

BEFORE THE WAITANGI TRIBUNAL

WAI 2180

WAI 662

WAI 1835

WAI 1868

IN THE MATTER OF
AND

the Treaty of Waitangi Act 1975

IN THE MATTER OF

the Taihape Rangitīkei ki Rangipō
District Inquiry

AND

IN THE MATTER OF

a claim by **Peter Steedman, Herbert Steedman and Jordan Winiata-Haines** on behalf of themselves and the descendants of Winiata Te Whaaro and hapū of Ngāti Paki (WAI 662)

AND

IN THE MATTER OF

a claim by **Lewis Winiata, Ngahapeaparatuac Roy Lomax, Herbert Steedman, Patricia Anne Te Kiriwai Cross and Christine Teariki** on behalf of themselves and the descendants of Ngāti Paki me Ngāti Hinemanu (WAI 1835)

AND

IN THE MATTER OF

a claim brought by **Waina Raumaewa Hoet, Grace Hoet, Elizabeth Cox, Piaterihi Beatrice Munroe, Terira Vini, Rangimarie Harris and Frederick Hoet** on behalf of themselves, their whānau and all descendants of Raumaewa Te Rango, Whatu and Pango Raumaewa (WAI 1868)

BRIEF OF EVIDENCE OF TERENCE STEEDMAN

Dated this 1st day of February 2020

RECEIVED

Waitangi Tribunal

3 Feb 2020

Ministry of Justice
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MAY IT PLEASE THE TRIBUNAL

1. My name is Terence Huia Steedman aged 74. I am the great grandson of Winiata Te Whaaro and Pēti Mokopuna Hamutana. My grandfather is Whakawai Winiata who was the youngest of Winiata Te Whaaro's Children. My mother is Kararaina Steedman (nee Winiata) who was the eldest child of Whakawai. He had 18 children. I have seven children, three daughters and four sons, two sons are deceased.
2. This is my fourth presentation to this Tribunal.¹ My brief of evidence dated 22 November 2017² highlighted where my brothers and I travelled from east to west and on what track as part of our regular hunting and gathering trips in the Kāweka and Gwavas to highlight how these ongoing customary rights have been exercised in more contemporary times. This brief of evidence should be read together with that brief for a complete picture of the rights we are asserting in these areas.
3. The purpose of this brief is to show the Tribunal the significance of the primary and secondary tracks that lead up and over the Ruahine Ranges from Te Awarua Riu o Puanga aka Mōkai Inland Patea as it was known by during the Native Land Court days. They were tracks that enabled access but significantly were pathways that cemented long held relationships to both sides of the Ruahine Ranges by the descendants of Ngāti Hinemanu and Ngāti Paki.
4. Attached as **Appendix A** is a map showing the western and eastern side of the Ruahine Range with tracks marked in black dotted lines from the east to the west and back again. These tracks are old Māori tracks used by our people to cross backwards and forwards over these ranges.
5. Attached as **Appendix B** are maps of Awarua 1A and Awarua 1 Blocks. These maps show the many tracks and waterways that our people could use to traverse from Taihape to the Heretaunga beginning from the bottom of the

¹ Wai 2180, #B1, 15 March 2016; Wai 2180, #F5(b), 6 June 2017; Wai 2180, #H9, 22 November 2017.

² Wai 2180, #H9.

map on Awarua 1a at the Kawatau River coming up to the Awarua 1 block.

