

Te Hapa o Niu Tirenī – The Broken Promises of New Zealand in relation to Te Tiriti o Waitangi and Te Kerēme – The Ngāi Tahu Claim



Arowhenua whanau standing in front of original Te Hapa o Nui Tirenī, 1890's; Billy Mihaka, Daisy Mihaka, Scottie Reihana, Frank Fowler, Hemi Paiki, Moki Reihana, Jack Leonard, Cope Waaka, Hana Kaitai, Tarawhata Waaka. Source: Temuka Museum

“Ngāi Tahu gathered at Te Hapa o Niu Tirenī on 16 July 1907 to discuss what could be done about the Landless Natives fiasco. Te Kerēme o Ngāi Tahu rūa Ko Ngāti Mamoe: The Claim of Ngāi Tahu and Ngāti Mamoe was re-launched (Evison, 1997)”.

“The significance of Te Hapa o Niu Tirenī in terms of the Treaty of Waitangi is firstly it's naming in recognition of the grievance process initiated mid-1800's in the South Island, Te Hapa o Niu Tirenī translates to mean the grievances of Crown, or the broken promises of New Zealand. In 1905 the building was constructed as a central meeting place for hapū from throughout the South Island to meet, discuss, and progress Treaty grievances which eventually resulted in the milestone Ngāi Tahu Settlement. By its very nature the facility showcases the relationship between indigenous peoples and the Crown in early New Zealand settlement history. The historic purpose of Te Hapa o Niu Tirenī continues to be recognised by hapū and marae throughout the South Island as a symbol of both the struggles and successes of our country's history and the journey toward nationhood that our communities have undertaken. Te Hapa o Niu Tirenī is at the centre of the Arowhenua community, and is considered a principle marae south of Rakaia. It currently provides a central meeting place for the community to continue cultural practices and cultural revitalisation and to consider and discuss management of nationally significant resources for the benefit of future generations of New Zealanders including Aoraki – Mt Cook, Takapo, Pukaki, Waitaki, and the network of local river-ways and natural resources (Waaka, 2015)”.

“Local Māori have some very powerful stories that a lot in our community are unaware of. I've been blown away by those stories and I hope locals will come along and learn from the photographs. This exhibition looks at how local Māori have responded and adapted to changes – like the loss of traditional food sources, the arrival of Christianity, the lack of government support in providing schools and justice and influenza outbreaks, not to mention the loss of their land and ensuing protests. In fact, the name of

the rūnanga hall at Arowhenua Marae – Te Hapa o Niu Tirenī – alludes to the broken promises of the government (Te Rūnanga, 2013)."

"In 1880 one of the more historic events of the time was the peaceful protest of Te Rehe's sons and extended family in the Hikoi ki Omarama - Journey to Omarama (Waaka, 2015)."

"When Mantell came south from the Government we agreed to sell the land from the eastern seacoast to the base of the nearest mountains that we could see from that coast. Everything beyond that belongs to us. As soon as we get past the first range of mountains we can pick and choose where we stay. In the party which left Temuka I can remember Te Maiharoa and his son, Eruera Waka, and Hana Waka, Tarawhata Waka, his wife and grandson Te Hera Waka, Haimona Takitu, Tutuheremaia Pekamu, Pirimona Maiwaho, Te Ururaki, his wife and small daughter, Hamuera Torepe, and Mitai Tuture. When the party go to Waimate it was joined by Rawiri Te Maire and Horomona Pohio and his wife (Beattie, circa 1910-1930)."

"The government interpretation of the boundaries of the Crown's purchase of Canterbury in 1848 and the paucity of the reserves subsequently laid out were becoming a matter of growing concern to Ngāi Tahu. The loss of the reserve at Hakataramea in 1868 further threatened their claims to the interior of the South Island. Te Maiharoa's attempts to protect the land by strengthening Māori mana earned him the name Patuwhenua, as his efforts had as little effect as beating the ground with a stick. In June 1877 he led over 100 of his people, with horses, dogs and stores, on a slow progress up the Waitaki valley to establish a new settlement called Te Ao Marama (near Omarama) (Somerville, 1990)."

