

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**

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**STATEMENT OF EVIDENCE OF HERBERT TEWA-KITE-IWI CHASE**

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McCAW LEWIS CHAPMAN  
SOLICITORS  
HAMILTON

SR CLARK - PARTNER  
AHC WARREN - SOLICITOR  
P O Box 19-221  
DX GP 20020  
PH: (07) 838-2079  
FAX (07) 839-4652

## Introduction

1. My name is **HERBERT TEWA-KITE-IWI CHASE**. I was born at Kaitoki at our family homestead, on 14 May 1935. I have lived at Kaitoki my entire life. I consider Kaitoki my turangawaewae.
2. My father was Witerekirihi Wimaihi (Edward Chase). He was of Ngāti Tuwharetoa descent. My mother was Bella Tungane Nikora. She was of Rangitāne, Ngāi Tahu and Ngāti Kahungunu descent. Her link to the Tamaki-Nui-a-Rua area was through her Rangitāne hapū, Ngāti Pakapaka. The Kaitoki and Dannevirke area is the very heart of the Ngāti Pakapaka rohe. The Ngāti Pakapaka rohe also includes the area known as Tiratu.
3. My mother is a direct descendant of Paora Te Rangiwhakeawa. Paora, our Rangitāne tupuna, was involved in the 19<sup>th</sup> Century Native Land Court hearings relating to some of the Tamaki-Nui-a-Rua whenua.
4. My Rangitāne whakapapa is set out in the whakapapa booklet, “He Āta Tātai Tupuna - Tātai Hono Hoki”, at page 10.
5. There were six children in my immediate family, three boys and three girls. We were raised in the whānau homestead situated on the Kaitoki block. I still live at Kaitoki today. I live where the old Rautahi homestead was situated, which was the main house for those living in and around Kaitoki during my childhood. At this homestead there were family gatherings, church services, tangihanga and meetings to discuss issues of the day.
6. My wife is Teresa Te Hiiri Matthews. She is from Heretaunga but was raised at Ratana Pā. Together we have 9 children, 20 grandchildren and 14 great-grandchildren.
7. My evidence today will discuss my relationship with the Kaitoki area, identifying some of the special places I know about on the Kaitoki block.

I will also outline some of the difficulties my whānau faced with farming and developing our Kaitoki land. I will also talk about the issue of Rangitāne identity.

### **Kaitoki**

8. Kaitoi was the name of both a kāinga and one of the Tamaki-Nui-a-Rua land blocks that was not sold as part of the “Tamaki” Bush sale in the 1870’s. The original Kaitoki block was estimated at approximately 16,000 acres. There is no more than 1000 acres owned by Māori at Kaitoki today.
9. Hautotara was the name of a kāinga near Kaitoki. It belonged to the Ngāti Pakapaka hapū. There was another traditional kāinga near Kaitoki called Okurehe. That was also a kāinga of the Ngāti Pakapaka hapū.
10. As I was growing up most of the land at Tamaki-Nui-a-Rua was not in Māori ownership, including the majority of the Kaitoki block. What little land we had left was special to us. Growing up on the remaining land was a wonderful part of my childhood.
11. Kaitoki was a thriving Māori community, there were many descendants of Rangitāne and in particular Ngāti Pakapaka, living there. I suppose the various whānau made the best of a bad situation and our elders knew how to raise us kids with limited resources.
12. Many well-known Rangitāne/Ngāti Pakapaka families lived at Kaitoki during my childhood including the Rautahi, Paewai, Lilo, Hoera and Hotereni whānau. They were all of Ngāti Pakapaka descent although Lilo was a Tongan man who married into the Rautahi whānau. Our very own Jonah Lomu.

