

IN THE MATTER OF

The Resource Management Act 1991

AND

IN THE MATTER OF

Notices of requirement for designations under section 168 of the Act, in relation to Te Ahu a Turanga; Manawatū Tararua Highway Project

BY

NEW ZEALAND TRANSPORT AGENCY
Requiring Authority

**STATEMENT OF EVIDENCE OF MANAHI PAEWAI REPRESENTING
RANGITĀNE O TAMAKI NUI A RUA**

8 March 2019

INTRODUCTION

1. Ko Ruahine te maunga
Ko Manawatū te awa
Ko Kurahaupō te waka
Ko Rangitāne te iwi
Ko Rangiwihaka-ewa te tangata
Ko Ngāti Pakapaka te hapū
Ko Kaitoki rāua ko Mākirikiri ngā marae
Ko Manahi Paewai ahau
2. I am a kaiako at Te Kura Kaupapa Māori o Tamaki nui a Rua. I am also the Pou Tikanga for Rangitāne o Tamaki nui a Rua (**RoTnaR**). I have led Cultural and Political Services, RoTnaR since its inception in 1989.

PRESENTATION AT HEARING

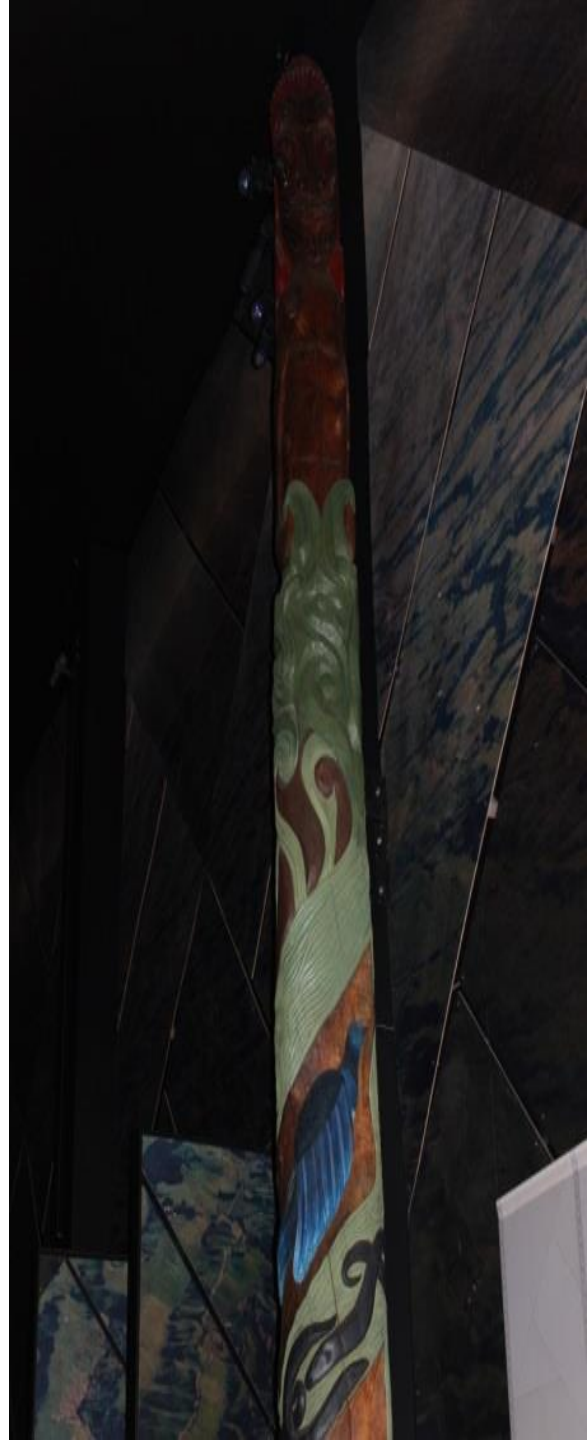
3. I would like to address the Hearing Panel on the Notices of Requirement (“**NoRs**”) lodged in respect of Te Ahu a Turanga; Manawatū Tararua Highway Project (“**the Project**”).
4. At the hearing, I intend to give a kōrero using the powerpoint presentation that is attached as **Appendix A**.
5. I will be speaking in both English and Māori during my presentation.
6. I attach as **Appendix B** a statement of cultural values, which I have previously provided to **Mr Chris Bentley**. I understand that Mr Bentley has incorporated this statement into the updated Cultural and Environmental Design Framework, which is attached to his evidence.

