

Ōtūmauma

**Whakapapa Research
Project series: Whenua**



Author

Raymond Tuuta & Dr Rāwiri Tinirau

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Publisher

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PO Box 7061

Whanganui 4541

Aotearoa

Acknowledgement

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Whakapapa Research Project series

This is part of a series of writings from eight whānau researchers on nine kaupapa. This kaupapa is about whenua.

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Miriama Cribb

Grant Huwylar

Tania Kara

Raukura Roa

Kaapua Smith

Rachael Tinirau

Hayden Tūroa

Raymond Tuuta

(Dr Rāwiri Tinirau)

Research kaupapa

Aspirational letter to future generations

Deoxyribonucleic Acid (DNA) and whakapapa

Kai

Matriarch

Research methodology and methods

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Whāngai

Whenua

Taonga



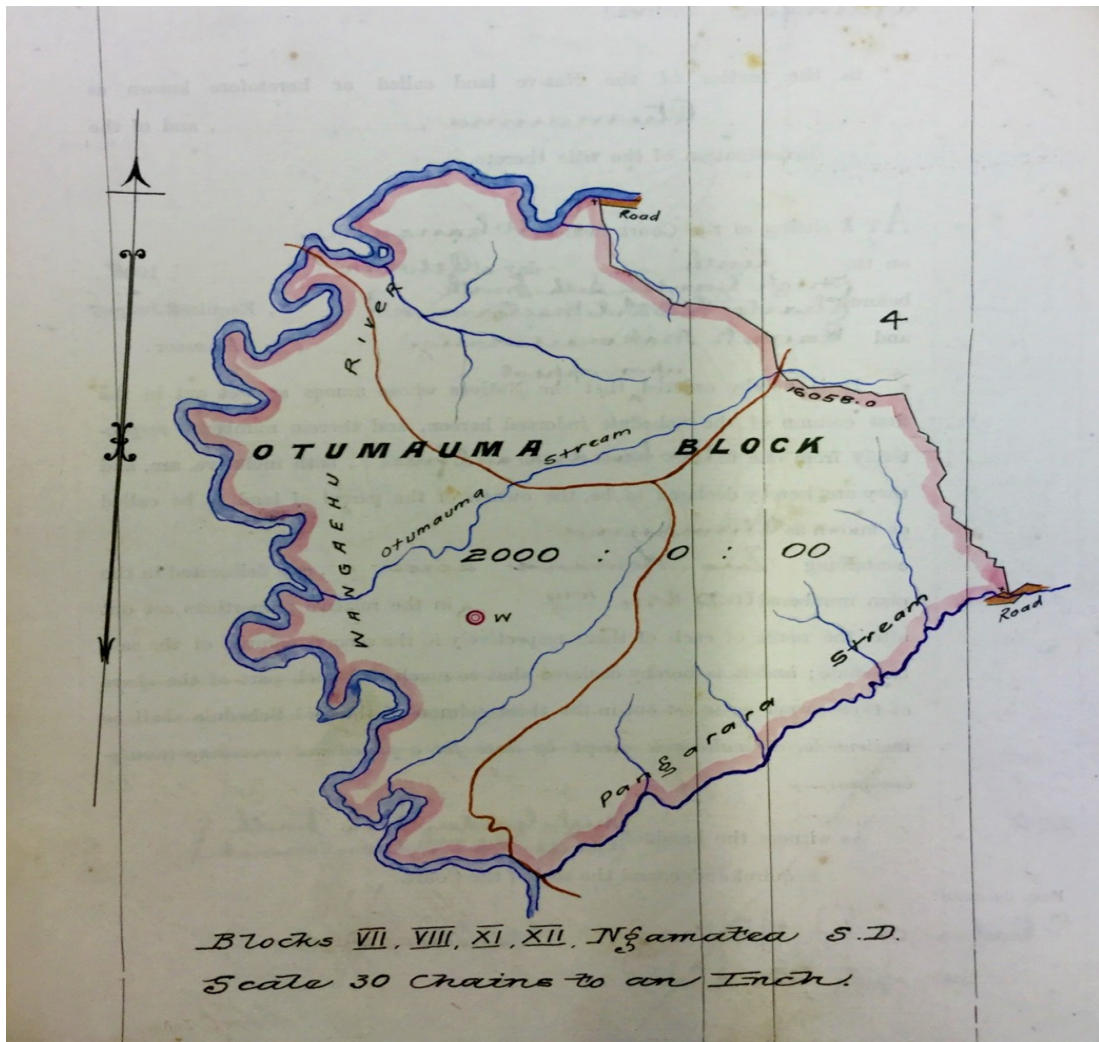
He kupu whakaūpoko: Introduction

This paper draws on evidence presented to the Māori Land Court regarding a land block that the White whānau of Ngāti Tama (of Pukearuhe, North Taranaki) have interests, within the Whanganui region. The name of the block is Ōtūmauma, situated between the Mangawhero and Karioi areas, in the Ruapehu district. These Ōtūmauma interests are derived from a kuia named Miriama Whakahī. Mirama was married to Rangiwahakahotu White of Ngāti Tama, but very little else is known of Miriama's background, other than that she was from the Whanganui area. When Rāwiri Tinirau visited the Pukearuhe urupā in North Taranaki, he commented that the kōhatu whakamaumahara (headstones) contained several names that he believed were of Whanganui origin. This assignment has provided the authors the opportunity to research the Ōtūmauma block, as well as the whakapapa that was presented as evidence in this and other Whanganui land blocks. We attempt to summarise some of the evidence presented for the Ōtūmauma block, and highlight the salient historical points raised by witnesses. Of interest is the evidence of Hāwira Rehe, who provided much of the whakapapa for the whānau of Miriama Whakahī throughout the Ōtūmauma case. At the end of the paper, we provide an extended whakapapa, drawing on several sources, including whakapapa provided by Hāwira Rehe, as well as whānau whakapapa records. This extended whakapapa demonstrates the authors' whakapapa connections, as well as genealogical connections to others involved in the Whakapapa Research Project of the He Kokonga Ngākau Research Programme.

The Ōtūmauma B block

The Ōtūmauma B land block is located beside the Whangaehu River near Whangaehu Valley Road, south of Rangiwaea in the Ruapehu District. The land block is within the Aotea Māori Land Court district. The size of the block is 53.1555 hectares, and there are currently (2020) 798 owners, holding a total of 99.5 shares. The governance entity over the block is the Otumauma B Ahu Whenua Trust, and the responsible trustees are Peter Beard, Maryanne Moewai Hyland, and Beryl Ann Miller. A map of the block is produced below (over the page):





Map of Ōtūmauma block (Aotea Māori Land Court, n.d.).

