

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 **Florence Te Paea Watene Gurnick; Mita Eparaima Watene; Billy Wi Te Koha Williams; Bill Wiremu Te Moananui; Ropata Te Wharetoitoi Rare; Harata McCaskill Williams; Toi Te Akeake and Aporo Hikitapua Reedy** on behalf of themselves and all the descendant whanau and hapu and the constituent whanau and hapu of the ancestor **TAMATEPO** of the **MARUTUAHU TRIBAL CONFEDERATION**

**STATEMENT OF STEVEN WIREMU TE MOANANUI
IN SUPPORT OF WAI 970 CLAIM
Dated 10 June 2002**

RANGITAUIRA & CO
Barristers and Solicitors
P O Box 1693
DX JP30025
ROTORUA
Ph: 07 348 0034 Fax: 07 3462933
e-mail: rangitauira.office@clear.net.nz
Counsel Acting: Annette Sykes

1. **My name is Steven Wiremu Te Moananui.**
2. **Tanumeha Te Moananui**, also known as **Meha Te Moananui** is my great-great great- grandfather.
3. His son, **Hirawa**, also sometimes known as **Meha Te Moananui** was my great-great grandfather.
4. My great grandfather was **Hirama Te Moananui**.
5. My grandfather was **Wiremu Te Moananui** and my father was **Ruriingi Te Moananui**.
6. My hapu is **Ngati Tawhaki**.
7. I am a descendant of **Tamatepo**, as are many people of **Hauraki** in one way or another.
8. However, the relationship between the **Ngati Tawhaki hapu** and the **Ngati Rongou** and its hapu is especially close. We shared descent lines from **Tamatepo**, and leaders of each hapu at times referred to these, in support of each other's claims. For we two major hapu, a large part of our land inheritance was situated in what is now known as the northern regions of the **Coromandel Peninsula**, upwards from what is now known as **Colville**. This was recognised by ourselves, and acknowledged throughout the **hapu of Hauraki**.
9. In general, **Ngati Tawhaki** occupied the Eastern side of the northernmost areas, and **Ngati Rongou-U** occupied the western or Tikapa side of the northernmost areas. So when **Ngati Tawhaki** chiefs claimed rights to inclusion in the western areas, this was usually a claim from their **Tamatepo** lines of **descent**.
10. So our claims to the **Waikawau** area of **Matamataharakeke**, **Tuteawa Block**, an area of **Kuaotunu**, and the areas of the **Moehau Block; IC, IE, IG, IH** and areas of No 3, were claimed from our **Ngati Tawhaki** side.

11. Our land claims on the western side, for example the **Waiaro** and **Ahirau** areas of **Moehau**, were descent claims from our **Tamatepo** bloodlines. So on my **Tamatepo** descent line, my ancestors **Tanumeha** and **Hirawa** claimed land in the **Poihakena Block** through their ancestors **Raparapa, Kahaua, Te Manake, and Tuiho**.
12. Hirawa also instructed another well-known Ngati Tawhaki chief, **Haora Tareranui** on the rights of the their **Ngati Rongo-U** "cousins", also descendants of **Raparapa**, and with **Hirawa, Haora** asserted the right of the **Nati Rongo-U** to areas of land, notable at **Waiaro** and on **Moehau**.
13. Another Ngati Tawhaki spokesperson, **Riria Karepe**, stated in the **Poihakena** hearing "I admit **Te Moananui** through marriage with us. I and Meha claim on this land through our ancestor **Raparapa**."
14. The peoples of **Tamatepo** descent and those of **Ngati Tawhaki** had close blood ties through intermarriage, in addition, they lived in areas of close proximity to each other.
15. As relatives and neighbours do, our peoples supported each others' rights in the Native Land Court and on occasion also disputed land rights and boundaries.
16. **Meha** and **Te Waka te Puhi of Te Uringahau** were each involved with the surveys of Otautu Block, and **Ngati Tawhaki** men accompanied the surveyor and cut the survey lines through the bush. Prior to this, **Meha and Te Waka** had engaged in a heated dispute involving land at **Waiaro and Otautu**, which by the time of the hearing in Court had been resolved between them.
17. An example of this closeness was the Moehau IO Block of 150 acres, set aside for **Tamati Waka te Puhi** as an urupa. When he died, **Haora Tareranui**, chief of **Ngati Tawhaki** succeeded to this land, "as this is an **old tapu** of ours."

18. So the fortunes of the descendants of **Tamatepo**, the senior **Marutuahu descent line, and Ngati Tawhaki**, whose chief descent line was from **Tamatera**, were deeply intertwined.
19. My **kaumatua** have supported me in giving support to this claim for recognition of the rights of the descendants of **Tamatepo**, and of the need for the Crown to attempt restoration of that which it and its agents have so callously removed from the people.

STEVEN WIREMU TE MOANANUI

DATED:

Petition of Tanumeha Te Moananui and others
Pukerahui, 6th August, 1869

Go, O our messenger, on the ripple of the sea to Wellington, to the Governor, to the General Assembly of this Island, who are making laws for the Europeans and the Maoris.

O friends the Assembly of Chiefs, salutations to you all. Our reason for writing to you is shown here, but do you give careful heed to our words, and do you give effect to our voice in respect of what we know. The word has come to us that you are about taking our places from high water-mark outwards. The word has come that the Governor says he is to have those parts of the sea. O fathers, great is the grief, great is the sorrow, great is the objection, great is the searching, great is the considering of the heart on the subject of that work of yours. We have heard that you are a tribe of chiefs searching out good for the Island. That is not the work of chiefs, nor is it just work.

You, the Government, have asked for the gold of Hauraki; we consented. You asked for a site for a town; you asked also that the flats of the sea off Kauwaeranga should be let; and those requests were acceded to. And now you have said that the places of the sea which remain to us will be taken.

O friends, it is wrong, it is evil. Our voice, the voice of Hauraki, has agreed that we shall retain the parts of the sea from high water-mark outwards. These places were in our possession from time immemorial; these are the places from which food was obtained from the time of our ancestors even down to us their descendants. Why do you desire to seize heedlessly upon these places? What fault of our has been discovered by you? It was thought that the taking of land by you ceased at Tauranga and other places; but your thought has turned to Hauraki, to the noble land the sea of which has no ripple. The waves of other places are being lashed up, but all is calm at Hauraki. The sun rises from behind Tawauwau.

O friends, our hands, our feet, our bodies, are always on the places of the sea; the fish, the mussels, the shell fish are there. Our hands are holding on to those, extending even to the gold beneath. The men, the women, the children are united in this, that they alone are to have the control of all the places of the sea, and that the Europeans are to have nothing to do with them.

O friends, give effect to our request. Leave to us our own, the places of the sea. Act justly towards the good tribe, because the searching for justice is with you. Take your evil to the tribes that are fighting; do not crush in Hauraki, but let affairs in reference to Hauraki be carried on properly.

The word to you ends. From all Ngatimaru, Ngatitamatera and Ngatiwhanauga.

Petition to N.Z. Parliament by Tanumeha Te Moananui and 26 others - August 1869