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**Te Hapū Oneone: A Scoping Report on the Te Hapū Oneone
Claims (Wai 1020, 1282) in the East Coast (Wai 900) District
Inquiry**

October 2007

A Report Commissioned by the Waitangi Tribunal

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Author introduction

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Background to the commission

Dr Grant Phillipson, in his 2004 review of East Coast District research, reviewed all completed and drafted East Coast inquiry district research. At that point in time only Wai 1020 had been lodged. Dr Phillipson raised the possibility that ‘Hapu Oneone, as a group which appears to have been conquered and to have lost out in the Native Land Court (?), has a different claim issue from those of other hapu land claims, and requires research.’¹ He suggested that ‘Hapu Oneone provide further details about their claim, after which a scoping report could be commissioned to consider sources and research for their claim, if appropriate.’² In September 2004, Dr Phillipson made a final recommendation to commission a scoping report on Te Hapū Oneone’s claim.³ Te Hapū Oneone did provide more information on their claim; some of it contained within the Wai 1282 Statement of Claim (SOC).⁴ The East Coast Research Coordinating Committee endorsed the recommendation to produce a scoping report on Te Hapū Oneone as Research Project 17 of the final casebook research programme on 27 May 2006.⁵ The Waitangi Tribunal approved the final research programme by direction on 1 June 2006, which included issues from Wai 1282.⁶ This scoping report examines historical English language documentary sources in respect of the issues raised in both the Wai 1020 and Wai 1282 SOC.

Te Hapū Oneone claims

1. Wai 1020 The Hapū Oneone Land Alienation Claim

Richard Piri Poikene⁷ on behalf of ‘Hapu Oneone’⁸ lodged SOC Wai 1020 on 23 July 2002.⁹ The claim was registered on 22 November 2002.¹⁰ The SOC raised the claim issue of land alienation. The SOC claimed that Te Hapū Oneone had:

¹ G Phillipson, ‘East Coast Casebook Research: Discussion Paper’, June 2004, p. 30, Wai 900 # A1.

² Ibid.

³ G Phillipson, ‘East Coast Casebook Research: Chief Historian’s Final Recommendation’, September 2004, p. 6, Wai 900 # A3.

⁴ Wai 1282 # 1.1.1. See pages 54-58 of this report.

⁵ East Coast Casebook Research Programme, Paper for the RCC Hui 27 May 2006, p. 9, Wai 900 # 6.2.5.

⁶ Judge S T A Milroy, June 1 2006, Wai 900 # 2.5.18.

⁷ On some documents, the claimant is referred to as Richard Kiri Poikene, but in the original SOC he is referred to as Richard Piri Poikene.

⁸ Wai 1020 # 1.1. See page 51 of this report.

⁹ Ibid.

¹⁰ Wai 1020 # 2.1.

[B]een prejudicially affected by the policies, practices, actions and omissions of the Crown in the alienation of land on the East Coast; in [sic] Gisborne – Wairoa area that falls within the Rohe of Hapu Oneone.¹¹

An amended SOC was registered on 6 October 2003. In this amended SOC, Mr Kiri (aka Poikene) raised the claim issue of the foreshore and seabed:

I wish to make it clear that this claim includes issues concerning the foreshore and seabed within the *rohe* of Hapu Oneone in the Turanga to Wairoa area over which we have traditionally exercised *mana whenua* [sic].¹²

The foreshore and seabed from Turanga to Wairoa does not fall within the East Coast inquiry district. However, in his memorandum of 18 May 2004 claimant counsel Mark McGhie stated that Te Hapū Oneone ‘has interests in a number of coastal blocks in the East Coast District.’¹³ While the memorandum does not assert that Te Hapū Oneone was conquered, which Dr Phillipson raised as a possibility, the memorandum does state that ‘A number of marae associated with Hapu Oneone were destroyed in the fighting of the 19th Century’.¹⁴ The land blocks and marae were not specified.

2. Wai 1282 Te Hapūoneone Claim

The Tribunal registered another SOC Wai 1282 on 23 August 2005.¹⁵ The named claimant for this SOC was Terence Tui Rangihuna.¹⁶ The SOC states that ‘I Terence Tui Rangihuna or Rangiuia or Oneone state that my whanau and I are, Te Hapu oneone or Te tangata whenua or Ma-urioneone or Maori.’¹⁷ The SOC contains a number of claim issues. One claim issue is the alleged lack of consultation between central and local government and Māori concerning ‘the management of natural and physical resources.’¹⁸ Another claim issue raised is the alleged breach, by government in its dealing with Te Hapū Oneone, of the partnership principle embodied in the Treaty of Waitangi.¹⁹ A specific claim issue relates to land. In clause 3.2 of the SOC it is claimed that four pieces of land have been alienated from Te Hapū Oneone,

¹¹ Wai 1020 # 1.1. See page 51 of this report.

¹² Wai 1020 # 1.1 (a), p. 1. Italics original. See page 52 of this report.

¹³ ‘Memorandum of Counsel for Wai 1020 on behalf of Richard Kiri and Hapu Oneone’, 18 May 2004, p. 2, Wai 900 # 3.1.26. Capitals original.

¹⁴ Ibid.

¹⁵ Wai 1282 # 2.1.1.

¹⁶ Wai 1282 # 1.1.1, p. 2. See page 55 of this report. Authors have spelt Mr Rangihuna’s first name differently in different documents, but for this report, this spelling will be retained.

¹⁷ Ibid.

¹⁸ Ibid, p. 3. See page 56 of this report.

¹⁹ Ibid.

namely: ‘ a) Paoneone ... b) Ahirau ... c) Kakanui ... [and] d) Tapu-ae-Haruru’²⁰ and that the Crown has violated Te Hapū Oneone’s rangatiratanga via the alienation of these lands.²¹ These blocks, except for Tapu-ae-Haruru, are in the East Coast inquiry district. The SOC also mentions the claim issue, which Dr Phillipson suggested was a possibility, that Te Hapū Oneone lost out in the Native Land Court (NLC). The SOC states that:

There was insufficient investigation for the Court determinations as to who had the exclusive hereditary rights to the land [Te Hapū Oneone’s land].²²

The specific form of relief sought by the claimants is the ‘return of the land’ listed above and ‘their associated resources’.²³

The SOC does not suggest Te Hapū Oneone was conquered, a possibility raised by Dr Phillipson, but the SOC does states that ‘The Crown acted unreasonably towards Te Hapuoneone in the NZ wars; with the result [sic] their marae were destroyed, and their identity threatened.’²⁴ The SOC does not name the marae.

²⁰ Ibid, pp. 2-3. See pages 55-56 of this report.

²¹ Ibid, p. 3. See page 56 of this report.

²² Ibid, p. 2. See page 55 of this report

²³ Ibid, p. 4. See page 57 of this report.

²⁴ Ibid, pp. 3-4. See pages 56-57 of this report.

Structure and methodology

This scoping report begins by providing a background to the commission. The main body of the scoping report is structured around scoping sources for the questions contained within the commission. The commission poses four research questions in this order:

- a. What was the historical relationship between the tribal entity currently known as Te Hapū Oneone and the specific East Coast ancestor(s) from whom they claim descent?
- b. What was the historical relationship between Te Hapū Oneone and other East Coast hapū and iwi?
- c. What historical evidence is there concerning the extent and nature of Te Hapū Oneone's customary rights, if any, to lands and resources within the East Coast inquiry district?
- d. What are Te Hapū Oneone's specific grievances within the East Coast inquiry district, if any, that are not otherwise being researched within the East Coast casebook?²⁵

In regards to the term 'grievances' in question d., the report focuses on scoping sources which relate to the claim issues arising from Crown actions or omissions in respect of the scoping exercise.

In addressing the commission's questions the author was directed to 'identify and access relevant source material' and 'assess which aspects of the claim require research and the degree to which they are capable of being researched.'²⁶ The report addresses the questions in the same order as they appear in the research commission.

• Coverage of Sources

This report is limited to examining written historical English language sources and discusses their general limitations below. Other possible sources of evidence, i.e. traditional, oral and tangata whenua evidence were not covered here.

Sources

• Primary Sources

The main primary source used in this report was the NLC minute books. The University of Auckland *Index for Maori Land Court Minute Books 1865-1910* was

²⁵ Judge S T A Milroy, p. 1, Wai 900 # 2.3.20.

²⁶ Ibid.

searched to help find the relevant minute book entries. The index does not include ‘cases dismissed, withdrawn or adjourned where nothing has happened, and all succession and other personal cases longer than one and a half pages.’²⁷ The books themselves were accessed via the Māori Land Information System (MLIS) 22.0. A search of the NLC minute books was conducted to ascertain if a group with the name Te Hapū Oneone was recorded as active in the NLC process. A small number of these minute books were in Māori.²⁸ While the minute books are a particularly useful source of information, one should note that NLC records have limitations for this kind of exercise; for example, claimants in the NLC selected certain ancestors for particular purposes. This could lead to claimants not mentioning certain groups. Historian Angela Ballara argues that the process of the NLC encouraged this tendency. She writes that:

The format of evidence suggests that witnesses were usually asked to identify the ‘large tribe’ to which the descent groups they were discussing belonged. Failure to do so, perhaps because the hapū in question belonged genealogically to more than one iwi, or had split in sections living in different communities and localities, damaged their credibility.²⁹

Historian Ann Parsonson makes a similar point. She argues that:

There were many [claimants] who might have claimed through more than one line of descent, depending on how they chose to explain the derivation of their rights, and their choice might also be influenced by the way in which other claimants were shaping their cases.³⁰

A desire to strengthen their case did not always motivate these choices. Parsonson raises the possibility that:

[I]ndividual witnesses ‘edited’ their evidence as they spoke, in acknowledgement of the importance of preserving, or not allowing the deterioration of, relationships [between tribal entities] that would continue long after the court had left the district.³¹

²⁷ The University of Auckland, *Guide to The Maori Land Court Minute Books*, (Auckland: Auckland University Press, c.1994), p. 5.

²⁸ For example, Urewera minute book No. 1, (No. 3 on MLIS). Translations provided by Waitangi Tribunal researcher Mark Derby.

²⁹ A Ballara, *Iwi: The Dynamics of Māori tribal organisation from c.1769 to c.1945* (Wellington: Victoria University Press, 1998), p. 90.

³⁰ A Parsonson, ‘Stories of land: oral narratives in the Maori Land Court’ in B Attwood and F Magowan, (editors) *Telling Stories: Indigenous history and memory in Australia and New Zealand* (Crowns Nest: Allen & Unwin, 2001), p. 26.

³¹ *Ibid*, p. 39.

