

**In the Waitangi Tribunal  
Taihape: Rangitikei ki Rangipo Inquiry**

**Wai 2180  
Wai 378  
Wai 382  
Wai 400**

**In the Matter of**            the Treaty of Waitangi Act 1975

**And**

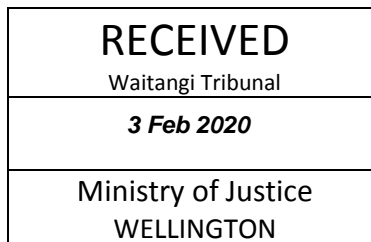
**In the Matter of**            the Taihape: Rangitikei ki Rangipo Inquiry  
(Wai 2180)

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**Brief of Evidence of Mr Greg Toatoa**

**Dated**                                  **2020**

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## **May it please the Tribunal**

### **Introduction**

1. My name is Greg Toatoa. I live in Omahu.
2. I have lived at Omahu for the most part of my life having been raised at Omahu.
3. My hapū is Ngati Hinemanu ki Omahu.
4. I will now give the following korero which speaks of the history and connection our people have with the lands which come within the boundaries of the Kaweka and Gwavas CFL lands.

### **Ngati Hinemanu**

5. My father bears the name of our ancestor whom I will refer to later in my brief of evidence.
6. My whakapapa originates through the loins of my grandfather Pirikia Toatoa, with 27 generations flowing back to Toi, also known as Kairaku, who possessed these lands.
7. Pirika's mother was Erena Ngokotuku and her father was Tangatake, the son of Tuterangi from his third wife, Nohoke. Tuterangi was the son of Mataora, who was the son of Tarahe and Te Nawe. Tarahe was the son of Hinemanu and Hinemanu was the daughter of Taraia 2<sup>nd</sup> who was married to Punakiao.
8. Taraia 2<sup>nd</sup> and Punakiao lived here at Omahu in their Pā at Oueroa on the hills to the east of Lake Oingo just a stone's throw from this marae (Omahu Kahukuranui). Motu Kumara is the ancient Pā which exists just a stone throw from Omahu to the most eastern southern boundary of Lake Oingo. Oueroa is east of Motu Kumara and Omahu about 3 to 4 kilometers. It was here at Oueroa Taraia 2<sup>nd</sup> and Punakiao lived.
9. From Lake Oingo at this location on the range of hills at Motu Kumara and eastward from Motu Kumara are the Paherumanihi hills where

Oueroa Pā and Ohikakawera Pā exist. These Pā are located on either side of lake Te Roto Kare in the Paherumanihi hills.

10. From here, where Kahukuranui is situated at our Whare Tipuna Ariki (Omahu), we can head out of our driveway, turn right and travel down State Highway 50 on Korokipo road some 4 kilometres to a location that our people of yesteryear knew as Waima.
11. At Waima we cross a stream named Paherumanihi, named after the hills, that flows from Lake Oingo. In Renata Kawepo's day he lived there in one of four homes he owned and built in the district, at Ngahape, Omahu, Waima and Omaranui. It was at this home where Kawepo died in April 1888. Directly opposite from his Waima property looking northward towards the Paherumanihi hills you can see very visible with the naked eye the Oureroa Pā.
12. Rangitamaha occupied Oueroa Pā in the Paherumanihi hills above the kumara pits on the flats of these hills. The name of these kumara pits are Ngaruaorangitaumaha.
13. Rangitamaha's daughter, Huhuti married Te Whatuiapiti. Te Whatuiapiti on an occasion was invited to send a party to negotiate a peace deal, but he was suspicious about the invitation. So instead of going himself he sent a party of forty women under the leadership of an old chief named Te Aokamite. The party was welcomed and lodged the night in a whare especially built for them at a place called Tawhitinui on the western shores of Lake Oingo. Tragically Te Whatuiapiti's suspicion was vindicated. In the early hours of the morning, the chief Te Aokamite and the party of forty women were perfidiously massacred and as a result peace was naturally suspended.
14. Te Aokamite stumbled as he had approached Lake Oingo which was a bad omen, but he refused to turn back. Te Aokamite's name is preserved in the name of the range of hills to the west of Lake Oingo as, Te Tutukioteaokamite, 'the stumbling of Te Aokamite'.

