

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

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

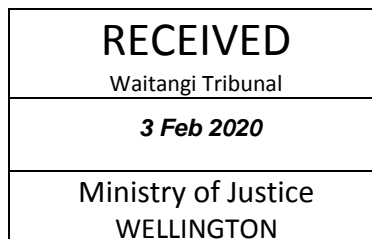
In the Matter of the Treaty of Waitangi Act 1975

And

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

Brief of Evidence of Mr Jerry Hapuku

Dated 2020



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May it please the Tribunal

Introduction

1. My name is Owen Jerry Hapuku. I am a direct descendant of Te Hapuku. My whakapapa is to Omahu and Moawhango and goes back to Taraia II.
2. Te Hapuku, sometimes called Te Ika-nui-o-te-Moana, was born in the late eighteenth century. He was a leader of Ngati Te Whatuiapiti. Possessing kinship links within Ngati Kahungunu, Rangitane, Ngati Ira and other major tribal groups in Hawke's Bay made him influential throughout the region.
3. Te Hapuku's father was Kurimate, also known as Te Rangi-ko-ia-anake II, whose main hapu were Ngati Te Manawakawa and Ngati Te Rangi-ki-ia-aneke, named after his grandfather, Te Rangi-ko-ia-anake I. His mother was Tatari of Ngai Tapuhara, Ngati Hinepare and of Ngati Kahungunu.
4. One brother, Haurangi, sometimes called Te Waihiku, may have been an older son of Kurimate with a junior wife. Another brother was Ihaka Mоторо (whose kinswoman was Hine-o-paketia) though a generation younger was his contemporary and ranked as Ariki of Ngati Te Whatuiapiti. Te Hapuku was overshadowed within Ngati Te Whatuiapiti and Ngai Tapuhara by the war leader Te Pareihe, his senior by one generation.
5. Te Hapuku was a key figure in the beginning of the transition of Heretaunga lands held in Maori custom into European ownership.
6. Donald McLean's first visit to Heretaunga was at the request of Sir George Grey. This was a result of a letter sent by Te Hapuku requesting that McLean (Makarini) come to Heretaunga and purchase land for Europeans to settle on.
7. On the 25th September 1850 McLean, who was at the time busy in Whanganui with Native Land Purchases and settling disputed boundaries, replied to Te Hapuku informing him of his intended visit.
8. McLean commenced his journey to Heretaunga on the 7th of October 1850. In preparation for the journey McLean wrote in his diary,

“...imploing the Almighty’s aid in the very important business which he was about to undertake...”

9. On the 9th December McLean reached Nga Awa Purua, having spent the night at the deserted Pā Kawau, near the Hawkes Bay entrance of the Manawatu gorge. On the 9th December 1850, McLean followed the ancient Māori track to the Ruataniwha plains of Takapau to a small Totara bush named Tahora-iti and Piripiri. McLean says these plains Tahora-iti were owned by the chiefs Ropata and Hiriwanu and the Umutaoroa bush belonged to Hiriwanu.
10. McLean had an eye for the picturesque and romantic scenery along his journey and noted a camp near a stream with Maori sitting around their evening fires. In his words he said it looked like a perfect gypsy scene with their songs of merriment, cheerfulness and jollity.
11. This scene changes to be dramatically awful from merriment to a ghastly scene, where in his words:

“...we passed by a Maori oven in the bush today where 50 men were killed, cooked and eaten and the stream of water in the spring close by had been the scene of deathly struggle and revenge and no doubt its waters showed with crimson description of human blood more times than once...”
12. On the 10th December 1850, McLean’s party crossed the Manga-to-wai-iti and the Manga-te-wai streams thence crossed the Te Whiti and after a long day’s journey camped by the Makaretu River. McLean warned his party to treat the Māori people of Heretaunga with respect and to keep silent to allow the people to do the talking.
13. The next day they party walked across the plains of Takapau in an east north east direction. The party’s messenger brought news to McLean that the Māori of Heretaunga had agreed to sell the Government a considerable portion of land and that the great chiefs were assembling from their different villages to meet at Waipukurau the following day.

14. I have read J.G Wilson's book , The History of Hawkes Bay which gives the following description of the large hui between McLean's party and the chiefs of Heretaunga:

We arrived in sight of the pa, and ranged our party of forty-one in number, all in beautiful order, walking slowly to the pa, where a party of men and women, decorated with kotuku (white heron) feathers, advanced, waving their blankets to welcome us. We approached, retreating gradually at a fixed distance, while the house-tops were crowded with people loudly welcoming and joining with those on the ground in choruses all expressive of great satisfaction of our coming. Their general words of welcome were: "Come, Come you and your pakeha friends Come to Heretaunga. Come to your land-Heretaunga." We were shown to seats where there was clean fern and flax laid down for us to sit on; and a house covered with green flax mats to retire to, when the usual formalities of speechifying were over.