Manahi Paewai

8 March 2019



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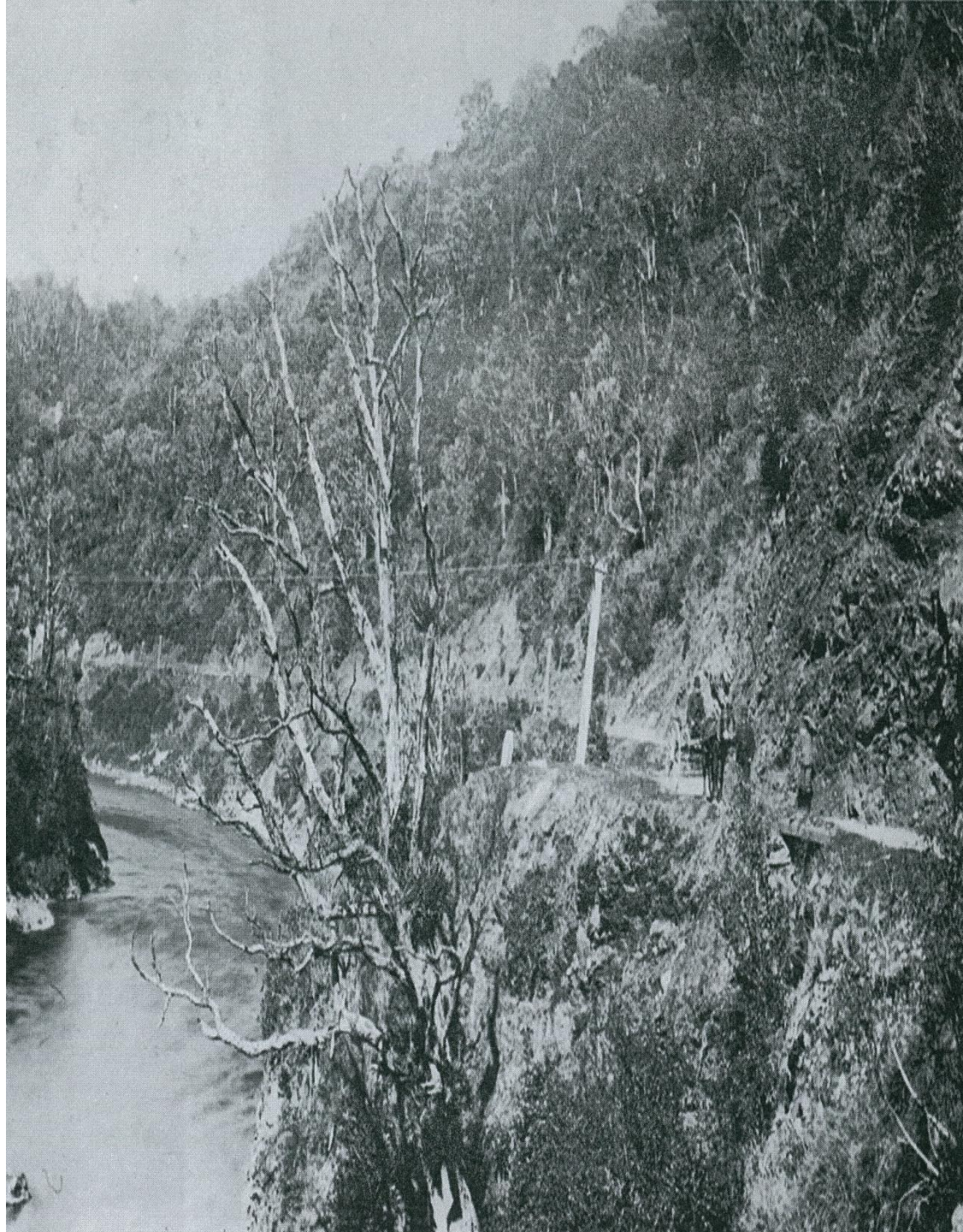
Okatia

In Rangitāne history, a giant totara tree growing on the slopes of the Puketoi Range in Southern Hawke's Bay became possessed of a spirit called Okatia which desired to reach the sea and so headed westward.

