

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 Rangitikei 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,
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 KATHLEEN PARKINSON

Dated this 2nd day of February 2020

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MAY IT PLEASE THE TRIBUNAL

Introduction

Tuia te rangi e tū nei
Tuia te papa e takoto nei
Tuia to tātou Kiingi e tū mai nei
Tuia ngā parekawakawa e tākai ana ki te ngākau
Tuia to tātou kanohi ora

Ko Aorangi tōku maunga
Ko Rangitīkei tōku awa
Ko Tākitimu tōku waka
Ko Ngāti Kahungunu tōku iwi
Ko Ngāti Hinemanu me Ngāti Paki ōku hapū
Ko Winiata tōku marae
Ko Kathleen Parkinson ahau

1. E mihi kau ana ki ā koe e te Rangatira me te tēpu e noho ana. Ngā rōia, ngā mea te karauna, otirā ki ā koutou e te whānau, tēnā koutou, tēnā koutou, tēnā koutou katoa.
2. This is the second brief of evidence I have filed and presented before this Tribunal in support of the claims by Ngāti Hinemanu me Ngāti Paki.¹
3. My evidence today focusses on:
 - a) the Kāweka area where the Crown Forest Licensed lands (“CFL lands”) are situated covering ancestral tracks, pā sites, resources and rivers;
 - b) the Gwava area where the CFL lands are situated covering ancestral tracks, pā sites, resources and rivers;
 - c) Winiata Te Whaaro and Peti Mokopuna Hamutana at Owhiti and Ōmahu;

¹ Wai 2180, #K1, 10 May 2018.

- d) Awarua o Hinemanu lands and the Eastern Boundary; and
- e) Eastern and Western parent blocks in the Kāweka and Ruahine Ranges.

Kāweka Area Ancestral Tracks

4. In 1851, Colenso came into the Inland Pātea area via the Ngaruroro-Kuripāpango route. He left a record of the journey his guides used bringing him into the area. He describes one of the main routes that ran through what they called the Kuripāpango Gap. This route generally follows the Taihape Napier road from Ōmahu. I have been on this road many times and it runs right through some of the Crown Forest Licenced lands particularly near Kuripāpango. There are now newly planted trees there on the right coming in towards Kuripāpango.
5. There is another ancestral track that passed through the Kāweka CFL lands to Kuripāpango. In November 2019, members of Ngāti Hinemanu me Ngāti Paki met with Bill Beamish who manages and operates a farm in Whanawhana. My mother, Patricia Cross, and Mr Beamish are both giving evidence this week about that visit. According to Mr Beamish, one of those tracks is what Noa Huke and others used to drive sheep into the Inland Pātea area. It leaves from Whanawhana Pā and follows the Ngaruroro River then branches out through the Omahaki Block then leads to Kuripāpango. The sheep and horses would graze on the Kāweka flats in the vicinity of the old Kuripāpango hotels.
6. Puketitiri was another old ancestral track that passed through the Kāweka. From Kuripāpango the track passed through dense bush and eventually came out at Puketitiri then led to Taupō via the Mohaka river at Oakaututu and then coming out at Te Haroto.
7. There was an ancestral track from Inland Pātea to Kuripāpango and Heretaunga via Whanawhana beginning at Putaatehake, then across

Waingakia and Ngamatea, across the Taruarau River near Ngamatea, then to Tahanui, Kaimoko across Kakikino, Moetapuaekura and to Kuripāpango.²

8. Another track described by Winiata Te Whaaro came out on the east side almost opposite where the Omahaki stream falls into the Ngaruroro near Whanawhana. This is in the vicinity of the Kāweka CFL lands.
9. The track commenced at Papa a Tarinuku in the west, thence to Reporoa, Ngakete, Anaroa and then they crossed over to the source of the Wairehu stream then up to the Otupae ridge then down to Ihupori, Parati then across the Ikawetea River to Popoturoa and it then leads to Rakautunga on the Ruahine Range and from there to Heretaunga.³

Pa Sites

10. When our people hunted, fished and gathered in the Kāweka area they came from the following pā sites that were near to the Kāweka CFL lands.
11. Te Kouhanga was a pā site at the junction of the Ngaruroro with the Omahaki stream where there were cultivations. Tuamatea and Onginga were other pā sites. Te Pohue Pā was situated on the Kohurau block. Kohurau was also said to be a chief settlement. Whanawhana Pā was located on the Ngaruroro River south of Kuripāpango. Whanawhana was a chief settlement. Maunga Rakau was another pā site nearby. I have travelled with our whānau in the vicinity of these pā sites.

