

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

**STATEMENT OF EVIDENCE OF TOKO RENATA TE TANIWHA ON
BEHALF OF NGATI WHANAUNGA**

1. My name is Toko Renata Te Taniwha. As you know I am the Chairman of the Hauraki Maori Trust Board and the representative for Ngati Whanaunga on that Board. I also descend from all of the Marutuahu tribes and on my mother's side I belong to Ngati Pukenga. My whakapapa from Hoturoa is as follows:

Hoturoa	=	Whakaoturangi
Hotuhope	=	Hineihi
Hotumatapu	=	Hineraka
Motai	=	Pareauru
Me	=	Kahupeka
Rakamoa	=	Taiarohia
Kakati	=	Ururangi
Tawhao	=	Marutehiakino
Whatihua	=	Ruaputahanga
Uenukutuhatu	=	Kamaurangi

Hotunui	=	Mihi Rawhiti
Marutuahu	=	Hineurunga
Whanaunga	=	Mahora
Karaua		
Uruwehea		
Ngaupoko		
Te Wharetuoi		
Tiwha		
Horeta		
Kitahi	=	Te Rarangi
Renata	=	Mere Matenga
Wiremu	=	Poia Reupene
Toko	=	Mariana Mikaere

Marutuahu

- Hotunui was banished from Tainui by his father-in-law for the hara of taking kumara seedlings. Hotunui found refuge at Whakatiwai on the shore of Tikapa Moana amongst Te Uri O Pou of Hauraki. Hotunui had left behind his pregnant wife, Mihirawhiti, who bore him a son, Marutuahu.
- On his coming of age, Marutuahu left his home to seek his father. Hotunui was living in degrading circumstances as a maker of nets. After discovering the plight of his father, Marutuahu began a campaign of war against Te Uri O Pou. He defeated them. He then settled at Te Puia pa and eventually gained control of the whole district.
- Marutuahu married two sisters, Paremoehau and Hineurunga. Paremoehau bore him three sons, Tamatepo, Tamatera and Whanaunga. Hineurunga bore him two sons, Te Ngako and Tauru-Kapakapa. These sons were legendary warriors. Tamatera and Whanaunga formed the two tribes after whom they were named. Te Ngako was the progenitor of Ngati Maru. Together they formed the Marutuahu confederation of tribes and they established themselves throughout Hauraki by conquest and intermarriage with the tangata whenua of Hauraki.

5. One of the whakatauki of this confederation is "*Marutuahu kowhao rau*" - Marutuahu of a hundred holes. This is a reference both to the separate mana of the components of Marutuahu and their strong interdependence.

6. Although the tribes of Marutuahu had family disputes - the unity of Marutuahu tribes has always been more important than their diversity. As is always the Maori way, the conquest of Hauraki by Marutuahu was achieved as much by intermarriage as it was by war with the original peoples of Hauraki. As a consequence all of the tribes in Hauraki can whakapapa to Marutuahu. You will hear the iwi give those whakapapa this week. These whakapapa are very important. In them you will see that although there has been war and disagreement among the iwi of Hauraki we are all very closely related and our lines intersect in Te Kupenga nui o Hauraki or the Great Net of Hauraki whakapapa. This great net spreads from Moehau to Te Aroha, from Matakana to Matakana. At the centre of the net is Ngati Whanaunga and Marutuahu.

Whanaunga

7. Ngati Whanaunga are acknowledged as tuakana of Marutuahu due to the actions of Whanaunga on the death of his father. Whanaunga was at Kawhia when his father, Marutuahu died. Although Whanaunga was the third born son of Marutuahu, he returned to Hauraki. He was angered to learn that his father's second wife, Hineurunga, had married his own brother, Tamatera. Whanaunga then broke away from the parent tribe and founded the sub-tribe of Ngati Whanaunga which occupied the northern area of the Coromandel Peninsula and areas directly opposite Whakatiwai. Several generations later the descendents of Whanaunga expanded into Manaia and the territories formerly held by Ngati Huarere. Eventually Ngati Whanaunga spread across the whole peninsula as far south as Whangamata. In Captain Cook's time Ngati Whanaunga held much of the land on the eastern side of the Peninsula. The hapu of Ngati Karaua occupied land north of Whitianga and the Mercury Islands.

8. Ngati Whanaunga is recognised as tuakana right up to the present day as a result.

Claims

9. Ngati Kotinga, a hapu of Ngati Whanaunga has a specific claim before the Waitangi Tribunal, Wai 174. This claim includes grievances against the Crown relating to the Papakitatahi, Opu No. 3 and Horohia Opou blocks. Papakitatahi was awarded to Ngati Kotinga by the Native Land Court in 1870. However, the land had no legal access for 75 years. Despite the fact that Ngati Kotinga could not use the land, they were still expected to pay rates. Opou No.3 block was taken for public works. Horohia Opou was taken for flood control. Ngati Kotinga did not receive compensation for these lands.
10. More generally our grievances against the Crown relate to the loss of our tribal lands and resources. We have been mined, rapatu'd, shot at, bought and sold, starved, plagued, divided and conquered by the Crown. Through the actions of the Crown and the operation of the Pakeha law, we have been reduced from the tuakana of the Hauraki region to a virtually landless people with little control over those resources which we still retain. The story of our loss is to be covered in the WAI 100 evidence and I do not wish to go through the detail here. It is sufficient to say that we once were rich in land and resources and were the masters of our own destiny. Now we have nothing and others are masters of us. How could the Crown have conspired to let this happen to us?
11. In our claims and in all things, the Kupenga Nui o Hauraki binds all of the iwi to the land and the sea. In this claim we have come together as Hauraki whatever our differences were in the past. I am pleased at this because I know that all of the iwi in Hauraki can whakapapa to me, to Ngati Whanaunga and to Marutuahu. As our whakatauki says:

*"He nui nga kai kei runga i a Moehau
Me he tangata koe whai mai."*

*"There is much food at the peak of Moehau If
you are a person you should come. "*

12. I will end with our Marutuahu whakatauki:

*"Nga puke ki Hauraki
Ka tarehua
E mihi ki te whenua
E tangi ana ki te tangata
Ko Te Aroha kei roto
Ko Moehau kei waho
Ko Tikapa te moana
Ko Hauraki te whenua
Ko Marutuahu te tangata "*

*"The hills of Hauraki
Stand enshrouded by stars
I greet the land
I cry for the people
Te Aroha mountain inland
Moehau mountain to the coast
Tikapa is the sea
Hauraki is the land
Marutuahu is the man "*

