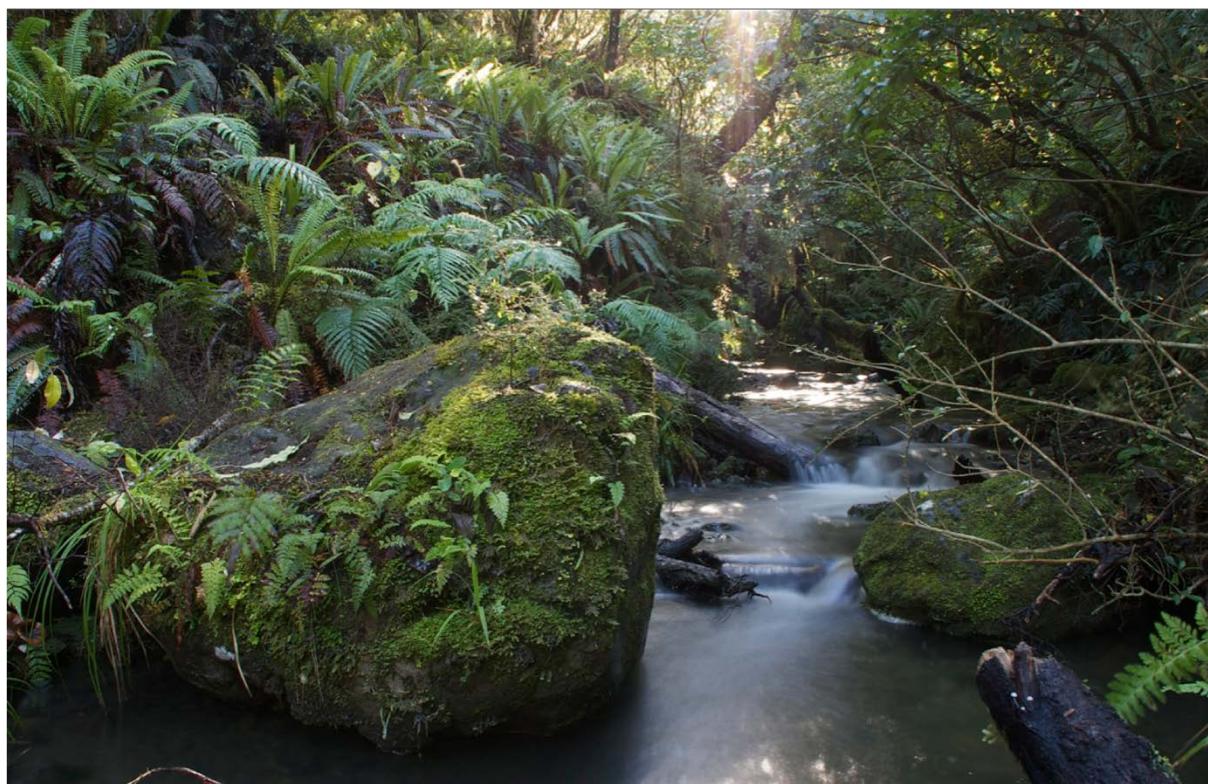


TE AWAROA: RESTORING 1000 RIVERS



RESEARCH REPORT 2: WAIMATA RIVER

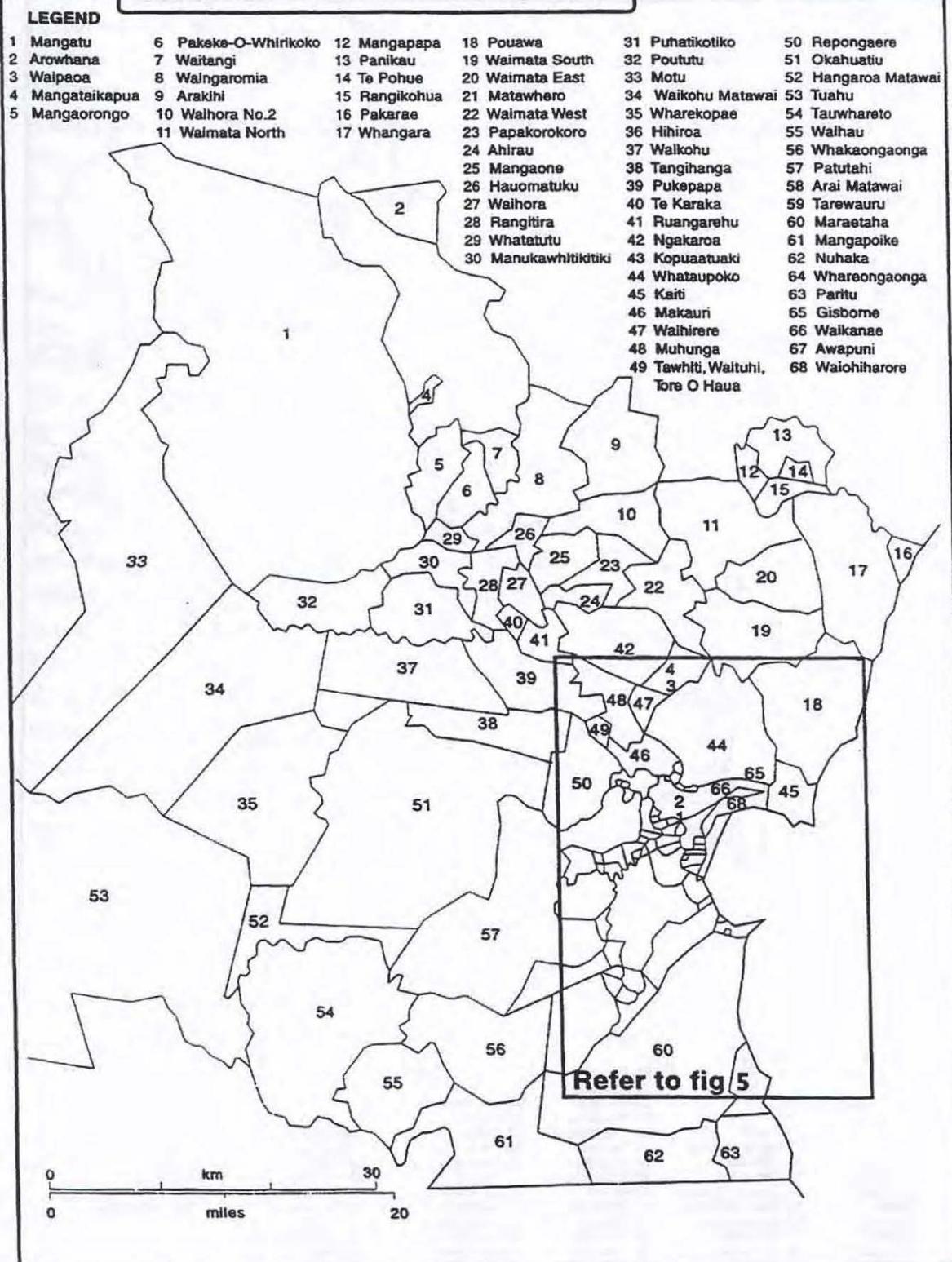
ANNE SALMOND, CAROLINE PHILLIPS

NATIVE LAND COURT RECORDS OF BLOCKS
ON THE WAIMATA RIVER, GISBORNE



**MAORI LAND COURT MINUTE BOOKS & MAPS OF BLOCKS ON THE
WAIMATA RIVER, GISBORNE: A COMPILATION**
Anne Salmond, Caroline Phillips

FIGURE 4: POVERTY BAY BLOCKS



Source: B.J Murton, Settlement in Poverty Bay 1868 - 1889
M.A Thesis 1962

MLC – Waimata: Caroline Phillips research

North of Waimata

1. Arakihi	ML 61	1876 WMB 2	21 pages	Not read
2. Takapau	ML 18	1875 GMB 2	6 pages	brief notes
3. Mangaheia 1	no map	1870 GMB 1	5 pages	brief notes
4. Rangikohua/Mangapapa	ML 103	1876 WMB 2	8 pages	brief notes
5. Panikau	ML 356	1881 WMB 6	3 pages	brief notes
6. Te Pohue	ML 160	1879 WMB 3	13 pages	Partly got
7. Taumatarata	ML 104	1876 WMB 2	12 pages	brief notes
8. Waiomoku	ML 259	1881 GMB 4	2 pages	Not found

Coastal

9. Uawa	ML 4	1869 GMB 1	9 pages	brief notes
10. Paremata	ML 329	1870 GMB 1	6 pages	brief notes
11. Tokomaru	ML 392	1884 WMB 6	58 pages	brief notes
12. Tuawhatu	ML 87A	1879 WMB 5	17 pages	brief notes
13. Mokairau	ML 108	1876 WMB 2	7 pages	brief notes
14. Puatai	ML 538	1868 GMB 1	2 pages	brief notes
15. Pokotakina	ML 226	1881 GMB 6	11 pages	brief notes
16. Pakare 1 & 2	ML 214/215	1881 GMB 6	31 pages	Illegible
17. Whangara	no map	1870 GMB 1	4 pages	brief notes
18. Pouawa (part in Waimata)	ML 297	1870 GMB 1	4 pages	brief notes
19. Kaiti (part in Waimata)	no map	1870 GMB 1	21 pages	transcribed

Inland (towards Pouawa River)

20. Waihora 2	ML 77	1875 GMB 4	8 pages	Not read
21. Paraeroa 1 & 2	ML 265	1881 GMB 6	6 pages	Illegible
22. Mangaoae	ML 46	1875 GMB 2	18 pages	Not read
23. Ahirau	ML 45	1875 GMB 2	5 pages	brief notes
24. Papakorokoro	ML 383 sketch	1883 GMB 8	5 pages	brief notes
25. Ngakoroa	ML 145 PART	Poverty Bay Commission		
26. Wahirere	ML 799	1882 GMB 8	7 pages	Not read
27. Whatuapoko (part in Waimata)	ML 433	Poverty Bay Commission		Illegible

Waimata

28. Whakaroa/Waimata North	ML 114	1879 GMB4	16 pages	transcribed
29. Waimata West	ML 74	GMB 3	7 pages	transcribed
30. Te Umu-o-Waiti /Waimata East	no map	1879 GMB 4	22 pages	transcribed
31. Pukeakura/Waimata South	no map	1879 WMB 3	4 pages	brief notes
32. Kopuatuaki	ML 299	Poverty Bay Commission		
18. Pouawa (part coast)	ML 297	1870 GMB 1	4 pages	brief notes
19. Kaiti (part coast)	no map	1870 GMB 1	21 pages	transcribed
28. Whatuapoko (part in Waimata)	ML 433	Poverty Bay Commission		Illegible

FINDINGS:

i. WAIMATA RIVER A HIGHWAY

In ancestral times, the Waimata River served as an inland highway linking Turanga to the East Coast, especially Whangara and Uawa. Those who lived on the North, West and East Waimata blocks had close relationships with Ngati Konohi at Whangara and Te Aitanga-a-Hauiti at Uawa. Some gave their first fruits to the *ariki* of Te Aitanga-a-Hauiti.

Because the river carves its way through steep hill country with relatively few ‘chokepoints’ where hard rock confines its flow, creating fertile flood plains, there was relatively little gardening in the upper reaches of the river. People used the Waimata River largely to gain access to inland bush and freshwater foods, and to travel between the East Coast and Turanga. Most settlements on the Waimata were sited near the river mouth in Turanga, with its access to a sentinel site at Titirangi, extensive alluvial flats, wetlands and the ocean.

ii. INLAND WAIMATA A REFUGE

In times of war, kin groups might flee inland and live upriver for a time, before returning to the coast. Some inland settlements that survive as placenames or archaeological sites were based on this kind of occupation. The lower Waimata from Motukeo towards Titirangi was used for seasonal occupation, including gardening and harvesting bush and freshwater foods.

iii. TE WAI-O-HIHARORE A SAFE HAVEN

Before the first Europeans arrived in Turanga, Te Wai-o-Hiharore, a small coastal area between the Waikanae stream (the site of many eel weirs) and Te Oneroa beach (where fishing nets were cast and pipi were collected) on the western mouth of the river was set aside as a fishing camp. In times of war, inland kin groups could safely fish at Te Wai-o-Hiharore, which was used by all of Te Aitanga-a-Mahaki. A freshwater spring on the site flowed under the beach into the sea, attracting kahawai.

After the hearings in 1875, the Native Land Court set aside an inalienable reserve on the block as a fishing station for the use of local iwi, under the names of Riparata Kahutia as the major owner (who identified herself as Te Whanau-a-Iwi), then Rutene te Eke, Wi Pere, Pimia Haata & Paora Matua Kore.

iv. WHATAUPOKO: CONFLICT RESOLVED BY KONOHI OF WHANGARA

In about 1740, before the arrival of the *Endeavour*, two warriors - Tuarau o Te Rangi from Repongaere and Waiopotango from Whanau-a-Kai - joined forces to try and expel Te Whanau-a-Iwi from the mouth of the Waimata River. At that time Whanau-a-Iwi, the descendants of Iwipuru and Tauwheoro (who married Te Nonoi) lived along the Whataupoko Hills, and the Makauri and Turanganui flats.

Unfortunately the notable warrior Tamauia was away, fighting on the Urewera

frontier, so Te Whanau-a-Iwi called on Konohi from Whangara to assist them. He made an offer of peace to the younger warriors who turned it aside, and when he met them on the war path at Wai-o-hika, they were captured. Konohi had their heads cut off and hung from a rail on a whata (hence the name Whataupoko) at McRae Point, while their bodies were thrown into the ocean.

To mark his victory, Konohi erected a rahui mark named Tuakare at the mouth of the Waikanae Stream, showing that Te Whanau-a-Iwi were under his protection. He put Te Maanga of Ngai Tawhiri in charge of it and returned to Whangara. Te Maanga and his two brothers Manawa-o-te Rangi and Powhakaika lived at Te Wai-o-Hiharore in a house called Pikanga Hau.

When Te Maanga was challenged by Te Ika-Whaingata of Ngai Tawhiri, who claimed to be younger and more powerful and put up his own rahui mark on the Awapuni Block, Te Maanga knocked it down. When Te Ika placed another rahui pole at Kopututea at the mouth of the Waipaoa, Te Maanga knocked that down too. After Te Ika placed a third rahui pole near Te Wai-o-Hiharore and Te Maanga knocked it down, Te Ika called on Te Whanau-a-Apanui to assist him in attacking Te Maanga at Muriwai, but Te Maanga escaped. Thinking to kill Te Maanga, Te Ika invited him to join him in attacking Te Papa. When they fought at Te Papa, Te Ika was killed, and his people did not return to the mouth of the river.

The guardianship of Te Whanau-a-Kai and Te Wai-o-Hiharore passed to Te Maanga's son Te Kaapa, Te Kaapa's son Rukupo, and to his son Kahutia, Riparata Kahutia's father. Riparata (who named her kin group in Native Land Court hearings as "Te Whanau-a-Iwi, a hapu of Te Aitanga a Mahaki") was the mother of Heni Materoa, who married Sir James Carrol. This guardianship arrangement remained in place until the time of the Native Land Court in 1875.

According to Riparata, her father Kahutia and his forebears occupied sites on Tuamotu and both sides of the mouth of the river:

"My ancestors up to the time of my grandfather occupied different places on [*the Kaiti*] block from near the island of Tuamotu round to the river and used to catch fish and cray fish out of the sea. The fern root digging at Maungaroa spoken of yesterday belonged to my ancestors Kuriwahanui and his children. He dug fern root there after the fights I have mentioned. Another fern root digging was at Parahaki (of my ancestors). Te Kaapa [3 gen] worked that it was bad and he left it. In the time of my father Kahutia he worked the fern root at Maungaroa and put a rahui there. I don't know whether this was before or after the Pakehas came. That Rahui stood a long time. Rawiri nor any one else ever attempted to knock it down. My ancestor Te Maanga [4 gen] grew food opposite Te Onepu. Te Onepu is on the other side of the stream to Kaiti. He and his people cultivated kumaras at Waikirikiri on this block. He also had a place on a tree for taking kakas. Ruku had a kumara and taro plantation at Urumatai above where the church now stands. Another place of ours was the Whatapaua beyond where Mr William's house now stands. There were three houses there owned by my father Kahutia. He lived there planted potatoes and caught fish. He was living there when Harris came. I didn't see the houses but Harris told me before he died that my father had three houses there."

EAST COAST COMMISSION & NATIVE LAND COURT EVIDENCE: BLOCKS

1. AWAPUNI



EAST COAST COMMISSION [?] p. 32

November 20 1873

"Te Awapuni" being called –

Mr Cuff appeared for Capt. Read

Mr. Tucker also appeared for Capt. Read.

Riparata Kahutia, sworn. This is my land as described in the map before the Court, my claim is an ancestral one, and I claim through two ancestors, by Te Manga, and Kuriwahanui. We have had possession from the time of our ancestors, up to the present time & never been ejected – we have cultivated the land in question, but not all, as portions of it are sandy, not capable of cultivation.

I admit the following who I admit have a right with me to the land –

- Viz. 1. Hoani Haraki
- 2. Hiri Kopua
- 3. Paraere Whakaatere
- 5. Taiheke
- 6. Petera Honotapu
- 7. Kataraina Honotapu
- 8. & Noa Wakaatere

X questioned by Mr. Tucker

Do you admit Mika – No

“ “ “ Hapi No

Do you admit Paratene [ie. Paratene Turangi, Riparata's father-in-law] No
Did Paratene live on the land? Don't know
Did he Cultivate?

Objectors challenged, when about fifty persons came forward, all talking at once, it being impossible to hear the case unless some one was nominated by the Counter Claimants to Conduct their case in Court, and (p. 33) on the appearance of Mr Cuff Solicitor together with Mr. Tucker Interpreter [*illegible*] bring the Claimants into Court tomorrow then, in an orderly & proper Manner the Court adjourned to allow said parties an opportunity of talking the matter over and getting up the evidence.

Court adjourned till Friday 21st Novr.

Friday November 21st 1873

Place the Same
Present the Same

Mr. Cuff addressed the Court and called **Hori Karaka**, who having been duly sworn, I belong to two Hapus to Ngatihinewhanga and Ngaitawhiri – I know the land shown on the map produced, I claim it through my Ancestor Hinewhanga, the ancestor of Riparata gave it to my ancestor Te Poua a Hika [*Halbert 288 Puwhakaika husband of Hinewhanga*] – her (Riparata's) claim is at Te Wai o Harore, and she has no claim on the place described in the plan before the Court. I cannot trace my Genealogy – [*illegible*] Turangi surveyed the land, there are a great number who claim this land together with myself – I cannot enumerate them

X questioned by Riparata –

Where is Hinewhanga land?

- It is outside the sea line [?], it is at Harekawa. I put up a house on the land at Te Kaka, and we occupied it & lived there.

Did my Ancestors give your Ancestors the land?

- Yes it was – (boundaries shewn on the plan) My survey ended at Te Kuriatai, and from thence to Waiohirarore

Is the boundary on the list an old Subdivision?

- No, but that is my boundary. Kamakama occupied at Kuha.

X by the Court

Whose is land now?

- It belongs to the [*illegible*] descendants of Hinewhanga – they all have a claim, other persons also – Te Makena and others

[*Illegible*]

- Yes – the House I allude to was my brothers. I lived in it with Mr. Harris – and it was during Hineone's time that we occupied the house at Kaka, it was a fishing village – Kamakama a child of Hineone lived there – Riparatas' and My ancestors were related nearly so. The land has been occupied by B. Harris, Paratene Turangi put him in possession. Harris paid the rent. His occupation was not interfered with. Kahutia and I were one but it was understood the land was my property. Kahutia in his life time never interfered with our occupation – he (Kahutia) had no house on the land, he did not live there neither himself or his Ancestors.

Hine Katikati sworn. I am a daughter of Paratene

Genealogy:

Hinewhangā
Hine one
Kamakama
Hine Rakaka
Te Paratene
Hori Karaka
[See Rongo Halbert Whakapapa chart 56, p. 276]

Henare [?] Turangi is a child of Parata, so is Mikaera I claim through these ancestors –

Rongoteuruora	
Rangihiria	Haututu
Taringa	Mawhakawhiria
Kauwae	Pokakaika
Te Kapungaiwaho	Hinewhangā
Te Wahapurutoroa	
Te Nanati	
Paratene	

[See Rongo Halbert Whakapapa chart 58, p. 278]

[p. 35] Xd. By Riparata

Did you state you claimed the land through these Ancestors?

Can you point out on the map the place you occupied.

- We occupied all the land shown within the red line marked on the map. Your ancestor and mine owned the land together. Your people have a house outside the boundary.
We have had peaceable occupation of it & were not disturbed

X by Court

Did you hear what Hori Karaka said about Hinewhangā?

- Yes

Te Mokena M.L.C sworn. I know the land – what Hori Karaka stated is correct. I have occupied the land together with Riparata. Riparata's people had a village, but it was outside the boundary –

Mikaera is the husband of Riparata.

Henare Turangi – sworn. I am a son of Turangi.

I claim the land together with

1. Myself
2. Epeaiha Kiore
3. Wi Patene
4. Mikaere Turangi
5. Hini Turangi
6. Hape Kirieha [?]
7. Tamihana Ruatapu

List of owners put in by T Mokena

1. Mokena Kohere

2. Maraea Puaha
3. Marara Te Kani
4. Naihi [?] Moerangi

The Court then announced a list would be taken of all claimants to the land in question, when the following [*illegible*] (p. 36) descendants of Hinewhanga, viz
[many of the names in this list are difficult to read]:

Arapere Pere	
Winiate Te Moeau	
Mere Karaka	
Hini Komiti	
Karauria Taungaihi	
Katarina Kapotahi	
Raniera Tahura [?]	
Hiri Tami Tami	
Hine Te Ariki	
Epanaiha Whaikawhe	
Mere Kingi	
Mere Hape	
Roka Mohina	
Eru Te Whana	
Paora Raika	
Karauria te Kani	
Rauwhe Teihana	
Reria Topera	
Reria Tauareira	
Keita Pango Pango	
Harata Piriwa [?]	
Hirini Tapeka	
Keita Ngatai	
Wiremu Paraone	
Rawiri Tokitahi	
Maata Rewenga	
Keita Waere	hC [<i>half-caste?</i>]
Hiraki [?] Cunningham	hC
Mary Henry	hC
Martha Cuff	hC
Pimia Arthur	hC
Betty Arthur	hC
Mary Hardy	hC
Keita Rangiwhaitiri	
Taraipua Te Aitu and	
Hamiora Kaiwhakataka	

[p. 37]

Henare Turangi – examined by Riparata

You said I was willing the land should be surveyed?

- Yes

Did you hear me say so?

- No. Noah told me.

Did you not know that we agreed that the whole of the land should be jointly ours?

- No

Te Kura Tuatai was the boundary, Te Awapuni is the boundary between Hinewhangā's

Witness then stated that Riparata had no claim to the land.

X by Court

When did your dispute commence relative to the land?

- About two years ago

At the time of the first Governor of N. Zealand, who lived on the land?

- Don't know. My father could tell.

Did Harris live on the land?

- Yes he did. Paratene put him in possession, at the time Kahutia was living our portions were defined. Their particular piece was on Te Waikanae block & not within my boundary

George G. Winter, licensed surveyor – sworn

I know the land in question, I surveyed it, at the direction of Capt. Read, the boundaries were pointed out to me by Noah and Hinare [?]. Noah pointed out the last boundary dividing Te Awapuni from Waikanae, I had previously surveyed Te Waikanae block for Riparata and Noah. At the time of the survey did not hear or know of any dispute. I was paid by Capt. Read, for the survey of Awapuni and by Riparata for the survey of Waikanae.

X questioned by Riparata

Did you not hear I have a claim to the land?

- No. I understand you have a claim to Awapuni.

Court adjourned for an hour.

[p. 38] Wi Haronga – sworn.

I have a separate claim. I belong to Te Aitanga a Mahaki, and have a claim to the land shewn on the plan. I claim through my Ancestor Taupara [*grandson of Mahaki*] – Land in question was the abode of Taupara. I cannot trace my descent, will try. Witness then endeavoured to do so

Genealogy traced.

Taupara

Whakaauika

Hikairangi

Te Hika Pakoko

Te Riti

Ani Poaka

Wi Haronga

[*Rongo Halbert whakapapa 84, p. 305*]

I am not aware whether Taupara was related to any of the Ancestors named by the other side. Taupara lived on the land there was a village on it in which he lived when he went fishing. My mother and Grandmother lived there, they tend an Eel weir in the River. I have caught

Eels there and continue to do so up to this time. I am aware a White man lived in a House on the land in question –My tribe Te Aitanga a Mahaki claim the land – My Grand Mother built a house on the land – it was occupied by her and afterwards by my Mother and Uncles, they cultivated the land. I have a house outside the boundary, I occupy it now. I know the boundaries of my claim. Hoera my nephew disputed the survey of the land, he Hoera remonstrated with Noah and Riparata – Hoera is dead – I dispute the claims of all the previous witnesses – there are a great many people who claim that land under investigation.

At this stage of the proceedings the Court instructed that they could not allow the case to go on that it was evident all the Natives in the Bay had a claim to it & they must [*illegible*] it.

Court adjourned.

1875 GISBORNE MB 2, P. 198 [date?]
AWAPUNI

Shares to Rongowhakaata tribe
Ngaitaiohuri hapu (Hariata te Nonoi)
Ngai Tawhiri (Hariata te Nonoi)
Ngai te Kete (Riparata Kahutia)
Ngati Maru claim (Hoani Ruru, Tamihana Ruatapu) Rongowhakaata
Ngai te Ika – Rongowhakaata (Pimia Haata) (Wi Pere)
Claims same as Waikanae

205. Riparata Kahutia

Te Kuri a Tu a Tai is the name of an eel weir on the boundary of this block, the place where they dug fern-root is called ‘Taumata-o-te-Aponga.’ One of Te Maanga’s houses stood at this place, the first mark [*i.e. rahui mark*] put up by Te Ika and knocked down by Te Maanga was also on this land.

Hoani Ruru:

I live at Oeta, and belong to Rongowhakaata, to the Ngati Maru hapu of that tribe.
Ancestral claim:

Ruawhetuki
Paramatawhanui
Uenuku
Tahatu
1. Hinewhangi 2. Timata. 3. Te Kaka 4. Tarake
From Tarake
Arahua
Tahatu
Pika
Ruka
Hoani Ruru

[See *Rongo Halbert whakapapa Chart 59, p. 279*]

Tamihana Ruatapu descends from Timata. I know Te Aitanga a Mahaki and Rongowhakaata, the land of these different tribes joins, the boundary is at Wai o Hiharore.

I know the place where my ancestor created a mark, it was near the sea track, it was put up by Ancestor on their land they using it for the purpose of obtaining fish, not only this but from Wai-o-Hiharo re to beyond the boundary – if a whale was driven on shore the people living on the adjoining block would not take it away, would not touch it. When we lived on the land our occupation was not disturbed. I know Te Aitanga-a Mahaki and Rongo whakaata – the land of these different tribes from the boundary is at Waiohiharore

Kararuia Taumaunu: I live at Waikanae, at Oeta. I know the land, it belongs to the ancestors named by Hoani Ruru, what he Hoani has said is true. I traced back to Arahua (gen traced) – this was a general fishing ground for all the tribes, usually in the summer time, during the winter they went inland. I also trace from Ruawhetuki, through another branch:

Ruawhetuki
Hoakore
Te Arawhariki
Te Uwaha
Rangataokaiwehi
Taharua
Tokatoka
Mata-o-te-whenua
Mura-ahi
Myself

[See Rongo Halbert Whakapapa chart 60 p. 281]

X by Riparata Why do you say it was Ruawhetuki's?

- because it was his of old.

Katerina Patahi: I live at Oeta, & belong to Ngati Maru. My ancestors claim all over the block. His name was Ruawhetuki, last witness is my father.

Wiremu Kiriahia: I live at Oeta, and belong to Ngati Maru

Pimia Haata: Some of the places in my application for Wai-o-Hiharo re are on this land, Te Whangai a Te Poki is one, Te Awa toto is beyond it; Te Kuwha o te Hakiu. Riparata and I spring from one ancestor, from Rangihiria, as named by her:

Rangihiria
Taringa
Te Maanga
1. Te Manawa 2. Powhakaika

Hineira
1. Te Ika 2. Kaware

Te Poki
Amiria
Myself

I wish the evidence in Te Wai o Hiharo re relative to the fight between Maanga and Te Ika whaingata to be applied to this case.

Tamati Te Rangituauru:

Riparata and I are as one, as descendants of the one ancestor named by her, & our occupation in the days of our parents was together, at Te Wai-o-hiharo re and on the block. When my ancestor was killed in a fight, it was on account of a mark that was put up at 'Te Kuri' there was a succession of fights. It was about this time that Ngati Maru migrated to Waiapu, and Te Ika my ancestor took the land, Ngati Maru were sent for to return, they came back, when they reached Whangara Konohi said the karaka trees that are growing on the land let the

people of the places have these berries, those growing on the top part, those on the long branches for the strangers. On arrival they found the land had been cut up, my ancestor heard of their arrival and gave them the land back, Rukarakanui and also Kai-a-kopara they occupied these places. The places of Pakirehe and Te Aweawe were not given to them, all the other places were but not the land in question.

Paora Matuakore: I belong to the Aitanga-a-Mahaki tribe, I ordered the survey of the land. Our claim is through the ancestor

Te Aokau-i-rangi

Rakai-te-iwi

Rea

Rangihiria

Pukura

- | | |
|---|---|
| 1. Te Poki
Kimitiwaka
Paora Matuakore | 2. Koniwareka
Te Paratene
Harata
Hirini Haereona |
|---|---|

Te Waka, this is the ancestor Te Akaurangi that we all spring from... The people who were on this land were the members of the hapuu known as Kaipoho, and Ng. Tauhui was outside, Ng. Maru were not on the land. The cultivations were on the Matawhero side.

Rutene te Eke:

Have heard was Paora has said, and confirm his statement, but will add something thereto. My connection with the same ancestor as Paora is through my mother, she belonged to Ngati Kaipoho. I live at Matawhero and our cultivations were near to this Awapuni, we caught eels in the Waikanae stream. I saw the people of Ngati Kaipoho and Ngai Tawhiri cultivating potatoes near, I did not see Ngati Maru or Riparata's people. I have seen Te Paratene's house, it was on the block, it was called 'Whare Kura,' the awa toto was Tuterangiwhaitiri, my ancestors, I spring from the youngest child. Another place of Paratene's is near to Te Kuwha. Ng. Maru is outside of this block, also Riparata. I know Capt. Read, I have heard that this land has been sold by Henare Turangi to him, and also the adjoining block. The boundary of the land between Rongowhakaata and Te Aitanga-a-Mahaki commences on the sea track at Te Wai-o-Hiharo, passing on this land to Te Kuha through Pukerarauhi, thence over Waipaoa Te Ahipakura, then through Pipiwhaiao, thence up to the mountain.

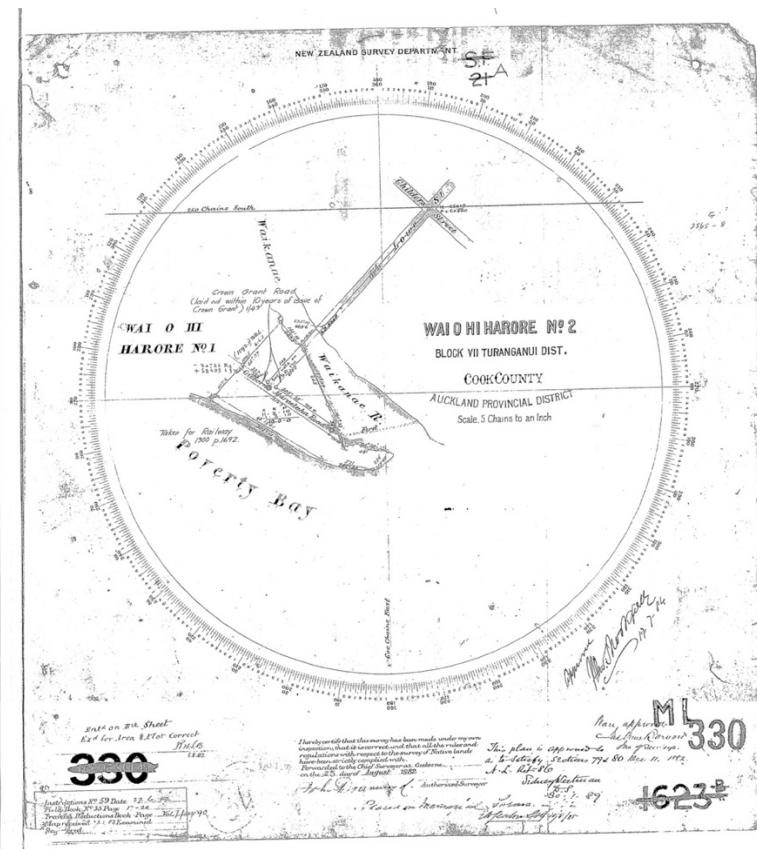
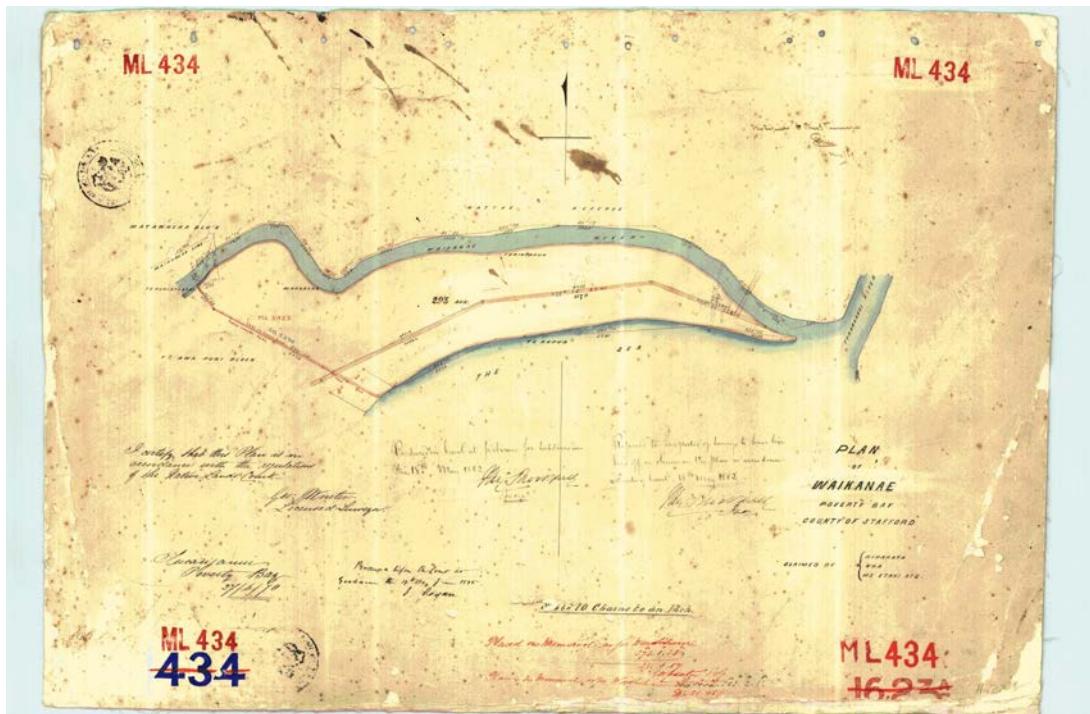
X by **Riparata** I have seen you catching eels, you did not interfere with me nor I with you. The boundary I have named between Aitanga-a-Mahaki and Rongowhakaata was laid down by Kahunoake and Te Nonoi.

Hirini Haereone: I live at Matawhero, and belong to Ng. Kaipoho. I heard part of Paora Matuakore's statement, that portion of it as far as I know is correct. I know the land called Awapuni, what I know I heard from my grandfather and my mother. Capt Read came to my mother wishing to rent this land and part of the Matawhero block. My mother and grandfather caught eels in the river abutting on to one end of the land. The last canoe that was used for catching eels is there now, the landing-place is at Matawhero. After this my mother gave the land to Paratene to give to Mr. McLean to pay for the evil deeds of the Hauhaus – it was arranged that Paratene should do this for her.. It was also known that my grandfather had the greatest right on this land... I do not admit Ng. Maru, nor do I Riparata and Hapi, they did not interfere with me.

Wi Pere: I dispute the western boundary of the Waikanae block. I claim through Kahunoake

to a portion of the block – it was here that our nets were landed when cast out to sea for fish, the proper boundary for Matawhero should be at Te Kuwha.

2. WAIOHIHARORE (1875 Gisborne MB 2, p. 172)



**Te Wai o Hiharore / Waikanae
Waikanae
Oneroa**

Rutene te Eke: I am acquainted with the land known by the name Te Wai o Hiharore, Riparata surveyed it. My claim is an ancestral one. I have other claims than through my ancestor, one is that it was reserved by one of my ancestors, it was marked “; another claim is the occupation of my ancestor which has been continued up to the period of the present generation. The name of the ancestor referred to was Te Nonoi, she belonged to Te Aitanga-o-Mahaki tribe, her children were on the land, used as a fishing ground, there is a spring of water on it the water therefrom percolated through the kahawai (fish) go and drink the fresh water.

Rutene's genealogy :

Nonoi(f)
Kai
Te Hau
Paito
Rangituamau
Haronga
Rawiri Te Eke
Myself

It was Te Konohi who returned (?) it, he belonged to Te Aitanga o Hauiti, this mark was created on the block in question just at the mouth of the Waikanae, said mark was put up on account of a quarrel about a piece of land at Makauri. I am not quite certain what the mark was put up for some of the people killed in the fight I have alluded to were brought to the land in question & then ? and some of the bodies were thrown into the sea. It was after this that the mark was erected. The ancestor of Riparata was named & appointed to take care of this Rahui mark, Te Maanga was his name. Te Konohi removed after this to Whangara and left Te Maanga to take care of it.

After this another ancestor of mine belonging to Rongowhakaata came and subdivided the land, his name was Ikawhaingata this subdivision related more particularly to the river which was allotted to different persons for the purpose of putting up eel weirs. Maanga objected to this and destroyed the marker showing the boundaries of the subdivision and the eel pahs – nothing else happened from that period up to this time. My ancestors were in the habit of going to and fro to other places, we are the same, my permanent place of abode is the Turanga. I live in the village opposite the town, my ancestors lived formerly in a pah on the site of the Telegraph Office in the town of Gisborne, there was a burial ground on the site of the Pilot Station, when the land was sold (the town) I had 500 pounds of the purchase money. Riparata had the balance.

Hare Wahie: I belong to the Ngati Matakoraha hapu. Rutene's statement is partly correct and partly incorrect. His account relating to Nonoi is not true. It was after the fight alluded to by Rutene that the relationship commenced with Te Nonoi. After the fight Hineka was married to Tamahikitia o te Rangi, who belongs to Te Aitanga-a-Mahaki. Rutene's statement relating to the occupation of the land is correct.

The ancestor through whom we profer our claim is

Ruapani

Rauraukanga

Ruaroa

1. Kahunoke

2. Te Nonoi (as told by Rutene)

Te Mate a Kuku

Rongomaiwaiata

Tauwiri

Te Rangitipukiwaho

Rakaitane

6. Tuapaoa

5. Te Hapu

4. Tama kite ate Rangi

3. Haronga

2. Rawini te Eke

1. Rutene te Eke

There were 2 fights, the first was about a woman, the land was originally held and occupied by Aitanga-a-Mahaki, after Te Aitanga-a-Hauiti took it. Riparata has a claim to the land, and also the claimants or descendants of Te Nonoi.

Paora Parau: This land Te Wai o Hiharohe belongs to Te Aitanga-a-Mahaki, inherited from the ancestor named by Rutene viz Te Nonoi. Rutene's statement is true. This land is not Riparata's alone, that portion of Rutene's statement relative to the division of the stream for the purpose of putting up eel weirs is true. The rahui (mark) was put up not for the purpose of holding this particular piece of land but for the whole district, and after it was erected Riparata's ancestor had to protect and look after it.

Xd by Riparata – there was no village on the land, the kainga was this side the river – this land had been used for the purpose of going on to it to catch fish from the days of Te Nonoi, and up to the time of our grandfather.

Wi Pere: Nonoi had 6 children.

1. 1st was Rangi kaikai Ariki – from whom myself & Rutene and many others descend

2. Mokaituatini (male) This is the ancestor that some of Te Aitanga a Mahaki claim through

3. Kai (male) from whom the hapu known as Te Whanau a Kai take their name

4. Te Whanaaki (m) I do not claim through. Some of Te Aitanga-a-Mahaki do

5. Tauheoro (woman) myself and Rutene claim through her

6. Taupara, through who Te Whanau-a-Taupara derive their name. These are the persons through whom we claim our right to the land.

Rutene claims through four of the children of Te Nonoi.

Wi Haronga (claims through Te Nonoi)

There were no kumara plantations. My ancestor caught eels in the stream and fish in nets. I had eel pah up the stream, they were 'Roropakoko,' 'Aturiaparua,' 'Muhuwaka,' 'Kotipuaputahi,' 'Te Rua o Mapewa,' 'Arowhati,' 'Makaroro,' 'Totara,' 'Hawaiutunui,' Te Mingi – I have used these pahs myself.

Paora Matuakore:

Claims from Te Nonoi: the land was used firstly for catching fish in nets; canoe landing was at Te Wai o Hiharo. The stream of Waikanae was also used for the purpose of catching eels by the different hapus of Te Aitanga-a-Mahaki, they extended up the whole course of said stream, & women obtained pipis out of the adjoining stream. The people lived on villages on either side of the river, also at Hapara at Taruheru, this was in our father's time not ours.

