

IN THE WAITANGI TRIBUNAL
OF NEW ZEALAND

IN THE MATTER OF: The Treaty of Waitangi Act 1975

A N D

IN THE MATTER OF: The Wairarapa Ki Tararua Inquiry **Wai 863**

A N D

IN THE MATTER OF: The claims by **JAMES RIMENE** and **PIRINIHA TE TAU** for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū – **Wai 175**

STATEMENT OF EVIDENCE OF JAMES RIMENE

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Introduction

1. My name is **JAMES RIMENE**. I am one of the kaumātua for and the previous Chairperson of the Rangitāne o Wairarapa Incorporated Society. I am the current chairperson for the Te Rūnanganui o Rangitāne, a national body which represents Rangitāne o Tamaki nui a Rua, Rangitāne o Manawatū, Rangitāne o Te Whanganui-ā-Tara, Rangitāne o Wairau and Rangitāne o Wairarapa.
2. I, together with Piriniha Te Tau, am a named claimant for the Rangitāne o Wairarapa Wai 175 claim.
3. I am of Rangitāne, Te Arawa and Ngāti Raukawa descent. My Rangitāne hapū are Ngāti Hāmua, Ngāti Hinetearorangi, Ngāti Te Raetea and Ngāti Whātui.
4. My grandmother Mārara Kūiti is Ngāti Raukawa and her hapū is Ngāti Kikopiri. She married my grandfather Te Rīmene.
5. On my mother's side my grandfather is of Te Arawa decent, his hapū being Uenukukopako and Ngāti Whakaue. My grandfather was Tūkotahi Taepa, one of the master carvers of the original Ngā Tau E Waru and Aotea whare. He was taken there by Te Kere. On his mother's side he is Rangitāne and his hapū was Ngāti Hāmua. He married Te Oraihi Reihana who is a descendant of Ngāti Whātui and Ngāti Te Raetea, both Rangitāne hapū of the Wairarapa.
6. My whānau whakapapa is:

Toi-te-Huatahi
 |
 Rongoueroa
 |
Whātonga = Reretua (2nd w)
 |
 Tautoki
 |

Rangitāne = Mahue

Ko Kōpuparapara

Ko Kūaopango

Ko Uengarehūpango

Ko Hāmua

Ko Wahatuara

Ko Hinerautekawa

Ko Rākaimaro = Rākaimoehau

Ko Korakotaiwaha = Te Umuroa

Ko Te Rangiwakaewa = Purerau

Ko Tamahau = Hinerangi

Ko Te Raetea = Te Rangirwhare

Ko Te Whātui = Te Kai

Ko Kainoke = Hekenga

Ko Hataraka = Te Kakawa

Ko Rīmene Wītinitara Te Kaewa = Mereana Haritiera

Ko Te Rīmene Wītinitara Te Kaewa = Mārara Kūiti

Ko Hoani Te Karena Rīmene = Manawaroa Taepa

Edward Cook

James

Thomas

Porotiti

Te Hemo

Manaakitia

Te Roopu

Graham

Rangihau (whāngai)

Denise (whāngai)

Gloria (whāngai)

7. I married Margaret Taukori Haeata whose parents came from the tino rangatira side of their whakapapa. We have five children and are graced with 10 grandchildren and 27 great grandchildren.
8. My wife's mother is Te Waro Akuira Te Rangi of the Rangitāne hapū Ngāti Hāmua, Ngāti Te Mairehau and Ngāti Rangiwaka-ewa.
9. Her father was Hoani Tiaki Haeata who is Rangitāne and his hapū are Ngāti Hāmua, Ngāti Te Raetea and Ngāti Whātui. He was a kaumātua who ranked high amongst our people in the Wairarapa.

10. I was educated at Te Oreore Native School and then at St Josephs College here in Masterton.
11. I began work at the age of 14 as a wool presser. I then worked in the Ngāumu State Forest for 4 years, moving on to the Waingawa Freezing Works, shepherding at Taimāhu Farm, three years at Waihi Farm then moving with my whānau into town. I also worked at CE Daniells (timber mill) for 15 years becoming a Manager for eight years.
12. I have been learning Rangitāne tribal history since my childhood. I was one of the lucky people in that I was taught by my old people the Rangitāne traditional tribal history for the Wairarapa area. Through my involvement and knowledge of Rangitāne and Wairarapa history, I have been appointed to many boards and committees within the Wairarapa area including:

A Board Member	Te Rūnanganui o Rangitāne
Kaumātua	Te Mauri o Rangitāne
Interim Trustee	Kurahaupō Waka Society
Chairperson	Te Oreore Marae Trustees
Vice Chairperson	Te Kaunihera o Ngā Kaumātua o Wairarapa
Trustee	Pāpāwai Kaikōkirikiri Trust Board
Kaumātua rep	Masterton District Council Liaison Taskforce Group Mākaoura College Board of Trustees Masterton Police Masterton Public Library Masterton Inland Revenue Department

Rangitāne rep Safer Communities Council
 Healthy Communities

13. In 1986 I was elected to the Masterton Borough Council, serving a three year term. My work with the Council included the River Board Committee and the Council member for the Cobblestones Museum in Greytown.

14. I was the first Māori Advocate to work in the Masterton Courts and continued for some time assisting and advising Court officials as a kaumātua when our children appeared before them.

15. My evidence today will focus on some of the knowledge that I have retained with a specific emphasis on the following:
 - (a) Rangitāne hapū of the Wairarapa;
 - (b) The history behind significant place names in the Wairarapa;
 - (c) Important Rangitāne o Wairarapa tūpuna living during the 19th and 20th centuries;
 - (d) My vision for the future of Rangitāne o Wairarapa.

16. The origins and waka traditions of Rangitāne have been touched upon by Tīipene Chrisp in his Traditional History Report (#A60) and in detail by Manahi Paewai in his traditional evidence presented on behalf of Rangitāne o Tamaki nui a Rua at Mākirikiri Marae earlier this year. (*Refer document #E3*). There is no need to repeat that kōrero at this time, but to add that Rangitāne o Wairarapa share similar kōrero to Rangitāne o Tamaki nui a rua in terms of our origins. Where we are distinct is in the development of our respective hapū and areas of mana whenua.

