

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 TOMO BAGGS ON BEHALF OF
NGATI PAOA**

My name is Tomo Mane Wiremu Peeke, though I am known as Tomo Baggs. I belong to Ngati Paoa. My line from Hoturoa through Paoa and Tukutuku is on the large sheet. The line of Turia Rawiri and Te Inuwai McKinnon are also set out there for your information.

I have been asked by Ngati Paoa to speak to you about the background of Ngati Paoa, our whakapapa and beginnings. In preparing this I have spoken with our kaumatua and kuia and I have also reviewed the manuscripts of the late Taimoana Turoa - the Marutuahu history and whakapapa expert.

Paoa had two wives - Tauhakari and Tukutuku. It is important to understand that Ngati Paoa is a Hauraki tribe and descends only from the second marriage between Paoa and Tukutuku. It is the descendants of this marriage that form part of the Marutuahu Confederation. Tauhakari was Paoa's first wife and

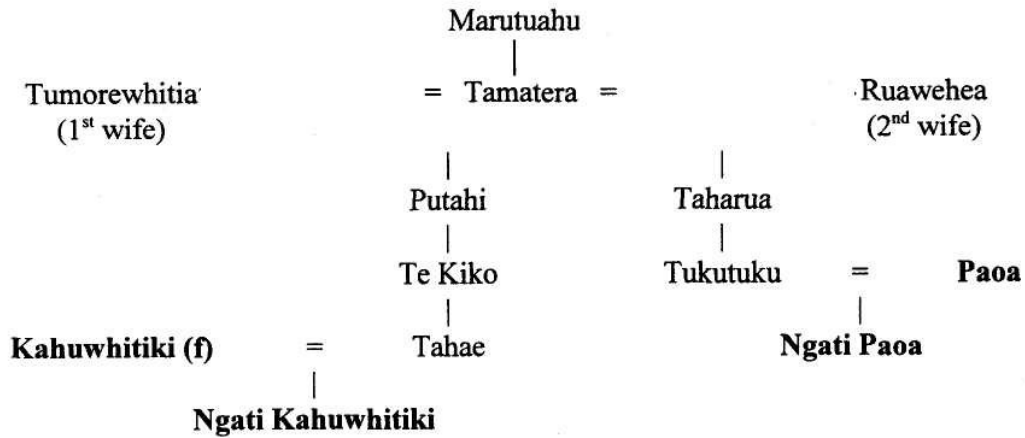
their issue had no impact on the formation of the present Ngati Paoa tribe. Their descendants however are widely dispersed among other tribes of the Waikato section of Tainui.

4. Ngati Paoa is part of the Marutuahu Confederation of tribes descending from the eponymous ancestor, Marutuahu. Those tribes are Ngati Tamatera, Ngati Whanaunga, Ngati Maru, Ngati Paoa. Also included is Ngati Rongo-U but these days most of the Rongo-U lines have been submerged within the lines of the other tribes.
5. Our ancestor Paoa belonged to Tainui and Te Arawa. He was the younger brother of Mahuta, the founder of the Waikato tribe known as Ngati Mahuta. Paoa lived in his river pa at Kaitotehe opposite Taupiri mountain with his first wife Tauhakari and their three children Tuapoto, Toawhana and Kouraweherua. Because of certain demands made upon him, he abandoned his family and went into exile. He headed east toward Hauraki and finally sought refuge with the Hauraki people at the pa settlement of Mirimirau. This was one of many pa belonging to Tukutuku of Ngati Tamatera in the Piako district.
6. Tukutuku was the great-granddaughter of Marutuahu and the daughter of Taharua, a principal chief of the tribe Ngati Tamatera. Her mother was Nokenoke of Ngati Hako who were the tangata whenua of all the lands between the Hapu a Kohe Ranges and the Waihou river to the sea. By that time Marutuahu had the ascendancy over Ngati Hako. Tukutuku was a puhi, and a favourite of her parents. She owned a vast land estate throughout Hauraki.
7. Many ranking suitors came to seek her as a wife but were rejected. The young Ngati Huarere chieftain, Manaia, won her favour but was murdered by other jealous admirers during a contest held at her pa at Mangatarata.
8. When Tukutuku learned that Paoa was within her lands, she invited him to visit her at her Ohinemuri pa, Ruawehea, situated in Paeroa. When she met

