

APPENDIX A

NATIVE LAND DISPUTE, OHIWA (1862)

Between the Whakatohea of Opotiki and the Ngati Awa's of Whakatane and Matata.

By Mr. Thomas Black, to the editor of the Southern Cross.

30th Sept 1862 - Went to Ohiwa this morning, the Whakatohea had taken possession of an Island of mine in the Harbour containing near 400 acres purchased in 1839. I asked the cause of them coming to build pas on my land after my holding it 22 years without them ever seizing any claims.

They replied it was true it was taken from them when they were conquered and carried into slavery by the Ngati Awa, but now that they were recruited and increased in number and that they had now seized and taken it back again, as far as Whakatane, that I had better come next day and hear the whole case.

Oct 1 - Met Henry Clarke R.M. Bay of Plenty and the Hon. Mr Smith, Civil Commissioner, Bay of Plenty, accompanied by all the Native Assessors from Tauranga, Maketu, Rotorua, Matata, Rangitaiki and Whakatane and Runanga Native Police numbering some 40 men.

Placing a table and forming an open-air court. After 400 Ngati Awa men danced a war dance well-armed and naked save a shawl or shirt tied round their loins, which must not go further than cover the knees, the case was opened by selecting some 20 men on each side to state their claims.

This showed that in their wars, some 30 or 40 years ago the Ngati Awa had subdued and carried the Whakatohea away into slavery, some fled to Tauranga and through time others were redeemed and liberated. During the period the Ngati Awa cultivated and held Opotiki, as well as Ohiwa, at length. Apanui, the principal chief of Whakatane and Toihau Capes's father, invited them back and placed them in Opotiki again, giving them seed potatoes and kumaras

After a peaceable and most orderly hearing Mr. Smith asked the Whakatohea if they would submit their case, to the decision of them the Assessors and Runanga, they referred him first to the Ngati Awa who sent for him to come.

On his appeal to them, Ngati Awa, their spokesman, Theophilus, who is an assessor threw him his walking stick in the most off-handed manner, there is the pakanga.

I objected to Mr. Smith's way of putting the question stating it was not definite or correct, this caused some sharp words between us, Mr. Clarke explaining that they had already tried them on this point (to hand over the land and dispute together) and they had refused.

The Whakatohea refused to submit either land or dispute to this or any other court, Busby was their speaker one of the oldest assessors on the coast and one of the greatest rebel scoundrel on it.

Unpromising as things were we informed them we should visit their pa in the morning, they told us ,we went uninvited.

Oct 2 - Went to the Whakatohea and were met by about 450 men who danced the war dance, they were then addressed by Mr. Smith and Mr. Clarke long and earnestly on the peaceful views of the case supported by the Assessors and Runanga without any apparent effect, on our rising to come away they appeared rather confused desiring us not to be in such a hurry - we had then been sitting there 10 hours.

Busby came forward with a rod in hand and threw it to Mr. Smith, adding there is the Pakanga, take it with you, I shall never return to Opotiki but plant and establish ourselves here, I then pressed on Messrs. Smith and Clarke the folly of carrying away the stick under such a view of the case that the land was alone the dispute, that it was unfair to tie up the hands of the Ngati Awa's and let the Whakatohea establish themselves here. In this I was supported by Mr. Clarke and all the Assessors, at length we agreed on this. Mr Smith stated that if they refused placing the land in the hands of the Court then he should be compelled to return the stick symbol - this they refused, Busby coming forward plucked the stick out of Mr. Smith's hand, threw it into the pa calling the whole Magistrates, Assessors, Runanga and all a ? of Ngati Awa's.

Two of the King party who were among our party ran forward calling to give them the rejected stick and hand all over to the King.

Busby then asked them why they had not separated from the Queen mob at first, if they had it would have been all over in a moment the first day, and that the King was the thing that all should submit to.

Taking a bone mere called Ohiwa, this is the land and a stick, this is the Pakanga, take all to the King, we will wait his decision quietly.

My companions returned crestfallen to the Ngati Awa and returned the symbol of the Pakanga, when they were greeted by the King Party flourishing their tokens of triumph. After some discussion Mr. Smith proposed omitting the name of the King and Queen and appointing another arbitrator. The King's men named William Tamehana Tarapipi. Smith

said he would not object to any person who could settle this matter and save bloodshed.

I stated that in appointing Tamehana they were really thrusting not this case but the whole Natives of the Bay of Plenty into the King's mouth (that Tamehana was in reality the King), that the Ngati Awa would not consent, that they as government officials should hold the Ngati Awa in hands of Government and try to settle it themselves. Smith replied, that Mr Black is just what the Government wants to avoid. I asked him what he came here for then if that was the case and after consulting with Mr. Clarke who was of my opinion, I took Rewiri King of Tauranga, a Kingite over whom I have some influence, to address the Ngati Awa calling on them to hand their land and dispute to the Queen and Runanga as their enemies had done to the King. While the [debate] was thus a breaking, I separately instructed Te Hura of Matata and Petera of same place to rise and hand over the land and dispute to the Queen and Runanga. While thus engaged Theophilus, led astray by Mr. Smith's remarks was in the act of sticking the stick into the ground handing over Ngati Awa's claim to Thompson. Pulling up the stick I gave it to Te Hura who came forward and drove the stick into the ground calling out, here I hand over both land and dispute to the Queen and Runanga. Petera then came forward using the same words, they finished that part of the affair.

At this moment the excitement was very great, several of the Ngati Awa became indignant that they were compelled to follow in the track of their enemy and compelled to abide by the decisions of the Whakatohea - not knowing how the case ended.

Mr. Smith now became courageous, one of the King fellows pulling up our stick saying he would bundle the King and Queen together. Smith ran forward and tore the stick from him saying, no you shan't, and drove it into the ground. I congratulated him on my having put life and mettle into him.

