

IN THE MATTER OF

The Resource Management Act 1991

AND

IN THE MATTER OF

Notices of requirement for designations under section 168 of the Act, in relation to Te Ahu a Turanga; Manawatū Tararua Highway Project

BY

NEW ZEALAND TRANSPORT AGENCY

**STATEMENT OF EVIDENCE OF CHRISTOPHER WHAIAPU REPRESENTING
THE NGĀTI HINEAUTE HAPŪ AUTHORITY AND RANGITĀNE O
MANAWATŪ SETTLEMENT TRUST**

8 March 2019

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INTRODUCTION

Purpose and Scope of Evidence

1. My name is Mr Christopher Noel Whaiapu. I am the mandated representative of the people / Hapū of Ngāti Hineaute, of which I am the current Kaiurungi or Chairman. Ngāti Hineaute is the Hapū within the city of Palmerston North. I am also the Kaiurungi of the Hapū of Ngāti Kapuārangi. The Ngāti Kapuarangi Hapū is the hapū which straddles both sides of the Tararua, from the Fitzherbert area, to the Gorge on the western side, and Mangatainoka to Pahiatua on the eastern side. I am also its Manawatū māngai representative as a Trustee on the Rangitāne o Manawatū Settlement Trust. Both Ngāti Hineaute and Ngāti Kapuārangi are hapū of Rangitāne o Manawatū.
2. We understand it is not the role of the Hearings Panel to determine whether an Iwi has tangata whenua status or not as part of these proceedings, however Rangitāne o Manawatū cannot in all conscience let the information provided by Ngāti Raukawa in its report 'Te Manawaroatanga' (the "**Ngāti Raukawa Report**") go unresponded to.
3. Thus the purpose of this document is to provide rebuttal against the Ngāti Raukawa Report as having absolutely no historical nor current association with Te Āpiti o Manawatū (the Gorge) at all.

EXECUTIVE SUMMARY

4. The Ngāti Hineaute Hapū Authority and Rangitāne o Manawatū in general have grave concerns that the cultural significance, value and importance to Ngāti Hineaute and Rangitāne o Manawatū, of the Ruahine and Te Āpiti o Manawatū areas of interest for the proposed Te Ahu a Turanga; Manawatū Tararua Highway Project ("**Project**") upgrade are being insensitively degraded, culturally and spiritually, emotionally and deliberately by Ngāti Raukawa, a neighbouring Iwi who are overstating their interest in their Report.

NGĀTI RAUKAWA REPORT

5. The Ngāti Raukawa Report claims that in 1819, Ngāti Raukawa conquered Rangitāne. This is a false statement and our recent Treaty of Waitangi settlement proves without a doubt that there was no conquering of our Iwi. The truth is that Ngāti Raukawa were invited here from the Waikato to the Manawatū to re-inforce an existing migratory Iwi in Te Rauparaha and his Toa – the Ngāti Toa. In 1819, the Ngāti Raukawa migrated under their invitation, and settled along a small strip of land called the Te Awahou block,

consisting of approximately 37,000 acres in the lower reaches of the Manawatū awa. The Ngāti Raukawa have always ridden off of the back of the Ngāti Toa, who are kin to the Ngāti Raukawa, whom in fact (they) expelled from their original homelands in Kāwhia moana some time closer to the turn of that century.

