

TURITEA WIND FARM SITE
CULTURAL VALUES ASSESSMENT

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Auckland

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*A Report Commissioned by
Rangitane O Tamaki Nui A Rua*

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Preface

The Author

My name is Peter James McBurney. I am a Pakeha New Zealander of Irish and English descent. I was born in Otahuhu and grew up in Mangere Bridge, South Auckland. In 1994, I completed a Bachelor of Arts degree at the University of Auckland, specializing in anthropology, Maori studies and history. Since December 1994, I have been working as a freelance historian, generally under contract to the Crown Forestry Rental Trust and its clients. This work has included researching and writing block history, manawhenua (traditional history) and other specialised reports, as detailed in the following table.

Dates	CFRT Client	Type of Report
December 1994 – November 1995	Gregory-Mare Whanau (Hauraki)	Block History Report (3 blocks) Manawhenua/Traditional History Report
November 1995 – December 1996	Hamiora Mangakahia Whanau (Wai 475)	Block History Report (18 blocks) Manawhenua/Traditional History Report, Alienation Overview report*
March 1997 – October 1997	Ngati Pikiāo	Research for 40 block histories
October 1997	Ngati Parua	Block History Report (2 blocks)
November 1997 – March 1999	Ngati Apa ki Whanganui	Block History Report (50 blocks)
Oct. 1999 – July 2000	Ngai Tamanuhiri	Manawhenua/Traditional History Report *
August 2000 – February 2001	Rangitāne o Tamaki-nui-Rua	Block History Report (1 block, some additional reserves) “The Court Cases of Nireaha Tamaki 1894 – 1900”

Dates	CFRT Client	Type or Title of Report
March 2001 – March 2002	Te Kahui Raupatu ki Tauranga	“The Kingitanga and other Rangatiratanga/Autonomy Movements in Tauranga, 1860 – 1960”
March 2002 – December 2002	Rangitāne ki Tamaki-nui-Rua & Ngāti Kahungnu ki Tamaki-nui-Rua	“Tamaki-nui-a-Rua Land Alienation Overview”*
January 2003 – March 2004	Ngāti Manawa	“Ngāti Manawa and the Crown 1840-1927”*
April 2004 – April 2005	Central North Island Claimants	“Scenery Preservation & Other Public Works Takings (Taupo-Rotorua) c. 1880s-1980s”**
May 2005 – June 2007	Northland Research Project	“Northland Public Works and Other Takings c. 1871-1993”
July 2006-October 2006	Ngati Motai & Ngati Mahana (hapu of Ngati Raukawa ki Kaokaoroa-o-Patetere)	“Ngati Motai and Ngati Mahana Cluster of Claims Manawhenua Report”*
April 2007 – July 2007	The Whanganui River Maori Trust Board (Wai 167)	“A History of the Whanganui River Maori Trust Board – Claimants’ Perspective Report”
October 2007-May 2009	The Mahurangi and Gulf Islands District Collective	“The Mahurangi and Gulf Islands Traditional History Report” [Draft]

I have presented evidence before the Waitangi Tribunal on seven occasions.¹

These reports cover a wide range of claim-related issues spanning all periods of New Zealand/Aotearoa’s colonial history, including public works takings of Maori land, the operation of the Native Land Court, the New Zealand Land Wars, legal challenges of the colonial regime undertaken by Maori, and the development of Maori organisations aimed at promoting Maori autonomy and self-determination. Although they are often supplemented by interviews with kaumatua and other tribal experts, the reports are primarily based on archival research.

I am based in Auckland, where I live with my partner Kate Hill, who is an archaeologist, artist and historian.

¹ See reports marked with asterix *.

Acknowledgements

The following people have assisted with the preparation of this report:

Manahi Paewai, Hanatia Palmer, Graeme Eustace, Oriana Walker, Alamoti Te Pou, and Moira Jackson.

Nga mihi ki a koutou.

Notwithstanding their valuable contributions, responsibility for any errors contained in the report remains with the author.

The Project

This report was commissioned by Rangitane o Tamaki nui a Rua requiring the author to:

- Identify the site of the proposed Turitea Wind Farm
- Examine the site of the Wind Farm
- Identify possible sites of cultural value to Tangata Whenua
- Make recommendations for the preservation of sites identified.

1 The Site of the Turitea Wind Farm

The description of the proposed Turitea Wind Farm site in Mighty River Power's Resource Consent Application is as follows:

The Turitea Wind Farm site is located approximately 10 kilometres to the south-east of Palmerston North City along ridgelines of the northern Tararua Ranges. The Wind Farm Site extends from Pahiatua Aokautere Road in the north to the boundary with Harding's Park in the south. The turbines of the Turitea Wind Farm are to be located largely on the main ridge line, which is exposed to prevailing north-westerly winds. ...

The overall site comprises 35 separate landholdings, some in private ownership and others publicly owned and administered by either the Department of Conservation or PNCC [Palmerston North City Council]..."²

The Turitea Reserve, after which the proposed Wind Farm is named, is a water supply catchment for Palmerston North City, located for the most part on the western side of the main ridge line of the Tararua Ranges. However, the proposed Wind Farm site includes ridges and spurs that extends onto the eastern side of the range, some of which includes part of an original Maori land block, Mangahao No. 1.

² "Turitea Wind Farm: Resource Consent Applications and Assessment of Environmental Effects", Mighty River Power, August 2008, pp. 13-15.