Wi Pere:

Claims from Te Nonoi, also through the acknowledged rank of my ancestors, who were not mean men

Piimia Haata:

Claims through Te Nonoi, Manawa and Te Ikawhaingata. Te Nonoi derived her right from Hiharo who named the spring alluded to by previous witnesses.

Te Manawa derived his right through Hiharo. Te Poki was continually on this land near to the spring. The occupation of my ancestor together with that of Riparata and Rutene has not been disturbed. At the time the mark was put up on the ground Te Ika took possession – he also came to put up a mark for himself. Riparata's ancestor destroyed it (Te Maanga), this was a cause of quarrel between Te Ika and Te Maanga, it came to Te Umukapua, the pah of Te Ika, Maanga was defeated and ran away, Te Ika obtained possession of all the land, his descendants and grandchildren have occupied the land since.

Tamihana Ruatapu

To the best of my belief this land does not belong to one person because it is owned by the children or descendants of the different ancestors as named by Rutene. It was Te Nonoi's – the property belongs to the children and descendants of Mahaki, all their descendants use it as a fishing ground.

Tamati Te Rangituawaru

Supports Rutene, Te Nonoi

Riparata Kahutia:

Two claims, first through Te Maanga, 2nd through Kuriwahanui

Te Nonoi
Tauheoro
Kuriwahanui
Tapi
Te Kohua
Ruku
Kahutia
Myself

Both Maanga and Kuriwahanui were descendants of Te Nonoi. Maanga descended from Kahunoke elder brother of Te Nonoi, who married Ihu, their children were

1. Te Rangi (m)
2. Mokaituatini (m)
3. Kai (m)
4. Whakanaki (m)
5. Tauheoro (f)

6. Taupara (m)

I spring from Tauheoro, the male portion of the family occupied inland, the women at the seashore. The boundary of the land of her brother was the other side of Makarui, that said boundary is still in force. I do not interfere with claims the other side of it. The claims of the brothers are admitted on this side through relationship, Tauheoro also had a claim inland.

[Rongo Halbert, Horouta: Tuarau of Ngati Wahia then joined with Waiapotango [C86] against the Whanau-a-Iwi, the descendants of Iwipuru and Tauwheoro who subsisted precariously along the Whataupoko Hills, and the Makauri and Turanganui flats, trying to enslave them. Unfortunately Tamauria was away, fighting on the Urewera frontiers, so in desperation Whanau-a-Iwi asked Konohi of Whangara for protection, to which he agreed. Konohi found Tuarau on the banks of the Mangamaire at Wai o Hika, but was told to mind his own business. Just then Tamauria arrived and offered his assistance, but Tuarau arrogantly declined, saying ‘Koia Kai iwi ki taana parekura’ [Bone eater should be satisfied with his own victory]. Tamauria replied, ‘Kaati ra. Anga atu kaikiko, ka whanatu kai iwi ka haere’ [Very well, carry on flesh eater, bone eater comes and goes]. A women screamed at them to flee for their lives, and as they and their companions scattered, Tuarauoterangi and Waiapotango were caught and taken as prisoners to McRae Point, where they were beheaded and the heads hung from a rail before being taken away and preserved. Hence the name Whataupoko. The heads were later brought back for final disposal in the Parorangi Cave at Waihirere.]

It was during the lifetime of Kuriwahanui and Te Maanga that the fight took place as named by the other witnesses, then the fight occurred between Konohi and Tuarau o te Rangi who was at Repongaere. Konohi made offer of peace to the other side – they said why do you want fight old men against young ones – they did not agree over the fighting. party returned, taking with them the people of this place to Whangara to assist him against Tuarau o te Rangi and Wai-o-Potango. All the people returned Konohi went to see Te Aitanga a Mahaki people, he met them on the war path, they had a fight some were killed, Wai-o-potango’s side were defeated Tuarau-o-te Rangi and Wai-o-Potango were brought in alive....? [Whataupoko] Then it was that the Rahui was erected by Konohi, and said to my ancestor, you will live under it and protect it [150 years ago – see judgement ie 1725]. His name was Te Maanga, he was in possession of the land. Konohi returned to Whangara. This mark was not set up for the purpose of taking the country, but on account of the fight.

[Rongo Halbert, Horouta: Konohi set up a post called Ruakare at the mouth of the Waikanae Stream to show that the Whanau-a-Iwi were under his protection, and placed Te Maanga of Ngai Tawhiri in charge of it, thereby causing a dispute with Te Ika-whaingata of Ngati Kaipoho.]

After this the ancestor of Piima came and said, ‘Why should this grey-headed man be left in charge of this mark, let me take care of it the strong man (“Te Pou Totara”).’ Te Ika and those with him proceeded to cut up the land from the water to inland. Te Ika put up a ‘rahui’, it was on Te Awapuni block, Te Maanga went and knocked it down – Ika put up another at Kopututea, at the mouth of the Waipaoa, this was also knocked down by Maanga. Ika put up a third on this – this side of the Bay, this also was knocked down by Maanga, this was the last. A messenger was sent to Te Whaanu-a-Apanui to fight against Maanga, it was raised, they came as far as Muriwai, my ancestor Maanga was living there, he was outside, the people were killed, Maanga escaped, and standing on a cliff he was cajoled by Te Ika to descend, he did not succeed in cajoling him to come down, if you had come down, your

hands would have been converted into something you would not like. Te Ika never returned onto the land, his only occupation was the time he put up the Rahui. Te Ika then considered how he could kill him (Te Maanga), peace was not made between them. He then thought he would invite Maanga to join him in fighting against the people of Te PLapa, they made peace and went, when they arrived at Te Papa they fought, Te Ika was slain, Maanga returned alive and that ended their quarrel.

The children of Te Ika did not return onto the land after that. I admit the statement relating to fishing pas, this admission relates to the village as temporary kainga used by the person who came to catch fish –but it was only my ancestor and their descendants that used the river for catching eels. It was during the war-time that these people came to catch fish in the sea. Rongowhakaata and Te Aitanga-a Mahaki fought, and Te Aitanga-a-Mahaki took possession of all the land, and the surrounding country. It was at the time of the death of Pikai that Te Aitanga-a-Mahaki ceased using this land, they longed to avenge the death of Pikai, Ngapouki was killed and gained their point.

What Pimia has said relative to his claim through Manawa-o-te-Rangi is true, he was a brother of Maanga, they lived together at Te Wai o Hiharore, 3 of them, the third was Powhakaika – the name of the house they lived in was ‘Pikanga Hau.’

Ruku [*Rukupo*] my grandfather lived on the land – fish and eels from Waikanae Stm, there was a cultivation on the boundary of the block, called Totara. I cultivated from the boundary of Awapuni to the middle of the block. It was owing to Te Kooti that my occupation ceased. If a whale was driven ashore my father took possession of it – it was optional with him whether he divided it with the other side, Hirini Te Kani and his people.

There were a number of eel weirs

1. Roro a paka
2. Mahuwaka
3. Tauhinu
4. Pou a te Ra
5. Turi a Parua
6. Te Kati pu a Whatu aki
7. Ngakau motu etc.

These are all mine, some of these were named by Wi Haronga it was my parents and ancestors only that went there to catch eels viz Te Maanga’s descendants, Kahutia and his YB.

Hoani te Haraki:

Supports Riparata. I belong to Ngai te Kete. All major claimants put in lists, got shares.

WAIKANAE WAI-O-HIHARORE BLOCKS, AWAPUNI: JUDGEMENT [MLC Gisborne MB 2, 222-228]

Friday 2 July 1875 The Court proceeded to give judgement in the above blocks -

The Waikanae or Wai-o-Hiharore and the Awapuni blocks, situated in Poverty Bay – Bounded on the north and north East by the Waikanae and Turanganui rivers, on the south by the sea (Poverty Bay) on the south-west by the Awapuni Lake and a straight line from Te

Kuaka to Te Wharau a Ruakore and on the northwest by a survey line to Waikanae R. which forms a part of the boundary of Matawhero No.1.

2. The history of the first occupation of this place is very clearly related by the first claimant Rutene Te Eke, Hare Wahie, Wi Pere and others. It appears that the original proprietor of this neighbourhood as far as the tradition given by the claimants and counterclaimants now in Court was a chief named Kiwa – Ruapani who lived about 400 years ago. Little or nothing is known of the people who occupied this district for nearly 200 years after Ruapani. The next person who appears as the chief proprietor is Te Nonoi from whom all the present claimants and counter-claimants two hundred and thirty three in number have traced their descent. Rutene and his people numbering (44) claim through Kahunoke elder brother of Te Nonoi, and also from his sister as shown in the genealogical table attached.

A claim based on occupation of the land is also brought forward by Rutene & others which has not been proved beyond the fact that the Waikanae river was used for the whole of the tribe called Aitangi-mahaki for catching eels and Te Wai o Hiharo which is a mere waterhole inland of the beach and which has been so much disputed on all sides is acknowledged to have been the fishing grounds of the tribes for generations passed during war time when food was difficult to be obtained. The men cast nets in the sea and made weirs for trapping eels in Waikanae, while the women at low tide gathered pipis in the rivers. From these facts is argued by Rutene for the tribe that these two blocks of land form a tribal estate.

The history of the wars which were carried on by these people's forefathers extending into the interior and as far as Opotiki so minutely detailed by Wi Pere represents the state of society at that time in a frightful state of anarchy and confusion. It is not necessary in these cases to remark further on the wars of the district, and it is hardly necessary to state that the original cause of the quarrels was a woman. Riperata has shown continuous occupation from the time of Te Maanga who was left in charge of the land after the Rahui was put up at the mouth of the Waikanae R. Her grandfather and father exercised rights of ownership and she and her people to this day continue to do so, their place of abode being contiguous to this place, only separated by the stream. She and her relatives having a Crown grant issued by the Commission Court for the block shown as Waikanae proper.

AWAPUNI: Riparata and Hapikirihia are the claimants to this block containing three hundred and seventy acres... [illegible] to which he stated he had little to add as the evidence of Ri Parata which was taken at length in the Wai o Hiharo case equally applies to this, and it was agreed that it should be adopted by the Court. This claim is opposed by a section of the Rongowhakaata tribe called Ngati Maru. Hoani Ruru conducted the claim of this sub tribe, which is based on ancestry and occupation – Hirini Haereone, P. Matuakore & Wi Pere prefer claims to a portion shown on the map produced in Court by Paora. Pimia Haata Tamati and their party also claim through ancestry and occupation, and Tamati has pointed out on the ground one or two places which have been occupied by him for the purpose of fishing on Te Awapuni Lake.

With regard to the claim set up by Ngati Maru it has been proved to the entire satisfaction of the Court that these people have occupied land adjacent thereto, and if at any time heretofore they may have encroached on the fishing ground which was then the only occupation that is to be proved, they were driven off generations ago by the forefathers of the previous claimants, and have never attempted to occupy since. This claim of Ngati Maru is considered extinguished, It has long ago become "cold" (matao) and is dismissed accordingly.

The Portion of this block claimed by Hirini Haereone though his mother Harata, who gave [illegible] other land as a peace-offering for the offences of the Hauhau which has been returned to the Natives by the Native Minister during his visit to Poverty Bay. Riparata in her evidence having admitted Hirini Haereone, as ‘te tangata o te whenua’ who took no exception to Paora as the occupier of the land – Paora Matuakore and their party they are admitted as the owners of this block. The other portion of the Awapuni block contiguous to Wai o Hiharore is admitted to be the property of Riparata Hapikirika and their Co-claimants together with Pimia Haata, Tamati and those who claim with them. The decision of the Court in the case of Wai o Hiharore the investigation of which has occupied so many days is in favour of Ri Parata and her relative. In expressing this view of her claim over Te Wai o Hiharore the evidence which has been given by Rutene namely that at the time Ihu came and erected eel pahs on Waikanae, Ri Parata ancestor Te Maanga destroyed them, and no one interfered to dispossess him and those who came after to the present time.

With reference to the question of tribal right over this land and with regard to the evidence adduced on both sides as to the Wai o Hiharore being a fishing station used by the whole of Te Aitanga a Mahaki for generations past, the Court orders that [illegible] on the Awapuni Block be surveyed, and set up as an inalienable [?] reserve for a fishing station in the names of

Ri Parata, Rutene Te Eke

Wi Pere, Pimia Haata

Paora Matua Kore

And all the claimants shall be inserted in the memo of ownership.

Te Konohi 150 years ago put up a ‘Rahui’ on Wai-o-Hiharore block, which was protected by Ri Parata’s grandfather Te Maanga, the Native Land Court now sets up a land mark at the spring for the purpose of securing to the descendants of the present generation their rights to come from the interior to the beach and exercise the rights of their forefathers by occupying their favourite fishing ground. The Court is of opinion that the shares in this and the Wai o Hiharore are unequal.

Relevant tribal accounts and research:

Kawharu, Merata, Mahaki (Waitangi Tribunal): 159-159

Waikanae was another area where Te Nonoikura and Te Ranginuiaihu established themselves. Kahawai and other fish were frequently caught in local fishing grounds such as at Te Wai o Hiharore. Shellfish were plentiful and eel weirs were set so providing an abundant assortment of delicacies (GMB 2 1875). [Kawharu, Te Mana o Te Aitanga-a-Mahaki, 2000, 97]

Another fight broke out near Kaiti, in the latter years of Kuriwahanui, or not long after his lifetime. Tuarau o Te Rangi (Tuarau), a grandson of Wahia, came from Repongaere (he had also lived at Mangatu and Wahirere) and teamed up with Waiapotango of Whanau a Kai to lead an insurrection against Te Whanau a lwi. He was on a mission to obtain total dominance over the Whanau a lwi (ibid.) and perhaps also secure exclusive fishing rights at Waikanae. After all, Waikanae was a corridor of access to the sea for inland hapu and thus a prime location for seafood, having a shoreline, the Waikanae and Turanganui Rivers as well as Awapuni Lake not far away. Given its popularity among Te Aitanga a Mahaki hapu, it was

not surprising that competing interests would cause tensions, if not outright hostilities.

*It soon became apparent to Te Whanau a lwi to protect themselves from Tuarau o Te Rangi and Waiapotango. Konohi from Whangara came to their defence. Other noted warriors, particularly Tamauria, were unavailable. Konohi met Tuarau and Waiapotango on the war path and offered to make peace, asking why do they want to fight old men? (GMB 2 1875:184). His suggestion was flatly rejected and so fighting began. The arrogant air of superiority of Tuarau and Waiapotango was short-lived and much to their outrage, they were defeated (*ibid.*). Worse was to follow and they had a gruesome death in the middle of all the fury. A woman screamed and attention was directed to the two fugitives who were then captured and beheaded near the Turanganui River. This incident gave rise to the name Whataupoko, meaning suspended heads.*

*Konohi erected a rahui called Ruakare at the mouth of the Waikanae Stream and invited Te Maanga of the Ngai Tawhiri section of Rongowhakaata to protect it and Te Whanau a lwi who had interests at Waikanae (*ibid.* Halbert 1999:107). The evidence of Riperata Kahutia to the NLC in the Waikanae block case affirmed that the boundary of Konohi was not signalling his possession of the land, or mana whenua, but rather marking victory over Tuarau (GMB 2 1875:185). Konohi himself returned to Whangara. [By checking these ancestral names against Rongo Halbert's whakapapa with their estimated dates, these events took place c. 1740].*

*Whilst internal frictions between Tuarau and Te Whanau a lwi ended, the latter had to be continually on alert from further challenges by others. Te lkawhaingata (Te lka) of the Ngati Kaipoho section of Rongowhakaata had his eyes on Waikanae and surrounds, dismantled further rahui set up for Whanau a lwi and attempted to take over. He saw himself as a better caretaker than Te Maanga who he described as grey haired (*ibid.*) and by implication, too old for such responsibilities. Te lka planned to supplant the authority of Te Maanga by cutting up land interests from the seaside to inland areas. This he did by erecting rahui at Awapuni and Kopututea, at the mouth of the Waipaoa River. But this was all to no avail. Te Maanga suppressed the attempts of Te lka and remained protector of Te Whanau a lwi. Some time later, both eventually made peace and even fought together in another battle against a common enemy (*ibid.*).*

Halbert, Rongowhakaata, 1999, Horouta: The History of the Horouta Canoe, Gisborne and the East Coast (Reed Books, Auckland)

Ngati Wahia of Te Aitanga-a-Mahaki: 105-7

Tuarau of Ngati Wahia then joined with Waiapotango [C86] against the Whanau-a-Iwi, the descendants of Iwipuru and Tauwheoro who subsisted precariously along the Whataupoko Hills, and the Makauri and Turanganui flats, trying to enslave them. Unfortunately Tamauria was away, fighting on the Urewera frontiers, so in desperation Whanau-a-Iwi asked Konohi of Whangara for protection, to which he agreed. Konohi found Tuarau on the banks of the Mangamaire at Wai o Hika, but was told to mind his own business.

Just then Tamauria arrived and offered his assistance, but Tuarau arrogantly declined, saying 'Koia Kai iwi ki taana parekura' [Bone eater should be satisfied with his own victory]. Tamauria replied, 'Kaati ra. Anga atu kai kiko, ka whanatu kai iwi ka haere' [Very well, carry on flesh eater, bone eater comes and goes]. A women screamed at them to flee for their

lives, and as they and their companions scattered, Tuaraauoterangi and Waiapotango were caught and taken as prisoners to McRae Point, where they were beheaded and the heads hung from a rail before being taken away and preserved. Hence the name Whataupoko. The heads were later brought back for final disposal in the Parorangi Cave at Waihirere.

Konohi set up a post called Ruakare at the mouth of the Waikanae Stream to show that the Whanau-a-Iwi were under his protection, and placed Te Maanga of Ngai Tawhiri in charge of it, thereby causing a dispute with Te Ika-whaingata of Ngati Kaipoho. [See Riparata Kahutia - Wai-o-hiharo case]

Ngati Kaipoho of Rongowhakaata: 83-7

Mokoiohungia's son Te Huakpu rebuilt te Orakaiapu Pa. He was instrumental in bringing about friendly relations between Ngati Kaipoho and their southern neighbours, Ngai Tawiri. But unfortunately for the peace, fishing rights on the seashore and along the banks of the Kopututea estuary caused bitter disputes, and led to war. Ngati Maru were victorious, and Ngati Kaipoho were scattered. Te Ikawhaingata and his people sought safety with his mother's people at Puha 1 block.... Te Ikawhaingata also built a pa next to Orakaiapu, called Taurangakoau. One day Te Ikawhaingata's brother in law Whakaue borrowed his canoe and fishing net and made a great catch. When Te Ikawhaingata was told, he said the fish belonged to the canoe and net, meaning that Whakaue should not forget that he was only able to catch the fish because of his equipment. On another occasion Te Ikawhaingata quarrelled with his brothers, and sought safety in a canoe in the middle of the Kopututea stream, where he slept the night.

When Ngati Maru left Te Arai they took as prisoners Te Ratu, who was Te Ikawhaingata's son, and Manwa of Ngai Tawhiri. Te Ratu was treated harshly, but was eventually restored to his family. Te Ikawhaingata objected to Te Maanga of Ngai Tawhiri being the guardian of the Whanau a Iwi, because he considered himself better qualified for the job. When Te Maanga would not give way Te Ikawhaingata sent Te Ratu to Te Kaha, and he returned with a Whanau a Apanui war party. Instead of attacking, however, Apanui suggested the two opponents should forget their quarrel and join forces to fight the Whakatohea at Opotiki. This was agreed to. Of the Rongowhakaata chiefs, only Te Maanga returned. Te Ikawhaingata was slain.

Te Ratu succeeded his father as chief of Ngati Kaipoho. He wielded his authority over Ngati Maru, and extended it over other sections of Rongowhakaata by force. He lived in the Tauranga Pa, and his younger brothers and their families lived in Orakaiapu.

Inside the Mana o Turanga house at Manutuke is a representation of two fish in the form of a cross, marked Atirere and Tihakona. These remind us of the time Te Ratu in his canoe caught only one fish, a tihakona, while Poumatara, within a stone's throw of him, caught an atirere and many others. Te Ratu thought he was the victim of some magic, and demanded some of Poumatara's harvest, but he declined, saying 'He pewa i hia ki te aha, he maka i hauamatia' (a fish on a line is like an outrigger attached to a canoe.) Te Ratu was so angry he killed Poumatara and his people, and appropriated the fishing rights over the sea and along the Oneroa Beach from Muriwai to the Turanganui River.

Te Aitanga-a-Mahaki owned the west bank of the Turanganui River and about a mile fronting on Oneroa beach, but lived inland, while the Tamanuhiri tribe of Muriwai did their fishing on the coast further south.

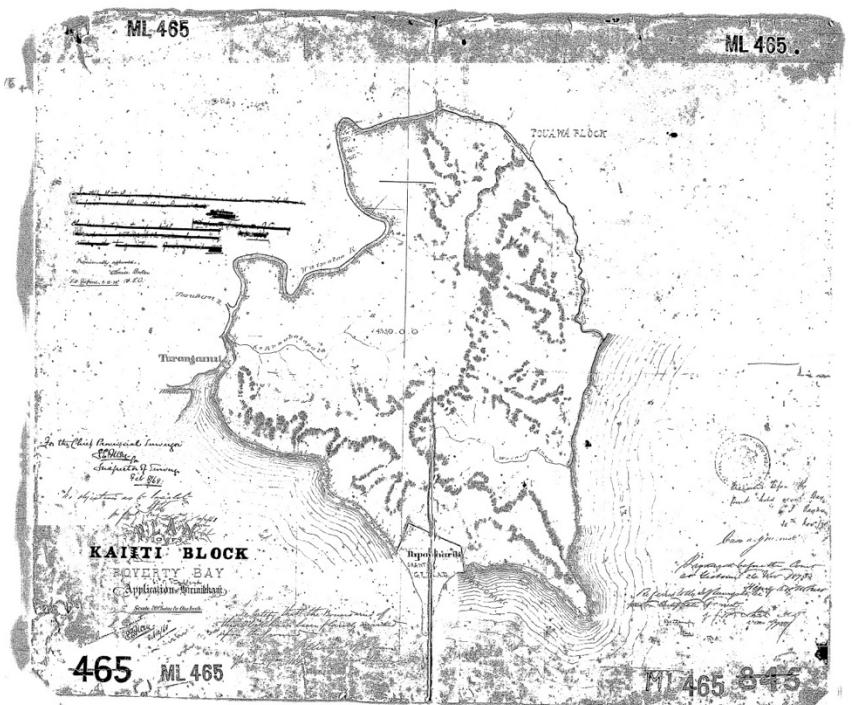
According to chart 64, Te Ratu was 25 years old in 1750, and therefore about 44 years old when Captain Cook arrived at Poverty Bay in 1769. Haurangi, Hikirangi and Marukawiti, the three young men picked up at sea and taken on board the Endeavour were nephews of Te Ratu. When Tupaia, the Tahitian who travelled with Cook, questioned the boys, they said Te Ratu was their chief. Te Rakau (C62), the second Maori killed by Cook, was their cousin, and they had placed some clothing on his body. Te Maro, the first Maori to be shot dead, belonged to Ngati Rakai, the son of Papakia who lived in the Rarohau Pa on the Waimata River bank. Marukawiti's uncle, who Banks said had swum over and presented a green branch to Tupaia as an emblem of peace, could have been Te Ratu.

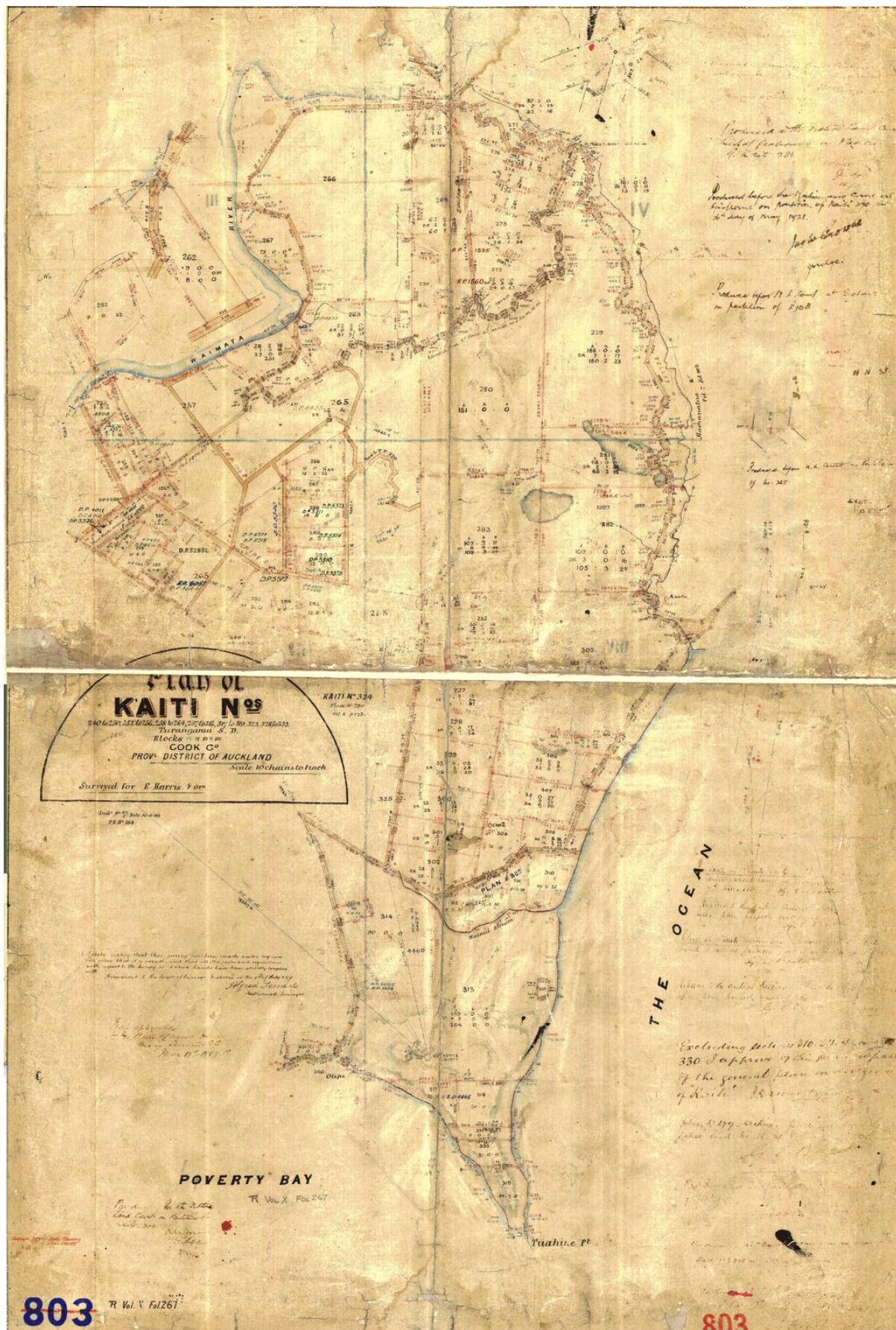
Whanau-a-Taupara, Te Aitanga a Mahaki:116-8

*Taupara Kaitota, being the youngest son, was at the beck and call of his parents who made him sweat doing odd jobs. He and his sister Tawheoro and her children lived at Te Uku Pa at Puketeake. While living at Koutu (Waihora) he frequented the **Waiohiharore** portion of Oneroa, now Waikanae Beach. There he fished with his kaharoa (seine net) and the place became known as Te Paenga Kaharoa a Taupara (the trawling place of Taupara).*

*Taupara's fourth son Tumurau had Wahinetangopi (f) who married Hikairirangi. Hikairirangi occupied the Te Karaka block, married his cousin Rangiteata of the Whanau-a-Iwi and moved to the Waipura Pa. The tribal lands were **Whataupoko I and 8, and the Makauri block, which includes the Waerenga-a-Hika Trust Estate.***

3. KAITI BLOCK





5/11/1870, The Court informed that there was no more business since many of the claimants from Tolaga Bay had left in account of a report yesterday to the effect that Te Kooti had been there and committed some murders. The Court would now adjourn.

[p. 123] KAITI

MR. Wyllie applied on the part of Riparata Kahutia, Raharuhi Rukupo, [illegible] and others to have this block of land adjudicated.

[p. 124] **Hirini te Kani** the Chief Claimant stated that he did not wish it brought before the Court. The Court decided that the other claimants would be called and their claims heard so that the objector [/?Hirini] can have an opportunity of refuting their claims. Hirini also states that the whole of the Claimants advertised together have agreed to withdraw the claim from the Court.

Riperata Kahutia being sworn states.

I know the block of Land represented on this Map. Kaiti is the name of the Land. I am a Claimant. I claim through ancestry, My ancestors are

Tawakerahui
Tama te rongo
Ko Paroa [?]
Kahukuramoko
Iwipuru
Kuriwahanui
Hapi [?]
Kohua
Ruku [*Rukupo*]
Kahutia
Riparata Kahutia. [see also *Rongo Halbert Chart 86, p. 307*]

I claim from two branches, both my fathers and mothers sides. My ancestors have occupied the land up to the present, cultivating and [p. 125] living on it. The first time this Land was leased we secured a portion of the rent. I know the ancient boundary of Kurawanui. I know the stone that was placed to distinguish the boundary, it is there still, it is called Te Pohatu a te Aotauru. I know an old pa on Titirangi which belonged to our ancestor. Hirini Te Kani has disputed our joint ownership of the Land, but it has never been clear to me.

Hirini te Kani gave us the portion of rent from the first lease. Rutene te Eke brought the money. I do not remember what was said on the occasion. I know perfectly well why the money was given to me, it was through my father's right to the land.

I remember my fathers consent being asked for leasing a piece of this land to Captain Read to Erect a house on – had he not consented the land could not have been leased. I am not clear as to whether my father's consent was asked to the lease of the sheep run to Captain Read. I have not received any rent since the first payment.

Xd by the Court

My ancestor lived and died on the piece of land where Captain Read's house now stands. I only claim part of the land the remainder belongs to Hirini te Kani. [p. 1a6] The boundary of my claim commences at Kaitipi and goes on to Te Pohatu o te Aotauru [*latter shown on map*], to Waikirikiri, Rarohau, until it reaches Waimata. Hirini Te Kani never told me about surveying the land. The other Claimants on my side are Katarina Kahutia, Heni Turei Taiheke, Atareta, Raharuhi Rukupo, Keita Waere, Karauria Pahura and Hare Wahia – these are all the claimants on my side.

Xd Hirini te Kani p 126-

I object to what has been said, I do not recognise Riperata Kahutia's claim. I alone leased the land. I possess the document and Kahutia had nothing to do with the leasing. I paid money to Kahutia and I can explain the reason I gave it.

The Court decides that as the principal Claimants object to the land going through the Court and the opposing party not having completed the survey of the portions claimed by them; that they had better send in a claim to be adjudicated on by some future sitting of the Native Lands Court. The Court is adjourned.

25/11/1873 Court resumes title hearing

KAITI 4335 ACRES

[p.232] Hirini Te Kani said he did not wish his case heard

Riparata Kahutia who had also sent in an application said she was ready to go on with her case. Mr. Tucker for Riparata; Mr Cuff said he appeared for certain parties

Riperata te Kahutia sworn. I know the land shewn on the map. I belong to Te Whanau a Iwi, a hapu of Te Aitanga-Mahaki. I claim on a part of this land shewn on the map. I know the boundaries of my land, begin at Pipi, then to Whakaikaramu, to Te Pohatu a te Autauru, then Waikirikiri to Te Umuhapuku, then to Waimata River. I claim on a part of this land from ancestry from Kuriwahanui and Te Maanga. This land has been in our possession from the time of our ancestors until now. My father had possession of it and lived on it, no one disputed with him. On one occasion he erected a fence near Read's, [p. 233] there was a dispute about it, but the fence stood.

Rutene and others opposed.

Rutene te Eke sworn. I belong to Te Aitanga-a-Hauiti, I know the land shown on the map. I also belong to Te Aitanga-Mahaki and claim on the land through both tribes. I have a claim on the land, I and others. We [*inc. Hirini te Kani his tuakana half-brother*] claim from our ancestor

Rakaiatane
Tuapaoa
Te Kapu
Tamaki [?] = Hineki [f]

Haronga
Te Eketuaterangi

I _____ I
Hirini te Kani Rutene Te Eke

All these ancestors lived on this land, all over the block. Our fathers lived in it and we live on it now. Our settlement is on it at the present time. We have houses and cultivation all over it. We were living on it before the first Governor came and ever since. The large church on it was erected by my brother and me in 1864. We have two pas on it now. Rakaiatane's wife is buried at Mangaone [?] on the block. All these things are on the part claimed by Riparata – I never saw or even heard that Riparata or her father ever lived on the block. They had neither house, cultivation or anything else on the land that I ever saw. Captain Read has lived on the land for the past 22 years. Hirini and I placed him there. Kahutia never interfered with our occupation in any way. We sold a piece of the land to Harris, named Papawhariki [*the same as Read's land?*]. Kahutia did not object. [illegible] Kahutia's land was at Makauri, it went no further than the Turanganui River. We have claims on this side of the river.

[p.234]

We claim on this side from Te Nonoi

Ruaroa

1. Te Nonoi [f]. 2. Kahunoke [m].

I

I

Kaiu	Tauwheoro [f].
Te Hau	Te Rangikuatupu
Te Paito	Te Aringa
Te Rangituamaro	Kiriparawera
Hine Kai [f].	Parahako
Haronga	Takatakorangi

Riria Whakatahua ?= Te Ekutuoterangi m. = Piringatere [f]

I

I

Hirini Rutene Te Eke

These have no claim on the land on the Kaiti side of the River. Rakaiatane was a son of Kahunoke. One had land on one side of the river and one on the other, but the children of Te Nonoi used to go on the other side to mahi kai, get fish and fern root. The children of Te Nonoi ceased to go there in the days of Tuapaoa. Te Aringa's [*g.grandson of Nonoi*] people used a bone of Rakaiatane's father as a fishhook, Tuapaoa [*Rakaiatane's son*] found it out and attacked and slew them. Nonoi's descendants after that never returned to that side of the river. Te Hapu [*Rakaiatane's grandson*] had a pa on the island off the point. The two tribes became quite separate. The descendants of Kahunoke would not have joined Te Aitanga-Mahaki had the latter been attacked by any other tribe. I myself am part Mahaki and part Hauiti. Te Eketuoterangi and Kahutia were quite separate – lived very far apart, and their ancestors were very distantly connected. On this side the River they had claims in common but not on the other side. Riperata is a whaia of ours (or tuahine whaia). Her mother belonged to Hauiti, but from the Hauiti far away North.

Xd Riperata p 235

Who made the boundary between Nonoi and Kahunoke?

- Our ancestor

Which ancestor?

- I don't know

Did not the fern root you spoke of belong to me?

- Not that I ever heard.

Were some of my ancestors killed by Tuapaoa and did they never go back to the other side

again?

- Yes, I never saw any of you there in my time
- Did not my pakeha put a pakeha on this land?
- I never saw a house of his there
- Has not a man of my people lived on that land until now?
- Not that I know of.
-

Ihaka Ngarangione p 235-236

I know Kaiti the Genealogy given by Rutene is right. Our ancestor lived on this land. Our fathers lived on it and now our settlement is on it. I worked on it when a child long before the first Governor came. I never heard that Kahutia had a claim on the land. We had a pa on the island called Tuamotu and our ancestors had one long ago up on Titirangi hill. Another pa belonged to Papakia it was called Rarohou [sp]. We have a large settlement now on the land claimed by Riperata. It was first occupied at the time Christianity was introduced long before the first Governor. Kahutia never interfered with us. He put up a Rahui near the mouth of Turanganui, but Rawiri knocked it down. It was a Rahui Kuku. Kahutia said nothing about it being knocked down. We had a cultivation of kumara at Arataha inland of the island and another near Papawhariki. Te Eketuoterangi [Rutene's father] sold Papawhariki to Harris. Kahutia never interfered – a mare was the payment. I am an old man but all the years I have lived I never saw Kahutia [Riperata's father] [p. 235] living or exercising any right of ownership on this land. Kahutia's people never crossed the river to catch crayfish. We have many dead buried on this block on Maungaroa. Hinewhakaangi wife of Rakaiatane is buried there and we have burial caves at other places on the block. Kahutia's people have no dead buried on the block that I know of. I have two places on the block, one at Muriwai. I don't know Kahutia's genealogy – Rutene's evidence about the bone of our ancestor used as a fish hook is correct. Te Aringa's people were killed by our ancestor Tuapaoa for that act. They were killed on this land.

Xd Riparata

Where were the pas you speak of?

- On the island one was Ruruhangenge, and Rerehau Titirangi was a very old one. Our dead are buried at Maungaroa and other places.

Where are your dead buried?

- At Maungaroa and other places

Did my ancestor never live on this land?

- No

Where were the Rahuis Kahutia put up?

- At the mouth of the stream and at Papahariki [?], both knocked down

Did my father not live on this land?

- No

Did my ancestors avenge the death of Te Aringa's people?

- I never heard so

Did not my ancestor take this land after that?

- I never heard so – had done so you would have been in possession.

Hare Wahie p 237

I belong to Te Aitanga-a-Hauiti. I know Kaiti. I have a claim on it. I claim from the same ancestor as Rutene. I have nothing to add to the previous evidence it is quite correct. I have for many years in the settlement which is now on the land. I came there from Uaua. My parents lived at the kainga in Kaiti. Kahutia cultivated for one year on Kaiti near Reads house. I saw him there. He had no house there, he used to sleep on this side of the River, it

was about 15 years ago. I used to hear it said that Kahutia had a claim on the land – my side denied it. I am not aware that he has a claim. I heard Kahutia himself say that he had a claim on the land. It was at the time Read went to the land that I heard Kahutia say that Kahutia had a claim. I don't know whether Kahutia harvested the crop on the land he cultivated near Read's store. Te Eketuoterangi was alive at the time. He objected to Kahutia's cultivation. The claim of Kahutia's ancestor was abandoned long ago about the time of the fight about the bone used as a fish hook

X by Riparata

Did your father never tell you that Kahutia had a claim on this land?

- No

Did you not tell me he did?

- No

Did you not say that I and my sister went on to the land – you would admit us but not any others?

- No

Did you not say lately that you were pouri at our name not being on the lease?

[*Illegible*]

Rutene te Eke p 238-239

Gave list of names of owners.

Hirini Te Kani

Rutene te Eke

Karauria Te Kani

Piriniha Te Eke

Hiaka Ngarangjone [?]

Hare Wahie

Te Paraone Hinaki

Pera Te Kahore

Hori Hinaki

Te Hapi Hinaki

Paora Parau

Epiha Parau

Hunia Kehukehu [?]

[p. 239] Riparata's Case

Riparata Kahutia (on oath). The genealogy given by Rutene & H. Wahie yesterday is correct. Kahunoke and Nonoi were brother and sister. These two were our ancestors and it is from them we claim [*gives long, complex whakapapa from Kahunoke*]. [p 240] We claim on this land from Kahunoke. We are descended from both him and his sister Te Nonoi. I claim from Kuriwahanui a descendant of

Te Nonoi

Tauwheoro

Kuriwahanui

Tapi

Te Kohua [f] = Te Kaapa

Ruku

Kahutia

I
Kataraina Riparata

I never heard that the lands of Kahunoke and Te Nonoi were divided and that the river was the boundary between them. My ancestors lived on the land up until the time of Kuriwahanui. At that time the affair of the fishhook spoken of yesterday took place - The bone of Tihaere was used as a fish hook - the grandchildren of Tihaere were very pouri. Shortly after Te Aringa died and they took her bone and used it as a fishhook. The grandchildren of Tihaere then thought they would make the former act a 'take' for taking their land from Te Aringa's descendants. There was another ground of quarrel. A canoe belonging to Tuapaoa, ancestor of Hirini Te Kani. My ancestor Turangi Whaingata [?] went and found Tuapaoa working at his canoe - the bow figurehead of it, Tuapaoa said E mihi ana koe ki taku waka - My ancestor said He mihi noa iho - Tuapaoa said, E Pa. Ka haere mai ki te tiki mai, I tou tou iho, Ka tapahai mau. This was a kuputurihanga. My ancestor did not meddle with the canoe, but at night Tuapaoa himself came and cut the [p.241] figure head away. In the morning my ancestor was blamed. This was made another cause of quarrel.

Hirini's ancestors went to get the Ngatikahungunu [?] as allies to fight my ancestor who were living opposite the island Tuamotu on Kaiti. They were attacked and 50 slain including Turanga Whaingata. Hirini's ancestor occupied the land having beaten mine they had the "mana" over it. It was then that they made the pas and settlements mentioned yesterday and occupied the land. Kuriwahanui brooded over the death of his relatives. He belonged to Aitanga-a-Mahaki and he requested them to avenge the killing. A taua was got up and went to Nukutaurua and attack the ancestors of Hirini who were living there. A fight took place at Maungapiro and Hirini's people were beaten. The taua came back here and went and attacked another section of them at Whakapunaki [?]. Kuriwahanui having thus avenged the death of his relatives took possession of the land at Kaiti and then the boundary I named was laid down. He obtained the mana over this land. Hirini's people were not in permanent occupation at the time. After the fight I have named Kuriwahanui went on and lived on this land. The mana of Hirini's ancestors ceased and they ceased to occupy it. They did not go back to it until after the days of Kuriwahanui's grandsons. They went back there to live in the days of my father Kahutia when pakehas came to the country. A pakeha named Harris came here and wanted flax. [illegible] The Maories all assembled here to make flax.