Resources

12. Seasonal visits to Puketitiri Bush were made as this was an important source of food. There was an abundance of bird life such as Kiwi, Kereru and Weka there. It also was a good source of wood for building as wood was rather scarce.⁴

² Wai 2180, #A30(a)(11), Wanganui MB, Volume 11: Rangipo Waiau Timahanga, Raita Tuterangi, Timahanga 1894, at 175.

³ Wai 2180, A30(a)(5), Volume 5: Mangaohane, 6 January 2015, Judge Scannell 30, Mangaohane, at 7.

⁴ Journal 14.11.1851, Parson's Report 1991, Sec 6, at 4.

13. Lake Rotoroa and Lake Rototuna often referred to today as the twin lakes were places where eels were caught. These lakes are right on the edge of where the Kāweka Crown Forest trees are growing. I know these lakes. I have been there. When I visited these lakes on our hīkoi others said they used to catch eels in the lake. Sheryl Allen the daughter of the late Waru Allen told our whānau that when they were children, their whanau used to go eeling there.
14. Sheryl also told our whānau that during the warmer season when she was young, they used to go up into the Kāweka on the Ngaruroro River and collected flappers. Flappers are young seagulls and were a real delicacy. Our ancestors used to go and collect them. They would pull them from out of the holes in the cliffs. She said they tasted like mutton birds.
15. Rats and pigs were another source of food hunted in the area.⁵

Rivers

16. The main rivers that flow through the Kāweka area are the Ngaruroro River, Waiharakeke Stream, Omahaki River and Otamauri River.

Gwavas Ancestral Tracks

17. I just want to mention a couple of key places on the top of the Ruahine Ranges that were said to be recognised by trees, large stones or tīpuna.
18. Rangiwhakamatuku is a place named after the tīpuna Rangiwhakamatuku. It is said he went along the Ruahine Range until he came to this stone and they called it after him. Rangiwhakamatuku is a son of Nukuteaio and Ohuake and the tīpuna who Winiata used as an ancestor of Ngāti Paki.
19. Near Te Atua a Mahuru on the top of the Ruahine Ranges there was a tree that marked the area. It was a Birch tree. The track Te Atua o Mahuru crossed over from Inland Pātea to Heretaunga and vice versa. It winds its way down

⁵ Wai 2180, #H9(b), Summary of the Joint Brief of Evidence of Lewis Winiata and Jordan Winiata-Haines, 7 December 2017, at [32].

the eastern side of the Ruahine Ranges through the Gwava CFL lands and comes out near the Poporangi stream before going on to Heretaunga.⁶

Pā Sites

20. I want to now turn to the different pā sites in the vicinity of the Whakarara on the east side of the Ruahine Ranges. Whilst some of these pā sites are located outside of the Gwava CFL lands, they were still a part of the lands that were sold 170 years ago. Often our people were living at pā sites on land outside of bush areas and they travelled from these pā sites to traverse the ranges or to hunt and gather.
21. The names of the pā sites that we are familiar with are Kihiao, Hakiuru, Ponapona. Te Pā-o-Tamahuka, Te Rai o Temaro and Te Tohu-o-te-Ngahoa. To my knowledge only two of these pā sites have been identified today. They are Kihiao and Hakiuru. It has already been noted that Te Ngāhoa the son of Hinemanu and Tautahi, lived in Heretaunga and died there.
22. The archaeological site records attached as **Appendix A** shows two pā sites situated in the Whakarara or on the verge of the Gwava CFL's in the area of Eaton Road and Duff Road. It is said to be an old fighting pā site. There are descriptions of the site in the documents attached.
23. I have been to this area with other members of our whānau. We do not know the name of those pā sites however they definitely sit on the edge of, if not in the Gwava CFL lands. They are in the vicinity of where some of our whānau went to look at a pā site and pou some years ago.
24. After visiting this site, I was one of those who went with our whānau to look at pou in the Napier museum that were taken from the Whakarara area. I understand that the researchers were only shown a couple of pou. When I went to the museum with our whānau there were a number of pou that we saw that came from out of the Whakarara area.