Rangitāne o Wairarapa Hapū

Ngāti Hāmua

17. Ngāti Hāmua is the principal hapū of Rangitāne o Wairarapa. Ngāti Hāmua held mana whenua in the central and northern part of the Rangitāne o Wairarapa rohe throughout the 19th century.

(Refer Map 14 of Rangitāne Map book # E39)

18. In the north, Ngāti Hāmua had various pā and kāinga in the area between Pūkaha (Mount Bruce) and Puehutai, near present day Woodville. The Ngāti Hāmua kāinga were Tutaekara, Hāmua or Te Hawera and Eketāhuna. This is the area where Rangitāne o Tamaki nui a Rua also have interests, the common ancestral link is Hāmua.

(Refer Map 6 of the Rangitāne Map Booklet #E39)

19. In the central Wairarapa Valley, Ngāti Hāmua had numerous pā and kāinga. This is in the area that was traditionally known as Whakaoriori and known today as Masterton. There are many significant pā/kāinga in this particular area, for example, Tirohanga, Kopuaranga, Te Rōpiha and Te Oreore.

(Refer Map 6 of the Rangitāne Map Booklet, #E39)

(Refer Ngā Takanga Tahwhito - Sites of Significance Booklet, page 41 – Tirohanga Pā, page 6 – Te Rōpiha Pā, page 2 – Te Oreore Pā)

20. There were also significant Ngāti Hāmua settlements in the Mātaikona, Rangiwakaoma (Castlepoint), Waimimiha north of Whareama, Oruhi, Te

24. As the whakapapa indicates, Hāmua was the great great grandson of Rangitāne and the child of Uengarehūpango and Paratūai. Hāmua had two brothers, Hauiti and Te Awariki and a sister, Hinekura. The siblings of Hāmua, namely Hauiti, Te Awariki and Hinekura, became eponymous ancestors of hapū groupings in their own right although these hapū developed under the mana of their tuakana Hāmua.
25. It has been often said, mistakenly, that Hāmua was a descendant of Kahungunu and descended from those who arrived in Aotearoa in the Tākitimu waka. This is not correct as the above whakapapa indicates. Through my own knowledge and research there is no whakapapa link between Kahungunu and Hāmua. I have never heard my kaumātua and kuia state that Hāmua was anything but a descendant of Rangitāne and mokopuna of the waka Kurahaupō.
26. Hāmua's wife was Hinerongo and together they had a son, Wahatuara. Wahatuara married Marotauhea, through whom 12 children were born.

Hāmua = Hinerongo

|

Wahatuara = Marotauhea

27. Hāmua as a young man was said to have lived with his whānau in the Heretaunga area though he was known to have stayed at Te Ihuraua (north of Masterton) for a time. We do not know when and where Hāmua died and the place of his burial. However, we do know that Wahatuara, his son, is buried in a cave on the Puketoi range east of Pahiatua. The location of this place is known by our whanaunga of Tamaki nui a Rua.

(Refer Map 12 Rangitāne Map Booklet #E39)

28. Over the years Ngāti Hāmua and the name Rangitāne have become interchangeable in terms of describing the main tūpuna of northern and central Wairarapa. There has been historical discussion amongst Rangitāne kaumātua

even during my lifetime that Hāmua could replace Rangitāne as the main ancestor for those who held mana whenua in northern and central Wairarapa. It has always been my opinion that despite the strong Hāmua affiliation in the area, Rangitāne could never be replaced as the main rangatira for the descendants who reside in the Wairarapa today.

29. There are, of course, a number of other hapū groups which developed after Hāmua, the common thread being that the tūpuna concerned were direct descendants of Hāmua.

Ngāi Tamahau

30. One of the main hapū under the mana of Ngāti Hāmua was Ngāi Tamahau. Tamahau was the son of the principal rangatira of the Tamaki nui a Rua district, Te Rangiwhaka-ewa. Tamahau resided principally at Te Oreore and had a pā at Tirohanga where he lived with his daughter, Hineteorangi. (*Refer Ngā Takanga Tahwhito – Sites of Significance Booklet, page 41*). He also had interests at Ōpaki, Ākura, Matapihi, Whangaehu and Ōkurupatu. The descendants of Tamahau are very much alive today and their interests are predominantly located at a place known as Te Whiti. (*Refer Map 6 Rangitāne Booklet #E39*) The whakapapa of Tamahau from Hāmua is as follows:

Hāmua
 |
 Wahatuara
 |
 Hinerautekawa
 |
 Rākaimaro
 |
 Korakotaiwaha
 |
Te Rangiwhaka-ewa
 |
Tamahau

Ngāti Hineteorangi

31. Hineteorangi was the daughter of Tamahau. She lived at Te Oreore initially. Her father Tamahau, divided his land between Hineteorangi and her brother Te Raetea. After the division of Tamahau’s land, Hineteorangi resided at Tirohanga.

(Refer Map 6 Rangitāne Map Booklet #E39)

32. The full name for the area where Hineteorangi resided is Te Tirohanga o Hineteorangi (“the lookout place of Hineteorangi”). Hineteorangi used to climb a cliff above Tirohanga known as Kopuaranga *(Refer Map 6 Rangitāne Map Booklet #E39)*. From that cliff she would see through the two peaks of the Tararua Ranges, Te Puke Amohau and Te Puke Amoahi towards Kāpiti Island. It is said that she could see her tupuna Whātonga, his wife Hotuwaipara and Tūteremoana whose bones are buried in a cave on the island. This vision would cause her to tangi for her ancestors.
33. The cliff was partly destroyed by an earthquake in the 1800s which buried the pā and some of her people. It is believed that Hineteorangi was a wahine matakite.
34. Rangitāne rangatira like Retimana Te Korou and Īhaka Te Moe, who were signatories to Crown sale deeds in the 1850s, were of Ngāti Hineteorangi descent. Hineteorangi’s whakapapa from Hāmua is as follows:

