Wai 1750, #E40(c)

SUMMARY

OFFICIAL

EVIDENCE: Nā Te Whekī Pōata

NGĀTI MURIWAI / NGĀTI RUA

NGĀI TAI / TE WHĀNAU A KAIAIO / TŪHOE / NGĀTI POROU

KŌRERO Ā-WAHA: Tuku iho ki tēnei whakareanga

HE PŪRONGO 2025

DATED: 18/10/2025

Fig 85: Printerest. (2025). Muriwai's Cave

https://tinyurl.com/4b249rze

KO WAI AU?
Te Whakatohea

My full name is: Frank Te Wheki Porter

Born: 30/08/1958 in Ōpōtiki

Iwi affiliations: He uri ahau o Te Whakatohea, o Ngāi Tai, o Te Whānau-ā-Apanui, o Ngāti Porou, o Ngāi Tūhoe, o Ngāti Awa, o Te Atiawa me Te Arawa, huri noa te motu.

Hapū affiliations: He uri tōtika au a Ngāti Muriwai, a Ngāti Rua, a Ngāi Tai, a Te whānau o Kaiaio, a Te Whānau o Ruataupare, o Te Aitanga a Hauiti, o Te Aitanga a Māhaki, a Ngāti Hāmua, a Ngāti Pūkeko, a Ngāti Pikiao.

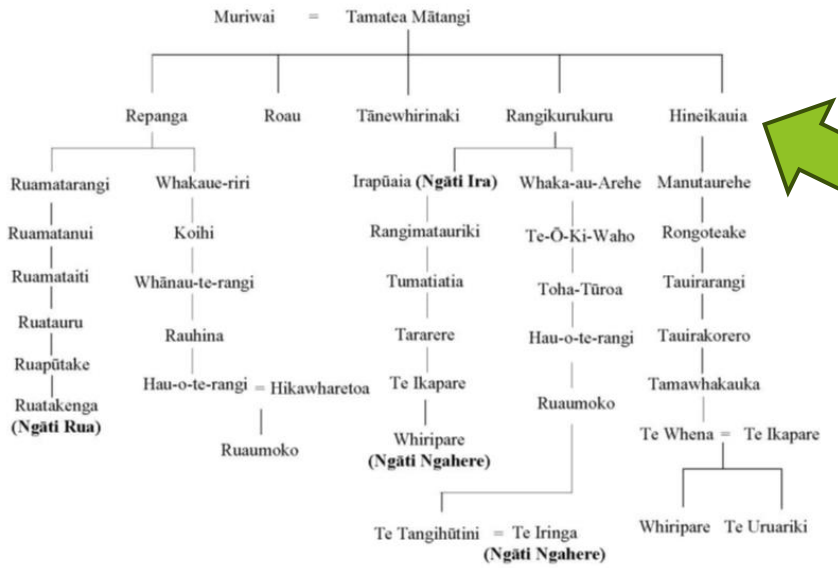
TŌKU POUTARĀWAHO

Ko te Whekī:

Transmission of family knowledge

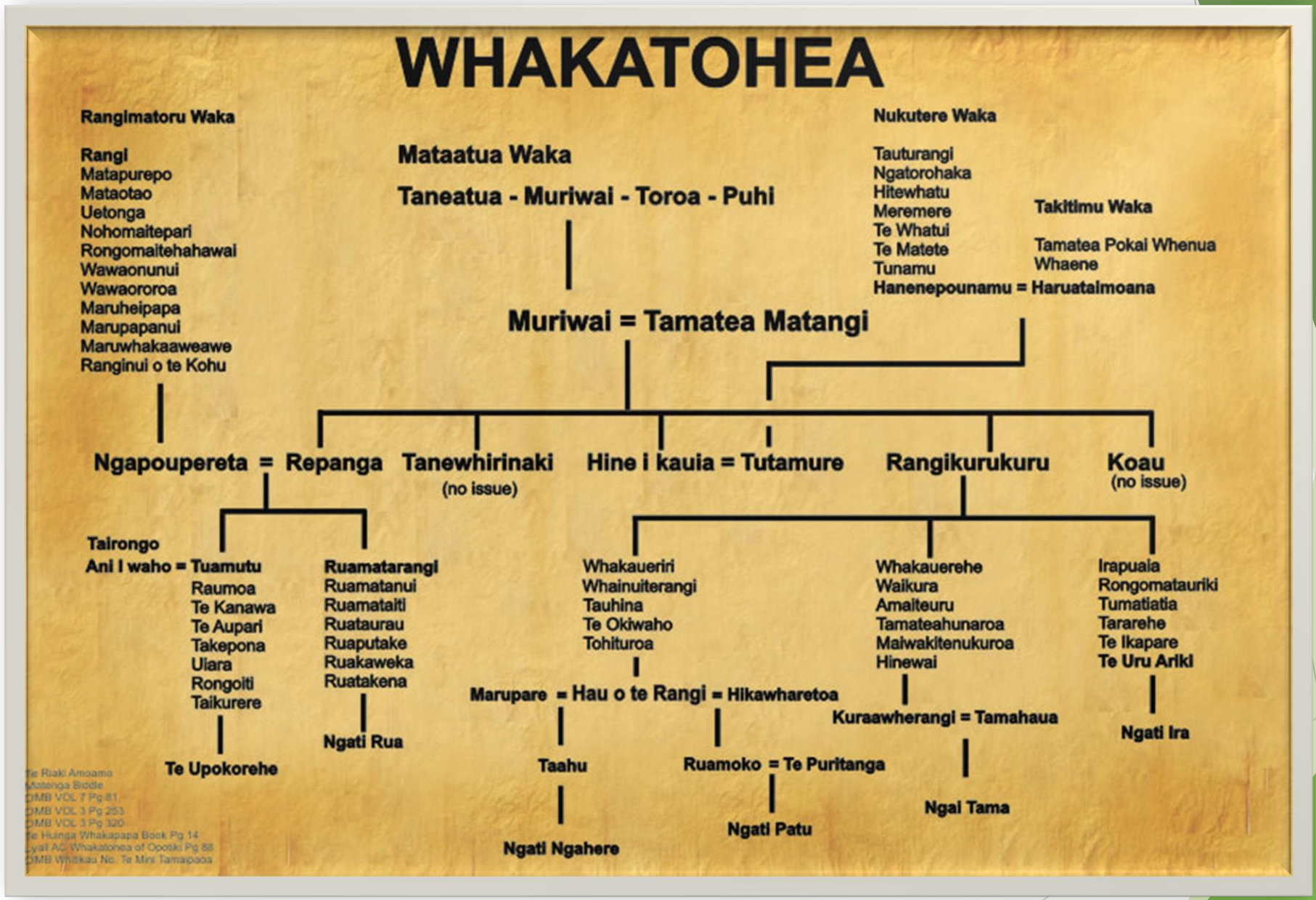
‘Hinga atu he tētēkura,

ara mai anō he tētēkura.’