Under the influence of this great spirit, the tree moved and gouged out a deep channel that included the Manawatū Gorge. Okatia's travels created the Manawatū Gorge and a channel to the sea whose waters have become the Manawatū river which exits the sea at Okatia Beach or now commonly known as Foxton Beach on the west coast of the North Island.

Te Āpiti

Manawatu Gorge

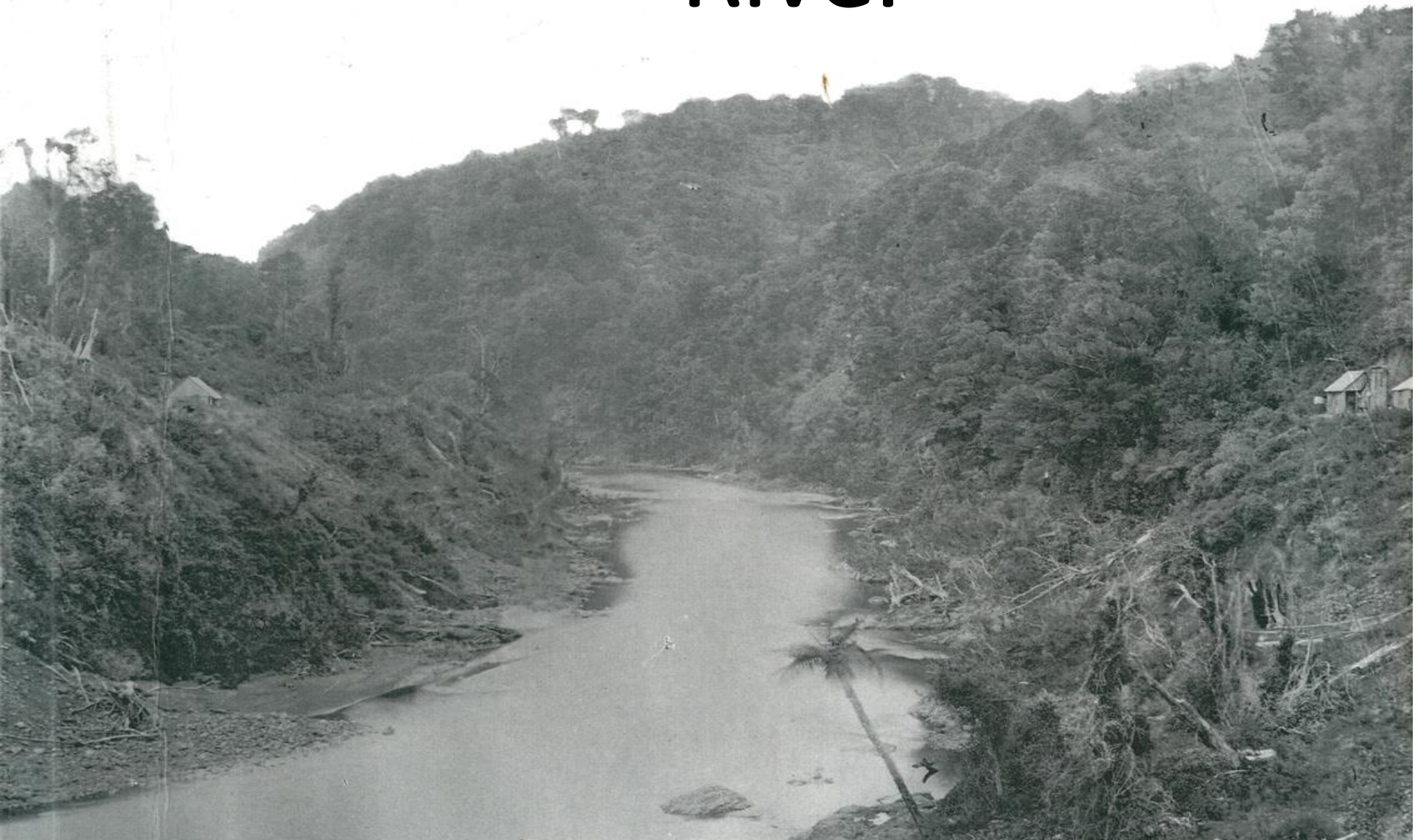


Manawatū River

The genesis of the name Manawatū is attributed to the ancestor Haunui, son of Popoto of the Kurahaupō Waka. He grew up at Mahia and was an adventurous man. He made his way across to the West Coast where he joined up with Turi. While there his wife Wairaka eloped with a man of low rank and he set off in hot pursuit south along the coast from Pātea-nui-a-Turi. As he crossed the river-mouths he named the rivers. ‘Whanganui’ was named because of the width of the river-mouth, ‘Whangaehu’, ‘Turakina’ and ‘Rangitīkei’ were all named by Haunui.