6. The Upper Manawatū strongholds of Ngāti Hineaute, Ngāti Kapuārangi, Ngāti Upokoiri, Tiakitahuna, Maraetarata, Kuripaka, Te Motu o Poutoa, Pihauatua, Te Horo, Raukawa Pa (not connected to Ngāti Raukawa), Te Wi, Kopunui (Ashhurst Stronghold), Ruahine, Otangaki, Te Āpiti (the Gorge) and further were never invaded, plundered, occupied, or penetrated by the Ngāti Raukawa.
7. The seven hapū referred to in the Ngāti Raukawa Report that purport to use the Ruahine Pae Maunga as part of their Pepeha, is a constructed identifier of the here and now. Those seven hapū referred to in the Report are but hapū in the Horowhenua, Ōtaki districts and do not live anywhere near the Ruahine Pae Maunga. It is in fact true that they actually refer to the Tararua Pae Maunga as their Maunga. And also, one hapū which has been included under their Te Rūnanga o Raukawa umbrella, the independent people of Ngāti Pīkiahū-waewae, Te Reureu in the Rangitikei valley, refer to Pekapeka as their Maunga, not the Ruahine either.
8. The Ruahine area where the Gorge is located, was populated with Rangitāne. This is where Colenso in 1848 first visited and recorded his visit, whilst tramping to inland Pātea across the Ruahine track to the village of Te Huarere & Te Taipo (his guides), a little north of Mount Maharahara, about 10 miles above the Gorge into the Pohangina Valley¹. I need not cover more as this was all covered, evidenced and legislated as part of our Treaty Settlement.
9. But, digressing, a great great grandfather of mine who lived over 400 years ago, Te Wharite, is buried in his cave upon the summit of the Peak (Te Wharite Peak) on the Ruahine – that is how it received its name. I have a direct spiritual connection to the Ruahine Pae Maunga because of this. My grandfather, Taitokorangiharuru, pointed the cave out to me when I was a young boy, and told me that together with the guidance of our Tohunga Wairua, Koro Joe Tukapua, he had placed a strong rāhui, *tapu* on the Peak to protect the sanctuary of Te Wharite resting place. His burial cave is a very meticulously guarded secret.

¹ In – Rangitane, A Tribal History, p142.

10. Also, there is an old Rangitāne outpost Pā, next to and behind Hato Paora College on the right hand side of the Oroua River. Beneath the Pā is a tunnel that travels under the Oroua River and deep into the foothills of the Ruahine. My eldest brother walked the tunnel with a few of his friends. They found glow-worms and a pair of old shoes. The tunnel is no taller than 1.2 metres and he said that it had two exits that lead off to the left². Furthermore this Pā, and its location is a heavily guarded secret.
11. The left bank on the Ruahine side of the Gorge, also has burial caves. I know exactly where they are. They are loaded with artefacts and taonga and are also placed under a most intense tapū. There are only two people alive who know of their location, both myself and one of my Uncles.
12. Claiming that the Gorge was travelled by all Iwi is a weak argument of claim. That does not give **ALL** Iwi the right to then lay Tangata Whenua claim to the Gorge. That's as weak as me saying "I took a walk along a beach, therefore the whole foreshore is mine!"

Raukawa Pā - Te Ahu a Turanga Block was acquired by the Crown

13. The Ngāti Raukawa Report begins with an opening statement referring to "Te Manawaroatanga", meaning to be "Steadfast". The statement says it is part of a proverb of a Raukawa Chief, Te Whatanui. I will come back to this later in this evidence.
14. In 1858, the Wellington provincial government negotiated the purchase of the Te Awahou block of approximately 37,000 acres with Ihakara Tukumarū of Ngāti Raukawa. The Te Awahou block ran from the mouth of the Manawatū River in the direction north to Himatangi. At the time of the sale, a number of Rangitāne were living at Taikorea, Himatangi and Te Iwitekari villages. The sale went ahead anyway, but it was curious as a share of the money was given to two Ngāti Apa Chiefs by Ihakara.
15. During this period, as land purchases began to take place, a large meeting of the tribes was held at Raukawa Pā (upper Manawatū River, western end of the Gorge, end of Raukawa Road) hosted by Hirawanu Kaimokopuna, an Upper Manawatū Rangitāne Chief.
16. Raukawa Pā should not be confused with the Ngāti Raukawa people. They are not the same thing. There is no physical, spiritual or customary connection to each other at all. The House of Hirawanu takes its name from

² Oral Korero – Andrew Whaiapu, my Tuakana, 1989 to present.

the numerous Kawakawa trees that grow well in the Upper Manawatū. Raukawa Pā was famous for being the “Island Pā”, as the Pā was protected by a mote of water, heavily protected by the Manawatū River that flowed around it. The Raukawa Pā site is essentially our Rangitāne o Manawatū Treaty Grounds given the historical events that took place there as discussed in more detail here. The proper name of the Pā also, is Raukawakawa Pā.