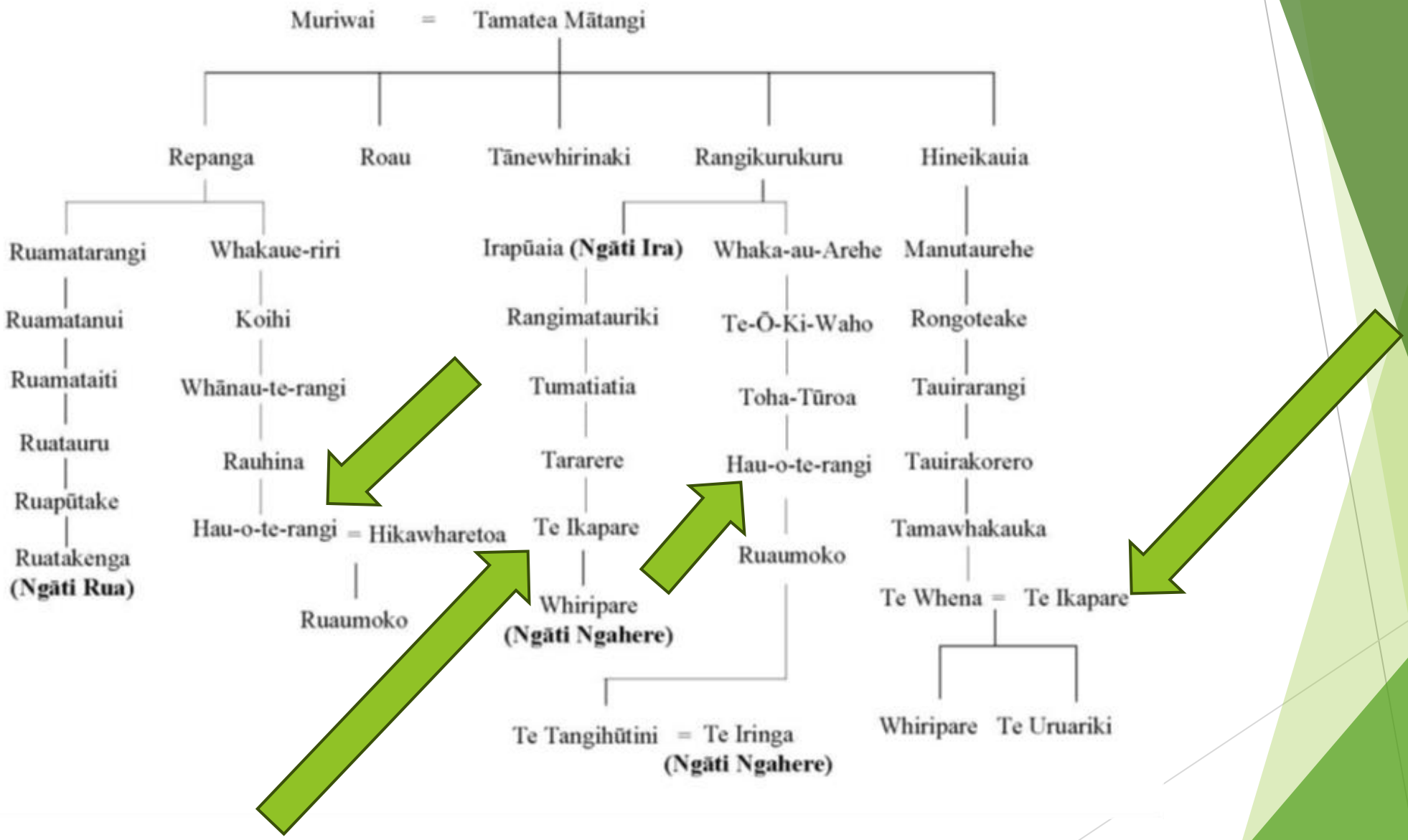
Heremia Hoera clarified that he was claiming for the descendents of Tutamure – specifically Ngāti Rua – and not Ngāti Ngahere, Ngāti Ira and Ngāti Tama. My response: Ngāti Rua does not descend from Tūtāmure, Ngāti Rua descends from:

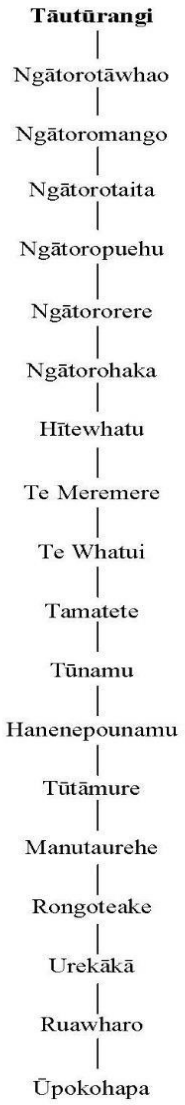
Muriwai [Ngāti Muriwai]
Repanga ========== Ngāpouperetao
Ruamatarārangi [Ngāti Rua]
Ruamatanui
Ruamataiti
Ruamataōrau
Ruaputake
Ruakāweka
Ruatākena
Ruakapua
Paparua



