

# NGĀTI WHITIKAUPEKA: RANGATIRATANGA

Wai 2180, #D21

OFFICIAL

## He Huia Kaimanawa: Iwi/hapū

- Complexity
- Evolution
- Iwi structure
- Te Tiriti o Waitangi

## Te Whango o ngā Moa: Mōkai Kōrero

- Marae
- Kōrero Tuku Iho
- Whiti economy
- Mana wahine

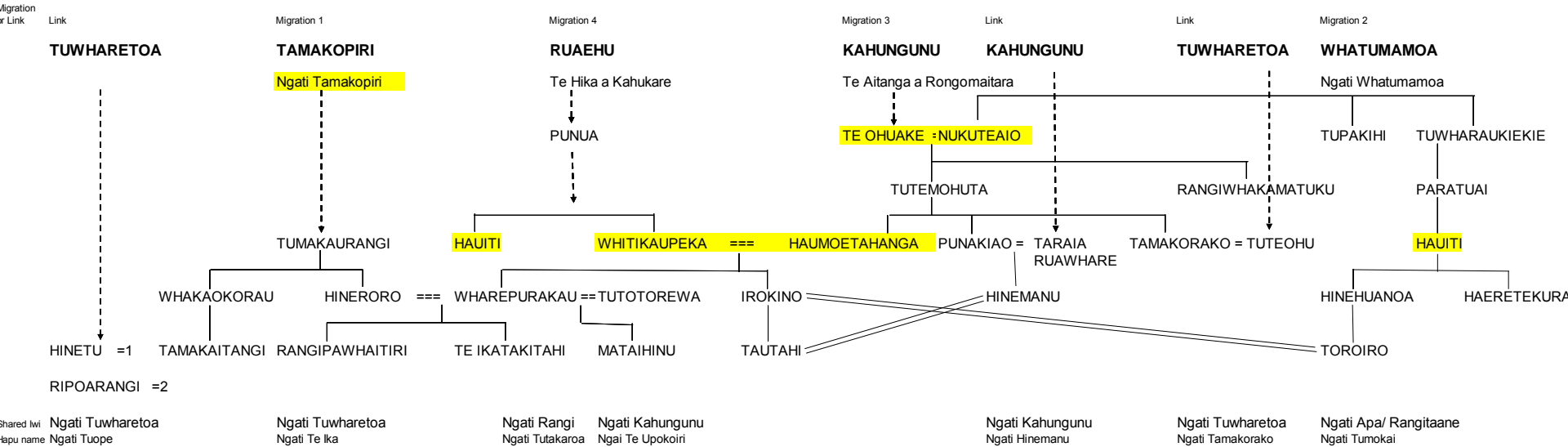
RECEIVED

Waitangi Tribunal

**23 Dec 2016**

Ministry of Justice  
WELLINGTON

# WHITIKAUPEKA: HE HUIA KAIMANAWA



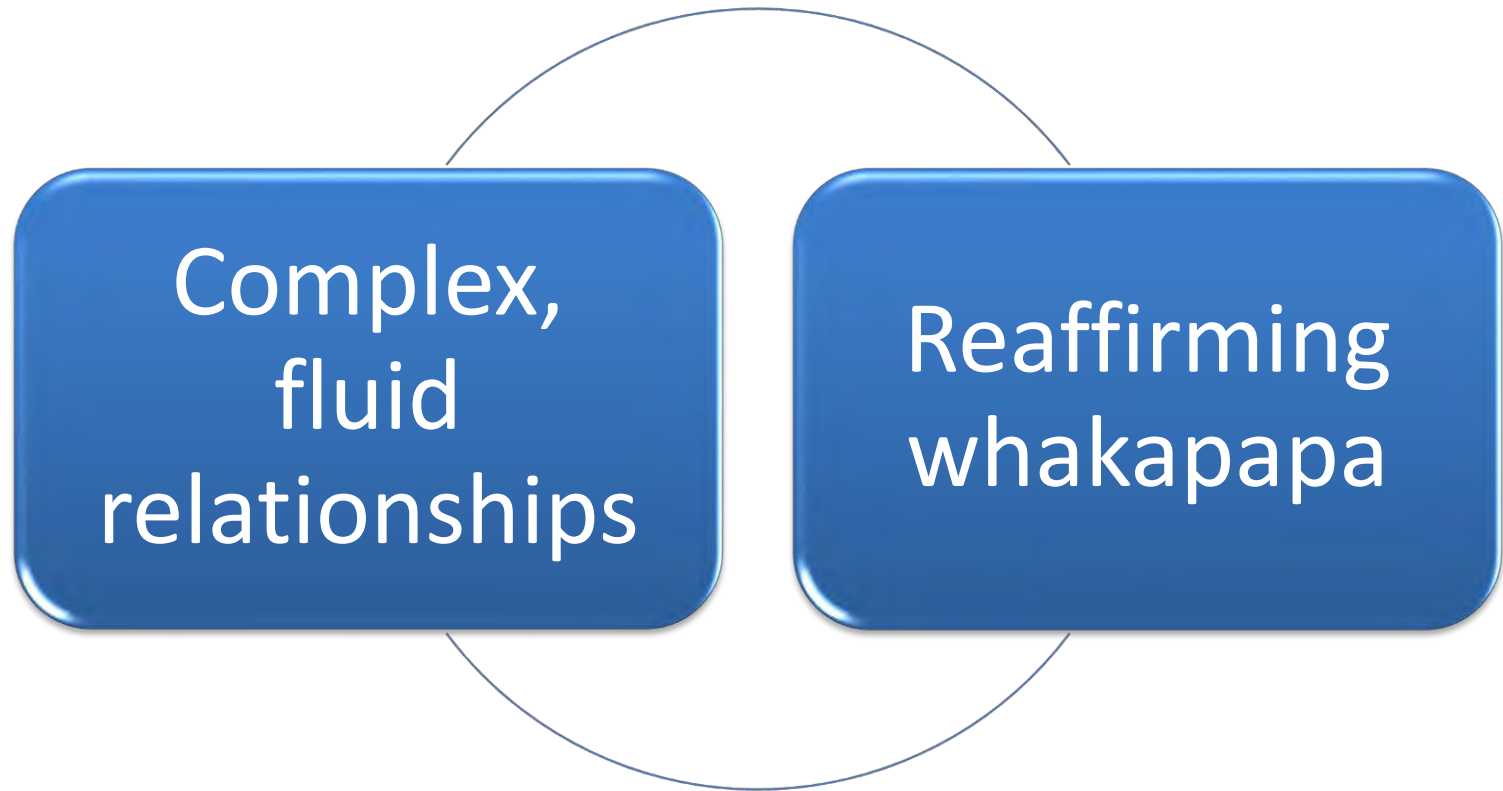
# HE HUIA KAIMANAWA

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- Te Hika a Kahukare
- Whatumamoa
- Ngāti Whiti
- Tumakaurangi
- Ngāti Whiti-Tama
- Ngāti Tūwharetoa
- Ngāti Tama
- Ngāti Hauiti
- Ngāi Te Ohuake
- Ngāti Tamakorako
- Tūrangitukua
- Whiti Tuturu
- Whiti-Hauiti
- Haukaha

# WHITIKAUPEKA: HE HUIA KAIMANAWA

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# HE HUIA KAIMANAWA

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- **1600S MATUKU**
- **1845 MATUKU**
  - First pākehā
- 1847 Co-option of rūnanga
- 1852 Māori land ownership 50%
- 1854 Kingitanga
  - Manawapou
- 1855 Māori consolidating pan-tribal
- 1855 Māori parliament/rūnanga
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- **1880 FLOUR MILL**
- **1886 HIRAKA LETTER**
  - to establish school
- **1888 RACECOURSES**
  - (James Pope – School Inspector)
- 1890 Kotahitanga
- **1892 KOTAHITANGA**
  - Hiraka Te Rango
- **1893 TE TAHI O PIPIRI | KAI EWE**
- **1894 WHITIKAUPEKA**

