

In the Waitangi Tribunal

Wai 207

Wai 785

Under **the Treaty of Waitangi Act 1975**

In the Matter of **the Northern South Island Inquiry (Wai 785)**

And

In the Matter of **a claim to the Waitangi Tribunal by Akuhata Wineera, Pirihira Hammond, Ariana Rene, Ruta Rene, Matuaiwi Solomon, Ramari Wineera, Hautonga te Hiko Love, Wikitoria Whatu, Ringi Horomona, Harata Solomon, Rangi Wereta, Tiratu Williams, Ruihi Horomona and Manu Katene for and on behalf of themselves and all descendants of the iwi and hapu of Ngati Toa Rangatira**

BRIEF OF EVIDENCE OF SELWYN IRA WI KATENE

Dated 9 June 2003

KensingtonSwan 
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Whakapapa

Ka Moe a Tupahau ia	=	Hineteao ka Puta mai a
Korokino	=	Tuwhareiti
Toarangatira	=	Parehounuku
Marangaiparoa	=	Rakahuru
Te Maunu	=	Waikawhia
Parehaoko	=	Turangapeke (2)
Hinewairoro	=	Whakataki
Taku	=	Kauhoe
Wahapiro	=	Ngahopi
Heni Tipu	=	Hoby
Wi Katene Tipu	=	Hareti or Karani Te Kairangi
Rangi Ira Wi Katene	=	Mere Robinson
Ko au tenei Selwyn Ira Wi Katene	=	Kahuwaero Chase

1 My name is Selwyn Ira Wi (Bill) Katene. I live at 1/16 Ngati Toa Street in Takapuwahia, Porirua. I am the current chairman of Te Runanga O Ngati Toa Rangatira Inc. My waka are Tainui, Aotea, Kurahaupo and Tokomaru. My iwi are Ngati Toa Rangatira, Ngaruahine, Ngati Tama, Te Ati Awa and Rangitane.

2 I was born in 1931 in Manaia, Taranaki. I was the ninth child of Rangi Ira Wi, born in Nelson and Mere Robinson, born in Taranaki. My father died when I was two (2) years old and my mother raised my sisters and brother until I was eleven (11) years old, when she passed away.

3 My Ngati Toa connections come from my father, Rangi Ira Wi Katene, and so I will talk mainly about those connections today.

- 4 My father's whole family was born in Nelson although I understand that his parents also spent some of their time in Kaikoura. My Aunty Kaaro was the oldest, then Ari, Selwyn (my namesake), Bill Katene (another namesake), Uncle George, Uncle Fred, my father and two other sisters who died young. I understand that my sisters died of tuberculosis, because the living conditions back then were very bad.
- 5 My grandmother died when my father and his brothers and sisters were relatively young. Some of the children were taken in by their relations and two or three were raised in a Church of England orphanage in Whakarewa Motueka. My grandfather remarried and had one child, Aunty Kathy.
- 6 I have done some reading on the Whakarewa Orphanage where some of my father's family lived for a time. My main sources come from articles in the Nelson Mail newspaper, and copies of these are attached at Appendix A.
- 7 The Whakarewa Orphanage was built on Maori land on the southern outskirts of Motueka. It was run from 1890 to 1975. The land, consisting of 1078 acres, was taken from Maori in 1853 by Governor Grey and given to the Anglican Church with the aim of supporting an "Industrial School". The majority of the area was leased out by the Anglican Church to settlers, but the church said returns were insufficient to support a school and for some years the Maori who attended it were charged fees.
- 8 The school only operated intermittently until it closed in 1881. The Anglican Church then operated an orphanage in its place. The orphanage would have been foreign for most Maori, because the majority of children were European. In 1890 for example, only 2 of 14 children cared for were Maori. Girls did the housework and cooking to help run the orphanage and boys worked on a 100 acre farm which was part of the property on the former Maori reserve land, including growing vegetables for the orphanage.
- 9 Over the years that the orphanage operated, it was supported with various government grants, but hopes that it would provide an education for Maori were never fulfilled. In 1927, for example, £40 spent on education was 2.4% of the total orphanage budget for the year. In 1975 the Whakarewa Orphanage finally closed for good.