Allocation of shares

The following information on the Ōtūmauma block comes from Whanganui Minute Book 56, dated from 7 February 1907 (Aotea Māori Land Court, 1907). At that date, WW Hipango noted that an understanding on land ownership was arrived at by the various hapū, with descendants of each of three tūpuna having being allocated interests as follows: Te Atawhītiki with 100 shares; Rangitaurira with 300 shares; and Tamawera with 300 shares. However, an objection was lodged by Eru Whakaahu on behalf of Meri Makitānara of Te Atawhītiki, who believed that more shares should have been allocated to Te Atawhītiki. The Court noted that the Ōtūmauma block would consist of 1,000 shares, as originally designated. On 9 February 1907, various owner lists were submitted to the Court, by Kuku Karaitiana (under Te Atawhītiki), Hone Pōtaka (on behalf of Ngāti Pāmoana, who the block was originally awarded to), Te Waka (under Te Atawhītiki), Rōpata Rangitahua (under Te Atawhītiki), Kīngi Tōpia, Pauro Marino, Raihānia Tākapa, and Arahere Tiweta. At this point, Hone Pōtaka objected to all lists other than his own.

Evidence

Evidence by Rora Te Oiroa

Kuku Karaitiana called his witness, Rora Te Oiroa (of Rātā), who provided whakapapa from Tamawera and Te Atawhītiki. Tamawera and Te Atawhītiki were noted to be children of Maruhikuata, and were affiliated to Ngāti Pāmoana. Rora Te Oiroa stated that her elders had told her that Ōtūmauma was occupied by Te Atawhītiki and his children. Ngāti Pāmoana held mana over Parapara, Pungataua, Ngāpukewhakupū, Wharepū, Maraetaua No. 1 and No. 4, Tauakirā, and Te Tuhi No. 1 land blocks. Rangitauira, Tamawera and Te Atawhītiki were ancestors in various Ngāti Pāmoana land blocks. She also noted that a boundary line was established to separate Ngāti Rangi and Ngāti Pāmoana, cut by Te Poari, Māwake and others. A post was erected, named after the tupuna Tahunuiārangi, created by Tūkaurangi, Papanui, Te Hepe, Poihipi Te Muhunga, Tāhana Pita and Aperahama Tahunuiārangi. She said that her elders went onto Ōtūmauma to sneer birds and catch eels. Rora Te Oiroa also claimed that the tūpuna Ipurangi, Taupuku and Hinurewa had lived on the land, as did Te Atawhītiki's children to the time of Rākeihina, who relocated to Hoperiki Pā. She had not heard of any cultivations on Ōtūmauma. Later, Kuku Karaitiana recalled Rora Te Oiroa, who provided further whakapapa. She also explained how her daughter Rīpeka Utanga Pōtaka was adopted by Mereana Ngatau, and that Mereana's interest would be given to Rīpeka.

Evidence of Āperahama Tahunuiārangi

Kuku Karaitiana called another witness, Āperahama Tahunuiārangi, of Ngāti Pāmoana. He resided at Whangaehu and Whanganui, and provided whakapapa from Te Atawhītiki. Āperahama Tahunuiārangi was adamant that no one had lived on nor occupied Ōtūmauma. He also noted that Rangitauira, Te Atawhītiki and Tamawera occupied the land, for "if they had not occupied they would have had no right on this land" (Aotea Māori Land Court, 1907, p. 55). The land was used for gathering food, such as sneering birds and catching rats. Āperahama Tahunuiārangi also spoke of the post named Tahunuiārangi, which was used to demarcate Ngāti Rangi and Ngāti Pāmoana lands. The pou was erected following a meeting held at Kōkako, attended by Tepe, Te Kahu, Hōri Kīngi as well as Āperahama Tahunuiārangi (as a youth). Upon cross examination by Hone Pōtaka, Āperahama Tahunuiārangi noted that he had not been to Ōtūmauma himself, but confirmed that bird sneering and rat catching were forms of land occupation. Hone Pōtaka therefore disputed Āperahama Tahunuiārangi and his people's claim, given they had not occupied the land.

Evidence of Hone Tūmangō

Horatio Waaka called Hone Tūmangō (of Parikino) to give evidence. He gave his descent from Maruhikuata. On cross examination by Hone Pōtaka, he noted that occupation of Ōtūmauma ceased with his father, and that he was responsible for bringing the remains of his tūpuna to Hoperiki. He also claimed that there were kāinga on the block. He also spoke of the brothers Tamahaki, Te Karihi and Te Kete. Both Tamahaki and Te Karihi died at Ōtūmauma, and the body of Te Karihi was brought to Te Kete, who composed a song about this incident.

Evidence of Kireona Rupuha

Another witness, Kireona Rupuha (of Ātene), was called by Horatio Waaka. Kireona Rupuha claimed to know the block, and gave his descent from Maruhikuata also. On cross examination by Hone Pōtaka, Kireona Rupuha stated that he had been on the land at the time a boundary line between Ōtūmauma and Pungataua blocks was being decided. He had returned from Makokomiko, which is on the Ōtūmauma block. At a portion of the block called Whātaumako, his ancestors Pirimona and Āhuta had potatoes and flax there. The name Whātaumako was applied to both the garden and the kāinga. The cultivated flax and sites of the houses could still be seen at Whātaumako. Kireona Rupuha stated that his father had lived at Whātaumako and that his right had derived from Te Atawhītiki. He also stated that another tupuna, Te Aotakawhaki, also had a right to Ōtūmauma. He noted too that Te Aotakawhaki was disallowed as a tupuna in the Parapara No. 2 block.

Evidence of Rōpata Rangitahua

Horatio Waaka called Rōpata Rangitahua (of Pungarehu), who noted that his homesteads were at Koriniti and Tauakirā. He had submitted owners lists under the tūpuna Te Atawhītiki and Rangitauira. He also stated that the Tauakirā block was claimed under the tupuna Uenuku, who was the parent of Maruhikuata. He was cross examined by Kuku Karaitiana, and confirmed that Rora was a descendant of 'N.Whitiki' (Te Atawhītiki) through Ipurangi, and was in the Pungataua block, which consisted of 12 hapū. Rōpata Rangitahua was also cross examined by Hone Pōtaka. He explained that Haimona Teki told him that the kāinga of Whātaumako was never occupied, except when birds were caught. Through reexamination by Horatio Waaka, he stated that he had heard that Ōtūmauma belonged to Uenuku first. The kāinga of Whātaumako belonged to Pirimona.

