

BEFORE THE HEARING PANEL

IN THE MATTER of the Resource Management Act 1991

A N D

IN THE MATTER of a submission by Rangitāne Tū Mai Rā Trust and Rangitāne o Wairarapa Incorporated Society on the Proposed Natural Resources Plan for the Wellington Region pursuant to Clause 6 of Schedule 1, Resource Management Act 1991

**STATEMENT OF EVIDENCE OF MICHAEL IAN JOSEPH KAWANA
ON BEHALF OF RANGITĀNE TŪ-MAI-RĀ TRUST AND RANGITĀNE O WAIRARAPA**

Dated 9 May 2017

1.0 INTRODUCTION

1.1 Tēnā koutou e te roopu whakarongo ki ngā kōrero, me ngā whakaaro mo tētahi huarahi tiaki nei i tō tātou ukaipo a papatūānuku.

*Ko Rangitūmau te maunga e tū nei,
ko Ruamāhanga te awa e rere nei,
ko Te Oreore te marae e takoto nei,
ko Ngā Tau E Waru te tūpuna whare e whakapiri nei,
ko Ngāti Hāmua te hapū e whāngai tonu i te ahikāroa o tēnei kāinga
e hora nei na te rarapatanga o ōna kanohi ka tapaina e te tūpuna o
Kurahaupō waka Haunui-ā-nanaia ko Wairarapa,
ko te karu o te ika ka pukanakana atu rā
tēnā koutou, tēnā koutou, tēnā tātou katoa*

1.2 My name is Michael Ian Joseph Kawana. On my father's side I am of Rangitāne descent. My principal hapū is Ngāti Hāmua which is the matua hapū of Rangitāne. This is through my grandfather Kīngi Kawana. I also have links to Ngāti Huia and Ngāti Raukawa through my grandmother, Araiturangi, the wife of Kīngi.

1.3 I am also linked to Rangitāne through my mother's side. Her father was Pitihiha Reihana who is a descendant of Marakaia Tawaroa. Marakaia Tawaroas' name can be found in many historical reports in relation to Rangitāne and the Wairarapa area. My links also extend to Ngāti Whakaue of Te Arawa waka which I gained through my grandmother, Rangimahora.

Background

1.4 I was born in Masterton and raised at Te Ore Ore. I am a Cultural Advisor with the Rangitāne o Wairarapa Incorporated Society based in Masterton, commonly referred to as the Rūnanga ("the Rūnanga"). I have been in this position for the past 15 years.

1.5 As well as working for my iwi Rangitāne as a Cultural Advisor, I teach Te Reo Māori night classes at the Universal College of Learning at levels 1, 2, 3 and 4,

and I am privileged to have the role of official kaumatua for the Masterton District Council, Taratahi Agricultural Training School, and the Wairarapa District Health Board.

- 1.6 Prior to working for my iwi I taught in the Māori studies department of the Wairarapa Community Polytechnic.
- 1.7 I was educated at Himatangi, Orua Downs Primary, Foxton Primary, and Central School in Masterton. I did my secondary schooling at Te Aute College in Hawkes Bay and Mākoura College in Masterton.
- 1.8 I am a fluent speaker of Te Reo Māori and have been taught by a number of Rangitāne elders, including the late Koro Kuki Rimene and Koro James Rimene, about the history and tikanga of our iwi including our matua (senior) hapū Ngāti Hāmua. I have also learnt a lot about our many waahi tapu and how important they are to our identity and mana as tangata whenua.
- 1.9 I have prepared this cultural evidence on behalf of the Rūnanga in relation to the Greater Wellington Regional Council (“GWRC”) Proposed Natural Resources Plan for the Wellington Region (“the Plan”). I will be sharing some of the teachings from my kaumatua with you today to support my statement of evidence.
- 1.10 I have read the Code of Conduct for Expert Witnesses in the Environment Court Practice Note. This evidence has been prepared in accordance with it and I agree to comply with it subject to the proviso outlined below. I have not omitted to consider material facts known to me that might alter or detract from the opinions expressed. I confirm that the issues addressed in this brief of evidence are within my area of expertise. For the purposes of transparency, I confirm that whilst I have read and understood the code, I confirm that I am a member of Rangitāne and have a whakapapa connection to those who represent the Rūnanga in bringing this submission to the Panel.

Overview of the Evidence

- 1.11 Although this evidence is focussed on the Wairarapa district of our takiwā, it is important to acknowledge that Rangitāne o Tamaki Nui-ā-Rua (“RoTNaR”)

also have interests in the area covered by the Plan. Equally important to note is that our iwi and hapū boundaries do not align to local authority boundaries and that hapū interests extend across these imposed council boundaries. Therefore we acknowledge our relations from RoTNaR and their customary interests.

1.12 The purpose of my evidence is to support the joint submissions made by the Rangitāne Tū Mai Rā Trust (“the Trust”) and the Rūnanga on the Plan dated:

- (a) 9 September 2015;
- (b) 26 March 2016; and
- (c) 29 March 2016

together known as “the submissions”.

1.13 I will provide evidence on the following:

- (a) Our mana whenua;
 - (i) Origins of Rangitāne;
 - (ii) Establishing our mana whenua – our hapū;
- (b) Our takiwā/area of interest;
- (c) An overview of the nature of our relationship with our natural resources;
 - (i) Our values and principles;
- (d) Our important sites of significance;
- (e) Conclusion

1.14 This evidence is based on my own knowledge of the Wairarapa and the Ruamāhanga Whaitua area. I do refer to work undertaken from my whānaunga, Joseph Potangaroa and evidence and reports prepared for our Treaty claims to the Waitangi Tribunal.

2.0 MANA WHENUA

Origins of Rangitāne

- 2.1 In any discussion regarding the protection of our taonga/waahi tapu and natural resources generally, one must understand our traditional history and origins as an iwi.
- 2.2 The origins and waka traditions of Rangitāne have been well summarised by Tipene Chrisp in his Rangitāne o Wairarapa Traditional History Report.¹ This report was presented to the Waitangi Tribunal as part of our historical Treaty claims against the Crown. I will not repeat the historical evidence in full, but highlight that which reflects an understanding of Rangitāne and its traditional origins for the purposes of this evidence.
- 2.3 The origins of Rangitāne stem back to the arrival of the Kurahaupō waka on the Mahia Peninsula at Nukutaurua between 25-30 generations ago. Our primary tūpuna of descent is Whātonga. He and those he shared his journey to Aotearoa with, settled on the coastline landward of Cape Kidnapper.
- 2.4 Whātonga and his people eventually migrated inland and built a house that subsequently named the entire Heretaunga area, (Napier/Hastings area). From there, Whātonga and his people left the Heretaunga and headed south to settle in the Manawatū region.
- 2.5 Whātonga married his second wife, Reretua, on his arrival to the Manawatū Region. They had a child named Tautoki. Tautoki married Waipuna, a Kupe descendant of significance. Their son was named Tane nui-ā-Rangi, who later became known as Rangitāne.
- 2.6 Our oral history reflects how we were amongst the first people to occupy the Wairarapa district. The descendants of Rangitāne were quick to expand their occupation across the area now known today as the Wairarapa.

¹ Wai 863, #A60, S Chrisp, *Rangitāne o Wairarapa, Traditional History* (September 2002).