Te Kahautu Maxwell, 2019, p. 70

Kia tū Whakatohea au i ahau





Ko Nukutere te waka

Tautūrangi ========== Rangitaka
Ngatorowhao
Ngatoromango
Ngatorotaitā
Ngatoropūehu
Ngatororere
Ngatorohaka
Hītewhatu
Te Meremere
Te Whātui
Te Mātete
Tūnamu ==========Rongomai [Ngāi Tai]
Hānenepounamu ==Haruataimoana [Whāene / Kahungungu]
Tūtāmure [Te Panenehu] = Hineikauia
Manutaurehe
Rongoteake
Urekākā
Ruawharo
Upokohapa
Mākohaiterangi
Taniwhakino
Tamateahuaki
Korotai
Tamateakuku
Te Whāriu = Kauamōwhati [Ngāi Tai]
Tiki [Ngāti Muriwai]
Te Auhaere ========= Nuku
Poua
Erupōnaho [Ngāti Muriwai]
Wakahou ========== Hiromene
Te Mākoha ======== Waiapu Te tawhiro
Te Oke Waiapu ===== Keita Pātihana
Mātiria Waiapu ===== Pāteriki Pōata
Te Whekī Pōata (Te Tawhiro, 1850). (P. 191)

Ko Tainui te waka

Hoturoa = Whakaotirangi
Tōrerenui-a-rua
Tainui
Tairoa
Taimanawapōhatu
Tai
Tūteāuru
Rongomaiteāuru
Rongomaiteāururangi

Whakapapa 5: Ūpokohapa, mana whakaae Te Riaki Amoamo. (p. 44) P. 12 evidence

Ko Tainui te waka, ko Ngāi Tai te iwi, Ko Ngāti Muriwai te hapū

Hoturoa = Whakaotirangi
Torerenuiārua = Manaakiao
Tainui
Tairoa
Taimanawapōhatu
Tai
Tuteāuru
Rongomaiteāuru
Rongomaiteāururangi
Uenuku
Uenukunōnoke
Rongomaiwehea
Te Rorokū - Te Whāki - Te Kohepare = Apanuiringamutu [Te Whānau-ā-Nuku]
Ririwhenua [he hapū]
Hinehou [Ngāti Muriwai]
Te Hōputu
Te Tuana
Nuku = Te Auhaere
Poua
Erupōnaho
Merata ----------Wakahou ---------- Porikapa = Pirihira
Te Paku Makoha = Waiapu Te Tawhiro Honatana = Mōtoi
Tio Eruera Te Oke Waiapu = Keita Patihana Reremoana = Tāreha
Karauria Matiria Waiapu = Pātariki Porter Nepia Tīpene
Adriana Te Wheki Porter

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Ngatoropūehu
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Tūtāmure (Waiapu pukapuka, 1850).
Manutaurehe
Rongoteake
Urekākā
Ruawharo
Upokohapa
Mākohaiterangi
Tukihau
Taniwhakino
Tamateahuaki
Korotai----------1880
Tamateakuku----------1889
Te Whāriu = Kauamōwhati
Tiki [Ngāti Muriwai]
Te Auhaere ========= Nuku
Poua
Erupōnaho [Ngāti Muriwai]
Wakahou ========== Hiromene
Te Mākoha ======== Waiapu Te tawhiro
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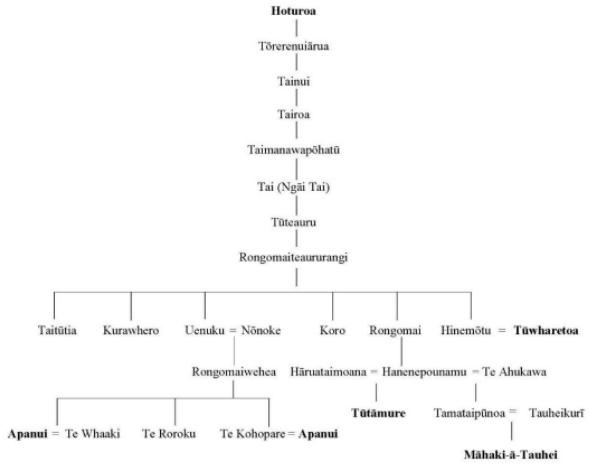

Whakapapa 8: Tūtāmure Tainui Waka, mana whakaae Wiremu Maxwell.

