

Inland Whangaehu, Mangawhero and Turakina

**Supplementary Information to Support
Part 6 of the Ngati Apa
Manawhenua Report**

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Inland Whangaehu, Mangawhero and Turakina Supplementary Information

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Introduction

Research has led to the identification of fifteen hapu collectives that jointly occupied and worked together within the general inland Whangaehu, Mangawhero and Turakina area. This document seeks to present data captured during the research phase in summary and genealogical tables corresponding to each hapu. This will facilitate the analysis process toward completing the Mana Whenua report for Ngati Apa. Furthermore it will be a valuable reference document to support the conclusions that will be drawn within the report.

Please note that the information contained in this supplementary has been drawn directly from Maori Land Court minute books.

Māori Land Court information contained in minute books has been provided in an adversarial forum and therefore is prone to subjectivity and misuse of information. Additionally, problems have occurred in recording evidence accurately at the time it was presented in the Court. This has resulted in incorrect spelling of words, incorrect genealogies and sometimes misinterpretation of evidence.

However, and despite these limitations, these minutes are an invaluable source of information and are the logical starting point for research concerning mana whenua.

Ngati Paenga

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------|-------------------------------|--------------|-------------|---|
| Kuaukunga | | Eel weir | | <ul style="list-style-type: none"> I believe the eel weir Kuaukunga was knocked down by the European belonged to Te Kahu, as I have seen he and Miriama working there; I have not seen Mita working there. That eel weir is not on Pokowharo¹ |
| Mangahoki | | Kainga | Paenga | <ul style="list-style-type: none"> Kaiatua lived at Mangahoki. Matapo lived at Mangahoki with Kaiatua². |
| Otauirā | | Fighting Pa | | <ul style="list-style-type: none"> I heard Keepa say that Tuhunga o te Rangi was the chief of Otuwhangai but he is wrong. Otauirā was Tuhunga o te Rangi's pa. This is lower down the Whangaehu river³ |
| Otuwhangai | | Fighting Pa | Paenga | <ul style="list-style-type: none"> I have a claim to Otuwhangai through Ngati Paenga on my mother's side. Ngati Rangiwhakaturia occupied that pa in the old days, Ngati Houmanga also and on the outside of the pa on the flat below were Ngati Paenga and they also occupied that pa. Also Ngati Ratua, these were all the people that occupied that pa⁴. Paenga's pas were Otuwhangai, Paikowhai & Aromango. They are the proper pas of Aperahama Tipae's ancestors⁵. |
| Paikowhai | | Fighting pa | Paenga | <ul style="list-style-type: none"> Paenga's pas were Otuwhangai, Paikowhai & Aromango. They are the proper pas of Aperahama Tipae's ancestors⁶. |
| Papakura | | Urupa | Harangi | <ul style="list-style-type: none"> Harangi is buried at Papakura.⁷ |
| Pekatahi | | Karaka grove | Paenga | <ul style="list-style-type: none"> There is a Karaka grove just outside the north east corner of this block called Pekatahi, it belonged to the parents of Te Reiroa & Aperahama Tipae. I remember when I was a child being taken by Te Reiroa to gather the fruit of those karakas⁸. |
| Rukumoana | | Urupa | Paenga | <ul style="list-style-type: none"> Rangiatakore is buried at Turakina, about 5 miles from the Matatera block at Rukumoana.⁹ |
| General | Inland Whangaehu and Turakina | Land Area | Paenga | <ul style="list-style-type: none"> Paenga is the ancestor on the lands commencing at Wharepu & continuing on to Te Aunui, Maputahi, Pokowharo, Puriri & up to Murimotu after that Rangituhia is the ancestor.¹⁰ I said yesterday that Paenga's lands extended from Wharepu along the Turakina up to the boundary of Rangituhia's land at Murimotu. If some of the descendants of Paenga surveyed a piece of land & brought it before the Court, they would put up as their ancestor that descendant of Paenga who had occupied that land¹¹ I have not heard that Paenga set apart lands for Harangi & Kahukaka. The boundary between Paenga and Kahukaka was ridge running from Okahupare to Ohaumoko and Kahukaka was on the Mangatipona side of that ridge.¹² |
| General | Kapakapa | Land Block | Paenga | <ul style="list-style-type: none"> There are five ancestors and five hapu for the Kapakapa block, these are Tumoetere, Paenga, Tamaea, Hika Pirau, Tamatea and Ratua¹³ Paenga and Tumoetere owned the Whangaehu side at Kapakapa and Ngahuehue¹⁴. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------|-------------|-------------|-------------|---|
| Aromango | Mangatipona | Fighting pa | Paenga | <ul style="list-style-type: none"> • Paenga's pas were Otuwhangai, Paikowhai & Aromango. They are the proper pas of Aperahama Tipae's ancestors¹⁵. • Aromanga was Harangi's pa¹⁶ • There were two Harangi. One was the husband of Paenga, & their son was also called Harangi & he went to Aromanga¹⁷ • I heard from Te Kahu that Harangi went to Aromanga & remained there with his son Kahukaka¹⁸ • My ancestors had no pa at Pokowharo. Their pa was at Aromanga on the Whangaehu side of Mangatipona.¹⁹ |
| General | Mangatipona | Land Block | | <ul style="list-style-type: none"> • There are 22 men and 23 women who are interested in this land. There are two hapuus, Ngati Huru and Ngati Paenga. I pointed out the boundary on the South side, it is not a tribal boundary, the land on both sides belong to the two hapuus named by me, but it is a boundary of lands leased to Europeans. The upper or north boundary was pointed out by Mita [Karaka] Tapa. It is a boundary between the lands of Ngati Houmahanga and the two hapuus. List of Grantees (Proposed by Hone Hira), Aperahama Tipae, Mita Tapa, Hamiora Te Rangiteki, Rewi Ngatahua, Nga Waka, Ihaia Tauwhanake, Miriama Kuhanga, Epiha Taika, Meretene Matetahora, Haira Te Kotuku & some 20 others²⁰. • Ngati Huru Te Ra, Ngati Moeawatea, Ngati Paenga and Ngati Turehia have interests in Mangatipona West, west of the river. Ngati Paenga, Ngati Moeawatea and Ngati Ratua have interests in Mangatipona East, east of river²¹ • A great many persons are interested but they are all relations of mine — Ngati Paenga. There was a Wahi Tapu in the west corner which should be marked off unless the land was granted to himself and Aperahama²². • I am of Ngati Paenga. The persons interested in Mangatipona of Ngati Paenga are Te Munu Te Rangiwerohia, Mita Karaka Tapa, Miriama Heirangi, Meretene Te Matetahora, Maraea Uruhia, Te Huatau²³ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|------------|-------------|--|
| General | Maputahi | Land Block | Paenga | <ul style="list-style-type: none"> • My name is in [the] Grant for Maputahi No. 1 through Paenga²⁴ • I live at Matatera, I am of Ngati Paenga. The claimants of Maputahi are; Nehanera Te Kahu, Te Rei Roa Pirere, Wirihana Te Rangiao, Aperahama Tipai, Te Huatau, Te Retimana Mahuri, Meretene Te Matetahora, Hamiora Wunu and Aperahama Tahunuiarangi. I am currently in occupation of the land at Maputahi and am currently cultivating there, as my ancestors have done before me. The cultivations and residences are beside the Turakina river²⁵. • I claim the SE corner of Maputahi, South of a line from the source of Paeware, thence to Maputahi, thence to Pukehinau, thence to Turakina. I placed a pou at Pukehinau before the survey was completed to show my objection to the boundaries. I claim that portion of the block on behalf of the same hapu as Reiroa²⁶. • I am of Ngati Paenga and live at Matatera. I claim this land through my descent from Ngatoro who is a descendant of Paenga. I had places on the block where we caught eels in the lakes, and rats and weka further inland²⁷ • We are the proper owners and Aperahama Tipai is our head. Te Reiroa and Te Kahu are of Ngati Paenga²⁸ • It is from Aperahama Tipai that I heard that I have claims on this land through the various hapu, it was he who told me that I had this claim on the Turakina side. Maputahi is a lake of which the larger portion falls within the Maputahi 1 block, while the remainder is within Maputahi 2²⁹. • In my opinion the sole claim of Ngati Paenga is at Maputahi 1³⁰. • I saw Hone Maaka go and interfere with the Ngati Paenga survey. I am in Maputahi 1 on my ancestral right through Paenga. I consider that by allowing Hone Maaka to cut Maputahi 2 from 1 that the court accepted his claim against Ngati Paenga³¹. • My right and those of Tipai are through the children of Harangi. The first son went to Whangaehu and the second had no descendants but I represent him³². • Of Ngati Paenga. Maputahi no 1 was awarded to Ngati Paenga. Maputahi was the name of the swamp on this land, this was also the name of the stream³³ • Maputahi is near Matatera. From the land we get berries and weka etc. My ancestors have always used this land, my people have never been disturbed on this land³⁴. • Moeawatea was younger than Harangi and he never occupied this land on the south part of Maputahi³⁵. • I have an ancestral right in the south of this block through my mother. I am fourth in descent from Harangi. I believe that Te Kahu occupied this land before I was born³⁶ • Aperahama Tipai recieved land at Te Aunui and Maputahi through descent from Paenga³⁷. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|----------------------|------------------------------|-------------------------------------|---|
| General | Maputahi (cont 1) | Land Block | Paenga | <ul style="list-style-type: none"> I have seen a kainga of Reiroa's on Maputahi No.1.³⁸ I have always managed our lands. I now live at Matatera. My line is from Mai to Maputahi. South of this line belonged to my ancestors whilst North belonged to Te Kahu's ancestors. Reiroa had no right in my part except at Opotiki. Tipai had equal rights with me. Te Hunga's relationship is through Te Maaha who married Puku. My boundary from the case at Bulls ran from Paiwhare to Maputahi swamp and then to Pukehinau as the lower part I claimed for myself whilst the upper I considered belonged to Tipai, Te Rei and Te Kahu³⁹. All the land along the river as far up as Mai is mine. It was a pa tuna. Mai belonged to Te Kahu and Wirihana. There were other eel pa above it. Taurimu was an eel pa belonging to Aperahama Tipai, his claims were all along the river. Reiroa's claim was at Opotiki in the sharp point or bend. Piraunui is mine. Te Kahu's claims are from Mai upward. I have rights by occupation at different places. Te Kahu lived at Kataka to enforce a claim against me. He wished to settle Ngati Maniapoto there at Kataka. My sister turned them off and they then went down river. It was Te Kahu's practise to try and turn people away so as to get their land. Te Retimana was put in the land by Te Kahu whilst Te Hunga was brought in by both myself and Te Kahu as he has a right⁴⁰. |
| Kapakapa | Maputahi | Stream | Paenga | <ul style="list-style-type: none"> Eels and small crayfish are caught in Kapakapa.⁴¹ |
| Kataka | Maputahi | Kainga | | <ul style="list-style-type: none"> I lived at Kataka in 1854 before any Pakeha lived here except Mr McGregor. Te Kahu then lived at Whangaehu. In those times we used Kataka and two pa below it.⁴² |
| Maputahi | Maputahi | Lake, eel fishery and stream | Paenga, Ngatoro, Toko, Rangiatakore | <ul style="list-style-type: none"> I know the maputahi lake, I caught eels there by groping at the exit of the lake. My ancestors developed this place for catching eels, and they handed this place down to us. It was Toko who developed this place, and Rangiatakore. The name Maputahi belongs specially to this place⁴³ The lake has no other name⁴⁴ I am of Ngati Paenga. We used to catch eels at Maputahi. I used to cultivate on the other side towards Turakina. Maputahi is the name of a lake where we caught eels. There were also fresh water mussels. The eels were taken by spearing and groping⁴⁵ Eels were caught in a 'poha' net also. Maputahi is not exactly a lake (roto) but is more of a swamp (repo)⁴⁶. There is an eel weir on Maputahi, we also catch eels with baskets⁴⁷ The Maputahi stream ran into the Kapakapa, which empties itself into the Whangaehu⁴⁸ |
| Ngamoturiki | Maputahi | Bush | Paenga | <ul style="list-style-type: none"> There is a bird snare in the Ngamoturiki bush near Tirohiro hill⁴⁹ |
| Pukemapou | Maputahi | Land Area | Paenga | <ul style="list-style-type: none"> The land was also called Pukemapou on the Eastern side⁵⁰ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------------|--------------|----------------|-----------------|--|
| Tirotiro | Maputahi | Hill | Paenga | <ul style="list-style-type: none"> Tirotiro is a hill⁵¹ |
| Kinikini | Maputahi (1) | Kainga | | <ul style="list-style-type: none"> Te Kahu and I lived at Kinikini on Maputahi No. 1 as well as at Pokowharo. Kinikini is on the Turakina River.⁵² |
| Pamatangi | Maputahi (2) | Boundary point | Paenga | <ul style="list-style-type: none"> Pamatangi is the Southern point⁵³ |
| Kaiawha | Maputahi(2) | | Paenga, Harangi | <ul style="list-style-type: none"> Kaiawha is near Pamatangi. I believe that my ancestor Harangi, who is a brother of Ngatoro, died there⁵⁴ |
| General | Matatera | Land Block | | <ul style="list-style-type: none"> The representative of Paenga at Matatera is Aperahama Tahunuiarangi⁵⁵. I support Eruera's evidence about Ngati Paenga's portion on the South East side of the ridge on the Matatera block⁵⁶. Kahu does not join the whakapapa given in the court. His claim does not extend to Matatera. He is the chief who has objected to the South East boundary of the block on behalf of Ngati Paenga⁵⁷. The South East portion of this block belongs to Ngati Paenga. All who descend from Paenga have a right there⁵⁸. Paenga did not fix the ancestral boundary at Matatera, it was the children of Harangi who did so⁵⁹. Harangi's eldest child did not help lay the boundary but all the other children did⁶⁰. |
| Ngarangipouri | Matatera | Whare | Paenga | <ul style="list-style-type: none"> Te Kahu owned the house called Ngarangipouri, it was on the land that he claimed belonged to Ngati Paenga. It was built long before his marriage to Miriama⁶¹. |
| Ataua | Pokowharo | Eel weir | Paenga | <ul style="list-style-type: none"> Eels were caught on this block in an eel weir at Ataua in the Turakina River seaward of Otangiroro; my father caught eels here, and I did also.⁶² |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|------------|-----------------|--|
| General | Pokowharo | Land Block | Paenga, Ngatoro | <ul style="list-style-type: none"> I live at Pokowharo. Ngati Paenga is my hapu. I made a claim on the whole of this land on behalf of myself and others. I can give the boundaries of this land. I claim through ancestry and occupation. My ancestor is Ngatoro, but Huatau will trace from that ancestor⁶³. I have now given all the children of Paenga, but some of Paenga's children held one portion of the land and some another, and Ngatoro owned this. We all agree that the case is the same as the Wharepu case.⁶⁴ I know the boundaries of this block, Pokowharo. Ngatoro was the ancestor who owned this land. Moeawatea & others owned the land on both sides of Pokowharo. Rangiwhakaturia was the ancestor on lands between Turakina & Whangaehu towards the sea. Paenga, Marumaru, Tahunuiarangi were ancestors on inland portions of that land.⁶⁵ Judgement in favour of the descendants of Paenga named Eruera Whakaahu, Te Reiroa Pirere, Huatau Te Pineki, Aperahama Tipae, Hamiora Te Hungaoterangi, Aperahama Tahunuiarangi, Piripi Te Aokapurangi, Mere Pukaihua, Ngawhare Tahana.⁶⁶ I know Pokowharo; I live on it. I claim it for Ngati Paenga hapu, who claim through ancestry the ancestor is Paenga — and occupation. I know the boundaries of this land commencing at Akahupare to Te Rimu on the Turakina, down Turakina River to Ohape, from there the line bends westward & goes to Pangarara, thence to survey peg at Matatera, thence by the boundary line of Omurihore to Wamahoe from there to starting point. The occupation consists of settlements & cultivations. The occupation commenced with Paenga's children & continued down to present day. No other hapu or tribe have ever claimed this land, and the descendants of Paenga who are claiming have lived on the land undisturbed. Paenga's claim on this land was occupation.⁶⁷ I claim on behalf of myself, sisters & members of Ngati Paenga. Our claim is through ancestry and occupation & we claim over the whole block⁶⁸. I admit the rights of the other claimants by ancestry but they have no right by occupation⁶⁹. Mita Karaka was not put in the grant because he had no interest in the land, Kaukapa never having [lived] on the Turakina & Whangaehu lands. He married Rangapu of Whanganui and went with her to Wanganui.⁷⁰ The proposed list of owners by Mita Karaka Tapa for Pokowharo included Mita Karaka Tapa, Honehira Wharetiti, Rewi Matiu, Miriama Heirangi, Raina Pikinga, Rapera Tua, Roreta te Honokore, Heremaia Rangiao, Hawira Puhaki, Hori Rangiao, Toroa Rangia, Tehina Tua, Irihapeti Rangiao, Moringa Tua, Pukunui Rangiao, Waata Puhaki, Te Rangituawaru Rangiao, Mita Karaka Heremaia, Tuna Tua, Maraia Toroa, Pamu Heremaia and Haruru Hori Rangiao⁷¹ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------------------|------------|--------------------|--|
| General | Pokowharo (cont. 1) | Land Block | Paenga, Ngatoro | <ul style="list-style-type: none"> • Mata Ropiha sought for the following list to be included in Pokowharo, Mata Ropiha, Kawana Ropiha(son), Mohi Ngawhika, (son), Piripi Ropiha(daughter), Te Roku Ropiha(daughter), Rawina Tangi(daughter), Tiemi Kawana(grandson), Te Reta Kawana (grandson), Tamati Kawana(grandson), Mere Nare Rangi(Rawinia’s child), Turehu Kio(grandchild), Whenuanui Kio(grandchild)⁷² • Ngati Paenga is my hapu. I claim in Pokowharo on [the] grounds of ancestry through Paenga, and occupation.⁷³ • Eruera has stated that the boundary of this land commenced at Ohapi eel weir, thence to Pangarara to Tikorangi where it meets the Maputahi line; to Opipi Stream to Mamahoe on top of the ridge; then down to Matahere Stream, thence following Matahere Stream to Pawerawera & along to the Turakina River at Te Rimu following down [the] Turakina to [the] point of commencement. I have run my pigs over this land and caught eels in the eel weirs. I have worked on this land during the lifetime of my parents & have lived there since the time of my parents down to the present.⁷⁴ • No one ever interfered with my occupation; when my elder sister Miriama married Te Kahu I was living at Pokoharo. Kauangaroa is on one side of the ridge, on Omurihore block; and Pokoharo is on the other side. I have lived at these two places & no one ever came & turned me off. Ngatoro has no right on this land, she should be put back on to her own lands down stream & outside of this block. I have no right on Ngatoro’s land. When she married Kura, a descendant of Tongonui, she went down towards the sea & I have not known of her descendants returning until quite recently. I brought Huatau from Wanganui when he was a child. When my parents lived on this land Te Reiroa lived with them. He was a cousin of my mother’s. I remember the quarrel with Te Kahu about the boundary. I wanted him to take the line back to the place that I had marked, but it was ultimately agreed that the line should go midway between the two places.⁷⁵ • Paenga set apart lands for each of his children when they married. Harangi had the land on the upper Turakina. Papakura is the seaward boundary of that land, outside of this block. I allowed the boundary of this block to go where it does because Te Kahu said that he and I were the persons on both sides of that boundary. I have heard that my grandparents lived on this land. I also lived on [the] land on the other side of Whangaehu, but returned to this land. Kahukaka married Rangapu who went with him to the Whanganui side of Whangaehu & lived at Pakowhai⁷⁶. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|-----------------------|------------|-------------|--|
| General | Pokowharo (Cont 2) | Land Block | Paenga | <ul style="list-style-type: none"> • The same people owned Maputahi No. 1 & Pokowharo; and Maputahi No. 1 was cut off for the purpose of leasing it. Roreta did not live on this block, nor did Kuku. I know of no place on this block where Kaiatua lived. Irihau had no place of residence on this block. The descendants of Moeawatea had a right on this land. I don't know what eel weirs Te Reiroa had on this land.⁷⁷ • I consider that I have two claims on this land, one from my father on the western side of the boundary, and from my mother on the eastern side of the boundary. That boundary divides my father's land from my mother's⁷⁸ • I live at Kauangaroa. Ngati Paenga is my hapu. I know Pokowharo. My claim on this land is ancestral and occupation. Paenga is my ancestor on this land. Paenga occupied this land also Harangi, Kahukaka, Matapo, Kuhanga & myself.⁷⁹ • Fish were also caught on this block; also birds. Hinau berries grew on this block. Birds were caught on Kahikatea, Miro, Hinau & Tawa trees on this block by my father & myself. Matapo had a number of children. Irihau was the first born and Mori was the youngest. Irihau, Kuhanga and Mori all lived together on the Turakina. I did not hear that Harangi's children lived together. I did not see the descendants of Irihau living on that land Pokowharo. I have seen Irihau at Pupukau on this side of Whanganui and also at Matatera where she died. I have not seen her on Pokowharo.⁸⁰ • I and my younger brothers & sisters lived on this land. While we were living on this land Te Kahu repaired some of my eel weirs for me. He had no right on this land except through his marriage with me. The southern boundary of this block was an ancestral one; the northern boundary was not and Paenga was the ancestor on both sides of that boundary⁸¹ • I know of sheep being on this land; they belonged to Te Kahu and I. It was through Te Kahu that Reiroa put sheep on that land. The southern boundary of this block was an ancestral boundary laid down between Ngati Horu on Maputahi No.1 & Ngati Paenga on Pokowharo.⁸² • Irihau married Rataruhi & did not return on to this land. Tau married Tupuria & did not return. Kuhanga married Matiu & did not return, but her daughter Miriama did. Mori married Rahrui who had married Irihau, and did not return on to the land; neither did her daughter Raimapaha. These persons lived at Mangatipona; they all lived together; Omurihore, Kauangaroa and Pupukau⁸³ |

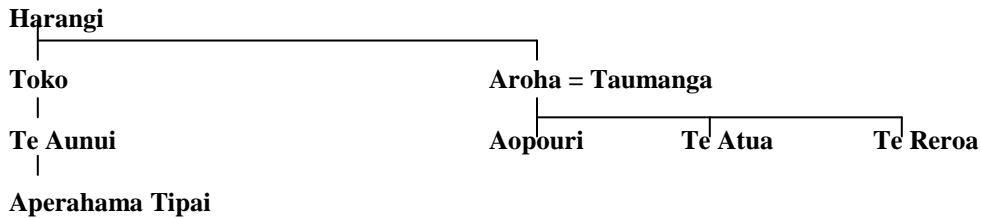
| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------|-----------------------|-----------------------|--------------------|---|
| General | Pokowharo (cont 3) | Land Block | Paenga | <ul style="list-style-type: none"> I live at Kauangaroa & Turakina at Paparangiora. I know [the] Pokowharo block. I have claim on this land through ancestry. Paenga is my ancestor. I can trace my descent from him. My ancestors all lived together at Turakina & Whangaehu. They caught eels, inunga, crawfish & other things in the Turakina, and they speared birds & rats. They cultivated also. I know Pokowharo, Te Kahu's house stood there, that house was built in his own time. Formerly Pokowharo & Puriri were all one block⁸⁴ Subdivision No. 1 to be for Aperahama Tahuniarangi and to contain 54 acres — boundaries as follows: Commencing at a point on the Turakina River 6 chains north east from the Hinau Stream, thence due north. Subdivision No. 2 to be for Mita Karaka Tapa, Hone Hira Wharetiti, Rewi Matiu, Miriama Heirangi, Raina Pikinga, Raperua Tua, Roreta te Honokore and Mata Ropiha. No. 2 contains 432 acres. To be partitioned by a line running 20 chains due west from Tataramoa eel weir and from there to [the] western boundary of [the] block in such a manner as to contain 432 acres.⁸⁵ |
| Mahitihiti | Pokowharo | Kainga, eel weir | Paenga | <ul style="list-style-type: none"> Mahitihiti is on the northeastern portion of this block, not very far from the Turakina. Te Kahu did not live there; it was his European who did so.⁸⁶ Mahitihiti an eel weir⁸⁷ Mahitihiti is an eel weir on Pokowharo, some fern has been planted there by my ancestor & I dug up the roots.⁸⁸ |
| Mamahoe | Pokowharo | Bird catching area | | <ul style="list-style-type: none"> There are bird catching places at Mamahoe where Kowhai trees are growing. I have shot birds at Mamahoe.⁸⁹ |
| Matahere | Pokowharo | Stream | Paenga, Harangi | <ul style="list-style-type: none"> Matahere is a stream in which there are no eels, it is at Paparangiora on Pokowharo.⁹⁰ |
| Ohapi | Pokowharo | Eel weir | Paenga | <ul style="list-style-type: none"> Eels were caught on this block in an eel weir at Ohapi further down stream from Potahi; my father caught eels here, and I did also.⁹¹ |
| Opango | Pokowharo | Eel weir | Paenga | <ul style="list-style-type: none"> Apango is a kainga in this block on the side next to the Turakina River.⁹² Eels were caught on this block in an eel weir at Opango, upstream from Otuangiroro; my father caught eels here, and I did also.⁹³ The stumps of Apanga eel weir are still visible⁹⁴ |
| Otangiroro | Pokowharo | Eel weir, kainga | Paenga | <ul style="list-style-type: none"> Otangiroro was an eel weir near Pokoharo in the Turakina.⁹⁵ There is a settlement called Otangiroro at Pokoharo in this block. Eels were caught on this block in an eel weir at Otangiroro; my father caught eels here, and I did also.⁹⁶ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|--------------|------------|--|-------------|--|
| Paparangiara | Pokowharo | Ridge, bird catching area, kainga, cultivation | | <ul style="list-style-type: none"> • There are bird catching places at Paparangiara in bush on this land. Paparangiara is a ridge running across this block. I have shot birds at Paparangiara.⁹⁷ • Paparangiara is a settlement on this block; it is also the name of a ridge.⁹⁸ • My ancestors cultivate kumara at Paparangiara, potatoes were cultivated in my time at that place. Paparangiara is where my parents lived⁹⁹ • Paparangiara was Harangi's land • The upper part of Paparangiara is bush, but the part near the river is open, it is all called Paparangiara.¹⁰⁰ |
| Potahi | Pokowharo | Eel weir | Paenga | <ul style="list-style-type: none"> • Matatatau, a descendant of Moeawatea, was the owner of Potahi eel weir.¹⁰¹ • Eels were caught on this block in an eel weir at Potahi, also on the Turakina River below Ataua; my father caught eels here, and I did also.¹⁰² |
| Tataramoa | Pokowharo | Eel weir | Paenga | <ul style="list-style-type: none"> • Eels were caught on this block in an eel weir at Tataramoa, upstream from Opango; my father caught eels here, and I did also.¹⁰³ • Tataramoa is outside Pokowharo north of Te Rimu.¹⁰⁴ |
| Te Rimu | Pokowharo | Stream | Paenga | <ul style="list-style-type: none"> • Te Rimu Stream is where the northern boundary line goes.¹⁰⁵ |
| Titoetoe | Pokowharo | | Paenga | <ul style="list-style-type: none"> • Titoetoe is further up stream than Paparangiara¹⁰⁶ |
| Whetuparaki | Pokowharo | Clearing | Paenga | <ul style="list-style-type: none"> • I know Whetuparaki, it is a clearing between Matahere & Pokowharo. We harvested flax there for mats and baskets.¹⁰⁷ |
| General | Puriri | Land Block | Paenga | <ul style="list-style-type: none"> • There is an eel weir at Puriri.¹⁰⁸ • Miriama Heirangi, Honehira, Te Kahu, Piripi & others are descendants of Paenga, who are in Puriri through Paenga. I and my brothers & sisters are on the western side of Puriri through Harangi¹⁰⁹. • Mita and others are descendants of Kahukaka & they got into the grant for Puriri on the Mangatipona side of that block.¹¹⁰ • Paenga was the ancestor set up on Puriri¹¹¹ • Mita and I had the same right on Puriri through Kahukaka.¹¹² |

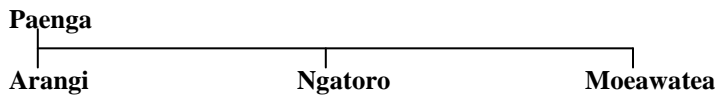
| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|--------------|---------------------|-------------|-------------|---|
| General | Rotomapua Whakaware | Land Block | Paenga | <ul style="list-style-type: none"> I live at Pokoharo. My hapu is Ngati Paenga. I know Rotomapua, I understand this map. I claim the land, the upper part above Manuriro. I claim from ancestry and occupation. My ancestor is Paenga. I claim that land including Akerama, Ruapowhatu, Te Uwhi, Whangamoa, Te Mairi, Tawarua, Taikatia, Mawhakupumau, which is on the line of the Wharepu block, Whata-a-tupou which is in Wharepu, and Putikai¹¹³ Ordered in favour of the following nine persons for the northern portion of the block to be called Rotomapua Te Reiroa Pirere, Eruera Whakaahu, Aperahama Tipae, Aperahama Tahunuiarangi, Huatau Pineki, Te Hunga, Piripi Te Aokapurangi, Meri Pukaihua and Atareta Rikiriki¹¹⁴ Houses are still on the land, and fences, and cultivations. There are horses and sheep running there, and our people live on the land. Te Huatau, with his wife & children live there. I do not claim Manuriro, nor Mangoroa, but from outside Manuriro I do claim. My line is between Manuriro and Kowhangamoa, a cultivation just below Manuriro. The line is at the foot of the hill. I claim for all the descendants of Paenga, wife of Harangi. I have heard that it has been our boundary right back to Paenga dividing her lands from Tongonui. My father and others of Ngati Apa told me that the line was Paenga and Tongonui. Aperahama Tahunuiarangi, in his evidence at Turakina on Maputahi No.2, said this was Paenga's boundary. Inland of this was Ngawairiki land. I was told that the boundary would not stick at one place, as the descendants of Paenga intermarried with those of Tongonui. The cultivations on this land were commenced by Paenga, and carried on by his descendants. Tongonui's descendants are buried south of Manuriro; I consider they have a claim there.¹¹⁵ I live at Akerama. My hapu is Ngati Paenga. I know this block. We claim the northern portion from Manuriro to angle at Wharepu. Our cultivations are on the north side of the Manuriro line. All the cultivations mentioned by Eruera belong to Te Reroa & Te Kahu, who are uncles of mine. They were cultivations of Paenga himself, down to us.¹¹⁶ Other descendants of Paenga besides Aperahama, Te Reroa and Te Kahu had rights on this land. I lived there about three years at Whakaware. I acknowledge Aperahama Tipae being a descendant of Toko. I don't know about Te Ahuru. Moeawatea is from the elder Harangi. My elders did tell me Te Wuunu did occupy Rotomapua and on both sides of the Whangaehu¹¹⁷ |
| Mawhakupumau | Rotomapua Whakaware | | Paenga | <ul style="list-style-type: none"> Mawhakupumau is at the angle of Wharepu¹¹⁸ |
| Ruapowhatu | Rotomapua Whakaware | Fighting pa | Paenga | <ul style="list-style-type: none"> Ruapowhatu is a fortified settlement. At Ruapowhatu is a karaka grove belonging to Reroa¹¹⁹ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-----------|---------------------|-------------|--------------------|---|
| Taikatia | Rotomapua Whakaware | Cultivation | Paenga | <ul style="list-style-type: none"> Taikatia is a potato clearing¹²⁰ The plantation at Kaiwhatia was not Te Wuunu's, but belonged to Te Kahu, who used to invite persons to assist him setting seed etc.¹²¹ |
| Tawaroa | Rotomapua Whakaware | Cultivation | Paenga | <ul style="list-style-type: none"> At Tawaroa there is a kumara patch. Potatoes are also grown at there¹²² The cultivation at Tawaroa was Te Kahu's & Te Reroa. Te Kahu was my uncle and Te Reroa was my relative.¹²³ |
| Te Mairi | Rotomapua Whakaware | Cultivation | Paenga | <ul style="list-style-type: none"> At Te Mairi there is a kumara patch¹²⁴ Te Mairi is a kumara plantation of Te Reroa's. Wuunu or his ancestors never owned it.¹²⁵ |
| Te Uwhi | Rotomapua Whakaware | Cultivation | Paenga | <ul style="list-style-type: none"> Te Uwhi is a clearing for potatoes¹²⁶ Uwhi is a cultivation of Te Reroa and Te Kahu.¹²⁷ |
| Whangamoa | Rotomapua Whakaware | Cultivation | Paenga | <ul style="list-style-type: none"> Whangamoa is a clearing. Reroa & Aperahama Tipae have a cultivation there¹²⁸ I claim from Kowhangamoa which is a cultivation just below Manuiri¹²⁹ |
| Akarama | Rotomapua Wharepu | | | <ul style="list-style-type: none"> Akerama is our settlement on the land¹³⁰ The reserve at Akerama was made by Paenga; and his descendants are there now¹³¹ It was Te Reroa, not Pirihiria, who authorised me to go and live at Akerama. My uncles who were cultivating the ground were there, this was Te Kahu & Piripi.¹³² |
| General | Te Aunui | Land Block | | <ul style="list-style-type: none"> I live at Matatera, at Whangaehu and am of Ngati Paenga of Ngati Apa. I claim Te Aunui for myself, Aperahama Tipai, Meretene Te Matetahora, Maraea Uruhia, Pirihira Whatumaka and Karena Te Mana¹³³. Aperahama Tahunuiarangi nominated the following persons as grantees in the block: Aperahama Tipae, Meretene Matetahora, Te Retiniaria Hirea, Maraea Uruhia, Piripi Uruterangi. Pirihira and Kawana (Karena?), were interested but waived their claims in favour of the persons named.¹³⁴ Our claim is based on the occupation of the block by my matua, and latterly myself. We named the cultivation "Te Aunui"¹³⁵ Aperahama Tipai recieved land at Te Aunui and Maputahi through descent from Paenga¹³⁶. Aperahama Tahunuiarangi claimed Te Aunui through descent from Paenga¹³⁷. |
| General | Wharepu | Land Block | Paenga and Ngatoro | <ul style="list-style-type: none"> Wharepu was awarded to Eruera Whakaahu, Te Reiroa Pirere, Aperahama Tipae, Aperahama Tahunuiarangi, Huatau Te Pineki, Piripi Te Aokapurangi, Hamiora Te Hunga o te Rangī.¹³⁸ |
| Putikai | Wharepu | | Paenga | <ul style="list-style-type: none"> Pihama used to live at Putikai. Putikai belongs to Pihama's wife, who is Tipae's daughter, on account of her descent from Paenga¹³⁹ |
| Putikai | Wharepu / Rotomapua | | Paenga | <ul style="list-style-type: none"> Outside Whata-a-tupou is Putikai¹⁴⁰ Hone Pihama has no claim to Putikai, but because he married Tipae's daughter he was allowed there. The place belongs to Te Kahu. I have seen him taking food to Aperahama Tipae¹⁴¹. |

