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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 by **JAMES RIMENE**  
  and **PIRINIHA TE TAU** for and on  
  behalf of the Rangitāne iwi of  
  Wairarapa and their constituent hapū  
  - **Wai 175**

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**STATEMENT OF EVIDENCE OF TINA MAUREEN TE TAU-BROWN**

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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 full name is **TINA MAUREEN TE TAU-BROWN**. I am the ninth child of a whānau of twelve. I was born in Masterton.
2. My evidence will look at the following matters:
  - (a) Kōhanga Reo, Kura Kaupapa and Te Reo;
  - (b) Rangitāne – my journey of discovery; and
  - (c) Working for Rangitāne.

## **Whakapapa & Upbringing**

3. As a child growing up I did not have much knowledge of things Māori. At school I remember very clearly being taught about the Treaty of Waitangi and how the Māori chiefs and the Queen's representatives who signed this document lived in harmony together to this day. I never gave it much thought after that because I believed what I was being taught and never questioned it; why should I?
4. I whakapapa to the Kurahaupo waka through my tupuna, Whātonga, Hotuwaipara and Taraika on my father's side and Tautoki and Rangitāne on my mother's side.
5. My whānau whakapapa to Rangitāne through our tupuna Hāmua. Ngāti Hāmua is our hapū. Hāmua is Rangitāne's mokopuna and the name of the paramount hapū in central Wairarapa and northwards towards Pahiatua. There is a road between Eketahuna and Pahiatua called the Te Hāmua Straight and there is a community and hall there called Hāmua as well.
6. Hāmua had a mokopuna. His name was Rangiwaka-ewa. Te Rangiwaka-ewa is the tupuna through whom our whanaunga in Tāmaki-Nui-a-Rua claim their descent.

7. One of my tupuna was Wi Waaka Te Rangiwhaka-ewa who was a direct descendant of Hāmua and Te Rangiwhaka-ewa. Wi Waaka owned a lot of whenua on this side of the Tararua ranges and in the Foxton area before it.

*(Refer Kua Whetūrangitia – Tupuna Photo Booklet, page 15 )*

8. Wi Waaka lived during the late 19<sup>th</sup> and early 20<sup>th</sup> century. Wi Waaka's connection to myself is through my great grandfather Henare Haeata and my grandfather Hoani Haeata Kuku. My grandfather was one of the kaumātua on Te Oreore marae.

*(Refer Kua Whetūrangitia – Tupuna Photo Booklet, pages 15, 12, 11).*

9. When I was young I knew that we were Rangitāne but I thought we were Rangitāne on my mother's side through my ~~grandparents Nanny Papa Jack~~ <sup>mother</sup> and Nanny Maggie. However those connections in the Foxton area were not Wairarapa. I didn't realise that we were so strongly Rangitāne through my parents, in the place I lived, Wairarapa.

10. During my primary school years we spent three weeks of the year learning something Māori. We didn't even know how to pronounce words in Māori properly, so even my own name was mispronounced. All the Māori surnames around here, like Rimene, Haeata and Te Tau, were mispronounced for years and I suppose we just accepted it. To give you some examples, my family's surname, Te Tau, was pronounced 'Tea Towel', Rimene was pronounced 'Rimemy' and Haeata was pronounced 'Hats'.

11. During my primary years I really loved school. Something changed when I went to intermediate and college. I wanted to go out and work, what school had to offer at that time I wasn't interested in. The things they had on offer I wasn't really interested in such as French as I didn't want to learn French. We didn't have access to Māori classes. On occasions when we had kapa haka it was something I really enjoyed but it was only very

short term, just two weeks in the year. It seems ironic now being made to learn French when I didn't even know how to pronounce my own name properly.

12. I left school pretty early, in fact two days after I turned 15. I worked as a wool handler for much of the time and as a domestic in the kitchen at Masterton hospital. I then married and had three sons.

