

BEFORE THE WAITANGI TRIBUNAL

WAI 2180
WAI 662
WAI 1835
WAI 1868IN 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 OFa 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 OFa 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 FLORENCE MARIE
KARAITIANA**Dated this 3rd day of February
2020

RECEIVED

Waitangi Tribunal

4 Feb 2020Ministry of Justice
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MAY IT PLEASE THE TRIBUNAL

Introduction

1. My name is Florence Marie Karaitiana. I am a direct descendant of Ngāti Hinemanu through my Great Grandfather Tihema (Keepa) Winiata, the son of Winiata Te Whaaro as well as my Great Grandmother Hana Hinemanu who married Te Irimana Ngahoa, the brother of Winiata Te Whaaro. Their child Rokatukotahi married Tihema (Keepa) Winiata. My Grandmother was Te Kahui Pepi Winiata who married Whiu Carroll. They had my mother who married Moari Karaitiana.¹
2. I currently reside here in Napier.
3. This is the 2nd affidavit that I have prepared for this inquiry to support the claims of my Ngāti Hinemanu Ngāti Paki whānau. The first affidavit that I had prepared was a joint brief with Lewis Winiata. Unfortunately, I was unable to present this evidence to the Tribunal at the hearing held at Rata Marae.
4. This brief of evidence will address the relationship that our tīpuna Koroua, Winiata Te Whaaro, Te Irimana Ngahoa and our tīpuna kuia, Nanny Hana Hinemanu had to the land on the east of the Ruahine Ranges particularly in the vicinity of the Gwavas Crown Forest Rental Lands as well as their lives at Ōwhiti, Ngātarawa and Ōmahu. I will also discuss the life that Tihema Keepa Winiata and Rokatukotahi had at Ōwhiti along with a couple of examples of Tihema and his excursions in the vicinity of the Gwavas Crown Forest Rental Lands.

Ōwhiti pā

5. Ōwhiti pā (also known as Ōhiti) was on the east of the Ruahine ranges. This was a historic pā located on the Ngaruroro river not far from Ōmahu Marae where tīpuna such as Winiata Te Whaaro, Te Irimana Ngahoa and Tihema Keepa Winiata stayed when living in the east. Because our tīpuna occupied places like Ōwhiti pā and Ngātarawa, it shows that we have had a longstanding connection to the land in the East for generations and that these places were used as a base on the east so that our tīpuna could travel from Taihape. Attached herewith as Appendix “A” is a map which shows where Ōwhiti is in relation to the Gwavas Crown Forest Licensed land.

¹ Wai 2180, 12(a), Appendix A, 12 February 2018 at 1.

Nanny Hana Hinemanu rāua ko Irimana Te Ngahoa

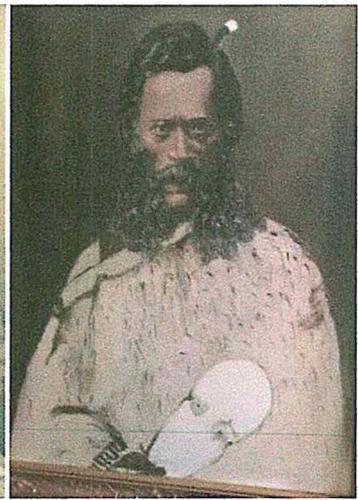
6. Nanny Hana Hinemanu was of Ngāti Hinemanu on her grandmother Hara Te Ruaiti's side. She was the grandchild of Tarahe, a child of Hinemanu and Tautahi. She was also Ngāti Hinemanu on her grandfather Te Urukahika's side. He was a grandson of Ngahoa, the son of Hinemanu and Tautahi. Nanny Hana Hinemanu was born at Pukehamomo and resided most of her life at Ōwhiti (also known as Ohiti) and Ngātarawa. She married Irimana Te Ngahoa who I mentioned previously, and he was a descendant of Ngahoa the son of Hinemanu and Tautahi.
7. Attached below are photos Winiata Te Whaaro, Te Irimana Ngahoa and Peti Mokopuna Hamutana.



