

**In the Waitangi Tribunal  
Taihape: Rangitikei ki Rangipo Inquiry**

**Wai 2180  
Wai 378  
Wai 382  
Wai 400**

**In the Matter** of the Treaty of Waitangi Act 1975

**And**

**In the Matter of** the Taihape: Rangitikei ki Rangipo Inquiry  
(Wai 2180)

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**Brief of Evidence of Wero Karena**

**Dated** **2020**

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<b>RECEIVED</b> Waitangi Tribunal
<b>3 Feb 2020</b>
Ministry of Justice WELLINGTON

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**May it please the Tribunal:**

1. Wero Karena, retired, of Flaxmere state:
2. I have already given evidence to this Tribunal at Moawhango about many aspects of this claim, including the very serious issues of landlocked land on a number of our inland blocks, which the Tribunal is also considering in depth at this time and I respectfully request that the Tribunal will include that evidence in its consideration of these matters.
3. The evidence I wish to present today relates to the current hearing focusing on the Kaweka and Gwavas forests. I want to show the very close connections our Omahu hapu of Ngae Te Upokoiri and Ngati Hinemanu.
4. Also, I have read the briefs of evidence of Jack Toatoa, Jerry Hapuku and Arapata Hakiwai. These are three respected kaumatua who have given information about our tribal history that relates to the forest blocks. I also wish in this brief to tie their words to the blocks more directly, so I have made a point in this brief of explaining where those historical events took place and the sites are located.
5. In this evidence the Tribunal will learn a little of my life as a hunter of possums, pigs, deer and the lands where I went hunting from over the Kaweka Range to the Rangitikei area of Poronui and Lochinver stations towards Taupo in the north. These were not in existence back in 1962. In the south, I hunted as far back as Rakaitautahi in Ruahine Ranges just a little south of the Gwavas CFR lands. I have done this over many decades and so my personal connection with these lands is very detailed and extensive.
6. My first experience hunting was with my older brother, Hone Peneha Karena, and our brother in law, Thomas Ashley Halbert, who originated from Moawhango at Taihape. We travelled to Moawhango in 1956 and I was just 14 years old. The journey then took about 8 hours to travel over the Gentle Annie.
7. The Wai 382 and 387 claims were lodged about 1990 and they addressed the fraudulent purchase of Owhaoko C3B Maori land in 1967

and the ownership of our Ngaruroro River on behalf Ngati Hinemanu. I broadened these applications to include Ngae Te Upokoiri hapu within the Ngaruroro River claim and the Owahaoko C3B block claim to include the Owahaoko C3A fraudulent purchase, as well as the Owahaoko C6 acquisition taken for survey charges and the fraudulent purchase of Owahaoko D2. I have given evidence about these matters already, together with evidence on the corrupt implementation of an illegal methodology to acquire a “paper road” and as a result prevent the public and Māori from their landlocked Māori lands.

8. I will refer to the Pā Sites that exist within the lands of the Kaweka and Gwavas Crown Forestry Rental Lands which belonged historically to the hapū of Ngae Te Upokoiri. For the Tribunal’s convenience I will make reference to these Pā sites as they appear in the pages of Te Maire Tau and Martin Fisher’s (Tau & Fisher’s) report.
9. I discuss the two Pā named Kihiao and Hakiuru that are referred to at page 92 and 98 of Tau and Fishers’ report the “Customary Interests in Kaweka and Gwavas” CFL lands with a little background information. These are in the Manga-a- Rangipeke Ruataniwha North Blocks that were purchased by Donald McLean back in the 1850s.
10. My first comment to connect me with these lands, is my whakapapa is that of my grandfather’s full name was Rakaiwerohia Ruataniwha Karena. His grandfather was Korokairahui who Tau & Fisher mention at page 150 four times and page 154 he is mentioned once. The first three times his name is spelt wrong and the fourth time is the correct spelling.
11. My grandfather’s oldest brother bore the name Rakaiwerohia Karena at birth and when he went off to the First World War he used the name Wero Mohi Karena. He was killed and is buried in Belgium. Out front of Kahukuranui is a memorial to Wero Mohi Karena and three other soldiers from Omaha who were killed at the same time. My grandfather named me after this elder brother of his.
12. With respect to the Gwavas CFR block, Tau and Fisher at pages 92 and 98 mention Ngae Te Upokoiri Pā of Kihiao and Hakiuru. This location is

near Tikokino a small farming location to the west of Waipawa and Waipukurau settlements which then consisted of a 30,000-acre Pakeha farm establishment. The negotiations between McLean and the Māori owners of these lands would have referred to these lands by the name our ancestors used “Te Whakarara.”

