

**BEFORE THE WAITANGI TRIBUNAL
TE ROOPU WHAKAMANA I
TE TIRITI O WAITANGI**

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Hauraki Inquiry District

AND

IN THE MATTER of a claim by Te Wiremu Mataia Nicholls,
Tamatehura Mataia Nicholls, Wharenui Piahana and
Te Runanga o Ngati Tamatera for and on behalf of
themselves and all the descendants, whanau and
hapu and the constituent whanau and hapu of the
NGATI TAMATERA of the MARUTUAHU TRIBAL
CONFEDERATION

**BRIEF OF EVIDENCE OF HARE KORONEHO
DATED 29 JULY 2002**

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Mai I te tau ihu ko Moehau, tai atu ki te taurapa ko Te Aroha.
Ka taa rehua I waenganui ko te Puke o Raka.
I mihi ana ki te whenua, e tangi ana ki te Tangata
Tihei Mauriora!

Ko Moehau te Maunga
Ko Waihou te Awa
Ko Tiikapa te Moana
Ko Hauraki te Whenua
Ko Marutuahu te Tangata
Ko Tamatera te Tupuna
Ko Ngati Pare titaha te Hapu
Ko Moehau te Kainga tuturu o Ngati Pare titaha
Ko Hare Koroneho taku ingoa

1. My name is **HARE KORONEHO** and I am a descendant of Ngati Pare Titaha a hapu of Tamatera ki Hauraki on my mother's side. Our grandparents on my mother's side were of Tamatera descent. I list my whakapapa as follows;

Marutuahu
Tamatera
Putahi
Tekiko
Tahae
Te Poroporo Katohau (moea) Pinenga (Ngati Pinenga.)
Tupaea
Raukawa (Moea.) Kanga
Potiki (Moea.) Hinehaa
Pahemata, Honana, Paratene, Hinetua, Ngati Pare Titaha
Hinetua (Moea) Wharenui Tupaea, Honana (Moea) Rangitaratara
Haora Tupaea (Moea) Makuini Te Moananui Kahutai (Moea) Piahana
Peke Tupaea (Moea) Ihipera Te Ahurei 2nd manage
Nana Peke Tupaea (Moea) Paru Piahana
Tiriarangi/Ahurewa/Ruiha/Tamati waka
Piiti/Wharenui/Marata/Takiwa
Makere
Hare Koroneho

TRADITIONAL HISTORY OF NGATI PARE TITAHA AND NGATI PINENGA HAPU OF NGATI TAMATERA

2. I am here today to give our version of the traditional tangata whenua history of the Hauraki district pre-European, how that history has evolved and how it relates to the descendants of Tamatera today.
3. The name Ngati Pare Titaha is to remember our connection with Ngati Huarere. The events that took place at Umangawha, (now known as Colville) Marutuahu tried to conquer the area that belonged to Ngati Huarere. The history talks of two great battles between Huarere and Marutuahu where Marutahu was forced to retreat, and how those of Marutuahu were captured by Huarere decapitated, and their heads were buried on the beach Otautu at Umangawha.
4. The third and final battle was short, the chief of Ngati Huarere at that time was Otaututerangi. On observing the area from high up on a hill, he saw the great war party of Marutuahu approaching, and realised his people would be severely outnumbered. So rather than have his people slaughtered, he brought them down to the beach and lined them up so that they could observe what was to take place. He then walked to a rock out in the sea, where he placed his head on the rock and began his karakia. The chief of Marutuahu came from behind and ended the life of Otaututerangi with one blow to his skull. He then back- tracked in his former footstep to his waka where he returned to Whakatiwai. No greater sacrifice could have been given than one's life for all his people. This action opened the way for the union between Ngati Huarere and Marutuahu to develop. The name of this hapu; Ngati Pare Titaha commemorates the eventual bonding between the two peoples.
5. The name Ngati Pinenga is to remember our connection with Ngati Raukawa. It is hard to separate these two hapu of Ngati Tamatera, that is, Ngati Pare and Ngati Pinenga, as you realise that in many blocks the same family names from each hapu keep cropping up alongside each other, sometimes claiming under Ngati Pare and sometimes under Ngati Pinenga. For

example, the names Karauria, Tairoa, Potiki, Hata Paka, Te Tahana, Paratene, Paraku Rapana, Haora Tupaea and others who could claim both hapu. The blocks were mainly situated in and around Moehau.

