

**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**

STATEMENT OF EVIDENCE OF NOA HAERENGA NICHOLSON

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Mihimihi /Introduction

1. Taku ingoa ko **NOA HAERENGA NICHOLSON**. I whānau mai au i Weraroa (Horowhenua/Levin) i te tau 1919.

My name is NOA HAERENGA NICHOLSON. I was born in 1919 at Levin.

2. Tōku pāpā ko Thomas Tame Goldsmith. Ōna iwi ko Ngāi Tahu, ūna hapū, Kaitahu, Waitaha, Kāti Māmoe. Ōna marae Tuahiwi, Ōtautahi, me Murihiku, me ētahi atu.

My father's name was Thomas Tame Goldsmith. He was of Ngāi Tahu descent. He lived at Tuahiwi Marae near Christchurch.

3. Tōku whaea Ruta Te Kiri Ranginui ko "Katie" rānei. Ōna iwi tūturu whānau ake, ko Mūaupoko, rātou ko Ngāti Apa, ko Tūwharetoa, ko Taranaki. Ngā hapū, Ngarue, rātou ko Ngaiteao o Mūaupoko. Ngāti Hikairo, nō Rotoaira, Tūrangi Tukua Tokāno o Tūwharetoa.

My mother was known as Ruta Te Kiri Ranginui or "Katie" for short. Her main iwi was the Muaupoko tribe. She also had links to Ngāti Apa, Ngāti Tuwharetoa and Taranaki. Her Muaupoko hapū were Ngarue and Ngāi Te Ao. Her Tuwharetoa hapū was Ngāti Hikairo of Rotoaira, Tūrangi Tukua Tokāno.

Ngā here ki Tāmaki-Nui-a-Rua/My Links to Tāmaki-Nui-a-Rua

4. Te waka Kurahaupo. Whātonga te tangata. Mūaupoko tokū here ki Rangitāne mai i a Whātonga.

My whakapapa link to the Rangitāne people is through Muaupoko. The Muaupoko people are descendants of Whātonga of the Kurahaupo waka. Whātonga is also the main tupuna for the Rangitāne people of Tamaki-Nui-a-Rua.

5. He nui aku here i Tamaki-Nui-A-Rua engari kaore aku whakapapa ki Ngāti Te Rangiwaka-ewa. Tenei taku kainga mo ngā tau ono tekau ma rima.

Although I do not directly whakapapa to Te Rangiwaka-ewa, I have kinship to the Rangitāne people and I have lived amongst the Rangitāne people at Tamaki-Nui-a-Rua for the last 65 years.

6. Paora Te Rangiwaka-ewa te tupuna o taku hungawai – a Te Rawe Matana Eriha. He uri o Ngāti Te Rangiwaka-ewa:

Paora Te Rangiwaka-ewa = Maata Opukahu
Hoera Rangiwaka-ewa
Te Hei = Eriha Matana
Te Rawe Matana Eriha = Eruera Nicholson
Rhodes Tiwai Nicholson

My mother in law, Te Rawi Matana Eriha was of Ngāti Rangiwaka-ewa descent. She was a descendant of Paora Te Rangiwaka-ewa. Her whakapapa is as follows:

Paora Te Rangiwaka-ewa = Maata Opukahu
|
Hoera Rangiwaka-ewa
|
Te Hei = Eriha Matana
|
Te Rawi Matana Eriha = Eruera Nicholson
|
Rhodes Tiwai Nicolson

7. Aku whānaunga i tupu ake i Tamaki-Nui-a-Rua. Nā Te Hiria Amo Hirai, ko ia whakaheke mai i Pāora Te Rangiwaka-ewa. Ko Hiraka Ihaka Rautahi taku Pāpā tuarua, i whakakaha taku here ki Tamaki-Nui-a-Rua. No te marae o Poherau, inaianei ko Whiti Te Ra. Ko Tāhoraiti tēnei wāhi.

A number of my cousins were raised in Tamaki-Nui-a-Rua by a local Rangitāne kuia, Te Hira Amo Hirai. My link to Tamaki-Nui-a-Rua was further strengthened by my mother's second marriage to a local man. His name was Hiraka Ihaka Rautahi. His marae was at Poherau, which is now called Whititera. This area is part of the Tahoraiti block.