Ko Nukutere te waka

Tautūrangi ========== Rangitaka
Ngatorowhao
Ngatoromango
Ngatorotaitā
Ngatoropūehu
Ngatororere
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Ko Nukutere te waka

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Ngatoromango
Ngatorotaitā
Ngatoropūehu
Ngatororere
Ngatorohaka
Hītewhatu
Te Meremere
Te Whātui
Te Mātete
Tūnamu ========== Rongomai [Ngāi Tai]
Hānenepounamu ===== Ahukawa [Te Arawa]
Tamataipūnoa ===Tauheikuri

30: Tautūrangi of the *Nukutere* waka disembarked at Ōpape and placed his ancestral god, Tamaīwaho, atop Kapuārangi, performing karakia 'to implant the mauri (power) of the god and the life force of his people in the new land.' The descendants of Tautūrangi and his wife Rangitaka are known as Te Wakanui. Their son, Ngātorohaka, climbed a hill between Ōpōtiki and Ōpape, which he named Te Tirohanga-a-Ngātorohaka. (Evidence of Peter James McBurney, Ngāti Muriwai Authority Trust, Oral and Traditional History Report, 2024, 2025, p. 9)

The NMAT O & T Report, pp. 44-45, [91-95]. (p. 19).

70: When determining the number of Whakatōhea hapū, Wilson was less concerned with followed tikanga as reducing Māori social structures to manageable units.

In 1867, Wilson recognised five Whakatōhea hapū in Ōpape reserve: Ngāti Ruatākenga, Ngāi Tamahaua, Ngāti Patumoana, Ngāti Ngahere, and Ngāti Ira. Upokorehe Ngāti Muriwai

A number of the aforementioned 22 hapū that remained active were amalgamated into these five; the membership of Ngāti Muriwai was included in the Ngāti Rua list (p. 22)…

The awarding of Ōpape 3A to Ngāti Muriwai effectively recognised them as a seventh constituent hapū of Te Whakatōhea (p. 24). (McBurney, 2024, p. 22 & 24)
(p. 20)

89: The writer of the short paper, 'Ngāti Muriwai Hapū Historical Notes', who is presumed to be the late Matenga Biddle, states that the rohe of Ngāti Muriwai 'originally covered the coastal area from and including Tōrere to the eastern bank of the Ōtara River.' This territorial span underlines Ngāti Muriwai's connections to both Ngāi Tai and Te Whakatōhea (p. 20). Whitikau, Papamoa, Takapūtahi, 'Te Taanga ika a Tūnamu.'

90: Ngāti Muriwai assert longstanding customary rights to Waiaua and Ōmarumutu. Kaumātua Robert Edwards attests: '[Waiaua] was ours. Before the raupatu, Pōnaho and his whānau lived there, nobody else, all these other ones. There were other whānau around, but they [Ngāti Muriwai] lived there. (McBurney, 2024, p. 28); (p. 21). EDWARDS ESTATE

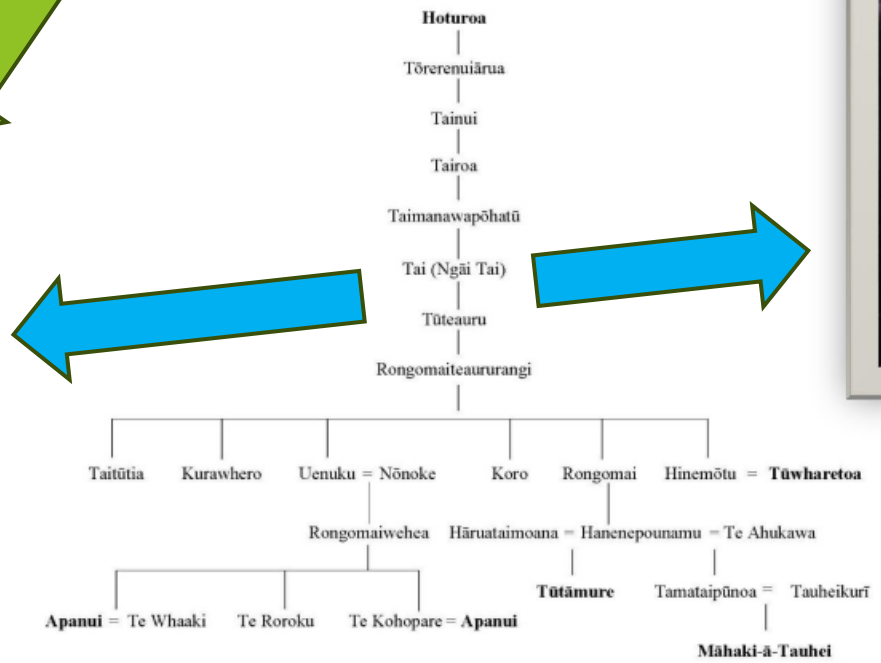
91: This climate of conflict led Awanui Aporotanga to claim the whole of the Waiaua Valley for Ngāti Rua, arguing it was their ancestral land. However, his application was rejected (p. 21).