15. On 13 December 1850 Donald McLean encountered Te Hapuku. McLean learnt from Colenso that Tareha, Kurupo Te Moananui and Puhara were all of equal mana to Te Hapuku, but that he seems to have made a conscious decision that his best chance of acquiring extensive territory was through Te Hapuku. In January 1851 McLean recorded that:

Hapuku is acting precisely as I have directed him, that is he goes about negotiating and arranging with his tribe for the sale of more land.

16. Te Hapuku arranged extensive land sales in the Hawkes Bay. He encountered little initial opposition, such was the enthusiasm for selling; indeed, he had difficulty in persuading some groups to retain any reserves. Te Hapuku was motivated by a grand vision of the future. Both he and Hine-i-paketia realised that much of their forested land had now become virtually useless economically; the game hunted there in former times had been destroyed by introduced pests. He wanted to enrich his territory by settling on it respectable Europeans with whom his people

could trade their grain and other crops for clothes, tools, horses, horse-tack, tobacco and spirits.

17. In May 1851, Te Hapuku told McLean he intended to sell all his land except the block known as Raukawa, “which was as sacred as his brains.” He also promised to assist McLean in purchasing Wairarapa.
18. Tareha and Kurupo Te Moananui soon began to resent Te Hapuku’s assumption of the role of the Crown land agent in chief as well as McLean’s apparent acceptance of his pre-eminence. Their insistence on selling land on their own behalf forced McLean to arrange simultaneous surveys of the Waipukurau and Ahuriri blocks, and to negotiate with Te Moananui.
19. I will now shift my attention to Omahu for which I appreciate the opportunity to present these submissions.

Ko Puketapute Maunga

Ko Ngaruroromoko tuararo ki rangatira te Awa

Ko karu karu Te Kaitiaki o te awa

Ko Takitimu te Waka

Ko Tamatea Arikinui te Tangata

Ko Kahukuranui te Whare Tipuna Ariki

Ko Huikai te Tekoteko

Ko Omahu te Marae

Ko Ruatapuwhine Te Wharekai

Ko Ngati Hinemanu me Ngai Te Upokoiri Nga hapu

20. I will discuss the Pakiaka battle. This was the last of the fights between Maori which took place in the year 1857. It was between Te Hapuku and

the chiefs of Heretaunga. Te Hapuku was living at his Te Ngaue Pa when flooding caused him to escape to Whakatu where he settled. By this time the Crown had acquired from Maori large tracts of lands. Some of the Heretaunga chiefs objected to the selling of tribal lands and he, Te Hapuku, had his eyes on Pakiaka, a bush clad land at Whakatu within Heretaunga. It was Te Hapuku's desire to appropriate Pakiaka which was the cause of the fighting. Opposing Te Hapuku were Karaitiana and Te Moananui with whom a day to fight was fixed. Tareha joined forces with Karaitiana along with warriors from Taupo, Urewera and Ngati Hineuru from Tarawera.

21. Renata Kawepo was living at Tareha's pa Whakairo and he remembered having an argument with Te Hapuku which served as an excuse for him to join Karaitiana. Other chiefs joined, Henare Tomoana, Karawa, Te Matenda, and Te Meihana. Cutting to the chase, Te Hapuku was defeated and all these chiefs ordered him out of their district and told him never again to come onto their lands, their territory. Years later, Te Moananui heard that Te Hapuku was dying. Sir George Grey, desiring to heal the rupture between these closely related hapu, took Te Moananui with him to Te Hauke and there peace was made between these two chiefs. Te Moananui remained with Hapuku until his passing on 23rd May 1878.
22. Ngae Te Upokoiri came to Roto-a-Tara and built for themselves a strong pa on the island. Here they dwelt for some generations and though the place was attractive on account of its abundance of food, waterfowl, tuna, kokapu, inanga, and fresh water pipi. Ngae Te Upokoiri was not banished because of the various battles and conflict that were fought on the shores of the lake until some several generations later when Ngati Kahungunu came to the district.
23. On the 9th December 1850 McLean followed the ancient track to the Ruataniwha plains of Takapau. The Ruataniwha plains contained pa sites and sites of significance that go across and over these plains and into the hinterlands of the Ruahine Range thence on to Mokai Patea. These locations to mention a few, moving from Rakautatahi heading north you have Mangatoetoe, Roto-a-Tara, Taumata a Meikura, Whiti-o-To, Mangataiorea, the Mangaonuku stream, Hakiuru, Kihiao, Te Pa O

Tamahika, Te Whakarara, Te Pouaki, Tauwharepokoru, and of course Taumata o te He and Whana Whana.

