

IN THE WAITANGI TRIBUNAL

**Wai 2180, Wai 1705, Wai 647, Wai 588,
Wai 385, Wai 581, Wai 1888**

IN THE MATTER OF

the Treaty of Waitangi Act 1975 and the
Taihape: Rangitikei ki Rangipo Inquiry
(Wai 2180)

IN THE MATTER OF

a claim by Isaac Hunter, Utiku Potaka,
Maria Taiuru, Hari Benevides, Moira
Raukawa-Haskell, Te Rangiangoa
Hawira, Kelly Thompson, Barbara Ball and
Richard Steedman on behalf of themselves,
the Iwi organisations who have authorised
them to make this claim and the Mōkai
Pātea Waitangi Claims Trust (**Wai 1705**)

AND

a claim by Maria Taiuru and others for and
on behalf of Wai 647 Claimants (**Wai 647**)

AND

a claim by Isaac Hunter and Maria Taiuru
and others for and on behalf of the Wai 588
Claimants (**Wai 588**)

AND

a claim by Neville Franze Te Ngahoa
Lomax and others for and behalf of the
Potaka Whanau Trust and Nga Hapu o
Ngati Hauti (**Wai 385**)

AND

a claim by Neville Franze Te Ngahoa
Lomax and others for and behalf of Te
Runanga o Ngati Hauti (**Wai 581**)

AND

a claim by Iria Te Rangi Halbert and others
for and behalf of the Wai 1888 Claimants
(**Wai 1888**)

**Statement of Evidence of Adrian Tangaroa Wagner
12 February 2018**

Solicitor

Leo Watson
Barrister and Solicitor
342 Gloucester Street, Taradale
Napier 4112

Telephone: 06-650 7119
Mobile: 027 274 9068
Email: leowatson@paradise.net.nz

Counsel Acting: L H Watson

Ko Ruahine te Pae Maunga
Ko Aorangi te Maungatapu.
Ko Rangitikei rāua ko Hautapu nga awa.
Ko Taakitimu te waka
Ko Hauti te tangata.
Ko Ngāti Te Upokoiri te hapū
Ko Adrian Tangaroa wagner ahau.

1. Tēnā kotou katoa e te Taraipiunara. My name is Adrian Tangaroa Wagner. My descent from Hauti is as follows:

Hauti
Hinehuanoa=Waihoto
Toroiro
Tautahi
Tarahe
Te Ruaiti
Umuwhakapono
Te Tuha o Te Rangi
Te Upokoiri II
Maihi Ngapapa
Rutakau=Kawana Hunia
Te Rina=Hoani Metekingi
Rangipo Metekingi = Mariana
Maihi Rangipo Metekingi
Rakera Marie Metekingi
Anihaka Terenui Matakuariki Park
Adrian Tangaroa Wagner

2. It is important that I show you my connection to Ngati Hauti. Although my ancestor Hoani Metekingi was from Whanganui, he was told by his father to come and live in Rata in the forest with his wife's people. His descendants retained residences in both places down to this day.
3. My evidence deals with how the actions of the Crown and the prevailing attitude of those in power at the time is directly responsible for the decline and almost total destruction of te reo Māori in the Ngāti Hauti district.

4. This happened in parallel with the loss of lands and the inability to have any influence in neither the local body authorities that looked after our tribal region, nor the creation of legislation in Parliament.
5. The system established and imposed on tangata whenua by the British Crown was designed to render our tribe powerless in the face of the relentless quest by the settlers to gain land out of our tribal estate.

