



MERIDIAN ENERGY LIMITED
**MOUNT MUNRO WIND
FARM PROJECT**



Rangitāne O Tamaki nui a Rua
**Cultural Values
Assessment**

Patrick Parsons May 2014

2023 Update.

“Rangitane o Tamaki nui a Rua and Rangitane o Wairarapa are happy for this Assessment and its accompanying Map Book, written by Pat Parsons for the 2012 application, to be lodged for this 2023 application. We reserve the right to update this document post lodgement, to provide an update of any new findings, to present mitigation measures, to put forward additional recommendations, and to report any impacts the proposed project may have on our environmental and cultural values and areas important to Rangitane.

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MERIDIAN ENERGY MOUNT MUNRO WIND FARM PROJECT.

1. SCOPE OF CULTURAL VALUES ASSESSMENT.

A principal component of a Cultural Values Assessment (CVA) is to identify the tribal authority associated with the territory of the proposed Wind Farm. Characteristically this will be the result of a series of evolutions whereby succeeding tribes have occupied the territory and imposed their will on the tangata whenua who preceded them.

This process didn't stop with inter-tribal dominance. European colonisation was also part of the evolution. Where the land is no longer in Maori possession it becomes a part of the history and needs to be included so that the tangata whenua gain some understanding of how it passed from their tenure.

Loss of title to the land doesn't equate to loss of heritage although it is true that alienation from the land inevitably results in a decline in know-ledge of past associations. What is important is to identify what has survived of that heritage and to document it, so that the descendants retain an understanding of who they are and where they belong. Few people who have migrated to Aotearoa still have title to the places of their origin, but they do have a history which links them to those places. That is their heritage and it is a permanent taonga or possession.

2. LOCATION OF THE PROPOSED MOUNT MUNRO WIND FARM.

Meridian's proposed Mount Munro Wind Farm [**refer to Map Book, Map A**] is located in northern Wairarapa between Eketahuna and Pukaha (Mount Bruce). Travelling south from Eketahuna, Mount Munro rises on the left side of State Highway 2 as an elevated hill range. Falkner Road, linking into Opaki Kaiparoro Road skirts around the south-west side of the range. State Highway 2 passes to the north-west of Mount Munro while the Woodville Wairarapa railway line is located to the east of it.

Mount Munro takes its European name from Alexander Munro, Provincial Engineer for Wairarapa at the time the Forty Mile Bush blocks were purchased. From 1873 he was responsible for opening up the roadway from Masterton to Woodville. Efforts to identify the original Maori name for Mount Munro haven't been successful. The oldest surviving residents of the district have been consulted but without any results. The purchase boundaries of the neighbouring blocks don't make reference to it. Ngati Hamua suggested Kaiparoro which would have been appropriate but the name already applies to a hill some kilometres to the west. Another option is to create a modern Maori name for it in conjunction with Ngati Hamua.

Geographically speaking, a wide valley separates Mount Munro from the Tararua Range which lies further to the west. State Highway 2 passes along this valley which in former times was part of the Seventy Mile Bush. Little evidence remains today of the splendour that this bush once represented but the stumps of old native trees on Mount Munro confirm that it wasn't confined to the valley floor.

Mount Munro experiences strong, consistent winds, an essential element when talking of wind farms. These winds are a feature of its favourable location in relation to the Tararua ranges. Wind turbines only generate energy while in operation, hence the significance of reliable wind sources.

3. THE SEVENTY MILE BUSH.

The Anglican missionary William Colenso passed through the Seventy Mile Bush in March 1846. Apart from his missionary work he was a botanist of note and his journals convey something of the magnitude and splendour of the southern section of the Seventy Mile Bush, known to the Maori as Te Taperenui o Whatonga.

The following extracts were recorded as he passed northwards from Kaikokirikiri (Masterton), crossed the Ruamahanga River and entered the forest, probably along a similar route to State Highway 2.

*'After 5 hours slow travelling by a devious path, we arrived upon the banks of the Ruamahanga River; here we dined. Dinner over, we crossed the river, and, entering a dense forest, travelled 3 hours, when we halted for the night by the side of a small stream. This forest appeared to be the most primeval of any I had seen in N. Zealand. The soil, for many feet in depth was only composed of decayed vegetable matter, mostly leaves; and many of the trees were of immense size. The birds were very few – and a death-like silence reigned, not even broken by the solitary owl. From the non appearance of any stars at night “dim twinkling ‘tween the boughs”, we conjectured a speedy fall of rain; which is said to be of very common occurrence in this elevated region, and which the appearance of everything around us corroborated.'*¹

'Day broke, but the heavy rain continued to pour, so that travelling was all but impossible, from the not being able to keep oneself warm in travelling in wet weather in these dense woods and at this season of the year. I was obliged to keep in my tent, through which the rain forced its way; while the Natives were busily employed in constructing wigwams for

¹ Colenso Journals – 24 March 1846.

themselves, with fronds torn from the majestic fern-trees, which, like waving palms grew plentifully about us.'²

Two days and ten hours march through the dense forest brought them to the village of Te Hawera. *'Thence, another half-hour's travelling brought us to the village of Te Hawera, where we were heartily welcomed. This little village, with its new chapel (just put up against my coming) standing in the midst of a small plain (the only open space we had seen for 3 days) appeared to be delightfully secluded from the world. The eternal forests – "the trees of Jehovah" – stood around: while everywhere the gracefully ever-waving fronds of the fern-trees, which skirted the plain, afforded such a delightful contrast to the sombre depths beyond them.'*³

4. EARLY TANGATAWHENUA – THE KUPE PEOPLE.

Concerning the Kupe people there is no common accord among historians. Until relatively recent times the date of 950 AD has been proposed as the period when the navigator Kupe first reached Aotearoa. Modern scientific research is challenging this dating and claims it could be out by up to 400 years. The findings of this research appeared in the publication *Proceedings of the National Academy of Sciences* in the United States in 2010 after analysis of 1400 radio carbon dates from 47 islands.⁴

The findings of the above research maintain that 1250 AD is the approximate era of earliest colonisation of sustainable numbers to this country. The Kupe people referred to in the heading belong to this period. Historian Johannes Andersen came to the conclusion that there were two Kupe. He argued that Toi Te Huatahi used the original Kupe's sailing directions to find his way to New Zealand. As he lived seven generations before Kupe II they must have been different men.⁵

The presence of Kupe on the Wairarapa coast is well-commemorated in place-names. Examples are Matakitaki a Kupe, Nga Ra o Kupe and Nga Waka a Kupe. The question remains - to which Kupe do they belong? Sufficient genealogies remain to be confident that the Kupe people of Wairarapa belong to Kupe II. The ancestor Rangitane is a direct descendant of the Kupe people.

Evidence suggests that the Kupe people lived in isolated pockets around the Wairarapa coast and that they were sparse in numbers. They appear to have occupied as far up the coast as Akitio and maintained some semblance of

² Colenso Journals – 25 March 1846.

³ Colenso Journals – 27 March 1846.

⁴ Dominion Post – 29 December 2010.

⁵ Maori Place-Names by Johannes Andersen 1942 page 144.

identity. The late Ata Allen of Rakautatahi identified the ancestor Pinenau as one who went to join the Kupe people at Akitio and married into them.

5. NGAI TARA AND RANGITANE.

The first point to establish when placing two tribal groupings under the same heading is the relationship between the two. Tara was the first-born child of Whatonga by his wife Hotuwaipara. Although Whatonga is generally associated with Mahia he was living at Te Awanga on the south coast of Hawkes Bay at the time of Tara's birth. During her pregnancy Hotuwaipara craved various foods and as the date of birth approached she demanded the flesh of the nohu or porcupine fish.

Whatonga duly set off along the coast with his men to accommodate her wishes. They arrived at Black Reef close to Te Matau a Maui where they caught the nohu requested by Hotuwaipara. Such was her impatience upon receiving the fish that she seized it and began preparing it. In her hurry she cut her hand badly on the poisonous spines of the fish which did little to improve her humour. When she gave birth shortly afterwards the son was named Taranohu because of the circumstances.

Hotuwaipara appears to have been a nagging wife as she kept on complaining about the cut to her hand. Eventually Whatonga got fed up and set off down the coast with his men to give her time to cool off.⁶ He crossed briefly to the South Island before sailing up the west coast to the mouth of the Manawatu River. Entering the river he sailed up to the Manawatu gorge where he disembarked and made his way through the gorge at which point he encountered a great forest which he named Te Taperenui a Whatonga. This forest later acquired the name Seventy Mile bush.

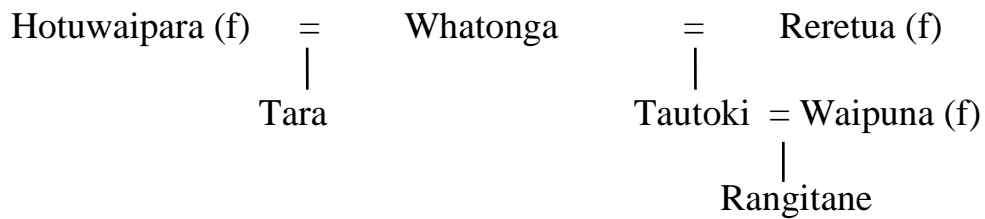
It was during his time in this territory that he met Reretua, grand-daughter of the celebrated Tamakuku whose mana was such that he was claimed to have dug the Manawatu River⁷. From his union with Reretua, Whatonga had a second son Tautoki, half brother to Tara. There is evidence to suggest that the two sons of Whatonga got on well together and spent considerable time exploring the country.

Tautoki married Waipuna of the Kupe people. The son of this marriage was Rangitane, progenitor of the Rangitane tribe. Both Ngai Tara and Rangitane played significant roles in the settlement of Tamaki nui a Rua and Wairarapa in generations to come. This included the territory south of Eketahuna, the location of the proposed Mount Munro wind farm.

⁶ Rangitane by J. McEwen, page 21.

⁷ Napier Min Bk 18, page 51. Waikopiro hearing. Ev. Tanguru Tuhua.

The following whakapapa illustrates the relationship between Ngai Tara and Rangitane:



At the instigation of Whatonga, Tara and Tautoki set out to familiarise themselves with the land extending from Mahia down the East Coast to Cape Palliser. *‘Whatonga said to his sons, Tara and Tautoki, “Oh sons, go forth and examine the land. Take but few companions with you, and leave your women and children here, that you may travel quickly.”’*

‘Then were carefully chosen the men to accompany them, in numbers thirty twice told. The party came by way of Te Wairoa to Heretaunga (Napier District), then occupied by a tribe of aborigines. After an examination of that district, they came on to Rangi-whaka-oma (Castle Point), thence to Okorewa (in Palliser Bay), thence to Para-ngarehu (Pencarrow Head), from which place they explored the surrounding district, and Tara remarked, “This is a place suitable for us.”’

‘They then went on to Porirua, to Rangi-tikei, thence up the river to Patea, to Tongariro, to Taupo, whence they struck across to Titi-o-kura, and returned by way of Mohaka and Te Wairoa to Nukutaurua, their home.’⁸

There is no universal agreement on how the lands of Tara and Tautoki were separated. According to Best the Heretaunga or Hutt River served as the main boundary. Tara’s portion included Te Whanganui-a-Tara, (Wellington harbour) Porirua, Mana island and Kapiti Island. The full name of Kapiti Island was “Te Waewae Kapiti-o-Tara-raua-ko-Rangitane.” On the mainland his boundary extended up the Hutt river to Te Rere-a-Mahanga on the ranges west of Featherston, north-east along the Tararua range to Taumata-o-Karae and down the Otaki river to its mouth. This region was retained by Tara, his offspring and his people only.⁹

Best maintains that Tautoki and his people moved away and occupied Wairarapa, extending northward to Tamaki Nui-a-Rua and Te Rerenga-o-

⁸ JPS Vol XXV1, p 153. The Land of Tara – Elsdon Best.

⁹ JPS Vol XXV11, p 2. The Land of Tara – Elsdon Best.

Mahuru. *'His boundary then cut across to the Akitio stream, followed that down to the great ocean, then along the beach southward to the Great Harbour of Tara, then ran up the Heretaunga (Hutt) river to its head, then on to Te Rere-a-Mahanga (near Te Toko-o-Houmea), on the range west of Featherston), thence to Nga Whakatatara and as far as Kauwhanga. It then ran down to the Manawatu, struck inland to Kaimokopuna (a mokopeke named from a lizard), where the boundary closed.'*¹⁰

In his history *Maori Place Names* published in 1942, Johannes Andersen supports Best's version of Tara's boundary. He adds: *'Mana is Te Mana-o-Kupe-ki-Aotea-roa (the ability of Kupe to cross the ocean to Ao-tea-roa.) Whatonga, Tara, and Hotuwaipara all died at Kapiti and were buried there in the burial cave of Ngai Tara.'*¹¹ It is probable, however, that Andersen was using Best as his reference.