Hāmua
|
|
Te Rangiwhaka-ewa
|
Tamahau
|
Hineteorangi

35. One of the major wāhi tapu sites is the area formerly occupied by Hineteorangi known as Ōpaki. This area was known for its numerous tōtara and kahikatea. The area of forest stretched from Ōpaki to Matapihi. Most of it was on the west side of the Ruamahanga. It was destroyed by fire by a farmer through carelessness, the westerly winds assisted in destroying the lot.
36. Another important area of Hineteorangi's mana was the site of the current day Rathkeale College. Our people have buried a lot of taonga at Rathkeale. The areas are known and recorded by us. We have an agreement with Rathkeale to safeguard all the known sites forever. All the urupā that pertain to that area are on the eastside of the Ruamahanga river. There is an urupā on the school grounds and that is where the current administration block is located. A young girl of high rank is buried there. To my knowledge when she died, one hapū thought she should go with them but the other said no she should stay at Ōpaki.

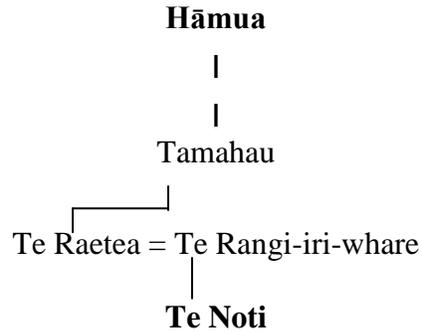
Ngāti Te Raetea

37. Te Raetea was the son of Tamahau and resided at Te Ahitāinga. This is a kāinga situated close to our marae here at Te Oreore. (*Refer Map 9 of the Rangitāne Map Booklet #E39*). Some of the signatories to the sale deeds in the 1850s descend directly from this tupuna, Te Raetea, for example Ngātūere, Raniera Tawaroa and Ārama Tawaroa.
38. Many of my generation and younger have been named after this tupuna. The whakapapa of Te Raetea from Hāmua is as follows:

Hāmua
 |
 |
 Te Rangiwhaka-ewa
 |
 Tamahau
 |
Te Raetea

Ngāti Te Noti

39. Te Noti was the child of Te Raetea, the son of Tamahau as depicted in the following whakapapa:



40. The Ngāti Te Noti hapu were located near Te Oreore. They had pā/kāinga at Ōkurupatu, which was originally known as Kaitekateka (*refer Map 6 of the Rangitāne Map Booklet #E39 and Ngā Takanga Tahwhito – Sites of Significance Booklet, page 38*). An important Rangitāne tupuna descended from Te Noti was Wī Waaka. Wī Waaka owned land in this area at Matapihi and Whangaehu.

(Refer Kua Whetūrangitia – Tupuna Photograph Booklet, page 15 for a photograph of Wī and his wife Mereana)

41. Te Wao Nui o Kairangi was a place renowned for mahi kai and a place for catching eels. Our tūpuna dried eels (pawhara) at Kairangi. This papakāinga lies between Kopuaranga and Matapihi. In between Te Wao Nui o Kairangi and the Matapihi urupā is Te Ana o Raetea. Te Wao Nui o Kairangi is part of the Matapihi history. Behind Matapihi is a range called Māiriirikapua. On the other side is Pāhauhau which contained a pā site and 3 hāngi pits which can still be sighted there.
42. Matapihi has an urupā which was supposed to be for the chiefs of Hāmua but an argument amongst the hapū of Ngāti Te Noti, Ngāi Tamahau and Ngāti Pākaiahi

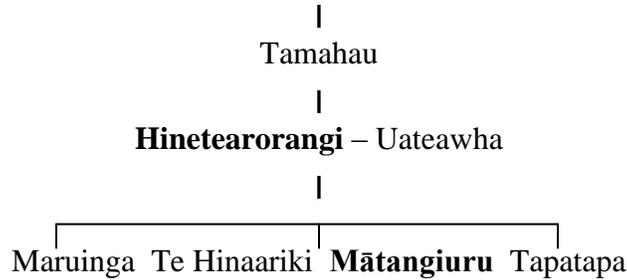
Ngāti Mātangiuru

45. Mātangiuru was the son of Hineteorangi and Uateawha. Mātangiuru, together with his brother Te Hinaariki, and their mother Hineteorangi, were sent by Ngāti Hāmua rangatira Manihera Maaka to place a tohu or boundary marker on the beach at Mātaikona, a pou whenua tohu to commemorate the peace that had been made between Ngāti Hāmua and Ngāti Ira in about 1842. The original sandstone pillar was destroyed by the incoming tides and the weather. The present cairn stands above where the original one stood. The inscription relating to history of the original marker commemorates the wrong event. It commemorates the withdrawal of Wairarapa Māori from the Te Whanganui a Tara area, it should commemorate the peace made between Ngāti Ira and Ngāti Hāmua. Ngāti Ira made peace because they realised that they were fighting their own people, Ngāti Hāmua. That is the real reason for the pou whenua, that is why Hineteorangi and her two sons were sent there. Two brothers from Te Hika o Pāpāuma accompanied them, Pākira and Tūranga (Pōtangaroa's grandfather). The pou was actually placed at Taraoneone, the name of the first pā built at Mātaikona beach. The pā belonged to the Ngāi Tara people.

(Refer Map 7 Rangitāne Map Booklet #E39)

46. Ngāti Mātangiuru resided at Taueru, Whangaehu and Weraiti (*Refer Map 6 Rangitāne Map Booklet #E39 and Ngā Takanga Tahwhito – Sites of Significance Booklet, page 7*). Significant tūpuna in the Wairarapa descend from Ngāti Mātangiuru including the Īhaka Te Moe and Te Rōpiha. The Ngāti Mātangiuru whakapapa from Hāmua is as follows:

Hāmua
|
|
|
Te Rangiwhaka-ewa



Ngāti Te Hinaariki

47. As mentioned, Te Hinaariki was the tuakana to Mātangiuru. The Ngāti Te Hinaariki people lived at Whakatikia near Te Whiti, about six kilometres to the south-east of Masterton (*Refer Map 6 Rangitāne Map Booklet #E39*). They also had kāinga at Ahipanepane on the Ruamahanga River near Te Oreore during the 19th century (*Refer Map 6 Rangitāne Map Booklet #E39*). Significant whānau descended from Te Hinaariki including the Manihera Maaka whānau and also the Rōpiha whānau who had a large marae which was situated in the heart of what we know today as the Masterton township along the Waipoua River.

