

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

the Treaty of Waitangi Act 1975

the Taihape Rangitikei 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)

AND

IN THE MATTER OF

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)

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 LEWIS WINIATA

Dated this 3rd day of February 2020

RECEIVED

Waitangi Tribunal

3 Feb 2020

Ministry of Justice
WELLINGTONANNETTE
SYKES & Co.

barristers & solicitors

8 – Unit 1 Marguerita Street
Rotorua, 3010

Phone: 07-460-0433

Fax: 07-460-0434

Counsel Acting: Annette Sykes / Jordan Chaney / Kalei Delamere-Ririnui

Email: asykes@annettesykes.com / jordan@annettesykes.com / kalei@annettesykes.com

MAY IT PLEASE THE TRIBUNAL

Introduction

1. Tēnā anō koe e te Kaiwhakawā me koutou e noho i te tēpu a te Taraipiunara.
2. Tēnā tatau, kia ora tatau e te whānau e whakakotahi nei i a tatau i roto i to tatau tīpuna a Kahukūranui ara ki te whakaputa kōrero mo ngā whakapapa, ngā hitori e pā ana ki te kaupapa e hui nei tātou.
3. Kā moe a Punakiao ia Taraia Ruawhare kā puta mai a Hinemanu. Kā moe a Hinemanu kia Tautahi kā puta mai a Te Ngahoa kā heke mai ki au.
4. Ko Lewis Winiata taku ingoa. He mokopuna tuarua ahau nā Winiata Te Whaaro rāua ko Peti Mokopuna Hamutana. Ko Te Ngahoa Winiata Te Whaaro tōku koroua. Ko Ite Nuhaka tōku kuia. Ko Waipai Winiata tōku whaea.
5. I want to first of all bring to the fore the reason we are here today. It is because the Crown has accepted that Ngāti Hinemanu and Ngāti Paki have a threshold interest in the Kāweka and Gwavas CFL lands. A letter to that effect was provided to us and filed in the Wai 2542 Urgency Inquiry, which stated that the Crown reached this conclusion following further evidence provided by us on 6 October 2016, which had not been provided to the Crown previously.¹
6. Another key document that I believe needs to be held up for scrutiny by this Tribunal is the 1992 Māori Land Court decision of Judge Carter regarding the Awarua block. I attach herewith as **Appendix A**, a full copy of that decision which I will refer to later in this brief of evidence.
7. Significantly, Judge Carter confirmed in his judgment when he awarded that block to Ngāti Hinemanu that the evidence clearly showed that Ngāti Hinemanu were the predominant hapū in this area and any other persons using this land could only have done so with the concurrence of Ngāti

¹ Wai 2542, #3.1.56(a).



Hinemanu. I wish to draw from his judgment to emphasise two points. Judge Carter noted at paragraph 12:

Whatever the actual reason for the exclusion of this land from the Awarua title, I am convinced that naturally and physically the land subject of the present application formed part of the Awarua Block and could well have been included in its title. There is no evidence, either in the record or during the course of the hearings to suggest of any occupation of the land adverse to Ngāti Hinemanu's claim. While I tend to agree with Mr Gummer that others beside Ngāti Hinemanu will have used this land for various purposes, both primarily for hunting and as a food source, I believe the evidence clearly shows that Ngāti Hinemanu were the predominant hapū and any other persons using this land could only have done so with the concurrence of Ngāti Hinemanu.

8. The first point is that whatever the reason for the exclusion of the land from the Awarua Title the judge was convinced that there had been no occupation of the land adverse to the claim by Ngāti Hinemanu. Importantly, Judge Carter's decision concluded that the subject land naturally and physically formed part of the Awarua Block and so the owners of the subject land should be and now are the same persons as the owners of Aorangi Awarua and Te Kōau A blocks.
9. The second point is also vital to our claim of customary rights and mana rangatiratanga to the lands in the Kāweka and Gwavas area. The evidence in the 1992 decision was of such a quality that the Court was clearly persuaded that:
 - a) Ngāti Hinemanu used the land for various purposes, both primarily for hunting and as a food source; and
 - b) Ngāti Hinemanu were the predominant hapū and any other person using this land could only have done so with the concurrence of Ngāti Hinemanu.