Establishing our Mana Whenua - our Hapū

- 2.7 It is important to understand who has mana whenua in the area subject to the Plan. Mana whenua is the basis of the evidence that I will give in relation to Rangitāne values, tikanga and traditions as these are important aspects of Rangitāne customs that are impacted by the Plan.
- 2.8 Like many iwi, Rangitāne is made up of a collection of related hapū. The principal or matua Rangitāne hapū in the Wairarapa is Ngāti Hāmua. Hāmua, the tūpuna, is an important ancestor in our Rangitāne whakapapa. Most, if not all, of our Wairarapa people today are descendants of Hāmua.
- 2.9 Both oral traditional evidence and credible documentary evidence establish the fact that Ngāti Hāmua is an exclusive hapū of Rangitāne. In fact, there is no credible evidence to suggest that Hāmua has descent from any other eponymous ancestor but Rangitāne. This has been supported by tikanga and whakapapa experts from neighbouring iwi. The eminent historian, Dr Angela Ballara, for example, has identified, “every time that Hāmua’s genealogy was traced in the Land Court, it was given from Rangitāne. In no cases was it traced from...any other ancestral line”.²
- 2.10 In time, various Rangitāne hapū emerged within the Tamaki Nui-ā-Rua and Wairarapa districts. Prominent among these was, of course, Ngāti Hāmua.
- 2.11 Ngāti Hāmua was a large grouping with kāinga, mahinga kai and other interests throughout Wairarapa and Tamaki Nui-ā-Rua, and reaching west of the Tararua and Ruahine Ranges.
- 2.12 Hāmua’s descendent, Te Rangiwhaka-ewa, produced two children, Parikōau and Tamahau.
- 2.13 Hapū descending from Te Rangiwhaka-ewa’s son, Tamahau, lived primarily in Wairarapa. Tamahau had a daughter and a son, named Hine Te Arorangi and Te Raetea. Their children established several small hapū around modern-day Masterton.

² Heather Angela Ballara, *“The Origins of Ngāti Kahungunu”*, Ph.D thesis in History (Victoria University, 1991) at 160.

- 2.14 There are also a number of Wairarapa hapū that trace their descent from other Rangitāne ancestors, in particular Turia and Hinematua.
- 2.15 In coastal areas, Rangitāne’s descendants encountered other groups descending from Kupe. Prominent among these were the ancestors of the hapū now known as Te Hika o Pāpāuma, associated mainly with the area from Akitio to Rangiwihakaoma (Castlepoint). The ancestors of Te Hika o Pāpāuma and Ngāti Hāmua groups intermarried extensively. The two hapū groupings often shared resources at Puketoi and on the coast.
- 2.16 Ngāti Hāmua also had interests around Lake Wairarapa.
- 2.17 Rangitāne therefore claims mana whenua and tangata whenua status over large parts of the Ruamāhanga Whaitua through whakapapa and continued occupation/ahi kā roa. We acknowledge that Ngāti Kahungunu have interests in part of the Wairarapa coast and in southern Wairarapa.

3.0 TAKIWĀ/AREA OF INTEREST

- 3.1 The Wairarapa region comprises the eastern side of the Remutaka and Tararua Ranges and the area south of Tamaki Nui-ā-Rua to the southern coast at Palliser Bay and Cape Palliser. Together with Tamaki Nui-ā-Rua, our overall tribal takiwā comprises approximately 2.5 million acres.³ As an iwi we did have historical interests in the Wellington region, but I focus my evidence on our interests on the northern side of the Remutaka Ranges.
- 3.2 Rangitāne claim interests throughout this area by virtue of whakapapa, take tūpuna (inherited rights) and ahi kā roa (long occupation). Rangitāne tikanga does not recognise that “affiliations over time” provide any basis for confirming customary interests. Rangitāne rights within our area of interest are derived from their Rangitāne whakapapa despite having links to other tūpuna and iwi groupings.

³ Rangitāne o Wairarapa and Rangitāne o Tamaki Nui-Ā-Rua and the Trustees of the Rangitāne Tū Mai Rā Settlement Trust and the Crown, *Deed of Settlement of Historical Claims* (6 August 2016), at Cl. [1.9] and [1.10].

3.3 The Ruamāhanga Whaitua is the primary area of interest within the Wairarapa that this evidence relates to. The Ruamāhanga Whaitua begins at Pukaha (Mt Bruce) and journeys south via the Ruamāhanga River and its tributaries. There are a number of significant sites located alongside the Ruamāhanga River that are of great importance to Rangitāne and its associated hapū. The Ruamāhanga River eventually connects with Lake Wairarapa, Lake Ōnoke and various coastal outlets before opening into the sea.

3.4 We attach and mark accordingly, a series of maps that depict our area of interest and the various waahi tapu, pā and sites of significance to Rangitāne. The maps are as follows:

- (a) Attached and marked “A” is a map that depicts our area of interest;
- (b) Attached and marked “B” is a map that depicts coastal pā and kāinga;
- (c) Attached and marked “C” is a map that depicts cultivation and mahinga kai sites;
- (d) Attached and marked “D” is a map that depicts inland pā, kāinga and bush clearings; and
- (e) Attached and marked “E” is a map that depicts the rivers.

4.0 THE RELATIONSHIP BETWEEN RANGITĀNE AND ITS NATURAL RESOURCES

Our Values and Principles

Everything is Connected

4.1 The relationship that Rangitāne has with its natural resources is layered with elements of tikanga, identity and reciprocity.

4.2 The fundamental starting point is that ‘everything is connected,’ and because everything is connected, there must be a manifestation of balance across all aspects in Te Ao Māori in order for the ‘whole’ to be functional.

4.3 Put in other words, although there are different tikanga practices in how we use each aspect of our ‘whole’, each individual element is interconnected and sourced from the same place, creating an inseparable bond prohibiting one to rightly consider a singular element in isolation.

4.4 This is encapsulated in the following whakatauki:

He puna manawa, he manawa whenua!

He manawa whenua, he manawa ora!

He manawa whenua, he manawa tū!

He manawa whenua, he manawa tangata!

A spring of water from the heart of Papatūānuku

An eternal spring of water, unfailing

An eternal spring supports life

An eternal spring supports longevity

An eternal spring supports eternal well-being

4.5 When we talk about functionality from a Rangitāne perspective, we are referring to all things living and the role/s that they play as part of the wider, bigger picture. So it is not just about people, but also about the land, the awa, the flora and fauna the air and so on.

4.6 This position was acknowledged by the Waitangi Tribunal in its *Wairarapa ki Tararua Report* as they found that “[e]ssentially everything in the environment was related and a descendant of mother earth (Pap[a] tūānuku) and sky father (Ranginui).”⁴

4.7 It goes without saying therefore, that at the absolute minimum for us; all elements are inseparable as without one or the other, we will not function the way that we are supposed to. By way of example, if you were to pollute

⁴ Waitangi Tribunal, *The Wairarapa ki Tararua Report* (Wai 863, June 2010), at 849.

one of our awa as it has been in the past, you will see a direct impact on our people due to the role that our awa plays in our world, *'ki te ora te wai, ka ora te whenua, ka ora te tangata'* meaning, *'if the water is healthy, the land and the people will be nourished'*. Thus if the water is not healthy, then the land and the people will be deprived.

