

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  
Tamaki- Nui-a-Rua – Wai 166

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**STATEMENT OF EVIDENCE OF REIHANA RAUTAHU**

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## **Introduction**

1. My full name is Reihana Rautahi. Reihana is my natural father's surname. Rautahi is my adopted or whangai father's surname. They were first cousins and I carry both their names.
2. My natural mother was a Pākehā woman, her name was Gertrude Lomrie. That is all I know of her. As a very new baby, about 3 weeks old, I was brought to Kaitoki to be brought up by Matuakore and Ranginui Rautahi. Matuakore was the daughter of Hori Herehere. Ranginui was a grandson of Aperahama Rautahi. Ranginui and Matuakore were the only parents I ever knew. It was 1918 when I was brought to Kaitoki. My whakapapa is at page 23 of the whakapapa booklet, "He Āta Tātai Tupuna – Tātai Hono Hoki."
3. I was raised in the Māori community at Kaitoki. To my knowledge most Māori there were part of the Ngati Pakapaka hapu and connected closely by whakapapa to Te Rangiwakaewa.

## **Matuakore Rautahi**

4. My mother Matua was a wonderful person. She was a midwife for Māori in the Dannevirke area. For nearly every Māori whānau from Poherau, Oringi, Kaitoki, and Tahoraiti, Mum would go and deliver the babies. I would wake up in the morning and ask "Where's Mum?", she would always be out somewhere helping someone to deliver their baby. The whole community would come to her for assistance, even the Doctor sometimes.
5. There was an occasion when a Pākehā woman across the road was due to have her baby and Doctor McClean could not get there. He sent a message to the expectant mother that Mrs Rautahi, would deliver her baby. Mum

delivered a baby girl. That little pākehā girl was nicknamed “Kui”, that was because Mum was always known as “Kui”.

6. Matuakore Rautahi had two sisters, Ingoa and Sarah. Mum was always the one that looked after all the people. If any of the younger people got into trouble with their families, they came to our place. There was always a room full of teenagers asleep on the floor.

### **Ranginui Rautahi**

7. Ranginui was a Ratana apotoro or minister and a respected kaumatua in the community. Everybody liked him taking service because he was to the point and short. Old Uncle More who married in to our family was from up North. He was a Ratana apotoro but he would go on for too long. When Ranginui did it, it was to the point and finished.
8. Ranginui taught me that about whaikorero. This is what he always said to me, “When you get up to whaikorero you speak to the point and finish, don’t drag it on”. So every time I get up on the paepae I remember his advice.
9. I live at Paeroa, in Hauraki with my wife’s people and they often expect me to get up. I often feel that there must be others who could do the job better than me, but they say there are not.
10. This is something that makes me sad. I know due to the war there are gaps in my knowledge but many people today, young and old consider me knowledgeable in whaikorero. I feel humbled by that type of praise and I feel it is not deserved when I recall the great oratory skills of my father and his brother Matene Te Whiwhi Rautahi.
11. When I was growing up the two most important kaumatua in Kaitoki and the Dannevirke area were Ranginui and his brother, Matene Te Whiwhi

Rautahi. Before I went away to war I would always listen to the korero of the old people.

12. I was not taught to whaikorero, it was by listening to my Dad and Uncle Martin that I picked up the skills that I have.
13. I remember my father was a wonderful writer. He hardly went to school but he had beautiful handwriting. He had a book where he wrote down whakapapa for Ngati Pakapaka and Te Rangiwhakaewa waiata and other important things. Unfortunately that book has been lost.

### **Pao**

14. I remember listening to the old ladies, my Mum and her sisters singing pao. The pao were like little ditties that they would sing. I would like to include the words of a couple that I remember them singing. The words of these pao and the translations were given by my Dad to Jock McEwen when he was writing the 'Rangitāne' book. I understand that these pao are included in that book at pages 222-225 and in the waiata booklet at pages 46 and 47.

**He pao mo te wā i a Te Kere. Te hekenga mai o  
Manahi i Taupo. Nā Te Kirimamae**

Tāpapa, Karauria, haria mai te tikanga  
Kāti ko mātou hei wairangi, e ...i.  
Tikina, e Kiri, te peka mānuka  
Hei pōhiri, hei karanga, "Haere mai, "e ...i.  
Engari koe te mārama e whai hikipene ana.  
Tēnā ko mātou he tauraki, e ...i.  
Kaore kau ana rā he tikanga i Tamaki;  
Oora te mene ki huti wai, e ...i.

