

In the Waitangi Tribunal

Wai 207

Wai 785

Under **the Treaty of Waitangi Act 1975**

In the Matter of **the Northern South Island Inquiry (Wai 785)**

And

In the Matter of **a claim to the Waitangi Tribunal by Akuhata Wineera, Pirihira Hammond, Ariana Rene, Ruta Rene, Matuaiwi Solomon, Ramari Wineera, Hautonga te Hiko Love, Wikitoria Whatu, Ringi Horomona, Harata Solomon, Rangi Wereta, Tiratu Williams, Ruihi Horomona and Manu Katene for and on behalf of themselves and all descendants of the iwi and hapu of Ngati Toa Rangatira**

BRIEF OF EVIDENCE OF JOHN WEBBER BARRETT

Dated 9 June 2003

KensingtonSwan 
TRAVELLERS

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BRIEF OF EVIDENCE OF JOHN WEBBER BARRETT

Introduction

- 1 My name is John Webber Barrett. I live at Waiorua Bay, Kapiti Island and 46 Dunstan Street, Otaki.
- 2 I whakapapa to Ngati Toa, Te Ati Awa and Ngati Raukawa through my mother Pikitia Ngauru Barrett (nee Webber). She was born at Otaki on 3 May 1906.
- 3 My father Leo Wright Barrett is from Ngati Rarua, Ngati Toarangatira and Te Ati Awa. He was born at Otaki on 10 September 1910.
- 4 I am the youngest of four children of Pikitia and Leo Barrett. I was born on 3 December 1948, at Otaki. I have lived most of my life on the Kapiti Coast, and Kapiti Island.

Maternal Whakapapa

- 5 The line of descent on my mothers side is like this:

From Toarangatira & Parehounuku	came	Marangaiparoa
From Marangaiparoa & Te Rakahuru	came	Te Maunu
From Te Maunu & Kahutaiki	came	Pikauterangi
From Pikauterangi & Te Kahurangi	came	Toitoi
From Toitoi & Waipunahau	came	Te Rangihiroa
From Te Rangihiroa & Pohe	came	Metapere Waipunahau
From Metapere Waipunahau(1793-1853) And George Stubbs (a whaler of Kapiti)	came	Kakakura wi Parata
From Kakakura (1852-1906) And Unaiki (Ngati Raukawa)	came	Utauta
From Utauta (1879-1953) And Hona Webber (Ngati Raukawa)	came	Pikitia

- **Hona Webber came from the line of Maui-Parerotua-Arawaere-Miriona-Rota**
- **From Heneti Tahiwī & William Webber (a whaler)came Hona Webber .**

- 6 My mother was born at Otaki, and spent her first month on Kapiti Island before being taken to Taranaki (Parihaka) where she spent the next six years. She returned then to Kapiti Island for a period of 1 year, before returning again to Parihaka, where she remained till she was 14 years old, at which time she returned again to Kapiti, where she remained till her marriage to Leo Barrett in 1935 (at Otaki).

Paternal Whakapapa

- 7 My paternal grandmother was Takutai Ropata Tangahoe. She was of Ngati Toa, Te Ati Awa and Ngati Rarua descent. She lived at Motueka and at Wakapauaka (Delaware Bay).
- 8 My paternal grandfather was Reginald Wright, of Wellington (son of Henry Wright-merchant, of Wellington).
- 9 There is a relationship between my paternal and maternal lines in that Metapere Waipunahau and Takutai Ropata Tangahoe also produced issue.
- 10 The paternal line is like this:

Poutama
/
Haumia
/
Taongaiwi
/
Maki
/
Kurawhare
/
Rangitukaki
/
TeKawauru
/
Te Pani
/
Hare Rewiti
/
Ropata Tangahoe = **Ngaparapara**
/
Takutai = **Reginald Wright**
/
Leo Wright Barrett = **Pikitia Ngauru Webber.**

Kapiti Island

- 11 I currently live during the summer season at Waiorua Bay, Kapiti Island. My primary occupation is tour operator and tourism guide. My secondary occupation includes tutoring, directorships and trusteeship.
- 12 I have been visiting and spending time on Kapiti Island since 1958, and my wife and two late daughters lived at Waiorua in the late 1970's early 1980's.
- 13 The majority of Kapiti Island is now in the hands of the Crown, as a Nature Reserve for New Zealand native flora and fauna. Most of the Island was taken under proclamation by the Crown in 1897, despite opposition from Ngati Toa and the Maori owners. Many whanaunga have expressed to me their distress at no longer having direct access to Kapiti Island, through the process of Crown acquisition in 1897. The 30 acre block Waiorua Kapiti 6, and the smaller Waiorua 5A2, are the only remaining Maori owned land on Kapiti Island.
- 14 However the contentious circumstances in which the Crown acquired Kapiti are not relevant to this inquiry and will be the subject of future Ngati Toa claims in relation to the Porirua and Kapiti Coast districts.

