

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

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

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

**And**

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

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**Brief of Evidence of Bayden Barber**

**Dated** 2020

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<b>RECEIVED</b> Waitangi Tribunal
<b>3 Feb 2020</b>
Ministry of Justice WELLINGTON

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**Morrison Kent**  
Lawyers  
Wellington and Rotorua

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**May it please the Tribunal**

Nei au ka noho i te koko o tōku whare ko Taupunga

Te iringa o te kupu te piringa o te tangata

Ka kohia ā mahara, te mana ki te papa, ki te rohe, ki te pātaka o tangaroa e  
nguguru mai rā

Ki ngā hiwi e karapoti mai rā, ki ngā wai e rere atu rā

Te ōhākī nā ōku wheinga, nā kōhiko ki ahau e tū ake nei

Kia whakatauākī ake au i konei

Ko Te Whanganui-ā-Tara te maunga

Ko Waingōngoro te awa

Ko Waimārama te marae

Ko Taupunga te whare

Ko Tiakitai te tangata!

**He whakapapa**

1. My name is Bayden Barber, I am 47 years old and live in Waimārama with my wife Myra and our children. I am an elected member of the Hastings District Council and the chair of Health Hawke's Bay. I have a Bachelor of Management Studies and a Post Graduate Diploma from Waikato University. I am a graduate of Te Panekiretanga o Te Reo.
2. I have been asked to give evidence relating to my whakapapa and association with Ngāe Te Upokoiri, together with the traditional connections of Ngāe Te Upokoiri with the lands associated with the Kaweka and Gwavas forests. I am a direct descendant of Tiakitai, high chief of Ngāti Kurukuru from Waimārama. Tiakitai was also a direct descendant of Te Upokoiri and Honomōkai. I will relate Tiakitai's

whakapapa from whence he derived his mana. On his father, Te Orihau's side he descends from Tamatea, Kahungunu, Te Whatuiapiti and Te Rangikoianake. Through his mother, Hinekona he descends from Tūnui, Hinengatira, Tūmapuhiarangi and Nohongatahi, the original peoples of Waimārama.

3. Tiakitai's grandmother was Horongaiterangi, daughter of Te Mumuhu and grand-daughter of Te Upokoiri. This was an important marriage between Waimārama and Te Upokoiri which will be explained further below according to the writings of Mohi Te Atahikoia. Although Tiakitai spent his time defending his Waimārama people and was often at war with his relatives, his Ngāi Te Upokoiri whakapapa is undeniable. In addition to this, his third wife Erena Mekemeke was a sister of Renata Kawepo, who had Haromi Te Ata, who married Karauria Pūpū, from whence came Airini Tiakitai (Tōnore, Donnelly). Some of Tiakitai's whakapapa which relates to Te Upokoiri is listed below.