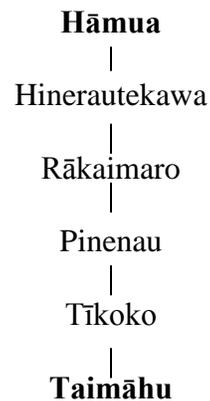
(Refer Map 6 Rangitāne Map Booklet #E39)

Ngāti Tangatakau

48. Tangatakau is a sibling to Te Whātui, Te Noti and Te Puku. Tangatakau was the son of Te Reatea and Te Rangi-iri-whare. Tangatakau had a pā at Weraiti which is a hill range about five kilometres east of current day Masterton. A significant chief of that particular hapū was Tāwhirimatea Ngātūere.

Ngāi Taimāhu

49. The Taimāhu whakapapa from Hāmua is as follows:



50. The Ngāi Taimāhu people resided east of Masterton near Te Oreore. There is a maunga important to our people also known as Taimāhu.

(Refer Map 12 of the Rangitāne Map Booklet #E39)

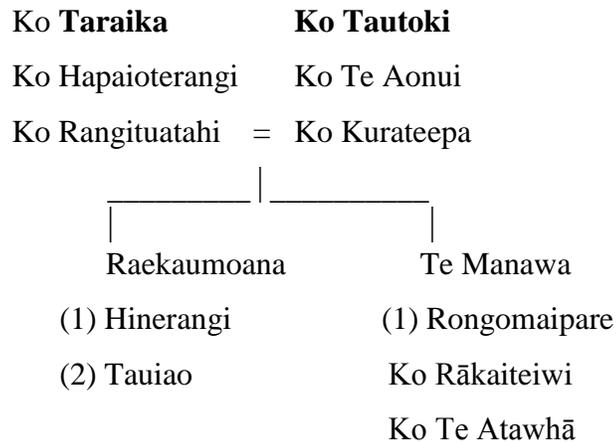
(Refer Ngā Takanga Tahwhito - Sites of Significance Booklet, page 14)

51. Taimāhu himself is buried on this maunga with seven other rangatira.
52. Many of the local Te Oreore people whakapapa to Taimāhu, for example the Te Tau whānau and the Manihera whānau.
53. I remember a personal experience at the place where Taimāhu is buried, when I was a shepherd. I used to eat my lunch at the peak of Taimāhu and on many occasions my horse and dogs refused to follow me to the peak of Taimāhu. When I raised this issue with my koro he told to me the significance of that area, that it was an urupā where our tupuna Taimāhu and others were buried and that I should not continue to eat my kai at this place.

Non Hāmua Hapū

Ngāti Te Atawhā

54. Ngāti Te Atawhā is a hapū located in the Hurunuiōrangī area. Many of the people of the Hurunuiōrangī marae are descendants of Te Atawhā.
55. The major traditional kāinga was Hurunuiōrangī itself, which was named for the house of the Rangitāne tohunga Te Raekaumoana.



Ngāti Meroiti

56. Ngāti Meroiti are from the Huangarua and Pahaoa districts. Descendants of this hapū include Hikawera and Tamahau Mahupuku who claimed their lands through this hapū.

Ngāti Tauiao

57. Tauiao is the daughter Te Raekaumoana. She married Pā-te-ika. Tauiao is one of the hapū of Pāpāwai. Tauiao was recognised as a strong Rangitāne leader in her time.

Ngāti Ruateika

58. The Ngāti Ruateika hapu are located north of Gladstone. The main marae for the Ngāti Ruateika people is Te Hurunuiōrangī. Many families at Te Hurunuiōrangī descend from Ruateika including the Namana and Karauria Ngā Whara whanau.
59. The main tupuna for Ngāti Ruateika is Te Raekaumoana.

Ngāi Tumapuhiaārangi

60. Tumapuhiaārangi is a very important rangatira in Rangitāne history. We know that he was raised and lived at Waimārama near Heretaunga. He decided to move to the Wairarapa and was given land by his tipuna, Tūkoroua. This took place under the mana of his tupuna, Hinematua, who is a descendant of Rangitāne. Originally Tumapuhiaārangi came to Te Kaihoata on the east coast, in particular to Te Unuunu and Waikekeno. (*Refer Map 7 Rangitāne Map Booklet #E39 and Ngā Takanga Tahwhito – Sites of Significance Booklet, page 39 and 16*). At a later date Te Whatuiapiti, a nephew of Tumapuhiaārangi, came to stay with him. When the local Rangitāne challenged his right to be there he indicated that he was coming to stay with his uncle Tumapuhiaārangi at Kaihoata.
61. Our kaumātua would tell us that whilst Tumapuhiaārangi had his Kahungunu whakapapa, his right to reside in the Wairarapa was mainly through his Rangitāne whakapapa from Hinematua. In fact, we know that when Ngāti Kahungunu decided to travel to the Wairarapa to obtain land Tumapuhiaārangi and other hapū joined together to resist the invaders.
62. We know that upon Tumapuhiaārangi's death, his bones were left in a cave on the east coast and then finally taken back to his place of birth at Waimārama.