The next river he crossed was the ‘Manawatū’ which was so wide, deep and cold that it made his breath stand still. This is the origin of the name ‘Manawatū...still breath’. There are several versions of the story. A variation is provided by Joseph Potangaroa, “He stopped at the next river he came to because he felt exhausted. He held his heart and gave it the name Manawatū meaning heart standing still.”

Manawatū River



An aerial photograph of the Manawatū River valley in New Zealand. The landscape is characterized by rolling green hills and a winding river that flows through the center. A road is visible, following the course of the river. The terrain is lush and green, with some areas appearing slightly more yellowish-green, possibly due to the lighting or the vegetation. The river is a prominent feature, winding through the valley and curving in several places. The overall scene is a beautiful example of a river valley landscape.

Manawatū River



Te Au-rere-a-te-tonga

Te au-nui-a-te-tonga



Te au-nui-a-te-tonga' is the name of the rapid in the middle of the Gorge sometimes referred to as 'white horse rapids'.

Te Ahu a Turanga



Te Ahu a Turanga

Above Te Āpiti, near the Saddle Road, sits a rock on a hilltop in the Ruahine ranges named Te Ahu a Turanga (imua) – the sacred place of Turanga (the elder child). Turanga was a revered associate of the Rangitāne people both east and west of Te Āpiti. Te Ahu a Turanga is a significant waahi tapu site, both culturally and historically to Rangitāne. This site, which is registered with the New Zealand Archaeological Association and is marked by a pou, has the following narrative associated with it;

Once old enough Turanga ventured back to where Aotea had landed, and with a support party, set off to achieve victories over surrounding tribes. When they arrived in Gisborne (Turanganui a Kiwa) they not only clashed with the local people but caught the attention of the women, with some women following them as they ventured on. The local Turanganui a Kiwa people quickly noticed some of their women were missing and followed Turanga and his support party. They were eventually overtaken at a saddle on the Ruahine Range just north of the Manawatū Gorge. This is where a fierce battle took place and Turanga was killed, along with several Rangitāne chiefs who lent support for Turanga. Turanga was buried there, and the waahi tapu site was subsequently named Te Ahu-a-Tūranga - the mound of Turanga.

Te Ahu a Turanga: A peak north of Te Āpiti on the Ruahine Range. The west coast origins of Rangitāne have their source with the Aotea waka which made land at Aotea Harbour, just north of Taranaki. The Aotea waka was captained by Turi, who settled in the Patea district of southern Taranaki and eventually had a son named Turangaimua - or, more commonly, Turanga.



Te Ahu a Turanga

Tarawhata



1. Tarawhata

Whatonga of Kurahaupō as an early voyager up the Manawatū river ascended the Tararua range near the gorge and discovered the great forests to the east which he claimed by naming them 'Te Tapere nui o Whatonga'- the great district (food-basket) of Whatonga. Whatonga was the grandfather of Rangitāne.

Among the early travellers to the region was Tarawhata in the 14th century with his companion dog Mahurangi who became separated from his owner near the eastern gorge entrance. He was only relocated due to his barking hence the eastern entrance became known as 'Te waha o te kuri' -the voice(barking) of the dog.

- Continue on next page

2. Te Waha o Te Kuri

The eastern entrance to the Manawatū Gorge has been known to the Rangitāne people of the area as 'Te waha o te kuri' since an early traveller named Tarāwhata passed thru the region in the 14th century.

He was accompanied by his famous dog Mahurangi who, after travelling from the north through the great dense forests known as Te Tapere nui o Whātonga and later as the Seventy Mile Bush, became separated from his owner as they neared the gorge entrance. An anxious Tarāwhata, fearing the worst, located his beloved dog only after hearing his bark from among the forest trees that covered the flats at the gorge entrance; hence the name 'Te waha o te kuri' referring to the voice(barking) of the dog. It is said that on these very flats was where Tarāwhata was united with his pet dog Mahurangi.