13. The name Gwavas is an imported name which derived from Major George Gwavas Carlyon who purchased a large percentage of the Pharazyn Hawkes Bay property mentioned above where a partnership existed between Carlyon and Pharazyn. Carlyon named the station Gwavas after his Cornish family name about 1858. The Major died in 1875 aged 51 years old and his son Mr A. S. G. Carlyon continued farming until he died in 1928.
14. About 1950, the New Zealand Forest Service (NZFS) purchased the Te Whakarara Range and most of the Gwavas Station lands, which are the Gwavas CFR lands today. The New Zealand Forest Service was created in 1919 to control the cutting of indigenous forests and to establish forest plantations as an alternative source of timber.
15. Deer were introduced into New Zealand over 150 years ago for hunting as a sport. They spread so far and so fast they became a serious pest. In the 1930s the government Department of Internal Affairs started paying shooters to go into the backcountry to reduce the deer numbers and slow their spread and in 1956 the New Zealand Forest Service (NZFS) took over responsibility for deer control extermination in all of New Zealand.
16. These two Pā, Kihiao and Hakiuru, were built on the Upokororo Stream that commences its journey well into the Gwavas CFR lands that flows eastward into the Mangamauku Stream that flows into the Mangaonuku Stream that flows into the Waipawa River. The Waipawa River as a consequence becomes the Tukituki River that continues to flow out seawards to the east near Haumoana where the local present day Matahiwi Pa and Marae are situated.
17. I used the cluster of words, “...two pas were situated on the Upokororo stream...” meaning to say by illustration these Pā have been decimated

over the age of time by agricultural workings of the land from about 1850-1950.

18. In J.G. Wilson's book *History of Hawkes Bay* page 99 is an excellent picture that gives an astonishing description of the historical aftermath of our Māori-Pakeha relationships of two pou with the caption "Old Pa Posts on Gwavas near Tikokino." I have attached a picture of that caption at the end of this brief of evidence. There is a strong possibility this picture of these two pou belong to Kihiao and Hakiuru. If so the two pa were owned and controlled by Ngae Te Upokoiri hapu through Te Umairangi's son, Tahoto Ariki, as illustrated by the following short story.
19. Trouble arose on account of a dream. A tohunga dreamed that a small kite of food was before him and that a hand with a rautao (tattoo) on it was on the food. The dream became known as Te Ringa Rau Tao a Whakato (Whakato's tattooed hand). The news of the dream spread and it came to the ears of Whakato. He accepted it as a challenge. The tohunga belonged to Tahoto Ariki, the son of Te Umairangi. Whakato joined forces with Ngati Hawea and came to attack Tahoto Ariki at his Pā. Aware of their coming, Tahoto Ariki sent all his men into the bush to save bloodshed and he remained in the Pā with his son, Te Wanikau. When the war party arrived they found that Tahoto Ariki and his son were the only persons in the Pā and for their bravery the father and the son's lives were spared.
20. The Pā Kihiao and the tohunga belonged to Tahoto Ariki, the son of Te Umairangi paramount chief of Ngae Te Upokoiri in his day, about early 1720 or so.
21. The name Kihiao is a Ngae Te Upokoiri name and it was also used to a location at Owhiti later known as Ohiti back here in Heretaunga just up the Ngaruroro river, where this Kihiao was the location when Kahukuranui was first built in Heretaunga about 1805.<sup>1</sup>

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<sup>1</sup> J.G. Wilson *The History of Hawkes Bay* pp 83-85