15. I now shift my korero back to Taraia 2<sup>nd</sup>, the grandson of Rangitaumaha, and his wife Punakiao who now lived and had possession of Oueroa Pā. Taraia 2<sup>nd</sup> was also placed on the lands west of Oueroa at Ohiti, Matapiro, Otamauri, Omahaki, and portions of Okawa and Tunanui within the watershed and upper reaches of the Ngaruroro River.
16. Old Omahu was known then at Otupaopao and Taraia 2<sup>nd</sup> improved his inheritance by his marriage to Punakiao, a women of high rank from inland Patea. There were seven children from this union: Hinemanu, Hineteao, Tamatekapua, Te Koa a Hauiti, Mahuika, Honomokai and Hineotua. The importance of these seven children can be recognised in Mr Ken Apatu's full name, Kenneth Tamatekapua Apatu, who was named by his grandmother Hine Katorangi, the mother of Wirihana Tipene Apatu.
17. Hinemanu, the first born fled to inland Patea to escape the unwanted attention of Whatuiapiti, an old grey-haired man who was married to her aunt, Te Huhuti. At Patea, Hinemanu married Tautahi and later her youngest son, Tarahe, returned to Heretaunga to take up his mother's inheritance. His descendants here in Heretaunga Omahu took the hapū name, Ngati Hinemanu.
18. Of all the children of Taraia 2<sup>nd</sup>, his sons Mahuika and Honomokai might most accurately be termed the children of destiny. Mahuika's inheritance included the lion's share of Ohiti, Waitio and Matapiro and he shared Tiwhakairo, Otamauri, Aorangi and Otakua with Honomokai. It was Mahuika who supported the return of Hinemanu's son Tarahe to the lands of Ohiti.
19. Honomokai became the principal owner of Omahaki, Timahanga, Owhaoko and Mangaohane, although part of this inheritance came from his mother and his share was increased through the marriage to Te Aopupururangi, a chieftainess of Inland Patea. It was these descendants who evolved into the warlike Ngai Te Upokoiri tribe whose warring goings-on impacted heavily on their neighbouring relatives. This hapū

also developed progressive leading chiefs whose subjects accompanied them on their journeys and sorrows.

20. Rangituouru, son of Honomokai developed as the most dominant of Taraia 2<sup>nd</sup> grand children who married Te Upokoiri, the great granddaughter of Te Huhiti and her husband Whatuiapiti. Te Upokoiri who was of high rank, was raised at Raukawa near Korangata, some ten kilometres south from Omahu. The marriage of Rangituouru and Te Upokoiri took place at Te Koauau in inland Patea, which brought a union between Ngati Manawakawa, Ngati Ngarengare and Ngati Mihiroa, all to the south of the Ngaruroro River.
21. Rangituouru's principal residence was east of the Ruahine Ranges, but he did have a Pā on the Mangaohane block. The tough nature of the Mangohane block helped to shape the resilient character of Rangituouru's descendants who flourished on this difficult land.

#### **Conclusion – Ngati Hinemanu ki Omahu**

22. To round off my evidence, I return to my great grandmother Erena Ngotokuku. She says she was conceived at Omahu and was born at Kihiao. This Tribunal will learn more concerning the Kihiao Pā and Hakiuru Pā located in the Manga a Rangipeke Ruataniwha North block.
23. The hapū that lived at these Pā were Ngae Te Upokoiri, Ngati Hinemanu and Ngati Taraia. As a child, one of the places my great grandmother lived at was Te Arawhata a Tekumu. It was a kainga of Pairikiriki of Ngati Hinemanu. Another Pā where my great grandmother lived was Te Rae O Tahumata near Lake Oingo.
24. As a boy living at Omahu with my father Mataora, I remember that down a lane off the Napier-Taihape road not more than 1 kilometre from the Omahu Marae and at the back of our home was situated the Pā Te Rae O Tahumata. We as children of Omahu were counselled by our parents not to go on to this Pā because it was tapu as it had now become an Urupā. In fact, Noa Huke is buried on this hill along with others of his generation such as Wiremu Te Ota and Rakaiwerohia Karena.