Later, Rōpata Rangitahua again before court, stated that Teki Kānara held the greatest mana in terms of determining the boundaries for Ngāti Pāmoana. He was followed by Tukaorangi and then Poihipi Te Muhunga, all of whom had interests in Ōtūmauma. He also stated that Teki Kānara, Papanui, Nōpera, Poihipi Te Muhunga, Tairāpanga and Tukaorangi were all descendants of 'N.Atawhitiki' (Te Atawhītiki). He noted that "all the principal chiefs of Ngāti Pa[moana] are descended from Te Atawhitiki" (Aotea Māori Land Court, 1907, p. 93). He also discusses the descendants of Waipikari, known as Ngāi Tamakainga. Tokitūhāhā was the pā of Waipikari's husband (located on the Tauakirā block), and Huitrangiora was the name of his house. Rōpata Rangitahua stated that all their children were born at Tokitūhāhā, and they had a further pā on Tauakirā called Puau. The descendants of Waipikari and Kaioneone had lived and died together, and there had never been any breach between them.

Evidence of Hāwira Rehe

Horatio Waaka also called Hāwira Rehe (of Te Parapara) to provide evidence. He stated:

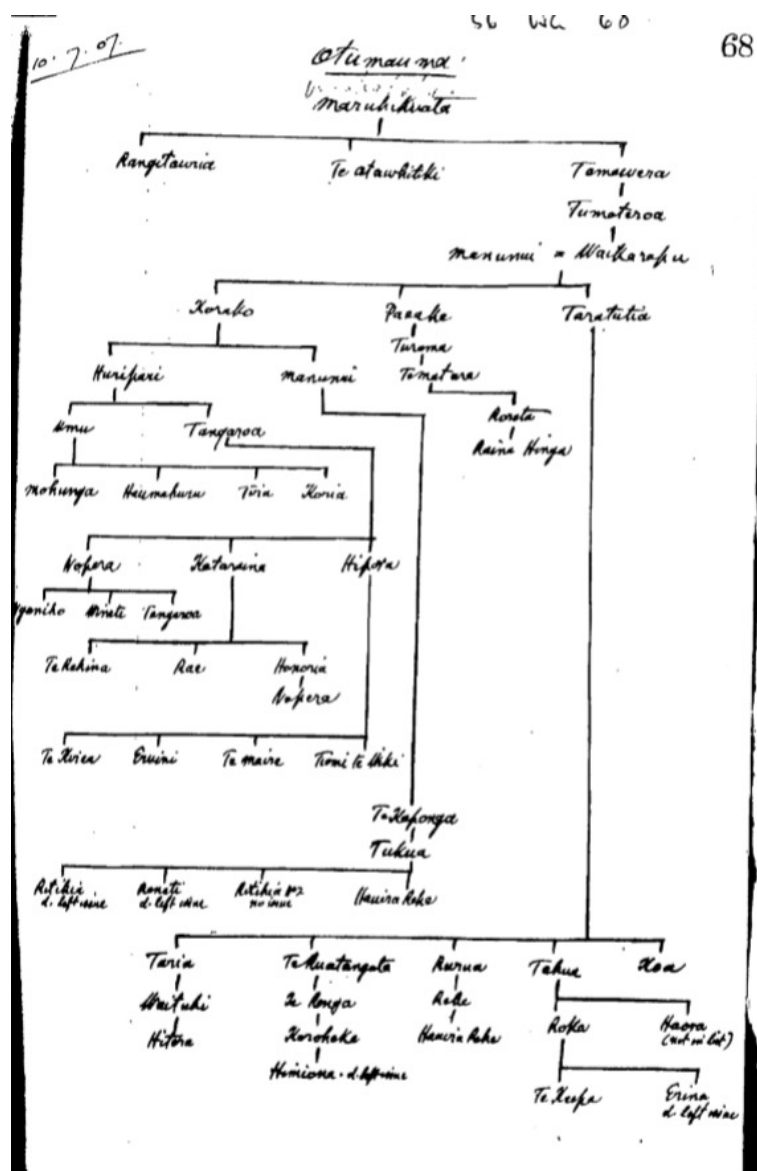
I was one of the conductors acting with the elders when this land was first being dealt with. That is this land of Ngāti Pa[moana].

(Whanganui MB No. 56, 1907, p. 67).

He claimed descent from Maruhikuata, and noted that the elders of Ngāti Pāmoana laid down a 'rohe pōtae', which started at Wauteihi and included several blocks (and presumably included Ōtūmauma). He also noted that:

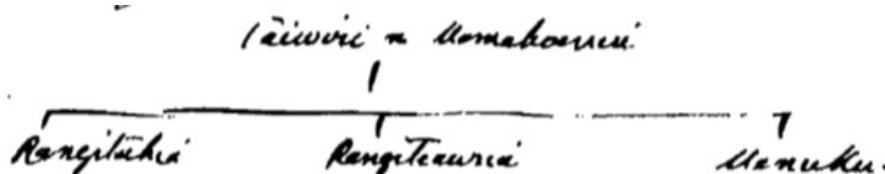
The claim originally came from Uenuku, but in different parts different branches got in. Pamoana, a descendant of Uenuku, was the ancestor in Tauakira.

(Aotea Māori Land Court, 1907, p. 67).



Whakapapa from Maruhikuata, including descent line to Rōreta (Aotea Māori Land Court, 1907, p. 68).

Hāwira Rehe then briefly explained those tūpuna established in other Ngāti Pāmoana lands, including Parapara, Maraetaua, Maungakaretu, Te Tuhi, Ōhotu (Aramāhoe), Waengakino, Moengaroa and Whakawaretoa (Whakarewatoa). These included Uepōkai (brother of Maruhikuata) and Uenuku. He then gave his whakapapa from Maruhikuata. He referred to Teki's evidence in the Maungakaretu block, who stated that Uenuku was descended from Taiwiri and Uemāhoenui. Teki also stated that Rangihwhakarākau was a child of Uenuku, as well as Maruhikuata and Uepōkai. Te Riaki and Tūtāwhā confirmed the whakapapa of Teki.



Whakapapa from Taiwiri and Uemāhoenui (Aotea Māori Land Court, 1907, p. 70).

Takurua, a learned man of Ngāti Pāmoana, knew the boundaries between Ōtūmauma and land given under 'raupatu'. Hāwira Rehe also presented kōrero on the kāinga of Ōtūmauma, and those that had died on the block but were buried elsewhere. This aligns with, but provides additional detail to, the evidence presented by Hone Tūmangō earlier:

There were ancient kainga's on Otumauma. They are Whataumako, Upokomutu, Te Hiwihiwi. These are the only ones I know. These were cultivation kainga's. My elders did not speak of any persons being buried there. Te Kira died there but he was buried at Hoperiki. Tamahaki was carried from there in a dying condition and died at Maungariki, also buried at Hoperiki. Those were the ancestors of Aperahama Te Kira and Hone Tumango. I know the "waiata" made by their sisters, a lament for the death of those two. The lament mentions Otumauma. There are no burial places on Otumauma. The burial place was at Hoperiki. Hoperiki is near Whanganui. Otumauma is on the banks of Whangaehu. I have told that Koriniti is about 7 miles in a straight from Otumauma. Hoperiki is just alongside Koriniti. It would take 2 days for man carrying a load to walk the distance. Hoperiki was the principle dwelling place of Ngati Pa[moana].