Tamatea Arikinui – Toto

Rongokako – Muriwhenua

Tamatea Pōkaiwhenua – Iwipūpū

Kahungunu – Rongomaiwahine

Kahukuranui - Ruatapuwhine

Rakaihikuroa – Ruarauhanga

Taraia I – Hinepare

Te Rangitaumaha – Hineiao

Te Huhuti - Te Whatuiapiti

Taraia II

Te Wawahanga - Te Aopatuwhare

Te Rangikawhiua - Horongaiterangi I

**Honomōkai**

**Te Upokoiri - Te Rangitūoru**

Te Rangitūoru

Te Mumuhu - Hinenui

**Horongaiterangi II** - Paewhenua

Hinekona - Te Orihau

**Tiakitai** - Ani te Matahi

Te Teira Tiakitai – Ani Kanara Mate

Tū Tamaariki Tiakitai – Rūmātiki Kershaw

Te Rongomau Tiakitai – Haumihia Te Whaiti

Marama Tiakitai – Edward Barber

Bayden Barber – Myra Barber

Tūnui - Hinekahurirangi

Hāwea - Rangiātea

Kōtukumauroa - Hinewaikohu

Whakaroimata - Hineōpare

Pongatuara Hinetū

Kohuipu - Hinehapuarangi

Hinengatiira - Rongomaipureora

Ikaraeroa - Rakaitekura

Tumapuhiarangi - Hineteano

Rongomaiaia - Te Rangituaiwa

Te Rangihouao - Tuteahunga

Pokawhaiti - Ruatotara

Te Upokoiri

Nohongatahi - Ngamoā

Te Mumuhu

Paewhenua - ***Horongaiterangi II***

Horongaiterangi II

Hinekona - Te Orihau

***Tiakitai*** - Ani te Matahi

Te Teira Tiakitai – Ani Kanara Mate

Tū Tamaariki Tiakitai – Rūmātiki Kershaw

Te Rongomau Tiakitai – Haumihia Te Whaiti

Marama Tiakitai – Edward Barber

Bayden Barber – Myra Barber

#### **Ngā kōrero a ngā tīpuna**

4. The following is an extract from Mohi Te Atahikoia's manuscript pertaining to the arranged marriage between Paewhenua and Horongaiterangi, the cursing of Ngamoā and the reprisals that eventuated as a result, eventually leading to the separation of hapū in Heretaunga between Ngāi Te Whatuiāpiti and its allies and Ngāe Te Upokoiri and its allies. It states clearly in the kōrero that the home of Ngāe Te Upokoiri was the Ruahine Ranges where it met the Ngaruroro river. In today's geography that would be the Kāweka ranges or the area in dispute for this hearing. Mohi wrote his manuscripts between 1895 and 1910 and the kōrero was passed down from the kaumātua who raised him including Waimārama rangatira such as Tiakitai and Tuahu. The sections marked in red are my own translations.

5. “<sup>1</sup>Ka tīkina e Ngāmoa tētahi wahine mā tōna tamaiti, mā Paewhenua i a Ngāi Te Upokoiri. Ka riro mai a Horonga Iterangi, he tuahine nō Teuma Mairangi. Ka moe i a Paewhenua, ka puta ngā uri ki waho. Ko Tāhūhū, ko Pākiko, ko Hinekona, ko Takitaki, ko Tōhuti. Kātahi ka tonoa anō aua Iwi rā kia mahia mai he rākau, hei rākau Pā, hei rākau wharepuni. Ka mahia mai i Ruahine rānoa. Ka whakahekeheke i roto o Ngaruroro, ka puta ki te wai tai, kātahi ka mokihitia. Ka pāretetia e ngā waka ki Waimārama. Ka tae ki Waimārama, ka mahia te Pā. Ka oti te Pā, ka tapaia te ingoa ko Heretaunga. Kātahi ka mahia te whare. Tēnā takiwa kua mate haere te iwi rā i te kai. Kātahi ka mahi, ka tūpuni i te whare. Ka tūpuni a Ngāmoa, motu tonu mai i te harakeke. Kātahi ka karanga, “ko wai rā te pōkokohua nāna ēnei harakeke?” Kua rongo mai te tangata rā, nāna rā toua paihere harakeke. Kātahi ka mākututia a Ngāmoa. Ka pā te mate. Ka hoki te iwi rā.”
6. Ngāmoa betrothed a woman for his son Paewhenua from Ngāi Te Upokoiri. It was Horonga Iterangi, sister of Teua Mairangi. She married Paewhenua and begat their posterity. These were Tāhūhū, Pākiko, Hinekona, Takitaki and Tōhuti. Then it was proposed by these people that a carved house be constructed. Works commenced beyond the Ruahine Ranges. The trees were felled into the Ngaruroro river and floated toward the sea, then they were rafted and towed by canoes to Waimārama. When they reached Waimārama they built the Pā. When it was completed they named the Pā, Heretaunga. The house was then constructed. In that area the people were perishing for want of food. Work then continued with the house being covered. Seeing the house covered, Ngāmoa started clearing off the flax covering and then called “who was the fool that laid this flax?”
7. “Kua rongo mai te tangata rā, nāna rā toua paihere harakeke. Kātahi ka mākututia a Ngāmoa. Ka pā te mate. Ka hoki te iwi rā. I muri ka tonoa e Ngāmoa te tangata ko ōna mokopuna, ki a te Pakaru, ki a te Whare Ūpoko kia haere mai ki a kite i a ia. Haere ana ko te Whare Ūpoko ki a

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<sup>1</sup> Mohi Te Atahikoia - Ko ēnei kōrero nō Hawaiki Rānoa, MS-Papers-1354

Ngāmoa, kāore a te Pakaru i haere. Kātahi ka kī mai a Ngāmoa “I kī atu kōrua ko te tuakana ki a tae mai ki au. Taku mate nā Te Upokoiri.”

