

our iwi to register with the Mōkai Pātea Waitangi Claims Trust.

*Naku i runga i te Kaupapa o te kotahitanga*

*Te Rangianganoa Hawira*

#### **Pānui/notices**

If you have any pānui for our next newsletter please email the Claims Manager so he can include it in the next edition of *Ka Rere ki te Ao*.

*A series of important hui to discuss research pertaining to each of the four iwi of Mōkai Pātea are about to take place:*

#### **Te Rūnanga o Ngāti Hauiti Hui-a-iwi**

**28 July 2013 Rātā Marae 12pm**

This was held on 28 July 2013—for a copy of the presentation contact the Claims Manager.

During the presentation a question was asked effectively meaning “how much are we worth or is this worth to us” in reference to the claim. A very quick but appropriate reply came from a hui member was that “it’s not about the money we may receive we have already gained so much in that we are finding out ‘who we are’, ‘our history’, how we all fit together and no amount of money can compensate us for that.” Tautoko!

#### **Te Rūnanga o Ngāi Te Ohuake Hui-a-iwi**

**7 September OTMK Office Taihape 11am**

Important hui a iwi to discuss research and general matters pertaining to Ngāi Te Ohuake.

#### **Mōkai Pātea Waitangi Claims Trust**

*c/- The Administrator  
130 Hautapu Street  
PO Box 54  
Taihape 4742*

*Tel +64 6 388 1156  
Fax +64 6 388 9129*

[www.mokaipateaclaims.maori.nz](http://www.mokaipateaclaims.maori.nz)



@MPWCT

[simon@mokaipateaclaims.maori.nz](mailto:simon@mokaipateaclaims.maori.nz)

#### **Te Rūnanga o Ngāti Whitikaupeka Hui-a-iwi**

**14 September Moawhango 1030am**

Important hui a iwi to discuss research pertaining to Ngāti Whitikaupeka.

#### **Trust Hui-a-rohe**

**29 September Rātā Marae 11am**

Hui to discuss important issues relating to our claims across the rohe for all 4 iwi.

#### **Te Rūnanga o Ngāti Tamakopiri Hui-a-iwi**

**25 August Opaea Marae 11am**

Important hui a iwi to discuss research pertaining to Ngāti Tamakopiri.

**Remember!** If there is something you would particularly like to read about in this pānui please let us know. Feel free to distribute this to any whanau with an interest.

If you have any questions please contact the Claims Manager:

[simon@mokaipateaclaims.maori.nz](mailto:simon@mokaipateaclaims.maori.nz)



**Edition 3, August 2013**

# *Ka Rere ki te Ao!*

*The official Newsletter of the Mōkai Pātea Waitangi Claims Trust*

Kia mau ki te oha o koutou tupuna

Te Tiriti o Waitangi, te ture atua, te ture tangata

I puta ai tana ki te whai ao ki te ao marama

*Heed the revelations of your ancestors*

*The Treaty of Waitangi, the law of man and the law of God*

*From whom this saying comes, seek the world of light and understanding.*

#### **From the Chair:**

Tena koutou katoa i runga i te ahuatanga o tenei wa.

While it has been some time since we last gave you an update, I can assure you that the Trust has been working wholeheartedly in progressing the Mōkai Pātea Waitangi claims noting that we have just reached a major milestone by completing Phase 1 of the Tribunal research programme.

But before I outline our progress I want to emphasise the importance to our Trust of maintaining the confidence of our whanau, hapū and iwi from Mōkai Pātea to deliver a settlement. We are absolutely committed to settlement but as other iwi have found, it is a long and drawn out process which requires sacrifice, patience and endurance to get to our goal.

Now that our website is up and running, it will become a major tool to keep you linked to our activities. It is designed to provide tribal members with relevant information ([www.mokaipateaclaims.maori.nz](http://www.mokaipateaclaims.maori.nz)).

I therefore encourage you to find out more about what we are doing by reading the material on our website or by talking directly to your iwi representative. As they say, knowledge leads to understanding, understanding leads to wisdom... and we need more wise people!