(Aotea Māori Land Court, 1907, p. 71).

He also speaks of the death of Te Atawhītiki on the Ōtūmauma block:

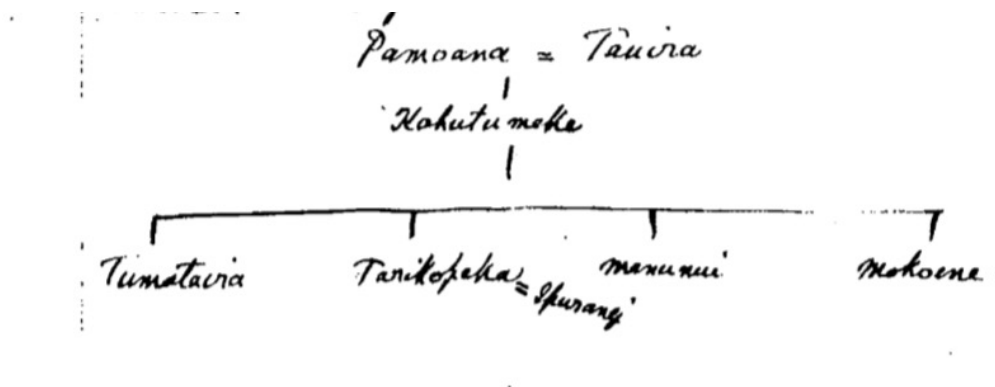
Ohape is in Whakarewatoa, opposite Makokomiko. It was at Ohape that Te Atawhitiki was captured. He was taken to Otumauma and killed. The place where he was killed was ever afterwards known as "Te Patunga", the hill above it being named "Whataraparapa". Those were all the kainga's used by the old people. There is a pa called Tiota belonging to descendants of Taiwiri in Maungakaretu block.

I was not told of a burial place at Hapanui, or at Pakowhai. At Puketapu our ancestors were buried. It is close to Otumauma. Visits could be exchanged twice a day. I don't know if there is a burial place at Ohape. Makokomiko is in Otumauma block. There being no burial places at these pa's shows that they were not general dwelling places. They were ancient and important pa's.

(Aotea Māori Land Court, 1907, p. 72).

Hāwira Rehe also provides context for the ancestor Pāmoana, and also the ancestors of Ngāti Rangī, Taiwiri and Uemāhoenui:

Pamoana belonged to Tangaia in Taranaki. He wedded Taura, who belonged to Tuhua. Taura and her brother came from Waimarino and lived at Hikurangi. I have forgotten who were the parents of Taura. I will give Pamoana's descendants.



Uemahoenui and Taiwiri both belonged to Murimotu and other lands of Ngati Rangī. They were the owners of these lands, Maungakaretu and others. They were not equal with Pamoana.

(Aotea Māori Land Court, 1907, p. 74).

He then spoke in detail of a battle with a war party from Waikato, which occurred on lands within the vicinity of Ōtūmauma. This provides a glimpse into the detailed knowledge presented by witnesses to the Māori Land Court:

A war party came from Waikato over Tauakira and fought at Whitiwhiti. The party was in two divisions, one party came through Mangawhero, and one through Whangaehu. The chief of the later was Te Tararahi, and Kiwi of the others. They found some of the members of Ngati Kiokio at Mataitira which is immediately opposite Otumauma. The people living at Mataitira were Nopera and his sister, Te Mokokata, and Whahua and Te Ropiha Tiore, the father of Tahunuiarangi. In the night Nopera was visited by his spirit and he woke his comrades. Then he and his sister went to Parapara that same night. Aperahama's elders went to the other side of the block. Hohua went to the Whangaehu Stream. And arrived just at break of day. He saw the limb of a man hanging to a tree. Before he could discover what it was he saw the invading party and ran back to Mataitira. When he was nearly caught he kicked a stone over the cliff and so deceived his pursuers. He found no one at Mataitira and so ran straight on to Whanganui. When Nopera arrived at Parapara he found Tangaroa on the hill waiting for him. Tangaroa knew the party of Kiwi were close to Parapara. He was told by my father and mother who had been nearly caught by the war party and who ran straight on to Kai Kuri which is on Ohutu, thinking there was no party on the other side. Tangaroa saw them and waved to them. But at the same time they saw Kiwi's party. They ran to Tangaroa and then on to Tikitiki, Mangawhero. When my father saw the war party of Tararahi, they had caught the parents of Tahunuiarangi. Nopera and

all the people then gathered at Whitiwhiti, including Pihaea and his mother, and Kirihiti. Kirihiti left them gathered there and came to Wanganui, while party of Te Kiwi were at Whitiwhiti, Muhunga came from Hoperiki to Mangawhero. Te Hitaua was with him, also Piringa. Te Muhunga went to rescue his children. When he got to Wharetaranga he heard the noise made by Kiwi's party at Whitiwhiti and knew it was a war party. Te Muhunga sent the other two back to Pipiriki to get Ngati Pa. When Ngati Pa received the message, they gathered all the people at Hoperiki and came at once to assist Te Muhunga. By the time Kirihiti had reached Wanganui, the party had passed on and he asked Poutama to assist as well. When Kiwi's party came up they couldn't find Te Muhunga. When Ngati Pa arrived at Whakatorengia their "atua" said their "utu" should only be the size of a thumbnail. Two warriors were selected Te Pakapaka and Paora Te Keke to get revenge. Kupe selected Te Ao Mutu. They advanced on the camp of Kiwi, and killed all with the exception of one survivor. They were all killed before [the] arrival of Nga Poutama. Wironui Kupe was the only one ... that was wounded. From that fight Te Muhunga was named Te Whakamoke a Waikato. After that the elders of Aperahama were taken prisoners by Tararahi's party. Ngati Pa pursued them and caught them at Makokomiko. Some of the prisoners were released but Aperahama's father was taken away by Tararahi. He escaped in the Waikato and returned home. The Waikato party never returned to seek revenge for the loss of Kiwi's party. There was another fight at Tiota. The history of that was given at hearing in court of Tauakira and Parapara.

(Aotea Māori Land Court, 1907, pp. 75-77).

Hāwira Rehe accompanied Annabell when Ōtūmauma and other blocks were being surveyed. Later, McKay also surveyed these lands. He also stated that Hoperiki, the ancient kāinga of Ngāti Pāmoana was deserted, due to the tapu nature of the pā. The hapū relocated to Koriniti, under half a mile away from Hoperiki. For the Ōtūmauma block, Hāwira Rehe also sets out tūpuna who he believes various claimants have rights under.