In the beginning - Te Reo o ngā Iwi o Ngāti Hauiti

6. Prior to the arrival of Pākeha immigrants to the tribal area of Ngāti Hauiti everyone spoke in the native language. When British immigrants started to arrive they too had to learn to speak te reo Māori.
7. After the Treaty was signed and when the neighbouring tribe had sold their lands to the Crown this brought the Pākeha to Hauiti tribal borders. It was from this time that we see the decline of the use of te reo Māori in the tribe.
8. With the forced sale of tribal lands and the Native Land Court process, which is now rightly regarded as an instrument used to alienate our tribe from their lands, the tribal members were forced to find work elsewhere in order to sustain themselves. The separation of those important tikanga that kept our people tied to their lands, urupā, rivers, food sources maunga and forests was followed by the abandonment of their ancestral rohe and the people lost the critical mass to continue that way of life and the language.
9. There was a significant influx of immigrants to the area and before long they far outnumbered the Hauiti people. They began to build towns and schools and eventually Hauiti children began to attend. English language was the medium used to teach these children and not te reo Māori.

10. The 1867 Native Schools Act stipulated that English was to be the language used in the education of Māori children, but this was not enforced rigorously until after 1900. In 1903 a nationwide policy to impose a ban (or discourage) te reo being spoken in the playground was enacted. A wide range of punishments were used against children who spoke te reo at school (including corporal punishment) - <https://www.oag.govt.nz/2012/education-for-maori/part3.htm>
11. I consider that this was generated because of a sense in the immigrants at the time that their way was superior, and that therefore the customs of the tribes were seen as inferior. It seems to me that it was almost as if it had been engineered to make Hauiti people feel ashamed about being themselves. This was also the case with our language.
12. The last person in my family in this region that spoke in te reo Māori with confidence was my great grandfather Maihi Rangipo Metekingi who was an interpreter. Such was the overwhelming suppression of the language since that time, his children spoke a little of the language but not to the degree that their father did. Then the generation of my parents spoke very little te reo Māori and also at one time, they thought that there was no use learning our language. They have since changed their views.
13. In one sense Ngāti Hauiti have been fortunate that the iwi paepae have had inlaw's who married into the tribe to speak on them. Such was the lack of speakers in the iwi and the dire situation that Ngāti Hauiti faced. The downside of this was that it became so prevalent that on some of our marae, our whānau began to think that their marae were from other iwi. There has been a long and arduous process to realign ourselves to our correct iwi through whakapapa, and for those of the tribe entrusted to do this work of re-educating our relatives, it is extremely difficult if you do not have the language. Even to this day some of our elders use a different kawa and

acknowledge different iwi despite the whakapapa evidence and wānanga that have been held.

Reconnection.

14. In the 1990s our tribe began a renaissance and started to reassert itself to the neighbouring iwi and to the Crown. Most of the tribe had migrated outside the region and had lost touch with who they were in relation to their Ngāti Hautitanga. Therefore, with those at the forefront of our minds, a renaissance was started by way of a hikoi down the Rangitikei river. It was here for the first time in many years that the process of reconnection began. This involved a lot of research. Karakia using te reo Māori was applied as a critical learning medium. There are many sites and urupā on and near the river that we were lucky enough to visit and there were people still alive then that still had knowledge of these special places. Here we began to ask ourselves what happened to our language and what was the mita that our old people spoke in. There was no one left in the tribe at that time that spoke te reo in the mita of Hauti, all we had were te reo Māori documents to go by. Those documents that were written in te reo have become taonga to us as they were the last remnants of our old people's original language.
15. The land court minutes and archives provided some kōrero and certain words which were particular to our iwi. The fact that Hauti has had to do this is testament to the absolute cleanout that the tribe suffered with the introduction and continuation of colonialism in the district.
16. I was privileged to have been part of the revitalisation of a waiata/patere *Taua Hokia* and to see its use again on our marae.

Wānanga reo

17. The tribe is lucky to have our kaumātua Neville Lomax teaching te reo using the Ataarangi method. He has been doing this for a

number of years (mostly once a month), for those wanting to begin their journey into reclaiming the language. The main thing is to plant a seed in the students, so they will seek the language with more zest. We have had occasional wānanga reo for more advanced speakers however we have a significant lack of resources. There are young speakers coming through however they are few in number.

18. Ka nui te aroha ki ngā pakeke i mate i roto i tērā ao.

Adrian Wagner, 12 February 2018