

IN THE WAITANGI TRIBUNAL
OF NEW ZEALAND

WAI 423

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Hauraki Regional Inquiry WAI 686

AND

IN THE MATTER of the claims of TE WARENA TAUA and
EMILY KARAKA on behalf of NGAI
TAI KI TAMAKI

BRIEF OF EVIDENCE OF TE WARENA TAUA

McCAW LEWIS CHAPMAN
SOLICITORS
HAMILTON

SR Clark PO Box 19-
221 DX GP 20020
PH:.(07) 838-2079
FAX (07) 839-4652

INTRODUCTION

1. My name is Te Warena Taua. I have been the chairperson of the Ngai Tai Ki Tamaki Tribal Trust since its inception in 1992. Prior to the setting up of the Trust I was the chairperson of the Ngai Tai ki Tamaki Tribal Committee, a position I held since 1987.
2. I am one of the named claimants. The purpose of this evidence is to outline traditional evidence on behalf of Ngai Tai and other relevant matters.
3. My professional background is as an ethnologist. I was previously employed by the Auckland Museum for approximately 14 years as an ethnologist specialising in Maori Ethnography. I have also published history on local Maori Tribes of Auckland and the wider area. I have double degrees in Maori and Anthropology.
4. An article I wrote is already on the record of inquiry. It is (WAI 686, #A40 (d)). It is intituled "A History of the Maori People." I was one of nine contributing authors to a book intituled "The History of Howick & Pakuranga."
5. I hold a Ministerial appointment to the Hauraki Gulf Forum. The forum is constituted under the Hauraki Gulf Maritime Park Act 2000.
6. I am also the Chairperson of the Kawerau a Maki Tribal Trust and have appeared previously before the Waitangi Tribunal on behalf of WAI 470.
7. I will talk about the origins of Ngai Tai and certain histories relating to my people.
8. I will also detail the whakapapa of our iwi.
9. I am a descendant of Ngai Tai, Te Kawerau a Maki, Te Waiohau and belong to other tribal groups as well.

10. During the course of my evidence I will refer to various places in the Wairoa area. These places are shown on a map, attached and marked "A". The map is sourced from Graeme Murdoch's work "A History of Human Occupation of the Whakakaiwhara Block."

NGAI TAI ORIGINS

"Nga waka o Taikehu, me he kaahui Kaataha kapi tai"

"The canoes of Taikehu, like unto a shoal of herrings filling the sea".

11. This whakatauki refers to the numerous canoes of Taikehu's people on ancient Waitemata. It is a Ngati Tai proverb.
12. Ngai Tai are descended from the crew of the Tainui canoe, which arrived in Aotearoa over 25 generations ago. Members of the crew settled throughout the region and from them came the tribal and sub-tribal groups that still claim mana to the Hauraki and Tamaki areas today.
13. The crew of the Tainui, led by the commander Hoturoa and tohunga Rakataura, set out to establish our mana throughout the region by traversing the land, naming specific places and carrying out necessary ceremonies to affirm our mana whenua or authority over the land. Ngai Tai are descended from these ancestors, giving us wide-ranging ancestral links as well as land interests that extend from Kawau Island in the north to Tirikohua in the south (a hill just north of Tuakau).
14. Over successive generations, specific tribal groups established their identity over distinct land areas. Ngai Tai as a specific tribal group established its own distinct rohe or tribal area. Whilst this changed as a result of intermarriage with other Tainui related tribal groups, Ngai Tai firmly established their mana over land and sea extending from the Tamaki River mouth northward to Motukorea (Browns Island), on to Rangitoto, and beyond to Tiritiri Matangi. The boundary then swung eastward to include the small islands of Motu Horopapa, Otata and Motu Hurakia (Rakino Island), as well as the larger

island of Motutapu, Motuihe and also at Waiheke. It then swung to the south and encompassed the islands of Pakatoa, Te Ratoroa, Ponui, Pakihi, and Karamuramu and extended to the area known as Tawhito Kino.