- 4.8 Both Koro Kuki and Koro Jim Rimene explained it to me like this, imagine Papatūānuku as she is often described as our mother, the waterways are her veins that carry the blood to the different parts of her body giving them life and keeping them healthy so they are able to function to their best ability. When that blood is tainted then it affects her whole body. Our own bodies can sometimes create their own defences and protections against some of the pollutants, but most of the time when our blood gets infected we need some form of assistance (rongoā) to help restore it. The same can be said with the veins of Papatūānuku, although floods may come and flush away much of the pollutants in her veins, at times we are still going to need rongoā for those times when floods are just not enough to help make her blood healthy again.
- 4.9 Papatūānuku is the mother earth figure who gives birth to all living things of this world. She is the birthplace and the place to which all things must return, and from a Rangitāne perspective, is considered the foundation for human existence. The idea of being born from the earth is the foundation for our role as tangata whenua as there is no ownership of the land; rather, we are the children or product of the land.
- 4.10 This relationship imposes obligations on us to preserve and nurture Papatūānuku so that she can continue to give birth to living things – that is our role as the kaitiaki of this land.
- 4.11 As we have suffered significant land loss, our ability to act as the kaitiaki of our land has also suffered, and we have essentially found ourselves as tangata whenua without whenua. The effects of this are significant and real.

- 4.12 Our tikanga based on Papatūānuku is not solely related to dry land, it also relates to the takutai moana (coastal area). Rangitāne have always maintained a relationship with the coastal area within our takiwā.
- 4.13 Our view is that the whenua and the moana are the same, they are not different although one is dry land and the other is water, they are part and parcel of one another. Thus we see our coastal area as having the same values and principles that we associate with Papatūānuku, and apply the same obligation to preserve and nurture our coastal area, as we do with Papatūānuku.

Mauri

- 4.14 Mauri is the life force or essence that we perceive all living things to have. This extends from people to trees to rivers to land and everything else in our 'whole'. To that extent, if the mauri of one thing is depleted, then so is the mauri of all relative things.
- 4.15 As we have indicated in our submissions,⁵ Rangitāne supports the intent of Objective 3 which identifies the importance of sustaining and enhancing mauri, particularly the mauri of fresh and coastal waters, but seeks mauri to be sustained where it has been depleted as a result of human actions, and that natural resources and processes are enhanced to [replenish] mauri.⁶
- 4.16 The Rangitāne position is that all parts of the environment are 'infused with a mauri'. We see all things as having their very own life force and spiritual dimension that draws on the wairua and mauri of *all* other things living – creating the inseparable bond between people and resources.
- 4.17 We believe this bond was created by our ancestors since the beginning of our existence, and has been/is preserved and nurtured through the spiritual and physical connections arising from our tikanga practices. By way of example is the recent Whanganui River settlement that gives the Whanganui River its own legal identity, establishing a modern day position to describe how we view our awa and other taonga as a living and breathing thing. Like the

⁵ Rangitāne submission on the Wellington Proposed Natural Resources Plan, at 14.

⁶ Rangitāne submission on the Wellington Proposed Natural Resources Plan, at 14.

Whanganui River example we expect lateral and considered thinking about how values such as mauri can be given more than just lip service. It has to live and breathe like mauri itself.

- 4.18 Mauri must be provided for in the day to day execution of the Plan, because history has shown us what happens when mauri is neglected. For example, in the 1870s during his rise to prominence as a Rangitāne rangatira and prophet, Paora Potangaroa was called upon to heal his people who were suffering from a sickness that Paora believed was caused by abandoning their traditional thinking and the practices of their ancestors. So along with a companion, Tamati te Whiwhiana, he travelled to 25 marae along the Ruamāhanga River between Pukaha and Te Whiti using a combination of the water from the river, resources (fauna) along the river's edge, ancient karakia, and his knowledge of whakapapa and moteatea, he sought to restore the mauri of all 25 marae and in turn, the health of his people.
- 4.19 The relationship between Rangitāne and its resources is one of paramount significance to the very being of Rangitāne as people. It has sustained our people since our arrival on the Kurahaupō waka and is resultantly who we are. *'Tina te pū, Tina te aka, Tina te more i Hawaiiiki'* which means *'fixed are the people, like the roots of a tree, fixed at the parental source of Hawaiiiki'* is a part of an ancient karakia from the Kurahaupō waka. The karakia goes on to say, *'kia kotahi ki te kahui Ariki, kia kotahi ki te kahui Taura, kia kotahi ki a koe e lo e,'* meaning, *'to be one with the universe, to be one with our surroundings, to be one with you, lo.'*
- 4.20 To that end, our resources/environment are taonga that have equal importance as us as people and there is no hierarchy between the two as it is a constant balancing act to ensure the survivorship and preservation of both, creating a relationship underpinned by reciprocity, bearing on or binding Rangitāne and the environment equally.
- 4.21 By way of example, the Ngāti Hāmua people of Te Oreore had established cultivations, kāinga, bird catching areas, and other places of significance to them for the resource that they procured from those areas. These areas were often given names to indicate their importance. Some of these places

within the Te Oreore, Ruamāhanga, and Okurupatu area included Te Pirau (a bird catching place) Te Whangaehu (a Kiore snaring place), Te Ahitainga (originally a bird snaring area), Te Kahika (a place to gather fern root and flax) and many more.

- 4.22 As the starting point for Rangitāne is that all things are connected, naturally, if one part of the whole is being affected in some way, it has a flow on effect to all other parts of that whole. That is to say that if you disturb/interrupt one part of the cycle, you are essentially disturbing/interrupting the entire cycle, resulting in a domino like effect.

Undermining our values and loss of mauri

- 4.23 As at 1840 our values and tikanga described above prevailed. We had our own natural resources plan, our own Resource Management Act. But this collided with the values, views and aspirations of the Crown and settlers and marked the beginning of the total undermining of our ways of protecting and managing the natural environment.
- 4.24 The transformation of our takiwā to European farmland and the impact on our natural resources that commenced in the 1850's was severe and has had a long-lasting impact on our mana, our tikanga, our identity and our natural environment. The balance that once existed has never been properly restored, making it vital that we ensure the Plan is robust and far reaching as it relates to our values and tikanga that form part to it. The Plan must be a hands on plan, not a document with words that are ignored or given lip service to.
- 4.25 Some of our land was significant areas of forest, including groves of miro, tōtara, mataī, and kahikatea. It was the habitat of many native birds and flora and fauna that we as tangata whenua used for food and other purposes. Our ancestors told stories of many trees being felled to make way for pasture, causing a significant decline in numbers of creatures and plants as the forest habitat of the creatures was destroyed. This created significant issues for our people as they were deprived of this food source, and in many cases, were forced to migrate as a result.