63. There are important tūpuna that descend from Tumapuhiaārangi, in particular Tioi Waaka and Tikawenga.

Te Hika o Pāpāuma

64. The whakapapa connections between Rangitāne and Te Hika o Pāpāuma have been covered by Tipene Chrisp and Manahi Paewai and therefore there is no need to repeat that here. However, what is important to indicate is the strong relationship between Ngāti Hāmua and Te Hika o Pāpāuma that has been in place for many generations.
65. Out of all the Rangitāne hapū both in Wairarapa and Tamaki nui a Rua perhaps the closest link in existence historically and today is between Ngāti Hāmua and Te Hika o Pāpāuma. Many prominent rangatira have both Hāmua and Te Hika o Pāpāuma links, an example being Pāora Pōtangaroa who originally lived on the coast at Whakataki, Akitio and Owahanga, but later moved to the Whakaoriori/Masterton area to establish himself at Te Oreore.
66. Generally Te Hika o Pāpāuma occupied an area which stretched from Rangihakaoma (Castlepoint) north to the Akitio River then inland to the centre hills towards Tīnui. They lived mainly in small settlements along the coast with one or two larger kāinga further inland. Whakarato, a prominent tupuna of Te Hika o Pāpāuma, stated that in the Mātaikona area they had large settlements at Te Ikapūrua, Te Kapa, Whakaraunia, Mangatāwai, Te Korekai, Ōtahaumatarua, Poutaki, Tokitahi and Karaka-a-Pāka. The settlement at Te Ikapūrua was a stronghold Rangitāne pā.

(Refer Map 7 of the Rangitāne Map Booklet #E39)

Ngāti Te Whakamana

67. The hapū of Ngāti Te Whakamana has its area of interests south of Greytown and north of Martinborough. The descendants of Ngāti Te Whakamana trace their descent from Te Whakamana who is directly descended from Tara-ika.

Ngai Tara

Ko Pehungaiterangi
 Ko Tiwhanaarangi
 Ko Hineone
 Ko Te Kohatu
 Ko Te Rangitupewa
 Ko Tumaroro
 Ko Hineone (No2)
 Ko Hinerongomai
Ko Te Whakamana

68. Pepeha associated with this hapū links Ngāti Te Whakamana with the Remutaka maunga in the south Wairarapa Valley:

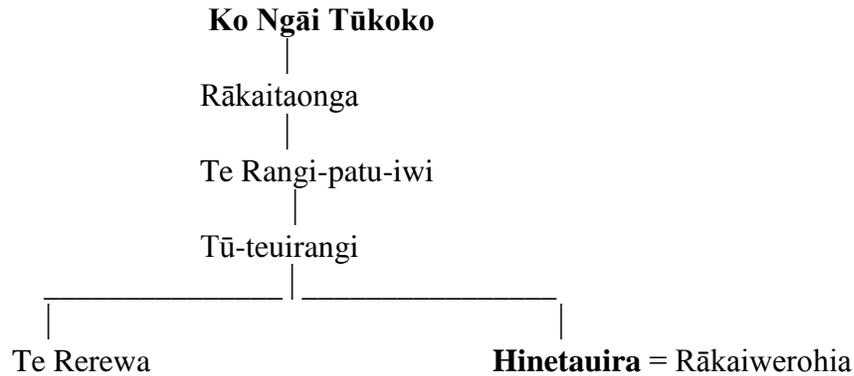
*“Ko Remutaka te maunga, ko Haunuiānanaia, ko Te Whakamana
 Ko Te Rerewa ngā rangatira”.*

*“Remutaka is the mountain, Haunuiānanaia, Te Whakamana and Te Rerewa are
 the chiefs”.*

69. The Ngāti Te Whakamana people are also known to have lived in the Wairarapa moana area. A significant pā site of the Ngāti Te Whakamana people is located at the junction of the Ruamahunga and Huangarua rivers. That kāinga is known as Te Maru o Kainuku. Significant tūpuna in the 19th Century who are of Ngāti Te Whakamana descent are Te Manihera, Matina Ruta, and Ārama Tawaroa.

Ngāti Hinetauira

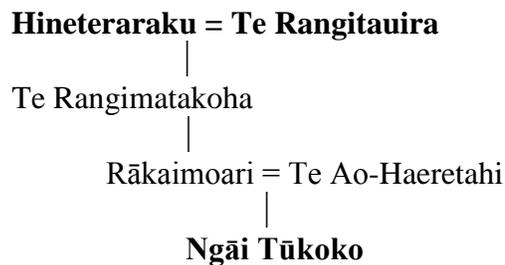
70. Hinetauira is a descendant of Tara, the sister of Te Rerewa as set out in the following whakapapa.



71. Ngāti Hinetauira are known to have been located in southern Wairarapa, south of Ōteraia. This hapū had a strong relationship to Lake Wairarapa and were one of the many hapū that used to procure eels from that particular lake. They also fished at Te Humenga Point.

Ngāi Tūkoko

72. Ngāi Tūkoko are a southern Wairarapa hapū located near Lake Wairarapa south of Ōteraia. They had fishing pā from Ōtauira to the Pukaihaumia area and Tūranganui to the Rahoruru area. The area was shared with Ngāti Te Rangitāwhanga. Te Rangitāwhanga was the son of Hinetauira and Rākaiwerohia.

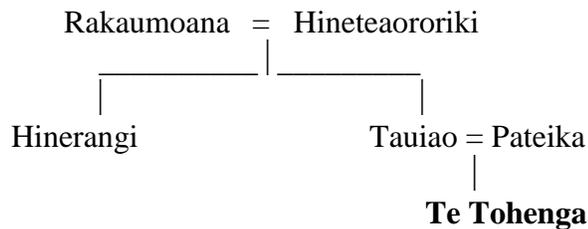


73. Prominent descendants of this hapu include:

- Piripi Te Maari;
- Wī Tamihana Hiko;
- Wī Kīngi;
- Rāniera Te Iho;
- Hemi Te Miha;
- Hohaia Te Rangi;
- Ngairo Rākaihikuroa;

Ngāti Tohenga

74. The Ngāti Tohenga hapu was situated in the Pāpāwai area. Tohenga is a mokopuna of Te Rakaumoana. Te Rakaumoana married Hineteaororiki who had two children Hinerangi and Tauiao. Tauiao married Pā-te-ika and they had Te Tohenga.