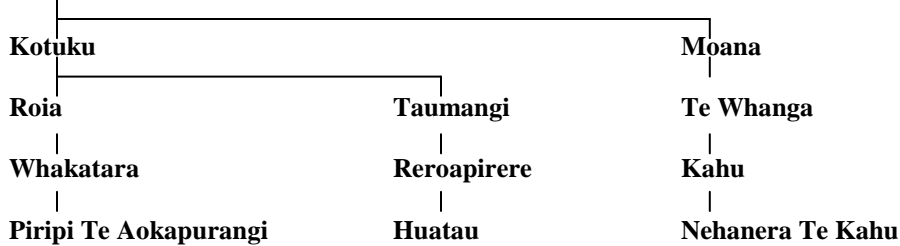
| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------------|---------------------|--------|-------------|---|
| Takapunui | Wharepu / Rotomapua | | | <ul style="list-style-type: none"> Turning to the West from Putikai is the Takapunui Stream, that flows on to the Whangaehu River.¹⁴² |
| Whata-a-tupou | Wharepu / Rotomapua | | Paenga | <ul style="list-style-type: none"> North of the Wharepu line is Whata-a-tupou¹⁴³ |



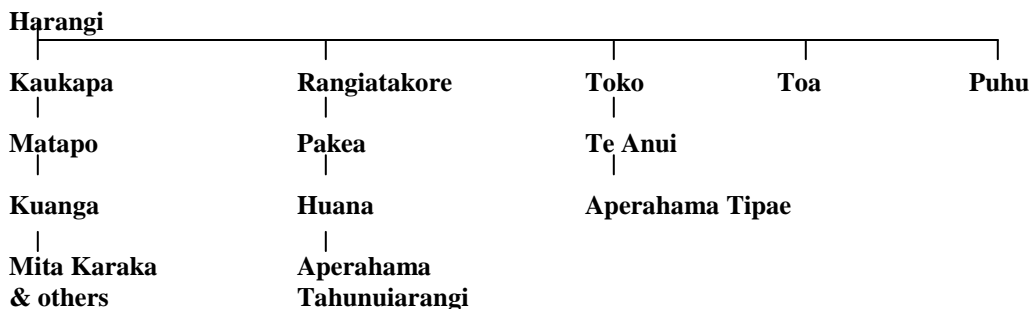
This whakapapa was presented by Wuunu Te Ahuru and is recorded in Whanganui Minute Book 8 on page 120.

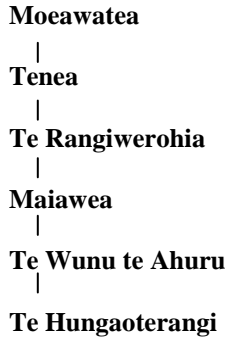
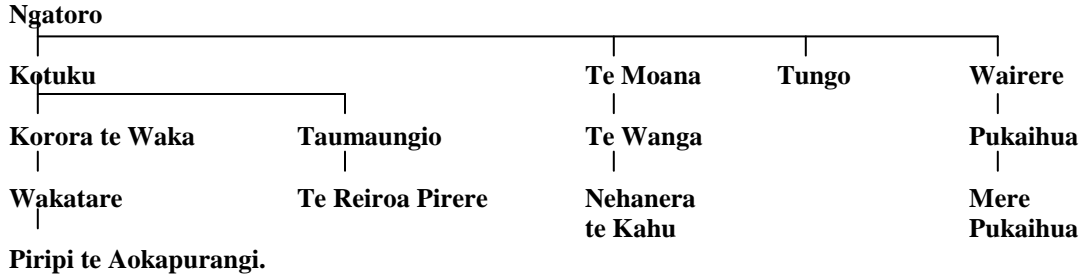


Ngatoro (f) = Kurakiterangi

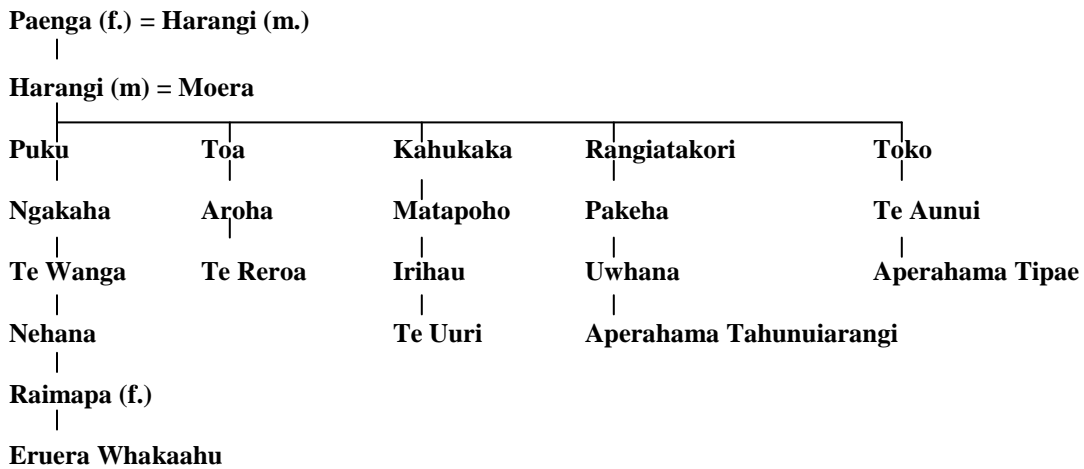


This whakapapa was presented by Huatau and is recorded in Whanganui Minute Book 9 on page 405.





This whakapapa was presented by Huatau Te Peneki and is recorded in Whanganui Minute Book 14 on pages 188 and 189.



This whakapapa was presented by Eruera Whakaahu and is recorded in Whanganui Minute Book 8 on page 61.

Paenga
|
Kahukaka
|
Matapo
|
Kuanga
|
Hone Hira

This whakapapa was presented by Hone Hira and is recorded in Whanganui Minute Book 4 on page 198.

Harangi
|
Toko
|
Te Anai (f)
|
Aperahama Tipai.

This whakapapa was presented by Te Huatau and is recorded in Whanganui Minute Book 8 on page 114.

Paenga
|
Ngatoro
|
Moana
|
Whanga
|
Nehanera Te Kahu (my foster father)

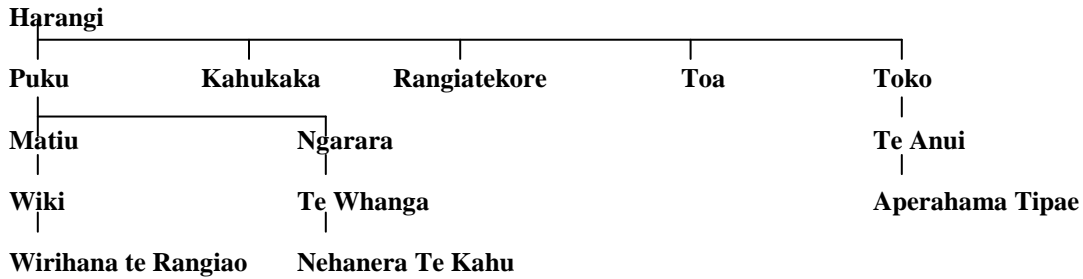
This whakapapa was presented by Eruera Whakaahu and is recorded in Whanganui Minute Book 14 on page 165.

Harangi
|
Kahukaka
|
Matapo
|
Kuhanga
|
Mita Karaka

This whakapapa was presented by Mita Karaka Tapa and is recorded in Whanganui Minute Book 14 on page 172

Taui
 |
Tauae
 |
Keina

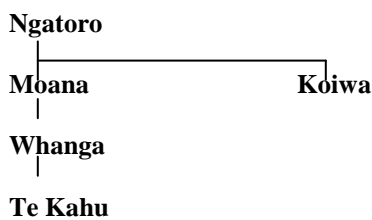
This whakapapa was presented by Mita Karaka Tapa and is recorded in Whanganui Minute Book 14 on page 219



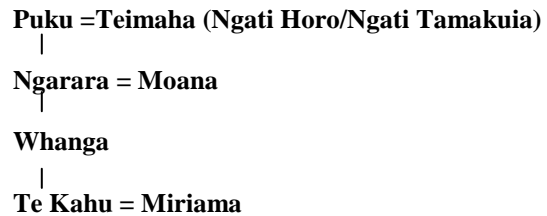
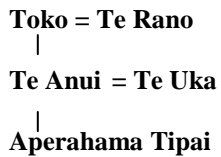
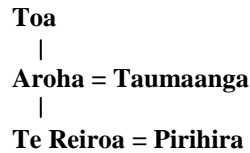
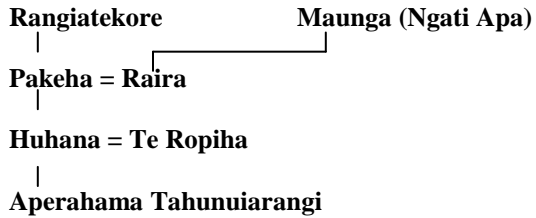
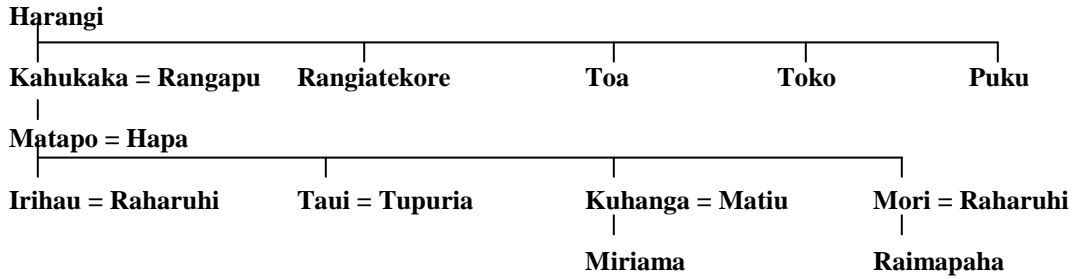
This whakapapa was presented by Mita Karaka Tapa and is recorded in Whanganui Minute Book 14 on page 220



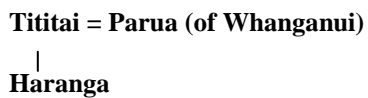
This whakapapa was presented by Miriama Heirangi and is recorded in Whanganui Minute Book 14 on page 225



This whakapapa was presented by Mita Karaka Tapa and is recorded in Whanganui Minute Book 14 on page 223



This whakapapa was presented by Eruera Whakaahu and is recorded in Whanganui Minute Book 14 on pages 235 and 238



This whakapapa was presented by Te Rangiwhakarurua and is recorded in Whanganui Minute Book 4 on page 201

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- ¹ Eruera Whakaahu, Wh 14, pg 237.
 - ² Mita Karaka Tapa, Wh 14, pg 223
 - ³ Henare Tahau, Wh 10, pg 47
 - ⁴ Mita Karaka Tapa, Wh 10, pg 7
 - ⁵ Huatau Te Pineki, Wh 14, pg 191.
 - ⁶ Huatau Te Pineki, Wh 14, pg 191.
 - ⁷ Mita Karaka Tapa, Wh 14, pg 221.
 - ⁸ Eruera Whakaahu, Wh 14, pg 232.
 - ⁹ Aperahama Tahunuiarangi, Wh 10, pg 60
 - ¹⁰ Eruera Whakaahu, Wh 14, pg 230.
 - ¹¹ Eruera Whakaahu, Wh 14, pg 233.
 - ¹² Eruera Whakaahu, Wh 14, pg 235.
 - ¹³ Te Wunu Te Rangiwerohia, Wh 1a, pg 151
 - ¹⁴ Te Wunu Te Rangiwerohia, Wh 1a, pg 151
 - ¹⁵ Huatau Te Pineki, Wh 14, pg 191.
 - ¹⁶ Eruera Whakaahu, Wh 14, pg 235.
 - ¹⁷ Eruera Whakaahu, Wh 14, pg 237.
 - ¹⁸ Eruera Whakaahu, Wh 14, pg 239
 - ¹⁹ Mata Ropiha, Wh 14, pg 241
 - ²⁰ Hone Hira Katoariki, Wh 1a, pg 83
 - ²¹ Wh 1d, pg 473
 - ²² Te Wunu, Wh 1A, pg 168.
 - ²³ Te Wunu, Wh 1A, pg 170.
 - ²⁴ Te Hunga o te Rangi, Wh 8, pg 178.
 - ²⁵ Nehahera Te Kahu, Wh 1b, pg 28
 - ²⁶ Aperahama Tahunuiarangi, Wh 1b, pg 29
 - ²⁷ Nehanera Te Kahu, Wh 4, pg 163
 - ²⁸ Wunu Te Ahuru, Wh 4, pg 168
 - ²⁹ Aperahama Tahunuiarangi, Wh 4, pg 223
 - ³⁰ Aperahama Tahunuiarangi, Wh 4, pg 227
 - ³¹ Aperahama Tahunuiarangi, Wh 4, pg 221
 - ³² Aperahama Tahunuiarangi, Wh 21, pg 439
 - ³³ Hoani Maaka, Wh 8, pg 90
 - ³⁴ Hoani Maaka, Wh 8, pg 91
 - ³⁵ Eruera Whakaahu, Wh 21, pg 437
 - ³⁶ Eruera Whakaahu, Wh 21, pg 437
 - ³⁷ Te Wuunu Te Ahuru, Wh 8, pg 110
 - ³⁸ Miriama Heirangi, Wh 14, pg 228.
 - ³⁹ Aperahama Tahunuiarangi, Wh 21, pg 440
 - ⁴⁰ Aperahama Tahunuiarangi, Wh 21, pg 439
 - ⁴¹ Hoani Maaka, Wh 8, pg 91
 - ⁴² Aperahama Tahunuiarangi, Wh 21, pg 440
 - ⁴³ Nehanera Te Kahu, Wh 4, pg 163
 - ⁴⁴ Nehanera Te Kahu, Wh 4, pg 164
 - ⁴⁵ Wunu Te Ahuru, Wh 4, pg 168
 - ⁴⁶ Wunu Te Ahuru, Wh 4, pg 169
 - ⁴⁷ Hoani Maaka, Wh 8, pg 90
 - ⁴⁸ Hoani Maaka, Wh 8, pg 90
 - ⁴⁹ Hoani Maaka, Wh 8, pg 90
 - ⁵⁰ Nehanera Te Kahu, Wh 4, pg 164
 - ⁵¹ Hoani Maaka, Wh 8, pg 90
 - ⁵² Miriama Heirangi, Wh 14, pg 228.
 - ⁵³ Eruera Whakaahu, Wh 21, pg 437

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- ⁵⁴Eruera Whakaahu, Wh 21, pg 437
⁵⁵Hoani Maaka, Wh 4, pg 209
⁵⁶Mita Karaka Tapa, Wh 10, pg 4
⁵⁷Mita Karaka Tapa, Wh 10, pg 7
⁵⁸Miriama Heirangi, Wh 10, pg 9
⁵⁹Aperahama Tahunuiarangi, Wh 10, pg 63
⁶⁰Aperahama Tahunuiarangi, Wh 10, pg 64
⁶¹Henare Tahau, Wh 10, pg 48
⁶²Miriama Heirangi, Wh 14, pg 225.
⁶³Eruera Whakaahu, Wh 9, pg 405
⁶⁴Huatau, Wh 09, pg 405
⁶⁵Huatau Te Pineki, Wh 14, pg 201.
⁶⁶Pokowharo Investigation of Title. Wanganui MB 09: 406.
⁶⁷Eruera Whakaahu, Wh 14, pg 165
⁶⁸Mita Karaka Tapa, Wh 14, pg 165
⁶⁹Eruera Whakaahu, Wh 14, pg 165
⁷⁰Huatau Te Pineki, Wh 14, pg 189
⁷¹Pokowharo Rehearing. Wanganui MB 14: 218.
⁷²Pokowharo Rehearing. Wanganui MB 14: 218.
⁷³Mita Karaka Tapa, Wh 14, pg 218
⁷⁴Mita Karaka Tapa, Wh 14, pg 219
⁷⁵Mita Karaka Tapa, Wh 14, pg 220.
⁷⁶Mita Karaka Tapa, Wh 14, pg 221.
⁷⁷Mita Karaka Tapa, Wh 14, pg 223
⁷⁸Mita Karaka Tapa, Wh 14, pg 224.
⁷⁹Miriama Heirangi, Wh 14, pg 225.
⁸⁰Miriama Heirangi, Wh 14, pg 226.
⁸¹Miriama Heirangi, Wh 14, pg 227.
⁸²Miriama Heirangi, Wh 14, pg 228.
⁸³Eruera Whakaahu, Wh 14, pg 235.
⁸⁴Mata Ropiha, Wh 14, pg 240.
⁸⁵Pokowharo Partition. Wanganui MB 15: 175.
⁸⁶Mita Karaka Tapa, Wh 14, pg 224.
⁸⁷Mata Ropiha, Wh 14, pg 240.
⁸⁸Mata Ropiha, Wh 14, pg 242
⁸⁹Mita Karaka Tapa, Wh 14, pg 221.
⁹⁰Mata Ropiha, Wh 14, pg 241
⁹¹Miriama Heirangi, Wh 14, pg 225.
⁹²Miriama Heirangi, Wh 14, pg 225.
⁹³Miriama Heirangi, Wh 14, pg 225.
⁹⁴Mita Karaka Tapa, Wh 14, pg 223
⁹⁵Mita Karaka Tapa, Wh 14, pg 224.
⁹⁶Miriama Heirangi, Wh 14, pg 225.
⁹⁷Mita Karaka Tapa, Wh 14, pg 221.
⁹⁸Miriama Heirangi, Wh 14, pg 225.
⁹⁹Mata Ropiha, Wh 14, pg 240.
¹⁰⁰Mata Ropiha, Wh 14, pg 241
¹⁰¹Mita Karaka Tapa, Wh 14, pg 223
¹⁰²Miriama Heirangi, Wh 14, pg 225.
¹⁰³Miriama Heirangi, Wh 14, pg 225.
¹⁰⁴Mata Ropiha, Wh 14, pg 240.
¹⁰⁵Mata Ropiha, Wh 14, pg 240.
¹⁰⁶Mata Ropiha, Wh 14, pg 240.
¹⁰⁷Mata Ropiha, Wh 14, pg 240.
¹⁰⁸Mita Karaka Tapa, Wh 14, pg 221.

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- ¹⁰⁹ Mita Karaka Tapa, Wh 14, pg 222
¹¹⁰ Eruera Whakaahu, Wh 14, pg 236.
¹¹¹ Mata Ropiha, Wh 14, pg 240.
¹¹² Mata Ropiha, Wh 14, pg 241
¹¹³ Eruera Whakaahu, Wh 8, pg 161.
¹¹⁴ Eruera Whakaahu, Wh 8, pg 223
¹¹⁵ Eruera Whakaahu, Wh 8, pg 162.
¹¹⁶ Te Huatau, Wh 8, pg 163.
¹¹⁷ Te Huatau, Wh 8, pg 164.
¹¹⁸ Eruera Whakaahu, Wh 8, pg 161.
¹¹⁹ Eruera Whakaahu, Wh 8, pg 161.
¹²⁰ Eruera Whakaahu, Wh 8, pg 161.
¹²¹ Eruera Whakaahu, Wh 8, pg 162.
¹²² Eruera Whakaahu, Wh 8, pg 161.
¹²³ Eruera Whakaahu, Wh 8, pg 162.
¹²⁴ Eruera Whakaahu, Wh 8, pg 161.
¹²⁵ Te Huatau, Wh 8, pg 163.
¹²⁶ Eruera Whakaahu, Wh 8, pg 161.
¹²⁷ Te Huatau, Wh 8, pg 163.
¹²⁸ Eruera Whakaahu, Wh 8, pg 161.
¹²⁹ Eruera Whakaahu, Wh 8, pg 162.
¹³⁰ Eruera Whakaahu, Wh 8, pg 161.
¹³¹ Watene Te Ranginui, Wh 8, pg 180.
¹³² Te Huatau, Wh 8, pg 164.
¹³³ Aperahama Tahunuiarangi, Wh 1a, pg 146
¹³⁴ Wanganui MB 1B: 37.
¹³⁵ Wanganui MB 1B: 37.
¹³⁶ Te Wuunu Te Ahuru, Wh 8, pg 110
¹³⁷ Te Huatau, Wh 8, pg 113
¹³⁸ Wharepu Investigation of Title. Wanganui MB 08: 227
¹³⁹ Hone Waitere, Wh 8, pg 147.
¹⁴⁰ Eruera Whakaahu, Wh 8, pg 161.
¹⁴¹ Eruera Whakaahu, Wh 8, pg 163.
¹⁴² Eruera Whakaahu, Wh 8, pg 161.
¹⁴³ Eruera Whakaahu, Wh 8, pg 161.

Ngati Moeawatea

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|---------------------|-------------|-------------|---|
| General | Mangatipona | Land Block | | <ul style="list-style-type: none"> Ngati Huru Te Ra, Ngati Moeawatea, Ngati Paenga and Ngati Turehia have interests in Mangatipona West, west of the river. Ngati Paenga, Ngati Moeawatea and Ngati Ratua have interests in Mangatipona East, east of river¹ |
| General | Omurihore | Land Block | Moeawatea | <ul style="list-style-type: none"> I got into the Certificate for Omurihori through Moeawatea² Te Kahu was angry because the line did not go to his peg at Matahere, but went to one side into Pokowharo instead of going from Matahere to Awamahoe at source of Papara. Omurihore was the proper place for descendants of Moeawatea, but some of his descendants came over on to Pokowharo. That boundary between Omurihore and Pokowharo was intended to separate Ngati Huru on Omurihore side from Ngatoro on Pokowharo side. Te Kahu did not object to [the] descendants of Moeawatea crossing over from Omurihore because the place where Te Kahu lived on Pokowharo belonged to their common ancestor Kotuku³ |
| General | Otiti | Land Block | Moeawatea | <ul style="list-style-type: none"> I am from Whangaehu, am of Ngati Apa. This land belongs to me. I claim through my ancestor Moeawatea. Aperahama Tipai is also a descendant of Moeawatea. The people found to be the owners of Mangatipona West are also the owners of this land⁴. |
| Akerama | Rotomapua Whakaware | Cultivation | Paenga | <ul style="list-style-type: none"> Te Reroa had karaka at Akerama, which he got from Toa. Toa was a son of Harangi junior. He was Ngati Paenga. Toko and Toa came from Moeawatea's brother. Toko is Aperahama Tipae's claim to the cultivation of Akerama.⁵ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------------------|------------|-------------|---|
| General | Rotomapua Whakaware | Land Block | Moeawatea | <ul style="list-style-type: none"> • I live at Whangaehu, of the Ngati Ruahau hapu. I claim Rotomapua Whakaware through two ancestors. I claim the South part of the block, adjoining Wharepu, through Ruahau, and the Northern portion of the block through Moeawatea. The boundary runs from Pukerewa on the west side to Kapakapa and then to Rekereke. The Northern portion is divided again into East and West between Moeawatea and Moetere⁶. • The line of Moeawatea runs into Ruatangata. Pukerewa is a hill in the dividing range, partly in Ruatangata. Here I cross over on to the W[est] boundary of Wharepu — to Kapakapa; on to Te Reke Reke on N[orth] W[est] line of Wharepu⁷ • Ruahau and Moeawatea were women. The land belonged to them, not their husbands. Ika Takiao was Ruahau's husband. Rangihaukore was Moeawatea's husband. Rangihaukore came from higher up the Whangaehu River. Paenga is an ancestor of Moeawatea. I don't know of any boundary between Paenga and Tongonui.⁸ • I don't recognise the evidence about Paenga's line at Manuriro. I know nothing about it. It is only myself who has stood up to say that the land was Moeawatea's. Tongonui had no claims here, and it was not the fact that Moeawatea married a descendant of Tongonui that gave her a claim. The lands were divided between Moeawatea & Harangi. Harangi's portion was at Matatera; Moeawatea's here. I can't say that Paenga said that Moeawatea should have claims beyond Manuriro — i.e. seaward. Moeawatea & Harangi divided the land between themselves.⁹ • I have eel weirs on the land and cultivations at Rotomapua. From Moeawatea to myself, we have always been on the land.¹⁰ • Paenga was the father of Harangi and Moeawatea. Paenga was the original root to the land. Harangi the younger was a brother of Moeawatea.¹¹ • Moeawatea's ancestors gave her the claim on this land. They all owned the land.¹² • I live at Whangaehu. My hapu is Ngati Moeawatea. I know this land described on this map. I acknowledge Te Wuunu's ancestor on the Whangaehu side. His claim on this land is good. Our "take" on the Turakina side is Ruahau. I agree to all that Wuunu has said with regard to that side.¹³ • I never heard that land belonged to the descendants of Tongonui. Their land was on the Rangitikei side of the Turakina¹⁴ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|--------------|------------------------------------|-------------|-------------|--|
| General | Rotomapua Whakaware (cont 1) | Land Block | Moeawatea | <ul style="list-style-type: none"> I have heard that Rotomapua is a place always worked by descendants of Moeawatea. Puna Kaihereke, Tamatoe & Ika Takiao worked there for a time. They left of their own accord when the fighting was over. They were only there for a time, and returned to Turakina, at the sea¹⁵ Tongonui did not come between the two rivers. His boundary [was] from the other side of the Turakina to Rangitikei. Moeawatea was my <u>take</u> on this land. I heard she was the first on the land. Her mother was Moera. The land belonged to Moeawatea. She occupied it. She was a powerful woman.¹⁶ I cannot say what Moeawatea did first on the land. They caught rats, and grew a native turnip. I only know that she took possession, and her descendants have held it down to myself. I don't say she had a pa on the land, but she held the land. I have not heard of any of her descendants being buried on the land, but her mother was. She had toi toi whares. Moeawatea was the rangatira over all this land and the pas on it. Her descendants have always had <u>mana</u> on the land. I object to Tongonui, who has no right on the land. I decline to give his genealogy. He came from the other coast and was older than Moeawatea. I cannot say that she came from Apa; nor did Paerangi. I heard [that] Tongonui came from Apa. My mother was a descendant of Tongonui.¹⁷ Paenga was the father of Harangi and Moeawatea. Paenga was the original root to the land. Harangi the younger was a brother of Moeawatea.¹⁸ The Ngati Tumoetere/Ngati Ika people occupied two pa at Mangoroa and Manuriro, and cultivated at Rotomapua. Rotomapua was Ngati Paenga land that was allocated by Moeawatea's descendants to the immigrants. The people under Punakaiariki were allocated a cultivation called Paraketu which was near to an eel swamp, Ika was allocated Parikoriko and Tamatoe was allocated a cultivation between those of his siblings named Pihaiia.¹⁹ |
| Mangoroa | Rotomapua Whakaware | Fighting pa | | <ul style="list-style-type: none"> Mangoroa is on one side of Manuriro²⁰ There was a fighting pa at Mangoroa²¹ The pa at Mangoroa belonged to Pario-Pihaiia and Matamanga²² |
| Manuriro | Rotomapua Whakaware | Pa | | <ul style="list-style-type: none"> Manuriro is a fortified pa of my ancestor²³ There was a fighting pa at Manuriro²⁴ |
| Parikorikori | Rotomapua Whakaware | Cultivation | Moeawatea | <ul style="list-style-type: none"> Parikorikori the kumara patch is mine from Moeawatea, not Ika Takiao.²⁵ |
| Pihaiia | Rotomapua Whakaware | Fighting pa | | <ul style="list-style-type: none"> I have heard of Pihaiia, but it was not Tamatoe's. I merely heard he was buried there. Even if he were, that would not give him a claim. He had no <u>mana</u> there. I do not recognise any claim of theirs to the land²⁶ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------------------|---------------------|----------------------|-------------|---|
| Ruapowhatu / Akerama | Rotomapua Whakaware | Karaka grove, kainga | Moeawatea | <ul style="list-style-type: none"> • Ruapowhata is mine from my ancestors. Akerama is a new name given to that part of the land, given about the time of the arrival of the gospel²⁷ • I heard Ruapowhatu called a pa: I don't know that it is so; but there were houses; where my father and I used to stop occasionally²⁸ • When Te Huatau returned from bondage he came to me, Aperahama & others. I placed him on my reserve at Akerama.²⁹ • There are totara stumps at the ford at Ruapowhatu.³⁰ |
| Takapunui | Rotomapua Whakaware | Hinau bush | Moeawatea | <ul style="list-style-type: none"> • Takapunui is a hinau bush.³¹ |

Paenga
|
Moera
|
Moeawatea
|
Uea
|
Rangiwerohia
|
Maiaweia
|
Wuunu Te Ahuru

This whakapapa was presented by Wuunu Te Ahuru and is recorded in Whanganui Minute Book 8 on page 76.

Maiawatea
|
Te Eue
|
Te Rangiwerohia = Rarunga
|
Maiawhia
|
Wuunu

This whakapapa was presented by Wuunu Te Ahuru and is recorded in Whanganui Minute Book 8 on page 125.