Under cross examination by Kuku Karaitiana, he spoke of the pou Tahunuiārangi, and that Hipera Kahutia is its caretaker. The hui at Kōkako and the erection of the pou established peace between Ngāti Rangī and Ngāti Pāmoana. The pou was principally about the assertion of mana by Ngāti Pāmoana. He also noted that Tahunuiārangi was the brother of Rākeihina, and who's mana descended to Te Muhunga. The Pungataua block adjoins the Ōtūmauma block, and Hāwira Rehe reinforces that Ōtūmauma had had no permanent occupation for some time:

There has been no permanent occupation for a very long time. Perhaps our forefathers lived on it permanently but so far as our knowledge goes it has only been used for cribs, birds etc. They had no permanent dwellings there but lived in pa's such as Hoperiki, for fear of enemies.

(Aotea Māori Land Court, 1907, p. 80).

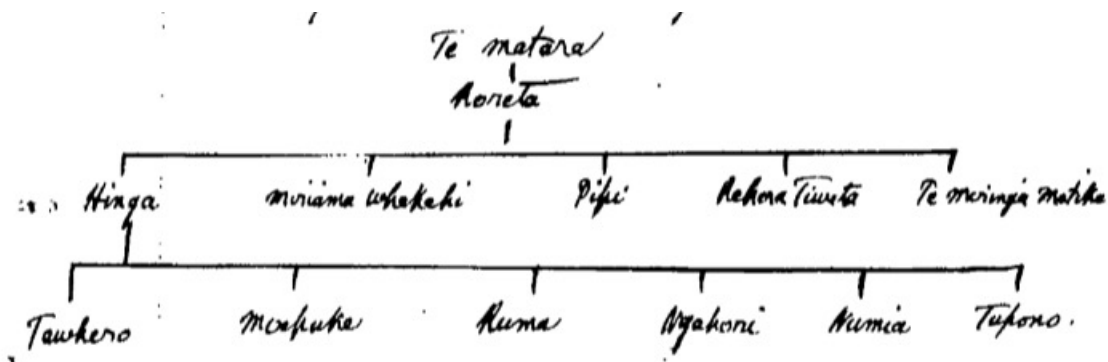
Hāwira Rehe was also cross examined by Kīngi Tōpia and then the Court. He confirmed that the kāinga of Whātaumako belonged to the descendants of Te Aotakawhaki, which included Pirimona and others. Upokomutu was the kāinga of the uri of Te Atawhītiki and Tamawera. He was also cross examined by Raihānia Tākapa (where he

confirmed that the Ōhotu block adjoins the Ōtūmauma block, divided by the Whangaehu River), Pauro Marino, and then Rōpata Rangitahua. Here, he speaks of the unity of Te Muhunga, Tukaorangi, Wī Kupe and Te Aoterangi with regard to these lands, and Haimona who conducted matters following their deaths. Haimona was a descendant of Te Aotakawhaki, and would visit Ōtūmauma. Te Muhunga, Tukaorangi, Wī Kupe and Te Aoterangi resided at Hoperiki. He also speaks of a pā on the Tauakirā block, and its connections to Ōtūmauma:

I know the descendants of Rangitauira. I know that Waipikari wedded Kaioneone. I have heard of a pa belonging to Kaioneone in Tauakira called Tokituhaha Pa and his house was named Huitrangiora. Papanui told me that Te Kapu, Te Katoa, Waihenga were descendants of Waipikari, that Kaioneone was also. It was from Kaioneone that they derived the name of Ngaitamakainga. The elders told me that those four use to go from Hoperiki and Tokituhaha onto this land, Otumauma.

(Aotea Māori Land Court, 1907, p. 85).

Of pertinence to our whānau is the following whakapapa and kōrero. Hāwira Rehe gives the whakapapa from Te Matara, to his descendants, including Miriama Whakahi:



Whakapapa from Te Matara (Aotea Māori Land Court, 1907, p. 85).

He spoke of Ruatāhuna, a fight that involved Mananako, Te Kahu and Te Matara, who were the chiefs of the time. Mananako and Te Kahu fetched Te Matara from Maungakaretu for the skirmish. Through cross examination by Wī Pauro, Hāwira Rehe noted that Uenuku was an ancestor for Ngāti Pāmoana, and that he had lived on Pungataua, Maungakaretu and Ōtūmauma. His kāinga (and that of his children) was Tiota on the Maungakaretu block, but he did not have pā on either Pungataua or Ōtūmauma:

Our elders did not tell us of any kainga's in Pungataua or Otumauma, but they had mana over these lands.

(Aotea Māori Land Court, 1907, p. 86).

He also spoke about the first hearing of Ōtūmauma:

At the first hearing of Otumauma before first award, Atawhitiki, Tamawera and Papakino were set up, but subsequently I found Rangitauira had been substituted for Papakino. No one ever dared to object to arrangements come to by the elders such as in the case of Pungataua. No one ever did object.

(Aotea Māori Land Court, 1907, p. 86).

Hāwira Rehe then speaks in a little more detail about various kāinga. The tūpuna Waikarapu and Hinurewa lived at Pākōwhai and Puketapu (the latter is on the Parapara block), across the river from Ōtūmauma. He then states that these two kāinga were where Te Matara resided:

I have not heard of Te Matara living at Makokomiko, but only at two pas just mentioned. I think I said Te Matara also lived at Hiwihiwi. That place is in Otumauma. Hori Tairapanga was a foster child of Te Matara and lived with him.

(Aotea Māori Land Court, 1907, p. 86).

Given that there were no permanent kāinga, Hāwira Rehe states that “this block was not occupied the same way as the other blocks” (Aotea Māori Land Court, 1907, p. 87). Whilst being cross examined by Hone Pōtaka, he described the kai that could be sourced from the block:

The food supplies obtained were birds, rats, potatoes (parareka) on this land, Otumauma. The persons who obtained these supplies were my parents. My father Rehe cultivated the parareka. He also obtained birds there from the trees. My elder brother ... told me that the name of the trees was Taruamoku. I can point it out on plan. (Position indicated on plan). It is a kahikatea tree. I saw there were three kaingas on this block. I will not say what food was got from Whataumako. The people who lived there can say. I have said there were three kaingas on this block, Whataumako, Upokomutu and Te Hiwihiwi. Upokomutu belonged to some of the descendants of Atawhitiki and Tamawera. I have heard that they obtained birds and rats at Upokomutu, but the descendants of those who lived there can say. My father lived at Te Hiwihiwi and that is where he cultivated the (parareka). My brother told me of Whataumako and Upokomutu and to whom they belonged.

(Aotea Māori Land Court, 1907, p. 87).

Hāwira Rehe then speaks of arrangements made concerning tūpuna and hapū set up in other Ngāti Pāmoana blocks, including Ōhotu 6A2, Ōhotu 6B, Maungaroa, Tauakirā and Te Tuhi 1. He reinforces the connection between Uenuku and Ngāti Pāmoana:

Now it is well known that Pamoana is in all the lands of Uenuku and the people are called Ngati Pa.