THE SEPARATION OF RANGITANE AND NGAI TARA.

Historians have had difficulty reconciling the above boundaries between Tara and Tautoki with evidence that their descendants occupied the Heretaunga lands from the Ngaruroro River to Tamaki Nui-a-Rua. McEwen observes: *'Little reliance can be placed upon this account as it was not for some generations that Tautoki's descendants occupied this area and at the time of this alleged partition he and his family appear to have been settled in the Heretaunga district, right outside his supposed boundaries. Ngai Tara on the other hand, a few generations later, were sparsely settled right along the coast from Cape Kidnappers to Wellington, in the area supposed to be Tautoki's. The boundaries credited to Tautoki are, in fact, approximately the boundaries of the Rangitane tribe about 200 years after Tautoki's time.'*¹²

¹⁰ JPS Vol XXV111 p 1. The Land of Tara – Elsdon Best.

¹¹ *Maori Place Names* by Johannes Andersen, p 161.

¹² *Rangitane* by J. McEwen, page 24.



Hoani Meihana Te Rangiotu, original held at Rangiotu Marae

Tribal historian Hoani Meihana was considered well-versed in the customary history of Rangitane. He was one of the few who spoke of Rangitane the man. The following account refers to the latter part of Whatonga's life when his grandson Rangitane was well-grown.

'The mana of the ancestor Rangitane rested on his descendants and he shared in the conquest [over Ngati Hotu and Ngati Moe] by that circumstance. Rangitane the ancestor lived at Heretaunga. All the ancestors came from the eastward and settled at Heretaunga – they came from Turanga. Whatonga, the grandfather of Rangitane, came from there. "Kurahaupo" was their canoe.'

'Whatonga and his wife quarrelled. The former went into [the] bush with Rangitane, his grandson, leaving the wife behind with Tara, the first-born. He took his second wife with him also. He abandoned Heretaunga altogether. Whatonga and his grandson Rangitane went and settled on Rakautatahi which became their principal settlement. Te Koru, Horehore, Tataiwhetu, Te Katea were their pas. These pas are on Takapau and Rakautatahi.'

‘Ngati Hotu, Ngati Moe and Ngai Tara were at Tamaki and Mataikona and at lower Manawatu where they had gone, as well as at Wairarapa. They had not all vacated that part, Rakautatahi, when Whatonga went away. Mangatainoka was another place of theirs. They moved off from their former places on Whatonga’s approach. They were eventually driven out because of a murder committed by them. They lived at Tamaki until that time and that was when Tawhakahiku and Mangere made conquests.’¹³

Continuing from the above evidence Hoani Meihana states, *‘Rangitane after being taken away by Whatonga never returned to this district. [Heretaunga] The Rangitane (our ancestors) were not in Otatara pa, but the descendants of the first wife of Whatonga were there. Ngai Tara may have been their name but I can’t say.’*

Hoani Meihana also speaks of the lands occupied by the ancestor Rangitane at Tamaki Nui-a-Rua. *‘The portion we claim in this block [Ngapaeruru] was occupied by the ancestor Rangitane himself and by his people in their pas which I can show on the land. Raekapua was one pa and Tanatawhaki was another. Pukehou was another. Otupopoto was another. These were all the pas in Tamaki in contradistinction to settlements. I have said the occupation of this block consisted in hunting on it – the pas were immediately outside.’¹⁴*

It should be remembered that the ancestor Whatonga and his sons lived before the time of the arrival of the Takitimu waka.

¹³ Napier Min Bk 24, page 223. Ngapaeruru hearing – ev. Hoani Meihana.

¹⁴ Napier Min bk 24, page 222. Ngapaeruru hearing – ev. Hoani Meihana.

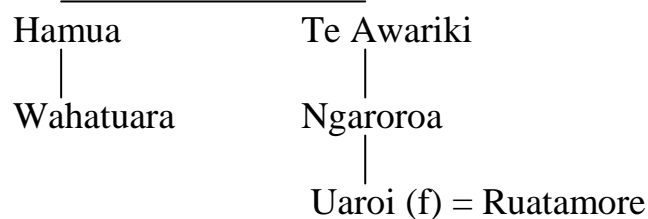


If a line is drawn under the name of Tamatea arikinui on the above whakapapa it will be seen that he was a contemporary of Turia, grandson of Tara and of Rangitane. He was captain of the waka Takitimu and the date of the migration from Polynesia is usually given as 1350 AD. It is also possible to identify the generation when Ngati Kahungunu occupied Heretaunga. It occurred in the generation of Kahungunu's grandson Kahukuraiti and his great grandson Ngarengare.

Although it is conceivable that Hamua was still living at the time of the Kahungunu occupation, his name nor that of his son Wahatuara occur in accounts of Ngai Tara and Rangitane being driven down the coast from Waimarama. This tends to support the claim of Hoani Meihana that when Whatonga took his grandson Rangitane south to Rakautatahi and Tamaki nui-a-Rua it was a permanent move.

Another event which happened in this period locates Hamua and his brother Te Awariki at Tamaki nui-a-Rua. Te Awariki was murdered south of Takapau on the banks of the Waikopiro gorge by Ruatamore, the husband of his granddaughter Uaroi. Jock McEwen refers to the occasion: *'Naturally angered by this crime the Rangitane gathered a war party under the leadership of Ngaroroa, Ruatamore's father-in-law, and Wahatuara, the son of Hamua and father-in-law of Tawake. Te Tini o Ruatamore assembled under Ruatamore himself and another of the migrants from Wairoa named Puaiterangi.'*

*'A battle took place on the bank of a stream near Takapau and finally Ruatamore was killed and his people almost annihilated. The stream beside the battlefield was filled with bodies and was given the name Te Waikopiro-o-Ruatamore, the stream steeped with Ruatamore (now known as the Waikopiro).'*¹⁵



Like his ancestor Rangitane before him, the life of Hamua is not well-recorded. Much of the influence he possessed resides with his descendants Ngati Hamua and the size of the territory they came to occupy. Returning to the focus of this report, it will be found that the territory along the eastern foothills of the Tararua's embracing Ngaawapurua, Pahiatua and Eketahuna was still under the authority of Hamua at the time of the Government purchase of the Seventy Mile bush in the 1870s.

¹⁵ Rangitane by J. McEwen page 36.

THE MANA OF THE SEVENTY MILE BUSH.

While the mana of Hamua in the region of the Seventy Mile bush is not disputed there remains the question of how it was acquired. Customary accounts are infrequent but sufficient is documented to gain an understanding of what happened. Again the evidence of Hoani Meihana has been drawn on, this time in the Manawatu/Wairarapa No 2 hearing of September 1871 [refer to Map Book, Maps B – E].

'I know this land. I have not heard Huru Te Hiaro's statement because of the noise. (Huru Te Hiaro's evidence explained to him) His statement is correct. Our claim is from ancestors and conquest. In former times we fought with Ngai Tara. Hawera was a cultivation of that tribe in former times. Tutaekara was also a cultivation of theirs. This land was a permanent property of theirs formerly. They also cultivated on Eketahuna. They obtained their food from the forest – birds, rats, etc.'

'Our ancestors came after they had settled on the land after coming from Hawaiki. They all came in one canoe. My ancestors came and found the land was occupied by them and then they commenced to kill them. They began at Tamaki and took the whole district. They found that the largest pas were on this land (pa tuturu) which is now under investigation. Tangiawatea and Tukirihau were the names of the pas. They killed and followed and those who escaped fled to these pas.'

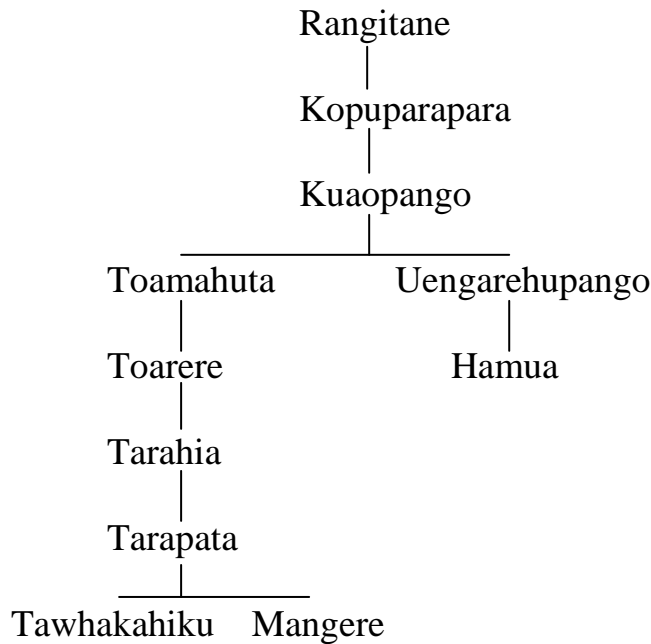
'My ancestors invested these pas. They pitched their camp on Te Oneturakau near Hawera. After they had consulted (korero) they went and stormed the pas. These two pa were taken and the inhabitants were killed. Some got away to the Middle Island and others were taken as slaves.'

*'After they were conquered my ancestors took possession of the land (the whole district) and have held possession ever since to this time, ie, to our generation. And when the white men have come into the country the descendants of Rangitane have sold one side of the district to the Europeans. The name of the land is Ihuraua and other places. And the portion which is now left I claim for myself alone. My statement now made applies to the whole district. Our claim is from the same ancestor as those named in the former cases.'*¹⁶

The above invasion did not occur in the time of Hamua. Several tribal historians identify the brothers Tawhakahiku and Mangere as the

¹⁶ Wairarapa Min Bk No 2, page 23. Manawatu/Wairarapa No 2 hearing – ev. Hoani Meihana.

Rangitane warlords who invaded the Pahiatua and Eketahuna districts.



The first people they encountered are said to have been refugees from the Ngati Kahungunu offensive at Heretaunga. They met at the headwaters of the Mangatera stream at present-day Umutaoroa. *'Tawhakahiku and Mangere defeated Ngati Hotu and Ngati Moe, as well as Ngai Tara at Te Umutaoroa. Hence the name 'Umutaoroa a Tawhakahiku e Mangere.'* Rangitoea and Taruariki were killed. They were chiefs of Ngati Hotu. Others were killed as well. The conquerors took the land as the survivors fled to Tamaki.'¹⁷

Accompanying Tawhakahiku and his brother were representatives of most branches of Rangitane. Among them were the chiefs Tamakere, Rakaumau and Poutoa, the last two being descendants of Te Awariki. From its beginnings at Umutaoroa the war party gathered momentum.

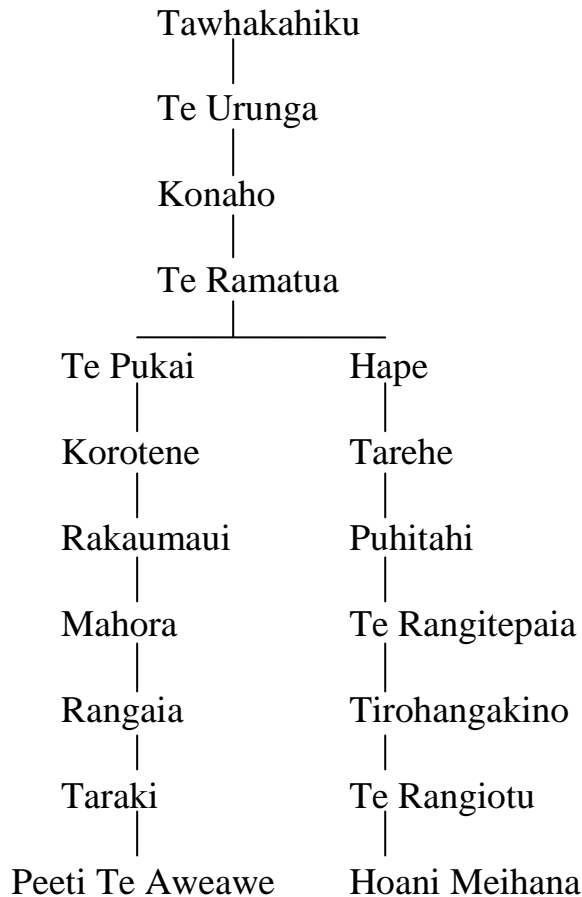
'After this check Tawhakahiku and Mangere abandoned their intention of going through the Manawatu gorge and turned southwards. They defeated the Tini o Awa who fled to Ihuraua and Pahaoa. From Pahaoa the Tini o Awa later migrated to Kawakawa in Palliser Bay and eventually to the south Island.'