# MATUKU

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## 1600s - **1845 MATUKU**

- Rev. Richard Taylor: first pākehā to Mōkai Patea



# HE HUIA KAIMANAWA

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- **1860 POPOTAHI**

# 1860 POPOTAHI

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# 1860 KOKAKO RŪNANGA

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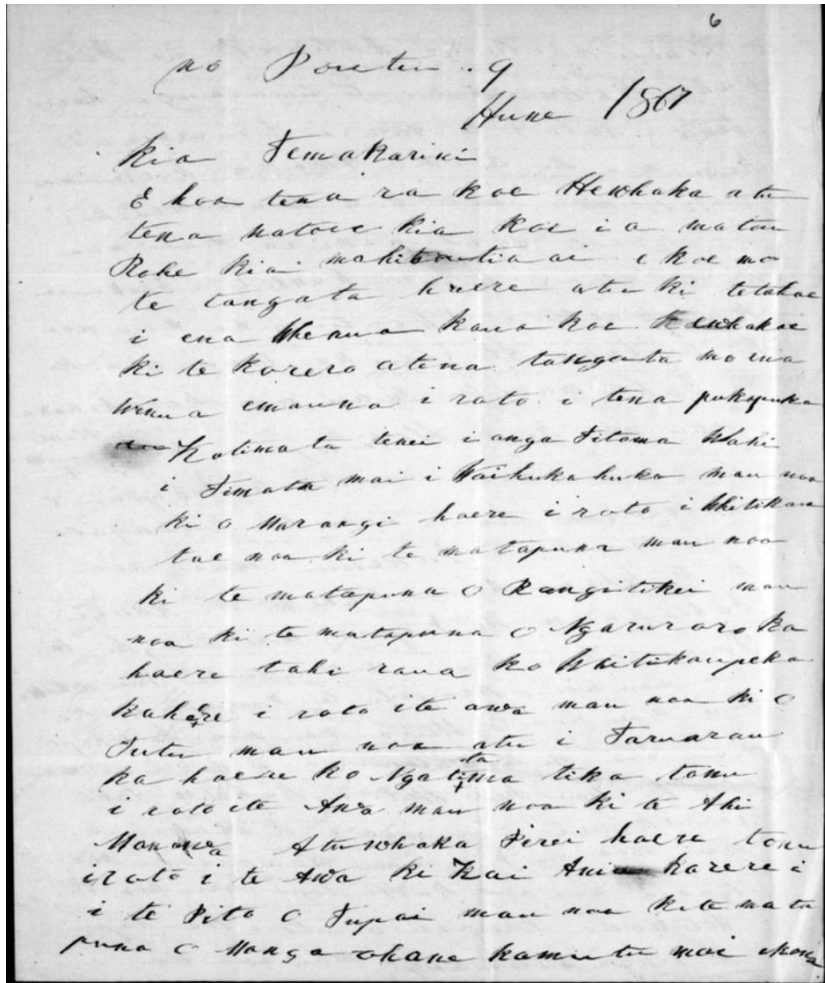
- Ngati Whiti (Ihakara Te Raro) and Ngati Tama, (Te Oti Pohe)
- Ngati Tuwharetoa, Ngati Upokoiri, Ngati Hinemanu, and Whanganui tribes.
  - Kingitanga & land retention
- Over 500 attend



“The Crown’s early attempts at purchasing in the northern part of Mokai Patea had met considerable opposition and, if anything, galvanised the tribes there into co-operating together to prevent further land transactions. This resolve lasted until well into the 1880s, with some still then advocating retaining their lands for much longer. “