It was now dark and there was only the two men, Te Hura and Petera, among the whole Ngati Awa that knew how the case ended.

I hope no person will think there was any loyalty among the Ngati Awa with one or two exceptions, though they would not like to throw their claim along with the Whakatohea, the latter having the land, they are all red-hot Kingites, I may say, to a man.

APPENDIX B

Counsel's Opinion on Ohiwa

Opinion for: Whakatohea and Ngati Awa

OHIWA

Tena koutou e nga rangatira.

The Ohiwa estuary, that is its eastern sector of a line from Terae o Kanawa, is acknowledged by a number of authorities from both Ngati Awa and Whakatohea as kainga taotohe between the two iwi.

In terms of customary law neither tribe, it appears, was ever in a position to exclusively deny the other asserting its rights to Ohiwa.

So critical was this issue that a special arrangement was entered into between the two iwi to resolve once and for all the boundary of each other's rights to the estuary. The settlement appears to have been initiated following formal peace-making between Ngati Awa and Whakatohea in 1857, a date from which all fighting between the two iwi effectively stopped.

A settlement in respect of Ohiwa became essential if peace was to survive.

In order to set the background to the Ohiwa settlement it is important in my mind to trace the events that followed the fall of Te Papa in 1831. In doing so, I will commence with the Whakatohea perspective of events which will be followed with that of Ngati Awa.

Whakatohea

As a consequence of the Nga Puhi invasions and the defeat suffered at Te Papa many Whakatohea were taken into slavery or otherwise fled as refugees to other parts. It is recorded that the Opotiki district was virtually isolated as a consequence of the fall of Te Papa.

In the late 1830's, the Whakatohea were scattered and occupied such places as Whakatane, Hauraki, Thames, Tauranga and the Bay of Islands.

Tauranga became the focal point for the re-unification of the Whakatohea in preparation for their return to Opotiki.

The re-unification of Whakatohea became possible through the strong affection Ngai Te Rangi had towards Whakatohea and as a consequence of peace-making between Ngai Te Rangi and Nga Puhi.

The fact that both Ngati Awa and Whakatohea had a close bond with Ngai Te Rangi enabled Whakatohea to advance in relative security with Ngati Awa their desire to return to Opotiki.

As a small diversion, the connection between Whakatohea and Ngai Te Rangi arose as a consequence of the Nga Puhi invasions by Hongi Hiki and others. Ngai Te Rangi retreated to Opotiki where the Whakatohea sheltered them and when events calmed down gave them canoes and food for their return to Tauranga.

As a result of that friendship many Whakatohea, as a consequence of Te Papa, fled to Tauranga for refuge. Living at Otumoetai was Tomiko and he initiated the re-unification by drawing away from Nga Puhi and other tribes the Whakatohea.

They all resided at Otumoetai and joined as soldiers for Ngai Te Rangi.

Titoko who was resident in the Waikato as a refugee following the defeat at Te Papa, heard that Tomiko (a relation of his) was dwelling at Tauranga. He consequently moved there and when Ngai Te Rangi made peace with Nga Puhi, both Titoko and Tomiko were instrumental in purchasing from the Nga Puhi guns, powder and canoes in exchange for dressed flax.

Titoko (who was acknowledged as a chief of a new generation) desired to return to Opotiki to which Tomiko consented. Tomiko gave Titoko, presumably from the purchase of military were from Nga Puhi, three casks of powder, three guns, three canoes, the names of which were "Horokaka", "Haumiro" and "Kakahu".

In the meantime, Toihau and other chiefs of Ngati Awa arrived at Tauranga and taking the opportunity Titoko requested that they give back the land at Opotiki.

Ngati Awa said no and instead suggested to Titoko that he strive for some of the land at Tauranga and Maketu for which the Whakatohea had fought as warriors of Ngai Te Rangi.

Following that rebuff, Titoko rejoined with an old saying "a friend on the land you can see, but one on the sea you cannot".

That was a warning to Ngati Awa of Whakatohea's friendship with Ngai Te Rangi who Titoko was confident would support him in his desire to return home.

Titoko then spoke to the chiefs of Ngai Te Rangi who responded to Whakatohea to get as many munitions of war as possible and pledged to assist Titoko in his efforts.

It was agreed that the Whakatohea should return by canoe and that Ngai Te Rangi, in support, travel by land. In all, 170 Whakatohea travelled by canoe and 70 Ngai Te Rangi by land.

The Whakatohea landed at Whakatane with the intention to fight Ngati Awa. After residing there for 10 days the Whakatohea proceeded to Ohiwa and 5 days after that they reached Opotiki.

In the meantime, Taneka of Ngai Te Rangi reached Whakatane and cautioned Toihau that if the Ngati Awa attacked Whakatohea he would be against it.

Whakatohea resided at Opotiki until the time of the confiscation.

Ngati Awa

Ngati Awa's understanding of events as recalled principally by Kepa Toihau and Hauauru Taipari is that Ngai Awa formed an alliance with Ngati Maru on the attack of Te Papa. Ngati Awa took many slaves and under the direction of Taipari they ended up at Horotiu.

Ngati Awa contend that only by its consent were the Horotiu slaves allowed to travel to Tauranga and meet up with Tomiko at Otumoetai and settle back at Opotiki. When Titoko returned Apanui handed over the slaves.

Peace-making between Ngati Awa and Whakatohea

Formal peace between Ngati Awa and Whakatohea took place in 1857. A number of events are attributable to the peace-making; the most influential being the influence of the missionaries and Christianity amongst the two iwi, in particular, Whakatohea.

The initiative for peace came from Whakatohea. At first the Whakatohea went to Hauraki to make peace. Presumably that was with Ngati Maru. Following the overture, Ngati Awa gave a slave to Whakatohea as a pledge of peace between the two peoples.