10. At the time of the case my Cousin Herbert Steedman's testimony together with that of others formed the basis of conclusions formed. With the passage of time we have all got older but the matters raised are just as relevant to this case as they were to that case. I wish Cousin Herbert was well enough to join us so he can explain with all the vigour he did in 1992 of the pathways and relationships that he personally maintained in these areas that are now being claimed as exclusive to certain whakapapa lines.
11. I have given evidence previously on the Kāweka and Gwavas with a particular focus on whakapapa, pā sites, pou whenua, mahi kai, pakanga, wāhi tapu and ahi kaa.² I do not wish to repeat that here. I simply ask this Tribunal to recognise those customary practices and relationships as a starting point for analysis.
12. It is also important that much evidence before this Tribunal has already highlighted how the early Crown purchasing tactics of the Crown and the Native Land Court title investigations that occurred in these areas impacted on the customary rights of Ngāti Hinemanu me Ngāti Paki so that we were denied recognition of our rights in a range of Court cases.
13. What emerges for my simple mind is when you step back and look at all of them, it is clear different Court settings greeted the same testimony of my Great Grandfather in different ways. Sometimes his position was rejected outright but when it suited the Court, his testimony was resurrected to reinforce conclusions the Court was trying to manipulate for the benefit of others. I will deal with these matters further in this evidence but I sincerely hope that this Tribunal will give us an opportunity to revisit some of the heartache and heartbreak disconnection from those lands wrought on our hapū.
14. This brief of evidence should be read together with all of the evidence I have outlined. I have chosen to bring forth the mana whenua of our tupuna Punakiao through her whakapapa and occupational rights relating to the

² Wai 2180, #H9, 30 November 2017.

whenua on the eastern side of the Kāweka and Ruahine Ranges³ but this should not be decontextualised from the decision-making processes that sometimes manipulated or ignored these lines of entitlement.

15. The Tau and Fisher Report has pointed out that there is limited direct evidence of specifically Punakiao-derived descent claimed in any of the CFL's lands.⁴ That is a correct statement when we are referring to the Native Land Court processes and early Crown purchasing. To be clear there were no claims formally recognised through descent lines from Punakiao to the lands here in the Heretaunga or Hawkes Bay. That is not because those lines of entitlement do not exist. We are here today to share our knowledge with the hope that when we bring forth her stories that support that mana, the Tribunal will see why we need to rectify the history books.
16. I am a proud direct descendant of Punakiao and her husband Taraia Ruawhare.
17. It is right when we speak about the lands here on the eastern side of the ranges being Heretaunga and the Hawkes Bay that we acknowledge that they were claimed through her husband Taraia Ruawhare from his ariki line of Rakeihikuroa and rightfully so. This position however does not equate to one where Punakiao is ignored because of his rangatira lines. Punakiao has rights in her own name, under her own mana. Rights that were distinct from Taraia.
18. I want to remind the Tribunal that even during the initial Crown purchase arrangements to the Kāweka Block that are squarely in front of us today to be considered, the Crown purchasing agents at the time were directed to contact some Tūwharetoa interests to ensure the recognition of those rights in the arrangements that were being brokered. It is not clear to me when people say Tūwharetoa interests whether that is actually a phrase directed to those who whakapapa to Tūwharetoa. I think the phrase like that of Kahungunu was a convenient way to coalesce a range of hapū and iwi interests under this kind of super iwi— a bit like how the Crown still does

³ Wai 2180, #H9(a), 30 November 2017, at 2.

⁴ Wai 2180, #O2(a), at 192.



today when they refer to who are Iwi Leaders and the like. Inevitably large groups like Kahungunu and Tūwharetoa take up the conscious space in discussions and a lot of the other groups are pushed in as subsets included within their governance arrangements.

19. Although our people also had a right of interest, they should have also been contacted by the land purchasing officers to obtain our consent to the sale however they were not approached. I believe its precisely because of the myths of consent they were trying to conjure up to the Ministers of the Crown in charge of the purchasing terms so that transactions could get completed.

Whakapapa and Occupational Rights of Punakiao

20. I have given the whakapapa of Punakiao and Taraia Ruawhare in previous Tribunal hearings, so I do not wish to repeat this.⁵ Rather, I wish to provide some context to that whakapapa that will further assist the Tribunal in understanding those customary rights of Punakiao asserted in these areas.
21. As I am standing here in our whare tīpuna Kahukuranui and on the whenua of our ancestors it is important that I also mention key ancestors and how they affirm, the mana of Punakiao to the whenua on the eastern side of the Ruahine and Kāweka Ranges.

