

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 SIOBHAN MARGARET GARLICK

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Introduction

1. My name is **SIOBHAN MARGARET GARLICK**. I am of Rangitāne, Ngāti Apa and Ngāti Kahungunu descent. My Rangitāne family name is Te Tau. My principal hapū is Ngāti Hāmua.
2. I was raised by my grandparents in Featherston as their whangai. In saying that, I also spent a lot of time with my natural parents. Therefore, I had the wisdom of two sets of parents. I learnt a lot of things Māori from my grandparents. My grandmother taught me about my heritage on my Rangitāne and Kahungunu side and my grandfather my Ngāti Apa side.
3. My evidence will focus on traditional sites of significance in the area towards the Wairarapa coast extending from Whareama in the north to Te Unuunu (Flat Point) in the south. This area encompasses the majority of the Ngaumu Forest. This area is of significance to Rangitāne associated hapū in particular Te Hika o Papauma, Ngāti Hāmua, Ngāi Tumapuhia-rangi, Ngāti Ruateika and Ngāti Atawha.

Ngaumu

4. There are significant pā, kāinga, tracks, mahinga kai/cultivation areas and many urupā in the Ngaumu Forest area.

(Refer Map 2 Wairarapa Ki Tararua Map Book Part 2, #A76)

5. While the Ngaumu area has traditionally been of significance to the Rangitāne people it became a permanent place of residence during the migration of Ngāti Kahungunu into southern Wairarapa. The migration of Ngāti Kahungunu into southern Wairarapa put some pressure on some Rangitāne hapū resident near Lake Wairarapa and the Ngāti Kahungunu migration pushed Rangitāne towards the Wairarapa coast. During this period Rangitāne kāinga/pā were established in the Ngaumu area including the following:

Hakikino

6. *Hakikino* was traditionally a fighting pā that was occupied by Rangitāne uri right up until the first contact with the Europeans. This pā formed the part of a strategic network of fortified pā in the southern Ngaumu area. The other pā included *Te Kumeroa*, *Te Wharau* and *Ruakiwi*. Interestingly, pine trees planted in the Ngaumu Forest area that encroached the *Hakikino* district never survived and even today no further trees are planted in this area.

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

Te Kumeroa

7. *Te Kumeroa* was also a fortified pā site situated east of *Hakikino* near Uruti Point. The pā was situated next to an extinct volcanic site and was the site of many significant battles.
8. There was also a traditional whare wananga located at *Te Kumeroa* and a significant cultivation area at the foot of the range below *Te Kumeroa*.

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

Te Wharau

9. The *Te Wharau* pā was situated inland from Te Unuunu (Flat Point). *Te Wharau* was a permanent settlement near the Wainuioru River. There were also many significant battles fought in this area.
10. There were gardens known as *Tikouka* located near a track which extended from the pā at Te Wharau towards the coast. Along the *Tikouka* track were numerous ana full of koiwi.

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

(Refer Ngā Takanga Tawhito - Sites of Significance Booklet, page 17)

Taueru

11. This was a permanent settlement with significant wāhi tapu and cultivation sites in vicinity.

(Refer Map 9 of the Rangitāne Map Booklet #E39)

(Refer Ngā Takanga Tawhito - Sites of Significance Booklet, page 7)

Other Sites in the Ngaumu Area

12. There are a number of umu pits within the southern Ngaumu Forest blocks. The name “Ngaumu” refers to the number of umu pits in the area. The majority of these pits are located on the Poroporo block known today as Omega Station. Two of these pits were kumara pits on the western side of the Marae. These pits are located in the southern most Ngaumu Forest block.

13. There is a battle site in the *Te Parae* area just northwest of *Hakikino*.

14. There is an urupā situated inland from Te Unuunu which is located directly on the southern most Ngaumu Forest block. Tupuna of the Haeata whanau are buried at this urupā. Jim Rimene is aware of many of the tupuna that are associated with this area.

(Refer Map 9 of the Rangitāne Map Booklet #E39)

15. Towards the coast from this particular urupā is a further battle site known as *Pukeroro*.

(Refer Map 9 of the Rangitāne Map Booklet #E39)

16. There is a significant urupā located on Homewood Road near Riversdale. In the 1950’s the urupā began to erode exposing koiwi. Local kaumatua Dick Himona and kuia Queenie Te Tau relocated these bones to the urupā here at

Te Oreore marae. The reason they relocated them to Te Oreore is that they were Ngāti Hāmua tupuna.

17. Located in Ngaumu and associated with Te Waaka, a Rangitāne tupuna, was a pā situated on a hill top divided by a ravine. In recent times forestry workers planted pine trees on the traditional pā site. All these trees tops were snapped in high winds with all the other trees in close vicinity exposed to the wind remaining untouched. They no longer attempt to grow trees in this area.

Working with Rangitāne o Wairarapa in Ngaumu

18. For over twenty years now I have been called upon by particularly James, also known as Jim Rimene to assist in work relating to the identification and protection of many sites within the Wairarapa rohe including those situated in the Ngaumu area.
19. I have been called upon by Jim Rimene to assist in projects in the Ngaumu area on at least 30 occasions. One example of my involvement at Ngaumu involved Juken Nissho Limited.
20. Jim Rimene and I were contacted by Juken Nissho Limited who have the government contract to log the Ngaumu Forest. Their concern was that a lot of their machinery was doing funny things and many of their workers of Māori descent as well as Pākeha refused to continue to work there as there was mysterious phenomena taking place.
21. Jim Rimene and myself were asked to visit the Strongvar block. When Jim Rimene and I visited this place we identified it as a significant area with various urupā, historical battle sites and cultivation areas as well as a site of a former papakainga.
22. We also located three boulders in the vicinity of this area. Apparently during the course of the work the bulldozers moved one of these boulders which according to our experience was the reason why many of the incidents that

were taking place there were occurring. Following appropriate karakia the rock was resituated to its original place. We understand no further problems have occurred. There are three rocks in a row. One in the shape of a honeycomb and two perfectly round ones aligned to it. They were strategically placed to lead you out of the forest.

Conclusion

23. The Rangitāne connection to the area in which the Ngaumu Forest grows was historically significant. In contemporary times we are continually called upon by various people to assist them in identifying sites of significance and to help them understand the unexplainable. The Ngaumu Forest area has over the years provided me with significant insight into the spiritual world of our people.
24. The work that Jim Rimene, I and others have done in the Ngaumu area ensures that we retain a connection to the whenua there.