Prior to that a number of attempts were made by other iwi to get Ngati Awa and Whakatohea to settle their differences. The principle advocate of that was Ngai Te Rangi who had a common bond of friendship with both.

According to Hotereni Taipari, peace-making was largely attributable to the efforts of Reihana who directed that Whakatohea go to Opotiki and Ngati Awa to Ohope and since the two have kept apart.

Peace between the two iwi was attributable also to the birth of Apanui's child Mereana. Mereana's mother, as far as I can ascertain is a Whakatohea woman, being a daughter of Tamariki.

Settlement arrangement over Ohiwa

Peace-making between the two iwi required a solution to the Ohiwa question which singularly was the major cause of dispute.

Since 1857 a number of incidents arose in regard to Ohiwa which threatened the peace between the parties.

However, it is notable that instead of resorting to arms there was a desire particularly by Ngati Awa to resolve the issue by negotiation.

The necessity to reach a settlement over Ohiwa arose in the event of the introduction of the Pakeha.

Not long after the return of the Whakatohea to Opotiki, Titoko proposed to Kepa Toihau that the east side of Ohiwa should be left to him, leaving the west to Kepa. That arrangement was apparently agreed to and worked well for 2 years until Kepa apparently sold Hokianga to a Pakeha of the name Mackey for a mare called Peti.

The Whakatohea upon hearing about it then went to Hokianga and destroyed the houses on the island.

In return Kepa and Kawakura burnt the Whakatohea pa named Onekawa together with their crops.

The quarrel then ended.

The next issue arose over another Pakeha called Nicholas. Nicholas apparently lived on Te Uretara and like Hokianga, bought it from Kepa for 10 shirts.

The Whakatohea were not informed of the sale and were strongly against it, however did not retaliate.

Not long after that two chiefs of Whakatohea known as Hoterini and Papaurua took Edward Shortland, Sub-protector stationed at Maketu, to Ohiwa and advocated to him that their boundary was the Nukuhou. Apparently according to Tiopira, Titoko was not aware of that.

When Shortland showed the papers to Kepa illustrating Nukuhou as the boundary he tore them up. Kepa insisted that the boundaries should remain as earlier agreed to.

There the matter settled until another clash occurred when Whakatohea went to Ohiwa to catch sharks.

In order to resolve the boundary question once and for all the two iwi agreed to meet at Hokianga.

This time, Whakatohea asserted themselves and crossed the Ohiwa with a 400 strong party and constructed a pa on the western side.

Upon hearing that Kepa sent for Mereana to propose to Whakatohea that the Popora should be the boundary. I am unable to ascertain or identify what Popora is.

However, the Whakatohea objected.

Tiopira then went to Whakatohea. However, he is quoted as saying that nothing developed for the reason that the Whakatohea wanted to kill him. Consequently Messrs Smith and Clark were then sent for. Clark, I think, refers to George Clark who was a missionary and Chief Protector of Aborigines. My research at this stage has not resulted in the identification of Smith. (Smith was the Civil Commissioner at Maketu).

However, both Smith and Clark heard both sides and decided that the river at Hokianga should be the boundary.

The Whakatohea were still dissatisfied and therefore sent for Wi Thompson to adjudicate the dispute.

Wi Thompson agreed that the boundary be the river at Hokianga.

There the matter settled.

It remains to identify the river. The record states it is the river at Hokianga. However, it is sometimes referred to as the Ohiwa river.

My own research into the raupatu claim has clearly put beyond doubt that there was never any river named Ohiwa.

Attached is a map indicating the various rivers (streams) that feed into the Ohiwa estuary. Having perused all the material and related documentation I am of the opinion that the river Ngati Awa originally asserted and agreed to as the boundary was the Ruatahuna and not the Nukuhou stream.

Be that as it may I feel that existing realities must be taken into account and would point to the Nukuhou stream as the boundary point for reason that east of that stream is the Hiwarau block which is Whakatohea as with the lands around and adjacent to Rutarere.

I hope that this information may assist your deliberation today on Ohiwa.

Tom Woods.

Written for the meeting between Ngati Awa and Whakatohea held at Opotiki 4th April 1991 to discuss Ohiwa and come to some agreement about the boundary.

APPENDIX C

Extract of Petition by Apanui

"Starting from the mouth of the Ohiwa river that is from Tuarae-o-Kanawa it runs in a southerly direction in the stream to Kutarere, Tirotirowhetu, Te Puaroa Pa thence to Arapopo, thence to Te Roto at Matamoe, to Weraakihi, Te Akamutu thence meeting the boundary of the lands taken by conquest thence in a Westerly direction to the Waimana River, Rangitihī Pa, Kaimatahi, Te Whakatane River, Rewarau Stream, Owhakatoro Stream, Onekokio Pa, Tapapakiekie Maatera, Rangitaiki River, Otīpa Pa, Kaiwaka, Putauaki, Tarawera Stream, Maunga Whakamana thence in a northerly direction along the boundary of the lands taken by conquest Tahunaroa, Ohauani thence to the sea coast, thence along the sea the coast to the mouth of the Ohiwa River that is to Tuarae o Kanawa".

(Le 1/1922/12: Petition 142/22).

To the Honourable the Speaker and the Honourable Members of the
House of Representatives in Parliament Assembled at Wellington

Greeting

This is a Petition from us from the Ngatiawa tribe and from
the sub-tribes thereunder. We the petitioners are aboriginal
Natives of New Zealand. We pray to Your Honourable House
to return to us our lands confiscated by the Government upon
conquest and for murder committed in the year 1866 or 1867. Our
reasons are written hereunder.