1.1 Cartographer's Report & Maps

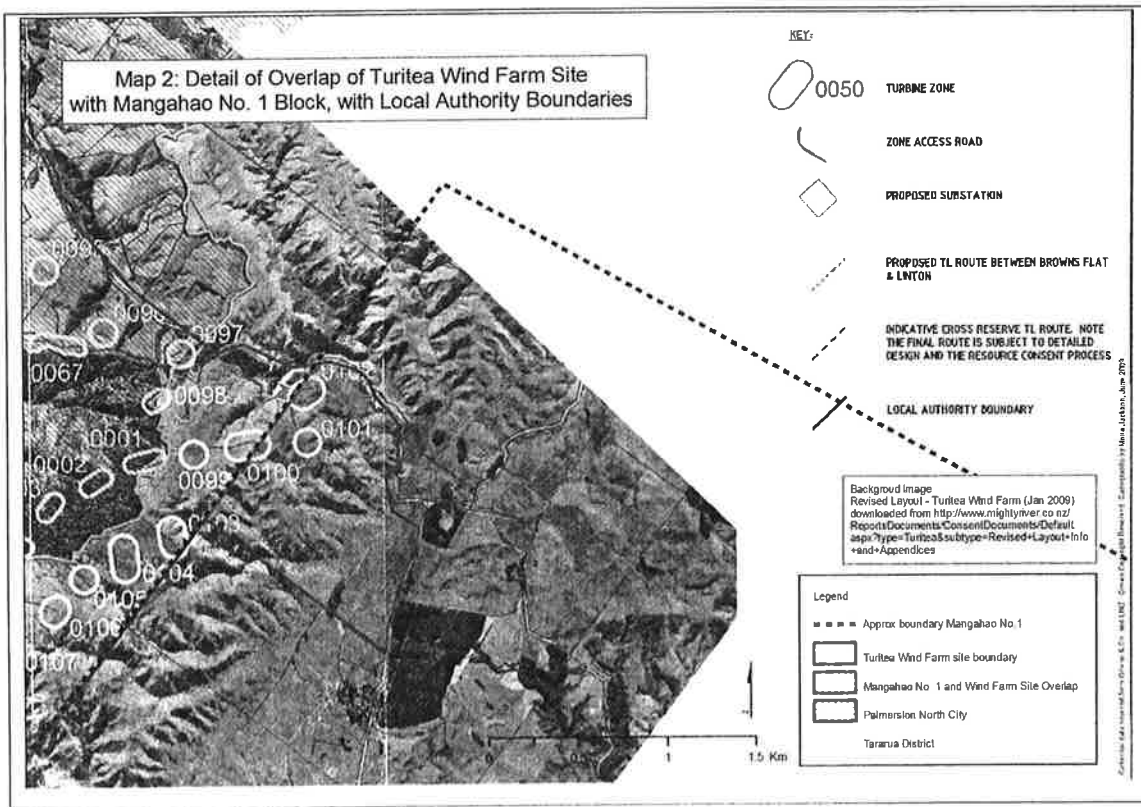
Cartographer Moira Jackson, a PhD candidate at Otago University who specialises in the application of GIS mapping in archaeological contexts, was commissioned to provide a set of maps defining the proposed Wind Farm site in relation to the original Maori Land Block boundaries and the current Local Authority boundaries. Ms Jackson provided the following report, outlining the methodology used in carrying out the commission.

GIS Methodology Turitea Wind farm site mapping project June 2009 Moira Jackson

1. Downloaded <Revised Layout - Turitea Wind Farm (Jan 2009).pdf > from <http://www.mightyriver.co.nz/ReportsDocuments/ConsentDocuments/Default.aspx?type=Turitea&subtype=Revised+Layout+Info+and+Appendices>
Converted to tiff format. Geo-referenced to NZMG. Raster output <RectifyRevised Layout - Turitea Wind Farm (Jan 2009)_00011.tif>
2. Geo-referenced supplied image <Tararua Blocks.jpg> to NZMG. Raster output <RectifyTararua Blocks1.tif>
3. Geo-referenced supplied image of overview of Windfarm location <LocationMap.jpg> to NZMG. Raster output <RectifyTararua Blocks1.tif>
4. Created a polygon shapefile of Windfarm location from <RectifyLocationMap1.tif> adjusted key points in relation to cadastral boundaries.
5. Extracted Water Reserve data subset from CORAX cadastral dataset.
6. Compared data and produced two maps: [1] Turitea Wind Farm Site and Eastern Tararua Land Blocks [2] Turitea Wind Farm Site, Water Supply Reserve and Early Eastern Tararua Land Blocks and [3] Mangahao No 1 and Turitea Wind Farm overlap. Note that the boundaries as shown on the maps are approximate only.
7. In summary most of Tararua Blocks are east of wind farm site boundary though an area of approximately 100 hectares (~260 acres) on the north western part of Mangahao No. 1 falls within the wind farm site. This overlap falls within the Tararua District.

Ms Jackson produced three maps. We have included two of these to illustrate this CVA submission. Map 1 depicts the Turitea Wind Farm Site in relation to the Early Eastern Tararua Land Blocks

Map 2: Detail of overlap of Turitea Wind Farm Site and Mangahao No. 1 block, with Local Authority Boundaries



2 An examination of the Turitea Wind Farm Site

On 15 June 2009, the author was hosted by Mr Alamoti Te Pou, a representative of Mighty River Power, on a site visit of the proposed Turitea Wind Farm. We were accompanied by Mr Graeme Eustace, Administrator of the Cultural Political Services of Rangitane o Tamaki Nui a Rua, and Ms Oriana Walker, who brought her skills as a matakite to bear to determine sites of cultural significance on and about the proposed Wind Farm site. The day was overcast and a strong, cold, south-westerly wind was blowing over the tops.

Access to the Turitea Wind Farm site is via South Range Road, an unsealed road off the Pahiatua-Aokautere Road. The site of the first turbine is a grassy knoll barely 100 metres from the intersection. According to Map 2, this turbine is located in the former Mangahao No. 1 block. The landscape in the northern section of the Wind Farm site is farmland in private ownership, and has been subject to a certain amount of modification over the years. Other areas outside of the water reserve have been planted in pine and there was evidence of logging activity. The heavy machinery employed by the loggers has caused modifications to the landscape such that no evidence of possible pa sites could be discerned.

We entered the restricted area of the Turitea Water Reserve and followed the rough, twisting and at times precipitous track along the ridge lines to the southern limit of the reserve. Ms Walker was not getting any indication that this exposed ridge line harboured echoes of earlier habitation by her people, though she did get a sense that some forested areas contained healing elements, indicative of the medicinal qualities (rongoa) of the forest (ngahere).³ Once again, there was no obvious evidence of pa sites, such as terracing, or defensive ditches.

