

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

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

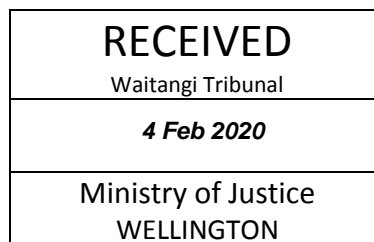
In the Matter of the Treaty of Waitangi Act 1975

And

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

Brief of Evidence of Dr Arapata Hakiwai

Dated 4 February 2020



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May it please the Tribunal

1. My full name is Arapata Tamati Hakiwai and I am a descendant of a well-known Omaha family, Hakiwai.
2. I was recently asked by Wero Karena to share some kōrero from a whānau perspective with regard to Omaha. I have agreed to do so as the history of Omaha and our tipuna and marae is rich in history and events.
3. I am particularly pleased to share some history of our hapū, our Omaha marae and meeting house Kahukuranui given that in 2012 we undertook a Marae DIY for Omaha that included holding wānanga leading up to this important kaupapa. I was honoured to play a part in sharing parts of our history.
4. My grandfather's name is Peni Rungaahi Te Uamairangi Hakiwai. His parents were Arapata Hakiwai of Ngāti Kahungunu and Ripeka Komene of Ngāti Porou. His parents were one of five arranged marriages between Ngāti Kahungunu men and Ngāti Porou women during the 1800's. Peni was the Anglican Minister at the Ruātoki Pastorate in the Bay of Plenty from 1909-1917 and he was a Chaplain to the New Zealand Expeditionary Forces from 1917-1919. He travelled with the 31st and 32nd Reinforcements to England and France to be the Minister of the Pioneer Māori Battalion. Peni went from his home in Ruātoki to Trentham Camp and travelled overseas in November 1917 and returned in May 1919.
5. My grandfather took an active role in the affairs of his hapū, Ngāi Te Upokoiri and Ngāti Hinemanu, and his Omaha marae, Fernhill, while also undertaking his Anglican Church duties throughout Hawkes Bay. On his return home he became the chaplain of the Moteo and Waipatu Māori pastorates. My grandfather's name epitomises our historical background, illustrating the hapū of Ngāi Te Upokoiri, Ngāti Hinemanu, Ngāti Honomokai and of Ngāti Mahuika when the name of Te Uamairangi is revealed. Te Uamairangi was an important ancestor of our hapū in the early period.
6. In my view, the arrival of the Pākehā to Aotearoa, New Zealand, saw changes that were to influence and impact on traditional Māori structures.

One of the first signs of Māori tribal structure following the arrival of Pākehā and their worldviews and tikanga was the growing resistance towards the traditional acceptance of the chief's word being law. This meant that a rangatira in his own right had the mana to make decisions that affected the whole tribe and without necessarily the agreement of the majority.

7. There was also the increasing Māori understanding of the value of the new settlers with their different worldviews, goods and money. For many Māori it provided an opportunity to trade and acquire goods and services including firearms.
8. The third change in their thinking was reflected in kōrero, in which lesser chiefs expressed concern at the alarming rate of reduction of their tribal lands. The scene within Heretaunga Māori hapū prior to 1857 appeared to be dominated by rangatira like Te Hapuku. He possessed exceptional powers of persuasion and business acumen. This was an advantage when it came to dealings with Pākehā land purchasers.
9. I now change the scene to speak briefly about two people: Renata Tama-ki-Hikurangi Kawepo and my grandmother Reremoana Hakiwai (nee Tatae). A little about my grandmother.
10. Reremoana's first marriage was in 1913 with Mare Nepe Apatu of Waipawa who belonged to Ngāti Marau. Mare passed away in 1920 and on 2nd April 1934 in the Kahukuranui wharenuī on this Omahu marae Reremoana Apatu married my grandfather Peni Rungaahi Te Uamairangi Hakiwai of Omahu. Peni was a widower and an Anglican minister. Peni had been called to help with the New Zealand Māori (Pioneer) Battalion in 1917 and on his return home he became the chaplain of the Moteo and Waipatu Māori pastorates. My grandfather Peni Hakiwai was of Ngāi Te Upokoiri, Ngāti Hinemanu and Ngāti Hinepare descent on his father's side and Ngāti Porou on his mother's side.
11. My grandmother Reremoana often travelled with my grandfather Peni on church business and helped in the many activities and functions of the church and our marae. Sadly, grandfather Peni died a year later, on 27th