⁶ Refer to the map in the evidence of Florence Karaitiana.

28. It has been noted in other evidence that our people hunted and caught weka, kiwi and parure a wingless bird.¹⁰

Rivers

29. The main rivers that flow through the Gwavas CFL lands are Makaroro, Poutaki, Poporangi and various other small streams that have been renamed with European names.

Winiata Te Whaaro and Peti Mokopuna Hamutana

30. I just want to add a little bit of information about Winiata Te Whaaro and his brother Irimana Te Ngahoa (sometimes spelt Ngahou) when they went with the repatriation of Ngāti Hinemanu and Ngāi Te Upokoiri back to Heretaunga.
31. While they were there, they lived at Owhiti and Winiata and Irimana along with others worked as a fencer. For their work it is said that Ngāi Te Upokoiri gave them wives for the payment of the work they did.
32. Uncle Lewis Winiata told me that Peti Mokopuna does have a whakapapa to Ngāi Te Upokoiri through her grandfather Waharahi. This is our whānau link to Upokoiri. Waharahi was also of Kahungunu. Waharahi was known to come from the Otaki area with his daughter Ruku to the Taraketi block at Inland Pātea.¹¹ He would have been down there with those of Upokoiri who went to Manawatu and to Kapiti.

Awarua o Hinemanu

33. This block of land along with a number of other lands were affected by the early Crown purchases and ill-defined boundaries in the eastern side of the Ranges.

¹⁰ Noa Huke evidence, 1890 Royal Commission of Inquiry minutes, at 47.

¹¹ Wai 2180, #A30(a)(11), Wanganui MB, Volume 11: Rangipō Waiau Timahanga, at 413.

34. The Awarua o Hinemanu lands adjoin the Otaranga and Ruataniwha North lands. It was during the time of the Royal Commission of Inquiry that the eastern boundary of the Ruahine was established.
35. The Northern Block History report provides some insight into the eastern boundary of the Otaranga and Ruataniwha lands at the time of the 1890 Royal Commission of Inquiry. It was here that the eastern boundary was established.
36. Raniera Te Ahiko along with others provided evidence at that hearing. At the time he was considered to be one of the older chiefs of Ngāi Te Upokiri and Ngāti Hinemanu as he was born in the late 18th or early 19th century. It appeared that the Court did not understand what Raniera Te Ahiko meant when he said that the summit of the Ruahine did not go to the backbone but to the ribs of the range on the eastern side.¹² This showed at that time that he believed that was the boundary between the east and the west. It also supported where the pou were established at Whanawhana and Kuripāpango to stop further sales.
37. During his life Raniera was one of the Ngāi Te Upokoiri and Ngāti Hinemanu chiefs who sort refuge in the Ruahine Ranges when some of his people went to Manawatu and Kapiti. He would have been well versed in that area.¹³
38. Other witnesses from both sides of the Kāweka and Ruahine Ranges also provided stories of traversing and hunting both sides of the ranges. They shared the area.
39. Although the eastern boundary was eventually established as being at the top of the Ruahine Range, when the Awarua lands were heard we know that the area we know today as being the Awarua o Hinemanu lands were left out of the Awarua block. It was some 100 years later in the 1990's that the land was returned to Ngāti Hinemanu.

¹² Wai 2180, #A6, Martin Fisher and Bruce Stirling, *Sub-district block study – Northern Aspect*, at 25.

¹³ Te Ara, *Story Te Ahiko Raniera*, The Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/2t17/te-ahiko-raniera>