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- ¹Wh 1d, pg 473
 - ²Te Ahuru, Wh 8, pg 174.
 - ³Huatau Te Pineki, Wh 14, pg 190
 - ⁴Te Wunu Rangiwerohia, Wh 1e, pg 579
 - ⁵Te Ahuru, Wh 8, pg 174.
 - ⁶Wuunu Te Ahuru, Wh 8, pg 124
 - ⁷Te Ahuru, Wh 8, pg 165.
 - ⁸Te Ahuru, Wh 8, pg 169.
 - ⁹Te Ahuru, Wh 8, pg 170.
 - ¹⁰Te Ahuru, Wh 8, pg 171.
 - ¹¹Te Ahuru, Wh 8, pg 174.
 - ¹²Te Ahuru, Wh 8, pg 174.
 - ¹³Te Hunga o te Rangi, Wh 8, pg 174.
 - ¹⁴Te Hunga o te Rangi, Wh 8, pg 178.
 - ¹⁵Te Hunga o te Rangi, Wh 8, pg 175.
 - ¹⁶Te Hunga o te Rangi, Wh 8, pg 176.
 - ¹⁷Te Hunga o te Rangi, Wh 8, pg 177.
 - ¹⁸Te Ahuru, Wh 8, pg 174.
 - ¹⁹Te Ahuru, Wh 8, pg 168-169.
 - ²⁰Te Ahuru, Wh 8, pg 165.
 - ²¹Te Ahuru, Wh 8, pg 166.
 - ²²Te Hunga o te Rangi, Wh 8, pg 177.
 - ²³Te Ahuru, Wh 8, pg 165.
 - ²⁴Te Ahuru, Wh 8, pg 166.
 - ²⁵Te Ahuru, Wh 8, pg 170.
 - ²⁶Te Hunga o te Rangi, Wh 8, pg 175.
 - ²⁷Te Ahuru, Wh 8, pg 165.
 - ²⁸Te Ahuru, Wh 8, pg 166.
 - ²⁹Te Ahuru, Wh 8, pg 167.
 - ³⁰Te Ahuru, Wh 8, pg 170.
 - ³¹Te Ahuru, Wh 8, pg 174.

Ngati Houmahanga

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------|------------------|-------------|-------------|---|
| Otauirā | | Urupa | | <ul style="list-style-type: none"> • Heraia, the father of Hoani, is buried at Otauirā¹ |
| Otuwhangai | | Fighting pa | Houmahanga | <ul style="list-style-type: none"> • My father, Matiu, is buried at Otuwhangai, the pa on a ridge just outside this block² • Ngati Hou are buried at Otuwhangai. My father Matiu and 5 of my children are buried there. I left Otuwhangai out of this application as it would not do to have my dead investigated³. • Tamatekura was the chief of the pa at Otuwhangai. Hoani Maka and others who have spoken are descendants of Tamatekura.⁴ • Otuwhangai belonged to Tamatekura and his younger sister. Otuwhangai is my pa. The Ngati Whakaurutu and Ngati Tamatekura occupied this pa⁵ • Otuwhangai pa was owned by Tamatekura and his younger brother Whakaurutu⁶ • Tauī is buried at Otuwhangai.⁷ |
| Tuhangae | | Pa | Tamatekura | <ul style="list-style-type: none"> • Tamatekura lived at Whangaehu at a pa called Tuhangae⁸ |
| Manumanu | Inland Whangaehu | Lake | | <ul style="list-style-type: none"> • Taika had a lake at Whangaehu called Manumanu⁹ |
| General | Kaikai Ohakune | Land Block | | <ul style="list-style-type: none"> • I live at Matatera, Ngati Houmahanga is my hapu. I know the land at Kaikai Ohakune¹⁰. |
| General | Kapakapa | Land Block | Te Kiato | <ul style="list-style-type: none"> • I live at Whangaehu. My hapu is Ngatihomahanga. I claim Kapakapa for self and others on account of ancestry and occupation. Our ancestor is Kiato. The block is divided into two parts with the ridge called Tiro tiro on the dividing line. The northern part of the block is called Kauangaroa. The southern part is called] Kapakapa. The latter piece belongs to Kiato. The summit of the ridge from Wahitapu to Tiro tiro is the dividing line. Those people interested in the southern portion are, Hoani Maaka, Henare Tahau, Nganarangi Tauwiro, Heta Toka, Wiremu Tauwiro, Tahaia Tauwiro, Raniera Toka, Kawana Ropiha, Tamati Kawana Ropiha, Ihaia Tahana, Mere Ngataapu, Anihira Ngahuia, Miriama Heirangi, Tiripa Porokoro and Eruera Whakaahu¹¹ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------|------------|--------------------|--------------|---|
| General | Koromiko | Land Block | Tama Te Kura | <ul style="list-style-type: none"> • When Uea was born, Akinga gave this land at Otaika and Koromiko to him, her son. The land became Tama Te Kura's. Tama Te Kura came and occupied at the mouth of the Mangawhero river. He came there and caught eels from Koromiko and the natural food of the other places named. His son Uakina was killed at Koromiko by a fall from a tree. I say that that land now belongs to the descendants of Tama Te Kura. I claim only as far as the Otaika river, the Otaika 'hiwi' is not on Tama Te Kura's portion¹² • I know this land. Hone Hira has no right on the land. I represent Te Kiato as it is through this ancestor that I come to be on the land. The reason that Hone Hira should not be included is that Houmahanga did not reside on this land. Those cultivations described by Hone Hira do not fall within the boundaries of this block. I lived at those places also. Ohauhanga was my kainga when I was a child. I was not aware that Hone's father resided on that land. I lived there with Hunia and Hoani Maka among others. I have never heard of those Miro trees¹³. • Hone's grandmother was not in the land, there is no miro there¹⁴. • There is a kahikatea and several other trees but not a miro. Hone stayed at Pupukau, the cultivation at Ohauhanga belonged to Tahau not Hone. Matiu had no claim to the land. Ohauhanga is situated within Pikopiko¹⁵. |
| Koromiko | Koromiko | Swamp, eel fishery | Tama Te Kura | <ul style="list-style-type: none"> • Koromiko is a swamp where eels are caught¹⁶ |
| Otaika | Koromiko | | Tama Te Kura | <ul style="list-style-type: none"> • Otaika is where birds were caught¹⁷ |
| Paharakeke | Koromiko | | Tama Te Kura | <ul style="list-style-type: none"> • Paharakeke is where birds were caught, although hinau berries are gathered there also¹⁸ |
| Te Rotoroa | Koromiko | Boundary | Te Kiato | <ul style="list-style-type: none"> • Te Rotoroa on the Whangaehu was the boundary between Te Kiato and Makohu. Above Te Rotoroa up to Mangawhero was Makohu¹⁹ |
| Wharekura | Koromiko | Kainga | Tama Te Kura | <ul style="list-style-type: none"> • The kainga was called Wharekura from the house that Tama Te Kura built upon occupying the mouth of the Mangawhero River. Iraia, my father lived at Wharekura and Kaikai and gathered the food from these places. I have cattle, horses and pigs there now.²⁰ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|-------------|------------|-------------|---|
| General | Kumuiti | Land Block | Te Kiato | <ul style="list-style-type: none"> I have heard that the descendants of Keato had kumara pits at Kumuiti, but the place that they lived in at the block was Otuwahangai²¹ I belong to the Ngati Houmahanga hapu of Ngati Apa. I live at Matatera at Whangaehu. Kumuiti has been cultivated before the sale of Rangitikei. I was living at Matatera at the time of the sale of the Rangitikei block. There are five persons interested in this land. I wish to obtain a grant in the names of myself and Aperahama Tipae.²² I live at Matatera. I know Te Kumuiti. This land belongs to Hoani Maaka. It is his from occupation and as belonging to his ancestor, Hou Mahanga. I have seen him cultivating this²³ I know the Kumuiti. It belongs to Hoani Maaka. It is part of land reserved for the Whangaehu Natives between the two rivers, I have not seen the survey. I am not interested in the land except as it forms a portion of the reserve set apart for the "Iwi".²⁴ I produce a list of persons assented to as grantees for Te Kumuiti, Hoani Maaka Rangataua, Mohi Tukino, Kawana Hakeke Ropiha, Poihipi Te Ao Kapurangi, Auete Hine Haua, Mere Piriha²⁵ |
| General | Mangatipona | Land Block | Houmahanga | <ul style="list-style-type: none"> I claim 120 acres of land on the Eastern end of this block. It belongs to Ngati Houmahanga. The boundary of the portion I claim is an old boundary between Ngati Hou and Ngati Huru Te Ra, Mita's party²⁶. |
| General | Mangawhero | Land Block | | <ul style="list-style-type: none"> I claim the Mangawhero Block from my ancestors. There are many people interested in this land. Ngati Hinga and Ngati Houmahanga on the Mangawhero side and Ngati Hinga on the Whangaehu side. There is a boundary dividing the two tribes. Ngati Hinga is my tribe, Ngati Houmahanga is Epiha's tribe. Epiha is my brother in law²⁷. The boundary between my people and Epiha's people runs from a stream called Kahotia to a manuka tree at a place called Opoho²⁸. The proposed owners for Mangawhero West are Hunia Te Iki, Haimona Piko, Hare Te Waka, Mereana Te Pare, Roreta Te Houokore, Meri Matahau, Apera Te Paea²⁹ The proposed owners for Mangawhero East are Epiha Taika, Wirihana Nga Manako, Wiremu Te Ratutonu, Nehanera Te Kahu, Mere Mare, Mou, Pehimana Tarupeka, Tamati Reina, Rawinia Rikoriko, Anaru Ngamanako³⁰ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|------------|-------------|---|
| General | Maputahi | Land Block | Houmahanga | <ul style="list-style-type: none"> • I claim the SW corner of Maputahi on a SW line from the source of Paeware, thence to Maputahi, a lake, thence to Motu Riki. The land to the SW of this line belongs to Ngati Houmahanga³¹. • I live at Matatera and am of the Ngati Houmahanga hapu. I claim to have Ngati Houmahanga's share of the land excluded from the certificate, also Ngati Paenga whom are jointly interested. All the land from Maputahi to the head waters of Paeware stream to its confluence with the Whangaehu river belongs to Houmahanga. The boundary was a known boundary between Houmahanga and Ngati Paenga³² • Neither hapu would cross that line and use the land belonging to the other³³ • Of Matatera, Ngati Houmahanga. I know the boundary between Houmahanga and Paenga, it runs along Paeware to the source, thence to Maputahi, and thence to Nga Moturiki. It is an old boundary from the time of our ancestors. I heard of this rohe from my nga pakeke. Houmahanga came to this side of Matatera for the hui³⁴. • Of Matatera, Ngati Hine, Houmahanga, Paenga and Ratua hapu. The boundary between Houmahanga and Paenga begins at Pukerewa, a hiwi on the Whangaehu river, thence to Pukewhakaangi, thence to the surveyors line then to Maputahi, thence to Nga Moturiki³⁵. • I am of the Ngati Houmahanga and live at Matatera. I claim Maputahi 2 in virtue of my descent from Te Whare Kaikino and more particularly Tamatekura. I have cultivations on this land. We have also lived there. The boundaries commence at Oruakorito, thence running along the line of Kapakapa, up the stream so called as far as Ngamoturiki thence South to the mouth of the Maputahi creek. thence Westerly in a due line to Oruakorito³⁶. • I am of the Ngati Hinetera, I live at Turakina. I claim through the same line as Hoani Maaka. I claim through Houmahanga. I live at Matatera, outside the Western boundary of this block. I have never cultivated, gathered fruit, nor caught birds or eels on this land. Those who have are my elder cousins of this descent. My hapu is Ngati Hinetera, she is an ancestor of Houmahanga. This hapu does not live within the Whangaehu and Turakina rivers, but at Whanganui. I do not know that Hinetera lived on this land, nor any of my line³⁷ • I claim this land through my ancestor Tamatekura. He and his younger brother and sister have the only legitimate claim to this land³⁸. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|----------------------|------------|---------------------------|---|
| General | Maputahi (Cont 1) | Land Block | Houmahanga, Tamatekura | <ul style="list-style-type: none"> • When the surveyors were at work on the plan for Te Wunu, Nehanera Te Kahu and others of Ngati Paenga, I turned them back to the other side of Omakorito stream, a tributary of the Paeware stream. I directed them to take their line to the middle of the Maputahi, and thence to strike to the source of the Kapakapa stream at Ngamoturiki. Aperahama Tahunuiarangi, of Ngati Paenga, witnessed this. He was my companion and came behind me to see that this was carried out. Ngati Paenga have refused to listen to me. Tamatekura is the correct head of the land³⁹. • I have mahi kai on this land. Pute was the sister of the men I have named, they got food from this land. They caught kiore, weka, moho and kokorehe on the ground. Pute helped them and cooked for them. I do not encroach on the Ngati Paenga lands, theirs are the parts that gave rise to the whakatauki, “Pakatea”, referring to there being no food on this land therefore it is not a good place to bring their women. This is the Western, or Matatera, side. My ancestors claimed and used the produce of this land, and this has carried on to my times. My ancestors planted kumara at Matatera and fished eels at Maputahi. There are a few hinau trees where my ancestors gathered berries. There are other places on Maputahi 1 which are not being dealt with in this court⁴⁰ • I claim this land through the one line of descent only, through Tamatekura. I have said that we grew our kumara at Matatera, this part of Maputahi (Maputahi 2) belonged to Matatera. Tamatekura came from Whangaehu, he lived there at a pa called Tuhangae, he lived also at Matatera⁴¹ • I am of Ngati Houmahanga and live at Matatera. I know the land. I myself have taken produce from the land. Hoani Maaka mentioned all the works of our ancestor on these lands and forgot nothing. I saw no other hapu taking the produce of this land⁴². • Tamatekura and Paenga are not related. Paenga have no claim at all on the Western side of the dividing line. The Ngati Paenga lands are within Maputahi 1. The dividing line is an ancestral division. It went from the source of Kapakapa to the middle of the lake and then straight down.⁴³ • Ngati Paenga have no rights on this land. Maputahi 1 is their land. I have never seen Ngati Paenga on the land while I have been there⁴⁴. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|----------------------|------------|-------------|--|
| General | Maputahi (Cont 2) | Land Block | Houmahanga | <ul style="list-style-type: none"> • Hoani and I are of different fathers yet we share the same claim to the land and therefore I let him speak for me. I did occasionally travel away for short spells but generally resided at Whangaehu. During these times, I never saw Ngati Paenga on this land. The owners of Maputahi 1 are Ngati Paenga. The boundary between Paenga and our ancestor is sometimes straight and sometimes crooked and in other places across hills. The line ran by Maputahi and Nga Moturiki, having Tirotiro outside. The line is marked by wooden pegs put in by the pakeha at the present day. There were no such things formerly. Maori did not understand surveying. The knowledge I have about the boundary is from my fathers⁴⁵. • I consider that the land on the Western side of Maputahi belongs to me and my relations. I am related also to Ngati Paenga though I cannot trace my descent. In war or difficulty I would support this hapu, but in this court I oppose them, as they would oppose me should I claim any of their land. They would turn me off Maputahi 1 and ask me what right I have to be there⁴⁶. • The claim to this land through Houmahanga is a separate claim through my Mother's side, and it is not to this piece of land⁴⁷. • Ngati Paenga and Ngati Houmahanga have no right to oppose one another here, they are all one. They are all descendants from one common ancestor, intermarried and living together. They have no right to be quarrelling. The descendants of Tamatekura and the descendants of Paenga are co ordinate. One set is called Ngati Houmahanga and the other Ngati Paenga, but they are only one⁴⁸. • Hone Hira claimed Maputahi 2 on his right from Ngati Houmahanga, my hapu. But his Houmahanga is not the same Houmahanga as my Houmahanga. Hone Maaka based his claim on Tamatekura, Pute and Whakaurutu, and the Houmahanga hapu and claimed the ancestral fishing rights. All our ancestral claims were supported by evidence of fisheries, karaka trees, kumara plantations, pa etc. Aperahama Tahunuiarangi also spoke stating that Ngati Paenga have no interest in Maputahi 2. Nehanera Te Kahu was contradicted on this point. He and his supporters wanted both the Maputahi blocks. Aperahama Tipai said that formerly Ngati Houmahanga and Ngati Paenga were one and occupied all the land in common. Aperahama Tipai and Tahunuiarangi are both of Ngati Paenga⁴⁹. • In regards to my statement that the Ngati Houmahanga and Ngati Paenga people are all one people, I meant this in terms of their common living area at Matatera. This does not extend to claims outside of Matatera. Ngati Houmahanga have no claim to lands between the Turakina river and the Maputahi stream. Their land is on the Western or Whangaehu side of the Maputahi stream⁵⁰. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------------|-------------------|----------------------------|----------------------|---|
| General | Maputahi (Cont 3) | Land Block | Houmahanga, Te Kiato | <ul style="list-style-type: none"> Lives at Matatera, of the Ngati Houmahanga, Claims Maputahi no. 2 through Te Kiato⁵¹. Omahanga is a daughter of Kiato who married out of the tribe and did not live on the land. Her descendants did not return to the district⁵². Several branches left the land and thus have no rights. Omahanga was one. Whakaretu and Tamatikura had rights that their descendants may assert⁵³. Maputahi 2 was awarded to my people. Te Kiato was the tupuna⁵⁴. I earlier rested my claim on Te Wharekaikino. This was done to include Piripi Te Aokapurangi. This was a different claim to that of Ngati Houmahanga. Wharekaikino was an ancestor from afar who came here following his sister Kakahutahi. This land was given to Wharekaikino by Tamatekura. When he left the land reverted to the donor⁵⁵. Wharekaikino came from Whanganui, his ancestors had no claim on these lands. He was the first of his line who had. I have heard of Harangi and know his descent. Harangi had the Southern portion of Maputahi 1⁵⁶. Hoani once claimed this land through Wharekaikino but this was in error, the proper foundation of our claim is Tamatekura. Wharekaikino was Tamatekura's brother in law. I heard that Wharekaikino gathered produce from this land⁵⁷. |
| Maputahi | Maputahi | Lake, stream | Houmahanga | <ul style="list-style-type: none"> Maputahi is a roto that belongs to Houmahanga. There are old kainga of Ngati Houmahanga at Maputahi. Houmahanga got eels at Maputahi⁵⁸ Houmahanga used to go to Maputahi to snare rats⁵⁹ Maputahi is the lake⁶⁰ The Maputahi stream joins the Whangaehu river. The Maputahi stream joins the Kapakapa and then runs to the Whangaehu River⁶¹ |
| Ngamoturiki | Maputahi | Bird and rat catching area | Houmahanga | <ul style="list-style-type: none"> Ngamoturiki belongs to Ngati Houmahanga. There are old kainga of Ngati Houmahanga at Ngamoturiki Houmahanga got birds at Nga Moturiki⁶² Houmahanga used to go to Nga Moturiki to snare rats⁶³ There are miro trees, one is called Te Rewai, there are two standing close together, one large and one smaller, these stand within the small bush called Ngamoturiki.⁶⁴ |
| Pukerewa | Maputahi | Hill | Houmahanga | <ul style="list-style-type: none"> Pukerewa is a hiwi on the Whangaehu River⁶⁵ |
| Pukewhakarangi | Maputahi | Rat catching area | Tama Te Kura | <ul style="list-style-type: none"> Tama Te Kura of Houmahanga had a mahinga kiore at Pukewhakarangi⁶⁶ |
| Tirotiro | Maputahi | Hill | Houmahanga | <ul style="list-style-type: none"> Tirotiro is a hill that belongs to Ngati Houmahanga⁶⁷ Tirotiro is a hill. It is not a bush. The road runs by it.⁶⁸ |
| Kaikarua | Maputahi (2) | Eel catching area | Houmahanga | <ul style="list-style-type: none"> Kaikarua is the spot at Maputahi lake where the poha nets were set for the eels. Kaikatoa is at the Western end of the lake on Maputahi 2, and a stream issues there from the lake, running South West.⁶⁹ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-----------------|--------------|-------------|-------------|--|
| Kapakapa | Maputahi (2) | Stream | Houmahanga | <ul style="list-style-type: none"> • Pute's brothers caught eels, crayfish and kokopu were in the Kapakapa stream⁷⁰ • The miro trees at the head of Kapakapa are mine and do not belong to Ngati Paenga.⁷¹ |
| Omakorito | Maputahi (2) | Stream | Houmahanga | <ul style="list-style-type: none"> • A tributary of Paewhare⁷² • Orukorito is a stream near which we set snares for kiore.⁷³ • Omakorito is a tributary to Paewa⁷⁴ |
| Atutahiarahanga | Matatera | Potatoe pit | | <ul style="list-style-type: none"> • Another pit at Otuwahanga was called Atutahiarahanga, this used to be a house formerly but is now used as a pit⁷⁵ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|------------|-------------|---|
| General | Matatera | Land Block | | <ul style="list-style-type: none"> • The Matatera block is situated between the Turakina and Whangaehu Rivers about 18 -20 kilometres from the coast. The Whangaehu River forms a winding western boundary to the block. To the north are the Te Kumuiti and Kauangaroa No. 2 blocks, while the Maputahi block lies to the east and south. The area of Matatera is given as 850 acres.⁷⁶ • I have always resided at Matatera on this ancestry (Houmahanga)⁷⁷ • My ancestors planted kumara at Matatera and fished eels at Maputahi.⁷⁸ • Tamatekura lived at Matatera⁷⁹ • Our people gave the Western point of Kapakapa to Aperahama Tahunuiarangi and his mother because Hoani Maaka was driving Aperahama's mother away, so Aperahama Tipai came and set that point Te Arueru aside for them. My interests begin at Tauanui, above this to Titirangi, to Kaumoana, to Pohatuanoa, to Koaomai, to Maraeohine, then on a line north to a house where Aperahama is living, I used to cultivate there, to Kahuhere, including Pukerua and Te Takataka, then Waiatoko and Upokongahua where the boundary then goes east then south along the Kapakapa stream, and then south along the ridge. Hoani claimed the whole of this land at the investigation and I denied this. I believe that Hou married a second husband and then moved away from the land. I have 20 dead buried on this land including Otuwhangai⁸⁰ • Hoani and his people told me to cease cutting timber on this land but I did not listen and finished my work⁸¹ • My claim to this land rests solely upon Te Hou. I left the land to go and assert a different claim at Kauangaroa, I have no cultivations on the block now but I still have my peach trees and other trees there. We all lived together on this land. Hou lived here constantly though she sometimes visited other places. Her husband was from Ngati Huru. He lived at Kauangaroa⁸² • It is through Hou that Epiha and Henare Tahau come to live on this land also⁸³. • Te Houmanga's land was initially West of this block. They afterwards came onto this land. Ngati Hou are the only persons who own this block.⁸⁴ • I know that Ngati Hou have always occupied this land. I have come from Matatera to attend this court case. Ngati Hou is my hapu, and that is also my tribe. I know this land and have constantly occupied it from the time of my father. Te Hou held mana over the entire block. My peaches, pears and quinces all grow at Tauanui, Kaumoana, Topinui, Pohatuanoa and Koaomai⁸⁵ • Ngati Houmanga is my hapu on this block⁸⁶ • Mere Paku, my aunt, is married to a European man and they are living on this land. She is there in her own right as a descendant of Hou. All this land belongs to Hou.⁸⁷ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|----------------------|------------|-------------|--|
| General | Matatera (Cont 1) | Land Block | Houmahanga | <ul style="list-style-type: none"> • Te Wunu, Te Kahu, Reiroa, Huatau and myself are the rightful owners of the South East corner of the block⁸⁸ • I live at Matatera, Ngati hou is my hapu. My tribe is Nga Wairiki. I claim this land through ancestry and occupation. Whakaurutu is my ancestor. It is only my descent from my father that gives me rights on this land. Manumanu had 5 children, Huikaepa was the first. Hou went away with her husband and never returned. Their child Te Ure never returned. Her first child Naei? never came back and my mother never returned until she married my father. My father brought Kuao onto this land⁸⁹. • Pute had no claim on this land. She married Pou and went to live up the Whanganui river. Her child Hineraki never returned and nor did her child, Raharuhi, alias Whakaiarangi, they lived at Waitata pa. He was captured twice by Ngati Apa, the second time he was released he lived with Ngati Huru and married Te Irihau of Ngati Paenga and Ngati Huru. Their child, Ripeka Te Oretapu, married Mohi Tukino, and then it was that Te Raharuhi followed Ripeka onto this block. Ripeka died without issue. Raniera is Ripeka's brother and he married my sister, Mere Raangia. They lived on this block. Mere is still alive and is living with the European on this block. Heta, their child, also lives there⁹⁰ • My place is near a lake, near Topinui. It is not a cultivation, it is a hill and I claim as from Tautaranui as far as the lake, Wharekahu, and on to Ruahoata and on as far as the pa called Otuwhangai⁹¹ • Otuwhangai and Orotaniwha were left out of Mita's survey of Matatera. Aperahama Tipai and Tahunuiarangi of Ngati Paenga say that the boundary line is further south and this is the proper line between Ngati Paenga and Ngati Houmahanga.⁹² • It was in 1876 at Whatakarenuui that we had an investigation because of the persistence of Nehanera Te Kahu and his wife claiming the land from Paenga. Thus Te Kahu left where he was staying at Kauangaroa and came to Turakina to Marae o Hine. Te Kahu later built a house at Matatera, but when we came back he was driven out of this house. We had great trouble there at about this time. Then the Government Commissioner, Mete Kingi and many others came to Matatera in order to sort out the trouble. It was arranged that the land would be brought before the court and thus Te Kahu was allowed to finish building his house. He continued to maintain that Paenga was the ancestor for this land. Mata Ropiha married a Ngati Apa and went to live at Rangitikei, the children of her brother Raniera are alive. None of the children of Pute have any rights on Matatera. The children of Raniera have a claim to the land through their mother Mere Paenga, but not through their father⁹³. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|----------------------|------------|-------------|---|
| General | Matatera (cont 2) | Land Block | Hou | <ul style="list-style-type: none"> • The Hou who gave his name to the hapu is a very old ancestor and not the one that Mita Karaka and his party talk of. I knew Pute, her and her brother never lived on this land. When Pute married she went away. She had no interest in this land⁹⁴. • Te Hou, the child of Keato, did not occupy constantly. Ngati Houmahanga held the mana of this land from that first ownership of this land. Hoani Maaka's people have always been the owners⁹⁵ • Mita and Miriama then returned to Matatera in consequence of the house having been built, Marae o Hine. Pute married and left this land. I did not say that her brothers never lived on this land. Keato was their right on this block, and also on Kapakapa. Pute's husband was from Whanganui. Keato was also an ancestor on Maputahi. The Kapakapa block did not belong to Pute's husband⁹⁶ • I have never seen Piripi Panapa on this block, he lives at Rangitikei. I dont know where Pute was living at the time of her marriage, but after the marriage she went away and neither her nor her descendants have ever returned. Mohi Tukino was of Ngati Hou as was Kingi Te Hanea. Tamatekura and Whakaurutu were the ancestors on the Western point. Ngati Paenga have disputed for the land on the South Eastern side of the block. The land to the South of the boundary line belongs to Paenga, Aperahama Tipai consented to this⁹⁷ • Manumanu and his descendants first fixed the boundary. Aperahama Tipai stated take the line through from Otuwhangai to between Mataimoana and Kaipakapaka and it will be right. This arrangement was made at Turakina. Aperahama said to take the line straight to the cabbage tree. He belongs to Ngati Paenga. The line would have been taken up the Paiwhare stream if Aperahama had not spoken about it. The line would have followed Paiwhare until it broke off to a kahikatea tree that belonged to Te Kahikura. Aperahama Tahunuiarangi objected to this. Raharuhi built his house outside the block to the South. Hinehaku married Rangiwiwa and they lived permanently at Whanganui⁹⁸ • I have seen the descendants of Pute living of the land but they were doing so through Mohi Tukino, my sister Mere Paenga and Hoani Maaka. Keato was a descendant of Manumanu. I am a descendant of Keato through my mother. It would take me until midnight to trace my descent from the Hou who gave his name to the hapu of Ngati Houmahanga. He was a contemporary of Paenga. I was born on this block⁹⁹. • Aperahama Tipai told me about the Southern boundary line, he directed the line¹⁰⁰. • There are kumara now growing on this block¹⁰¹. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|----------------------|------------|-------------|---|
| General | Matatera (cont 3) | Land Block | Houmahanga | <ul style="list-style-type: none"> • I live at Matatera and Ngawairiki is my tribe. Ngati Hou, Ngati Huru and Ngati Paenga are my hapu. I claim Matatera through ancestry, through my rights from Kawa, a child of Teretonga. In 1851 I came to a place near this block from Parikino. I found Hoani Maaka there carving an image¹⁰². • After te Kahu had left Wiremu and I quarrelled about the possession of the land, he put up a rahui, or boundary post, and I pulled it up and our dispute ended. Kahu then had a temporary house at Topinui for his European wood cutters to live in. My sister has since had a 7 roomed house erected at Oruawhata. Hira and Pairama were living on this land in 1851¹⁰³. • I object to Henare Tahau's statement that the proper boundary goes along the Paiwhare stream, despite the fact that ancestral boundaries generally do follow streams and ridges¹⁰⁴. • Tuanga lived on this land as did his ancestors from Kawa's time. Rangiatakore was her husband, he was a Ngati Paenga man, they were married on this block. The land South of Matatera was Ngati Paenga land. Te Irihau was a Ngati Paenga but had no claim to the land South of this block.¹⁰⁵ • At the Eastern end of the block there is a place near Ruakore at the heads of the Paiwhare stream, Kawa's younger brother had some land at this place¹⁰⁶. • Matatera has always been the most permanent residence of Hoani Maaka and his old people. Hera assigned a cultivation for Matiu, I dont know why this gift was made, but I have not heard that any trouble ever arose from this, though I did hear that Matiu and Mohi Tukino did quarrel about the plantation. The mana of this gift would perhaps last 10 years or perhaps longer¹⁰⁷. • I have only seen Mita Karaka, Matiu and the others working on Matatera and Topinui, Hera gave them the piece called Kaumoana of Tauwanui. Hera Nuku was related to Matiu but she had a right on this land. It was after 1851 that Te Kahu planted fruit trees at Topinui. It has only been in my day that the land at Topinui has been cleared for cultivation. I have always been quarrelling with Mita over this land¹⁰⁸. • I live at Matatera. I claim on behalf of my nephew Weraroa who is living in Patea. I ask that Weraroa Kingi be admitted into the ownership lists for Matatera as a descendant of Tanoi. I claim on his behalf on ancestry and occupation. He has dead buried there¹⁰⁹. • I object to Weraroa on the basis that he is the 4th generation to live away from this land¹¹⁰. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|----------------------|------------|-------------|--|
| General | Matatera (cont 4) | Land Block | Houmahanga | <ul style="list-style-type: none"> • Mereana Te Pare was on this land. She was on this block as a child as we all were. She then went to Whanganui and married there. She died at Parikino. Her first husband was Kingi whom she married at Putiki. Hori Kawe lived on this block at Opukeo, where he cultivated and Tauwhana, his father lived there and worked. I know that Tauwhana came back to this land. He occupied it continuously, as did his child Hori Kawe. Mereana lived on this block before she married Kingi. Her and her uncle, Hare Te Waka, lived together at Matatera. You know that Tauwhana was a big chief. I heard that Tauwhana went to Mangawhero at the time of the Maori wars. His wife was from there. He later returned to Matatera. He was born at Whangaehu¹¹¹. • Hori Kawe died at Kaitangata at Whanganui. That was his mothers land. Mereana also died at Kaitangata¹¹². • Uwea, the child of Tanoi is the ancestor who had a proper claim. Tauwhana occupied constantly. His child was Ihaia who also remained on the land. Tauwhana was a second son of Tangi, he returned to Mangawhero then to Whanganui but did not stay. He had a son, Hori Kawe who was born at Mangawhero and did not come to Matatera. In 1854 I sent to Hori and his brothers Rota and Ratana to come and work on my cultivations. After this they never returned. In 1859 the land this side of the Whangaehu was sold and Hori Te Kawe attended the meeting at the mouth of the Mangawhero. He never returned to Matatera after 1854. His child Mereana was born at Mangawhero. None of his children were born on this block. They were born elsewhere at Parikino and other places. Hori died at Parikino. Had I considered that he had any claim I would have brought him in¹¹³ • Tauwhana only came onto this block to be tatoood and then he went away again¹¹⁴. • I am a descendant of Hou and claim on behalf of myself, Mere Ngareta, Eruera Taika, Rakopa Tahana and Ihaia Tahana, as descendants of Hou. I claim through Tahana who worked on the block. He had a house at Kahuera and a cultivation. His sister is Mere Raangina, and Raniera is his brother in law. My grandmother is Te Kahu¹¹⁵ I have a claim to the land given to Hou through ancestry and occupation. I did not plant there but the descendants of Hou did. No one had cultivations there but we had horses and pigs there. Ihaia had a fence there. Ihaia and others cultivated on Hou's part of the block without any right. Rakopa cultivated there on her mothers, Te Kahu's, right, of Ngati Hou. Te Ure a Takitahi had rights on the Northern end of the block¹¹⁶ • I dont know which part of the land belonged to Pute. The land belonged to all the ancestors in common¹¹⁷. • I know that Mere Ngareta and her companions are descendants of Hou. I know that the descendants of Hou have a right to the Northern part of this block. They have been there since old times. Hou and Pute have a claim on their own places¹¹⁸. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------|------------|-------------|-------------|--|
| Kahurere | Matatera | Cultivation | Houmahanga | <ul style="list-style-type: none"> • Kahure is a place a little further north of Maraeohine, this is an old cultivation of Te Hou's and has recently been cultivated by Hoani Maaka.¹¹⁹ • I have seen my father Tahanga at Kahuera¹²⁰ • I know where the children of Te Kahu worked on this block. It was at kahuera, near Waioroto. The house that was burnt stood near this¹²¹. • Kahuera in on the dividing line of Matatera 1 and 2, a long way off from Takuao¹²² |
| Kakera | Matatera | | Houmahanga | <ul style="list-style-type: none"> • I cut timber at Kakera and was not interfered with¹²³ |
| Kaumoana | Matatera | Cultivation | Houmahanga | <ul style="list-style-type: none"> • Kaumoana is a cultivation worked since the time of my ancestors¹²⁴ • Kaumoana is a cultivation of mine. My father worked here as well¹²⁵ • Above Ohopukia comes Raumoana and Turehia owns that¹²⁶ • Hawira was cultivating at Taumoana without a right, being a descendant of Ngati Paenga. He was dead before the time that Te Kahu cut the timber at Topinui¹²⁷. |
| Kawa | Matatera | | | <ul style="list-style-type: none"> • Beyond Orotaniwha is Kawa, Kawa stands as far as Tautaranui¹²⁸ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------|------------|-------------|-------------|--|
| Koaomaui | Matatera | Cultivation | Houmahanga | <ul style="list-style-type: none"> • Koaomaui is a cultivation. I have a house there.¹²⁹ • I have no house now at Koaomaui, but I have cultivated there lately. I have seen a Maori woman there with a European husband. I have seen her there before with a Maori husband, there to catch pigs, and he placed her there on the land¹³⁰. • It is true that Hoani Maaka placed the Maori woman and her European husband on the land. I say that that place belonged to Hou, but I did not place Paku and her husband on the land. I never heard that that place belonged to Taongi.¹³¹ • Koaomaui is a cultivation of mine. My father worked here as well. This is where Maraeohine stands. Rangipouri is the whare of my father. It stood at Koaomaui. I have heard that all of Ngati Hou were in that whare under my mother and hence she saved them from slaughter. I was born north of Whangaehu but my brothers and sisters were born on the block. Mine and Hoani Maka's parents all lived together on this block through their common ancestry from Hou¹³² • Koaomaui belonged to my ancestor Hou¹³³ • Te Kahu and Aperahama Tahunuiarangi have been quarrelling over Koaomaui.¹³⁴ • The portion on which Mere and the European live, Koaomaui, is Hoani Maaka and his people's land and does not belong to my sister and I. Tangoi was the ancestor for that particular spot. The descendants of Kawa and Turehia have the right over Tawai, a part of Koaomaui¹³⁵. • There is a path at Koaomaui. Nehanera Te Kahu claimed Koaomaui on which the house of Marae o Hine stands as his through Paenga and we all objected and pulled his fence down. Paenga was Mita Karaka's ancestor but now they claim through Hou. Aperahama Tipai had a meeting and decided that Paenga had no claim but that Houmahanga owned that land¹³⁶. • Ngati Hou had a marae at Koaomaui¹³⁷. • Koaomaui belonged to Hoani Maaka and his party.¹³⁸ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------|------------|--------|-------------|--|
| Maraeohine | Matatera | Kainga | Houmahanga | <ul style="list-style-type: none"> • My first house was Maraeohine, my line goes North to a house where Aperahama is living, it has only recently been built and I used to cultivate there formerly¹³⁹ • I know of a house named Rangipouri, it stands at Te Maraeohine, it is my house. I built it after my return from the fight at Moutoa. No one molested me while building that house¹⁴⁰ • It is through Te Hou that I have a right at Maraeohine and the church there was built through the mana of Te Hou and Te Kahu. I have a house on this land through Hou, it stands at Maraeohine and the fences and fruit trees there are all mine. There is a large house built there by a European that belongs to Eruera Whakaahu who is a child of mine. The house was built through Kahu's right on the land¹⁴¹. • That place belongs to Aperahama Tahunuiarangi¹⁴² • I built the house Maraeohine on the land, not Aperahama and Te Kahu¹⁴³ • Marae o Hine is a house on this block that belonged to Aperahama Tahunuiarangi¹⁴⁴. • I brought the name Maraeohine onto this land. Ngati Maniapoto and Ngati Pikiahu use this name but they know that I brought this name onto the land¹⁴⁵. • Ngati Maniapoto, Ngati Pikiahu and Ngati Kawwai Waewae and others named this place¹⁴⁶. • Maraeohine was a name given to that place on the return of Kahu from Waikato. It was formerly called Otawai¹⁴⁷. • The name Marae o Hine was placed on the land so that the killing of people should stop. I killed a woman there afterwards but my body should pay for that not the whole people¹⁴⁸. • I live at Rangitikei and am of the Ngati Pikiahu and Ngati Waewae hapu. The name Maraeohine is the name of the house of my ancestors down to myself. Kiwini and Ngawaka brought that name to this land. They were my parents. Miriama spoke falsely when she said that she brought that name to this land¹⁴⁹. • My father came to get men and make peace. Tahunuiarangi was the chief of the land on which the house stood. The land that my father came to lay between the Whangaehu and Mangawhero. Tahunuiarangi was the cause of my father coming. My father made peace with Tahunuiarangi at Mangawhero, at Pukohu. The house I spoke of is near the junction of the Mangawhero stream and the Whangaehu river. Nera and Tahunuiarangi were the people who built that house, I first saw that house when I was 4 years old. Miriama and Tahunuiarangi were living in it. Tahunuiarangi was the father of Aperahama Tahunuiarangi whilst Nera is Nehanera Te Kahu. They built the house and once it was complete my ancestor Kiwini brought the name of Maraeohine and placed it upon the house¹⁵⁰. • It was I who built the house with Te Kahu, not Tahunuiarangi, the older, as she stated¹⁵¹. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------------|------------|-------------|-------------|---|
| Matatera | Matatera | Urupa | | <ul style="list-style-type: none"> All the people that died at Kauangaroa were generally buried at Matatera¹⁵². My dead are buried on the point at Matahira (Matatera??)¹⁵³ Rihione is buried on the land, he was a cousin of Raimapaha, Hawira is buried at Matatera, he was a parent of mine. Tauu is buried here and Irihau also¹⁵⁴ The dead that I have at Matatera are not descendants of Hou, they came onto the land through marriage. Hawira, Rihiona and others were overtaken by death on this land whilst attending a church meeting.¹⁵⁵ Raniera is buried at Matatera. He died at Paipai, down stream from Kauangaroa. Irihau is buried at Matatera, as is Raharuhi.¹⁵⁶ |
| Ohopukia | Matatera | | | <ul style="list-style-type: none"> Ohopukia is beyond Topinui. Hoani Maaka owns that place¹⁵⁷ |
| Orataukete | Matatera | Ridge | | <ul style="list-style-type: none"> Orataukete is a place of mine on the ridge of hills¹⁵⁸ |
| Orotaniwha | Matatera | | | <ul style="list-style-type: none"> Orotaniwha is behind Ohopukia and that belongs to Pipirangi and Apera Te Pai¹⁵⁹ |
| Parengawa | Matatera | Potatoe pit | | <ul style="list-style-type: none"> Parengawa was the potatoe pit at Otuwhangai.¹⁶⁰ |
| Pohatuanoa | Matatera | Cultivation | Houmahanga | <ul style="list-style-type: none"> Pohatuanoa is a plantation of Te Hou's and we, her descendants have worked there.¹⁶¹ Pohatuanoa is a cultivation of mine. My father worked here as well¹⁶² My father has no interest over the part of the land called Pohatuanoa¹⁶³ |
| Pukerua | Matatera | Rua pits | Houmahanga | <ul style="list-style-type: none"> Pukerua is where all the kumara pits are situated¹⁶⁴ |
| Ruahoata | Matatera | Cultivation | | <ul style="list-style-type: none"> Above Pohatuanoa is Ruahoata. Hoani Maaka owns the lower end of the cultivation and Aperahama owns the upper end¹⁶⁵ |
| Takuao | Matatera | | Houmahanga | <ul style="list-style-type: none"> Takuao belonged to Hou¹⁶⁶ |
| Tauanui | Matatera | Cultivation | Houmahanga | <ul style="list-style-type: none"> My occupation begins at Tauanui where we cultivated kumara. I planted there as my ancestor Hou had done so before me¹⁶⁷ Tauanui is a cultivation of mine. My father worked here as well¹⁶⁸ Tauanui belonged to my ancestor Hou¹⁶⁹ Beyond Orotaniwha comes Taowanui, which belongs to Turehia¹⁷⁰ |
| Tawai | Matatera | Land Area | Houmahanga | <ul style="list-style-type: none"> Tawai is the portion of Matatera that belongs to Aperahama.¹⁷¹ |
| Te Anu o Matariki | Matatera | Whare | | <ul style="list-style-type: none"> Te Anu o Matariki is a house that stands near to the pa at Otuwhangai¹⁷² |
| Te Ikaroa | Matatera | Kainga | Hou | <ul style="list-style-type: none"> All our houses were at Te Ikaroa. My kainga is at Ikaroa¹⁷³ |
| Te Ruamatahou | Matatera | Potatoe pit | | <ul style="list-style-type: none"> There is another pit at Otuwhangai adjacent to Atutahiarahanga called Te Ruamatahou¹⁷⁴ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|------------|---------------|-------------|--|
| Te Takataka | Matatera | Cultivation | Houmahanga | <ul style="list-style-type: none"> • Te Takataka is a little further north of Pukerua and is a plantation¹⁷⁵ • Takataka belonged to Hou¹⁷⁶ • The cultivations that I have seen at Takataka belonged to the descendants of Turehia¹⁷⁷. • Tahana and his sister Mere Raangina had a house at Te Takataka¹⁷⁸ • I have seen Mere Ngareta and her companions working at Te Takataka on their ancestral right. It was Mohi who had pointed that land out to them¹⁷⁹ |
| Titirangi | Matatera | Kainga, whare | Houmahanga | <ul style="list-style-type: none"> • Above Tauanui is Titirangi where Hou's house stood¹⁸⁰ • Titirangi is where my ancestors have always lived. Te Ura is buried there¹⁸¹ • Hoani Maaka's people tried to kill Ngati Hou at the house at Titirangi but my grandmother prevented them from doing so¹⁸² • Titirangi belonged to my ancestor Hou. That house did not belong to Turehia¹⁸³ • Titirangi(the house) stands above Tautaranui and that house belongs to Turehia¹⁸⁴ |
| Tongoiti | Matatera | Urupa | Houmahanga | <ul style="list-style-type: none"> • Tongoiti is a sacred spot, it is a burial ground on the Western side of the block¹⁸⁵ |
| Topinui | Matatera | | Houmahanga | <ul style="list-style-type: none"> • My father, Matiu, died at Topinui¹⁸⁶ • I cut timber at Topinui and was not interferred with¹⁸⁷ Topinui is a culativation of mine. My father worked here as well. Hoani's father came to cut down trees at Topinui but my father drove him away. But afterwards Hoani Maka and his people came and cut down trees there¹⁸⁸ • Beyond Ruahoata is Topinui. That belongs to Turehia¹⁸⁹ • Mita came to Topinui in 1856 and stayed there for 2 or 3 years. His cultivations were not there and I did not see Raimapaha cultivating there. Her cultivations were at Matatera proper. These cultivations are now being worked by Mere Raanonga and her children.¹⁹⁰ • I have seen my father Tahana at Topinui¹⁹¹ |
| Upokongahua | Matatera | Ridge, kainga | Houmahanga | <ul style="list-style-type: none"> • Upokongahua is a ridge¹⁹² • Tahana and his sister Mere Raangina had a house at Upokongahou, near to Te Takataka¹⁹³ |
| Waiatoko | Matatera | Cultiavation | Houmahanga | <ul style="list-style-type: none"> • Waiatoko is a cultivation of Hou¹⁹⁴ |
| Wharepu | Matatera | Urupa | Houmahanga | <ul style="list-style-type: none"> • The persons named by Eruera as being buried at Wharepu, a place on this block, are Ngati Rangiurutira and Ngati Hou. There are no Ngati Huru buried there.¹⁹⁵ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|----------------------|--|-------------|---|
| General | Matatera (cont 5) | Land Block | Houmahanga | <ul style="list-style-type: none"> • Descendants of Tanoi interested in Matatera 1 are Hoani Maaka, Wiremu Ngamatangi, Pahemata Wakahira, Maata Tatehu, Ngaone Wiremu, Kopa Wiremu and Maaka Wiremu¹⁹⁶ • Descendants of Tamatekura interested in Matatera 1 are Anete Hurua, Wiremu Tauhiro, Kio Tipoka, Mara Ngataapu, Tataia Wiremu, Anihera Reina, Imaima Porokoru, Terepa Reina and Anihera Porokoru¹⁹⁷ • Descendants of Wakaurutu interested in Matatera 1 are Henare Tahau, Heta Toka, Mere Papu, Timoti Raniera, Manganui, Tuki Tamehana, Panapa Tamehana, Wiremu Tamehana, Mihi Tamehana and Tewate Tamehana¹⁹⁸ • The descendant of Kawa interested in Matatera 1 is Aperahama Tahunuiarangi¹⁹⁹ • The descendant of Tohikura interested in Matatera 1 is Piripi Panapa²⁰⁰ • The descendants of Pipirnagi interested in Matatera 1 are Apera Tepaea, Ngawaka Apera and Atareta Apera²⁰¹ • The descendants of Taikakoia interested in Matatera 1 are Epiha Taika, Eruera Taika, Mere Ngareta and Pehimana Tarupeka²⁰² • The descendants of Turehia interested in Matatera 1 are Ihaka Tahana, Rakopa Arahira, Ngawhare Tahana, Ruma Ihaia and Wiki Ihaia²⁰³ • The descendants of Hou interested in Matatera 2 are Mita Karaka Tapa, Miriama Heirangi, Hone Hira Te Wharetiti, Raina Pikinga, Rewi Matiu, Rapera Te Wairangatuhi, Roreta Te Puhaki, Heremaia Te Rangiao, Hori Te Rangiao, Te Ata Te Pikinga, Ngapera Pikinga, Pukunui Te Waretiti, Rangituawaru Te Rangiao, Te Hina Tua, Ngawaina Tewera, Tetahi Te Tua, Toko Te Tua, Teo Te Tua, Hawira Te Puhaki and Te Wera Te Puhaki²⁰⁴ • The descendants of Pute interested in Matatera 2 are Eruera Whakaahu, Pepe Hona, Pire Tuataka, Horeta Kuihi, Mohi Ruatea, Piripi Te Rangikapake, Rawinia Ropiha, Te Raku Ropiha, Tamati Kawana, Tiemi Kawana, Atareta Kawana, Te Puata Erana, Ani Erana, Tiako Erana, Teoteo Erana, Te Rou Raniera and Ripeka Ngahuia²⁰⁵ |
| General | Matatera Papatupu | Small Land Block containing Kainga and Urupa | | <ul style="list-style-type: none"> • A tight bend of the Whangaehu River is the site of the Matatera Papatupu block, containing burial grounds and the sites of two old wharepuni, named Ngamona and Tekataatewaru [sp?]. The Matatera Papatupu block contains 23a Or 20p and, according to the plan, is divided into sections with such names as Oue, Hekeheke, Te Huri o te Pakeha, Matatera, Paitarata and Wharepu. The plan also details the locations of pear, apple, willow, cherry and cabbage trees.²⁰⁶ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|-------------|---------------|-------------------|--|
| General | Okirae | Land Block | | <ul style="list-style-type: none"> I belong to Ngati Hou. I claim Okirae. I live at Whanganui, my second husband is alive and in Court. My first husband was Tamati who had an equal claim with myself on this land. My husband now has no claim on the land. It belonged to my father. I know this land. There is a piece ought to be cut out from Rua o te marama to Patikonga as shewn on the Plan. I claim all except that piece. I claim from my father. My relations live on a portion of it. No one has ever interfered with us. My father had it surveyed²⁰⁷. |
| General | Otuangiangi | Land Block | Manumanu Taika | <ul style="list-style-type: none"> Taika lived on Otuangiangi. We have eel catching places and bird places on the land. I don't know the names of the eel weirs. Taikakoia was of the same family as Manumanu. Mapu is buried on the Block. The eels in Mangamahu are caught in Pa's. Ngamanako is a grandchild of Manumanu²⁰⁸ I know Otuangiangi. I am not interested. I can point [out] the places on this land. I can tell you the descendants of Manumanu have a right. Wiki Pokoru is one; Apera Te Paia, Mere Ngareta, Rena Maikuku, Rahera Epanga, Wiremu Tauwhiro, Wirihana Ngamanako, Hoani Maaka. These descendants have lived on the land. I have seen them living on the land²⁰⁹ I know this land at Otuangiangi. I know the ancestor through which Mere Ngareta claims, Rahera Epanga has a claim through ancestry but I don't know if they have one from cultivation. I don't know that Rena Maikuku, Wi Tauri or Hoani Maaka have any claims except through the ancestor Manumanu.²¹⁰ I know Angiangi. Ngawairiki lived with Tuhekerangi on this land. I have seen Epiha at Kohonga with Ngamanako, Taika, Toetoea Kahu and Kararua. They used to go and live on this land and work together. Kahu, Wirihana, Wiki Pokura, Ngareta, Rena Maikuku, Hoani Maaka, Wi Tauri, Rahera Epanga are descendants of theirs. I don't know Hoani Pikirau, one of the applicants. I have never heard of Hoana Te Hana living there or of his father. I don't know in what way he claims this land. Mere Ngareta as Kahu's hapus are the people who are interested in the land.²¹¹ |
| Karikari | Otuangiangi | Hill | Manumanu | <ul style="list-style-type: none"> Karikari is a hill²¹² |
| Karikari | Otuangiangi | Cultivation? | Manumanu | <ul style="list-style-type: none"> Karikari is on this Block and was worked by Manumanu²¹³ |
| Kawakawa | Otuangiangi | Pa | Manumanu | <ul style="list-style-type: none"> Kawakawa was a Pa where the descendants of Manumanu used to collect. Ngawairiki and Tuhekerangi used to collect for meetings. The Pah is along the road as you go to Otairi.²¹⁴ |
| Kawau | Otuangiangi | Kainga, urupa | Manumanu | <ul style="list-style-type: none"> Taika lived at Kawau on the Mangamahu Stream. Te Ata was buried at Te Kawau. Mapu, my grandmother was buried there. Kawau has been a settlement ever since the time of Manumanu²¹⁵ I have heard of the Kawau but have not visited it.²¹⁶ |
| Otuangiangi | Otuangiangi | Kainga | Manumanu | <ul style="list-style-type: none"> Taika lived at Otuangiangi²¹⁷ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------|-------------|-------------|----------------------------|--|
| Pikitu | Otuangiangi | Kainga | Manumanu | <ul style="list-style-type: none"> I have lived at Pikitu. I lived there a long time and am living there now²¹⁸ |
| Porokupo | Otuangiangi | Fighting pa | Manumanu | <ul style="list-style-type: none"> There was a fighting Pa of Ngamanako's on this land. Porokupo was its name²¹⁹ |
| Titau | Otuangiangi | Eel weir | Manumanu | <ul style="list-style-type: none"> Titau was an eel weir of Manumanu²²⁰ |
| General | Paewhare | Land Block | Houmahanga | <ul style="list-style-type: none"> Houmahanga used to go from Matatera and Kumuiti to Paeware to snare rats. I knew that Paenga also had mahinga on the Matatera side of Paeware, I acknowledge a joint claim of Paenga and Houmahanga to this land²²¹ |
| General | Rakautaua | Land Block | Taitapu Rangiwhakaturia | <ul style="list-style-type: none"> I am also descended through another line from Taitapu. This descent from Taitapu also gives me claim to the land. Taitapu lived up the Whangaehu river, her husband was Tumataikura. Rangiwhakaturia was on the lower part of the river²²². The rights of Mita and his family were before this pa was erected, Mita grew up on this land. Mita's father, Matiu, was in the pa as Matiu had been at the seaside catching fish, but I am not aware that they were cultivating on the land. I have seen Raharuhe on the land gathering kiekie²²³. We never drove anyone from off the land. Ngati Huru is the name of my hapu on this land²²⁴. I live at Kauangaroa, I know the land at Rakautaua²²⁵ I learnt of these places long before Waiharakeke was built, when I was still a child. My brothers and aunts and parents grand parents all worked at all these places on this land. The whole tribe worked at these places and built houses there. We are the owners of the land. It was only of late that Mere Paerau moved down by the sea her parents lived at Rangitikei²²⁶ Taitapu was my ancestor, I have heard that this ancestor lived at Whangaehu, Ruatangata and Rakautaua, and that her son, Manumanu went up the Whangaehu and his offspring, Te Kiato and Hou returned. Manumanu would come as everybody did, to and fro, up and down the Whangaehu river. We descend through Te Kiato and Hou from Manumanu and that is our right. We come to this land because we know that this land is ours, derived from Taitapu. Taitapu died at Whangaehu and was buried at Ruatangata²²⁷. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|-----------------------|------------|-------------|---|
| General | Rakautaua (cont 1) | Land Block | Taitapu | <ul style="list-style-type: none"> • My claim to this land is by occupation, established long before the building of the pa. If Aperahama Tipae was well he would offer no objection to us, he is a chief of this district. My parents would come to the sea to fish, they would live for a while at the sea side and then they would go back inland. Manumanu remained away from this land on account of his wife who lived at Matatera. Kiato and Hou lived at Waiharakeke and Ruakakariki, and at Rakautaua generally. Their children would go away to other places but they would always return to Waiharakeke and other places near the sea²²⁸ • Their descendants did likewise down to my times. Taitapu had worked and occupied all of these places and at Tateutu, on all the places, this must be the case for why else would her descendants know that they can cultivate on all these places. The people who are to own the land called Manumanu are all descendants of Taitapu. Epiha Taika is one of them²²⁹ • I know Rangiwhakaturia, he was the brother of Taitapu, Aperahama and others are his descendants. I know little of Tamaea²³⁰. • Rangiwhakaturia lived on this land without divisions. We went down the river to the sea to fish, we cultivated on this block, strangers would not be able to cultivate on the land. Mere Paerau was married to Major Nixon of Whanganui and only came to live on the land after she had seperated from that pakeha. I have not heard of Aokehu as an ancestor on this land²³¹. |
| Kohingareka | Rakautaua | | Taitapu | <ul style="list-style-type: none"> • Further inland from Pokaitara is Kohingareka²³² |
| Kohingareka | Rakautaua | Pa | Taitapu | <ul style="list-style-type: none"> • Kohingareka is a pa and a cultivation, I have worked there. We young people would cultivate food and take it to the pa²³³ |
| Mangawhero | Rakautaua | Stream | Taitapu | <ul style="list-style-type: none"> • Above Pakiaka is a stream called Mangawhero²³⁴ • We have an eel place at in the Mangawhero and right up to the Rakautaua swamp²³⁵ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|------------|-------------|-------------|--|
| Maraeaute | Rakautaua | Kainga | Taitapu | <ul style="list-style-type: none"> • Further up from Te Harakeke in the bend of the river is Maraеaute. Just across the river (Papa?) is a landing place for canoes, used since time immorial. I worked at Maraе Aute as my parents did before me. No one ever disturbed us there²³⁶. • Maraеaute is the only place that I can be sure my parents and ancestors cultivated before the building of the Waiharakeke pa. Potatoes and corn were cultivated there²³⁷. • Maraеaute is further up the river than Harakeke and is a cultivation²³⁸ • The settlement, landing place and cultivation was at Maraеaute, the settlement being established to cultivate kumara and also for fishing at sea. I had a canoe called Kahikatea, and Otakapu was the canoe I used for going to sea, I went to sea in both of these canoes. The canoe that I had before these was Te Ahi Whene, it was my fathers and once belonged to Ngati Kahungunu. Mohi Tukino and his brothers in law made the Kahikatea canoe from a tree that was felled in the bush at Kauangaroa. The canoe was fashioned there before being brought down the river²³⁹. • The parents of Mita brought the canoe down the river. Mita was married to Mohi's sister/cousin Ripeka, Mata Ropiha's eldest sister. Mohi Tukino was a descendant of Nganarangi, being a child of Ririu. The canoe was landed at Harakeke, I was one of the people that brought the canoe. Ruakakariki was a permanent residence just across the river. It was used as a wedding present on the occasion of the marriage of Ripeka and Mohi. Hawira and Matiu gave it. After we were finished fishing we would return to Matatera²⁴⁰. • My father's father was Kea and he lived on Rakautaua at Maraеaute, his permanent residence was at Mangawhero, on the land of Taitapu. Kea's right on this land was through his wife Ngahue and his child Hiraia²⁴¹. |
| Otukiapaaka | Rakautaua | Cultivation | Taitapu | <ul style="list-style-type: none"> • Otukiapaaka is a cultivation inland from Te Ripo²⁴² |
| Pakiaka | Rakautaua | Road | Taitapu | <ul style="list-style-type: none"> • Pakiaka is the place above Maraеaute. Pakiaka is the name of a road that people would travel in their journeys to Rangitikei, it is a sandy plain²⁴³ • Rua Pakiaka is a road to Rangitikei, Takitakirangi is above²⁴⁴. |
| Pokaitara | Rakautaua | Cultivation | Taitapu | <ul style="list-style-type: none"> • Inland from Waiharakeke is a cultivation called Pokaitara²⁴⁵ • Eels were taken from Pokaitatura, these eels • Pokaitatara was a place where eels were caught, I caught them there myself. It is also a swamp and there is a cultivation of the same name there too. were taken before and during the building of the pa²⁴⁶ |
| Tateatu | Rakautaua | Cultivation | Taitapu | <ul style="list-style-type: none"> • Further inland from Pokaitara is Tateatu²⁴⁷ • I worked at Tateatu as my parents did before me. This food was used by the people who built the pa²⁴⁸ • Tateutu was a place for cultivating potatoes²⁴⁹ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|------------|--------------------------|-------------|---|
| Te Harakeke | Rakautaua | Landing place for canoes | Taitapu | <ul style="list-style-type: none"> • Harakeke is where we landed our canoe at the mouth of Whangaehu²⁵⁰ • A little up from the mouth of the Whangaehu River from Whitiao is Te Harakeke²⁵¹ • Harakeke is just above Whitiao. Harakeke is a landing place for canoes when they came in from the sea²⁵² |
| Te Ripo | Rakautaua | | Taitapu | <ul style="list-style-type: none"> • Te Ripo is above Waiharakeke²⁵³ |
| Waiharakeke | Rakautaua | Fighting pa | Taitapu | <ul style="list-style-type: none"> • Just above Maraeaute is the Waiharakeke pa. My ancestors occupied the land before the Waiharakeke pa was put up. I worked at Pokaitatari at the time of the erection of the pa²⁵⁴. • When I was living on the land, I saw Te Ahuru (Wunu) living at Waiharakeke pa, we were all collected there. We lived and worked near the pa as we were on the guard against an enemy²⁵⁵. • Waiharakeke is above Mangawhero. Waiharakeke is the name of a pa and a settlement. There is a kumara plantation above Waiharakeke, I was there when the pa was built²⁵⁶ • We lived on the Waiharakeke pa until the Titokowaru conflict, and we only quite lately returned to Te Kiato since leaving the land for the Europeans, after the conflict had ceased²⁵⁷ |
| Whitiao | Rakautaua | | Taitapu | <ul style="list-style-type: none"> • Whitiao is the name of the place out towards the sea²⁵⁸ • The land at the mouth is called Whitiao, where the river meets the sea²⁵⁹ |