6. However, the method of Crown land surveys, and Native Land Court processes that was sourced from the Pakeha perception of land tenure, created a wedge of intense conflict between the two hapu and forced them apart physically as well as in terms of relationships. It seemed "ownership" of land became the thrust of both these hapu.
7. For example, the tipuna whare Te Pai o Hauraki was originally built as a store house in Umangawha (Colville) in 1838. Years later, when the building needed repair, a deal was made about which there is some confusion. Ngati Pare and Ngati Pinenga each sought to acquire the building. An agreement was made for repairs to be carried out by the owner prior to the sale and a block of kauri trees was to be the payment. The dispute arose however between the two hapu, over the quantity of trees which were felled. As a result of the argument the building was moved to Waiaro (Cabbage Bay.)
8. My koroua Ngakoma Ngamane recalled as a boy in 1899, a epidemic caused havoc amongst these two hapu. The disease was new and the people including our children with no immunity became ill and died. It was decided the house and both hapu would move to Paeroa where two families would remain as guardians at Umangawha. One was the family Ngamane, and the other was the family Tupaea.
9. The Tipuna whare was moved by barge, and stayed one night at Manaia (Ahimia) and then headed south to rest at Paeroa at a place called Kawhitiwhiti. The name on its arrival was Te Whakahaere o Hauraki. It was moved twice more before arriving at its present location. It was re-named Te Pae o Hauraki to signify the meeting of the ranges of hills and the gathering of the waka. This name was then modified to it's present name of Te Pai o Hauraki, which means the good of Hauraki.

10. With the move of the whare tipuna, so too did the two hapu. Today if we look down Papaturoa Avenue some of the families with close connections to the Tipuna Whare, names like Tupaea, Te Moananui and Piahana, and many descendants of these are there to this day.
11. Once our people had left the Moehau area, it became easy for the Crown to take whenua as there were very few Ngati Pare Titaha or Ngati Pinenga people to oppose laws, Crown actions, and council decisions that impacted on our whenua. Land was sold by those who were minor shareholders as the people did not know nor were they informed as to what was happening with their lands. The Crown was hungry to acquire our lands and were willing to overlook the fact that these minorities had no authority to sell. These actions undermined the rangatiratanga of our leaders, and allowed others to assume authority for the hapu.
12. For example, the case of my Grand Aunt Piiti Piahana Tuatahi. At the time she was a minor when she succeeded to her shares from Kahutai Piahana. Consequently her shares were controlled by her older sister Pakipaki Piahana the Court appointed trustee. When Piiti reached adulthood her shares became hers. Piiti married and the shares then were to be passed on to her children, however after her death the process was changed. Her son inherited her shares solely. After his death instead of my Grand Aunts grandchildren inheriting her shares, the family from her husbands second marriage put in a succession order, leaving the grandchildren with no land and a court battle. The cost and time to pursue the correct succession was fraught with difficulty as the Maori land court process was costly in terms of both financially and time. To date only one set of Piiti shares have been returned to her grandchildren.
13. To conclude this section, our people had always kept in contact with other hapu of Ngati Tamatera living in the Ohinemuri area. For example Ngati Tawhaki, when a battle was planned, the gardeners of Umangawha were called upon to replenish the storehouses of all hapu of Tamatera at Ohinemuri with food like kumara, taro and komokomo. Consequently, there were provisions on hand when needed. As a consequence we were

welcomed into this region due to the deep bonds that existed between us. We had formed an alliance with the peoples of Ngati Tawhaki who also lived near us in the northern areas. For over a hundred years Ngati Tawhaki intermarried with Ngati Pare Titaha and Ngati Pinenga. They became us and we them. As far as Moehau was concerned although physically miles away our wairua connection was and is still there.