(Aotea Māori Land Court, 1907, p. 90).



And he also notes the importance of including all those who have a right to the land (as opposed to a select few):

In Otumauma, if this land had been settled amongst the people all would have gone in. I would have seen to that.

(Aotea Māori Land Court, 1907, p. 91).

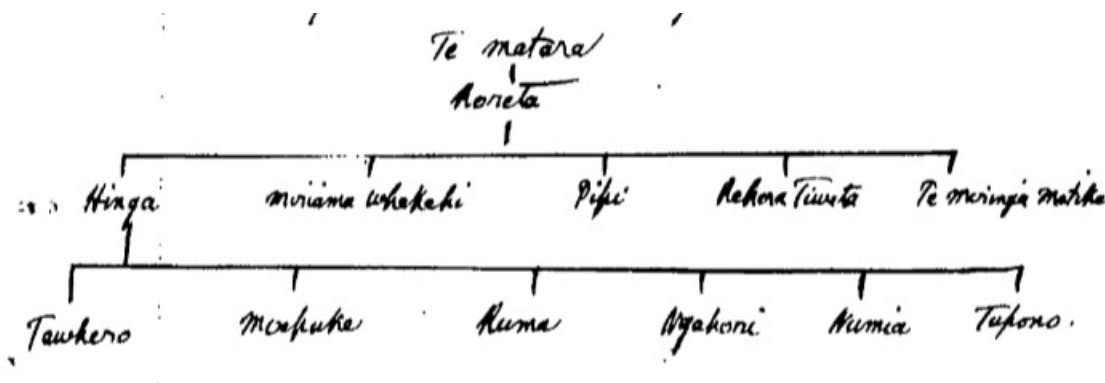
Whilst re-examined by Horatio Waaka, Hāwira Rehe spoke again about the use of the land and the tūpuna associated with this and neighbouring blocks:

The tree where pigeons were caught is on this block, Otumauma. The three kainga's I mentioned are on the block. They belong to the descendants of Atawhitiki and Tamawera ... All the children of Taiwiri that I know were Rangituhia, Uenuku, and Rangiteauria. Rangiwhatarakau was begat by Uenuku. The descedants of Rangituhia were located in Maungakaretu right through to Murimotu on to Auahitotara. Rangiteauria from Maungakaretu to Murimotu and the other side of Rangiwaea and Ohotu. Uenuku were on this side, also in portion of Rangiwaea to Maraetaua, including Maungakaretu, Taonui, Tauakira and Ohotu blocks. The descendants of Rangituhia were called N[gāti] Rangituhia and descendants of Rangiteauria were called N[gāti] Rangiteauria. It was under Uenuku that I became entitled to Te Tuhi No. 1. The descendants of Uenuku were called Ngati Pa. I was at hearing of Parapara. I heard the evidence there of Haimona Te Aoterangi. He spoke of Te Matara and said Tairapanga was adopted child of Te Matara.

(Aotea Māori Land Court, 1907, pp. 91-92).

Miriama Whakahī

Whakapapa presented by Hāwira Rehe (Aotea Māori Land Court, 1907, p. 85) in relation to the Ōtūmauma land block identifies that Miriama Whakahī was the second eldest child of Rōreta (mother). Rōreta had five children to Erueti Te Pewa being Hinga, Miriama Whakahī, Pipi, Rāhera Tiweta and Te Miringa Mātike.



Whakapapa from Te Matara to Miriama Whakahī and her siblings, and the children of Hinga (also known as Raina)
(Aotea Māori Land Court, p. 85).

Miriama Whakahī was the wife of Rangiwahakahotu White (also known as Tamati Hotu or Tamati Rangiwahakahotu). The date of their marriage is unknown. Miriama and Rangiwahakahotu had seven children: Rangikata, Kokiri, Waruiti, Erueti, Pōtete, Karanga, and Tame (Aotea Māori Land Court, 1958, p. 113). It is through Miriama Whakahī that the White whānau of Ngāti Tama attain their Whanganui whakapapa and interests in the Ōtūmauma land block.

Pōtete Hotu (White)

Pōtete Hotu was born in 1888. He was the son of Miriama Whakahī and Rangiwahakahotu. Pōtete married Matehuirua Horomona and together had the following children (Maramataka, Pipiri 2016-Haratua 2017, p. 7):

| | CHILD | BORN | DIED |
|------------|----------------------------|-------------------|-------------------|
| 1. | Sunday Tahana | 10 November 1907 | 5 January 1968 |
| 2. | Grace Terewai | 8 February 1909 | 28 January 1982 |
| 3. | Heneriata (Maggie) | 19 September 1910 | 14 July 1994 |
| 4. | Mick Rangiwahakaputia | 4 November 1911 | 22 June 1969 |
| 5. | Rona Rohana | 28 October 1912 | 23 April 1946 |
| 6. | Darcy Te Aratangata | 11 September 1915 | 27 November 1922 |
| 7. | Nora Waitaoro | 1 April 1917 | 15 October 1932 |
| 8. | Robert Kawharu | 20 November 1919 | 24 August 1984 |
| 9. | Joseph Hohaia Te Pokaitara | 22 September 1921 | 16 November 1992 |
| 10. | Louise Hinetuaringi | 22 January 1923 | 12 July 1999 |
| 11. | Bruce Whakatere | 22 February 1924 | 3 June 1983 |
| 12. | Stephen Taitoko | 8 August 1925 | 14 March 2016 |
| 13. | Peter Te Maihengia | 9 December 1926 | 9 May 2012 |
| 14. | Anthony Kehu | 21 December 1927 | 24 October 1944 |
| 15. | Frances Alicia | 2 March 1930 | 13 August 1930 |
| 16. | Alice Rangikata | 27 April 1931 | 13 September 1999 |
| 17. | Matara | 1933 | 1933 |
| 18. | Maryanne Mereawatea | 29 August 1935 | 18 September 2003 |

Heneriata Leatherby (née White)

Heneriata, the third eldest child of Pōtete White and Matehuirua Horomona was raised by her father's eldest brother, Ngapaki Hotu (White), and his wife, Te Utaiho Wharemate Te Moa. Ngapaki is the oldest of Rangiwahakahotu's children. Heneriata married Charles (Charlie) Leatherby and together had nine children: Thomas, Nora, Martha, Charles (Scotty), Brian, Percy, Rosemary, Donald and Maryanne (whāngai).

