

<b>IN THE MATTER OF</b>	The Treaty of Waitangi Act 1975
<b>AND</b>	
<b>IN THE MATTER OF</b>	Claims by HUHURERE TUKUKINO and OTHERS known as the HAURAKI CLAIMS

**STATEMENT OF EVIDENCE OF BELLA TE AKU GRAHAM ON  
BEHALF OF THE CLAIMANTS**

**Introduction**

1. My name is Bella Te Aku Graham. I have been asked to give a Ngati Hako perspective on the Kingitanga. Through my father I am of the Nga Uri o Tai, Te Aupouri, and Te Rarawa tribes of the Hokianga and my marae are Kurahaupo, Te Ohaaki and Mataatua. Through my mother I am of the Ngati Hako tribe of Parehauraki, my principal hapu is Ngahue, and my home marae is Tirohia.
2. I have been asked to discuss a) the Ngati Hako involvement with the Kingitanga during the New Zealand wars and b) the consequences of that involvement. Information for this address comes from:
  - evidence given in the Maori Land Court by my great great grandfather Epiha Taha, his son Epiha Te Wani and others
  - the Waikato papers used for my graduate paper, *Mo nga hara o nga iwi o Waikato: An investigation into the impact of the Waikato Confiscations on the Waikato and Hauraki Tribes in the Wairoa Block 1860 -70*
  - word of mouth information from elders

- papers gathered for the Waikato Museum exhibition Te Ara o Tainui; Tainui the Journey.

### **The Alliance with the Kingitanga**

3. Epiha Taha, my great great grandfather became ariki in the late 1800's after his elder brother Wiremu te Paoro died.<sup>1</sup> They both resided in the Piako and Hauraki Plains as well as over in the Ohinemuri. Both were Hauhau, as were their cousins, Tuinga Pirihi, Haira te Puihi and Moriwiki, father of Ngawiki. Epiha is recorded as having attended a feast to discuss the formation of the Kingitanga at Remuera in the 1840's. The Kingitanga or the Maori King movement established in the 1850's sought to unite all of the tribes and slow the flow of land from Maori to Pakeha or settler hands. My ancestors on the Paraone side, relatives to Wi te Paoro and Epiha, who resided at Te Kerepeehi, designed the Te Paki o te Matariki flag for the movement and as apotoro of the Io religion, administered the karakia at the coronation of the first King. Waikato leader, Potatau te Wherowhero, the first Maori King called for Maori unity by saying,

"Kotahi te kowhāo o te ngira e kuhuna ai te miro ma, te  
miro pango, te miro whero..."

4. This was used as an excuse for the government to illegally invade the Waikato and Hauraki, confiscating 1.2 million acres of land. My ancestors were involved in the fighting, operating from the bush and the kahikatea covered swamp of Te Awaiti.

### **Consequences**

5. Hauraki tupuna, like others, were forced to endure dealings with the so-called Compensation Court and its officers such as James Mackay. The Wairoa block, was among those blocks confiscated that belonged to tribes from Hauraki namely, the Koheriki and Hingawaka hapu of the Ngati Paoa. They, as Kingites had retreated south, and were excluded from the Court. "Loyallist" chiefs such as Honatana Te Irirangi and Hori te Whetuki, from Ngati Tai,

against their protests, had their lands confiscated also. 58,000 acres was taken in the Wairoa block, none was returned. The Crown justified the raupatu by saying that the tribes of Waikato had committed a hara against the Crown.<sup>2</sup>

6. My great great grandfather's lands at Te Makomako were confiscated also but, he and his cousins were busy fighting and retreating into the swamps of Okahukura and the chief kainga at Mangarahi at Te Awaiti. They did not get to appear at the Compensation Court to receive monies or land as recompense. In his compassion for those made homeless by the confiscation, Wi te Paoro gave land at Te Awaiti (just outside of the eastern confiscation boundary) to the Maori King.<sup>3</sup> A damp swamp, it still was rich in food and could go some way in feeding the people. This decision was to cause great enmity within the tribe in the 1880's and 1890's as the effects of colonisation dwindled Ngati Hako numbers to 51 of which 19 were adults. (1880 Census).
  
7. My great great grandfather, as a rebel, was not allowed into the Maori Land Court until the late 1890's. By then, most of the land had been transferred.

### **Conclusion**

8. Ngati Hako ariki, my ancestors, were highly active supporters of the Kingitanga. There are not many records of their involvement other than those Court records that say they were Hauhau or rebels. They, and therefore we, were to pay dearly for this involvement because when they missed out on any compensation, their ability to look after the people was lessened. As a result, Ngati Hako people died. Those of our families still loyal to the Kingitanga learned to remain silent about those connections. It was the safest way. Because of that strategy, little documentary evidence remains.

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<sup>1</sup> Epiha te Wani, Maori Land Court records, Waihou West No. 4, 6 September 1898, p. 271.

<sup>2</sup> Bella Te Aku Graham, 1990,. *Mo nga hara o nga iwi o Waikato: An investigation into the impact of the Waikato Confiscations on the Waikato and Hauraki Tribes in the Wairoa Block 1860- 70*, unpublished MA thesis, University of Waikato, pp. 44 - 50.

<sup>3</sup> Paora Tuinga, Maori Land Court records, Waihou West No. 4, 7 September 1898, p. 283.