Taonga Tukuiho

14. Consequently, our connection with the land can be truly appreciated from our inheritance passed down from generation to generation it is complex yet intriguing.
15. I would like to share some aspects relating to our harakeke. It shows the depth and breath of our inheritance with Papatuanuku. (Our mother Earth.) Today DNA is recognised as a scientific break through. To me it is our whakapapa as follows;

Tane (moea) Huna ka puta
Manuka Harakeke

16. Parts of the Harakeke (Flax) is used as a medicine. Our proverbs about flax would enlighten others of its magical properties for example;

*"I te puawaitanga o te Harakeke When the flax blossoms
He rito whakaki wharuarua. Its many offspring begin their journey"*

17. There are so many uses for flax and there are so many different types. The skills required to create ketes, nets, ropes and other useful treasures.
18. Here in Hauraki our ancestor shared with us the story of Hine - Rehia who introduced the skills of raranga (Weave or plat.) Hine - Rehia was a Patupaiarehe (Fairy) who married a distinguished chief of Maruiwi called Karangaroa. The island they lived on was Motuihe situated in Tikapa moana (Hauraki gulf.) This was a haven and within time the laughter of their children could be heard. One of Hine - rehia specialties was her exceptional

skill in weaving flax. Hine - Rehia as a Patupaiarehe was able to work at night.

19. As the early birds would call the arrival of morning, Hine - Rehia would put her work away. The women of Motuihe desired to learn this skill but night after night they could not see how Hine - Rehia weaved her taonga. After discussion the local women decided to ask one of their Tohunga to cast a spell upon Hine - Rehia. The local Tohunga worked his magical spell and hypnotised her into thinking it was night. Hine - Rehia carried on working and with this the women of Motuihe were able to acquire skills in weaving with harakeke. When the spell wore off, light was still around and Hine realised she had been tricked. She began to cry and the mist set in the clouds came down and carried Hine - Rehia away back to the mountain called Moehau. The origin of this type of harakeke is from Matamataharakeke situated in the Moehau region.

HARE KORONEHO

DATE

HINE-REHIA

Ki nga iwi o Hauraki, na Hine-rehia i mau mai te mahi raranga ki Aotearoa nei. He patupaiarehe ke ia engari ko tona hoa tane a Karangaroa, no te iwi Maruiwi. I Motuihe i Tikapa a Karangaroa e noho ana. Ka moe raua, a, ka whiwhi tamariki. He tino tohunga Hine-rehia ki nga mahi harakeke, ehara anake ki te raranga engari ki te mahi tae i nga harakeke hoki. Ko tetahi mea tino rereke, i mahi ke ia i te po. Ao ake ka huna ia i ana mahi, koirā hoki to ratou ture. Mehemea ka whitia a ratou mahi e te ra, ka ngaro aua pukenga ki a ratou. I a Hine-rehia e mahi ana i te po kaore nga wahine o Motuihe i kaha ki te ako, no reira ka korero ratou ki te tohunga, a, nana i tuku, karakia hei whakapoorau. i a Hine-rehia. Na taua karakia kaore ia i mohio kua awatea ke. Na tera ka kite nga wahine o Motuihe me pehea te mahi raranga.

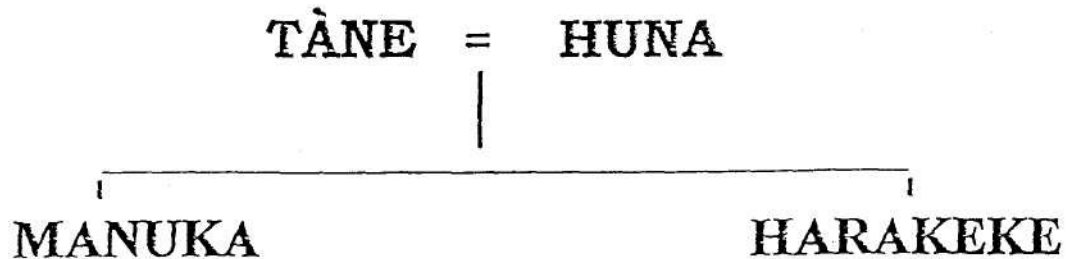
Ko te mate ke, ka mohio a Hine-rehia kua ao ke, a, kua mahi tinihanga te whanau. I tera ka tangi ia, katahi ka heke mai te kapua, ka mauria a Hine-rehia ki nga paemaunga o Moehau.