15. To the east, travelling south from the Wairoa River mouth along the coastline of the Hauraki Gulf are land blocks known as; Te Kawakawa, Taupo, Orere, Karaka Taupo, Rangipakihi and Tapapakanga. These blocks were also claimed by Te Uri Karaka. Te Uri Karaka have genealogical links to Ngai Tai and Te Wai o hua. Ngai Tai interest in these blocks come from our Ngati Kohua-Ngai Tai ancestors Hikapou and Te Kohu. Hikapou controlled the Hunua Ranges and coast as far south as the Tapapakanga block. Hikapou gifted much of this land to the Te Uri Karaka hapu on account of the death of their rangatira, Te Mahia. He was also known as Totokarewa from events surrounding his death, his descendants adopting the name Te Uri Karaka for their hapu (sub.tribe).
16. Important marriages took place between Ngai Tai, Ngati Paoa and other related tribes to cement peace. However, each one kept its own land boundaries and retained their own tribal name and mana.
17. The mana of Ngai Tai extended inland over the northern Hunua Ranges to Matai Kokako and across the land known as Hunua to adjoin the tribal domain of their close kin, Te Akitai at Papakura. Within this vast domain the Ngai Tai heartland always remained close to the shores of the northern Hauraki Gulf, specifically Te Wairoa (the Wairoa River area) northward along the coast to Maraetai and beyond to their kainga settlements at Waikopua, Turanga, Mangemangeroa, Paparua, Te Naupata, Pakuranga rahihi - Huiarangi (Pigeon Mountain), to Te Wai o Tara, to Te Poutu a Rakataura (the post erected by Rakataura) on the Otahuhu canoe portage, to Mauinaina (Panmure) thence to Maungarei (Mt. Wellington).
18. It is impossible to describe the history of Ngai Tai without first outlining the history of the arrival of the Tainui canoe in the Tamaki district.

TAINUI

19. According to tradition, the Tainui canoe came from Hawaiki. Oral traditions state that Hawaiki was Raiatea in east Polynesia. Tainui landed in Aotearoa at Whangaparaoa, a river inlet in eastern Bay of Plenty.
20. As the canoe cruised along the coast, Torere, a daughter of Hoturoa the captain of Tainui, was left at a place subsequently named after her. There she married a chief called Manakiao. After leaving Torere, Tainui sailed north seeking the Taihauauru (West Coast). However, because of strong winds she was unable to pass Te Rerenga Wairua (North Cape). The canoe then turned from the north towards the Hauraki Gulf, eventually arriving at the west side of the gulf at Wharekawa, landing at a place of importance, Waihihi. Another notable place in the vicinity is called Waihaha. According to our tupuna, these names were brought from Hawaiki.
21. While in the area, it is known that an easterly gale arose, known to the Maori as Te Haumarangai. It was at this time that the guardian taniwha Paneiraira left the canoe. Paneiraira, according to our tupuna, was the taniwha responsible for beating down the waves in front of Tainui to enable her journey to Aotearoa to be safe and smooth. The taniwhas departure was seen as a sign of some misdeed (as you will see later in the story). The crew of Tainui decided to leave Waihihi and make for the Waitemata. They landed at Whakakaiwhara, the western headland of the Wairoa River, beyond Howick. A karaka tree was planted there and further along the coast at Mangemangeroa, an important stone anchor was left.
22. When Tainui finally reached the Waitemata, she moored at Te Haukapua (Torpedo Bay). Some members of the crew left the canoe to take possession of the land and the surrounding areas for Tainui. The canoe sailed to Rangitoto Island where Taikehu, (an ancestor of Ngai Tai) ascended the three peaks and named them "Nga tuaitara o Taikehu" (the dorsal fins of Taikehu). Taikehu's descendants occupied Rangitoto and Motutapu until after post European contact.

23. At Rangitoto a duel took place between Hoturoa of the Tainui and Tamatekapua of the Arawa canoe. Both claimed to have been first to set up a tuahu or sacred altar and so lay claim to the ownership of the island. During the duel, Hoturoa struck Tamatekapua, drawing blood, which ended the fight. The incident became known as "Te Rangi i totongia a Tamatekapua" (the day Tamatekapua shed blood), which has now become shortened to Rangitoto.
24. Taikehu's descendants named the island behind Rangitoto, Motutapu. From these islands the Tainui made her way to Te Wai o Taiki and there, at Te Waiarohe she moored. The crew settled the area and built a pa nearby the present Karaka Bay where Ngai Tai signed the Treaty of Waitangi. This pa was named Taurere after the daughter of the chief Te Keteanataua. While the canoe was still at anchor, Taikehu went to explore the upper reaches of the river he named Te Wai o Taiki, now known as the Tamaki River. His party arrived at a lagoon known as Te Roto. There remained one of the guardian taniwha named Te Moko ika a Hikuwaru, hence the old name of that lagoon, Te Roto a Hikuwaru. The name of the pa there is properly called Moko ika but is now shortened to Mokoia.
25. Taikehu drank from a spring near Te Roto, which he named Te Waipuna o Rangiatea, "The spring of Rangiatea", named in memory of Rangiatea (Raiatea) the old homeland back in Hawaiki.
26. From here Taikehu and his crew travelled the ridge to the south called Te Taututu and saw the district Otahuhu and beyond, the waters of the Manukau.
27. In the Manukau area, or more correctly Te Manuka a Hoturoa they thought they heard the noise of people but it was the sound of birds, hence the name Manukau or "only birds". The name Manukau now covers the large area of South Auckland.
28. According to tradition, Taikehu and his crew found the Manukau Harbour extremely abundant in kai-mataitai or seafood. He was impressed with the

number of jumping fish known as kanae or mullet. It is said that he caught one in each hand. To take possession of that fishery, he named those fish, Nga tamariki toa o Taikehu (the fearless romping children of Taikehu). The Maori customary fishing rights within the Manukau have remained with the Tainui people since that time to the present.