22. Ngae Te Upokoiri came into existence as a hapū from the descendants of Te Wawahanga and Taraia 2nd. Two of the children of Te Whatuiapiti by his wife Huhuti, the fighting strain Māori as they were known were strong, virile, and bellicose. Masculine and mannish that is, robust and resilient, argumentative, aggressive and pugnacious, they lived and occupied a large stretch of undulating country from Omahu to the upper reaches of the Ngaruroro and Tutaekuri Rivers, known then as the Ruahines.
23. Ngae Te Upokoiri had many stronghold Pā within the Gwavas and the Kaweka areas. In fact, the authentic location of the Gwavas CFR lands is a lesser or lower range of mountains east of and quite separate from the Ruahine Range that our Māori people called Te Whakarara.
24. The farm at the Gwavas today is still known as the Whakarara Farm and the Te Whakarara Ranges still contain its name but spelt Wakarara with the CFR lands becoming known as the Gwavas Crown Forestry Rental lands which are referred on map 9 on page 92 and map 10 on page 98 Tau and Fisher's report.
25. This is likewise with the Kaweka Crown Forestry Rental lands. These lands are actually on Kohurau and Omahaki lands and are not on the actual Kaweka Range. I will talk to this matter of the Kaweka CFR lands in a moment.
26. Returning to the stronghold Pā of Ngae Te Upokoiri of Kihiao and Hakiuru we traverse northward over a few saddles of Te Whakarara Range and down into two streams on the eastern faces called Poporangi and Poutaki. These two streams eventually flow out into the Ngaruroro River. At this location are the two Pā known as Te Whakarara and Poutaki as illustrated on Map 7 page 74 of Tau and Fisher's document. At page 77 the Heretaunga Tamatea Deed of Settlement by way of an overlay classification produced for the Gwavas Conservation area notes Ngae Te Upokoiri Pā namely Kihiao and Hakiuru which Tau & Fisher mentioned were sites of significance to Ngae Te Upokoiri.

27. Further down page 77, Tau and Fisher write the Gwavas Pā sites U21/4 and U21/5 Whakarara and Pouki Pā and either Te Pā-o-Tamahika or Ponopono were first explored by archaeologists in 1979.
28. Map 7 on page 74 is the Otaranga purchase of 1853-57. At page 79, Tau and Fisher report Ngati Hinemanu me Ngati Paki Trust claim that Whakarara / Pouaki Pā was built by Winiata Te Whaaro and Utiku Potaka with Mr Jordan Haines Winiata claiming those who visited the site in 1980 saw "WT" and "UP" carved into the pou which were not on the pou at the Napier museum.
29. Tau and Fisher then state, still on page 79, that the Otaranga purchase has been described as an example of the most irresponsible practices of Crown officials purchasing Māori land in the pre-Land Court era.
30. Of importance to Ngae Te Upokoiri hapu are the western and eastern boundary features of this map. I will speak to that importance.
31. The first point is the western boundary which commences at the Ngaruroro River in the north at the confluence of the Omahaki Stream and the Ngaruroro River. At this junction of the Omahaki and Ngaruroro is Te Umairangi's lookout Pā named Pukerauhi on the east side of the Omahaki stream confluence that flows into the Ngaruroro River. Standing at the mouth of the Omahaki River and looking south across the Ngaruroro River is the location of the mountain top named Waitutaki.
32. I have tramped up to this Waitutaki point / top many, many times and as I got older I rode my horses up to the tops of this mountain. This is actually the trail that takes you to the tops of Wairangi and Ohawai onward to Pohatuhaha.
33. If I was breaking a horse or horses this climb would have instilled some good behaviour if the horse was unruly or a stubborn horse to ride. At the top of Waitutaki, Pakeha call this place Desolation and it is identified in their cadastral maps as a trig station.