# 1861 Letter to Mclean

## - Karaitiana Te Rango, Hetaraka Te Wetu

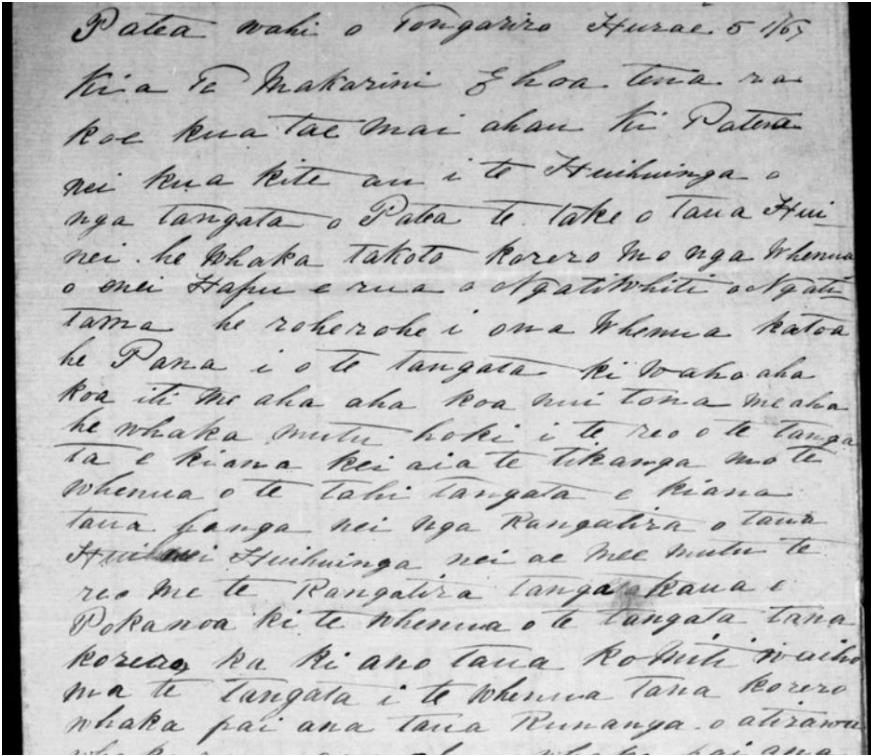


6  
no Posten . 9  
June 1861  
Kia Temakarini  
E hea tena ra koe He Whaka a te  
tana matore kia koe i a matore  
Pakehia mahitohia ai i koe mo  
te tangata kore a te ki totobae  
i ena He ana kore koe He Whaka  
ki te korero a tena tangata mo wa  
hana e ana i rato i tena pukepuka  
He Whaka a te kore i a nga Titoma Whaka  
i Temata mai i Whakakura kore man  
ki o Marangi kore i rato i Whakakura  
tue a te ki te matopuna man a te  
ki te matopuna o Rangitiki man  
a te ki te matopuna o Tuarua o ka  
kore tahi rana ko Whakakura  
kore i rato i te aua man a te o  
Tutu man a te i Tuarua  
ka kore ko Tuarua kore tahi rana  
i rato i te aua man a te ki te Whi  
Manara He Whaka Tiri kore tena  
i rato i te aua ki kore aua kore i  
i te kore o Tuarua man a te ki te ma  
pua o Marangi kore kore man a te

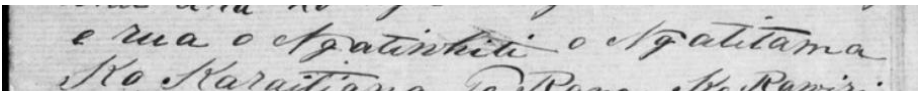
- ...That ends the description of the land, but you should put it out to your Pakeha friends in all the towns so your friends are aware of it should there be some fraudulent person [claiming] this land – whether he be a chief, an ordinary person, or an intelligent man, any of those could be dishonest. If you hear of someone [claiming] dishonestly, write to us so we will know

# 1867 POUTU hui | 1867 LETTER to Mclean

Poihipi Tukairangi July 5 1867



Patea wahi o Tongariro Huarua 5/1867  
Kia te Makariri o hooa tena ru  
Koe kua tat mai ahanu ki Patea  
nei kua kite au i te Huihuinga o  
nga tangata o Patea te take o Tana Hui  
nei he whaka takoto korero mo nga Whenua  
o nei Hapu e ruua o Ngatiwhiti o Ngati  
Tama he roheroke i ona Whenua katoa  
he Puna i o te tangata ki waha aha  
Koe i te aha aha koe au tonu me aha  
he whaka mutu hoki i te reo o te tangata  
e kiana kei aia te tikanga mo te  
Whenua o te tahi tangata e kiana  
tana fanga nei nga Rangatira o Tana  
Huihuinga nei ae mee mutu te  
reo me te Rangatira tangata kua i  
Pohanoa ki te Whenua o te tangata tana  
korero ka kiana tana kōwhiri iwi  
ma te tangata i te Whenua tana korero  
whaka pai ana tana Whenua o atirawa



e ruua o Ngatiwhiti o Ngatitama  
Mo Haraitama o Patea. H. P. P. P.