75. Many of the families that reside at Pāpāwai today descended from Te Tohenga.

Significant Place Names in Wairarapa

76. The important tupuna who named the Wairarapa was Haunui-ā-nanaia, the great grandson of Kupe

Kupe = Te Apaaparangi

|

Haunuia –ā-paparangi

|

Popoto = Nanaia

|

Haunui-ā-nanaia = Te Wairaka (1stW)

77. Like Kupe, Haunui-ā-nanaia was an explorer. Haunui-ā-nanaia came to Aotearoa on the waka Kurahaupō. Haunui-ā-nanaia was a tohunga aboard the Kurahaupō and initially made his home in the Heretaunga area before he took his first wife in Aotearoa, Wairaka.
78. The kōrero relating to an incident that occurred between Haunui-ā-nanaia and Wairaka relates as to how Wairarapa got its name.
79. One day Haunui-ā-nanaia had returned from a fishing trip and discovered that his wife Wairaka, had run away with another man. Haunui-ā-nanaia was upset by this incident and set off to search over the lower part of the North Island for Wairaka. While in search of Wairaka, Haunui-ā-nanaia named many of the different places in the lower part of the North Island including sites in the Wanganui, Manawatū, Rangitīkei, Waikanae and Ōtaki areas.

Remutaka/Rimutaka

80. Finally Haunui-ā-nanaia found his wife in the Wellington area. While still upset at finding his wife with another man he decided to leave his wife and travel home to Heretaunga via the east coast. Upon leaving the Wellington area he had to climb the mountainous range to which he gave the name *Remutaka*, which is the correct name for the mountain range known today incorrectly as *Rimutaka*. “Remu” means to gaze about and “taka” means to sit down, hence Remutaka.

(Refer Ngā Takanga Tahwhito – Sites of Significance Booklet, page 25)

Wairarapa

81. Whilst sitting on the mountain range of Remutaka, Haunui-ā-nanaia saw a beautiful lake in the Wairarapa Valley. When he looked into the lake the reflection of the sun caught his eyes and made them water. It was this incident that sparked the idea for the name Wairarapa. It was not so much the glistening water but the reflection of the sun that caught him in the eye and made his eyes water. The whakataūākī found in a number of traditional waiata referring to the occasion is “Ka rarapa ngā kanohi ko Wairarapa”.

(Refer Ngā Takanga Tahwhito - Sites of Significance Booklet, page 26)

Tauherenīkau

82. After leaving the Remutaka ranges he arrived at a river. Scattered along the river bank were lots of little whare made of nīkau. Haunui-ā-nanaia called this area *Tauwharenīkau* or *Tauherenīkau* as it is often known today, which essentially means “house made of nikau”.

(Refer to Map 2 Rangitāne Map Booklet #E39)

Waiōhine River

83. The river that he arrived at he named *Waiōhine*, which is reference to the emotional state that Haunui-ā-nanaia was in given that his wife had fallen in love with someone else. When Haunui-ā-nanaia looked into the water of this river he saw the reflection of his wife’s face and the river reflected his mood of sadness and thoughts of his wife; hence the name *Waiōhine*.

(Refer Map 10 Rangitāne Map Booklet #E39)

(Refer Ngā Takanga Tahwhito - Sites of Significance Booklet, page 27)

Waingawa River

84. Haunui-ā-nanaia also named the river just south of Masterton known today as *Waingawa*. When he arrived at this particular river, the river itself appeared to go in many directions with lots of bends. To Haunui-ā-nanaia the river looked like it did not know where it was going and he therefore named it *Waiawangawanga* meaning “uncertain and troubled”.

(Refer Map 10 Rangitāne Map Booklet #E39)

(Refer Ngā Takanga Tahwhito – Sites of Significance Booklet, page 28)

Waipoua

85. At the next river he arrived at Haunui-ā-nanaia tested its depth with his tokotoko before he waded through. Another term for the tokotoko is “pou” and so the river became known as *Waipoua*.

(Refer Map 10 Rangitāne Map Booklet #E39)

(Refer Ngā Takanga Tahwhito - Sites of Significance Booklet, page 30)

Ruamahanga

86. The next river to be named by Haunui-ā-nanaia was the *Ruamahanga*. This relates to two manu that Haunui-ā-nanaia had found in the fork of a tree which provided him with sustenance to help him continue his journey home to Heretaunga. Because of that fact he named the river *Ruamahanga*, “Rua” meaning two (referring to the two birds) and “mahanga” meaning twin, referring to the fork of the tree where he found the two birds.

(Refer Map 10 Rangitāne Map Booklet #E39)

(Refer Ngā Takanga Tahwhito – Sites of Significance Booklet, page 29)

87. The Ruamahanga is an important river in Rangitāne history. Along the Ruamahanga river there were traditionally 25 Hāmua marae, including urupā and other wāhi tapu. One significant event that occurred along the Ruamahanga river involved Pāora Pōtangaroa who went up and down the Ruamahanga river visiting the various marae. The reason for Pōtangaroa's journey was to enable him to cleanse all the marae of "mate Māori". He was joined on his journey by his three-legged dog and Toi Te Whiwhiana an ancestor of the Haeata family who rowed the waka o Pāora Pōtangaroa.
88. By using a combination of Māori and Christian prayer Pōtangaroa cleansed all the marae of "mate Māori, me nga wahi kino i te tapu, iroto te awa o Ruamahanga that were afflicting them. At a place near the original Te Oreore bridge, south of the present day bridge the old people burnt a fence down that was built on tapu ground by a pakeha farmer. "He taepa kino tenei ki te tangata."
89. The Ruamahanga also produced the best eels and fresh water koura in the Wairarapa. It is also the last place where Peketahi, our kaitiaki, was sighted. The course of the river has changed so much today that it has destroyed every wāhi tapu along its banks. This has been mainly due to the River Board changing the direction of the rivers natural course and gravel extraction. When the trees were cut down along the bank it caused major flooding scouring out the banks and cutting into the farms assisting in the destruction of our wāhi tapu. You used to be able to dive off the cliffs at the old Ruamahanga bridge at Te Oreore, now your lucky if you get your knees wet.
90. Many of our people were baptised in the Ruamahanga river from as far back as the 1880's. This was the time of the coming of the Church of Jesus Christ of Latter Day Saints. The first Wairarapa chiefs baptised in this river were Manihera Te Rangitakaiwaho and Ihaia Whakamairu on 21 March 1883. I have in my possession records of these baptisms.