[242] Kahutia and Te Paratene were living on Kaiti. They lived sometimes on that side and sometimes on this. Te Paratene lived on this land first at the time that the pakehas came. He gave his daughter to Harris to wife. In the day of my grandfather Ruku he and his people were living on Kaiti (near Read's store) they were living all along the river side from where Mr Williams house now is to where the redoubt is.

A war party of Ngatiawa came. When the Rongowhakaata heard of the "taua" approaching they fled and one of them sent to Ruku [2 gen] to warn him to flee across the river. Ruku said he would not go. If he was to be killed he would be killed on his own land. He stayed the taua came found him there attacked him and killed him. Killed him on Kaiti, he and his brothers and other relatives some were taken alive. My father Kahutia was in the Aitanga-a-Mahaki pa at the time and so escaped. Those of us who were on Kaiti were all killed or captured. The only hapu living on the land at this time was the hapu of my grandfather. This was the last fight on Kaiti.

As I said it was after the Pakehas came that Rawiri Te Eke lived on this land. He and

his hapu lived on it – neither objected to the other. After a time Kahutia placed Harris on Papawhariki on Kaiti. It was a whaling station. Rawiri made no objection. It was on the part mentioned by Rutene as sold for a horse but this was before the sale. He placed another Pakeha named Morris on the land on a whaling station – Rawiri never objected. Kahutia also placed Brown on the same place. Rawiri made no objection.

243

My ancestors up to the time of my grandfather occupied different places on this block from near the island of Tuamotu round to the river and used to catch fish and cray fish out of the sea. The fern root digging at Maungaroa spoken of yesterday belonged to my ancestors Kuriwahanui and his children. He dug fern root there after the fights I have mentioned. Another fern root digging was at Parahaki (of my ancestors). Te Kaapa [3 gen] worked that it was bad and he left it. In the time of my father Kahutia he worked the fern root at Maungaroa and put a rahui there. I don't know whether this was before or after the Pakehas came. That Rahui stood a long time. Rawiri nor any one else ever attempted to knock it down. It was before my time. My ancestor Te Maanga [4 gen] grew food opposite Te Onepu. Te Onepu is on the other side of the stream to Kaiti. He and his people cultivated kumaras at Waikirikiri on this block. He also had a place on a tree for taking kakas. Ruku had a kumara and taro plantation at Urumatai above where the church now stands. Another place of ours was the Whatapaua beyond where Mr William's house now stands. There were three houses there owned by my father Kahutia. He lived there planted potatoes and caught fish. He was living there when Harris came. I didn't see the houses but Harris told me before he died that my father had three houses there [illegible] Mr. Rogan was going there [illegible].

They had a quarrel but afterwards when Kahutia made a fence near Mr. Williams house – Rawiri was angry and went to object. Kahutia went on with his fence and made a cultivation. He planted potatoes and kumuras within the fence and dug and ate all the crop. This was before Read came to the district (more than 20 years ago). The fence stood until Kahutia went to live inland. The 'Kaitiaki' of our party is living on that land now a very old man name Tahae. Kahutia moved inland of his own accord and left Tahae in charge and he is in charge still. He is very old blind and deaf and couldn't come to court or hear if spoken to. Rawiri and Kahutia had no differences after the dispute about the fence – until a quarrel took place about a puremu. One of Rawiri's people committed adultery with the wife of Tukia one of Kahutia's people – He came to Kahutia to get a taua. Kahutia went with a taua and plundered Rawiri's settlement and after this Rawiri and all his people left and went to Uaua and stayed there – Other people were at that time living on Kaiti. Rawiri got into a difficulty at Uaua – Te Paratene pitied him and sent a man to bring him and his hapu back. They came back and occupied land on Kaiti and also on the other side of the river. Rawiri after this lived in peace with Kahutia and Te Paratene on both sides the River they had no quarrel at all – I know nothing about any of Rahui of Kahutia's having been knocked down by Hirini's people. Two [illegible] men named Moeterangi and Ngako put up on on this side the river My uncle Te Horo knocked them down. My ancestors [illegible] and these were all the Rahuis I ever heard of. It is true that Rawiri sold Papawhariki to Harris. My father and he were friendly and my father let him do so. He did not object. Read came after this. Harris and his brother Rutene placed him on this land – Kahutia was alive at the time. Kahutia was spoken with about it and he agreed to it – Hirini and Rutene leased Kaiti to Read. They took this years rent to Kahutia – and Raharuhi spent the money on a flour mill. Kahutia received no other money. He didn't care as he was on friendly terms with Rawiri. After Kahutia died Manaki a relative of ours went to Hirini's party to demand a share of the rent but was refused and we have not been able

to get any since. When I was a girl my father on one occasion brought me on to this land we lived where Read's store now is. We built a house cleared land and fenced it. At the end of two years we went back inland of our own accord. We left our cultivations to Rutene's wife who is a relative of ours –Afterwards when I was grown up we cam back again and lived near where Mr. Williams house now is. We had a house there but did not cultivate – We lived there one year, my father and I and then went inland again – I don't wish to oust Hirini & party but to leave my name in the land and share the rents. I have demanded my share of the rents for a long while but received none and at a meeting of ours I learned why Hirini's party refused. It was because I refused to admit them in Waikanae and opposed them at Waiohiharore [*illegible*].

[p. 246] Pawaho born before me died and is buried on the land above where Mr William's house stands. Two other children of our family are buried in the same place. One man of Hirini's party – Hare Wahie has frequently admitted my right to me. After the time of Mr. Rogan's Court he told me that if I and my sister alone had claimed he would have admitted us but as we wanted to bring in Kate Wylie he objected to us all. I said if Hirini and Rutene would admit me and my sister I would cease to urge the hearing of the land not without. He said he would speak to them about it. On another occasion he admitted my claim – When the second lease was made and told that he was very pouri because my sister and I the real owners of the land were excluded and other persons who had no claim whatever admitted. I asked him why he spoke to me about it. He said to let me know he was annoyed at it. He was not drunk as he stated in his evidence. All Hirini's people know well that my ancestors and my father lived on this land.

Xd by **Rutene**

Where did your fence stand shew it on the map!

- Between William's house and Read's store

Was it Kahutia's fence?

- Yes his and Te Paratene's

Did Kahutia tell you he put Tahae there to take care of the place?

- Yes and Tahae told me so too

Had Kahutia a house there?

- Yes he kainga tuturu of our ancestors and ours.

What were your ancestors doing along the Coast as you say they lived there?

- Fishing

Who of my ancestors were killed by yours at [*illegible*]?

- [p. 247] Your people were defeated there – I don't know the names of those killed

What did Kahutia get from Harris for the whaling station?

- I don't know

Why did not Kahutia object to Rawiri selling Papawhariki?

- Because Kahutia let Harris have a whaling station first then Rawiri let have Papawhariki and both were friendly

Were you present when I took the rent money to Kahutia as you say I did?

- Yes

Who owns the mill you say was built with the money?

- Kahutia Raharuhi and the tribe

Xd by **Court**

I will put the names of those who claim with me at the conclusion of the case.

Heni Turangi

Sworn. I corroborate what Riparata has said as to our ancestor. Her genealogy is correct. I know that Kahutia used to live on this land. I have seen both Kahutia and Te Paratene living on this land. Kahutia had a cultivation near where Mr. Read's store is. And the fence of my tipuna Tahae is just beyond Read's store. A child of my brother Mika died. I also lost a child – both were buried on this land. This was about three years ago. We were living on this land at the time Hirini [?] the birds on this land because we had a right there. I have been repeatedly told by my father that I had a claim on it. I have heard about certain Rahuis belonging to Kahutia and Paratene one was a fern root Rahui the other a fishing one both stood on this block I can't say where my ancestors were buried - our old people can tell.

G.N. Read p 248-249

248 I have been a long time in Turanganui I came in 1840. I occupy a piece of land on the Kaiti Block. I received permission from the Natives. I spoke first to Hirini, Rutene and Paora Pahoe – They gave me permission to occupy the land and I afterwards spoke to Kahutia I asked his permission to occupy the land where my store stands He gave me permission – I was told he was one of the owners - I went to him he told me that he was one of the owners – After I went there Kahutia's brother Manaki came to me for rent – I took a stick and chased him away – Kahutia said it served him right as he had let the land. It was not arranged that I should pay rent. I have seen Kahutia's people doing a little planting near my store – I did not take much notice.

Xd by Rutene

Did you not see me cultivating on Kahutia's [*illegible*]?

- You cultivated near my house
- How many of Kahutia's people did you see there?
- I don't know how many I used to see Manaki and others working near my store

Xd by Tucker

Did you pay any rent for the run to Kahutia?

- I paid 60 pounds money to Hirini and they took it to Kahutia. I paid it to them to be taken to Kahuita. Hiring and party told me that was what it was for. This was 3 years rent.

Did you ever hear Kahutia's claim dismissed?

- Yes some denied it – some admitted it Hare and old Paraone admitted it I have been pointed out on the beach old marks where Kahutia went to live. I came to [*illegible*] side of the River to [249] live. Kahutia came and pulled up my house [?] and told me to keep on the other side where he had given me permission to live (on Kaiti). I have shewn by the Natives where Kahuita used to live but have not seen him living on the land myself. Kahutia always spoke of [?] as having authority over the land. I never heard it disputed until after his death. His line was pointed out to me as from the coast to Waikiekie and thence to Waimata.

Te Waka ['very old man' written beneath] affirmed

249 I belong to Ngai te Kete and Ngatawhiri. The owners of the land in former times were Kahunoke and Te Nonoi [8 gen]. Kahutia had a claim on it (Hirini's side the latter). I know that Kahutia's ancestors and Kahutia himself lived on this block. One of Kahutia's rahuis was broken down and Hirini's were broken down by Te Horo, Kahutia's elder brother. I can remember Ruku – Kahutia's father. I saw him myself,

when I was a child, living on this land. He and his people used to dry fern root, make houses, catch cray fish and other things on this land. Haronga used to live up the river, there used to be disputes in his time about this land.

Xd by Rutene

Where had you a house on this land

- Above where the White store is
- Why did your children not continue to live on this land?
- They left to please themselves intending to go back we will do so – Tanowhiowhio was the name of my house

Petara Te Honotapu p249

249 I have lived there Our ancestors used to live on this land. [*illegible*]

Mr Cuff said that Capt Read have been in the occupation of the land where the store stands for a number of years without paying rent and undisturbed and he thought it would only be fair to either to cut it out or make it a Reserve. Half an acre would be sufficient.

Riparata handed in a list of the claimants on her list read. Court adjourned till tomorrow.

Thursday Nov 27 1873 (p. 250)

KAITI continued.

Judgement delivered at length in Maori language. Both parties (Riparata's and Rutene's) descended from the same ancestors Kahunoke and Te Nonoi. The ancestors of both parties had occupied the land conjointly for several generations and had lived on friendly terms on it – excepting the fight about the human bone used as a fish hook. Both parties had exercised rights of ownership over it down to the time of Kahutia. Kahutia had lived and cultivated on it. His father Ruku with a number of relatives were killed on the Block. Court considered that both parties were justly entitled to claim. The Court will order a Certificate of Title in favour of nine – six to be selected by Rutene from the claimants on his side and three to be selected from among the claimants on Riparata's by Riparata.

The Court decided to admit Martha Cuff Mary Heeney and Sarah Cunningham sister of Kate Wylie as Rutene and Hirini had acknowledged their claim by putting down the name of Kate Wylie and her aunt in their list of names.

After half and hours interval Rutene handed in a list of those who were to be put in the Certificate on his side namely Hirini Te Kani, Rutene Te Eke, Ihaka Ngarangjone, Hare Wahie, Paraone Hinaki and Wi Pere

Riparata handed in a list of those on her side for certificate namely Riparata Kahutia Hone Te Heuheu and Kataraina Kahutia.

Relevant tribal accounts and research:

The New Zealand Gazette 1881, no. 4, 58.

Titirangi, part of the Kaiti block, claims lodged by Hori Karaka, Rev. Mohi Turei and Mokena Kohere – 'beginning at the Turanganui River, straight to the Waimata River, and

then to Rarohou...'

Ngata, Apirana, 1932. Rauru-nui-a-Toi Lectures and Ngati Kanungunu Origins

[Lecture 2: 6] Porourangi was a man of sacred person, just as his great-grandfather Pouheni was before him. The latter made tapu everything he touched, so that he was carried round in a litter and had to be fed in such a way as to avoid contact with those who brought him food and with the vessels in which the food was brought. In his old age, he insisted on going out fishing off Whangara. He broke his tapu to do this, was stung by a moho and died, not as we would now say from blood poisoning but because of the invasion of the laws of tapu.

Porourangi's wife, Hamoterangi, was from Turanga of the Ikaroa a Rauru migration, which settled at Kaiti and along the banks of the Taruheru stream.

[Lecture 3: 6] According to some authorities the sons of Porourangi, namely Hau and Ueroa, lived north of Uawa, and that after their quarrel and parting Ueroa went south to Whangara and finally to the Turanga district.

[Lecture 2: 14] The second son of Hau was Awapururu. He married Hineteahuru. Awapururu had Tangihaereroa and Taiau. [15] A rock formerly at the mouth of the Turanganui river, but blasted away in connection with the Gisborne Harbour works, was called Toka-a-Taiau, the rock of Taiau, and was regarded as the southern boundary of Ngati Porou proper. The actual boundary is a little to the east of Tuamotu.

[Lecture 5, 1] Hauiti, the youngest of Te Tokotoru a Iranui, appears to have been the most industrious, or the one who commanded the services of the hapus and workmen. Here is an account by Hone Ngatoto of the circumstances that led to an open quarrel between the brothers:

'Hauiti made a net, a kaharoa, immersed it in water and took it to sea. When it brought in a shoal of fish his brothers saw it and ordered their people to grab the fish, and so the catch went to them. Day by day this treatment of him by his brothers went on. The latter were on their taumata, which is called either Tirohangā or Taumata Kahawai. This was situated on the low range of hills north of Uawa called Tatarahake. [Finally Hauiti] directed his people to roll up the net, which they did accordingly. Hauiti decided to go to Turanga. He went to Marukakoa, who lived inland at Pawerawera in the Wharekopae district, and asked him to instruct him in the incantation that would give him strength to eat his relative. Marukakoa taught him the karakia and the two then entered the house. Marukakoa gathered and brought twigs of the shrubs and trees, hinahina and others, that would cause the most bitter and pungent smoke and threw them on the fire. The latter waited for some sign of distress, a cough or other sign, but none came. So he opened the door and Hauiti came out not showing any signs of distress or discomfort from the bitter smoke. Marukakoa said to Hauiti, 'Sir! Go. You will prevail over your brothers. Hauiti returned and fought and defeated his two brothers and became the greatest of the three.'

[Lecture 5, 13] According to Wi Pewhairangi, Hauiti looked at his children and decided that Kahukuranui should be the chief one amongst them. After his death, Kahukuranui became the chief. Hauiti had become involved in fighting in the Turanga district, which at this time was in a constant state of turbulence. The tangata whenua element in Turanga was determined to drive the overbearing descendants of Kahungunu from the district. In one of the fights Hauiti was sorely [14] hurt and borne on a stretcher back to his own land. There

are place names along the route reminiscent of this mournful journey. It is said that he died on this journey... After Hauiti's death Kahukuranui became the chief. A wife was brought from Turanga for him [and another from Whangara and one from Waiapu..]

[Lecture 5: 3] We must now bring in the table headed by Taiau as it contains some of the links connected the many tables you have been supplied with. Taiau is associated in tradition with Titirangi, the hill above the Freezing Works at Kaiti. His name was given to a rock in the Turanganui river, Toka-a-Taiau, which is usually referred to as the southernmost boundary of Ngati Porou. Taiau had two wives, Rerepuhitai and Te Aritaterangi, both of the Toi peoples of the East Cape district.

By his chief wife Rerepuhitai Taiau had Tamahinengaro a son, and by the lesser wife Te Ariaterangi another son, Tahitokurumaranga. We have no record that either of the sons lived elsewhere than in the Turanga district. Their home was on the east side of the Turanganui River, where on the Titirangi hill and on the foreshore towards Papawhariki, Tuamotu and round to Wainui there are signs of extensive occupation in the early days. This was the meeting ground of the Paikia, Horouta and Takitimu ancestors. [4] It was to this area that Ueroa after his quarrel with his brother Hau retired. Portions of the crews of Horouta, Takitimu and Te Ikaroa a Rauru settled at the mouth of the Turanganui river, occupying both sides of it and up the Wai-weherua or the forking tributaries, Taruheru and Waimata. They also spread east and west of the mouth of the river, east towards Tuamotu and west along Waikanae.

The area is associated with Tamatea-a-Muriwhenua, father of Kahungunu and his sister Iranui. The priests of the Wairarapa whare wananga say that the remains of Tamatea and Kahungunu were put into a cave at Te Wharekorero, a burial place near Wainui.

Hall, Sir Robert de Zoete 1960. Unpublished notes on Titirangi:

Puhikaiti was the name of Maia's house which stood in the vicinity of Cook's monument. Te Pioi is now the Cook Memorial Park, and Urumatai is the site of the Poho-o-Rawiri meeting house. Hikumaraua was at the eastern end of Titirangi Hill (opposite Tuamotu island)

1475/1550: Awapururu, third son of the eponymous ancestor Porourangi, settled on Titirangi, but three generations his descendants had moved elsewhere.

1550: The next visitor to Titirangi was Kahungunu. He stayed with some people there (probably descendants of Awapururu) before going on to Nukutaurua on the Mahia peninsula. Kahungunu and his sister Iranui were descendants of Porourangi but their antecedents were sent away to Tauranga where their mother Iwipupu married Tamatea from that place. When they were old enough to marry they returned to the East Coast by way of Uawa where Iranui remained with her husband.

1600: When Rakaimataura of Waiapu and his friends Wharo and Kaiawhi of Waapiro Bay were on a raiding expedition in the Turanga district, they captured two chiefs at Maraetaha south of Wherowhero (or Muriwai) settlement. Rakaimataura allowed Paeaiterangi his freedom but Wharo took Tawhiti and Tawhiwhi's wife and daughter to where the Gisborne Freezing Works now are and disposed of him in an oven in the presence of wife and daughter. Rakaimataura and his murderous friends stayed the night on Titirangi Hill. Next morning they were prisoners in the hands of Mahaki (younger brother of Tawhiwhi and the eponymous ancestor of Aitanga-a-Mahaki) and Paeaiterangi who paid a debt of gratitude to

Rakaimataura by letting him go free. The others were executed on the spot.

1625/1675: Tamaterongo of Gisborne, his wife Materoa from Whareponga and some of their grandchildren dwelt on Titirangi Hill. The grandsons led by Pakanui and Umuariki conquered the Ngati Ruanuku of Whareponga and Wahineiti of Waipiro Bay but returned to Titirangi and only left after Pakanui was slain at Nuhaka.

1700/1900: The Ngati Rakai descendants of Rakaiatane occupied the land on the Titirangi side of the Turanganui river and the Waimata river and along the coast as far as Pouawa. Rakaiatane and his kith and kin were driven out of Whareongaonga by a cousin named Tuheke, and elected to remain in exile. Their main settlement was on the eastern end of Tatapouri hill. Rakai's son Tuapawa built a pa on Tuamotu Island and at Turihaua. His mother and grandmother are buried on Titirangi. His son Hapumatua married a granddaughter of Konohi of Whangara and his influence militarily extended into Uawa. He was succeeded by Tamaihikitia who married Hineka of Ngati Wahia (Mahaki) and reside at Tatapouri mainly also his son Haronga, who had Te Eketuoterangi (alias Rawiri Te Eke) who lived in the Te Ipa pa on the Waimata River near Haronga road. His brother Tarao lived at Umu o Tawhiwhi at the northern end of the Freezing Works. Then Hirini Tuahine (renamed Hirini Te Kani by Te Kani Te Ua himself) built the first and the second Poho-o-Rawiri houses in the Tuhituhi pa in Hirini Street. Hirini had Heta te Kani who was survived by two children. Rawiri Te Eke was considered on equal rank with Te Kani a Takirau.

Halbert, Rongowhakaata, 1999, Horouta: The History of the Horouta Canoe, Gisborne and the East Coast (Reed Books, Auckland)

Ngati Rakai, Part of Ngai Tawiri: 75

Rakaiataane and his Ngai Tawiri associates settled on the Tatapouri promontory where they remained indefinitely. They only went back to Whareongaonga to harm the people who were responsible for their exodus. While visiting Titirangi Rakaiataane and his wife Hinewhakaangi stayed with Te Aringaiwaho and his wife Kaumaiwaho of the Whanau a Iwi branch of the Mahaki tribe. When their host suggested swapping wives Rakaiataane reluctantly went along with the idea, but his wife refused to co-operate. She also resented Te Aringaiwaho's scorching remarks and at her insistence Rakaiataane and Te Huki combined to destroy the Waiteata Pa at Whataupoko. Te Aringaiwaho and his wife were both slain.

Papakia C46, a younger brother of Tuapawa, owned the Rarohau Pa at Gisborne. His son Te Maro, when 44 years old, was the first Maori to be shot by one of Captain Cook's sailors in 1769.

76: Haronga's eldest son Taraao succeeded him as chief of the Ngati Rakai and Ngati Mokai, who adopted the new name Ngati Oneone because their chief had had his eyes covered in oneone (earth) and was nearly blinded. This accident occurred beside the Waitekihe Stream near Umu o Tawhiwhi, now somewhere beneath the foundations of the Kaiti Freezing Works.

Rawiri te Eke was Taraao's younger brother and became chief of the Ngati Oneone, adopting the Christian name Rawiri, after whom the carved house at Urumatai in Ranfurly Street was named. Ngati Oneone had pa at Turihaua, Tatapouri, Otukakara and Haruurunui (a stream on the Kaiti side of the Waimata River in the vicinity of Haronga Road). Rawiri's Pa at the latter place was called Te Ipu, from which Tukura departed to marry the whaler Edward Harris. Rawiri's other brother Te Hamaiwaho became known as Hetekia Te Kani. Hirini Te

Kani and Rutene to Eke were the sons of Rawiri.

Ngati Rakai linked to Whangara 1 and 2, 3-5 (Ng. Konohi), Pouawa and Kaiti (Ngai Tawiri).

Ngati Porou: Porourangi: 128-129

Porourangi had four children by his wife Hamokiterangi (C12) before his death at Wharemapou, a few miles south of Whangara. Hamo then married his younger brother Tahupotiki and had four more children, making eight in all, hence the saying ‘Nga tokowaru a Hamo’ (the eight siblings by Hamo). Of Porourangi’s children, Awapururu went to Titrangi Hill overlooking the Turangani River at Gisborne. In time his descendants moved from Titrangi.

Te Aitanga-a-Hauiti: 135-6

Rakaipo’s grandson Hingangaroa lived with his second wife Iranui at Takuhiroa on the Mangatuna block, on the upper reaches of the Uawa River, where he directed the Rawheoro House of Learning. As referred to in Rangiuia’s lament, he was a noted carver who specialised in the manaia and taowaru designs. When Kahungunu was accepted as the husband of Rongomaiwahine of Tawapata on the Mahia Peninsula, he decided to build a new home on the Nukutaurua plateau, and invited his brother-in-law Hingangaroa to supervise it. Hingangaroa and Iranui stayed a while because she was heavy with child, and were at Kaimatai Beach at Nuhaka refitting their canoe when their second son was born. They named him Mahaki ewe kainga e te karoro, because the afterbirth was pecked at by seagulls. Their third son Hauiti was born at Uawa some time afterwards.

After the death of their parents, the two old brothers, Taua and Mahaki-ewe, showed an unreasonable dislike for their younger brother Hauiti. Goaded and persecuted beyond endurance, Hauiti ran away from home, and in the course of his wandering came to Matawai, where the chief Marukokoa trained him as a warrior.

*Hauiti’s first wife Haukuraiti, was the daughter of Rongowhakaata and Moetai. One day as Hauiti and his men were hauling a seine net on the Waipuna Beach, his brothers’ warriors rushed down to claim the best fish for their masters. As previously arranged, however, the would-be robbers were enveloped in the meshes of the net, so they were stung by the spikes of the fish, and went away empty handed. Taua and Mahakiewe attacked him, but in a series of battles Hauiti and his ally Tamatauira of Ngai Tuere defeated him. While visiting Gisborne, Hauiti and his sons were killed in an ambush at Tarakewai in Ranfurly Road, between the Poho-o-Rawiri meetinghouse ad the administration building of the Gisborne Freezing works. **The enemy were strangers, probably flint hunters – it is not generally known that quantities of flint were to be found along the Gisborne beaches and further north, but not obtainable in Napier and Hawkes bay.** [According to some sources, his death led to the Waimata river getting its name – mataa being a flint].*

Berghan, Paula, 2003. Preliminary Block Research Narratives of the East Coast District, Waitangi Tribunal: 145.]

On 28 November 1870, the 4,350-acre Kaiti block was before the Native Land Court for an investigation of its title.³⁵ This block is located immediately adjacent to Gisborne township. Ten years later, on 3 December 1883, the block was partitioned into 346 subdivisions. The majority of these provided occupied sites of an acre or less. Not surprisingly with such a

complex situation of partitioning several re-hearing cases occurred over the late 1880s. From the 1880s to 1890s upwards of 30 further partitions occurred although by far the 1883 partition remained the primary source of title.

With almost 350 partitions a detailed block narrative of Kaiti is beyond the resource available to this research project. It can be noted, however, that over time virtually all of the block has been transferred to European title with the final result today that just under 2 acres of Kaiti remains as Maori land.

Verity Smith, Hauiti Oral History, Waitangi Tribunal:

The Kaiti title investigation and survey commenced on 28 November 1870. Evidence was given by members of both Te Aitanga-a-Hauiti and Te Aitanga-a-Mahaki, with whakapapa provided by Riperata Kahutia and Rutene Te Eke. There were further requests for a rehearing, which were withdrawn, and a partition case which began on 11 October 1883. This case resulted in 346 subdivisions, and over 30 rehearsings were to follow.

Kawharu, Mahaki, 97:

Te Nonoikura was an important tipuna who exercised kaitiakitanga over Kaiti (GMB 1 1873). It was a favourable centre for obtaining a wide range of resources and ideal for planting kumara and taro gardens. For instance, a kumara garden was established opposite Onepu on the other side of the Turanganui river. Her children, grandchildren and their descendants regularly procured food including fish and fern root also on the other side of the river (GMB 1 1873). Te Toka a Taiau, the bar at the Turanganui River mouth, was a common place to collect kuku. Fernroot was dug at Maungaroa and Parahaki during the time of Kuriwahanui the grandson of Te Nonoikura and continued to be collected at least until the mid-nineteenth century. Karaka berries were another important food, sourced within Kaiti.

As the eldest son of Ruaroa, Kahunoke continued to uphold mana whenua obligations and rights throughout Turanganui. NLC claimant evidence by Riperata Kahutia, Noko Read, Rutene Te Eke and others traced whakapapa to Kahunoke because he is an important ancestor for particular blocks. Kahunoke was associated with Rakaiheteroa (GMB 23 1896:281), Kaiti (GMB 1 1873:234, 239, GMB 10 1885:93,96,100), Waihora (GMB 4 1879:336) and Waikanae (GMB 2 1875:183) as well as Pakarae, Awapuni, Waerenga a Hika and Matawhero.

Kawharu, Mahaki 101-2

Riperata Kahutia speaks of Kuriwahanui, a grandson of Te Nonoikura, laying a boundary within Kaiti which saw his descendants maintain rights on the east side of the river while the descendants of Kahunoke exercised kaitiakitanga on the west (GMB 10). 1885:109 c.f. GMB 1 1873:239). Inter-tribal boundaries were laid within Waikanae between, for example, Te Aitanga a Mahaki and Rongowhakaata (GMB 2 1875).

4. TUAMOTU

This is a small eight acre block, which was claimed by Rutene Te Eke, for Te Aitanga-a-Hauiti.

Kaiti (4,350 acres)

5. GISBORNE

Relevant tribal accounts and research:

Rongo Halbert Horouta: 115-6

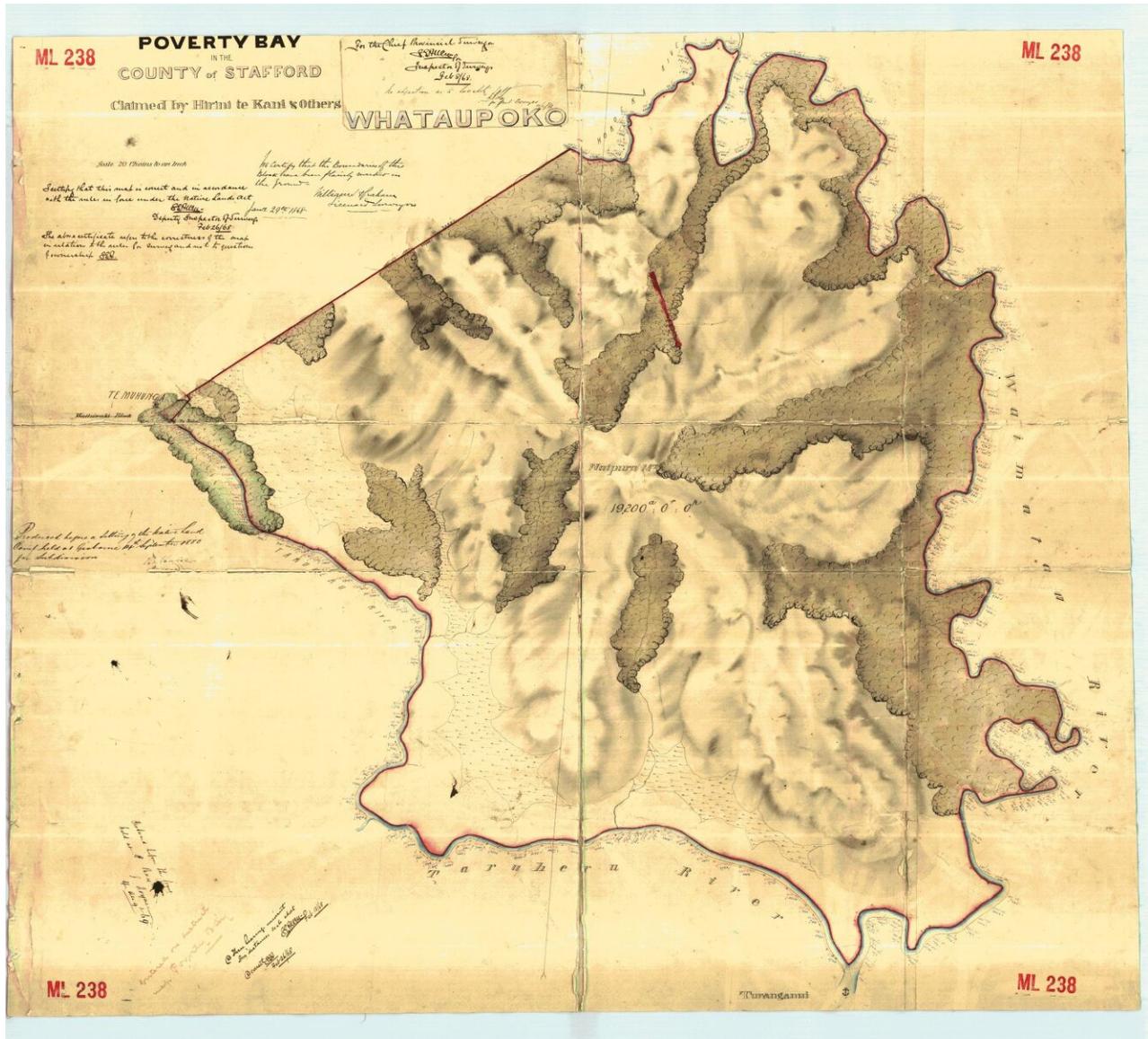
The following extract from Mackay is incorrect in its inclusion of the Rongowhakata tribe, which never owned the land.

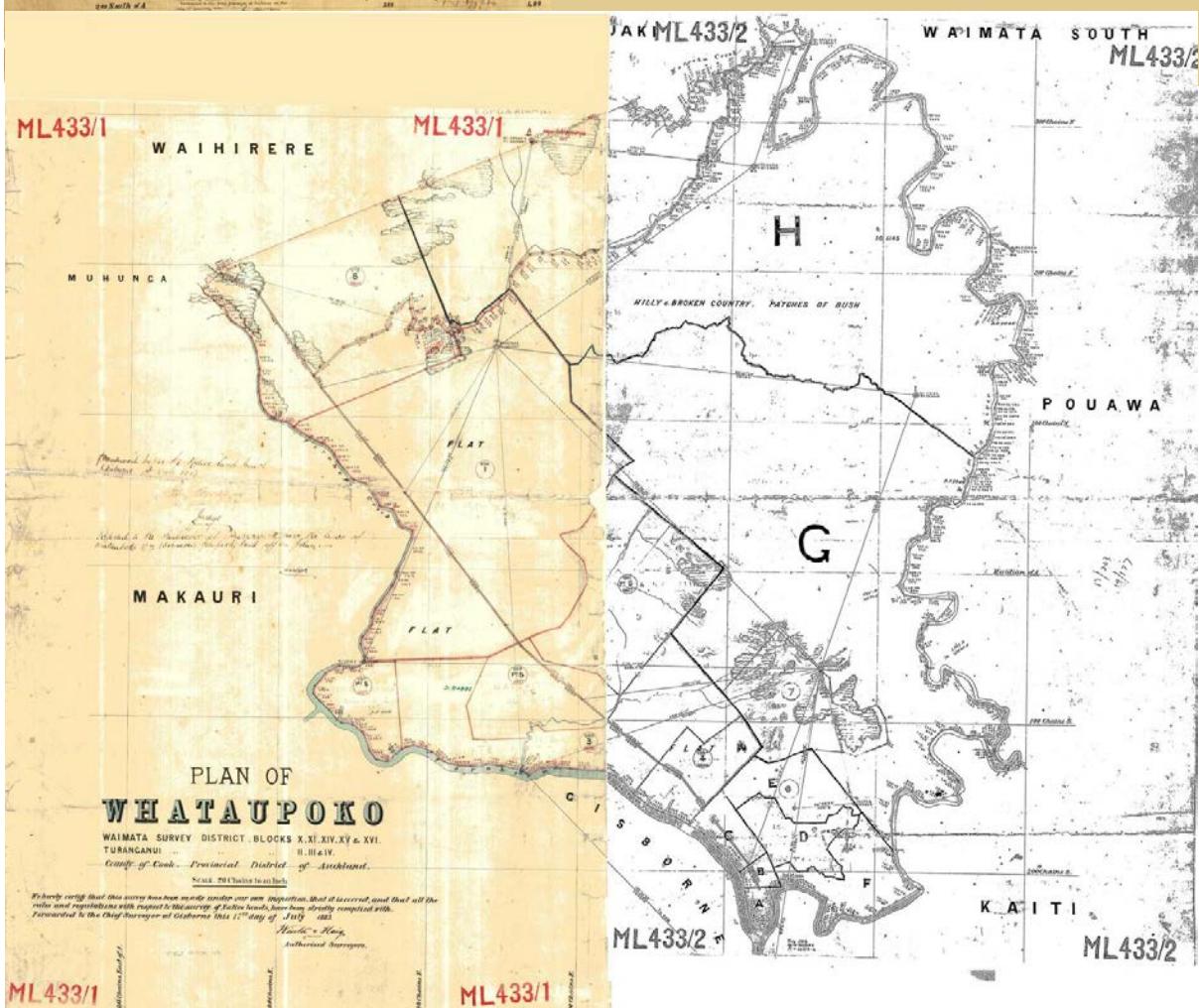
'The site of the City of Gisborne belonged to Rongowhakaata and Te Aitanga-a-Mahaki Tribes. In March 1868 the nucleus (741 acres) was bought by the Crown. The agreement was lost and a fresh one made on 9 August 1869 between W. Atkinson R.M and the following:

1. Riparata Kahutia
2. Raharuhi Rukupo
3. Mokena Pakura (or Kohere)
4. Hori Karaka
5. Renata Ngarangi
6. Eparaima Te Kura
7. Pita Ngungu
8. Rota Waipara
9. Hirini Te Kani
10. Rutena Kuiata (brother of Rawiri te Eke)
11. Kingi Hori
12. Tamihana Ruatapu
13. Henare Ruru
14. Wi Pere
15. Hoera Kapuaroa
16. Keita Waere (Kate Wyllie)
- 17 Paora Parau (see whakapapa 115-116)

6. WHATAUPOKO

Watuapoko (part in Waimata) Poverty Bay Commission
Illegible only 3 page





Relevant tribal accounts and research:

The New Zealand Gazette 1881, no. 4, 56.

Kokopumutu – claims lodged by Mere Karaka, Hori Haehaepo, Paraone Hinaki, Hemi Kauta and others (all under the wing of Hirini te Kani). Boundaries: begin at Wahakawa, ascends to the hill ridge of Pukeaikuri, to Te Horoeke, Urutaranga, from there to Mangatupeau, to Ngutuawa, to Waimata, and from there to Wahakawa.

Halbert, Rongowhakaata, 1999, Horouta: The History of the Horouta Canoe, Gisborne and the East Coast (Reed Books, Auckland)

Whanau-a-Iwi of Te Aitanga-a-Mahaki: 112-4

Whanau-a-Iwi comes from Iwipuru, one of the grandchildren of Tamaterongo and Materoa of Titirangi Hill, who married Tauwheoro the only daughter of Ihu and Te Nono-i-kura. Ihu's second son Mokaituatini chased after the escapees after the Kopaepakapaka [Burnt Food] affair; his head was wounded; he killed two of the enemy and then was killed, while his companions escaped to Uaua.

After being carried for by their uncles, the sons of Iwipuru and Tauwheoro, Rangikuatipu and Kuriwahanui, established new homes for themselves on the Whataupoko block.

Kuriwahanui settled on Taumata [Reservoir Hill] on Whataupoko No 5 block.

Rangikuatipu, the brother of Kuriwahanui, lived in the Waiteata Pa on Whataupoko No. 6 block, on the right bank of the Waimata River opposite Score Point.

His son Hakahaka [C86] settled at Makaraka on the bank of the Taruheru River, at a place known as Tarere a Hakahaka (Hakahaka's giant swing). His son, Tamanuhiri, employed Maahu and Marere of Ngai Tama from Herumanahi [smooth comb] on the Kopaatuaki block to avenge his defeat at Waerenga-a-Hika by an unknown enemy. In gratitude he presented Maahu with Whataupoko No. 8 adjoining the Waihirere and Kopaatuaki blocks.

Riparata Kahutia traced her descent through

Iwipuru [ancestor of Whanaa-a-Iwi]

<i>Kuriwahanui</i>	<i>Rangikuatipu</i>
<i>Hapi</i>	<i>Hakahaka</i>
<i>Kohua -----</i>	<i>Te Maanga [guardians of Whanau-a-Iwi; = Te Kaapa Ngai Tawhiri of Ron.; placed there by Konohi]</i>
	<i>Rukupo</i>
	<i>Kahutia</i>
	<i>Riparata Kahutia</i>

Daly, Sian, 1997. Rangahaua District 5b: Poverty Bay. Waitangi Tribunal Working Paper.

The Whataupoko block

On 25 April 1871, a Crown grant was issued for the Whataupoko block of 19,200 acres to Raharuhi Rukupo and 47 others, as joint tenants under the Poverty

*Bay Grants Act 1869.*³⁶ It had originally been leased in 1864 by W H Parker, but Read had acquired interests in the block prior to the sittings of the Poverty Bay Commission. By 1869 Raharuhi and others owed Read £1817 10s for goods from his store as well as monetary loans, and they mortgaged their land to him on 10 August 1869.³⁷ This mortgage was supplemented by a deed of sale on 1 May 1871 after an additional payment by Read of £734. He continued to buy up the equal shares in the block during 1871 and 1872, paying £50 each to 35 owners for their individual interests.³⁸ By the middle of 1872 he had purchased enough shares in the block to sub-lease it, with the promise of conveying a freehold to the sublessee when this was possible.³⁹

*In the meantime, a lease of the land by Raharuhi Rukupo and 44 others to W H Parker was renewed in 1870 for a term of 16 years at £200 for the first six years, £300 for the second six years, and £400 for the remainder.*⁴⁰ Owners were also selling their shares to speculators other than Read.

*On 24 May 1872 Pita Te Huhu conveyed his share in the block to R R Curtis, who also obtained a lease from Wi Haronga from the beginning of that year for 14 years at £60 per annum.*⁴¹ In the same year Read granted Parker a new lease of 1400 acres for a term of seven years at £21 a year (Parker had previously assigned his rights of lease to Read in 1871 for a consideration of £300). On 18 April 1872 Read also leased 1460 acres of the block to James Wyllie. Wyllie already held his wife's share in the block in trust for their children and he leased this to Parker. Curtis leased 50 acres to Strong and Bryant for 13 years from 1 September 1873 for a yearly sum of £25.⁴² In 1874 Read sold to Curtis his right to the title of the block, consisting of 28 of the equal undivided shares purchased, the previous deed of mortgage, Parker's right of lease and 1000 sheep, for a total of £6000. Curtis then sold all his interests to Barker and Mc Donald who, by 1875, owned 14,000 acres of the block in freehold and 2000 acres in leasehold.⁴³

This was not the end of the tangled skein of transactions affecting the Whataupoko lands. Nine pages of handwritten notes contained in the Whataupoko block file, a summary of transactions compiled in 1893, listed the conveyances by lease or sale of individual interests in the block, mortgages, trusts, on-sale of shares and sub-lease of sections by various European and Maori owners up to 1892. Indeed, sharp business practices and speculation in Maori land was not confined to Europeans.