1. Too large an area of our lands was confiscated for the
crime perpetrated namely the murder of Hemi te Mautaranui and
others in 1865.
2. For those persons who committed the said murder were
imprisoned by the Government for a long term and some of them
were hanged.
3. It is our certain knowledge that only two of the sub-tribes
of Ngatiawa took part in committing the crime. The majority of
our subtribes did not take any part in committing the said
crime.
4. The cause for the murder was brought by Horomona and Patora
from te Atua-o-te-ua in Taranaki. When they arrived at Whakatane
they asked some of the sub-tribes of Ngatiawa to consent to John
Aubrey and Father Cullen being put to death. The sub tribes of
Ngatiawa did not consent. Shortly afterwards Hemi te Mautaranui
and his friends arrived. They were murdered by Horomona, by Kirimangu
and others at Whakatane.
5. Immediately afterwards a letter was despatched by Te Apanui
to Mr. Henry Clark, Government Officer residing at Maketu informing
him of the murder of Hemi te Mautaranui and others and the Government
sent a force to apprehend the persons who had murdered Hemi te
Mautaranui and others.
6. The boundary of our ancestors land which was confiscated by
the Government in payment of the crime committed is as follows:-
Starting from the mouth of the Ohiwa river that is from
Tuarae-o-Kanawa it runs in a southerly direction in the stream to
Kutarere, Tirotirowhetu Te Puaroa Pa thence to Arapopo, thence to

Arapopo, thence to Te Roto at Matamoe .

ki Weraakihi, Te Akamutu thence meeting the boundary of the lands taken by conquest thence in a Westerly direction to the Waimana River, Rangitihī Pa, Kaimatahi, Te Whakatane River, Rewarau Stream, Owhakatoro Stream, Onekokio Pa, Tapapakiekie Maatera, Rangitaiki River, Otipa Pa, Kaiwaka, Putauaki, Tarawera Stream, Maunga Whakamana thence in a northerly direction along the boundary of the lands taken by conquest Tahunaroa, Ohauani thence to the sea coast, thence along the sea coast to the mouth of the Ohiwa River that is to Tuarae o Kanawa.

7. Your petitioners zealously pray that a Court be sent here to enquire into all these matters.

Your petitioners will ever pray.

sgd. Te Hurunui Apanui and others.

AT Mata

KI TE HONORE TE PIKA ME NGA MEMA HONORE)
 O TE WHARE O RARO O TE PAREMATA E ::)
 NOFO HUIHUI ANA I PONEKE.)

TENA KOUTOU! HE PITIHANA atu tenei na to
 matou Iwi na Ngatiawa me o matou Hapu. Ko matou ko nga Kai
 pitihana he tangata Maori no Niu Tirenī. E inoi atu ana : :
 matou ki to koutou Whare Honore kia whakahokia mai o matou
 whenua i tangohia e te Kawanatanga i te tau 1866, tau 1867 :
 ranei, i runga i te tikanga raupatu me te kohuru. Ko a matou
 take ka tukia ki raro iho nei:-

1. He tino nui rawa o matou whenua i tangohia mo te haka,
 ara mo te kohurutanga o Hemi Te Mautaranui me etahi atu i te
 tau 1865.
2. No te mea ko nga tangata i uru ki taua haka, i kopu-
 kia e te Kawanatanga ki te herehere mo nga tau maha, a i : :
 ripeka tia koki etahi.
3. I runga i to matou mohio tuturu, e rua tonu nga Hapu
 o Ngatiawa i uru ki te haka. Ko te nuinga o matou Hapu kaore
 i uru ki taua haka.
4. Ko te take o taua kohuru, na Horomona raua ko Patara
 i hari mai i te Atua-o-te-Ua i Taranaki. Ka tas mai ki Whaka-
 tane nei, ka tono ki etahi o nga Hapu o Ngatiawa kia whakaae-
 tia atu a Hopere (John Aubrey) me Pirihī (Father) Karani kia
 whakamatea. Kahore nga Hapu o Ngatiawa i whakaae. I muri :
 tonu iho ka tas mai a Hemi Te Mautaranui me ona hoa. Ka : :
 kohuru tia e Horomona raua ko Kirimangu me etahi atu ki : : :
 Whakatane.
5. I muri tonu iho ko tenei kohuru, ka tukua e Apanui :
 he reta ki te tangata a te Kawanatanga i Maketu, ara kia : :
 Henare Karaka; whakaatu i te kohurutanga o Hemi Te Mautaranui
 ma; a, tukua mai ana e te Kawanatanga he ope kai kopukopu i
 nga tangata na ratou nei i kohuru e Hemi Te Mautaranui me : .

etahi atu.

6. ~~Ko te rohe i te Pitihana a te Whakatchea i tae mai nei ki te taha Hauauru o Ohiwa, e whakake ana matou. Na ko te rohe i roto i te Pitihana a Tukoo i tae mai nei ki : Ohinotoraraku me te Rowatu, e whakake ana ano matou. Ko te Pitihana a Ngati Bukeko, kapu o Ngatiawa, e whakake ana ano hoki matou. Ko te rohe o te whenua o matou Tipuna i : murua nei e te Kawanatanga mo te hara, ko ia tenei:-~~

Timata i te Ngutuawa o Ohiwa, ara i Tuarae-o-Kanawa, ka rere ki te tonga, ka haere i roto i te Awa, u atu ki :: Kutarere, Tirotirowhetu, Te Puaroa Pa, makere atu ki :: Arapopo, haere tonu Te Roto kai Matamoe, Weraakihī, Te Akamutu, ka kati ki te raina Raupatu, ka huri ki te :: hauauru, Te Awa o te Waimana, Rangitiki Pa, Kaimatahi, Te Awa o Whakatane, Rewarau Awa, Owakatoro Awa, Oueko-kio Pa, Tapapakiekie, Maatera, Te Awa o Rangitaiki, :: Otipa Pa, Kaiwaka, Putauaki, Tarawera Awa, Maunga Whakamana, ka whati ki te hauraro, ka haere i runga i te :: rohe Raupatu, Takunaroa, Ohauani, ka kati ki te Takutaimoana; ka haere ano i te takutai moana ka kati ki te :: puau o Ohiwa, ara ki Tuarae-o-Kanawa.