Table 28: Te Wheki

Hoturoa = Whakaotirangi - Taikehu - Te Whironui
Tōrerenui-a-rua = Manaakiao
Tainui
Tairoa
Taimanawapōhatu
Tai
Tūteāuru
Rongomaiteāuru
Mārama
Wairua
Rongomaiwhiti
Tutununui
Rakahia
Tarumaitawhiti
Te Aorere
Taiui
Hīmāui
Taupuru
Pakiwhakatāne
Ninita
Tauahikāwai
Kaiwhao
Tātara = Hinehou
Te Whekī ---------- Tūterangikūrei [Kingi whānau]
Nohokau
Mātānuku ========== Hāpai
Hiromene ==========Wakahou
Mākoha-i te-rangi Wakahou == Waiapu Te Tawhiro
Te Oke Waiapu ========== Keita Pāthana
Mātiria Waiapu ========== Pāteriki Pōata
Te Whekī Pōata (Te Tawhiro, 1850).

The Takaputahi appeal was heard between 1897 and 1898, whereas the title was heard in **1895**. Makoha Te Wakahou was the only member of Ngāti Muriwai awarded a share in Takaputahi 1 following the 1895 title investigation. Following the appeal, Makoha Te Wakahou was no longer amongst those listed as owners. However, the following persons were included:

Takaputahi Title Investigation, 14 December 1895, 13 OPO 24-40. (p. 18). **Punahāmoa**



Whakapapa 8: Tūtāmure Tainui Waka, mana whakaae Wiremu Maxwell.

Te Waiwharangi
He toki te koha
Ririwhenua

92: Porikapa of Ngāti Muriwai complained [sic] that Ngāti Rua ‘wish to eject the hapus who are cultivating… and that Ngāti Muriwai had been singled out. Porikapa asked to have his hapū land defined by survey. (McBurney, 2024, p. 29)

95: when Te Paku Eruera agreed to pay the survey costs, the commissioner agreed to cut out 660 acres from Ngāti Rua’s allocation for Ngāti Muriwai, which was designated Ōpape 3A. This was some of the best land in the Waiaua Valley and the allocation, calculated at 30 acres for each of the 22 names on the Ngāti Muriwai. (McBurney, 2024, p. 30)

Ngāti Muriwai have maintained their discrete identity living alongside their Ngāti Rua whanaunga. Around the turn of the 20th century, a new whare tipuna, named Tūtāmure, was constructed at Ōmarumutu Marae.

The two main builders and carvers of Tūtāmure house were Te Awanui Aporotanga and Tupara of Ngāti Rua, assisted by a number of others including Waiapu Te Tāwhiro and Pōnaho Porikapa of Ngāti Muriwai.

Fig 78: Te Rangimatanui te pou tekoteko i te mahau o te whare (2023).

Up until 1976, the hapū name at Ōmarumutu was an amalgamation of the two – Ngati Muriwai-a-Rua – with each hapū having a separate wharekai. These were demolished in the late-1950s and a new whare kai, named Hineīkauia after the daughter of Muriwai, was built and blessed in 1961.

As with all Whakatōhea hapū, the whanaungatanga is very close; kuia Julie Lux, who affiliates to both, says she would have to split herself down the middle: 'If I'm going to separate between Ngāti Rua, Ngāti Muriwai, I can't do that'. (McBurney, 2024, p. 30) (p. 21).