¹ Ko eenei koorero mai i te pukapuka *Maori Myth & Legend* naa Margret



HARAKEKE

(1) **WHAKAPAPA:**



(2) **NGA WHAKATAUKI:**

*Ko te rite i aku kamo ki te pua korari
Ko pupuhi te hau, ka maringi te wai e!*

*I te puawaitanga o te
harakeke He rito whakakii
whaaruarua*

*He pa tikapu ka pikitia e te tangata
He pa harakeke e kore e pikitia He
tapu! He tapu! He tapu!*

Moea te wahine ringa raupa

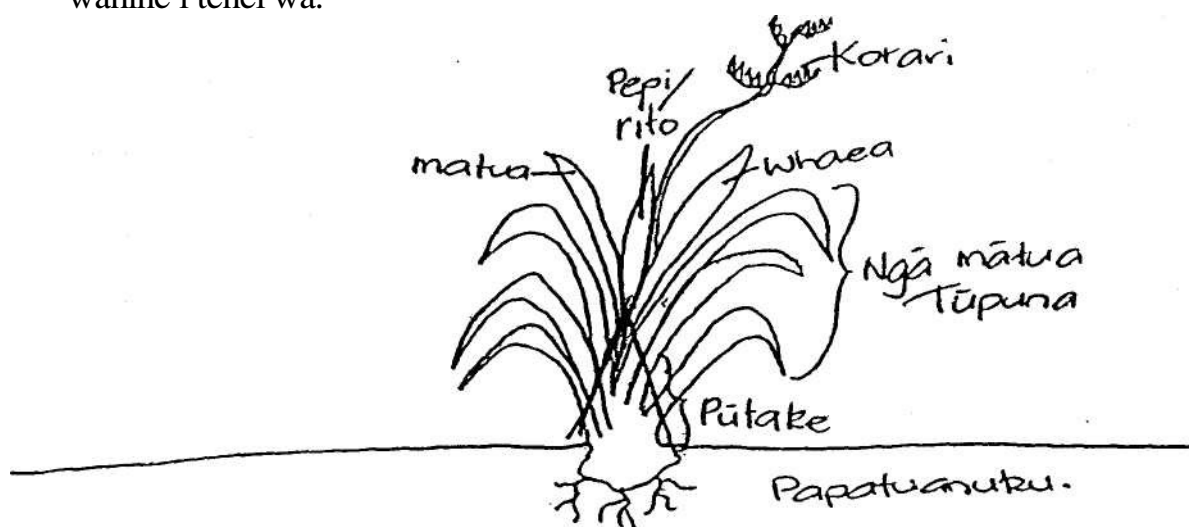
(3) **ETAHI KORERO:**

He Whanaunga tonu te harakeke
me te kiekie engari ka haere tetahi ki te repo
noho ai, me tetahi ki nga rakau.



Nga Ture/Tikanga
Harakeke

1. Kaua koe e haere ki te tiki harakeke, mena:-
 - © Kei te ua. (*Ka pupuri tonu nga rau i te wai*)
 - © Kei te makariri. (*He uaua nga rau ki te whakamahi*)
 - © Kei te po.
2. Kaua nga wahine e haere ki te tiki harakeke e mate wahine ana. He tapu te wahine i tenei wa.



He rite tona te paharakeke ki te whanau.

3. Karakia i te tuatahi i mua i to tapatapahitanga o nga rau o te harakeke.
4. Kaua koe e tapahi i te rau rito me nga rau awahi i te rito, ara, ko te matua me te whaea e tipu ake ai mai i waenganui. Mo tenei ka tipu ora ai te paharakeke. Engari tapahia nga rau matua tipuna whakararo kei te putake.
5. Whakaritea nga rau i te taha o te paharakeke. Katahi ka whakahokia nga kaikaha ki raro i nga rau o te paharakeke hei kai tonu enei.
6. Kia oti i a koe to taonga, me takoha atu.
7. I a koe e raranga ana, kaua koe e mahi i enei mahi:-
kai, kaipapa, hikoi ki runga i nga rau
mahī kahu i nga kaikaha.