'Tawhakahiku and Mangere then attacked a branch of Ngai Tara living in the Pahiatua and Eketahuna districts, their principal strongholds being Tangiawatea and Tukirihau on the Pahiatua block. Their cultivations were situated on clearings known as Hawera, (now known as

¹⁷ Napier Min Bk 24, page 228. Ngapaeruru hearing – ev. Hoani Meihana.

Hamua) Tutaekara (at the confluence of the Mangatainoka and Makakahi streams) and Eketahuna. Tawhakahiku camped at Te Onerakau near Hawera and from this base he drove the Ngai Tara out of the district.'

*'Tawhakahiku and Mangere then crossed over the Tararua range near the present Pahiatua track and entered the Manawatu district. Coming down to the Manawatu plain from this direction, they took the local people by surprise and were thus enabled to gain a foothold fairly quickly.'*¹⁸



As can be seen from the above whakapapa, Hoani Meihana is ten generations in direct descent from Tawhakahiku. There are unanswered questions concerning the people driven off Pahiatua and Eketahuna by Tawhakahiku. Traditional accounts claim that they fled south from Umutaoroa and were followed up by Tawhakahiku. Yet they seem to have had two well-established pa, namely Tangiawatea and Tukirihau in the Pahiatua district. Were these pa built by a previous tangata whenua or were some of the people who clashed with Tawhakahiku from this district? Tawhakahiku's wife belonged to Ngai

¹⁸ Rangitane by J. McEwen, page 51-52.

Tara who were one of the hapu identified as occupying the Pahiatua and Eketahuna locality.

THE IDENTITY OF HAMUA.

When reading through McEwen's history of Rangitane it becomes apparent that although he founded an iwi, little is known about the man. The same might be said about Hamua. Today Ngati Hamua is a widespread identity throughout Tamaki Nui-a-Rua and Wairarapa yet McEwen doesn't address him at all.

In his history of Ngati Hamua, Joseph Potangaroa identifies Hamua as the great, great grandson of Rangitane. He was the eldest of the four children of Uengarehupango and Paratuai. The names of the four children were Hamua, Hauiti, Te Awariki and Hinekura (f). Little if anything is known of their youth and where they grew up. There is a lack of evidence to locate them at Heretaunga (Hawke's Bay). Hamua lived at the time of the Ngati Kahungunu occupation yet there is no mention of him being driven south by Taraia and Te Aomatarahi.

The few clues that exist tend to place him on the upper Manawatu River at Tamaki nui-a-Rua. Wahatuara, the son of Hamua joined his cousin Ngaroroa in avenging the death of Te Awariki, a younger brother of Hamua. The fight took place at Waikopiro, a neighbouring block to Tamaki nui-a-Rua. Te Awariki's relatives appear to have been near enough to join forces and avenge his death.

A second reference occurs in the Ngapaeruru hearing during discussion on the gift of land by Te Angiangi to Whatuiapiti. Tribal historian Tanguru Tuhua of Rakautatahi states: *'At Tamaki, Hamua, Hauiti, Te Awariki and Hinekura were the chiefs at that time. There was not any trouble over the gift with these as they were all Rangitane at the time and the gift was made under right from the ancestor Hinetu.'*¹⁹

A third consideration is the territory of Wahatuara, the son and only child of Hamua. A landmark on the northern portion of the Puketoi range, in view of Oporae headland is named after Wahatuara. It is reputedly his burial place as well as an ancient Rangitane boundary. Presumably he lived where his father had lived before him. Even if Hamua later occupied territory at Wairarapa he would have maintained links with his son at Tamaki nui-a-Rua.

Reading through the Mangatoro and Puketoi No 6 partition hearings there is a noticeable lack of reference to Hamua. Most of the witnesses were

¹⁹ Napier Min Bk 24, page 233. Ngapaeruru hearing – ev. Tanguru Tuhua.

descendants of Hamua through Rangiwakaewa yet none of them identified as Ngati Hamua. Instead they identified as Ngati Rangiwakaewa, Ngati Mutuahi, etc which are later subdivisions of the descent of Hamua. One witness refers to Ngati Hamua of Wairarapa as though they were a separate section of the descent line.

The lack of surviving customary references to Hamua raises some issues. Did oral tradition suffer because Hamua lived in a vast territory which was sparsely populated? Was it a period when no events of major consequence occurred? It must also be remembered that Hamua was a descendant of Rangitane, founder of an iwi, who also suffers from a lack of documentation.

It is probable that the Ngati Hamua identity belongs to a later age. As the ranks of Rangitane increased and the territory of Rangitane hapu expanded, more focused identities resulted. Evidence from the Crown-grant hearings in the Seventy Mile bush region, south of Woodville confirms that the tangata whenua identified themselves as Ngati Hamua. It is an acknowledgement that Hamua was the ancestor who provided their common kinship.

OCCUPATION OF THE SEVENTY MILE BUSH.

To today's motorist driving south along State Highway 2 between Woodville and Masterton, the landscape conveys nothing of the magnitude that was once the Wairarapa section of the Seventy Mile bush. Mount Bruce is a remnant but one can do no better than refer back to the writings of William Colenso to comprehend the true nature of the bush.

As he and his baggage-bearers departed from Kaikokirikiri on 24 March 1846, Colenso was under no illusions about what lay ahead of them. *'This morning Prayers and School; and, breakfast over, we started, proceeding in a NNW direction, towards Te Hawera and Ihuraua, two small villages deeply secluded among the thick forests of the interior. I was now entering on entirely new ground which had never yet been seen by any European, and by but few natives - save the inhabitants of the villages themselves.'*

For two whole days they passed through dense forest with rain adding to their discomfort. On the 26th he wrote: *'We had travelled on, mostly in silence, for 5 hours, when we were agreeably surprised in hearing human voices, and presently a party of 5 Natives (some of whom had come nearly 3 days journey to meet me) made their appearance. This cheered us, and we continued our journey for 3 hours longer, when we came to some bark huts, which a parrot-snaring party had recently occupied, and where a*

fire was burning, and a basket of potatoes (brought by our new friends) was awaiting our arrival.'

On 27 March, three days into their journey, Colenso and his party arrived at the first village they had encountered. *'Starting this morning we travelled about 2 hours, when meeting with a Native who had been sent to meet us with a basket of potatoes, we halted on the side of the river Manga-anoka to cook and eat them. Thence another half-hour's travelling brought us to the village of Te Hawera, where we were heartily welcomed. This little village, with its new chapel (just put up against my coming) standing in the midst of a small plain (the only open space we had seen for three days) appeared to be delightfully secluded from the world.'*

Colenso made reference to another village half a day's travel from Te Hawera. *'Found that the Natives of Ihuraua (a village half a day's journey distant in another direction) had kindly come here to meet and see me, and so, for the present, save my travelling thither. The whole number of Natives of these two isolated villages amount to 41, of which 16 are men, 11 women, and 14 children;'*

From Te Hawera Colenso followed the Mangatainoka River towards its junction with the Manawatu River. A party of Natives came to meet him from Ngaawapurua, a village on the Manawatu River. *'Travelled on in great pain from tight shoes for 4 hours, when we again came upon the river Mangatainoka, which we now crossed for the last time. Two hours more of painful travel brought us to the Manawatū River, on the opposite shore of which was Ngaawapurua. Crossing the river in canoes we entered the village. It now began to rain. Many Natives were assembled, upwards of 150.'*

The above extracts have been presented to illustrate what settlements existed in 1846 and the number of occupants at each one. The number present at Ngaawapurua includes those who arrived specifically to meet Colenso. Some of them were not resident there. The above evidence confirms that the portion of the Seventy Mile bush south of Woodville was sparsely settled and that there were only two villages along Colenso's route.

OVERTURES FROM THE GOVERNMENT.

Refer to the Map Book for a visual reference of the blocks.

During the unsettled era of the 1820s some of the Rangitane left their customary territory and followed the Ngati Whatuiapiti warlord Pareihe into exile at Nukutaurua on Mahia peninsula. It was only after the signing of the

Treaty of Waitangi in 1840 and the arrival of the missionaries in 1844 that they felt sufficiently secure to re-occupy their ancestral lands. Some had elected to remain in their ancestral territories where they fulfilled the important task of maintaining their ahika or keeping their fires alight on the land.

Hard on the heels of the missionaries came the Government land commissioners who were instructed to buy as much land as they could for European settlement. Wairarapa was part of Wellington province in the 1850s and its close proximity to Government made it a prime target for land settlement. Some extensive purchases were made in the early 1850s which were of little benefit to the Maori. The tribal chiefs had a similar authority to European feudal lords and it is questionable whether the payment from the land sales went much beyond their control. They had responsibilities to their people but they were aristocrats and soon acquired a taste for the comforts of colonisation.

THE MANAWATU PURCHASE – 1853.

As the southern portion of the proposed Mount Munro wind farm sits within the boundaries of the Manawatu purchase, as does Mount Bruce bird sanctuary, it is worth an examination to see what can be learned from it. It was conducted by Donald McLean, Government Land Purchase Commissioner on 10 December 1853. The transaction probably took place at Masterton or Kaikokirikiri though it is not mentioned in the Deed. The acreage of the purchase is not given. Some of the wording in the Deed suggests that the survey had yet to be conducted in which case the precise acreage wouldn't have been known.

There were 30 signatures to the sale. There were doubtless others who held customary title but who were not present when the Deed was signed. The following is the list of signatories:

Horopapera Te Kekeao I	Namana Ruke
Te Karira Pokipoki	Ruka Rihia Ri
Henare Amio	Raharuhi Anaru
Hamiora Pakaiahi	Peneamine Pehere
Wepiha Te Rangi	Eramiha Patupuke
Anaru Tuhokairangi	Pirihira Iwikau
Meihana Otaota	Meri Te Ngongi
Takitakitu Rapa	Miriama Hurukiwa
Ruta	Pirimona Pokaka
Te Waterau	Tipene
Harawira Tairauta	Hohepa Te Pu
Hariata Mawera	Haretaka
W. Hopiona Te Kahu	Hanitatiti

Timoti Tahuna
Hanita Rehe

Rawinia Wanako
Hariata Te Arahi

On the Deed the above vendors are identified as Ngati Kahungunu but this should be viewed with caution. It must be remembered that this was a direct purchase by the Government. There was no requirement that the tribal affiliations of the vendors be identified. By contrast, the neighbouring blocks to the north, north-west and east were all Crown-granted out of the Maori Land Court which did require an examination of tribal identity. These five blocks were all awarded to either Rangitane or Ngati Hamua. Ngati Kahungunu doesn't feature.

It is apparent from the lists of grantees in the blocks neighbouring the Manawatu Purchase that they reflect a different ancestry. The presence of the principal chiefs of the Manawatu river in the titles to the blocks to the north, north-west and east of the above purchase demonstrate the influence of Rangitane in this territory. These blocks include Manawatu/Wairarapa No. 1, (Eketahuna), Manawatu/Wairarapa No. 3, (Mangatainoka), Kaihinu No. 2 and Ngatapu No. 1.

As principal men of Rangitane of the Manawatu river, representation from the following would be mandatory where their influence existed:

Peeti Te Aweawe

Huru Te Hiaro

Hirawanu Kaimokopuna (and nephew Wirihana)

Hohepa Paewai

Hoani Meihana

Nireaha Tamaki

None of the above names appear in the Manawatu Purchase.

THE IHURAUUA PURCHASE.

As the Ihurauua Purchase lies immediately to the east of the Manawatu/Wairarapa blocks and to the north of the Ngatapu purchase, it is appropriate to include it for the inconsistencies it reveals [**refer to Map Book, Map C & E**]. Because of the early date of purchase there was no requirement to identify tribal affiliations and long occupation.

The Deed of Purchase was signed on 12 September 1859, five days after the Makuri purchase. Although McBurney doesn't state it, the negotiations for this sale probably took place at the same time and venue as the Makuri negotiations. There were 24 signatories to the Deed.

Miriama Te Otene
Meri Kingi Te Piki

Painatu
Hamuera Te Motu

Paraone Te Horo	Reta Te Arawaka
Te Katene Te Rangionui	Wirihana Te Oioi
Heneri Tukaru	Wiremu Paraone
Hona Mutu	Karamana Kiki
Te Tahana Pataui	Meihiana Topini
Hori Te Aruhi	Taimona Turaki
Hirini Tuauru	Hori Papara Waitipu
Paora Te Ihumaua	Arihia Heke
Hoera Kauara	Ngatara x by Karamana

The price paid for the 25,000 acre purchase was £650. A reserve of 21 acres was set aside for Karamana, presumably Karamana Kiki, one of the vendors. The boundary of the land commenced at the confluence of the Waitehoro and Ihuraua rivers, up the Ihuraua river to its confluence with the Te Hoe river, up this river, crossing it and on to Mangapuka on the Tiraumea river, down this river to its confluence with the Mangaone river, thence down the Mangaone to Kaitiaki river, thence across to the source of the Waitehoro and down the Waitehoro to its confluence with the Ihuraua river.