Greetings to you. I have been to Patea and witnessed the meeting of the Patea people. The reason for that meeting was to set down proposals relating to the lands of these two tribal groups, Ngati Whiti and Ngati Tama, regarding boundaries for all their lands, evicting people – whether humble, no mind, whether great, no mind – and stopping people saying they have the right over the land of another. That crowd, the chiefs of the meeting, say indeed that the speeches and [posing as?] chiefs should end. And, they said, there is to be no meddling with the land of another. That Committee also stated that it must remain with the owner of the land to speak up about it. And the assembly approved that, affirmed it absolutely

The main tribe, that is, the people of these two tribal groups, Ngati Whiti and Ngati Tama,

# 1868 MP Samuel Locke (return of land papers)

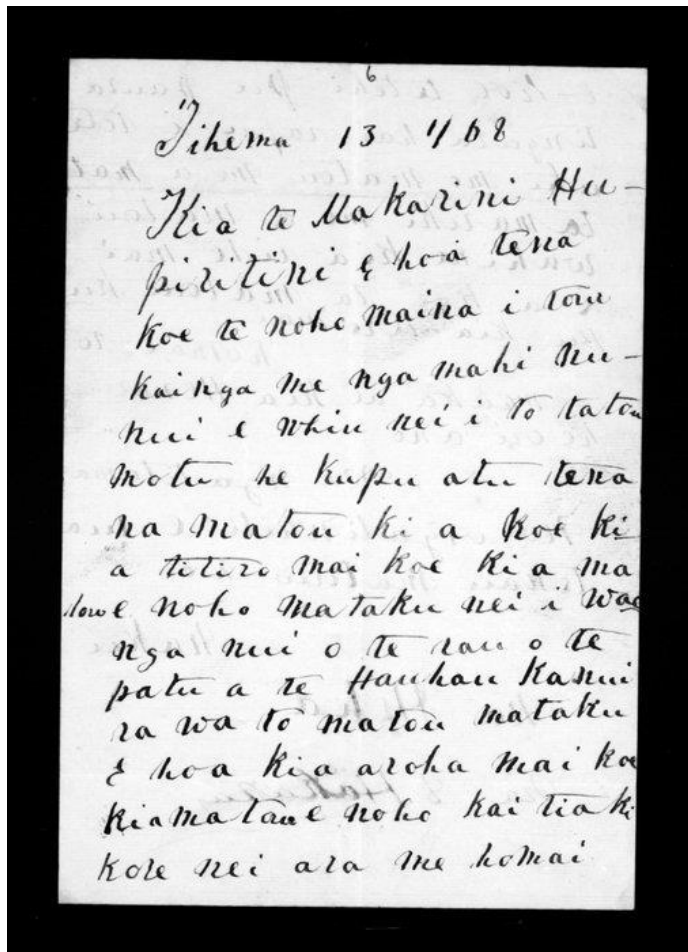
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cattle run for some  
of £ 600 a year for several years. The natives  
here ask about a paper containing their  
boundaries which you have got. They have  
been told that you gave it to Neraia at  
which they are angry. I think the land  
is at Notoaira

The Manjanni natives  
say about some of this land. The principal  
natives here - are Thakara - Karaitiana  
Hori Phe - at Notoaira Hataraka to  
I hope to be

# 1868 LETTER to Mclean

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Greetings to you there in your home occupied with the many acts that are a scourge on our land. Our request to you is this, that you consider us living here in fear, in midst of the raised weapons of the Hauhau. We are very fearful. Friend, have pity on us living here without any protection, that is, give us some guns, powder and tinder so we will be able to seek revenge for ourselves, our children and our women. If you are to fulfil our request, then be quick about it. And give your consent to Henare. That is all.

From Ngati Tama, from Ngati Whiti, 20 of us

From me, from Hiha, from Ihakara

# 1869 ORUAMATUA | WHARE RŪNANGA

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# 1880 FLOURMILL

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## TIKIRERE WATERFALL AND MILL RACE 21 MOAWHANGO RIVER

Location: Between Motukawa 2A2 and Awarua 14A1  
Blk VII Ohinewairua S.D.

The Tikirere Waterfall, a place of great natural beauty, is traditionally identified with Tamatea-pokai-whenua, the principal ancestor of the Upper Rangitikei Tribes, and is the home of Te Koura a Tamatea, or Tamatea's crayfish. This large crayfish was placed in the Moawhango River beneath the water-fall by Tamatea-pokai-whenua and it has been reproduced in carvings on the memorial flag-staff and in the Oruamatua Carved House at Moawhango.

The early settlement days saw the establishment of a flour mill on the Tikirere Stream by the water-fall but the only evidence of this remaining on the site is the mill race which is still in a good state of preservation.