Invisibilisation of Punakiao and her Customary Rights

22. During the Native Land Court hearings, the whakapapa of Punakiao to the whenua in Heretaunga and the Hawkes Bay was never provided to the Native Land Court to establish her rights. Instead it was the whakapapa of her husband Taraia Ruawhare establishing his rights to these lands and this is the whakapapa that continues to be relied upon today.
23. With the whakapapa rights of Punakiao being left out, not noted, and now completely ignored it has invisibilised her customary rights and created a huge impact upon not only her mana but the mana of her people today.

⁵ Wai 2180, #H9(a), 30 November 2017, at 2-3.



24. I want to raise another issue that assisted in obscuring her whakapapa rights. During the times of the Native Land Court, the European values of only men owning property also impacted upon the rights and belongings of women who were often looked upon as chattels.
25. The WAI 201 Report provides a really good example of a number of Ngāti Kahungunu chiefs (all male) who controlled the tribal affairs of the people which was helped by the European bureaucracy who preferred to assume they were dealing with one tribe.⁶
26. From those times right through to today the whakapapa rights of Punakiao to the whenua on the east side of the Ruahine and Kāweka ranges as well as here in Heretaunga have almost become obscured.

Ngāti Hotu, Orotu, Whatumāmoa

27. It is well known through evidence produced by Raniera Te Ahiko in the Native Land Court that the whole of the country from Heretaunga to Pātea once belonged Whatumāmoa.
28. Through her great grandmother, Te Aomahanga, and her grandmother Nukuteaio Punakiao derives her whakapapa rights from these same people, the original people of the whenua being Ngāti Hotu, Orotu and Whatumāmoa.⁷


Kahukuranui and Ruatapuwhahine

29. Punakiao also derives her whakapapa rights from the waka Takitimu, Tamatea Ariki Nui then coming down through Rongokako, Tamatea Pōkai Whenua to Kahungunu and then to his son Kahukuranui, the whare tīpuna we stand in today, and his wife Ruatapuwhahine, the whare kai next door.⁸

⁶ Waitangi Tribunal, *The Mohaka ki Ahuriri Report*, (Wai 201, 2004), at 53.

⁷ Wai 2180, #H9(a), 30 November 2017, at 1-2.

⁸ Wai 2180, #H9(a), 30 November 2017, at 1-3.



7

Rongomaitara and Rakeihikuroa

30. Then we come to the children of Kahukuranui and Ruatapuwhahine, Rongomaitara and her brother Rakeihikuroa who are both depicted on a pou in this house over there on the left-hand side of the doorway. We know the famous stories of Rakeihikuroa, that he is the father of Taraia I and the great grandfather of Taraia Ruawhare who is the spouse of Punakiao.⁹
31. Although the killing of the twins of Rongomaitara created a lot of turbulence it eventually caused the migration of Taraia I and others into the area. There are many accounts of the hekenga of Taraia I coming down into the Hawkes Bay and Heretaunga area so I don't need to repeat those stories.
32. However apart from this the stories of his sister Rongomaitara and her people are not so distinct in these areas and that means that we need to bring some of those stories forward today.
33. That may mean changing mindsets from believing our people lived in one place, never venturing beyond those realms. It may even be names and locations of places or rivers back in their day that are not the same name or in the same place today. That can be a challenge when we are talking about lands that have been isolated from us for so long. It's been some 170 years since the majority of those lands were purchased by the Crown.

Nukuteaio

34. I want to now talk about Nukuteaio.¹⁰ She also has a whakapapa link to Ngāti Hotu, Orotu and Whatumāmoa the original people of the whenua and the Takitimu waka through her father Hutu who was a son of Kahukurairangi and grandson of Rongomaitara.¹¹
35. Through her whakapapa it is evident that Punakiao derives from the same ancestors being Kahukuranui and Ruatapuwhahine and their children

⁹ Wai 2180, #A52, at 78.

¹⁰ Wai 2180, #H9(a), 30 November 2017, at 1.

¹¹ Wai 2180, #A52, at 77-78.



Rongomaitara and her brother Rakeihikuroa as Taraia I does. The ancestors in her whakapapa are not in a separate silo. She is from the same rākau.

36. What I do want to highlight is after peace was made from the many skirmishes and the people of Taraia I and his grandson, Taraia Ruawhare, coming into the area I have no doubt from looking at the events and the whakapapa that there were people from both Rakeihikuroa and Rongomaitara living amongst and supporting each other.