*One Maori woman in particular, Riparata Kahutia, stands out at this time as a highly successful and enthusiastic speculator in land. Riparata Kahutia was a Te Aitanga a Mahaki woman of mana of Whanau a Iwi hapu. She also had strong links with Rongowhakaata by virtue of the descent of her father, Kahutia (who had sold land to prominent settlers and to the Crown during the 1840s and 1850s and was a leader of the movement to repudiate such sales from 1858), and with Te Aitanga a Hauiti through her mother.*⁴⁴ She was thus the successor to Kahutia's mana and to a considerable amount of land scattered throughout the Poverty Bay area, and more especially, on the fertile flat land of the flood plain. Through her success in land dealings it is estimated that at her death in 1887 she was possessed of an estate twice the size of that to which she had been entitled by virtue of succession.⁴⁵ Riparata was included in the 1869 award of the Whataupoko block and was one of the principal non-sellers. Her husband, Mikaere Turangi, conveyed his interest to her, and she applied for subdivision of the block in September 1875.

This was objected to by W Parker on the grounds that he was part owner of the block, and was still the lessee of a large part of it.⁴⁶ The block does not seem to have passed through the Native Land Court at this time for the purposes of subdivision. Further dealings complicated the title to the block in the second half of the 1870s. Additional shares were conveyed to Barker and McDonald, including that of Wi Pere in 1877. Various conveyances and mortgages between settlers such as Westrup, Gray, Barker and McDonald, and by Barker to the Bank of New South Wales during 1876, had made the situation appear almost impossible to settle by the time of Read's death in 1878.

At this point solicitor W L Rees and Wi Pere had begun their scheme of trusteeships for Maori land in the area, that was to develop into the New Zealand Native Land Settlement Company in 1880, discussed in some detail later in this chapter. Barker appears to have agreed to sell approximately 9000 acres to McDonald in January 1878. He made a further agreement to sell an unspecified amount of the land to Rees on 23 May 1878.

A deed of conveyance dated 22 June 1878 shows that all of the Maori owners named in the original grant, as well as Barker himself, conveyed their interests in the block of 19,200 acres to W L Rees and Wi Pere 'to sell and dispose of or mortgage for the benefit of the above natives'.

Rees then agreed to a mortgage with the Bank of New South Wales in the same month, and to sell part of the block to McDonald in August. Rees and Wi Pere then agreed to a mortgage with the National Bank of New Zealand for £3000.⁴⁷ Rees and others conveyed 2500 acres to Barker in trust in February 1879, along with a further 2200 acres by way of mortgage. One thousand acres was mortgaged to McDonald at the same time. Barker further mortgaged his interests to the Bank in that year.

During April 1880, Rees and others conveyed 300 acres to Kate Wyllie, one of the Maori owners, and made a further conveyance of all the remainder of the block except 5402 acres to the trustees of Read's estate.

A subdivision of the block occurred in September, and the orders made by the Native Land Court at that time were objected to by M J Gannon, husband of Kate Gannon (previously Wyllie), as they affected his and his wife's interests in the block. The court awarded: 2500 acres (Whataupoko 1) to Percival Barker; 1000 acres (Whataupoko 2) to Allan McDonald; 1000 acres (Whataupoko 3) to Riperata Kahutia, Wi Pere, and W L Rees; and 302 acres (Whataupoko 4) to Kate Wyllie. A partition and conveyance of the Matakitoki and Pou o Turanga sections of the block, amounting to 1600 acres, was carried out by Rees and Pere to Riperata Kahutia. The court awarded these lands to her, Mikaere Turangi and Hone Meihana. Soon afterwards, M J Gannon and Keita (Kate) Gannon applied for a rehearing of the case.

When the New Zealand Native Land Settlement Company was formed, Rees and others transferred the land held in trust by Rees and Pere to the company by deed of conveyance in December 1882. The settlement company then proceeded to mortgage the area held by them to Barker, and to the New Zealand Loan and Mercantile Company early in 1883. In July 1883 the settlement company applied for a further subdivision of the block. On 1 October 1883 Whataupoko 7 (500 acres) was awarded to C A de Lautour and M J Gannon in trust, to be conveyed to

either Keita Gannon or the New Zealand Native Land Settlement Company according to the decision of the Supreme Court, in proceedings to be taken by Keita Gannon. Whataupoko 8 (1504.2 acres) was awarded to Charles Gray subject to a mortgage for £3000 in favour of P Barker, dated 3 April 1883.

An award of 1500 acres of Whataupoko 5 was made to Riparata Kahutia, subject to a deed of mortgage by the settlement company to the New Zealand Loan and Mercantile Company dated 19 March 1883. Whataupoko 5a of 250 acres was awarded to Riparata Kahutia without restrictions. Whataupoko 6 (1000 acres) was awarded to the settlement company, subject to a mortgage to P Barker for £21,000 plus interest, and a second mortgage to the New Zealand Loan and Mercantile Company for £7500 plus interest. Whataupoko 1 (2950 acres) was granted to P Barker, and Whataupoko 9 (10,581 acres) to the settlement company subject to their mortgage to the New Zealand Loan and Mercantile Company. A further rehearing of the subdivision of the block was held in 1885, and in April of that year the grants of 1883 seem to have been confirmed, whilst taking into account transactions that had taken place in the intervening years in the various divisions of the block.

It is not difficult to imagine, when viewing the complicated history of the title to the Whataupoko block, that Maori and settler alike were often at a loss to determine who owned the land. Where the purchase of individual shares was concerned, in combination with a variety of leases, conveyances to second and third parties, mortgages, and resales, all occurring without the aid of subdivision by the Native Land Court, it is easy to see how disputes arose. Read had acquired part of the 19,200 acres of Whataupoko by virtue of the extension of credit to the owners, but was then required to purchase individual shares in the block, and as some refused to sell, he never attained the freehold of the block in its entirety. Additional European speculators in the same block also removed this possibility.

Nevertheless, Read managed to sell the freehold of part of the block, as well as a sub-lease of part of it, to another settler for a considerable profit by 1874. Difficulties in ascertaining the relative acreages owned by various parties continued until 1885, when it eventuated that 10,581 acres were vested in the New Zealand Native Land Settlement Company, who would divide the land and resell it, and through circumstances still to be discussed, Maori would not receive any of the profits from these later transactions. Whether Maori owners who sold their shares prior to the vesting in the settlement company were fairly paid for the land is difficult to ascertain because of the confusion surrounding these various transactions. Some clearly made an income from leases of parts of the block, while others were paid at the rate of about £50 for their undivided interests. Nevertheless, those who lost their title to the land in the original mortgage to Read undoubtedly did not receive the true value of their land in this transaction, and those who vested the land in the settlement company were also to lose that land without adequate recompense.

5.7 THE NEW ZEALAND NATIVE LAND SETTLEMENT COMPANY

Rees had arranged in association with G M Reed for a group of settlers from Northern Ireland to settle on the Pouawa block in 1881, but the Native Land Court would not agree to a subdivision. The prospective settlers apparently waited in Gisborne for some three months for the problems to be resolved, but eventually

they dispersed into other districts. Thus, Rees's plans for trusteeships over Maori land, and the settlement of those lands in small lots, seemed to have failed. Rees then hit upon the idea of forming a company to act as intermediary between Maori and prospective settlers within the system of existing land laws. The East Coast Native Land Settlement Company was registered in July 1881 in order to acquire Maori land through the 'voluntary association' of Maori owners, who would contribute their own land, and Europeans, who would put in funds, 'for the purpose of effecting settlement of the land by farmers, settlers, and others'.¹²⁰ Rees was both shareholder and solicitor of the company which also involved prominent European settlers in Gisborne such as G M Reed, W H Tucker, and C A de Lautour, as well as chiefs Wi Pere, Henare Potae, and Ropata Wahawaha. Despite this local focus, much of the company's support and financial backing came from Auckland and Rees's parliamentary supporters. The company changed its name in October 1881 to the New Zealand Native Land Settlement Company to reflect hopes of Rees's Auckland supporters for a wider field of operations.¹²¹ The headquarters of the company were moved to Auckland in 1882, although its transactions remained confined to Maori land on the East Coast.¹²²

The new company was to operate in much the same way as the previous trusteeships. Maori landowners would still assign their lands to the company, but in this instance they would themselves become shareholders, which Rees felt would bring the operation within the system of Native Land laws, as lands could be vested by deed of transfer in the company, while Maori owners retained involvement with the lands.¹²³ Once land had been surveyed and subdivided with the aid of capital invested by the European shareholders, inalienable reserves would be set aside for Maori owners and the remainder could be leased or sold at public auction. Maori would be paid for their land with a small sum of cash and the remainder in scrip or share certificates which, after the sale of land, could be exchanged for two-thirds of the nett profits from the transactions. It was proposed that the company would help Maori to secure Crown grants and put subdivisions through the Native Land Court, as well as developing the land, paying for roads, bridges, and public utilities in order to promote settlement by parties brought out from Britain for that purpose.¹²⁴

Some criticisms were made of the new company at its establishment which, as Alan Ward has pointed out, turned out to be somewhat prophetic. Firstly, Rees's business abilities were already in doubt following the failure of the trusteeships scheme and the Pouawa settlement fiasco. Secondly, it was questionable whether the company were aware of the costs that would be involved in such a scheme for transferring Maori land to Europeans if there happened to be Maori who objected to conveying their land to the company, or Europeans who claimed to have already acquired the land in question. And thirdly, it was surmised that when the Crown opened up the large areas of land they had purchased on the East Coast, the demand for land by settlers would quickly dissipate, leaving the company in severe difficulty.¹²⁵

Despite these concerns the company began well with 125,000 acres having been deposited with it by the end of 1882. Court orders for freehold tenure of 11 blocks were received and subdivisions of 13 separate areas of land made.¹²⁶ A public auction of rural and urban allotments was held in Gisborne in November 1882 when 7000 acres of sections in the Pouawa block were sold for £2 2s 6d per acre and 300 acres of the Whataupoko block for £15 per acre.¹²⁷ The company's annual report for 1882 showed a nett profit of £10,129 12s 3d of which it was proposed to pay out

£1444 6s 1d at a dividend of eight per cent. The remainder of the profits would be carried forward for future dealings¹²⁸. This looked quite good on the surface, but the company had not paid off its overdraft of £10,000 with the Bank of New Zealand. As well as this, the balance sheet showed no payment of profit to the Maori shareholders.¹²⁹ A petition from Ropata Taita and 151 others in 1883 requested a royal commission of inquiry into the activities of the settlement company, complaining that they had conveyed large tracts of land to the trustees and although the said trustees had received over £50,000 on account of these lands, the petitioners had received nothing and the trustees had refused to account for the money. They stated further that:

the trustees also conveyed to the New Zealand Native Land Company (Limited) large estates belonging to the trust, nominally for the benefit of the owners, and induced some of the Native owners to commit perjury before a Trust Commissioner and Judges of the Native Land Court in order to obtain certificates to the deeds under the Native Lands Frauds Prevention Act; that the said Company, whilst paying large dividends to its shareholders, has given to the petitioners nothing but promises; that the said trustees and Company have acquired lands to the value of £500,000 without consideration, and have sold or mortgaged them to shareholders of the Company and other individuals . . .¹³⁰

In 1883, the company's directorate changed to include more Auckland men. The previous involvement of East Coasters dwindled as the company appeared to become more concerned with speculation in Maori land and high finance, rather than what was important to its local shareholders, that being the continued settlement and development of Poverty Bay. By July 1883, only one local representative, in the person of Wi Pere, remained out of 17 directors in the company.¹³¹ In that year the company presented to the House a private bill, entitled the New Zealand Land Settlement Empowering Bill, which sought to empower the native block committees to give valid title when alienating their own blocks so that the individual owners could not alienate the land by sale or lease without recourse to the committee. Another clause in the bill sought to have restrictions on the alienation of Maori land removed, as had been attempted in Rees's earlier East Coast Settlement Bill. This clause was motivated by the fact that the 164,000 acres of Mangatu block 1, 2, and 3, which were claimed by the company, were under restriction and could not be alienated except by lease of up to 21 years. Obviously this did not make subdivision and settlement an attractive option for prospective settlers. The company had applied for the removal of the restrictions by the Governor but this had been refused. Perhaps the most problematic clause, and the one which seems truly to indicate the swing towards sheer speculation in Maori land by a European-dominated company, was that which sought to empower the company to buy land directly from Maori for the purpose of improving it and selling it at profit, instead of having Maori owners lodge their land with the company as shareholders.¹³² In debate over the bill, criticism was made of the company as a mere speculating organisation that sought to establish a monopoly on Maori land in the North Island. Bryce, Native Minister, who opposed the bill, read the petition from East Coast Maori (quoted above) alleging fraudulent dealings by the company, and the bill was subsequently withdrawn.¹³³

The prestige which the company had attained in Gisborne during the first couple of years of its operations had been severely damaged by the failure of the bill and

the suspicion that it was simply an attempt to establish a monopoly over Maori land on the East Coast. Further damage was done to Rees's original plan for the company when Wi Te Ruke, one of the owners of the Paremata block in Tolaga Bay, took the company to the Supreme Court during 1884 in an attempt to get the memorandum of transfer of the block to the company overturned, because he had not been paid any of the promised dividends by the company.¹³⁴ The decision of Justice Richmond was that the transfer 'was truly a sale and that the property passed absolutely to the Company'.¹³⁵ As Alan Ward has commented, this decision seemed to belie Rees's claim that the company was an agency acting between Maori owners and purchasers, as in law it was now to be seen as a purchaser of Maori land even though the 'consideration' paid was in the form of share certificates or scrip and Maori were made shareholders in the company. This left those Maori who had deposited their land with the company in a potentially dangerous situation as it appeared they had relinquished their land, and control over its future sale and the profits from that sale, for what might amount to worthless scrip. The company now became simply another group of speculating Europeans, adding to rather than solving the problems existent in Maori land dealing under the native land laws. By the end of 1883, the company had been in possession of land to the value of £275,901. It had sold 20,000 acres to the value of £43,952, but the process of taking land through the courts, the costs of surveys, and cash payments to Maori owners placed a heavy burden on its small capital. It was eventually necessary to mortgage land to the Bank of New Zealand because the proceeds of sales in 1883 did not cover the overdraft of £58,050.¹³⁶ To make matters worse, the demand for land fell away between 1881 and 1884 with the onset of depression, and sales were also negatively affected by the uncertainty of title which now accompanied the company's land assets.¹³⁷ At auction in September 1884, only some small township allotments were sold, and only £4700 was received from sales in the following year.¹³⁸ Rees was declared a bankrupt in 1885, and the company had to write off £4126 10s 8d of his debts. In November 1885, it was decided that the company should be wound up.¹³⁹

The continued efforts of the company to have land subdivided for sale during 1885 and 1886 were finally stopped by Ballance, Native Minister in the new Liberal Government, who asked the Native Land Court not to allow subdivision of land prior to alienation.¹⁴⁰ Under Ballance's Native Land Administration Act 1886, government pre-emption was reinstated, and this remained in force until the repeal of the Act by the Atkinson administration in 1888. The company was, therefore, left with around 200,000 acres of unsaleable and unproductive land on which the debt continued to increase.¹⁴¹ In July 1888, it was finally announced that the company was finished. It had 130,000 acres of land ready for immediate sale (and about 250,000 acres in total assets), but its consolidated debt from rates, taxes, and interest charged on its mortgages to the Bank of New Zealand, amounted to approximately £130,000. The market values for land were extremely low when private purchase was reinstated in 1888, so there was no possibility that the debt could be realised.¹⁴² European shareholders proceeded to escape the indebtedness of the company, retaining what they could in the form of the company's only cash assets which amounted to about £20,000. As the originally invested capital was around the £60,000 mark, their eventual loss was approximately £40,000. For reasons that are not clear, although they were undoubtedly motivated by a desire to attempt the salvation of their own land, Maori shareholders had apparently given a written guarantee in July 1888 that they would accept the sole burden of the

consolidated debt. Additionally, a further £81,000 owed to them from the proceeds of previous sales was written off.¹⁴³ Although the Bank of New Zealand agreed not to foreclose on the mortgaged lands for a period of three years to give the Maori shareholders an opportunity to redeem their lands, the interest on the undeveloped lands would continue to mount, and they were eventually faced with losing their remaining lands to pay the debts of a company from whose previous sales of their land, presumably on their behalf, they had not seen any significant return. As the New Zealand Herald reported in 1890:

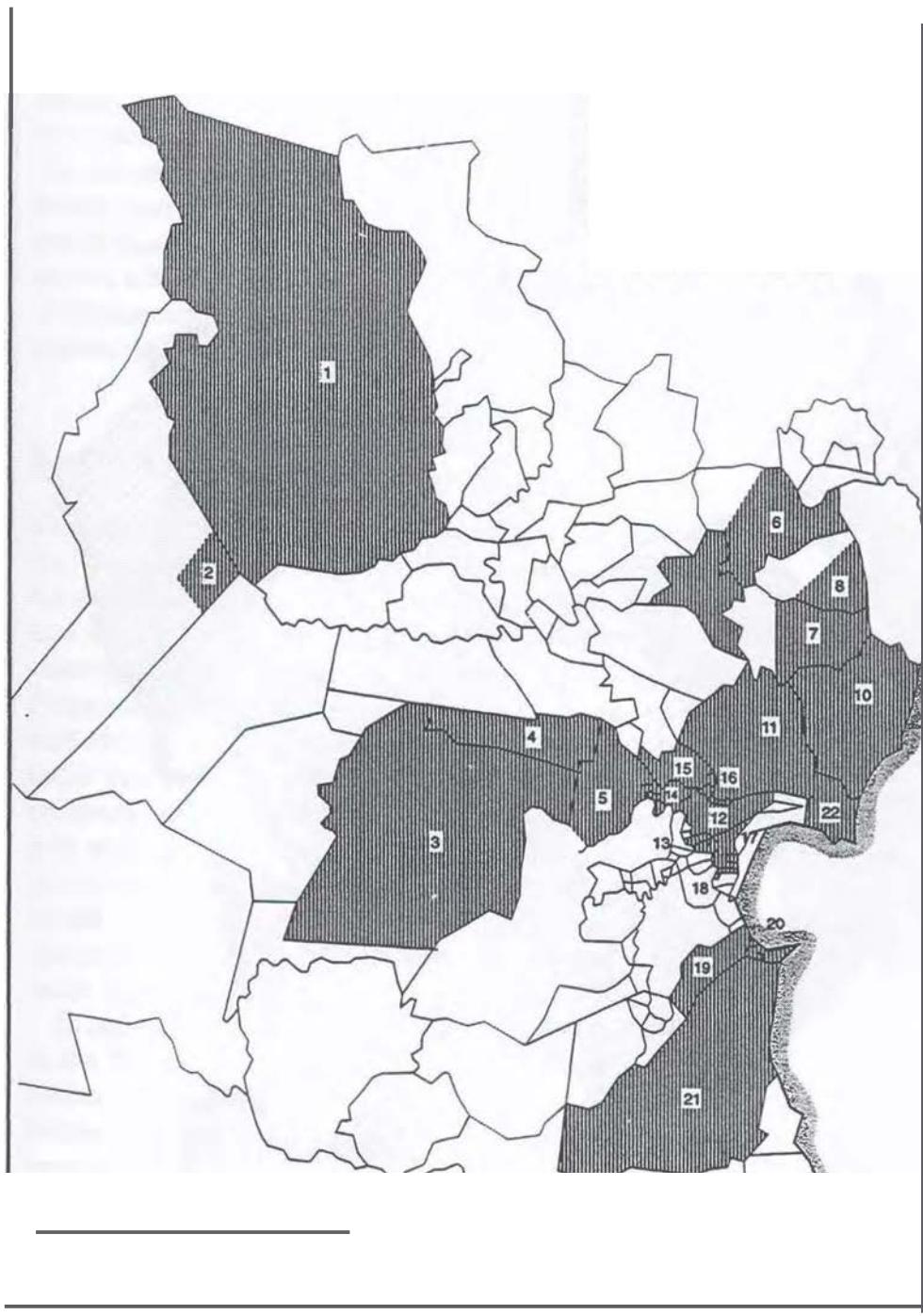
the natives who gave up their land have never touched any money, and some of them have not even got the scrip which they were supposed to get . . . What has become of the money actually raised by sale of shares, or of blocks of land – for some land was sold for cash – nobody seems at present to know . . . A great deal has gone in salaries and expenses, but whoever got the money the natives assert they never had any. Their patrimony is gone, and they have no means of living.¹⁴⁴

Sorrenson has stated that Maori who entered into Rees's scheme suffered the same fate as Maori who dealt with their land by other means, as the land was eventually lost through debts incurred in the process of attempting to prepare it for sale.¹⁴⁵ Nevertheless, Rees's schemes had been intended to avoid such an outcome. Alan Ward has argued that although the opinions of Maori who lodged their land with the company do seem to have been 'lightly regarded', there is no evidence that Rees was involved in swindling them through any dishonest handling of the company's finances.¹⁴⁶ Rees's schemes may have been well intentioned, but it was more than unfortunate for Poverty Bay Maori involved with the New Zealand Settlement Company that the criticisms levelled at the company at its inception, in terms of Rees's lack of business ability and the likelihood of the company's failure, were borne out by later events. By way of criticism, it could certainly be said that the Europeans involved in the company took risks with the lands and livelihood of Poverty Bay Maori in a manner which indicates a scant regard for their rights and welfare. Furthermore, when the company became insolvent, those Europeans protected themselves by leaving both the debt and the prospect of certain loss of their remaining lands to the same Maori, to whom as shareholders, they surely had a responsibility both morally and ethically.

By 1889 then, the failure of the New Zealand Native Land Settlement Company had placed a considerable amount of Maori land in the district in danger of being entirely lost to the Maori owners, without any recompense. Additionally, profits to the extent of £81,000 owed to Maori from previous sales, were also lost to them. The extent of the area affected by these disastrous events can be seen in the map of blocks held by the New Zealand Native Land Settlement Company at figure 11. The fate of these lands is explored further in the course of the following chapter. We turn now to a brief outline of other purchasing activity from 1882 to 1889, and to some of the concerns expressed by Poverty Bay Maori with respect to land dealings in the district when visited by Native Minister Ballance during 188

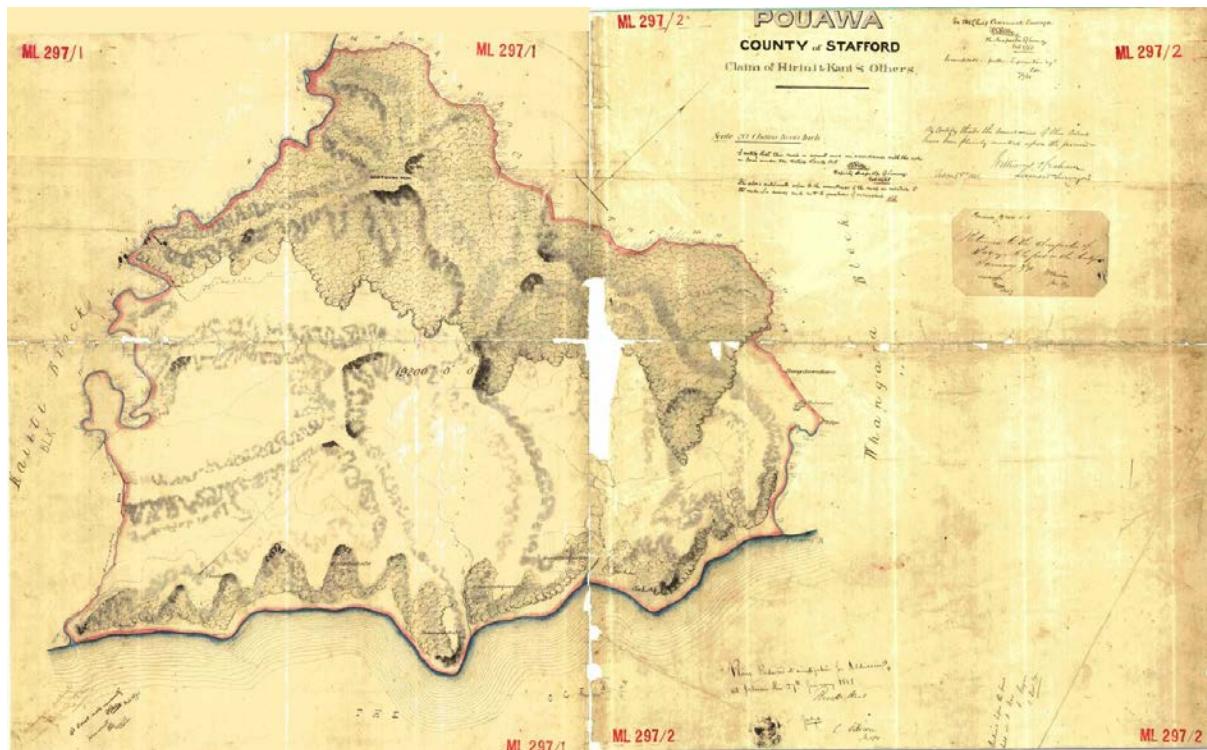
**FIGURE 11: LANDS HELD BY W.L.REES AND NEW
ZEALAND NATIVE LAND SETTLEMENT COMPANY**

- | | |
|-----------------|-----------|
| 1 Mangatu | 22 Kaiti |
| 2 Motu No.1 | |
| 3 Olcahuatlu | |
| T Tangillanga | |
| 5 Rapongaare | |
| 6 Waimata Noni | |
| 7 Waimata South | |
| 8 Waimata East | |
| 9 Wairnata West | 10 Pouawa |
| 11 Whataupoko | |



Source: B.J Murton, *Settlement in Poverty Bay 1868- 1889*
M.A Thesis 1962

7. POUAWA



POUAWA 19,300 acres

[p. 127] GISBORNE MB 1 Thursday December 1 1870

Hirini Te Kani being sworn states. I heard the claim called I wish Hare Wahie to conduct this case

Hare Wahie being sworn. I belong to Turanganui. I am of Te Aitanga-a-Hauiti tribe and the name of my Hapu is Ngatimatekoraha. I know the plan produced and recognise the block of Land it represents as the Pouawa block. I claim from ancestry.

My ancestors are

Hine te Ao
Rangi tuaiwa
Tua o te Rangi
[Illegible]
Te Rangi [illegible]
Paora Parau
Hare Wahie

My ancestor Hine te Ao belonged to Turihawa a stream within this block (small stream on coast). I know Hirini's ancestors, they [illegible] – gives whakapapa
There are others who have a claim to this land viz. Rutene Te Eke, Hetekia, Paora Parau, Te Paraone, Matiaho, (Maaka Rongo purei), Te Hapi pipi, Karauria Te Kani, [gives long list]

Hoani Matiaha p 128-129

128 I agree with Hare Wahie

Parone Hinaki p 129-130

129 I agree with all the previous witnesses

Relevant tribal accounts and research:

Halbert, Rongowhakaata, 1999, Horouta: The History of the Horouta Canoe, Gisborne and the East Coast (Reed Books, Auckland)

Ngai Tawhiri of Rongowhakaata: 80-82.

Rangihiria's son Taringa married Te Whaiti's daughter Hinekaitahi, and had three sons, Mokaiohungia II, Manawa and Te Maanga. They lived together at Tapatahi, and at Waiohiharore. Maanga had taken Konohi's place as guardian of the Whanau-a-Iwi people, and Te Ikawhaingata of Ngati Kaipoho tried to get rid of him by force, but he survived. Under Te Maanga's son Te Kaapa the guardianship assumed the proportions of a sovereignty, when he married Kohua [C56], a woman of rank from the Whanau-a-Iwi. Rukupo [C58], their successor, lived in Lytton Road on the south side of the Waikane Stream, and was slain on the Titirangi side of the Turanganui River, by raiders under Te Waru and Marutakaka from the Bay of Plenty. The Whanau-a-Iwi and the neighbouring Ngati Rakai had already fled up the Waimata River to Motukeo.

A son Kahutia became the next chief and as told in Ch.10/12, he, Te Kani a Takirau and Te Amaru from Uawa fought against Te Aitanga a Mahaki at Hounuionge on the Poututu block, but were trapped in the pa from which they withdrew after being warned by means of a haka. Kahutia built a house on Matawhero 3 block and named it Kotaroa after the mother of Iwipuru [C86], the founding ancestor of Whanau-a-Iwi [Ch. 10/7]

Kahutia's daughter Riparata married Mikaera Turangi, the son of Paratene Turangi who was slain by Te Kooti at Oweta in 1868. Paratene Turangi was a member of the Whanau-a-Iwi.

Smith, Verity, Hauiti Oral History, Waitangi Tribunal

Pouawa (19,300)

Pouawa is a 19,300 acre coastal block in the southern part of Te Aitanga-a-Hauiti territory, bordered by Whangara and Waimata South Blocks to the north, Whataupoko to the west and Kaiti block to the south. It was first claimed on in March 1868 but was adjourned. It came before the court for title investigation on 1 December 1870, claimed by Hirini Te Kani and Hare Wahia of Ngāti Makekoraha, hapū of Te Aitanga-a-Hauiti, the latter claiming through Hineteao. Hoani Matiaha claimed through Hira Kau, for Ngāti Konohi, hapū of Te Aitanga-a-Hauiti. Further partition cases began on 27 January 1881 and 21 March 1882. Later partition cases eventuated but the above are the cases in which evidence of any length was presented.

Note: Dodgson points out that Ngati Matekoraha are not mentioned in the 1874 census or 1878 tribal register, but Ngāti Konohi are and their residence is noted as Pouawa. Dodgson asserts that according to the documentary record, other hapū which may hold interests in Pouawa are: Ngāti Oneone, Ngāi Tawiri (of Ngai Tamanuhiri), Ngāti Maru and Ngāti Kaipoho.

Berghan, Paula, Preliminary Block Research Narratives of the East Coast District, 2003, 415-419.]

On 1 December 1870 the 19,300-acre Pouawa block was brought before the Native Land Court for an investigation of its title.¹¹² Hare Wahia of the Ngati Matekoraha hapu of Te Aitanga-a-Hauiti claimed the block from the ancestor Hine te Ao. The Court issued a Certificate of Title in favour of the 10 owners. The land was made inalienable. On 27 January 1881 the block was brought before the Court for partition. Mr Rees stated before the Court the “length of dealings with the block by the 10 persons in the Certificate.” Mr. Rees also asked “that the persons would not consent to the disposal of the land and also the infants be placed on a separate parcel and the balance handed over to the Trustees and Committee.”

Dodgson, Rick, 2007. *Pouawa Block Claim (Wai 1266)*

[13] On 25 November 1870 the Native Land Court convened at Turanganui again, presided over by Judge J.E. Rogan. The names of the various blocks and claimants to be heard had been published in a Panuitanga on 22 September 1870 with the claim against Pouawa lodged by Hirini Te Kani, Rutene te Eke, Hetekia, Paora Parau, Matiahia, Hunia Kehukehu, Hare White, Te Hape and others. Hirini te Kani was a son of Rawiri te Eke and the leader of Te Aitanga-a-Hauiti and he would eventually succeed Te Kani-a-Takirau and become the paramount chief at both Uawa and Turanga.

[16] Judge Rogan ordered in favour of Hirini Te Kani and the land was deemed inalienable, meaning that the land could not be sold for 21 years though it could be leased. The decision on the Pouawa block would appear to have been generally accepted. All the documentary evidence the author examined suggests that Pouawa was traditionally Te Aitanga-a-Hauiti land and consequently the hapu associated with them, Ngati Konohi, Ngati Matekoraha and Ngati Oneone have the strongest claims.

8. WAIMATA

Relevant tribal accounts and research:

(North, South, East, West) Pouawa: Berghan, Paula, 2003. Preliminary Block Research Narratives of the East Coast District, Waitangi Tribunal: 652-654.

On 17 March 1879 the Waimata South (Pukeakura) block was before the Native Land Court for an investigation of its title. 179 This block contained 14,465 acres 3 roods 12 perches and had been leased to Government for 40 years “except for two reserves of 50 acres.” Rutene Koroua testified before the Court.

I recognise the land shown on the map as Pukeakura. I belong to Te Whanau-a-Tutepene hapu of Aitanga-a-Hauiti. I live at Whangara. I have a claim on this land. I claim through ancestry. The block was awarded to 60 persons.

On the same day the Waimata West block containing 10,569 acres was also brought before the Court for an investigation of its title. Paora Parau testified before the Court.

I belong to Itanga-a-Mahaki tribe hapu Ngatehaumawhaki. I live at Gisborne. I know the land before the Court and have a claim on it from ancestry. I have not lived on this land. We have partly arranged the names for this block. I will give a list of names in at 2pm.

The Court called for objectors but none appeared.

On 28 May 1879, the Waimata West block case continued. Paora Parau gave his evidence. As there were no objectors, The Court issued a Memorial of Ownership to the 93 names presented by Paora Parau.

In the meantime, the 10,320-acre Waimata East block went through a similar path of first being brought before the Court on 18 March 1879 with the land being awarded to 73 owners in May 1879.

On 2 June the 5,930-acre Waimata North case came before the Land Court with the result that title was awarded to 32 owners. On 24 and 25 August 1880, the Crown’s interests were cut out of certain Waimata blocks. The Waimata South 1 block of 4,465 acres was awarded to the Crown. A piece was cut out from Waimata West of 8,520 acres and awarded to the Crown. In addition, 480 acres, named as Waimata West 2, was awarded to a European purchaser.

With these lands having been cut out, in 1882 and 1883, titles were awarded for the remaining Waimata blocks:

15 April 1882 South

(Pukeakura)

9,555/0/00

South 2 292/3/32

South 3 145/0/00

15 April 1882 East 4,966/0/00

East 2 200/0/00

East 3 154/0/00

2 June 1882 North 1 4,828/0/00

North 1A 890/0/00

North 1B 212/0/00

15 October 1883 West 1 1,052/0/00

West 1A 510/0/00

From 1883 to 1895, several blocks were awarded to private European purchaser or the Crown:

- 15 October 1883 Waimata West 1
- 22 December 1887 Waimata East (to the Crown)
- 9 September 1890 Waimata South (Pukeakura)
- 11 July 1891 Waimata North 1
- 28 June 1895 Waimata South 3

On 3 August 1897 orders were issued by the Court for definition of Crown's purchase in the North block of 868 acres.

North 1A1 868/0/00

North 1A2 22/0/00

On 24 July 1913, the Waimata South No.2 block was partitioned.

South 2A 31/2/00

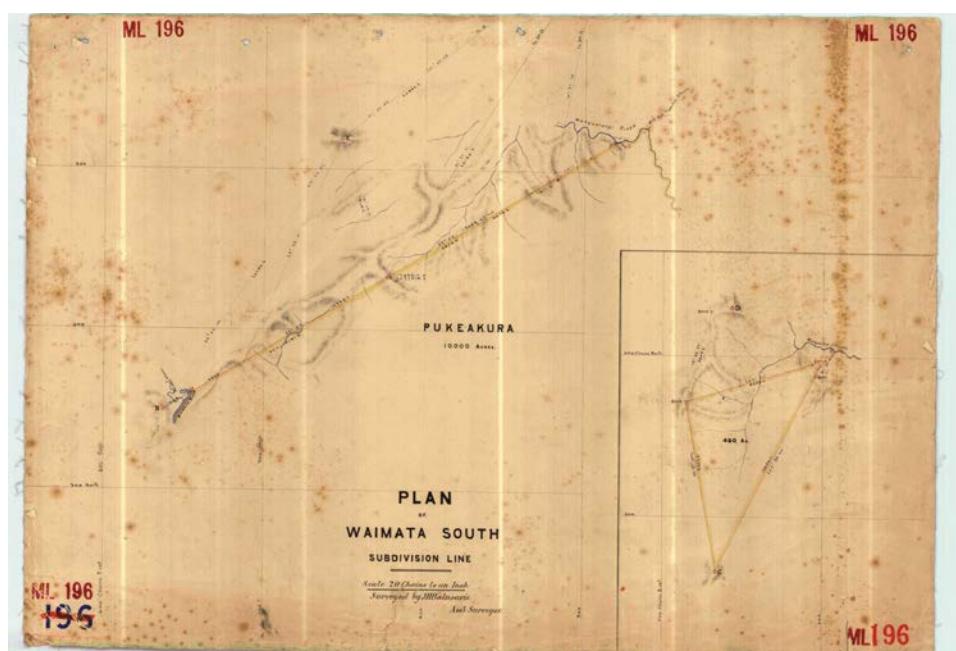
South 2B 261/1/32

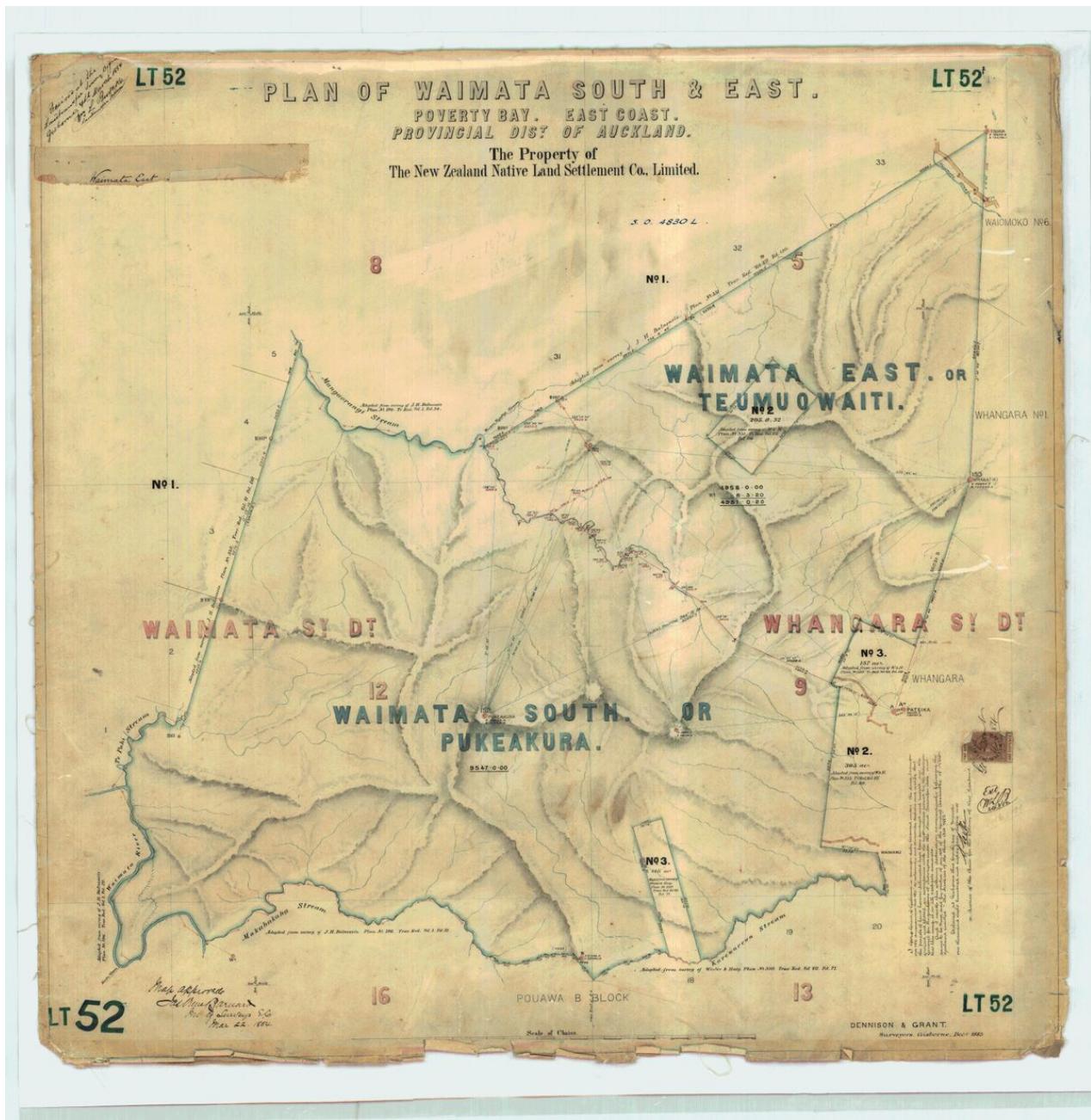
The following Waimata blocks were declared as being European Land primarily as a result of alienation.

- 31 March 1913 Waimata East 3
- 30 Sept 1913 Waimata East 2
- 11 January 1917 Waimata South 2B
- 22 July 1924 Waimata North 1B
- 21 August 1931 Waimata North 1A2
- 16 October 1947 Waimata South 2A
- 1 April 1964 Waimata West 1A

None of the Waimata blocks are left in Maori ownership today.

9A. WAIMATA SOUTH





Waimata South (Pukeakura, 14,465 acres), Waimata West (10,569 acres), Waimata East (10,320 acres) and Waimata North (5,930 acres) are all large blocks, situated on the south-western border of the East Coast Inquiry District. See Berghan for further information on the title investigations, which commenced in March 1879. Waimata South was claimed by Rutene Koroua of Te Whānau-a-Tuteipine, 'hapū of Te Pukeakura/Waimata South Aitanga-a-Hauiti'. Waimata West was claimed by a representative of a hapū of Te Aitanga-a-Mahaki, although the hapū name was unclear (Ngatehaumawhaki). There were a number of kin groups represented in the case for Waimata East, including Te Aitanga-a-Hauiti, Ngāti Wahoterangi, Te Whānau-a-Tauwakapipi [?] (Ngāti Marunga), Ngāti Wahoterangi/Te Aitanga a Mahaki, Te Aitanga-a-Mahaki and Ngāti Konohi. The Waimata North

(Whakaroa) case also involved a number of representatives of various Te Aitanga-a-Hauiti hapū, as well as Ngāi Tamanuhiri. [Verity Smith, Hauiti Oral History, Waitangi Tribunal]

The New Zealand Gazette 1881, no. 4, 58.