8. The person who laid the flax heard and proceeded to curse Ngāmoa. Who became ill as a result. Those people returned. After this Ngāmoa called for his grandchildren Te Whare Upoko and Pakaru to visit him. Te Whare Upoko came to Ngāmoa but Pakaru did not. Then Ngāmoa told them. “I asked for you and your brother to come to me. This illness was a curse from Te Upokoiri.
  
9. “He kī atu nāku ki a kōrua, kia mate kōrua mōku, Ina te kore, he mate nō kōrua ki te ara kore kē.” Ka whakaaetia atu te kupu a Ngāmoa. Te haerenga atu ki Heretaunga, hapainga tonutia tōna Taua. Patu rawa atu i Maraekākaho. Ka tapahia ngā ūpoko o ngā tāngata. Ka inaina ki te ahi. Ka mauria mai ngā tīnana hei kai. I muri ka haere mai a Ngāi Te Upokoiri. Ka kitea e pūkai ana ngā piro me te ahi i tunua ai. Kātahi ka makututia te tuturitanga o te waewae o Tahamate.”
  
10. “I have said to you both, to be willing to die for me, if not your fate will be sealed elsewhere.” They agreed to Ngāmoa’s request and journeyed to Heretaunga, gathering his war party. There was an engagement at Maraekākako. The heads of the people were severed and dried on the fire. The bodies were taken as food. After, Ngāi Te Upokoiri arrived and witnesses that the intestines had been heaped in a pile and the fires cooking. Then a cursing was made on the knees of Tahamate’s legs.

### **Te wehenga o ngā hapū o Heretaunga**

11. “Ka whakatika mai te Taua, ko te Whare Ūpoko kua haere ki te Pā o Pakaru, kātahi ka whakaekea te Pā e te Whare Ūpoko, ko Parenuī Ōhiti. Ka horo te Pā. Ka rere ngā mōrehu. Ka tae ki te Pā o te Pakaru. Ka kōrero atu kua mate, kua horo te Pā. Kātahi ka āmiotia te Taua. Kātahi ka whāia a Te Upokoiri. Ka tae ki Mangarau, kātahi ka tū i roto i te mānuka. Ko te wehenga tērā o ngā huanui e ahu ai tētahi ara ki Omāhu, e ahu ai tētahi ara ki Maraekākaho. Kātahi ka tū a te Whare Ūpoko ka karanga kia piki he tangata ki runga ki a ia. Ka tū i runga i ōna pakihwi. Kāore i puta ki runga o ngā mānuka. Ka karangatia anō he tangata kia

piki ake anō ki runga i tērā. Kātahi anō ka puta ki waho ki runga o ngā mānuka. Kātahi ka kōrero he iti ngā mea kei te ara ki Omāhu. He nui ngā tāngata kei te ara ki Ngātarawa. Kātahi ka whāia ko te ara he nui ngā tāngata. Rūpeke atu ana a muri o te Taua rā i Korongata. Ka puta atu hoki te kai-whai i muri, kātahi ka patua haeretia a Ngāti Te Upokoiri.”

12. The war party made its preparations. Te Whare Upoko had gone to visit Pakaru’s Pā. On the way, another Pā was attacked by Te Whare Upoko called Parenuī Ohiti. The Pā was routed. The survivors fled. He arrived at Pakaru’s Pā. He conveyed that the Pā had been routed with many killed. The war party then roamed around and pursued Ngāi Te Upokoiri. They arrived at Mangarau, then stood amongst the Mānuka. It was the intersection of roads, one leading to Omāhu, the other leading to Maraē Kākaho. Then Te Whare Upoko stood and called for another to stand on his shoulders, but still he didn’t clear the Mānuka. He called for another to stand on the others shoulders. They then cleared the Mānuka and saw there were few heading towards Omāhu but many heading towards Ngātarawa. They then followed the path with the most people. They assembled to the rear of the war party at Korongata. They then surprised them from the head and commenced the slaying of Ngāi Te Upokoiri.
  