- 10 By 1986, the Whakarewa Trust Board had accumulated more than \$1.6 million which it had invested, the great bulk of it in the Anglican Diocesan Board.
- 11 Only some of my father's family had to go to Whakarewa. My Aunty Kaaro who was the eldest in the family helped raise my father. In later years she also raised myself.
- 12 After my parents both passed away, I was then raised through by adolescence by my uncle Akapikirangi Manuirirangi and my father's oldest sister Kaaro Katene Manuirirangi in Manaia. My Aunty was considerably older than my father, and when we went to live with her she would have been in her early 60s. My Uncle was the first cousin of Uncle Patariki Te Rei, whose son, Matiu Te Rei, is speaking here today. Both my Aunty and my Uncle were Ngati Toa. They were also Te Ati Awa, Ngati Tama and Nga Ruahine. My Aunty was also Rangitane.
- 13 Aunty Kaaro and Uncle Akapikirangi raised their grandson Ihakara (Ken) Arthur who was also my cousin. Ken later in his life moved to Porirua and was a kaumatua here at Takapuwahia. But sadly he passed away a few years ago and so cannot be here with us today to help present our claim. Both he and I were likened to real brothers.
- 14 My Uncle and Aunt were rangatira in their own right. They were hardworking and well respected by Maori and non-Maori alike in Taranaki. They had a large family, but I was well cared for and the values of aroha, manaakitanga and whakawhanaungatanga were installed in me. They taught me the ways and customs of our ancestors, the value of working hard on their farm and that each of us had roles and responsibilities to run the farm well. I have applied these teachings and experiences throughout my life with my own children, at the marae, in the workplace and church.
- 15 My Aunty was a very beautiful woman. She, along with my father, came from Te Tau Ihu. It was my understanding that she lived in Nelson and in Kaikoura while she was in Te Tau Ihu. She used to talk about how she used to go to Buller to watch the rugby. When she moved up North she still always listened to the rugby in Buller on the radio.

- 16 I do not know where my Aunty Kaaro and Uncle Akapikirangi met. Match-making however was the custom in those days. My uncle's family and friends used to tease him because they could not understand how my uncle had such a beautiful woman like Aunty Kaaro. But she would say in fact it was her that had an eye on him.
- 17 My Aunty and Uncle often spoke about Te Tau Ihu, in particular Kaikoura, Whakatu, Picton and Wairau. On a clear day a flight from Wellington to Te Tau Ihu shows Mt Taranaki, Kapiti Island and Wairau in a direct line with each other. From Kapiti Island Te Rauparaha strategically viewed and controlled the sea and coastline travel of the people from the North and the South Island via the Cook Strait. Furthermore, Te Rauparaha kept personal contact with his people throughout Te Tau Ihu.
- 18 In the evenings, my Aunty and Uncle would tell us stories about our connections with iwi in Taranaki, Porirua and the South Island. Those stories that were invaluable. From them I learnt who I was, my turangawaewae, my connections and the strength of the relationships that we had with whanau in Taranaki, Porirua and the top of the South Island.
- 19 My Aunty and Uncle used to go back to Porirua and Te Tau Ihu about four or five times a year every year while I lived with them, to visit their relations. They used to mention going to Whakatu, Blenheim and Waikawa in Te Tau Ihu. They used to tell me about all my connections to those places and the people who lived there.
- 20 My family all loved Te Tau Ihu and still today we maintain strong connections to the areas that we came from. But none of my father's brothers and sisters remained there. The impression I get from them is that life was very difficult for them in Te Tau Ihu. There was a lot of ill health and difficult living conditions and so they were forced to leave and to move north. Today any land rights that my family retains in Te Tau Ihu are so reduced that they are useless in any real property terms. We have no family land to return to in Te Tau Ihu.
- 21 I am a descendant of the chief Paremata Te Wahapiro, who was a Ngati Tama as well as a Ngati Toa chief. He was born around 1822 and was the son of Te Taku and Kauhoe. Kauhoe is Ngati Toa through her mother,

Hinewairoro, and this is where Paremata's Ngati Toa connections come from. The whakapapa is attached at Appendix B.