29. After establishing possession of the area for Tainui and leaving a few members of the canoe to keep the fires burning, Taikehu made his way back to Te Waiarohe where they reported their journey and happenings to Hoturoa. This made Hoturoa decide that the big canoe should be portaged across the land that is part of what is now called Otahuhu. It is properly called Te Tahuhu nui o Tainui, (the great ridge of Tainui). According to local tradition, when the Tainui was being taken across the land it was turned upside down to make portage easier. The canoe, when turned over is likened to the tahuhu, or ridgepole of a Maori house, hence the name. Otahuhu has undergone various translations and interpretations, but this is the meaning that has always been maintained by the tangata whenua.
30. When Tainui reached the waters of the Manukau, the rango or skids were laid. The crew hauled but the canoe would not move, hence the name of that place, *'Nga rango takoto kau', 'the skids not laid properly'*. This was regarded as an omen of trouble. Hoturoa then sent for the assistance of Rakataura, the senior tohunga or priest of the canoe. Rakataura, also known as Riukiuta or Hape, was by this time at Te Motu a Hiaroa, now called Puketutu Island that lies within the Manukau Harbour.
31. Our tupuna state that when the Tainui first landed in Aotearoa at Whangaparaoa that a quarrel broke out between Hoturoa and Rakataura. Rakataura wanted the hand of one of Hoturoa's daughters, but he would not consent. This humiliated Rakataura who left Whangaparaoa for Tamaki Makaurau with Poutukeka, Hiaroa and others who made their home on Te Motu a Hiaroa named after Rakataura's sister Hiaroa.

32. It will be remembered that when the canoe landed at Waihihi, mentioned earlier, an easterly gale arose and the taniwha Paneiraira left the canoe, which was seen as a bad omen. Rakataura was a matakite or seer. In a dream he had seen a manukura or sacred bird fighting with a ngarara (reptile) at Waihihi. He knew this dream foretold a bad omen and involved Marama, the junior wife of Hoturoa. Rakataura then knew this to be reason for the men being unable to move the canoe along the skids and into the Manukau. When Marama herself arrived she inquired why the canoe did not move. Rakataura realised from her manner that she was the cause of the misfortune when she admitted her misconduct with her mokai or slave, Te Okaroa, at Waihihi. Hoturoa performed many ceremonies to counteract this misdoing but the canoe would not move. Okaroa, the slave, was sacrificed and his body hung on a karaka tree that grew in the place called Whangai makau.
33. Hoturoa now appealed to Rakataura to offer incantations to the atua Io and Tangaroa to make the canoe move. Rakataura then climbed upon the bow and recited the following chant.

*"Toia Tainui
Tapotu ki te moana
maa wai e too
maa te whakatau e too
te rangona atu nei
he tarawainuku
he tarawairangi
Puunui e,
nau mai
nau mai e Tane.
Ka kau taaua i te awa
wai pikopiko i whiti
kia maatakitaki taaua
te tini e te mano,
Naaku koe i tiki atu
i Te Wao nui a Tane
kimikimi e Tane
koakoa e Tane
e turuturu haere mai ana
e te wai o te hika o Maarama.
E patu ana mai
e te koomuri hau
naa runga o Waihihii, o Waihaahaa
te iiringa mai o tera o Tainui*

*uura te raa
wewero te raa
ngaa taangata i whakaririki
mamau ki te taura
kia tuu matatorutia atu
taku tuu matotoro
ihu oo waka!
aha turuki, turuki,
paneke.paneke
ihu oo waka, e.*

Translation:

*Haul away, the canoe Tainui
so that she may float on the ocean.
Who shall she be hauled by?
Myself and Te Whakatau
I hear the troubling of earth's waters
and also of the sky.
Come, o great Tane
Soon we shall float on the waters
of Te Pikopiko i Whiti
and there behold
the many tribes of man.
It was I that brought you forth
from Tane, god of the forests.
Now, o great Tane, rejoice.*

*The dew of Maarama's sin it drips from her like
rain. The gentle breeze blows hitherward from
Waiihii, and from Waihaaha where the sail of
Tainui was outspread in the sun.*

*How red was the sun
like spear pricks of hot rays.
Now let all hands grasp the ropes
and haul away.
Be strong, move her
canoe bows there.
Move, uplift then glide along
haul away
haul away
the bow of the canoe.*

34. After reciting the chant, the canoe slid gracefully into the Manukau where it is said: "Te Manuka a Hoturoa (the anxiety of Hoturoa) Nga tai o Rakataura (the waters of Rakataura).