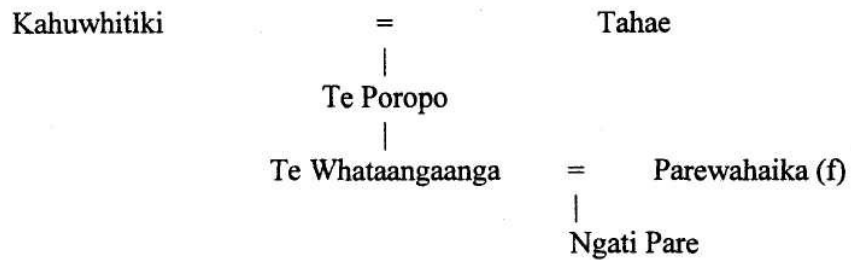
Paoa she was immediately captivated by him and made it clear that she desired to marry him.

9. Paoa on the other hand appeared very reluctant and intentionally presented himself in a disheveled and poor manner. Tukutuku pressed her charms upon him but he resisted her. This made her even more determined.
10. Tukutuku took Paoa on a tour of Hauraki to show the extent of her vast resources, descending as she did from the tangatawhenua through her mother and the new conquerers through her father. They covered all of the Hauraki lands from the swamp lands of Te Puninga and the Piako to Mangatarata, Waitakaruru, Puwhenua and Wairoa where they stayed with her people and were feasted wherever they went.
11. They visited Kerepeehi, Tararu, Te Puru, Waiau and Moehau. The people of these places wished to be assured that he was a man of breeding and a fit partner of Tukutuku. They offered him bad lodgings, putrid food, fish bones and scraps in order to test him. He accepted all these insults without flinching. The people decided he was indeed a great rangatira. As a result of his travellings with Tukutuku, he came to be known as "Paoa Pukunui" or Paoa of the expansive appetite. This really meant that he was able to take all that was thrown at him. It was not a reference to the size of his belly.
12. Paoa and Tukutuku eventually wed and had five children. They settled on her lands. Of them, the sons Tipa and Horowhenua became the more prominent of the offspring. When their father approached old age he indicated that he wished to return to Waikato to visit his two sons, Toapoto and Toawhana of his former marriage to Tauhakari. Because of his earlier abandonment of them, he had been unable to fulfil certain rituals over these two sons pertaining to their birth, possessions and cultivations.

13. Tipa and Horowhenua, with great misgivings, allowed him to go, instructing him to return as soon as he had completed his task.
14. As feared, the patriarch was detained by his elder sons from returning to Hauraki, and on learning of their father's dilemma, the younger sons set out for the home of their brothers at Waitawheta in Waikato, and rescuing Paoa they made haste to return him to Hauraki. They were pursued and overtaken by Toapoto, Toawhana, and their followers, and a battle took place at Tikitikimaurea, where the elder brothers were killed.
15. It was then on their return home to Hauraki that the two brothers adopted the tribal identity, Ngati Paoa, upon themselves, the children of Paoa and Tukutuku.
16. The formation of the tribe at this early stage was not difficult, as Tukutuku had already a firm and numerous following, made up from her own iwi of Ngati Hako and remnants of Te Uri o Pou, who both feature strongly in the early Ngati Paoa whakapapa. This formation is in the line with the kindred Marutuahu sections who had also intermarried with the tangatawhenua tribes of Hako, Huarere and Te Uri o Pou.
17. The acceptance of Paoa as the nominal tribal progenitor rather than Tukutuku, in the light of the former's origins, is not a novel concept. A similar example is listed below.



18. Kahuwitiki and Paoa were of different tribal backgrounds but were accepted as the nominal ancestors. To support this even further an extension of the Ngati Kahuwitiki line introduces Parawahaika, of Ngati Raukawa in a similar ancestor role.



CONCLUSION

19. You can see therefore that Ngati Paoa belong firmly to Hauraki and to the Marutuahu Confederation by virtue of the marriage between the most important lines (in our view) in Hauraki - that is the Ngati Hako tangatawhenua line and the new Marutuahu line.