### **Te Kōhanga Reo and Kura Kaupapa**

13. In 1983 Kōhanga Reo started nationally and locally in the Wairarapa. The Kōhanga Reo in Herbert Street, Masterton was then called Mahitaone Kōhanga Reo. My children went there for about four years. My eldest son started at Masterton East school as it was known at the time, as they had started a total immersion class. We then moved to Australia for a while to work.
14. My eldest son had a difficult transition period from a predominantly Māori speaking environment at school to a totally English speaking environment in the Australian schools. We were in Australia for six months or so and he found it hard. When we came back to New Zealand he didn't want to go back into the total immersion class, so he went back to mainstream.
15. My three and a half to four years involved in Kōhanga Reo were pretty much spent as a "mother help", doing morning teas and lunches. I really had no inkling at that time to learn te reo. They did have classes for parents in the afternoons when the tamariki were sleeping but my time was just tied up being a "mother help", helping with fundraising and things like that but I didn't have the desire to learn te reo myself at that stage. I will return to this topic later in my evidence.
16. I have noticed a dramatic decline in Kōhanga Reo operating in Wairarapa since the first one was established in 1983. There were originally four Kōhanga Reo in Masterton, one in Martinborough, one in Featherston and

one in Carterton. Today there remains only three operating Kōhanga Reo in the Wairarapa region all located in Masterton. There is the Ngāti Hāmua Kōhanga Reo in Cole Street, the Wāhi Reka Kōhanga Reo in River Road and the Hine Te Arorangi Kōhanga Reo here at Te Oreore Marae.

17. Attempts made by our whanau to re-establish and extend the Kōhanga Reo into areas such as Kura Kaupapa and Whare Kura have been difficult as we have had to face a lot of the red tape. The learning of te reo has been left to a few passionate people to carry the load both emotionally and financially to ensure that te reo is taught and learnt by our mokopuna.
18. There are two current Kura Kaupapa in the Wairarapa and Tamaki-Nui-a-Rua districts. Te Kura Kaupapa Māori o Tamaki-Nui-a-Rua which services the northern region also has a Wharekura section. Te Kura Kaupapa o Wairarapa services the Masterton and southern Wairarapa area. It has a small Wharekura section.
19. The Masterton East School was operating as a bilingual school serving mainstream and a rumaki reo unit. In 1997 a meeting was held at the school to discuss the possibility of becoming a Kura Kaupapa and to phase out the mainstream curriculum. The discussion amongst the stakeholders of the school caused confusion and ill feeling which led to two Board of Trustee members resigning and going to the local media.
20. This action by them brought unnecessary attention to the school community by publicising information that, in my view, was not accurate. The two resigning Board members prepared a petition to protest against the so-called move to establish a Kura Kaupapa at the Masterton East School.
21. Following the unwanted media attention schools at Lansdowne and Central sought to add to their roles and started putting buses on in the east side taking away a large proportion of the Masterton East School role. Due to the rapidly declining role the Ministry of Education approached the

Masterton East School in 2000 and told them that they were going to close them down.

22. Representatives from the Masterton East School and the Te Kura Kaupapa o Wairarapa then had discussions to merge the two schools and therefore increase their capacity and roles. Te Kura Kaupapa agreed to merge in order to save the remainder of the rumaki reo children from being absorbed into the mainstream system at the other primary schools in Masterton. The Ministry of Education stepped in at this stage and told Te Kura Kaupapa and Wairarapa that in order to take on further students they would have to move to the East School site temporarily.
23. The East School site was, in my view, the worst site in terms of the state of the school facilities. The school had condemned toilets and before they moved they had to paint classrooms at their own cost. Te Kura Kaupapa o Wairarapa was assured by representatives of the Ministry of Education that the move to the East School was only temporary. That move took effect in 2002 at the beginning of the second term. The school remains there to this day.
24. Ministry representatives made oral representation to the whanau that Te Kura Kaupapa o Wairarapa would have first choice of the next available site in Masterton in which to relocate to. They gave Te Kura Kaupapa o Wairarapa the impression that they could have the Hiona Intermediate School site, as the Ministry indicated that they planned to close that particular school. Ministry representatives also told our whānau that they had to wait for mainstream schools to merge before they could consider the application by Te Kura Kaupapa o Wairarapa to become a Wharekura.
25. Supporters of Te Kura Kaupapa o Wairarapa wanted the Hiona site because there was a historical connection to the area and it was close to resources such as the lake for water sports, waka ama and pā harakeke for mahi raranga. The Hiona area was a significant site in that it was a traditional kainga of the Ngati Hāmua people (*refer Map 6 of the*

*Rangitane Map Booklet #E39 and "Ngā Tapuwae Tahi o Ngā Tupuna", site visit booklet page 5).* In terms of a holistic approach to education, this area had potential to be a great site for our tamariki.

