

IN THE WAITANGI TRIBUNAL
OF NEW ZEALAND

IN THE MATTER OF: The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF: The Wairarapa ki Tararua Inquiry –
Wai 863

AND

IN THE MATTER OF: The claims of Rangitāne o Tāmaki-
Nui-a-Rua - **Wai 166**

STATEMENT OF EVIDENCE OF TITIHUIA BARCLAY KARAITIANA

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Introduction

1. My name is **TITIHUIA BARCLAY KARAITIANA**. I was born at Tahoraiti on 5 January 1922.
2. My mother was Tangihaere Whitiri and my father was Francis Hauauru Barclay. My father was from Tauranga.
3. I get my connection to the Tahoraiti area through my mother. My main hapū is Ngāti Mutuahi which is a Rangitāne hapū. The tupuna who binds us all in the Tahoraiti area is Te Rangiwhakaewa.
4. My Rangitāne whakapapa is set out in the whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”, at page 11.

Growing up at Tahoraiti

5. My mother owned about seven acres of land when we were growing up. This was situated near the Tahoraiti Pā. My family still own about seven acres of land at Tahoraiti today. This land is owned by sister, Te Atarangi Nancy Pene. I have six siblings: five sisters and one brother.
6. We were all born and raised at Tahoraiti. Tahoraiti is our turangawaewae and it has special places of significance to us.
7. The Kaiwhakapuki River (as we knew it) was an important place during my childhood in terms of catching tuna. This stream is situated on the Tahoraiti block. We would catch silver bellies in the Kaiwhakapuki stream.
8. From about 1960 onwards I noticed that there was decline in number of silver belly eels we would catch in the Kaiwhakapuki stream. From then on a lot of the dairy farmers in the area would allow the excess milk to

flow into the Kaiwhakapuki river which seemed to have an effect on the water quality of the river and the number of eels we would catch.

9. For the gun eelers, the river to eel in was the Manawatu River which also flowed through the Tahoraiti block. From my childhood I can remember there being a lot of fish in the Manawatu River, particularly trout.
10. There is a swamp area situated on the Tahoraiti block where my grandmother told me that all of the Rangitāne ladies of the area used to give birth to their babies. They would have them on the banks of a particular swamp and wash their newborn babies. There was apparently a beautiful spring near the Tāmaki River where they would wash their babies.
11. We weren't allowed to play in that area and were told by our old people to be very careful there. We were only allowed to get raupo from the swamp.

Raparapawai River

12. My granny Ramarihi, who used to tell me a lot of the stories about Tamaki-Nui-a-Rua, told me that one of the rivers near Tahoraiti was given the name Raparapawai after a war party of Ngāti Kahungunu came into the area and killed some of our menfolk. Apparently this war party came in late at night and killed men and boys whilst the women were sleeping. In the morning when the women went looking for their menfolk they found them lying in the river. One of the old kuia saw her mokopuna and began crying uncontrollably, hence the name Raparapawai was given to this river. It makes me sad when I think of this story.

The Treasures of the Forest

13. My granny Ramarihi would always talk about the many treasures in the great bush of Whatonga. I can remember Granny collecting bark, plants and other flora for medicines, for kai and other traditional uses.

14. When we were young, Granny would get these things on her own land or on land nearby that was owned by Pākehā. As we grew older much of the bush was gradually cleared and she had to travel right to the foothills of the Ruahine Ranges to get her goodies.
15. Granny would also talk about many of the birds in the great bush of Whatonga. She would always talk about the huia and the fact that it became extinct after the arrival of the Pākehā. My own name, Titihuia, refers to the feather of the huia that was worn by rangātira on their heads as a sign of mana of that particular rangātira. I am aware that there was a traditional Rangitāne kāinga known as Titihuia and it was there that the huia was most abundant.

Aotea Marae

16. The focal point for many of the families that lived at Tahoraiti during my upbringing was the Aotea meeting house.
17. You have already heard the story about the Aotea meeting house and its origins. Aotea Tuarua was one of the longest meeting houses in the country in the early 1900s. Aotea Tuarua was about 99 ft long, 3 ft longer than the Te Oreore meeting house near Masterton.
18. Many events were held at Aotea Tuarua, for example we had tangihanga, weddings, Church functions including Church services, and important meetings to discuss issues of the time.
19. In the early 1960s there was discussion amongst the local elders about moving Aotea Tuarua closer to Dannevirke. There were a number of reasons why they wanted to move it. One reason was that the patrons of the Aotea Football Club (now the Aotea Sports Club situated across the road from this marae), wanted to move closer to town. Many of our whānau who lived at Tahoraiti were members of the Aotea Football Club.