The 24 signatories to the Deed of Purchase aren't identified by tribe. What becomes immediately apparent is the lack of identifiable Rangitane names. Considering that the surrounding Crown grants to the north, south and west all have a recognisable Rangitane presence, this transaction might well be regarded with suspicion. It recalls the absence of Rangitane names in the Makuri purchase. Ihuraua is wedged between the Puketoi No. 4 and Manawatū/Wairarapa blocks [**refer to Map Book, Map C**], both predominantly Rangitāne. The names in the Deed may be more a reflection of where and when the purchase was discussed and signed than any attempt to identify the rightful owners.

Two sets of evidence support this. In his evidence in the Manawatu/Wairarapa No. 2 hearing, Karamana, one of the Ihuraua vendors admitted: *'What Hone Meihana had stated was correct. I sold this land Ihuraua a long time ago and have expended the payment for that land - £600. When I had done so Ngati Maerehau, viz Hone said to me that I had spent all the money for that land and that I should give him some of the payment. I said to him to go and ask the government for some – We all owned the land, Hone and ourselves.'*²⁰

Twenty seven years after the Ihuraua Purchase a petition was received by the House of Representatives in 1886. Headed by Renati Paehora and others the petition claimed that Ihuraua, which they maintained was theirs, had been sold by Ngati Kahungunu without their knowledge. They prayed that the land be returned to them. In his report of 11 August 1886, chairman of the Native

²⁰ Wairarapa Min Bk 2, Manawatu No 2 hearing, page 27. Ev. Karamana.

Affairs Committee, Colonel Trimble responded: *'I am directed to report as follows: the committee has no recommendation to make.'*²¹

TITLES EXTENDING FROM THE MANAWATU RIVER TO EKETAHUNA.

The following are the titles extending from the Manawatu river at Ngaawapurua, south to Eketahuna. Beside them are the names of chiefs from the above list present in the list of grantees or Deeds of Purchase:

Puketoi No.1:	Wirihana Kaimokopuna, Manahi Paewai, Peeti Te Aweawe
Puketoi No.2:	Huru Te Hiaro, Nireaha Tamaki
Man/Wai No.1:	(Eketahuna) – Peeti Te Aweawe, Huru Te Hiaro
Man/Wai No.2:	(Mongorongongo) – Peeti, Hoani Meihana, Huru Te Hiaro
Man/Wai No.2A:	(Pukahu)
Man/Wai No.2B:	(Pahiatua) – Huru Te Hiaro, Peeti, Hoani Meihana
Man/Wai No.3:	(Mangatainoka) – Nireaha, Peeti, Huru, Hoani Meihana
Mangahao No.1:	Peeti Te Aweawe, Hoani Meihana,
Mangahao No.2:	Huru Te Hiaro, Hoani Meihana
Mangahao No.3:	(Kauhanga Purchase) - Hoani Meihana, Manahi Paewai, Wirihana Kaimokopuna, Nireaha Tamaki
Kaihinu No.1:	Huru Te Hiaro, Peeti Te Aweawe, Hoani Meihana
Kaihinu No.2:	Huru Te Hiaro, Peeti Te Aweawe,
Ngatapu No.1:	Huru Te Hiaro, Peeti Te Aweawe
Ngatapu No.2:	Huru Te Hiaro

²¹ AJHR 1886 1-2 39/No. [415] Renati Paehora and others.



Huru Te Hiaro



Manahi Paewai

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The Native Land Act of 1865 prohibited any further land sales to the Government without the Maori blocks first being examined in the Native Land Court to determine the rightful owners.

J.D. Ormond, Superintendent of Hawke's Bay, hoped to bypass the Native Land Court. In a letter to Donald McLean dated 30 September 1870 he stated: *'If Peti [Peeti Te Aweawe] and Huru [Huru Te Hiaro] (who, with Nekira, [Mikaera] are the principal people) are gone back to the Native Land Court, I think it would be a good plan to get them to Wellington to see if the Wairarapa end of the Bush could be bought without taking it through the Native Land Court. I thought it would have been better to have taken that course with this end, but on referring it to Wellington, the opinion of the Attorney-General was against it. I am satisfied if the purchase had been made without the Court that we should have bought the whole Bush without trouble & for half what we shall now have to pay for it. I quite think it worthwhile seeing if the piece of country at the Wairarapa end cannot be bought without going to the Court & no doubt if a beginning were made, the rest of the Bush would follow.'*²²

Ormond was keen to have the whole block treated as one rather than as a series of subdivisions. There were several reasons why the acquisition of Wairarapa portion of the Seventy Mile bush was imperative.

²² Ormond to McLean 30 September 1870. McLean MS Papers 32, folders 483-485, No 78, ATL.

1. The valley floor was the best access route for a railway between Masterton and Woodville. (relieving Hawke's Bay's isolation)
2. The forest contained a vast resource of quality timber.
3. The fertile soils were ideal for small settlement.

All three were in line with Government policy of having colonisation pay for itself.

In his Tamaki Nui-a-Rua Land Alienation Overview Report, Peter McBurney concluded: *'In spite of the Attorney-General's opinion that such a move was not lawful in the Tamaki case, Ormond wanted McLean to fix it up for the Wairarapa end. Ormond cited Maori dissatisfaction with the Land Court as justification for bypassing it and proceeding straight to sale. This completely misses the point of why Maori were dissatisfied with the Court; which had to do with the expense of the process, lack of Maori involvement, bitterly disputed rulings and the fact that hearings often led directly to sales.'*

*'Ormond's willingness to circumvent the Native Land Court process reveals a cynical and expedient attitude to Maori rights on the part of the local senior Crown official. As it happened, Ormond's scheme of bypassing the Native Land Court was again vetoed in Wellington, and the Wairarapa section of the Seventy Mile Bush came before the Court at Masterton in September 1871.'*²³

THE SEVENTY MILE BUSH (WAIRARAPA) HEARINGS.

The following blocks in the Wairarapa section of the Seventy Mile Bush were Crown-granted in the Native Land Court at Masterton during the week 7 September –12 September, 1871 [**refer to Map Book, Map B**].

- Mangahao No 1 (23,000 acres) 7.9.1871. Wairarapa Min Bk 2, page 8.
- Mangahao No 2 (8000 acres) 7.9.1871 Wairarapa Min Bk 2, page 13
- Manawatu No 1 (Eketahuna) 6000 acres 8.8.1871 WMB 2, page 16.
- Ngatapu (11,000 acres) 9.9.1871 Wairarapa Min Bk 2, page 18.
- Manawatu/Wairarapa No 2 (Pahiatua) 36,000 acres 11.9.1871
(Wairarapa Min Bk 2, page 22)
- Kaihinu No 1 (22,000 acres) 12.9.1871. Wairarapa Min Bk 2, page 22.
- Kaihinu No 2 (19,000 aces) 12.9.1871. Wairarapa Min Bk 2, page 34
- Manawatu No 3 (62,000 acres) 12.9.1871 Wairarapa MB 2, page 34.

²³ Tamaki Nui-a-Rua Land Alienation Overview Report 2002. Peter McBurney, page 136.

Missing from the above set of Crown-grants is the Mangatainoka block of 62,000 acres, otherwise known as Manawatu/Wairarapa No 3, which was located on the Tararua side of State Highway 2. The Government allowed Rangitane to borrow against this block in a system known as ground baiting. Principal among the chiefs identified were Huru Te Hiaro, Peeti Te Aweawe and Hoani Meihana who signed two deeds in March 1873 acknowledging receipt of cash and goods.

MANAWATU/WAIRARAPA No 1 (EKETAHUNA) - 6000 ACRES

As Mount Munro is located on this block the hearing will be quoted in full [refer to **Map Book, Map B**]. It is unsatisfactory in that it is brief and the two witnesses don't identify any ancestor. The only clue to ancestry is the list of grantees in the Crown-grant. The hearing was held at Masterton and is dated 8 September 1871.

Peeti Te Aweawe sworn – This claim was sent in by myself and Huru. I have heard of this land. I call Wi Waka to state my claim –

Wi Waka Rangiwhakaewa sworn – I know the land called Eketahuna and its boundaries. The boundaries of the land are shown on the map. The land belongs to myself and my children (ie. younger branches of the family) There are no opponents to their claim to this land. Te Peeti will state the names of the owners.



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ERENI TE AWE AWE.
A Rangitane Chieftainess.

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Te Peeti said that the owners were Peeti Te Aweawe, Ereni Te Aweawe, Hanita Te Aweawe, Kararaina Mahuri, Peeti Mahuri, Warena Mahuri, Hare Rakena Te Aweawe, Raiura Te Aweawe, Tamihana Te Aweawe, Mikaere, Tuane, Miriama Te Rangi, Wi Te Matai, Horomona Paro, and some others. I have not seen this land but I have been informed about [it].

Objectors challenged. Ngatuere stated that there were no objectors to Te Peeti's claim. Court gave judgement in favour of Te Peeti Te Aweawe and his co-claimants.

The Crown-grant was awarded on 13 September 1871.

Manawatu/Wairarapa No 1 or Eketahuna.

Certificate ordered for the block of land called Manawatu/Wairarapa No 1 containing 6000 acres in favour of:

Mikaera Te Rangiputara

Peeti Te Aweawe

Kararaina Mahuri

Huru Te Hiaro

Hare Rakena Te Aweawe

Poitete Toringa

Meretine Rangahau

²⁴ Ereni Te Aweawe, pg 33, 'Old Manawatu', T.L Buick

Hanita Te Aweawe
 Horomona Paro
 Wi Te Matai

NEIGHBOURING CROWN-GRANTS.

The following blocks neighbour Eketahuna and the summaries will include the Crown-grantees and any reference to ancestry.

MANAWATU/WAIRARAPA NO 2 OR PAHIATUA PIPIRIKI.

This block was located to the north of Eketahuna and contained 36,000 acres. Huru Te Hiaro identified Rangitane as the ancestor and listed 24 owners. Hoani Meihana gave evidence, he spoke of a fight which took place between his ancestors and Ngai Tara. He mentioned former cultivations of his people at Hawera, Tutaekara and Eketahuna. He also named Tangiawatea and Tukirihau as two pa belonging to Ngai Tara which were captured by Rangitane [**refer to Map Book, Map B & C**].

The above block was Crown-granted in three sections: Manawatu/Wairarapa No 2 (Mongorongo), Manawatu/Wairarapa No 2A (Pukahu) and Manawatu/Wairarapa No 2B (Pahiatua)

(a) Manawatu/Wairarapa No 2 or Mongorongo 15,000 acres

Peeti Te Aweawe
 Mikaera Putara
 Ereni Te Aweawe
 Hoani Meihana
 Hanita Te Aweawe
 Huru Te Hiaro
 Wi Waka Kahukura
 Patoromu Te Kaka
 Maraia Te Ehungatai
 Rorana Pehi

(b) Manawatu/Wairarapa No 2A (Pukahu) 6000 acres.

Kararaina Mahuri
 Karanama Te Ra
 Horima Mutuahi

Rota Moea
 Akuira Takapo
 Tiheirangi
 Irihapeti Whakamairu
 Karaitiana Te Korou
 Renata Paehara
 Matini Ruta

(c) Manawatu/Wairarapa No 2B (Pahiatua) 15000 acres.

Huru Te Hiaro
 Wi Taukou
 Tungane
 Matiri Te Hinga
 Akuira Takapo
 Te Koeti Te Harakoa
 Peeti Te Aweawe
 Hoani Meihana
 Ereni Te Aweawe
 Rea Putara

THE NGATAPU CROWN-GRANT.

The Ngatapu Crown-grant which borders Eketahuna immediately to the east and south-east, was issued in two titles [**refer to Map Book, Map B**]. The Ngatapu block contained 11,000 acres in total. The hearing is dated 9 September 1871. Parts of the evidence are worth quoting as they shed light on the ancestry of the area while Eketahuna suffers from a lack of discussion on the topic.