Rangitūmau

91. Haunui-ā-nanaia also named the prominent Ngāti Hāmua maunga known as Rangitūmau.

(Refer Map 12 Rangitāne Map Booklet #E39)

(Refer Ngā Takanga Tahwhito – Sites of Significance Booklet, page 21)

92. After naming Lake Wairarapa and while still on the top of the Remutaka mountain range, Haunui-ā-nanaia stood up to decide which way he would take home to Heretaunga. Looking north he saw a mountain standing on its own. The maunga looked like it was holding up the sky so he called it *Rangitūmau* which means “to hold up the sky”. This is an important maunga that the people of the Te Oreore area always refer to in their whaikōrero even today.
93. A lot of the tūpuna in the old days performed the whaikōrero referred to Rangitūmau as their maunga teitei especially those at Te Oreore. Even those who did not come from here recognised it. It tied them to Te Oreore and the Ruamahanga. Koina te kōrero Ko Rangitūmau te maunga ko Ruamahanga te awa. You could always tell the weather from Rangitūmau. The old people always knew when it was going to rain. When the mist covers the top of Rangitūmau, that when it was going to rain. It is still the same today. Rangitūmau now sits on the site of a local farm, owned by the farmer lock, stock and barrel.

Ngā Pae Maunga o Tararua

94. The naming of the Tararua mountain range relates to Whātonga, the grandfather of Rangitāne. As we know, Whātonga had two wives in Aotearoa, Hotuwaipara and Reretua.

(Refer Ngā Takanga Tahwhito – Sites of Significance Booklet, page 44)

95. Whātonga went hunting for food for his people and one day came back with a basket of fish. Amongst these was the nohu, a fish with spikes sometimes called a porcupine fish. He forgot to tell his wife Hotuwaipara about the spikes and when she went to prepare the fish for eating she grabbed the nohu and cut her finger. Hotuwaipara was a woman of high rank so for her to spill blood was a slight on her mana, and she was very upset with her husband, Whātonga.
96. Hotuwaipara, who was pregnant at the time, named the child in her womb Taraika, tara meaning spine, and ika obviously meaning fish.
97. As a result of this dispute Whātonga decided to leave and thought he might be able to find Hotuwaipara something special to make up for the incident on his travels. Whātonga travelled south of Heretaunga through Te Tāpere nui o Whātonga and finally came out of the dense bush at the base of a mountainous area. Looking towards the mountains, he noticed two peaks in particular which reminded him of his two wives at home in the Heretaunga area and he named the mountain range Tararua, tara meaning peaks, and rua meaning two, in reference to his two wives.

The Original Names of Current Day Wairarapa Settlements

98. The name Wairarapa was initially given solely to Lake Wairarapa but today it is a name used to reflect the entire region, including the townships of Featherston, Carterton, Greytown, Masterton and Martinborough. There are of course original names associated with these places in Rangitāne oral history.

Paetūmōkai – Featherston

99. Paetūmōkai refers to an area just south of the current day Featherston township. It was given this name by a local rangatira who lived there and named it after an

incident involving his pet. This incident involved a pet bird of that rangatira which had gone missing and the rangatira set about looking for it. Eventually he found it caught in a pae which is similar to a bird cage. The chief of course was distraught at finding his pet like this and named the area around where it was caught as Paetūmōkai, meaning the “snare which caught my pet bird”. It was an area where our tūpuna caught ngā manu like the kererū to take on their travels to Te Whanganui a Tara. He koha manu kai.

Kaiwaewai (Featherston)

100. Kaiwaewae is a Rangitāne tupuna. The hapū from Mangatainoka and surrounding area used to travel from Kaiwaewae through to Otaki they knew of the tracks that would take them to Horowhenua.

(Refer Ngā Takanga Tahwhito – Sites of Significance Booklet, page 32)

Hūpēnui – Greytown

101. North of Featherston is the current day township of Greytown. One of the original names of the area is Hūpēnui. The story behind the naming of Hūpēnui is a very sad one and relates to a battle where many people were killed. Due to the numbers killed during this battle and the associated tangihanga amongst the survivors the place was named Hūpēnui.

(Refer Ngā Takanga Tahwhito – Sites of Significance Booklet, page 32)

Taratahi – Carterton

102. Further north is the current township of Carterton. One of the original names for the Carterton area is Taratahi. In fact the name Taratahi is still referred to in

Carterton today as the name of one of the local hotels. I am not sure what the kōrero behind Taratahi is.

(Refer Ngā Takanga Tahwhito – Sites of Significance Booklet, page 32)

Whakaoriori – Masterton

103. The original Rangitāne name for the Masterton area was Whakaoriori. The meaning of Whakaoriori is better explained in Māori. Mō ngā kōrero a ngā kaumātua e pā ana ki te ingoa nei a Whakaoriori, i pātai au ki te kaumātua nei “e pā, whakamārama mai ki ahau te ingoa nei o Whakaoriori. He aha te tikanga mō tēnei ingoa nei?” Ka kōrero mai te koroua nei, “i ngā wā o mua, ka whakarongo ngā koroua me ngā kuia ki ngā manu e waiata ana i te ahiahi. Ka whakarongo ngā kuia nei i waho i ō rātou whare, ka hoki ō rātou whakaaro ki ō rātou tūpuna o mua, nā, ka puta mai tā rātou waiata oriori. Koina rā te tīmatanga o ā rātou waiata.
104. The name Whakaoriori was given to that area because of what our tūpuna used to do. It was once surrounded by thick bush, and from their whare they could hear the bird song and their thoughts would travel back in time to their tūpuna.
105. We as Rangitāne continue to create and record our history, both traditional and contemporary waiata. This aspect of our tikanga is dealt with in the evidence of Mikaera Kāwana.
106. There are a number of pā sites throughout this area that are associated with some of the local people, including the chief Retimana Te Korou who was one of the many Rangitāne rangātira who dealt with Joseph Masters who acquired the land on which Masterton is built.