20. Another reason was that Aotea Tuarua needed a lot of renovations. Applications made by our people to the Historic Places Trust for funding to restore the old meeting place were not successful.
21. When I was about 25 years old I became the secretary for the Dannevirke section of the Māori Women's Welfare League. The League became involved in the decision to relocate and renovate the Aotea Tuarua situated at Tahoraiti. I can remember as secretary of the League writing letters to a number of families living at Tahoraiti and families of influence in the Dannevirke area to see whether they would support our idea of moving the Aotea Tuarua. From memory, it was really the League and the women involved in the League that kick-started the idea of moving the Aotea meeting house.
22. Once the project gained momentum, one of the Pine family told us that she would make available a section at Makirikiri if the people could raise sufficient monies within two years.
23. A lot of our land at Tahoraiti has been taken by the local council for public works. The local council and the Government were aware of our dilemma in terms of wanting to move Aotea Tuarua and the fact our meeting house was in disrepair, but at no stage that I can remember did the local council offer to give us some land to put our new meeting house on or offer financial assistance.
24. The decision to remove Aotea Tuarua was made and prior to the whare being pulled down a tohunga from the Te Arawa area was brought in by the local people to remove the tapu of Aotea Tuarua.
25. I was present at that ceremony and it was a highly emotional event for all of us. The tohunga from Te Arawa was blind and he indicated without actually knowing anything about the meeting house that the tupuna on the front of the house was Kaimokopuna.

26. When Aotea Tuatoru was built on this site on which we are today, many of our local people gave up their jobs to complete the decorations on the house. Kura Pearse gave up her teaching job, for a period of time, to assist in the kowhaiwhai and painting of the front of the meeting house. I can remember driving past the meeting house on wet and windy days and I would see Kura out on the porch of the meeting house painting the carvings.
27. Very few of our people had the knowledge or skills in terms of kowhaiwhai work and had to go away and train themselves before they could complete the work. They went away for about three weeks and came back and completed the work that you see in this meeting house today.

Donating Land for a Native School

28. As mentioned, my mother owned some land at Tahoraiti. She owned about seven acres. My mother had offered to gift approximately two acres of her land for the establishment of the Native School at Tahoraiti. The school bus did not pick up the kids from their homes in those days. They would catch the bus from the main road. The kids would have to cross the main road and the railway line in order to catch the bus. Because of safety issues, my mother suggested to the Education Department that they build a school at Tahoraiti and she would gift land for that school.
29. The offer made by my mother to gift her land was rejected by the Education Department because their policy was to purchase the land outright at that time as opposed to receiving it as a gift. I do not know why they had to purchase it.
30. A local lawyer, Mark Poole, advised my mother that the Education Department would have to purchase the land. They purchased the land for £75.

31. We all went to the Native school given that it was right next door to our house.
32. About nine years ago I read in a local newspaper that the Tahoraiti School was going to be closed down and moved north to Taradale. Our family purchased the site, including the school building, and it is now lived in by one of our family members. We had to purchase it from the Ministry of Education for \$17,000.

Loss of Land

33. I can remember a lot of land being taken at Tahoraiti for public works. I can remember land being taken for the aerodrome during the World War, that land was owned by the Paewai family. It seemed the Crown were always trying to get our land.
34. I remember the old lady that owned the land that was taken for the aerodrome. Her name was Muri Paewai. Her homestead was right next to the land that the council took for the aerodrome. We all knew about this issue and how unhappy she was about her land being taken. Once the aerodrome was established she always used to complain, and rightly so, about the noise because, as I say, her house was right next to the runway.
35. I can remember one story that my grandmother told me about her two 40 acre sections on the Tahoraiti block which were adjacent to the main highway heading towards Dannevirke. Apparently some of the Pākehā farmers used to put fences on her property and as far as she was concerned that was illegal and she used to go along with her pet horse, Lassie, and pull down their fences.
36. My Uncle Johnny owns one of the 40 acre blocks on Tahoraiti today. I believe it is still Māori land today. The other 40 acre block was sold by me in the 1960s. I did not want to sell our land but had no choice because

of financial difficulties. At that time we had eight children whom we wanted to educate.

37. We tried on many occasions to get funding from Māori Affairs in Hastings to build a home on our 40 acre section. Our applications were rejected. I remember Māori Affairs telling us that a 40 acre section was an uneconomic block and wouldn't support ten people living there.
38. I wanted to send most of my children to Church College and five of them did attend Church College, and the only way to fund that was the sale of the land. We purchased a house in Hastings which allowed them to work at the freezing works at Hastings and pay for their own education at Church College.
39. I regret having to sell our land but I had little choice at the time.

Rangitāne Identity

40. Whenever I was in a situation where I had to sign a particular form which requested me to put down my iwi, I would say to dad "what is my iwi?" and he would always reply "Rangitāne", I could also include Te Arawa given that that was his connection. I would ask my grandmother also, and she would also confirm that Rangitāne was my iwi. My whole attitude to this issue is that I do not need to tell everyone that I am Rangitāne, that is just who I am, and if people ask I will tell them.
41. I remember seeing a map about four years ago at the Waipatu Marae near Hastings. The map depicted the east coast of the North Island from Mahia down to Wellington and all I can remember seeing is that the one tribe on the map was Ngāti Kahungunu. There was no indication of Rangitāne being a tribe on the east coast of the North Island. That map was wrong.

The Future

42. Because I had to sell my land at Tahoraiti many years ago, my only aim for the future is that our people hold on to their land and that any land that can be returned to Rangitāne through a settlement with the Crown is returned and developed for the future generations of Rangitāne descendants.
43. Although my land was sold, we still have our mother's land. Although it is only 7 acres, it is still important to us.