

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 BRIAN PAEWAI

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Introduction

1. My name is Brian Paewai. I am the Principal of Te Kura Kaupapa Māori o Tāmaki-Nui-a-Rua. My whakapapa is at page 26 of the whakapapa booklet “He Āta Tātai Tupuna – Tātai Hono Hoki. The following is a brief historical account of the development of our Kura. The information is based on school records, Ministry of Education correspondence, personal interviews and newspaper articles.
2. Te Kura Kaupapa Māori o Tāmaki-Nui-a-Rua is situated in Dannevirke near Makirikiri marae. It is a Kura Kaupapa Māori that provides education for students to year 13. The school is attractively presented and has recently undergone property development and classroom refurbishment to enable the whānau to provide a high quality physical environment that combines traditional and contemporary Māori styles. Currently the school employs 8 teachers and 4 ancillary staff. Furthermore the Kura has 4 satellite Kura that sit under the umbrella of Te Kura Kaupapa Māori o Tamaki Nui a Rua. The student roll is 60 on site and has approximately 80 students off-site.
3. The purpose of my evidence is to introduce our Kura and its layout prior to the site visit given that all of the korero at the Kura will be in Te Reo Māori. Our Kura is a designated “Māori speaking only” zone.

History of our Kura

4. The Kura had its early beginnings in 1991. The two key driving forces were a need to provide assistance to the local Kohanga Reo and a desire by Māori parents to provide a Māori language based education for their tamariki.
5. This early period was dominated with a series of hui as the emerging Kura whānau consulted with the local community. In particular the whānau met with local schools. Although the local schools were sympathetic to the whānau position no schools were prepared to take on a bilingual program. This position ultimately resulted in the emerging whānau setting up their

own independent Kura. One hui of importance involved the whanau asking Rangitāne for their support. My father, David Paewai, was involved in this hui and verbal support was given.

6. The Kura officially opened on 25 May 1992. The school was then situated at the Carnegie Community Centre on Allardice Street, Dannevirke. The Kura began with 16 students and 4 kaimahi. The Kura was named Te Kura Kaupapa Māori o Tāmaki-Nui-a-Rua. During this time, the Kura relied solely on whānau commitment until it became a private school in July 1993. In July 1994, the Kura became a state funded Kura Kaupapa Māori.

7. The school was opened on its current site on 26 June 1994. Te Ru Wharehoka from Taranaki iwi opened the new premises. The questions asked on that morning and the answers given were as follows:

No wai te whenua?

No Rangitāne

No wai te whare?

No Rangitāne

Mo wai te kura nei?

Mo te iti, mo te rahi mo te katoa mo
nga tangata e whakapono ki Te Aho
Matua

8. Hot embers from the Makirikiri marae were carried to the new site and these embers were used to ignite the first fire on the school premises. This is known as the Ahi Ka and every year on 26 June this fire is lit. This fire represents our ahi ka roa and the unbroken occupation of Rangitāne in this district. It is for these reasons that the kawa of the Kura is Rangitāne.

9. In 2000, the Minister of Education approved a change from a primary school to a composite school.

Important Sites on the School Grounds

10. The following sites were dedicated on 26 June 1999 when the school was first opened at its current location:
- (a) He Tohu Aroha ki a Titoko Robert Whitiara "Koro Bob" – Waharoa;
(This is a memorial plaque at the gate of the Kura).
 - (b) Tane Tiki Kete - Entrance to the original school.
(This is the entrance point into the Kura Tahī (primary section) of the Kura – the name refers to Tane who fetched the kete of knowledge)
11. The following sites were named on the 15th of Whiringa-a-nuku 2003 after the refurbishment of the Kura:
- (a) Ahi Ka - Te Ahi a Mahuika - He Rangitoto te momo toka hei ipu-ahi. He Oamaru te toka o raro hei papa;
(A stone receptacle that houses the ahi kā of the Kura);
 - (b) Te Rua - Ōrongo;
(An underground storage pit belonging to Rongo);
 - (c) Te Pātaka – Te Pātaka o te rae;
(An elevated storage house situated on raised ground);
 - (d) Te Puke - Te rae o Te Rangihakaewa;
(The raised ground of Te Rangihakaewa);
 - (e) Te Pou Whakairo – Okatia;
(A carved pole representing the great totara tree, Okatia, which pierced the Manawatu Gorge to form the Manawatu River).
 - (f) Te Whakairo ki te Tari – Whātonga;
(The carving at the Kura office depicting Whātonga);

- (g) Nga Tukutuku – Rangitāne tangata rau/Te Aho Matua;
(Tukutuku panels representing Rangitāne descendants and the philosophy of Te Aho Matua);
- (h) Te Tauira ki te taha o te waharoa – Papatuanuku;
(Playground artwork depicting Papatuanuku);
- (i) Pito Tuatahi - Te Putaketanga o te marae aatea;
(Area 1 – Playground artwork entitled “The Origins of Maraeatea”);
- (j) Pito Tuarua - Te Orokohanga;
(Area 2 – Playground artwork entitled “The Beginnings”);
- (k) Matapihi o Ruahine - Te Tirohanga ki Ruahine;
(Entrance to playground - “The view towards Ruahine”);
- (l) Wharetupu - Te Tapere nui a Whatonga/Te Piringa;
(The Nursery – “The Great District of Whatonga/Entrance into the nursery”);
- (m) Te Urunga Wharekura - Te Ara o Tawhaki.
(The entrance to the Whare Kura (Secondary school section) – “The Pathway of Tawhaki”).

The School Tohu

12. I wish to explain the school Tohu before our visit.
13. The large koru represents our tupuna. The small koru represents our mokopuna and Te Kohanga Reo. The medium sized koru represents the Kura and our role of nurturing our mokopuna and maintaining our strong connection with our tupuna.

18. In Te Kura Kaupapa Māori o Tāmaki-Nui-a-Rua *"All Iwi and hapu are recognised and valued. Particular significance is provided to the local tangata whenua, Rangitāne"*. This is an extract taken from the 'Te Kura Kaupapa Māori o Tāmaki-Nui-a-Rua Charter -Strategic Plan - Annual Plan' 2003 –2007.

Vision Statement

19. The whānau desires to provide the best Te Aho Matua Education for tamariki from years 1 to 13 in New Zealand.
20. The Kura exists to provide a whānau based learning environment in Te Reo Māori. Learning programmes stimulate, challenge and encourage all tamariki. Learning programmes are child centred and based on individual needs of tamariki.
21. As tumuaki of the Kura, we looking forward to hosting the Tribunal, Crown and other claimants at our Kura.