Background & History of Kapiti Island

- 15 Kapiti Island has always, since the earliest histories of our people, been an attractive place to reside.
- 16 It has always been a place of abundant resources and in particular seafood and birdlife and its physical attributes served as a natural fortress that provided security from invasion. Kapiti is also well positioned strategically at the northern entrance to the Cook Strait to command the sea between the North and South Islands.
- 17 Many waves of Maori occupation have occurred at Kapiti Island over the passing of time, up until and including the arrival and conquest by Ngati Toarangatira and allies in 1824, here at Waiorua.
- 18 The remains of the ancient maara kai, cultivation sites and walls at Kurukohatu are evidence of very early Maori occupation. The cliffs and area just south of Waiorua were named 'Kaititi' by Rene Te Tahua in the

Land Court, obviously so named because of the abundance of Titi at that place.

- 19 There is ample evidence of Maori occupation on Kapiti Island and there are still “sacred places” on Kapiti that require special attention:
- Kaitangata is such a place, located near Taepiro. A sacred rock known as Uru-uru-whenua resides here and is referred to as the lurking place of a particular spirit.
 - Wharekohu is the principal Waahi Tapu on Kapiti. That is the place where many of our old people were deposited after death. The Ngai Tahu chief, Te Ata O Tu, whose life was spared by Te Rauparaha at Kaiapohia, was brought back to Kapiti and given responsibility for protecting Wharekohu and the other “waahi tapu” on Kapiti.
 - Te Umukiohau is a place where once stood a small carved house, constructed by Te Rauparaha to commemorate the killing of his children at Ohau, during the process of settlement of the region. This is a special, and seldom visited site.
 - And of course the Mauri associated with Kapiti is Te Mango, the Great Shark. My late Uncle Arona Webber reported to have seen Te Mango on three occasions during his time here. Te Mango is known as the shark that comes and looks, with its head out of the water.
- 20 Ngati Toa’s arrival and occupation of Kapiti was the result of the tactical skills of those old Chiefs and Te Pehi’s taking of the island from the previous occupiers by way of a classical feint manoeuvre by the remainder of Ngati Toa along the mainland beaches. Ngati Toa was further established on the Island through the great battle of Waiorua also known as “Whakapaetai”. This battle took place in 1824 and established Ngati Toa’s mana both on the island, and also along the adjoining mainland.
- 21 Even though this occupation post Whakapaetai was seen as solid, the Chiefs at that time were constantly wary of reprisals from the previous occupiers, and believed that support by way of allied Iwi would strengthen the possession of the land. Ngati Raukawa from the north, and various Taranaki Iwi were invited to occupy areas of the conquered lower North Island.

- 22 Those invitations were accepted, and the confederation of Tribes, under Ngati Toa's general overview, successfully occupied the region from the Manawatu River to Cooks Straight in the first instance, and then later moved across Raukawa Moana to occupy the lands of Te Tau Ihu, and further south.
- 23 Since that time, Ngati Toa and allied Iwi have been in continuous occupation of at least part of Kapiti Island, whilst a range of other activities have also been permitted to occur on the Island.
- 24 Whalers were invited onto the Island by the chiefs of that time. There was the belief that those English speaking whalers would be able to assist the tribes through the development of trade. Trade was quickly growing due to the arrival of whalers, sealers, and settlers, around the central parts of Aotearoa.
- 25 Poneke (Wellington) was developing as a port and settlement, but Kapiti Island took on a significant role at this time due to its position at the head of Cook Strait and as the last safe anchorage for sailing ships prior to their entry into Wellington Harbour. Captain James Cook referred to Kapiti as 'Entry Island' on his charts.
- 26 Whaling was the major activity on the Island here from the 1790's until the mid 1840's. There were five whaling stations on Kapiti – at Kahu O Te Rangi, Rangatira, Taepiro, Wharekohu and Waiorua – as well as stations on the offshore islands of Motungarara and Tahoramaurea. There were also whaling settlements on the mainland – three opposite Kapiti and others further south at Paremata, Te Korohiwa (South of Titahi Bay) and one on Mana Island. This site here at Waiorua was the last of the major whaling stations still in operation around 1844.
- 27 The whalers were invited into the hapu relationships via marriages with selected women of the tribes. The whaler and trader, John Nicol, for example, married Kahe Te Rau O Te Rangi who was the daughter of the Ngati Toa chief, Te Matoha, from whom the Pomare family descend. Our own whanau here at Waiorua is a direct result of another of those marriage arrangements.
- 28 George Stubbs (an English whaler) was married to Metapere Waipunahau. She was the daughter of Te Rangihiroa, the brother of Te Peehi, who was

killed at Kaiapohia. One of their sons Kakakura Wi Parata was our Great Grandfather, the other son was Hemi Matenga. My Great Grandfather (Kakakura wi Parata) and his brother Hemi Matenga, maintained the farm at Waiorua Kapiti from the 1880's to the early 1900's. Hemi Matenga then moved to the south and settled at Wakapuaka with Huria Matenga. They gained fame and admiration through their efforts at the foundering of the sailing vessel Delaware at Wakapuaka. It was Huria who swam a rescue line from the shore to the ship to enable the evacuation to take place.