40. In the 1990's, there were two hearings for the Awarua o Hinemanu lands. One was held here at Ōmahu Marae and the other was held at Winiata Marae. The minutes of both hearings were provided by Ngāti Hinemanu me Ngāti Paki to Mr Tau and Mr Fisher and are attached as supporting documents to their Report.¹⁴ I have attached as **Appendix B** a bundle of documents which include the 1992 decision of Judge Carter, the Order, and copies of the Minutes of the Meeting of Owners of the Awarua o Hinemanu Block that were held at Ōmahu Marae, in 1993 and 1995, following the decision of Judge Carter.
41. Many of our knowledgeable kaumātua kuia and koroua who spoke at those hearings have now passed on. However, there are still some of our whānau here today.
42. Based on the evidence provided, the outcome of those hearings was that the Court recognised that the predominant tīpuna in respect of the Awarua o Hinemanu lands were those in the adjoining lands being Te Kōau A, Aorangi Awarua and Awarua No 1, lands of Ngāti Hinemanu. It was also recognised that the Te Kōau lands that belonged to Ngāti Hinemanu were once a part of the Awarua block.¹⁵
43. Then in May 2010 some 120 years after the Royal Commission of Inquiry there was a Judicial Conference held in Palmerston North. At this hearing, the topic was establishing the Eastern Boundary of the Taihape District Inquiry. Whatever the outcome was would also affect the Crown settlement boundary for He Toa Takitini.
44. During that Judicial Conference, a memorandum was presented on behalf of He Toa Takitini which referred to a number of land blocks that adjoined the then proposed eastern boundary. This is attached as **Appendix C**. Areas of land mentioned were the Kāweka, Awarua o Hinemanu and the Te Kōau A lands which they regarded as being part of the area referred to as 'Tatau Pounamu', a "*sacred corridor*" or "*buffer zone*" between both Inquiry

¹⁴ Wai 2180, #O2(c) Supporting Documents to the Customary Interests in the Kaweka and Gwavas CFL lands Report Part 1, at 1-71.

¹⁵ 133 Napier MB 21, at 4-5.

Districts. Ko ngā whakamarama mai a Tuahine Northover rāua ko Dr Rangimarie Rose Pere e te Taumata o Ngāti Kahungunu. Ko te tikanga a tataou pounamu kua tau te rongō.¹⁶

45. It was described as an area where two or more parties agree that they can go to and from an area. This is obviously what Ngāti Hinemanu, Ngāti Paki, Ngāti Pouwharekura and our other tīpuna from both sides of the Kāweka and Ruahine ranges did without interference from one another. History tells us that this was an area where our people lived and came into the Inland Pātea to seek refuge when times of trouble happened.
46. A further memorandum was filed at that Judicial Conference on behalf of a claim of Waipa Te Rito and others. This is attached as **Appendix D**. Paragraph 8 of that memorandum supports that the eastern boundary is drawn as far east as possible to ensure that as much of the land of Ngāti Hinemanu is inquired into by the Tribunal.¹⁷ Even though the boundary did not go as far east as what we all would have liked it to go, these lands that are now being inquired into are some of those Ngāti Hinemanu lands Waipa talked about.
47. My point here is the eastern boundary has been investigated twice before and it seems that there have been a number of key tīpuna and whanaunga from the eastern side who provided evidence in those investigations in support of our people from both sides of the ranges using that area. Today of course we are talking about whether or not Punakiao and of course Ngāti Hinemanu, Ngāti Paki and Ngāti Pouwharekura has interests in these areas. However, in my mind, the reason we are doing this is because that boundary is still putting that wedge between us all today. For me it is the Kāweka and Ruahine Ranges that come under the tikanga of ‘tātou pounamu’.

¹⁶ Wai 2180, #3.1.110, 19 May 2010.