7. Ko te hiahia nui o koutou Kai-Pitihana, e inoi atu ana kia tukua mai he Kooti hei uiui i enei putake katoa.

A ka inoi tonu o koutou Kai-pitihana.

Le Hurimi Apau	Ngati Awa.	Whakalane
Te Keepa Tawhio	Ngati Awa.	Whakalane
Imurumaru Oke	ngati awa	Whakatane
Merito Hetaraka	Ngati Awa	Whakalane
Tiaki Rewiri	Ngati Awa	Whakalane
Hoani Auku	Ngati Awa	Whakalane
Patikura Helini	Ngati Awa	Whakalane
Zakotihivi ngahaw ^{ho}	Ngati Awa	Whakalane
	Ngati Awa	Whakalane

Karangi Ingoa o Ngati Hoko pu hapu
o Ngati Awa

1. Kirima Tekepa Toi hau
2. Te Koho Kuaha. Raihana
3. Kiti Keremeti
4. Tamarangi Raihana
5. Tokimona Raihana
6. Mowehu Turueti
7. Uru Kuku
8. Tevira Kuku
9. Mueava Tekepa
10. Lepono Karapu
11. Heta Karapu
12. Kihara Karapu
13. Te Ngarara Tui
14. Anahera ~~patu~~
15. Rongo Karapu
16. Matangi Karapu
17. Kuni Heta raka
18. Hokimati Kuni
19. Hoani Kuni
20. Taiano Kuni
21. Heremia Kuni
22. Haimona Kuni
23. Te Rere Kuni
24. Ihia Kuni
25. Maria Staruru
26. Erna Patara
27. Hoani Tekepa
28. Te Maitoau Tekepa
29. Emere Tekepa
30. Te Hanoka Tekepa
31. Mueana Tekepa
32. Keri Kupa

Iriqoa	Hapu	Iwe
Merito Helaiaka	Ngatihokopu	Ngatiawa
Parekohai Merito	Ngatihokopu	Ngatiawa
Hi - Merito	Ngatihokopu	Ngatiawa
Tepia Merito	Ngatihokopu	Ngatiawa
Tawhai Timuhimu	Ngatihokopu	Ngatiawa
Timuhimu ^{next}	Ngatihokopu	Ngatiawa
Peli Merito ^{mark}	Ngatihokopu	Ngatiawa
Mirua ^{mark} Mereti	Ngatihokopu	Ngatiawa
Rakapa	Ngatihokopu	Ngatiawa
Tiaki Puruete	Ngatihokopu	Ngatiawa
4 Merritt	Ngatihokopu	Ngatiawa
Kalare le Keepa	Ngatihokopu	Ngatiawa
Neri Rini	Ngatihokopu	Ngatiawa
Parekohai Rini	Ngatihokopu	Ngatiawa

Rarangi Ingoa o Ngati Maumoana
 Hapu o Ngati Awa.

1. Tiaki Rewiri
2. Towhara Rewiri ^{hau} X
3. Rewiri Teheata ^{hau} X
4. Rihua Teheata
5. Kiana Teheata
6. Hukere Teheata
7. Te Raita Whakaitahi
8. Herara Te Whare Ruia
9. Huria Wharehuia ^{hau} X
10. Miriana Ngahau ^{hau} X
11. Takotohiwi Ngahau ^{hau} X
12. Te Hirata Takotohiwi ^{hau} X
13. Hini Takotohiwi
14. Te Onira Hini
15. Hineikoia Hini
16. Te Kirata Takotohiwi
17. Te Motu Maki
18. Moanarua Maki
19. Rangī Keepa
20. Te Huhuri Ngahau
21. Ihi Pahu
22. Toroa Pahu
23. Mihikore Pahu
24. Ngauri Pahu
25. Aninarapa Tamati ^{his} X
26. Rutene Utautā
27. Te Whetu Raimona
28. Wi Keepa Utautā
29. Rotohika Utautā
30. Maora Utautā
31. Makurata Utautā
32. Iaone Ngamere
33. Katerina Akuhata
34. Te Kakatāu Akuhata
35. Te Ruihi Akuhata
36. Te Wharekapa Akuhata

2 Karangi Iugoa o ngati Maumoaana
Hapu o ngati Awa

- | | |
|----|----------------------|
| 37 | Puhatohi akuhata |
| 38 | Zahuunu akuhata |
| 39 | Mihikapua akuhata |
| 40 | Waina akuhata |
| 41 | Hirama akuhata |
| 42 | Aniria Rutene |
| 43 | Deaoha Rutene |
| 44 | Mautoka Rutene |
| 45 | Deao Rutene |
| 46 | Pateurus Rutene |
| 47 | Kara Rutene |
| 48 | Iurupou Raimona |
| 49 | Ngaroma Rotohiko |
| 50 | Atonia Zaone |
| 51 | Mochuarahi Tomutu |
| 52 | Maruaa Zemore |
| 53 | Mariana Rangikotua |
| 54 | Makurata Rangikotua |
| 55 | Peita Rangikotua |
| 56 | Mere Rangikotua |
| 57 | Rangikotua Wharepapa |
| 58 | Riritahi Ngamanu |
| 59 | Hoani Ngamanu |
| 60 | Petera Matihare |
| 61 | Pahiri Petera |
| 62 | Matihare Petera |
| 63 | Ngamanu Petera |
| 64 | Witeru Petera |
| 65 | Karata Riritahi |
| 66 | Hoete Himiona |
| 67 | Ngawai Himiona |
| 68 | Pdirama Rameka |
| 69 | Rameka Hoete |
| 70 | Mari Hoete |
| 71 | Maraea Rameka |
| 72 | Te Pae Rameka |