October 1935, leaving my grandmother Reremoana with a son, Te Aranga Rungaahi (Ara) Hakiwai. This is my father, Ara Hakiwai, now deceased. My nanny always supported the Omahu marae right up to her death in 1981.

12. The other person I refer too is our ancestor, Renata Tama-ki-Hikurangi Kawepo, also a leader of Ngāi Te Upokoiri, Ngāti Hinemanu and Ngāti Kahungunu. He was also a missionary having learnt the European Christian civilisation when taken to Ngapuhi as a prisoner. Living up north he learnt to speak English and learnt to write which put him in a favourable position in dealing with McLean when it came to land business.
13. In 1827 at the second Te Roto-a-Tara pakanga Kawepo was taken prisoner by Ngapuhi who were allies of Ngāi Te Whatuiāpiti at that time. Ngapuhi under Te Wera Hauraki took Kawepo to Nukutaurua and from there to the Bay of Islands. The Ngāi Te Upokoiri chiefs Whiuwhiu Hoia, Te Motu (Motumotu) and Te Puke were killed at Te Roto-a-Tara and a young warrior named Renata Kawepo was taken prisoner. It was because of the pakanga that our hapū had to leave Heretaunga, becoming exiled largely in the Manawatū. Other places included Kāpiti and Taupo. While Kawepo was in captivity, his rank and position seem to have been respected.
14. In 1843, Renata Kawepō accompanied George Augustus Selwyn, New Zealand First Anglican Bishop, visiting mission stations throughout much of the country. Selwyn's party left Waimate North on Oct 4th. He was accompanied by his chaplain William Cotton and young cleric William Nihill. Selwyn was 34 years old, Cotton 31 years & Renata was probably 35. Renata wrote an account of his journey in Māori and this is one of the earliest written Māori accounts known. Not many are written before 1870. Cotton also recorded the trip, so we have a parallel account of his travels. Renata visited his Ngāi Te Upokoiri relations at Te Rewarewa,

Manawatu, in 1843-44 Renata's feat was that more impressive as he wrote the Māori account after the journey.¹

15. Kawepo took part in a number of military campaigns such as in October 1866, against the Hauhau occupation of Omarunui and in 1868 in Poverty Bay after Te Kooti attacked the settlement. Kawepo was awarded a government pension of £100 as compensation for the injuries he had suffered and in recognition of his services to the Crown. His contribution to campaigning came at great personal expense as he was forced to sell land to cover his costs, a situation the Crown placed him and other Crown-supportive Heretaunga chiefs when it refused to pay for the equipment and supplies for all those Maori who fought alongside its own troops. A memorial was erected in our urupā across the road from here by the government in 1920. My grandfather also had a part to play in the erection of the memorial and the people whose names are inscribed on it.
16. Renata Kawepo became one of the leading chiefs of Heretaunga and Ngāti Kahungunu in the period after the battle at Pakiaka with Te Hapuku and other chiefs in 1857. In the period following this, large gatherings were held at Omahu and Pā Whakairo to discuss important matters of the day. Kawepo remained a leading rangatira throughout the 1860-80's. In March 1883, Tāwhiao visited Omahu with a great reception taking place. Tāwhiao stayed at Omahu and then travelled through to Waiohiki. Kawepō put on lavish hospitality for Tāwhiao and his guests.²
17. Kawepo always had the best interests of his people at heart. As an example, a week before he passed away in April 1888 he wanted to build a large windmill pump so that his people would have an abundant supply of fresh water which seemed like a scarce commodity at that time.³

¹ Hogan, Helen. Renata's Journey: Canterbury University Press, 1994, p.126.