34. From this trig station of Waitutaki up from the Ngaruroro River this is one of the western boundary locations identified in the agreement between Maori and McLean in the purchase of the Otaranga lands on 15th April 1857, map 7 page 74.
35. Observing map 7 on page 74, it is noted the Pā Tauwharepokoru and to the left of that Pā is the western boundary of the Otaranga purchase. As mentioned, that boundary commences at the Ngaruroro River from Waitutaki and heads south. I will name all these Northern Ruahine Range mountain tops exactly as it is mentioned in the agreement between McLean and our Maori ancestors in 1857.
36. They are Waitutaki, Tikorangi, Rakau Taonga, Wairangi, Tama-hine-o-Te-Urunga-Tapu, Oruurea, Ohawai, and finally Pohatuhaha. From 1962 when I was 20 years old I walked these mountain tops for the next 50 years as a trumper, as a hunter, and as I got older I rode these mountain tops on horses. In 1964 I learnt to fly a 150 Piper Super Cub and flew around these mountains. When I commenced building a deer farm on Te Koau about 1974 I learnt to fly a helicopter ending up with a half share in a Hughes 300c model helicopter.
37. Right up to 2016, some 51 years I have been involved in the outdoors. In fact, over these 51 years I have walked, hunted, and ridden horses from the south end of Te Whakarara to Turangi and Poronui Station at Taupo. And I have flown around these mountains in a Super Cub aeroplane and in a helicopter on venison recovery work.
38. In 1963, I used to shoot deer on the Rangitikei plains of Taupo going southward to the Mohaka River and the Oamaru Rivers. There were about 10 of us hunters shooting for Goodwin McNutt, a farmer of Wanstead Station Porangahau Waipukarau who owned an Auster 90 hp aeroplane. He would fly into a location and drop off spades, shovels, and wheel burrows and we would build airstrips for McNutt to land on. We were paid 3 pence a pound for venison and given 3 / 303 bullets an animal.



39. The airstrip on the upper reaches of the Ngaruroro River was located just before the junction of the Mangamingi and Te Wai-o-tupu-Ritea.
40. In 1970 in this very building, the old one actually, the Honourable Mr Duncan McIntyre, the Minister of Māori Affairs, returned the Owhaoko Gift blocks back to Tuwharetoa Trust and at this meeting 10 Advisory trustees were appointed, one of which was me.
41. Armed with a hunting permit from the Tuwharetoa Trust our helicopter team was the first to hunt all the Owhaoko Māori lands, the Tatarakina and Awahohonui lands with a helicopter owned by Mountain Helicopters Ltd. By 1965 I was hunting on Te Koau A and I built a hut on this block for the purpose of hunting.
42. The purpose I mention this back ground of mine is to advise I obtained an infinite knowledge of every nook and cranny of the Gwavas and the Kaweka country. And every time I ventured to the out back country, my grandfather would ask me where I went and I would tell him and he then would tell me a āaori story about that location where I went hunting.
43. My grandfather was born in the mid 1890's and he died at 90 years old. He and my grandmother – she was Ngati Wai from Ngapuhi – raised me from birth being the first born grandson whanaunga whangai tuturu Māori and I was legally adopted when I was 15 years old.
44. My grandfather built this building Kahukuranui and he was Ngae Te Upokoiri, Ngati Hinemanu, Ngati Honomokai, Ngati Mahuika through and through.
45. My grandfather's grandfather was Rakaiwerohia Ruataniwha Karena and Rakaiwerohia's grandfather was Korokairahui. I have enclosed a photocopy of the list of owners of Omahu 2D1A Maori land dated 1890 and a succession dated 1900. I have also enclosed a photo as appendix A, taken in 1897 of my great, great, grandfather Rakaiwerohia to illustrate the customary and traditional ties we who are of Omahu owned the lands of the Gwavas and the Kawekas.

46. The Tribunal would note the names Hoana Pakapaka, Heni Mokokino, Ihaia Te Ngira, Hanara Makarini, Hokimai Te Tene, Waata Rakaiwerohia, Waipu Te Moata and Karena Ruataniwha. All these persons are named in Tau and Fisher's document. They are the grandchildren of Korokairahui, who is mentioned on page 150 and also on page 154 on four occasions. You will note Hoana Pakapaka is saying Kororahui (sic) Korokairahui, Te Rere who is Korokairahui's sister and was married to Te Hira Te Oke who lived at their pa called Te Motu-o-Puka on the Makaroro River in the Gwavas CFR lands.
47. The Tribunal would note from page 150 where these people lived and where they gathered food from these locations. They lived in their Pā called Komangarakau (sic) and Mangarakau is the correct spelling but is not in the Kaweka area of the CFR lands.
48. From the Omahaki River, we traverse down the Ngaruroro River to the Poporangi Stream from where it flows into the Ngaruroro River at Whanawhana. At the junction of the Ngaruroro and Poporangi Rivers is Te Umairangi's Pā called Whanawhana.
49. I have walked this stream many times in my younger days on pig hunting and deer hunting excursions from the 1960s to 1980s. On one occasion I drove to Whanawhana in my 1939 Dodge truck towing my old Farmhall tractor on an "A" frame with my horse float hooked up to the tractor. At Whanawhana on the Ngaruroro river bed I would unhook my tractor, take the horses out of the float and drive into the river and wash the float.
50. Load up the float and drive up stream of the Ngaruroro to the Poporangi stream on my tractor with the horses tied to the float walking behind. There I would camp 4 or 6 days walking up the Ngaruroro River, the Poporangi stream, and the Ohara stream hunting deer. I would also have a hinaki with me and I would load a couple of possums and put the hinaki in the mouth of the Poporangi to catch beautiful silver belly tuna.
51. Travelling up the Poporangi past the Ohara stream you come to a confluence with a stream called the Big Hill stream. Pakeha having decimated the original Māori name of this stream and when Big Hill came