As this was a 'site visit', rather than a comprehensive survey by qualified archaeologists, it is not possible to say for certain that no sites of cultural significance such as pa or kainga exist within the area proposed for the Wind Farm. The Block Order File for the Mangahao Nos 1 & 2 blocks (BOF Wai 53), held at the Ikaroa Maori Land Court in Hastings, refers to a pa named Uairara, or Wairara, though no

³ Pers. Comm. Oriana Walker to the author, 15 June 2009.

context and no indication as to the location of the pa are provided. A request to the Wellington regional filekeepers for the Archaeological Association, who hold site records of significant archaeological sites in the region, delivered an initial report that they had no sites of cultural significance recorded between Dannevirke and Eketahuna. However, this merely indicates that the area has not been subject to an archaeological survey up to the present time.

There are known pa sites on the flat land to the east of the ranges, south of the Manawatu River, notably at Ngaawapurua, Hamua and Tutaekara. Ngaawapurua is situated at the confluence of the Mangatainoka and Manawatu Rivers, between Pahiatua and Woodville, while Hamua and Tutaekara are located south of Pahiatua and east of the Mangahao River, within the confines of the original Mangatainoka block. William Colenso travelled through the district in 1846, stopping at Te Hawera pa.⁴ According to Colenso's biographers, Bagnall and Petersen,

Te Hawera was situated on the site of the present settlement of Hamua. The village was finally abandoned in 1853, and in 1867 surveyor Morgan Carleek, striking the clearing after his crossing of the Tararua Range, described it as 'covered with koromiko and course grass and containing about 250 acres.'⁵

When Colenso visited Te Hawera, it was a clearing in the midst of a dense, pristine forest, which Colenso described as:

the most primeval of any I had seen in [New Zealand]. The soil for many feet in depth was only composed of decayed vegetable matter, mostly leaves; and many of the trees were of immense size. The birds were very few – and a death-like silence reigned – not even broken by the solitary owl.⁶

By about 1900, most of this forest had been felled by Scandinavian immigrants brought in specifically for the purpose. Hamua pa had been re-occupied and was one of the residences of the Rangitane o Tamaki Nui a Rua chief Nireaha Tamaki and his

⁴ Hamua was originally known as Te Hawera, until a post office was erected nearby and a name change was required to prevent confusion with the settlement of the same name in Taranaki. The chief Nireaha Tamaki prevailed upon the authorities to have his hapu name of Hamua applied to the post office, which effectively changed the name of the village. See: Ballara, A. 'Nireaha Tamaki', in *The Turbulent Years 1870-1900, The Maori Biographies from the Dictionary of New Zealand Biography, Volume Two*. Wellington, Bridget Williams Books, 1994, p. 77.

⁵ Bagnall, A. G. & C. G. Petersen, *William Colenso Printer, Missionary, Botanist, Explorer, Politician: His Life and Journeys*, Wellington, A. H. Reed & A. W. Reed, 1948, p. 233, n.32.

⁶ Bagnall & Petersen, *Colenso*, p. 230.

people. In the early 1900s Nireaha built a meeting house at Hamua named Te Poari, as a venue for meetings of the Rongokako Maori Council.⁷

Tutaekara pa became the Tutaekara Native Reserve, a residential subdivision created at the time of the partitioning of the Mangatainoka J1 block in June 1887. Tutaekara pa was occupied until 1918 when the global influenza epidemic decimated the community, compelling them to relocate to Pahiatua and elsewhere. The elevated level site of Hamua pa is visible from State Highway 2, as are the ditches and banks of Tutaekara, on the flats approximately three kilometres south-west of Pahiatua.

Following the visit to the Wind Farm site with Mr Te Pou, Ms Walker and Mr Eustace, I had the pleasure of visiting Mr John Palmer and his wife Mrs Hanatia Palmer, residents of Pahiatua and venerable kaumatua and kuia in the district. John Palmer, who is primarily of Ngati Raukawa descent, is also a direct descendant of the famous Ngati Toa rangatira Te Rauparaha. Hanatia Palmer traces her descent from Mikaera Te Rangiputara, a local Rangitane chief who lived at Tutaekara during the mid-1800s, before the bush was cut down.

A government official, James Grindell, who visited Te Rangiputara at his bush clearing in 1873 reported that: “The bush contained innumerable wild pigs, cattle, even horses while the pigeons perched on the trees like bees.” Describing Te Rangiputara as “the only remaining chief of note of the Rangitane tribe”, Grindell stated that he “reputedly only came out of the forest on very important occasions”.⁸

Hanatia Palmer remembers climbing in the Tararua Ranges in her youth, recalling that on one occasion she and some friends climbed to the top of Arawaru, known colloquially as ‘Bald Peak’. On returning home, she told her grandfather, Te Ao Tataurangi Mikaera, about her adventure. He said to her, “Oh, you should have told me you were going up there, and I would have given you the proper karakia to say.”⁹ Mrs Palmer says that the route she took was an ara Maori, one of many pathways used by her tupuna when traversing from one side of the Tararuas to the other. Arawaru maunga is the boundary marker for the south-eastern corner of the Turitea Reserve.

⁷ Ballara, A. ‘Nireaha Tamaki’, in *The Turbulent Years 1870-1900, The Maori Biographies from the Dictionary of New Zealand Biography, Volume Two*. Wellington, Bridget Williams Books, 1994, p. 77.

⁸ Bagnall, A.G., *Wairarapa: An Historical Excursion*, Masterton, Headley’s Bookshop Ltd, 1976, pp. 259 – 260.

⁹ Pers. Comm. Hanatia Palmer to the author, 15 June 2009.

Another time when climbing the maunga known colloquially as 'Wharite', to the north of the Turitea Reserve, Hanatia Palmer noticed the burrows of the sea birds that nested there. These burrows are the source of the correct name of the maunga: "Wharetiti", the house of the titi, or mutton bird. The name of the maunga indicates that it was a mahinga kai, a place where local Maori were accustomed to harvesting the titi, when in season.