Parsonson also points out that the histories contained in the NLC minute books ‘were histories specific to particular communities, and they embody different memories and different interpretations.’³²

In relation to Pākehā involvement in the NLC process, Ballara argues that certain judges had a simplistic view of tribal reality. She gives the example of Judge J. A. Wilson whose judgments were ‘full of instances of one tribe driving out or exterminating the former occupants who then, according to him, became extinct.’³³ When the evidence presented at NLC hearings suggested that the situation was more complex, judges, according to Ballara, would often become ‘impatient or incredulous’.³⁴

Ballara also argues that some ‘judges privately favoured the extinction of Māori title, believing the colony’s progress to depend on the destruction of Māori communal land tenure.’³⁵ Other historians, such as Alan Ward, have also argued that the NLC had in built biases that led the NLC not to recognise certain groups.³⁶ One must keep these caveats in mind when using NLC sources.

Another primary source scoped was William Williams’ Turanga journals.³⁷

- **Secondary sources**

One of the main secondary sources scoped in this report was Elsdon Best’s *Tuhoe*.³⁸ Best was born on 30 June 1856 at Grasslees Farm, Tawa Flat.³⁹ From 1895-1910 he worked in Te Urewera, becoming a licensed Māori language interpreter in 1900.⁴⁰ *Tuhoe* was first published in 1925 and reflected Best’s long term interaction with

³² Ibid, p. 35.

³³ Ballara, *Iwi*, p. 90.

³⁴ Ibid, p. 89.

³⁵ Ibid.

³⁶ A Ward, *An Unsettled History: Treaty Claims in New Zealand Today* (Wellington: Bridget Williams Books, 1999), pp. 132-134.

³⁷ F Porter, (editor), *The Turanga Journals 1840-1850: Letter and Journals of William and Jane Williams, Missionaries to Poverty Bay*, (Wellington: Victoria University Press, 1974).

³⁸ E Best, *Tuhoe: Children of the Mist Vol. 1 and Vol. 2*, originally published 1925, (Wellington: A. H. & A. W. REED LTD, 1973).

³⁹ A Bagnall 'BEST, Elsdon', from An Encyclopaedia of New Zealand, edited by A. H. McLintock, originally published in 1966, Te Ara - The Encyclopedia of New Zealand, updated 18 Sep 2007, <http://www.teara.govt.nz/1966/B/BestElsdon/BestElsdon/en>, (Accessed 23 October 2007).

⁴⁰ Ibid.

Māori in Te Urewera.⁴¹ During his lifetime, Best had many admirers including Āpirana Ngata.⁴² More recently, commentators have brought into question his scholarship. Ballara argues that early researchers, including Best, were ‘driven by theory’ which led them to distort ‘Māori history and custom in ways which fitted what they saw as the inner structure or grand design of Māori and Pacific history and the tribal system.’⁴³ Nevertheless, recent researchers, including Rongowhakaata Halbert author of *Horouta*⁴⁴, have agreed with one of Best’s main claims regarding Te Hapū Oneone; that they were a group with early origins who were active in Waimana and Ruatoki in Te Urewera, and Ohiwa in the Eastern Bay of Plenty.

Another main secondary source scoped was Halbert’s *Horouta*. Halbert was born on 2 February 1894 and was raised in Gisborne. He spent most of his time as a farmer but he also worked for a period for the Tairāwhiti (Gisborne) Native Land Court.⁴⁵

Besides this Halbert was:

[A] member of the Board of Maori Ethnological Research, on the Revision Committee which produced the sixth edition of the Williams Maori dictionary, a licensed Maori interpreter, and secretary of the Tairāwhiti Native Interpreters’ Association.⁴⁶

Halbert spent a number of years compiling *Horouta*. In doing this he ‘checked the details of [the East Coast’s and Gisborne’s] land and people with kaumatua.’⁴⁷ Halbert died on 11 April 1973. He had not finished *Horouta*. His manuscripts for this work were ‘left on the shelf for a number of years.’⁴⁸ Eventually a number of individuals, including Halbert’s family members, started work on the manuscripts. *Horouta* was published in 1999.

Other secondary sources surveyed included: *Appendices to the Journals of the House of Representatives* (AJHR), *New Zealand Gazette*, and journals such as the *Journal of*

⁴¹ Ibid.

⁴² R Walker, *He Tipua: The Life and Times of Sir Āpirana Ngata*, (Auckland: Penguin Books, 2001), p. 202.

⁴³ Ballara, *Iwi*, p. 103.

⁴⁴ R Halbert, *Horouta: The History of the Horouta Canoe, Gisborne and East Coast* (Auckland, Reed Books, 1999). See also J Sissons, *Te Waimana, The Spring of Mana: Tuhoe History and the Colonial Encounter*, (Dunedin, University of Otago Press, 1991).

⁴⁵ Halbert, *Horouta*, p. 10.

⁴⁶ Ibid.

⁴⁷ N Ilolahia, ‘The History of Horouta: Detectives at Work’, *Mana*, No. 27, April-May 1999, p. 68.

⁴⁸ Halbert, *Horouta*, p. 15.

the Polynesian Society. As is usual for a scoping report, these written sources were surveyed rather than fully investigated.

Commissioned research questions

- a. What was the historical relationship between the tribal entity currently known as Te Hapū Oneone and the specific East Coast ancestor(s) from whom they claim descent?**

In scoping this question, the author looked for documentary sources for information on the specific origins and identity of Te Hapū Oneone in the East Coast. Part of the scoping included looking at records of known Te Hapū Oneone communities elsewhere to see if there is any reference in these records to Te Hapū Oneone communities on the East Coast. The NLC minute books were examined because they recorded information from the late nineteenth and early twentieth centuries on ancestral links claimed by Māori communities. Other written sources, including Best's *Tuhoe* and Halbert's *Horouta*, also contain this information, but it must be kept in mind that these authors, like the NLC minute books, were limited by what their informants chose to tell them.

When looking at written sources related to question a. and other questions contained in the commission, it is important to keep in mind the nature of tribal identity and dynamics, and how tribal names can fall into disuse. Ballara writes about how certain tribal names fell into disuse during the eighteenth century. She notes that this 'was part of an ongoing cycle to which every descent group was potentially subject, not just in the 18th century, but according to the vicissitudes of fortune.'⁴⁹ Ballara also points out that it is:

[P]robable that the earliest descent groups ... were groups whose descendants dispersed to such an extent that they lost cohesion as corporate units, and were first metamorphosed to the 'iwi whānui' level, and then relegated to mere memory.⁵⁰

However, Ballara also points out that in 'the 19th century the iwi names were often revived from their status of wide but fragmented categories of people -iwi whānui- to become the names of newly reunited, would-be corporate groups.'⁵¹ However, 'this

⁴⁹ Ballara, *Iwi*, p. 145.

⁵⁰ Ibid, p. 146.

⁵¹ Ibid.

process was made more than ordinarily complex by the fragmented status of many 18th century iwi.⁵²

Best in *Tuhoe* described Te Hapū Oneone as an early and original people, but he often interchanged between the terms Moriori, Maruiwi, aboriginal, and tangata whenua to describe the early and original tribes of Aotearoa/New Zealand. For example, when he discussed the origins and identity of Te Hapū Oneone in various journal articles published during the period 1897-1914, Best sometimes simply described Te Hapū Oneone as a tangata whenua people. However, in a 1915 article titled 'Maori and Maruiwi', published in the *Transactions and Proceedings of the Royal Society of New Zealand*, Best, also claimed that the tangata whenua people that once inhabited Waimana, which included Te Hapū Oneone, were a Maruiwi people of Melanesian descent.⁵³

Halbert describes Te Hapū Oneone in *Horouta* as an 'early' people that once occupied the Ohiwa, Waimana, and Ruatoki areas.⁵⁴ This is consistent with the only references the author could find in the NLC minute books. These references place Te Hapū Oneone in Te Urewera region.⁵⁵

Halbert believes that an individual by the name of Hapūoneone was the eponymous ancestor of Te Hapū Oneone.⁵⁶ Halbert states that Hapūoneone 'settled at Ohiwa with his son Uri, who married Hineruarangi, daughter of Toikairakau of Whakatane'.⁵⁷

⁵² Ibid, pp. 145-146.

⁵³ Best, *Tuhoe: Children of the Mist, Vol. 1*, p. 59 and E Best, 'Maori and Maruiwi': Notes on the Original Inhabitants of New Zealand and their Culture; on the Question of How that Culture Affected the Later Coming Maori; and on the Existence in these Isles of Customs, Arts and Artifacts not Traceable to Polynesian', *Transactions and Proceedings of the Royal Society of New Zealand 1868-1961*, Vol. 48, 1915, pp. 436-437, http://rsnz.natlib.govt.nz/volume/rsnz_48/rsnz_48_00-004930.html, (Accessed 19 January 2007). In relation to the 'Moriori myth' and its influence upon the place of Te Hapū Oneone in the historical record, see M King, *Moriori: A People Rediscovered* (Auckland: Penguin Books, 1989), pp. 17-39; Sissons, *Te Waimana*, pp. 6-8, p. 34; Ballara, *Iwi*, pp. 290-293; M P K Sorrenson, *Maori Origins and Migrations*, (Auckland, University of Auckland Press, 1979), pp. 43, 53-54, 59; and P Clayworth, 'An Innocent and Chilly Folk: The Development of the Idea of the Moriori Myth', a thesis submitted for the degree of Doctor of Philosophy in History, University of Otago, March, 2001.

⁵⁴ Halbert, *Horouta*, pp. 23, 25.

⁵⁵ Urewera minute book No. 1, (No. 3 on MLIS), fol. 359; see Supporting Papers, p. 212, and *ibid*, fol. 381; see Supporting Papers, p. 296.

⁵⁶ *Ibid*, p. 25.

⁵⁷ *Ibid*, pp. 22, 23, 25, 35.

Halbert and Best provide conflicting information on this ancestor. In reference to a whakapapa table which placed Hapūoneone as an ancestor of Hape, Best writes that ‘all the names preceding that of Hape may be termed doubtful; nothing is known concerning them, and it is improbable that Hapu-oneone was ever a personal name.’⁵⁸ Best believed that Māori genealogies became unreliable when they attempted to trace ancestors to pre-migration times.⁵⁹ If Hapūoneone did exist as an individual, Best would have placed him as living outside New Zealand.

According to Halbert⁶⁰, Hape was not a descendant of Hapūoneone. Instead Hapūoneone’s:

[D]escendants intermarried with those of Hape (1300) who came to Ohiwa in the Rangimatoru canoe, and later with those of Ohomairangi of the Arawa canoe. They also intermarried with Kahukura (1300) of the Tokomaru canoe, whose son Marewa came to Ohiwa in the Nukutere canoe and was a brother of Araiara and Aomarama, who settled on the East Coast. As a tribe Hapuoneone occupied the Waimana and Ruatoki districts. Marewa was an ancestor of Rongowhakaata and his son Rongopopoa, and also has descendants amongst the Hapuoneone and Whakatohea of Opotiki.⁶¹

Halbert and Best also disagree on the relationship between Hape and the ancestor/s named Toi. Best, for his part, argued that:

These folk [Te Hapū Oneone] were descendants of one Hape, officially known as Hape-ki-tumanui-o-te-rangi, who is said to have come to New Zealand on the Rangimatoru canoe, which landed her crew at Ohiwa. Some natives state that Hape was a descendent of Toi, but cannot give any genealogy to prove it. The evidence favours the view that Hape and Toi were not connected, but that Te Hapu-oneone and Te Tini o Toi were two separate and distinct peoples, so far as their origin was concerned, though they became interconnected in early times by inter-marriage.⁶²

⁵⁸ E Best, *Tuhoe: The Children of the Mist, Volume Two-Genealogical Tables and Maps*, No. 6. Best writes that ‘It is noticeable that the name of Te-Hapu-oneone [the individual] does not appear in Genealogical Table No. 13, which is remarkable, forasmuch as it is an *aho ariki*, or principle line of descent.’ Best, *Tuhoe, Vol. 1*, p. 61.