51

73	Pitihia	Timiona
74	Te Ranapia	Diha
75	Moreraiha	Ranapia
76	Huhitia	Ranapia
77	Tauri	Ranapia
78	Heretura	Ranapia
79	Teghawiki	Ranapia
80	Pitihia	Tuku
81	Makmoana	Pene
82	Orora	Pene
83	Lori	Pene
84	Teimuroa	Mere
85	Mere	Whiu
86	Maewa	Ratapahi
87	Paronyro	Pahi
88	Te Ara	Kahi
89	Huhatai	Hehi
90	Matahira	Maka

Tepatutāhi

- 1 Te ōki mana Hemara
- 2 Tuhana Petimana
- 3 Ngāroa Petimana
- 4 Te Noho Tuhana Kuru
- 5 Ruru Ruru
- 6 Kingi Turoa
- 7 Ahi Turoa
- 8 Ruru Kingi
- 9 Pare Kingi
- 10 Rangitākaroa Rau
- 11 Hori Panapa
- 12 Tureti Panapa
- 14 Patara Tehahono
- 15 Hōpa Hemara
- 16 Pita Tirahehehe.
- 17 Tirahehehe Tititū
- 18 Tamati Tirahehehe
- 19 Mire Ruru
- 20 Matonga Pare
- 21 Mawuao Pare

Le Patutatahi Kapu o Ngatiawa

- 1 Le Matchuina Marupo
- 2 Le Agupai Marupo
- 3 Le Akitai Marupo
- 4 Le Manuhui Marupo
- 5 Kereka Akitai
- 6 Le Paia Akitai
- 7 Le Wawhakaata Makere
- 8 Kirihaehae Marupo
- 9 Maramore Keneti
- 10 Kuti Keneti
- 11 Kiti Keneti
- 12 Hane Keneti
- 13 Monehu Keneti
- 14 Tohungakore Marupo
- 15 Mairiia Tutua
- 16 Puha Tutua
- 17 Kiraikingi Kanawa
- 18 Keratio Toetoe
- 19 Le Kooti Wahapango
- 20 Tautini Keryone
- 21 Marama Wharepouri
- 22 Kani Tautini
- 23 Le Awimata Tautini
- 24 Wakata Wharepouri
- 25 Marua Wakata
- 26 Le Wahapango Kira
- 27 Kaniora Wahapango
- 28 Le Waimiere Petera
- 29 Pahipahi Tutahi
- 30 Kipa Tutahi
- 31 Ema Keryone
- 32 Koaenga Tutahi

- 33 Hohapata Oke
- 34 Farekura Hohapata
- 35 Matakitawhiti Hohapata
- 36 Tetitakarehu Niwa
- 37 Wipatene Niwa
- 38 Poikare Raihau
- 39 Wiremu Raihau
- 40 Kereua Wiremu
- 41 Piaremu Kereua
- 42 Pipi Kereua
- 43 Tiaki Kereua
- 44 Kaewa Pipi
- 45 Lematau Pipi
- 46 Hone apata
- 47 Hapai Hone
- 48 Inakere Hone
- 49 Lerina Hone
- 50 Tangi Hone

Rarangi Ingoa o Ngati Tukū Hape
o Ngati Awa

1. Hoani	Chukue
2. Tritāna	Rihara
3. Te atāranġi	Kūkū
4. Turukira	Hoani
5. Kereopa	Hitā
6. Ritihia	Rongo
7. Mere	Rongo
8. Te tāu o tēāwa	Rongo
9. Te matē Huirua	Rongo
10. A tāretā	Te atāranġi
11. Tame	Atāranġi
12. Hoani	Atāranġi
13. Hape	Atāranġi
14. Mohi	Kereopa
15. Hobene	Kereopa
16. Tame	Kereopa
17. Te Akahika	Parekaahu
18. Te Wiki	Parekaahu
19. Himiona	Parekaahu
20. Meritō	Parekaahu
21. Rongo	Parekaahu

Umūtahū
 He Karangi Ingoa o Ngāto Umūtahū
 Kapu o Ngātawāwa

- 1 Te Wara Harmona
- 2 Paretoroa wāra
- 3 Te Kanioterangi wāra
- 4 - Wiremu Parakau wāra
- 5 Teu Patikura
- 6 Hiriro Harmona
- 7 Rāhi Renatā
- 8 Marara Rangitearere
- 9 Tehehu Paehau
- 10 Hoanipaururu Paehau
- 11 Wahahuiou Topia
- 12 Ariatā mitā
- 13 Maruana mitā
- 14 mitā mahihā
- 15 - Karete Rewi
- 16 Patikura wētini
- 17 Waina Patikura
- 18 Hingitā Patikura
- 19 Piripi Patikura
- 20 Hiratā Patikura
- 21 Hoani Patikura
- 22 Ihara Patikura
- 23 Teratoru Ihara
- 24 Kopua Ihara
- 25 Hakopa Harmona
- 26 Rubi Hakopa
- 27 Te Kani Hakopa
- 28 Te whetu Hakopa
- 29 Whotahawai Hakopa
- 30 Awa Hakopa