## **Farming Kaitoki land**

13. Some of the Māori families who lived at Kaitoki owned small pieces of land. My own whānau owned 140 acres of land at Kaitoki. This land, originally Māori land, became general land during the 1960's. I was not aware that it had been turned into general land and I thought for many years that it was still in fact Māori land. It wasn't until I went to farm the land myself that I found out it was general land.
14. There were other families who owned land in Kaitoki, including the Paewai, Lilo, Walker and Hoera whānau.
15. The Rautahi block as we knew it was owned by the Rautahi whānau and was leased to the Frederickson's who were a local Pākehā family.
16. Kaitoki land was very difficult to farm. Much of the block was covered in scrub and the remnants of the bush that was cleared by the Scandinavians during the 1870's, known to us as Te Taperenui a Whātonga.
17. Six of us cleared the scrub on the land that we owned at Kaitoki. It took us a month. I spent most of my adult life clearing scrub on various parts of the Kaitoki block. The actual soil beneath the scrub was, in my opinion, very good, however it required a lot of hard work before it was suitable for farming.
18. My parents attempted to farm the land themselves but were faced with the difficulties of clearing the scrub. As far as I can remember, my parents never received any Government assistance to help develop their land at Kaitoki. During the years I was farming the land, I did not receive any financial or professional assistance from government to develop the farm. I had to borrow money, mortgaging the land, to put up fences, clear scrub and buy stock.

19. When I was a child I used to go with my father and watch him clear the scrub on our Kaitoki land. It used to amuse me that he would cut the scrub and the very next year the scrub would be higher than ever. To be honest, my father did not have the expertise to clear the scrub properly. It wasn't until I was a young man that I obtained the skills through other farming jobs and learned how to clear scrub so that it would not grow back. These were not uncommon issues amongst many of our older people trying to farm what little land they had in Tamaki-Nui-a-Rua and, in particular, in the Kaitoki area. They did not have the expertise or the finance to successfully farm the land that they had retained but they still made an attempt at farming in some way or another.

### **Special Places of Kaitoki**

20. There are many special places on the Kaitoki block that I am aware of.

#### Mohangaiti

21. There is a lake situated on the Kaitoki block. This is called Mohangaiti. My father told me about this lake and its kaitiaki. The kaitiaki in the lake also carries the name Mohangaiti. The last time I saw the kaitiaki at Mohangaiti was when one of the kuia, Granny Ingoa, passed away. The kaitiaki, Mohangaiti, would become visible to local people when a prominent tupuna was due to pass away. Mohangaiti would also show itself when we went eeling in the old days. We were told to ensure that we only took from the lake what we actually needed and did not take any more. There have been occasions where people who have taken more than they needed have gone home and for some reason they have been unable to cook the eels.
22. There are also many of our ancestors buried near Lake Mohangaiti. I have planted numerous native trees around the lake to protect that area and identify it as a place of significance to our families. Many of our children

have had their whenua buried beneath trees near Lake Mohangaiti. This helps to ensure our continued connection with the area.

#### Moetu

23. There is a kauri tree known a Moetu situated on the Kaitoki block. It has special significance to the local Kaitoki people. A Ngāpuhi family who had a relationship with the people at Kaitoki brought this kauri tree to Kaitoki. The reason that the tree was brought to Kaitoki from the Ngāpuhi region was to cement a relationship between the Ngāpuhi people and the people of Ngāti Pakapaka. The planting of the tree symbolised an apology from the Ngāpuhi people for the massacres that they inflicted on some of the Ngāti Pakapaka/Rangitāne people during the early 1800's. Moetu is the only kauri tree growing on the Kaitoki block. Kauri trees were not indigenous to Tamaki-Nui-a-Rua.
24. About five years ago a busload of Ngāpuhi people came down to this site because they had been told by their elders about the significance of the kauri tree. They wanted to pay their respects and condolences. They had a big tangi around this tree.

#### Peketahi

25. Peketahi lives in the Manawatu River. The Manawatu River flows through the Kaitoki block. I have seen Peketahi in the form of a crayfish and also in the form of an eel. My mother used to see Peketahi quite often and would talk about the many forms that he would take.
26. I remember one day when a couple of the younger boys were doing some eeling in the Manawatu River. They came running back and said they had seen a big eel and they were going to fetch a spear. The boys said that the eel was coming in and out of the banks of the Manawatu River and actually teasing them. I asked them whether it was actually coming right out and they said it was and they described the eel to me. I told them to leave it alone as I knew it was Peketahi.