- 4.26 In addition to this, farmers began to seek control of surrounding water flows, in particular, water flow in the Wairarapa lowlands. By way of example, farmers tried to control the catchment of the water through the use of stop banks, groins and river diversion to manipulate the water to go to where they wanted it to. This caused a problem for Rangitāne as the Wairarapa lakes and lowlands were a significance food resource which saw whānau from across the takiwā converging on the Wairarapa moana in April and May of each year for the annual tuna heke (eel migration). For Rangitāne, the lagoons, ponds, streams, and wetlands supplied kai year-round in the form of fish, tuna and waterfowl.
- 4.27 So once farms were established in this area, the farmers wanted to keep the water out so that it wouldn't damage their pasture. They modified the rivers, lakes, and wetlands from the 1860s onwards, which again saw our people deprived of their customary mahinga kai practices.
- 4.28 When the Ruamāhanga River started to change, some of the places mentioned previously throughout the Te Oreore area especially, and some not mentioned, were no longer used or had a change of use such as Te Ahitainga, which was originally a bird snaring area up until the 1890s, which is now a cemetery with three generations of my family being buried there.
- 4.29 It is based on experiences like these that Rangitāne are of the view that we cannot afford to take district plans, or any other instrument designed to govern the use and management of our resources, lightly as we have learnt in the past that if incorrect or insufficient protection mechanisms are in place, people will continue to violate and degrade the environment to a point that it is effectively non-existent.
- 4.30 As Jason Kerehi's evidence suggests, despite the current law that includes some of our concepts to manage and protect the natural environment we still do not see our values and tikanga given the necessary weight or consideration. I agree with his conclusion in my experience.

5.0 SITES OF SIGNIFICANCE

- 5.1 I now turn to outlining some of the key sites that are important to our Rangitāne identity.
- 5.2 The significance of each site is tied to our mana whenua, values and tikanga. Each site is a part of the Rangitāne identity and they all have their own mauri
- 5.3 The location of various waahi tapu within the Wairarapa underpins our korero of '*ki uta ki tai*' meaning, '*from the mountains to the sea*'. This again highlights the connectivity of our waahi tapu
- 5.4 Much of this evidence is based on my own oral knowledge, but I have also sourced information from:
- (a) The Statement of Evidence of James Rimene;⁷
 - (b) *Mist on Rangitūmau*, by Joseph Potangaroa;⁸ and
 - (c) The Wairarapa ki Tararua Waitangi Tribunal Report.
- 5.5 It is important to acknowledge that there are a number of ocean and freshwater species that are dependent on the Ruamāhanga as a migration pathway. The Ruamāhanga has various entry and exit points for migrating fish that allows safe passage to and from inland habitats. This process is essential to the life cycle of various fish and fauna species in the area.
- 5.6 Different species travel to and from inland habitats at different times of the year. It was an important practice of traditional mahinga kai experts to learn migrating fish patterns of particular species in order to understand the optimum times of the year for fishing and gathering kai.
- 5.7 Over the years it has become apparent that there are less species using the Ruamāhanga Whaitua as a migration pathway. Fish and fauna species are largely dependent on the quality of the entire habitat. Certain parts of the river that is more polluted than others have adverse effects on fish and fauna

⁷ Rangitāne Tu Mai Ra Trust "Ngā Kohikohinga Kōrero mō ngā Kerēme a Rangitāne, Rangitāne Claims Collated Material" Volume 5 (2015), at 1318.

⁸ Joseph Potangaroa "Mist on Rangitūmau" (2003).

species that migrate to less polluted areas. If the lower catchment is being polluted then this will affect the upper areas of the catchment and the species that live in it as well. All parts of the river are connected so you cannot mistreat one part without thinking it will have a flow on affect to the rest of the waterway.

5.8 My brothers and I always looked forward to the summer months in our youth as it was the time to explore. Between the ages of 13 to 18, my brothers and me who were growing up at Te Oreore would travel all of the northern reaches of the Ruamāhanga River, sometimes walking hours upstream with our inflated tyre tubes and floating back downstream to Te Oreore occasionally stopping along the way to swim with some of the huge eels we encountered or to try and tickle a trout into our backpack to take home for dinner. Some days we would follow the river downstream, floating past the whānau swimming at the Te Oreore Bridge and carrying on down to the limestone swimming hole which was one of the most popular swimming places back then. On occasions we would float straight past the limestone and carry on to where the Waipoua meets the Ruamāhanga at the end of River Road which was another popular swimming place, and sometimes if we were lucky, and if someone agreed to meet us at the Gladstone Bridge, we would carry on and float on our tyres all the way out to Hurunui-ō-Rangi.

5.9 Even though we were only teenagers, my brothers and me could see the changes the river was going through in those years. The eel and fish numbers were less than in the northern areas, the koura were virtually non-existent (we loved catching koura so we really noticed the difference), the water quality was such that we had no problems drinking straight from the river when we were up around Mikimiki or Tawera, but as we got further south we knew not to drink from the river.

Mountain Ranges and Maunga

Taraua Ranges

Ko Tararua te maunga

Ko Hāmua, Ngāi Tahu, Muaupoko, Ngāti Moe,

me Rangitāne ngā iwi o te maunga nei

- 5.10 The Tararua Ranges are a key feature of Rangitāne’s identity and history. Before Rangitāne himself was born, his grandfather, Whātonga explored the southern North Island. He travelled up the Manawatū River and climbed up onto the northern reaches of the Tararua Range, where he viewed the great expanse of bush cover east of the two ranges. He named this Te Tapere nui o Whātonga.
- 5.11 The naming of the Tararua mountain range relates to Whātonga, the grandfather of Rangitāne. As we know, Whātonga had two wives in Aotearoa, Hotuwaipara and Reretua.
- 5.12 As a result of a dispute that Whātonga had with one of his wives, Hotuwaipara, he left and thought he might be able to find Hotuwaipara something special to make up for an incident made on his travels. Whātonga travelled south of Heretaunga through Te Tāpere nui o Whātonga and finally came out of the dense bush at the base of a mountainous area. Looking towards the mountains, he noticed two peaks in particular which reminded him of his two wives at home in the Heretaunga area, and he named the mountain range, Tararua, ‘tara’ meaning peaks, and ‘rua’ meaning two, in reference to his two wives.
- 5.13 The mountain range served many purposes for Rangitāne hapū. The forests were part of the seasonal round of food gathering. In autumn, hapū would migrate to seasonal camps in the mountains to hunt birds. Berries and fern root could be collected, along with plants used for rongoā. While the mountains form a physical barrier, Rangitāne had a number of known routes to travel through over the Tararua to the west coast, such as the track following the Ruamāhanga River where it exits the mountains at Tawera. In times of conflict, Rangitāne could retreat to camps or pā in the mountains. One such camp was Punanga Pā, which Ngāti Hāmua and Ngāti Moe used as a base from which to attack and harass Te Atiawa.
- 5.14 The mountain peaks were also used as part of a signalling and defensive system. When Rangitāne from Te Kairanga in the Manawatū were being

attacked by Ngāti Apa in the early 1820s, they lit signal fires on Aruwaru to summon hapū from the eastern side of Tararua for assistance.

Pukaha (Mt Bruce)

- 5.15 The area of the Mount Bruce National Wildlife Centre is the last substantial remnant of the great forest, Te Tapere Nui o Whātonga, which once covered much of the northern Wairarapa and Tamaki Nui-ā-Rua districts. One version of the original name was ‘Pūkāhu’ which refers to a flock of hawks.
- 5.16 The prominent peak of Pukaha was used as a landmark for navigation by Rangitāne travelling through the forest across the Tararua Ranges. The area around Pukaha is known as Kaiparoro, a name which signals the imminent arrival of inclement weather: *‘Ka hū te paroro kurī, ka kai, ka waipuke te whenua’*, meaning *‘threatening storm clouds loom overhead, signalling inclement weather, as the howl of a solitary dog is heard; the prediction made, the storm arrives and the land is drenched by flooding’*.