(Refer Map 6, Rangitāne Map Booklet #E39)

Important Tūpuna

107. There are many significant Rangitāne tūpuna throughout our history. Some of the tūpuna that you will find in our booklet “Kua Whetūrangitia” – Tūpuna Photograph Booklet have been dealt with by other witnesses. For example Mike Kawana in his evidence discusses Pāora Pōtangaroa. Huru Te Hiaro and Nireaha Tāmaki both of Ngāti Hāmua descent were dealt with by Manahi Paewai in his evidence in the Wai 166 hearings earlier this year (#E3). Tūpuna such as Ngātūere have been discussed by Tipene Chrisp in his traditional report. Retimana Te Korou will, I imagine, be dealt with by the Karaitiana Te Korou whānau claimants. I deal with two tūpuna of Ngāti Hāmua descent only because they have a strong connection to the Te Oreore marae in which our hearing is being held.

Tūkotahi Taepa

108. I have spoken at the beginning of my brief in regard to the whakapapa of Tūkotahi. This tūpuna was of particular importance in the history of Ngāti Hāmua because of his skill as a carver. He translated our history into Ngā Tau e Waru. He tohunga mahi whakairo ia, a master carver. His tūpuna were recognised as master carvers in Te Arawa. After the completion of te whare tuatahi o Ngā Tau E Waru, he was taken by Te Kere to assist carve Aotea at Tahoraiti.

(Refer Kua Whetūrangitia – Tupuna Photo Booklet, page 2)

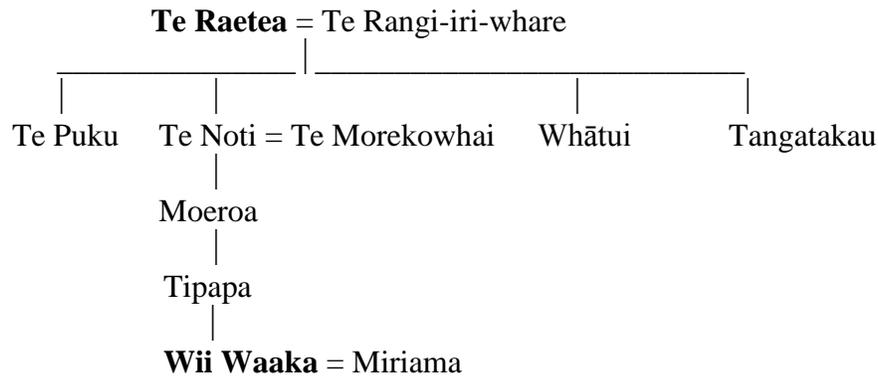
Wī Waaka

109. Wī Waaka owned the land at Te Oreore through Te Noti. He was one of the biggest land owners. He also had a reserve of 300 acres known as Wī Waaka’s Reserve. The Reserve is today a part of Wairarapa College. There is a map at the Masterton District Council which I have seen and it depicts the area. He was

accused of being a Hauhau and asked to leave Masterton because of his supposed relations with the Hauhau. This was during a time of great threat of fighting in the Wairarapa. Ngātūere and others resolved the threat of a battle between the Hauhau and Europeans.

110. Wī Waka was the one who gave the land on which Te Oreore marae stands to Henare Haeata who in turn gave an acre and a half.
111. Wī is the great great grandfather of my nephew Piriniha Te Tau. This relationship is through his grandmother Te Waro Haeata Kuku and Wī's wife Mereana is Piri's great, great grandmother through his grandfather Hoani Tiaki Haeata.

(Refer Kua Whetūrangitia – Tupuna Photo Booklet, page 15)



Future of Rangitāne

112. You will hear from Piriniha Te Tau about the struggles not only in regards to establishing Rangitāne o Wairarapa Incorporated Society, but more importantly the drive to ensure that our Rangitāne whakapapa links are known and maintained. Most of my people were raised mistakenly under the umbrella of Ngāti Kahungunu, it was important to me and to our tūpuna that they were given their rightful heritage.

113. I have no wish to talk in detail about our economic future, although it is important, I leave that to the generation behind me. Pūkaha as a resource may provide a sustainable economic and spiritual opportunity for Rangitāne. Pūkaha contains some of the last remnants of Te Tāpere nui o Whātonga, it is the last reminder of our tūpuna and their taonga such as ngā manu. Pūkaha was a pātaka (food house) for us. Pūkaha contains our whakapapa. Pūkaha contained our rongoa (medicines). I was often told by my old people that Pūkaha was like a dictionary for Rangitāne.
114. What is missing from Pūkaha is the ‘Māori wairua’ in terms of its management and day to day operation. Tourists should in conjunction with the technical side of bird rearing and restoration hear the kōrero about the Rangitāne view of the ngahere and its taonga. Whilst we have a relationship with DOC, it does not equate to true management which will allow us to ensure a tuturu Rangitāne wairua is present at Pūkaha. Return of that taonga to the ownership and management of Rangitāne together with DOC would be a dream come true for me.
115. Kia mau ki ngā tikanga o Rangitāne, kia whai ake ngā kōrero e pā ana ki ngā hapū o Rangitāne i roto i te reo Māori.
116. Koinei taku moemoeā, kia tū he wānanga mō ā mātou rangatahi, kia ako ai rātou, ngā tamatāne ki te tū i runga i ngā tapuwae o ngā kaumātua ki te whaikōrero, ā, ki te mihi. Kua mate ngā kaumātua, ngā kaitiaki o te paepae taumata i roto i te Wairarapa. Ināianei, kei a rātou tēnei mahi, hei manaaki, hei tiaki i ngā manuhiri e whakaeke ana mai ki runga i ō tātou marae. Pēnei rā tēnei tūāhuatanga mō ā tātau tamāhine, kia tū ki te karanga, kia tū ki te waiata, kia tū ki taha o ō rātou kuia, kei roto i a rātou te wairua mō koutou. Koina rā taku moemoeā.