Hanatia Palmer was sure that her tupuna did not live permanently up on the exposed tops of the Tararua ranges, but that they did go there to gather food, such as the titi birds, and also forest medicines. They used the various tracks, such as that via Arawaru, when crossing over the mountains to visit their whanaunga, Rangitaane o Manawatu.

2 Manawhenua of Rangitane o Tamaki Nui a Rua

2.1 Whenua

The present-day Tararua District Council boundaries closely coincide with the rohe of Rangitane o Tamaki Nui a Rua. The District Council was established in the late 1980s, and the 'Tararua' designation has the advantage of unifying a district that was for many years divided by the old provincial boundary between Wellington and Hawke's Bay. On the other hand, the name 'Tararua' is not entirely accurate, as the northern portion of the district lies adjacent to the Ruahine Range, not the Tararuas. During the early period of Maori settlement, the area from the southern edge of the Takapau plains in the north to Opaki (a natural clearing just north of present day Masterton) in the south, was known as Te Tapere Nui o Whatonga - literally the great district (food supply for the Chief) of Whatonga.¹⁰ A portion of this area from the Mt Bruce/Eketahuna area to Norsewood was known as Tamaki nui a Rua (often shortened to Tamaki) and is used still by local Maori to describe this area.¹¹

The peaks of the northern Tararua range form the western boundary of the Rangitane o Tamaki Nui a Rua tribe today, as they have done for many hundreds of years, as the following brief traditional history explains.

¹⁰ Buick, *Old Manawatu*, p. 18.

¹¹ See: Infomap 346-01 Te Iku a Maui. Edition 1 1995.

2.2 Early Traditions

The eponymous ancestor of Rangitane o Tamaki nui a Rua iwi was the grandson of Whatonga, who was himself the grandson of the great early navigator and explorer, Toi Te Huatahi (also known as Toi Kairakau). Local Hawke's Bay historian Patrick Parsons states:

Whatonga...arrived in Aotearoa aboard the *Kurahaupo* canoe, landing at Nukutaurua on Mahia peninsula. Accompanying him were the chiefs Ruatea and Popoto. He subsequently made his way down into Hawke's Bay where he established a settlement on the coast at Te Awanga. There he built a house of note called Heretaunga, a name by which the wider district is still known today.¹²

Following a disagreement with his first wife, Whatonga travelled south to Cape Palliser and Wellington Harbour (later named "Te Whanganui a Tara" after Whatonga's eldest son), then on to Te Tau Ihu O Te Waka A Maui (the Marlborough Sounds), before returning to Te Ika A Maui (the North Island) via the Kapiti coast. Arriving at the mouth of the Manawatu River, he followed its course north eastwards to Te Ahu A Turanga (the Manawatu Gorge), where the river bisects the Tararua and Ruahine Ranges. Emerging from the gorge on the eastern side of the ranges, Whatonga beheld a vast forest which he named Te Tapere Nui O Whatonga.¹³

It was here that he encountered the local rangatira, Tamakuku, who gave his grand daughter Reretua to Whatonga as his second wife.¹⁴ Reretua gave birth to a son, named Tautoki. On attaining manhood, Tautoki married Waipuna, a descendant of Kupe who lived at Akitio on the Wairarapa coast. Their son was Rangitane. Hoani Meihana told the Ngapaeruru title investigation that: "Rangitane the ancestor had rights within the boundary [of the block] from Tukituki that I have given to Akitio. All the forest land about Tamaki was his."¹⁵

¹² Parsons, Patrick, "Waitahora Wind Farm: Cultural Values Assessment", Commissioned by Rangitane O Tamaki Nui A Rua, February 2009, p. 2.

¹³ McEwen, J. M., *Rangitāne: A Tribal History*, Auckland, Reed Books, 1986, p. 21.

¹⁴ According to Pat Parsons and Dorothy Ropihu, Tamakuku was the son of Kupe's sibling, Nukutoea. "Rangitane O Tamaki Nui A Rua, Traditional History Report", 2003, p. 8.

¹⁵ Evidence of Hoani Meihana Te Rangiotu, Ngapaeruru hearing, Napier MB 24, p. 217.

Whatonga had been reunited with his first wife, Hotuwaipara, and their son Taranohu (Tara), but the reconciliation did not last. After a quarrel, Hotuwaipara and Tara remained at Heretaunga, while Whatonga went with his second wife Reretua and his grandson Rangitane into the forest country, settling at Rakautatahi, which became their principal settlement. Hoani Meihana states: "Te Koru, Horehore, Tataiwhetu, Te Katea were their pas. These pas are on Takapau and Rakautatahi."¹⁶

Rangitane later led his people further south into the great bush, to Tamaki Nui a Rua. He built pa at Raekapua, Tanatawhaki, Pukehou and Otupopoto, all of which were located in the Tamaki district. Parsons states:

Rangitane married twice. His first wife was Mahue and he had one son by her named Kopuparapara. Mahiti was his second wife. They had one son named Te Whetuki. Apart from the above details, Rangitane[']s life is not well documented. According to Rangitane tradition, he was taken back to Heretaunga when he died and is buried on Kahuranake mountain.¹⁷

Rangitane's rights to Te Tapere Nui a Whatonga derived from his grandmother Reretua, whose grandfather Tamakuku was the leading rangatira in the district when Whatonga arrived. Thus, while Rangitane himself probably lived during the mid-1300s, Rangitane rights in the Tamaki Nui a Rua district are of even more ancient origin.

The descendants of Rangitane achieved dominance in Tamaki Nui a Rua by the time of Hamua (some 17 generations ago), and have maintained this ascendancy despite being challenged by groups descended from Whatuiapiti, Ngai Tahu and hapu of Ngati Kahungunu. Conflicts were resolved through inter-marriage to the extent that, by the end of the 18th century, all Maori in Tamaki Nui a Rua could whakapapa to multiple hapu and iwi. The whakapapa depicted overleaf shows Rangitane's descent from Toi and Whatonga and his connections to his Ngati Tara neighbours to the north. Those tupuna who became eponymous ancestors of major Rangitane hapu in their own right, or whose activities are recorded in this narrative, are represented in bold font. Some important Rangitane hapu, such as Ngati Mutuahi and Ngati Pakapaka are

¹⁶ Evidence of Hoani Meihana Te Rangiotu, Ngapaeruru hearing, Napier MB 24, p. 223; cited by Parsons, "Waitahora Wind Farm: CVA", p. 4.

