

**Before the Board of Inquiry
MacKays to Pekapeka Expressway Proposal**

In the matter of The Resource Management Act 1991

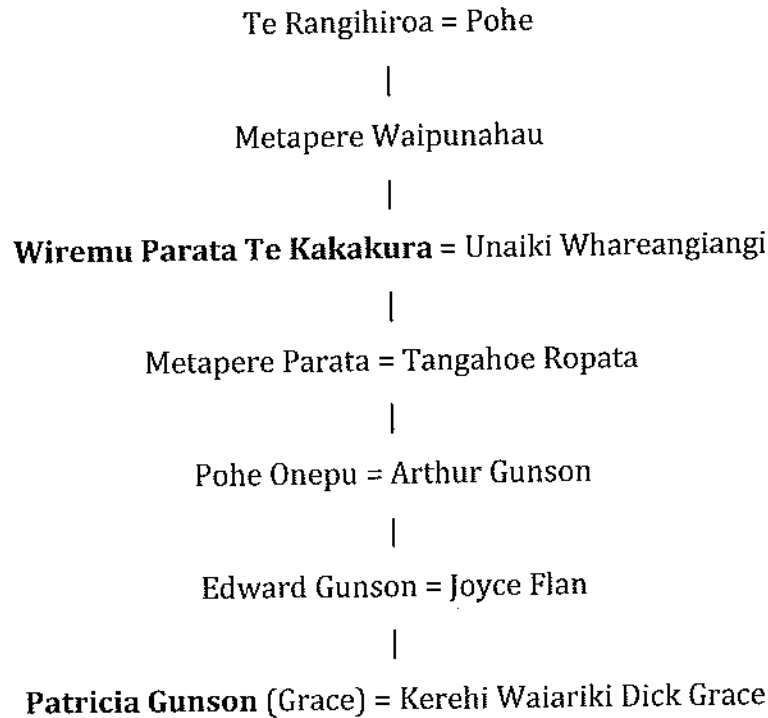
In the matter of Notice of requirement for designation and resource consent applications by New Zealand Transport Agency for the Mackays to Pekapeka Expressway proposal

Applicant: New Zealand Transport Agency (Requiring Authority)

Statement of Evidence of Patricia Frances Grace

5 October 2012

1. My name is Patricia Frances Grace. I am the landowner of 983 square metres being Ngarara West A25B2A block (CFR WN58B/341). It is Maori freehold land. The land is within the Tuku Rakau village and is waahi tapu.
2. This statement of evidence supports the submission of the Takamore Trustees who have exercised kaitiakitanga over the Takamore waahi tapu, including the Tuku Rakau village area for many years.
3. The proposed Expressway will cut through my land. I have been served a section 18 Public Works Act notice by the Minister of Land Information (dated 28 August 2012) which confirms that the "Crown desires to acquire that part of your land described below for the purposes of the State Highway 1 Wellington Northern Corridor (Mackays to Pekapeka Expressway)."
4. I have a direct whakapapa line to Wiremu Parata Te Kakakura who was born on Kapiti Island in the 1830s.



5. Wiremu Parata Te Kakakura was the son of Metapere Waipunahau, who was the daughter and Te Rangihiroa, of Ngati Toa and Pohe of Te Ati Awa. Metapere Waipunahau was a woman of high standing in the Waikanae district, being born of such high-ranking parents. She was respected and deferred to in tribal affairs and in matters to do with land. When men went to war, it was under her mantle that they were made "noa" upon their return. She was a rangatira.
6. Wi Parata inherited these responsibilities and status from his mother. In 1852, he married Unaiki Whareangiangi, and they had eleven children. The eldest was my great-grandmother.
7. Wi Parata lived and had cultivations around Tuku Rakau village. It is waahi tapu. It is where my ancestors established their wharenuī, and also their wharemate, their homes and their gardens, and where they constructed their birthing shelters, and buried the placenta (pito) of their offspring back into the whenua. It is where they discussed, negotiated and made important decisions for life and survival.
8. This is where Wi Parata's own home stood. It was known as Pukumahi Tamariki. It is extremely significant to all of Wi Parata's descendants. It was shifted after the completion of the railway line, moved closer to the

east and stood at the site of the current wharenuī on Marae Lane, Waikanae, known as "Whakarongotai".

9. With the individualizing of legal title to land, Wi Parata was named on various land titles in Waikanae. Around 1884, he generously donated land to allow the railway to go through Waikanae. In 1895, he gave land for a government school and later presented a site to the Anglican Diocese for St Luke's Church in Waikanae, where he would be subsequently commemorated in one of the stained glass windows.
10. I do not believe that there should be any further alienation of Maori land, particularly our sites of cultural and historical importance.
11. The land block known as Ngarara West was eventually handed down through the generations and I am now the owner of a small portion. So little of our Maori freehold land remains in Maori hands.

5 October 2012
Patricia Grace

east and stood at the site of the current whareniui on Marae Lane, Waikanae, known as "Whakarongotai".

9. With the individualizing of legal title to land, Wi Parata was named on various land titles in Waikanae. Around 1884, he generously donated land to allow the railway to go through Waikanae. In 1895, he gave land for a government school and later presented a site to the Anglican Diocese for St Luke's Church in Waikanae, where he would be subsequently commemorated in one of the stained glass windows.
10. I do not believe that there should be any further alienation of Maori land, particularly our sites of cultural and historical importance. We know that there are burials on my land as the dunes form part of the Takamore urupa and waahi tapu. Our ancestors have given so much to this community, let them lie in peace.
11. The land block known as Ngarara West was eventually handed down through the generations and I am now the owner of a small portion. So little of our Maori freehold land remains in Maori hands.

5 October 2012
Patricia Grace

- east and stood at the site of the current wharenui on Marae Lane, Waikanae, known as "Whakarongotai".
9. With the individualizing of legal title to land, Wi Parata was named on various land titles in Waikanae. Around 1884, he generously donated land to allow the railway to go through Waikanae. In 1895, he gave land for a government school and later presented a site to the Anglican Diocese for St Luke's Church in Waikanae, where he would be subsequently commemorated in one of the stained glass windows.
10. I do not believe that there should be any further alienation of Maori land, particularly our sites of cultural and historical importance. We know that there are burials on my land as the dunes form part of the Takamore urupa and waahi tapu. Our ancestors have given so much to this community, let them lie in peace.
11. The land block known as Ngarara West was eventually handed down through the generations and I am now the owner of a small portion. So little of our Maori freehold land remains in Maori hands.

5 October 2012
Patricia Grace

P. J. Grace