Kiato
 |
Omahanga
 |
Te Ure
 |
Wehikore
 |
Matiu Katoariki

This whakapapa was presented by Miriama Heirangi and is recorded in Whanganui Minute Book 8 on page 83.

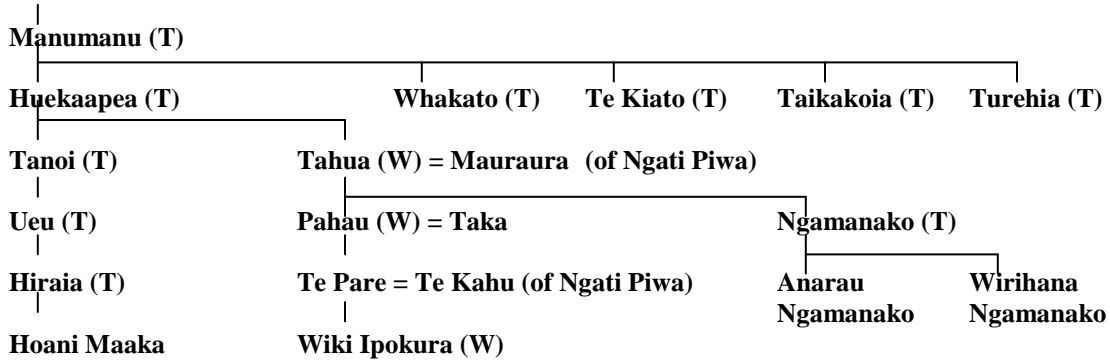
Taitapu
 |
Manumanu
 |
Te Kiato
 |
Tamatikura = Raimahuta
 |-----|
Ngahue **Ririu**
 | |
Hiraia **Mohi Tukino**
 |
Hoani Maaka

This whakapapa was presented by Hoani Maaka and is recorded in Judge Ward Minute Book 3 on page 29.

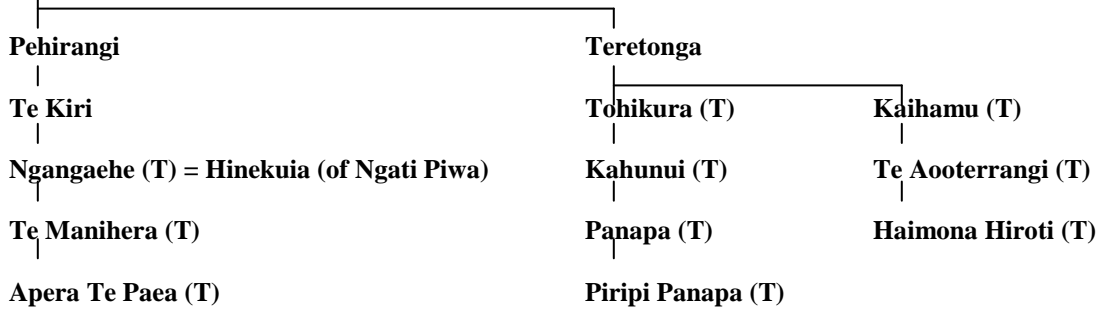
| | | | | | |
|-------------------|--------------------------|---------------|---------------------|--------------------|--|
| ----- | | ----- | | ----- | |
| Tamatikura | Hou | | | Pute | |
| | ----- | | | | |
| | Te Ure | | Takitahi | Hineraki | |
| | ----- | | | | |
| | Wehi Kore | Kuao | Mapu | Raharuhi | |
| | | | | | |
| | Matiu | Henare | Epiha Taika | Mata Ropiha | |
| | | Tahau | | | |
| | Mita & others | | Mere Ngareta | | |

This whakapapa was presented by Hoani Maaka and is recorded in Judge Ward Minute Book 3 on page 33.