⁵⁹ *Ibid*, p. 5.

⁶⁰ One of Halbert’s genealogical tables makes a connection between himself and Hape, (Halbert, *Horouta*, p. 234). Another of his genealogical charts makes a distant connection between Hape and the first Māori King, Potatau Te Wherowhero, (Halbert, *Horouta*, p. 220). Since Halbert links Hape through intermarriage to the individual Hapūoneone and the tribe Te Hapū Oneone, he also links himself and the first Maori king to Te Hapū Oneone.

⁶¹ *Ibid*, p. 25.

⁶² Best, *Tuhoe, Vol. 1*, p. 59.

Best also writes that it 'is of course, possible that Hape was a descendant of Toi, but he is not usually spoken of as being so.'⁶³

Best believed that there was only one ancestral figure named 'Toi', who possessed the alternating names 'Toi-kai-rakau (Toi the Wood Eater), and Toi-te-huatahi (Toi the only child)'.⁶⁴ Halbert criticised Best for being such 'an ardent supporter of the "one Toi" theory'.⁶⁵ Best was not alone amongst historians in supporting the one Toi theory, Ngata also believed there had been only one Toi.⁶⁶ Halbert, however, suggested that 'the Tuhoe tendency to claim only one Toi from whom they were descended was a cause of great confusion for the chronology of histories of the central and Eastern Bay of Plenty and the East Coast'.⁶⁷ Halbert maintains that Hapūoneone was descended from a 'Toi' known, as Toirangaranga who he thinks should not be confused with other individuals known as Toi like Toikairakau and Toitehuatahi. He states that:

Hapuoneone's father, Toirangaranga, is the same as the Toi mentioned as having come from Iva (Nukuhiva, or the Marquesas Islands) to Rarotonga before Karika and Tangiia (both 1225), and who made the road around the island called Tearanuiotoi, or Tearamatua on recent maps.⁶⁸

Halbert also believes that other individuals named 'Toi' had a place in the whakapapa of Te Hapū Oneone. His whakapapa tables make a link between Toitehuatahi and Te Hapū Oneone via Toitehuatahi's descendant Hape.⁶⁹

Along with discussing individuals he believes are connected by whakapapa to Te Hapū Oneone, Best also describes a number of tribes outside the East Coast who he believes are likewise connected to, and were active in the same areas as, Te Hapū Oneone. Among these groups were Ngāti Raumoia.⁷⁰ Best writes that:

⁶³ Ibid, p. 61.

⁶⁴ Ibid.

⁶⁵ Halbert, *Horouta*, p. 22.

⁶⁶ A Ngata, *The Porourangi Maori Cultural School, Rauru-Nui-a-Toi course: Lectures 1-7*, 1944, 1945, (Compiled by H Ngata, 1972), 'Introductory address', p. 2; and 'A brief account of Ngati-Kahungunu Origins' p. 3. Best and Ngata did not agree on all points; Ngata refers to the 'Maruiwi myth'. Ibid.

⁶⁷ R Halbert, *Horouta*, p. 22.

⁶⁸ Ibid, p.25.

⁶⁹ Ibid, pp. 229, 234.

⁷⁰ Best, *Tuhoe, Vol. 1*, p. 88.

Ngāti Rau-moa were descended from Te Hapu-oneone tribe, and also from Rongowhakaata of Turanga (Poverty Bay). In genealogical Table No. 16 we show these two lines of descent. Rongowhakaata married Awe-Tupuke (or Uetupuke), and had Rongo-popoia. Awe-tupuke afterwards married Tane-moe-ahi, a brother of Tuhoe potiki and Ue-imua.⁷¹

It appears that Ngāti Raumoa were active in some of the same areas that Te Hapū Oneone was as is demonstrated by the NLC awarding Ngāti Raumoa shares in the Waimana block.⁷²

Another Te Urewera tribal group Best identifies as a descendant of Te Hapū Oneone is Ngāi Tama.⁷³ Best writes, ‘Be it borne in mind that the history of the Ngai Tama clan has been so mixed up with that of the Tuhoe tribe ... It cannot be separated.’⁷⁴ Ngāi Tama is still considered part of Tūhoe, and identifies with their ancestral links to Te Hapū Oneone as is exhibited in their naming of the ‘Te Hapu Oneone, Ngai Tama Turihae o Omuriwaka Marae’ incorporation in Waimana.⁷⁵

- **Current day Te Hapū Oneone groups in Te Urewera**

A survey of recent SOC’s on Te Urewera record of inquiry revealed a number of Waitangi claims that refer to Te Hapū Oneone. Three individuals lodged a Waitangi claim (Wai 1012) which was ‘in respect of the general economic losses suffered by Ngāti Raka⁷⁶, Te Hapu Oneone, and Tamakaimoana’.⁷⁷ The three hapū are referred to collectively as “the hapu of Te Waimana”.⁷⁸ Statements like a request for ‘the restoration to Ngāti Raka, Te Hapu Oneone and Tamakaimoana of their tino rangatiratanga’⁷⁹ show that Te Hapū Oneone is considered to be a current hapū entity in Te Urewera. The Wai 1042 SOC is on behalf of the descendants of Tamaikoha, and the claim covers the traditional rohe of Ngāti Raka, Te Hapū Oneone, and Tamakaimoana. This SOC also identifies the three hapū collectively as ‘the hapu of

⁷¹ Ibid, p. 88 and *Vol. 2*, ‘Genealogical Table 16: Te Hapuoneone and Ngāti Raumoa. Origins of Ngāti Ruapururu and connection with Rongowhakaata’.

⁷² Ibid.

⁷³ Ibid, p. 86.

⁷⁴ Ibid, pp. 86-87.

⁷⁵ ‘Proclamation declaring Te Hapu Oneone, Ngai Tama Tuhirae o Omuriwaka a Maori incorporation’, *New Zealand Gazette*, 28 November 2002, issue 172, p. 4327.

⁷⁶ Best mentions that the NLC awarded Ngāti Raka, Ngāi Turanga, and Te Urewera the Waimana block. Best, *Tuhoe*, *Vol. 1*, p. 79.

⁷⁷ Wai 1012 # 1.1.

⁷⁸ Ibid.

⁷⁹ Ibid.

Te Waimana.’⁸⁰ The SOC contains a request for ‘the recognition by the Crown of [sic] rangatiratanga of Te Hapu Oneone; Tamakaimoana; Te Whakatane; Ngai Turanga and Ngati Raka’.⁸¹ Another SOC in the combined Waimana cluster SOC, Wai 1035, is ‘for and on behalf of the descendants of nga hapu Te Waimana’.⁸² The SOC contains a request ‘for the recognition by the Crown of [sic] rangatiratanga of Ngati Raka, Te Hapu Oneone and Tamakaimoana’.⁸³ A number of other iwi and hapū in and around Te Urewera region identify ancestral connections to Te Hapū Oneone; among them are Ngāti Awa⁸⁴, Ngāti Hamua⁸⁵, Upokorehe⁸⁶, and Ngāti Haka-Patuheuheu.⁸⁷ At the time of writing, none of these groups had sought to be included in the East Coast inquiry.

- **Te Hapū Oneone ancestors**

This section next examines written English documentary sources for any record of connection such as marriage, and/or descent between specific East Coast ancestors named in the SOC and the tribal entity currently known as Te Hapū Oneone.

The Wai 1020 SOC does not mention any ancestor(s). The Wai 1282 SOC states that the claimant’s whānau alongside ‘others’, are the ‘descendants of Te Oneone, Te Po, Hineponui, Ruawaipu, Ruamanawahonu’ and others of the ‘wider Te Hapuoneone [ancient people]’.⁸⁸ This report scoped English language written sources for any record of evidence linking the ancestors mentioned in the SOC to the tribal entity currently known as Te Hapū Oneone.

Ancestors listed in the Wai 1282 SOC

- **Te Oneone**

A NLC minute books entry recorded on 18 June 1889 on the hearing into the Mangaheia No. 2 block in the Uawa region includes a whakapapa table, which

⁸⁰ Wai 1042 # 1.1.

⁸¹ Ibid.

⁸² Wai 1035 # 1.1.

⁸³ Ibid.

⁸⁴ Te Hau Tutua, Brief of evidence, 23 February 2005, Wai 894 # L24.

⁸⁵ Hare Mika, Statement of evidence, 10 January 2005, Wai 894 # J36.

⁸⁶ Charles Aramoana and Sandra Jeanette Karikari Aramoana, Brief of evidence, 14 January 2005, Wai 894 # J46.

⁸⁷ Robert Marunui Iki Pouwhare, Brief of evidence, 14 March 2004, Wai 894 # C15.

⁸⁸ Wai 1282 # 1.1.1, p. 2. Brackets original. See page 55 of this report.

includes an individual by the name of Te Oneone.⁸⁹ However, the entries on this block do not include a mention of Te Hapū Oneone. The first name on the whakapapa table is Pirau who Ngata identifies as a descendant of Hauiti⁹⁰ from whom the tribal entity Te Aitanga-a-Hauiti take their name.⁹¹ Historian John Laurie in *Tolaga Bay: A History of the Uawa District* places Hauiti's birth around 1500.⁹²

- **Te Pō**

Wiremu Kahure mentions an ancestor named Te Pō in a whakapapa he gives in a NLC hearing of the Uawa No. 2 block on 16 May 1888.⁹³ This ancestor is listed as a descendant of Te One. In another NLC hearing, Kahure gave his hapū as Ngāti Tapuwhare.⁹⁴ Te Hapū Oneone is not mentioned in either of these hearings.

- **Hineponui**

Laurie records Hineponui as marrying a grandchild of Ruamanawahonu.⁹⁵ Laurie does not directly state where this information came from, but the NLC minute books contain similar genealogies. The relevant entries place an individual named Hineponiu, which could be an alternate spelling of Hineponui, two generations below Ruamanawahonu.⁹⁶ Laurie and the NLC minute books do not record a connection between these individuals and Te Hapū Oneone.

- **Ruawaipu**

Halbert identifies Ruawaipu⁹⁷ as the eponymous ancestor of Ngāti Ruawaipu. Halbert's whakapapa tables link Ruawaipu and the individual Hapūoneone, who Halbert identifies as the eponymous ancestor of Te Hapū Oneone, through the marriage of Uri and Hineruarangi. However, this recorded link is a distant one with

⁸⁹ Waiapu minute book No. 8A, fol. 341; see Supporting Papers, p. 103 B.