35. Rakataura was a very important explorer. He named many sacred places throughout Hauraki and Tamaki. He became an early ancestor of Ngai Tai, Te Wai o Hua and other tribal groups.
36. Rakataura later travelled south to Kawhia on the West Coast where he met up with Hoturoa. Here both men set up the sacred stones named Hani and Puna that mark the final resting-place of the Tainui canoe.
37. For many generations the descendants of some of the important members of the Tainui crew remained in the Hauraki and Tamaki districts. Here our tupuna built their pa, established kainga (villages), cultivated gardens and firmly cemented their rights to the land through the process known to Maori as ahi kaa roa.

TRIBAL NAMES AND GROUPINGS

38. The specific ancestors from whom we are descended are Te Keteanataua, Taihaua, Taikehu, Hiaroa, Marama, Torere and Rakataura.
39. The tribal name of Ngai Tai (in spite of what many Pakeha historians have said), like many Maori names, has a number of putake or origins. Our view is that it originated firstly from the ancestral canoe, Tainui. Secondly, the name Ngai Tai was also related to a specific ancestor named Tainui. From Tainui descended Taimanawaiti who gave the name to those members of the tribe who occupied the inner islands of the Hauraki Gulf known as Ngati Tai Manawaiti. However, like all Maori tribal groups, Ngati Tai had a number of hapu or sub-tribal divisions, who related to specific places.
40. The large tribal grouping of Te Wai o Hua unified all of the descendants of the Tainui canoe who lived in the Tamaki and nearby districts. As such, we were known by the tribal names Ngati Kohua and Te Uri o Te Ao. About twelve generations ago, the tribal name Ngai Tai as distinct from Ngati Tai resulted from a famous incident in the tribe's history known as "Te Hekenga o

nga Tuatoru" or the migration of the three. This migration involved another descent group arising from the Tainui canoe when it called at the eastern Bay of Plenty. They were known as and remain Ngai Tai ki Torere.

TE HEKENGĀ O NGA TUATORU

41. Generations after landing at Torere a number of Ngai Tai people journeyed north from Torere to the Hauraki Gulf and Tamaki to settle among their Tainui relatives. Subsequently they established a home among their Ngati Tai relations. From resultant marriages, the name Ngai Tai was adopted and has since been used in conjunction with the older name of Ngati Tai.
42. A descendant of Torere by the name of Tamatea Toki Nui was a chief of Ngai Tai ki Torere. It is known that there had been long and continued feuds over cultivations and that many people, both young and old, had been ruthlessly slaughtered.
43. This led to the Ohaki or oration that Tamatea made to his children and mokopuna before he died.
44. "Children", he cried, "depart to Hauraki and to Tamaki for here is only death; there is life". He urged his children and other members of his tribe to leave their homes and go to a land where they might find peace and also find their close relatives. On the death of Tamatea Toki Nui, the three chieftainess sisters, Te Raukohekohe, Motukitawhiti and Te Kawenga, along with other members of the tribe left their old East Cape home.
45. In their tribal canoes they sailed, from the Torere settlement, through the Bay of Plenty, via Tauranga, past Moehau (now known as north Coromandel), past Port Charles and then to Papa Aroha a few miles on. Here lived their relatives, the Ngati Maru people.
46. Just after their arrival a party of other relatives from Tamaki arrived. One was Te Whatatau, a great grandson of Potaka after whom Te Maungarei a Potaka

(Mt. Wellington) was named. Te Whatatau was the rangatira of the Tamaki-Maraetai section of Ngati Tai and Wai o Hua, while his wife belonged to the Ngati Maru of Papa Aroha. Te Whatatau, we are told, was extremely fond of his wife, and had come not only to welcome his relations from the Cape, but also to bring his wife to visit her relations on this interesting and historical occasion.

47. Owing to the fact that she was an expectant mother and also to show his great love, Te Whatatau collected many delicacies for her and presents for her people. He also wished to maintain the credit of his name and rank as a great chief among his wife's people.
48. After being formally welcomed, Te Whatatau and his people went on to the marae for the exchange of the whaikoorero or speech making. After greeting the new Ngai Tai arrivals, Te Whatatau sent his wives Mokai back to the canoe, requesting a portion of the "hua manu" to be sent to honour the three Ngai Tai chieftainess. The hua manu were birds of different kinds preserved in their own fat. Te Whatatau's wife became very angry and jealous, insisting that none of the hua manu be given to the three ladies. Te Whatatau was greatly ashamed and asked his wife's people to persuade her to share the food. Consent was given but the husband felt deeply humiliated. He decided to abandon his young wife and return to the village to make known his resolve. Since then the place where he left her has been known as "*Te kiko whakarere*", "*The flesh abandoned*".
49. The three migrant rangatira were very sympathetic with Te Whatatau and he asked for the consent of two of the sisters in marriage, namely Te Raukohekohe and Motukitawhiti. The third sister Te Kawenga married a Wai o Hua man called Te Whiringa.