8. I tēra wā ki Poherau me aku whānau, tutuki taku tane ko Rhodes Tiwai Nicholson o Ngāti Te Rangiwhaka-ewa.

It was during the many visits to Poherau to spend time with my cousins and my stepfather that I met my husband, Rhodes Tiwai Nicholson, who was of Ngāti Rangiwhaka-ewa descent.

9. Nā taku tipuranga me aku whānaunga i te taha o ngā kaumātua, me ngā kuia tāku e maumahara ana i ngā pakiwaitara, me ngā kōrero e pā ana ki ngā tipuna me ngā wāhi tapu o Rangitāne e mau ngakaunui ana.

I was brought up with many of the Tamaki-Nui-a-Rua kuia and kaumātua and am familiar with some of the stories that were told about Rangitāne tupuna, and other korero relating to places that had special meaning to them.

10. I maharatia i te ki o taku papa Hiraka i ngā take me te raruraru o te whenua me te Pakeha i tae mai. Tetahi o tēnei tupuna ō te tau nei kīhai Aperahama e riro ētahi o ngā whenua o Tamaki-Nui-Ā-Rua i riro kē i ngā rangatira o Manawatu.

My stepfather, Hiraka, told me a lot about the issues and raruraru that took place over land when the Pākehā came to their area. One of the tupuna that I remember my stepfather talking about was Aperahama Rautahi. Aperahama Rautahi had been left out of a number of blocks when his land went through the Court. Rangitāne

rangatira from the Manawatu area were given land at Tamaki-Nui-a-Rua, but Aperahama Rautahi did not.

11. Ko Te Rangiwhaka-ewa te kāwai tupuna Rangatira o te iwi o Rangitāne o Tamaki-Nui-a-Rua.

The common ancestor that was spoken about a lot by the old people, and who connected everyone in the district, was Te Rangiwhaka-ewa. Te Rangiwhaka-ewa is the main tupuna that people in the Tamaki-Nui-a-Rua are descended from.

12. Kihai au e mau ki te tikanga pakeha. I mōhio au ki te kōrero Māori. Mohio hoki te wairua o te reo. No reira i ako ahau ki te taha o ngā kaumātua.

Unlike the generations younger than me who were encouraged to learn the Pākehā way, I was fortunate to be able to speak Māori. I understand Māori and the wairua of our language. This enabled me to pick up some of the discussion of kuia and kaumātua in relation to the Tamaki-Nui-a-Rua area.

13. I maharatia au i tētahi kaumātua, ko Ranginui Rautahi, he rangatira nō Tamaki Nui-A-Rua i aua wā, nāna anō au i herea ki ētahi o ngā wāhi taonga tapu, me ngā wāhi taputapu, i kōrerorero whakamārama i te whakapapa ō tēnei wāhi, arā e whai ake nei.

I remember a kaumātua, Ranginui Rautahi, who was a Ngāti Te Rangiwhaka-ewa rangatira of his time. He would talk to me a lot about special places in Tamaki-Nui-a-Rua and he would take me to those places and explain the history of them. I now want to share some of those stories about the places and events that I am familiar with in Tamaki-Nui-a-Rua.

Ngā Wāhi Tapu/Special Places and Events in Tāmaki Nui-a-Rua

Te Awa o Kōwhai/Te Awa Kowhai

14. Inā ka anga atu ki te rāwhiti o te takiwā nei ka tae atu ki te papa e haere atu ana ki te taha tai mōana o Akitio. I mua i te pūtanga atu ka whiti atu i te awa i tu atu i Kaitoki. I ngā wā marangai ka waipuke te awa o Manawatu e ki ana te hau kainga he ‘*kowhai te waipuke*’. Rite tonu te tae ki te putiputi o te rākau kowhai.

Te Awa Kowhai is a special event that takes place along the Manawatu River near the new bridge on the main road just south of the Kaitoki marae. This event occurs when the Manawatu River floods. The local people refer to this event as the ‘kowhai floods’. The reference to kowhai was because the colour of the Manawatu River would turn yellow during the flooding especially at Kaitoki. The colour of the river reminded the old people of the kowhai tree when it was in bloom.