13. “Ka whiua o te Whare Upoko tōna taiaha, e rua te hinganga. Kotahi nā te rapa o te taiaha, tētahi nā te arero. Kātahi ka whakatauakī, “Ngā hui rua a te pōtiki a Te Rauruaapakura!” Tahī ka patua te iwi rā. Ka tae ki waenganui, ka whiua anō i a Whare Upoko tōna taiaha. Ko te tāina o te Uamairangi, ko Āiowhenua ka mate. Ka kurua haeretia a Ngāi Te Upokoiri me Ngāti Hinemanu. Ka tata tonu te tae ki Maraekakaho, ka puta te hoki a te Kea. Kātahi anō ka mutu te whawhai. Ka puta atu ngā mōrehu. Ko te tīmatatanga tēnei o te wehewehe o ngā tāngata o Heretaunga. Ka wehe atu a Ngāti Te Upokoiri, a Ngāti Hinemanu, Ngāi Te Rangi Kahutia, Ngāti Kahu, Ngāti Pouwhare Kura me ētahi atu o ngā iwi. Ka wehe mai a Ngāi Te Whatuiāpiti, Ngāi Te Rangi Koianake, Ngāi Te Manawakawa, Ngāti Poporo, Ngāti Hāwea, Ngāti Kurukuru, Ngāti Tukuoterangi, Ngāti Matepu, Ngāti Kurumōkihi.”



14. Te Whare Upoko wielded his taiaha and slew two warriors. One with the rear blade of his taiaha, the other with the tongue. Then the proverb was uttered “the two slain by the youngest of Te Rauruaapakura!”. Then the slaughter continued. In the midst of the battle. Te Whare Upoko again wielded his Taiaha and the younger brother of Te Umairangi, Aiowhenua was killed. Ngāi Upokoiri and Ngāti Hinemanu were crushed. They got close to Maraekakaho before Kea made his retreat. The fighting abated and the survivors fled. This was the start of the division of the people of Heretaunga. Those who divided off were Ngāti Te Upokoiri, Ngāti Hinemanu, Ngāi Te Rangi Kahutia, Ngāti Kahu, Ngāti Pouwhare Kura and some other tribes. The other division being Ngāi Te Whaiāpiti, Ngāi Te rangi Koianake, Ngāi Te Manawakawa, Ngāti Poporo, Ngāti Hāwea, Ngāti Kurukuru, Ngāti Tukuoterangi, Ngāti Matepu, and Ngāti Kurumokihi.
15. “Ka mutu ko te wehewehenga tēnei o ngā tāngata o Heretaunga. Kātahi ka kaha te haere o te whawhai. Patu noa ake, patu noa ake. Ka rangona a Ngāi Te Upokoiri e patu ana i tētahi wāhi i tētahi wāhi o Heretaunga nei. Kua riro mā Ngāi Te Upokoiri e mau mai ngā tāngata o Pātea, o Whanganui, o Taumaranui, o Taupō, ka haere mai ki te patu i ngā tāngata o Heretaunga.”
16. This was the dividing of the people of Heretaunga. Full scale warfare followed. The cry of war raged throughout the land. Ngāe Te Upokoiri heard the battles in all parts of Heretaunga. They sought help from their allies from Pātea, from Whanganui, from Taumaranui, and from Taupō to come and attack the people of Heretaunga.
17. “Kātahi ka huihui ngā tāngata o Heretaunga. Kātahi ka haere ki te whawhai i a Ngāi Te Upokoiri. Ka whakaekea te Pā o Ngāi Te Upokoiri. Pau katoa ngā rangatira o Heretaunga ki taua whawhai. Te putanga mai o Ngāi Te Upokoiri. Tahī anō ka patua ngā rangatira o Heretaunga. Kāore i pātaitia te hinganga o ngā tāngata o Heretaunga. He mea kāhaki mai a Pareihe, i ora ai. He nui ngā rangatira i mate. Kāore e taea e au te nuinga o ngā rangatira i mate. Kua kore e kaha ngā tāngata o Heretaunga ki a Ngāi Te Upokoiri.”