Te Waha o Te Kuri



3. Te Ara o Mahurangi

Mahurangi was the name of a famous pet dog who was owned by Tara, son of the ancient ancestor named Pouheni. Tara lived in the 14 century and as a young man set out on a journey which began in the Turanganui-a-Kiwa district (now known as Gisborne). Tara and Mahurangi, who was a very energetic dog who raced ahead of his owner at every opportunity, travelled south together naming various rivers, lakes and places as they went. After travelling through the Hawkes Bay area and the great forest of Te Tapere nui o Whātonga (later to be known as the Seventy Mile Bush), the pair emerged near the eastern entrance to Te Āpiti, the Manawatū Gorge. At this point, Tara lost sight of Mahurangi and only by the sound of his barking was he found. Since that time, this area has been referred to by the local Rangitāne people as 'Te Waha o te Kuri' meaning 'the voice (barking) of the dog'. This historical event is commemorated in the name Te Ara o Mahurangi ; Mahurangi's track.

An aerial photograph of a mountain range. The foreground shows a wide river valley with a river winding through it. The river is surrounded by green fields and some buildings. In the middle ground, there are rolling green hills and a dense forest. In the background, there are more mountains and a hazy sky. The text "Ruahine Range" is overlaid in white on the upper part of the image.

Ruahine Range

Tararua Range

Tararua

'Whatonga had by now been away for a lengthy period of time. He was by now walking along thinking about his family and home as he went. As he walked out of some forest and into a clearing, overhead clouds suddenly parted revealing two peaks on a mountain. Due to his homesickness he thought of his wives Hotuwaipara and Reretua. By looking at the mountains he imagined that he could see a woman lying on her back. (This imagery is also described as the uha, which is the female element of creation). Whatonga believed this vision of the female form represented his wives so he named the mountains Tararua or the twin peaks after them.' A second version of the naming of the Tararuas relates to the travels of Whatonga's two sons. It also provides an account of how the Wairarapa came to be first populated by the descendants of Whatonga. From Whatonga's union with Hotuwaipara the already mentioned Tara Ika was born and from his second wife Reretua came Tautoki. The half brothers were enthusiastic explorers who travelled far in search of new places. It was passed down that they often walked along the foot of the Tararua Mountains during their journeys. The second meaning for the name Tararua is then simply 'the walkway of Tara. - *Joseph Potangaroa*

One story is that at one stage whilst on a high clearing on the Range the clouds parted to reveal two prominent peaks. Whatonga was reminded of his two wives Hotuwaipara and Reretua, and so he named the mountains 'Tararua', meaning twin or two peaks.

An older pre-eminent account refers to Kupe, who on arrival near Rangiwhakaoma [Castle Point] found both ranges to be clearly visible, even those to the north. Kupe was intrigued with the two peaks on the Tararua range which distinguished themselves from others. This prompted Kupe to reflect on two dear and special female members of his family and so the northern reaches of these ranges he named Ruahine (e rua nga kohine) and those above to the south he named Tararua with inference to the female genital; hence Ruahine and Tararua are an integral part of each other. - *Manahi Paewai*

Ruahine

‘Back in ancient times a whare wananga was established about 20 kilometres up the Pohangina valley from Ashhurst. The name of the institution was Kiekie Tangiao. It was located about 50 metres north-west of the Totara Reserve. The male initiates were known as the Ruanuku. An unusual facet of the teachings was instruction for female initiates who were known as the Ruahine. They were instructed in the traditions and customs pertaining to women and which were performed by women.

The students were instructed by appropriate tohunga. Some functions pertaining to women were taught by female tohunga, also known as Ruahine. When kaupapa Maori was observed, new buildings would have a female component undertaken by females only. Where the role of the puhi had previously been observed, it was considered appropriate that older experienced Ruahine undertook the instruction. The name Ruahine for the range acknowledges the function of these women.’ - **Manu Kawana**

‘The Ruahine Range is the ancestral maunga of Rangitane. Many hapu refer to Ruahine in their pepeha ‘Ko Ruahine te maunga.’ The origins of the name ‘Ruahine’ have a number of versions. One, which is synergistic with Tararua, recalls an account involving the famous Kupe. On his landfall near Rangiwakaoma (Castle Point) both ranges were visible and two peaks on the Tararua range distinguished themselves from the rest. This sighting prompted Kupe to reflect on two special female members of his family and so the northern reaches of these ranges he named Ruahine (e rua nga kohine) and those above to the south he named Tararua in reference to the female genital. The source of the ancestral Manawatu River lies in the northern Ruahine range. – **Manahi Paewai**

TE HONONGA MAUNGA

TE APITI

Rangitāne tradition has it that the Manawatū River gorge was forged by a giant tōtara tree named Okatia who descended from the slopes of the Puketoi Ranges in the east where it stood and headed west in its quest to reach the sea.