15. E hāngai ana ēnei korero ki te tae o te wai. Ka huri te tae kātahi ngā kaumātua i mōhiotia ana kua kī te kina i te kai, arā he kowhai i rite ki te arero o te kina. Nō reira he wā haere ki te mōana. Ahakoa he wā pouri ki te whanau, he wā harikoa tonu ki te tamaiti i runga i te whakaaro he wā kai i te kina kikī rawa i te kai. Ko taku pōuri i tēra tau i māhue au i te waipuke nui, anō hoki, te wā haere kohi i te kina.

When the Manawatu River turned kowhai, the old people would say that it was time to go out to the moana to get kina. The reason they would say this was because the kowhai colour of the river resembled the yellow colour of the kina flesh. Although we didn’t like floods, my relations and I would be really happy when this occurred because we would know it was time to have some fat kina. The kina from my memory were always very big when it flooded at Kaitoki. I was disappointed during the big floods last year because I was not able to get to the Manawatu River to see what colour the river was,

and also did not have the opportunity to go to the moana to see if the kina were fat.

Peketahi

16. Kei te awa Manawatu tētahi kaitiaki, ko Peketahi. He kōrero nui mō te kaitiaki nei a Peketahi. He korero ano nā ia kaikorero tēnei ra ki Peketahi.

One of the katiaki of the Manawatu River is Peketahi. There are many lovely stories about Peketahi and many of the witnesses today will talk about their experiences with Peketahi.

17. He tāpiritanga kōrero ēnei ōku e mōhiotia ana e au mō ūna āhuatanga. I ōku tau tekau ma whitu, i haere māua ko Ranginui Rautahi ki te awa o Manawatu, tata ki Kaitoki, ki te tutaki i a Peketahi; ki te ako hoki i ūna āhuatanga. He koura rereke ia. Kōre waewae tahi, whero te tinana ka noho ki runga i te rākau, i raro i te wai. Nā te tangata whenua i tapaea tōna ingoa a Peketahi. Kōre waewae tahi.

I have seen Peketahi in many forms throughout my life. When I was about 17 years of age, I went with Ranginui Rautahi to the Manawatu River to meet Peketahi and to learn about him. Peketahi was in the form of a crayfish sitting on a log in the river with a red body, he had one leg missing. That is why the local people call him Peketahi, because he doesn't walk with all his legs.

18. Ēhara i te mea ko te koura anake te āhuatanga kua kitea e au, he āhuatanga hoki o te ngeru e pekepeke haere ana i ngā rākau whiro. Ahakoa taku tirohia i a Peketahi me ūna hangahanga katoa, he mahara nōku i aua wā inā he karere pai āna, he karere kāore i te pai rānei.

Peketahi not only comes as a crayfish. I have also seen him as a cat jumping from tree to tree. When I saw Peketahi in whatever form I would wonder what message he was bringing me.

19. He kainga tuarua to Peketahu ki te taha uru o Ruahine maunga, ōtira ki te awa Manawatu ki Rangiōtū, tata atu ki Papaiōea. Mātou e tamariki ana e kaha nei te haere ki tana ana, he kaha nō taku Mama te haere ki Rangiōtū ki te kaukau i te awa, me te ruku ki roto i te ana o Peketahi, arā, ka noho hoki mō te wā roa ki reira. He maha āna titiro i a Peketahi me ūna āhuatanga ake.

Peketahi's cave, a second home of his is on the western side of the Ruahine Ranges in the Manawatu River on the Rangiotu block near Palmerston North. As children, we visited Peketahi's cave on many occasions. My mother used to tell me that when she went to Rangiotu she would swim in the Manawatu River and dive into Peketahi's cave and remain in there for some time. She told us that she had witnessed many things in Peketahi's cave and had seen Peketahi in his various forms.