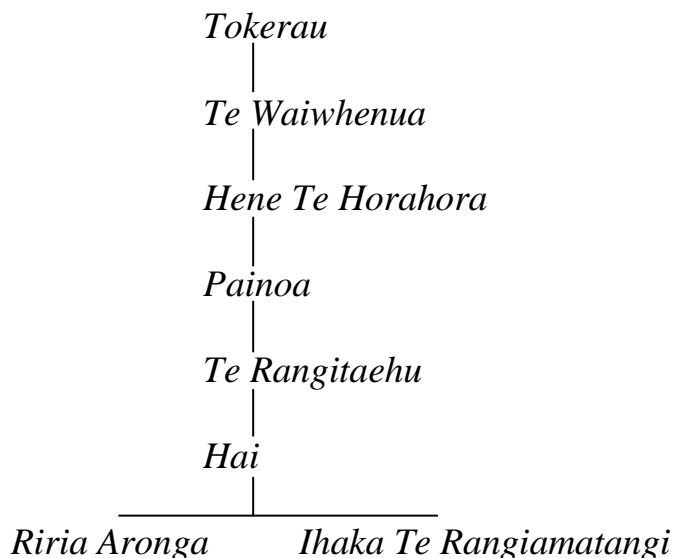
Huru Te Hiaro filed the application for Ngatapu to be Crown-granted. He called on Ihaka Te Rangiamatangi to identify the ancestry. Ihaka Te Rangiamatangi sworn, of Ngati Te Waiwhenua, a branch of Rangitane nui.

“I know Mongorongu in Ngatapu, and Mangaone and Kaitieke. I know Te Waitehoru river. I know Te Ahiaruhe. I know that these are the boundaries. I know the claimants divide the land at Waitehoru and Te Ahiaruhe. This belongs [to] Hamuera and others.”

‘The owners of Ngatapu are Te Watene Mohaka, Hipora Moeahuru, Wi Tauko, Rorana, Maraea Te Hungatai [and], Hirini Tuauru. Huru owns

Ngatapu proper to Mangaone – Patoromu, Mikaira, Te Peeti Te Aweawe also. These [are] all I know.'

'Ngatapu proper does not extend to Te Ahiaruhe. The old boundary of Ngatapu proper was at Waitehoro. This boundary is a clean one. We claim from Tane nui a Rangi but I shall commence to trace my descent from Tokerau –



'I know Mongorongu. It joins Te Peeti's land, Eketahuna. My permanent settlement is here and at Manawatu. My ancestors cultivated on this land – but we have not cultivated on this land. Makakahi was the ancient boundary between Rangitane and Ngati Kahungunu but there are persons who have claims on both sides.'

Matini Ruta stated that he had a claim – (sworn):

'I claim on the portion of Ngatapu from Waitehoro to Te Ahiaruhe. I have no claims on the other portion. I belong to Rangitane – my co-claimants are of Te Hamua hapu – we claim from ancestors – from Rangitane. I do not know if there are any opponents to our claim. Hamua is our ancestor. He lived on this land. My elders were killed on this land by Ngati Raukawa. I have cultivated for two years on Takitaki. It is outside this boundary but it is on the same plain.'

Te Manihera stated that he and others had been left out who also claimed from Hamua.

Wi Waka Kahukura – after having examined the map – said that: *'I object to the investigation of this land. The names of the parties mentioned as*

owners are correct. The ancestor is also correct. There are none of us who have not a claim on the first piece of land, ie. Ngatapu proper. All of us have a claim over the whole block. We claim this land from Rangitane. This land is a forest. Our ancestors cultivated on this land formerly. I have used the land in catching birds, etc. Ihaka's statement respecting the boundary is correct as to the division of the block. There are two pieces in this block.'

When the Crown-grant was issued for the Ngatapu block in September 1871, it was issued in two sections.

(a) Ngatapu No 1. (4,000 acres)

Huru Te Hiaro
Ihaka Te Rangi
Peeti Te Aweawe
Patoromu Te Kaka
Hamuera Maraetai
Riria Aronga
Rea Mikaera
Hipara Moeahuru
Hirini Tuauru
Wi Taukou

(b) Ngatapu No. 2. (7000 acres)

Matini Ruta
Karaitiana Te Korou
Huru Te Hiaro
Wi Waka Kahukura
Irihapeti Wakamairu
Tapatu Matini
Tihei
Pinenau
Ngakuku
Wi Tinitara

SALE OF THE ABOVE BLOCKS.

Hard on the heels of the above Crown-grants, the grantees travelled to Wellington to negotiate the sale of the greater part of the Wairarapa Seventy Mile Bush blocks. On 10 October 1871, a deed of sale was signed by Huru Te Hiaro, Peeti Te Aweawe, Hoani Meihana and 54 others, alienating to the

Crown 120,631 acres of the Seventy Mile Bush, in 10 blocks, for the sum of £10,000. Among the Crown purchases of this date were **[refer to Map Book, Map B]:**

Eketahuna	6,000 acres
Mongorongo	15,000 acres
Pukahu	6,000 acres
Pahiatua	15,000 acres
Ngatapu No 1	4,000 acres
Ngatapu No 2	7,000 acres ²⁵

RESERVES SET ASIDE FROM THE ABOVE PURCHASES.

With the exception of Mongorongo and Pukahu, reserves were set aside from the above purchases for the ongoing needs of the tangata whenua. The acreages were as follows **[refer to Map Book, Map D]:**

Eketahuna	1,000 acres
Pahiatua	1,000 acres
Ngatapu No 1	500 acres
Ngatapu No 2	500 acres

Meridian Energy's Project Mt Munro wind farm is located about 5 kilometres south of Eketahuna. As part of the proposed wind farm lies within the boundaries of the Eketahuna Native Reserve it is proposed to follow the destiny of the reserve.

THE EKETAHUNA NATIVE RESERVE.

After the Manawatu/Wairarapa No 1 (Eketahuna) Crown-grant of 13 September 1871, the block was included in the sale to the Crown together with the other Seventy Mile Bush blocks dated 10 October 1871. The title to the 1000 acre Eketahuna Reserve remained in abeyance for ten years when a fresh Crown-grant was awarded on 5 July 1881. The grantees were:

Mikaera Te Rangiputara
 Peeti Te Aweawe
 Kararaina Mahuri
 Huru Te Hiaro
 Hare Rakena Te Aweawe
 Poitete Torenga
 Meretini Rangahau
 Hanita Te Aweawe
 Horomona Paro

²⁵ Tamaki Nui-a-Rua Land Alienation Overview Report by Peter McBurney 2002 page 138-139.

Wi Te Matai

The Crown implemented the Public Works Act to take 16a 2r 30p from the Eketahuna Native Reserve for railway purposes. On 12 April 1892 the Native Land Court sat at Otaki to ascertain the amount of compensation payable to the grantees. The Court found that the Public Works Department was liable to pay the owners the sum of £78 as compensation in full for the land taken for railway purposes out of the aforesaid Reserve.²⁶

A sitting of the Native Land Court was held at Greytown North on 4 April 1895 to partition the Eketahuna Native Reserve into two sections.

Eketahuna No1 comprising 97a 2r 7p was awarded to four persons:

Ahenata Mahuri
 Irihapeti Mahuri
 Te Mananui Mahuri
 Wiremu Te Kia Mahuri

Eketahuna No 2 comprising 898a 1r .05p was awarded to 10 persons:

Erina Te Rangiputara
 Ereni Te Aweawe
 Hare Rakena Te Aweawe
 Hanita Te Aweawe
 Horomona Paro
 Kerei Te Panau
 Maihi Hangina
 Tiweta Te Whatahoro
 Rewanui Apatari
 Wi Te Matai

The Crown annexed a further 7a 3r 25p by Public Works Act for the purpose of a Public Road. On 21 May 1895 the Native Land Court sat at Greytown North under the provisions of the Public Works Act 1894 to ascertain and determine the amount of compensation payable to the owners. The total amount awarded was £240, of which £200 went to the lessee [Francis Collison Turner] and £40 to the owners.

An application to the Land Board for the Wellington Land District was made by a majority of the owners of Eketahuna No 2 Native Reserve requesting authority to dispose of the same. The 898 acre block was under lease at the time. An Order in Council was issued on 3 May 1897 authorising the following:

1. The land must be sold at auction for cash.
2. The land was still subject to a memorandum of lease.

²⁶ Otaki Min Bk 19, page 465. Eketahuna Native Reserve Compensation.

3. If the purchaser of the land was not the tenant, in addition to the purchase price he was required to pay the Receiver of Land Revenue £1,194-16-0 being the valuation of the substantial improvements on the said land made by the tenant.

A further application had to be made for removal of all restrictions on alienation of the above land. This was granted by James Prendergast, Administrator of the Government on 19 May 1897. Subsequently the Eketahuna No 2 Native Reserve was sold to F.C. Turner, the previous lessee.

The Eketahuna No 1 Block survived into the 1900s. On 8 February 1909, an Order-in-Council was issued exempting the 97 acre block from the provisions of Section 117 of the Native Land Court Act 1894, as well as a warrant revoking restrictions against the alienation of the said land. The Gazette notice read: *The restrictions have been removed to permit of the land being sold by public auction at a reserve price equal to the Government Valuation.*²⁷

THE PAHIATUA NATIVE RESERVE.

Although the Pahiatua Native Reserve is north of Mount Munro and Eketahuna it contains evidence which is relevant to Rangitane occupation of the Forty Mile Bush. After the Crown purchase of the Pahiatua Block the area was re-surveyed and found to contain 7,625 acres more than the area Rangitane vendors had been paid for. The government valuers arrived at a monetary equivalent of £1,900. The Native Land Court sat on 26.2.1896 to identify the beneficiaries. Succession to Huru Te Hiaro was also at stake.

²⁷ Tamaki Nui-a-Rua Land Alienation Overview Report 2002, by Peter McBurney page 197.



Nireaha Tamaki

The two principal witnesses at the hearing were Nireaha Tamaki and Hoani Meihana. Although they represented opposing factions both chiefs identified Rangitane as the source of their interests. Nireaha named Te Hawera, Pahiatua and Tutaekara as the principal kainga of the reserve and adjoining lands. He identified Potaka as the ancestor with the principal rights to the area. He observed: *'Descendants of Rangitane did not all live together – some went to Wairarapa, some to Manawatu, others to Hawke's Bay. Others lived at Tamaki, in the Middle Island and other places.'*²⁸

Hoani Meihana maintained that the land was never occupied permanently before Christianity and was used by Rangitane as a hunting ground. He had also witnessed canoe-building at Mangahao. Although his permanent residence was at Oroua bridge on the west side of the Tararua ranges his people had lived at Raupanui and Tutaekara near Pahiatua.²⁹

Nireaha was recalled as a witness and spoke of more ancient ancestral ties to the land. He identified Whetuki, a son of Rangitane as an original occupant. Pahiatua was also known as Te Pohatu, a name given by the ancestress Kurukitangi when she married Whetuki. He was also able to trace the descent of Potaka from Whetuki and named landmarks associated with each generation as he went.³⁰

²⁸ Wairarapa Min Bk 22, page 336. Pahiatua Reserve hearing – ev. Nireaha Tamaki.

²⁹ Wairarapa Min. Bk. 22, page 354. Pahiatua Reserve hearing. Ev. Hoani Meihana.

³⁰ Wairarapa Min Bk 22, page 362. Pahiatua Reserve hearing. Ev. Nireaha Tamaki.

Ngati Hamua was another branch of Rangitane with whom Nireaha had ancestral links. Speaking of one of the witnesses, Marakaia Tawaroa of Wairarapa, he commented that Marakaia's parents belonged to Ngati Hamua and that they had lived at a settlement called Kaiparo [Kaiparoro]. This settlement was located at the base of Mount Munro.

At the end of the above hearing the Court found that the weight of evidence favoured Nireaha's party and awarded them £ 1200. Hoani Meihana was awarded £ 700. An appeal was lodged by Karaitiana Wirihana and others. It was heard at Woodville on 14.10.1896. Several witnesses provided whakapapa and evidence. Some identified the Manawatu and Tiraumea rivers as the boundary between Rangitane of Tamaki Nui a Rua and Pahiatua. As a result of the appeal Nireaha's share was reduced to £1050 to accommodate Wirihana's appeal.³¹

ANALYSIS OF HISTORY OF WAIRARAPA SECTION OF SEVENTY MILE BUSH.

1. Mount Munro sits at the junction of two tribal boundaries. North of this boundary has been identified as belonging to Rangitane of the Manawatu river. South of the boundary lies the Manawatu Purchase of 1853. The tribal affiliation recorded on the Deed is Ngati Kahungunu but there is no indication of how this was established or whether it was established. A more reliable test would be the Ngatapu blocks [**refer to Map Book, Map C & E**], which neighbour the Purchase to the east where presumably the Kahungunu influence would have come from. Hamua is identified as the ancestor for the Ngatapu blocks. He is a Rangitane ancestor. Kahungunu is not mentioned.
2. Although Mount Munro is predominantly farmland today it is possible to reconstruct how it would have looked prior to the Crown purchases of 1853 and 1871. A remnant forest still survives in a similar location at the neighbouring Pukaha (Mount Bruce) Bird sanctuary. Maori utilisation would have been confined to bird-snaring in the forest and eeling in the streams at the base.
3. The nearest evidence of occupation at the time of European contact was Te Hawera, a clearing in the Seventy Mile Bush west of State Highway 2 between Eketahuna and Pahiatua. When Colenso visited it in 1846 the principal chief was Karepa Te Hiaro, father of Huru Te Hiaro. The nearest village to Te Hawera was Ihuraua, by Colenso's estimate half a day's walk to the east. The total population of these two villages he recorded as 41.