MOEHAU 3D

CREATED	13 September 1878 Hauraki Minute Book 11 page 379a and Hauraki Minute Book 12 pages 5-6
AREA	83 acres
PLAN	Hamilton Maori Land plan 2982
PARTITIONED	5 September 1902 into 3D1, 22a ir 37p 3D2, 25a ir 39P 3D Tapu, ia or 19P 3D3, 8 December 1917 into 3D3A, 5a 2r 27P 3D3B, 16a 3r 2op

This block was also known as Umangawha reserve. It was awarded to Haora Tupaea and 23 others of Ngati Pinenga hapu of Ngati Tamatera.

In 1899 compensation was awarded to the owners of Moehau 3D, because a wahi tapu had been affected by road works.¹ 2 acres was involved.

Moehau 3D was partitioned in September 1902.²

In 1926 Moehau 3D was still Maori Land. A road had been constructed through the block,³ and the Native Land Court agreed that it would be in the public interest for the road to become a public road.⁴ The road was proclaimed a public road in 1928. (ft nt5) The areas taken were:

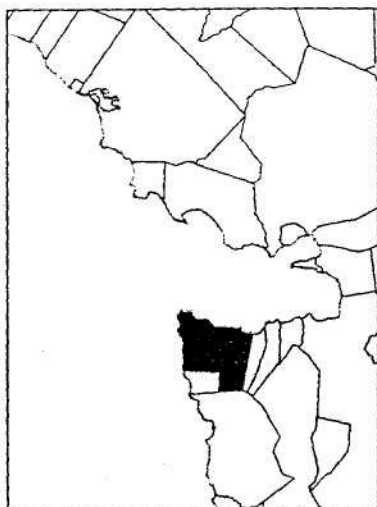
Moehau 3D2 — 21 perches,
Moehau 3D3A— 2 roods 23.7 perches, and
Moehau 3D3B — 19.3 perches.

Coromandel Minute Book 8 pages 313-315 and 351-354.

Hauraki Minute Book 53 pages 158-160 and 164-166.

³ Shown on Hamilton Maori Land plan 14198. Supporting Papers #N262. *Hauraki Minute Book* 69 page 102. Supporting Papers #B76.I. *New Zealand Gazette* 1928 pages 2267-2268 and 2268. Supporting Papers #w60.4-5 and 5.

MOEHAU 3A



CREATED	13 September 1878 Hauraki Minute Book 11 page 379a and Hauraki Minute Book 12 pages 1-2
AREA	353 acres
PLAN	Hamilton Maori Land plan 2982
PARTITIONED	6 July 1907, into 3A East 3A West ¹ 31 October 1923, into 3A West 1, 112a 2r 32p 3A West 2, 73a 2r 2p 24 October 1930, into 3A East 1, 17a or 16p 3A East 2, 140a or 13p

Moe Hau 3A was also known as Te Whau Block. It was awarded to Haata Paka and 27 others of the Ngatipare and Ngatipinenga hapu of Ngati Tamatera. It incorporated Waihihi, a Crown purchase made in 1862, which was exchanged for Moe Hau 3C.

Survey costs were charged against Moe Hau 3A in August 1901.²

Interest in Purchase

Crown and private interest in purchasing Moe Hau 3A in the 1890's has been covered in the section of this report concerned with Moe Hau 3.

Partition

Rihitoto Mahaia paid the survey costs and Court fees owing on the block. When her application to have her interest in the block cut out was heard in July 1907, the other owners agreed to grant her an additional 29 acres from their interests, in payment for their share of the survey costs and Court fees.³

¹ Hauraki Minute Book 55 page 373. Supporting Papers #j62.14-
Hauraki Minute Book 50 pages 198-200. Hauraki Minute Book
55 page 373. Supporting Papers #j6a.14.