Whāngaimokopuna

20. I kōrero pūrakau anō a Ranginui Rautahi, a Rangitāne o Tamaki-Nui-a-Rua e pā ana ki tēnei taniwha a Whāngaimokopuna. I ngā rā o mua i ngaro atu tētahi o ngā mokopuna o Rangiōtū. I wāhi kē te rangatira o taua marae. He tino mōkai nō te rangatira. E ai ki ngā korero i haere ngā mokopuna ki Rangiōtū ki te awa o Manawatu ki te whāngai tenēi taniwha. Te mahi tika a ngā mokopuna, me hōatu ngā mea papai o te tuna ki te taniwha. Engari kihai i mahi e mokopuna – e hōatu ngā mahunga o te tuna ki te mokai. I te teno riri te taniwha, āna, i kaingia ngā mokopuna. I te hokinga mai o te rangatira me te rongo i ahatia tana mōkai i peia te taniwha ki te rohe o Tamaki-Nui-A-Rua, me te kī ‘kaua mō te hoki mai’. I tae atu te tuna ki Raikatia nā tōna kai i te mokopuna i tapaea te ingoa ko

Whāngaimokopuna. I noho tonu mai i Raikatia i tōku nei mōhio i tēnei wā.

Ranginui Rautahi also told me about a taniwha known to the local Rangitāne Tamaki-Nui-a-Rua people as Whangai Mokopuna. As the story goes, the people of the Rangiotu district near Palmerston North lost two mokopuna while the local rangatira was away. Apparently, the mokopuna had gone down to the Manawatu River in the Rangiotu area to feed this particular taniwha. The mokopuna who was supposed to feed the taniwha with the best parts of the eel didn't, and instead fed the taniwha the heads of the eel. This angered the taniwha who ate the mokopuna. When the rangatira returned and found out what had taken place, he sent his pet taniwha to the Tāmaki-Nui-a-Rua district and told him to never return. He was sent to Raikatia. Because of what the taniwha had done it became known as Whāngaimokopuna. To my knowledge Whāngaimokopuna still lives at Raikatia today.

21. He kōrero anō o Ranginui, ki te kite atu i a Whāngaimokopuna he karere kei te rere, me te kī hoki kia kaua tātou ngā tamariki e pā atu ki a ia, nā te pouri tonu o tōna ngākau. Inā he kohu kei runga i te maunga o Raikatia he tohu tangi, he tohu mokemoke ki tōna rohe o Rangiōtū o tēnei wā.

Ranginui would tell us that if Whāngaimokopuna was seen that meant there was trouble brewing. Ranginui also told us that if we saw Whangai Mokopuna we were to keep away from him because he was still angry about being banished from Rangiotu. Ranginui told me that when there are mists, (a tohu) around the maunga, Raikatia, it is Whāngaimokopuna crying to go home to Rangiotu.

Wāhi Tapu – Kaitoki

22. Kei Kaitoki tētahi wāhi tapu. He wāhi hōroi tupāpaku. Kei raro i tētahi rākau Kauri tēnei pūtanga, kei Kaitoki tēnei rā tonu tēnei

rākau e tū ana. He ara ārahi i ngā kaumataua ki tēnei wāhi tapu. Ki ēnei rā ko te rori matua ki Akitio e whakawhiti ana i tēnei wāhi tapu.

There is a sacred place in the Kaitoki stream on the Kaitoki block where the old people used to wash tupāpaku. This was just below the old kauri tree which is still there today. This is a sacred place. There was an old track that led to this area where they would wash the tupāpaku. Today the main road to Weber passes right through this wāhi tapu area.

23. Kei kō atu o Kaitoki Marae tētahi urupā. Kei reira tōku hoa tane rātau ko aku mokopuna e takoto ana. Kei reira a Paora Te Rangiwhaka-ewa me ūna tamariki. Te take o tēnei urupā ki konei; i tua atu o ngā wahi horoi kakahu, inu me te kai.

There is an urupā on the other side of the main road. This is the Kaitoki urupā. My husband and mokopuna are buried there. Also Paora Te Rangiwhaka-ewa and his children are there. The reason they used this area for the tupāpaku was because it was not part of the Manawatu River, which was used for washing, drinking water and for our kai.

Akitio me te Ākau/Akitio and the Coast

24. He kaha nōku i au e tamariki ana, i ēnei rā tonu te haere ki te mōana, ki Akitio kohi kaimōana, pāua, karengo, pūpū, kōura, kuku mātai.