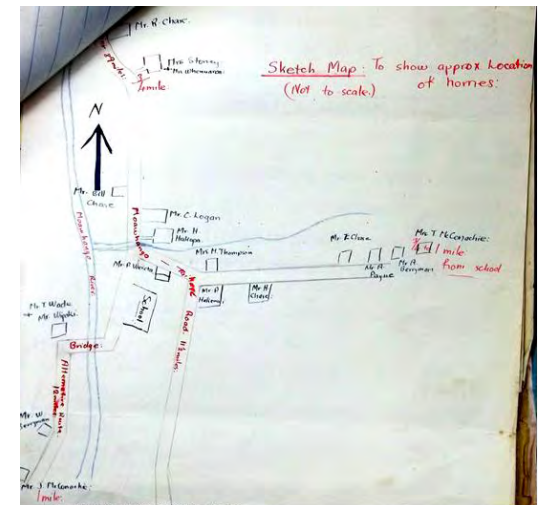
# 1886 HIRAKA LETTER FOR SCHOOL:

August 11

'hereby forward to you our petition requesting that you would see to the establishment of a Native School at Moawhango for educating our children, who are about fifty in number... We agree to hand over that piece of land to the Government for that purpose'.

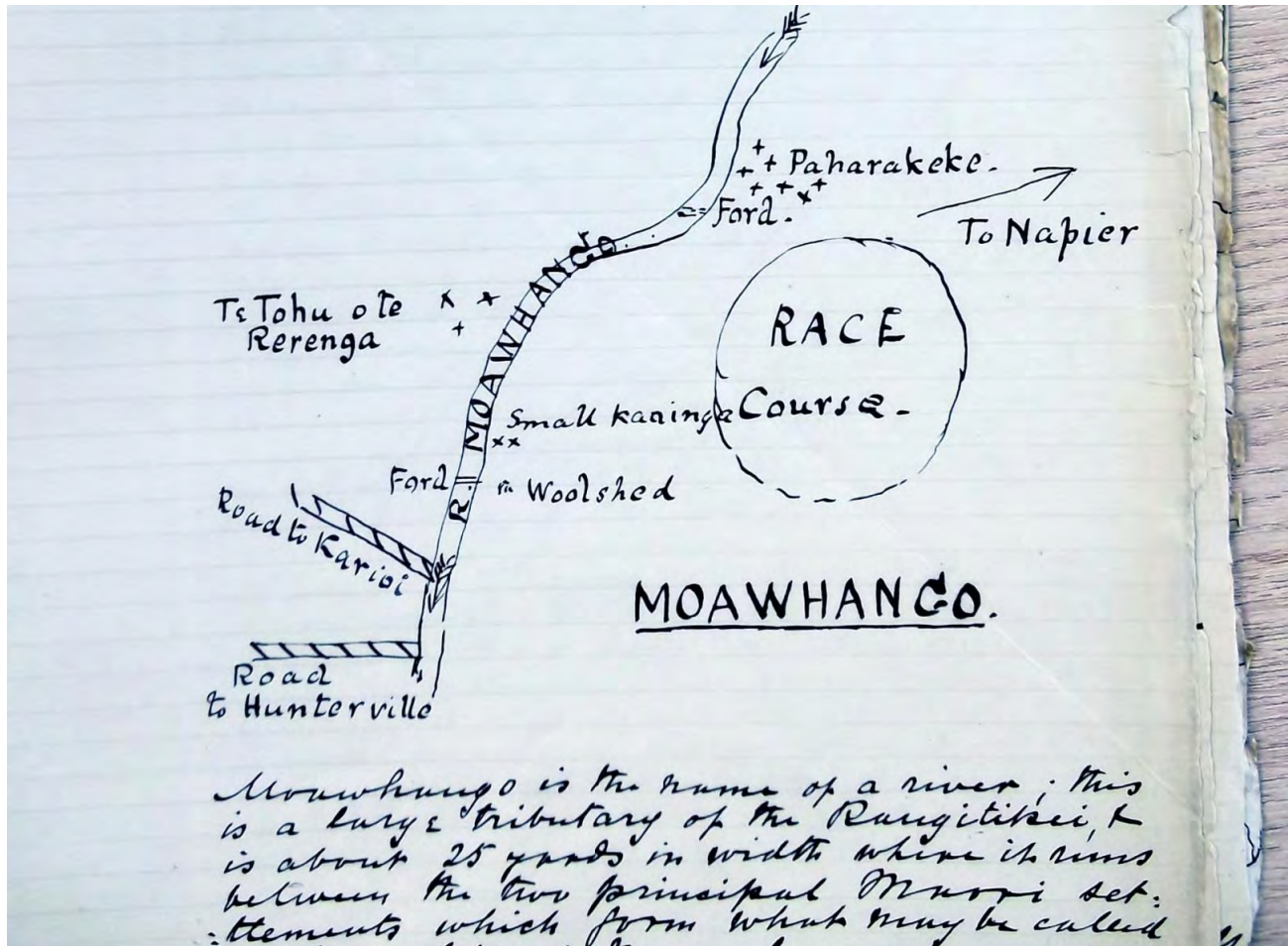
James Pope intended to visit end of March 1888