THE CHIEFS TE WHATATAU AND TE WANA

50. Te Whatatau commanded Pa at Taurere, Maungarei, Te Naupata (Music Point), Umupuia, and Whakakaiwhara among other places. Te Whatatau and

his wives lived mostly at Umupuia. He gave the relatives of these women a small piece of land upon which to live. This piece of land was Te Kuiti

51. From this time the broader tribal name Ngai Tai has been retained. However we also used the name Ngati Te Raukohekohe. The name came from Te Raukohekohe the Ngai Tai ki Torere chieftainess who Te Whatatau married. This marriage cemented the union between the two related Ngai Tai tribal groups. This name was used by us to honour Te Raukohekohe whose rights to lands in Torere diminished as a result of her departure.
52. It should be noted that Ngai Tai Ki Torere do not have land interests in Tamaki, Wairoa or Hauraki. Te Raukohekohe did not have right to Ngai Tai lands of this region. It was as a result of her marriage to Te Whatatau that her descendants gained interests. In June 1991 we received correspondence from the Ngai Tai Iwi Authority of Torere confirming this was the case. The issue had arisen because Ngai Tai people (from Torere) had attempted to claim interests in Ngai Tai Ki Tamaki lands.
53. Te Wana, the son of Te Whatatau and Te Raukohekohe, became the leader of Ngai Tai and Te Uri o Te Ao subsequent to his father's death. He was a renowned warrior and he cemented the Ngai Tai control of the area. Te Wana lived throughout the wider district, including Tamaki, and occupied the islands of the Hauraki Gulf on a seasonal basis. His main homes were however the fortified pa of Te Oue and Whakakaiwhara at the mouth of the Wairoa River. So great a warrior was he that he received the name Te Wana hui kaunaga kaitangata.
54. Ngai Tai traversed their tribal domain, including the inner islands of the Hauraki Gulf, in a seasonal cycle of harvesting, gathering and fishing. In the Wairoa River valley our ancestor's maintained kainga at; Otau and Tuawa near present day Clevedon, at Tararua near the mouth of the Rautawhiti Stream, and at Takatekauere, Te Totara and Pehuwai on the western side of the River. In the vicinity of the Whakakaiwhara Peninsula there were settlements at Mawherawhera, Te Kuiti and Umupuia. Other settlements were

also maintained at Pohaturoa near Maraetai, and at many places along the coastline to 'Te Wai o Taikehu' (the Tamaki River) and beyond.

55. In Ngai Tai tradition Whakakaiwhara Pa and nearby Te Oue Pa are identified as being the main homes of the leading rangatira, and as being the focal points of the Ngai Tai occupation of the wider district. They served as major defensive sites for our tribe.
56. Whakakaiwhara Pa was occupied in conjunction with Te Oue Pa. It was the site where Taihaua, Taikehu, and the other ancestors mentioned earlier had landed from the Tainui canoe and established their rights to the land. The pa was also of major strategic importance as it commanded a view over the entire Hauraki Gulf and controlled the entrance to the region's largest inland waterway, the Wairoa River. In this regard it also defended the rich natural resources of this estuary and the shark fishing ground located at its entrance.
57. In the early 1950's, excavations had taken place at Oue Pa and surrounding areas by Vic Fisher of the Auckland Museum and students from the Ardmore Teachers College. Pa sites and other waahi tapu were recorded when found. These excavations took place over four field sessions from 1950 to 1953.
58. Artefacts ranging from bone fishhooks, stones adzes, greenstone chisels to bone flutes amongst other items were found during these digs. Human remains were also found.
59. The Auckland Museum currently holds these taonga.

THE MUSKET AND NGAPUHI

60. By the early nineteenth century our ancestors had come under a number of the indirect influences that resulted from pakeha contact. In the 1820s they were to face the devastation wrought by another pakeha influence, the musket.

61. In 1821, Ngati Paoa and related groups were living at settlements at Mokoia and Mauinaina (around present day Panmure). Ngapuhi who had acquired the dreaded "Pu" or musket overran these settlements. There was a tremendous loss of life. The survivors took refuge near Horotiu in the Waikato but Ngapuhi continued south, inflicting a further defeat on these groups near Kaiarau. Te Totara, the Ngati Maru Pa near Thames was captured using a devious strategy and causing a great loss of life. This was just one of several Nga Puhi raids which passed through the district over the next few years leaving the Hauraki Tribes devastated and the area de-populated.
62. Ngai Tai living at Maraetai and the Wairoa areas initially avoided attack. Patuone forbade his hapu to attack the Ngati Tai pa at Pakihi Island and Maraetai. The reason was that the Ngapuhi group was "Te Kapotai", a tribe who descended from Kapotai, the grand nephew of Huarere, from whom Waiohua and Ngai Tai took descent. This link however did not protect Ngai Tai indefinitely from Ngapuhi attack. Te Tirarau's war party eventually arrived, having heard that Tara Te Irirangi's daughter Te Whakakohu was a fine woman. Te Tirarau had struck Ngai Tai at a vulnerable time. Te Irirangi had gone to purchase arms at Whakatiwai. Ngapuhi took captive Te Whakakohu, Ngeungeu Te Irirangi and others from the Totara pa on the Western side of the Wairoa River. Ngai Tai was devastated having been armed only with traditional weapons.
63. Some of those who survived this attack took refuge with their Tainui relatives in Waikato and were to remain there until the mid 1830's. A small number of the tribe did however remain behind.