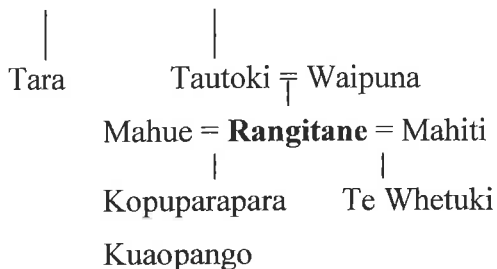
¹⁷ Parsons, "Waitahora Wind Farm: CVA", p. 4.

not named after particular ancestors; rather, their names commemorate significant events.

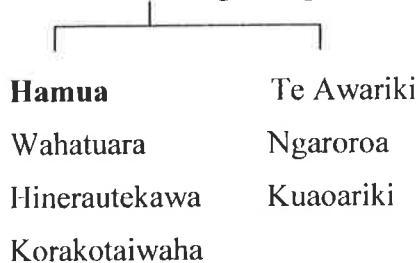
Toi

Rongoueroa

Hotuwaipara = **Whatonga** = Reretua

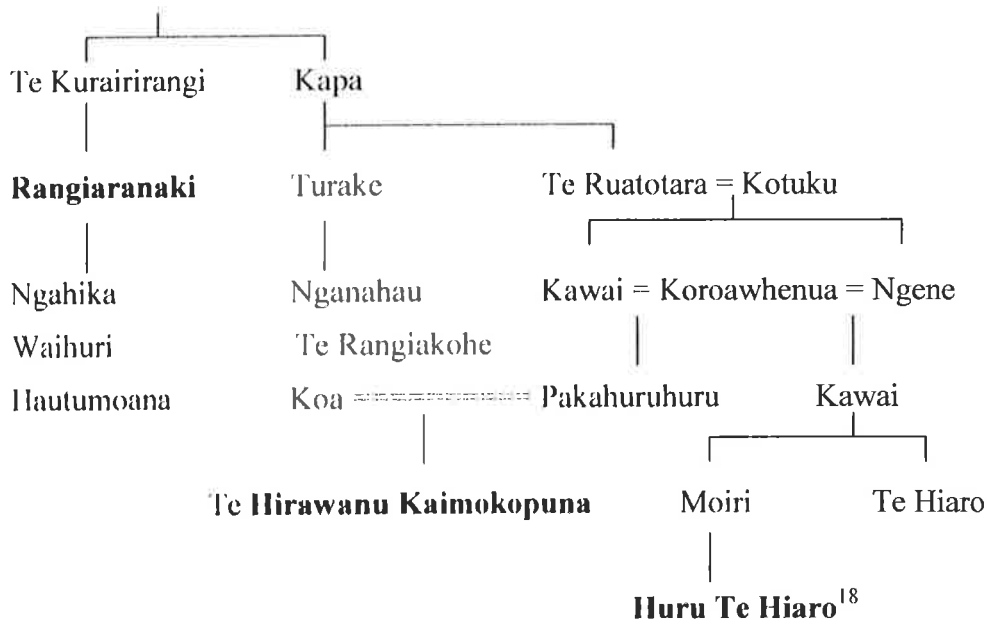


Paratuai = Uengarehupango



Te Rangiwhakaewa (also known as Te Rangiwhaka-Ewa)

Parikoau



¹⁸ The above whakapapa is compiled from Parsons, "Waitahora Wind Farm: CVA", p. 5; and *Ngā Taumata: A Portrait of Ngāti Kahungunu - He Whakaahua o Ngāti Kahungunu 1870-1906*, Ngāti Kahungunu Iwi Inc., National Library of New Zealand, Huia Publishers, Wellington, [date?], p. 155.

2.3 The migration of Ngati Kahungunu

The descendants of Rangitane had been in occupation of the Tamaki Nui A Rua district for some 200 years when a powerful new group of hapu, who shared a common descent from the great chief Kahungunu, began to make their presence felt in the region. Initially, conflict was confined to the Heretaunga district, with Rangitane's Ngati Tara relatives bearing the brunt of the fighting. In some versions of these events, Ngati Tara chiefs are identified as Rangitane, which suggests that the battles were fought between Ngati Kahungunu and Rangitane. In fact, Rangitane were also fighting against Ngati Tara at this time; for example, the killing of Te Rironga by Tuaiti precipitated a series of battles and killings, including that of the Rangitane chief Te Awariki by his grand-daughter's husband, Ruatamore.¹⁹ Te Awariki's son, Ngaroroa defeated Ruatamore and all but wiped out his people. Parsons states that:

The two war parties engaged on the banks of a stream a few kilometres east of Ormondville. Rangitane killed Ruatamore and many of his followers. The bodies piled up in the stream which became known as Te Waikopiro o Ruatamore, the place where the bodies of Ruatamore piled up.²⁰

Ruatamore's son, Poutoa, survived with his mother's Rangitane people, eventually moving to the Ahu a Turanga block, near the eastern end of the Manawatu Gorge.

Parsons observes that Ngaroroa and his cousin Wahatuara were leaders of Rangitane when the Kahungunu people migrated to Heretaunga and came into conflict with the local people. However, neither was named as a participant in the conflicts at Heretaunga, which Parsons interprets as evidence that Rangitane were not living in the contested area and had already established themselves as permanent residents of the Tamaki Nui a Rua district at this time.

Indeed, at the same time as the Ngati Kahungunu wars with the people of Heretaunga, Rangitane were consolidating their occupation of Tamaki Nui a Rua through the efforts of Tawhakahiku and Mangere, the sons of Tarapata, who fought and defeated the Ngati Hotu, Ngati Moe (Mamoc) and Ngai Tara at Te Umutaoroa. Tamakere, Rakaumaui and Poutoa, the son of Ruatamore, assisted in this conquest, which

¹⁹ McEwen, J. M., *Rangitane*, pp. 34-37.