17. The hui at Raukawa Pā was called to inform the neighbouring tribes about the pending sale of the Te Ahu a Turanga block comprising approximately 250,000 acres³. Hirawanu was a noble, and a well-respected man.
18. The Ngāti Kauwhata people (included in the Ngāti Raukawa Report, which we find curious as to our knowledge they speak for themselves and the Rūnanga does not) are originally from the Waikato area also, and left their tribe in the Waikato many years before the Ngāti Raukawa arrived here. They were one of the smaller groupings invited to attend the hui at Raukawa Pā.

Ngāti Kauwhata Report

19. It is important to note the correct narrative here as told to me by my late mother, Mrs Lorene Fitzgerald, from her father. The Ngāti Kauwhata were not a warring people. They had no intentions to fight, conquer, steal or plunder. They were a peaceful people, independent, seeking a new beginning. When they arrived here in the Manawatū, they were granted permission to settle amongst us (Rangitāne) where they still live today. The Ngāti Kauwhata settled on a piece of land south, roughly 15 kilometres from **Ruapuha Pā** (a Rangitāne Pā on the left bank of the Oroua River where Reids Line intersects the River). The land was no bigger than what was necessary for a small settlement by way of “tuku”, or gift to them in what we called the Ao-rangi (Feilding) area. They were given land and protection by Rangitāne, permission to fish, hunt and gather for food in our forests. We told them that the fish were plentiful at Te Awahuri, and would be sufficient to sustain them and their uri. It is said that we (Rangitāne) considered it our responsibility to re-inforce them when in need, and that our responsibility lay within our ability to keep them from harm's way from other neighbouring Iwi⁴ - namely Ngāti Apa.

³ Oral Korero, Manahi Paewai at Te Ahu a Turanga Marae, 9th October 2018.

⁴ Oral korero, Taitokorangiharuru Fitzgerald, memoirs of tribal history 1995 – 1997 to my Late Mother L.Fitzgerald.

20. Over time, our Ngāti Kauwhata relations expanded their geographical boundaries. It's proclaimed as far south as the junction points of the Manawatū and Oroua rivers, and as far north to the Ruahine by way of oratory korero heard openly on the Marae, and through RMA matters with both Horizons and Manawatū District Council. But, this is largely exaggerated, and I believe this has come about due to the interference from their Ngāti Raukawa relations, involving themselves in matters which do not concern them.

21. You will often hear them mention the following pepeha:

Ko Taupiri te Maunga

Ko Oroua te Awa

Ko Tainui te Waka

22. It is only as recently as a few years ago, that their pepeha changed to now say:

Ko Ruahine te pae Maunga

Ko Oroua te Awa

23. As a gesture of courtesy to the Ngāti Kauwhata, Hirawanu invited them to the latter hui of 1858, to inform them of the pending sale, to which they would be affected as living on Rangitāne lands. Hirawanu handed a Ngāti Kauwhata Chief a pen and asked him to co-sign the sale and purchase agreement with him⁵. The Te Ahu a Turanga block was then acquired by the Crown, which included inter alia the Gorge, the Ruahine and all the land in between out to the disputed Te Awahou block as mentioned previously.⁶

24. At the time of the sale, a portion of the Te Ahu a Turanga block was occupied by the now displaced Ngāti Mutuahi of Rangitāne, allies of the Ngāti Raukawa, who helped them in a battle by defeating the Kahungunu at Te Roto a Tara (Otatara). It would have been ungenerous of the Ngāti Raukawa to have repaid their assistance by trying to appropriate their lands, therefore it was at this hui in 1858 that the Ngāti Raukawa agreed to waive any claims to the Te Ahu a Turanga block⁷, which at the time included their only interest, the Tūwhakatupua block.

⁵ Oral korero, Manahi Paewai, Te Ahu a Turanga Marae, Woodville, Okatia and Te Āpiti o Manawatū wānanga hui, October 2018.

⁶ Section 8 of the Rangitāne o Manawatū Claims Settlement Act 2016, summary of Historical Account.

⁷ In McEwen J.M, Rangitāne – A Tribal History, pp 144

Tūwhakatupua Block.