**A pao concerning the time of Te Kere. The journey of  
Manahi from Taupo. By Te Kirimamae**

Stoop, Karauria, bring good fellowship here.

We ourselves will be excited

Fetch, Kiri, a branch of mānuka

To welcome, to call, "Welcome here."

You are the light with the cash,

But we are dry.

There is no good in Tamaki;

All the men are hoisting water.

**He pao nā Piriha Nikora**

Tōku ne āhua rite rawa ki te moa

He hau tonu te kai ma te uma iara.

Piki ake ai au ka eke ki nga hiwi

Me te hau te aroha te piki ake iara.

Pūtake māhoe te taha o te ara a

Ko nihitanga mai ki a ahau iara.

Āwangawanga ai ki aku tau e rua,

Ko tewhea e pine mai te uma iara?

He aha mā wai to hurihanga atu,

He tini kei te rana ōku mete iara!

**A song from Piriha Nikora**

I am like the moa

For the wind alone is the food of my breast.

I climb and go up to the hills

And like the wind, love climbs also.

Roots of mahoe form the edge of the path

And steep is the way for me.

Undecided am I about my two lovers,

Which shall I hold to my bosom?

What matters is if you turn away

My net holds many more!

### **Rautahi Haka**

15. This was a special haka performed by our family. It was known by everyone as the "Rautahi haka". I remember performing it with my Father and Uncles and others as a young man. These are the words of the haka as recorded in the Paewai family writings:

Tangi mai a te manu nei a te kihikihi

runga rakau (i tarara-taki-taki-ta)<sup>2</sup>

(Wiri opapa (toeme)<sup>2</sup>, piko tangohia rae

Kapeake ake (Kahukiri)<sup>2</sup> Papa mahue

Koia raka kiss-ta kiss-ti

to haere roa koia raka kiss-ta, kiss ti

Ka Manawa koe ki taku heka, kuhua

Kiss-ta, kiss-ti

### **World War Two**

16. The war really knocked me back. I was just 22 when I went away. I was really getting into everything at home, listening to the old people on the marae and in our home. Unfortunately the war intervened and the passing of knowledge that had begun was cut short. I do not regret my time overseas serving this country, but I do lament the passing of knowledge held by my father and mother, which did not take place due to the war.

17. Despite my own doubts about my ability and knowledge in things Māori I was always called to reply to speeches while overseas with the Māori battalion. The boys would say, "Oh Rei, you've got to do it". It was mainly in English but most of the boys had not been taught anything like whaikorero or formal speech making, which is why they turned to me.
18. I came back from the war and a lot of others did not. Three days after I was wounded, I was told by the Doctor, "You will never use your leg or your left arm again. This leg will be disabled most of your life" and I said "Good". He said "I beg your pardon". I said "I'll live this life, there is no use crying about it". That is the way I have always felt about the wounds I received overseas. At least I got the opportunity to come home and have a family.

#### **Meeting Houses/Marae**

19. A meeting house was built at Kaitoki while I was away at the war. My mother and her two sisters Ingoa and Sarah gave their garages to make the meeting house. Arthur Thorsterson was a builder and he helped the people to put it together. The whare was called Kaitoki Memorial to commemorate the boys that went away to war and did not come home.
20. The meeting house was later moved to another site in Kaitoki. Land for that was donated by my sister Mary Lilo. In 1946 that meeting house was set aside as a meeting house and marae for the Ngāti Pakapaka hapū.
21. At Whitiāra there is a meeting house whose original name was Rautahi. It was later changed to Whitiāra. We used to hold Ratana Church services there every Sunday.

#### **Conclusion**

22. Although I have for much of my adult life lived in a different tribal area I still maintain my links with my hapū and iwi Rangitāne. I am an original

Trustee of the Ngāti Pakapaka meeting house. I am supportive of the claims that have been brought by Rangitāne and are happy to share some of my early experiences which link us back to important Rangitāne tupuna.

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