⁹⁰ Ibid; and Ngata, *The Porourangi Maori Cultural School, Rauru-Nui-a-Toi course: Lectures 1-7*, Whakapapa tables p. 13.

⁹¹ 'Te Aitanga a Hauiti with their centre at Uawa claim ... Hauiti, as their eponymous ancestor.' Ibid, lecture 4, p. 13.

⁹² J Laurie (compiler), *Tolaga Bay: A History of the Uawa District* (Gisborne: Williams Memorial Library, 1991), p. 26.

⁹³ Waiapu minute book No. 7A, fol. 17; see Supporting Papers, p. 253.

⁹⁴ Waiapu minute book No. 5, fol. 377; see Supporting Papers, p. 250.

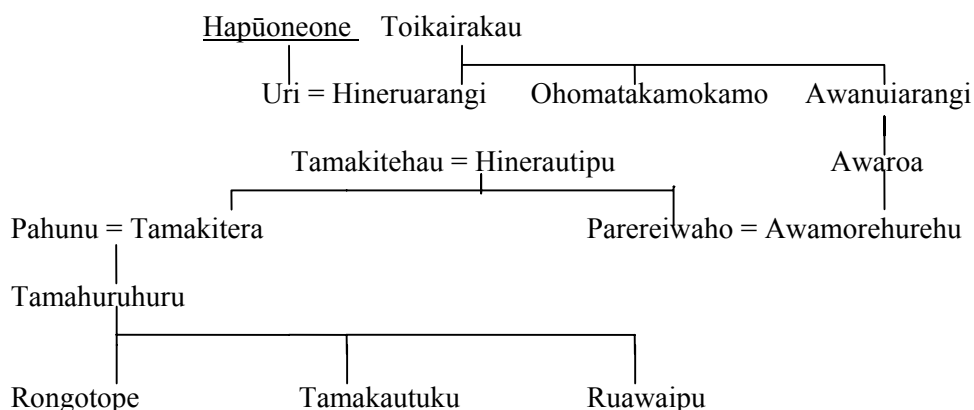
⁹⁵ Laurie, *Tolaga Bay*, p. 30.

⁹⁶ Waiapu minute book 7A fols. 16-17; see Supporting Papers, pp. 252-253.

⁹⁷ Halbert, *Horouta*, pp. 173-186.

Ruawaipu being separated from the marriage by several generations both horizontally and vertically.

This separation can be seen in this partial reconstruction of Halbert's whakapapa tables in *Horouta*, p. 226 and 229:



A number of claimants in the NLC hearings of land blocks in the Te Araroa region mention Ruawaipu as an ancestor. However, the minute books do not record a mention of Te Hapū Oneone in relation to these blocks.

- **Ruamanawahonu**

Ruamanawahonu is mentioned as an early ancestor a number of times in the NLC hearings of blocks in the Uawa region. Laurie places Ruamanawahonu's birth around 1700.⁹⁸ In one NLC whakapapa chart, Ruamanawahonu is listed as a descendant of Hauti.⁹⁹ However, the minute book entries, which include references to Ruamanawahonu do not include references to Te Hapū Oneone. Laurie also does not mention Te Hapū Oneone when he is discussing Ruamanawahonu.

- **Conclusion**

The English documentary sources scoped suggest that there may be a connection between Ruawaipu and the individual Hapūoneone, who Halbert identifies as the eponymous ancestor of Te Hapū Oneone, via descent and marriage but this connection appears to be distant. Further sources such as traditional, oral and tangata

⁹⁸ Laurie, *Tolaga Bay*, p. 55.

⁹⁹ Waiapu minute book No. 10A, fol. 335; see Supporting Papers, p. 112. Laurie places Hauti's birth at around 1500, *Tolaga Bay*, p. 26.

whenua evidence, may reveal more about the nature of this connection and the possibility of other connections between Te Hapū Oneone and the other specific East Coast ancestors from whom they claim descent.

b. What was the historical relationship between Te Hapū Oneone and other East Coast hapū and iwi?

In scoping this question there will be an investigation of the links between Te Hapū Oneone and number of other East Coast tribal entities including Ngāti Oneone, Rongowhakaata, and Ngā Oho. The examination of the links between Te Hapū Oneone and Ngāti Oneone will be longer because of the connection the Wai 1282 claimant has to Ngāti Oneone. In this examination, there will be a statement from the Wai 1282 claimant, which the report will compare with written English language sources. Along with the written sources used in the first section, William Williams' Turanga Journals, censuses, and electoral rolls will be used in an attempt to find records of Te Hapū Oneone having connections to other East Coast iwi and hapū.

- **The hapū Ngāti Oneone**

Ngāti Oneone is a hapū of Te Aitanga-a-Hauiti a tribe based in the Uawa region. The Wai 1282 claimant claims links to this hapū via his mother. The claimant also claims descent from Te Hapū Oneone via Rawiri Te Eke, a chief associated with Ngāti Oneone.¹⁰⁰

Halbert places the origins of Ngāti Oneone at the early 1800s. He writes that:

Haronga's eldest son Taraao [Rawiri Te Eke's older brother] succeeded him as chief of Ngati Rakai and Ngati Mokai, who adopted the new name Ngati Oneone because their chief had had his eyes covered in oneone (earth), and was nearly blinded.¹⁰¹

According to Halbert, Te Eke became the chief of Ngāti Oneone after Te Heuheu of Ngāi Tuwharetoa slew Taraao.¹⁰²

Claudia Orange's notes show that Te Eke signed the Turanga copy of the Treaty of Waitangi sometime between 5 to 12 May 1840.¹⁰³ Orange records that when Te Eke signed the Treaty his tribal affiliation was Te Aitanga-a-Hauiti, and his hapū

¹⁰⁰ T Rangihuna, conversation with author (2 July 2007).

¹⁰¹ Halbert, *Horouta*, p. 76.

¹⁰² Ibid.

¹⁰³ History Group of the New Zealand Ministry for Culture and Heritage, 'Turanga Treaty Copy', <http://www.nzhistory.net.nz/media/interactive/turanga-gisborne-treaty-copy>, (Accessed 26 June 2007).

affiliation was Ngāti Oneone;¹⁰⁴ Orange bases her assertion partly on a William Williams' diary entry on 19 April 1848. At this time Williams was at his mission in Turanga (Gisborne) and records the visit of '89 natives from Ngatikaipo & 11 from Ngaiteoneone, and only 23 to be admitted [for baptism?].'¹⁰⁵

The written sources surveyed in this report provided no information as to the nature of the links between Ngāti Oneone and Te Hapū Oneone or the links between Te Eke and Te Hapū Oneone.

- **Other hapū**

Halbert does make a link between Te Hapū Oneone and another ancient tribal grouping Ngā Oho via Toikairakau and Tawakewake.¹⁰⁶ Halbert records Ngā Oho as being active on the East Coast.¹⁰⁷

While they disagree on the relationship between Hape and Hapūoneone, and their relationship to Toi, Best and Halbert agree that one can make links between the Rongowhakaata tribe and Te Hapū Oneone.¹⁰⁸ As has already been noted in this report, Halbert writes that the individual Hapūoneone's:

[D]escendants intermarried with those of Hape (1300) who came to Ohiwa in the Rangimatoru canoe, and later with those of Ohomairangi of the Arawa canoe. They also intermarried with Kahukura (1300) of the Tokomaru canoe, whose son Marewa came to Ohiwa in the Nukutere canoe and was a brother of Araiara and Aomarama, who settled on the East Coast. As a tribe Hapuoneone occupied the Waimana and Ruatoki districts. Marewa was an ancestor of Rongowhakaata and his son Rongopopoia, and also has descendants amongst the Hapuoneone and Whakatohea of Opotiki.¹⁰⁹

¹⁰⁴ Ibid; and C Orange, 'Treaty of Waitangi - research on local signatories', Appendix F – E. Coast Tiriti signatories, vertical file, Research Centre and Archives, Tairāwhiti Museum, p. 23. See Supporting Papers, p. 345. There is a difference in spelling between the two sources with the History Group of the New Zealand Ministry of Culture and Heritage giving 'Ngati Oneone' while Orange gives 'Ngaiteoneone'.

¹⁰⁵ F Porter (editor), *The Turanga Journals 1840-1850: Letter and Journals of William and Jane Williams, Missionaries to Poverty Bay*, (Wellington: Victoria University Press, 1974), p. 486.

¹⁰⁶ Best, *Tuhoe, Vol 1*, p. 23.

¹⁰⁷ Halbert, *Horouta*, p. 174.

¹⁰⁸ Ibid, p. 234, and Best, *Tuhoe Vol 1*, p. 88 and *Vol. 2*, 'Genealogical Table 16: Te Hapuoneone and Ngati Raumoā. Origins of Ngati Ruapururu and connection with Rongowhakaata'.

¹⁰⁹ Halbert, *Horouta*, p. 25.

Halbert also suggests that Te Hapū Oneone share genealogical ties with other East Coast tribes, through intermarriage to Rongopopoia and the relations of Ruawaipu.¹¹⁰

- **Other sources examined**

Several other East Coast written sources were scoped for mention of Te Hapū Oneone and their connections to other East Coast iwi and hapū. No record of Te Hapū Oneone was located in the register of East Coast tribes undertaken by the Native Affairs Department in 1878.¹¹¹ Censuses from the late 1800s also contain no reference to Te Hapū Oneone.¹¹² A source with information on the early twentieth century, the Eastern Māori electoral roll of 1908, also does not mention Te Hapū Oneone even though it lists voters' iwi and hapū affiliation.¹¹³ However, the absence of Te Hapū Oneone from these Crown official records does not necessarily mean that Te Hapū Oneone did not have a presence on the East Coast during the late nineteenth and early twentieth centuries. It may be more a matter of claimants providing different identities to officials and/or officials noting down groups that they knew.

- **Conclusion**

As has already been mentioned, researchers have described Te Hapū Oneone as a group with early origins, active in areas relatively close to the East Coast.¹¹⁴ The written sources scoped for this report do indicate some links between Te Hapū Oneone and East Coast iwi and hapū via descent and intermarriage, but the information is sparse and the links mentioned are distant ones. It is possible that information that is more useful will come to light due to further traditional and whakapapa evidence that may be possessed by claimants and/or other private parties.

¹¹⁰ Ibid, pp. 226, 229.

¹¹¹ East Coast District Tribal Register 1878, MA series 23, box/item 26.

¹¹² 'Approximate Census of the Maori Population', 1874, AJHR, G-7, pp. 10-11; 'Census of the Maori Population', 1878, AJHR, G-2, p. 22; and 'Census of the Maori Population', 1881, AJHR, G-3, pp. 21-23.

¹¹³ *New Zealand Maori voters' roll*, 1908, [microform], (Auckland: BAB Microfilming, c1992).