Rangitūmau

Ko Rangitūmau te maunga

- 5.17 Haunui-ā-Nanaia also named a prominent Ngāti Hāmua maunga known as Rangitūmau.
- 5.18 After naming Lake Wairarapa and while still on the top of the Remutaka mountain range, Haunui-ā-Nanaia stood up to decide which way he would take home to Heretaunga. Looking north he saw a maunga standing alone. The maunga looked like it was holding up the sky so he called it Rangtūmau which means ‘to hold up the sky’. This is an important maunga that the people of Te Oreore always refer to in their whaikōrero, even today.

Ruamāhanga River and Tributaries

- 5.19 The Ruamāhanga River runs from its source in the northern Tararua Ranges, then south through the Wairarapa plains to Lake Wairarapa, and out to the sea at Palliser Bay. It is the most important river in the Wairarapa district.

For Rangitāne, the river is an ancestral waterway, which many hapū refer to as the awa in their pepeha. The waters of the river are seen as the blood which flows through the veins of Papatūānuku, the earth mother. The waters are referred to as 'Te Wai Ora', (the life giving water), which is important for maintaining the health and well-being of all life forms.

- 5.20 The river was one of the landmarks named by Haunui-ā-Nanaia on his return journey through the Wairarapa. When he came to the river he found two birds in the fork of a tree, rua (two – for the birds) and māhanga (twin – for the fork in the tree).
- 5.21 As well as being an icon of Rangitāne tribal identity, the river was vital for the existence of settlements established on both banks of the river. There were traditionally 25 Ngāti Hāmua marae along the river between Tawera and Te Whiti, each of which had associated urupā and other waahi tapu. The Ruamāhanga was known for the quality of its eels and fresh water koura. The Ngāti Hāmua taniwha, Peketahi, was last seen in the river.
- 5.22 Since Pākehā settlement, the course, flow, and nature of the river has changed significantly. Changes in the course, largely due to River Board activities, have washed away waahi tapu along the banks of the river. The most drastic change has been the diversion of the river away from Lake Wairarapa to lower the level of the lake and drain surrounding lands. The removal of trees from river banks caused flooding, and eroded river banks. The river is considerably shallower today than in the past, when waka landing places were used in areas now considered unnavigable. Physical changes to the river, combined with introduced fish species, have reduced the stocks of tuna and koura. This has impacted on the ability of Ngāti Hāmua to sustain them and provide hospitality to their guests.
- 5.23 Today, Rangitāne are concerned about the effects of pollution in the river, which make it unsafe for swimming, and affect the ability of hapū to gather kai from the river. In towns like Masterton for example, municipal sewage treatment oxidation ponds have discharged effluent into the river, which is both an affront to Ngāti Hāmua's spiritual and cultural beliefs, and creates health hazards for swimming and traditional kai gathering.

Waiōhine River

5.24 Haunui-ā-Nanaia named Waiōhine, which is reference to the emotional state that Haunu-ā-Nanaia was in, given that his wife had fallen in love with someone else. When Haunui-ā-Nanaia looked into the water of this river he saw the reflection of his wife's face and the river reflected his mood of sadness and thought of his wife, hence the name Waiōhine.

Waingawa River

5.25 Haunui-ā-Nanaia also named the river just south of Masterton known today as Waingawa. When he arrived at this particular river, the river itself appeared to go in many directions with lots of bends. To Haunui-ā-Nanaia, the river looked like it did not know where it was going and he therefore named it Waiawangawanga meaning 'uncertain and troubled'.

Waipoua River

5.26 At the next river he arrived at, Haunui-ā-Nanaia tested its depth with his tokotoko before he waded through. Another term for the tokotoko is 'pou' and so the river became known as Waipoua.

Tauherenīkau River

5.27 After leaving the Remutaka ranges, Haunui-ā-Nanaia arrived at a river. Scattered along the river bank were lots of little whare made of nīkau. Haunui-ā-Nanaia called this area Tauwharenīkau or Tauherenīkau as it is often known today, which essentially means 'house made of nīkau'.

Whakaoriori/Masterton Settlements and Pā

Tawera

5.28 Tawera is an area of flat land above the Ruamāhanga Gorge, on the western side of State Highway 2 where the Ruamāhanga Bridge crosses the river. Tawera is also the name given to the hill on the northern side of the river. This site is where the Ruamāhanga River exits the Tararua Ranges into the Wairarapa Valley.

- 5.29 Tawera was the northernmost of the many Ngāti Hāmua settlements along the Ruamāhanga River, from Tawera to Te Whiti. It was a natural camp site, or stopping point when travelling through Te Tapere Nui a Whātonga, or from the Tararua Ranges.
- 5.30 Ngāti Hāmua knows of a waahi tapu near the bridge, and a large totara beside the road was known as a meeting place for travelling parties.
- 5.31 The site of Tawera is now a reserve administered by the Department of Conservation.

Kopuaranga

- 5.32 Kopuaranga was at the southern edge of Te Tapere Nui o Whātonga. Kopuaranga Pā was a large kāinga. The general area extending towards Opaaki, and north to Mount Bruce was held by Ngāti Te Hina, Ngāti Tangatakau and Ngāti Te Raetea.
- 5.33 The name Kopuaranga is also applied to the valley area besides the Ruamāhanga River, from Tirohanga to Mauriceville. The fertile river flats were Māori cultivation areas in the early nineteenth century. As one of the entrances to Te Tapere Nui o Whātonga, Kopuaranga was an important route for Rangitāne travelling to and from northern settlements, or to areas in the Tararua Ranges and on to the Manawatū district. The Kopuaranga valley provided flat land for travel, camps, gardens and kāinga, while the river provided fresh water for travellers and occupiers alike.
- 5.34 The Kopuaranga River runs through the area. The name ‘Kopuaranga’ means ‘fish in a deep pool’, and the river was known to have dark pools and plenty of fish.

Te Tirohanga

Ko Tirohanga te maunga

Tirohanga is the mountain

Ko Tamahau te Rangatira

Tamahau is the chief

Ko Hineteaorangi te tamahine

Hineteaorangi is his daughter

No Nireaha Tamaki te tangata

Nireaha Tamaki is the man of this place

- 5.35 The Hidden Lakes were the site of Tirohanga Pā until it was destroyed by an earthquake in 1855. The full name is 'Te Tirohanga a Hine Te Arorangi i nga Waewae kapiti o Tara rāua ko Rangitāne, (the lookout as she gazed towards Kapiti). The lookout was on the highest point of the pā, where Hine Te Arorangi sighted the twin peaks of the Tararua Ranges, which she named Pukeamohau and Pukeahurangi. She then knew that her line of sight was towards Kapiti Island, where Whātonga, Hotuwaipara, Tara, Tuteremoana and Te Wharekohu were buried in a cave at the southern end of the island.
- 5.36 In 1855, an 8.2 earthquake shook Wairarapa and Wellington. The earthquake destroyed Tirohanga pā. When the hill collapsed it buried people and houses. It created a crater which filled with water. The result was two lakes on the hill, now known as the Hidden Lakes.
- 5.37 Tirohanga lies beside the Ruamāhanga River. At the northern end of the hill was an inland turanga waka for canoes travelling on the river. In the past, waka were landed and stored there.
- 5.38 On the other side of the Ruamāhanga River was Ruataniwha Kāinga. The name Ruataniwha also related to ground movement activity. During the 1830s the people of the kāinga experienced the ground shaking underneath them for more than a week. The kaumatua explained the phenomenon as a taniwha which had dived underground at Wairoa, and was travelling underneath them to Te Wai Pounamu.