18. An assembly of war was called amongst the Heretaunga people. They then sought to battle Ngāi Te Upokoiri and attacked them at their Pā. All of the major Heretaunga chiefs were engaged in this battle. Ngāi Te Upokoiri prevailed against their Heretaunga enemies. This defeat of Heretaunga people was significant. Many of the Heretaunga chiefs were killed. Pareihe survived only by being carried off the battlefield. I don't know the majority of those chiefs that died. The people of Heretaunga no longer had the upper hand over Ngāi Te Upokoiri.

### **Te Taua o Te Arawa**

19. “Ko tēnei wā, tēnei parekura ko Mangatoetoe, kāore ahau e mōhio ko Mangatoetoe rānei tō mua, ko te Roto-a-Tara rānei. Kāti me āta waiho a Te Roto a Tara. Kātahi ka tīkina e Tūkauwhakahi he Taua i Te Arawa. Ka tae ki Te Arawa. Ka kōrero kia haere mai ki te ngaki i te mate o Mangatoetoe. Kātahi ka pātaitia e Te Arawa he aha te kai o Heretaunga. Ka whakautua, he tuna. Whakapae waka tonu ai te waka ki waenganui o Tukituki rāua ko Ngaruroro. Kātahi ka whakatika mai te Taua a Te Arawa. Ka tae mai ki Tamairangi, kātahi ka pātaitia he pēhea me whakaora rānei ētahi? Ka whakautua atu “kāore!” Ka pono ana ki te mate, me patu katoa. Kātahi ka haere te Taua rā ki ngā Pā o Ngāi Te Upokoiri kei Ruahine. Kātahi ka whawhai ki te Pā. Ahiahi noa kāore i horo te Pā. Ka moe. Tētahi ata ka kōkiri anō. Kātahi ka kōkiritia a Ngāi Te Upokoiri ki waho. Ka hinga o Te Arawa e toru tekau. Riro rawa ki roto i te Pā kaingaia. Tētahi rangi ka kōkiri anō a Te Arawa. Ka kōkiri anō a Ngāi Te Upokoiri ki waho. Ka hinga anō a Te Arawa e toru tekau anō. Ko te whatinga mai tēnā o Te Arawa.”
20. This battle was known as Mangatoetoe. I am not sure whether Mangatoetoe was before Te Roto-ā-Tara or after. Well, let's leave Te Roto-ā-Tara for another time. Tūkauwhakahi sought help from Te Arawa to avenge the defeat of Mangatoetoe. Te Arawa asked what food was there to be had in Heretaunga, the reply being Eel. Their canoes made ground between the Tukituki and Ngaruroro rivers. The Te Arawa was party made its preparations. They arrived at Tamairangi then asked whether any should be spared? The reply was “no”, there should be none

spared. They then travelled to the Ngāi Te Upokoiri Pā's located in the Ruahine's. The battle then commenced at the Pā. By the late afternoon the Pā had still not fallen. They slept and then attacked again in the morning. Ngāi Te Upokoiri then went on the offensive outside the Pā and slew thirty of the Te Arawa's. They were taken inside the Pā and consumed. Another day and another attack by Te Arawa. Again, Ngāi Te Upokoiri met them outside the Pā resulting in another thirty falling from Te Arawa. This was the defeat of Te Arawa.

### **Kōrero whakatepe**

21. It is clear from this evidence that our people, Ngāi Te Upokoiri lived in the Ruahine and Kaweka mountains. These were the stomping grounds and battle fields of our ancestors. We cut trees down in these hills and floated them down the Ngaruroro river and around to Waimārama to build the Pā, Heretaunga in recognition of the marriage between Paewhenua and Horongaiterangi II, granddaughter of Te Upokoiri. The cursing of Ngamoa led to reprisals which would eventually lead to the separation of Heretaunga hapū and climax at the battle of Mangatoetoe. Te Arawa were called upon to help avenge the loss at Mangatoetoe but were defeated by Ngāi Te Upokoiri at their Pā in the Ruahine ranges. I have no doubt that Ngāi Te Upokoiri have an ancestral link to the Kāweka and Gwavas Forests which in the days of our ancestors would have been part of this greater Ruahine Range that our ancestors spoke about.

**Dated** at            this    day of            2020

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**Bayden Barber**