Pukeakura (*S. Waimata*) – claims lodged by Paraire Taki, Miriama Poraku and others.

Boundaries: *Te Kouka, Pukemarakerake, Makahakaha, to Waimata, Kokopumutu (includes Pukeaikuri), Mangaorangi [on map], Waewaetapahia, Tawhiti, Whakamaumau, Pa-o-te-Ika, and back to the beginning.*

p. 60 Pukeakura – claims lodged by Pete Taihuka, R. W. Happu, Harete Taihuka, Rawiri Poaiahi, Muka Rere Maraea Mokena, Heni Taua, Taituha, Hoera Tako, Pera Kararehe, Apihaka Tawhiao and others.

Boundaries: Starts at *Te Pahi*, to *Waihamokorau, Te Horo, Te Paa o maranga, Te Hikutauamana, Putaptua*, crosses to *Te Kaingahapuku, Pukeakura, to Tiekeiti, Tiekerahi, Mangatoetoeiti, Mangatoetoerahi, Te Kawakawa, Waimata, Turiorakai, Kakeke, Ngapohatu, Tunaiti, Piraunui, Mokokakariki, Te Pahi...*

62: *The maps of such of these lands as have been surveyed can be seen at the Resident Magistrate's Court, Gisborne.*

WAIMATA SOUTH

PUKEAKURA WBM3, p. 460

Pukeakura on Waimata South 14, 465a, 3r 12p

Case called, claim read. Map produced.

Rutene Koroua ? sworn. I recognise the land shown on the map as Pukeakura. I belong to Te Whanau-a-Tutepine hapu of Aitanga-a-Hauiti. I live at Whangara. I have a claim on this land. I claim on it through ancestry from Tutaepine [?]

Tuteipine
Kuramihia
Moraki
Waiwhakapuni
Te Hiki
Puke
Tamatari Arahi

Rutene Koiona? [See Rongo Halbert Whakapapa chart 23, p. 242; chart 30, p. 249]

Order for the 100 acres. The persons that are to have the other portion of the land are Hemi Kaitara and Tahauru all claim on it through ancestry

Te Haukautaki [?]
Ngatari [?]
Kani Maitai

Hepata Maitai

My ancestors down to the time of my mother lived on my portion. I also lived there myself two years. I believe there are no objectors to my mothers. I have a sister but she has expressed a wish that my name should appear in the Order alone.

WAIMATA SOUTH (p. 463)

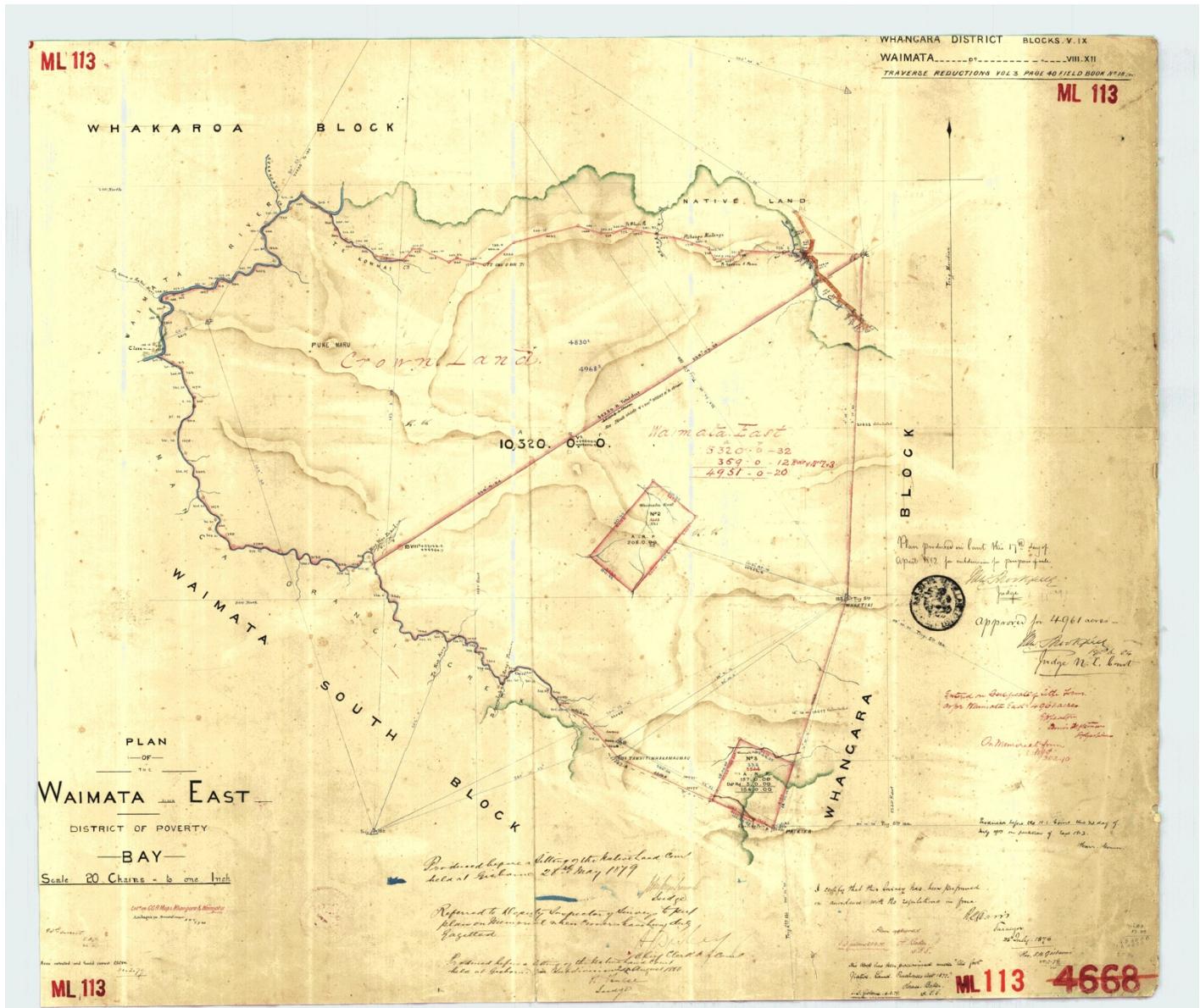
Wednesday 19 March 1879

Captain Porter stated that the Government has leased this Block for Forty years, with the Exception of two Reserves of 50 acres each situated on the Tangamatai Stream and the other situated west of the Te Pahi Creek

Ordered that a Memorial of the Ownership of

Rutene Koroua
Anaru Taruke
Apikara Hamia
Amiria Tiwhenua
Horomona Turaki
Riripeti Piwaka
Rihara Katikati
Hare Nohohono
Hoani Matiaha
Wi Wharekino
Maraea Apingao
Hariata Rukuruku
Mihi Maro
Paki Amaru
Wiremu Ruki
Hori Haehaepo
Hemi Kauta
Mere Taiki
? Hinaki

9B. WAIMATA EAST



WAIMATA EAST

255 Kerehone Piwaka p.255-6 =

I belong to Aitanga-a-Hauiti and live at Whangara, and know the land I have a claim upon it through my ancestors Waho-o-te-rangi 6 gen and Tauwakapipi:

Wahaoterangi
 Te Maruna
 Tamahau
 Tamahukirangi
 Tauwhia
 Awherata Te Pohanga
 Kerehina Puraka
 Tauwakapipi
 Tutaueke

Te Hokotahi
 Te ?
 Konohi
 Te Koho
 Ko Te Ripoko

Tatua
Awherata Te Pohanga
Kerehona Piwaka

I speak for the following hapu Ngati Wahoterangi, Te Whanau-a-Tauwakapipi and Te Aitanga-a-Hauiti alias Ngatimarunga

There are plantations on this land which belonged to our fathers, there are no burial places on it. We have plantations at present on the part marked Number Two on the map from our Ancestors down. We have not been disturbed in our possession. I will speak of an occurrence in connection therewith which might be styled a disturbance, during which a portion of us was sent away from the land called Ngaiwaho-o-te-rangi. They were put off by a section of their own hapu. It was afterwards restored to them.

256 There has been no disturbance since.

Objectors Challenged

Rutene Te Eke p. 256-258 Sworn

I belong to Ngaiwaho-o-te-rangi a hapu of Te Aitanga-a-Hauiti and live at Turanga and know the land shown on the map. I have claim on it through Chieftainship the other through my ancestor Waho-o-te-rangi 7 gen

Waho-o-terangi
Te Umuaterangi ?
Hinemari
Te ?
Tamaihikiteaterangi
Harongo
Te Hikituaterangi
Rutene Te Eke

The land belonged to Waho-o-te-rangi who was a Chief and the people under him were very numerous and called Te Aitanga a Hauiti. He had all authority over this land. and called Te Aitanga-a-Hauiti. When he died authority descended to Hinemati, the land and the people. when she died the authority descended to Te Kani a Takirau when he died it was ours for we are his children. Kerehona and his tribe are a portion of the people under our Authority.

This is a portion of Whangara which has been adjudicated upon, we were not admitted into that land, Hirini Te Kani or us. It was claimed under Waho-o-te-rangi and several other [p. 237] ancestors. Te Kani o Takirau and Te Eketu o-te-Rangi are buried at Whangara. These two chiefs had unrivalled authority over this land.

My ancestor had a plantation on this land, my grandmother's plantation was at Wakatika? [*Whakatiki is hill far east on LT 52, outside Waimata catchment*]. The people who inhabited this land were subservient [sp?] to them but of the same tribe were in the habit of taking the produce of the land to these chiefs. I speak of the whole block.

Te Umu-o-te-Rangi [6 gen] lived on the land, he left it when he went to get a wife at Turihaua and then he went backwards and forwards. He then returned to Whangara the

part not included in this block. Their child was Hinemari who was also married at Turihaua. The people living there were Ngatuakai, Ng. Mokai and N.Rongokouwai [?] They were incorporated with Te Aitanga Hauiti Their issue was Tama Ihikiteaterangi [*father*] who lived at Whangara. It was at that time they were incorporated with Te Aitanga Mahaki Their issue was Haronga they went backwards and forwards between Whangara and Turihaua. He married into Te Rongowhakaata tribe This was during the time of Te Kani a Takirau Te Ohikituoterangi lived at Whangara their tribal name at this time was Te Aitanga Hauiti and have been so ever since. These men were subservient to them, [p.258] their hapu were not as servants to them but worked for them from respect and love. They [*the chiefs*] received no rental on the land as it is dense bush to this day. I have great status in the Aitanga Hauiti, Te Aitanga a Mahaki and Rongowhakaata tribes

Xd by **Kerehona Piwaka** p 258-259

The authority on this land remained particularly with the people I have spoken of. Waho-o-te-rangi lived on this land, Hinemari did not cultivate on this portion of Whangara, but on the other part. I have heard of the cultivations of your ancestors down to your ownself.

People of old lived in their pas in the other part of Whangara, not this part, my father lived with them

I know about the pas of Tama Ihikiteaterangi and from him to Ramari Te Ekeoterangi [?]

At Turihaua and Pakingakakahu I know that Rawiri had a hapu under him whilst himself living in these pa. When food would be taken to Te Kani a Takirau he would cause a portion of it conveyed to his brother.

I know that Te Whanatamakenga was the tribe through whom Hinematioro received authority but that was not the only one the whole people did so.

All the people you have spoken of are those who took food. None had been taken during my time we have all adopted European manners.

259 The whole of the people included in this block used to take presents of food to my ancestors. I know that this block has been divided amongst you. I know that my Ancestor Te Wahaoterangi had a hapu under him. I know the Hapu the greatest man in it gave me birth. I distinctly state that the productions of this land went to my Ancestors. I know that Hinematioro had a plantation at [?] she did not work with her own hands there but her workmen did

Te Hape p 259-262

I belong to N. Konohi hapu of Te Aitanga-a-Hauiti and reside at Whangara. I have two claims to this land, One is thorough a Gift the other through my ancestor Riwi:

Te Riwi
Tamaroki
Te Rakanotawhiti
Puraone Hinaki
Te Hape Hinaki

Te Riwi had authority over all Whangara his child also had the authority and her brothers. Down to the child of Tamaroki (Te Rakauotewhiti?), they lived on this land Te Tane also. The Children of Riwi had a settlement upon this land called Te Wharepangarehu. [p. 260] My father had a plantation called Kaipaka. Rutene and myself have planted there, while there

the descendants of Waho-o-te-rangi did not come to drive us off, neither did they go to disturb the descendants of Riwai and Te Whareponga. Riwai was a chief but Te Eke was superior to him, but the descendants of Te Eke also claim through Riwai. The authority which descended through Waho-o-te-rangi and Riwai were amalgamated. My Ancestor was the Greatest person in this Block Te Tane. When Te Kani went away my father was Chief in Authority. The reason why Rutene, Hirini Te Kane and others were not included in the Whangara Crown Grant was because they were careless and did not know the Value and that was the reason they were left out in other blocks afterward Te Aitanga Hauiti who had a claim to this land are under Rutene and Te Hirini Te Kani. The Aitanga a Hauiti I speak of are those particularly connected with this land, not the whole of them. My father had a house on this land at Te Rerekiteparoa. One of our fathers' plantations on this block was called Pohokukupa and the descendants of Waho-o-te-rangi did not come to disturb him. They worked up on this land but it was with Rutene's permission. [p. 261] Hawera Te Pekanga has no claim over this land he may have a claim through his mother but not very great.

The other claim I have upon this land is the Gift which has been spoken of by Kerehena Pinaka. The man who gave it to us was called Te Rangiapaoa. He was a descendant of Riwai's. Some say the the descendants of Te Waho-o-te-rangi gave this land to us [*can't make sense of this*]. The reason he gave this land to us was because his child cried for food, he answered his child and said they had no land of their own. The brother of Te Rakau o te Whiti [*grandfather*] went and led him through these lands when they arrived in Te Wharepongarehu Rangi [?] said to the descendants of Riwai the reason we have come here was to give land to Tane. They consented. Keha spoke "it is quite right go on as far as Rangihona" which they did and returned they found the people at Tawharepongahahi gone. None of the descendants of Waho-o-te-rangi disagreed with that gift to us only one Te Purei. He is living at the present time and is a descendant of Te Waho-o-te-rangi.

It was on account of this gift that my people N.Konohi shared this land and the plantations I have spoken of were the result. We have no burial grounds upon this land. I have said that Te Purei was the only dissident to our having this land, he was driven off this land and came here to Turanga.

When my ancestor was near death it occurred to him to fetch back the descendants of Te Purei, they were brought to Whangara [p. 262] to live and were not brought back to drive us off the land but with the intent to live there with us. The pieces which had belonged to Rangipaoa were never restored to them to this day. It was the descendants of Waho-o-te-rangi who restored this land to us. Rangipaoa was the greatest man in Te Aitanga-a-Hauiti, that is why his decree was never over ridden in giving us this land.

Xd **Kerehona Piwaka p 262-263**

Riwai had a claim on this land, it was an ancestral claim.

- Rangiapoa was the greatest man you were under his authority.

The Authority which Rangipaia [*illegible.*]

- It was your father was one of those who gave this land to us

Your father was not a great man on this land. It is through your mother you derived what authority you have on this land Wikitania Arohi.

- She derived her authority from the Ancestors you have spoken of

I know your Mother has a claim upon this land and she has a claim outside also

- I dont know how many of ours Ngaiterewai lived on this land

I have said to you that you lived under the [263] authority of Rangipaoa

- I know that your father was a brother to Rangipaoa but the smaller are always beholden [?]

to the greater.

The reason that you had the management of Whangara was because my father was your relation and he was a man of peace and he handed it over to you.

- I do acknowledge you on this land but not to the extent of my brother Rutene [*not same father possibly tuakana*] and myself.

Court adjourned until tomorrow

Thursday 29 May 1879

Te Pirihi Tutekohé p 263-264

I belong to Ngati Waho-o-te-rangi hapu of Te Aitanga-Mahaki and Te Aitanga-a-Hauiti tribes, and live at Waerengaahika. I know this land shown on the plan and have a claim on it through my Ancestor Te Wahaoterangi I can trace my genealogy

Waha-o-te-rangi
Te Houoterangi
Hiramoko
Mawa
Te Kati
Te Rauoteake
Hineakua
Hakopa Tutaha
Pirihi Tu Te Kohe

- 264 I mad a claim upon the whole Block for myself and Mere Peka Kaimoko. The whole of Whangara including this block belonged to Honoterangi [7 gen]. They worked on this land down to the birth of my father. My Grandfather was the last who [?] there. My Ancestors lived continuously upon this land they were never divided amongst themselves. Purahaotuketeone [?] was a mark of my ancestors, he used to live in his pa at Whangara. I am not one of the owners of Whangara I did not know that it was to be adjudicated upon. My Ancestor Te Rauoteake [3 gen] whilst upon an expedition saved the people on this land from being slaughtered and they passed onto another place. There are people alive who will attest to this as they were part of those who were to be killed. This part of my claim from Wahaoterangi Te Rauoteake.

Xd by Court p 264-266

Hineakua [*grandmother*] was a woman and married Te Huhuki, Huhuki was a descendant of Tuketenui's he was also connected with Te Aitanga-a-Hauiti tribe. My father was of Te Aitanga-Mahaki. [p. 265] I was born at Waerengahika. My mother was also a descendant of Wahaoterangi's. I have frequently visited my relatives Te Kerehona and others at Whangara. I have not cultivated at Whangara. Manukanui was the name of my Granfather's plantation at Whangara it has been included in Pukeatua. Mere Peka is an Aunty of mine and she is in Waimata South. I do not go to the adjudication of Whangara. I do not know how long ago it took place. I have always lived in this district. I was a Hauhau at the time Whangara was adjudicated upon. I accompanied Te Kooti's Hauhau Gang.

I do not receive any of the rentals of Whangara. When my father died we came to mourn over him. When Te Kani was alive my father was a great man amongst them. During my father's lifetime he lived continually there [*Whangara*] with Te Kani. The

authority of our people were equally with Te Kani and Rutene Te Eke. Te Ranoteake went in a body of people belonging to a war party of Te Aitanga-Mahaki, he joined them at Turanga. He went with both Aitanga a Hauiti and Aitanga Mahaki When he saved the people on the block from being killed he fell upon the people of Turihaua to the south of Whangara. [266] The people upon who he fell was a portion of Te Aitanga-a-Hauiti. He was afterwards killed by Te Aitanga-a-Hauiti at Uawa to revenge the death of Pouheni who was killed at Turihaua.

Xd by **Kerehona Piwaka** p 266-267

I am quite certain that the whole of this block [*inc Whangara*] belonged to Waho-o-te-rangi and that is the reason he worked upon it.

I have not heard that the land was divided but the Whangara Block included this up to Te Whakaroa and he had authority over the whole

I have not heard that Te Waho-o-te-rangi said to my ancestors “Go and live amongst the Te Aitanga-Mahaki that you may be safe”.

Te Hauaoterangi was the man who received this advice.

I have not heard of any divisions of this land.

All I know about Tuketenui in connection with this land is his mark that I have shown. I do not know why he gave that name to this spot it is rising ground. Kerehona knows the reason that name was given to this spot.

The people whom I have stated were saved from being killed on this land were the inhabitants at that time.

What I have stated about the slaughter of Te Aitanga-a-Hauiti by their own people was wrong, they N. Konohi and N. Oneone.

The larger name [?tribal] with whom Konohi acted was Te Aitanga-a-Hauiti.

267

Mere Peka Kaimoko p 267

I belong to Te Aitanga-a-Hauiti hapu and tribe and live at Waerengahika.

I have known the Land shown on the Map and have a claim upon it through Waho-o-te-rangi. I agree with some parts of evidence as stated by last witness and not with other parts. Te Rauoateake did not go with the war party. I will now give the reason for that fight. The reason a fight was brought against Rauwhaki [?] because one of his children had been killed by Te Aitanga-a-Hauiti, they came to seek revenge whilst the war party was on the path they sent a messenger to apprise them of their approach. He said to them “Do not slaughter the people of this land, my child was slain by other people who live out of this block”. And they obeyed. Pouheni was slain in that raid. Te Rauoateake had thoughts of love rise up and went to see another of his children, the grandfather of Te Pirihi Tutekohe, and he was slain there. This land has not been cultivated since his death and was never divided. This land was formerly part of Pukeakura [*Waimata South, first time mentioned – Waimata catchment*], it was the surveyor who divided it. I have plantations at Waiomo on this block [*contradicts previous*] I have been to Whangara and there are no people living on this land. The parts belonging to me have been pointed out [*illegible*].

Xd by Court p 267-269

Te Rauoateake called for a war party to avenge the death of his child.

268

The child was killed whilst residing with Te Aitanga-Mahaki at Waihora. Te Aitanga-a-Hauiti killed the child. They had fought against a pa and not able to take it. When they saw the child they induced him to come out to them and killed him. When the child was dead Aitanga Hauiti went back. They Te Aitanga-Mahaki got a war party up and sent a messenger to Rauoateake to apprise him of their approach, he sent a message back to

them telling them not to come there but to the people who had killed the child and they fought at Turihaua and Pouheni was killed. Te Rauoateake did not go on that war party but sent his people with it. Some of his descendants lived with Te Aitanga Mahaki but the Girl lived with Aitangaa Mahaki. When he went to Uawa to see his girl he was murdered to avenge Pouheni. His death was avenged by his own people.

My father Mauhara frequently went to see Kerehona Piwaka, we are related and are as one with them. Mauhara was the oldest and Kerehona was junior to him. They lived constantly upon the land and my father used to visit them whilst there.

During the life time of Te Kani we of Te Aitanga-a-Hauiti used to go to Whangara to plant. We made a clearing and planted it. Te Aitanga-Mahaki did not plant there in their own right, but I permitted them to cultivate in my plantation. I was an adult at that time. I lived four years at this place and then came back here. That was my first trip to Whangara. It was Kerehona and others who showed me my inheritance there [Whangara]. It was when I arrived at Whangara that the Totara was shown me that it was the place I should cultivate upon. They taught me my genealogy. They told me that this place belonged to Wahaoterangi. After four years I returned. My father was alive at this time and used frequently to visit me.

- 269 It was Kahutia who got me to go there she is a foster mother of mine. My other visits there was confined to the object of seeing them. I did not plant.
A whaling party belonging to us went there afterwards headed by Hata Te Kani. They did not go there because the land was theirs, their sole object was to catch whales.

Xd by **Kerehona Piwaka** p 269-270

I do not know that Te Marunga lived on this land. I know nothing about Waho-o-te-rangi's division of his land amongst his children.

This land was given to Te Eketuoterangi.

I have said already that his plantations were outside the block but it was you who divided the land.

I did hear during the [?] action of the Committee on this land at Uawa that our plantations were on Pukeakura, but we lived on this land.

Your people did live on this land after the death of my ancestor.

- 270 I do not know that one of the boundaries of Wahaoterangi was Orangi Creek [*not sure where is, but probably on Whangara*].

Tuataepani was a descendant of Te Wahaoterangi

No portion of this land has been divided out by the descendants of Te Wahaoterangi.

I did not hear you say to me that such and such a piece was for the descendants of Te Wahaoterangi and that for another

Your father pointed out our claims upon the land

The whole of the land about our plantation at Whangara belonged to Wahaoterangi.

Rawiri Poai and others showed me where to cultivate it was not Tamati who divided it I was shown from our plantation right across this block as being the property of our ancestor Te Wahaoterangi

I have said that Rauoteake has his plantation on PukeaKura or Waimata South as well as his pa originally part of this land.

There was no necessity for a pa they were living in peace at the time

When Pouheni was killed he stayed at those places no longer

I know the road by which Rauoteake went to Uaua where he was killed

Closes Case of Counter Claimants

Friday 30th May 1879

Waimata East continued

274 **Kerehona Piwaka** p 274-275

I will now speak upon Mere Peka and Pirihi's evidence. When the children of Waho-o-te-rangi were born, his first born was Te Hauoterangi [*badly written*], the second Te Marunga [5 gen on Kerehona], the third Te Umuoterangi [*on Rutene Te Eke 6 gen – could be Unuoterangi*]. He divided the southern half of this block to his son Te Marunga. Te Hauoterangi was the name of a mountain and he named his son after it, it is situated in Pukeakura. A portion of Pukeakura he gave to this son. Umuoterangi married a wife and stayed some time at Whangara, his wife's name was Whangaia he received a small portion of Whangara, but they lived permanently at Turihaua. Waho-o-te-rangi gave the greatest portion to his daughter Te Marunga and her descendants have been known to live upon it ever since. Taitehurumanu was the husband of Te Marunga and was a grandson of Te Hauiti's. The wife of Te Unuoterangi was of Te Aitangahauiti Tribe. Wahaoterangi had four hapus under him, Ngaitu, Ngapuha, Ngaitai and Ngatirangi. Ngatirangi lived at Te Whakaroa [north Waimata] and because the produce of this place was not taken to him he became very angry, he sent to Tutengaehe [gen 8] to kill those people, when [p. 275] they were slain the refugees fled to Tauranga and he gave Te Whakaroa to Tutengaehe, he gave the whole of the land from Te Whakaroa to the Waimata River (in Waimata North) to Tu Te Ngaeh. The descendant of Tutengaehe is Kataraina Mana who is in Court awaiting the Adjudication of Waimata North that land has belonged to them ever since. Te Hauoterangi married a wife of Ngaitu hapu. When Te Hauoterangi was near his death he said to the people "go and return to Turanga lest you be slain for me". They then went with Te Hauoterangi to Turanga, after this he went to Te Wearanga [sp] near Opotiki, he engaged in fights there and was killed at Mokoia.

The wife of Houoterangi's there was a woman from Turanga and their issue Maiaha [sp] who lived continually at Turanga. Some people say that Te Rauoteake lived on the block and some say not. Hakopa Tutaha is related to Te Aitanga Hauiti and is related to me. Te Rauoteake did not stay upon this land as has been stated, during the wars to avenge his son's death he went with them as their chief. Te Hape's claim to this land is not derived through Ribai but through Te Rangipaoa's gift. I admit my children Rutene Te Eke and party through their Ancestor Te Unuoterangi.

Xd by **Pirihi Tutekohi** p 275-276

There was no man of Karewarewa who went to stop the war party from killing the people on this land.

276 The reason they did not go to kill them was because Te Rauoteake was with the war party as their chief. The reason he gave for stopping them was that they belonged to him.

Tutepine was the ancestor under whom Pukeakura was adjudicated upon, Te Rauoteake was not a descendant of Tutepine's. He was a descendant of Waho-o-te-rangi. Wahaoterangi is the Ancestor through whom I claim this land.

When Pukeakura was adjudicated on by the Committee we did not say we had a small share in it, but our chief possessions are in Waimata East.

Judgement delivered. Court decided that both parties had an interest in the land [*long list of names handed in p. 278-280*]

Rongo Halbert, Horouta: 53-54

TUTEKOHI c. 1625

Lived in a pa at the mouth of the Pakarae River, and had a pet dog named Kauerehuanui, which disappeared shortly after a visit by Rakaipaaka and his Ngati Kahungunu friends. Wanted revenge, consulted Mahaki – a series of battles. At Te Mawhai, two local chiefs Wharo and Kaiawhiti, agreed to join them. They only had 70 men, though, and Tutekohi wanted more – took other allies. After routing Rakaipaaka, Tutekohi and Mahaki stopped fighting, but Wharo carried on fighting. Captured Paeaiterangi (Tamanuhiri's son), who was released, and Mahaki's older brother Tawhiwhi and his wife and daughter, whom he dragged to Titirangi where he put Tawhiwhi in an oven. Later Paea and Mahaki ambushed Wharo from a clump of trees on the flat below Kaiti Hill, close to the present Cook memorial, and killed him.

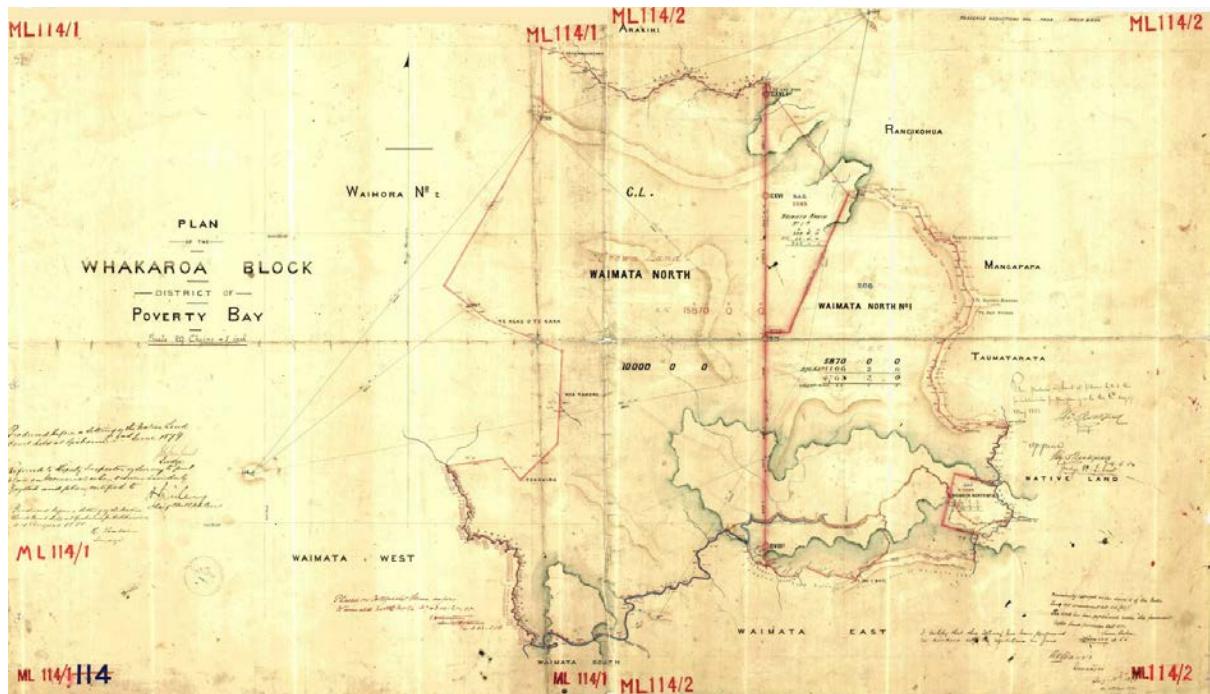
In revenge for Tutekohi's attack on Rakaipaaka, his nephew Tamaterangi attacked Ngawaiweherua, the junction of the three Gisborne rivers; then set off for Pakarae, where Tutekohi was killed in his sleep.

*Tutaunga from Ng. Kahungunu had married Puhirake, daughter of Hauiti at Uawa and settled at Te Pohue with his sister Rongomoeawa. One of Tutaunga's sons, Tupuhikai was killed with Tutekohi; and his daughter Tamau o Rehua married Tutekohi's son Hikatauwerea. Tutaunga's other son, Tutengaehe, settled in the **North Waimata** block, and drove Wharo's descendants away from Te Haparapara.*

*Rongomoeawa's husband Tautangiao was a descendant of Paikea, and they remained on the ancestral lands at Whangara and **East Waimata**. One of their sons Tohura occupied **South Waimata** and part of the **Pouawa** blocks, while his brother Rongokokiri became the owner of Pakarae.*

9C. WAIMATA NORTH

Waimata North/Whakaroa



GMB4 2nd June 1879

282 Katarina Mana sworn

I belong to Te Ngatirangi hapu of Te Aitanga-a-Hauiti tribe and live at Uawa. I know this land and have a claim upon it through ancestor Tute Ngaihe

Tute Ngaihe

Rakai-hau-moana

Ruato

Porongahau

Pakuahi

Te Kumeroa

[?] Te Pahau

Katarina Mana [*two other lines through Porongahua's younger siblings given*]

I conducted the Survey, My parents have lived and cultivated this land at Arahanga[?] My mother had a plantation at a place called Te Roto They have never been disturbed in their possession neither was the survey.

283 Himiona Te Kani p 283-284

I belong to Ngaitahurua hapu of Te Aitanga-a-Hauiti and live at Uawa. I know the land and have two claims to it through Ancestry and the other through Chieftainship. The Ancestor through whom I claim is Tamanuwihiri [sp]

Tamanuwihiri

Te Whetu kautepou

Hinekino

Te Apiha
Tanetokarangi
Hinematioro
Ngarangi Kahina
Te Kani a Takirau
1. Himiona Te Kani 2. Kingi Hori

The plantation of the Ancestor through whom I have claimed is in this block, I have heard say was called Whakatataro. My grandfather Rongotumamao [*not on genealogy*] lived permanently in the centre of this block. Whilst he lived on this land the fruits of it was taken to him and was also taken to Te Kani-a-Takirau [*father*] on account of his chieftainship.

Te Rangitumamao's teeth was torn out of his head by eating the produce of this land through the [p. 284] excessive number of birds caught from it. If the produce of this land had not been taken to Te Kani he would have been angry. I have not heard that Te Kani has been angry because food was not taken to him from this land. I do think if the produce had not been taken to him he would have been angry. I cannot speak of an instance I do not know who the inhabitants were, or if any Te Aitanga-a-Hauiti lived here. I can give the names of the hapus of the individuals who took the food

Xd by Katarina Mana p 284

I do know the name of the plantation of my grandfather in this block it was called Whakatataro.

I did hear that you claim the land from Waimata East to Mangarara Creek [*which is all of Whakaroa*]. This Mangarara is a different Mangarara from the one at Uawa. I know that you and Kerehona conducted this survey It was not that we should object but when it is brought before the Court.

I do not know why your ancestors took food to Te Kani. I have not been to the land since it was Surveyed but have been told about Whakatara plantation being on it by others.

Rutene Koroua p 284-286

I belong to Ngaitawaho hapu of Te Aitanga-a-Hauiti and live at Whangara. I know this land and have a claim upon it through my Ancestor Tamanuwhiri

Tamanuwhiri
Te Kurareremaiwaho
Tutepawarangi
Tutakotowhare
Raukawa [?]
Hana Puihi
Rutene Koroua

285

Te Kurareremaiwaho lived on this land his father Tamanuwhiri gave him this land that is to say the part called Ngawhakatataro. The work he did upon it was collecting birds and Tawas. Tutepawarangi [5 gen] and his brother Te Eke lived there. Ngaitawaho collected the produce, they were descendants of Ngaite[?]. The produce of the land was taken to both Te Kani and Rongotumamaho by the Ngaitama [?].

The west side of Mangaorangi [Waimata South] was given to Tu te Ngaihi in payment for their slaughter of Ngatirangi.

Taumanuwhiri [sp] had his position in the very centre of this block it is called

Ngawhakatatara, Whakatatara was the name of the kainga. The name of a stream there is called Mangahokio [*possibly Mangahouku which is on west edge of block*].

The greater portion belonged to Te Ngaihi. The piece given to Tu Te Ngaihi a small portion of which is in this block at the south-west corner.

Tamanuwhiri gained his authority over this land through bravery, but I do not know on what occasion, neither do I know who he drove away. I do not know anything about the Generations of either consequently I cannot say which of them was the eldest. Katarina is a relation of mine and she is a descendant of Tamanuwhiri's, Tamanuwhiri's piece is surrounded on all sides by Te Ngaihis land. I do not know how Tamanuwhiri got it it might have been given him for a plantation by Tu Te Ngaihi, but I do not know. I belong to Ngaita [?] who used to take the produce to Te Kani. The chieftainship of Tamanuwhiri has continued up to this day so far as regards Ngauwhakatara.

Ngaitawaho[?] collected the produce of the adjoining lands and the people who collected it during my time are Hemi Kaitara Whanui Wiremu Maihi Mangai, Hakopa Rerepowhara and Karewa, these frequently go there to collect produce Birds and various berries. We went conjointly with Ngaiterangikaia [sp] and never disagreed about it. The first fall out is today in Court. I was with the survey party along the southern boundary.

Xd by **Katarina Mana** p 286-287

I heard when you went to survey this land. I did not go to disturb you because I did not think you would cast us off from Whakatotara.

I do not know that the name of the ridge which I have called Ngawhakatatara is properly called Pukewhangatake [sp].

The place called Ngawhakatatara was not a plantation but a spot from whence they gathered the birds and fruits of the land.

287 I do not deny your mother had plantations on this block.

Wiremu Te Rangipaea p 287

I belong to Tamanuwhiri hapu also Ngaitawhao of Te Aitanga-a-Hauiti and live at Whangara [*no genealogy*].

I know the name of this land but have never been to see it. I have a claim through my ancestor Tamanuwhiri. I have been told that Taringa lived at Ngaiwhakatatara.

Marangai also lived they lived in whares whilst collecting the fruits of the land Rats Birds & berries. I heard Wirihana say that he had planted potatoes there, I was told they had three clearings.

I do not know if Wakatatara is a hill or what it is. I have been told that Whakapipi and Whakarau planted upon this land. They were parents to Katerina [*not on her genealogy*] and relatives to us all. Rutene forgot all about the potato plantations. This land is a very long way off. The time that Te Wirihana planted here was upon his return from the Bay of Islands whence he had been taken as a prisoner. He found the people of the land planting and he planted with them. When I say Te Wirihana was the first who planted there I mean that he was the first on our side. I cannot deny that he worked at that time under permission of Katerina's people.

Xd by **Katarina Mana** p 287-288

I do not know that it is through Tamanuwhiri that you derive your claim to this land. I cannot deny that it was by permission of Katerina's parents that my father planted at Ngawhakatatara.

288 I do not know whether the hill is covered with bush or not, as I have not been there. I have heard it was a place where they collected Birds, Hinau and other berries, also

Kiwis, Wekas and rats. We knew about your survey of this land Tamatewera and Hemi Kaitara went to Uaua to the Committee over this land to get us put into this block

Hirini Tupara p 288-289

I belong to Ngaiterangihokaia hapu of Te Aitanga-a-Hauiti and live at Whangara. I know this land and was upon the survey. Katarina and myself conducted it.

I claim upon it through my ancestor Rangihokaia [*8 gens, some of same ancestors as Katerina*]:

Rangihokaia
Te Hokanga
Te Mautira
Te Ruato
Te Urikiwhakirangi
Te Hihipa
Pareta
Harawera Tupara
Hirini Tupara

These ancestors lived continuously upon this land. I heard so from Katarina. Katerina's hapu include myself no divisions and are so today. I do not know if Te Hokanga was a man or a woman. Te Mautira was a Man. I do not know who his wife was. Katarina is a relative of mine descended from the principal branch.

My ancestors lived in pa on this land I cannot [p. 289] point them out, their plantations I have seen. From Hokanga's time down to Paritai [7-2 gen] they continuously made clearings and planted potatoes [*if potatoes came in 1800 then only father planted – maybe mean also kumara*]. I do not where they got their potatoes from.

When we have gone there it was to preserve pigeons and pork and no other operations carried out there.

Ngawhakatatara is a mountain, a portion of it is wooded and a portion clear.

Xd Katarina Mana

I did not go with Kerehona and Mr Davis as a markman during the Survey. I was at Whangara and applied to work on the Survey.

The plantation of my Ancestor was described by you

Katarina Mana p 289-291

I will now speak about my claim though my father and the boundary of his land. It commences at the junction of Manahouku Stream with Waimata River, following up that stream to a fork.

The portion I have indicated within lines and marked No 1 [*not visible on map*] was my mother's land and all the rest belonged to my father.

This land belonged to Tu te Ngaehē, Tu Taunga was Te Ngaehē's father who gave this land to his son. There were no people living upon it when Tu Taunga went first on it. I do not know about Waho-o-te-rangi.

Tu te Ngaehē had two pas on this land, one at the junction of the Mangahouku with the Waimata, the other at the fork on the south-western boundary. The first is called Ngahapi and the other called Whitetupato. He had a third one near the northern boundary called Pukeongataurahine [?]. He had a kumara store there called Te Purukuru and a plantation called Otokitoki.

Ruato his grandson had a house further on, on the northern boundary I have forgotten

its name. Whilst he was living in the northern pa reports of the productions of the fruits of the land called Te Whakaroa were spoken of so far as Whangara.

The two hapu of Waho-o-te-rangi called Tamateranginui [*sp*] and Autaha heard the reports and came to this land. They encamped at Haparapara outside the eastern boundary of this land and build two houses there. Waho-o-te-rangi living at Whangara anxiously waited the arrival of these two hapu to bring him the fruits of this land. It occurred to his mind that these two hapu might be won over by Tu te Ngaeha and he requested Tu te Ngaeha to kill them – he fought and drove them off and the remainder fled to Tauranga and remained there ever since. Two of them got away and went to Whangara. Ruato followed them as far as Waimata and overtaking them killed them and eat them and named the place Te Kuruora-mauri [*hopelessly written*]. I should have said the second [*sp*] escaped but finally overtaken at the ..>

<... Kowhai River. They killed him, smoked him and eat him and called the name of the place Te Umu-o-Waiti.

After having slaughtered the hapu of Waho-o-te-rangi he lived on the land and gave it to Ruato, who gave it to his two children. The northern portion he gave to Porongahau and the southern portion to his daughter Te Hurukiawakarangi [*Urukia waka kirangi on gen*]. She had three children.

From the fork of the Huakaria Stream to the southern side of the station 15 S [*can't read this section*] thence to the junction of Kokakanui Creek thence by the boundary to the starting point she gave to her child Te Hora. Thence from Ko Kakanui Creek across to Toromiro [on map] and to the fork of Mangahouku Stream down said stream to its junction with the Waimata River thence along that river to Kokakonui Creek she gave to Tapore. All the rest of this land she gave to Hokowitu [*not on gen*].