25. The Te Ahu a Turanga block contained a smaller block known as Tūwhakatupua block, lower Manawatū, which was closely situated to the Te Awahou block. This block had been seized by the Ngāti Raukawa in a previous skirmish, where Te Awe Awe was displaced. It was also at this same hui in 1858 where the Ngāti Raukawa returned this block of land to Te Awe Awe when he sang his waiata koroua “Te Waiata a Te Awe Awe – Kaore te aroha e komaingomaingo noa”⁸ which sums up the feeling of a Māori for his ancestral land. This is the only known both oral and recorded block of Rangitāne lands to have been occupied by the Ngāti Raukawa without dispute, giving rise to the basis of their false claims to conquest over Rangitāne.
26. The actions of the Ngāti Raukawa in both waiving claim and returning the Tūwhakatupua block to Te Awe Awe gave rise to the good relations between both of our tribes and inter alia a new peace was forged from this point forward.
27. Obviously this is a summary of a very complex time in our history and further background was provided in the Technical Assessment provided on behalf of Rangitāne o Manawatū and Rangitāne Tamaki Nui-ā-Rua (Technical Assessment 8 provided as part of the Assessment of Environmental Effects for the Project), which provided the historical account from our grievances and Treaty Settlement.

Te Manawaroatanga

28. Hoani Meihana was one of the Chiefs of his hapū, the Ngāti Rangitepaia⁹, a Rangitāne hapū. He was not the Chief of Rangitāne Iwi as claimed by the Ngāti Raukawa Report. He himself would not have claimed such a title either.
29. Hoana Meihana's baptismal name is a transliteration of John Mason. Hoani Meihana was regarded as a prominent man serving as a lay reader for the Church of England and school teacher at one of our Pā, Puketōtara, in 1843.
30. After the Hui of 1858, the good relations between Rangitāne and Ngāti Raukawa continued. Rangitāne assisted the Ngāti Raukawa in the building

⁸ Ibid, Song No.24 Te Waiata a Te AweAwe pp 212-213

⁹ Ibid p 145.

of the Rangiatea Church at Otaki. Shortly afterwards, Rangitane assisted with the establishment of a fine carved church named "Tūrongo" at Moutoa near Shannon. Another Church completed in the same period as Rangiatea was "Te Ahu a Turanga", built by Rangitane at Puketotara. This Church preceded the Tūrongo Church at Moutoa.

31. It was in 1868, ten years after the sale of the Te Ahu a Turanga block, when a Church was built in Hoani Meihana's new village, Te Rangiotu. In seeking a name for the new Church, we (the Rangitane) looked back to the Ngāti Raukawa friendly actions and named the Church Te Rangimarie (peace). The name referred to the peaceful attitude of the Ngāti Raukawa which was expressed through our proverb where it was first coined, summing up the agreement of peace to be everlasting.

"Ko te manawaroatanga o Ngāti Raukawa ki te pupuri i te rangimārie, ārā i te whakapono" (the steadfast of Ngāti Raukawa in clinging to peace and faith").

CONCLUSION

32. Te Rūnanga o Raukawa has absolutely no spiritual or customary association with Te Āpiti o Manawatū and it is right to continue to not include them in any further discussions on this matter. By the likes of NZTA and other agencies including them in this process at all is in fact creating new Treaty breaches and we find this totally unacceptable and repugnant to our recent Treaty Settlement.
33. Ngāti Raukawa's claim to conquest is absolutely false. Our Treaty settlement and history clearly shows Rangitane were never conquered by any iwi let alone a migratory iwi who were invited into our rohe by another migratory iwi. This has been proven time and time again, by the courts, and by their own migration narrative dubbed "Te Hekenga".
34. We (Ngāti Hineaute and the wider Rangitane) do not agree with any of their korero.
35. Also their Report does not represent my views as an uri of Ngāti Wehiwehi, one of the seven Hapū mentioned in their Report. This document, and its author or authors, do NOT have my mandate to submit this on my behalf and I seek its removal as embarrassing to my Ngāti Wehiwehi whakapapa.
36. Lastly, I and Ngāti Hineaute support TMI with their RMA undertakings in the area as that is Ngāti Mairehau and always will be. If it was not for the work

TMI have been doing, Rangitāne interests would not be being protected and honoured.

Mr Christopher Noel Whaiapu

8 March 2019