²⁰ Parsons, "Wuitahora Wind Farm: CVA", p. 6.

extended southwards as far as Pahiatua, Eketahuna, Te Hawera (Hamua) and Tutaekara.²¹ McEwen adds:

Tāwhakahiku and Māngere then crossed the Tararua range near the present Pahiatua track and entered the Manawatu district. Coming down to the Manawatu plain from this direction, they took the local people by surprise and were thus enabled to gain a foothold fairly quickly.²²

The two brothers led the Rangitane conquest of the Manawatu, until they finally met their deaths at Te Reporua, near Lake Papaitonga in the Horowhenua district.²³ Their exploits ensured that Rangitane manawhenua was established on both sides of the dividing range by the late 16th century.

Tawhakahiku and Mangere descend from Uengarehupango's brother, Toamahuta, and were contemporaries of Te Rangiwhakaewa's father, Korakotaiwaha. Their conquests in Tamaki Nui a Rua were consolidated in the next generation by Te Rangiwhakaewa, whose dealings with Te Whatuiapiti and Angiangi on Rangitane's northern borderlands are well documented.²⁴

By the 18th and early 19th centuries, the descendants of Rangitane dominated the upper Manawatu River region and the district east of the northern Tararua Ranges, extending across the Puketoi hills to Akitio, Mataikona and Rangiwhakaoma (Castle Point) on the Wairarapa coast. Rangitane hapu included Ngati Hamua, whose territory extends from the Manawatu River to Te Oreore (Masterton), Ngati Rangiwhakaewa, Ngati Rangiaranaki, Ngati Mutuahi, Ngati Pakapaka and Ngati Parakiore, whose intersecting rohe include all the land once covered by the great forest.

Over many generations, frequent intermarriage occurred between the descendants of Rangitane and Kahungunu. Hori Ropiha, a Rangitane leader prominent in the second half of the 19th century, is reported as stating:

²¹ McEwen, J. M., *Rangitāne*, pp. 51-52.

²² McEwen, J. M., *Rangitāne*, p. 52.

²³ McEwen, J. M., *Rangitāne*, pp. 53-54.

²⁴ McEwen, J. M., *Rangitāne*, pp. 66-70.

E rua nga iwi o Heretaunga nei, ko Rangitane tetahi, ko Kahungunu tetahi. Kua hawhe-kaihe o matou tupuna tae noa ki a matou nei. Ka karangatia matou, e rua nga iwi ko Rangitane, ko Kahungunu.²⁵

This has been translated as:

There are two tribes in Heretaunga, one is Rangitane and one is Kahungunu. Our ancestors were half-castes, right up until our time. We are described as two tribes, Rangitane and Kahungunu.²⁶

It is generally accepted that while Kahungunu and Rangitane intermarried extensively, both groups retained their separate identities, with Rangitane retaining exclusive mana whenua within Tamaki Nui a Rua. During the 18th century and into the early-19th century, inter-hapu warfare throughout Hawke's Bay and the Wairarapa was endemic, despite shared ancestry. However, after 1820, "localised conflicts were elevated to a new plane upon the introduction of musket-armed war parties from afar."²⁷

In the early 1820s, large taua from Tai Tokerau and other regions raided the Hawke's Bay and Wairarapa districts. In 1833, a heavily armed war party from Taranaki swept through the district, prompting a general evacuation, with many hapu gathering together for protection at strongholds such as Nukutaurua, near Mahia Peninsula in Northern Hawke's Bay. For their part, some Rangitane sought refuge in the Puketoi and Tararua ranges. The gathering together of many different hapu at Nukutaurua had a unifying effect; with Kahungunu identified as the one tupuna from whom all could trace their descent. Thus, when the people began to return to their home territories, it was with a new sense of identity as Ngati Kahungunu, to the extent that the whole of the North Island's lower east coast, from Mahia to Palliser Bay, came to be seen as the rohe of Ngati Kahungunu.

As already noted, some Rangitane remained at Tamaki Nui a Rua, rallying under the leadership of Ngati Parakiore and occupying a series of fortified pa that ringed the perimeter of the great bush.²⁸ When William Colenso journeyed through the forest in

²⁵ Ropiha in Jock McIwain nd. Migrations to, and settlements of, the Wellington area. MS held at Victoria University Library.

²⁶ Translation by Steven Chrisp, pers. comm.

²⁷ Robertson, S., "The Alienation of the Seventy Mile Bush (Wairarapa)", CFRT, 2001, p. 9.

²⁸ Manahi Paewai, personal communication. Ngati Parakiore are a hapu of Rangitane; and see: Ballara, *Iwi*, p. 139.

1846, he found a small group of Rangitane living at Te Hawera, under the leadership of Te Hiaro.²⁹ Rangitane were also living further east at Ihuraua; at this time, Te Hirawanu Kaimokopuna was acknowledged as the paramount chief of Rangitane o Tamaki Nui a Rua.³⁰ Thus, once the musket wars ended, Rangitane re-occupied their ancestral lands and were living there when the first Pakeha visited the district.

When Te Hirawanu died, he was succeeded by his nephew Huru Te Hiaro and the latter's cousin, Nireaha Tamaki. These two represented Rangitane o Tamaki Nui a Rua in their dealings with the Crown during the second half of the 19th century and, in the case of Nireaha, into the second decade of the 20th century.

2.4 Land alienations in the 19th century

The history of land sales that took place in Tamaki Nui a Rua during the 19th century is complex and well beyond the scope of this report. Nevertheless, certain aspects of the sales are relevant to the question of manawhenua as it relates to the proposed Turitea Wind Farm site.

In previous sections we have established that Rangitane o Tamaki Nui a Rua held mana whenua in the Tamaki Nui a Rua district as of 1840 and had done so at that time for at least 500 years. In many respects, they shared the same traditional narratives as their Rangitane kin living on the western side of the Tararua range. Over many generations following the time of Tawhakahiku and Mangere, the Rangitane hapu on each side of the dividing range developed different characters, with discrete manawhenua rights associated with the lands and resources of their respective districts.