The descendants of Porongahau still claim the northern portion. Te Hora's descendants still hold their portion. Tapore's descendants still hold their portion. My father is the only descendant of Hokowitu and we hold that piece.

Xd by Court 291-292

Tutaunga was a child of Rongowhakaata's. Rongowhakaata never went upon this land. He came from Uawa to Turanga. Tutaunga was born at Turanga and lived by the sea. He had places along the Coast from Puatahi to Uawa.

I do not know where Tu te Ngaeha was born [p. 292] I do not know where Tutengaehe's mother was from but I know her name

Her name was Tuwhenga.

Neither has it been described to me where she was married.

There was no person living on this land when Tu Te Ngaeha took possession of it. Rongowhakauta had nothing to do with this land.

This land originally belonged to Tu Tuanga who gave it to his son Tu Te Ngaeha
I never heard that Te Taunga found any persons living on this land

I do not know whether he had any followers or not.

I know that Tutaunga had two children Tu te Ngaeha and Tu Kawakura.

Tu Kawakura's piece was outside this block, called Arakihi, and we have sold it to the Government. The block is called Arakihi.

At the time of the adjudication of Arakihi I put my claim in upon another Ancestor.

Tutaunga divided this land between his two children

Tu Te Ngaeha receiving the block before the Court

Tukawekura receiving Arakihi

Tamanuwhiri had nothing to do with this land, he lived in the Arakihi block. He was a

grandson of Tahu who was a brother of Porourangi's [*these two must be 9-11 gen*].

Xd by **Himiona Te Kani** p 292-294

I do not know that Nikorima [father] was in the habit of taking the produce of this land to Te Kani. I heard that he took some eels to Te Kani but they were from Pakarahi [or *Pakarae on the coast?*].

I do not know that Te Kani's authority ran all over this land

The authority of Te Kani would not hinder people from coming on this land

293 The northern boundary was a war path for Te Aitanga-Mahaki on the one side and Te Aitanga-a-Hauiti on the other. Te Aitanga-a-Hauiti came along this path on one occasion to slaughter my grandparents and people. They were living at Pukerua Pa at Pukerata and Te Kani a Takerau who was grown to maturity [father's gen] could not deliver my people or attempt to do so.

There was another pa which the Te Aitanga-a-Hauiti took called Puketawai and he was not able to save that.

Adjourned until tomorrow

Tuesday 3rd June 1879

Waimata North continued

Katarina Mana

Xd by **Himiona Te Kani**

I know that the fight which I alluded to yesterday was conducted by Rangiuia [sp] for the purpose of murdering Amaru and Te Kani.

I do know that it was on account of the slaughter N.Patuahare [?] that that fight did not come off but it as not avoided by the Authority or chieftainship of Te Kani.

294 I know that Taumatarata adjoins this block, but it contains a portion which should have been included in this block.

It was on account of the Chieftainship of my Ancestor that Te Kani's chieftainship could not be exercised over this land

It is not the survey line which defines for the first time the boundary, the boundary was of old.

My name is not in the Waimata East list.

Your authority has not be asserted over my land

The chieftainship of this land was swayed [?] by my fathers.

Te Kani's chieftainship was paramount over Te Aitanga-a-Hauiti, but not over this block.

Te Kani's Chieftainship did not deliver his own people and especially on one occasion when his sister was taken prisoner

He never called a War party together but Rangiuia has

If he was still alive my evidence would be the same as that given now

I am in Arakihi Block and we sold it to the Government

I cannot say where Te Kani's influence Ended

When Te Pourewa [sp] was taken my father got up and revenged the death of your relatives. Te Amaru gave him the land from Wharekaka to Moutara and the people living from it as servitors.

You and Kingi Hori took it away from me at the adjudication

I am in Rangikohoua, not the one that was adjudicated upon at Uaua

Xd **Hirini Tupara** p 294-295

295

Urukiawakakirangi was descended from Ruato (a daughter). You are not under the Ancestor Urukiawakakirangi.

Te Hihipa was the son of Ngatai who was the son of Tuawhaniwa [*sp possibly Tamanuiwhiri as stated in Hori Mehameha's evidence*] [Hirini had Te Hihipa as the son of Urukiawakakirangi in his gen, the other two are not mentioned in the gen].

The reason why I admit // is because a portion of the land of Korokihikihi is included /// boundary.

You cannot claim through Korokihikihi.

The husband of Urukiawakakirangi was Te Ru. Te Para was one of his children Hora was another and Hokowhitu another.

I am in Rangikohoua it was Henare Ruru who put he in

You are in Arakihi

Arakihi was adjudicated upon under the Ancestor Te Rangihokia

I have not brought forward that Ancestor for this block

I did not tell you at Uawa that you had a claim upon this Block

You assisted me with the boundaries as a markman

Henare Ruru p 295-296

I belong to Ngai Tamanuwhiri [*possibly - hopelessly written*] hapu of Te Aitanga-a-Hauiti and live at Uawa.

I know the land shown on the plan and have a claim upon it through my ancestor Korokihikihi [3 gen].

Korokihikihi

P[?]kata

Henare Ruru

There is only one thing that Katarina left out..>

<..296

which was about the people who came to take this place. N.Ira came to take the land and found Tu te Ngaehe living in Ngahape Pa. They fought with N.Ira on this occasion and killed their chief Herekiokio [sp]. The N.Ira went away and never returned, they took up their abode at Wairarapa. No other people came. This is all that Katarina has left out in her evidence

Xd by Court

I acknowledge that Hirini Tupara is in Arakihi

Xd Hirini Tupara 296-

I did help in the conduct of the survey of this block.

I know as a hapu we are united, but it is a union of three hapus. Our great tribal name in the Hauiti line is Ngai Tamanuiwhiri. Ngaiterangiokaia is a section of Ngaitamanuwhiri You had nothing to do with the direction of the Survey. I did it.

I did not say to you that we would direct the Survey of the Surrounding Blocks

You are my Cousin.

Xd Himiona Te Kani 296-297

I do not know that the ancestor Tamanuiwhiri owned this land through ancestry.

Tamanuwhiri was not an owner of Ngawhakatatara. He is an Ancestor of mine and I should have known all about it. He had his possessions on the other side of Pakirahi [*not sure where this is*]. Tamanuwhiri was a claimant on this side of the Uawa River. I never heard that the fruits of the land were taken to Te Kani.

I do not stand up as it were for a lawyer on Katarina's side but to take care of my own interest.

I claim upon Arakihi though one Ancestor Rangikohua through another and Mangapapa through still another.

297 Hori Mehameha p 297

I belong to Te Aitanga-a-Hauiti hapu and tribe.

I do not claim for myself on this land but for my wife.

I assent to all that Katarina Mana has said and also what Henare Ruru has said and have nothing to add.

Xd Himiona Te Kani

Tamanuwhiri had no claim upon this land

I have not known the produce of this land was taken to Te Kani

Xd Hirini Tupara p 297

I know that your brother was one of those who conducted the Survey of this land.

The young men were not selected in order to guard the land against Kerehoua [?]

[Give gen for Hirini from Tutaekaniwha 8 gen- Rangihokaia – Hokanga – Tamanuiwhiri- Ngatae – Hihipa g.grandfather of Hirini. Note Katarina also corrects Hirini in this].

Rangihokaia was a child of Tutaekaniwha's

Hokanga

Tuaniwaniwa

Ngatai

Hihipa

Paretahi

Harawira Tupara

Hirini Tupara

Judgement delivered

The Court decided that this land belong to Ngaiterangihokaia and not to Ngaitemanuwhiri [sp].

323 Nepia Tokitahi p 323

Applied that the Court [9/6/1879] might be adjourned until Wednesday [2 days time] on account of the floods the people not being able to cross and were all engaged looking after their properties which had been washed away.

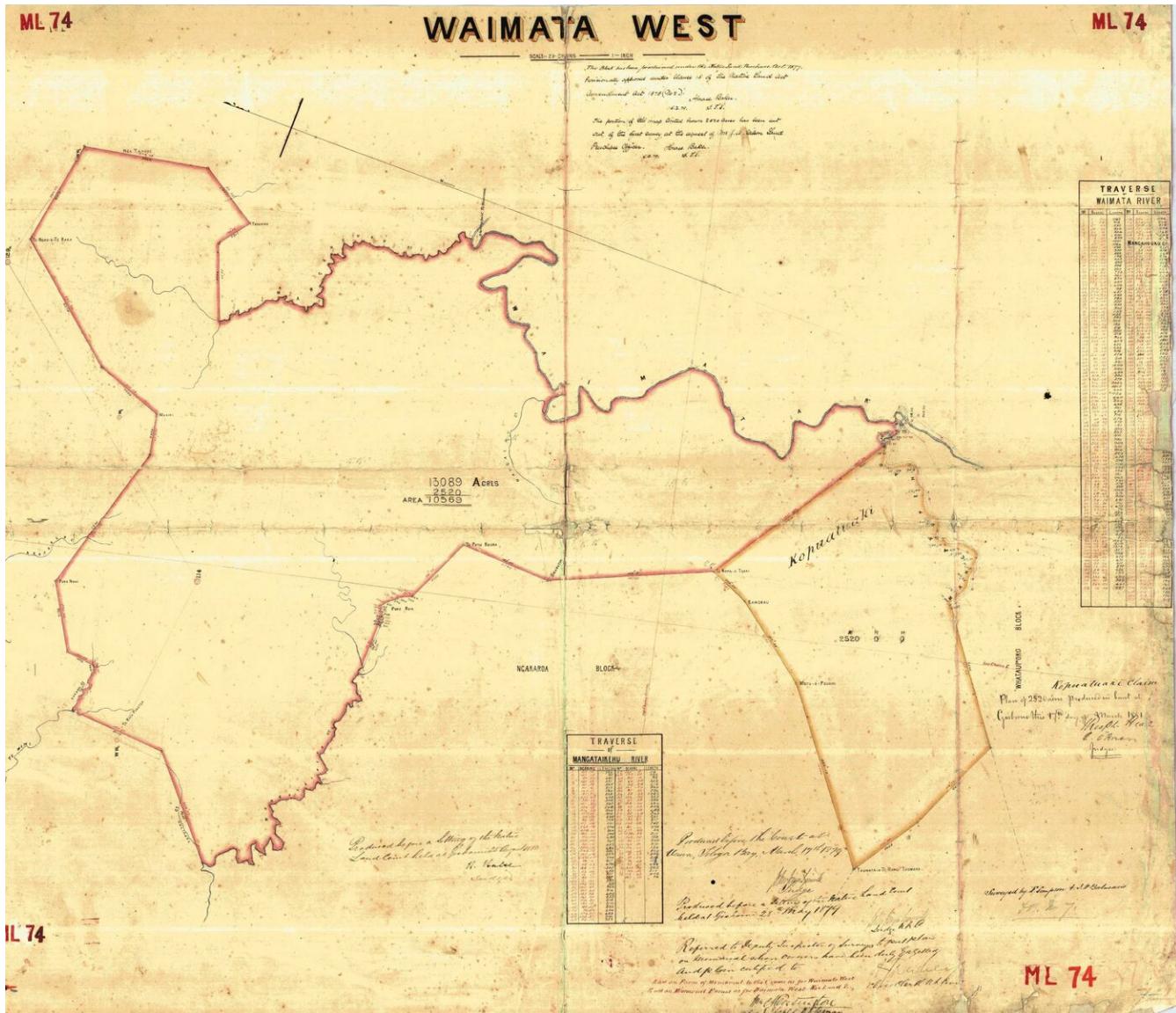
Hepeta Maitai p 323

I belong to Ngaitemahu [sp] hapu of Te Aitanga-a-Hauiti and live at Uawa.

I claim through ancestor Korokihikihi [3 gen].

Claim not admitted.

9D. WAIMATA WEST





Waimata West 28.5.1879

254 Paora Parau p 254, 271-3

I belong to Ngaitahaumawake hapu of Ngaipuhi tribe and live at Turanganui. I know this land and have a claim upon it through my ancestor Haumawake (6 gen).

Haumawake
Te Atuakaiuru
Tiko

Te Wha
Te Mateawai
Nopera Rangihina
Paora Parau

Upon this Genealogy I made my survey and sold this land to the Government. No person interfered with me. From the time of my Ancestor I have mentioned down to myself we have never been disturbed in the possession of it with the persons whom I will call today Ngaitaua, Ngatihaumawake and Ngatirangitawhio down to my fathers time it was cultivated but I have only caught eels and Birds on it.

Objectors challenged – None

List of names handed in by Paora Parau [long list given]

Paora Parau sworn.

- 459 I belong to Aitanga-a-Mahaki tribe and Ngai Te Haumawhaki hapu. I claim thru Te Haumawhaki (6 gen)
I have lived on this land.
461 Applied for adjournment

Kopuatuaki [Poverty Bay Commission]

Paora Parau p 91

I claim through my ancestor Haumawhaki. I claim as for Waimata West. This was severed from Waimata West because Waimata had been sold and this was to be a reserve for ourselves

Nika Rore p 91-93

- 91 My hapu is Ngati Kohuru, Aitanga-a-Mahaki is tribe. I claim through conquest by Mahu [*no genealogy given*]
When Tuamawhiri was beaten at Waerangahika he came to Mahu to avenge his defeat. There was a fight at Waiapu [*illegible*] Hicks Bay. This land belonged to Te Nonoi.
92 he gave this land as payment to Mahu. He divided off part of the land to two women who were with him and it is in the Whataupoko Block. He retained the whole of this piece for himself including part of Waimata West. He occupied this land until his death. He had a pa just outside, Purimanihi]?sp] was its name. He lived and died there. I have cultivations on this land, so had my ancestors (potatoes!?) [*this is how it is written*], named Tunaiti, Motuhoi. A house named Motukowhai stands near the NW boundary. Another cultivation Uarerehamiti is the name. when Mahu lived on his he brought up a foster child and he gave the south end of this block, Whakahihipa was its name [*none of these names are shown on the map though others are*].
I have occupied the land and remain there. None of Haumawhaki ever lived there.

Xd by Paora Parau

- 93 My claim in Waimata West was taken through as Haumawhaki.
Motuapouaki is a residence [on northern boundary]. The cultivations were outside at the E [*not sure of this word*]. This residence was a meeting place between two of our villages. I and my tribe have been in the habit of visiting the block [*these answers suggest it was on a route, rather a destination, which fits with the topography*].

Xd by Assessor

I have associated with Paora in the adjacent block [*Waimata West?*]. The cultivations I have mentioned were outside the boundary.

Matenga Taihuka p 93

I have a claim through Waiwhakapungi (5 gen), through conquest and ancestry.

Waiwhakapungi came from Tama [?] through the union of Manu and Manene he was entitled on this land. Before that he lived on a portion of Waimata West. Nonohi gave the land to them. Our dwelling place was Tunaiti [sp] [*obscured*] other boundary. Hinepaparu (3 gen) occupied this land first.

Xd by Paora Parau

- 94 They gave a part of the NE part of this land also a part of Waimata West [question not included, so not sure of sense of this]
We had cultivations – could be outside this block.

Xd by Assessor

Wi Pere p 94-95

All the block outside to the south [*?Whataupoko*] was given to Tangitangi and Kohekohe by Mahu and Manene.

The piece I point to on the west was given to the foster child.

The Ngakoroa [*another block to the north*] portion belonged to [*blank*]. The portion to the west of Orumatipi belonged to Aomawaki and extended NW to Waimata [*Waimata is east!*]

Orumatipi was the ancient boundary of the land given to Mahu and Manene [not sure where it is].

Rawiri who is dead and [*?sic held*] the mana on this land.

Xd by **Paora Parau** p 94-95

The cultivation of Hori his sister was just inside the NE corner called Motuho [*not on map*].

- 95 Omarutipi was the last cultivation there.

[*discussion about the ancestors under whose name blocks were brought into court and who might be excluded*]

Paora Parau p 95

[*more on ancestors*]

On this land there was no cultivation.

Nika p 95

I admit all who are under Manu and Manene. This is the first time I have had opposition. I admit the claim of the foster child.

Relevant tribal accounts and research

RONGO HALBERT HOROUTA: 56

NGAI TAMA.

When Whanau-a-Iwi of the Mahaki Tribe were cut to pieces at the battle of Waerengaahika, the surviving chief Tamanuhiri enlisted the assistance of Maahu and Marere. Together they inflicted a crushing defeat on the Ngati Ira at Tauwhareparae, and for their help Marere was rewarded with the gift of the Whataupoko no. 9 and 10 blocks, while Maahu received the Waimata West and Kopaatuaki blocks.

9. WHANGARA

Relevant tribal accounts and research

Verity Smith, Hauiti Oral History, Waitangi Tribunal

Whangara block first came up for its title investigation in March 1868. This case continued in December 1870. Kerehona Piwaka claimed successfully through Te Whānau-a-Tamahenga, hapū of Te Aitanga-a-Hauiti. The history of this block and its alienation has been covered in Berghan's Preliminary Block Research Narratives. . []

Paula Berghan, Preliminary Block Research Narratives of the East Coast District, 2003, 708-709]

On 9 March 1868 the Whangara block was brought before the Native Land Court for an investigation of its title. 203 Mr Henry Williams the licenced surveyor appeared before the Court.

I surveyed this claim. I believe my licence has been endorsed. I cannot produce it it is now at Napier, the survey was made under my own inspection, much of the lines is forest, the forest lines have not been cut.

This block was brought again before the Court on 1 December 1870 for an investigation of its title. Mr Graham appeared on behalf of the claimants. Kerehona Piwaka appeared.

I live at Whangara on the block of land. I belong to the Aitanga-a-Hauiti tribe. The name of my hapu is Te Whanau-a-Tamahengia. I recognise the map as being the plans of Whangara. I know the boundaries of this block those defined on the map are correct. Messrs Williams and Graham surveyed this land. I pointed out the boundaries to the surveyors. No-one interfered with me in doing so, part of the survey is paid for. I am a claimant within the block. I know the other claimants they are...[long list of names given]...My ancestors are as follows Tamahenga [others listed] The other claimants derive their claims from the same ancestor.

Mr Graham also testified.

...at the request of the claimants applied to be allowed to give a number of the names of the persons who are admitted as claimants by the principal owners of this block of land, also to have the block divided into two and a Crown Grant issued for each part.

Kerehona Piawaka also handed in lists of names of persons who are intended for the two portions. Whangara No.1 and No.2.

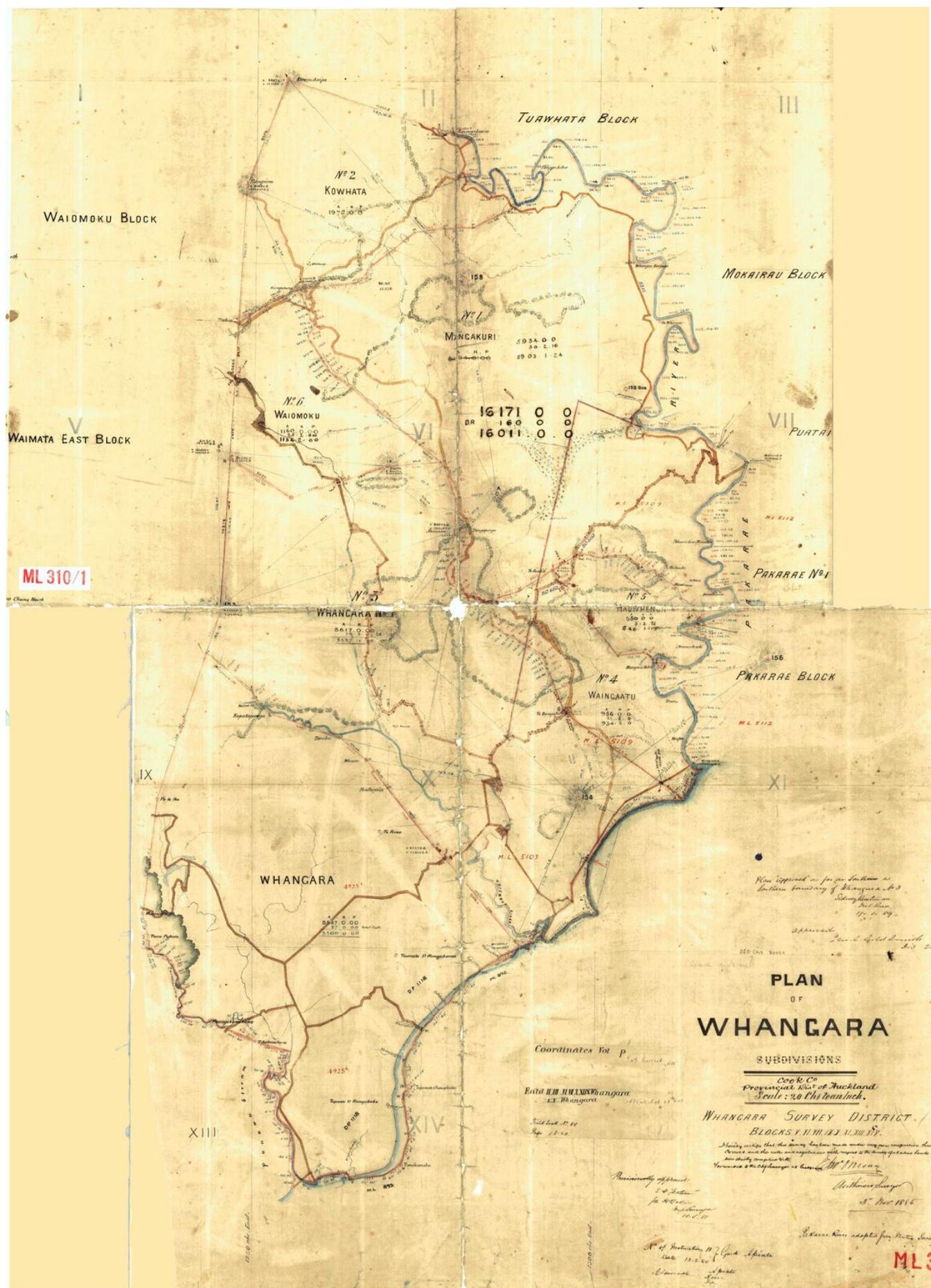
Mr Graham appeared before the Court and wished to withdraw his application on the division of the block. His reason was that.....the Natives are not now in a position to pay for extra surveys, they not being aware at the time of their applicatiuon that it would come to great an expense.

Kerehona Piwaka and others agreed to the request of Graham's. They then handed in a list of 10 names to be represent the grant to the block to be made inalienable. The Court ordered the Certificate of Title to be issued.

On 4 June 1881 an application was made before the Court in regard to a lease over the block.

The details of the minutes are as read: Block duly signed by 142 owners. Lease read – A great number of owners present all expressed their assent and approval. Mr Hale on behalf of an heir to an original endorsed owner appeared not to object to the lease but to express his [illigible] ...the land should be divided off for her. The Court satisfied itself of the fairness and justness of the Lease and of the Assent of all the owners. The Court would endorse necessary certificate.

The Whangara block went through the Validation Court, but this has not been researched within the timeframe available.



TURANGA: VOYAGING ACCOUNTS

1. Te Ua, Te Kani, 1932. Spiritualism and Maori Beliefs: The Lore of the Whare Wananga: Pre-Pakeha Life in Poverty Bay, in *Echoes of the Pa: Proceedings of the Tairawhiti Maori Association* (Gisborne, Gisborne Publishing Co).

[39] Tupai and Ruawharo, desiring to gain the knowledge of things terrestrial and things celestial, went to be instructed by Timuwhakairia, a renowned priest in far Hawaiki. Ruawharo received a sacred axe called 'Huiterangiora' which had been impregnated with mystic and miraculous powers as revealed in the following story: The people known as Te Tini-o-Hakaturi, desiring to make a canoe, begged Ruawharo for the loan of it. This he did. Other tribes of the Hakuturi also took part in the making of the canoe [tribes named....]. When the time came for taking the canoe to the home of Tini-o-Hakaturi, Ruawharo and Tupai decided to dispossess them of it, because of some ancient grievance. [Gives the karakia for hauling the canoe on sacred rollers. As the canoe was being hauled by Tini-o-Hakaturi, Ruawharo severed the ropes and took over the craft].

[40] A trial of seaworthiness was carried out in a lagoon called Pikopikowai. The canoe travelled so fast that the people exclaimed 'Horouta!' meaning 'the land swiftly passed.' Thus this canoe was first called Horouta, and later called Takitimu. There was another canoe called Horouta which must not be confused with the above.

Tupai and Ruawharo returned to Timuwhakiria to seek further knowledge. Timu made Ruawharo the guardian of the gods of the earth and the heavens, and Tupai was given guardianship of the gods of the Wharewananga.

[41] Oars were made for the canoe, the names of which were: Rapanga-te-ati-nuku, Rapanga-te-ati-rangi, Maninikura, Maniniaro, Tangiwiri and Tangiwawa and two balers, Tipua-horonuku and Tipua-horo-rangi. ...The taurapa or stern post was decorated with feathers, This was the special place where the gods of the skies rested and called the Puhi-kaiariki. Another trailer of feathers called the Puni-kaimoana was attached to the taurapa and this touched the water. Ceremonial karakias were then conducted by Tupai and the canoe made tapu. [Note: Incantations recorded are too long for publication].

Tikitimu brought the sacred axes and stones and the gods of the heavens and the earth and the gods of the whare-wananga and other sacred paraphenalia. Only those of noble rank were permitted to travel on this canoe. Ruawharo was the owner of it. Tupai, Nukuroa, Huatahi, Rongopatahi, Matuaiti and Matuatonga were the principal persons who came on Takitimu. The latter was a very powerful priest and it was he who kept the crew alive by his spells and prayers. This canoe came before the Horouta, but arrived afterwards, as Takitimu first went to Tawhiti-nuku, and then to Tawhiti-pamamao, thence to Rarotonga and thence to Aotearoa. The reason for the people migrating was because of the disputes over ownership of cultivations called Tawaruararo and Tawaruarangi. The people of this district are essentially descendants of those Hawaikian migrants who came in the Takitimu canoe. [See also Mohi Ruatapu, and Ropata Wahahaha's account of the coming of the kumara]

When the Takitimu canoe arrived, Tupai and Ruawharo made sacred fires at different places, which spots became shrines for the people and were kept sacred ever afterwards. Later, houses were built over or near these shrines and thus the whare-wananga was introduced into this district. The motto of this wharewananga was given by Ruawharo as 'Tokitoki whakaonge tangata, whakaonge atua' – the sacred house of occultism where one is taught to

overcome men and gods in an easy and efficient manner.

[42] The first priest of Tokitoki was Tupai and its last priest was also called Tupai-whakarongo tarawhere. Towards the end of his life, fearing the influence of Christianity, he took council with the neighbouring chiefs and with them decided to remove the altar, pertaining to the god Ruamano to Waerenga-a-Hika-irirangi. It was placed in the then existing Whare korero which was called Maraehinahina, a branch house of Tokitoki. There was another similar house at Taihamiti and its name was Tareikura.

After the death of Tupai, Tokitoki was destroyed and desecrated by the adherents of the new religion... Its idolatrous appendages were taken away and buried, and at a later date a feast was held in honour of the despoiling of Tokitoki and the removal of every vestige of its former teachings. The leader of the movement was Hare Rarotonga, a tohunga obtained by the Church of England party for the purpose of removing the tapu.

[43] Henare Ruru the elder was of Maraehinahina. Whilst he was being initiated into the mysteries of the spirit world, Ruawharo was invoked and made his appearance in the form of a lizard accompanied by water which flowed into the building. The shock of such a sight was too much for this chief, who became converted to Christianity instead.

Accounts of the whare wananga, tohunga and ariki, their amazing powers and role in ceremonies.

[45] Mahina-rangi of Ngati Kahungnunu and Hinematioro, became famous among the people. When these women travelled, food was presented on the route of march by all the nearby villages.

[46] Describes astrological schools or whare tatai – tatai means to recite genealogies and Tatairorangi means to study the heavens cultivations, navigations etc.

2. Halbert, Rongo, 1999. *Horouta: The History of The Horouta Canoe, Gisborne and East Coast (Wellington, Reed).*

HOROUTA:

p. 26: 'The Horouta capsized (in the entrance to the Ohiwa estuary) after striking a sandbank or a submerged rock....As there was no suitable timber for repairs, the Horouta, with Kiwa as the commander of a skeleton crew, continued on its eastward course. The plan was to find a suitable place on the East Coast to meet. The women and children, led by Hinekaurangi, began an overland march, followed by Paoa and the rest of the warriors... A special squad led by Pouheni, called Te Tiratapu a Pouheni, travelled separately and carried the seven calabashes containing the gods Kahukura, Rongomai, Tunuiteika, Tamaiwaho, Raumano, Hinekorako and Tuhinapo, and sacred axes, Huiterangiora, Atuahaemata, Rakuraku a Tawhaki, Kaukau and Whaurangi.'

The Horouta next landed at the mouth of a stream at Te Muriwai, Poverty Bay, where Paoa's sister Hinehakirirangi and a few of her helpers decided to stay, while Kiwa continued across the bay to inspect the land on the other side. He decided that the area on the west bank of the Turanganui River (between the Gladstone Road and the railway bridges in what is now Gisborne) would be ideal for the planned rendezvous of the Horouta people. To commemorate this decision, Kiwa gave the title Turanganui-a-Kiwa (the rendezvous selected

by Kiwa) to the neighbouring land, sea and streams, and settled down to wait for the main party.

27: Paoa and the overlanders marched along the shores of the Bay of Plenty to Te Kereu Stream near Te Kaha, and took a short cut to the East Coast by going up the stream, over the range into the valley of the Tapuwaeroa Stream, and across to Tuparoa on the East Coast. ...The party continued south, came to the coast at Anaura (Glow-worm cave) then arrived at Whangara to find the Tiratapu squad lying around exhausted. They had no one to prepare or serve them food, which they could not do themselves because of the great tapu on them because of the gods they were carrying, and as a result, were starving.

Paoa saw that his company fed and looked after them.. went inland with his men .. to the headwaters of the Waipaoa to its junction with the Motu River at Te Poroporo a Paoa, found a clear pool which they called Te Mimi o Paoa... headed toward the sea and came out at the mouth of the Maretaha River, carried on to Muriwai, and finally reached Turanganui a Kiwa.

28: Paoa lived in the house Ihumea and cultivated the garden Papakanui on the south side of the Muriwai Stream. Chased Rongokako to Mahia and the Bay of Plenty, returned to Turanganui by way of East Cape. When Paoa arrived at the north head of Poverty Bay, he skidded down the hillside, hence Tuahenitanga o Paoa, which has been contracted to Tuahine.

29: When the Horouta canoe originally landed at Muriwai, Paoa's sister Hinehakirirangi was the first person to step ashore. She was also the first to grow the kumara – see waiata Popo for her story.

At Turanganui, Matuatonga and his wife Hamokiterangi lived in the house Matatuahu (about where Pitt Street meets Read's Quay today. Heipipi was Hamo's well of drinking water, on the town side and almost under the present Gladstone Road or William Pettie Bridge. Heipipi was also the name of the village between Gladstone Road and the present Justice Department building.

Maia had a house called Puhikaiiti and a latrine called Parahamuti, and obtained his drinking water from a hillside stream which he named Murimuri mai Hawaiki.

Place names: Te Wharau (Lean-to) Irakaiputahi and Matuatonga, on Waimata River bank, now Anzac Park at Kaiti.

30 The Turanganui River was originally called Nga wai weherua or Waiweherua (Dividing into two branches), a name which now applies only to the junction of the three rivers, the Waimata, Taruheru and Turanganui. Two streams flow into the Turanganui River – the Kopuwakapata on the Kaiti side, and the Waikanae (mullet water) on the city side). Waimata means obsidian water, probably because of the stream's darkish colour.

For a recent account of ancestral settlement and key iwi in Poverty Bay, see Daly, Sian, 1997, *Poverty Bay*. Waitangi Tribunal Rangahaua Whanui Series (Wellington, Waitangi Tribunal):1-18.

RUATAPU

Uenuku Whakarongo, the father of the Maori Ruatapu, went from Ahuahu (Great Mercury

Island) in the Horouta canoe as far as Ohiwa, where he joined the Tiratapu a Pouheni (Pouheni's special squad). He later made his home at Pokotakina, of which Parinuitera (Gable End Foreland) was a distinguishing feature, while some of his people went to Waitotara, further north.

This group was later joined by the crew of the Mataatua canoe from Taranki, including Maia and his sister Hinehakitai, Matuatonga and his brother Matuaiti. (p. 31) Matuatonga and his wife Hamokiterangi, together with Matuaiti, settled at Turanganui on the Waikanae side of the Turanganui River.

Uenuku Whakarongo married Hinehakitai, whose brother Maia helped him to build a home which was called Nukutapatai. When it came time to collect thatching for the kauta or cooking shed, Maia was absent, so Uenuku went to look for him, and found him trying out his newly made canoe Ikaroa-a-Rauru (Raura's Long Fish). Uenuku tried to sneak up on him, but Hinehakitai managed to warn Maia, who escaped in the canoe. According to Goffe, Uenuku intended to use Maia as a sacrifice for the new house. In his canoe Maia landed at Tauararo, Schnapper Bay at the eastern end of Kaiti Beach (Onepoto).

Maia had built his house Puhikaiti about where the Cook memorial stands in Gisborne today, and Kaiti, which is the name of the present suburb and hill, is a contraction of that name. The inclusion of the world 'Rauru' in his canoe's name suggests that Maia belonged to the Nga Rauru tribe of South Taranaku, and came in the Mataatua canoe.

While he was living at Puhikaiti, Maia frequently crossed the Turanganui River to visit his father-in-law Matuatonga, and one day he called out to a young girl to paddle over in her canoe so he could cross the river. She did this, but Maia drowned her, quickly paddled over, pretended he had swum across, and berated the people for not sending him a canoe. The girl was called Taiao, and she was turned into a rock (Toka-a-Taiao) in the middle of the river, opposite the mouth of the Waikanae Stream. Much later the rock was dynamited and removed by the Gisborne Harbour Board.

Taiao was also the name of the anchor stone of the Mataatua canoe, and of the rock at Whakatane to which the canoe was moored. Later there lived on Titirangi a grandson of Porourangi called Taiao, but it is the writer's opinion that he was named after the rock and not the other way round, as was claimed in the past.

Maia's effigy appears in Te Mana o Turanga house at Manutuke.

Colenso tells of Uenuku Whakarongo, a great chief whose wife Takarita was raped by Ruawharo and his brother Tupai (Kupe's sons). In a jealous rage Uenuku killed his wife, cooked her heart and fed it to their young son. Takarita's father and brother Whena then killed Uenuku's children by a former wife. Later two of Whena's sons were killed when robbing Uenuku Whakarongo's pataka. Whena escaped to Rarotonga, but was pursued by Uenuku Whakarongo, who wiped out Whena and his people in three major battles.

32: Uenuku Whakarongo returned to Aotearoa; his kumara plantation, Parinuitera, is commemorated in the poem Popo. He presided over the Wharekorero House of Learning that overlooked Wainui beach, but has since eroded into the sea. He drowned himself after failing to grow a crop of kumara; and his remains were placed in the Koharau cave, next to the Wharekorero school of learning.

32-33 Story of Paikea and his journey to Whangara (sounds as though he began it in New Zealand.)

p.43: RUAWHARO AND TUPAI, AND THE HOROUTA, RENAMED THE TAKITIMU

In Te Mana o Turanga, Ruawharo stands on the shoulders of Kiwa. Across Ruawharo's chest are the words 'Te Mana o Turanga.'

From Te Whatahoro we learn that Tamatearikinui, 1350, the main ancestor of the Nga Ariki confederation of Gisborne, lived at Titirangi in the house Kuratuwhenua. The people at Pakarae asked Tamatearikinui to loan them axes for canoe building, so he sent Ruawharo with the axe Huiterangiora, Taikehu with Rakuraku a Tawhaki, Pawa with Kaukau, and Tupai with Wharaurangi (sacred axes from Hawaiki), mentioned in Rangiuia's lament.

According to Lambert, Horouta (which he calls Takitimu) was stolen by Ruawharo and his people from her real owners in Gisborne (Hawaiki according to Lambert), and was commanded by Ruawharo and Tupai. According to Te Whatahoro, Whangara was the village of Ruawharo, Tupai and others, and when the canoes were completed, a trial was held on the waters of Pikopiko-i-whiti, while the spectators looked on from Pukehapopo hill at Whangara.

The paddles of the old Horouta canoe, named Rapungaiteatinuku, Rapungaiteatirangi, Maninikura, Mainiaro, Tangiwiwini and Tangiwawana, and also the two bailers Tipuahoronuku and Tipuahororangi were refurbished and placed on board Takitimu No. 2. From the sacred Kohurau cave at Wainui Beach, Rongopatahi and Ruawharo fetched the gods Kahukura, Rongomai, Tunuiteika, Tamaiwaho, Hinekorako and Tuhinapo, which were in the taha rakau (calabashes), and placed them on the Takitimu. From Gisborne the Takitimu sailed for the Mahia Peninsula, landing first at the mouth of the Mangaowhio Lagoon on the north shore, then continuing on to Nukutaurua, leaving the canoe rollers behind.

45: Tells the story of Tupai and Ruawharo testing their tapu powers by drying up two pools of water – Tupai made the Te Oi o Timuwhakairia pool dry up; while Ruawharo did the same to the pool Te Oi ki Karewa. They went to Turanganui, where they discovered a pool of drinking water at Papawhariki, the west head of Sponge Bay, which they named Pipitaiari. By their magic, they made the pool a death trap for unwary travellers who drank from it without taking precautions; and also another pool Tokitoki whakaonge-tangata-ki-te-po, on the Repongaere side of the Waikakariki Stream, opposite the Patutahi cemetery. However Paikea and others arrived from Whangara and neutralised the lethal power of the pools.

p.47: RUAPANI

Ruapani was the paramount chief of the Turanganui tribes because all the lines of aristocratic descent from Paoa, Kiwa and other members of the Horouta migration converged on him. His great pa Popoia can be seen today from Lavenham Rd near Patutahi. When he died, Ruapani's remains are said to have been brought to Wharekorero at Wainui Beach, and deposited in the sacred Kohurau Cave.

p.50: TUTEKOHI c. 1625

Lived in a pa at the mouth of the Pakarae River, and had a pet dog named Kauerehuanui,

which disappeared shortly after a visit by Rakaipaaka and his Ngati Kahungunu friends. Wanted revenge, consulted Mahaki – a series of battles. At Te Mawhai, two local chiefs Wharo and Kaiawhiti, agreed to join them. They only had 70 men, though, and Tutekohi wanted more – took other allies. After routing Rakaipaaka, Tutekohi and Mahaki stopped fighting, but Wharo carried on fighting. Captured Paeaiterangi (Tamanuhiri's son), who was released, and Mahaki's older brother Tawhiwhi and his wife and daughter, whom he dragged to Titirangi where he put Tawhiwhi in an oven. Later Paea and Mahaki ambushed Wharo from a clump of trees on the flat below Kaiti Hill, close to the present Cook memorial, and killed him.

In revenge for Tutekohi's attack on Rakaipaaka, Rakaipaaka's nephew Tamaterangi attacked Ngawaiweherua, the junction of the three Gisborne rivers; then set off for Pakarae, where Tutekohi was killed in his sleep.

Tutaunga from Ng. Kahungunu had married Puhirake, daughter of Hauiti at Uawa and settled at Te Pohue with his sister Rongomoeawa. One of Tutaunga's sons, Tupuhikai was killed with Tutekohi; and his daughter Tamau o Rehua married Tutekohi's son Hikatauwerea. Tutaunga's other son, Tutengaehe, settled in the **North Waimata** block, and drove Wharo's descendants away from Te Haparapara.

Rongomoeawa's husband Tautangiao was a descendant of Pakea, and they remained on the ancestral lands at Whangara and **East Waimata**. One of their sons Tohura occupied **South Waimata** and part of the **Pouawa** blocks, while his brother Rongokokiri became the owner of Pakarae.

3. Gisborne District Council, 2013. *Ngā Whakaaetanga ā Ture mō te Tairāwhiti: Statutory Acknowledgements for The Gisborne District.*

The area to which this statutory acknowledgement applies to is the Turanganui River within **Rongowhakaata** area of interest, as shown on deed plan OTS-005-034.

Statement of Association

Turanganui River (as shown on deed plan OTS-005-034)

1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Turanganui River to them. These traditions represent the links between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, korero and mahi toi.
2. The mauri of Turanganui River represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Rongowhakaata whanui to the Turanganui River to this day.
3. The Turanganui River, though very short, was profoundly rich in kaimoana. Te Wai Wehe Rua, the river of two estuaries, was the original name given to the Turanganui River. These watery corridors provided Rongowhakaata a transport route along and into the fertile plains of Turanganui a Kiwa. It was the sacred waters from Te Wai Wehe Rua which were used to bless the whare Matatuahu, on the western side of the Turanganui River.

4. When the tipuna Maia arrived at Turanganui a Kiwa he landed his waka Te Ikaroa a Rauru on the Kaiti side at Tawa Raro, close to Tuamotu. He brought with him the precious hue seeds and was also known to be gifted with certain powers. While living at his Pa, Puhi Kaiti, Maia, an unfriendly character, frequently crossed the Turanganui River to visit his father in law, Matuatonga. A young girl, Taiao who descended from the waka Te Ikaroa a Rauru, was summoned by Maia, to bring her waka to convey him. Naturally cautious of this cantankerous man, Taiao hesitated but eventually complied with his demands. In a rage, Maia killed Taiao who was then changed into a large papa rock formation in the middle of the river. The people were saddened by the tragedy and the rock formation which resulted was given the name Te Toka a Taiao.