During my life I have spent a lot of time at the sea at Akitio, collecting kaimoana and swimming

25. He kaitiaki anō tō Akitio me ūna hanga rite ki ngā tamariki o Tangaroa, arā he whai, he wheke ko ētahi, e tika hoki te korero o ētahi e kī ana ko Peketahi kē te wheke, kia kaua tātou e pōhehe kei te wai o te awa noaiho ia e noho ana, ko ētahi wā ka haere mā te awa

o Akitio tae atu ki te mōana noho ai i runga i ngā toka me te titiro noa atu.

There are a number of kaitiaki on the beach at Akitio which come in many forms. I have seen kaitiaki in the form of a stingray or octopus. The old people would tell me that when the kaitiaki was in the form of a wheke it was in fact Peketahi, who although he spent most of his time in the fresh waters of the Manawatu river from time to time would travel along the Akitio river and sit on the rocks at Akitio beach.

26. I whakaako mai ngā kaumataua o Tamaki-Nui-A-Rua ki te kite atu i a Peketahi arā rānei i tētahi o ngā kaitiaki he wheke te āhua he pai noa atu te kohi kai.

I was taught by the elders of Tamaki-Nui-a-Rua that when Peketahi or other kaitiaki showed themselves in the form of a wheke, it would be okay to collect kaimoana.

27. Ēngari ki te kite atu i te whai, he tūpatotanga me hoki ki uta. I hoki mahara i au e tamariki ana me te whaiwhai kaha mai te whai nei, e kaha nei au te kī atu ki aku tamariki, ki aku mokopuna i ēnei rā tonu ki te pēnei te āhua i a rātou e kaukau ana, i a rātou e hi ika ana, e mahi tonu ana i roto i te mōana me puta, koinei ngā kōrero a kui me koro mā ki au i aua wā.

However, if the kaitiaki was in the form of a stingray then there was danger in the moana and it was best that we return to the dry land. I can remember as a kid the stingray chasing us. I always tell my mokopuna that if they see a stingray, then they should not carry on swimming or fishing at Akitio

28. He āhua rite ngā pānui, ngā karere o Peketahi ki taku tai mōana ki Akitio, ki tērā hoki o te awa o Manawatu. Ki ōku, kei rite te hononga ki te whenua me te mōana o te iwi o Rangitāne

Our old people used to say that the messages that Peketahi gave at Akitio on the coast were very similar to the messages that he gave to us when we saw him in the Manawatu River. This tells me that the Rangitāne people's relationship with the land and the moana is the same.

29. Ahakoa he whenua hora ki Akitio, ki te ākau hoki nō tauwi kē te nuinga. Ēngari i au e mōhio ana he kaha tonu tō mātou mahi ki te ākau, ki Akitio, ki te mōana. Kāore e taea te pēhea, he kaimahi o te whenua mātou i aua rā, he kaikuti hipi, he kaihanga taiapa, he kaimahi whakawātea i te whenua i ngā otaota. Ahakoa tēna nō te mōana tonu te kai e whāngai ana i a mātou ūrite ki ngā tupuna o mua noa atu. Ētahi wā he uaua kia tae atu ki te mōana nō reira i hanga mātou i tētahi ara ki runga i te whenua o te whanāu Armstrong kia tae atu ki te mōana kia kohi kaimōana, i ētahi wā hoki he kohinga rongoā hei ūranga anō mō mātou.

Although a lot of the land at Akitio and along the coast was owned by Pākehā farmers, when I was growing up we still had a strong relationship with the coastal area. We couldn't help it because we used to work there, fencing, scrub cutting and shearing. We would always go there to collect our kai just like the kaumātua and kuia had done in the generations before us. Sometimes it was difficult to get to the sea, and at one stage we had to build a track over the Armstrong family farm. It was always important to us to visit the coast as it provided us with kai and medicine, and it was a place we enjoyed.