Okatia encountered a formidable challenge when it reached the Ruahine and Tararua mountain chain, which it overcame, leaving in its wake a great mountain pass referred to as Te Apiti (the Manawatū Gorge). This gave release to the often pent-up eastern waters of the Manawatū fed by its up-river waterway Rangitāne as 'Te Awa Pokere o Tamakuku'.

Among the early travellers to the region was Tarawhata in the 14th century with his companion dog Mahurangi who became separated from his owner near the eastern gorge entrance. He was only relocated due to his barking hence the eastern entrance became known as 'Te waha o te kuri' - the voice (barking) of the dog.

Turanga i mua, son of Turi and Rongorongo of the Aotea waka, was also an early traveller to the region and is remembered following his association with the area and unfortunate demise in the Manawatū Gorge vicinity. A sacred point (rock) on a leading ridge on the Ruahine Range where he met his end bears his name 'Te Ahu a Turanga' which in turn has become synonymous with the wider Manawatū Gorge area.

Te Reinga Mahuru o Matuhakakaha on the Rā-i-haka range, Whakawehi and Matetapu at Te Toanga near Mangapuaka and Te Koro o Ngāi Whenua (younger brother of Rangitohu) at the Manawatū Gorge. This successful Alliance was only disestablished in the middle decades of the 19th century when the threat of invasion subsided. The descendants of Te Koro o Ngāi Whenua became known as Ngāti Te Koro of whom Te Hirawanu Kaimokopuna and Nireaha Tamaki of Rangitāne are among his noble descendants.

This unique river passage way where the two mountain chains meet (Te Hononga Maunga) served as highway and heartland territory for both eastern and western Rangitāne. Of special significance is that bathing within the eastern reaches of this waterway is 'Pōtāe-hine-te-whāi-wā', a revered rock also referred to as Wahine-pōtāe or Hine-pōtāe. In earlier times, this was the scene of a tragic killing.

Te Hononga Maunga (Eastern Narrative)

Rangitāne tradition has it that the Manawatū river gorge was forged by a giant tōtara tree named Okatia who descended from the slopes of the Puketoi ranges in the east where it stood and headed west in its quest to reach the sea. Okatia encountered a formidable challenge when it reached the Ruahine and Tararua mountain chain, which it overcame, leaving in its wake a great mountain pass referred to as Te Apiti (The Manawatū gorge) This gave release to the often pent-up eastern waters of the Manawatū fed by its up-river waterway known to Rangitāne as 'Te awa pokere o Tamakuku'. The subsequent rush of these waters through this newly formed pass then became known as 'Te Au-rere-a-te-tonga'(the flowing torrent of the south).

Whatonga of Kurahaupō as an early voyager up the Manawatū river ascended the Tararua range near the gorge and discovered the great forests to the east which he claimed by naming them 'Te Tapere nui o Whatonga'- the great district (food-basket) of Whatonga. Whatonga was the grandfather of Rangitāne.

