

**IN THE MATTER OF** The Treaty of Waitangi  
Act 1975

**AND**

**IN THE MATTER OF** Claims by HUHURERE  
TUKUKINO and  
OTHERS known as the  
HAURAKI CLAIMS

**BRIEF OF EVIDENCE OF HEMI MIKAERE ON BEHALF  
OF NGATI PUKENGA**

1. My name is Hemi Mikaere but people call me Slim. I am a kaumatua of Ngati Pukenga. I live at Manaia which is the ancestral home of our tribe in Hauraki.
2. Ngati Pukenga belong to the canoe of Mataatua whose captain was Toroa. Here is the whakapapa from Toroa:

Toroa  
Wairaka  
Tamatea-kite Huatahi  
Taane Moe Ahi  
Pukenga Te Whetu  
ote Rangi  
Tuhokia  
Te AomatapikO  
Tu Wairua  
Tamapinaki

Te Urekino  
Te Huikai  
Tuarae = Ngairihanga  
Kamaukiterangi

Tohiariki	Kingarau	Tuiwaho
Taitau	Poau	Whare Hou
<b>Kou o Rehua</b>	Taoki	Hinenui
	Mikaere	Pokopoko
Punehu Ripia	Ngaruna	Wiremu

3. Te Kou o Rehua was the Paramount Chief of Ngati Pukenga at the time of the Treaty of Waitangi. He signed the Treaty at Tauranga. He was the chief of our tribe when our people first settled at Manaia in the early 1850s. I will explain that story shortly.
4. Ngati Pukenga began in the Eastern Bay of Plenty among our relations of Ngati Awa and Tuhoe. From our beginnings there we travelled across with Te Rangihouhiri and his people (who later became known as Ngai Te Rangi) from Opotiki to Tauranga Moana. Our people still have a kainga there at Ngapeke in Welcome Bay. The name of our marae there is Whetu O Te Rangi. Te Whetu O Te Rangi as you can see was the son of Pukenga. Even today Ngati Pukenga is recognised as one of the three iwi of Tauranga Moana. Ngati Pukenga also have land in a place called Pakikaikutu at Pania Bay in Whangarei. The story relating to that land is a long one and I will not go into it here. But I wanted to indicate that Ngati Pukenga has lands throughout the North Island as a result of relations we have had with other tribes.

### **The Manaia Story**

5. It is often asked why a Mataatua tribe such as Ngati Pukenga has land in Hauraki. The reason is not well understood outside our tribe. This is the story of how Ngati Pukenga came to Manaia.
6. A long time before the signing of the Treaty there lived a chiefly kuia/rangatira of the Ngati Whare hapu of Ngati Maru. She was called Te Tapuru. She lost

her brother called Te Waha. He was killed in a battle between Ngati Maru and Ngati Raukawa. Ngati Maru sought revenge from Ngati Raukawa but failed to secure a victory. They asked Ngati Pukenga to come and assist. Ngati Pukenga in those days was well known as a warlike tribe who would happily engage in battle on behalf of others. Ngati Pukenga agreed to go. Our people travelled with Ngati Maru to Haowhenua near Cambridge. We fought with Ngati Raukawa. All of Raukawa's pa along the Waikato River were defeated. Te Whatakaraka, the Paramount Chief of Ngati Raukawa, was killed. The death of Te Waha was avenged and the fighting ceased.

7. As a gesture of thanks and payment for Ngati Pukenga's assistance, Te Tapuru offered to set aside her lands at Manaia as a kainga for Ngati Pukenga. There were also other lands given to Ngati Pukenga by various other chiefly relatives of Te Waha.
8. Over subsequent years, other lands were gifted by Ngati Maru's chiefs. Karihitakena was given by Parata Te Mapu. Taungatara was given by Tamati Waka Te Puhi. Paiakarahi was gifted by Rameka Te Tohirangi Te Karaka also. Land at Te Whakataha was gifted by Kataraina Te Whakaharuru and Hohepa Paraone. These are all signs of the great aroha between our two tribes that arose through the shedding of our blood.
9. Many years passed from the time that Te Kou and his people first settled at Manaia to his death in 1865. His tangihanga at Manaia was a huge gathering of the Hauraki tribes. His son Paroto Manutawhiorangi stood and spoke at the tangi. He said to the chiefs of Ngati Maru *"we have come to the time when it is appropriate to consider the handing back of this land that you set aside for us "*. The chiefs of Ngati Maru rejected his offer. They told him that Manaia is his kainga and that his people should stay there. From that time until this day Ngati Pukenga have remained at Manaia and Manaia has been our home.

10. This story tells us of the close bond which the land provides between Ngati Pukenga and Ngati Maru. The land is a symbol of our special relationship. It is tinged with blood of my tupuna.
  
11. The whakapapa also shows our special relationship. Although we are a Mataatua Iwi we also have strong Marutuahu lines in our own right. In the whakapapa I have given, the parents of Kamaukiterangi were Tuarae and Ngairihanga. Kamaukiterangi was one of our most famous fighting chiefs. So famous that a waiata was composed for him when he died. His line is a celebrated line among our people. His mother, Ngairihanga was of Marutuahu. Here is her whakapapa:

Tainui Waka  
Hoturoa  
Hotuope  
Hotumatapu  
Motai  
Ue-raka  
Rakamaumau  
Kakati  
Tauwhao  
Whatihua  
Uenuku Tuwhatu  
Hotunui  
Marutuahu  
Tamatepo  
Tuatai  
Temoko Huruhuru  
Kawhiu  
Hinewai  
Ngairihanga

So you can see that everyone who is Ngati Pukenga is also Maru.

12. These are some of the stories of Ngati Pukenga and why Manaia is our turangawaewae in Hauraki.

Tena koutou katoa.