- 22 Paremata's father Te Taku was killed in battle in Taranaki around 1813 . When he died, his wife Kauhoe married the great chief Te Puoho, who was the older brother of Te Taku. Te Puoho was therefore very close to Paremata who was his adopted son as well as his nephew.
- 23 Paremata was also known as Te Wahapiro. According to the Dictionary of New Zealand Biography, this was to commemorate Te Puoho cleansing the infected mouth of Te Rauparaha. Te Wahapiro became Paremata's fighting name, and he was also often referred to as Te Raha (a contraction of Te Rauparaha's name), in memory of this incident.
- 24 About 1822 Paremata and Te Puoho joined with Ngati Toa to escort and assist the migration of Ngati Toa to the Kapiti area.
- 25 Paremata was the first cousin of the Ngati Toa chief Te Peehi Kupe, and among the other battles that he took part in during the occupation by the allied forces of Te Tau Ihu, he was present with Te Puoho at Kaiapoi, where Te Peehi was killed.
- 26 Some time after 1836 Te Puoho was killed in battle at Tukurau, near Gore. The life of Paremata Te Wahapiro was spared and he remained in the custody of Taiaroa of Ngai Tahu.
- 27 It is my understanding that the Ngai Tahu chief Te Matenga Taiaroa, from Otaka, owed a debt to Te Wahapiro for allowing him to escape during the allied attack on Kaiapohia following the death of Te Peehi. For this reason, Wahapiro's life was spared and he was returned to his people at Whakapuaka. Te Matenga Taiaroa's daughter Miriama or Ngamianga was given to him in marriage at Tukurau in Southland in 1836. Along with Ngamianga, Paremata was given gifts of land and other taonga.
- 28 From around 1839 onwards Paremata lived with his people at Whakapuaka. After the death of Te Puoho, Paremata assumed the role of leader of Ngati Tama because he was the next in line from Te Puoho.
- 29 Paremata and Ngamianga had two daughters. They were Ngawaina and Ataraira. When she was about 25 Ngawaina left Wakapuaka to marry and

- afterwards she lived in Porirua, which is where she died. It is my understanding that her older sister, Ataraira, remained at Whakapuaka.
- 30 Wahapiro was also married to my tupuna, Ngahopi. They had two sons, Heni Tipu, who was my great great grandfather and Wikatene Paremata Tipene. You can see the whakapapa lines on the front page of my evidence.
- 31 Paremata's half brother was Wi Katene Te Puoho. Wi Katene's mother was also Kauhoe. He was the father of Huria Ngaronga who later married Hemi Matenga.
- 32 Around 1845 Paremata Te Wahapiro returned from Whakapuaka to the Kapiti Coast where he lived with his Ngati Toa and Ngati Tama relations. As well as a Ngati Tama chief, he was also regarded as a leading chief of Ngati Toa primarily through his tupuna Hinewairoro, who was his grandmother and the wife of Whangataki. Throughout his life Paremata travelled frequently to and from Whakapuaka, the West Coast, Porirua, Karamea and Waikawa. Paremata Te Wahapiro died in 1854.
- 33 Paremata is referred to in the report by Richard Boast (Boast, Richard, *'Ngati Toa and the Northern South Island'*, Sept 1999/March 2000, Wai 785 #A56, page 277) as one of the 26 Ngati Toa chiefs who was granted rights in the reserves as part of the Te Waipounamu purchase. He was also one of the Ngati Toa signatories to the Te Waipounamu Deeds at Porirua. In 1880 Alexander MacKay prepared a list of the original 26 Ngati Toa grantees, including the names of their descendants should they have died, and the relevant place of residence. Te Wahapiro is listed as being no longer living, with his grantee being Tipene Paremata, residing at Wakapuaka. Tipene Paremata was the brother of Henitipo, who I descend from.
- 34 My Grandfather Wi Katene Tipu was born at Whakapuaka about 1863. My father Rangi Ira Katene was his youngest son, and he was born at Whakapuaka in 1894.
- 35 My Aunty told me that my Grandfather and my Grandmother both came from the South Island. My Grandfather was born down south and then came up this way to Porirua where he worked as a market gardener. He was a big tall man, and spent a lot of his time in Raukawa in the Palmerston area.

After he met my mother, he returned to Te Tau Ihu, where my father and his brothers and sisters were born.

- 36 My grandfather is buried in Porirua. At the urupa in Takapuwhia, Porirua, the inscription on my grandfather's headstone reads, "Wi Katene, Rangatira of Ngati Tama, Ngati Toa, and Ngati Hinetuhi" (hapu of Ngati Mutunga).
- 37 There are many families based in Porirua and Te Tau Ihu who have strong connections with both Ngati Toa and Ngati Tama. Some examples are the Katenes, the Matengas, the Parais, the Arthurs and the Solomons. These are very large families.
- 38 Like my tupuna, I have connections and responsibilities both to Ngati Toa and Ngati Tama. I have previously been the Chairman of the Whakapuaka Trust from 1998 – 2001. I was also a kaumatua for Ngati Tama ki Te Tau Ihu along with Hemi Ropata. This involved taking care of mihi, powhiri, and advising on protocol issues for Ngati Tama ki Te Tau Ihu.
- 39 I have always felt that Ngati Tama was connected to Ngati Toa, and that I belonged to both iwi. These connections have also been retained by my children and grandchildren. My son Selwyn Katene gave evidence at the Ngati Tama hearing week in February as did my grandson, Wyndham Ammon Katene.
- 40 When my Uncle and Aunty used to bring me down to Porirua they used to emphasis my links, particularly back to Ngati Toa. I have always felt accepted as Ngati Toa. Regardless of whether I speak in Ngaruawahia, or in Porirua, or in Te Tau Ihu, I am always recognised as Ngati Toa.
- 41 I have attended a number of events in Te Tau Ihu on behalf of Ngati Toa. These include a fishing hui with Te Ohu Kai Moana and the opening of Whakatu Marae (to which the Runanga also provided financial assistance). I also attended the tangi for Uncle Pene Ruka and Uncle Turei Elkington in Te Tau Ihu. I remember the people from Te Tau Ihu coming to Porirua for tangi too, in particular when Ruta Rene died they all came up for her funeral.
- 42 Every year I attend the commemoration of the Queen's coronation on behalf of Ngati Toa. I always put down a koha on behalf of Ngati Toa in both Porirua and Te Tau Ihu.