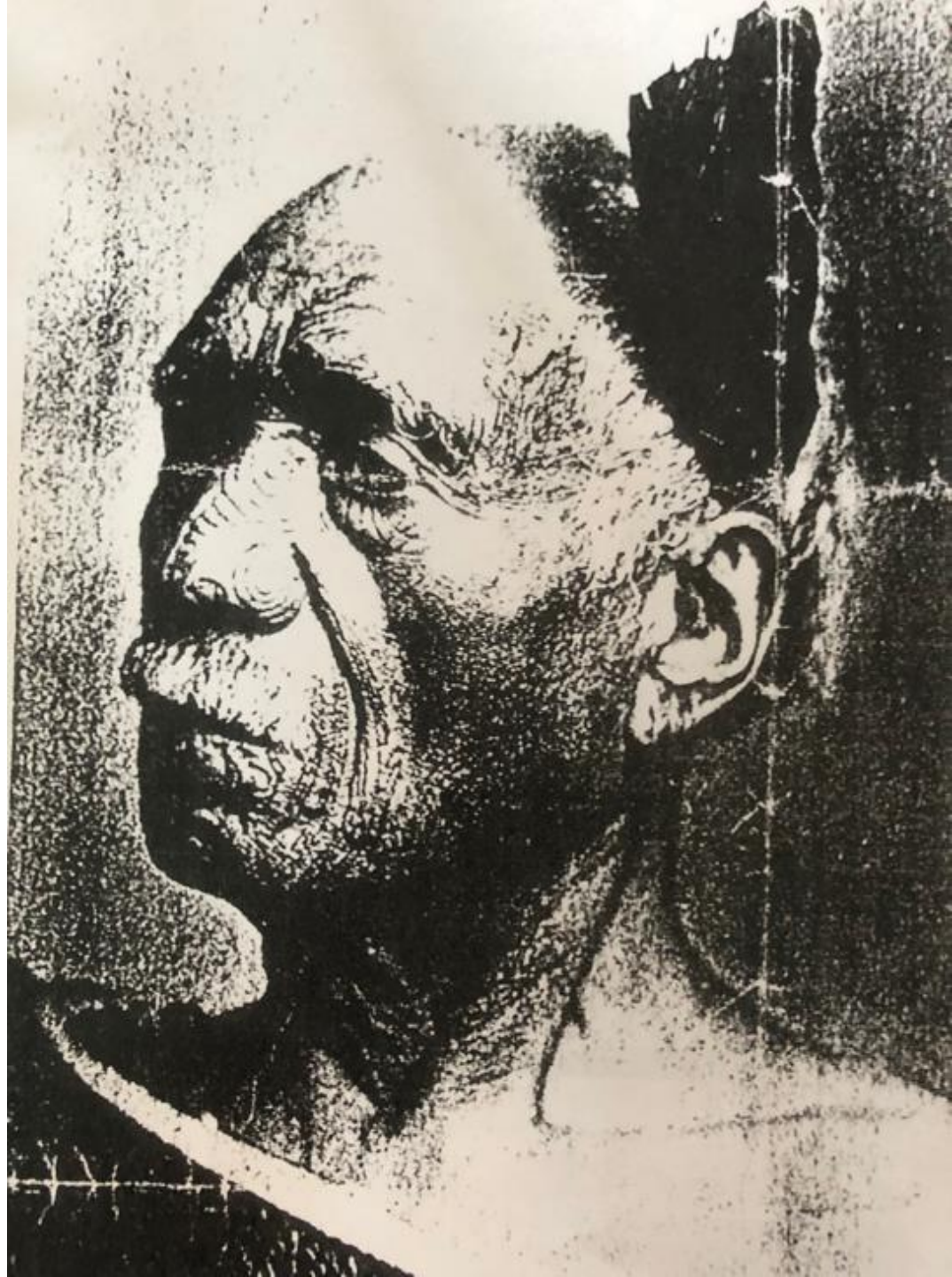
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In the early decades of the 19 century, with the acquisition of the musket by some Māori intensifying inter-tribal warfare, fear among Māori grew given that old enemies now bearing muskets would be a greater threat than ever before. This heightened the need for Māori to upgrade their fortified settlements and to man and guard their entrances and exits to and from their tribal territories. This led to the establishment of the Eastern Rangitāne Alliance or Ringa Kaha which placed Rangitotohu at Rākautatahi, Parakiore at Te Reinga Mahuru o Matuahakahaka on the Rā-i-katia range, Whakawehi and Matetapu at Te Toanga near Mangapuaka and Te Koro o Ngā Whenua (younger brother of Rangitotohu) at the Manawatū Gorge. This successful Alliance was only disestablished in the middle decades of the 19 century when the threat of invasion subsided. The descendants of Te Koro o Ngā Whenua became known as Ngāti Te Koro of whom Te Hirawanu Kaimokopuna and Nireaha Tamaki of Rangitāne are among his noble descendants.

This unique river passage way where the two mountain chains meet(Te Hononga Maunga) served as highway and heartland territory for both eastern and western Rangitāne. Of special significance is that bathing within the eastern reaches of this waterway is 'Potae-hine-te-whai-wa,' a revered rock also referred to as Wahine Pōtae or hine-pōtae. In earlier times, this rock and its vicinity was the scene of a tragic killing yet also of amazing survival. It has been said that on occasions, the rock and its surrounds have been seen to be tinged with red indicating a need for caution for all who enter the gorge. This special area (wāhi tapu) remains today as a place to pay homage to its past and to be positive about the future.