Succession to Ōtūmauma

Miriama Whakahī

Miriama Whakahī had two shares in the Ōtūmauma land block. These shares were succeeded to by five of her tamariki and seven mokopuna who were the children of her two daughters, Rangikata and Kokiri. The succession took place in the Native Land Court on the 16 April 1921 (Aotea Māori Land Court, 1921, p. 120):

| | CHILD | INTEREST | SHARE | ISSUE OF |
|----|------------------------|----------|-------|-----------------|
| 1. | Waruiti Hotu (m) | 1/7 | .2858 | Miriama Whakahī |
| 2. | Erueti Hotu (m) | 1/7 | .2857 | Miriama Whakahī |
| 3. | Potete Hotu (m) | 1/7 | .2857 | Miriama Whakahī |
| 4. | Karanga Hotu (f) | 1/7 | .2857 | Miriama Whakahī |
| 5. | Tame Hotu (m) | 1/7 | .2857 | Miriama Whakahī |
| | MOKOPUNA | INTEREST | SHARE | ISSUE OF |
| 6. | Ngaparani Hipirini (f) | 1/28 | .0714 | Rangikata |
| | Totiana Wiremu (f) | 1/28 | .0714 | Rangikata |
| | Rohana Wiremu (f) | 1/28 | .0714 | Rangikata |
| | Tarawara Wiremu (f) | 1/28 | .0715 | Rangikata |
| 7. | Rui Tiwini (f) | 1/21 | .0953 | Kokiri |
| | Tame Tiwini (m) | 1/21 | .0952 | Kokiri |
| | Nora Tiwini (f) | 1/21 | .0952 | Kokiri |

Erueti Hotu (White)

Pōtete Hotu (brother) succeeded to his brother's shareholding in Ōtūmauma on 30 January 1969. Erueti died on 28 September 1962, leaving no will and children. Through this succession, Pōtete's shareholding in Ōtūmauma increased from 0.2857 (initial succession from his mother Miriama Whakahī) to 0.5714 (Aotea Māori Land Court, 1969, p. 76).

Pōtete Hotu (White)

Succession to Pōtete Hotu's land interests were initiated on 1 March 1978. His 0.5714 shareholding within Ōtūmauma was divided amongst his children and mokopuna who were the children of Sunday Tahana and Rona Rohana (Aotea Māori Land Court, 1978, p. 100):

| | CHILD | INTEREST | SHARE | ISSUE OF |
|-----|-------------------------------------|-----------------|--------------|-----------------|
| 1. | Grace Terewai McDonald (f) | 1/12 | .0477 | Potete Hotu |
| 2. | Louise Hineturangi Shepherd (f) | 1/12 | .0477 | Potete Hotu |
| 3. | Stephen Taitoko White (m) | 1/48 | .0119 | Potete Hotu |
| 4. | Maggie Heneriata Leatherby | 35/384 | .0521 | Potete Hotu |
| 5. | Robert Kawharau White (m) | 35/384 | .0521 | Potete Hotu |
| 6. | Joseph Hohaia White (m) | 35/384 | .0521 | Potete Hotu |
| 7. | Bruce Whakatere White (m) | 35/384 | .0521 | Potete Hotu |
| 8. | Peter Te Maihengaia White (m) | 35/384 | .0521 | Potete Hotu |
| 9. | Alice Rangikata O'Carroll (f) | 35/384 | .0521 | Potete Hotu |
| 10. | Mary Mereawatea Rae (f) | 35/384 | .0521 | Potete Hotu |
| | MOKOPUNA | INTEREST | SHARE | ISSUE OF |
| 11. | Darcy Joseph Korokino White (m) | 35/1152 | .0173 | Sunday Tahana |
| 12. | Anthony Tahana Takiroa White (m) | 35/1152 | .0173 | Sunday Tahana |
| 13. | Rosalie Teresa Henipaeroa White (f) | 35/1152 | .0173 | Sunday Tahana |
| 14. | Tarzan Kiriweha Thomas (m) | 1/60 | .0095 | Rona Rohana |
| 15. | Gary Pikikotuku Thomas (m) | 1/60 | .0095 | Rona Rohana |
| 16. | Murray Rangitoenga Thomas (m) | 1/60 | .0095 | Rona Rohana |
| 17. | Maria Rona Grace (f) | 1/60 | .0095 | Rona Rohana |
| 18. | Anthony Kohua Thomas (m) | 1/60 | .0095 | Rona Rohana |

Heneriata Leatherby (née White)

The succession to land interests of Heneriata were completed on 5 April 2001. Heneriata passed away on 14 July 1994 in Waitara. Her husband Charles (Charlie) Leatherby passed away on 24 September 1977. Heneriata left a will dated 15 March 1974 (Aotea Māori Land Court, 2001, p. 28). The whānau agreed that as their mother provided in her will, her shares in Mimi 10 Sec 2C were to go to her sons Percy Leatherby and Charles (Scotty) Leatherby. Her daughter Nora Leatherby received the remainder of Heneriata's land interests. Through this succession, Nora inherited the 0.0521 shareholding in Ōtūmauma. This shareholding remains the same today. At the time this paper was written, Nora was the only surviving child of Heneriata and Charles (Charlie) Leatherby.

Current owners in Ōtūmauma

As at 1 April 2020 the Māori Land Court records for the Ōtūmauma B land block shows a total number of 798 owners. Descendants of Miriana Whakahī remain within the current ownership at varying whakapapa levels. It is noted that Miriana's daughter Karanga Hotu is recorded as a current owner in the Ōtūmauma land block as this land interest is still to be succeeded by her uri.

Whakapapa

We now provide an extended whakapapa, drawing on several sources, including Hāwira Rehe, as well as whānau whakapapa records. This extended whakapapa demonstrates the authors' whakapapa connections, as well as genealogical connections to others involved in the Whakapapa Research Project.



Key

- Whakapapa from Maruhikuata to Tūrama (Aotea Māori Land Court, 1907, p. 68).
- Manakore as spouse of Te Matara (Aotea Māori Land Court, 1894, p. 9; Aotea Māori Land Court, 1876, p. 28).
- Whakapapa from Te Matara to Hinga, Miriama Whakahī, Pipi, Rāhera Tiweta & Te Miringa Mātike (Aotea Māori Land Court, 1907, p. 85).
- Whakapapa from Taukohu to Erueti Te Pewa (Aotea Māori Land Court, 1876, p. 28).
- Whakapapa from Rimitiriu Kahukura (Ngāwini) to Rāwiri Stephen Tinirau (Tinirau, 2017, p. 49).
- Whakapapa from the White whānau.

He kupu whakakapi: Conclusion

Whakapapa is a complex system that acknowledges and records relationships, through unions and offspring. Whakapapa provides links to whenua. If it were not for our whakapapa, we would not have our whenua. Whakapapa was used as evidence in the Māori Land Court of our connections to whenua, and this was one determinant of ownership. This whakapapa was to eponymous tūpuna who were associated with a land block. Another was knowledge of the land, and use of the land, which witnesses at the Māori Land Court provided to show connections to the land.