Karangi Ingoa o te Patuwai Apeu
o Ngatiawa

1	Huhana	Herewaka	f
2	Witemu	Hona	m
3	Kewiri	W. Hona	m
4	Penetehuki	W. Hona	m
5	Kowauhuhana	W. Hona	f
6	Hereta	W. Hona	m
7	Wikiriwhi	W. Hona	m
8	Mere	W. Hona	f
9	Tiohapa	W. Hona	m
10	Tewhawhai	W. Hona	m
11	Parepikake	W. Hona	f
12	Tetahi	Kiritahi	f
13	Pare	Kiritahi	f
14	Hohepa	Kiritahi	m
15	Tewkarau	Kiritahi	m
16	Hona	Kiritahi	m
17	Poipoi	Kiritahi	m
18	Nepia	Hona	m
19	Haimanuka	Nepia	f
20	Pateoro	Nepia	m
21	Kiripeti	Nepia	f
22	Paraire	Nepia	m
23	Ema	Nepia	f
24	Maraea	Nepia	f
25	Aeenu	Nepia	f
26	Roka	Teheke	f
27	Teheke	Arihi	m
28	Tiraroa	Roka	f
29	Taruke	Roka	m
30	Tetahiwi	Roka	m
31	Timikara	J. Kewiri	m
32	Arapara	J. J. Kewiri	f
33	Rakapa	J. J. Kewiri	f

Rahiwai Hapu o Ng. Awa

7

34	Teuano	J. J. Rewiri	m
35	Teatatu	J. J. Rewiri	f
36	Heeni	M. J. Rewiri	f
37	Wiri	M. J. Rewiri	m
38	Tutu	M. J. Rewiri	f
39	Kahu	H. Weera	f
40	Tetuki	M. J. Rewiri	f
41	Rautapu	Maraea	m
42	Pone	Ngamanu	
43	Reremoana	P. Ngamanu	
44	Ahuri	P. Ngamanu	
45	Aukaha	Rangitikei	
46	Pipika	Aukaha	
47	Pene	a Rangitikei	
48	Rurangi	a Rangitikei	
49	Aperahama	A. Rangitikei	
50	Anaru	A. Rangitikei	
51	Mini	P. Rangitikei	
52	Peupene	H. Rangitikei	
53	Tui	H. Rangitikei	
54	Pungatai	H. Rangitikei	
55	Pimatē	H. Rangitikei	
56	Tearani	H. Rangitikei	
57	Meipara	H. Rangitikei	
58	Rangiteauria	Peupene	
59	Rapata	Koka	
60	Umuhuri	Kerekeha	
61	Hataraka	Kerekeha	
62	Whiu	Hunia	
63	Manuhia	Umuhuri	
64	Ikanui	Pihara	
65	Ngahoe	Ikanui	
66	Paukena	Temaoka	
67	Teokahaka	Pihara	

Rarangi Ingoa o Te Patuwai Hapu
o Ng. Awa.

68. Ngapera Ngawhika
69. Patara Ngawhika
70. Hoani Ngawhika
71. Rutangiwhema Ngapera
72. Hira Ngapera
73. Paikare Ngapera
74. Nepia Ngapera
75. Poti Ngapera
76. Manukahu Wi Maruki
77. George Rogers
78. Eileen Rogers
79. Con Rogers
80. Kenneth Ebbotson
81. Kathleen Ebbotson
82. Kate Rogers
83. Eissy Ebbotson
84. Jane Simpkins
85. Jane Simpkins
86. Raiha Pirilahi
87. Ratene Kereopa
88. Rameka Wharepouri
89. Morehu Hainona

He Karangi Engou o
Ngati Hikakino Hapu o Ngatuaa

- 1 Maora Patene
- 2 Inakereti maora
- 3 Ngarangikahiwa Inakereti
- 4 Hariata Inakereti
- 5 Tuhirae Tangi
- 6 Tereweti Hiwa
- 7 Teane Hiwa
- 8 Paremoki Inakereti
- 9 Te Ruatai maora
- 10 Tutua Maora
- 11 Teapa Maora
- 12 Paora Maora
- 13 Hamiora Tutua
- 14 Teoho Tutua
- 15 Teupe Hiwa
- 16 Terena Taurou
- 17 Tai Kanapia
- 18 Kataraina Kanapia
- 19 Maungarangi Kanapia
- 20 Waikareti Maungarangi
- 21 Rapi Kerara
- 22 Taimata Tai
- 23 Te Kiriahoaho
- 24 Hunia mereputi
- 25 Pare mereputi
- 26 Hira mereputi
- 27 mereputi Ihaia
- 28 Te ma maungarangi
- 29 Te arani
- 30 Arapeta Maungarangi
- 31 Hamiora Teha
- 32 Hakihaa Hunia

Karangi Suga o

Ngati Rangitoutiri hapu o Ngati Awa

Meke Tahui Hepeta

M. R. Tetura Teumukohukohu

Jepotto Kimo Hepeta

Hepeta Hamiti

Tetui Hamiti

Wineli Kanawa

Wano Kauro

M. W. Reneti

Ponawhati Tetura Teumukohukohu

Hoani Wineli

Wahakanga Makao

Hira Wahakanga

Taipu Roro Wahakanga

Kotiwhiti Wahakanga

Peeki. Ei?

Kere Wano

Maka i terangi

Pe amunu oheu

Mangu mangu

Inaku pene

Pa Re. R. Te Hira Teumukohukohu

Anahera Te Whakaputa

Mataruna Hoko

Sallotowai Hoko

John Simpson

Mary Hineti

Maria Simpson.

Te Taiwhakaripi

Maremare Hineti

x Whareki Morehu

Titihua Morehu

Te Aramoana Maraku.