Mikimiki

- 5.39 The full name of Mikimiki is 'Mikimikitanga o te Mata o Ngatuere' (the surprised look on the face of Ngatuere). This refers to an incident in 1868 when a Hauhau Taua set up camp at Mikimiki, just 15 kilometres north of the fledging Masterton Township. Pākehā in the area were alarmed at what they saw as the potential threat of violence.
- 5.40 To maintain peace, a group of local chiefs, led by Ngatuere Tawhirimatea Tawhao, went to negotiate with the Hauhau party. When they reached the camp, Ngatuere was so surprised by the large number of Hauhau that the look on his face led to the name 'Mikimikitanga o te mata o Ngatuere'.

Kohekutu

- 5.41 Kohekutu is one of the few pā close to Masterton where the earthworks are still visible. The remains of house sites, trenches and pits can still be found. It sits on a hill top at the southern end of Rangitūmau. Strategically, it looks south along the Ruamāhanga River, and has very steep slopes around the base, protected by Rangitūmau rising behind. Te Kopuaranga River runs near the base of the pā, with the fertile Kopuāranga valley flats below.
- 5.42 One of the Ngāti Hāmua tūpuna associated with Kohekutu is Wii Waaka of Ngāti Tamahau.
- 5.43 In the late 1860s, Wii Waaka, along with Ngairo Te Apuroa, went to Taranaki to support Titokowaru and Taranaki Māori resistance to land confiscation and surveys. When they returned to Masterton, they went to Kohekutu Pā where they could watch the movement of colonial troops stationed at Willow Park, and defend themselves in case troops came to arrest them. However, no conflict eventuated. When Wii Waaka joined the Hauhau movement, he adopted the name Wii Waaka Te Rangiwhakaewa.

Mokonui

- 5.44 Mokonui was a site of a very old fishing camp close to the Ruamāhanga River. Tradition history recorded by Charles Bannister recounts how Mokonui was linked to an early occasion where fire cleared bush from the area:⁹

In the early 1870s I had for a friend an aged Māori named Tukanohi Tamihana, who used to take me with him on his fishing expeditions... He told me that the Wairarapa was once a vast forest of Totara trees of a large size... One very dry summer... the kumara crop failed. So they were getting an extra supply of eels from the dried up creeks and rivers. One party was working their way up the Ruamāhanga. They had got up as far as Days Hills, or Tirohanga as he called it, where they had a camp. This was somewhere about where the Opaki Railway Station is. It was called Mokonui then. They had been collecting fish for several days and had left them drying over to smoke when a heavy north-west wind sprung up, blowing the fire about in

⁹ Charles Bannister *“The Early History of Wairarapa”* (1940), at 102-104.

all directions and setting fire to the bark of the Totara trees. The gale lasted for several days, driving the fire from one end of the valley to the other.

- 5.45 It would appear that the great fire occurred long before the nineteenth century as the traditional southern boundary of Te Tapere Nui o Whātonga was north of Mokonui. It therefore may refer to an early period of Rangitāne settlement, when the Masterton area was also forested.
- 5.46 The Waipipi stream is the closest waterway to Mokonui, and has tuna fishing spots.

Rathkeale College

- 5.47 The site of Rathkeale College is on the Ruamāhanga River north of Masterton. The grounds of the college contain a number of waahi tapu and other sites of significance features for Ngāti Hāmua. Some of the trees are considered to be tapu, with at least one marking a grave site. Other trees are planted over a place where pitopito were buried to reinforce the link between the new born and the land.
- 5.48 Ngāti Hāmua knows of other burial sites within the grounds. Totara trees within the school grounds show signs that the bark has been stripped. The bark could have been used for thatching whare, or to make water vessels. This is an indication of Māori occupation and resource use dating back 400 years.
- 5.49 Across the river from the school is the prominent hill which was the site of Matapihi Pā, which was associated with Ngāti Tamahau and Ngāti Kāhuru. Matapihi also contains an urupā reserve. The urupā was in use until the 1970s.
- 5.50 The flat land across the river, at the confluence with the Kopuaranga River, is Te Wao o Kairangi, another former Ngāti Hāmua kāinga. The name 'Te Wao o Kairangi' may mean the forest of Kairangi. This was a resource area for tuna, and long after the forest had been cleared, Ngāti Hāmua elders have recalled visiting the flats for fishing and catching geese. Eels would be dried at Te Wao o Kairangi to take back to Te Oreore at Masterton.

Kaikōkirikiri

- 5.51 Kaikōkirikiri pā, on the north western edge of Masterton, was a Ngāti Hāmua pā first established in the late eighteenth century. At this time, the Waipoua River followed a course running below the pā. Kaikōkirikiri was abandoned in the 1820s when the occupying Te Korou whānau left the Wairarapa, but it was rebuilt upon their return in 1842. While the pā site itself was a fortified hill, nearby land was used for gardens, to supply the pā.
- 5.52 In 1850, the pā was destroyed when a Pākehā settler was burning bush to clear for pasture, and the fires accidentally spread to the pā. Part of the site is now on the Mahunga Golf Course.

Matewera

- 5.53 Matewera is in the Akura area to the northwest of Masterton. The pā is close to where the bridge crosses the Waipoua River on Paieru Road.
- 5.54 Matewera is remembered by Ngāti Hāmua as the site of organised races. Competitors had to run to the river and swim across, and then run up the cliff on the northern bank, and then return to the start. Races would be started with the instruction 'kokiri' which term then gave its names to nearby Kaikōkirikiri Pā. This means that Ngāti Hāmua settlement at Matewera was at least as old as that at Kaikōkirikiri; that is, the late eighteenth century.

Matua

- 5.55 Matua pā was located on the corner of Te Oreorre and Opaki roads, and the former Lansdowne School site. It was known as a place where Ngāti Hāmua tohunga instructed selected boys and young men in mātauranga Māori.
- 5.56 This made it a whare wānanga, and the spiritual and tapu nature of the knowledge which was passed on there means it can be considered a waahi tapu. There was another whare nearby to instruct Māori young women. Matua is associated with the Ngāti Hauti, Ngāti Te Awariki, and Ngāti Te Hina Hapū of Ngāti Hāmua.

- 5.57 The site of Matua was on high ground, next to a bank where the land drops down to what is now the sportsground. Before the lower area was drained this was once the course of the Waipoua River, used by local Māori for fishing for koura. Matua Pā once sat above the river.
- 5.58 There also used to be other papakāinga in the vicinity of the whare wānanga at Matua, one of which was Parehinahina, on the site of former Totara Drive School.