Sale of the
western Te Ahu a
Turanga block
lead by Te
Hirawanu
Kaimokopuna in
1864



'THIS DEED written on this Twenty Third day of July in the year of our Lord One thousand eight hundred and sixty four is a full and final Sale conveyance and Surrender by us the Chiefs and People of the Tribes of *Rangitane, Ngati Kauwhata and Ngatitumokai*, whose names are hereunto subscribed and witnesseth that on behalf of ourselves our relatives and descendants we have by signing this Deed under the shining sun of this day parted with and forever transferred unto Victoria Queen of England her heirs the Kings and Queens who may succeed her and their assigns for ever in consideration of the sum of Twelve Thousand Pounds (£12,000) to us paid by Isaac Earl Featherston on behalf of Queen Victoria... **All** that piece of our Land situated on both sides of the Manawatu river and named Te Ahuaturanga the boundaries whereof are hereafter set forth and a plan of such land and of certain Reserves is placed upon this Deed with its trees, minerals, waters, rivers, lakes, streams and all appertaining to the said Land or beneath the surface of the said Land and all our right title claim and interest whatsoever thereon **To hold** to Queen Victoria her heirs and assigns as a lasting possession absolutely and for ever and ever. **And in testimony** of our consent to all the conditions of this Deed we have hereunto subscribed our names and marks....

And we do hereby nominate and appoint Hoani Meihana, Te Kaueke and Te Hirawanui - Chiefs of the Rangitane Tribe to apportion and distribute among the sellers the said purchase money.²



Parahaki Island

Parahaki Island is a riverbed reserve. The reserve is divided into two titles Parahaki No1 and Parahaki No2.

Hearing's for this reserve were held in Masterton, beginning April 14th 1880. Nireaha Tamaki of Rangitāne gives the following evidence. 'I belong to Ngāti Muahi [Mutuahi], a hapu of Rangitane. I claim through ancestry. My ancestors are buried on the land. A large number are buried there. This land formerly belonged to Tumokai who was an ancestor of Marama's and Marama left the land to Te Maunga. It came into my possession through him. He was my great grandfather. This is all I have to say. My fathers cultivated on the land. I have lived on it.'

Subsequently an order was made in favour of Nireaha Tamaki, Makere Te Pikihuia and Heketa Te Awe in equal shares as tenants in common. Land to be made absolutely inalienable being a wahi tapu.

Manahi Paewai - Appendix B

Cultural Values

Like many indigenous peoples around the globe, over time the Māori world had determined a values system (**cultural values**) that has become integral to its societal structure with all its complexities and simplicities within which its people are born, lived and died.

Some examples of items that are valued:-

- Place - marae
- Area – where some special event or tragedy has occurred.
- Gathering - Tangihanga
- Knowledge – Tribal & whānau genealogies.
- Practice-Pōwhiri
- Commodity – the harakeke (flax) bush
- Person – our elders

Whatever we culturally value, has become surrounded by 'best practice', – our equivalent for this term is '**tikanga**', sometimes 'tikanga māori' or even 'kawa'. The greater the value of a particular place, area, gathering, knowledge, practice, commodity or even person, the more that item attracted 'tikanga' that is, procedure, protocol and processes to preserve the value of that item. Any non compliance or disrespect of 'tikanga' therefore, assigned to preserve and protect the value of a particular 'item', could cause offence, even attract consequences.

Mātauranga māori is the intimate understanding of all of this. That is, its origins, its purpose, its implementation and its management.

A commodity of the utmost interest to Rangitāne indeed no doubt to us all today and that is, 'wai Māori'

Question: Why is it of value?

Answer: Because around 90% of our food came from water sources.

Tikanga/Best practice is:-

- leave as is
- do not contaminate with human activities
- take real care of the environs of the waterways, whatever nature had provided as this was its filter system.

The above acknowledged and maintained several other essentials:-

- **'Mauri'** – a hidden principle that protects vitality and the continued fruitfulness of water, land, forests and all life that dwells within these realms including people.
- **Tapu & Noa** – essentially a system of social restriction and latitude.
- **Kaitiakitanga** – acknowledges the well-known principle that Māori regarded themselves as guardians of their territories and resources rather than owners of them which meant that Māori were essentially long term succession planners.
- **Tino Rangatiratanga** – The sovereign responsibility to protect and guard your people, your territories and your resources.