EARLY PAKEHA CONTACTS

64. Ngai Tai followed the traditional cycle of resource gathering with little change over the generations until Captain James Cook visited the Hauraki Gulf in late 1769. In this period the grandchildren of Te Wana were in secure occupation of our ancestral kainga and pa in the area, including Whakakaiwhara, under the leadership of rangatira such as Te Whiu, Pakihau and Te Ngako.

65. There is no evidence that Cook came into direct contact with Ngai Tai, however he left both pigs and potatoes in the area. They had both become important items in the diet of the local people. Iron tools were also introduced. Cook noted the economic prosperity of the Hauraki tribes and also the vast timber resources in close proximity to the seacoast. This obviously stimulated later Pakeha interest in the area.
66. From the 1790's, whaling and sealing ships re-provisioned in the inner Hauraki Gulf and from 1801 ships had begun to cut spars in the area. The CMS missionary the Reverend Samuel Marsden walked along the western shores of the Hauraki Gulf in 1815 and drew attention to the timber resources of the area. Captain Downie, who accompanied him on the HMS Coromandel in 1820-21 specifically charted the stands of 'cowrie' growing around the Wairoa River.

THOMAS MAXWELL

67. Thomas Maxwell was a Scot from Aberdeen. In New Zealand he was a seafarer and trader. Our traditions tell us that he lived at Kororareka, Maraetai and Waiheke.
68. Around 1820, Thomas Maxwell was in the Bay of Islands on the whaling barque "Harriet". It was re-provisioning at Kororareka. He took Ngeungeu Te Irirangi as his wife. She had been captured in an earlier Nga Puhi raid. They returned to Tamaki (Auckland). Ngeungeu and Thomas Maxwell settled at Te Huruhe on Waiheke and later on Motutapu Island. Three of Ngeungeu and Maxwells children were born in Ngapuhi, two at Waiheke with the last son Anaru (Andrew) being born at Umupuia. After Maxwells death in 1842, he drowned when his sailing cutter overturned, Ngeungeu and her children returned to Umupuia to live with her father Tara Te Irirangi. It was soon after that Anaru was born, he never saw his father. Ngeungeu later remarried twice. Her last marriage was to Maxwells friend, James Moncur. She settled with

him at Kawhia. They had one daughter Raiha Moncur also known as Eliza Moncur. (Ngeungeu was still living in Kawhia during the 1860's).

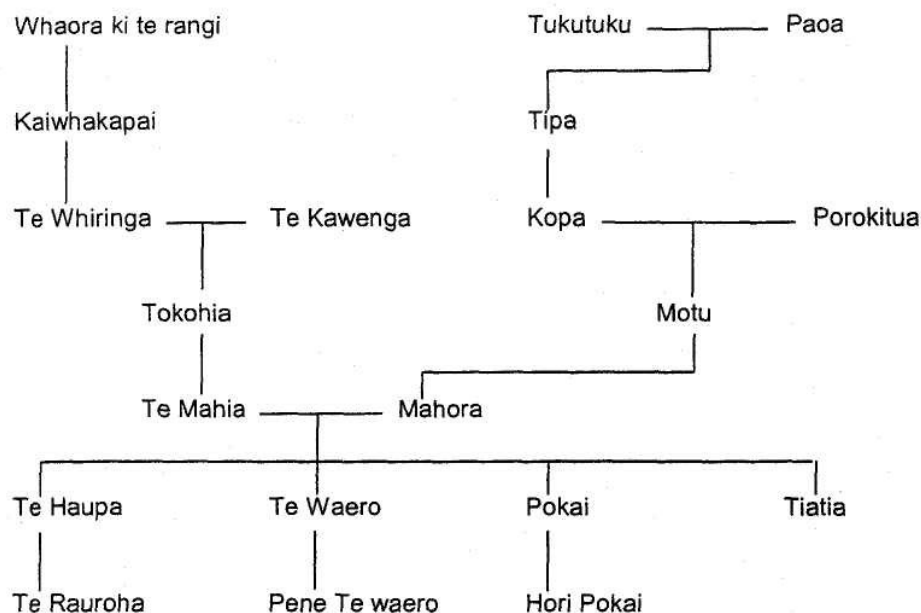
69. Maxwell acquired land at Te Huruhe (Man O'War Bay) from Ngati Paoa chiefs, however this was only possible through the exercise of influence by Maxwell's father in law Tara Te Irirangi of Ngai Tai. Tara Te Irirangi assisted Maxwell in gaming lands at Motutapu, Umupuia and Waiheke, Under Tara Te Irirangi's patronage Maxwell gained a level of status and protection. Maxwell was Waiheke's first European settler.
70. What is important for the Tribunal to know is that Ngai Tai members continued to use Te Huruhe as a seasonal resource gathering area right through until the 1870's. Our traditions tell us that in return for the protection and patronage of Tara Te Irirangi, Maxwell had obligations to ensure that Ngai Tai could continue to use Te Huruhe, which they did. These rights and obligations were ignored in the latter Crown purchase of Te Huruhe.