26. Due to the rapid decline in numbers at mainstream schools in Masterton, the Ministry finally got some of the primary schools in Masterton to merge. The Hiona site is undergoing major renovations and extensions to cater for the merger. To our disappointment the Hiona site was not made available to Te Kura Kaupapa o Wairarapa and the kura remain at the old East School site.
27. In my view, mainstream colleges do not cater for tauira who graduate from Kura Kaupapa. This is why the Kura Kaupapa applied to become a Wharekura. Neighbouring Makoura College opposed the application because they would potentially lose students. However they never have and still do not have the resources for our Māori students and they eventually get absorbed into the mainstream curriculum only.
28. There are currently six Wharekura tauira at Te Kura Kaupapa o Wairarapa. Due to the lack of resources, the Wharekura students are taught the specialist subjects by qualified teachers who are unable to korero Māori. There are fluent teachers of te reo but they don't have the appropriate qualification and/or experience to cater for our tauira's needs.

### **Te Reo Today**

29. Apart from the reo that is learnt and spoken at Kōhanga Reo/Kura Kaupapa and on ceremonial occasions such as tangi and powhiri there is still a limited number of people within the Wairarapa area that are fluent in Te Reo. Te Reo is very rarely spoken in the streets of Masterton. As I walk in the main street of town the greeting I use to people is 'kia ora' but we talk in English for the entire conversation. I would guess that about 95% of the Māori people within the Wairarapa cannot speak fluent Māori.

30. To assist in the revitalisation of te reo in the area the Wairarapa Polytechnic established the "Te Reo Māori" course in 1991. Mike Hollings of Ngati Raukawa descent was instrumental in establishing this programme. I was one of a number of graduates of that particular course. Some of the kaiako included Hone Hurihanganui, Ngaro Carol and our own Mike Kawana. Apart from the "Te Reo Māori" course there was a carving course and also a Māori Performing Arts course as well. One of the more famous participants in the Māori Performing Arts course was Georgina Beyer, the Labour MP for our area.
31. Due to declining numbers and financial difficulties the Polytechnic lost ten staff including two Māori staff which then had an impact on the Te Reo and other Māori courses that were operated out of the Polytechnic. The Universal College of Learning took over the Polytechnic (UCOL) and they did not renew any of the Māori Studies programmes. Instead they favour computer technology programmes. In 2004 there are still no Māori focussed courses run by UCOL.
32. One of the saviours in terms of te reo in the Wairarapa in recent times is Te Wananga o Aotearoa which commenced Te Ara Reo classes in Masterton. Pat Bolstead was the original pouaka/pouawhina. Paremo Matthews and Reihana Rimene are the pouako and pouawhina respectively this year.

*Te Aotearoa also strong since the 1990's.*

#### **Rangitāne – My Journey of Discovery**

33. My brother Piri always kept us linked to our marae, Te Oreore. If anything was happening he would always call the family together and tell us there was something going on at the marae that he needed a hand with. We were always there to support him in any way possible, mostly in the kitchen setting things up. We would support him in that way but not out the front or participating in the business of the hui.

34. I became more involved with Rangitānetanga through Piri. He was given the task and responsibility of getting our whānau together. He told us that our tupuna Hāmua was being referred to as Kahungunu and of the Takitimu waka when in fact he is a mokopuna of Rangitāne and of the Kurahaupo waka.
35. In 1989 Piri called a whānau meeting. When I say whānau it was mainly the Haeata and Rimene whānau. He shared with our whānau how our tupuna Hāmua needed to be connected to the right waka, which was not Takitimu but Kurahaupo. Whenever anybody got up to do their pepeha it was always “Ko Ngāti Hāmua te hapū, ko Ngāti Kahungunu te iwi, ko Takitimu te waka” which is incorrect. That is how it had been for some time. Even my mother was saying it without realising. It caused quite a lot of friction, in fact it split families.
36. At that time I read the book (“Rangitane”) written by Jock McEwen. I read the second edition as well. That was the first time I had had a look at any kind of whakapapa apart from my own immediate whakapapa. I started to realise where I had come from. I was 30 then, reading that information was a revelation and turning point for me.
37. About the same time the Rangitāne o Wairarapa Incorporated Society was established. They had managed to obtain some funding to run a MACCESS course. One of the objectives of the Rangitāne o Wairarapa Incorporated Society is to secure the advancement, independence and security of the people, whether individually or collectively in the following ways:
- (a) Language;
  - (b) Custom;
  - (c) Health;
  - (d) Spiritual wellbeing;
  - (e) Education – intellectual development;
  - (f) Employment;