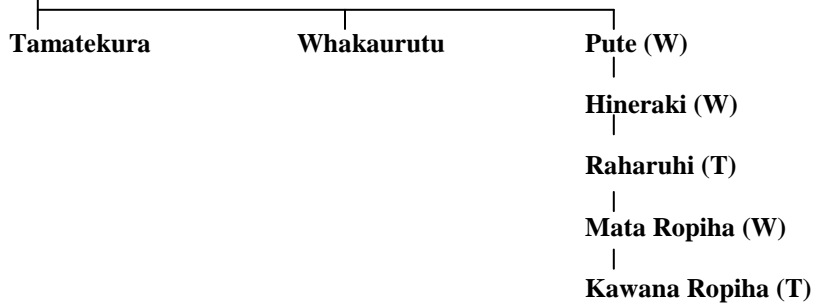
Taitapu = Tumatai (T)



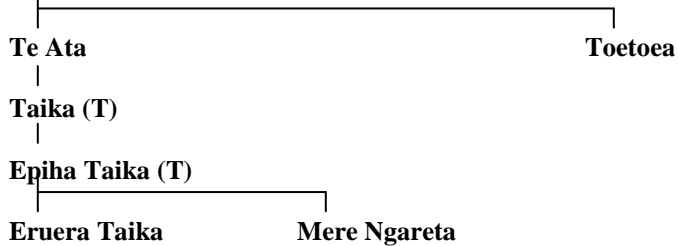
Whakato (T)



Te Kiato (T)



Taikakoia (T)



This whakapapa is recorded in Whanganui Minute Book 4.

Tanoi

|

Tautahana

|

Hori Kawe

|

Meriana Te Pare

|

Weraroa Kingi

This whakapapa was presented by Mere Ngareta and is recorded in Whanganui Minute Book 10 on page 116.

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- ¹Henare Tahau, Wh 10, pg 40
 - ²Mita Karaka Tapa, Wh 10, pg 2
 - ³Mita Karaka Tapa, Wh 10, pg 7
 - ⁴Miriama Heirangi, Wh 10, pg 8
 - ⁵Henare Tahau, Wh 10, pg 32
 - ⁶Henare Tahau, Wh 10, pg 39
 - ⁷Henare Tahau, Wh 10, pg 41
 - ⁸Hoani Maaka, Wh 4, pg 208
 - ⁹Eruera Taika, Wh 64, pg 357
 - ¹⁰Hoani Maka, Wh 1c, pg 257
 - ¹¹Hoani Maaka Wanganui MB 7: 171.
 - ¹²Hoani Maaka, Wh 1c, pg 266
 - ¹³Henare Tahau, Wh 1E, pg 594
 - ¹⁴Hoani Maka, Wh 1E, pg 594
 - ¹⁵Hoani Maka, Wh 1E, pg 595
 - ¹⁶Hoani Maaka, Wh 1c, pg 266
 - ¹⁷Hoani Maaka, Wh 1c, pg 266
 - ¹⁸Hoani Maaka, Wh 1c, pg 266
 - ¹⁹Hoani Maaka, Wh 1c, pg 266
 - ²⁰Hoani Maaka, Wh 1c, pg 266
 - ²¹Henare Tahau, Wh 10, pg 42
 - ²²Hoani Maaka, Te Kumuiti block, Investigation of Title. Wanganui MB 1A: 80.
 - ²³Hunia Te Iki, Te Kumuiti block, Investigation of Title. Wanganui MB 1A: 81.
 - ²⁴Aperahama Tipai, Te Kumuiti block, Investigation of Title. Wanganui MB 1A: 81.
 - ²⁵Te Kumuiti block, Investigation of Title. Wanganui MB 1B: 34.
 - ²⁶Wiremu Tauwhiro, Wh 1a, pg 149
 - ²⁷Hunia Te Iki, Wh 1, pg 123
 - ²⁸Hunia Te Iki, Wh 1, pg 125
 - ²⁹Hunia Te Iki, Wh 1, pg 125
 - ³⁰Hunia Te Iki, Wh 1, pg 125
 - ³¹Hoani Maaka, Wh 1b, pg 29
 - ³²Hoani Maaka, Wh 1b, pg 30
 - ³³Hoani Maka, Wh 1b, pg 31
 - ³⁴Mohi Tukino, Wh 1b, pg 31
 - ³⁵Piripi Te Pakake, Wh 1b, pg 31
 - ³⁶Hoani Maaka, Wh 4, pg 162
 - ³⁷Te Rangiwahakaruru, Wh 4, pg 201
 - ³⁸Hoani Maaka, Wh 4, pg 203
 - ³⁹Hoani Maaka, Wh 4, pg 204
 - ⁴⁰Hoani Maaka, Wh 4, pg 205
 - ⁴¹Hoani Maaka, Wh 4, pg 208
 - ⁴²Henare Tahau, Wh 4, pg 215
 - ⁴³Hoani Maaka, Wh 4, pg 209
 - ⁴⁴Henare Tahau, Wh 4, pg 215
 - ⁴⁵Henare Tahau, Wh 4, pg 216
 - ⁴⁶Henare Tahau, Wh 4, pg 220
 - ⁴⁷Henare Tahau, Wh 4, pg 216
 - ⁴⁸Aperahama Tipai, Wh 4, pg 230
 - ⁴⁹Ratana Ngahina, Wh 4, pg 237
 - ⁵⁰Aperahama Tipai, Wh 4, pg 243
 - ⁵¹Hoani Maaka, Wh 8, pg 75
 - ⁵²Hoani Maaka, Wh 8, pg 91
 - ⁵³Hoani Maaka, Wh 8, pg 94

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- ⁵⁴Eruera Whakaahu, Wh 21, pg 438
⁵⁵Hoani Maaka, Wh 4, pg 204
⁵⁶Hoani Maaka, Wh 4, pg 208
⁵⁷Henare Tahau, Wh 4, pg 216
⁵⁸Hoani Maaka, Wh 1b, pg 30
⁵⁹Hoani Maka, Wh 1b, pg 31
⁶⁰Hoani Maaka, Wh 4, pg 205
⁶¹Hoani Maaka, Wh 4, pg 205
⁶²Hoani Maaka, Wh 1b, pg 30
⁶³Hoani Maka, Wh 1b, pg 31
⁶⁴Hoani Maaka, Wh 4, pg 205
⁶⁵Piripi Te Pakake, Wh 1b, pg 31
⁶⁶Hoani Maaka, Wh 1b, pg 30
⁶⁷Hoani Maaka, Wh 1b, pg 30
⁶⁸Hoani Maaka, Wh 4, pg 205
⁶⁹Hoani Maaka, Wh 4, pg 205
⁷⁰Hoani Maaka, Wh 4, pg 205
⁷¹Hoani Maaka, Wh 4, pg 209
⁷²Hoani Maaka, Wh 4, pg 204
⁷³Hoani Maaka, Wh 4, pg 205
⁷⁴Hoani Maaka, Wh 4, pg 208
⁷⁵Henare Tahau, Wh 10, pg 32
⁷⁶Matatera, Whangaehu S.D. Plan No. WD 573. LINZ, Wellington.
⁷⁷Te Rangiwhakaruru, Wh 4, pg 201
⁷⁸Hoani Maaka, Wh 4, pg 205
⁷⁹Hoani Maaka, Wh 4, pg 208
⁸⁰Mita Karaka, Wh 10, pg 3
⁸¹Mita Karaka Tapa, Wh 10, pg 5
⁸²Mita Karaka Tapa, Wh 10, pg 6
⁸³Miriama Heirangi, Wh 10, pg 10
⁸⁴Mita Karaka Tapa, Wh 10, pg 7
⁸⁵Miriama Heirangi, Wh 10, pg 8
⁸⁶Miriama Heirangi, Wh 10, pg 9
⁸⁷Miriama Heirangi, Wh 10, pg 10
⁸⁸Miriama Heirangi, Wh 10, pg 11
⁸⁹Henare Tahau, Wh 10, pg 30
⁹⁰Henare Tahau, Wh 10, pg 31
⁹¹Henare Tahau, Wh 10, pg 32
⁹²Heanre Tahau, Wh 10, pg 33
⁹³Henare Tahau, Wh 10, pg 34
⁹⁴Henare Tahau, Wh 10, pg 38
⁹⁵Henare Tahau, Wh 10, pg 39
⁹⁶Henare Tahau, Wh 10, pg 40
⁹⁷Henare Tahau, Wh 10, pg 41
⁹⁸Henare Tahau, Wh 10, pg 42
⁹⁹Henare Tahau, Wh 10, pg 43
¹⁰⁰Henare Tahau, Wh 10, pg 47
¹⁰¹Henare Tahau, Wh 10, pg 50
¹⁰²Aperahama Tahunuiarangi, Wh 10, pg 54
¹⁰³Aperahama Tahunuiarangi, Wh 10, pg 56
¹⁰⁴Aperahama Tahunuiarangi, Wh 10, pg 58
¹⁰⁵Aperahama Tahunuiarangi, Wh 10, pg 60
¹⁰⁶Aperahama Tahunuiarangi, Wh 10, pg 61
¹⁰⁷Aperahama Tahunuiarangi, Wh 10, pg 62
¹⁰⁸Aperahama Tahunuiarangi, Wh 10, pg 63

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- ¹⁰⁹Mere Ngareta, Wh 10, pg 116
¹¹⁰Hoani Maaka, Wh 10, pg 116
¹¹¹Mere Ngareta, Wh 10, pg 117
¹¹²Mere Ngareta, Wh 10, pg 118
¹¹³Hoani Maaka, Wh 10, pg 119
¹¹⁴Hoani Maaka, Wh 10, pg 119
¹¹⁵Ngawhare Tahana, Wh 10, pg 119
¹¹⁶Mere Ngareta, Wh 10, pg 120
¹¹⁷Mere Ngareta, Wh 10, pg 121
¹¹⁸Aperahama Tahunuiarangi, Wh 10, pg 121
¹¹⁹Mita Karaka Tapa, Wh 10, pg 2
¹²⁰Ngawhare Tahana, Wh 10, pg 119
¹²¹Ngawhare Tahana, Wh 10, pg 120
¹²²Mere Ngareta, Wh 10, pg 120
¹²³Mita Karaka, Wh 10, pg 3
¹²⁴Mita Karaka Tapa, Wh 10, pg 2
¹²⁵Miriama Heirangi, Wh 10, pg 8
¹²⁶Henare Tahau, Wh 10, pg 32
¹²⁷Aperahama Tahunuiarangi, Wh 10, pg 60
¹²⁸Henare Tahau, Wh 10, pg 32
¹²⁹Mita Karaka Tapa, Wh 10, pg 2
¹³⁰Mita Karaka Tapa, Wh 10, pg 4
¹³¹Mita Karaka Tapa, Wh 10, pg 5
¹³²Miriama Heirangi, Wh 10, pg 8
¹³³Miriama Heirangi, Wh 10, pg 9
¹³⁴Miriama Heirangi, Wh 10, pg 11
¹³⁵Henare Tahau, Wh 10, pg 31
¹³⁶Heanre Tahau, Wh 10, pg 33
¹³⁷Henare Tahau, Wh 10, pg 48
¹³⁸Aperahama Tahunuiarangi, Wh 10, pg 63
¹³⁹Mita Karaka Tapa, Wh 10, pg 2
¹⁴⁰Mita Karaka, Wh 10, pg 3
¹⁴¹Mita Karaka Tapa, Wh 10, pg 5
¹⁴²Mita Karaka Tapa, Wh 10, pg 6
¹⁴³Miriama Heirangi, Wh 10, pg 10
¹⁴⁴Henare Tahau, Wh 10, pg 34
¹⁴⁵Miriama Heirangi, Wh 10, pg 10
¹⁴⁶Henare Tahau, Wh 10, pg 38
¹⁴⁷Mita Karaka Tapa, Wh 10, pg 6
¹⁴⁸Henare Tahau, Wh 10, pg 43
¹⁴⁹Paea Maraenui, Wh 10, pg 53
¹⁵⁰Paea Maraenui, Wh 10, pg 54
¹⁵¹Aperahama Tahunuiarangi, Wh 10, pg 58
¹⁵²Hoani Maaka, Wh 8, pg 92
¹⁵³Mita Karaka Tapa, Wh 10, pg 2
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¹⁶¹Mita Karaka Tapa, Wh 10, pg 2
¹⁶²Miriama Heirangi, Wh 10, pg 8
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¹⁶⁸Miriama Heirangi, Wh 10, pg 8
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¹⁷⁰Henare Tahau, Wh 10, pg 32
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¹⁷⁷Aperahama Tahunuiarangi, Wh 10, pg 60
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²⁰⁶Matatera Papatupu, Whangaehu S.D. Plan No. WD 2724. LINZ, Wellington.
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Ngati Huru-Te-Ra

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-----------|------------|------------|------------------------|--|
| Urukowhai | | | | <ul style="list-style-type: none"> • Te Rangiurutira lived in a pa at Urukowhai¹ |
| General | Kauangaroa | Land Block | Tamatapui Rangiurutira | <ul style="list-style-type: none"> • Tamatapui is in the northern piece of Kapakapa called Kauangaroa². • Title to Kauangaroa 2 was awarded on 18 July 1884 to Mita Karaka Tapa, Hone Hira Te Wharetiti, Raina Pikinga, Rewi Matiu, Raera Te Wairangatuhi, Keina Rangiamaia, Roreta Honokore, Haeanga Maapu, Mere Te Rangina, Ngawhare Tahana, Anete Hauoa, Epiha Taika, Mere Ngareta, Rakapa Arakira Tahana, Pepe Hona, Mata Ropiha³ • The Kauangaroa 1 block comprised an area of 2 acres on the Whangaehu River.⁴ • The claimants in the case were Henare Tahau and Mita Karaka Tapa on behalf of themselves and one or two others. Henare Tahau claimed through his ancestor Rangiurutira.⁵ • The ancestor with land rights in Kauangaroa was Rangiurutira's father, Tamatapui.⁶ • My clients claim this land under ancestry from Tamatapui⁷ • We claim Tamatapui as our ancestor and we claim by occupation⁸. • I live at Matatera. Only some of the descendants lived on the land. Rangiurutira did, Te Uri also, Tamana, Nuku⁹. • Roreta lived on this land. She married Puhaki of Karioi, where they sometimes lived. Their sons Hawira and Wera now live at Kauangaroa. Takitahi lived on the land. Epiha lived on the land. Wehikore lived on the land, also Matiu, Raina and Raera. Te Kahu did not live on this land, he lived at Kumuiti and Matatera. Tahana did not live or work on the land, he has built a house on the land in 1893. They have lived on the land since. Mere married Rawea. Ripeka Ngahuia began to live on the land in 1893. Ruma Ihaia is the only one of these people with Tahana who lived on the land before 1893 as she had married Pukenui Te Rangiao. Kimiti and his children also lived on the land prior to 1893. Rangapu lived on the land until she married and went to live with her husband Kahuhaka at Turakina. Kaiatua came and lived on the land after marrying Tamana. Matapo did not live on the land, he lived at Turakina. Irihau lived at Waiawa, North of Kauangaroa, after his marriage to ReHEMEHE¹⁰ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------------------|------------|-------------|--|
| General | Kauangaroa (cont 1) | Land Block | Tamatapui | <ul style="list-style-type: none"> • Raniera and Mata lived on the land communally there were no separate cultivations. Kuhanga lived on the land after her marriage with Matiu. Raima and Rahera lived on the land. Te Mori lived on the land and Raimapaha also and Eruera Te Kahu. Ngati Huru is the tribal name of Tamatapui's descendants, commonly called Nga Wairiki. Under Tamatapui are the titles to Kauangaroa 1,2 & 3 and Omurihore. I am in Omurihore as are Hawira and Wera, I am in Kauangaroa 1 & 2 also¹¹ • Mere Ngareta is the mother of Mere Ngatapu and Piripi Porohore. She lived on Kauangaroa at times and cultivated. I have a house at Matatera. I never had a house at Kauangaroa. All the houses at Kauangaroa in the old days were summer homes for cultivations only. Matatera was the permanent home. Roreta's children live at Murimotu and at Waiharakeke¹² • Roreta was my mother, she lived on the land. She married Puhaki of Murimotu and went there to reside. In 1874 she returned to Kauangaroa to live. She went back to Murimotu temporarily when the Rangipi case was on. She died and was buried at Kauangaroa. She had a house on Kauangaroa 3 and that house is still there¹³. • Two children of mine are buried at Kauangaroa and one at Matatera. My wife is buried at Kauangaroa and also my cousin Raina. Our rights have never before been disputed. Those living on Kauangaroa in 1874 were Mita Karaka, Hoani Hira, Rewi, Matiu, Rahera. The others were all living at Matatera. They are entitled to a small section of Kauangaroa 3 at Waiawa. They had cultivations there only. My mother told me this. In 1893 many people lived on Kauangaroa. Te Kahu lived on Kauangaroa prior to 1874. Taika cultivated with us but he lived at Matatera. I was born at Murimotu. In 1874 Taika the elder had no buildings on the land. I have had children born on this land. I have been living permanently at Kauangaroa since 1882. Tahana's children were not living on Kauangaroa in 1874, they came to live there from Matatera or Waiharakeke¹⁴ • I live on the land, Kauangaroa. I have been there since I was a child. Tamatapui is the ancestor¹⁵. • Tamatapui lived on Kauangaroa. He occupied until the time of Matepo. The cultivations were on Kauangaroa 1 & 3, whilst Kauangaroa 2 was used for bird snaring. I lived on the land with Ripeka and her husband Mohi, Kuhanga, Mata, Raniera and his wife Mere and my mother Raimapaha, Mita Karaka, Hoani Hira, Rewi Matiu, Raina and her husband Wirihana Te Rangiao, Rahera and her husband Paewaetetua. The descendants of Matepo all lived together. Karatua's descendants lived apart on account of Karatua having married his second cousin Tamana against the will of the people. They then lived at Paranaki across the Whangaehu river.¹⁶ • The name Kauangaroa was derived from this kumara patch.¹⁷ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------------------|------------|-------------|--|
| General | Kauangaroa (cont 2) | Land Block | Tamatapui | <ul style="list-style-type: none"> • In 1882 the court sold Upokongaro and Roreta and her husband went to live with Hamiora Te Iki on Rakautaua. About 1883 they shifted to Kauangaroa. Tukitahi was born near Upokongaro and went after to live at Rotoroa, seaward of Mangawhero. He killed his brother Te Ure at Mahoe, on Mangatipona and went on to live at Mangawhero, never returning to Kauangaroa. His child Mapu was born at Mangawhero. Mapu and her husband Taika went from Mangawhero to Rairiki then to Rotoatara, in the Hawke Bay, and then to Puraroto above Pipiriki. Their child Epiha was born there. They later canoed from Pipiriki to Whangaehu and Taika became insane whilst on this journey. On arrival at Raharuhi's place at Kumuiti they left the canoe along side the Waiawa stream and he fell and died and was buried in the kumara pit that belonged to Kuhanga. That is Taika's urupa. Mapu died at Manumanu on the Mangawhero. Epiha Taika neither resided or cultivated on the land. Kauangaroa was given to Te Kooti by our ancestors in about 1892 or 1893. When he left he suggested that the land be held as an inalienable reserve for all the people and their husbands and wives. The 50 acre reserve is for the descendants of Te Kooti now living on the land¹⁸ • Of the descendants of Tamatapui, Matepo had the strongest 'take' in the land. Henare Tahau lived on Kauangaroa. He was an old man. The uri of Te Kiato from Matatera married the uri of Tamatapui and this is how these descendants have a claim to the land¹⁹ • I live at Kauangaroa, I came to live here in 1881 or 1882. Eruera Taika was not on the land then. I have never seen him working on the land. Roreta was not on the land in 1882, but she came about 1892. Hawira was not there in 1882. He came about 1892 or 1893. I worked on the land since 1881 and have lived there permanently since 1891. I lived at Matatera formerly. I saw Hawira living on the land in 1891 when I went there. Roreta and Puhaki were there previously. I have never seen Taika working on the land²⁰. • I live at Kauangaroa and have never seen Eruera Taika living or working on the land. I saw Roreta living at Kauangaroa about 1883. She also lived at Rangiwaewa at her husband's place. From 1893 she was permanently at Kauangaroa. Hawira and his children have been living there since 1893.²¹ I live at Matatera, I know Kauangaroa, Tamatapui is the ancestor. In 1852 I saw Roreta living with Mita on the land before her marriage. Her first husband was Pauro of Whangaehu. She did not reside at Kauangaroa there afterwards. She later went to Murimotu with Puhaki, but came to Kauangaroa occasionally. I saw Epiha's father Taika at Kauangaroa in 1854. He had a whare and Raina and Rahera lived with him. Takitahi has a good claim to Kauangaroa²². |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------|------------------------|---------------------|-------------|---|
| General | Kauangaroa (cont 3) | Land Block | Tamatapui | <ul style="list-style-type: none"> I reside at Pokowharo and Kauangaroa. My hapuu is Ngati Uru. I know this land and claim it for the descendants of Tamatapui. We all his descendants have cultivations on this land. Kauangaroa is a very large block of land.²³ Kauangaroa 1 was cultivated by all those interested in Kauangaroa 2. Tamatapui was the ancestor for all. There were no cultivations on Kauangaroa 2, only bird spearing and eel catching. Cultivations were on Kauangaroa 1. The persons I saw cutting timber here were Keina, Honatuako, Te Kahu, Motu & others. The place that Mita and myself lived was on the northwest side. We cultivated potatoes and corn. I was a child then. Mita carried me from Matatera. The banks of the river on both sides above and below this block was planted by Mita and Keina with cherry and peach trees. When Kauangaroa 2 was surveyed this land was left out because Kauangaroa was to be leased but not this block. Kauangaroa was one block. The ancestor Tamatapui was the ancestor over the whole²⁴. Eruera's evidence is mostly correct, but that current ownership of Kauangaroa 1 was derived from the cultivation of kumara by the fathers of Mita Karaka and Epiha Taika and their occupation and use of the land narrowed the claim down to their immediate descendants²⁵. The owners of Kauangaroa 1 are Roreta, who has one interest, Mita Karaka Tapa, Miriama Heitangi, Hone Hira, Raina Pikenga, Rewi Matiu, and Raperu Te Wairangatuhi, each sharing one interest, Henare Tahau, who has one interest, Ihaia Tahana, Rakapa Tahana and Ngawhare Tahana each sharing one interest, Mere Te Rauangina, Epiha Taika, Aenga Mapu and Mata Ropiha, with one interest each, Eruera Whakaahu, Pepe Hona, Pire Kuihi and Horeta Kuihi, each sharing one interest, Kina Rangiamaia, who has one interest, Heta Toka, Marata Raniera, Ripeka Ngahuia, Timoti Raniera and Te Rou Raniera, each sharing one interest.²⁶ Tamatapui was the ancestor through whom our elders got their rights. Tamatapui had undisturbed occupation and no one has ever questioned that title. The first house at Kauangaroa was one belonging to Mita Karaka, situated outside of Kauangaroa 1.²⁷ |
| Kauangaroa | Kauangaroa | Kainga, Cultivation | Tamatapui | <ul style="list-style-type: none"> Te Kahu lived at Kauangaroa & died there, it was his permanent residence²⁸. I saw Nuku at Kauangaroa, which is where we both lived, and our mothers also.²⁹ Matapo married Hapa & lived at Kauangaroa where their children were born. Irihau went away with her husband to Whanganui, but was afterwards brought back by her husband to Kauangaroa³⁰ |
| Kohukohu | Kauangaroa | Kahikatea tree | Tamatapui | <ul style="list-style-type: none"> There was a kahikatea tree called Kohukohu near the creek called Manea.³¹ |
| Koonga | Kauangaroa | Kainga | Rangiurutia | <ul style="list-style-type: none"> Mapu and her husband Taika lived at Koonga³². |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|--------------|----------------|---------------------|-------------|---|
| Matahiwi | Kauangaroa | Cultivation | Tamatapui | <ul style="list-style-type: none"> Epiha and I had the Matahiwi cultivation. Roreta cultivated here also as did Matiu, Raina and Rahera. ³³ |
| Otaika | Kauangaroa | Urupa | Tamatapui | <ul style="list-style-type: none"> Taika died and was buried at Kauangaroa where the urupa has been named after him. ³⁴ Taika was the first to be buried at Kauangaroa. ³⁵ |
| Otawarauka | Kauangaroa | Working | Tamatapui | <ul style="list-style-type: none"> Mapu and her husband Taika worked at Otawarauka. ³⁶ |
| Paekowhai | Kauangaroa | Fighting pa | Tamatapui | <ul style="list-style-type: none"> Paekowhai was Tamatapui's pa. ³⁷ Matepo's people and Waruhiti were the principal people in the pa at Paekowhai. ³⁸ Paikowhai was the principal pa Ngati Huru, it is on the Kauangaroa block. Tahunuiarangi, the older, had no right as such on this land. He came onto the land in times of dispute but this was long before 1851. ³⁹ |
| Paraneki | Kauangaroa | Cultivation | Tamatapui | <ul style="list-style-type: none"> My mother and Taika cultivated together at a place called Paraneki. ⁴⁰ Karatua and Tamana lived at Paraneki across the Whangaehu River. Nuku was born there as was Roreta. They lived there up until 1849 when the Rangitikei block was sold and Turakina and Whangaehu were reserved. Roreta went from Pararaki to Whanganui and then to Murimotu. That is why Mita has kept her out of the lands. ⁴¹ |
| Rotakohu | Kauangaroa | Cultivation | Tamatapui | <ul style="list-style-type: none"> Epiha and I had the Rotakohu cultivation. Roreta cultivated here also as did Matiu, Raina and Rahera. ⁴² |
| Tawarauha | Kauangaroa | Cultivation | Tamatapui | <ul style="list-style-type: none"> I object to Taika's statement that his ancestor cultivated at Tawaranga(Tawhirirangi?). He meant Tawarauha, near the school. Te Ata's place is now located there. ⁴³ |
| Tawhirirangi | Kauangaroa | Cultivation | Tamatapui | <ul style="list-style-type: none"> Epiha and I had the Tawhirirangi cultivation. Roreta cultivated here also as did Matiu, Raina and Rahera. ⁴⁴ Kuao, the mother of Henare Tahau died and was buried at Tawhirirangi near a kumara patch. ⁴⁵ |
| Te Koretu | Kauangaroa | Kainga | Tamatapui | <ul style="list-style-type: none"> I have seen Roreta at Te Koretu on the land. ⁴⁶ |
| Te Koukou | Kauangaroa | Cultivation, Kainga | Tamatapui | <ul style="list-style-type: none"> I know the cultivation called Te Koukou on Kauangaroa 3, it belonged to my father Epiha Taika. My father had a house at Te Koukou. Taika's right was through his wife, Mapu. ⁴⁷ There is no cultivation called Te Koukou on the land. ⁴⁸ |
| Tikoukou | Kauangaroa | Portion of land | | <ul style="list-style-type: none"> Epiha Taika's particular portion is called Tikoukou and is situated south-east of this (Kauangaroa 1) block. ⁴⁹ |
| Toitupu | Kauangaroa | Whare | Tamatapui | <ul style="list-style-type: none"> Toitupu was a carved house on Kauangaroa in 1883. Neither Taika or Hawira had anything to do with this house, but Roreta and Puhaki were permitted to live in it. Hawira was not at Kauangaroa at that time. ⁵⁰ |
| Whetukura | Kauangaroa | Kainga, whare | Tamatapui | <ul style="list-style-type: none"> The ancestors had kainga at Whetukura, near Whangaehu that belonged to Matepo and his brother Whareiti. Mita showed me the house of Whetukura, which my father had built. ⁵¹ |
| Tamaraukaha | Kauangaroa (1) | Cultivation | Tamatapui | <ul style="list-style-type: none"> The fathers of Mita Karaka and Epiha Taika had the kumara cultivation called Tamaraukaha on Kauangaroa 1. ⁵² |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|----------------|--------------------------------|-------------|---|
| Matarewha | Kauangaroa (3) | Kainga, landing place | Tamatapui | <ul style="list-style-type: none"> Matarewha is a general kainga of Raniera, Mata, Raima, Rahera, Raimapaha and Eruera Te Kahu on Kauangaroa 3. Matatera was the general kainga previously. The burial places are near to here.⁵³ The landing place for canoes was Materewha.⁵⁴ |
| Te Waiawa | Kauangaroa (3) | Kainga, cultivation, pa karaka | Tamatapui | <ul style="list-style-type: none"> Te Waiawa is a general kainga of Raniera, Mata, Raima, Rahera, Raimapaha and Eruera Te Kahu on Kauangaroa 3. Matatera was the general kainga previously. The burial places are near to here.⁵⁵ Another kumara plantation was at Waiawa where there is a pa karaka.⁵⁶ |
| Rotokohu | Kauangaroa? | | | <ul style="list-style-type: none"> Rotokohu is a lake⁵⁷. |
| General | Koromiko | Land Block | Te Kiato | <ul style="list-style-type: none"> I am of the Ngati Huru hapu of Ngati Apa. I claim through my tupuna, Te Kiato. Also, my father lived there and we cultivate there and have miro trees. This is my claim to the land. It was as a small child that I first went to these places, and it was as a grown man that I last visited them. I believe that these places that I have described are within the block. When my father died he left me these places⁵⁸. |
| Oweta | Koromiko | Kainga | Te Kiato | <ul style="list-style-type: none"> My father stays at Oweta⁵⁹ |
| Owhouhanga | Koromiko | Kainga, cultivation | Te Kiato | <ul style="list-style-type: none"> My father stays at Owhouhanga, that is where my cultivation is situated. I am growing potatoes and have miro trees there. My father worked these miro with me on his back⁶⁰ |
| Te Pukepuke | Koromiko | Miro tree | Te Kiato | <ul style="list-style-type: none"> Te Pukepuke is the name of the miro tree at Owhouhanga⁶¹ |
| Wharara | Koromiko | Miro tree | Te Kiato | <ul style="list-style-type: none"> Wharara is another miro tree at Owhouhanga⁶² |
| General | Kumuiti | Land Block | Tamakaikino | <ul style="list-style-type: none"> The claim at Kumuiti was through Tamakaikino⁶³ Nuku is buried at Te Kumuiti, near Kauangaroa.⁶⁴ Nuku died and was buried at Kumuiti at Raharuhi's place.⁶⁵ |
| General | Makirikiri | Land Block | | <ul style="list-style-type: none"> It was advised that a Certificate of Title be issued for; Mita Karaka Tapa, Hori Kerei Paipai, Wirihana Nga Ariki, Hiwini Te Kura, Kawana Te Hakeke, Epiha Patapu, Ani Karana Ripohau and Mou⁶⁶. This land called Makirikiri 2 belonged to my father Matiu. He had a house near there. I apply for this land for myself and my teina Hone Hira. Others are interested in this land also⁶⁷. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-----------|---------------------|------------------------------|---------------------------|---|
| General | Makirikiri Matatara | Land Block | Huru Te Ra, Te Kaikarangi | <ul style="list-style-type: none"> • Upokongaro and Matatara are the lands of Kaikarangi⁶⁸. • I claim a portion of this Makirikiri Matatara, I claim the Makirikiri side, South, I claim as a descendant of Huru Te Ra. Ngati Huru is the hapu descended from him. The land on the side of Makirikiri is an old rohe, dividing the lands of Huru Te Ra and his sister Hinepane. There are as many as twenty interested persons in Huru Te Ra's land. Te Kaikarangi, Poari's ancestor descended from Hinepane⁶⁹ • The land belonged to Te Kaikarangi, she was not a daughter of Hinepane, she was a direct descendant of Huru Te Ra. Her descendants owned this land and much more which has been sold to the Pakeha. This land was not cultivated but was used as a place over which rats and birds were procured. The lands which were cultivated were sold. Mita's ancestors also went to get birds on this land. They collected and gave to my ancestors, and if they had withheld they would have been 'Maiu?'. The boundary on the East of this block is the boundary of Mita's Makirikiri block. He admitted then that this was the boundary of his lands. He admitted that the land to the West was Te Kaikarangi's.⁷⁰ • The boundary of Huru Te Ra and Hinepane is to the West of the Western boundary for the Makirikiri block. The upper Makirikiri belongs to Ngati Huru whilst the lower Makirikiri belongs to Hinepane. Huru Te Ra and Hinepane are different branches, Kaikarangi is a different branch⁷¹. • There was no separation between Kaiatua & Matapo, they lived together at Makirikiri, inland of Upokongaro.⁷² • The boundary that I claim is an 'ara kiore' which I heard from my father was the dividing line between Huru Te Ra and Hinepane. I claim for an interest in the block, not for a division. Ani Kanara is a Ngati Huru through marriage as well as a descendant of Hinepane. Rota and Wiremu are also interested in Huru's land.⁷³ • The boundary runs East and West. Otuahiwi is the name of the 'ara kiore'. It was travelled by both ancestors but the sister had the Matatara side while the brother had the Makirikiri side. The sister branch came to Makirikiri but the brother branch did not go to Matatara⁷⁴. • Rota is partly Ngati Huru. He is also of Kaikarangi and Upokongaro has been set aside for his party of Kaikarangi. Huru Te Ra owned Makirikiri⁷⁵. |
| Kokowhatu | Makirikiri Matatara | Mahinga, Kainga, Cultivation | Te Kaikarangi | <ul style="list-style-type: none"> • Ani Kanara and Rota and Te Peina had mahinga at Kokowhatu in the S.W. corner of the block. I never saw Mita or Te Herewini cultivating. The occasion of Williams coming to Otuwhatu was the only time the land was permanently occupied. Before that we used to pay visits in the summer⁷⁶ |
| Okaka | Makirikiri Matatara | Kainga | Te Kaikarangi | <ul style="list-style-type: none"> • I never heard of any permanent settlement at Okaka. Rota Takurangi had a house there and grew wheat. That is the only person I know of who lived there⁷⁷ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------|---------------------|---------------------|--------------------|---|
| Otuahiwi | Makirikiri Matatara | Ara kiore | Hurutera, Hinepane | <ul style="list-style-type: none"> Otuahiwi is the name of the 'ara kiore'⁷⁸ |
| Otumanui | Makirikiri Matatara | Cultivation | Hurutera | <ul style="list-style-type: none"> I have occupied this land cultivating at Tumanui. I cultivated at Otumanui the year of Herewini's death. I cultivated on the hiwi and Rota cultivated below. I cultivated for three years.⁷⁹ Mita and I had a 'mara' at Otumanui, we cultivated there for 3 years. I went back from Whangaehu on hearing that Rota and his party were taking my land.⁸⁰ |
| Otumanui | Makirikiri Matatara | Cultivation, kainga | Te Kaikarangi | <ul style="list-style-type: none"> My parents cultivated at Otumanui but it was only a temporary occupation to produce food for the 'Toanga waka i te awa'. Rota cultivated afterwards for 2 or 3 years before the death of Te Herewini⁸¹ |
| Te Kaka | Makirikiri Matatara | Kainga | Hurutera | <ul style="list-style-type: none"> The name of the pa was Kaka. My ancestors down to myself lived there and cultivated there. I was born there. When I was young Ngati Huru left to go and live at Whangaehu but we returned at intervals to live and cultivate. When the Europeans came to Whanganui, Ngati Huru was living at Te Kaka. There has been no one living or cultivating there since. The reason we left there was that one of our party, Te Herewini, was killed by a European. It was on the year of the death of Te Herewini that I returned to Te Kaka and cultivated⁸². I live at Whangaehu and am of Ngati Huru. I know Okaka, it belongs to Ngati Huru. Mou lived at Okaka with Aeanga. Pahiko and Herewini were living there at the time of Herewini's affair. I and Mita were at Whangaehu, we had gone there a short time before.⁸³ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|-------------|-------------|-------------|--|
| General | Mangatipona | Land Block | | <ul style="list-style-type: none"> • There are 22 men and 23 women who are interested in this land. There are two hapuus, Ngati Huru and Ngati Paenga. I pointed out the boundary on the South side, it is not a tribal boundary, the land on both sides belong to the two hapuus named by me, but it is a boundary of lands leased to Europeans. The upper or north boundary was pointed out by Mita [Karakā] Tapa. It is a boundary between the lands of Ngati Houmahanga and the two hapuus. List of Grantees (Proposed by Hone Hira), Aperahama Tipae, Mita Tapa, Hamiora Te Rangiteki, Rewi Ngatahua, Nga Waka, Ihaia Tauwhanake, Miriama Kuhanga, Epiha Taika, Meretene Matetahora, Haira Te Kotuku & some 20 others⁸⁴. • Ngati Huru Te Ra, Ngati Moeawatea, Ngati Paenga and Ngati Turehia have interests in Mangatipona West, west of the river⁸⁵ • The place I know as Mangatipona belonged to his wife's mother. Mita's parents were living there also. There was no one living in the pa then. It belonged to Tamatapui. I know Henare Tahu (Tahau). I have never seen him there. I hear that he has a claim there through ancestry from Tamatapui. I have heard Epiha, Henare and Mita say so. I have always understood that Tamatapui is the ancestor there. Rahera did not use the land but her ancestors did. Taika and Kuhi used the land and caught eels at Mangatipona. I learnt about the land about 1887 and 1888 when the people were talking about their lands. I saw Mere Ngareta while going up the river. I have no interest in the land. Eruera Taika knows more about the land, he has been there recently shooting birds. He is at present at Mangawhero⁸⁶ • None of the land shown in the plan is now occupied. The eels of the Turakina River only are taken⁸⁷ |
| Okiwi | Mangatipona | Ridge | Tamatapui | <ul style="list-style-type: none"> • I know a ridge called Okiwi⁸⁸ |
| Otatarua | Mangatipona | | Tamatapui | <ul style="list-style-type: none"> • I have heard about Otatarua from Rahera and others⁸⁹ |
| Te Ngaire | Mangatipona | Stream | Tamatapui | <ul style="list-style-type: none"> • The banks of the Te Ngaire are steep in some places. The patuna were where it was a bit flatter. I have never tasted any of the eels from there⁹⁰ |
| Te Puehu | Mangatipona | Land area | Tamatapui | <ul style="list-style-type: none"> • Rahera Ihaia and her younger brothers owned the eastern portion of the block called Te Puehu⁹¹ |
| Te Umu Taua | Mangatipona | Cultivation | Tamatapui | <ul style="list-style-type: none"> • I had a cultivation at Te Umu Taua but it is on the other side of the river but it is left⁹² |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|------------|--------------------------|--|
| General | Maputahi | Land Block | Huru, Houmahanga, Paenga | <ul style="list-style-type: none"> • I am of Ngati Huru and live at Kauangaroa, and at Whangaehu. I prefer my claim in Maputahi by right of my descent from Houmanga. I have raised food on this land. It is close to where I live. We went across there by a track from Rangitikei to Whanganui⁹³ • I have two claims to this land, by my father through Houmanga and by my mother through Paenga. Paenga is the ancestor through whom all Ngati Paenga descend. Houmahanga was my ancestress through whom I claim. Houmahanga's claim was over the entire Maputahi block⁹⁴ • I have caught pigeons at these miro trees as I have been going to and fro to Turakina. They stand about 200 chains from the road which is the road used by the people to go to Turakina to get eels and pigs. The various hapu at this side of Whangaehu and Turakina use this road. I used to stop on my way back from Turakina to kill pigs there. I got food there for myself as well as on special occasions for feasts. The hapu that claim with me are Ngati Huru and Ngati Paenga. These are the tribes through which I claim an interest in the land. All of the land within maputahi 2 belongs to Ngati Paenga. Ngati Huru have no actual claim to this land, but they were companions of Ngati Paenga. Houmahanga was not of Ngati Paenga and does not claim this section of Maputahi⁹⁵. • I know that this land belongs to Ngati Paenga because a line has been cut to divide Ngati Huru and Ngati Houmahanga from Ngati Paenga, this is an ancestral boundary on the Western side of the block where it runs right to Omurihore and Mangatipona. Houmahanga's claims are on the Western side of this boundary. Houmahanga have the land at Okirae on the Whangaehu side but have nothing on the Turakina side. If the Whangaehu land was before the court I would claim it through Houmahanga. It is the Western line of Maputahi 2 that is the boundary between the Whangaehu and Turakina people. The Eastern line is a modern boundary. The miro trees belonged to Paenga, his descendants being Te Uru and Te Kahu and others. The possession of such trees was traditionally evidence of a claim to the land⁹⁶ • Houmahanga is not the basis of my claim to this land⁹⁷. • Of the Ngati Huru hapu, claims Maputahi no. 2 by ancestry through Huru Te Ra. Is also of the Ngati Paenga hapu. I am of the Ngati Huru hapu and claim Maputahi no. 2⁹⁸ • Claim through ancestry from Kiato, in addition to Huru Te Ra and Paenga. My ancestors, and myself caught rats and eels on Maputahi no 2. Maputahi no 2 belonged to Huru Te Ra⁹⁹ • Of the Ngati Omahanga, claims Maputahi no 2 through ancestry from Kiato. I caught birds and cultivated on the land¹⁰⁰. |