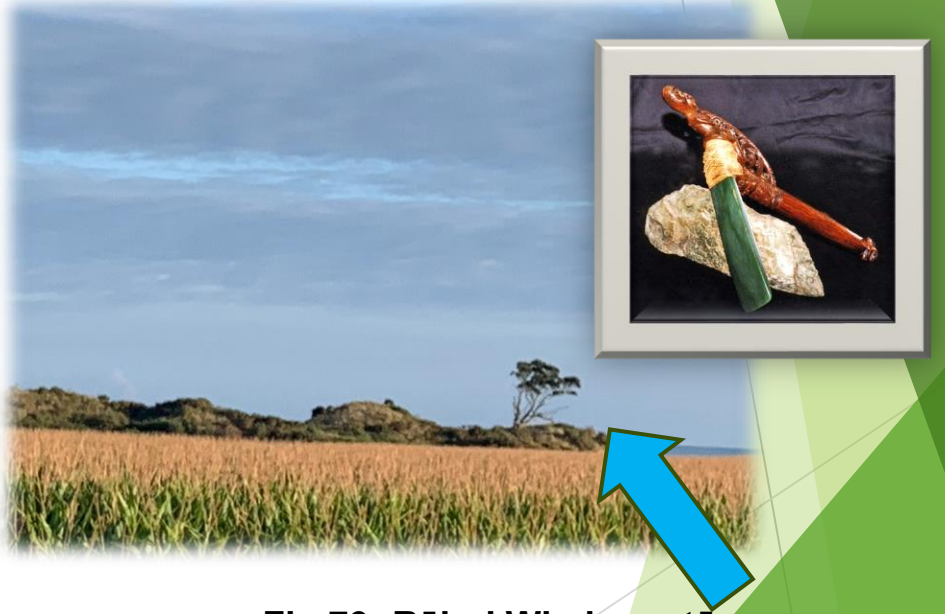


**Fig 79: Rāhui Whakaraetō,
kei Te Waiwhero,
kei Awahou, kei te ngutu awa o Waiaua**

**Kei konei a Mātānuku, a Rikihana
e tanumia ana**

The raupatu has been a 150-year journey, a journey of **LOST GENERATIONS**, lost opportunities, and a lot of pain, lot of disharmony.

Some of it is rubbing off into the next generation and we want to stop that. Whakatōhea will only thrive if they move together.

The Trust Board is just a trust board, it has been the iwi's implement to look after their assets, to help grow their assets. Bearing in mind, the most important asset is not the finance that you can create, but it's the people that you're looking after. That is your main asset, and giving them the opportunity to grow. (Matua Roberta Tuahuru Edwards. In McBurney, 2024, p. 32); (p. 22).

- **He whakakapinga**

- Ka tuku mā (Luiten, 2025) e whakakapi ake ana mā ōna whakahuahua tika i ngā āhuatanga o te wā, e pā ana ki ngā pēhitanga e tāmi tonu ana i a tātou ā-Māori nei.
- He ture, he whakaturetanga, he Kooti Whenua Māori, he whare mīere, hei toki mā rātou, ko te mutunga iho, kaua ko te kupu [ka] ko te kupu [kia kē] to enable:

- “ka whawhai tonu mātou.” (Ranginui Walker)
- “kia whawhai tonu tātou.” (Te Wheki, 2025)
- “Kia Whakatāne au i ahau.”
- “Kia Whakatohea au i ahau.” (Te Wheki, 2025)

“There is no honour in colonisation”

The rapacious alienation outlined in this report was no accident…Making tribal land available for colonisers in the nineteenth century was a matter of ‘public interest.’ For Te Whakatōhea in particular, it is as well to remember that this story of dispossession begins when the Crown had already appropriated the best of the inquiry district on the pretext of quashing rebellion…The Native Land Court emerges as the engine of dispossession for the colonial state. In the era of progressive settlement, title determination and alienation were so closely entwined as to be inseparable…Nineteenth-century native land legislation in New Zealand is best understood, not in terms of any paternalistic protection for indigenous citizens, but rather as a tussle between public and private colonial interests over the spoils of their customary lands and resources. (Luiten, 2025, pp. 16-17)

FTW Porter

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