Phase one of the research programme has been

completed and the reports have now been lodged with the Waitangi Tribunal. They have also been added to our website. Members of the Trust and claimants have spent weeks contributing to the research material and generally, the reports reflect our views and understandings. Many of you will be interested in reading the land block histories while others will be keen to read the tribal landscape report which gives a good overview of our tribal history. There is a wealth of detail contained in this report, much of which will be new to many. What is interesting about our early history is that there were a number of migrations into our rohe which combined gives us more complete picture of who we are and our commonalities. Conversely, the report then goes on to describe the individual tribal histories which gives us our uniqueness as Ngāi Te Ohuake, Ngāti Hauiti, Ngāti Whitikaupeka and Ngāti Tamakopiri.

Following a recent Judicial Conference, Phase 2 of the research is about to begin now that the Waitangi Tribunal has approved the next series of reports. We ourselves, via the Crown Forestry Research Trust, have commissioned David Armstrong to undertake our oral and traditional research report. Key informants from our respective iwi will be interviewed over the next two months and their knowledge will form a central part of the final report.

*Utiku K Potaka*

### **Tribal Landscape Report released**

The Tribal Landscape Report has now been released. It is available for download/reading on the Trust's website at:

<http://mokaipateaclaims.maori.nz/documents/index.htm>

If you would like a hardcopy please email the Claims Manager.

### **Registrations—keep them coming!**

We urge you to get your whanau registered with the Trust so that we can keep them in touch with developments pertaining to the claim. Registration forms can be downloaded from:

<http://mokaipateaclaims.maori.nz/registration/how.htm>

Hardcopies are available on request.

### **The Tribal Landscape Report**

As mentioned above the Tribal Landscape Report by Tony Walz has been completed. This somewhat strange name to us ordinary people is actually our tribal and rohe (regional) history of Mōkai Pātea.

As such it is a huge step forward for us the people of Mōkai Pātea and our four iwi of Ngāti Whitikaupeka, Ngāti Hauiti, Ngāti Tamakopiri and Ngāi Te Ohuake.

Not since the main sittings of the Native Land Court in the 1880's and 90's have our own Mōkai Pātea iwi re-assumed the position we once had as the iwi of our rohe, and not hapū of other iwi on our boundaries.

Never before has such a history of our people been composed with us as the main players and we now have 1,000 pages of our history, whakapapa and tikanga recorded. Although only a start this report represents a strong base from which to continue further detailed tribal histories.

The report also includes those other iwi on our boundaries that we have had strong relationships with over the years and begins to define those relationships properly.

One of the most exciting results of the report is the tracing of the original migrations into Mōkai Pātea and thus who our more ancient tupuna were prior to the four iwi names that we use today in modern Mōkai Pātea and where they came from. The following is a short summary of those migrations.

The original inhabitants of Mōkai Pātea were the Ngāti Hotu. Whilst there has always been many stories of how our tupuna conquered Ngāti Hotu very little is known of the origins of them and very

few names have survived to today.

The first migration into Mōkai Pātea was led by Tamakōpiri – son of Tamatea Pōkai Whenua. This party comprised of a great number of people and they came with the express purpose of taking the whenua. Of course this is the beginnings of Ngāti Tamakopiri but contrary to popular belief Ngāti Tamakopiri and Ngāti Hotu did not live separately on either side of the Moawhango River after peace had been made, rather but both iwi lived on either side of the awa.

The second migration was the Ngāti Whatumamoa. Although it is hard to define exactly when they arrived partly because they were early residents to the east of Mōkai Pātea it is thought it was in the time of Takotukutuku and Tamakomako – son and grandson of Whatumamoa. The most well-known tupuna of this line was Tupakihi.

The next migration was that of Te Aitanga a Rongomaitara. These tupuna were descended from Kahungunu – another son of Tamatea Pōkai Whenua. Tuwhakapere and Mokotuaiwaho –three and four generations down from Rongomaitara seem to have been the first to arrive in this raranga whakapapa with their most well known descendant being Te Ohuake the ancestor of Ngāi Te Ohuake. These tupuna including Te Ohuake quickly intermarried with the Whatumamoa tupuna and thus are now the ancestors of almost all the descendants of Mōkai Pātea.

The fourth and final migration into Mōkai Pātea were Te Hika a Kahukare. This iwi descends from Ruaehu – a third son of Tamatea Pōkai Whenua by his wife Kahukare. Although there had been contact earlier it was the great grandson of Ruaehu – Punua who settled permanently in Mōkai Pātea after being part of a second major push against the remaining Ngāti Hotu along with all the other migrant groups.