Rangitāne Tangata Rau/The Rangitāne people

30. Ahakoa kua noho au i waenganui i a Rangitāne i ēnei tau e 65, ēhara i te mea ka kī atu au he morehu ahau nō te whenua, ko tāku ki a Rangitane ko taku whakapapa ki Muaupoko kei reira te herenga. Nā taku noho roa i waenganui i tēnei iwi o Rangitāne kua kite au, kua

rongo au, kua pā mai hoki he iwi hūmarie aroha. E kaha ana te manaaki i au, e kaha nei te tiaki i au e ai ki ngā tikanga ā kui, ā koro mā, e ai hoki ki ngā tikanga o ngā morehu whenua. Kua mōhio mai au i te nuinga o ā rātou nei tikanga ā iwi, o ā rātou nei whakapapa hoki. Nā taku here kaha ki te hapū o Ngāti Te Rangiwaka-ewa me Rangitāne o Tamaki-Nui-Ā-Rua. Nō te kaha moe o te whanau manene ki waengenui i a Rangitāne, ko taku mōhio tonu nō Rangitāne te mana whenua ki Tamaki-Nui-A-Rua, anā, e hāpai tonu ko Ngāti Te Rangiwaka-ewa te tupuna o Tamaki-Nui-Ā-Rua.

Although I have lived amongst the Rangitāne people for over 65 years, I do not consider myself tangata whenua of Tamaki-Nui-a-Rua despite my links to them through Muaupoko. Given the number of years I have lived amongst the Rangitāne people, I can say that they are very humble people and have looked after me as tangata whenua would and taught me a lot about themselves and their way of living. The tangata whenua of the area with whom I have had a strong relationship with is the hapū Ngāti Rangiwaka-ewa.

Te Titiro Whakamua/The Future

31. He waimarie anō tōku i roto i te reo ā kui, ā koro mā me ūna katoa e tika ana, arā ko ngā tikanga me tōna wairua ki ūna tahataha katoa e haere ana. Ko te reo rangatira tētahi taonga e tino pūmau ana ki roto i tōku ngākau. I ngā tau o mua i noho tahi tautoko i te Kaupapa o te Kohanga Reo. I te tau 1981 i timata au i tētahi Kohanga Reo ki tōku ake whare ki roto i a Tamaki-Nui-A-Rua me te kore pūtea. Ahakoa tauiwi, Ahakoa māori 10 aku tamariki i taua wā. Ā, haere te wā e kaha tonu au te tautoko i ngā Kohanga Reo, arā, i ēnei tekau mā rua tau anō ko Te Kura Kaupapa Māori O Tamaki Nui A Rua ki Makirikiri.

I was one of the lucky ones who was taught te reo and learned about tikanga, and the wairua that flows with those things. I am very passionate about te reo Māori. In the past I was part of the

kōhangā reo movement in the Dannevirke area. In about 1981, without any funding, I set up a kōhangā reo on my lawn at my property in Dannevirke. At one stage I had about ten tamariki attending this kōhangā reo. Both Pākehā and Māori children came along. Over the years I have assisted and supported the local kōhangā reo and the new kura kaupapa at Makirikiri.

32. Ka whakaako tonu i āku mokopuna ki te kainga, ēngari nā te Kohanga Reo me te Kura Kaupapa he reo tūturu, he reo pōpore tō te nuinga o āku ake mokopuna mā reira ka korero māori i ngā wā katoa ki te kainga. Kei reira au e tangi ana mō taua reinga i mahue i tēnei tino taonga nō tātou, ko te reo.

I still teach my mokopuna te reo at my home. Many of them are fluent speakers of te reo. Many of my great grandchildren are fluent in te reo and we speak in Māori all the time. This warms my heart as I know many of the older people in the Tamaki area have lost te reo or were never taught it.

33. Inā ko tētahi whainga me puta mai i te kereme nei o Rangitāne ki Tamaki-Nui-A-Rua māku, ko ngā rauemi hei whakaako i a tātou nei tamariki mokopuna katoa i te reo ā kui, ā koro mā. Ka kii te ngākau inā e āhei ana te korero ki ngā tangata katoa i te reo māori i te rā, i ngā wā katoa ahakoa ko wai.

Kia ora!

If there is one thing that could come out of this claim, it would be to have the resources to teach all of our mokopuna te reo Māori. It would bring me a lot of joy if I could speak to everyone every single day in te reo Māori.