Ohuake

37. I want to mention Ohuake who came from Petane and married Nukuteaio.¹² Nukuteaio and her people were already living on and held mana over the whenua when he arrived. Ohuake was also of Te Hika a Rongomaitara through his father Rongomaipuku. He was also from Ngāti Hotu, Orotu and Whatumāmoa as well as Rongomaitara through his mother Hine-te-rangi (sometimes referred to as Hine-rangi).¹³ The stories of Hine-te-rangi are also stories that are not often spoken of.
38. Ohuake inherited his mana over the whenua from his mother's people being his grandfather, Mokotuaiwa, and great grandfather, Tuwhakaperei, who fought against Ngāti Hotu and drove them from the area.¹⁴ Mokotuaiwa and Tuwhakaperei come from the line of Rongomaitara. This is why they were referred to as the people of Te Hika a Rongomaitara. It's all very well looking at names on a whakapapa sheet but unless we tell these stories our people are not going to understand how things came to be.
39. It is said that at the time of the marriage of Nukuteaio to Ohuake the name of Whatumāmoa was abandoned. The people of the whenua then called themselves Te Hika a Rongomaitara. That became the large tribal name at the time down to the time of Tutemohuta the father of Punakiao and his brother

¹² Wai 2180, #H9(a), 30 November 2017, at 1.

¹³ Wai 2180, #H9(a), 30 November 2017 at 1.

¹⁴ NA MB16, Ōwhāoko 1888, Noa Huke, at 154-155.



Rangiwhakamatuku and others down to the time of Haumoetahanga and her sister Punakiao.¹⁵

Hineterangi

40. I want to now talk about Hineterangi the mother of Ohuake.¹⁶ When Hineterangi married Rongomaipuku this union caused Ngāti Hotu and the people of Whatumāmoa to become very angry. During these times they held mana whenua over whenua on the east side of the Ruahine and Kāweka ranges and right the way into Inland Patea.¹⁷
41. Ngāti Hotu killed Rongomaitane the brother of Hinerangi. This caused the tribes to assemble and make war on Ngāti Hotu and Whatumāmoa. They were defeated by Mokotuaiwa the father of Hineterangi and Tuwhakaperei her grandfather at Puke-nikau and Kai-Whanawhana a place where the Ngaruroro River enters the plains from the Ruahine mountains.¹⁸
42. The name Kai-Whanawhana tells us this is in the vicinity of the place we know today as Whanawhana which is where you can see where the Ngaruroro River comes out and spreading over the plains. Further upstream towards Kuripapango the river is very narrow. In fact, when we visited Mr Bill Beamish recently, he spoke to us about the stockmen back in the day not being able to drive sheep along that part of the river because it was so narrow and rough.
43. With those small stories and her whakapapa we now can understand more clearly how Punakiao is a direct descendant of the original people of the whenua on the east side of the Ruahine and Kāweka Ranges and right the way into Inland Pātea from Ngāti Hotu, Orotu and Whatumāmoa as well as from the people of the Takitimu Waka and Te Hika a Rongomaitara.

¹⁵ Wai 2180, WG MB 10, 1886 Awarua Title Investigation, Paramena Te Naonao, p374

¹⁶ Wai 2180, #H9(a), p1, 30 November 2017.

¹⁷ Internet Archive, *Full text of "The journal of the Polynesian Society"*,
https://archive.org/stream/journalpolynesi12unkngoog/journalpolynesi12unkngoog_djvu.txt

¹⁸ Internet Archive, *Full text of "The journal of the Polynesian Society"*,
https://archive.org/stream/journalpolynesi12unkngoog/journalpolynesi12unkngoog_djvu.txt

Taraia Ruawhare

44. Then of course there is the marriage of Punakiao to Taraia Ruawhare who comes from Rakeihikuroa the brother of Rongomaitara.¹⁹ It has been recorded in the book 'West to the Annie' that Taraia Ruawhare further enhanced his inheritance by marrying Punakiao, a lady of rank.²⁰ That statement in itself acknowledges her whakapapa status. The stories of Punakiao living at Okawa, not being provided relish for her food, the killing of her pet tuna and so on have been told before. I believe that as the insults were directed at Punakiao and her children, her people would have supported Taraia Ruawhare to seek revenge. She gave birth to all her children here. That is the mana of a wahine and always has been.
45. It is more often than not said that when Punakiao married Taraia Ruawhare and came here from Pātea to Heretaunga, she left her people when they are actually all one and the same people.
46. This whakaaro has been kept alive and well by some people, even today. Well that view needs to be stamped out because during those times when Punakiao came here to live with her husband she never left her people. The whakapapa tells us that. Those types of stories deny her of her whakapapa and occupational rights to her own whenua.
47. The customary interests and fires between the people of Punakiao and Taraia Ruawhare as well as our people of Ngāti Hinemanu and Upokoiri from Pātea to Heretaunga have never gone out. There is significant evidence to say we have kept our fires burning on both sides of the ranges through supporting each other over the years during pakanga and marriages right down to today.
48. When the Native Land Court was established, it created all this division. Everyone was having to prove what they could to be granted peanuts in what lands the Crown had not yet purchased. Some were lucky and some were left out. We of Ngāti Hinemanu are the ones who were not so lucky.