The extensive whakapapa presented provides an insight for uri to research and obtain whakapapa that in some cases would have been lost if not handed down within their whānau. Through following the whakapapa line and succession of land interests for Nora Leatherby, Heneriata Leatherby (née White) and Pōtete White, it was discovered that the White whānau of Ngāti Tama have obtained their current shareholding in Ōtūmauma through their kuia, Miriama Whakahī. This connection was identified within whakapapa presented by Hāwira Rehe in 1907. The whakapapa also shows that through this research it has been discovered that the White whānau have whakapapa connections into Whanganui.



Kuputaka: Glossary

Use of tuhutō (macrons): the introduction of macrons over some Māori vowels, have (1) clarified definitions and (2) made it easier to pronounce Māori words (i.e., knowing where to place the emphasis as you are saying the words). When we quote sources from earlier periods where macrons have not been used, we have not included the macron to remain true to the original text. In the glossary, we have included both versions of the word (with and without macrons).

| | |
|----------------------------------|--|
| Ahu Whenua Trust | a land trust established under Te Ture Whenua Māori Act 1993 for governing the use and administration of Māori land block/s (or general land owned by Māori) on behalf of its owners |
| Ātene | marae (also known as Kākata), located in the lower reaches of the Whanganui River |
| atua | god(s) |
| Auahitotara | pā, located on the Rangipō-Waiū block |
| hapū | cluster of extended families, descended from an eponymous ancestor |
| He Kokonga Ngākau | research programme led by Te Atawhai o Te Ao and funded by the Health Research Council of New Zealand |
| Hikurangi | pā (also known as Karatia), located near Matahiwi, in the middle reaches of the Whanganui River |
| Hoperiki (Operiki) | pā, located near Koriniti, in the lower reaches of the Whanganui River |
| Huiterangiora | name of the house of Kaioneone, located at Tokitūhāhā Pā on the Tauakirā block |
| iwi | tribe; nation |
| kahikatea | <i>Decrycarpus Dacrydioides</i> ; coniferous tree, leaves are scale-like and soft to touch, fruit is orange/red, with a dark purple/black seed |
| kai | food |
| kāinga | settlement; home |
| Karioi | area between Ohakune and Waiōuru |
| kōhatu whakamaumahara | headstone |
| Kōkako | kāinga near Hautapu, in the Murimotu district |
| Koriniti | marae (also known as Ōtūkōpīri), in the lower reaches of the Whanganui River |
| kuia | elderly woman or women |

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|----------------------------|--|
| Makokomiko | place, on the Ōtūmauma land block |
| Mangawhero | river and area, extending from the Whanganui district to the Ruapehu district |
| Maraetaua | land block in the Mangawhero area |
| Maruhikuata | river and area, extending from the Whanganui district to the Ruapehu district |
| Mataitira | place, opposite the Ōtūmauma land block |
| Maungakaretu | land block in the upper Whangaehu River area |
| Maungariki | place located between Ōtūmauma and Hoperiki |
| Moengaroa | place associated with Ngāti Pāmoana hapū |
| Ngāpukewhakaupū | land block in the upper Whangaehu River area |
| Ngāi Tamakainga | descendants of Waipikari and Kaioneone; hapū associated with the Tauakirā land block |
| Ngāti Kiokio | hapū associated with Mātaaitira, opposite the Ōtūmauma land block |
| Ngāti Pāmoana | hapū centred at Koriniti, in the lower reaches of the Whanganui River |
| Ngāti Rangi | iwi located in the Ruapehu district |
| Ngāti Tama | iwi of Pukearuhe, North Taranaki |
| Ōhotu (Ohutu) | land block located between the Whanganui River and Karioi |
| Ōtūmauma (Otumauma) | land block located in the upper Whangaehu River area, in the Ruapehu district |
| pā | village, settlement |
| Parapara | land block in the Mangawhero area |
| parareka | potatoes |
| Parikino | pā, in the lower reaches of the Whanganui River |
| Pipiriki | pā, in the middle reaches of the Whanganui River |
| pou | pillar |
| Pungarehu | pā, in the lower reaches of the Whanganui River |
| Pungataua | land block in the upper Whangaehu River area |
| Rangitauira | tupuna, child of Maruhikuata, and hapū associated with the Ōtūmauma land block |
| Rangiwaea | land block in the Karioi area |
| Rangiwhakarākau | tupuna, child of Uenuku |

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| raupatu | conquest |
| rohe potae | tribal territory |
| Tahunuiārangi | tupuna, after whom a pillar was named, used to demark land boundaries of Ngāti Rangī and Ngāti Pāmoana |
| Tamawera | tupuna, child of Maruhikuata, and hapū associated with the Ōtūmauma land block |
| Tangaia | place in Taranaki |
| Taonui | area between Raetihi and Ohakune |
| Taranaki | region located on the west coast of the North Island, Aotearoa |
| Tauakirā | land block and hilltop, located between the Whanganui and Mangawhero rivers |
| Te Atawhītiki | tupuna, child of Maruhikuata, and hapū associated with the Ōtūmauma land block |
| Te Hiwihiwi | kāinga on the Ōtūmauma land block |
| Te Kapu | descendant of Waipikari |
| Te Katoa | descendant of Waipikari |
| Te Patunga | place, located on the Ōtūmauma land block, where Te Atawhītiki was killed |
| Te Tuhi | land block on the Whanganui River |
| Tikitiki | place in the Mangawhero area |
| Tiota | pā, located on the Maungakaretu land block, belonging to the descendants of Taiwiri |
| Tokitūhāhā | pā, located on the Tauakirā land block |
| tupuna | ancestor |
| Uenuku | tupuna, child of Taiwiri and Uemāhoenui |
| Uepōkai | tupuna, child of Uenuku |
| Upokomutu | kāinga on the Ōtūmauma land block |
| uri | descendant(s) |
| utu | revenge |
| Waengakino | land block associated with Ngāti Pāmoana hapū |

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|------------------------------------|--|
| waiata | song; lament |
| Waihenga | descendant of Waipikari |
| Waikato | area and river, located on the west coast and central of the North Island, Aotearoa |
| Waimarino | area on the western slopes of Ruapehu |
| Wauteihi (Whauteihi) | kāinga and stream, located in the lower reaches of the Whanganui River |
| whakapapa | genealogy |
| Whakatorengia | place in the Mangawhero area |
| Whakawaretoa (Whakarewatoa) | place, opposite Makokomiko, near the Ōtūmauma land block |
| whānau | family |
| Whangaehu | river and valley, that stems from Ruapehu, then descends south to the west coast of the North Island, Aotearoa |
| Wharepū | land block in the Mangawhero area |
| Whātaumako | kāinga on the Ōtūmauma land block |
| Whataraparapa | hill, above Te Patunga, on the Ōtūmauma land block |

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