24. The immediate vicinity of most of these locations was occupied by the Ngae Te Upokoiri hapu and their descendants with associated hapu in the eighteenth century with my ancestor Ngai Te Whatuiapiti sharing in these interests together. The Ngae Te Upokoiri chief Te Whiuwhiu being an astute leader of his hapu died at Roto-a-Tara and after the battle of Mangatoetoe the scene of the next battle was at Waipukurau at a place called Pukekaihou. This Pā was previously occupied by Ngati Kikiri and others. Te Ringanohu was a member of the Ngati Kikiri hapu and when he was killed they left the Pā and the people who fought at Mangatoetoe then took up residency in this Pā.
25. The people of this district were Ngati Whatuiapiti under the chief Pareihe and it was against these that the Ngae Te Upokoiri with their allies at Mangatoetoe and the grandchildren of Rangitotohu came to seek revenge. Ngae Te Upokoiri and their allies were defeated with many of their chiefs being killed such as Rewha and Te Motiti. Ngae Te Upokoiri now kept their Pā at Kihiao and Whakiuru and in latter times Ngae Te Upokoiri marshalled a war party and proceeded to Pakowhai and attacked Te Ngaue Pā without success, no one was killed so they proceeded to Te Awanga and attacked their Pā but failed to take that Pā either.
26. The news of these attacks caused Ngati Whatuiapiti to assemble their forces and advanced against their enemy. When they reached Ngatarawa some 5 kilometres from Omahu here they found Ngae Te Upokoiri had returned home to their Ruahine residences and on this occasion they fled by night to Patea.
27. When Tangi Te Ruru captured Roto-a-Tara chiefs Te Nahu managed to escape with a few of his people and they made their way to the bush at Ruahine. Te Whakahemo was killed at Mangatoetoe, he was the elder brother of Te Hapuku and Te Nahu and his few people joined with Te Whiu Whiu who was a Ngae Te Upokoiri chief that did not go to Patea. Te Nahu remained with Whiu Whiu until peace was eventually made in

connection with the Mangatoetoe fight. To cement the peace Ihukino, the sister of Te Wanikau, was given to Te Nahu to be his wife. When the Ngae Te Upokoiri who were at Patea heard that peace was made they returned to their residences in the Ruahine and Heretaunga and lived at the following Pā: Matapiro, Whana Whana, Tiki Whakairo, Taumata o He, Aorangi, and Maraekakaho.

28. Tangi Te Ruru after his successful raid he returned home taking with him a large number of prisoners captured by him at Roto-a-Tara, Waimarama, Te Awanga, and other places. After the return of Ngae Te Upokoiri they lived in peace with Ngati Whatuiapiti and the domestic quarrels, the “mate huanga” was cleared up.
29. To conclude the area to the south of the Ngaruroro River was provided by Ngae Te Upokoiri’s cousins, the descendants of Hikatorehe who occupied these lands inherited from Ngae Te Upokoiri between Ngatarawa and Raukawa. Their Pā sites were Ongaru, Omana, Puketaniwha and Whakapirau. Umuwhakapono’s descendants lived on the upper Waipawa River and on the eastern slopes of Te Whakarara at Te Rai o Te Maro, Matatoto, and Ponapona. Te Uamairangi kept three Pā for himself to the north of Tikokino. They were Hakiuru, Kihiao, and Mangataioreia.
30. The death of Te Uamairangi’s younger brother, Te Amiowhenua, was at the hands of the Ngati Mihiroa chief Te Weka. Te Uamairangi escaped the battle and took refuge at the Pā Opunua across the Ngaruroro River at Ohiti in a greatly distraught and unhappy state and as a result he announced his intentions were to leave Heretaunga. This decision caused considerable apprehension and unease to Ngae Te Upokoiri and the hapu under their protection.
31. A young Ngati Hinemanu warrior named Mataora went to Tanenuiarangi to persuade the chiefs Hawea and Te Tahatu to intervene. They set out for Parewaiehu and attacked Te Weka’s people killing many of them. Te Weka however escaped death and Hawea felt sufficient utu had been gained to influence Te Uamairangi to change his mind and return home.

32. These histories are the substance of our peoples traditional and customary assertion of mana whenua in the central Hawkes Bay region, including the areas now covered by the Kaweka and Gwavas forests. Those traditional rights are underpinned and guaranteed in the present day by the Principles of the Treaty of Waitangi.

Dated at Omahu this day of January 2020

Jerry Hapuku