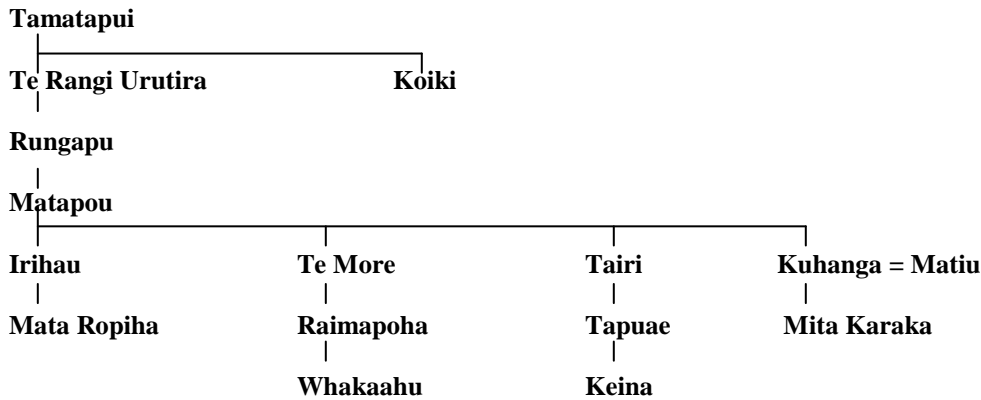
| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------|------------|-----------------------|----------------------------|---|
| General | Maputahi | Land Block | Huru, Houmahanga, Te Kiato | <ul style="list-style-type: none"> The descendants of Omahanga have always lived on the land¹⁰¹. |
| Maputahi | Maputahi | Eel swamp | Houmanga and Paenga | <ul style="list-style-type: none"> I caught eels in the swamp¹⁰² There is only one lake called Maputahi. I heard that there were places at the lake for catching eels¹⁰³ |
| Te Oro | Maputahi | Miro tree, place name | Houmanga and Paenga | <ul style="list-style-type: none"> Another miro tree is named Te Oro and that tree gave the name to the place where the stream rises¹⁰⁴ |
| Tirotiro | Maputahi | Miro tree, Bush | Houmanga and Paenga | <ul style="list-style-type: none"> I spared pigeons at the Tirotiro bush¹⁰⁵ There is a miro tree there called Tirotiromoana and that tree gave the name to the place¹⁰⁶ Tirotiro is the proper name for the bush at the North end of Maputahi 2¹⁰⁷ .Omahanga used to snare birds at the bush near Tirotiro¹⁰⁸ |
| General | Matatera | Land Block | | <ul style="list-style-type: none"> The old time urupa is at Matatera.¹⁰⁹ Mere Ngareta had her real home was Matatera. That was the kainga of Tamatapui's descendants¹¹⁰ I do not agree that Tamatapui descendants live at Matatera. Tamatapui was not the tipuna for that land. Te Kiato was not related to Tamatapui.¹¹¹ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|------------|------------|-------------|---|
| General | Omurihore | Land Block | | <ul style="list-style-type: none"> • Omurihore passed the court and was awarded to Ngati Huru¹¹². • The line from Wamahoe to Kahupare runs along the top of the ridge, the summit of the ridge being just within the line till it reaches the source of the Opihi & meets Kauangaroa No. 2 block boundary. This line was carried over the line laid down by Mita [Karakā Tapa] as [the] boundary of Omurihore. Mita was opposing Kahu in this boundary. Kahu hearing that [the] survey was to be made of Omurihore, put a pole at a place where he said the boundary should go, but Mita said no it should go to a place that he pointed out. They had a dispute and it was eventually arranged that the boundary should go midway between those two poles. There is no Kahikatea tree on or near this boundary as Henare said, the kahikatea bush is on the Omurihore block. If the dividing ridge had been where Henare pointed out, then the line would have gone along that ridge. My foster father had no right to be put in Omurihore as he was not a descendant of Tamatapu who was the ancestor on that land. I asked to have my name put on Mita's list.¹¹³ • I am in the grant for Omurihore. Rewi & Mita conducted that survey. I heard of no disturbance in connection with that survey. I know of a disturbance between Mita and Te Kahu. It was at Wamahoe ridge. Both sides of that ridge belong to me. Mita & Te Kahu disputed as to where the boundary should go. Mita wanted it to go to one point & Te Kahu to another point. Eventually the line was carried where Te Kahu wanted it to go. I heard Mita say that Moeawatea was the ancestor on Omurihore, that statement is incorrect. I don't know who was Moeawatea's father — he was not a descendant of Tamatapu;¹¹⁴ • Te Kahu was disputing about the boundary with Mita because he wanted to get a portion of Omurihore into Pokowhāro; he succeeded in getting Wamahoe into Pokowhāro.¹¹⁵ • I heard that the descendants of Moeawatea were put into Omurihore. Aperahama and Pikere got into that block without right. Moeawatea was a son of Paenga, and some of his descendants are in grant for Omurihore¹¹⁶ |
| Totara | Omurihore | Kainga | Tamatapu | <ul style="list-style-type: none"> • We the descendants of Huru have a place on Omurihore called Totara. I did not live at Totara but my parents did.¹¹⁷ |
| Ngamoturiki | Omurihore | | | <ul style="list-style-type: none"> • Ngamoturiki is in the Omurihore block¹¹⁸ |

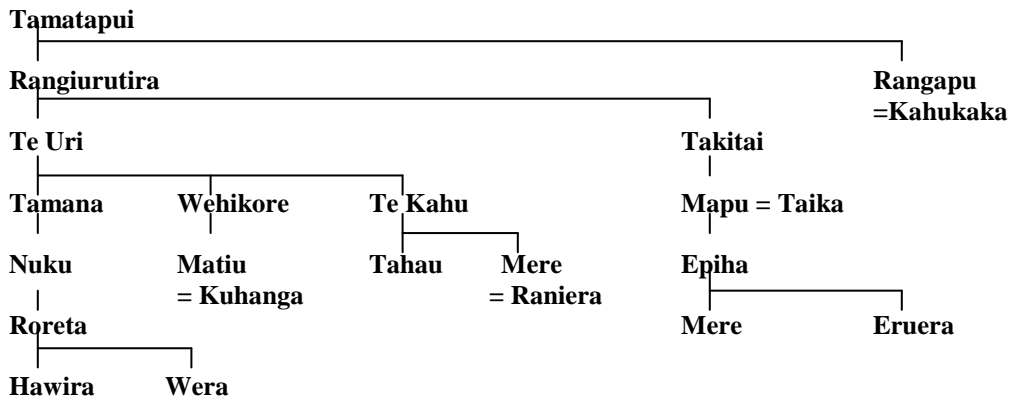
| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|------------|-------------|---|
| General | Pokowharo | Land Block | Tamatapu | <ul style="list-style-type: none"> • I claim for Ngati Huru hapu. I claim on that part of Omurihore block which is inside of this Pokowharo block. I claim that the division line between Omurihore and Pokowharo be readjusted as part of Omurihore is contained within the boundaries of Pokowharo. Division line should go from Okahupare and follow a ridge which runs to source of Opipi Stream¹¹⁹. • I have an interest in that block over that portion of Omurihore which is contained in the boundaries of this block. I know which portion Omurihore is contained in. Commencing at Okahupare thence along the top of Wamahoe ridge to [the] source of Opipi stream which is a tributary of Whangaehu, from there it still follows that ridge till it reaches Maputahi boundary. This boundary which I have given is not the one shewn upon the plan but is the real boundary between Pokowharo & Omurihore. I only claim on that portion. I have snares for rats & birds on that piece. The roads for catching rats ceased to be used during the time of my parents. My ancestors also caught crawfish, eels & fish there & snared tuis, wekas, pigeons (kereru) and other birds. I have also done this work there up to quite recently. Ngati Paenga owned the land on Turakina side of that boundary & Ngati Huru owned the land on the other side. Reiroa Pirere, Piripi te Aokapurangi, Mita Karaka, Aperahama Tahunuiarangi & many others, the descendants of Paenga, are the persons who own the land on [the] Turakina side. I & Mita Karaka & his sisters & younger relatives belong to Ngati Huru as well as to Ngati Paenga. I am a descendant of Paenga but cannot trace my descent. The piece of Omurihore contained in this block was never occupied, it was only used as a hunting place. Mita belongs to Ngati Huru and Ngati Paenga and lives at Kauangaroa. I don't know which of us is the elder. Birds were snared in the kahikatea trees on Omurihore side of the ridge, and also on a Miro tree near the Opipi [Stream]. I cannot say whether Huru was a descendant of Tamatapu. The right on the land commenced with Tamatapu and descended down to the present day. I am a descendant of Paenga and am not put in among the Ngati Paenga because I am not able to trace my descent from him. Mita and I as descendants of Tamatapu are owners on the piece I claim. Tamatapu was the ancestor through whom we got into all our lands.¹²⁰ • Kahukahu did not go to Whanganui as a captive, his wife took him there. If a man follows his wife to her land she will become his chief there, some of their offsprings returned to this land. Matapo did so. He married at Whanganui & came here with his children. Matepo's descendants were living at Kauangaroa when I returned to this land¹²¹. • Matapo had a right on Kauangaroa & other places, but not on this block. He had a right on Mangatipona, Omurihore & others¹²². • |

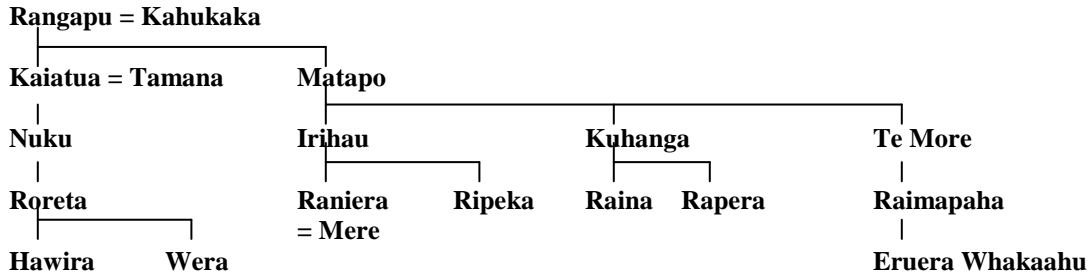
| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|-----------------------|------------|-------------|--|
| General | Pokowharo (cont 1) | Land Block | Tamatapui | <ul style="list-style-type: none"> <li data-bbox="873 222 1537 1136">• I live at Kauangaroa. I belong to Ngati Huru and Ngati Paenga hapus of Ngawairiki. I have heard Henare Tahau’s evidence. I confirm what he states about a portion of Omurihore being contained in the boundaries of Pokowharo. [I] also confirm his statement that boundary of Pokowharo should follow a ridge from Okahupare to source of Opipi Stream. I did not conduct the survey of Pokowharo. Nehanera te Kahu did so with my consent. The survey of Pokowharo was subsequent to that of Omurihore. Te Kahu persisted in carrying the survey line between Omurihore & this block over the place shown upon the map. I did go to obstruct his survey & pulled up two of his poles on banks of Opipi, between Opipi and Matatera. We had a talk about it and he said let it be as you wish. And as he admitted that the lands on both sides of that line belonged to me. I agreed to leave the line as it stood. Otherwise I would have taken the line along the Wamahoe Ridge as described by Henare Tahau. Rats and birds were caught in former days on this land and now birds are shot there in the winter. Omurihore was heard in Wanganui. I was present at that investigation. Te Kahu and Reiroa asked me to let them go in on Eruera’s interest. I did not tell the Court that. I altered the boundary from place where Te Kahu placed it to the ridge running from Okahupare to Opipi. I allowed Te Kahu to run a line through my property because he married my sister. Kahu has no right to this Omurihore. The occupation of Omurihore began in the time of Tamatapu. I do not know who Tamatapu was descended from.¹²³ <li data-bbox="873 1136 1537 1535">• These were not the only ancestors put forward on Omurihore. Teuea was the name of an ancestor put up. Wunu was descended from him. Teuea was the child of Moeawatea who was the grandson of Paenga. Puhanga was the child of Hapa who belonged to Whanganui. Eruera laid down this boundary of Pokowharo. That boundary along the ridge was to divide the land of Paenga on one side & Huru & Paenga on the other side. Te Rangiurutira, Natoro and Moeawatea laid down the boundary. Paenga owned the land on the Turakina side of that boundary. Those descendants of Paenga who intermarried with Tamapu’s descendants owned the land on the Whangaehu side of the boundary.¹²⁴ <li data-bbox="873 1535 1537 1755">• They derived their right from Tamatapu. I don’t know if any of the real (pure) descendants of Paenga has any right on the Whangaehu side. I was aware at [the] time of [the] investigation of Omurihore that the boundary between it and Pokowharo was not correct. I do not know if Henare Tahau knew of it at that time. I have heard him speak of it now for [the] first time.¹²⁵ <li data-bbox="873 1755 1537 1904">• I don’t know what ancestor laid down the boundary on Pokowharo that was in dispute between Te Kahu and I. Tamatapu was my ancestor on Omurihore block. He was a descendant of Huru. He was the ancestor on my father’s side. Paenga is the ancestor on my mother’s¹²⁶ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|--------|-----------------|--------|---------------|--|
| Opiu | Pokowharo | Stream | Tamatapui | • Opiu is a stream on the Omurihore side of the ridge. ¹²⁷ |
| Otukai | Waipakura | Kainga | Te Kaikarangi | • Descendants of Kaikarangi lived at Otukoti at the mouth of the Upokongaro stream in the Waipakura block ¹²⁸ |
| Opiu | Whanganui River | Kainga | Te Kaikarangi | • Descendants of Kaikarangi lived at Opiu on the Whanganui River ¹²⁹ |

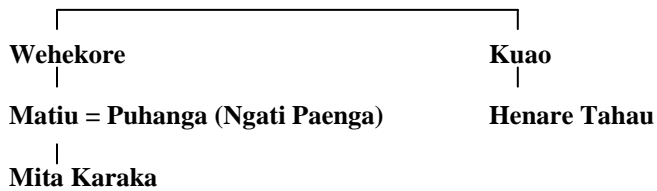


This whakapapa was presented by Eruera Whakaahu and is recorded in Whanganui Minute Book 9 on page 13

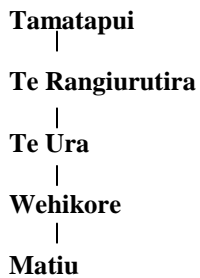




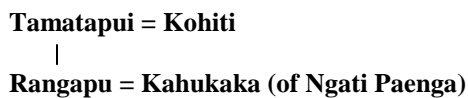
This whakapapa was presented by Eruera Taika and is recorded in Whanganui Minute Book 64 on page 354.



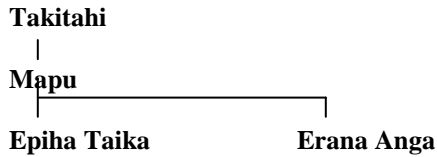
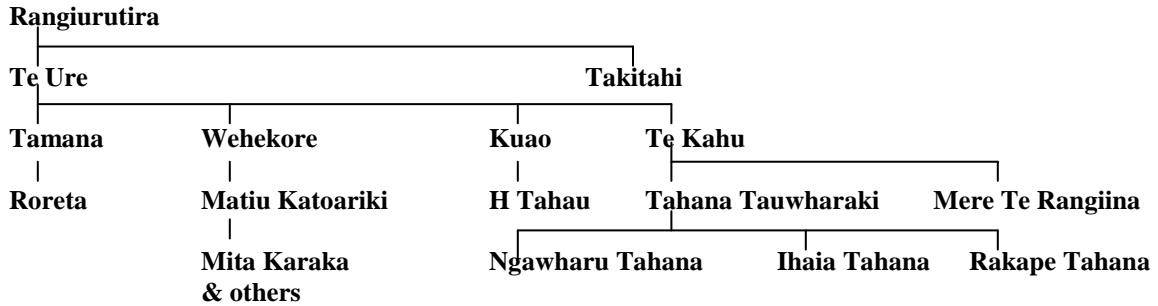
This whakapapa was presented by Henare Tahau and is recorded in Whanganui Minute Book 14 on page 169.



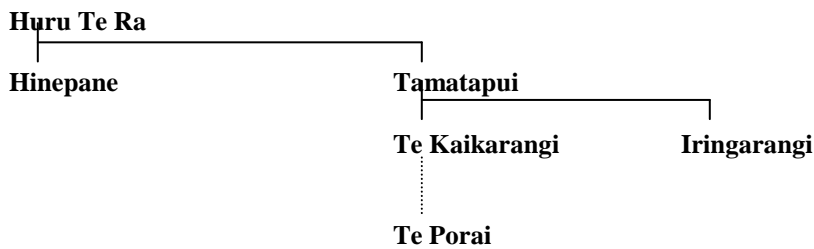
This whakapapa was presented by Mita Karaka Tapa and is recorded in Whanganui Minute Book 14 on page 170



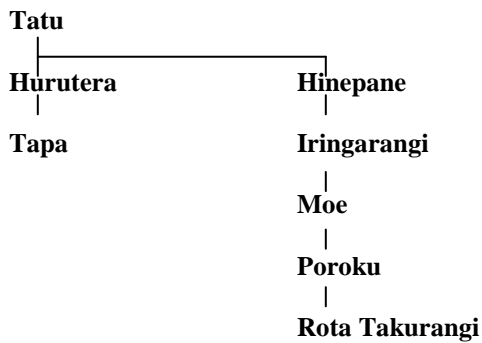
This whakapapa was presented by Mita Karaka Tapa and is recorded in Whanganui Minute Book 14 on page 221.



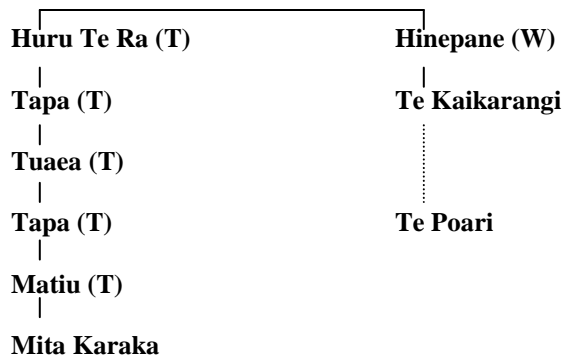
This whakapapa was presented by Henare Tahau and is recorded in Whanganui Minute Book 9 on page 10.



Tamatapui = Tuwaimono (?)
 |
 Te Kaikarangi



These whakapapa were presented by witnesses in the Makirikiri Matatara case and are recorded in Whanganui Minute Book 1A.



This whakapapa was presented by Mita Karaka and is recorded in Whanganui Minute Book 1A on page 139.

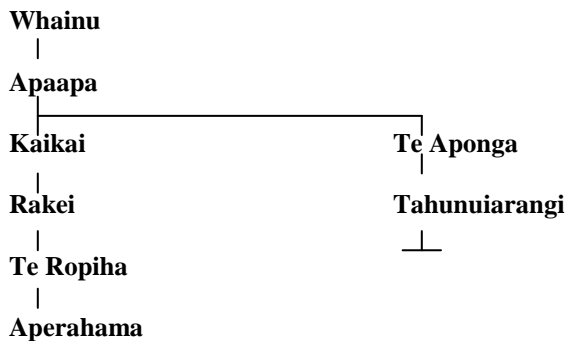
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- ¹ Mita Karaka Tapa, Wh 14, pg 171
 - ² Hoani Maaka Wanganui MB 7: 171.
 - ³ Wanganui MB 7: 172.
 - ⁴ Kauangaroa No. 1, Wanganui MB 9: 10 - 16, 22 - 25, 33 - 35.
 - ⁵ Kauangaroa No. 1, Wanganui MB 9: 10 - 11.
 - ⁶ Kauangaroa No. 1, Wanganui MB 9: 10 - 11.
 - ⁷ Kauapu, Wh 64, pg 348
 - ⁸ Kauapu, Wh 64, pg 354
 - ⁹ Eruera Taika, Wh 64, pg 354
 - ¹⁰ Eruera Taika, Wh 64, pg 355
 - ¹¹ Eruera Taika, Wh 64, pg 356
 - ¹² Eruera Taika, Wh 64, pg 357
 - ¹³ Hawira Puhaki, Wh 64, pg 357
 - ¹⁴ Hawira Puhaki, Wh 64, pg 358
 - ¹⁵ Eruera Whakaahu, Wh 64, pg 358
 - ¹⁶ Eruera Whakaahu, Wh 64, pg 359
 - ¹⁷ Eruera Whakaahu, Wh 64, pg 359
 - ¹⁸ Eruera Whakaahu, Wh 64, pg 360
 - ¹⁹ Eruera Whakaahu, Wh 64, pg 362
 - ²⁰ Tamihana Kohiti, Wh 64, pg 363
 - ²¹ Miria Rangiao, Wh 64, pg 363
 - ²² Aperahama Tahunuiarangi, Wh 64, pg 364-365
 - ²³ Eruera Whakaahu, Kauangaroa No. 1, Wanganui MB 9: 13.
 - ²⁴ Eruera Whakaahu, Kauangaroa No. 1, Wanganui MB 9: 13.
 - ²⁵ Henare Tahau, Kauangaroa No. 1, Wanganui MB 9: 25.
 - ²⁶ Kauangaroa No. 1, Wanganui MB 9: 33.
 - ²⁷ Eruera Te Kahu, Kauangaroa MB 59: 291.
 - ²⁸ Mita Karaka Tapa, Wh 14, pg 224.
 - ²⁹ Miriama Heirangi, Wh 14, pg 227.
 - ³⁰ Mata Ropiha, Wh 14, pg 242
 - ³¹ Eruera Whakaahu, Wh 64, pg 360
 - ³² Eruera Taika, Wh 64, pg 355
 - ³³ Eruera Taika, Wh 64, pg 355
 - ³⁴ Eruera Taika, Wh 64, pg 355
 - ³⁵ Eruera Taika, Wh 64, pg 356
 - ³⁶ Eruera Taika, Wh 64, pg 355
 - ³⁷ Eruera Whakaahu, Wh 64, pg 359
 - ³⁸ Eruera Whakaahu, Wh 64, pg 362
 - ³⁹ Aperahama Tahunuiarangi, Wh 10, pg 58
 - ⁴⁰ Hawira Puhaki, Wh 64, pg 358
 - ⁴¹ Eruera Whakaahu, Wh 64, pg 359
 - ⁴² Eruera Taika, Wh 64, pg 355
 - ⁴³ Eruera Whakaahu, Wh 64, pg 360
 - ⁴⁴ Eruera Taika, Wh 64, pg 355
 - ⁴⁵ Eruera Whakaahu, Wh 64, pg 359
 - ⁴⁶ Eruera Taika, Wh 64, pg 355
 - ⁴⁷ Eruera Taika, Wh 64, pg 357
 - ⁴⁸ Eruera Whakaahu, Wh 64, pg 360
 - ⁴⁹ Kauangaroa No. 1, Wanganui MB 9: 10 - 11.
 - ⁵⁰ Eruera Whakaahu, Wh 64, pg 360
 - ⁵¹ Eruera Whakaahu, Wh 64, pg 359
 - ⁵² Henare Tahau, Kauangaroa No. 1, Wanganui MB 9: 25.
 - ⁵³ Eruera Taika, Wh 64, pg 356