¹¹⁴ A Ward, *National Overview*, vol. 3, (Wellington: GP Publications, 1997), p. 58. Best, *Tuhoe, Vol. 1*, pp. 59-61, 69-61; Halbert, *Horouta*, p. 25; Sissons, *Te Waimana*, pp. 17-18.

c. What historical evidence is there concerning the extent and nature of Te Hapū Oneone’s customary rights, if any, to lands and resources within the East Coast inquiry district?

This section scopes English written sources for any evidence on the extent and nature of Te Hapū Oneone’s customary rights to lands and resources within the East Coast inquiry district. The Wai 1282 SOC lists interests in four pieces of land. The Gisborne District Council’s *Proposed Combined Regional Land & District Plan, Appendix 8 / Protection Management Area Overlay* was surveyed to discover the lands’ location. A search of the NLC minute books was then done to see if there was any record of Te Hapū Oneone in the NLC hearings on these lands. Other sources including Bob McConnell’s *Te Araroa* and Halbert’s *Horouta* were also scoped. Both SOC’s mention that Te Hapū Oneone have marae on the East Coast and the Wai 1020 SOC refers to foreshore and seabed interests. Sources were scoped on these claims.

• **Land areas**

The Wai 1282 SOC asserts that the lands in question are ‘the land blocks ... Paoneone ... Ahirau...Kakanui’ and ‘Tapu-ae-Haruru’.¹¹⁵ These land blocks, except Tapu-ae-Haruru, are in the East Coast inquiry district. However, these names in the SOC do not directly refer to land blocks investigated by the NLC. A note in the SOC points out that ‘*These lands are listed in the Gisborne District Council Proposed Combined Regional Land & District Plan, Appendix 8 / Protection Management Area Overlay*’.¹¹⁶ This appendix lists areas of land, which the Gisborne District Council (GDC) has deemed Protection Management Areas (PMA) and given PMA numbers as references.¹¹⁷ The descriptions of these lands in the SOC are a slightly modified version of the descriptions found in this appendix. Māori still own some of this land.

¹¹⁵ Wai 1282 # 1.1.1, p. 2. See page 55 of this report.

¹¹⁶ Ibid. Italics original.

¹¹⁷ Gisborne District Council, ‘Combined Regional Land and District Plan, Appendix 8: Protection Management Overlay’ <http://www.gdc.govt.nz/NR/rdonlyres/F673BDE3-B755-46A1-AD1B-F9C66C715890/28203/Appx094.pdf>, (Accessed 17 May 2007).

- **Pāoneone**

McConnell's *Te Araroa* mentions a site called Pāoneone. McConnell places this site on the land block Whetumatarau, but does not make any connection between this block and Te Hapū Oneone.¹¹⁸ He associates the block with Ngāti Ruawaipu.

Halbert also associates the Whetumatarau block with Ngāti Ruawaipu¹¹⁹ and places Pā Oneone on the block, but he associates Pā Oneone with Ngā Oho.¹²⁰ As has already been noted, Halbert argues that there are ancestral links between Ngā Oho and Te Hapū Oneone via the brothers Toikairakau and Tawakewake.¹²¹

But the Wai 1282 SOC does not appear to be referring to this particular block. In the case of Pāoneone, the SOC gives the PMA number PR41. In the appendix of the GDC's Combined Regional Land & District Plan (CRLDP), PR41 is listed as Pohutu, which is described as 'A very small isolated remnant in the extensively modified Paoneone land system.'¹²² This area is part of what was once the Tihioanono block.

The NLC found it very difficult to determine the ownership of the Tihioanono block. The claimants name a number of ancestors as giving them rights to the block,¹²³ but most of these are identified by English written sources as descendants of Hinerupe. There is no mention of Te Hapū Oneone in the minute book entry. Judge MacCormick concluded on 24 March 1915 that 'The division of the shares has given the Court great anxiety, more even than in Whetumatarau.'¹²⁴ The Court decided to spread the shares amongst the claimant groups. Among the claimant groups were the descendants of Haerenukuao and the descendants of Kuramaoa.¹²⁵

¹¹⁸ B McConnell, *Te Araroa: An East Coast Community, A History*, (Gisborne: Gisborne Herald Company Ltd, 1993), pp. 202-209.

¹¹⁹ Halbert, *Horouta*, pp. 173-186.

¹²⁰ Ibid, p. 174. There is also reputed to have been a Pāoneone in the Uawa region. Laurie, *Tolaga Bay*, p. 26. Gisborne minute book No. 1, fol. 225; see Supporting Papers, p. 147. Ngata, *The Porourangi Maori Cultural School, Rauru-Nui-a-Toi course: Lectures 1-7*, lecture 4, p. 15.

¹²¹ Halbert, *Horouta*, p. 23.

¹²² Gisborne District Council, 'Combined Regional Land and District Plan, Appendix 8: Protection Management Overlay'.

¹²³ Waiapu minute book No. 64, fol. 1-3; see Supporting Papers pp. 234-236.

¹²⁴ Ibid, fol. 187; see Supporting Papers, p. 247.

¹²⁵ Ibid, fol. 188; see Supporting Papers, p. 248.

- **Ahirau**

The GDC gives Ahirau the PMA number PR45. The CRLDP describes Ahirau as having an area of 45 ha and of having ‘one of the better tawa dominant forests remnants in the highly modified Paoneone land system.’¹²⁶ This area is part of what once was the Ahirau (North), Kairapirapi, and Omaika blocks.

A search of the NLC minute book entries on Ahirau (North) produced no mention of Te Hapū Oneone.¹²⁷ In the relevant minute book entry, a number of individuals claim a link to the land but they do not mention any of the ancestors listed in the Wai 1282 SOC beyond Ruawaipu.¹²⁸ In her block research narratives, Paula Berghan writes that the Native Land ‘Court delivered its judgement on 6 April 1886 finding in favour of Wi Rapata and 150 others as descendants of Kautahaarua who were entitled to the land by native custom.’¹²⁹ McConnell identifies an individual by the name of Kautahaarua as an ‘honoured Ngāti Porou ancestor’ and a nephew of Tuwhakairiora.¹³⁰ Tuwhakairiora, a descendant of Porourangi, is a legendary figure on the East Coast, and, if Halbert’s genealogy is accurate, was born in the early 1600s.¹³¹ Tuwhakairiora’s marriage to Ruataupare connected him to Ngāti Ruawaipu.¹³²

Berghan notes that ‘On the 22 October 1897, a partition of the Ahirau (North) block was heard before the Court. Crown Land Purchase Officer Wheeler informed the Court that the Crown had acquired interests in the block.’¹³³ The interests claimed were submitted to be equivalent to just over 145 acres.¹³⁴ The Court issued orders to confirm the Crown’s interest becoming Ahirau block 1, while Māori interest in the land became Ahirau block No. 2.¹³⁵ Berghan writes that:

¹²⁶ Gisborne District Council, ‘Combined Regional Land and District Plan, Appendix 8: Protection Management Overlay’.

¹²⁷ Waiapu minute book No. 10, fol. 91-96, 149-157, 159-165, 167-177, 181, 260-262, 264-265; see Supporting Papers, pp. 2-41.

¹²⁸ Ibid, fol. 93; see Supporting Papers, p. 4.

¹²⁹ P Berghan, ‘Block Research Narratives of the East Coast District, 1865-2000’, April 2003, CFRT report, p. 35.

¹³⁰ McConnell, *Te Araroa*, p. 58.

¹³¹ Halbert, *Horouta*, p. 271, 274.

¹³² Waiapu minute book No. 39, fol. 179; see Supporting Papers, p. 123.

¹³³ Berghan, ‘Block Research Narratives of the East Coast District, 1865-2000’, p. 35.

¹³⁴ Ibid.

¹³⁵ Ibid.

[S]ome time after the 1930s, the Ahirau No. 1 blocks was repurchased by the owners of Ahirau No. 2. Following consolidation in 1957, the title of the two blocks were brought together and amalgamated in 1972 under the name “Tarere”. Today all of Ahirau (North) remains Maori land.¹³⁶

The first NLC hearing concerning the Kairapirapi block occurred on 4 July 1894. The minute book entry mentions a number of claimants who claimed the block via conquest and ancestry. Manahi Parapara claimed the block on behalf of Whānau Te Aopare.¹³⁷ Halbert states that Whānau Te Aopare had ownership of ‘part of Kairapirapi blocks.’¹³⁸ At the hearing, Piriniha Te Rito claimed the land on behalf of Tūhoe.¹³⁹ In his claim, Popata Pariohe gave a complex whakapapa, which placed an ancestor named Maihaka as a descendent of Kuramaoa.¹⁴⁰ McConnell identifies Kuramaoa as a child of Hinerupe.¹⁴¹ The hearing awarding ownership of the block did not start until 18 March 1914. Judge MacCormick noted that there were a number of conflicting claims made on the block.¹⁴² The hearing lasted until 24 March when Judge MacCormick delivered his decision; he awarded the entire block to descendants of Maihaka.¹⁴³

The initial NLC minute book entries on the Omaika block include a number of hapū, whānau and individuals connected to the block. These entries do not refer to Te Hapū Oneone.¹⁴⁴ Claimants identify Ruawaipu and Hinerupe as ancestors connected to the land.¹⁴⁵ Halbert identifies Omaika, along with Tihioanono, as at one point in time belonging to Whānau a Kuramaoa, a whānau of Ngāti Ruawaipu.¹⁴⁶ On 22 June 1894, Judge Gudgeon awarded most of Omaika to the descendants of Kuramaoa and the descendants of Tuwhakatakautai.¹⁴⁷ Both these individuals are identified in the minute book as children of Hinerupe.¹⁴⁸

¹³⁶ Ibid.

¹³⁷ Waiapu minute book No. 25, fol. 324; see Supporting Papers, p. 46.

¹³⁸ Halbert, *Horouta*, p. 177.

¹³⁹ Waiapu minute book No. 25, fol. 324; see Supporting Papers, p. 46.

¹⁴⁰ Ibid No. 59, fol. 307-308; see Supporting Papers, p. 49-50.

¹⁴¹ McConnell, *Te Araroa*, p. 17.

¹⁴² Waiapu minute book No. 59, fol. 327; see Supporting Papers, p. 53.

¹⁴³ Ibid, fol. 335; see Supporting Papers, p. 61.

¹⁴⁴ Maori Land Court Minute Book Index, Omaika No. 1; Omaika No. 2; 260 acre(s), Tairāwhiti district.

¹⁴⁵ Waiapu minute book No. 25, fol. 81-82; see Supporting Papers, p. 184-185.

¹⁴⁶ Halbert, *Horouta*, p. 177.

¹⁴⁷ Waiapu minute book No. 25, fol. 237A-237K; see Supporting Papers, pp. 187-197. McConnell, *Te Araroa*, p. 183.

¹⁴⁸ Ibid, p. 17.