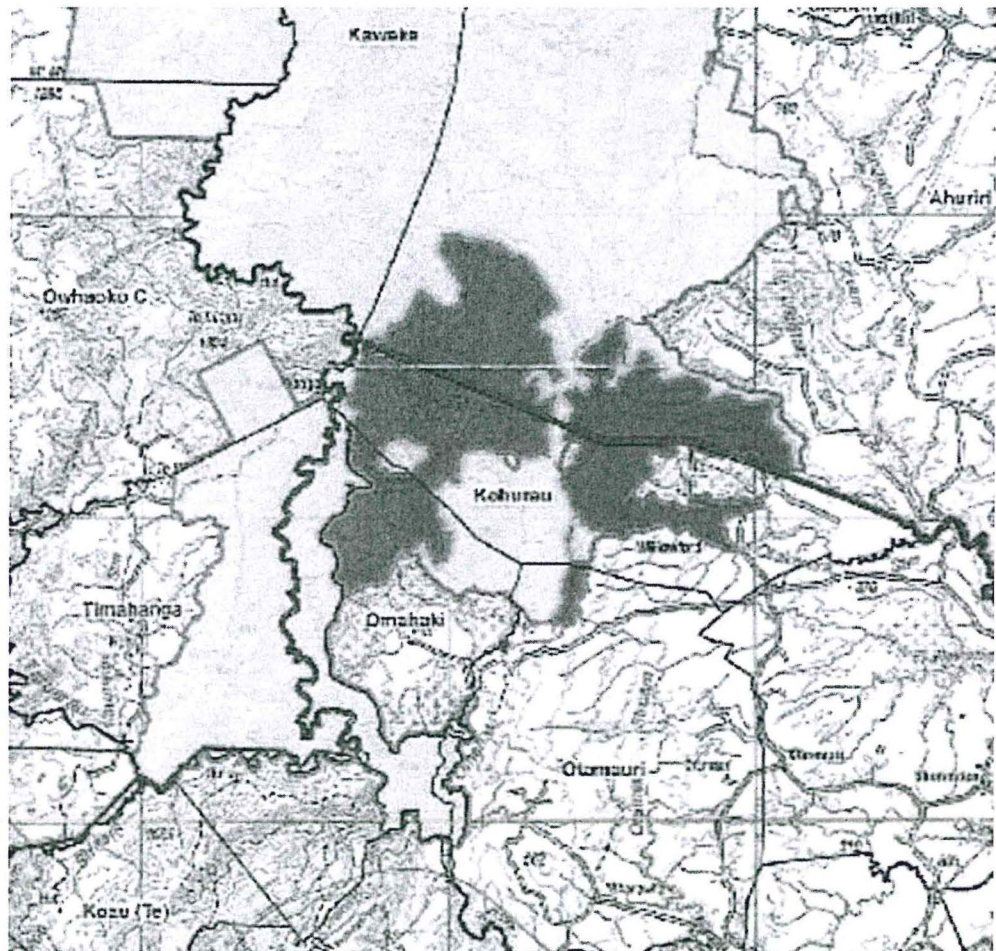
¹⁷ Wai 2180, #3.1.106, 19 May 2010.

**Crown Forest Licenced Lands and Surrounding lands in the East and West of the
Kāweka and Ruahine Ranges**



48. I now want to provide some clarity to those who may not know exactly where the CFLL's are in relation to some of the surrounding land blocks that were affected by the early Crown purchases and the previous investigations I have just spoken about.
49. The lands coloured pink on the left of the map above being Awarua o Hinemanu and Te Kōau A lands awarded to Ngāti Hinemanu. Awarua 1 awarded to Ngāti Hinemanu, Ngāti Paki and others of Tamakorako.

50. All these lands adjourn the Ruataniwha North and Manga-a-Rangipeke and Otaranga lands. This is where the Gwava CFLL's are situated.




51. The above map shows the Kāweka CFLL's situated on the Kohurau, Omahaki and the Kāweka lands. The Kohurau lands are on the opposite side of the Ngaruroro River from the Ōwhāoko C lands.
52. The map also shows the Kāweka CFLL's situated on the Omahaki lands. They are on the opposite side of the Ngaruroro River to the Timahanga lands.
53. With lands that adjoin or are near other lands it is only natural that the people from both sides will travel backwards and forwards over these lands to each other. This is why I say again that they are a part of the 'tātou pounamu'.

Conclusion

54. The information I have provided today is in support of mana whenua and customary rights of Ngāti Hinemanu, Ngāti Paki and Ngāti Pouwharekura in the Kāweka and Gwava CFL lands.
55. My evidence also supports the evidence of our whānau, hapū and iwi of Ngāti Hinemanu, Ngāti Paki and Ngāti Pouwharekura presented this week.
56. It is important to me that we all get this right today for the future of all our rangatahi and mokopuna. Mokopuna that are not even born yet. They are our next generation and up and coming rangatira mō āpōpō. I do not want to leave them a legacy that we failed them.
57. Our people have fought for years to be recognised and I pray that this ends for our people.
58. Nō reira te tēpu me ngā whānau whānui tēnā koutou kātoa.

DATED at Taihape this 2nd day of February 2020


Kathleen Parkinson