Peti Mokopuna Hamutana

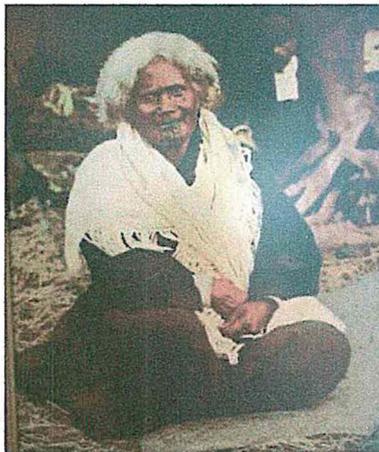


Winiata Te Whaaro



Te Irimana Ngahoa

8. It was said that Nanny Hana Hinemanu lived in a cave. Attached below is a photo of where she is said to be sitting in front of a cave.

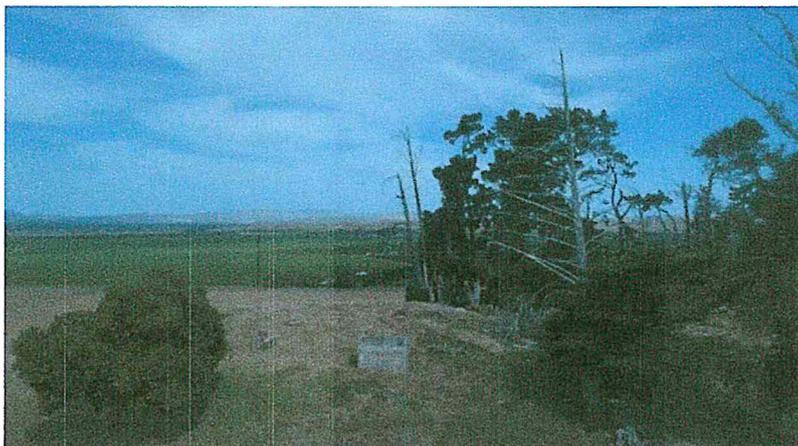


Hana Hinemanu

9. It's really difficult to see who was behind her. I recall a time where an archaeologist was supposed to do work in this area with intention of finding where the cave was located. This cave is said to be located where the Apatu whanau homestead is on the hill on Ōhiti Road.
10. As I mentioned before Te Irimana Ngahoa was a brother to Winiata Te Whaaro. I understand he came here with his brother on the hekenga around 1861 to bring Ngāi Te Upokoiri and Ngāti Hinemanu back from Manawatu. Irimana passed away on 1 August 1898. Attached here with as Appendix "B" is a copy of his death notice. He is buried in the urupā on the hill at Ngātarawa just down the road from here on State Highway 50. That is where the old homestead was.
11. Below is a photo of Irimana's gravestone at Ngātarawa urupā.



12. As far as I know, Te Irimana and Nanny Hana Hinemanu operated Ōwhiti pā together. Nanny Hana Hinemanu then moved to Ngātarawa (farming area). However, there was no mention of him being there which I assumed to have meant that he had already passed on at this point in time. Below is a photo of the place where the old homestead of Irimana Ngahoa and Hana Hinemanu stood at Ngātarawa.



Tihema Keepa Winiata rāua ko Rokatukotahi



Tihema Keepa Winiata

13. My koroua, Tihema Keepa Winiata (“Keepa”) was born at Ōwhiti Waitio in 1871. He was the son of Winiata Te Whaaro and Peeti Mokokopuna Hamutana.
14. During his youth, he accompanied his father over an old Māori polled route. This track is now known as the Colenso’s track. He, like his father became very familiar with this area due to the frequent travel between Taihape and the East. He would travel to Taihape via Mokokoko. This track went from Aorangi Awarua to Mokai Patea, then to Te Atua Mahuru, down to the Makaroro stream, down to the Poporangi stream, north to the Ngaruroro river, across to Ōwhiti and back to Ngātarawa. Attached already as Appendix “A” is a map which also shows the poled route mentioned above.
15. It was on one of these journey’s that he met Nanny Rokatukotahi. She was born in 1871 at Ōwhiti which is not far from Pukemomo and died in 1916. She was described as a “Beautiful buxom brown eyed beauty”. Nanny Roka Tukotahi was an only child and was a wahine of great mana. Despite this, she lived quite a restricted and quiet life. But this did not stop her from marrying a farmer’s son from Winiata/Taihape.
16. Together, Rokatukotahi and Keepa farmed and lived here at Ōmahu (Ngātarawa) and Ōwhiti. Hori, Keepa and Rokatukotahi lived in the Ngātarawa house which as I understand, is land that is now controlled by the Council.
17. Farming at Ōwhiti predominantly consisted of ploughing, tilling, sowing and harvesting crops. He had 40 odd horses which were used for transporting wool and livestock.
18. Keepa also carted timber from Tōtara flats, Gwavas at Tikokino for the rebuilding of the Kahukuranui meeting house.