¹⁹ Wai 2180, #H9(a), 30 November 2017, at 3.

²⁰ Compiled by the residents of the area and members of the RD 9 Historical Group, *West to the Annie: Renata Kawepo's Hawkes Bay Legacy*, By the Historical Committee, at 40.

49. There was never a brick wall on the top of the ranges that separates us. No, I will never believe that. That is not a Māori view when we talk whakapapa and ahi kaa. I have always said those boundaries were land boundaries created for the purposes of the Native Land Court. They were not intended to be people boundaries that divided the whakapapa but that is what happened, and it is sad. To me it is a colonised view that continues to divide the people and keeps us from our rights here. I could safely say that all the Ngāti Hinemanu and Ngāi Te Upokoiri people in this room today would or will have some interests in at least one of the land blocks in Inland Pātea whether it be Ōwhāoko C, Aorangi Awarua, Te Kōau or Awarua o Hinemanu lands. Today Ngāti Hinemanu and Ngāi Te Upokoiri are a big iwi of our own.
50. I support what Joseph Te Rito says that even though some families are fortunate to retain ownership of some of the surrounding Omaha lands today, Ngāti Hinemanu and Ngāi Te Upokoiri find themselves severely disadvantaged and the people are largely landless.²¹ This is what happened to our people. We are all fighting on both sides of the ranges to have our lands and our mana reinstated.
51. I say 10% of the Crown Forest Licenced lands for the people of Ngāti Hinemanu from Punakiao and Taraia Ruawhare is a small amount to ask for when we have lost so much.
52. I have to say it is a pretty sad day when the Crown settles with a large natural group and that large natural group benefits from resources off lands that the rightful people such as all of Ngāti Hinemanu, Ngāi Te Upokiri and Pouwharekura should be benefiting from. We have suffered long enough.

Ngāti Paki

53. I want to now turn my attention to Ngāti Paki. There are still some of our whānau over here who do not know how our whānau of Ngāti Paki and Ngāti Hinemanu link together, so I just want to clarify that for them.

²¹ MAI Review, 2007, 3, Article 1, Whakapapa and whenua: An insider's view – Joseph Te Rito, at 5.

54. Through marriages our Winiata whānau of Ngāti Paki come from our tīpuna, Te Aopakiaka, down through Rangiwhakamatuku (brother of Tutemohuta) to Moretapaki the grandfather, of Winiata Te Whaaro.²² Te Aopakiaka also stands here in this house Kahukuranui. Through that whakapapa our whānau of Ngāti Paki also have whakapapa links to Rongomaitara.
55. The great grandfather of Winiata Te Whaaro, Ihunguru married Ngaereoterangi who was the granddaughter of Te Ngahoa of Ngāti Hinemanu.²³ This is the Ngāti Paki we speak about and that is what brings our whānau of Ngāti Hinemanu and Ngāti Paki together.
56. During the time of the Native Land Court at Inland Pātea Winiata Te Whaaro forwarded his list of 25 people of Ngāti Paki who were awarded interests in some of the Pātea lands. Those people were from the descendants of Moretapaki the grandfather of Winiata Te Whaaro.

Pouwharekura

57. I now want to provide further context to the whakapapa I have already previously provided to the Tribunal.²⁴
58. When the Otaranga and Ruataniwha whenua were sold in 1857, Pouwharekura lost all their lands. They were left landless. As a result, during skirmishes on the eastern side of the Ruahine Ranges, some of them such as our tīpuna Turitakoto then sought refuge with others in the Inland Pātea area.
59. Turitakoto married my great, great grandmother Kinokino and he lived amongst the people on the west side of the ranges. According to Wi Wheko the pā in the Inland Pātea area called Te Kuraarangatai belonged to Pouwharekura, the hapū of Turitakoto and Winiata Te Whaaro.
60. While some of Pouwharekura may have aligned themselves to other hapū and iwi in Heretaunga such as Ngāti Marau, Ngāti Te Ao or Upokoiri our tīpuna Turitakoto never did align himself to anyone else. He always remained as a

²² Wai 2180, #H9(a), 30 November 2017, at 7.