*“Mo Te Toka a Taiao, he wahine
I a ia te mauri o nga tipuna
I a ia te mauri o te awa, a Wai Wehe e Rua
I a ia te mauri o te moana, a Te Moannui a Kiwa
Te Toka a Taiao mauri ora mai mo ake ake tonu.”*

5. Te Toka a Taiao held the mauri for the kanae, mullet, attracting them to the Turanganui River, hence the name to the tributary opposite called Waikanae (waters of the Kanae, mullet).

6. The Waikanae Stream and the numerous rock formations sit within the Turanganui River, such as Te Toka a Taiao, combined with the tidal flows to make a habitat for a variety of; tuna, inanga, kahawai, fish, kina, paua, koura, pipi, kanae, patiki and kutae flourishing abundantly in its reef like environment.

7. The tipuna wahine, Te Toka a Taiao, sat sentinel near the junction between the Turanganui and the Waikanae and she would receive the many waka as they berthed, also enabling a place from which to launch many waka.

8. It is believed that Te Toka a Taiao was the place where Maori and Pakeha first met when Captain Cook made landfall at Turanganui.

Taniwha

9. Pipitaiari is a Taniwha of special significance to Rongowhakaata who inhabited the Turanganui River. Her domain extended from the Turanganui to Te Arai River, encompassing the waterways and moana of Turanganui a Kiwa. Pipitaiari’s reputation was widely respected by the Hapū and Iwi of Te Tairawhiti.

“Kake mai koe i runga o Pipitaiari parera to hua”

10. When desired, Pipitaiari would make herself known to people by taking the form of a whirlpool, which is depicted in the whare whakairo, Te Mana o Turanga at Whakato Marae.

11. Many generations of Rongowhakaata hapū have drawn sustenance from the Turanganui River. The hapū who occupied the land on the banks of the river are, Ngai Tawhiri and Ngai te Kete and Whanau a Iwi who shared these lands with their Turanga whanaunga.

12. The Turanganui River was the gateway into the fertile inland plains and was an integral part of the new Tairawhiti economy. Ngai Tawhiri, Whanau a Iwi and Ngai te Kete and the other Rongowhakaata Hapū have exercised their custodial rights.

13. The Turanganui River is the repository of koiwi tangata Urupa and wahi tapu are places holding the memories, traditions, victories and defeats of Rongowhakaata tipuna and are frequently protected in secret locations.

14. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri are central to their relationship with the Turanganui River. Mana defines the kaitiekitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the Mauri or life force of Turanganui River. Whakapapa defines the genealogical relationship, while Tapu describes the sacredness of the relationship between Rongowhakaata and Turanganui River. These values remain important to the people of Rongowhakaata today.

15. Rongowhakaata tipuna had considerable knowledge of whakapapa, traditional trails and Tauranga waka, places for gathering kai, rongoa Maori and other taonga and ways in which to use the resources of the Turanganui River. Rongowhakaata understood the dependence people had on the area and Tikanga for the proper and sustainable utilisation of resources. All of these values remain important to the people of Rongowhakaata today.

Statutory Acknowledgement for Waikanae Creek within Rongowhakaata area of interest

The area to which this statutory acknowledgement applies to is Waikanae Creek within Rongowhakaata area of interest, as shown on deed plan OTS-005-045.

Statement of Association

Waikanae Creek (as shown on deed plan OTS-005-045)

1. The traditions of Rongowhakaata confirm the cultural, historical and spiritual importance of the Waikanae Stream to Rongowhakaata. These traditions represent the links between the world of the Atua and present generations, reinforce Rongowhakaata tribal identity, and are continually expressed in whakapapa, waiata, korero and mahi toi.

2. The whakapapa of Rongowhakaata hapū is drawn from the ancestors who arrived aboard the waka Horouta, Takitimu and Te Ikaroa a Rauru. The same ancestors placed mauri and imbued mana which gave life and meaning to the traditional name of the river and the surrounding lands.

3. The naming of Waikanae is derived from Wai – the fresh water springs which attracted the treasured delicacy of Rongowhakaata, the fish mullet - Kanae. From the mouth of the Waikanae Stream to the headwaters at Te Kuri a Tuatai at various locations there are puna (fresh water springs) fostering the Kanae and hapū Ngai Tawhiri, Ngai te Kete, Ngāti Ruawairau and others of Rongowhakaata.

4. Another association with Waikanae Awa (Stream) is the korero of Rongokako – the great strider. Paoa was very upset with Rongokako, the official messenger, who had not reported that the Horouta had arrived at Turanganui; instead he had gone off on his own journey. On his return Rongokako left the imprint of one foot near where the Waikanae Stream joins the Turanganui River, where Paoa had waited for him.

5. The rangatira Ruapani, who embodied the whakapapa of Horouta, Takitimu and Paikea, had brought peace and prosperity to the people of Turanganui through his leadership. The

treasured puna (fresh water spring) at the mouth of the Waikanae was given the name Te Wai o Hiharore, after the grandmother of Ruapani. A revered place of resource for Rongowhakaata, as it is the mauri for kaimoana such as kanae (mullet).

6. The headwaters of the Waikanae Stream begin at the meandering swamps which verge the Matawhero lands behind Te Kuri a Tuatai marae. The naming of Te Kuri a Tuatai marae, located on the banks of Waikanae Stream, is said to refer to the many pa tuna (eel weirs) around the marae, or alternatively, the sound of the seals which resembled the barking of dogs.

7. Rongowhakaata hapū have drawn sustenance from the stream at a number of pa, kaenga and nohoanga along its banks. Water from the stream facilitated cultivation of mara, taro kumara and hue at the mara (gardens) Whenuakura and Te Pa Makaroro.

The Waikanae was valued by Rongowhakaata as a source of food to sustain hapū and manuhiri. When the season arrived the waters swarmed with the kanae and inanga. Pa tuna (eel weirs) were a constant feature of the Waikanae waterways over many generations. Ngai Tawhiri whanau recall the abundance of flounder, eel, herrings and kingfish in the Waikanae Stream. There were also a number of wahi tapu sites of significance to Rongowhakaata along the Waikanae Stream, particularly urupa Heipipi Pa.

9. The mauri of Waikanae Stream is of critical importance to Rongowhakaata. All forms of life have mauri and are inter-related. One of the essential roles of Rongowhakaata is to be mindful of and to care for the mauri of the Waikanae Stream. Whakapapa defines the genealogical relationship of Rongowhakaata to the Waikanae Stream. The inter-relatedness of tapu and noa describes the sacred nature of the relationship of Rongowhakaata to the Waikanae Stream.

10. Rongowhakaata consider that the values of mana, whakapapa, tapu and mauri are central to their relationship with the Waikanae Stream. Mana defines the kaitiekitanga responsibilities of Rongowhakaata, within which Rongowhakaata is charged with protecting the mauri or life force of the Waikanae Stream. Whakapapa defines the genealogical relationship, while tapu describes the sacredness of the relationship between Rongowhakaata and the Waikanae Stream.

11. Rongowhakaata maintain a considerable knowledge of the whakapapa, traditional trails, tauranga waka, places for gathering kai, rongoa Maori and other taonga, and ways in which to use the resources of the Waikanae Stream. From their relationship with the waterway and their reliance on it emerged a tikanga for the sustainable utilisation of resources. The river plays a unique role in the traditional economy and culture of Rongowhakaata and is of great significance to the social, spiritual, and physical life of the iwi. All of these values remain important to the people of Rongowhakaata today.

Statutory Acknowledgement for Turanganui River and Waimata River

The area to which this statutory acknowledgement applies to is the Turanganui River and Waimata River, as shown on deed plan OTS-526-17.

Statement of Association

Turanganui and Waimata River (as shown on deed plan OTS-526-17) and their tributaries, to the extent that this area is within the area of interest), upstream of the coastal marine area.

1. The Turanganui River and the Waimata River that flows into it, form the south-western most extent of the Ngāti Porou tribal boundary, at Turanga (Gisborne). Te Toka a Taiāu, a large rock that was situated in the mouth of the Turanganui River, is one of the markers that is cited when referring to the reach of the Ngāti Porou tribal rohe, "Mai i Potikirua ki Te Toka a Taiāu" – "From Potikirua (in the north) to Te Toka a Taiāu (in the south)". Taiāu, after whom the rock was named, was a descendant (great-grandson) of Porourangi, the eponymous ancestor of Ngāti Porou.
2. Successive generations of Ngāti Porou have occupied and utilised the land adjacent to the rivers on the eastern banks. Important Ngāti Porou ancestors are associated with and exercised kaitiekitanga over this area. They include Hamoterangi, the wife of Porourangi, Ueroa, Taiāu himself, and his son Tamahinengaro and grandson Mokaiaporou, Rakaiatane, and Hauiti. Ngāti Oneone, the hapū acknowledged by Ngāti Porou as occupying the eastern banks of the Turanganui River and lower Waimata River, descends from all these Ngāti Porou ancestors. Ngāti Konohi and Te Aitanga a Hauiti are associated with the upper reaches of the Waimata River.
3. The rivers have over time been a source of fish, shellfish and other sustenance for the resident hapū. They have provided a means of access to places along their banks and into the interior Ngāti Konohi and Te Aitanga a Hauiti lands. They were also a base for trading and commerce. The rivers were and continue to be places of recreation and sport.
4. The Turanganui River and the Waimata River are of great spiritual, cultural, traditional, historical and commercial significance to Ngāti Porou. They are integral to the identity of Ngāti Porou and the hapū traditionally associated with lands along their banks. The rivers are natural features which Ngāti Porou regards as part of the boundary with neighbouring iwi of Turanganui-a-Kiwa.

MORE RECENT SOURCES FOR TURANGA IWI HISTORIES:

1. Halbert, Rongowhakaata, 1999, *Horouta: The History of the Horouta Canoe, Gisborne and the East Coast* (Reed Books, Auckland)

Ngati Wahia of Te Aitanga-a-Mahaki: 106-7

Tuarau of Ngati Wahia then joined with Waiapotango [C86] against the Whanau-a-Iwi, the descendants of Iwipuru and Tauwheoro who subsisted precariously along the Whataupoko Hills, and the Makauri and Turanganui flats, trying to enslave them. Unfortunately Tamauaia was away, fighting on the Urewera frontiers, so in desperation Whanau-a-Iwi asked Konohi of Whangara for protection, to which he agreed. Konohi found Tuarau on the banks of the Mangamaire at Wai o Hika, but was told to mind his own business.

Just then Tamauaia arrived and offered his assistance, but Tuarau arrogantly declined, saying ‘Koia Kai iwi ki taana parekura’ [Bone eater should be satisfied with his own victory]. Tamauaia replied, ‘Kaati ra. Anga atu kai kiko, ka whanatu kai iwi ka haere’ [Very well, carry on flesh eater, bone eater comes and goes]. A women screamed at them to flee for their lives, and as they and their companions scattered, Tuarauoterangi and Waiapotango were caught and taken as prisoners to McRae Point, where they were beheaded and the heads hung from a rail before being taken away and preserved. Hence the name Whataupoko. The heads were later brought back for final disposal in the Parorangi Cave at Waihirere.

Konohi set up a post called Ruakare at the mouth of the Waikanae Stream to show that the Whanau-a-Iwi were under his protection, and placed Te Maanga of Ngai Tawhiri in charge of it, thereby causing a dispute with Te Ika-whaingata of Ngati Kaipoho. [See Riparata Kahutia - Wai-o-hiharore case]

Whanau-a-Iwi of Te Aitanga-a-Mahaki: 112-4

Whanau-a-Iwi comes from Iwipuru, one of the grandchildren of Tamaterongo and Materoa of Titirangi Hill, who married Tauwheoro the only daughter of Ihu and Te Nono-i-kura. Ihu's second son Mokaituatini chased after the escapees after the Kopaepakapaka [Burnt Food] affair; his head was wounded; he killed two of the enemy and then was killed, while his companions escaped to Uaua.

After being carried for by their uncles, the sons of Iwipuru and Tauwheoro, Rangikuatipu and Kuriwahanui, established new homes for themselves on the Whataupoko block.

Kuriwahanui settled on Taumata [Reservoir Hill] on Whataupoko No 5 block.

Rangikuatipu, the brother of Kuriwahanui, lived in the Waiteata Pa on Whataupoko No. 6 block, on the right bank of the Waimata River opposite Score Point.

His son Hakahaka [C86] settled at Makaraka on the bank of the Taruheru River, at a place known as Tarere a Hakahaka (Hakahaka's giant swing). His son, Tamanuhiri, employed Maahu and Marere of Ngai Tama from Herumanihu [smooth comb] on the Kopaatuaki block to avenge his defeat at Waerenga-a-Hika by an unknown enemy. In gratitude he presented Maahu with Whataupoko No. 8 adjoining the Waihirere and Kopaatuaki blocks.

Riparata Kahutia traced her descent through
Iwipuru [ancestor of Whanau-a-Iwi]
Kuriwahanui Rangikuatipu

<i>Hapi</i>	<i>Hakahaka</i>	<i>Te Maanga</i> [<i>guardians of Whanau-a-Iwi;</i>
<i>Kohua</i>		= <i>Te Kaapa</i> <i>Ngai Tawhiri of Ron.</i> ; <i>placed there</i>
		<i>by Konohi]</i>
	<i>Rukupo</i>	
	<i>Kahutia</i>	
	<i>Riparata Kahutia</i>	

Ngai Tawhiri of Rongowhakaata: 80-82.

Rangihiria's son Taringa married Te Whaiti's daughter Hinekaitahi, and had three sons, Mokaiohungia II, Manawa and Te Maanga. They lived together at Tapatahi, and at Waiohiharore. Maanga had taken Konohi's place as guardian of the Whanau-a-Iwi people, and Te Ikawhaingata of Ngati Kaipoho tried to get rid of him by force, but he survived. Under Te Maanga's son Te Kaapa the guardianship assumed the proportions of a sovereignty, when he married Kohua [C56], a woman of rank from the Whanau-a-Iwi. Rukupo [C58], their successor, lived in Lytton Road on the south side of the Waikane Stream, and was slain on the Titirangi side of the Turanganui River, by raiders under Te Waru and Marutakaka from the Bay of Plenty. The Whanau-a-Iwi and the neighbouring Ngati Rakai had already fled up the Waimata River to Motukeo.

A son Kahutia became the next chief and as told in Ch. 10/12, he, Te Kani a Takirau and Te Amaru from Uawa fought against Te Aitanga a Mahaki at Hounuiionge on the Poututu block, but were trapped in the pa from which they withdrew after being warned by means of a haka. Kahutia built a house on Matawhero 3 block and named it Kotaroa after the mother of Iwipuru [C86], the founding ancestor of Whanau-a-Iwi [Ch. 10/7]

Kahutia's daughter Riparata married Mikaera Turangi, the son of Paratene Turangi who was slain by Te Kooti at Oweta in 1868. Paratene Turangi was a member of the Whanau-a-Iwi.

2. Daly, Sian. Rangahaua District 5b: Poverty Bay. Waitangi Tribunal Working Paper, 1997:

1.8.1 *Te Aitanga a Mahaki*

According to Mitchell, Te Aitanga a Mahaki drove Pukaru, son of Ruapani, and his children off the land at Turanganui-a-Kiwa and thus they, along with Rongowhakaata people, established their claim to that area through conquest.⁹³ The reasons for such actions are not made clear and it would seem that if Tupurupuru, as Mitchell has suggested, inherited the mana of Ruapani in Poverty Bay, the direct descendants of Ruapani must already have migrated inland by that time. Lambert spoke of Te Aitanga a Mahaki as once having owned all the lands between the Motu, Hangaroa, and Waimata rivers.⁹⁴ In 1894 this still appears to have been the case.⁹⁵

According to Mitchell also, Mahaki married Hine-tapuarau, who was the daughter of Kahukuranui (son of Kahungunu and uncle of Mahaki).⁹⁶ At the time of the ejections of Kahungunu's descendants referred to earlier, Mahaki lived at Pa Werawera which was situated on the Waikohu block, inland from Turanganui.⁹⁷ After the killing of Tupurupuru, Mahaki's sons Ihu and Whakarau occupied the conquered lands on the western side of the Waipaoa River. The descendants of Whakarau are known by the hapu name Nga Potiki and have continued to occupy

the Waituhi block, which Whakarau gained through these events.⁹⁸ It was as a result of the defeat and migration of the people of Rakaihikuroa, and slightly later, that of Rakaipaaka and Hine-manuhiri, that Mahaki and his descendants gained sole ownership of Ruapani's former lands.⁹⁹ Mitchell has written that in subsequent years, Te Aitanga a Mahaki extended their 'right and mana' over the area, becoming the most powerful of the Poverty Bay tribes.¹⁰⁰

There was, apparently, continuous fighting amongst Te Aitanga a Mahaki in the latter half of the eighteenth century. In Echoes of the Pa it was suggested that this fighting, beginning at Mapouriki, arose over an eel weir. Rongowhakaata eventually entered into the fray as sections of Te Aitanga a Mahaki sheltered with them, and some were reported to have been killed and eaten. In the fighting which ensued between these two tribes, Te Aitanga a Mahaki were apparently the victors.¹⁰¹

In 1894, Gudgeon described this tribe as the largest of those in Poverty Bay. He gave them as descendants of Tamatea Pokai-whenua, through his sons Kahungunu and Whaene, but also from the Ngariki, and a group he referred to as 'ancient peoples'.¹⁰² The Ngariki originally inhabited the Waipaoa Valley at Mangatu.¹⁰³ When Gudgeon wrote his series of essays on the East Coast tribes in the 1890s he estimated the number of remaining Ngariki in Poverty Bay at approximately 20, the original tribe having intermarried with Te Aitanga a Mahaki.¹⁰⁴ Ngariki kai-putahi of Poverty Bay are connected with the Ngariki who made up sections of the tribes of the Bay of Plenty.¹⁰⁵

The general boundaries of Te Aitanga a Mahaki are as follows: to the north the border follows the Waimata River, although there are considerable interests held by this group in blocks beyond this boundary, such as in the Kaiti block; to the west the boundary of Mahaki lands is roughly in a line with Arowhana; in the south west they border with Tuhoe as their boundaries extend to the Huiarau ranges and Maungapohatu; and southward Mahaki lands meet those of Rongowhakaata at the Repongaere and Tangihanga blocks, lands in which Whanau a Kai hapu of Te Aitanga a Mahaki have interests.

1.8.2 Rongowhakaata

Lambert has written that Rongowhakaata, the eponymous ancestor of the present tribe, married three daughters of the chief Moeahu, descended from Kiwa.¹⁰⁶ According to Gudgeon there are several genealogies given for Rongowhakaata, most of which are contradictory. He claimed that Rongowhakaata was descended from an 'ancient people' of whom there is no record. It is possible, however, that he was descended from Paikea, earlier known as Kahutia-te-rangi.¹⁰⁷ Ngata believed Rongowhakaata to have come from Uawa, and to have migrated to Turanga where he married the daughters of Moeahu, descendants of Ruapani.¹⁰⁸ His people then occupied the area between the Turanganui and Waipaoa rivers.¹⁰⁹ His grand-daughter, Tupuhikai, married Hurumaiterangi, son of Hingangaroa by his first wife.¹¹⁰ Thus, links were re-established between Rongowhakaata's family and the people of Uawa.

Gudgeon stated that through the marriage of Rongowhakaata with the daughters of Moeahu, arose the tribe that took his name as well as Ngati Ha and Ngati Pukenga of Opotiki.¹¹¹ Among the leading ancestors of Rongowhakaata were Ruaroa

and Rongomaire, sons of Ruarauhunga (or Rua-rere-tai), first wife of Kahungunu and daughter of Ruapani.¹¹² Gudgeon mentioned hapu descended from Ruapani residing at Te Reinga Falls, by the hapu names Ngati-Hine-hika and Ngati Pohatu. Ngati Hine-hika apparently had interests in land on both sides of the Hangaroa River and the left bank of the Ruakituri River, and resided at Te Reinga Falls. It was to this place that the Wairoa people fled when attacked by Te Heuheu and Te Whatanui in 1828.¹¹³ Some 40 years later, Te Kooti Arikirangi would also use this route in his escape into Tuhoe country.

By the 1860s, the area in which this tribe had interests extended well beyond the limits given by Gudgeon, as a result of extensive intermarriage with other groups including those in upper Wairoa, Waikaremoana, and the area of Whakapunake and Te Reinga Falls. The boundaries of Rongowhakaata with Mahaki are those mentioned above, where the Patutahi block meets Tangihanga. Rongowhakaata lands also border on those of Ngai Tamanuhiri where the Pakowai block meets the Maraetaha block at Muriwai. To the south and south east, Rongowhakaata meets Ngati Kahungunu (Ngati Rakaipaaka to the south-east). Their west-south west boundaries are between the hapu of the Te Reinga-Ruakituri area with Ngati Kahungunu–Ngati Ruapani of Waikaremoana.

3. Stan Pardoe, Rongowhakaata: Te Tipuna, Te Whenua me Te Iwi. The History of a People. 2001

Catching fish and gathering shellfish were constant occupations. In inland water areas there was whitebait to be netted, fresh water mussels, crayfish and eels to be caught. Eels were a favourite delicacy being caught either in pots (hinaki) or by spearing. Specially built eel weirs were made in rivers, swamps or lagoons; they were guarded and rigorously defended by tribes. Nets were made from knotted flax (muka) consisting of many sections, and family groups contributed by taking a section each and when completed, were joined together. Two heavy twine ropes made from twisted cabbage tree leaves were fastened to the top and bottom of the completed net. Stone sinkers were tied to the lower rope and floats of whau, wood lighter than cork, was fastened to the upper rope. Some of these nets were estimated to be 1000 metres long by 10 metres deep. The net was owned conjointly by those who helped in its construction. There was always among them, an expert who was in charge and on his

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instructions they would take the net, place it on a platform lashed between two canoes and take it out to sea. When a shoal of fish was sighted, under directions of the expert, the order would be given to lower the net. Afterwards, it would be slowly hauled in and the catch would be suitably shared to all the owners of the net or to the tribe.

Paua, pipi, kina, seaweed (karengo), were recognised as important for iron. Karengo would be steamed or baked and was used for cleansing the bowel and blood and also for treating asthma. Karengo grows at Muriwai and it would be gathered then laid out in the sun to dry. Kina was also important because of its very rich iodine content. According to Rongowhakaata kaumatau, mussels are still available and only in recent years have the abundant supplies of kina and crayfish at nearby Kaiti Beach been depleted. Across the bay, the rich fishing reef of Te Toka a Ahuru, Aerial Reef, was attainable by waka in what were described as “*the Tangaroa days*”, those times in the Maori calendar deemed most suitable for fishing.²⁸ The skill of hapu in mastering the art of fishing is well recognised by present day members of the iwi:²⁹

“Maori made a study of the sky, the earth and everything. They always said that if you go out at midnight and there was a dew, you’d always get a fine day with a sea breeze and a breeze always comes in about 11 o’clock. So you had eight to 11 to come in and when that breeze started you hoist the sail and come back in.”

Although all Rongowhakaata hapu generally have a strong coastal tradition, the hapu of Ngati Maru were the definitive fisher people of the tribe. Rongowhakaata oral traditions recognise the particular skill of Ngati Maru in fishing:³⁰

“Traditionally, in the settlement around the bay, they are found right on the sea coast. The majority of them are from Muriwai and Pakirikiri. Across the mouth of the river, to the Awapuni Lagoon, between the lagoon and the sea, that’s Ngati Maru. They used to go fishing across the bay, a good five miles across to Toka a Ahuru (Aerial Reef off Sponge Bay).”

Rongowhakaata hapu also fished by the moon. The following lunar calendar was used as a guide for fishing, planting and hunting.

Hei whakamaori i tenei e mau ake nei	To read this Calendar
No.1 (Whiro) Ko te rai i muri iho o ta te pakeha marama hou	No.1 (Whiro) falls on the day after a new moon on a pakeha calendar
No.15 (Rakaunui) Ko te ra i muri iho o ta te pakeha marama hou	No.15 (Rakau-nui) is the day after a full moon on a pakeha calendar
1. Whiro	He ra kino tenei mo te ono kai, me te hi ika, hoki. A bad day for fishing or planting
2. Tuiwa	He po ahua pai tenei mo te hi koura, tuna, mo te ono kai. A good day for planting, crayfishing and torching eels
3. Hoata	He ra tino pai tenei, mo te hi tuna, A very good day for planting

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4. Oue	koura, ono kumara ono hoki i etahi atu kakano.	kumara or any seeds, also for crayfishing or torching eels
5. Okoro	He ra pai mo te ono kai, he ra pai mo te hi ika.	A good day for planting etc, also for fishing
6. Tamatea-angana	He ra pai ano tenei mo te ono kai hi ika hoki.	A good day for planting etc, also for fishing
7. Tamatea-aio	He ra ahua pai mo te ono kai mo te hi ika, he ra hau, he kaha te ia tera pe a e marangai.	Fair for planting and fishing, windy, sea currents strong, expect change of weather
8. Tamatea	He ra pai mo te hi ika, kia tupato te haere ki te hi ika i nga ngaru pua i nga kohu. He ra pai ki te ono kai.	A very good day for fishing, watch out for the weather. It's either a big heave or misty day. A Good cropping day
9. Tamatea-whakapau	He ririki te tuna, te ika, me te kumara i tenei ra engari he nui kia tupato te Hunga ehi moana.	Eels, fish and kumara etc, are numerous but small in sizes. When boating keep an eye to the weather
10. Ari	He pai mo te ono kai i te ata ki te ratu. Whakapau Kaore i tino pai mo te hi ka pau nga Tamatea.	Fair for planting from morning to midday only, also fair for fishing
11. Huna	He ra kino tenei	A bad day
12. Mawharu	E hara te ra pai ki te ono kai ki te hi ranei he noho mohoao te noho a te tuna a te koura.	Not a good day for planting or fishing; eels and crayfish get very timid
13. Atua	He ra tino pai tenei mo te ono kai, he nunui te kumara e ngari kaore e roa ka pirau he ra pai ki te hi ika.	A very good day for planting but it does not keep very long, also good day for fishing etc
14. Turei	E hara i te ra pai, mo te ono kai mote hi ika ranei	It's not a very good day for fishing etc
15. Rakaunui	He pai tonu mo te hi ika mo te ono kai, i muri o te ra tu, ki te ra too	A fair day for fishing and planting from midday to sunset
16. Rakau-matohi	He ra tino pai mo te ono kai, ahakoa he aha taua kai ra pai mo te hi ika Kaore e tino pai no te hi tuna	A very good day for planting etc, also for fishing and not so good for eeling
17. Takirau	He ra tino pai mo te ono kai, mo te hi ika kaore mo te tuna	A very good day for planting etc, also for fishing and not so good for eeling
18. Oike	Takirau-maheaea, kua makoha te marama he ririki te kumara, te koura te tuna	The moon is losing its brightness. Kumara planted on this day are small also crayfish and eels
19. Korekore	E hara i te tino ra pai, mo te ono taimo te hi ranei	It is only another day. It's not the best for planting and fishing
20. Korekore	E hara i te ra pai mo te ono kai mo te te-whiwhia. Hi ika ranei	It's only a fair day either for planting or fishing
21. Korekore piri-ki-nga Tangaroa	E hara i te po pai tenei	It's not a very good day at all
22. Tangaroa-a-mua	He pai tenei ra atu i te ra-tu ki te rato. Koia nei etahi ra pai ki te patu tuna, koura, ika me nga momo kai katoa	A very good day from midday to sunset; for planting, fishing etc. Anything planting in the Tangaroa produces size and number
23. Tangaroa-a-aroto	He ra pai ki te ono kai ki te hi ika, koura, tuna	A very good day for planting and fishing crayfish and eels
24. Tangaroa-Kiokio	He ra pai tenei ki te ono kai ki nga mahi hi ika koura	A very good day for planting and fishing crayfish and eels
25. Tangaroa-Whakapau	He ra pai tenei ki te ono kai ki te hi ika, koura, tuna	A very good day for planting and fishing crayfish and eels
26. Otaane	He ra pai tenei mo te ono kai, mo te hi ika koura tuna	A very good day for planting , fishing, crayfishing and eels

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27. Orongo-nui	He ra tino pai tenei mo te ono kai hi ika koura, tuna. He pai mo te waihanga whakaao	A very good day for planting , fishing, crayfishing and eeling, also a good day for business
28. Mauri	E hara i te ra pai tenei he oho mauri kai ka oma	Not a very good day for planting or fishing fish, eels and crayfish are very elusive
29. Omutu	E hara i te ra pai tenei	It's not a good day
30. Mutu-	E hara i te ra po pai tenei kua hinapouri te ao e ai ki nga korero o neke ra	It's not a good day at all. The world is in darkness according to Maori belief.

Usually, there was an exchange of food-giving between tribes living on the sea coast and inland. Those inland would share gifts of potted birds, berries and the coastal hapu would reply with seafood, usually dried hapuka, shark, snapper and moki. The bush was the food bowl for all the surrounding hapu. An abundant supply of eels in the streams and swamps, weka, pukeka, kereru, kiore and fern root, the centre bulb of the leaves of the kouka or cabbage tree. All the trees had berries and most were edible. The mahinga kai and the waterways are remembered by Rongowhakaata kaumata:

"I must have been the last generation of kids – and up at Whatatuna, because it was still a swamp at the top end of Opou Then Rakaukaka. The old people used that little bush. When the eels used to run and get the so-called big worms, we used to call them glow worms, with flax and make the (bombs) and fish all along the Arai. Te Arai was a source of food for us. We used to bucket water to a 600 gall tank and we got all our drinking and washing water from the Arai River, it was a beautiful river.

We swam in it, fished in it, eeled in it, caught herrings, only at certain times of the year especially with the mullet and the flounders we used to go right down to the mouth of the Waipaoa. I can still remember when they diverted the river and put the big cut in. I can still remember one time we went right down to the Waipaoa Bridge catching flounders...

...Pipiwhakao, we used to do a lot of eeling, and the morihana and whitebait – they were a little fish, we used to put in sheets of iron just to block the creek. Didn't have the proper mesh and we'd catch the young swans and young ducks."

Pipiwhakao Ngahere - Pipiwhakao Forest

The forest that once covered the land from the Opou block near Manutuke and past where the present road bridge crosses the Waipaoa River and onwards to where Patutahi is today, was known to Rongowhakaata as Pipiwhakao. It was because of Paoa, who had lost his dog at the river mouth, that the forest obtained this name. "Pi Pi" was how one would call their kuri in those days. "Whakao" means to speak in a guarded manner. Thinking that his lost kuri was in this great forest, this is how Paoa called while looking for it. Pipiwhakao went right on to the hills and there were fringes of open land along Te Arai River with the forest bordering it. All of Rongowhakaata had access to this forest. It was the food bowl for all the surrounding

Awapuni Moana (Lagoon)

Awapuni Moana is another important tribal site and resource for all Rongowhakaata hapu. It was formed by the build up of sediment deposited by waters of the Waipaoa River. This sediment eventually formed the whenua called Kopututea and Paokahu. The edges of the moana provided a ready supply of flax and raupo for building materials and provided shelter to bird life such as duck and Pukeko. This was another source of food for the hapu of Rongowhakaata. The feathers were utilised in clothing and decoration. Nothing was wasted.

The lands surrounding Awapuni were divided amongst all of the hapu of Rongowhakaata giving them access to this resource. The ancestral customary rights to Awapuni Moana derived from various tipuna including Kahunoke a descendant of Ruapani. His son Tamateakuku married Ruakopito, the grand-daughter of Rongowhakaata and Moetai. At the outlet to the sea was the pa of Kahunoke which derived its name from him Pa-o-Kahu. This was an ideal location to take advantage of the kahawai, kanae (mullet), inanga (white bait), patiki (flounder) and tuna heke, as they passed through the out-let.

Te Kuri a Tuatai Marae was located at the eastern end of this moana. At one time Awapuni Moana flowed past the marae to join the Waikanae stream which flowed into the Turanganui River.

The Year 2000 Commemorative issue of Pipiwharauroa recorded that prior to 1928 the area known as Awapuni lagoon was held by local iwi as papatipu, or customary land through occupation and usage. At one time there were twelve kainga around the

lagoon which was a major food source for the hapu who lived there. At a court hearing held in May 1928, the Crown claimed that the Awapuni lagoon was an arm of the sea and consequently belonged to the Crown. The witness for the Crown claimed that the water in the lagoon was salty to taste and that he had seen boats anchored in the lagoon, indicative, according to him, that the lagoon was navigable and that as he watched the tide ebb and flowed through the opening of the lagoon to the Waipaoa River and out to sea.

Although the Court expressed certain reservations it neither displaced nor confirmed the Crown's *prima facie* title thus leaving the way open for the lagoon to be eventually vested in Her Majesty the Queen through the Reserves and other Lands Disposal Act 1953. For Rongowhakaata this action contravened the guarantees of the Treaty of Waitangi. Awapuni Moana was drained, developed and farmed for many years by the Crown. Only after lengthy and costly legal action was the Awapuni lagoon formally returned to the descendants of hapu groups in 1998.⁴⁵ Until now the owners have been deprived of any opportunity to develop an economic base and maintain a livelihood from their land as they had done for several centuries prior to the arrival of tauwi.

Nga Koawaawa o Rongowhakaata - The rivers of Turanganu-a-Kiwa

Turanganui River

Turanganui is a river important to all Turanga iwi and hapu. Within its confines is the area known as Pipitaiari which is central to the mana of the Turanganui-a-Kiwa region. A proverb associated with Pipitaiari is: "*Kake mai koe i runga o Pipitaiari parera to hua - Anyone who comes with ill thoughts into the area, their powers will be removed.*" For example when Wiremu Ratana, then at the height of his powers, travelled into the region the people waited for him at Muriwai. They pleaded with him not to go any further because of the power of Pipitaiari. In reply to this request Ratana said *Me uru noa ake e au i nga wai o Pipitaiari..* After this he returned to Ratana Pa realising his powers were limited. Soon after, he became involved in politics. In addition the sacred rock Te Toka a Taiau sits at the junction of the Turanganui River and the Waikanae Stream. The ancestor Maia called for someone to bring a waka across to him from Turanganui-a-Kiwa but his request fell on deaf ears. However, Taiau then rowed a waka across to him and for her troubles, Maia drowned her. Taiau then turned into a rock and thus became the guardian, Te Toka a Taiau.

Waikanae River

The Waikanae River was an important waterway and resource for Rongowhakaata hapu and whanau during the pre-European period and beyond. It was extensively used by various Rongowhakaata hapu including Ngati Maru, Ngai Tawhiri and Ngati Kaipoho. During the course of the Awapuni hearing, the Rongowhakaata leader Rutene Te Eke stated:⁵³

"I should have seen if there had been, as we had to go over the whole block of the land to the sea and obtain pipis and also to the Waikanae stream to obtain eels. I point out on the map the place of Paratene's houses and cultivations Hirini's father used the land in common as a pig run, our occupation was never interferred with."

Waimata River

Waimata is an important river for Turanganui-a-Kiwa iwi including Rongowhakaata. It is where the three rivers of Turanganui-a-Kiwa (Taruheru, Turanganui, and the Waimata) converge together. Numerous pa and kainga were located near the Waimata confirming the river as a key waterway for all Turanganui-a-Kiwa tribes.

Te Whanau a Iwi

Te Whanau a Iwi hapu has strong whakapapa and historical connections to Te Aitanga a Mahaki and Rongowhakaata. During his lifetime, Kahutia of Rongowhakaata was also a leading chief of Te Whanau a Iwi. This hapu shared interests in the coastal region with Ngati Maru, Ngati Kaipoho and Ngai Tawhiri. Witnesses before the court would sometimes stress their affiliation to Te Aitanga a Mahaki. However, Rongowhakaata regard Te Whanau a Iwi as a hapu having strong affiliation and identification with both iwi. From her ancestors Kahutia and Riperata, Heni Materoa Carroll was also acknowledged as a leader of both Ngai Tawhiri and Te Whanau a Iwi during her lifetime. Te Kuri a Tuatai Marae affiliates to both Ngai Tawhiri and Te Whanau a Iwi.

4. Michelle Reeves: Historical Synopsis By Time

Two Māori waka canoes, *Horouta* and *Tākitimu*, arrived from Hawaiki in the 1300's and made landfall on the Tūranganui River (Soutar, 2012a; Spedding, 2006). *Horouta* introduced kūmara tubers to the area and was captained by Pāoa and Kiwa who named the area Tūranganui-ā-Kiwa ("the stopping place of Kiwa") (Gisborne City, 2015; Soutar, 2012d). Voyagers on board these vessels set up camp in the region as the extensive native forest was rich in resources and the ocean and rivers provided plentiful food and water supplies (Nga Iwi o Tūranga, 2014; Spedding, 2006).

The Māori tribes who settled in the region included Ngāi Tāmanuhiri, Ngāti Porou, Ngāti Rakai, Rongowhakaata, Te Aitanga-ā-Māhaki, and Tūranganui-ā-Kiwa, and some of these tribes descended from Pāoa and Kiwa (Gisborne District Council, N.Aa; Spedding, 2006). These tribes naturally divided their boundaries by the Taruheru, Tūranganui, and Waimatā rivers and also by Te Toka-ā-Taiau, a sacred rock which was located on the Tūranganui River (Gisborne District Council, N.Aa; Spedding, 2006). Fishing villages were created near to the coast, pā were constructed on nearby hilltops (including the Rarohou Pā situated 3.2 km upriver from the Waimatā mouth), and Māori dwellings were built in the surrounding area, including the Waimatā Catchment (Spedding, 2006; Tairāwhiti Tours, 2015; Tombleson, 1997; 2002). During this time, the only way to travel long distances was by waka and so rivers were used extensively as transport routes during peace time, and as escape routes during the bitter inter-iwi wars which raged from 1700 to 1800 (Clapham, N.A). Some bush was felled for construction materials or to clear land for kūmara fields, but the damage to rivers was minimal as rivers are taonga to Māori (Nga Iwi o Tūranga, 2014).

KEY FACTS ABOUT WAIMATA CATCHMENT: Supporting evidence.

Turanga Tangata, Turanga Whenua: Report on the Turanganui Claims Vol I, Waitangi Tribunal 2004, 347-348

Riperata Kahutia used the Native Land Court to increase her whanau's land holdings. She was awarded over 4000 acres of land by the Poverty Bay Commission in the following blocks: Awapuni, Whataupoko, Waikanae, Waiohiharore, Kaiti, Matawhero, Makauri, and other blocks. A critic of the awarding of land to Maori as joint tenants, as we noted in chapter 7, Riperata Kahutia presented cases in the Native Land Court on behalf of her whanau, her hapu, and her iwi. In 1875, she claimed a share in Awapuni and Waiohiharore, a block rich in eels, mullet, and shellfish.

According to claimant historian Professor Brian Murton, it was her testimony in this case that established her 'as one of the most able and eloquent claimants in the Native Land Court of the time': doc a26, p286. Riperata and her family kept most of their shares in the blocks awarded to them by the Native Land Court. She also acquired shares from other owners. Under the terms of the Poverty Bay Grants Act, upon the death of an owner the shares went to the surviving owners, rather than successors.

Riperata therefore not only held onto the land that she was granted but also managed to increase her land holding at a time when most Turanga Maori were selling interests. In 1886, Riperata entered into a trust agreement with WH Tucker in order to protect her lands. Tucker, a lawyer, was to manage it to the best advantage, selling bits of land if necessary to repay debts. This, he did successfully, so upon her death her children benefited. [Turanga Tangata, Turanga Whenua: Report on the Turanganui Claims Vol II, Waitangi Tribunal 2004, 423]

George Read: Read was a local a trader and storekeeper. His purchases extended throughout the area and occurred largely in the 1870s and related mostly to Poverty Bay Commission granted lands on the Poverty Bay flats. By 1876, he had bought interests in an estimated 29 blocks, though he rarely acquired sufficient shares to successfully partition. It is clear from the trust commissioners' records and anecdotal evidence that Read used the following techniques to acquire his land:

Like Crown purchase officer Wheeler, Read purchased interests from individuals, rather than from groups of owners. He used debts owed to him in his business as a storekeeper to acquire some of the interests he purchased. For example, in 1869 he gave Rahuruhi Rukopo, and a number of others with interests in the Crown granted Whataupoko block, a mortgage of £1817 10 s to cover a debt they owed him presumably as storekeeper. Two years later, having acquired other interests, he registered a deed stating that he had bought the block for £734 plus the mortgage.²⁰⁰ It appears, therefore, that Read bought the interests for the cash amount plus the amount of the mortgage. Whether this meant that he got a better deal is unclear. However, it is likely that the knowledge that Read held the mortgage would have discouraged other interested buyers from obtaining interests in that block. [II: 479-481]

The evidence before the Jones commission establishes at least that Te Whanau a Kai had rights in the Kaimoe block – the portion at the northern end of Patutahi. Te Whanau a Kai witnesses spoke of their occupation of Patutahi pa, they named the chiefs who resided in that place, they named relevant carved houses, and they gave the location of urupa, pa, tuna, cultivations, and kainga, particularly along the Whakaahu Stream. That evidence of extensive

occupation was not denied by Rongowhakaata witnesses. Heni Materoa of Rongowhakaata stated: 'I know the Whanau a Kai occupied Patutahi Pa before the Hauhau raid. After the Hauhau raid their occupation there ceased.' [Gisborne minute book 51, p92 (doc c1, p76)]

7.2.3 The Native Land Court sits under the East Coast Act 1868

In 1870, the newly formed Fox Ministry decided, in a surprise move, to substitute the Native Land Court, sitting under the East Coast Act 1868, for the Poverty Bay Commission. The Stafford Ministry had left office at the end of June 1869, just before the Poverty Bay Commission began its first hearing. Donald McLean became Native Minister in the new Fox Ministry. JD Ormond, his close political colleague, was appointed agent for the general government on the East Coast.