Te Rōphia

- 5.59 The site of Te Rōphia is in the centre of modern day Masterton, on the corner of King and Queen Streets.
- 5.60 In 1865 a group of Hauhau supporters set up a camp on the terrace on the north bank of the Waipoua River, near the current bridge. In response to Pākehā concerns, local Ngāti Hāmua chiefs, including Te Rōphia Waitai and Marakaia Tawaroa, set up a camp at the site now known as Te Rōphia, to deter any attack. Both parties exchanged taunts across the river, inviting the other to fight. However, no conflict eventuated, and the Hauhau left town. This is another example of Wairarapa rangatira working to avoid conflict in ‘Pooti Ririkore’ – the bloodless province.
- 5.61 Te Rōphia normally lived at Ngāumutawa. He was descended from Tamahau and Hinetaorangi.

Mangaākuta

- 5.62 Mangaākuta pā was one of the first kāinga set up when Ngāti Hāmua, who had sought refuge at Nukutaurua on Mahia Peninsula, returned to the Masterton area.
- 5.63 The Mangaākuta Stream runs through the remaining Māori owned subdivision of the Mangaākuta block. The name ‘Mangaākuta’ can refer to ‘kuta’, or water grass growing, but it can also refer to a river confluence, as the Mangaākuta Stream merges with the Makoura Stream.

- 5.64 There were three Ngāti Hāmua kāinga in the area now known as Homebush. To the north of Mangaākuta, on the banks of the Ruamāhanga River was Pōtaerau kāinga. It is now also associated with Ngāti Te Hina. Pōtaerau included large gardens that supplied produce to other Ngāti Hāmua kāinga. It is now a site of the Masterton Refuse and Recycling Centre. Another kāinga, called Pokohiwi was on the other side of the road from Mangaākuta.
- 5.65 There are a number of nearby waahi tapu, including Te Koutu which was an urupā. A tohunga lived there, separated from the kāinga, who applied tā moko.

Hiona

- 5.66 One of the settlements in the Henley Lake and Te Oreore South area of Masterton was Hiona. It is located at the Te Oreore Road end of Gordon street. Hiona Pā was established during the mid-1880s by the Ngāti Hāmua rangatira, Henare Haeata Ngākuku Te Whiwhiana, and his wife Takere of Ngāti Māhu. While nearby Te Oreore Marae was associated with a catholic church, Hiona was established as a Mormon centre. 'Hiona' is a transliteration for 'Zion', and means 'righteous heart'. As well as providing church services, Hiona became well known in the early twentieth century as a centre for instruction in Māori arts and crafts. Hiona maintained whakapapa records, and established a whakapapa committee called 'Tupai-whakarongo-wānanga'. Hiona was also known as a place where women came to give birth, and two of Haeata Kuku's sons provided midwifery for Māori women. Rangitāne o Wairarapa and Ngāti Hāmua Rangatira Koro Kuki Rimene was born at Hiona Marae and just a few metres from where he took his first breath our Rangatira also took his last.
- 5.67 There is a fresh water spring which served the kāinga. The Ruamāhanga River was used for swimming, and children from Hiona were baptised in the river near the bridge. Even after the families were no longer living at Hiona, they still made use of the resources of the area, fishing for koura in the Waipoua River and tuna in the swamp.

Original Names of Current Day Wairarapa Settlements

- 5.68 To highlight the important point that most, if not all, places in the Wairarapa have a mauri and a meaning, I thought it appropriate to give evidence on the Rangitāne names and their meanings for the major settlements in the Wairarapa today.
- 5.69 The name Wairarapa was initially given solely to Lake Wairarapa but today it is a name used to reflect the entire province.

Whakaoriori (Masterton)

- 5.70 The original Rangitāne name for the Masterton area was Whakaoriori. The name Whakaoriori was given to that area because of what our tūpuna used to do. It was once surrounded by thick bush, and from their whare they could hear the bird song and their thoughts would travel back in time to their tūpuna.
- 5.71 There are a number of pā sites throughout this area that are associated with some of the local people as described above, including the chief Retimana Te Korou who was one of the many Rangitāne rangatira who dealt with Joseph Masters who acquired the land where Masterton is built today.

Taratahi (Carterton)

- 5.72 Just south of Whakaoriori is the current township of Carterton. One of the original names for the Carterton area is Taratahi. Tararahi (one peak) is also known as Mt Holdsworth. The Taratahi name is also applied to the flat plains between Carterton and Masterton. This refers to Mount Holdsworth, which is the Tararua peak most visible from the flats.
- 5.73 In times of conflict, Rangitāne could retreat to camps or pā in the mountains. One such camp was Pūnanga Pā, which is about ten minutes' walk from Holdsworth Lodge. During the 1820s and 1830s, when the majority of Wairarapa Māori left the region due to attacks from other iwi, Ngāti Hāmua and two other hapū, based themselves at Pūnanga. This was not a fortified pā, but rather consisted of shelters hidden in ground recesses on the natural

terraces. From here Ngāti Hāmua could launch ‘guerilla’ attacks, stay hidden, and maintain ahi kā.

Hūpēnui (Greytown)

5.74 North of Featherston is the current day township of Greytown. One of the original names of the area is Hūpēnui. The story behind the naming of Hūpēnui is a very sad one and relates to a battle where many people were killed. Due to the numbers killed during this battle and the associated tangihanga amongst the survivors the place was named Hūpēnui.

Kaiwaewai (Featherston)

5.75 Kaiwaewai is a Rangitāne tūpuna.

Paetūmōkai (Featherston)

5.76 Paetūmōkai refers to an area just south of the current day Featherston Township. It was given this name by a local rangatira who lived there and named it after an incident involving his pet. The incident involved a pet bird of that rangatira which had gone missing and the rangatira set about looking for it. Eventually he found it caught in a pae which is similar to a bird cage. The chief of course was distraught at finding his pet like this and named the area around where it was caught as Paetūmōkai, meaning ‘the snare which caught my pet bird’. It was an area where our tūpuna caught ngā manu, like the kererū, to take on their travels to Te Whanganui a Tara.

Wairarapa Moana (Lakes of the Wairarapa)

Henley Lake

5.77 Henley Lake (as it known today), on the eastern outskirts of Masterton, was an important mahinga kai area for Ngāti Hāmua hapū, including Ngāti Te Hina, Ngāti Tohinga, and Ngāti Ngārehu. The once swampy area is now a man-made lake between the Ruamāhanga and Waipoua rivers. Before the lake and surrounding land were developed in the 1980s, it was a swampy area with streams running through and an abandoned gravel pit by the river.

This was another place where my brothers and me frequently went on our bikes when travelling home to Te Oreore from college.

5.78 Today the lake is surrounded by park land as part of the Henley Lake Park Reserve, and the former swamp land includes the sites of Wairarapa Hospital and a sports domain.

5.79 The value of the lake/swamp as a resource area is demonstrated by the number of surrounding Ngāti Hāmua occupation and resources sites. It was at the centre of Ngāti Hāmua settlement at Masterton.

Wairarapa

5.80 Lake Wairarapa was named by Haunui-ā-Nanaia whilst sitting atop the Remutaka Mountain Range. He saw a beautiful lake in the Wairarapa Valley. When he looked into the lake the reflection of the sun caught his eyes and made them water. It was this incident that sparked the idea for the name Wairarapa. It was not so much glistening water but the reflection of the sun that caught him in the eye and made his eyes water. The whakataukī found in a number of traditional waiata referring to the occasion is 'Ka rarapa ngā kanohi ko Wairarapa'.

