

BEFORE THE WAITANGI TRIBUNAL

WAI 2180

WAI 662

WAI 1835

WAI 1868

IN THE MATTER OF  
AND

IN THE MATTER OF

AND

IN THE MATTER OF

AND

IN THE MATTER OF

AND

IN THE MATTER OF

the Treaty of Waitangi Act 1975

the Taihape Rangitīkei ki Rangipō  
District Inquirya 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)a claim by **Lewis Winiata, Ngahapeaparatuae 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)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 PATRCIA CROSS

Dated this 3<sup>rd</sup> day of February  
2020

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Waitangi Tribunal

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## MAY IT PLEASE THE TRIBUNAL

### Introduction

1. Tēnā tatou katoa. Ahakoa he iti, he pounamu. My name is Patricia Anne Te Kiriwai Cross. I am a claimant on the Wai 1835 claim which was brought by Lewis Winiata, Ngahape Roy Lomax, Herbert Winiata Steedman, Christine Teariki and myself on behalf of ourselves and the descendants of Ngāti Paki me Ngāti Hinemanu.
2. This is the 6<sup>th</sup> brief of evidence that I have prepared for this inquiry. As mentioned in my past evidence, I am a uri of our rangatira, Winiata Te Whaaro. This particular brief will discuss three main points, namely:
  - a) the history of my Great Grand Father, Winiata Te Whaaro and his connection and experiences in the Kaweka, Whakarara-Gwavas and Whanawhana;
  - b) our whānau visit to Whanawhana with Bill Beamish; and
  - c) our whānau interaction and discussions with Bryce Wright.

### Winiata Te Whaaro in the East

3. Winiata Te Whaaro (Winiata) spent a large portion of his life in the east and had built up an extensive knowledge base on the Kaweka and Whakarara-Gwavas. He always said that he was taught everything he knew in relation to the Kaweka and Whakarara-Gwavas from his parents when he was very young. This was kōrero tuku iho that was passed down through the generations before him. He was taught from a young age the names of every landmark, stream, bush and track in this area and could confidently describe the boundaries of the different areas. As well as this, he was taught many whakataukī, waiata and mōteatea which added to his knowledge of the area. By the time he reached his teenage years, he had become a very reliable guide.
4. Winiata became familiar with the Ruahine ranges. The route between Hastings and the Ruahine ranges was frequently used by his tīpuna. While he was growing up, his parents taught him the names of the rivers, the various tracks and the different places used to gather food such as mutton birds.
5. Winiata used to travel to Hastings over the Ruahine Ranges through the Te Atua a Mahuru track which was a very old route. He would often traverse this track because of his extensive knowledge of this particular area.

6. Winiata and his brother Irimana used to travel between Pokopoko and Ōwhiti often. It is said that when Winiata went with others to take Upokoiri and Ngāti Hinemanu back to Ōmahu, he stayed there because of his expert knowledge in fencing. It is also said that he worked for the Pākehā but he doesn't say who they were.
7. Winiata later advised and assisted the surveyors when they surveyed Te Awarua and the east side of the Rangitikei River. He supplied the surveyors with the names of places, tracks and other landmarks located in this area. Despite this, the surveyors did not include them all on to the maps they had designed. I believe further east of the Te Atua a Mahuru track, there is a Pā named Winiata Te Whaaro Pā near the Poporangi Stream.
8. We have always been told that sometime in the late 1870's or early 1880's, our great grandfather, Winiata used to buy sheep through Noa Huke who would buy them from the Beamish family. This was also discussed in an extract from a hearing in 1893 at Mangaohane where Winiata talks about 1000 sheep being mustered on the farm which he earmarked and got from a farmer called Beamish.

#### **Whanawhana**

9. Whanawhana pā was located near the Ngaruroro river on the eastern side of the Ruahine ranges. It is in the northern section of the Otapahi block just outside of the southern limit of the Otamauri block.
10. Attached herewith as **Appendix "A"** is a map showing the location of Whanawhana.<sup>1</sup>

#### **Beamish family**

11. During Winiata Te Whaaro's journeying through this whenua, he established a relationship with the Beamish family. The Beamish family are of Pākehā heritage and have occupied a farm at Whanawhana since 1878.
12. To this day, the family have remained living on this land while occupying the same farm. The farm is now operated by Bill Beamish ("Bill"). On the 11<sup>th</sup> November 2019, Terence Steedman, Lewis Winiata, Mervyn Steedman, Rose Wallbank, Maurini Haines-Winiata, Hineaka Winiata, my husband Ian Cross and I were fortunate enough to visit the farm at Whanawhana and the Beamish family homestead. The farm is encompassed in Whanawhana pā. However, the homestead itself is further back from the Ngaruroro river.