Mepeka te Morehu

Karanga i te wā o te kōwhiri i te wā o te kōwhiri
 27-āwhero o Te Kōwhiri Awa

1	Wharepapa	Rehena
2	Peri	Wharepapa
3	Matekino	Wharepapa
4	Kiripeti	Hoani
5	Tangiwai	Hapimana
6	Puao	Wara
7	Witemu	Mihiora
8	Maramena	Tamati
9	Rangihiri	Rapata
10	Erū	Heri
11	Te Kōwhiri	Hoani
12	Toko	Renata
13	Kawi	Ketia
14	Tate	Ketia
15	Hiri Reweti	
16	Raiha Reweti	
17	Erū Reweti	
18	Vinuvira "	
19	Kahurangi "	
20	Maikeri "	
21	Hemimata "	
22	Mataira "	
23	Puneta "	

Kuranyji Inyca - De Lawera

Itaku o Nupali Uwa.

- 1. Pohomui Hapimana
- 2. Waiparapara Renata
- 3. W. Kareraupo Renata
- 4. Mihipeka Pawa
- 5. Eaina Pawa
- 6. Katerina Renata
- 7. Harawira Hapimana
- 8. W. Remu Reweti
- 9. Paati Flori
- 10. Maramina Haweti
- 11. Leni Apapaa Haweti
- 12. Rota Tarewa
- 13. Kerhitina Rota
- 14. Koata Rota
- 15. Taituha - Rota
- 16. Kohu Rota
- 17. Jane Rota
- 18. Erena Rota
- 19. Katerina Rota
- 20. Haimona Rota
- 21. Mihiana Rota
- 22. Hoha Rota
- 23. Kaka Rota
- 24. Merera Rota
- 25. Huria Reweti
- 26. Inoho Erata

Ngatihinanou

1. Muriina	Hawera
2. Ngaraaka	Ngairō
3. Ariheta	Ratene
4. Tamakui	Ratene
5. Hera	Ngairo
6. Mārenouera	Ratene
7. Tihori	Hawera
8. Rawakore	Hawa
9. Tekuika	Hawa
10. Hakata	Hawa
11. Teti	Hawa
12. Margo	Hawa
13. Anahera	Hawa
14. Tata	Hawa
15. Tangi	Hakata
16. Rukā	Te Matau
17. Hawa	Hawera
18. Pētara	Ratāhi
19. Huruana	Pētara
20. Te wharangi	Pētara
21. Te Pore	Pētara
22. Hokikomuri	Mārelā
23. Te Tivo	Hokikomuri
24. Ngapeeti	Hokikomuri
25. Himone	Hokikomuri
26. Tami	Hokikomuri
27. Tekiori	Hokikomuri
28. Teheke	Hokikomuri
29. Te Hura	Ratāhi
30. Hi	Te Hura
31. Huru	Hoani
32. Haki	Huru Hoani
33. Riripeti	Hoani
34. Taraholu	Ratāhi
35. Parehuia	Ratāhi

Ngatihunano

36. Awa	Ratahi
37. Moerangi	Kereu
38. Mere	Awa
39. Hineno ku	Awa
40. Kiriaai	Awa
41. Hinemakurangi	Awa
42. Jame	Awa
43. Mei	Awa
44. Kuiti	Awa
45. Hiwa	Kere
46. Tote	Kere
47. Amiria	Kere
48. Parakau	Ratahi
49. Morehi	Putu
50. Tetari	Putu
51. Mata	Putu
52. Mikiwai	Marupo
53. Huria	Hakopa
54. Repana	Waimatao
55. Inatakore	Kere
56. Tairongo	Keret
57. Herewini	Keret
58. Teau	Waimatao
59. Keta	Keta
60. Kehu	Rautunga
61. Rautunga	Wharepouri
62. Aaki	Wharepouri
63. Mihaka	Ratahi
64. Tureiti	Mihaka
65. Iriapa	Mihaka
66. Moka	Mihaka
67. Matetohi	Mihaka
68. Paima	Mihaka
69. Kiri	Ngawaiwera
70. Taumata	Ngairo

Ngatihinanou

71. Akuhata	Hiradikiingi
72. Paewherua	Tarewa
73. Anahera	Akukata
74. Maui	Anahera
75. Mali	Anahera
76. Tione	Anahera
77. Te Aomarama	Akukata
78. Bruini	Te Aomarama
79. Heuapika	Akukata
80. Panguiri	Akahati
81. Te Hara-whara	Akukata
82. Ngahua	Hawera

Rarangi Ingoa o Ngati Whanepua
Hapu o Ngati Awa

1. Hurimi Apanui
2. Kani Hurimi
3. Emere Raika Apanui
4. Turuhira Emere
5. Moatū Emere
6. Hoani Emere
7. Tikapa Emere
8. Wepiha Emere
9. Kaniwahie Emere
10. Parekura Emere
11. Rangitūnoa Emere
12. Jarei Moatū
13. Jewi Wepiha
14. Moianama Wepiha
15. Waaka Te Waaka
16. Ngahua Karanema
17. Rangiaho Rangū
18. Raukawa Ngahua
19. Rapata Ngahua
20. Ngairo Anihetā
21. Moatāvanui Ririipoti Kōka
22. Moika Te Waaka
23. Hohotū Hirrono
24. Henare Kihirimi
25. Wainatā Te Kapa
26. Takira Te Kapa
27. Karipou Te Kapa
28. Hetā Rua
29. Fūhi Rua
30. Kiriwara Rooku
31. Teti Kihirimi
32. Ani Monepani
33. Te Wai Ani
34. Anihetā Ani
35. Ani Ani

36. Kaperahana Ani
37. Kania Ani
38. Karamena Ani
39. Khatiri Ani
40. Kawera Ani
41. Kaima Ani
42. Kiria Ani
43. Kerehemi Khoti
44. Kenare Khoti
45. Kone Khoti
46. Kautio Khoti
47. K... Khoti
48. Kili Kora
49. Kori Wepiha
50. Koro Wahi
51. Mei Kupa
52. Zimi Kupa
53. Pareti Kupa
54. Wiremu Kupa
55. Harala Kupa
56. Kiriohi Kupa