While the advent of *Pax Britannia* brought an end to inter-tribal fighting in the Tamaki Nui a Rua district, the settler government's Maori land purchasing policies created divisions between Rangitane hapu on both sides of the Tararuas. Engaging with Europeans earlier than their Tamaki Nui a Rua relatives, western Rangitane leaders such as Hoani Meihana Te Rangiotu and Pecti Te Aweawe were prominently

²⁹ Bagnall & Petersen, *Colenso*, p. 230.

³⁰ The plan of the Makuri block (Puketoi Nos 4 & 5), drawn up by G.S. Cooper in 1853 and recorded in *Turtons Deeds*, Vol. II, states that all of the land to the west of the Makuri block belonged to Te Hirawanu of Rangitane.

involved in the Native Land Court and the land sales that followed, on both sides of the range. As early as 1858, the eastern Rangitane chief Te Hirawanu Kaimokopuna was complaining to government officials about Meihana's actions in selling land at Ngaawapurua, "in direct opposition to the expressed desire of the people resident on the land."³¹

These tensions re-surfaced in the 1870s, when the Tamaki and Seventy Mile Bush blocks came before the Native Land Court. Because of a disagreement between two local hapu, Hoani Meihana Te Rangiotu was brought in to support one side against the other, on account of his superior knowledge of Rangitane traditions and whakapapa. His intervention was decisive and he and his close relative, Peeti Te Aweawe, were rewarded with generous grants in the lands being adjudicated by the Court.³²

The following year, the Seventy Mile Bush blocks were scheduled for hearing at Masterton, including the Mangahao No. 1 block, part of the site of the proposed Turitea Wind Farm. Prior to the hearing, eastern Rangitane hapu held a lengthy hui, at which they resolved to boycott the Court. Heavy rain had swollen the rivers, preventing many potential owners from attending, including the chief from Te Hawera, Nireaha Tamaki. In the months prior to the hearing, Meihana and Te Aweawe had been negotiating with Land purchase official, Samuel Locke, for the Crown to purchase the land following the investigation. In spite of the local opposition, Judge Rogan invited anyone present to put forward their claim, and Peeti Te Aweawe stood up to do so.³³

Several locals protested Te Aweawe's actions, saying they would not participate in the Court. These sentiments were repeated by others on the following day when the Mangahao blocks were investigated. Ngatueri, Paora Tihi and Wi Waka Rangiwhakaewa objected to the maunga Tirohanga being included in the land under investigation.³⁴ Having registered their protests, they refused to take any further part in the Court proceedings, which effectively cost them their landed interests.

³¹ 'Journal of James Grindell, Interpreter, N.I.P.D., from June 1st to July 31st, 1858'; in AJHR 1861, C.-No. 1, Enclosure No. 1 to No. 46, p. 277. Ngaawapurua is situated at the confluence of the Mangutainoka and Manawatu Rivers, south-west of present-day Woodville.

³² See: McBurney, P., "Tamaki-nui-a-Rua: Land Alienation Overview Report", CFRT, 2002, pp. 94-110.

³³ McBurney, P., "Tamaki-nui-a-Rua: Land Alienation Overview Report", CFRT, 2002, pp. 137-138.

³⁴ Wairarapa Minute Book 2, p. 15.

Two months after the title investigation, on 10 October 1871, a deed of sale was signed by Huru Te Hiaro, Peeti Te Aweawe, Hoani Meihana and 54 others, alienating to the Crown 120,631 acres of the Seventy Mile Bush, in ten blocks, for the sum of £10,000. The Mangahao Nos 1 & 2 blocks, comprising 23,000 and 8,000 acres respectively, were included in the sale. Ten owners were awarded title in Mangahao No. 1: Peeti Te Aweawe, Ereni Te Aweawe, Hanita Te Aweawe, Hoani Meihana, Kararaina Mahuri, Miriama Te Rangi, Poitete Toringa, Hutana Kaihinu, Ihaka Te Rangimauiora and Ahenata Tamaru. Six grantees were listed for Mangahao No. 2: Huru Te Hiaro, Hoani Meihana, Wirihana Kaimokopuna (the nephew of Te Hirawanu), Pehira Te Ao Koutere, Ihipera Hanita and Te Wata Tohu.

2.5 Maori Reserves on the Mangahao blocks

Four reserves were set aside from the Mangahao Nos 1 & 2 blocks that were alienated to the Crown by the deed of cession of 10 October 1871.

- Huru Te Hiaro's Reserve was part of the Mangahao No. 2 block. It contained 355 acres, tucked into a bend of the Mangahao River just south of its confluence with the Manawatu River.
- Ihaka Te Rangimauiora's Reserve was part of Mangahao No. 1 block, containing 200 acres, on the west bank on a bend of the Mangahao River, about three kilometres south of Huru's Reserve..
- The Tutaetapara Reserve was also part of the Mangahao No. 1 block. It contained 289 acres and was also known as Mikaera Te Rangiputara's Reserve. Tutaetapara was situated on the west bank of the Mangahao River, about four or five kilometres south-south-west of Ihaka's Reserve.
- Puapuatapoto Reserve is also located within the greater boundaries of the Mangahao No. 1 block and comprised 530 acres. It was also known as Peeti Te Aweawe's Reserve and was situated immediately adjacent to the Tutaetapara Reserve to the south.

It may have been assumed that the chiefs were to own the reserves as trustees for their respective hapu, though this was not spelt out in the Orders of Court. Thus, in legal

terms, each chief held his reserve as an individual owner, with sole title. Of the four chiefs who were awarded reserves, all lived locally, apart from Peeti Te Aweawe.

As noted, Hanatia Palmer, resident of Pahiatua, is a direct descendant of Mikaera Te Rangiputara, who was awarded the 289 acre Tutaetapara Reserve, adjoining that of Peeti Te Aweawe. The name 'Tutaetapara' is analogous to the name of the pa that Mikaera Te Rangiputara was associated with: Tutaekara. Both refer to an unfortunate case of diarrhoea afflicting an old chief.³⁵

Huru Te Hiaro sold his reserve on the Mangahao No. 2 block in 1873. It is not known when the other reserves were sold.