- **Kakanui**

Kakanui is given the PMA number PR2 and is described in the CRLDP as ‘[t]he most extensive marine terrace system in the Pukeamaru Ecological District. Contains two unique vegetation types to the District – a monodominant stand of Puriri forest and a hard beech forest.’¹⁴⁹ This area is part of what was once the Marangairoa block. Halbert associates the Marangairoa block with a number of hapū of Ngāti Ruawaipu.¹⁵⁰

The NLC initially split Marangairoa block into two pieces. This block was at the centre of attempts by some individuals in Ngāti Porou, most notably Mokena Kohere, to keep the NLC out of their territory. In 1874 a meeting was held whose official purpose was to honour the Queen’s flag.¹⁵¹ However, participants at this meeting discussed land. According to Tuwhakairiora descendant and Marangairoa 1B claimant Harawira Huriwai:

Te Mokena said to Wi and Wiki Matauru, his tamariki, - Keep the land as a play ground for yourselves and your tamariki, meaning Marangairoa No. 1. After that meeting was dispersed, a meeting was called at Te Pakihi in 1875. It was then resolved that Marangairoa No. 1 should be kept reserved.¹⁵²

The block was kept whenuahere (land tied up, restricted from sale)¹⁵³ ‘for many years and titles were not investigated by the Land Court until 1908.’¹⁵⁴

Marangairoa No. 1 was partitioned into Marangairoa 1A (Whakararanui) and 1B (Horoera). In the case of Marangairoa 1A claimants once again gave whakapapa, which stretched all the way back to Ruawaipu.¹⁵⁵ The author could find no mention of Te Hapū Oneone in the relevant minute books. Some claimants claimed land due to the conquest of Tuwhakairiora.¹⁵⁶ On 16 June 1908, Judge Sim awarded the majority

¹⁴⁹ Gisborne District Council, ‘Combined Regional Land and District Plan, Appendix 8: Protection Management Overlay’.

¹⁵⁰ Ibid, pp. 180-186.

¹⁵¹ Waiapu minute book No. 39, fol. 14; see Supporting papers, p. 142.

¹⁵² Ibid, fol. 15; see Supporting papers, p. 143.

¹⁵³ McConnell, *Te Araroa*, p. 394.

¹⁵⁴ Ibid, p. 156.

¹⁵⁵ Waiapu minute book No. 36, fols. 297, 354; see Supporting Papers, pp. 116, 120.

¹⁵⁶ Waiapu minute book No. 39, fol. 178; see Supporting Papers, p. 122.

of the block to Tamatautuku, a descendant of Tuwhakairiora.¹⁵⁷ A number of claimants lodged appeals against this decision. The appellate court did decide to increase the shares of some of the claimants.¹⁵⁸

Unsurprisingly, some of the claims on Marangairoa 1A overlapped to Marangairoa 1B. On the same day Judge Sim ruled on Marangairoa 1A, the Court awarded Marangairoa 1B to the descendants of Ruawaiipu and the descendants of Tuwhakairiora.¹⁵⁹ Not all claimants were pleased with the judgment so there were appeals; however, the recorded appellants did not include individuals who were recorded at the hearing as identifying themselves as representatives of Te Hapū Oneone. The NLC altered the distribution on 3 May 1910, with the NLC adding some claimants to the list of those awarded shares.¹⁶⁰ According to McConnell, the land that made up Marangairoa No. 1 ‘remains the largest continuous stretch of Maori-owned land on the northern East Coast.’¹⁶¹

McConnell writes that Marangairoa No. 2 was notable for ‘the variety of take [cases] that claimants produced.’¹⁶² Despite the number of cases brought to the court ‘All agreed that Te Rangiteehuka led the war party that conquered the land.’¹⁶³

McConnell identifies Te Rangiteehuka as a grandson of Hinerupe.¹⁶⁴ Several parties claimed the land based on descent from Te Rangiteehuka, while others claimed descendants of Te Rangiteehuka gave up rights to some of the land.¹⁶⁵ Despite the agreement of some of the claimants on Te Rangiteehuka’s rights to the land, the evidence reflects disputes over which descendants of Te Rangiteehuka had rights over which pieces of land. One claimant asserted that Te Hukarere, another descendant of Hinerupe, led the war party along with Te Rangiteehuka. Judge Sim ruled against this claimant.¹⁶⁶ On 16 March 1908, faced with a large amount of conflicting evidence,

¹⁵⁷ Ibid.

¹⁵⁸ Gisborne Appellate Court minute book No. 13, fols. 116-123; see Supporting Papers, pp. 132-139.

¹⁵⁹ Waiapu minute book No. 39, fols. 186-193; see Supporting Papers, p. 149-156.

¹⁶⁰ Gisborne Appellate Court minute book No. 13, fols. 124-131; see Supporting Papers, pp. 156C-156J.

¹⁶¹ McConnell, *Te Araroa*, p. 156.

¹⁶² Ibid, p. 171.

¹⁶³ Ibid.

¹⁶⁴ Ibid, pp. 61-62.

¹⁶⁵ Waiapu minute book No. 36, fols. 5-10, fol. 278-292; see Supporting Papers, pp. 158-163, and, pp. 165-179.

¹⁶⁶ Ibid, fol. 289; see Supporting Papers, p. 176.

Judge Sim awarded most of the land to a number of descendants of Te Rangiteehuka.¹⁶⁷

Berghan writes that ‘Today [April 2003], approximately 17, 838 acres of the Marangairoa block [originally 46, 331 acres]¹⁶⁸ in 67 subdivisions remains in Maori ownership.’¹⁶⁹

The Wai 1282 named claimant holds one share of Marangairoa A44B in trust for his children.¹⁷⁰ Marangairoa A44B has two hundred and eighty shares, and is 46.3046 hectares.¹⁷¹

- **Tapuaeharuru**

The area Tapuaeharuru [Tapu-ae-Haruru in the Wai 1282 SOC] is given the PMA reference number PR3, and is described in the CRLDP as an area of 3640 ha which includes:

[A] large part of forest in the Pukeamaru Ecological District – the only area with a predominantly hard beech cover. This highly significant area includes the best examples of Spiniflex grassland (Oruaiti Beach) and pohutakawa - dominant forest.¹⁷²

This area is part of what was once the Whangaparaoa block. The Whangaparaoa block is in part of the North Eastern Bay of Plenty inquiry district, which borders the East Coast inquiry district.

Among those who claimed the Whangaparaoa block at the NLC hearing which began on 8 January 1885, were Whānau a Kauaetangohia (a hapū of Whānau a Pararaki), and the counter claimants Whānau a Hinerupe and Whānau a Tuwhakairiora.¹⁷³ There is no mention of Te Hapū Oneone in the claimant or counter claimant evidence. One counter claimant refers to Ngā Oho as the original occupiers of the block.¹⁷⁴ In his judgment given on 12 January 1885, Judge Mair found in favour of Whānau a

¹⁶⁷ Ibid, fol. 278-292; see Supporting Papers p. 165-179.

¹⁶⁸ Berghan, ‘Block Research Narratives of the East Coast District, 1865-2000’, p. 263.

¹⁶⁹ Ibid, p. 277.

¹⁷⁰ Ruatoria minute book No. 61, fols. 128-129; see Supporting Papers, pp. 181-182.

¹⁷¹ Title Order, M. L. C. 118, 11 Rua 275-277, 23/04/1971. See Supporting Papers 182 B-182 E.

¹⁷² Gisborne District Council, ‘Combined Regional Land and District Plan, Appendix 8: Protection Management Overlay’.

¹⁷³ Opotiki minute book No. 2, fols. 302-323; see Supporting Papers, pp. 299-319.

¹⁷⁴ Ibid, fol. 303; see Supporting Papers, p. 300.

Kauaetangohia. According to the Judge, the counter claimants had ‘failed to prove either ancestry or occupation, besides which we are of [the] opinion that this is simply a Ng[āti] Porou claim.’¹⁷⁵

The only references to the name Te Hapū Oneone that the author could find in the NLC minute books were in Te Urewera. On 7 March 1900 Te Makarini Tamarau, an individual who declared a connection to Ngāi Turanga, and a claimant of the Te Purenga block gave Te Hapūoneone as the earliest ancestor on his whakapapa.¹⁷⁶ The same claimant mentioned Te Hapūoneone in regards to the Waitiripapa block. However, he noted that the tribal name Ngāi Te Hapūoneone has passed out of use and that the hapū in this area had adopted the name Ngāi Turanga after the individual Turanga.¹⁷⁷ Best describes Ngāi Turanga as ‘descended from Hape, and were somewhat nearly related to the Hapu-oneone people.’¹⁷⁸ He goes on to write that Ngāi Turanga:

[H]ad a portion of the Tahora No. 2 block awarded to them ... while the Wai-mana block was awarded to Ngai-Turanga, Te Urewera and Ngati-Raka. A few Ngati-Rau-moa were also admitted, presumably through their connection with Ngati-Raka.¹⁷⁹

He notes that Ngāi Turanga’s ‘tribal name still lives, most of these people being now at the Wai-mana.’¹⁸⁰ Claimants in the Ruatoki blocks also mention Te Hapū Oneone in their whakapapa.¹⁸¹

The various written sources scoped in this report do not indicate evidence that Te Hapū Oneone had connections to the land mentioned in the SOCs. Other forms of evidence, including traditional oral and tangata whenua evidence, might provide further information as to where further research can be directed.

¹⁷⁵ Ibid, fol. 324; see Supporting Papers, p. 321.

¹⁷⁶ Urewera minute book No. 1, (No. 3 on MLIS), fol. 359; see Supporting Papers, p. 212.

¹⁷⁷ Ibid, fol. 381; see Supporting Papers, p. 296. In Māori; translation by Waitangi Tribunal researcher Mark Derby.

¹⁷⁸ Best, *Tuhoe, Vol. 1*, p. 79.

¹⁷⁹ Ibid.

¹⁸⁰ Ibid.

¹⁸¹ Judge Scannell minute book No. 41. D. F. G. Barclay (N. Z. Urewera Native Reserve Commission) minute book No. 2.

- **Marae**

While the list of claims in the Wai 1020 SOC did not refer to any named blocks of land, the memorandum of counsel on behalf of the named claimant does state that ‘A number of marae associated with Hapu Oneone were destroyed in the fighting of the 19th Century’.¹⁸² The memorandum does not name the marae. The Wai 1282 SOC makes a similar claim, saying that ‘The Crown acted unreasonably towards Te Hapuoneone in the NZ wars; with the result [sic] their marae were destroyed, and their identity threatened.’¹⁸³ The SOC does not name the marae. There are marae on the land blocks that have already been discussed. On Marangairoa 1B (Horoera) there is the marae Matahi o te Tau¹⁸⁴ which the Wai 1282 claimant identifies as one of his home marae.¹⁸⁵ However, the author could not locate any English written sources mentioning that Te Hapū Oneone had marae on the East Coast.