5.81 Lake Wairarapa can be seen as a gateway to the rest of the Ruamāhanga. Lake Wairarapa is also home to large numbers of freshwater fish and is used extensively by tangata whenua for mahinga kai purposes. The lake was plentiful in tuna, flounder, whitebait, kokopu, ducks, fern root and korau.

Lake Ōnoke

5.82 Lake Ōnoke is a site of significance and an outstanding water body of Rangitāne as it marks the mouth of the Ruamāhanga where the river meets the ocean through which freshwater fish pass during their annual migration patterns. This access way is vital to the continuation of native fish and fauna and mahinga kai practices for the entire Ruamāhanga Whaitua. Local iwi depend on seasonal harvests of tuna and other fish species for year round food supplies and also for commercial activities.

5.83 I am not sure myself on the meaning of the name Ōnoke. I remember being told a story by Nanny Niniwa a while ago but I did not record it. Most of the stories surrounding this area are, however, about Kupe and his whānau, and their exploits.

Southern Wairarapa Ranges

Weraiti

5.84 Weraiti is a hill range east of Masterton. Weraiti is associated with Ngāti Tangatakau, Ngāti Whātui, and Ngāti Tohinga hapū. Its importance for these hapū is reflected in this whakatauki:

*Ko Weraiti te maunga
Ko Tangatakau te tangata*

5.85 Weraiti is also known as Weraiti o Hineiti.

5.86 Weraiti had several pā and kāinga on its slopes and around the base, and was an extensive mahinga kai area. The bush provided berries, birds and kiore, while the rivers on either side were sources of koura. Otahuaio is the highest point on the range. It was used as a lookout, and to relay messages across the valley to other strategic highpoints. There is a fresh water spring which was used by Rangtāne nearby. Otahuaio was known as the starting point for the track leading east to the coast. When the ridgeline was covered in bush it was a mahinga kai for kiore. Te Kapuanui was another pā on the range.

Remutaka

5.87 Remutaka sits at the top of the range of hills between the Hutt Valley and Wairarapa. The name Remutaka comes from the story of the travels of Haunui-ā-Nanaia, who travelled widely from Hawkes Bay, through the Rangitikei, Manawatū, Horowhenua Wellington and Wairarapa regions. Haunui was one of those who arrived in Aotearoa on the Kurahaupō waka, and lived in Hawke's Bay. After his wife Wairaka left with another man, he set out on his great journey pursuing her, naming many rivers and places along the way. He finally found her at Pukerua Bay, where he took his

revenge by causing Wairaka to drown, and then turning her stone. After this he headed towards home, climbing a tall mountain to return to the East Coast. At the peak he sat down to rest and reflects on what he had done. He named the mountain 'Remutaka'.

- 5.88 The traditional name is 'Remutaka' but the official New Zealand place name is 'Rimutaka'. Remutaka literally means to sit down on your backside which is symbolic of the place where Haunui-ā-Nanaia sat down and gazed on the land below.
- 5.89 Haunui-ā-Nanaia is remembered in the artwork at the Te Oreore Marae in Masterton.

Wairarapa Coast

Castlepoint

- 5.90 The Rangitāne name for the Castlepoint area is Rangiwakaoma. Oral traditions speak of Kupe and the wheke (octopus) of Muturangi and how in his pursuit of Muturangi, Kupe chased him into a cave which was then given the name Te Ana o Te Wheke o Muturangi. Te Ana o Te Wheke o Muturangi can be located under the rock known today as Castle Rock. In the 19th century a Rangitāne Pā, Mātirie was located at Castle Rock. Today the Castlepoint Lighthouse is situated here.
- 5.91 Oral traditions of Rangitāne make reference to significant pā, kāinga, urupā, tauranga, pakanga, tūpuna, toka, tipua, taniwha and other significant places along the Wairarapa Coast that holds special significance to Rangitāne and to Ngāti Hāmua.

Otohome & Ngakauau Stream Mouths

- 5.92 The Otohome and Ngakauau stream mouths are entry and exit points for migrating fish species. In earlier times, its value would have been in catching fish and celebrating the return of another generation of juvenile fish.

- 5.93 Today the value of both streams is in providing endangered species passage to and from inland and coastal habitats. It is also a freshwater source for people moving up and down the coast while using the coastal highway.
- 5.94 In the past, mana whenua inhabited semi-permanent structures such as papakāinga and pā along the coastline. There were papakāinga, pā and kāinga at Oruhi, Waimimiha and Castlepoint.
- 5.95 Often taupuni (camps) were set up for seasonal food gathering. Evidence of these camps will be scarce although midden such as the one at Otahome is still found from time to time.

Rewa Bush

- 5.96 The location of Rewa Bush on the ranges between Masterton and the coast south of Castlepoint was within the traditional rohe of Ngāti Hāmua. Hapū and whānau usually based in the wider Masterton area made seasonal trips to coastal settlements to harvest and dry kaimoana to take back to the inland kāinga. They also made use of the food, timber, and rongoā resources in the bush covered ranges. These were known 'kai trails' for trapping kiore and birds, as well as berries and other kai.
- 5.97 The Whareama River flows to the north of Rewa Bush before heading to the coast. The river mouth and rocky coastline to the south were an important mahinga kai for shellfish, seaweed, and whitebait which could be caught in the Motuwaireka stream. Rangitāne had three fortified pā in the Whareama area: Te Upoko-o-Rākaitauheke, Nga Wāhinepotae (on the range), and Oruhi. Oruhi is south of the mouth of the Whareama River on the coast.
- 5.98 Rangitāne traditions record that Rangitāne leaders made agreements with other closely related hapū who migrated to the area, whereby they occupied land in South Wairarapa District.
- 5.99 Rangitāne tūpuna, Te Whakamana, and his daughters, Hineiputerangi, Te Rerewā, Te Angatū, and Te Ikiorangi gave permission for other iwi groups to settle in the area. Although Rangitāne made such gifts of land on the Wairarapa coast, Rangitāne retained rights and continued to occupy the land.

In the Native Land Court, claims for blocks in the wider area were made based on descent from Rangitāne ancestors such as Hinematua.

5.100 Rangitāne continue to maintain their kaitiaki role over this block.

Palliser Bay/Cape Palliser

5.101 Similar to Ōnoke, the stories associated with this area are around Kupe. Cape Palliser is known as Te Matakitaki o Kupe. Ngā ra o Kupe (Kupe's sails) are found here.

6.0 CONCLUSION

6.1 There are many more sites within our takiwā that need protecting under the Plan. What I have attempted to identify are the mains ones, that we have documented previously. I am aware that under the Plan there is a division between certain sites to suit the preferred management approach of Council (refer schedule B and C attached to the Plan). In terms of our tikanga we do not apply these types of distinctions, firstly because they are all taonga and secondly because they are all connected and impact on each other. I appreciate that in a practical sense the management and resources applied may vary from site to site, but we cannot end up with different protection outcomes across our waahi tapu. In order for the Plan to be supported by Rangitāne, it must seek to protect all our taonga.

6.2 My final comment, is that the values I have sought to explain in my evidence are real, they are as important to us as they were in 1840, if not more important, because they remain critical to the survival of our waahi tapu and our identity as tangata whenua.

6.3 The Plan must give real effect to these values in particular the value of mauri.

Mike Kawana