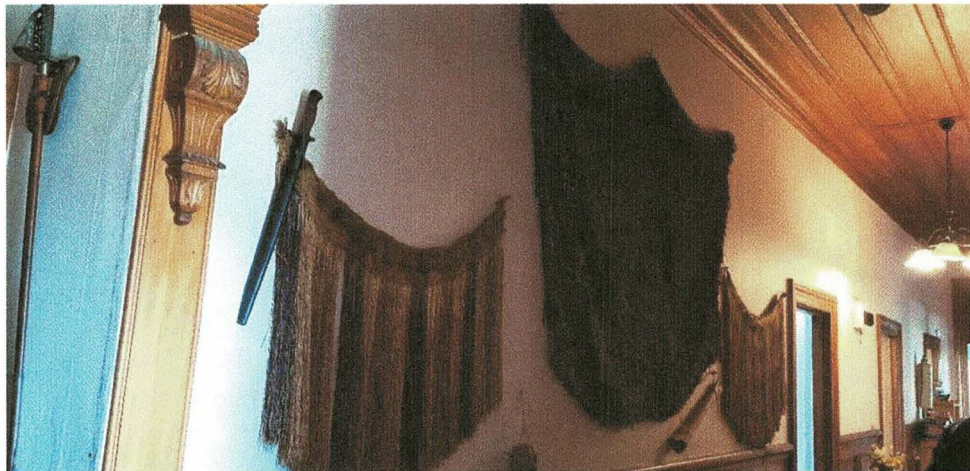
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<sup>1</sup> RD 9 Historical Committee *West to the Annie – Renata Kawepo's Hawke's Bay Legacy* (RD 9 Historical Committee, Hawkes Bay, 2002).

13. During our visit to Whanawhana, Bill allowed us to take as many photos as we wanted. We were able to view any room. We were pleasantly surprised to see that the family had maintained the homestead with limited renovations. The house was filled with vintage antique furniture. Bill also showed us the two piupiu and the hieke made for the Duke of York that was presented to Bill's ancestor ("Mr Beamish") which has been kept and looked after by the family.



14. This is a photo of one of the korowai that the Beamish whānau have held onto and kept in their family.



15. This is a photo of the hieke gifted to Mr Beamish.



16. This is a photo of some of us from Ngāti Hinemanu and Ngāti Paki who visited the Beamish family homestead.
17. The Beamish family kept detailed historic accounts of who traversed through this area from the time their homestead was built (after the family moved from Okawa Station). Their accounts were kept by way of diaries and maps which have been passed down through the Beamish family members. The written accounts were used by different family members from 1878 and were filled with information about the farm and the family. It was mentioned that tobacco, candles, soap, pigs, mutton, cattle and other things were sold by the family to different visitors. It was as though the farm was a type of small trading station. We were fortunate enough to be shown these family diaries. Some extracts of these diaries will be discussed in this brief.

### **Beamish family diaries**

18. Because Winiata Te Whaaro frequently traversed the land between Hastings and the Ruahine ranges, it was inevitable that Winiata Te Whaaro crossed paths with the Beamish whānau. There are a number of records in the diaries with reference to Winiata specifically.
19. There were some extracts from the diaries that were unpleasant to read. They were particularly in reference to Māori who were traversing through this land. Attached herewith as **Appendix “B”** is a 1882 extract from one of the Beamish family diaries which shows the use of the word “niggers” to describe Māori.
20. Attached herewith as **Appendix “C”** and **Appendix “D”** are two extracts from the Beamish family diaries which shows that the family sold goods to Winiata Te Whaaro in 1880 and 1882. During this visit, it is recorded that Winiata Te Whaaro brought goods

from that same homestead as well as others. It was mentioned that Winiata purchased two sticks of something. It is not clear whether they were candle sticks or sticks of tobacco.