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- ⁵⁴Eruera Whakaahu, Wh 64, pg 359
⁵⁵Eruera Taika, Wh 64, pg 356
⁵⁶Eruera Whakaahu, Wh 64, pg 359
⁵⁷Miria Rangiao, Wh 64, pg 363
⁵⁸Hone Hira, Wh 1E, pg 592
⁵⁹Hone Hira, Wh 1E, pg 592
⁶⁰Hone Hira, Wh 1E, pg 592
⁶¹Hone Hira, Wh 1E, pg 592
⁶²Hone Hira, Wh 1E, pg 592
⁶³Hone Hira, Wh 4, pg 200
⁶⁴Eruera Taika, Wh 64, pg 355
⁶⁵Eruera Whakaahu, Wh 64, pg 360
⁶⁶Mita Karaka Tapa, Wh 1, pg 106 - 107
⁶⁷Mita Karaka Tapa
⁶⁸Miriama Heirangi, Wh 1a, pg 142
⁶⁹Mita Karaka, Wh 1a, pg 139
⁷⁰Te Poari, Wh 1a, pg 142
⁷¹Rota Takurangi, Wh 1a, pg 143
⁷²Mita Karaka Tapa, Wh 14, pg 224.
⁷³Mita Karaka, Wh 1a, pg 140
⁷⁴Mita Karaka, Wh 1a, pg 141
⁷⁵Miriama Heirangi, Wh 1a, pg 141
⁷⁶Te Poari, Wh 1a, pg 143
⁷⁷Te Poari, Wh 1a, pg 142
⁷⁸Mita Karaka, Wh 1a, pg 141
⁷⁹Mita Karaka, Wh 1a, pg 140
⁸⁰Miriama Heirangi, Wh 1a, pg 141
⁸¹Te Poari, Wh 1a, pg 143
⁸²Mita Karaka, Wh 1a, pg 140
⁸³Miriama Heirangi, Wh 1a, pg 141
⁸⁴Hone Hira Katoariki, Wh 1a, pg 83
⁸⁵Wh 1d, pg 473
⁸⁶Pehimana Tarupeka, Wh 16, pg 225
⁸⁷Mita Karaka Tapa, Wh 1a, pg 169
⁸⁸Pehimana Tarupeka, Wh 16, pg 225
⁸⁹Pehimana Tarupeka, Wh 16, pg 225
⁹⁰Pehimana Tarupeka, Wh 16, pg 225
⁹¹Pehimana Tarupeka, Wh 16, pg 225
⁹²Mita Karaka Tapa, Wh 1a, pg 169
⁹³Hone Hira, Wh 4, pg 197
⁹⁴Hone Hira, Wh 4, pg 198
⁹⁵Hone Hira, Wh 4, pg 199
⁹⁶Hone Hira, Wh 4, pg 200
⁹⁷Hone Hira, Wh 4, pg 201
⁹⁸Miriama Te Kahu, Wh 8, pg 82
⁹⁹Miriama Te Kahu, Wh 8, pg 83
¹⁰⁰Mita Karaka Tapa, Wh 8, pg 84
¹⁰¹Miriama Te Kahu, Wh 8, pg 93
¹⁰²Hone Hira, Wh 4, pg 197
¹⁰³Hone Hira, Wh 4, pg 200
¹⁰⁴Hone Hira, Wh 4, pg 197
¹⁰⁵Hone Hira, Wh 4, pg 197
¹⁰⁶Hone Hira, Wh 4, pg 197
¹⁰⁷Hone Hira, Wh 4, pg 198
¹⁰⁸Miriama Te Kahu, Wh 8, pg 83

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- ¹⁰⁹Eruera Taika, Wh 64, pg 356
¹¹⁰Eruera Taika, Wh 64, pg 357
¹¹¹Eruera Whakaahu, Wh 64, pg 359
¹¹²Henare Tahau, Wh 4, pg 219
¹¹³Eruera Whakaahu, Wh 14, pg 204.
¹¹⁴Miriama Heirangi, Wh 14, pg 226.
¹¹⁵Miriama Heirangi, Wh 14, pg 227.
¹¹⁶Henare Tahau, Wh 14, pg 168.
¹¹⁷Henare Tahau, Wh 14, pg 168.
¹¹⁸Hone Hira, Wh 4, pg 198
¹¹⁹Henare Tahau, Wh 14, pg 165
¹²⁰Henare Tahau, Wh 14, pg 168.
¹²¹Huatau Te Pineki, Wh 14, pg 202.
¹²²Huatau Te Pineki, Wh 14, pg 204.
¹²³Mita Karaka Tapa, Wh 14, pg 169 - 170
¹²⁴Mita Karaka Tapa, Wh 14, pg 171
¹²⁵Mita Karaka Tapa, Wh 14, pg 172
¹²⁶Mita Karaka Tapa, Wh 14, pg 221.
¹²⁷Henare Tahau, Wh 14, pg 168.
¹²⁸Te Poari, Wh 1a, pg 142
¹²⁹Te Poari, Wh 1a, pg 142

Ngati Tukorero

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------|----------------|------------|-------------|--|
| General | Heao | Land Block | Whainu | <ul style="list-style-type: none"> I claim an interest in Heao through my ancestor Whainu.¹ |
| Heao | Heao | Pa | Whainu | <ul style="list-style-type: none"> Heao was a large pa which belonged to my ancestor Tahunuiarangi. He upheld the mana of the people over this land. He lived there until his death² |
| Paratieke | Heao | Kainga | Whainu | <ul style="list-style-type: none"> I have a kainga at Heao called Paratieki. This is near the site of Heao³ Paratiaki pa is outside of the Heao block⁴ |
| General | Kaikai Ohakune | Land Block | | <ul style="list-style-type: none"> Ngati Tukorero is my hapu, Mangawhero is the general name. We occupied this land. It was abandoned after Moutoa. The line of the Otaika (Koromiko) block forms the boundary. This is not an ancestral line but it was surveyed first⁵ |
| Kaikai | Kaikai Ohakune | Kainga | | <ul style="list-style-type: none"> Kaikai was another kainga and this was occupied up until the death of Hare Te Waka. His widow, Turakina, is at Parikino⁶ |
| Turanga | Kaikai Ohakune | Kainga | | <ul style="list-style-type: none"> Turanga was our kainga⁷ |
| Mangawhero | Mangawhero | Kainga | | <ul style="list-style-type: none"> I came from Mangawhero to this land, Mangawhero was a fixed residence, some of Hoani's parents lived there⁸. |
| General | Parikino | Land area | | <ul style="list-style-type: none"> At the sale of Parikino an urupa reserve was made for Ngati Tukorero and Ngati Makohu⁹ |



This whakapapa was presented by Aperahama Tahunuiarangi and is recorded in Whanganui Minute Book 1D on page 537.

Manihera (T) = Manganui

Apera

This whakapapa was presented by Aperahama Tipai and is recorded in Whanganui Minute Book 1C on page 257.

¹Aperahama Tahunuiarangi, Wh 1d, pg 538

²Aperahama Tahunuiarangi, Wh 1d, pg 538

³Aperahama Tahunuiarangi, Wh 1d, pg 538

⁴Hori Te Hana, Wh 1d, pg 539

⁵Aperahama Tahunuiarangi, Wh 1c, pg 257

⁶Aperahama Tahunuiarangi, Wh 1c, pg 257

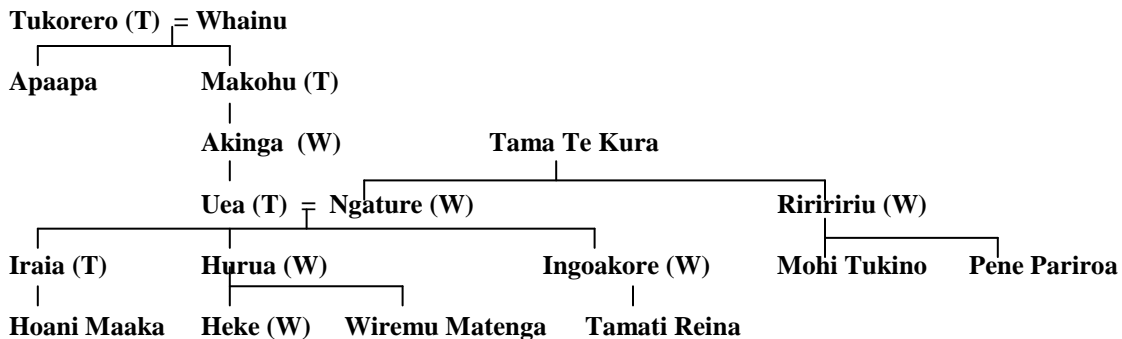
⁷Aperahama Tahunuiarangi, Wh 1c, pg 257

⁸Aperahama Tahunuiarangi, Wh 10, pg 61

⁹Hoani Maaka, Wh 1c, pg 266

Ngati Makohu

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------|------------|------------|-------------|---|
| General | Koromiko | Land Block | Makohu | <ul style="list-style-type: none"> The land belonged to Makohu, an ancestor of Hunia Aperahama. The Kaikai block that neighbours this block is also part of Makohu's land¹. I live at Whangaehu and am of Ngati Makohu. Koromiko is not Henare's, it belongs to Makohu. It was a gift from Akinga. The land once belonged to Whainu. I have heard this from my fathers. I ask for a grant in the name of descendants of Tama Te Kura, but I wish to include Hunia Te Iki, Aperahama Tahunuiarangi, Rahira Te Aokai, Roto Te Huia, Heroriaha Matiaha². List of proposed owners for Otaika Koromiko; Mohi Tukino, Ihaia Tauhauake, Heta Raniera, Wiremu Tete, Manganui, Nete Haua, Te Rapa Tauhauake, Tarehu, Te Pohe, Anihira Haerepo³. List of names proposed for Otaika Koromiko; Henare Tahau, Hoani Maka, Wiremu Tauriro, Hunia Te Iki, Tamati Reina⁴. |
| Otaika | Koromiko | Hill | Makohu | <ul style="list-style-type: none"> The 'hiwi' called Otaika belongs to Makohu⁵ |
| Te Rotoroa | Koromiko | Boundary | Makohu | <ul style="list-style-type: none"> Te Rotoroa on the Whangaehu was the boundary between Te Kiato and Makohu. Above Te Rotoroa up to Mangawhero was Makohu⁶ |



This whakapapa was presented by Hoani Maaka and is recorded in Whanganui Minute Book 1C on page 265.

¹Hoani Maaka, Wh 1c, pg 265

²Wiremu Matenga Tawhero, Wh 1c, pg 267

³Hoani Maka, Wh 1E , pg 593

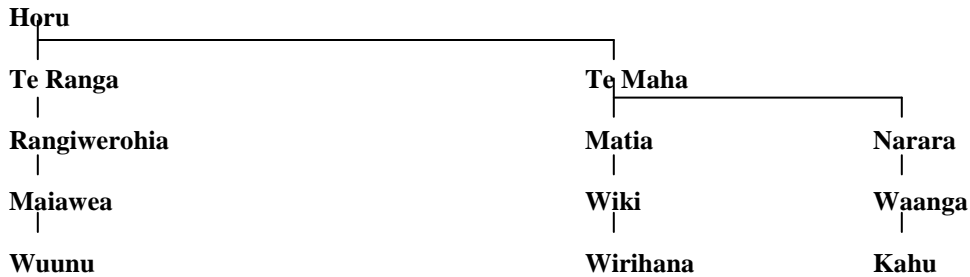
⁴Taika, Wh 1E, pg 592

⁵Hoani Maaka, Wh 1c, pg 266

⁶Hoani Maaka, Wh 1c, pg 266

Ngati Horu

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------|------------|------------|-------------|---|
| General | Maputahi 1 | Land Block | Horu | <ul style="list-style-type: none"> Te Hunga, my son, is in Maputahi No.1 as Ngati Horu¹ |
| General | Maputahi 2 | Land Block | Horu | <ul style="list-style-type: none"> My hapu is Ngati Horu, I lay claim to the whole of this land. I claim through Horu. Te Horu lived in this land, right from him to me. They cultivated on this land to Aperahama Tipai's time. I did not cultivate there but I catch eels there. There is an eel weir on a lake on this land(including Maputahi 1). My ancestors had cultivations near to the Turakina River (Maputahi 1). Te Mata's descendants have a claim on Maputahi no. 2 also² |
| Titakataka | Maputahi 2 | Stream | | <ul style="list-style-type: none"> I claim the creek called Titakaka. The stream runs from the swamp to Maputahi 2³ |



This whakapapa was presented by Wuunu Te Ahuru and is recorded in Whanganui Minute Book 8 on page 76.

¹ Te Ahuru, Wh 8, pg 174.

² Wuunu Te Ahuru, Wh 8, pg 76

³ Wuunu Te Ahuru, Wh 8, pg 76

Ngati Turehia

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|-------------------|---------------|--------------------|---|
| General | Mangatipona | Land Block | | <ul style="list-style-type: none">• Ngati Huru Te Ra, Ngati Moeawatea, Ngati Paenga and Ngati Turehia have interests in Mangatipona West, west of the river¹ |

¹Wh 1d, pg 473

Ngati Ruahau

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-----------|---------------------|--------------|-------------|---|
| General | Maputahi | Land Block | Ruahau | <ul style="list-style-type: none"> I claim ancestry from Ruahau, I am of the Ngati Ruahau hapu¹. |
| General | Rotomapua Whakaware | Land Block | Ruahau | <ul style="list-style-type: none"> I live at Whangaehu, of the Ngati Ruahau hapu. I claim Rotomapua Whakaware through two ancestors. I claim the South part of the block, adjoining Wharepu, through Ruahau, and the Northern portion of the block through Moeawatea. The boundary runs from Pukerewa on the west side to Kapakapa and then to Rekereke. The Northern portion is divided again into East and West between Moeawatea and Moetere². Rotomapua includes from the western boundary to the hills. There is a bush running along the centre of the southern part, where we get the hinau berries³ I object to the claim of Ngati Ratua. I have not seen any of them living there. I acknowledge such of Ranginui's ancestors who have worked the land, because they were placed there during the fighting. I don't admit their having a claim. They left again.⁴ Whakaware is an old name. I have lived 10 years there. I was born at Wairake, at Rangitikei near the sea.⁵ Ruahau and Moeawatea were women. The land belonged to them, not their husbands. Ika Takiao was Ruahau's husband.⁶ My karaka groves go from Manuriro to Ruapowhatu.⁷ Ruahau resided continually from Pukemata to the Ruatangata. She belonged to that place Whakaware. Ruatupua was her ancestor and possessed all between the two rivers. Ruatupua was an ancestor of Taiwhiri. Pikinga was [an] ancestress of mine from Ruahau. I don't recognise Pukemata as a boundary line of any other ancestor.⁸ I have said that the Wharepu line from Pukemata was an old ancestral boundary line. It used to be the line between Ruahau & Hika, but they killed my ancestor and fled. So we took the land.⁹ I live at Whangaehu. My hapu is Ngati Moeawatea. I know this land described on this map. I acknowledge Te Wuunu's ancestor on the Whangaehu side. His claim on this land is good. Our "take" on the Turakina side is Ruahau. I agree to all that Wuunu has said with regard to that side.¹⁰ I cannot say if anyone was on the land before Ruahau; she is the one I have heard spoken of. I heard my father say this land had been taken by conquest.¹¹ |
| Iwiroa | Rotomapua Whakaware | Bush | Ruahau | <ul style="list-style-type: none"> Iwiroa is a bush¹² |
| Kaituera | Rotomapua Whakaware | Ford, path | Ruahau | <ul style="list-style-type: none"> Kaituera is a ford in the Whangaehu on the extreme north of block, part of an old ancestral road. My ancestors used it when going to get kumara¹³ |
| Koangamoa | Rotomapua Whakaware | Karaka grove | Ruahau | <ul style="list-style-type: none"> Koangamoa is another karaka grove of my mother's¹⁴ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------------|---------------------|--------------|-------------|--|
| Koapi | Rotomapua Whakaware | Hill, peak | Ruahau | <ul style="list-style-type: none"> • Koapi is a precipice on the beach of the Whangaehu¹⁵ |
| Kuremu | Rotomapua Whakaware | | Ruahau | <ul style="list-style-type: none"> • Kuremu is where Onereingi swamp empties itself into the Whangaehu¹⁶ • |
| Ngawhakupumau | Rotomapua Whakaware | Bush | Ruahau | <ul style="list-style-type: none"> • Near to Uwhi is Ngawhakupumau, this is a bush.¹⁷ |
| Ohinimanowera | Rotomapua Whakaware | Karaka grove | Ruahau | <ul style="list-style-type: none"> • Ohinimanowera is a karaka grove of my mother's, Maiawhia¹⁸ |
| Onereingi | Rotomapua Whakaware | Eel fishery | Ruahau | <ul style="list-style-type: none"> • Onereingi is an eel swamp of my ancestors¹⁹ • I have heard of Whatamaka, a woman. She was married to Rangimatapu the younger. They stopped at Owereinga, because the husband took here there; but he had no right to be there²⁰ |
| Otokotu | Rotomapua Whakaware | Eel fishery | Ruahau | <ul style="list-style-type: none"> • Otokotu is an eel swamp near Reke Reke which empties itself into Parikoriko²¹ |
| Otumutu | Rotomapua Whakaware | Bird snaring | Ruahau | <ul style="list-style-type: none"> • Near to Takapunui is Otumutu, used by my ancestors for snaring birds. |
| Parikoriko | Rotomapua Whakaware | Stream | Ruahau | <ul style="list-style-type: none"> • I point out Parikoriko, a stream²² • I saw Te Haenga living where the Parikorike joins the Whangaehu. He was of Tamatoe. Te Haenga has claims elsewhere, but not on this land.²³ • Te Haenga used to go to Parikoriko occasionally. After stopping there a time, he would return to his own place²⁴ |
| Poutahi | Rotomapua Whakaware | Eel pa | Ruahau | <ul style="list-style-type: none"> • On the Turakina River, near [the] Wharepu line is Poutahi, an eel pa of my ancestors²⁵ |
| Pukerewa | Rotomapua Whakaware | | Ruahau | <ul style="list-style-type: none"> • Along the boundary with Ruatangata from Wharekou is Pukerewa²⁶ |
| Taika | Rotomapua Whakaware | Eel weir | Ruahau | <ul style="list-style-type: none"> • At one end of Rotomapua is an eel swamp. My ancestors caught eels there. Where it comes into the Whangaehu is an eel weir called Taika²⁷ |
| Takapunui | Rotomapua Whakaware | Bush | Ruahau | <ul style="list-style-type: none"> • Between Tawhia and Ruapowhatu is Takapunui, a bush. The Takapunui runs right up to where the lines join. |
| Tawaroa | Rotomapua Whakaware | Cultivation | Ruahau | <ul style="list-style-type: none"> • Tawaroa is a potato plantation of my grandmother's²⁸ • Tawaroa is a kumara & potato plantation of my own.²⁹ |
| Tawhenui | Rotomapua Whakaware | Eel pa | Ruahau | <ul style="list-style-type: none"> • Lower down the Turakina River from Poutahi is Tawhenui, an eel pa³⁰ |
| Tawhia | Rotomapua Whakaware | Hill | Ruahau | <ul style="list-style-type: none"> • Tawhia is a hill next on the line. |
| Uwhi | Rotomapua Whakaware | Hill | Ruahau | <ul style="list-style-type: none"> • On the northern interior of the block is Uwhi, a hill with Hinau trees used by my mother³¹ |
| Wharekou | Rotomapua Whakaware | | Ruahau | <ul style="list-style-type: none"> • Below Wharetuna is Wharekou which is situated on the boundary with Ruatangata³² |
| Wharetuna | Rotomapua Whakaware | Eel pa | Ruahau | <ul style="list-style-type: none"> • Wharetuna is an eel pa down the Turakina River from Tawhenui at [the] extreme south of [the] block. There is a creek at Wharetuna³³ |
| Aromanga | Wharepu | Kainga | Ruahau | <ul style="list-style-type: none"> • Aromanga is a place where Aperahama Tipae lived while he caught eels. It is Aperahama's Mothers place³⁴ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|------------|------------|-------------|---|
| General | Wharepu | Land Block | Ruahau | <ul style="list-style-type: none"> I live at Whangaehu, of the Ngati Ruahau hapu. I claim with Aperahama Tipai³⁵ My ancestors caught eels on Wharepu, we did not cultivate other than one potatoe patch. All the pa tuna were on the Turakina river and were built by my ancestors. Turakina and Whangaehu belonged to Ruahau, her father was Ruatipua. Ruahau comes from Taiwhiri. His land extended from Murimotu to the mouth of the Turakina river. Ngati Ruahau is an old name³⁶ Ruahau is the chief owner of Wharepu, she married Takiau, my sister is now living at Wharepu in a wooden house³⁷ Tipae, Kuini & the descendants of Ruahau built the patunas & used them. There were 100 people in the hapu³⁸. Kuini's son Retimana lived on the land. I deny that Ngatoro is buried on the land. Their land is away from Wharepu. I also deny that Taumanga had any pas on the land. I deny that Ngatoro had any eel weirs on the land.³⁹ |
| Iwiroa | Wharepu | Hill | Ruahau | <ul style="list-style-type: none"> Hill in the centre of Wharepu was called Iwiroa, which ought to be the name of the block⁴⁰ |
| Ohinepeke | Wharepu | Eel weir | Ruahau | <ul style="list-style-type: none"> Ohinepeke was an eel weir belonging to Aperahama Tipai on Wharepu⁴¹ Ohinepeke is an eel weir, belonging to Aperahama Tipae. It is Aperahama's mother's place⁴² |
| Pangakoriko | Wharepu | Hill | Ruahau | <ul style="list-style-type: none"> We gathered berries at a hill called Pangakoriko, in the NE corner of Wharepu⁴³ |
| Pukemata | Wharepu | Boundary | Ruahau | <ul style="list-style-type: none"> Pukemata is an ancestral boundary⁴⁴ Referring to the Southern part; some say that there is a strong pa at Pukemata; I don't know that there is. It is all clear land, right down to the Ruatangata⁴⁵ Pukemata is an eel weir.⁴⁶ |
| Rapautiko | Wharepu | Eel weir | Ruahau | <ul style="list-style-type: none"> Rapautiko was an eel weir belonging to Kuini⁴⁷ |
| Te Ohi | Wharepu | Eel weir | Ruahau | <ul style="list-style-type: none"> Te Ohi was an eel weir belonging to Aperahama Tipai on Wharepu⁴⁸ |
| Te Rimu | Wharepu | Eel weir | Ruahau | <ul style="list-style-type: none"> Te Rimu was an eel weir belonging to Kuini⁴⁹ Te Rimu eel weir belongs to Aperahama, Kuini and myself⁵⁰ |

Taiwhiri
 |
Rangi te Auria
 |
Hinekehu
 |
Hine Paringa
 |
Tuhaungia (Tuhohungia) = Hine Kuroi
 |
Ruahau

This whakapapa was presented by Wuunu Te Ahuru and is recorded in Whanganui Minute Book 8 on page 172.

Ruahau (W) = Ika Takiao

| | | | |
|---------------------|---------------------|---------------------|------------------------|
| | | | |
| Watiana | Uamoau (T) | Torino (W) | Te Uka (T) |
| | | | |
| Kuini (W) | Tuawhitu (T) | Rarunga (W) | Aperahama Tipai |
| | | | |
| Retimana (T) | Rora (W) | Maiawhia (F) | |
| | | | |
| | | Wuunu | |

This whakapapa was presented by Wuunu Te Ahuru and is recorded in Whanganui Minute Book 8 on page 108. A similar whakapapa was presented by Te Wuunu, recorded in the same minute book on page 124 showing only Te Wuunu's descent. It does not vary from that shown above.

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- ¹Wuunu Te Ahuru, Wh 8, pg 97
 - ²Wuunu Te Ahuru, Wh 8, pg 124
 - ³Te Ahuru, Wh 8, pg 166.
 - ⁴Te Ahuru, Wh 8, pg 167.
 - ⁵Te Ahuru, Wh 8, pg 168.
 - ⁶Te Ahuru, Wh 8, pg 169.
 - ⁷Te Ahuru, Wh 8, pg 170.
 - ⁸Te Ahuru, Wh 8, pg 172.
 - ⁹Te Ahuru, Wh 8, pg 173.
 - ¹⁰Te Hunga o te Rangi, Wh 8, pg 174.
 - ¹¹Te Hunga o te Rangi, Wh 8, pg 177.
 - ¹²Te Ahuru, Wh 8, pg 165.
 - ¹³Te Ahuru, Wh 8, pg 166.
 - ¹⁴Te Ahuru, Wh 8, pg 165.
 - ¹⁵Te Ahuru, Wh 8, pg 165.
 - ¹⁶Te Ahuru, Wh 8, pg 165.
 - ¹⁷Te Ahuru, Wh 8, pg 165.
 - ¹⁸Te Ahuru, Wh 8, pg 165.
 - ¹⁹Te Ahuru, Wh 8, pg 165.
 - ²⁰Te Hunga o te Rangi, Wh 8, pg 177.
 - ²¹Te Ahuru, Wh 8, pg 166.
 - ²²Te Ahuru, Wh 8, pg 165.
 - ²³Te Ahuru, Wh 8, pg 170.
 - ²⁴Te Hunga o te Rangi, Wh 8, pg 177.
 - ²⁵Te Ahuru, Wh 8, pg 166.
 - ²⁶Te Ahuru, Wh 8, pg 166.
 - ²⁷Te Ahuru, Wh 8, pg 165.
 - ²⁸Te Ahuru, Wh 8, pg 165.
 - ²⁹Te Ahuru, Wh 8, pg 166.
 - ³⁰Te Ahuru, Wh 8, pg 166.
 - ³¹Te Ahuru, Wh 8, pg 165.
 - ³²Te Ahuru, Wh 8, pg 166.
 - ³³Te Ahuru, Wh 8, pg 166.
 - ³⁴Te Wuunu Te Ahuru, Wh 8, pg 118
 - ³⁵Wuunu Te Ahuru, Wh 8, pg 108
 - ³⁶Wuunu Te Ahuru, Wh 8, pg 109
 - ³⁷Te Wuunu Te Ahuru, Wh 8, pg 118
 - ³⁸Te Wuunu Te Ahuru, Wh 8, pg 120
 - ³⁹Te Wuunu Te Ahuru, Wh 8, pg 118.
 - ⁴⁰Wuunu Te Ahuru, Wh 8, pg 109
 - ⁴¹Wuunu Te Ahuru, Wh 8, pg 109
 - ⁴²Te Wuunu Te Ahuru, Wh 8, pg 118
 - ⁴³Wuunu Te Ahuru, Wh 8, pg 109
 - ⁴⁴Wuunu Te Ahuru, Wh 8, pg 109
 - ⁴⁵Te Ahuru, Wh 8, pg 166.
 - ⁴⁶Te Ahuru, Wh 8, pg 172.
 - ⁴⁷Wuunu Te Ahuru, Wh 8, pg 109
 - ⁴⁸Wuunu Te Ahuru, Wh 8, pg 109
 - ⁴⁹Wuunu Te Ahuru, Wh 8, pg 109
 - ⁵⁰Te Wuunu Te Ahuru, Wh 8, pg 118