- 29 Another of the significant reminders of the whaling days, and our Iwi/Hapu association with that activity and times, is the archeologically important remnants at Te Kahu o Te Rangi located near the stream, just south of Waiorua. This is the best preserved whaling site on Kapiti. There are still remains and visible signs of the cultivation areas and the underground kumara and potato storage pits associated with the whaling village established by Kahe Te Rau O Te Rangi and John Nicol who also resided here.
- 30 Whaling, and whanau/hapu settlements on Kapiti occurred at every area of flat land on the eastern coastline of the island, as well as the three offshore islets of Tahoramaurea, Tokomapuna and Motungarara. These islets were also the preferred sites of residence for the principal chiefs of the time. Te Rauparaha spent more time at Tokomapuna, Te Hiko and Rangihiroa resided at Motungarara. This was mainly due to the ease of entry and exit provided by these small islands.
- 31 Other principal occupation or Pa sites were also established here at Waiorua (by Ngati Tama, Ngati Koata and Te Ati Awa).
- 32 Tokakawau is a site located just south of Rangatira which was occupied mainly by Toa and Tama, and slightly further south still, is the once fortified site at Taipero. This is the site last used by Te Rauparaha due to its very easily defended entry at the base of a steep climb.
- 33 The other principal occupation site at Rangatira was taken up by the Haumia, Tumania and Hangai hapu of Ngati Toa.

Post Whaling Era

- 34 With the demise of the whaling industry, many of the whanau engaged in that activity followed the whalers to new locations. The remaining hapu and whanau quickly became involved in various trading activities, plying trading boats and canoe from the island to markets in and around the lower North Island, the West Coast, and also across Cook Strait to the new settlements there in Te Tau Ihu.
- 35 The flax trade was also flourishing, and Kapiti Island became the departure port/point for the mainland gathered flax crop that was dressed and exported to Britain. The flax was gathered on the mainland, then stored on the island to allow for easier loading onto the trading ships. The mainland beaches proved difficult due to the prevailing surf conditions.
- 36 The flax trade faded quickly with the development of new ropes and twines, and the various hapu/whanau on Kapiti began to move across to the mainland, and other activities. Only a handful of Ngati Toa and Te Ati Awa remained in place on Kapiti Island permanently, but the Island was regularly used by the Iwi as a source of various foods and in particular seafood, on a customary basis.
- 37 The remaining whanau on the Island became engaged in farming activity, along with some Pakeha who were able to lease, and in some instances purchase some areas.
- 38 Our tupuna Kakakura, and his brother Hemi Matenga were among those to remain here at Waiorua, farming. This activity was continued by our Kuia, Utauta, until just before her death in 1953 and then continued on by her son Winara, and then his son Wiremu until the end of the 1960's.
- 39 For a few years from 1967 to the 1970-71, there was no whanau in residence here at Waiorua, until I built this whare in 1971.
- 40 Since that time, we have been more or less present here continuously, with an increasing number of whanau coming back to Waiorua and establishing occupation.

41 During this period from the 1970's, some members of the whanau have developed or renewed interests in the Conservation and /or tourism activities on Kapiti Island.

42 In an informal way, and perhaps by default as the remaining whanau at Waiorua, we seem to have been left to attend to the various aspects and functions associated with Kaitiakitanga, as it refers to Kapiti Island and more particularly, Waiorua.

43 This is a role we observe with help, guidance and advice from our whanaunga.

44 I have been happy to co-operate with our Crown neighbours (DOC) on issues of conservation and have served two terms on the Wellington Conservation Board developing my knowledge of their work and operations, and philosophy.

45 Possibly because of our DOC relationship, and attachment with Kapiti Island, the Iwi (Ngati Toa) has been successful in developing a tourism and marine transport business based on the Kapiti Nature reserve. The company is responsible for carrying out total visitor management on the DOC Nature reserve.

46 In addition to that activity, my sister and I have developed a small eco-tourism business here at Waiorua, providing day walks, and overnight Kiwi spotting tours, and other visitor activities. This development has the potential to provide for future whanau/Iwi growth.

47 The last 20 years have seen a renewed interest by whanau-hapu and Iwi, in the growth and development of Kapiti Island, and its work and future.

In Conclusion

48 Kapiti Island, and more specifically Waiorua, is a special place for Ngati Toa.

49 The event that took place here in 1824, the battle of Waiorua or Whakapaetai, was the springboard that launched Ngati Toa into the rest of the lower North Island, and top of the South Island.

- 50 My grandmother was the last of the old Kuia who lived at Waiorua. She passed away in 1953, when I was five years old, and I did not have the good fortune to have known her. However I have been reminded over the course of my life, particularly through the 1960's and 1970's, and unfortunately by our old people who have now passed on, that we are fortunate that she took the stance that she would not allow the remaining Maori land on Kapiti to be acquired by the Crown, as has been the fate of so much of Ngati Toa land.
- 51 Finally, the lasting obvious and visible remainder of Ngati Toa attachment to Waiorua, and Kapiti Island, is the wooden fenced gravesite of Te Rangihiroa, located just over there, just off the pathway to the landing area. The written record of the whaler (O'Meara) tells of the tangihanga of Te Rangihiroa, and that a canoe prow was visible, buried at the grave site. Obviously the canoe has gone, but the grave remains and is maintained still.