² See H.B. Herald Vol.XX1, Issue 6506, 16 March 1883, p.3; The Daily Telegraph , Issue 3648, 22 March 1883, Page 3; Daily Telegraph , Issue 3649, 24 March 1883, Page 2; Daily Telegraph , Issue 3650, 27 March 1883, Page 2; Daily Telegraph , Issue 3652, 29 March 1883, Page 2; Daily Telegraph 31 March 1883, P. 2; (See West to the Annie p.61; Te Korimako 1883 Mei 15th No.15 p.6

³ Daily Telegraph 6 April 1888, p.3

18. Kawepo actively contributed to the building of bridges at Omaha and Waiohiki and this shows his commitment to supporting the bicultural aspiration of that time. He always had his people at heart and just before he died he was planning to build a windmill at Omaha
19. In 1880, Kawepo was considered the senior leader of Hawke's Bay Māori. He died here at his home at Waima some 3-4 kilometres from Omaha on 14th April 1888 aged 88 years old. Kawepo's tangi here on this marae and in Kahukuranui was attended by some 6000 people. He received a military funeral and was buried in our urupa, the cemetery of the Church of St John just across the road from Kahukuranui. Reflecting Kawepo's philosophy, he wanted a large Māori gathering at Omaha to go ahead even though he knew that he was close to death.
20. The history of Kahukuranui cannot be divorced from the rich early history of Ngāi Te Upokoiri and Ngāti Hinemanu along with the hapū of Ngāti Kahungunu and the many hapū identities associated with the Heretaunga region. Kahukuranui is one of the most important marae in Ngāti Kahungunu and there have been over five governors general that have visited Kahukuranui since its opening in 1902.
21. In what has been described as the great flood of 1867, the Ngaruroro changed its course. The Ngaruroro abandoned its former course via Roy's Hill and now famous Gimblett Gravels, breaking through the Omaha lagoon and occupying its current bed on the north side of Fernhill. The Old Omaha was right in the path of the flood. They had to flee to higher ground. As their dwellings and cultivations were washed away. Renata and his people then set to work to build a new settlement a few hundred metres downstream where the present day Omaha is located.⁴ After the destruction of old Omaha in the flood of 1867, Te Kareti or present day Omaha became the permanent residence of the people of both hapū, Ngāi Te Upokoiri and Ngāti Hinemanu. The important

⁴ See West to the Annie p.58.

cultivations known as Wahakāea and Taunoko were also washed away by this flood.⁵ The flood also washed away the house Kahukuranui.⁶

22. In 1867 a Kai Haukai or Māori feast was held for Ngāi Te Whatuiāpiti chiefs Te Hapuku, Hoani Waikato and Henare Matua by Renata, Tareha, Karauria and Paora Kaiwhata at Omahu in 1867. This tikanga is an example that shows Māori tikanga was still important in times of conflict and war. From Friday to Tuesday the guests arrived. It was said that an immense heap, comprised of large baskets of potatoes, of about 200 yards long by two wide, and of the height of 6 baskets, with towers at each end and in the middle there were sacks of flour, bags of sugar, whole pigs, cleaned & ready for cooking, half chests of tea, tierces of tobacco and many dozens of boxes of matches, the whole being covered by blankets, scarves, shawls and Māori mats. In addition, there were 75 large calabashes filled with pigeons and tui, cooked and preserved in their own fat. Outside the enclosure stood about 100 horses of which half were decorated with blankets and shawls.⁷ See also 'West of the Annie' where it says that this would have happened about 3 months after the great flood and it may have also celebrated the reconstruction of the marae at Omahu.⁸
23. The second location where Kahukuranui was built was called Otupaopao, an earlier name for Omahu. The precise location where the new Kahukuranui was to be built is at the rear of the Te Awhina marae on the Okawa-Taihape road, less than a kilometre from Omahu, over the river stop bank that protects the flat lands of Omahu. The great flood of 1876 washed Kahukuranui down the Ohiwia stream and into the swollen Ngaruroro River flowing out to the sea at Awatoto.
24. Kahukuranui is believed to have burnt down in 1901. In the Māori Journal 'He Kupu Whakamarama' in 1901, it was recorded that the Kahukuranui