³¹ Napier Min Bk 40, page 172. Pahia Reserve appeal.

4. Of the principal chiefs of the Manawatu river, only one was a permanent occupant of the Seventy Mile Bush. This was Huru Te Hiaro whose father Karepa Te Hiaro died at Te Hawera in December 1849. Huru lived on at Te Hawera until his death in June 1894. Although the other chiefs were not tangata whenua in the true sense of the word they were overlords through heredity. They didn't have the same affinity for the land and the Government Land Purchase officers soon persuaded them to sell. This dispossessed the people of lesser rank over whom the principal chiefs had absolute authority. Although seven reserves were recorded from the combined purchase, presumably for the ongoing benefit of the hapu, the legislative restrictions on sale could easily be removed if the chief was willing to sell. Usually the reserves were leased out to colonial settlers and the Government was insistent that they be compensated for improvements if the properties were sold.

5. The biggest of the Manawatu/Wairarapa blocks at 62,000 acres was Mangatainoka. It stretched from the Manawatu river at Ngaawapurua south along State highway 2 to Eketahuna and bordered the Manawatu Purchase. The Crown-grant lists 56 owners. As it may be the most complete record of the customary owners of the Wairarapa section of the Seventy Mile Bush it is worth reproducing in full. It is dated 13 Sept. 1871.

'The Court found that the persons whose names are here written down, together with other Natives who may be found to be members of the Rangitane tribe are the owners of the block of land called Manawatu/Wairarapa [No. 3] computed to contain [62,000] acres.'

<i>Mikaira Te Rangiputara</i>	<i>Horomona Paro</i>
<i>Huru Te Hiaro</i>	<i>Miriama Te Rangi</i>
<i>Peeti Te Aweawe</i>	<i>Meihana Te Rangi</i>
<i>Patoromu Te Kaka</i>	<i>Huhana Paanga</i>
<i>Nireaha Matiu</i>	<i>Horiana Mutuahi</i>
<i>Wi Taukou</i>	<i>Warena Te Ra</i>
<i>Rea Noko</i>	<i>Rota Moea</i>
<i>Tungane Patoromu</i>	<i>Kerei Moea</i>
<i>Koranga Pita</i>	<i>Peti Mahuri</i>
<i>Wetere Katikaha</i>	<i>Renata Paihora</i>
<i>Peata</i>	<i>Wi Te Matai</i>
<i>Karanama Te Ra</i>	<i>Arama Te Matai</i>
<i>Hamahona Mutuahi</i>	<i>Rapana Te Matai</i>
<i>Poitete Taringa</i>	<i>Tutere Tiwete</i>
<i>Erini Te Aweawe</i>	<i>Hare Rakena Te Aweawe</i>
<i>Arapera Watene</i>	<i>Raiura Te Aweawe</i>
<i>Hoani Meihana</i>	<i>Tamehana Te Aweawe</i>

<i>Tipene Tawa</i>	<i>Roka Te Aweawe</i>
<i>Parane Ngatapu</i>	<i>Wi Waka Te Rangi</i>
<i>Painete Ngatapu</i>	<i>Matiu Te Rangi</i>
<i>Henere Pikari</i>	<i>Inia Te Rangi</i>
<i>Te Hutana Kaihinu</i>	<i>Hekonaia Hapairo</i>
<i>Hemi Warena</i>	<i>Matiu Te Kotoi</i>
<i>Hoana Matuehe</i>	<i>Ihia Te Kotoi</i>
<i>Ahenata Tamaru</i>	<i>Ihaka Te Rangimauriora</i>
<i>Te Hemara Turanga</i>	<i>Tamatea Tohu</i>
<i>Te Koeti Te Haurangi</i>	<i>Rora Tohu</i>
<i>Mikaira Mauriora</i>	<i>Riria Haronga</i>

and that the land be considered a tribal estate of the Rangitane tribe.

6. What is the likelihood of Maori archaeological sites on Mount Munro?
 The chances are slim on this remote site. The archaeological report doesn't identify any ground features. The region is not well-documented in traditional history and surviving accounts present a picture of vast forests with sparse, seasonal occupation. No evidence was uncovered suggesting that Mount Munro was of high spiritual significance to the Maori. Usually if a chief of note was buried in such a location it would be commented on and in some cases retained as a reserve.

RECOMMENDATIONS:

Pat Parsons

1. As with Mount Bruce, Mount Munro would once have had a Maori name. Efforts should be made to identify the name which has eluded us so far. If this can be done there may be an appropriate way to commemorate it. Perhaps an early survey map has documented the name. Sometimes a family with several generations of occupation has a record of the name.
2. If any archaeological remains are inadvertently disturbed during road construction, drainage or preparation of turbine platforms the requirements of the Historic Places Act 1993 come into effect. Earthworks on or around the site must cease to allow a site evaluation to be carried out. Both the Historic Places Trust and Rangitane o Tamaki nui-a-Rua should be notified. If human bones are identified the Police are required to be notified by Law. Depending on the nature and significance of the find, some roading or platforms might need to be relocated.
3. Part of Mount Munro lies on the former Eketahuna Native Reserve. The Deed of Sale for the Eketahuna (Manawatu/Wairarapa No. 1) Block doesn't indicate the purpose of the 1000 acre reserve. It may have been intended as a permanent residence for Rangitane who had associations with the district. It may have been a base for seasonal food-gathering. There is no indication of whether it had spiritual significance.

Although Rangitane, and particularly Ngati Hamua no longer possess title to Mount Munro, it is still part of their heritage. An old Maori whakatauki states: 'The land does not belong to me. I belong to the land.' It is important to them to establish and maintain with Meridian Energy some relationship with the land. That is a matter for negotiation between the two parties.

Rangitāne O Tamaki nui a Rua

The Mount Munro Wind Farm project site is located on a range that stands out magnificently when viewed from the north, east and south, from the west its view is of rolling hills seen from state highway 2 road users. The fact that it is considered a good site for a wind farm means that it is windy and exposed. The Maori who occupied the territory on a seasonal basis would have preferred to camp along the Makakahi river at the base of the range where they would have trapped eels, gathered rongoa, snared birds and gathered other types of food alongside the same use as Pukaha.

We ask that the wind turbines should not compete with or compromise the aesthetic value of the range and surrounding landscapes, especially the great works that the people of Pukaha and surrounding trusts are undertaking at present and in the future. They should avoid any area where they compromise

the natural qualities of the range and impose an industrial character on the landscape.

In conclusion we recommend that:

1. Rangitāne o Tamaki nui a Rua and Meridian Energy establish an on-going formal relationship through a Memorandum of Partnership (“MoP”). This memorandum will target the development of a long term relationship and provide for on-going consultation where appropriate.
2. Rangitāne o Tamaki nui a Rua and Meridian Energy prepare an Accidental Discovery Protocol (“ADP”) to ensure in the event of any Māori archaeological material being uncovered or disturbed on the Mount Munro Wind Farm site, the provisions of the Historic Places Act 1993 apply and all activity should cease to allow the situation to be evaluated. Both the Historic Places Trust and Rangitāne o Tamaki Nui a Rua should be notified. If human bones are identified the police are required to be notified by law. Depending on the nature of the archaeological find and the degree of its significance some roading or turbine sites may need to be relocated. This legislation also applies to other archaeological material such as kainga, cultivation sites midden and fortified pa sites. Urupa or burial sites are the least predictable as no surface features may be apparent.

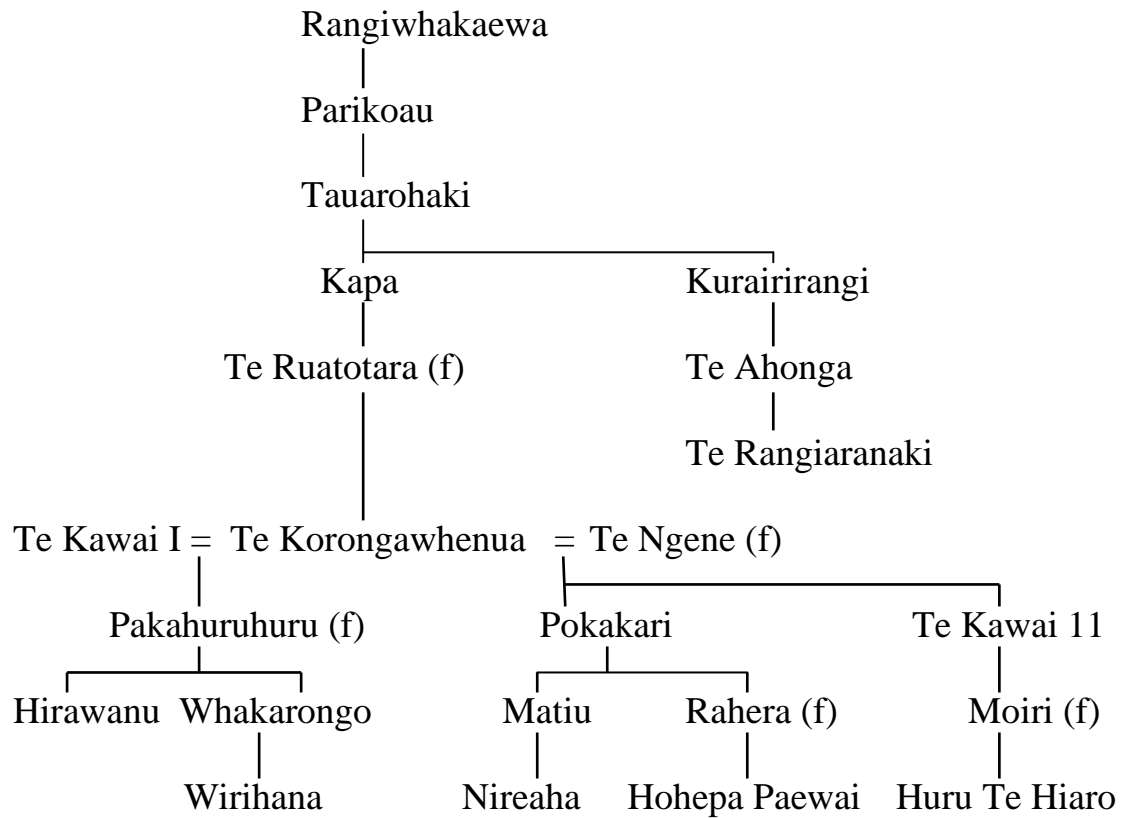
We would like to see within the ADP, a clause that states Rangitāne will provide training or a briefing session with contractors and consultants prior to construction commencing.

3. That any remnant/extant native forest or flora within the project area, which might be impacted by the wind farm be surveyed and avoided. A condition be put in to protect these pockets so as to ensure they are retained and not removed for wind farm construction purposes
4. That the turbines be brought down off the ridgelines. As with other Wind Farm projects we have asked for the Turbines to be brought down off of their ridgelines, due to its value to Rangitāne. It is a skyline of importance, and the placement of turbines at such a height will affect the visual/aesthetic value of the Range from all directions.
5. Due to the closeness of the proposed Wind Farm to Pukaha, how are the turbines going to impact on the bird species and their flight paths? There is wonderful regenerating of bird life within the Pukaha and low lying bush fragments that are venturing wider from the sanctuary, this needs to be protected from any possible harm or disturbances to their growth.
6. At the end of the wind farms life span. The turbines will be dismantled, removed off site and the turbine site will be restored and regressed to its original condition.