- (g) Economic base – including housing, finance and resource allocation;
- (h) Recreation;
- (i) General development;
- (j) Research tribal lands, fisheries and associated resources.

38. Another objective of the incorporated society was to actively protect and develop the mauri or life force principle of Rangitāne. I think my own personal development is an example of the mauri of Rangitāne developing.
39. I attended a MACCESS course run by the incorporated society. Koro Jim Rimene was our kaiako. I was on the course for about 12 months. On the course, we learnt Te Reo Māori, office skills, telephone skills, photocopying, a little bit of basic keyboarding and filing. The majority of our mahi on the course was learning research skills. We would go to the National Turnbull Library in Wellington and look at the old minute books and microfiche records. We also spent a bit of time at the National Archives. We obtained a lot of Wairarapa minute book information. We would photocopy pages and pages. We were looking for anything to do with Wairarapa lands
40. I examined local block histories looking at the minute books and I recognised the names of tupuna like my great great grandfather, Tikawenga Te Tau mentioned in the Te Maipi minute book. I recognised other names with the guidance and knowledge of Koro Jim.

*(Refer Kua Whetūrangitia – Tupuna Photograph Booklet, page 5)*

41. It was at this time of my life when I learnt that there was another side of the Treaty of Waitangi. I was so naïve I didn't even know that there were two versions of the Treaty. My ability to speak Māori or more to the point, lack of ability, was shocking. I barely knew how to pronounce the vowels properly, let alone my surname.

42. Koro Jim gave us a passage on the Treaty that he wrote in Māori with the English translation. We had three weeks to learn it in our own time and Koro Jim said we would recite the passage at the monthly Rūnanga hui. I saw this as a great challenge.
43. At the end of each day I would go home and after I had cooked my kids' tea I would sit in the lounge and prattle off in my Pākehā twang trying to get my tongue around half these words. My husband wasn't very supportive at the time so I had to go into my room and learn this passage. I think I have my father to thank for that because I took a photo of my father and hung him on the wall, that motivated me. I would sit in the room and learn line after line. The more I applied myself it stuck in my mind, the clearer it got and the better it flowed, it was lovely.
44. We then had to stand up and do our korero on the Treaty of Waitangi to our kaumātua and our kuia at the Rūnanga hui. Koro Kuki Rimene got up. He acknowledged us and where we had come, that is within three weeks to having to stand up and read something we didn't understand. Fortunately we had both a Māori and English translation which was awesome when you are learning something you don't know what you are talking about. No sense learning in Māori and not knowing what I am talking about.
45. We then started writing short waiata. My reo then progressed enough that I could sit and have a conversation with my koro and my kuia. I was quite happy with that. I could actually sit and have a korero with them and not feel whakama.
46. In 1995 I decided to go to Wairarapa Polytechnic to do a course in Te Reo. One course was for beginners and the other a total immersion course. I went to the beginners' one, I felt I wasn't advanced enough to go into total immersion. The kaiako for the beginners' course was Ngāro Carroll. The second year I went into total immersion and the kaiako there was Hone Hungahanganui. The kaiako for waiata tawhito and kapa haka was Mike

Kawana. During my last year at Polytech more started to happen. I grew quite a lot when it came to te reo me ona tikanga through the teachings that Hone and Mike had given me however I would always come back to Koro Hemi to check things.

47. Hone Hungahanganui had respect for Rangitānetanga so he would consult with Koro Hemi. He would always want to make sure that he was doing the right thing when it came to ngā tikanga o Rangitāne, so he was always consulting. Even though we had a broad knowledge of basic universal tikanga, he would always make sure that the tikanga that pertained to the Rangitāne area was maintained and was taught.