NGAI TAI RELATIONSHIPS WITH OTHER LOCAL IWI

71. Ngai Tai, like many other Maori tribes are closely related to other tribes. Often these relationships are so close that historians who study us, usually non-Maori historians, make errors when they talk about tribal identity. Sometimes to add further confusion, our tupuna could claim allegiance to more than one tribal group. The important point to note is that our tupuna did know the differences that existed between the different groups and some of us have retained that knowledge today. What follows is a brief description of some tribes which are closely related to Ngai Tai. The best way to explain these relationships is by referring to whakapapa which I do in some of the whakapapa charts which follow.

TE URI KARAKA

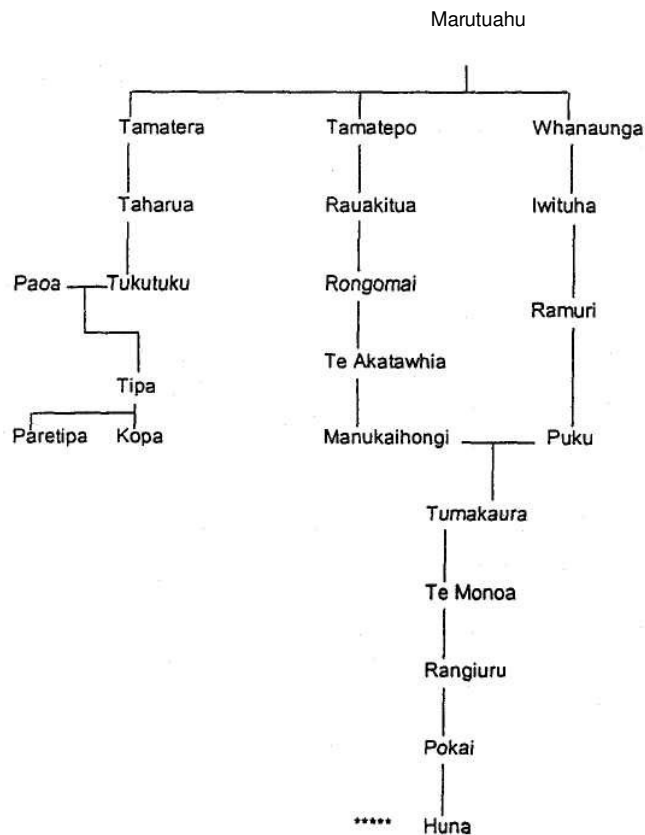
- 72. Te Uri Karaka are the descendants of Te Mahia, otherwise known as Totokarewa after his death. Te Mahia was elevated on a Karaka tree at his death and his descendants have used the name ever since.
- 73. Te Uri Karaka are in part descended from Ngai Tai as Te Mahia was the son of Te Kawenga of Ngai Tai and Te Whiringa of Te Uri o Pou section of Te Waiohua.
- 74. The children of Te Mahia through their mother Mahora were descended from Tukutuku of Ngati Maru and Paoa from whom Ngati Paoa take descent.