⁵ Te Rito 2007.

⁶ See Te Tihoka me te karo: Struggles and transformation of Ngāti Hinemanu of Omahu by Te Rito 2007.

⁷ See Hawke's Bay Herald, Volume 11, Issue 874, 10 September 1867, Page 2; Hawke's Bay Weekly Times, 9 September 1867, Page 222; TE WAKA MĀORI O AHURIRI Vol.4, No.9, 1867 p.5; Te Waka Maori o Ahuriri No.11, Hepetema 12, 1867.

⁸ See West to the Annie p.60.

whare was burnt down by fire. As noted: “He whare wera. Kua wera i te ahi a Kahukuranui, he whare runanga e tu ana ki Omahu. Kaore i mohiotia te take o te ahi. He whare tawhito tenei, he oha na nga kaumatua o era wahi kua riro atu ra ki te po. He nui te uhungatanga i taua whare”.⁹

25. In 1902 the new Kahukuranui wharenuui was ritually opened on the 31 December 1902. Details of the opening were recorded in the Te Puke ki Hikurangi Māori Journal.
26. In a petition from the Omahu marae sent to the Prime Minister asking for funds regarding the renovation and conversion of the Kahukuranui meeting house to a war memorial, it says that we have received and farewelled at least five governor generals. The petition was sent from the people of Omahu marae in 1948. In 1967 the Māori Council farewelled Sir Bernard and Lady Fergusson and at the conclusion Dr Pei Jones lifted the tapu of Kahuranui while Sir Turi Carroll withdraw the first nail.
27. In December 1970 the present Kahukuranui meeting house was opened while the Ruatapuwhahine wharekai was opened on 29 September 1990. The first Kohanga Reo to open in Ngāti Kahungunu was in 1982 and this was the Omahu Kohanga Reo. The Kohanga Reo was first sited in Kahukuranui wharenuui.
28. Obviously, as we are assembled in this exceptional building this is the third location of Kahukuranui and the current Kahukuranui is the fourth building to be rebuilt at this third site in 1990. I conclude on the matter of our tipuna wharepuni Kahukuranui and the locations of where this building was built since the beginning of the 18th century. I now turn to the surrounding historical places of significance in the immediate location of Omahu.

⁹ He Kupu Whakamarama Māori Journal Aperira, No.38, 1901, p.9

29. Within this same book "West to the Annie" at page 40 is a photograph of a superb construction of a Māori pa. I speak of the Motu Kumara pa a site on the most eastern southern shores of Lake Oingo. This pa is perhaps one or two kilometres from this location of Kahukuranui and to get to this pa site we have to go past two significant historical sites.
30. In my conclusion, I have referred the Tribunal to our whare tipuna Kahukuranui. Without sounding like a trumpet and if I may with the softness of a clarinet tone the name Kahukuranui resonates almost with divine being as if our gods were present to sanctify all what has been said in this building. One can observe with reference the sacredness of these matters as we reflect on our past and celebrate the present and future. My ancestors created strong relationships throughout their lifetime and these were built on whakapapa relationships to their kin and whenua. Throughout our history these relationships have been reaffirmed and supported during times of conflict and peace. To ensure that tribal history and identity is maintained and strengthened, it is important that the Tribunal recognise our past, present and future.

Signed at Poneke on 4 day of February 2020



Dr Arapata Hakiwai