Ngati Ratua

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|--------------|-------------|--------------------|-------------|--|
| General | Mangatipona | Land Block | | <ul style="list-style-type: none"> Ngati Paenga, Ngati Moeawatea and Ngati Ratua have interests in Mangatipona East, east of river¹. |
| General | Maputahi | Land Block | Ngatoro | <ul style="list-style-type: none"> I knew that Ngati Hou and Ngati Ratua were interested in the Maputahi² Te Kahu was my foster father and he laid down the boundaries on this land. It began at Pukehinau on the Turakina river and runs westward to Maputahi. North of this was for himself through his ancestor Ngatoro. Her husband was Kura Ki Te Rangi, of Ngati Ratua. The boundary runs from Ohape, from thence to Pangarara, then to Matatere, thence to Tiritiri then to the bush called Nga Moturiki, then to the swamp called Maputahi, then to Pukehinau on the river³. Ngatoro and her husband Kurakiterangi occupied this land. All the kainga are connected to her name and that of her descendants. Ngati Paenga is the hapu name. Paenga was the earlier ancestor. Te Hunga is not a descendant of Paenga. Te Retimana had no right on the land, Te Reiroa chose to include him. Tipai has an ancestral claim only. Wirihana was included by Te Kahu because they were related. The eel weirs that I have named were used by Te Kahu only as well as those people whom he invited⁴ |
| Kirikiri | Maputahi | Kainga | Ngatoro | <ul style="list-style-type: none"> Kirikiri was a kainga⁵ Wirihana lived at Te Kirikiri which is one of Te Kahu's kainga⁶ |
| Maputahi | Maputahi | Swamp | Ngatoro | <ul style="list-style-type: none"> Maputahi is a swamp⁷ |
| Ngamoturiki | Maputahi | Bush | Ngatoro | <ul style="list-style-type: none"> Ngati Hou and Ngati Ratua were at Nga Moturiki⁸ Nga Moturiki is a bush⁹ |
| Ohape | Maputahi | | Ngatoro | <ul style="list-style-type: none"> Above Wharawhakaho is Ohape at the corner of the block¹⁰ |
| Okupae | Maputahi | Stream | Ngatoro | <ul style="list-style-type: none"> South of Taakaituna is the Okupae stream¹¹ |
| Okuraingatai | Maputahi | Pa tuna and kainga | Ngatoro | <ul style="list-style-type: none"> Further upstream from Weherua and Te Mai is Okuraingatai, another patuna and a kainga¹² |
| Otawaru | Maputahi | | Ngatoro | <ul style="list-style-type: none"> Above Okuraingatai is Otawaru¹³ |
| Owananga | Maputahi | | Ngatoro | <ul style="list-style-type: none"> Te Reiroa has an interest at Owananga on the NE corner of the block¹⁴ |
| Pukehinau | Maputahi | | Ngatoro | <ul style="list-style-type: none"> During the survey, Hamiora Te Hunga placed a post at Pukehinau to prevent us going further south onto his land, Te Kahu would not agree to this as he and his teina Te Reiroa had a kainga at Opotiki further down the river and another at Te Kohai¹⁵ |
| Pukemapou | Maputahi | Hill | Ngatoro | <ul style="list-style-type: none"> Pukemapou is the highest point¹⁶ |
| Te Hiro | Maputahi | Bird tree | Ngatoro | <ul style="list-style-type: none"> In the middle of the block was Te Hiro, a bird tree, a miro¹⁷ |
| Te Mai | Maputahi | Pa tuna | Ngatoro | <ul style="list-style-type: none"> Te Mai is a patuna¹⁸ |
| Weherua | Maputahi | Pa tuna | Ngatoro | <ul style="list-style-type: none"> Weherua is a patuna¹⁹ |
| Whakaika | Maputahi | Pa tuna | Ngatoro | <ul style="list-style-type: none"> Above Otawaru is Whakaika, another patuna²⁰ |
| Wharawhakaho | Maputahi | | Ngatoro | <ul style="list-style-type: none"> Above Whakaika is Wharawhakaho²¹ |
| Ruawhata | Matatera | | | <ul style="list-style-type: none"> Ruawhata belongs to Ngati Ratua²² |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|------------|-------------|--|
| General | Paewhare | Land Block | | <ul style="list-style-type: none"> I have always heard that the inland side of Paewhare belonged to Ngati Hou, and Ngati Ratua and Ngati Paenga. Also the other side. There were no lines that divided their lands²³ |
| General | Pokowharo | Land block | Ngatoro | <ul style="list-style-type: none"> Pokowharo to the north of Maputahi went through the court in 1888, Ngatoro was the tupuna for that land²⁴ My tribe is Ngawairiki & Ngati Ratua is my hapu. It is a hapu of Ngawairiki. Our claim is ancestral. Ngatoro is our ancestor. He is the only ancestor who has a right on this land. The persons in the Certificate are not all descendants of Ngatoro — only four of them are — the others are descendants of Harangi who was Ngatoro's brother. Four of the descendants of Harangi are in the Certificate. They are Aperahama Tipae, Aperahama Tahuniarangi, Huatau Pineki, Eruera Whakaahu. Te Reiroa Pirere, Piripi te Aokapurangi, Eruera Whakaahu, Mere Pukaihua and myself are the descendants of Ngatoro who are in the title. Aperahama Tipae & Aperahama Tahuniarangi are the only pure descendants of Harangi, the others are descended from Moeawatea who was a younger brother of Harangi. The persons I have mentioned have a real right on the land through occupation which commenced in Ngatoro's time down to my own time.²⁵ I live on this land and claim on it as a Ngati Paenga & a Ngati Ratua. My claim is the gift of this land to me by Te Kahu. I claim for myself and the others who are in the Certificate. They are all descendants of Paenga. Kurakiterangi belonged to Ngati Ratua & he married Ngatoro, the daughter of Paenga, & their descendants are called Ngati Paenga & Ngati Ratua. Te Kahu gave me instructions to survey Pokowharo, and when I had surveyed it I sent in a claim to have it investigated. All the names of Ridges, rivers, eel weirs & of people who were killed there were told to me by Te Kahu.²⁶ Roriki was brought on to this land by Ngatoro. My mother was a descendant of Kahukaka, and I have never heard of any of his descendants being killed on this land. The only people who were killed on this land were descendants of Ngatoro.²⁷ I deny that Te Kahu derived his right on this land from his marriage with Miriama; he had an ancestral claim of his own on Pokowharo; he did not claim on any of Miriama's land on the Whangaehu side²⁸. The southern boundary of this block was laid down because of a lease of the land adjoining to a European who did not wish this piece Pokowharo included in the lease because there was too much bush on it. I have always heard Te Kahu speak of this land as being his and he put a European named Hughes on it. I put sheep on it 15 or 20 years ago by Te Kahu's instructions and no person ever objected to my doing so. Miriama came on to the land because she was Te Kahu's wife²⁹. |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|-----------------------|------------|--------------------|---|
| General | Pokowharo (cont 1) | Land Block | Paenga, Ngatoro | <ul style="list-style-type: none"> I did not hear that Kahukaka and his younger relatives occupied this land. Te Kahu only told me that Ngatoro had occupation.³⁰ I don't know whose child Ratua was. I did not say he was a claim on the land. Paenga was Ngatoro's mother. I have forgotten who was Kurakiterangi's father. I stated yesterday that my foster father was my claim on this land. I am a Ngati Paenga through my mother, but that is not my claim, my foster father left his lands to me by will. Te Kahu was alive when I surveyed this land but he was dead when it was investigated. No person came to object to my survey of the land. Te Kahu knew that Mita and the others were descendants of Paenga, but he said they had no right on this land. The Kahu said openly before the whole tribe that he would give his land to me. It is Maori custom for a man to say before the whole tribe that he intended to give his lands to another person. I have seen Huatau on this land near Potahi, but I have not seen his mother, she probably died before my time. I have seen Aperahama Tahunuiarangi riding over this land. Te Reiroa brought both Huatau and Aperahama on to this land³¹ Huata lived on this land for two years; his father Takitahi did not live there. I have heard that Tatao lived on the block at one time. I have heard that Takitahi is buried at Whanganui; I don't know where Tatao was buried. I have heard she died at Ngahinaturua; she may be buried there or she may have been eaten. Te Reiroa has always lived on this block. Ngatoro was the offspring who had a right upon this land. According to Maori custom, if a child go[es] upon the land and occupies it, that land belongs to him and his descendants. Te Kahu did not tell me where Harangi & Ngatoro were born. I did not hear that Paenga sent Harangi to Aromanga. I did not hear that Paenga set Pokowharo aside for Ngatoro, but she was the person who constantly occupied there. I have not heard that Harangi was a descendant of Tamatapui, but I have heard that Harangi's wife was.³² I have heard that Moeawatea lived on this land. I have heard that Aperahama Tipae at one time lived on this land and it was he who came from Whangaehu to show Mr McLean the road to Pokowharo. I have not seen him living there. I have not heard that Wunu or Hungaoterangi lived on this land, but their young people have been there to shoot birds. I gave them leave to kill pigs there as I was afraid of the pigs eating my lambs. Piripi is a descendant of Ngatoro, he has lived on Pokowharo. I don't know where he was born, or where his father was buried, he is a descendant of Rangituhia, and so are Te Reiroa and Te Kahu. Te Kahu knew he had a right on Pokowharo & that is why he came there after his marriage with Miriama. Ngawhare has a right on this land, his mother lived there. Ngatoro was Te Kahu's right on this land, but Harangi had no right³³ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|--------------|-----------------------|---------------------|--------------------|--|
| General | Pokowharo (Cont 2) | Land Block | Paenga, Ngatoro | <ul style="list-style-type: none"> • Kahukaka and her descendants did not come on to the land. Certain of the descendants of Harangi came back on to Pokowharo & married some of the descendants of Ngatoro, that was the reason they were put in the Certificate, some of them can trace to Ngatoro.³⁴ • Te Hunga's ancestors & forefathers lived on this land as with himself. Te Reiroa admitted Aperahama Tahunuiarangi on to this block. Huhana was living with Aperahama Tipae & he gave her to Te Ropiha for a wife. She was a cousin of Aperahama Tipae & Te Reiroa. Aroha & Ngarara, descendants of Harangi returned & intermarried with descendants of Ngatoro³⁵ • My mother who was Mata's next younger sister, had no right upon this land. It was on the Mangatipona side of Puriri that Mata got in on.³⁶ • Te Kahu cleared the land in the 3 big bends of the river. There was an old cultivation between the Pokowharo Stream and the Southern boundary of the block. There were no cultivations on the Omurihore side of the block because it is the habit of Natives to cultivate along the banks of a river. It was not because the land along the Turakina was of better quality than that on the Omurihore side; there is no difference in the quality of the land³⁷. • Subdivision No.3 to be for Eruera Whakaahu, Te Reiroa Pirere, Piripi te Aokapurangi, Aperahama Tipae, Hamiora Hungaoterangi, Meri Pukaihua, Huatau te Rangipineki and Ngawhare Tahana³⁸ |
| Mahitihiti | Pokowharo | Kainga, eel weir | | <ul style="list-style-type: none"> • Matahitihiti kainga is not on this block it is on the other side of Turakina; there is an eel weir of that name on this block.³⁹ |
| Matahere | Pokowharo | Ridge, Stream | Ngatoro | <ul style="list-style-type: none"> • Matahere is the name of a ridge and also of a stream, birds were speared there on Miro and Hohoeke trees at that place.⁴⁰ • I deny what Mata says about Matahere being on this side of Paparangiora. I have never heard of fern having been planted. I deny her statement that her ancestor planted fern on this land⁴¹ |
| Ohape | Pokowharo | Eel weir | Ngatoro | <ul style="list-style-type: none"> • Ohape is an eel weir which belonged to Te Reiroa. Miriama & Te Kahu on their marriage came to Ohape where Te Reiroa was living.⁴² |
| Okahupare | Pokowharo | Ridge | Paenga, Ngatoro | <ul style="list-style-type: none"> • Okahupare is the name of a ridge running across the northern portion of this block, the end of that ridge near the Turakina River is Whataroa⁴³ |
| Opango | Pokowharo | Eel weir | Paenga, Ngatoro | <ul style="list-style-type: none"> • Seaward of Tataramoa was an eel weir called Opango⁴⁴ |
| Otangiroro | Pokowharo | Stream | Ngatoro | <ul style="list-style-type: none"> • Downstream from Whangaihapu on the Turakina River is Otangiroro, which is a stream⁴⁵ |
| Paparangiora | Pokowharo | | | <ul style="list-style-type: none"> • I deny that Paparangiora extends to the Turakina.⁴⁶ |
| Pikorokiro | Pokowharo | Eel weir, Kainga | | <ul style="list-style-type: none"> • I know of an eel weir called Pirikorokiro belonging to Ngati Ratua.⁴⁷ • Pirikorokia is a 'pa tangata'⁴⁸ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|------------|------------------------------|-----------------|---|
| Pokowharo | Pokowharo | Kainga, eel fishery, stream | Ngatoro | <ul style="list-style-type: none"> Down stream from Otangiroro is Pokoharo, a settlement and an eel swamp⁴⁹ |
| Tapuainui | Pokowharo | Bush | Ngatoro | <ul style="list-style-type: none"> Tapuainui is a bush on the southern portion of the Pokowharo block⁵⁰ |
| Tataramoa | Pokowharo | Eel weir | Paenga, Ngatoro | <ul style="list-style-type: none"> Down the Turakina from the mouth of the Tihoehoe stream was Tataramoa, an eel weir⁵¹ |
| Tawhatunui | Pokowharo | Eel weir | Ngatoro | <ul style="list-style-type: none"> Tawhatutahi is an eel weir further down stream than Potahi⁵² |
| Te Hinau | Pokowharo | Stream | Paenga, Ngatoro | <ul style="list-style-type: none"> Te Hinau is a stream which rises in Okahupare.⁵³ |
| Te Kopuru | Pokowharo | Special resource | Ngatoro | <ul style="list-style-type: none"> Te Kopuru is a place where a certain kind of moss grows which is used for putting in hair oil.⁵⁴ |
| Tihoehoe | Pokowharo | Stream | Paenga, Ngatoro | <ul style="list-style-type: none"> Tihoehoe is a stream which rises in Wamahoe ridge; in that stream is a place where 'kokowai' is found. Te Kahu told me it belonged to Ngatoro and that she left it to Moana.⁵⁵ |
| Toakaituna | Pokowharo | Kainga | Ngatoro | <ul style="list-style-type: none"> Toakaituna is a pa near the Tapuainui bush which was built by Ngati Ratua on the occasion of Kura's marriage to Ngatoro.⁵⁶ I have heard that Taokaitunu was the pa where Ngatoro's children lived together⁵⁷ |
| Waharua | Pokowharo | Stream | Paenga, Ngatoro | <ul style="list-style-type: none"> Waharua is an eel weir in the Turakina River⁵⁸ |
| Wamahoe | Pokowharo | Ridge | Paenga, Ngatoro | <ul style="list-style-type: none"> Wamahoe is a ridge⁵⁹ |
| Whangaihapu | Pokowharo | Eel weir, bird catching area | Ngatoro | <ul style="list-style-type: none"> Whangaihapu is an eel weir and a Miro tree used for snaring birds situated on the Turakina River down stream from Opango⁶⁰ |
| Whataroa | Pokowharo | | Paenga, Ngatoro | <ul style="list-style-type: none"> The end of the Okahupare ridge near the Turakina River is Whataroa⁶¹ |
| Akerama | Wharepu | Cultivation and Karaka grove | Ngatoro | <ul style="list-style-type: none"> I have potatoes and Karaka at Akerama⁶² |
| Aromanga | Wharepu | Eel weir, Kainga | Ngatoro | <ul style="list-style-type: none"> Aromanga is another eel weir⁶³ I reside on the block at Aromanga⁶⁴ Te Reroa had a house at Aromango⁶⁵ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------------|------------|------------------|-------------|--|
| General | Wharepu | Land Block | Ngatoro | <ul style="list-style-type: none"> I live at Turakina, am of the Ngati Ratua hapu. I claim Wharepu through ancestry from Ngatoro⁶⁶. Our fires have never been extinguished on this land, I live there now⁶⁷. I claim the land through ancestry and constant occupation. We have snares and have gathered berries on Wharepu, we have dug for fern root, laid traps for birds and caught eels in the Turakina stream. All these were done by our ancestors. I have settlements at the middle of Wharepu⁶⁸ I have potatoe and kumara grounds on the land, we planted the potatoes with a wooden hoe⁶⁹ Kahunui and others of Rangitakimoana performed the work of common people on Wharepu⁷⁰ My father, Te Reroa, had settlements on Wharepu. He cultivated potatoes, apples, cherries and other things⁷¹ I know nothing of Ruahau as an ancestor on these lands⁷² Ratua was not an ancestor, it is the name of a hapu. My mother was Takitai, she is a sister of Te Reroa, Te Reroa came and fetched me from Whanganui when I was a boy so that I could be his son. I am a descendant of Kura. Kura's last wife was Ngatoro, Ngatoro owned Wharepu, not Kura. The claim comes through Paenga⁷³. I am half of Ngati Ratua, and half of Ngati Paenga. The principal family on Wharepu are those of Ngati Ratua that are descended from Kura and Ngatoro, but not those of Ngati Ratua that descend from Kura and his other wife, Maharikirou. My ancestors were chiefs with prestige that protected these people⁷⁴. My ancestor, Taumanga, was a chief and had rights to this land. Wharepu is a flat on one side and a stream on the other. Taumanga had the mana to give land away to other hapu, which he did. Ngatoro got Wharepu from Paenga, who gave her the land for her and her descendants, this was in the time of the first Harangi who married Paenga⁷⁵ Wharepu was awarded to Eruera Whakaahu, Te Reiroa Pirere, Aperahama Tipae, Aperahama Tahunuiarangi, Huatau Te Pineki, Piripi Te Aokapurangi, Hamiora Te Hunga o te Rangi.⁷⁶ |
| Kapakapa | Wharepu | | Ngatoro | <ul style="list-style-type: none"> Kapakapa is on the line of Ruatangata, not near Pukemata⁷⁷ |
| Ohi | Wharepu | Eel weir | Ngatoro | <ul style="list-style-type: none"> Ohi is an eel weir⁷⁸ |
| Ohinepeke | Wharepu | Eel weir, Kainga | Ngatoro | <ul style="list-style-type: none"> Ohinepeke is an eel weir⁷⁹ One settlement in the middle of the block is called Ohinepeke⁸⁰ |
| Pangaeara | Wharepu | Hill | Ngatoro | <ul style="list-style-type: none"> Pangaeara is a hill on the Wharepu block⁸¹ |
| Pipipi | Wharepu | Hill | Ngatoro | <ul style="list-style-type: none"> Pipipi is a high hill in the centre of the Wharepu block⁸² |
| Potai (Potahi) | Wharepu | Eel weir, Kainga | Ngatoro | <ul style="list-style-type: none"> Potai is the name of one eel weir⁸³ I reside on the block at Potahi⁸⁴ |

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-----------|------------|-------------|-------------|---|
| Pukemata | Wharepu | Hill, Urupa | Ngatoro | <ul style="list-style-type: none"> • Ngatoro died on the Wharepu block and was buried at Pukemata. My son Motoa is buried there also⁸⁵ • Pukemata is a hill, not a pa of any sort⁸⁶ |
| Rimu | Wharepu | Stream | Ngatoro | <ul style="list-style-type: none"> • Where Rimu empties into the Turakina, we have another eel weir⁸⁷ |
| Te Iwiroa | Wharepu | Cultivation | Ngatoro | <ul style="list-style-type: none"> • Taumangi and his people were the first to plant at Te Iwiroa⁸⁸ • Te Iwiroa is in the centre of the Wharepu block⁸⁹ |
| Wharepu | Wharepu | Kainga | Ngatoro | <ul style="list-style-type: none"> • I reside on the block at Wharepu⁹⁰ |

Ngatoro

|

Kotuku

|

Tamahanga

|

Reiroa Pirere

|

Te Huatau

This whakapapa was presented by Te Huatau and is recorded in Whanganui Minute Book 8 on page 96.

Paenga

|

Ngatoro

|

Taniwha

|

Hikitangi = Mairangi

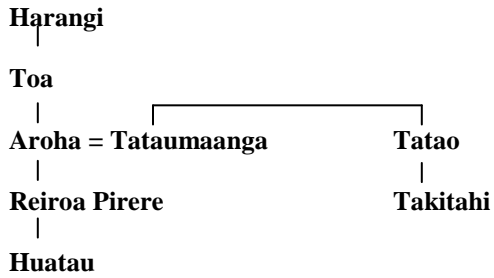
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Arakira

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Ngawhare Tahana

This whakapapa was presented by Eruera Whakaahu and is recorded in Whanganui Minute Book 14 on page 229.



This whakapapa was presented by Eruera Whakaahu and is recorded in Whanganui Minute Book 14 on pages 233 and 234.

Note that Te Huatau was the adopted son of Te Reiroa Pirere and was infact the son of Te Reiroa’s sister or cousin, Takitahi⁹¹

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- ¹Wh 1d, pg 473
 - ²Panapa Huru Te Rangi, Wh 1b, pg 32
 - ³Eruera Whakaahu, Wh 21, pg 435
 - ⁴Eruera Whakaahu, Wh 21, pg 438
 - ⁵Eruera Whakaahu, Wh 21, pg 436
 - ⁶Eruera Whakaahu, Wh 21, pg 438
 - ⁷Eruera Whakaahu, Wh 21, pg 435
 - ⁸Panapa Huru Te Rangi, Wh 1b, pg 32
 - ⁹Eruera Whakaahu, Wh 21, pg 435
 - ¹⁰Eruera Whakaahu, Wh 21, pg 436
 - ¹¹Eruera Whakaahu, Wh 21, pg 436
 - ¹²Eruera Whakaahu, Wh 21, pg 436
 - ¹³Eruera Whakaahu, Wh 21, pg 436
 - ¹⁴Eruera Whakaahu, Wh 21, pg 438
 - ¹⁵Eruera Whakaahu, Wh 21, pg 436
 - ¹⁶Eruera Whakaahu, Wh 21, pg 436
 - ¹⁷Eruera Whakaahu, Wh 21, pg 436
 - ¹⁸Eruera Whakaahu, Wh 21, pg 436
 - ¹⁹Eruera Whakaahu, Wh 21, pg 436
 - ²⁰Eruera Whakaahu, Wh 21, pg 436
 - ²¹Eruera Whakaahu, Wh 21, pg 436
 - ²²Miriama Heirangi, Wh 10, pg 11
 - ²³Panapa Huru Te Rangi, Wh 1b, pg 32
 - ²⁴Eruera Whakaahu, Wh 21, pg 436
 - ²⁵Huatau Te Pineki, Wh 14, pg 188
 - ²⁶Eruera Whakaahu, Wh 14, pg 229.
 - ²⁷Eruera Whakaahu, Wh 14, pg 230.
 - ²⁸Eruera Whakaahu, Wh 14, pg 231.
 - ²⁹Eruera Whakaahu, Wh 14, pg 232.
 - ³⁰Eruera Whakaahu, Wh 14, pg 236.
 - ³¹Eruera Whakaahu, Wh 14, pg 233.
 - ³²Eruera Whakaahu, Wh 14, pg 234.
 - ³³Eruera Whakaahu, Wh 14, pg 237.
 - ³⁴Eruera Whakaahu, Wh 14, pg 238.
 - ³⁵Eruera Whakaahu, Wh 14, pg 239
 - ³⁶Eruera Whakaahu, Wh 14, pg 242
 - ³⁷Aperahama Tahunuiarangi, Wh 15, pg 174.
 - ³⁸Pokowharo Partition. Wanganui MB 15: 175.
 - ³⁹Eruera Whakaahu, Wh 14, pg 242
 - ⁴⁰Eruera Whakaahu, Wh 14, pg 230.
 - ⁴¹Eruera Whakaahu, Wh 14, pg 242
 - ⁴²Eruera Whakaahu, Wh 14, pg 230.
 - ⁴³Eruera Whakaahu, Wh 14, pg 229.
 - ⁴⁴Eruera Whakaahu, Wh 14, pg 229.
 - ⁴⁵Eruera Whakaahu, Wh 14, pg 230.
 - ⁴⁶Eruera Whakaahu, Wh 14, pg 242
 - ⁴⁷Mita Karaka Tapa, Wh 14, pg 223
 - ⁴⁸Eruera Whakaahu, Wh 14, pg 230.
 - ⁴⁹Eruera Whakaahu, Wh 14, pg 230.
 - ⁵⁰Eruera Whakaahu, Wh 14, pg 230.
 - ⁵¹Eruera Whakaahu, Wh 14, pg 229.
 - ⁵²Eruera Whakaahu, Wh 14, pg 230.
 - ⁵³Eruera Whakaahu, Wh 14, pg 229.

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- ⁵⁴ Eruera Whakaahu, Wh 14, pg 230.
⁵⁵ Eruera Whakaahu, Wh 14, pg 229.
⁵⁶ Eruera Whakaahu, Wh 14, pg 230.
⁵⁷ Eruera Whakaahu, Wh 14, pg 239
⁵⁸ Eruera Whakaahu, Wh 14, pg 229.
⁵⁹ Eruera Whakaahu, Wh 14, pg 229.
⁶⁰ Eruera Whakaahu, Wh 14, pg 230.
⁶¹ Eruera Whakaahu, Wh 14, pg 229.
⁶² Te Huatau, Wh 8, pg 116
⁶³ Te Huatau, Wh 8, pg 111
⁶⁴ Te Huatau, Wh 8, pg 112
⁶⁵ Te Huatau, Wh 8, pg 113
⁶⁶ Te Huatau, Wh 8, pg 96
⁶⁷ Te Huatau, Wh 8, pg 97
⁶⁸ Te Huatau, Wh 8, pg 111
⁶⁹ Te Huatau, Wh 8, pg 112
⁷⁰ Te Huatau, Wh 8, pg 112
⁷¹ Te Huatau, Wh 8, pg 113
⁷² Te Huatau, Wh 8, pg 113
⁷³ Te Huatau, Wh 8, pg 114
⁷⁴ Te Huatau, Wh 8, pg 115
⁷⁵ Te Huatau, Wh 8, pg 116
⁷⁶ Wharepu Investigation of Title. Wanganui MB 08: 227
⁷⁷ Te Huatau, Wh 8, pg 112
⁷⁸ Te Huatau, Wh 8, pg 111
⁷⁹ Te Huatau, Wh 8, pg 111
⁸⁰ Te Huatau, Wh 8, pg 111
⁸¹ Te Huatau, Wh 8, pg 113
⁸² Te Huatau, Wh 8, pg 113
⁸³ Te Huatau, Wh 8, pg 111
⁸⁴ Te Huatau, Wh 8, pg 112
⁸⁵ Te Huatau, Wh 8, pg 112
⁸⁶ Te Huatau, Wh 8, pg 116
⁸⁷ Te Huatau, Wh 8, pg 111
⁸⁸ Te Huatau, Wh 8, pg 112
⁸⁹ Te Huatau, Wh 8, pg 113
⁹⁰ Te Huatau, Wh 8, pg 112
⁹¹ Te Huatau, Wh 8, pg 114

Ngati Hinga

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|------------|-------------|--|
| General | Mangawhero | Land Block | | <ul style="list-style-type: none"> I claim the Mangawhero Block from my ancestors. There are many people interested in this land. Ngati Hinga and Ngati Houmahanga on the Mangawhero side and Ngati Hinga on the Whangaehu side. There is a boundary dividing the two tribes. Ngati Hinga is my tribe, Ngati Houmahanga is Epiha's tribe. Epiha is my brother in law¹. The boundary between my people and Epiha's people runs from a stream called Kahotia to a manuka tree at a place called Opoho². The proposed owners for Mangawhero West are Hunia Te Iki, Haimona Piko, Hare Te Waka, Mereana Te Pare, Roreta Te Houokore, Meri Matahau, Apera Te Paea³ The proposed owners for Mangawhero East are Epiha Taika, Wirihana Nga Manako, Wiremu Te Ratutonu, Nehanera Te Kahu, Mere Mare, Mou, Pehimana Tarupeka, Tamati Reina, Rawinia Rikoriko, Anaru Ngamanako⁴ I belong to Ngati Hinga, I live at Kauangaroa, I claim an interest in this land at Paratieki through my ancestor Hinga⁵. |

Hinga

|

Moerangi Te Iki = Te Iwiarau

|

Te Kahu

|

Wiki Ipokura

|

Nehanera Te Kahu

This whakapapa was presented by Nehanera Te Kahu and is recorded in Whanganui Minute Book 1 on page 29.

¹Hunia Te Iki, Wh 1, pg 123

²Hunia Te Iki, Wh 1, pg 125

³Hunia Te Iki, Wh 1, pg 125

⁴Hunia Te Iki, Wh 1, pg 125

⁵Nehanera Te Kahu, Wh 1, pg 29

Ngati Hinetau

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|------------|-------------|---|
| General | Waikupa | Land Block | Hinetau | <ul style="list-style-type: none"> • Waikupa belongs to the descendants of Hinetau. This land was occupied by the ancestors¹. • The grantees from the descendants of Hinetau are; Aperahama Tipai, Hoani Maka Rangataua, Rina Wainga, Wiremu Matenga Tauwhiro, Tamati Tauwhiro, Kawana Ropiha Te Hakeke, Miteira Karoio, Hamuera Te Iki and Aperahama Tahunuiarangi². • Waikupa was claimed through our ancestor Hinetara. Our matua cultivated on this land, no other tribe did³ • The hapu interested in Waikupa is Ngati Hinetau, there are about ten of them. The land is not occupied now, it was left at the time of the Whanganui block sale, we go there now to hunt pigs⁴. |

¹Hone Maka, Wh 1, pg 186

²Aperahama Tahunuiarangi, Wh 1, pg 187

³Hoani Maka, Wh 1a, pg 44

⁴Hoana Maka Rangataua, Wh 1c, pg 259

Nga Paerangi

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|---------|------------|-------------|----------------------|--|
| General | Heao | Land Block | Paerangi, Taiwiri | <ul style="list-style-type: none"> • The descendants of Taiwiri are the rightful owners of Heao. Paerangi is the ancestor for all the land about here. Taiwiri is a descendant of Paerangi¹ • I am of the Nga Paerangi hapu of Aramoho. I have rights on this land through Anaru. Anaru was of Nga Wairiki, he is dead now. He lived on this land. I stayed at Tautarawhata with him as a child. Anaru was a chief of Nga Wairiki and was a descendant of Taiwiri. I know all about Taiwiri². • The Taiwiri whom we are talking about is an ancestor of Rangituhia (nana a Rangituhia)³. • Taiwiri is the ancestor from whom the owners of this land descend. We come and go from that land. Our cultivations are beside the Whangaehu river⁴. • I have maintained Taiwiri's mana on this land⁵. |
| Pipipi | Heao | Pa | | <ul style="list-style-type: none"> • Pipipi was my pa formerly, it was a dwelling⁶ |
| Umutara | Heao | Cultivation | | <ul style="list-style-type: none"> • I have cultivated at Umutara⁷ |

¹Keruhi Te Ope, Wh 1d, pg 542

²Pehira Turei, Wh 1d, pg 540

³Nehanera Te Kahu, Wh 1d, pg 542

⁴Nehanara Te Kahu, Wh 1d, pg 536

⁵Nehanara Te Kahu, Wh 1d, pg 541

⁶Hori Te Hana, Wh 1d, pg 539

⁷Hori Te Hana, Wh 1d, pg 539

Ngati Pua

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|-------------|-------------------|---------------|--------------------|--|
| General | Otuangiangi | | Iwiarau | <ul style="list-style-type: none">• I belong to Ngatipua. I have an interest in Otuangiangi through. Iwiarau and Whakaurua. I am interested in this land and my ancestors have lived on the land. My father has cultivated this land and so have I. There were no fights on this land¹. |

¹ Apera Manihera, Wh 3, pg 72

Ngati Rangī

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|------------------|-------------|---------------------|-------------|---|
| General | Otuangiāngi | Land Block | Rangituhia | <ul style="list-style-type: none"> I claim through Rangituhia who lived on the land. There were burial places on the land¹ I can trace Hone Te Anga from Tuhia. Rangituhia has a right to this land, he belongs to Murimotu. Rangiwaharo lived on this land.² |
| Kuri | Otuangiāngi | Eel weir | Rangituhia | <ul style="list-style-type: none"> Kuri was an eel weir³ |
| Maire | Otuangiāngi | Eel weir | Rangituhia | <ul style="list-style-type: none"> Maire was an eel weir⁴ |
| Maiwaiwa | Otuangiāngi | Kainga, cultivation | Rangituhia | <ul style="list-style-type: none"> My ancestors lived on the land at Maiwaiwa. They cultivated here.⁵ |
| Mimi | Otuangiāngi | Eel weir | Rangituhia | <ul style="list-style-type: none"> Mimi was an eel weir⁶ |
| Nga Rungakaiwaka | Otuangiāngi | Pigeon preserving | Rangituhia | <ul style="list-style-type: none"> Ngarungakaiwaka was a place for preserving pigeons.⁷ |
| Ngarerepurua | Otuangiāngi | Eel weir | Rangituhia | <ul style="list-style-type: none"> Ngarerepurua was an eel weir⁸ |
| Onganginga | Otuangiāngi | Kainga, cultivation | Rangituhia | <ul style="list-style-type: none"> My ancestors lived on the land at Onganginga. They cultivated here.⁹ |
| Otairau | Otuangiāngi | Eel weir | Rangituhia | <ul style="list-style-type: none"> Otairau was an eel weir¹⁰ |
| Otuma | Otuangiāngi | Kainga, cultivation | Rangituhia | <ul style="list-style-type: none"> My ancestors lived on the land at Otuma. They cultivated here.¹¹ |
| Umutao | Otuangiāngi | Urupa | Rangituhia | <ul style="list-style-type: none"> Umutao is where my dead are buried¹² |
| Umutara | Otuangiāngi | Kainga, cultivation | Rangituhia | <ul style="list-style-type: none"> My ancestors lived on the land at Umutara. They cultivated here.¹³ |
| Waiwaitahuri | Otuangiāngi | Kainga, cultivation | Rangituhia | <ul style="list-style-type: none"> My ancestors lived on the land at Waiwaitahuri. They cultivated here.¹⁴ |

Rangituhia

|
Tupuku

|
Tamakahu

|
Oarangi

|
Tawhio

|
Manakitua

|
Tukehu

|
Rangiraro

|
Rauanginga

|
Keniroa

|
Ata Kairamai

|
Te Kahu

|
Apera Kahu

This whakapapa was presented by Kahu and is recorded in Whanganui Minute Book 3 on page 74

¹ Kahu, Wh 3, pg 74.

² Kahu, Wh 3, pg 75.

³ Kahu, Wh 3, pg 74.

⁴ Kahu, Wh 3, pg 74.

⁵ Kahu, Wh 3, pg 74.

⁶ Kahu, Wh 3, pg 74.

⁷ Kahu, Wh 3, pg 75.

⁸ Kahu, Wh 3, pg 74.

⁹ Kahu, Wh 3, pg 74.

¹⁰ Kahu, Wh 3, pg 74.

¹¹ Kahu, Wh 3, pg 74.

¹² Kahu, Wh 3, pg 75.

¹³ Kahu, Wh 3, pg 74.

¹⁴ Kahu, Wh 3, pg 74.

Additional Baseline Information

| Site | Area/Block | Nature | Take Tupuna | Land Court Evidence |
|----------|-------------|-----------------------|-------------|--|
| General | Paraekaretu | Land Block | | <ul style="list-style-type: none"> • In 1870 Aperahama Tahunuiarangi called a meeting at Kauangaroa to consider the selling of [the] Paraekaretu block; and on that occasion it was proposed that the boundary of [the] land to be sold should extend from Tiniraukawa to Kiakia. Ngati Apa objected and said Porewa should be the boundary of the land sold by Ngawairiki & it was for Ngati Apa to say where their boundary should go.¹ • Ngawairiki's boundary commenced at Poroporo to Tiniraukawa following the Turakina, thence to Porewa, down Porewa Stream to [the] boundary of [the] Rangitira block, thence it bent towards [the] south west & went to [the] boundary of [the] Tapui Reserve, thence to [the] boundary of the Turakina Rangitikei block, & following that boundary to Poroporo. That land was awarded to 10 hapus of Ngawairiki. In 1871 the money for that land was paid by the Government at [the] place where Hunia and Aperahama Tipae lived on [the] Ruatangata block. It was divided among those 10 hapus & Hunia found that he was standing out in the cold as it were & not getting a share of the money, he was very grieved about it² • The boundary of the land, commencing at Tahuhu on the Government boundary, thence along that line to Makowha on the Turakina river, thence up the river to Whare i Hunga, thence across to Te Kie Kie on the Rangitikei river and then down the Rangitikei river to Tahuhu. The land is not occupied at the present time but those hapu named go there to get eels, birds and wild pigs, there are no kainga or whare up there. The boundary of the inland border of this block is not the boundary of our lands it is the boundary of the sale only³ • Hapu interested in the Paraekaretu block are Ngati Rangiwhakaturia, Ngati Tumoetere, Ngati Ika, Ngati Ratua, Ngati Paenga, Ngati Moeawatea, Ngati Rangiwhaiao, Ngati Koko, Ngati Tamahoru, Ngati Awhe, Nga Ariki, Ngati Rangitumoana, Ngati Tamatea, Te Ihi o te Rangi, Ngati Tamakuia, Ngati Hou, Ngati Rangitukehu^{4 5} |
| Manuriro | Rotomapua | Fighting pa, boundary | | <ul style="list-style-type: none"> • The boundary of Tongonui was from Kiakia to Tiniraukawa & from there to Takirikiri; we of inland Ngawairiki dispute that boundary & say that it went too far inland & should only go to Manuriro⁶ • Tonganui's boundary does cross the Whangaehu river as far as Manuriro⁷. • Manuriro was to be the boundary between Ngati Apa and Nga Wairiki⁸ |

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- ¹ Eruera Whakaahu, Wh 14, pg 205.
 - ² Eruera Whakahu, Wh 14, pg 207
 - ³ Aperahama Tipai, Wh 1c, pg 254
 - ⁴ Aperahama Tipai, Wh 1c, pg 254
 - ⁵ Aperahama Tipai, Wh 1d, pg 451
 - ⁶ Eruera Whakahu, Wh 14, pg 207
 - ⁷ Hoani Maaka, Wh 8, pg 93
 - ⁸ Aperahama Tahunuiarangi, Wh 4, pg 222