- **Foreshore and seabed**

The amended Wai 1020 SOC asserts that ‘We [Te Hapū Oneone] have been prejudicially affected by actions of the Crown in denying us the right, over many years, to use and develop the foreshore and seabed within our *rohe*’.¹⁸⁶ The amended SOC states that Te Hapū Oneone’s *rohe* is in the Turanga to Wairoa area.¹⁸⁷ The seabed and foreshore from Turanga to Wairoa does not fall within the East Coast inquiry district. However, claimant counsel, in a memorandum, declared that Te Hapū Oneone ‘has interests in a number of coastal blocks in the East Coast District.’¹⁸⁸ The memorandum does not specify these coastal blocks. The Wai 1282 SOC refers to areas of land, which are on coastal land blocks. These land blocks are Marangairoa, Whangaparaoa, and Whetumatarau. But the written sources scoped for this report did not indicate evidence that Te Hapū Oneone had interests in these or other East Coast coastal blocks.

¹⁸² Wai 900 # 3.1.26, p. 2.

¹⁸³ Wai 1282 #1.1.1, pp. 3-4. See pages 56-57 of this report.

¹⁸⁴ McConnell, *Te Araroa*, pp. 196-197.

¹⁸⁵ Rangihuna, conversation with author, (2 July 2007).

¹⁸⁶ Wai 1020 #1.1(a), p. 1. See page 52 of this report.

¹⁸⁷ *Ibid*.

¹⁸⁸ ‘Memorandum of Counsel for Wai 1020 on behalf of Richard Kiri and Hapu Oneone’, p. 2, Wai 900 # 3.1.26, Capitals original.

- **Conclusion**

The search of the NLC minute books conducted for this report could find no record of Te Hapū Oneone as a claimant group. Best did not suggest anywhere in *Tuhoe* that Te Hapū Oneone had established customary rights outside Te Urewera/Eastern Bay of Plenty districts. The same is true of Halbert's *Horouta*. No documentary sources examined have thrown light on Te Hapū Oneone's customary rights. Further information may be forthcoming from other sources such as traditional, oral and tangata whenua evidence.

d. What are Te Hapū Oneone’s specific grievances within the East Coast inquiry district, if any, that are not otherwise being researched within the East Coast casebook?

This section of the report scopes the specific grievances contained in the SOCs and related documents, and then looks at the East Coast Research Casebook Programme (ECRCP) to discover if this casebook will cover these grievances. The section concludes with a brief discussion of what, if any, of Te Hapū Oneone’s specific grievances will not be covered by the ECRCP, and then discusses the possibility of researching these grievances using the English written sources scoped in this report.

The Wai 1020 named claimant raises grievances regarding the seabed and foreshore when he states in the SOC that:

I wish to make it clear that this claim includes issues concerning the foreshore and seabed within the *rohe* of Hapu Oneone ... over which we have traditionally exercised *mana whenua* [sic]. ...

We [Te Hapū Oneone] have been prejudicially affected by actions of the Crown in denying us the right, over many years, to use and develop the foreshore and seabed within our *rohe*.¹⁸⁹

A memorandum from claimant counsel asserts that Te Hapū Oneone ‘has interests in a number of coastal blocks in the East Coast District’.¹⁹⁰ The memorandum does not identify these coastal blocks.

‘Research Project 9: Report on non-land-based resources’ of the ECRCP¹⁹¹ will cover issues relating to the foreshore and seabed on the East Coast.

The Wai 1282 SOC raises the grievance of land alienation. It asserts that the Crown has violated Te Hapū Oneone’s rangatiratanga over their land. According to the SOC, these violations have occurred over a long period.¹⁹² The SOC also raises the more specific grievance of land taken for public works.

¹⁸⁹ Wai 1020 1.1 (a), p. 1. See page 52 of this report.

¹⁹⁰ Wai 900 # 3.1.26, p. 2. Capitals original.

¹⁹¹ Wai 900 # 6.2.5, p. 7.

¹⁹² Wai 1282 # 1.1.1, pp. 2-3. See pages 55-56 of this report.

The Wai 1282 SOC states that:

In breach of the principles of the Treaty of Waitangi between 1865 and 1920, the Crown through the institution of the Native Land Court and related legislation, including the Native Land Acts 1862 and 1865, and Crown purchases facilitated the further erosion and fragmentation of Te Hapuoneone land within the claim area. ...

These Acts and their successor Native Land Acts and amendments, various Acts relating to Maori land on the East Coast including The East Coast Land titles Investigation Act 1866 and the East Coast Act 1869; various Public Works Acts including The Public Works Act 1876 and the Public Works Act 1905, were, and remain in breach of the Treaty of Waitangi. ...

The principal land owners were not consulted by the Crown land agents and negotiation was not carried out with the right people.

The Wai 1020 SOC also raises the grievance of land alienation when it declares that Te Hapū Oneone has:

[B]een prejudicially affected by the policies, practices, actions and omissions of the Crown in the alienation of land on the East Coast; in Gisborne – Wairoa area that falls within the Rohe of Hapu Oneone.¹⁹³

‘Research project 3: Nineteenth-century lands report’¹⁹⁴ and ‘Research project 7: Supplementary twentieth-century lands report’ of the ECRCP¹⁹⁵ will cover general issues regarding land. ‘Research project 6: Report on public works taking’¹⁹⁶ will cover the issue of land taken for public works.

The Wai 1282 SOC also mentions the grievance of a lack of consultation between Māori and government when it comes to resource management. The SOC states that:

There has been insufficient consultation with the principal land owners, to set out policies and rules of local and central government affecting the management of natural and physical resources. The Resource Management Act 1993 and the Local Government Act 2002 improve the situation only slightly, with Maori, including Te Hapu Oneone still not treated as full partners.¹⁹⁷

¹⁹³ Wai 1020, # 1.1. See page 51 of this report.

¹⁹⁴ Wai 900 # 6.2.5, p. 4.

¹⁹⁵ Ibid, p. 6.

¹⁹⁶ Ibid.

¹⁹⁷ Wai 1282 # 1.1.1, p. 2. See page 55 of this report.

The SOC does not offer any more specifics on these issues. ‘Research project 14: Scoping report on local government issues’¹⁹⁸ and ‘Research Project 15: Rating issues’ of the ECRCP¹⁹⁹ will cover the issue of local government on the East Coast. ‘Research Project 9: Report on non-land-based resources’ of the ECRCP²⁰⁰ will cover management as it pertains to rivers on the East Coast.

While neither SOC suggests that Te Hapū Oneone were conquered, a possibility raised by Dr Phillipson his 2004 review of East Coast District research, the Wai 1282 SOC does discuss the issue of marae destroyed due to military activity. The SOC declares that ‘The Crown acted unreasonably towards Te Hapu Oneone in the NZ wars; with the result [sic] their marae were destroyed, and their identity threatened.’²⁰¹ A memorandum of counsel for Wai 1020 also broaches this issue when it states that ‘A number of marae associated with Hapu Oneone were destroyed in the fighting of the 19th century.’²⁰² Neither document identifies the marae.

The ECRCP will cover grievances relating to the ‘civil war’ or ‘rebellion’ in ‘Research project 1’.²⁰³ This scoping report will lead to either a single overview report or a number of individual reports.²⁰⁴

The Wai 1282 SOC also mentions that Te Hapū Oneone lost out in the NLC. Dr Phillipson raised this as a possibility in his 2004 review. The SOC states that:

There was insufficient investigation for the Court determinations as to who had the exclusive hereditary rights to the land [Te Hapū Oneone’s land].

The East Coast NLC minute books scoped for this report did not mention Te Hapū Oneone. The other sources scoped for this report also did not mention Te Hapū Oneone in relation to the NLC on the East Coast.

¹⁹⁸ Wai 900 # 6.2.5, pp. 8-9.

¹⁹⁹ Ibid, p. 9.

²⁰⁰ Ibid, p. 7.

²⁰¹ Wai 1282 # 1.1.1, pp. 3-4. See pages 56-57 of this report.

²⁰² Wai 900 # 3.1.26.

²⁰³ Wai 900 # 6.2.5, pp. 2-3.

²⁰⁴ Ibid, p. 3.

- **Conclusion**

The ECRCP will cover most of Te Hapū Oneone's specific grievances. Dr Phillipson in his 2004 review of East Coast District research raised the possibility that Te Hapū Oneone had 'been conquered and to have lost out in the Native Land Court (?), [and] has a different claim issue from those of other hapu land claims, and requires research.' However, the sources scoped for this report did not indicate that evidence could be found on these issues in English written documentary sources.

Summary

The research undertaken in this scoping report was mainly limited to English documentary sources. The purpose of the report was to identify and access relevant source material, and recommend whether a more in-depth report based on these sources was possible and likely to be required for the East Coast inquiry.

The sources used in this report were written English language sources. Of these written sources, the most important were the NLC minute books, Best's *Tuhoe*, and Halbert's *Horouta*, but many other written sources were surveyed. Among these written sources, which are not footnoted in this report, were numerous nineteenth century and twentieth century East Coast newspapers. Some of these newspapers were in Māori; in these cases, a scan was done looking for mentions of Te Hapū Oneone and/or individuals associated with Te Hapū Oneone. This survey did not provide any recorded evidence of Te Hapū Oneone. A search of the Māori Affairs files for Old Land Claims files relating to the East Coast also did not discover any mention of Te Hapū Oneone.

The written English documentary sources surveyed indicate that Te Hapū Oneone was and is a group active in the Waimana, Ruatoki, and Ohiwa areas.

One of the sources scoped for this report, Halbert's *Horouta*, suggests that there may be a distant link between the individual Hapūoneone, who Halbert considers to be the eponymous ancestor of Te Hapū Oneone, and one of the ancestors listed in the Wai 1282 SOC, Ruawaipu. However, Halbert places Hapūoneone at Ohiwa in the Eastern Bay of Plenty, not on the East Coast. The written English sources scoped did not indicate that significant further evidence on the links between Te Hapū Oneone and the specific East Coast ancestors from whom they claim descent would be available from sources of the same type.

The written English language sources scoped for this report did not indicate that sources of this type would provide further information about the relationship between Te Hapū Oneone and other East Coast iwi and hapū.

The written English documentary sources examined for this scoping report also did not indicate that sources of this type would provide evidence that Te Hapū Oneone had established customary rights within the East Coast.

A consideration of the specific grievances in the SOCs indicates that for the most part these specific grievances are likely to be covered by existing research or cannot be covered by research, which depends upon written English language sources due to a lack of these sources.

- **Conclusion**

A more substantive research report on Te Hapū Oneone that uses written English language sources is not considered possible due to the paucity of these sources. However, more useful evidence may still be available through privately held, or traditional, or oral research, or tangata whenua evidence not available to general Tribunal reporters.

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Appendix: Statements of Claim: Wai 1020 # 1.1, Wai 1020 # 1.1(a), and Wai 1282 # 1.1.1.

FILE Wai 1020 # 1.1

Richard Piri Poikene
10 Parekarangi Drive
Turangi.

23 July 2002

To: The Registrar
Waitangi Tribunal
PO Box 5022
WELLINGTON

ATTENTION: Jacqueline Lethbridge.