- 43 My Uncle always told me that one day I would go back to Ngati Toa. But it wasn't until 1991 that I finally returned to the land of my tupuna and to live in Porirua.
- 44 My wife and I were married in Taupo where she lived in 1950 and started a family. In 1953 we moved to Hamilton to serve a six year mission for the Mormon Church. In 1961 we operated and owned a transport and brokerage business and raised our children until we both retired in 1990. We have a family of eight children, four boys and four girls and 26 mokopuna. We lost our daughter at two and half years old. We are proud to have our children and mokopuna living close by and share in their academic, professional and sporting achievements. While we were living in Hamilton, I held leadership positions in the Mormon Church, sporting and wider community, and the Maori Queen requested that I serve as Taranaki and Ngati Toa Rangatira representative on Te Runanga o Kirikiriroa Council.
- 45 In 1991 we decided we would move to Porirua to live by my iwi Ngati Toa Rangatira and be close to our children and mokopuna.
- 46 For the past six years, I have been Chairman of Te Runanga O Ngati Toa Rangatira. As the Chair of Te Runanga O Ngati Toa Rangatira I have tried to build on the work of my uncles and cousins to strengthen the presence of Ngati Toa Rangatira as tangata whenua. Our iwi have kaumatua advising City Councils and Regional Councils within the greater Wellington province, and within Te Tau Ihu.
- 47 I am Kaumatua Adviser on behalf of Ngati Toa to the Minister of Health, the Minister of Treaty Settlements and some Crown agencies. As Chair, it is my responsibility to ensure that the political, economic, social, health and cultural needs and aspirations of Ngati Toa Rangatira are realised through the hard work and dedication of our Executive Director and his team of committed workers. For me this has meant working closely with the managing relationships with our relations in both the Wellington Region and Te Tau Ihu. In particular I refer to Ngati Raukawa, Te Ati Awa ki Whakarangotai and Te Atiawa of the Wellington Tenths Trust, Ngati Tama ki Whanganui a Tara and Ngati Tama ki te Tau Ihu, Ngati Rangitane ki Te Tau Ihu o Te Waka a Maui.

- 48 The importance of maintenance of relationships was recognised by my tupuna and is equally important to Ngati Toa today. These relationships are essential to ensure that the rangatiratanga of Ngati Toa Rangatira is maintained and strengthened for all our whanau, hapu and iwi.
- 49 I am grateful for the teachings of my uncle and aunty also, for the personal experiences that I have and over the years I plan to remain steadfast to the Mana the Rangatiratanga of Ngati Toa Rangatira. I also acknowledge my precious wife, Kahuwaero Chase Katene who is Tuwharetoa and Kahungunu ki Wairoa for the love and support she freely gives to Ngati Toa Rangatira.
- 50 I am proud of all my iwi in Te Upoko O Te Ika and Te Tau Ihu and my personal connections I have with them all. But Ngati Toa will always be special. We have been able to accomplish much and most recently through the Port Nicholson Report Ngati Toa has finally achieved some recognition which we hope will be followed through by the Crown. Te Rauparaha knew exactly what he was doing using his mana to look after his people on both sides of Cook Strait. That is what the Runanga is trying to do today. Today Te Rauparaha and his followers are finally beginning to be acknowledged again. All we need to do today is continue to keep faith in one another. We hope to eventually win the fight to have the Crown breaches against us in Te Tau Ihu acknowledged so that we may finally redress some of the wrongs done to Ngati Toa and the other iwi by the Crown in Te Tau Ihu.

APPENDIX A

(Excerpts from Nelson Mail newspaper to follow)

APPENDIX B – WHAKAPAPA CHART