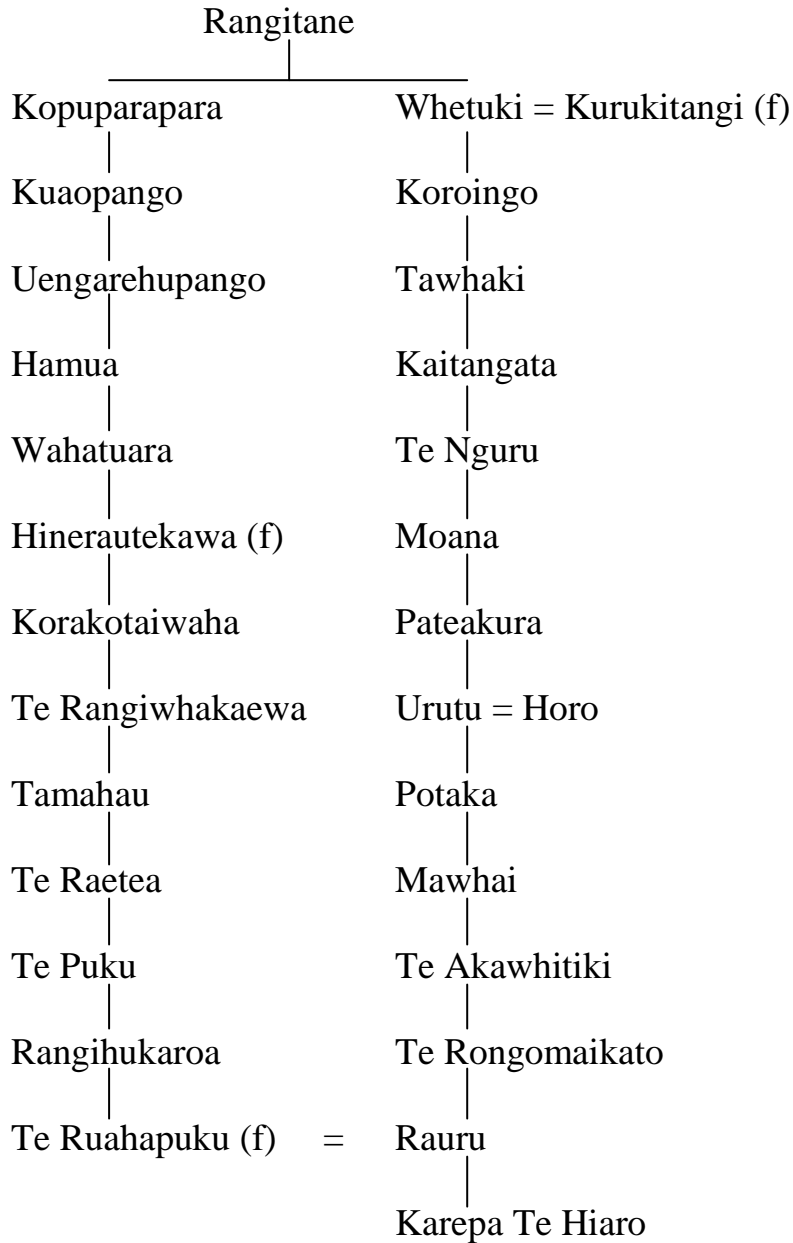
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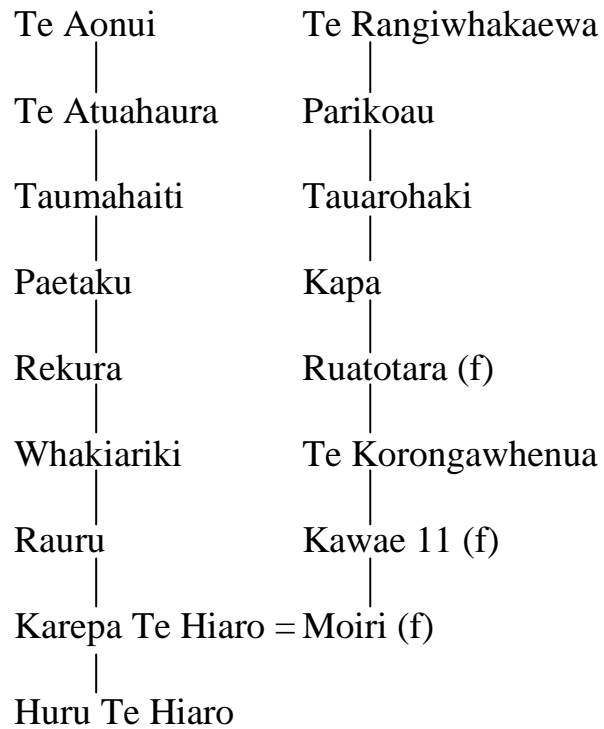
2. KAREPA TE HIARO.



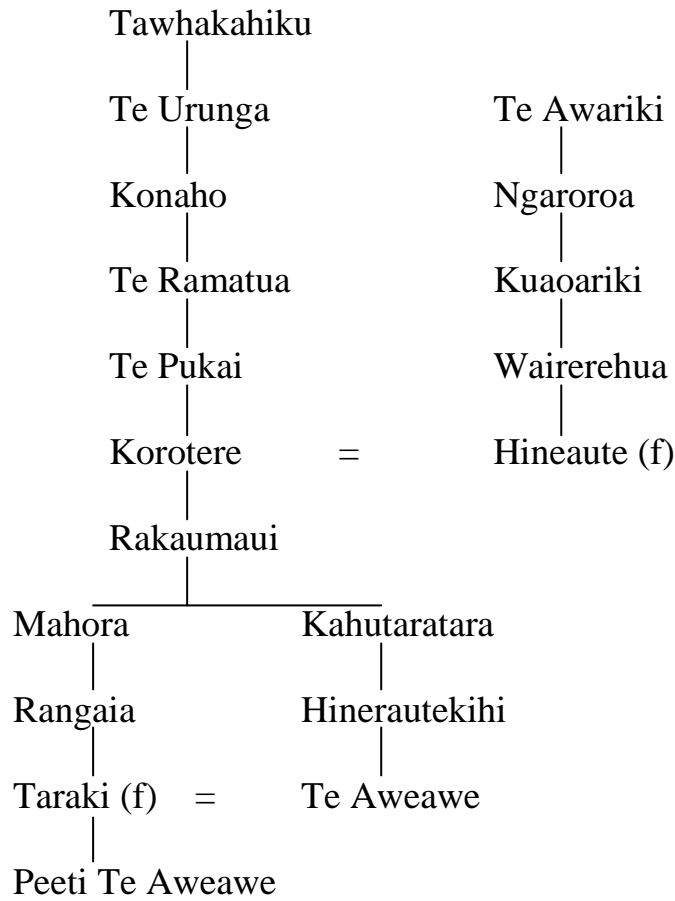
See Napier Min Bk 40 page 175.

3. HURU TE HIARO

Huru Te Hiaro, son of Karepa Te Hiaro appears in the titles to most of the southern blocks of the Seventy Mile Bush.

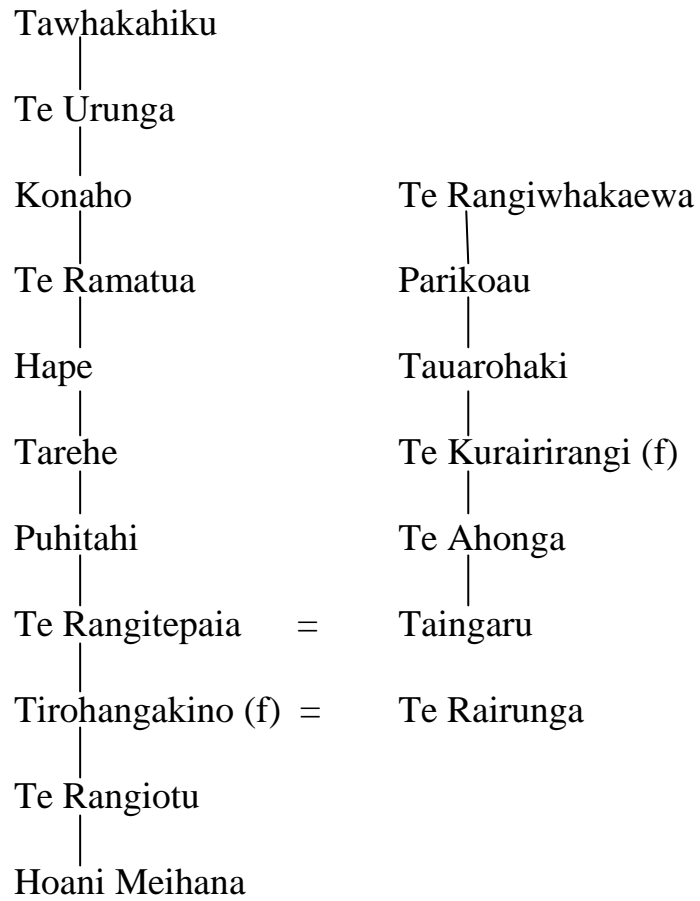


4. PEETI TE AWEAWE



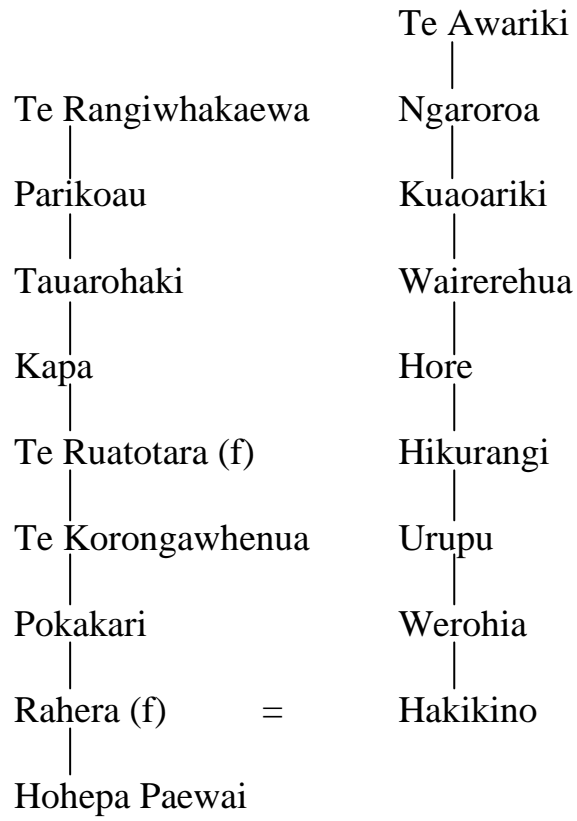
(See Wairarapa Min Bk 2, page 10)

5. HOANI MEIHANA



(Wairarapa Min Bk 2, pages 10, 15)