1. I **Richard Piri Poikene** of 10 Parekarangi Drive Turangi, Beneficiary, of the Hapu Oneone

2. For myself and for the hapu Oneone, of which I am one:

3. Claim we have been prejudicially affected by the policies, practices, actions and omissions of the Crown in the alienation of land on the East Coast; in Gisborne -- Wairoa area that falls within the Rohe of Hapu Oneone.

And we claim that these matters are contrary to the principles of the Treaty of Waitangi.

4 We seek the following relief: To be specified at a later date, once research has been completed.

5 We wish the Tribunal to, after consultation with myself of a representative group of Hapu Oneone commission a researcher to report on the claim, and will forward a research proposal in due course.

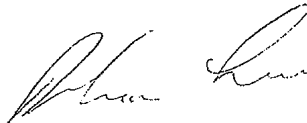
6 We ask for permission to amend this claim if necessary.

7 The Tribunal is advised that our legal representative is : Mark McGhie; Ruapehu Law, Box 15, Ohakune.

8 We have not yet decided which persons or organisations should be notified of this claim, but understand there are a number of claims to the Tribunal in the same general area.

9 I can be contacted at the following address: c/o Ruapehu Law, Box 15, Ohakune.

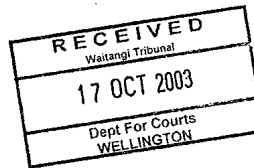
Richard Piri Poikene



DUPLICATE **Wai 1020-A 11(a)**

Richard Kiri
10 Parekerangi Drive
Turangi.

6 October 2003



To: The Registrar
Waitangi Tribunal
PO Box 5022
WELLINGTON

ATTENTION: Jacqueline Lethbridge.

1. I **Richard Kiri** of 10 Parekerangi Drive Turangi, Beneficiary, of the Hapu Oneone
2. For myself, and the Kiri Whanau, and for the Hapu Oneone, of which I am one:
 3. I wish to amend the claim already before the Tribunal, dated the 23rd July 2002; and which has been allocated the number **WAI 1020**.
 4. I wish to make it clear that this claim includes issues concerning the foreshore and seabed within the *rohe* of Hapu Oneone in the Turanga to Wairoa area; over which we traditionally exercised *mana whenua*.
 5. We have been prejudicially affected by the actions of the Crown in denying us the right, over many years, to use and develop the foreshore and seabed within our *rohe*
 6. (a) We will be further prejudicially affected by Crown actions if we are now stopped by legislation from applying to the Maori Land Court for a determination of customary rights, and possible issue of a freehold title.
 - (b) This prejudice may include the removal of our future rights to develop the coastline within our *rohe*.
 - (c) We reject the idea that customary rights within a hapu *rohe* should be limited to those exercised in pre-European times. The use of the resources in an area of coastline changed over time, depending on needs for food, or for trade goods etc; and where a customary right existed it was essentially the right to use that coastline for whatever purpose was deemed right and necessary at the time by the rights owning hapu.
 - (d) We feel that the rights which may be exercised today in an area of coastline where customary title exists are those which 'fit the times'; and which are of economic and cultural benefit to our hapu; and we regard it as patronising to suggest otherwise.

ORIGINAL

(e) The actions of the Crown are a clear breach of Article 2 of the treaty.

7 We seek leave to amend this claim if we think it necessary.

8 We seek the following relief:

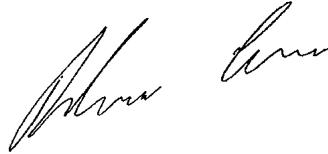
- (a) Recognition of Hapu Oneone customary rights over the seabed and foreshore within its *rohe*; and
- (b) The right to use and develop that foreshore and seabed; and
- (c) a fair and just settlement for Hapu Oneone, which would include compensation for the loss of any rights.

9 The Tribunal is advised that our legal representative is : Mark McGhie; Ruapehu Law, Box 15, Ohakune.

10 I am of the opinion that the persons who should be notified of this claim, are those who have indicated involvement in the seabed/ foreshore enquiry as well as those claimants in the East Coast/ Gisborne / Wairoa area.

11 I can be contacted at the following address: 10 Parekerangi Grove, Turangi.

Richard Kiri

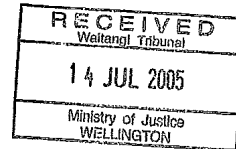


DUPLICATE

Wai 1282 #1.1.1

Wai 900 #1.1.69

To: The Registrar of the Waitangi Tribunal
P.O. Box 5022
Wellington



IN THE MATTER OF

Te Tiriti o Waitangi 1840

AND

IN THE MATTER OF

The Treaty of Waitangi Act 1975

DATED 14th of July 2005

- 1 I Terence Tui Rangihuna or Rangiuia or Oneone state that my whanau and I are, Te Hapu oneone¹ or Te tangata whenua or Ma-urioneone or Maori.
- 2 I claim that myself and my whanau, the descendants of Te Oneone, Te Po, Hineponui, Ruawaipu, Ruamanawahonu and others of the wider Te Hapuoneone; [ancient people] of which I am /we are members; have been prejudicially affected by the policies, practices, actions and omissions of the Crown and we claim that these matters are contrary to the principles of the Treaty of Waitangi; and in breach of section 6 of the Treaty of Waitangi Act 1975
- 3 In breach of principles of the Treaty of Waitangi between 1865 and 1920, the Crown through the institution of the Native Land Court and related legislation, including the Native Land Acts 1862 and 1865, and Crown purchases, facilitated the further erosion and fragmentation of Te Hapuoneone land within the claim area:
 - 3.1 These Acts and their successor Native Land Acts and amendments, various Acts relating to Maori land on the East Coast including The East Coast Land titles Investigation Act 1866 and The East Coast Act 1869; various Public Works Acts including The Public Works Act 1876 and the Public Works Act 1905, were, and remain in breach of the Treaty of Waitangi..

Statement of claim

- 3.2 The principal land owners were not consulted by the Crown land agents and negotiation on alienation was not carried out with the right people. There was insufficient investigation for the Court determinations as to who had the exclusive hereditary rights to the land.

Some of the land alienations were conducted by people without the full consent of the hapu, thus were conducted without authority and need redress.

We claim these lands known as;

- a) Paoneone in the extensively modified Paoneone Land System, with a NZMS reference of Z14 814781, with an area of 11 Ha. otherwise known to the *Gisborne District Council* [GDC] as PR 41.
- b) Ahirau, of the Paoneone Land System, NZMS reference of Z14 789787 with an area of 45 Ha otherwise known to the GDC as PR 45.
- c) Kakanui, with an area of 1735 Ha and a NZMS reference of Z14 970805 otherwise known to the GDC as PR 2;

¹ *Te Hapuoneone were one of the original occupants of the Waimana area before the arrival of the Mataatua canoe. The name of this tribe means 'the earth-born people' or 'people of the land' Best, Tuhoe, p 59. There is also an ancient occupation site called Paoneone in Te Ararua [East Coast] this site is recorded in the book by Bob McConnell [Te Ararua / AN EAST COAST COMMUNITY.*

- d) Tapu-ac-Haruru, with an area of 3640 Ha and a NZMS reference of Y14 510860 otherwise known to the GDC as PR 3;

Note: These lands are listed in the Gisborne District Council Proposed Combined Regional Land & District Plan, Appendix 8 / Protection Management Area Overlay, native blocks.

- 3.3 We claim that the statutory instruments and all legislation to do with the property rights that pertain to the "taonga" of Te Hapuoneone, and various actions of the Crown are inconsistent with the principals of Te Tiriti O Waitangi, and in breach of section 6 of The Treaty of Waitangi Act 1975; these inconsistencies are listed below;

- 3.3.1 Kawanatanga;** Maori agreed in the Treaty that the Crown could exercise kawanatanga; however to exercise kawanatanga under the Treaty principle of partnership imposed a duty on the Crown of full consultation with Maori.

- a) There has been insufficient consultation with the principal land owners, to set out policies and rules of local and central government affecting the management of natural and physical resources. The Resource Management Act 1993 and the Local Government Act 2002 improve the situation only slightly, with Maori, including Te Hapu Oneone still not treated as full partners.

- 3.3.2 Rangatiratanga;** The Crown has a duty to protect Te Hapu Onoene rangatiratanga:

- a) My whanau do not have, control and enjoyment of the resources that we wish to retain, such as the land blocks stated in clause 3.2 & subclauses (a),(b),(c) & (d) and their associated resources.
- b) We have practised food gathering, collection of rongoa and we have also occupied various areas since time immemorial.
- c) We do not have self-management of the resource base, and active protection of the "taonga", both material and cultural, as guaranteed to us in the Treaty.
- d) We do not have full chiefly authority over resources including lands, forests, fisheries and other "taonga", as stated in the Treaty.
- e) We do not have control and self-regulation of resources in accordance to our native customs, lores and usages, as stated in the Treaty and also in section 71 of the 1852 Constitution Act.

- 3.3.3 Partnership:** The 1987 Court of Appeal decision -NZ Maori Council v A.G- has said the Treaty created a partnership between Maori and Pakeha, and created a fiduciary situation between the Crown and Maori. The Crown has a duty to act in the utmost good faith towards Maori.

- a) This principal was breached by the NZ Crown, as the utmost "good faith" was not practiced by the NZ Crown, in consultation and negotiation about Te Hapu oneone land or taonga.
- b) The Crown acted unreasonably towards Te Hapuoneone in the NZ wars; with

the result their marae were destroyed, and their identity threatened.

- c) The Crown has a duty to protect the ongoing distinctive identity of hapu including Te Hapuoneone, but this has not occurred, and there is and has been little official recognition of the ongoing existence of this pre-migration people.

4 Relief Sought

- 4.1 The return of the land stated in clause 3.2 (a),(b),(c) & (d) and their associated resources, to the claimant group who shall act as kaitiaki on behalf of the principal land owners.
- 4.2 Compensation for the breaches of the Treaty affecting Te Hapuoneone;
- 4.3 An Apology for past Crown actions; and
- 4.4 Also any other relief as the Tribunal considers appropriate

5 Research- I wish the Tribunal to commission a researcher to report on this claim.

- 5.1 **Further whakapapa research-** The aim of this research shall be to identify who has native title through customary law and hereditary rights. [ethnic whakapapa]
- 5.2 **Archaeological research** The scope of this research shall be to determine the principal land owners, through the collation of evidence proving approximate times of occupation through carbon dating of one specific pa site at Te Araroa; and possibly other sites on the East Coast.

6 We request permission to amend this claim if necessary.

7 The Tribunal is advised that legal representation for this claim is; M McGhie; Ruapehu Law, PO Box 15, Ohakune.

8 I wish the claim to be heard at the;

Potaka Marae
Te Waiapu / Ruawaiapu
Via Gisborne / New Zealand

9 I believe that the following persons and organisations should be notified of this claim;

9.1 All affected parties of the East Coast Inquiry District should be notified of this claim, and all other interested or affected parties.

10 I can be contacted :

Po Box 58 Te araroa
Te Waiapu / Ruawaipu
Via Gisborne

Ⓞ

Signed / Claimant J Rangihuman

Ⓞ