The Fox Ministry had its own views on the best way to deal with Turanga Maori lands. McLean and Ormond had both been critical of Richmond's efforts to resolve the 'Poverty Bay land question' by establishing the commission. Ormond thought that the East Coast Act 1868 empowered the land court to undertake all the necessary title adjudication on Turanga land. He was also critical of the outcomes of the commission's work. He thought too many 'Hauhaus' had been let into the titles and that Atkinson had failed to secure enough land for the Crown's defence needs.²⁰ 'I am afraid,' Ormond wrote McLean in October, 'the Commission has done its work badly and that any amount of trouble has to be encountered in regard to it.'²¹

McLean also wanted to see the Native Land Court resume operations on the East Coast.²² A number of settlers who had been occupying East Coast land since the end of hostilities in 1865 were anxious to see the lands which they occupied processed through the court, so they could gain title.²³

In fact, nearly a year passed after the Poverty Bay Commission's first sitting before the Government took further action. In August 1870, Chief Judge Fenton was informed that the Native Minister wished the land court to sit as soon as possible at Turanga. On 24 September, Fenton scheduled a hearing to be held in exactly two months' time. He also alerted the Government to the fact that there might be problems with the court's jurisdiction over the ceded lands.²⁴ Two weeks later, Fenton was asked whether any of the cases notified for hearing fell within the ceded territory. Fenton replied that all but three claims did.²⁵ Fenton did in fact send Judge Rogan to Turanga, although Rogan remained uncertain as to the court's jurisdiction and sought clarification from Wellington. In fact, the Government was still debating the matter. McLean thought that the 'confiscated block' at Patutahi should not go through the court at all but that the court could deal with any other Poverty Bay land.²⁶

But Henry Sewell, the Minister of Justice, consulted with the Attorney-General. They agreed that the 1868 cession could not be annulled. The 'proper course' was for the Native Land Court to sit under the East Coast Act 1868. Judge Rogan was to sit as sole judge, in keeping with the court's procedure. He was also to be instructed to confirm the title to the lands which were to be made over to Ngati Porou and Ngati Kahungunu.²⁷ The Government's decision was conveyed to Rogan on 29 November 1870.²⁸ Rogan, in the meantime, had proceeded to hear cases outside the boundary of the ceded lands. On 2 December, Rogan notified Maori that he would hear Turanga claims the following day. On 3 December (a Saturday), the hearing of Maori claims to the ceded lands began. GS Cooper, Native Affairs under-secretary, appeared before the court. He announced that he was present in the

*capacity of agent for the Attorney-General ‘to waive any objections that the Crown may have had to the Court hearing claims to land within the boundaries of the ceded block’.*²⁹ Few Maori appeared, however, so the court was adjourned to the following Monday. On recommencing, approximately 20 claims from around Manutuke that had not been previously heard were brought before the court. Some lay outside the ceded block. Fourteen blocks in all, with a combined area of 758 acres, were investigated.³⁰

*On 8 December, Joshua Cuff, a claimant solicitor, objected to the hearing proceeding, on the ground that the court did not have jurisdiction. Cuff pointed out that the ‘land within the ceded block was not “native land” within the meaning of the 1865 Native Lands Act’.*³¹ He argued that only the Poverty Bay Commission could hear claims to the Turanga lands. The hearing continued until 10 December, when it was ‘abruptly adjourned’ sine die.³²

*When concerns were later raised about the validity of the Crown grants issue in the wake of the hearing, Parliament passed the Poverty Bay Lands Titles Act 1874. Section 3 provided: The validity of any Crown grant of land heretofore made under the provisions of ‘The Poverty Bay Grants Act, 1869’, or any Acts amending the same, shall not be questioned by reason only of any informality attending the issue of any such grant, or of any irregularity in the times and manner in which the said Judges or either of them held sittings as aforesaid, or by reason of the fact that one of such Judges sat and acted alone.*³³

1. WAIMATA RIVER A HIGHWAY TO THE INTERIOR

Under Te Maanga’s son Te Kaapa (Ngai Tawhiri of Rongowhakaata) the guardianship assumed the proportions of a sovereignty, when he married Kohua [C56], a woman of rank from the Whanau-a-Iwi. Rukupo [C58], their successor, lived in Lytton Road on the south side of the Waikanae Stream, and was slain on the Titirangi side of the Turanganui River, by raiders under Te Waru and Marutakaka from the Bay of Plenty. The Whanau-a-Iwi and the neighbouring Ngati Rakai had already fled up the Waimata River to Motukeo. [Halbert]

Waimata River

Waimata is an important river for Turanganui-a-Kiwa iwi including Rongowhakaata. It is where the three rivers of Turanganui-a-Kiwa (Taruheru, Turanganui, and the Waimata) converge together. Numerous pa and kainga were located near the Waimata confirming the river as a key waterway for all Turanganui-a-Kiwa tribes.

[Pardoe]

My ancestors were in the habit of going to and fro to other places, we are the same, my permanent place of abode is the Turanga. I live in the village opposite the town, my ancestors lived formerly in a pah on the site of the Telegraph Office in the town of Gisborne, there was a burial ground on the site of the Pilot Station [*Rutene te Eke* 1875 Gisborne MB 2, p. 172]

Waimata East/Te Umu o te Waiti

I belong to Aitanga-a-Hauiti and live at Whangara,
I claim through Waho-o-te-rangi 6 gen and Tauwakapipi 9 gen
I speak for the following hapu Ngati Wahoterangi, Te Whanau-a-Tauwakapipi and Te
Aitanga-a-Hauiti alias Ngatimarunga
There are plantations on this land which belonged to our fathers, there are no burial
places on it.
We have plantations on the part marked 2 on map [NOT GOT MAP!]

A portion of us was sent away from the land called Ngaiwaho-o-te-rangi. They were
put off by a section of their own hapu. It was afterwards restored to them.

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There has been no disturbance since.

2. TE WAI-O-HIKARORE A SAFE HAVEN IN TIMES OF WAR

Rutene Te Eke: The name of the ancestor referred to was Te Nonoi, she belonged to Te Aitanga-o-Mahaki tribe, her children were on the land, used as a fishing ground, there is a spring of water on it the water therefrom percolated through the kahawai (fish) go and drink the fresh water.

Wi Haronga (claims through Te Nonoi) There were no kumara plantations. My ancestor caught eels in the stream and fish in nets. I had eel pah up the stream, they were 'Roropakoko,' 'Aturiaparua', 'Muhuwaka', 'Kotipuaputahi,' 'Te Rua o Mapewa', 'Arowhati', 'Makaroro,' 'Totara', 'Hawaiutunui', Te Mingi – I have used these pahs myself.

Paora Matuakore: Claims from Te Nonoi: the land was used firstly for catching fish in nets; canoe landing was at Te Wai o Hikarore. The stream of Waikanae was also used for the purpose of catching eels by the different hapus of Te Aitanga-a-Mahaki, they extended up the whole course of said stream, & women obtained pipis out of the adjoining stream. The people lived on villages on either side of the river, also at Hapara at Taruheru, this was in our father's time not ours. [1875 Gisborne MB 2, p. 172]

Piimia Haata: Claims through Te Nonoi, Manawa and Te Ikawhaingata. Te Nonoi derived her right from Hikarore who named the spring alluded to by previous witnesses. Te Manawa derived his right through Hikarore. Te Poki was continually on this land near to the spring. The occupation of my ancestor together with that of Riparata and Rutene has not been disturbed. At the time the mark was put up on the ground Te Ika took possession – he also came to put up a mark for himself. Riparata's ancestor destroyed it (Te Maanga), this was a cause of quarrel between Te Ika and Te Maanga, it came to Te Umukapua, the pah of Te Ika, Maanga was defeated and ran away, Te Ika obtained possession of all the land, his descendants and grandchildren have occupied the land since.

Tamihana Ruatapu: To the best of my belief this land does not belong to one person because it is owned by the children or descendants of the different ancestors as named by Rutene. It was Te Nonoi's – the property belongs to the children and descendants of Mahaki, all their descendants use it as a fishing ground.

Rongo Halbert: Tuarau of Ngati Wahia then joined with Waiapotango [C86] against the Whanau-a-Iwi, the descendants of Iwipuru and Tauwheoro who subsisted

precariously along the Whataupoko Hills, and the Makauri and Turanganui flats, trying to enslave them. Unfortunately Tamauria was away, fighting on the Urewera frontiers, so in desperation Whanaau-a-Iwi asked Konohi of Whangara for protection, to which he agreed. Konohi found Tuarau on the banks of the Mangamaire at Wai o Hika, but was told to mind his own business. Just then Tamauria arrived and offered his assistance, but Tuarau arrogantly declined, saying ‘Koia Kai iwi ki taana parekura’ [Bone eater should be satisfied with his own victory]. Tamauria replied, ‘Kaati ra. Anga atu kaikiko, ka whanatu kai iwi ka haere’ [Very well, carry on flesh eater, bone eater comes and goes]. A women screamed at them to flee for their lives, and as they and their companions scattered, Tuarauoterangi and Waiapotango were caught and taken as prisoners to McRae Point, where they were beheaded and the heads hung from a rail before being taken away and preserved. Hence the name Whataupoko. The heads were later brought back for final disposal in the Parorangi Cave at Waihirere.]

Riparata Kahutia [1875 Gisborne MB 2]: I spring from Tauheoro, the male portion of the family occupied inland, the women at the seashore. The boundary of the land of her brother was the other side of Makarui, that said boundary is still in force. I do not interfere with claims the other side of it. The claims of the brothers are admitted on this side through relationship, Tauheoro also had a claim inland.

It was during the lifetime of Kuriwahanui and Te Maanga that the fight took place as named by the other witnesses, then the fight occurred between Konohi and Tuarau o te Rangi who was at Repongaere. Konohi made offer of peace to the other side – they said why do you want fight old men against young ones – they did not agree over the fighting. party returned, taking with them the people of this place to Whangara to assist him against Tuarau o te Rangi and Wai-o-Potango. All the people returned Konohi went to see Te Aitanga a Mahaki people, he met them on the war path, they had a fight some were killed, Wai-o-potango’s side were defeated Tuarau-o-te Rangi and Wai-o-Potango were brought in alive....? [Whataupoko] Then it was that the Rahui was erected by Konohi, and said to my ancestor, you will live under it and protect it [150 years ago – see judgement ie 1725]. His name was Te Maanga, he was in possession of the land. Konohi returned to Whangara. This mark was not set up for the purpose of taking the country, but on account of the fight.

[Rongo Halbert: Konohi set up a post called Ruakare at the mouth of the Waikanae Stream to show that the Whanaau-a-Iwi were under his protection, and placed Te Maanga of Ngai Tawhiri in charge of it, thereby causing a dispute with Te Ika-whaingata of Ngati Kaipoho.]

After this the ancestor of Piima came and said, ‘Why should this grey-headed man be left in charge of this mark, let me take care of it the strong man (“Te Pou Totara”). Te Ika and those with him proceeded to cut up the land from the water to inland. Te Ika put up a ‘rahui’, it was on Te Awapuni block, Te Maanga went and knocked it down – Ika put up another at Kopututea, at the mouth of the Waipaoa, this was also knocked down by Maanga. Ika put up a third on this – this side of the Bay, this also was knocked down by Maanga, this was the last. A messenger was sent to Te Whaanu-a-Apanui to fight against Maanga, it was raised, they came as far as Muriwai, my ancestor Maanga was living there, he was outside, the people were killed, Maanga escaped, and standing on a cliff he was cajoled by Te Ika to descend, he did not succeed in cajoling him to come down, if you had come down, your hands would have been converted into something you would not like. Te Ika never returned onto the land, his

only occupation was the time he put up the Rahui. Te Ika then considered how he could kill him (Te Maanga), peace was not made between them. He then thought he would invite Maanga to join him in fighting against the people of Te PLapa, they made peace and went, when they arrived at Te Papa they fought, Te Ika was slain, Maanga returned alive and that ended their quarrel.

The children of Te Ika did not return onto the land after that. I admit the statement relating to fishing pas, this admission relates to the village as temporary kainga used by the person who came to catch fish –but it was only my ancestor and their descendants that used the river for catching eels. It was during the war-time that these people came to catch fish in the sea. Rongowhakaata and Te Aitanga-a Mahaki fought.. and Te Aitanga-a-Mahaki took possession of all the land, and the surrounding country. It was at the time of the death of Pikai that Te Aitanga-a-Mahaki ceased using this land, they longed to avenge the death of Pikai, Ngapouki was killed and gained their point.

What Pimia has said relative to his claim through Manawa-o-te-Rangi is true, he was a brother of Maanga, they lived together at Te Wai o Hikarore, 3 of them, the third was Powhakaika – the name of the house they lived in was ‘Pikanga Hau.’

Ruku my grandfather lived on the land – fish and eels from Waikanae Stm, there was a cultivation on the boundary of the block, called Totara. I cultivated from the boundary of Awapuni to the middle of the block It was owing to Te Kooti that my occupation ceased. If a whale was driven ashore my father took possession of it – it was optional with him whether he divided it with the other side, Hirini Te Kani and his people.

There were a number of eel weirs

1. Roro a paka
2. Mahuwaka
3. Tauhinu
4. Pou a te Ra
5. Turi a Parua
6. Te Kati pu a Whatu aki
7. Ngakau motu etc.

These are all mine, some of these were named by Wi Haronga it was my parents and ancestors only that went there to catch eels viz Te Maanga’s descendants, Kahutia and his YB.

Whanau-a-Iwi of Te Aitanga-a-Mahaki

Riparata Kahutia traced her descent through

Tamaterongo=Materoa (Titirangi Hill)

I

Ihu = Te Nonoi-i-kura

I

I

Iwipuru [ancestor of Whanaa-a-Iwi] = Tauwheoro (f)

I

I

Kuriwahanui (m) [Taumata, Whataupoko 5] Rangikuatipu (m) [Waiteata Pa, Whataupoko 6]

<p><i>I</i> <i>Hapi</i> [guardian]</p> <p><i>I</i> <i>Kohua</i> = <i>Te Kaapa</i></p> <p><i>I</i> <i>Rukupo</i></p> <p><i>I</i> <i>Kahutia</i></p> <p><i>I</i> <i>Riparata Kahutia</i></p>	<p><i>I</i> <i>Hakahaka [Makaraka]</i> Te Maanga</p>
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Whanau-a-Iwi comes from Iwipuru, one of the grandchildren of Tamaterongo and Materoa of Titirangi Hill, who married Tauwheoro the only daughter of Ihu and Te Nono-i-kura

Ihu's second son Mokaituatini chased after the escapees after the Kopaepakapaka [Burnt Food] affair; his head was wounded; he killed two of the enemy and then was killed, while his companions escaped to Uaua.

After being carried for by their uncles, the sons of Iwipuru and Tauwheoro, Rangikuatipu and Kuriwahanui, established new homes for themselves on the Whataupoko block.

Kuriwahanui settled on Taumata [Reservoir Hill] on Whataupoko No 5 block. Rangikuatipu, the brother of Kuriwahanui, lived in the Waiteata Pa on Whataupoko No. 6 block, on the right bank of the Waimata River opposite Score Point.

His son Hakahaka [C86] settled at Makaraka on the bank of the Taruheru River, at a place known as Tarere a Hakahaka (Hakahaka's giant swing).

His son, Tamanuhiri, employed Maahu and Marere of Ngai Tama from Herumanahi [smooth comb] on the Kopaatuaki block to avenge his defeat at Waerenga-a-Hika by an unknown enemy. In gratitude he presented Maahu with Whataupoko No. 8 adjoining the Waihirere and Kopaatuaki blocks.

[Sequence?] Tuarau of Ngati Wahia then joined with Waiapotango [C86] against the Whanau-a-Iwi, the descendants of Iwipuru and Tauwheoro who subsisted precariously along the Whataupoko Hills, and the Makauri and Turanganui flats, trying to enslave them.

Unfortunately Tamauia was away, fighting on the Urewera frontiers, so in desperation Whanau-a-Iwi asked Konohi of Whangara for protection, to which he agreed. Konohi found Tuarau on the banks of the Mangamaire at Wai o Hika, but was told to mind his own business.

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haere' [Very well, carry on flesh eater, bone eater comes and goes].

A women screamed at them to flee for their lives, and as they and their companions scattered, Tuarauoterangi and Waiapotango were caught and taken as prisoners to McRae Point, where they were beheaded and the heads hung from a rail before being taken away and preserved. Hence the name Whataupoko. The heads were later brought back for final disposal in the Parorangi Cave at Waihirere.

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Ngai Tawhiri of Rongowhakaata:

Rangihiria's son Taringa married Te Whaiti's daughter Hinekaitahi, and had three sons, Mokaiohungia II, Manawa and Te Maanga. They lived together at Tapatahi, and at Waiohiharore. Maanga had taken Konohi's place as guardian of the Whanau-a-Iwi people, and Te Ikawhaingata of Ngati Kaipoho tried to get rid of him by force, but he survived.

Under Te Maanga's son Te Kaapa the guardianship assumed the proportions of a sovereignty, when he married Kohua [C56], a woman of rank from the Whanau-a-Iwi. Rukupo [C58], their successor, lived in Lytton Road on the south side of the Waikanae Stream, and was slain on the Titirangi side of the Turanganui River, by raiders under Te Waru and Marutakaka from the Bay of Plenty. The Whanau-a-Iwi and the neighbouring Ngati Rakai had already fled up the Waimata River to Motukeo.

A son Kahutia became the next chief and as told in Ch.10/12, he, Te Kani a Takirau and Te Amaru from Uawa fought against Te Aitanga a Mahaki at Hounuionge on the Poututu block, but were trapped in the pa from which they withdrew after being warned by means of a haka. Kahutia built a house on Matawhero 3 block and named it Kotaroa after the mother of Iwipuru [C86], the founding ancestor of Whanau-a-Iwi [Ch. 10/7]

Kahutia's daughter Riparata married Mikaera Turangi, the son of Paratene Turangi who was slain by Te Kooti at Oweta in 1868. Paratene Turangi was a member of the Whanau-a-Iwi. [Halbert]

Another fight broke out near Kaiti, in the latter years of Kuriwahanui, or not long after his lifetime. Tuarau o Te Rangi (Tuarau), a grandson of Wahia, came from Repongaere (he had also lived at Mangatu and Waihirere) and teamed up with Waiapotango of Whanau a Kai to lead an insurrection against Te Whanau a Iwi.

*He was on a mission to obtain total dominance over the Whanau a Iwi (*ibid.*) and perhaps also secure exclusive fishing rights at Waikanae. After all, Waikanae was a corridor of access to the sea for inland hapu and thus a prime location for seafood, having a shoreline, the Waikanae and Turanganui Rivers as well as Awapuni Lake not far away. Given its popularity among Te Aitanga a Mahaki hapu, it was not surprising that competing interests would cause tensions, if not outright hostilities.*

*It soon became apparent to Te Whanau a lwi they had to protect themselves from Tuarau o Te Rangi and Waiapotango. Konohi from Whangara came to their defence. Other noted warriors, particularly Tamauaia, were unavailable. Konohi met Tuarau and Waiapotango on the war path and offered to make peace, asking why do they want to fight old men? (GMB 2 1875:184). His suggestion was flatly rejected and so fighting began. The arrogant air of superiority of Tuarau and Waiapotango was short-lived and much to their outrage, they were defeated (*ibid.*). Worse was to follow and they had a gruesome death in the middle of all the fury. A woman screamed and attention was directed to the two fugitives who were then captured and beheaded near the Turanganui River. This incident gave rise to the name Whataupoko, meaning suspended heads.*

*Konohi erected a rahui called Ruakare at the mouth of the Waikanae Stream and invited Te Maanga of the Ngai Tawhiri section of Rongowhakaata to protect it and Te Whanau a lwi who had interests at Waikanae (*ibid.* Halbert 1999:107). The evidence of Riperata Kahutia to the NLC in the Waikanae block case affirmed that the boundary of Konohi was not signalling his possession of the land, or mana whenua, but rather marking victory over Tuarau (GMB 2 1875:185). Konohi himself returned to Whangara.*

*Whilst internal frictions between Tuarau and Te Whanau a lwi ended, the latter had to be continually on alert from further challenges by others. Te lkawhaingata (Te lka) of the Ngati Kaipoho section of Rongowhakaata had his eyes on Waikanae and surrounds, dismantled further rahui set up for Whanau a lwi and attempted to take over. He saw himself as a better caretaker than Te Maanga who he described as grey haired (*ibid.*) and by implication, too old for such responsibilities. Te lka planned to supplant the authority of Te Maanga by cutting up land interests from the seaside to inland areas. This he did by erecting rahui at Awapuni and Kopututea, at the mouth of the Waipaoa River. But this was all to no avail. Te Maanga suppressed the attempts of Te lka and remained protector of Te Whanau a lwi. Some time later, both eventually made peace and even fought together in another battle against a common enemy (*ibid.*). [Kawharu, Mahaki 159-159]*

3. TURANGANUI RIVER A BOUNDARY – CONTESTED

The general boundaries of Te Aitanga a Mahaki are as follows: to the north the border follows the Waimata River, although there are considerable interests held by this group in blocks beyond this boundary, such as in the Kaiti block; to the west the boundary of Mahaki lands is roughly in a line with Arowhana; in the south west they border with Tuhoe as their boundaries extend to the Huiarau ranges and Maungapohatu; and southward Mahaki lands meet those of Rongowhakaata at the Repongaere and Tangihanga blocks, lands in which Whanau a Kai hapu of Te Aitanga a Mahaki have interests. [Daly]

According to Stan Pardoe, Whanau-a-Iwi had strong links to both Rongowhakaata and Te Aitanga a Mahaki. [Pardoe]

The boundary of the land between Rongowhakaata and Te Aitanga-a-Mahaki commences on the sea track at Te Wai-o-Hikarore, passing on this land to Te Kuha through Pukerarauhi, thence over Waipaoa Te Ahipakura, then through Pipiwhaiao,

thence up to the mountain. [Rutene te Eke, AWAPUNI 1875 Gisborne MB 2, p. 198]

The boundary I have named between Aitanga-a-Mahaki and Rongowhakaata was laid down by Kahunoke and Te Nonoi. [Riparata Kahutia AWAPUNI 1875 Gisborne MB 2, p. 198]

Judgement for Awapuni, Te Wai o Hikarore, Waikanae, p. 222:

Te Nonoi from whom all the present claimants and counter-claimants 233 in number have traced their descent. Rutene and his people (44) claim through Kahunoke elder brother of Te Nonoi, and also from his sister as shown in the genealogical table attached.

A claim based on occupation of the land is also brought forward by Rutene & others which has not been proved beyond the fact that the Waikanae was used for the whole of the tribe called Aitangi-mahaki for catching eels and Te Wai o Hikarore which is a mere waterhole inland of the beach which has been so much disputed on all sides is acknowledged to have been the fishing grounds of the tribes for generations passed during wartime when food was difficult to obtain. The men cast nets in the sea and made weirs for trapping eels in Waikanae, while the women at low tide gathered pipis in the rivers.

Riperata has shown continuous occupation from the time of Te Maanga who was left in charge of the land after the Rahui was put up at the mouth of the Waikanae R. Her grandfather and father exercised rights of ownership and she and her people to this day continue to do so, their place of abode being contiguous to this place, only separated by the stream.

Kaiti: 1870 MB1

Riperata Kahutia: My ancestors have occupied the land up to the present, cultivating and ...>

125

<...living on it. The first time the land was leased for /// a portion of the rent.

I know the ancient boundary it is there still, it is called Te Pohatu o te Aotauru. I know an old pa on Titirangi which belongs to our ancestors.

Hirini Te Kani has disputed our joint ownership of this land, but it has never been clear to me.

Riperata te Kahutia p 232-233

232

I belong to Te Whanau a Iwi, a hapu of Te Aitanga-Mahaki.

I know the boundaries of my land, begin at Pipi, then to Whakaikaramu, to Te Pohatu a te Autauru, then Waikirikiri to Te Umuhapuku, then to Waimata River.

Hirini Te Kani: [p. 234]

We claim on this side from Te Nonoi [8 gen]. Rakaiatane was son of Nonoi's brother Kahunoke.

One had land on one side of the river and one on the other, but the children of Te Nonoi used to go on the other side for mahi kai, get fish and fern root. They ceased to go there in the days of Tuapaoa. Te Aringa's [g.grandson of Nonoi] people used a bone of Rakaiatane's father as a fishhook, Tuapaoa [Rakaiatane's son] found it out and attached and slew them. Nonoi's descendants never returned to that side of the river after that.

Te Hapu [Rakaiatane's grandson] had a pa on island the off the point. The two tribes became quite separate. The descendants of Kahunoke would not have joined Te Aitanga-Mahaki had the latter been attached by any other tribe. I myself am part Mahaki and part Hauiti. Riperata is a whaia of ours. Her mother belonged to Hauiti, but from further north.

Riperata Kahutia p.240

I never heard that the lands of Kahunoke and Te Nonoi were divided and that the river was the boundary between them.

My ancestors lived on the land up until the time of the fishhook [5 gen]. The bone of Tihaere [not on gen] was used and the grandchildren were very pouri. Shortly afterwards Te Aringa died and they took her bone and used it as a fishhook the grandchildren of Tihaere they would make the former act a 'take' for taking their land from Te Aringa's descendants.

Also there was a dispute about a canoe belonging to Tuapaoa, ancestor of Hirini [5 gen]. he was working on his canoe, the bow figurehead, when my ancestor Turanga Whaingata [sp] [not on gen], [discussion in Maori] Turanga said a kuputurihangā, and overnight Tuapaoa cut the ...>

<...241 figure head away and my ancestor was blamed.

Hirini's ancestors went to get the Ngatikahinga as allies to fight my ancestor who were living opposite the island Tuamotu on Kaiti. They were attacked and 50 slain including Turanga Whaingata. Hirini's ancestor occupied the land having beaten mine they had the "mana" over it. It was then that they made the pas and settlements mentioned yesterday and occupied the land. Kuriwahanui [5 gen] brooded over the death of his relatives. He belonged to Aitanga-a-Mahaki and he requested [obscured] to avenge the killing. A taua was got up and went to Nukutaurua and attack the ancestors of Hirini who were living there. A fight took place at Maungapiro and Hirini's people were beaten. The taua came back here and went and attacked another section of them at Whakapuaki [sp]. Kuriwahanui having thus avenged the death of his relatives took possession of the land at Kaiti and then the boundary I named was laid down.

The mana of Hirini's ancestors ceased and they ceased to occupy it. They did not get back to it until after the days of Kuriwahanui's grandsons. They went back there to live in the days of my father Kahutia when pakehas came to the country. The Maories all assembled here to make flax.

242 A war party of Ngatiawa came. When the Rongowhakaata heard of the "tauā" approaching they fled and one of them sent to Ruku [2 gen] to warn him to flee across the river. Ruku said he would not go. If he was to be killed he would be killed on his own land. He stayed the tauā came found him there attacked him and killed him. Killed him on Kaiti, he and his brothers and other relatives some were taken alive. My father Kahutia was no [sic. not in] the Aitanga-a-Mahaki pa at the time and so escaped. Those of us who were on Kaiti were all killed or captured. The only hapu living on the land at this time was the hapu of my grandfather. This was the last fight on Kaiti.
[Lots about putting pakeha on land]

- 243 My ancestors up to the time of my grandfather occupied different places on this block from near the island of Tuamotu round to the river [obscured] to catch fish and cray fish out of the sea. The fern root digging at Maungaroa spoken of yesterday belongs to my ancestors Kuriwahanui and his children. He dug fern root there after the fights I have mentioned.
- Another fern root digging was at Parahaki (of my ancestors). Te Kaapa [3 gen] worked that it was bed and he left it.
- My ancestor Te Maunga [4 gen] grew food opposite Te Onepu. Te Onepu is on the other side of the stream to Kaiti. He and his people cultivated kumaras at Waikirikiri on this block. He also had a place on trees for taking kakas.
- Ruku had a kumara and taro plantation at Urumatai above where the church now stands. Another place of ours was the Whatapaua beyond where Mr William's house now stands.
- 244 My [obscured] were in the constant habit of gathering karakas on the block.
[discussion about argument in fathers time –more than 20 years ago - about fence and cultivation and argument with Rawiri – over adultery]
- 245 further descriptions about recent times, when witness was a girl, where lived (no names) where cultivated. Arguments in court over this block due to earlier refusing Hirini's party to be in Waikanae and opposed them in Whataupoko.
- 246 continued recent arguments
- Xd by **Rutene** p 246-247
- 246 Had Kahutia a house there [between William's house and Read's store]? Yes he kainga tuturu of our ancestors and ours.
- 249 **Te Waka** ['very old man' written beneath] p 249
I belong to Ngai te Kete and Ngatawhau. Owners of the land in former times were Kahunoke and Te Nonoi [8 gen]. I can remember Ruku ... when I was a child. He and his people used to dry fern root, make houses, catch cray fish and other things on this land. Haraonga used to live up the river, there used to be disputes in his time about this land.
- 249 **Petara Te Honotapu** p249
Our ancestors used to live on this land.
- 250 **Judgement.**
Riparata's and Rutene's parties descended from same ancestors Kahumoke and Te Nonoi and occupied the land conjointly for several generations and lived on friendly terms (excepting the fight about the human bone used as a fish hook).

6. SACRED SITES

Ruakare - Konohi erected a rahui called Ruakare at the mouth of the Waikanae Stream and invited Te Maanga of the Ngai Tawhiri section of Rongowhakaata to protect it and Te Whanau a Iwi who had interests at Waikanae (ibid. Halbert 1999:107). The evidence of Riperata Kahutia to the NLC in the Waikanae block case

affirmed that the boundary of Konohi was not signalling his possession of the land, or mana whenua, but rather marking victory over Tuarau (GMB 2 1875:185). [*Kawharu*

Pipitaiari – sacred waters in the Turanganui, anyone who came there with ill thoughts had their powers removed [Pardoe]

Ruawharo, having acquired the necessary incantations, was able to perform the black magic feat of transferring to his new homeland the two pools as well as the mauri of the whales. The pools named Pipitaiari and Te oikikarewa are still extant, I am told. The former is in the vicinity of Sponge Bay, opposite Tuamotu island, and the latter near Kautuku somewhere on the coast between the Waipu River and East Cape. The mauri of these two pools were contained in two stones that are buried, but I do not know if there is any adept still alive who knows where they are. [Leo Fowler, *Te Mana o Turanga*, p.14.]

NOTES ON ARCHAEOLOGICAL SITES IN THE WAIMATAA CATCHMENT

Caroline Phillips

This study of the Maori occupation of the Waimataa River starts by reviewing the landscape. An understanding of geology, topography, soils and vegetation provides the natural parameters for the first settlement by people. The landscape can provide opportunities and constraints in which people form places and connections. Over time it becomes a cultural landscape where the human history of the place and the actions of human activity add additional layers of opportunities and constraints.

Landscape

The Waimataa River flows through the southern part of the Raukumara Peninsula (Mazengarb and Speden 2000). The geology of the Waimataa is based largely in on a series of Tertiary mudstones and sandstones, some containing fossils, of the Mangaheia and Tolaga Group that have become upthrusted by tectonic movements and broken by a series of fault lines (Figure 1 - geology). The exceptions are some areas of melange containing a mix of old rock types within mudstone and limited areas of peats and sand within the narrow river channel. The erosion of this landscape has formed deeply incised rugged hillscapes.

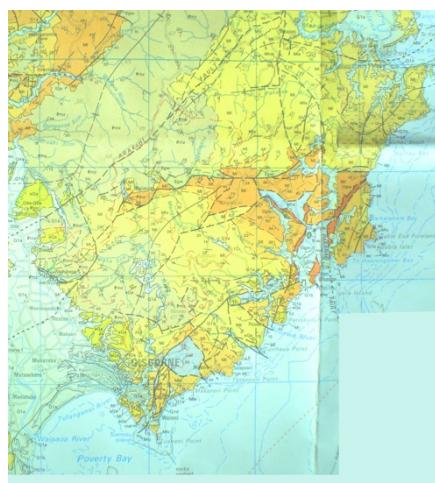


Figure 1. Geology

The catchment is 25 km long and up to 10 km wide, with the surrounding ridge lines rising to between 400 and 500 m above sea level (Figure 2 - hillshade).



Figure 2 - hillshade

The upper reach of the river is extremely steep, while the middle reach has river flats within a

one kilometre wide corridor and the reach broadens out as it nears the coast.

To the west is the much larger catchment of the Waipaoa River, which nearer its mouth has a broad valley through which the river has meandered for many years. To the east, there are a series of rivers and shorter streams leading to the coast (Turihaua, Pouawa, Waiomoko, Pakarae and Uawa). The eastern coast is rugged with small sandy bays, while the southern coast formed by the outflow from both the Waipaoa and Waimataa has created the larger Poverty Bay (Figure 3 - coastline Parkinson).

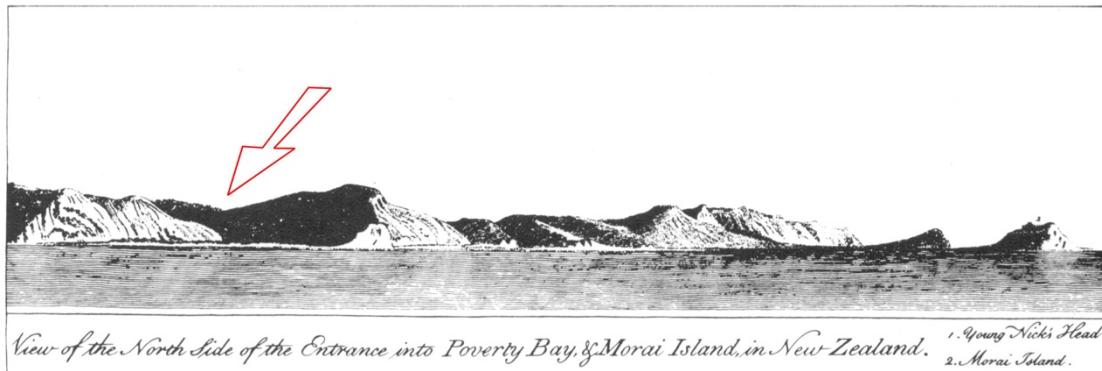


Figure 3 - Parkinson

The soils which have formed on this landscape vary considerably according to the underlying geology and the steepness of the gradient (Gibbs 1980). Those within the Waimataa catchment are largely defined as steepland yellow-brown earths, while to the east the more gently sloping land has formed yellow-brown earths and to the west in the Waipaoa valley there are series of alluvial soils (Figure 4 - soils).

Figure 4 - soils

The indigenous vegetation that clothed this land was either broadly, podocarp or beech forest, or mosaics of these dominant trees (quote Gibbs p 62). The steep land soils tend to be thin and subject to erosion when the native vegetation has been removed (look Gibbs p76-7).

The nature of Maori occupation in any area depended to some extent on the nature of the landscape. Consequently, the steep and rugged hills of the Waimataa were not suitable for cultivation and settlement, but would have provided forest resources of timber, fruits and birds. Ridgelines could have provided pathways to link the coast with the inland: however, the coast would have provided quicker transport from the settlements in the eastern bays around to Poverty Bay. The waterways might have provided eeling grounds and, where slightly swampier ground existed, sources of flax and raupo. Only nearer the mouth of the river, in the lower reach, where the hills were less steep and the river flats were broader would occupation be expected.

In contrast, the eastern coastal valleys contained larger areas of soil suitable for cultivation, fresh water, shellfish and fishing grounds, swamp resources as well as high points that could be defended. The broad Waipaoa valley provided extensive lands that could be cultivated, with the coastal resources from the broad Poverty Bay to the south.

The attributes of natural landscape would suggest that the upper reach of the Waimataa may have been used only for its forest resources, requiring only temporary bush camps. The middle reach might have been used for limited cultivation, as well as forest and water

resources, and here settlement might be limited to particularly favourable locations. It was only the lower reach of the river where full range of settlement types (pa, kainga, garden and camp sites etc) were more likely.

Maori traditions

Although the landscape provides a broad palette from which to paint a picture of Maori settlement in the wider area, it is the details from Maori traditions, archival information and archaeological findings, which either substantiate or sometimes contradict what might be assumed from the landscape.

In the case of Maori traditions, the Maori land Court records of the land blocks were claimed in the 1880s are being reviewed (Figure 5 - MLC). From 1867 to 1883 all the blocks within the catchment, the coastal land to the east, and the inland catchments to the north and west, all passed through the Maori land Court. Nine blocks were within the Waimataa catchment, a further nine were on the coast and 20 other inland blocks that surrounded the Waimataa were reviewed.



Figure 5 - MLC

Maps prepared for Waitangi Treaty claims by Aitanga-a-Hauiti and Aitanga-a-Mahaki show a division of the rohe centred on Turanganui and the lower reaches of the Waimata (Figure 6). To the east, encompassing most of the catchments of the eastern rivers and streams was claimed to be the territory of Aitanga-a-Hauiti, while the Waipaoa and its tributaries were claimed by Aitanga-a-Mahaki. Much of the middle reach and all of the upper reach of the Waimata, as well as other hill country to the north-west were claimed by both tribes.



Figure 6 – tribal map

Turanganui was the division between the two tribes, with major battles in the 16th century when Hauiti killed Mahaki's elder brother, and again about 1600 when their descendants Konohi of Aitanga-o-Hauiti killed Tuarau-o-te-Rangi of Aitanga-a-Mahaki (Smith 2007:46). Another traditional account refers to Tutekohe, who is claimed as an ancestor by Rongowhakaata south of Turanganui through his father and by Aitanga-o-Hauiti through his mother to the north.

Additional information was present in the survey plans were drawn up for the Maori Land Court. These showed vegetation, place names and, in some cases, settlements and tracks, although no settlements or tracks were shown within or close to the Waimataa.

The middle and upper reaches of the Waimata catchment appeared to be largely in bush, with some minor clearances along the ridges and the lower reaches of the river (Figure 7 - bush). Unfortunately, some of the survey maps to do not include an indication of vegetation. In particular, this related to two large blocks in the centre of the catchment, however study of timber felling records may assist in filling this gap. What is clear is that the coastal area around what is now Gisborne had been fully cleared by Maori. The coastal and Waipaoa blocks were largely cleared, except where the ground was very steep.



Figure 7 - bush

The plans list a number of place names (see locations Figure 5). Many of these are on the boundaries of the land blocks being surveyed and some were notable high points which were used by the surveyors as trig points. Although there is a variation in the use of names by the

surveyors, it appears that there are far more present in the east coast land blocks and all along the river banks. In contrast, there are very few along the Waimata River and around its catchment. Place names can be misleading, as the name may refer to a person, be a contraction of a much longer name, be misspelled, be wrongly positioned, or the individual phonemes may have multiple meanings. However, some names may describe the place, or the resources used there by Maori (Figure 8 - place name list).

Figure 8 – list of place names

This brief look at Maori traditions relating to the Waimata suggests that much of the steep inland area was used mainly for its forest resources. It may have been an area that was free to all groups to use, hence the overlapping claims.

A different scenario applies to the land nearer the coast, where there is a clear division between the territories of the two main tribes. Although individuals who could whakapapa to both may have resided at one time or another on both sides of the river. Traditions in this coastal area extend back at least to a battle in the 16th century. This coincides with greater amount of clearance of the bush, and therefore, it is likely that it was settled and cultivated since that time.

Archaeology

Archaeological sites have only been recorded in some parts of the lower catchment (Figure 9). These appear to be grouped, either close to the river itself in the middle and lower reaches, or along the higher ridgelines overlooking the Waipaoa River.

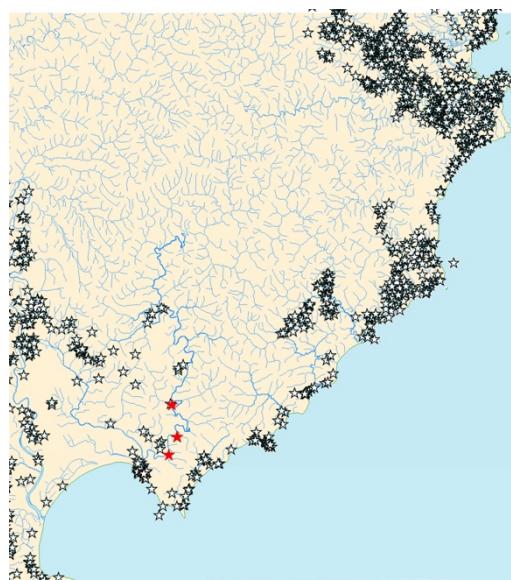


Figure 9 – sites (pa red)

Most of the sites appear to be pit and terrace sites, suggesting that there was some cultivation of kumara where there were small river flats with suitable soils. It is possible that the pit sites on the hills were refuge food stores, and relate to the occupation and gardening in the Waipaoa tributaries.

There were also three pa sites, all in the lower reach, indicating that there were some resources worth fighting over or defending. On the gently sloping coastal land at the mouth of the river were a greater number of sites, including shellfish midden, pits, living terraces and pa.

The pattern of occupation derived from the distribution of archaeological sites is hard to define, due to the lack of archaeological survey. However, what is known tends to support the suggestions drawn from the natural landscape and the Maori traditions. It might be predicted that further storage pit and living terrace sites would be found along the river corridor within the middle reach, but that far more would be found in the more limited area of the lower reach.

It may be that the lower reach of the river was a boundary between the two iwi from the 16th century, hence the construction of pa sites on both sides of the river to defend the mana of each group.

Further work would be necessary to support these ideas and in order to understand when these settlements began to be established in the various parts of the river.