into existence about 1965 this stream was called Big Hill stream. Where this stream commences is up in the Ruahine Ranges and at this location there was a Pa established just below Rakautonga, one of the mountain tops forming the western boundary of the Otaranga purchase and the Pā was known as Tauwharepokoru which I have already mentioned, map 4 page 74.

52. I conclude on this western boundary the Pā Te Whakarara and Poutaki are within the Gwavas Crown Rental Lands.
53. I now touch on map 13 on page 140 relative to the Omahaki block purchase and the easiest way to explain this is to refer to the Whanawhana pa at the junction of the Poporangi and Ngaruroro Rivers that was owned by Te Uamairangi as already mentioned. Again, we travel up stream of the Ngaruroro River and come to the confluence of the Omahaki stream on the true left of the Ngaruroro River. At this junction was a Pā, but up the Omahaki River we have the Mangarakau Pā on the Mangarakau stream, the first on the right side up the Omahaki, that being the true left, again this Pā was owned by Ngāe Te Upokoiri. These two Pā are not in the confinement of the Kaweka CFR lands but indicate the close and enduring traditional connections our hapū has into and around those land blocks.
54. However, there are two Pā in the Kaweka CFR lands that are situated in the area covered by Map 13 on page 140 but are not shown on that map 13. What is mentioned is the Purarauhe Pā and that Pā is on the farm of Omahaki Station. The two Pā sites I refer to sit squarely in the Kaweka CFR lands and are known as Mihiroa and Kohinga. Travelling up the Omahaki river and on the left after passing the Omahaki Station on the true right is the stream called Makaretu and the Mihiroa Pā is to the right on the highest point from this stream.
55. Go back down the Makaretu stream to the junction of the Omahaki stream and continue up the Omahaki stream and it curls right around Mihiroa and this is where the Omahaki commences. From this location you proceed North West and discover the commencement of the

Makareturetu stream and right opposite on a very steep hill is the Pā Kohinga. These two Pā, are in the middle of the Kaweka CFR lands. There are also three other Pa on the Omahaki Station, one of which I visited when I worked on that station. These Pā are not in the Kaweka CFR lands but are nearby and are closely related to the same people of Ngae Te Upokoiri.

56. At page 140 map 13 to which I have referred and map 1 on page 7, which is an overall dimensional plan of the Kaweka and Gwavas Crown Forest Licensed Blocks and neighbouring blocks. If I may mention, all the plans utilised by Tau and Fisher are a poor representation for our Māori people to identify their lands within map 1 unless of course they intimately knew their ancestor's lands.
57. As a young man I also worked on Omahaki Station fencing, scrub cutting and other farm work that was required to do like docking. In the Gwavas area, I worked for Dick Gaddam right at the end of Poporangi Road and way back then I was one of the very few hunters that hunted the Gwavas. Back then in the 1960s I too came across the pou that Tau and Fisher refer and in the korero of the Ngati Hinemanu me Ngati Paki trust. The Tribunal will note there is a decade sequence a part Tau and Fisher report in their findings of these two pous.
58. Pages 26, 28, 77, 78, and 79 in Tau and Fisher mainly refer to the location of where pou were discovered and the two pa denoted are Te Whakarara and Poutaki. On map 7 pages 74 and at page 78 Tau and Fisher refer to the book Early Stations of Hawkes Bay by Miriam McGregor the research discussed as U21/4 and U21/5.
59. My grandfather said there were 4 maybe 6 Pā his ancestors had in this location of the Poutaki and Whakarara Pā. Two I know of, one on the Poporangi Stream and the other at a stream that commences up in the Ruahine Range near Pohatuhaha and thence it flows west to east into the Ohara stream and then into the Poporangi stream down toward and near the junction of the Poporangi and Ngaruroro River where Te Umairangi's Pā Whanawhana is located.