## Waitapu Urupā

27. On the piece of land that I own on the Kaitoki block there is an urupā that we know as Waitapu. I have been told that there are about six tupuna buried at this urupā. I have only realised in recent years that the Waitapu urupā was situated on my farm.
28. When I used to walk my farm I would always stop at two particular points on the farm. I did not know the reason why I stopped at these places. It wasn't until one of my relations, Niki Paewai who is a matakite, came to my farm and we walked it together and he pointed out the two spots to me that I would always stop at when I had walked the farm. These spots were the boundaries of this urupā that we now know as Waitapu. I intend to fence off this urupā and plant a number of native trees around it to ensure it is protected. Niki informed me that the six tupuna buried at this urupā were from our Ngāti Pakapaka hapu.

## Matakite

29. As a child I would see and hear many things and on most occasions I didn't understand what they were or what their significance was. My own view is that I had to see them with my own eyes, that seeing was believing and hearing was deceiving. I have in more recent years been involved with Niki Paewai and other matakite of this area and have begun to appreciate the taonga that has been given to me to see and hear things that others may not. There are many examples of the things that I have seen and heard.
30. I remember being with my mother and father who were visiting the Kaitoki marae to look after the local Māori people who were very ill at that time. My parents would sit with many of the old people who were ready to die and provide them with rongoa. On leaving the Kaitoki marae on this particular day, I witnessed my father being carried unaided across

the bridge below the Kaitoki urupā. I was only a child at the time and didn't really appreciate what I was experiencing.

31. Much of the Tamaki-Nui-a-Rua area was previously covered in dense bush. We are aware that there were a number of tracks that our ancestors would use in order to get through the bush. A number of these tracks were along the Manawatu River, which makes it quite a significant river to us.
32. Some years ago Niki Paewai and myself were asked to go to a place called Rakautatahi near Takapau to see if we could locate the original tracks and to identify whether there were any burial sites on this particular piece of land. A local Māori wanted to build on his land and wanted it checked out. Niki and I were able to locate many of the tracks that would have been used by our people and located many burial sites on his land. Obviously he did not build there.
33. The Rakautatahi area would have been very important to our people given that it was a major entrance and exist to the great bush of Whātonga.
34. After seeing the many tracks and thinking through how difficult it would have been even for the Rangitāne tupuna to get through the bush, it made me think about how difficult it would have been for Rangitāne to be defeated by other iwi because many of our people would filter into the bush when a party was moving in. Our people would then move out again into the clearings once the party had passed.

### **Rongoa**

35. I am planting native trees on my Kaitoki land to try to rejuvenate and rekindle the use of rongoa Māori and to bring back the birdlife that was so important to our people.
36. My initial involvement in rongoa Māori was through my parents who, as I have mentioned, were heavily involved in the preparation and prescription

of Māori medicine. My interest was rejuvenated by my involvement with Niki Paewai.

### **Rangitāne Identity**

37. When you grow up in one place all of your life you are secure in the knowledge that you know where you are from. I have always known that Kaitoki is my turangawaewae and therefore it is the place of standing for me, my children and my mokopuna. I was not taught to speak Māori and therefore missed a lot of the korero about who had interests and rights in the Dannevirke area.
38. I always knew that Ngāti Pakapaka was my hapū. The confusing part for me was whether Ngāti Pakapaka connected me to my Kahungunu or Rangitāne whakapapa. It was not until reviewing my own whakapapa in recent years and understanding some of the traditional history of the area, that I realised that Ngāti Pakapaka comes under the mana of Rangiwhakaeawa and Rangitāne.
39. What added to the confusion over the years was that I have seen maps of the east coast of the North Island which record one iwi from Mahia down to Wellington. There was no mention of Rangitāne.
40. I have also seen census which did not refer to Rangitāne under the section where you selected your iwi, it only referred to Ngāti Kahungunu. I never used to complete this section because I was still confused about this. It is only since I have come to understand the traditional history of this area that I complete the census and record both of my iwi, Rangitāne and Ngāti Kahungunu.
41. I also heard people say from time to time that Ngāti Pakapaka was a hapū of Ngāti Kahungunu. This is definitely not the case and it is not what I found after I completed my research. I believe that the Government

should take some responsibility for the confusion that I experienced given the matters I have referred to above.

42. I am proud of my Ngāti Kahungunu descent but it does not give me my right to stand at Kaitoki. It is through my Ngāti Pakapaka, Rangiwakaewa and Rangitāne links that my status as tangata whenua exists at Kaitoki.