### **Working for Rangitāne**

48. In 2000 I started work for Family Start which was run in partnership by Rangitāne o Wairarapa and Plunket. For the two years I was with Family Start, we worked with families at risk. The work covered education, housing and health and social services. At Family Start we looked at the health and well being of the whole whānau. It was funded by three main Government agencies, <sup>Ministry of Health,</sup> ~~Housing,~~ Ministry of Education and CYPS. The funding is now distributed by the District Health Board. Clients had to be referred through, midwives, GPs and the like.
49. We would also deliver education to parents with children, Parents As First Teachers (PAFT). We looked at delivery of intellectual development, motor development, social development and language development of tamariki. We started with women who were three months' pregnant through to working with tamariki who were five years old, depending on the need of that whānau.
50. While I was working for Family Start, Mahi Ora started. Mike Kawana was the first kaitiaki for this region. I was promoting Mahi Ora to our clients on the Family Start programme as being a good starting base for education for our parents. It is a good stepping stone if they wanted to go

on to further studies. The objective for Mahi Ora, as outlined by Sue Bryant the founder of the programme, was to encourage people into upskilling themselves. Not only upskilling themselves but feeling good about themselves. A lot of the resources in our kete are based on motivating our students.

51. The main objective for Mahi Ora is self empowerment because the people that the programme has targeted are people like myself that left school at a very young age and never really gave any thought that they could succeed at anything. This is a programme where you become part of a team, so a lot of it is one on one learning which a lot of the students really enjoy. Helping our people to empower themselves and giving them the time and the tools that are provided in all of the kete.
52. I now work as a kaitiaki/kaiako. Mahi Ora is a free 12 month home-based programme. The entry criteria is that you must be twenty years old. There are six kete sent to the tauira with resources designed to encourage them to take a look at and, more importantly, to believe in themselves. With the resources and the kaitiaki/kaiako visits, tauira are given workbooks to complete as part of 23 unit standards. Other methods of assessments are through role-play and one on one korero. Rangitāne originally received a proposal from Te Wananga o Aotearoa to be the provider of the Mahi Ora programme in this area. This is how Rangitāne o Wairarapa became involved and became a provider of the programme.
53. My involvement in Mahi Ora is rewarding as tauira achieve units towards their National Certificate in Employment Skills – Level 2. To see their eyes light up once a unit is completed is like a graduation in itself. There are tauira from all walks of life from those who are in full time employment in forestry, shearing and government employees, to beneficiaries and homemakers.
54. Tauira that stand out are those who have never had the chance to learn in an environment where they feel in control. Kaitiaki/kaiako have up to

seven visits with tauira throughout the twelve months to complete the units. The ~~units~~ <sup>visits</sup> are as long or as short as tauira can cope with.

55. The majority of my tauira are Māori. They have a sense of wanting to find out their identity and learn te reo. Although the programmes run well we need the resources to take this entire kaupapa to the next level.
56. Rangitāne intend holding a series of wananga pertaining to Rangitānetanga. These wānanga are part of implementing our strategic plan regarding cultural development.
57. The Mahi Ora participants will know the wānanga are happening, especially the ones who are looking for a way to start to learn Te Reo. Even if they are not necessarily from here, they know that this is a good start, to go to the local iwi and we can direct them on to their own. I will be doing panui to our students encouraging them to attend. If they see a friendly familiar face it will encourage them to go. As long as there is somebody that can be there to help them take that initial step.

### **Conclusion**

58. I am very proud of my Rangitāne whakapapa. For a period of my adult life I knew very little about my Māori origins, let alone my Rangitāne whakapapa. I am pleased to now say that I know my whakapapa, our history and origins. I am closely associated with our marae Te Oreore and perform karanga on it. I have experienced a process of self discovery. I have also witnessed the reawakening within the Wairarapa of the Rangitāne identity. For that we have much to thank. I belong here in this space. My strong spirituality, openness and love is a gift handed down. The sad reality is that there are many Rangitāne who have not taken a similar journey. This claim is about them and ensuring we have the resources to encourage and manage their respective journeys.

Tini whetu ki te rangi  
Ko ngā uri o Rangitāne ki te whenua.