"The claimants said that Ngāi Tahu did not sell to the Crown as part of Kemp's purchase, any land west of the foothill ranges in an approximate line from Maungatere in the north, to Maungaātua in the south, nor did they sell Kaitorete Spit, or most of Waihora (Lake Ellesmere) and its north-eastern shoreline with the adjoining wetlands. The claimants' argument on boundaries, if upheld, would mean that Ngāi Tahu did not sell that land in the South Island from the Canterbury foothills up to the centre line of the alps. This large area of land, during the claim described as the "Hole in the Middle", now contains considerable hydroelectric and drainage works and includes major lakes, rivers and mountains (Waitangi Tribunal, 1991)."

"During the long twelve years of hearings before the Waitangi Tribunal and subsequent negotiations leading to the settlement of the Ngāi Tahu Claims in 1998, *Te Hapa o Niu Tirenī* was the venue for a series of 'constitutional conventions'; hui where the Iwi debated and developed the post-settlement structure represented today by Te Rūnanga o Ngāi Tahu. The central location of Te Hapa o Niu Tirenī within the Ngāi Tahu tribal area meant it was logistically the easiest places to hold these critical tribal discussions (Norton, 2015)."

"Ngāi Tahu was essentially debating how their people's future should be shaped and how it should best be managed. The korero was to evolve into some of the most profoundly significant discussion of what it is to be Māori and what it is to be Ngāi Tahu. It went to the very heart of our identity as a Te Waipounamu people. That such discussion was convened at Arowhenua in *Te Hapa o Niu Tirenī* was deeply significant. It is a wharenui originally built to advance *Te Kereeme*. Where better to convene to debate its outcomes (O'Regan, 2015)."

"Te Hapa o Niu Tirenī also played an important role in Ngāi Tahu presenting evidence to the Waitangi Tribunal during the Ngāi Tahu Claim. On Sunday 17th April 1988 senior Kāti Huirapa kaumātua Jacko Reihana, Wiremu Torepe, Kelvin Anglem, Kelvin Te Maire Davis, Rangimarie Te Maiharoa and Te Ao Hurae Waaka presented evidence to the Waitangi Tribunal at Te Hapa o Niu Tirenī marae on the traditional Ngāi Tahu history and mahinga kai (food gathering practices) for South Canterbury, Te Manahuna (Mackenzie Basin) and Kā Tiritiri o Te Moana - the Southern Alps (Archives, 2015)."

Crown Apology - "The Crown recognises that it has failed to act towards Ngāi Tahu reasonably and with the utmost good faith in a manner consistent with the honour of the Crown. That failure is referred to in the Ngāi Tahu saying 'Te Hapa o Niu Tirenī!' ('The unfulfilled promise of New Zealand'). The Crown further recognises that its failure always to act in good faith deprived Ngāi Tahu of the opportunity to develop and kept the tribe for several generations in a state of poverty, a state referred to in the proverb 'Te mate o te iwi' ('The malaise of the tribe')(Crown, 1998)."

“Investiture ceremony for Tā Tipene O’Regan (conducted by Governor General Dame Catherine Tizard) was held on the mahau (veranda) of the whare Te Hapa o Niu Tirenī, which was built in the nineteenth century and commemorates the Ngāi Tahu claims (Diamond, 2003)”.

“In 1992 Tipene O’Regan escorted us on Waitangi Day to a house at Arowhenua near Te Umukaha [aka Temuka] in South Canterbury. The name of the house is Te Hapa o Niu Tirenī and it honours the call of the 19th century prophetic leader and tohunga, Te Maiharoa for the Government to attend to the grievances of Ngai Tahu. History is not just what is written in books. It is written in the names of wharehui and it is passed from generation to generation by oral re-telling of significant stories (Williams, 2003).”

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