³⁵ Pers. Comm. Hanatia Palmer to author, 15 June 2009.

3 Findings

Traditionally, the tops of the Tararua ranges were places of cultural significance to Rangitane o Tamaki nui a Rua, as evidenced by the concern expressed by witnesses in the 19th century Native Land Court when they thought that Tirohanga maunga was to be included in the survey and certification of Mangahao No. 2. Similarly, Hanatia Palmer's grandfather, Te Ao Tataurangi Mikaera, recalled a karakia to be chanted when reaching the top of Arawaru, the 'Bald Peak', which forms the south-eastern corner of the Turitea Water Reserve.

To Rangitane, the peaks are sacred; they are associated with ancestors going back more than 20 generations to Rangitane and Whatonga. They serve as landmarks and cultural signifiers, able to be seen throughout much of the rohe and from the tops of which all of the rohe can be seen. Farther south, at the boundary of the Kaihinu Nos 1 and 2 blocks is the peak 'Pukemaui', its name encapsulating the Maori conception that all things contain a life force ('Puke' – Hill; 'Mauri' – life force). In this sense, these maunga are vital elements within the cultural landscape of Rangitane o Tamaki Nui a Rua.

The fact that parts of the ranges nearby but outside of the Wind Farm area were known to contain the burrows of ground-nesting sea birds indicates that these areas served as food gathering sites. Presumably, the mountain heights were resorted to as hunting grounds for forest birds and for the gathering of medicinal plants whenever these resources became scarce on the flats. Matakite Oriana Walker noted healing qualities emanating from a copse of native trees just off South Range Road.³⁶ It may be that the mountain flora contained curatives that were unique and unavailable in the great forest of the valley floor.

The ranges also contained ara Maori (Maori tracks), of which today's Pahiatua Track (the Pahiatua-Aokautere Road) is but one. These provided Rangitane from both sides of the range access to the mountains and their resources, as well as different routes by which each side could visit the other. The fact that they did so is evident from the whanaungatanga (close kinship) they share.

³⁶ Pers. Comm. Oriana Walker to the author, 15 June 2009.

Mountain ranges such as the Tararuas formed natural boundaries between hapu and iwi in pre-European times, as they do today. In cases where the whanaungatanga is as strong as it is in this case, between Rangitaane o Manawatu and Rangitaane o Tamaki Nui a Rua, the manawhenua over such boundary areas was shared, with any disputes dealt with as they arose.

4 Conclusions

4.1 Manawhenua over the Turitea Wind Farm Site

It is noted that in publications supporting resource consent applications and on their website, Mighty River Power Ltd has recognised Rangitaane O Manawatu (ROM) as the tangata whenua grouping having manawhenua over the Wind Farm site.

We realise that the Environment Court is not the Maori Land Court and is not equipped to hear evidence relating to Maori land rights based on ancient customs and usages (tikanga). Nevertheless, the fact that the Resource Management Act 1991 engages with Maori cultural issues seems to require a similar engagement from the Environment Court. As David V. Williams et al. state:

It is important to note that the RMA 1991 contains a partial incorporation of tikanga Maori (custom law). A number of terms and concepts in the Act are not fully defined and can only be properly understood in terms of tikanga Maori. For example, s6(e) referring to waahi tapu and other taonga, section 7(a) referring to kaitiakitanga, s14(3)(c) referring to tikanga Maori and tangata whenua. No provision is made, however, for a Maori interpretation of how these terms should be applied in practice.³⁷

We believe that it is not for the Environment Court (or any other judicial, or Crown-appointed body) to decide which Maori hapu or iwi holds manawhenua in a particular locality. This is something for Maori to decide for themselves through kanohi ki kanohi (face to face) discussion. Nevertheless, this submission is placed on the record as an assertion of the manawhenua of Rangitane o Tamaki Nui a Rua with respect to those areas at the tops of the Tararua Ranges that are proposed for the site of the Turitea Wind Farm.

4.2 Recommendations

³⁷ The Resource Management Act, 1991, No. 69. "Commentary". Bassett, Steel & Williams for the Crown Forestry Rental Trust, 1994 (1995 Update). *The Maori Land Legislation Manual*, electronic version.

Research for this Cultural Values Assessment (CVA) has revealed that concerns by Rangitane o Tamaki Nui a Rua that a substantial part of the proposed Turitea Wind Farm was to be sited on the Mangahao block are unfounded. It is also clear that the western boundaries of the Mangahao blocks do not encroach into the PNCC local authority area. However, although the CVA failed to turn up any significant cultural sites of a specific nature, such as pa or urupa, the Tararua range itself has been and remains culturally significant to Rangitane o Tamaki Nui a Rua. In light of these findings, Rangitane o Tamaki Nui a Rua limit their objections to general concerns regarding:

- Visual and aesthetic concerns that the Turitea Wind Farm will detract from the beauty of the natural landscape. For Rangitane o Tamaki Nui a Rua, these concerns are magnified by the proximity of the Wind Farm to the sacred maunga Arawaru and Tirohanga. In this sense, whether these maunga are within the precise boundaries of the Wind Farm site is immaterial. The vista that generations of Rangitane o Tamaki Nui a Rua have beheld will be profoundly altered by the erection of the turbines.
- The possible impact of the new structures upon the flora and fauna and natural features of the area, especially in the construction phase, but also under operational conditions.
- Rangitane o Tamaki Nui a Rua strongly recommend that a condition of the resource consent for the Turitea Wind Farm should be a requirement that Mighty River Power completely remove the turbine structures at the end of their working life, and restore each of the turbine sites to their original condition. This requirement should be transferable to any future owner, in the event that Mighty River Power redefines itself, or on-sells the Turitea Wind Farm to a third party.

4.3 Mitigation

Mitigation of these concerns may take the form of fostering a positive relationship between Mighty River Power and Rangitane o Tamaki Nui a Rua, through the provision of employment opportunities, training, scholarships and/or sponsorship.

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Mr Manahi Paewai

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