19. Although they both lived a busy life, they still managed to have 13 children. Two years after his wife died, Keepa turned to Tahupōtiki Wiremu Rātana. In 1919, he was put in charge along with Eruera Tirikatene of cropping and harvesting at Rātana and helped build the temple. He passed in 1939 and laid at Ōmahu marae.
20. As far as I know, there are actually some pou in Ōmahu urupā which is across from the marae in memory of Keepa and Rokatukotahi.

Te Kahui Pepi Kara



Te Kahui Pepi Kara

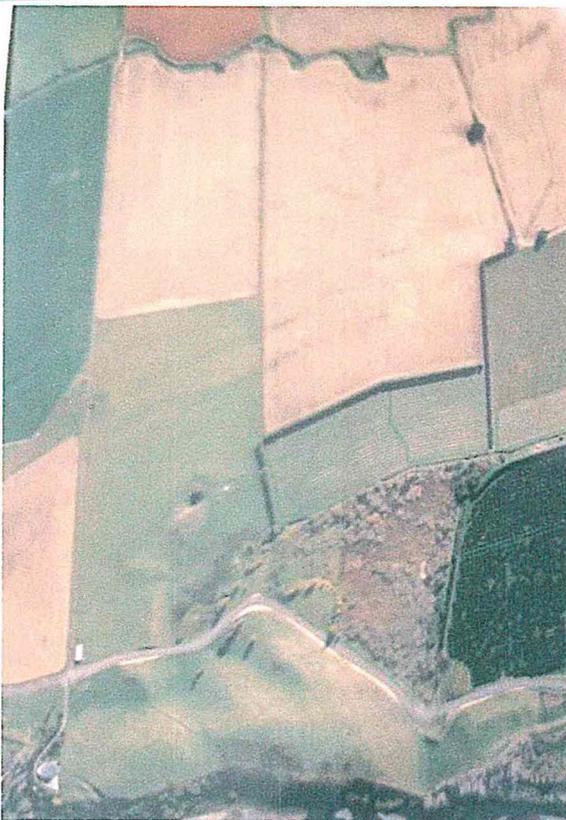
21. Our mother, Te Kahui Pepi Kara was born at Ōwhiti and raised at Winiata with her aunty Papara Winiata, the daughter of Winiata Te Whaaro. Te Kahui Pepi Kara was said to be as strong and boisterous as any man and could ride a horse as well as if not better than Roy Rogers. She was also capable of harnessing a team of horses for ploughing gig or dray. She was a tohunga in the arts of weaving kete, whāriki, kono, piupiu and of course whatu tipare and korowai as well as any needle work such as tapestry. When she returned to live at Ōwhiti which was situated just over the Ohiwia Bridge, Ōmahu near Ōwhiti she then married our grandfather Whiu Carroll from Waimarama. They settled at Matahiwi and established a market garden and during busy times they managed to find the time to raise a large family. She also donated to many organisations such as the Great Napier Earthquake, ngā Marae, Kōhanga Reo and other such organisations. She was a woman of stature who enjoyed life to the full encouraging sports, Māoritanga and was never too proud to socialise in any circle.