21. In the 1880s, Winiata Te Whaaro visited and stayed at the Whanawhana homestead with “another native”. Attached herewith as **Appendix “E”** is an extract where Winiata was named in one of the Beamish family diaries as someone who had visited and stayed at the farm.
22. Taking into consideration the information discussed above at [19], it is my belief that Winiata Te Whaaro was treated with chiefly status because he was named specifically in the diaries and was actually able to stay the night with his people which was something that only a person of high esteem and of great mana would have been subject to.
23. During our visit with Bill, he spoke about certain tracks that were historically used by the Beamish family to ride their horses through. These specific tracks lead to Kuripāpango which I believe, was frequently used by our koroua and his whānau.
24. Bill told us that the old Whanawhana Station homestead was originally down near the Ngaruroro River. This was where the old route was where drovers used to drive the stock from Okawa and other land blocks through to Kuripapango and then on to other tracks which led onto blocks like Te Koau, Mangaohane and Owahaoko. Bill also said people could go up through the valley to Te Koau and other lands. He mentioned that if they drove stock through this area, they would likely travel via Kuripapango because they wouldn’t have to drive through the river. He seemed to think the track or road to Kuripapango was quite well formed in those days. Attached herewith as **Appendix “F”** is an extract from a book called *West to the Annie* which supports what Bill says about stock being driven from Heretaunga and passed the Beamish farm at Whanawhana to Kuripāpango.<sup>2</sup>
25. As mentioned above, Winiata Te Whaaro mustered sheep in this area in the 1880’s. During this same period, Winiata Te Whaaro earmarked the sheep in Beamishes stockyards in Whanawhana which were not owned by the Beamish family at the time. The family were leasing and operating Okawa Station during those years. Despite having no written records on this, Bill seems to think that Winiata Te Whaaro probably used the stockyards at Okawa Station. Okawa Station is not far from Ōhiti (Ōwhiti) where Winiata Te Whaaro and his whānau were living.

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<sup>2</sup> RD 9 Historical Committee *West to the Annie – Renata Kawepo’s Hawke’s Bay Legacy* (RD 9 Historical Committee, Hawkes Bay, 2002) at 40.

26. There was a record in one of the diaries of a Māori named Noa Huke owing Mr Beamish for the purchasing of sheep over a number of years. The diary noted that our koroua paid his dues and did not owe Mr Beamish any money. Attached herewith as **Appendix "G"** is the extract.
27. Bill spoke about a story he was told which was in regards to a Taihape man who was one day, passing through Whanawhana on his way home from the east. Bill told us his name was Henare Hapuana and that his great grandfather, Mr Beamish noticed that he wasn't well and asked him stay. He refused because he wanted to return home. Two days later, Mr Beamish sent someone to look for him and found him dead. Henare's whānau buried him near the track where he had been found. The Beamish family had a historic map which was used during the 1880's. Attached herewith as **Appendix "H"** is the map that actually locates where Henare, the Taihape man was buried.
28. Although I do not recognise the name of Henare Hapuana, I would assume that this man was one of our own because of his description as being a Taihape man. My mother had 2 brothers named Henare. It may be a coincidence but the older brother of my mother passed away as a baby. Then when the younger Henare was born, Whakawai named him after his older brother.
29. Our whānau felt very fortunate in being able to experience our visit with a descendant of an ancestor (Mr Beamish), our tīpuna had business dealings with. We, Ngāti Hinemanu me Ngāti Paki were honoured and privileged to accept their hospitality.

### **Bryce Wright**

30. On the 16<sup>th</sup> of February 2019, we of Ngāti Hinemanu and Ngāti Paki were able to meet and speak with Bryce Wright who works in the Gwavas Forestry.
31. As mentioned already in the joint brief of evidence filed by Lewis Winiata and Jordan Winiata- Haines on 28 November 2017, Kuripāpango was a famous battle site where a number of pou were erected by Ngāti Hinemanu and others to prevent further land sales coming into the Pātea district.
32. At the Ruahine Māori Customary Land hearing (later became known as Awarua o Hinemanu land block) held at Ōmāhu Marae on Monday 23 September 1991, Te Awhi Winiata who married into the Winiata whānau gave a kōrero about pou belonging to a Pā site that the Winiata whānau had in the ranges near Whakarara. She did not know what happened to those pou but thought that they might be in a Museum. On 7 September 2015,

a delegation of Ngāti Hinemanu and Ngāti Paki visited the Napier Museum and viewed those pou.

33. After meeting Bryce Wright, he explained to us that during his time working in the Gwava's Forestry, he was one of the people who removed the pou in this area to ensure they were not damaged. His employer at the time chose to take them to the Napier museum where they have remained ever since. Mr Wright also explained to us that some of the pou that were traditionally located in this area were actually removed and used as cattle yards.
34. I recorded a video of Mr Wright explaining this to us which will be available during my presentation of evidence at the hearing week 13.

### **Conclusion**

35. Winiata held extensive knowledge of the Kaweka and Gwavas Crown Forest Licence land. It was through his whakapapa connections to this area and the eastern side of the Ruahine rangers that he was able to undertake his customary rights in these lands. These rights included the right of passage through lands like Whanawhana and the right to gather kai in the Kaweka and Gwavas Crown Forest Licence land. It was also through his whakapapa where he was able to exercise his mana motuhake to erect pou in this area to prevent further land sales coming into the Pātea district.

  
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Patricia Cross