Hiraka Te Rango, Wiremu Te Ota and 8 others to Education Minister. August 11, 1886. BAAA 1001 A440 350/c 44/4 Pt. 1. ANZ, Auckland. Docs. 89.





# 1888 RACECOURSES



Moawhango is the name of a river; this is a large tributary of the Rangitikei, it is about 25 yards in width where it runs between the two principal Māori settlements which form what may be called

James Pope. Sketch map of Moawhango kainga, showing location of racecourse. April, 1888. BAA 1001 A440 350/c 44/4. Pt. 1. ANZ, Auckland.

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- 1890 Kotahitanga
  - **1892 KOTAHITANGA | MĀORI PARLIAMENT**
    - Hiraka Te Rango

# 1893 KAI EWE | TE TAHI O PIPIRI

Ta matou mihi ki te rarangi tangata

*Salutations to the remaining peoples*

Maunga, kotahi te kupu kua mutu

*& mountains, one word. We have finished*

matou ki te hoko whenua me era atu

*Selling our lands & enacting those other*

tikanga e taea ai te whaka neke

*protocols which enable*

nga Maunga ki waenga moana,

*Mountains to move to the seas*

kei roto I tenei kupu te kanoahi aroha

*Within these words are compassionate views*

Ki te tangata mete whenua, ko nga kahu

*Of the peoples & the lands, the garments*

taua I a Horomona ma tenei ka

*Of grieving from Solomon. For this*

Kahore atu ai

*Will never end*

Ka mutu tau tokona ana e nga hapu e

*Be done with it, you are supported by the hapu*

Ono huitahi ki a Ngati Whiti, Tama, N  
Haiti, N Terangi, Haukaha

*Of which there is six. Who met with Ngati  
Whiti, Tama, Haititi, Te Rangi Haukaha*