Punua was in turn the great grandfather of the two cousins Hauiti and Whitikaupeka who are of course the ancestors of Ngāti Hauiti and Ngāti Whitikaupeka. This raranga whakapapa also intermarried with all the other migrant groups to give us our current day closely interwoven descendants of Mōkai Pātea.

All these four migrations took place within seven generations of each other and so the timeframes between each are not big and in fact probably overlapped each other.

*No reira nga mihi ki a tatou i runga i te kaupapa o te maumaharatanga o nga tupuna.*

*Richard Steedman*

### **A Pānui from Te Rūnanga o Ngāi Te Ohuake Chair, Te Rangianganoa Hawira**

As the Mōkai Pātea Waitangi Claims Trust have begun a drive to register as many of the collective membership of the four Mōkai Pātea Iwi, the common question that is asked by those registering is “I know of Ngāti Whitikaupeka, Ngāti Tamakopiri and Ngāti Hauiti but who is (are) Ngāi Te Ohuake?”

This is not surprising as it is a name that hasn't been used much since the Native Land Court hearings into the Mōkai Pātea lands ended around the turn of the 20<sup>th</sup> century; however it was a commonly used name that encompassed the collective of hapū that held and still hold the mana whenua over much of the land to the east of the Rangitikei River across to the Ngaruroro River to the Waitutaki Stream and up along the peaks of the Ruahine Range south to around Te Atua Mahuru.

The Tribal Landscape Report (see the report on this elsewhere in the pānui) gives a good view of the history of Ngāi Te Ohuake, but for a quick explanation, Ngāi Te Ohuake derive their name from the eponymous tupuna Te Ohuake who was a leading figure of the Te Aitanga o Rongomaitara migration into Mōkai Pātea and who married Nukuteaio of the Whatumamoa people who had established themselves sometime before, and it is through this marriage and Te Ohuake's own mana that the land rights their descendants were derived in particular to the East of the Rangitikei River but also in some parts to the West.

Ngāi Te Ohuake come from 2 distinct descent lines derived from the two sons of Te Ohuake and Nukuteaio, being Tutemohuta and Rangiwahakamatuku although subsequent intermarriages have caused some convergence.

From Tutemohuta came:

- Ngāti Hau, short for Te Haumoetahanga eldest daughter of Tutemohuta, this line is more widely known as Ngāti Whitikaupeka after her husband but it is as Ngāti Hau that their rights East of the Rangitikei mostly are derived

● Ngāti Hinemanu, Ngāti Honomokai and Ngāti Mahuika are those descent lines from the children of Punakiao, the second daughter of Tutemohuta, and her husband Taraia Rua Whare of Heretaunga that hold rights in the lands east of the Rangitikei. Punakiao and Taraia had 4 other children who whilst still descendants are not well known in Mōkai Pātea.

● Ngāti Tamakorako, after the son of Tutemohuta, this line became known as Ngāti Whitikaupeka as well subsequent to a marriage back into the Ngāti Hau line several generations later.

From Rangiwahakamatuku came:

● Ngāi Te Ngaruru, Ngaruru was the son of Rangiwahakamatuku whose descendants include all of the Potaka whānau as well as others that identify more with Ngāti Hauiti.

● Ngāti Paki, this line descends from the one of the other children of Rangiwahakamatuku, Te Matauahiwawe. It is well documented that Winiata Te Whaaro and his wider whanau were those that claimed rights as Ngāti Paki particularly in the Mangaohane and Awarua portions east of the Rangitikei through Te Ohuake.

Above are the main sections of Ngāi Te Ohuake, however there are other descent lines from key tūpuna not identified here for which we will post a more comprehensive list on the MPWCT website as it is an imperative of Te Rūnanga o Ngāi Te Ohuake to ensure that all are represented at whatever forum required, which at this time is the Waitangi Tribunal hearing processes.

It is also an imperative of the Rūnanga, to ensure the kotahitanga o Ngāi Iwi/hapū o Mōkai Pātea is maintained throughout this process and beyond as when it comes to settlement, the Crown will only negotiate and settle with a large natural grouping. To achieve this Te Rūnanga o Ngāi Te Ohuake as do the other 3 Iwi Rūnanga are calling for as many of