60. Just a thought and may I present it. From the Tau and Fisher document footnote number 65. Observe footnote 66 and the comment of Raniera Te Ahiko some 6 lines up it is written, "...Te Wanikau was in the Waipokohu pa in Heretaunga at the time of the battle....." This pa from one of my grandfather's stories is located near the Hakiuru Pā at map 9 page 92 of Tau and Fisher.
61. I do not know the names of these two Pā but I know two persons who can confirm of these two pas, Mr Pat Parsons the well-known historian, and Mr Paul Beaven who lives on Poporangi Road next door to Dick Gaddam's farm. Paul was raised at Kereru and attended the Kereru school. As an adult he built the Forestry road that goes past the Poutaki pa. He states he saw these Pā from the time he was a young boy and he knows exactly where these Pā are.
62. The Tribunal will notice a pattern of sorts from the location of these streams, especially Omahaki and the Poporangi. Omahaki comes from the north and the Poporangi comes from the South and they both flow into the Ngaruroro River about a good morning's walk from the Poporangi stream. At both locations, Te Uamairangi had his Pā, his Whanawhana Pā on the Poporangi and Mangarakau just up the Omahaki stream.
63. From the mouth of the Poporangi stream, this was Ngae Te Upokoiri's main route from Heretaunga to the Whakarara. At Whanawhana, there are four specific walking routes our people used to get to Patea. Kuripapango, Pohokura via the Taruarau River, up the Poporangi to Te Whakarara and up to Pohatuhaha westward over Piopio to Potae on the tops and Rakaunuikura where there is a hut at the back of Mangaohane Station called Ruahine Corner. The other route is the old Māori trail Colenso travelled and which Terry Steedman said he travelled in 1995-97.
64. I now turn to map 12 the Kohurau Block page 109. This map does not do anything for our people to understand the special features within the length and breadth of Kohurau. I gave evidence regarding Kohurau in my previous presentation. My only comment now concerning the Kohurau

lands are pages 113, 116, and 117 and how these pages resonate with map 12 the Kohurau block at page 109. The Tribunal will understand how then this map does not do justice for our people and also the Tribunal.

65. The whakapapa referred on pages 113, 114, 116, and 117 can be contrasted to the whakapapa of the Omahu hearing 10th July 1889 and Mr Parson's information on the Kaweka Forest report 21st July 1992 in the Kaweka and Gwavas CFR lands customary interests report document. From the Omahu hearing I have a copy of seven pages of whakapapa commencing with Turauwha married to Kura Tawhiti.
66. At page 3 at item "P" the Tribunal will note the whakapapa herein is identified by the alphabet and at "P" Tuku married to Hineoka and there is the name Rakaiwerohia, Rokopapari who is married to Te Rere and there are two children, Te Waata Rakaiwerohia and Amope. I venture to say the Rakaiwerohia is identified with a nil descendants and even back then a mistake can be made of some sort.
67. My comment about the Kohurau lands is that Renata Kawepo was allocated interests in this block and therefore I would claim his interests in terms of Ngae Te Upokoiri and the Omahaki block is Ngae Te Upokoiri through and through. These are my submissions that make up my evidences concerning the Kaweka and Gwavas blocks.

68. If the Tribunal wish, I am also prepared to provide further oral evidence regarding the issues of the ownership of the Ngaruroro River, the landlocked access issue through Timahanga Station and Big Hill Station, the “theft” of approximately 5000 acres of Te Koau Maori lands, the purchase of the Owahaoko C3A and Owahaoko C3B Maori lands, the acquisition of Owahaoko C6, the deceitful devious manner of the purchase of Owahaoko D2, and the unlawful and unjust way in which the Native Land Board operated a sale procedure of Te Koau to Alexander and Rosie McDonald in 1920.

**Dated** at Flaxmere this      day of              2020

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**Wero Karena**