Te ki - koirā tahi te kupu

*It is said – They are of one word*

Tautokona ana e nga iwi o te tai rawhiti  
me te Hauauru

*It is supported by the iwi from the eastern &  
western provinces*

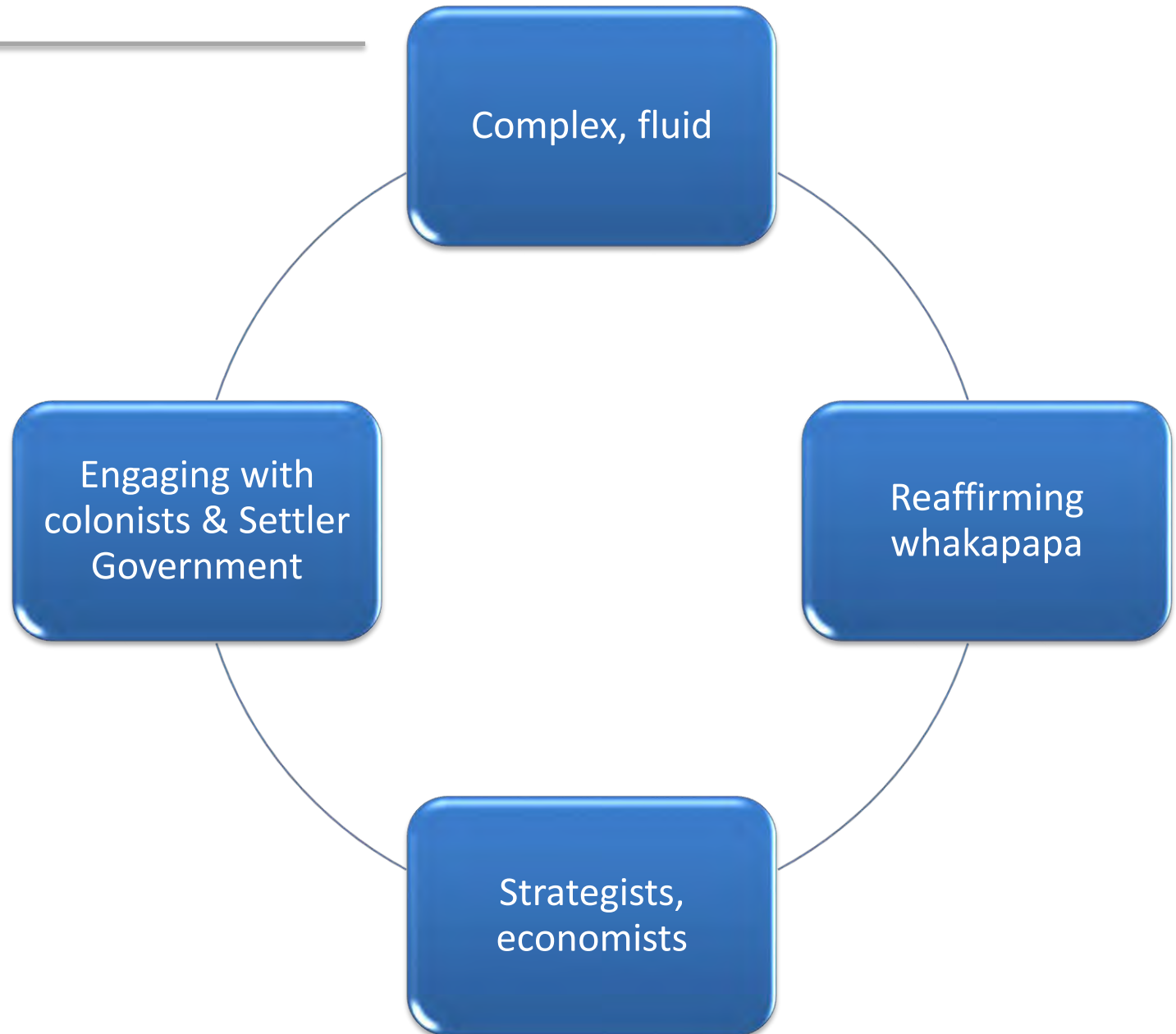
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# WHITIKAUPEKA: RANGATIRATANGA

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# TE WHANGO O NGĀ MOA: MARKERS OF IDENTITY | MARAE

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# TE WHANGO O NGĀ MOA:

## MARKERS OF IDENTITY | KŌRERO TUKU IHO

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# TE WHANGO O NGĀ MOA:

## MARKERS OF IDENTITY | WHITIKAUPEKA ECONOMY

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1894



# TE WHANGO O NGĀ MOA: MARKERS OF IDENTITY | MANA WAHINE

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- Haumoetahanga
- Whiungarangi
- Te Rina
- Ngapera

# NGĀTI WHITIKAUPEKA: RANGATIRATANGA

## He Huia Kaimanawa: Mōkai Hono

- Complexity
- Evolution
- Iwi structure
- Te Tiriti o Waitangi

## Te Whango o ngā Moa: Mōkai Kōrero

- Marae
- Kōrero Tuku Iho
- Whiti economy
- Mana wahine



*Ei*, Takiri mai ko te ata ka puta atu ki waho  
ka titiro noa atu ki waenga i te whira  
te pohututanga mai o te karapu a Pine *ii*

*Ei*, Tera te karapu nou na e Rima te kori ra i roto i te Riu o  
Patea.

He rongu whutupooro i tere papae ai – Auraki kau au i te  
rapu i nga ture.

Ko koe na e Tea te tangata i mohio ki nga ture hou nei hei  
ako i ahau

i rere to waeawe ki te kiki te poro *ii*

*Ei*, He huinga, he minenga ki te purei Patea.

Ka kitea i reira to mohiotanga. ka kitea i reira taku  
kuaretanga!

Tiraha e te karapu kia tirohia atu

te rere mai o te kiki a Ngati Tama Whiti *ii*