

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 Kelly Marina Ngahua Thompson
12 February 2018**

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Ka moe a Hauti ia Hineruarangi

Ka puta mai Ko Hinehuanoa

Ko Toroiro

Ko Tautahi

Ko Tukokoki

Ko Haukaha

Ko moe a Haukaha (Ngāti Haukaha) ia Ihuhanga

Ka puta mai Ko Amoaka

Ko Pirere

Ka moe a Pirere (Mohi) ia Hineitamia

Ka puta mai Ko Arapera

Ka moe a Arapera ia Tapui

Ka puta mai Ko Tupakahi

Ka moe a Tupakahi ia Hapai

Ka puta mai Ko Maungu

Ka moe a Maungu ia Huia

Ka puta mai Ko Noa

Ka moe a Noa ia Damien

Ka puta mai Ko Marina

Ka moe a Marina ia Tehononga

Ka puta mai Ko Kahu-Lena

Ka moe a Kahu-Lena ia Mokohore

Ka puta mai Ko ahau

Tena tatou ano.

1. My name is Kelly Marina Ngahua Thompson. I am a descendant of Hauiti and one of my hapu is Ngāti Haukaha. My Tupuna lived and dwelled within the Tribal landscape of Ngāti Hauiti at Pouwhakarua, Kawhatau, Otara and Taraketī.
2. My introduction to Ngāti Hauiti in the early 1990's was about whakapapa and learning about who I was and filling the large gaps my family had missing in our whakapapa. My whenua connections were never about land ownship but rather learning about where my Tupuna had lived, worked and how they had come to be there. It was a few years later when I was talking with a Kuia about the Potaka millions. What she really meant was there were millions of Potaka.
3. As I gained more knowledge about my Tupuna Pirere (Mohi) i began to understand where the land was and who the land was left to. As the native land courts started to take hold and consume our peoples lives we started to lose the very existence of who we were as the people of the land. Not one who owned it but rather who looked after it. It had sustained us and we had cared for it over many many generations.
4. My Tupuna Pirere lived and had his many children between the lands of Mokai and Kawhatau. He later died and is buried at the bottom of Te Hou Hou road on the opposite side of the river banks of the Rangitīkei River at a place called Matuahū.
5. Pirere's daughter Arapera (number 8 of 18 children) was the 4th wife of Tapui Potaka. Their son Tupakahi and his wife Hapai lived at

Otara. Their children were Pati (Pat), Horiana, Maungu (Daisy), and Miria (Milly). His wife Hapai is buried with Tapui Potaka at Piwhairangi Urupa. Tupakahi was a very well known and loved man by all his whanau, he built many homes but never owned his own. His final dwelling was at the bottom of Te Hou Hou road and belonged to his uncle Pene Pirere. Tupakahi passed away on the 30th December 1951 and his final resting place is at the Porewa Urupa. He was the last Kaikorero of Te Hou Hou Pa which was destroyed during the great Rangitikei flood of the early 1900's.

6. To my knowledge land was not owned by Tupuna it was looked after by all of those who lived on the land. When the Crown arrived in New Zealand they made laws to suit themselves about land ownership. Their intent was to take land at any measure to benefit the European settlers. The Native land laws forced changes on our people, their resources and their whanau. It seems that anything culturally significant was not valued by the settlers or their government.
7. Male domination became prevalent within Aotearoa. I do not consider that this is the way that our ancestors lived. But under the new rules, land ownership was for men. In some instances Maori women who held mana whenua were not spoken to about their lands they were connected to, a brother or other male relation were given speaking rights to speak on behalf of the women about their lands.
8. Tupakahi was left lands from his mother Arapera at Pouwhakarua in Manga te weka. He never lived there, however on his passing he left his children these lands. One of his daughters, my tupuna Maungu passed away not long after giving birth to her daughter Noa. Noa was taken away and brought up with her father's family at Makokomiko. Another daughter of Tupakahi was Miria Tahana who at the age of 56, passed away 11 days before her father who lived to a grand age of 95. Horiana married a Paranahi and they moved and brought their children up at Tokorangi.

9. Sometime over the following years the land left to the descendants of Tupakahi was changed from Maori Title to General Title and in the early 2000s the land was sold. It has meant that we have been alienated from the lands of our Tupuna. It has meant that we don't have whenua connections to Ngāti Hauiti. We continue to have whakapapa but not the whenua. This is why it is so important to share stories like this with our people. We as a whanau have never be given the opportunity to be one with our land and truly connect as holders of mana whenua and ahi kaaroa.
10. As a descendant of Ngāti Hauiti my personal feeling is that I will always belong through whakapapa to Ngāti Hauiti and will always be committed to the development of our people. However my whanau do not have a place to stand as Hauiti on this land.
11. Tihei Mauri Ora e!

Kelly Thompson
12 February 2018