6. Our tūpuna were able to guide their way across many areas that leave Te Awarua Riu o Puanga block by water or by land. Attached as **Appendix C** is a map of the landmarks— starting from Aorangi, I will go through the highpoints.
7. Each track held its own personal esteem for one reason or another. I consider that the Ngāti Hinemanu Ngāti Paki tūpuna and other hapū of the day used these tracks to get to places of cultivation, food sources and visiting other whānau and Pā sites.
8. For instance, if we refer to **Appendices B and C** and take the main routes at Te Awarua Proper from Awarua 1A and Awarua 1 Blocks at the southern end of No 1a Block, from Kawatau River and lower Rangitīkei up to Otoa and Kai-inanga and Te Awahaehae, the main Pā of Hinemanu and Tautahi³ would have been accessed using the Aputa and Te Awarua connection tracks to Te Atua o Mekura, Te Atua o Maroparea to their people of the lower reaches of Northern Ruataniwha, Manga-a-Rangipeke and Makaroro.
9. On the same map, from Awarua No 1, their main tracks went from Te Awarua Tiwai Tuturu and other Pā along the Rangitīkei River and up to Potaka Pā including Ohupeke Pā.
10. Those at Te Awahaehae could take the Te Ahikokako track that meets up with the Aputa while the Te Awarua area would connect from the Mōkai Pātea Range that Colenso used for his crossing from the Makaroro and Ngā Whakarara Range Area.⁴
11. Further up the Rangitīkei River are Pōtaka and Ohupeke Pā taking the main track following the Mangatera River, that would also meet up with Ki Roto o Kokopunui then up to the top of Te Atua o Mahuru and along to Maroparea.⁵

³ Pā of Rakautatahi and others.

⁴ Appendix C.

⁵ Appendix C.

12. Some tracks lead up to Te Potae and connecting to Te Rangiwhakamatuku down the Eastern slopes to Pohatuhaha and down to Poutaki and Poporangi Streams and the many Pa of Ngā Whakarara, Gwavas and Otaranga Blocks.⁶ A map of Poutaki and Poporangi Streams is attached as **Appendix D**.
13. From Te Pōtae via Ruahine Corner, we have now rounded our Aorangi Maunga in a north-easterly direction to other tracks that meet up on the Te Kōau/Awarua o Hinemanu, Ohawai and Ikawetea areas. This takes you to the Big Hill Station and Whanawhana through to Pā Sites in the Omahaki and Kohurau areas, neighbouring the Kāweka Forest.⁷
14. The track from the Ruahine Corner can lead to many other places, including Mangaohāne, Timahanga, Ōwhāoko and through to Kuripāpango then to Kāweka Forest onwards to Ōmahu, Heretaunga and Ahuriri.⁸
15. I want to also mention here that our niece Florence Karaitiana, will be speaking about the old Māori poled track that Winiata and his eldest son Tihema Keepa Winiata traversed from Taihape to Heretaunga. A map of this track is attached as **Appendix E**. It also shows a Pā site in the vicinity of the Poporangi and Makororo streams. Beneath that Pā site it has the words ‘Winiata Te Whaaro’. Though we must not forget this is the Pā of his tūpuna, his father’s people of Ngāti Pouwharekura. This map is held by the Tihema Keepa Winiata whānau. I now wish to show you a comparison of **Appendix E** to a more modern map showing the same haerenga of Winiata Te Whaaro and Tihema Keepa Winiata from Taihape to Winiata’s Pā site in the southern area of the Whakarara Range. This map is attached as **Appendix F**.
16. There are many Pā on the east of the Ruahine, however, the location of some of them have been lost since our tūpuna gave evidence in the Native Land Court hearings. These are the pā sites that I am aware of, however, I am not sure of their specific locality— Taumataohe, Motuopuku, Whanawhana, Poutaki, Ngā Whakarara, Te Pā o Tamahiha, Ponapona, Hakiuru, Kihiao. Maps of Poutaki and Ngā Whakarara Pā are attached as **Appendices G, H**

⁶ Appendix C.

⁷ Appendix C.

⁸ Appendix C.

and I.

17. The early sales of the Otaranga, Ruataniwha and other surrounding blocks and the development of roads has obscured a lot of the history including how our old people used these connecting tracks and waterways backwards and forwards to each other.
18. You only have to see the destruction that has been done on the farmlands at Whakarara Station of the Poutaki/Ngā Whakarara Pā sites today just to make way for farming improvements. What a valuable waste of historical history.
19. He kupu whakakapi:

Ka ngaro reoreo tangata

Kiki te manu me te hau

No Human voices

Only those of the birds and the wind

DATED at Taihape this 1st day of February 2020



Terence Steedman


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