6. HOHEPA PAEWAI





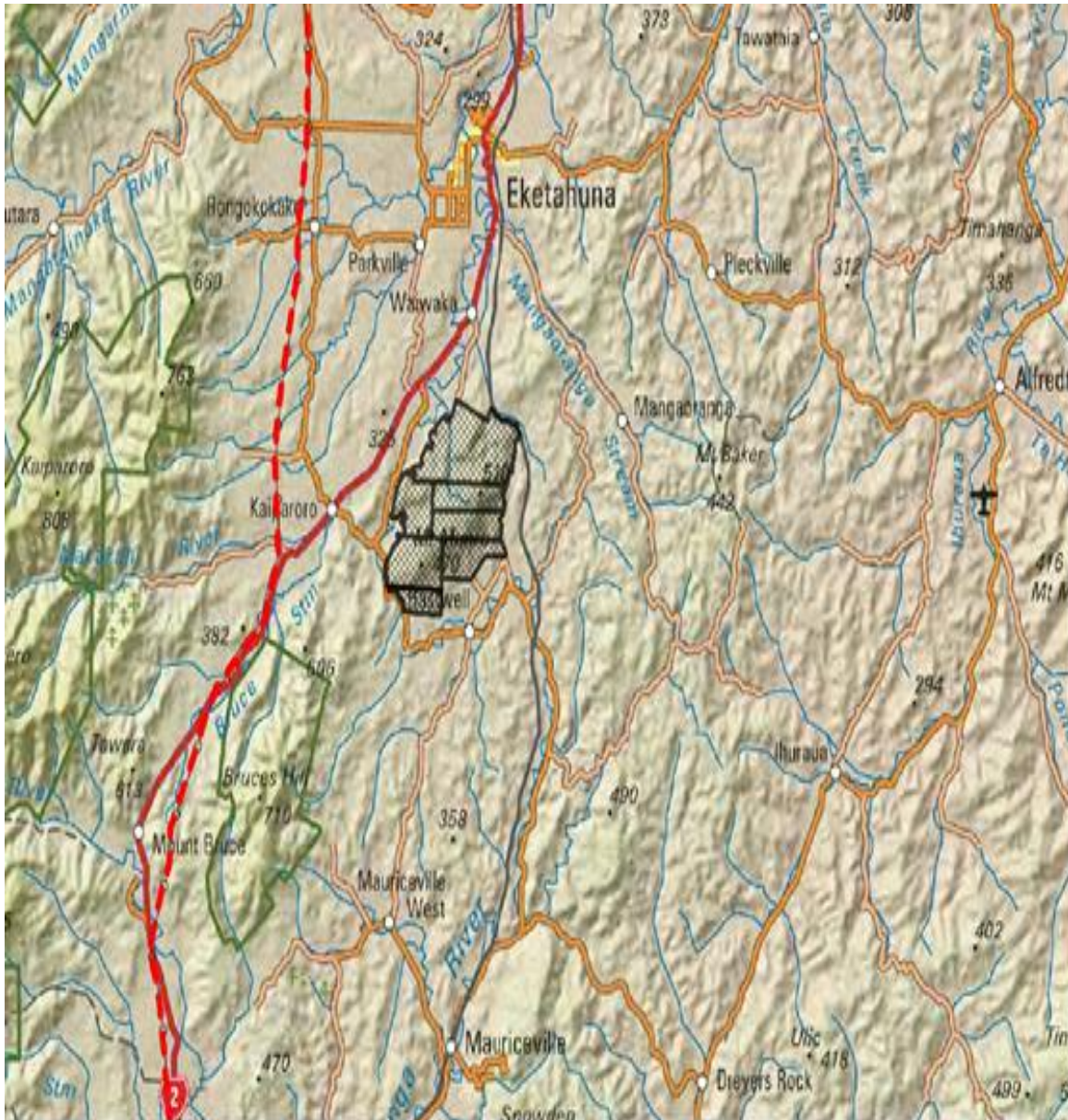
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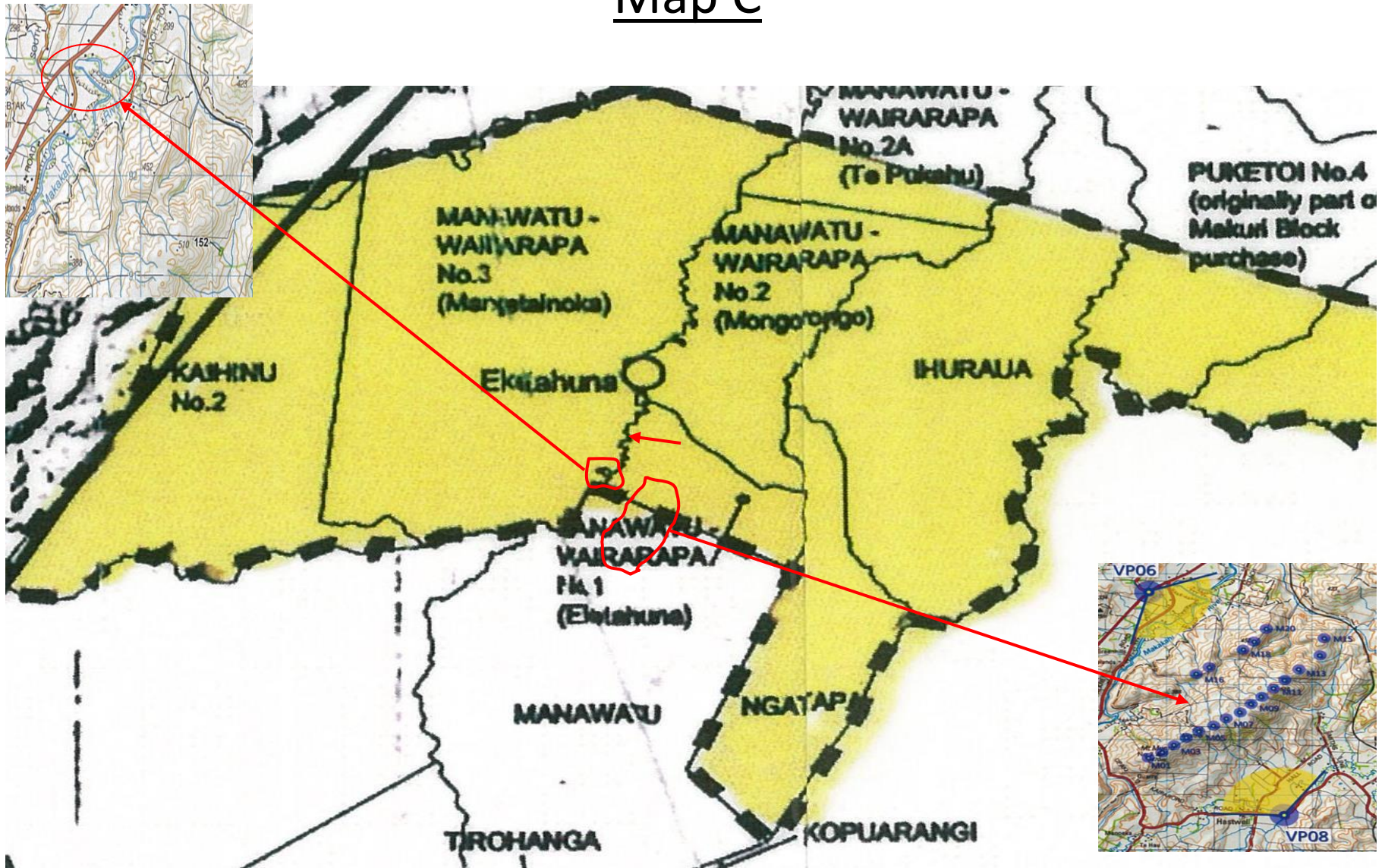


Map A

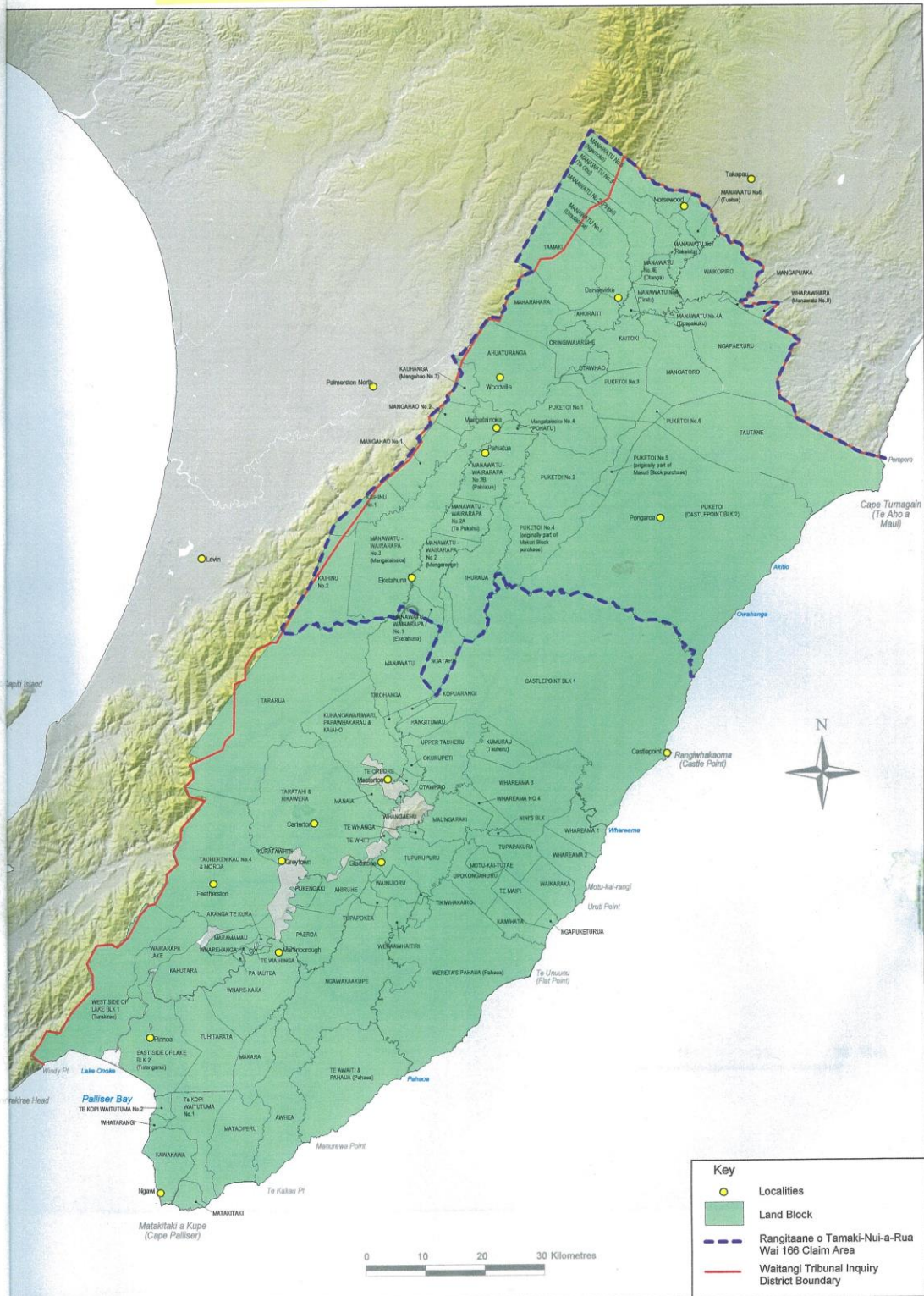
MT Munro Location



Map C



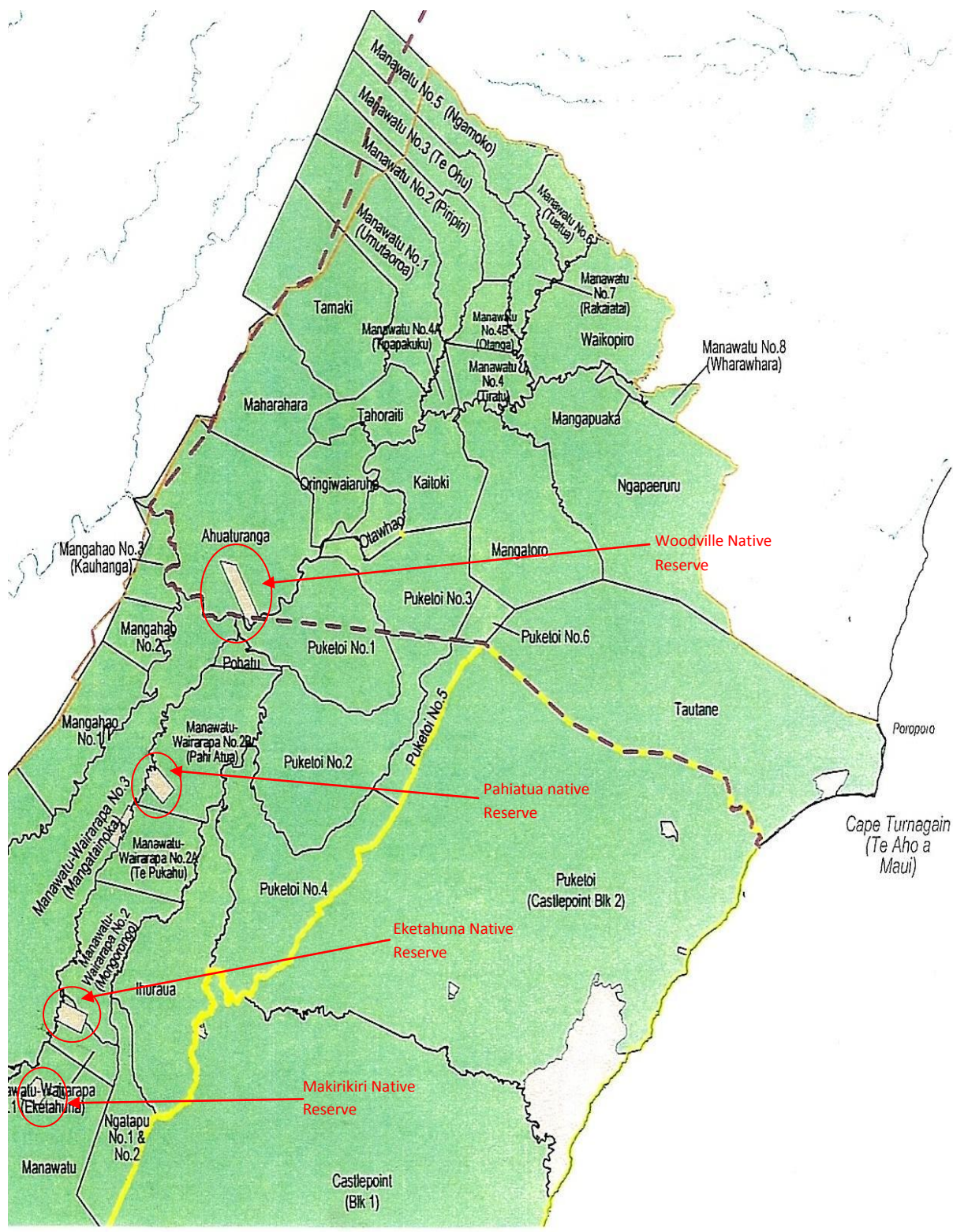
Map D



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MAP 2. Land Blocks in Wairarapa Ki Tamaki-Nui-a-Rua





Map E