25. My grandfather, Pirika Toatoa, was born at Manawatu when my great grandmother Erena Ngotokuku and others were taken to the Manawatu and when fences were established on the land and just before the return of Renata from captivity. My grandfather, Pirika Toatoa, on his return lived at Omahu, Ohiti and Matatanumia, exercising his inherited rights of ownership.
26. My grandfather caught tuna at Tawhao and Runanga on this block called Matatanumia. He also caught eels at Lake Oingo, Ohiwia and Kotuku.
27. My evidence is a mirror of our traditional and customary linkage to these lands as I refer to my grandfather, Pirika Toatoa, whose mother was Erena Ngotokuku as a means to identify this customary and traditional ownership.

#### **Ngae Te Upokoiri**

28. Our Ngae Te Upokoiri Ngati Kahungunu historian, Raniera Te Ahiko, was born at Tau Mata O He, Te Umairangi's Ngae Te Upokoiri Pā at the junction of the Mangatahi stream and the Ngaruroro River.
29. Te Umairangi was the principal chief of Ngae Te Upokoiri hapu. Raniera's father was Te Kere of Ngati Mahuika hapū. The ancestral lands of Raniera's whanau centred on Ohiti and Lake Rununga and on the island in Lake Rununga named Whangaitete.
30. Raniera's life was to be shaped by his upbringing amidst the warlike Ngae Te Upokoiri, where he witnessed many battles and he came to know intimately the remote vastness of the Ruahine Ranges and upper Ngaruroro River.
31. After the battles with Ngati Kahungunu and Ngati Te Whatuiapiti at Mangatoetoe and with Ngati Kahungunu and Ngati Kurapare at Kirikiri a Tangi, Raniera lived with Ngati Hinepare. This on the banks of the Mangaohane River near Dartmoor up the Tutaekuri River. Sometime before 1820, Tangi Te Ruru and Te Peehi Turoa raided Heretaunga. The local tribes gathered together at Te Rae O Tahumata at Omahu under

the protection of the chiefs, Whakato and Pakapaka until the danger had passed.

32. At the death of Te Uamairangi, his grandson Te Wanikau possessed his mantle as the principle chief of Ngae Te Upokoiri. For over 30 years Raniera's prosperity and affluence was to be intertwined with those of Te Wanikau. His intelligence and command of tribal history earned him respect as he lived amongst his hapū Ngae Te Upokoiri as their respected historian.
33. Raniera accompanied Te Wanikau on a visit to his relatives at Lake Rotoaira where he married Te Wanikau's sister. They were to have no children and he later married Hokepera of Ngati Hinepare and Ngati Hikawera with whom he had a child. In 1823 Raniera and his whanau lived at Pohokura on Mangaohane lands between Taruarau and Ikawatea Rivers.
34. In 1857 Raniera joined Renata Kawepo and Te Moananui against Te Hapuku at the battle of Te Pakiaka after which he moved to Ngahape on the Ohiwia Stream that flowed from Kotuku Lake. Raniera was to live there for the next 30 years until he gave his home to his niece Hoana Pakapaka and her husband Te Waata Rakaiwerohia.
35. In the Omahu case which commenced in July 1889, almost a year after Renata Kawepo died, Raniera was the principal witness when Airini Donnelly contested Kawepo's bequest.
36. In the Court, despite his age and illness Raniera was described as a clear-headed witness and well acquainted with the history of their lands at Omahu Heretaunga, the Ruahine Ranges and the lands of Mangaohane, Timahanga and Owahaoko.
37. Anaru Te Wanikau summed up the circumstances best in his evidence on the Timahanga case, in that Raniera had the best and most comprehensive knowledge of these lands and was therefore correct in the evidence he gave.

38. Raniera Te Ahiko died at Omahu on the 17<sup>th</sup> of April 1894 and was taken to Ohiti for his burial. He is buried on the land owned by Mr Mark Apatu, a descendant of the paramount chief Te Uamairangi and a monument has been erected at the site.

Nga mihi kautau tena kautau tena kautau.

**Signed** in Omahu this    day of            2020

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**Greg Toatoa**