Waiata ngāhau

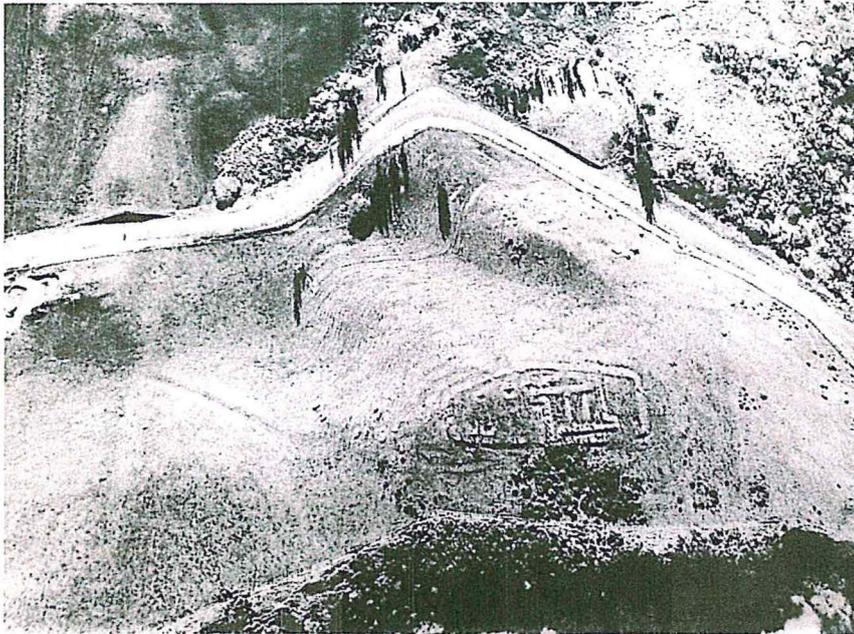
22. Attached herewith as Appendix “C” is an extract from history book written by Koro Waru Allan for our whānau centenary for the descendants of Te Irimana which shows a waiata ngāhau or song written about Nanny Hana Hinemanu.
23. Attached herewith as Appendix “D” is another waiata ngāhau written by Tame Kerei and Whiuwhiu Pineaha about Hinemanu.

Hinemanu Wharepuni Ōwhiti – Waitio

24. The Hinemanu Wharepuni once stood on what is now known as Ohiti No.2. Due to flooding, it was uplifted and rebuilt beside Kahukuranui here at Ōmahu. Unfortunately, it was burnt down to the ground in 1963. Hinemanu was occupied by Ngāti Hinemanu tūturu.
25. Attached below is a photo of Ōwhiti which shows the location of the urupā. Just to the right of the hill is a brown patch which is where the urupā is located. It is said that many if our tīpuna are buried here. This urupā is on Ohiti road which is on the opposite side of road to the old pā site. I believe Horiana is one of the tīpuna kuia who is buried here. As well as this, Pirimona and Hokimate who were two kuia, are also said to be buried in this urupā at Ōwhiti.



26. Attached below is another photo which shows the remains of the old marae and pits.

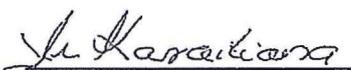


27. The Waitio stream which flows nearby has a large clear spring named Akuratawhiti. This spring attracted many fish species from the Ngaruroro river namely tuna, flounder, kahawai, mullet, inanga fresh water koura, and kakahi. The area is now set aside as a reserve. Up until the late 1960's around 30 to 40-pound eels were frequently caught in a nearby Tipua feeding lake Ōwhiti.

Conclusion

28. My kōrero entailed in this brief shows a small part of history that our whānau hold to show that our tīpuna, Winiata Te Whaaro, his brother Irimana Ngahoa and Tihema (Keepa) Winiata exercised their customary interests in the Heretaunga.
29. I may not have much evidence of their customary interests in the vicinity of the Kaweka and Gwava Crown Forest Licenced Lands except for a small piece of evidence that Tihema (Keepa) traversed with his father Winiata Te Whaaro over the Ruahine Ranges from Taihape to Ōwhiti frequently.
30. There is a description on the map of the poled track that they used and a marking of a Pā site on the eastern side of the ranges with the name of Winiata Te Whaaro. That Pā site I believe is in or near the Gwava Crown Forest Licenced Lands.
31. Another small piece of information that my whānau have held is that my great grandfather, Tihema (Keepa), went to Totara Flats in the vicinity of the Gwavas to collect wood for the

building of the wharenuī, Kahukuranui. To do that, he must have had a right to go there. Not only that, through traversing those areas, he would have been familiar with what wood was available and what was good for building a whare.

A handwritten signature in black ink, appearing to read 'Florence Marie Karaitiana', written in a cursive style. The signature is positioned above a horizontal line.

Florence Marie Karaitiana