²³ Wai 2180, #H9(a), 30 November 2017, at 7.

²⁴ Wai 2180, #H9(a), 30 November 2017, at 8.

Ngāti Pouwharekura and there is plenty of evidence throughout the Inland Pātea block hearings that always referred to him as being Ngāti Pouwharekura. Also, the fact that the whānau of his son Ngohengohe commemorated Ngāti Pouwharekura on his gravestone in the Winiata urupā supports what I am saying.

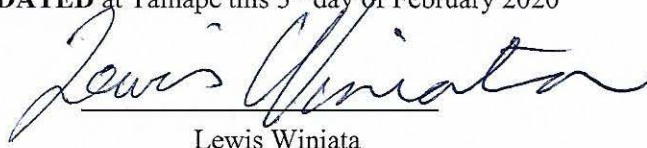
61. As you can see from the whakapapa, we have a direct lineage through not only Pouwharekura but also Rakeihikuroa to those lands. As my son Jordan has previously expressed, our whakapapa of Ngāti Hinemanu, Ngāti Paki and Pouwharekura can go backwards and forwards because of the marriages and the whenua.
62. Our people can whakapapa to the whenua on the east side of the Ruahine and Kāweka ranges and into Inland Pātea from Ngāti Hotu, Orotu and Whatumāmoa as well as from the people of the waka Takitimu as well as other waka confederations such as the Kurahaupo, the Mataatua and so on through those marriages and alliances.
63. I have already provided evidence of how Turitakoto taught Winiata about the lands on the eastern side of the ranges.²⁵ In the brief of evidence of Florence Karaitiana, she highlights further information that supports those customary interests of our tīpuna, Winiata Te Whaaro, and his whānau in those areas.
64. I have previously provided evidence on hunting and gathering that our whānau have carried out on these eastern lands. Today most of those lands are either farm lands or Crown owned lands in forestry that all but prevent us from practising our customary rights without the freedom our tīpuna once had.
65. Before I finish, I just want to add a couple of things I have done on the whenua that has kept our whanaungatanga ties and interests alive in these areas. I have traversed and ridden horses over some of these lands from Heretaunga to Te Kōau whenua with Wero Karena and a group of rangatahi from Taihape which included my son Jordan. We rode into the area from Ōmāhu and down

²⁵ Wai 2180, #H9(a), 30 November 2017, at 11.

Ōhiti Road and followed the Ngaruroro River to Whanawhana where we crossed over the Ngaruroro River and went up through the Education Reserve to No Mans track and then on to No Mans hut on top of the Ruahine Range. We then we went down to the back of Timahanga Station on Te Kōau A. We stayed at the hut there. We got snowed in and so we rode out through Timahanga Station.

66. Another time I rode in to the Ōwhāoko C blocks with Wero and others. We started at Taruarau where the house that Ōwhāoko C own today. We rode up what is known as the 20 minute hill towards the Masons. It really took us over an hour, not 20 minutes. We then rode along the ridge to Rocky Ridge Hut. Then we came back on the track on top of the Ngaruroro River and came out on top of the Gentle Annie hill and down to Kuripapango.
67. During my presentation, I wish to present a great documentary on Ngāti Hinemanu and Ngāi Te Upokoiri recorded at Ōmahu Marae.²⁶ The late Uncle Waru Allen and Waipa Te Rito with other kaumātua kuia and koroua tell some lovely stories of Ngāti Hinemanu and Ngāi Te Upokoiri. I spent a lot of time with Waipa when I lived in Flaxmere. Uncle Waru Allen was a kaumātua on our Ngāti Hinemanu me Ngāti Paki Heritage Trust Waitangi Tribunal claims. It is a documentary well worth watching. Also, I want to pay tribute to our cousin the late Christine Teariki who was a claimant on our Wai 1835 claim.

DATED at Taihape this 3rd day of February 2020



Lewis Winiata

²⁶ Marae Waa Kainga, Ōmahu Marae, <https://maraewaakainga.com/omahu>.