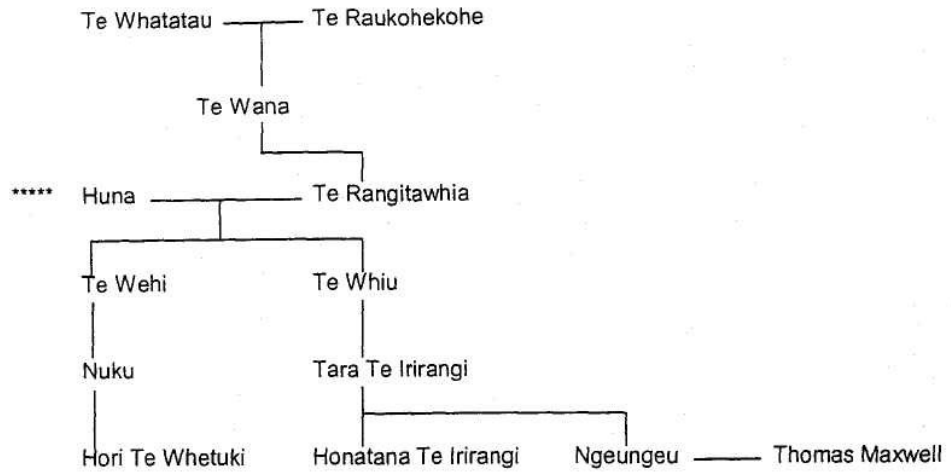


NGATI PAOA – NGATI MARUTUAHU

- 75. Ngati Paoa, as a tribe, have been neighbours of Ngai Tai since their arrival into the Hauraki area. While it is known that Paoa himself was not from Hauraki, (Paoa was a Waikato man) his wife Tukutuku was the granddaughter of Marutuahu the eponymous ancestor of Ngati Maru.

76. The Ngati Paoa division of Hauraki are the descendants of Horowhenua son of Paoa, and his granddaughters Paretipa and Kopa, they were descended through his Hauraki wife Tukutuku.
77. Ngai Tai rangatira, Tara Te Irirangi, Honatana Te Irirangi, Nuku, Hori Te Whetuki and Ngeungeu (the first), through their ancestor Huna, also descend from Marutuahu, and specifically Ngati Puku sub tribe of Ngati Whanaunga whose lands are at Wharekawa. Huna was given as a wife to Te Rangitawhia, the grandson of Te Whatatau (of Ngai Tai & Te Waiohua) and Te Raukohekohe (of Ngai Tai from Torere in the Bay of Plenty).

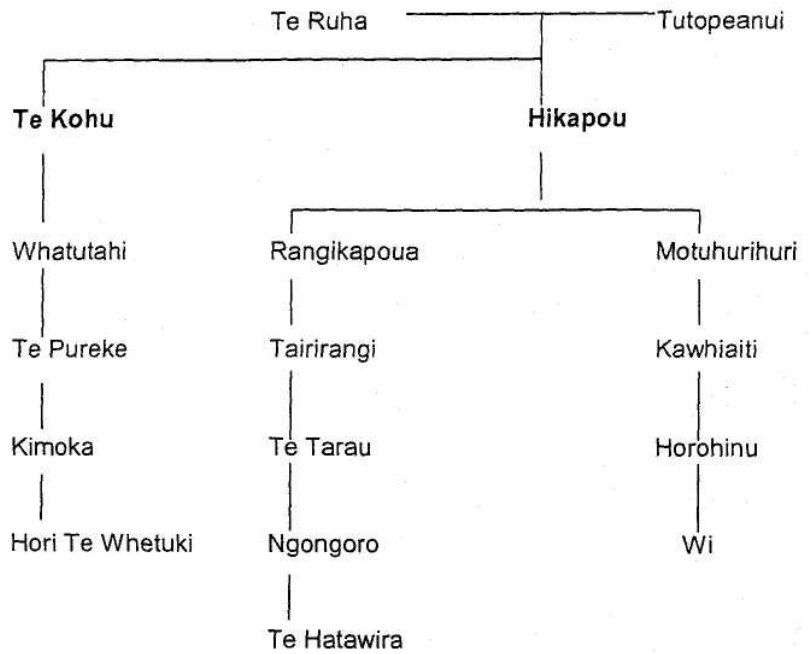




TE WAI O HUA

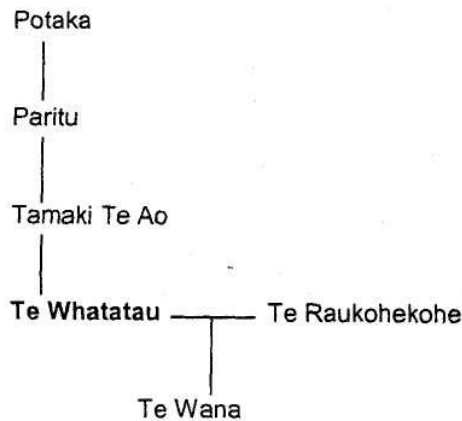
78. As noted by Hori Te Whetuki and others in Native Land Court evidence, the Waiohua hapu, Ngati Kohua and Te Uri o Te Ao formerly occupied the Wairoa/Maraetai and Tamaki lands. These are considered our ancient links to the whenua. In the Maori Land Court on 18 November 1870, Te Hatawira stated, "Ngati Kohua is a hapu of Te Waiohua. They are all mixed up with Ngai Tai". Hikapou and Te Kohu are referred to as the Ngati Kohua rangatira from whom our tupuna such as Hori Te Whetuki, Te Hatawira and others claimed descent from.

Ngati Kohua



TE URI O TE AO

79. Potaka's descendant Te Whatatau, held sway over the Wairoa/Maraetai and Tamaki lands around the seventeenth century. As noted earlier, it was around this time that the tribal name of Ngai Tai emerged as a result of "Te Hekenga o nga Tuatoru".



80. The marriages between these people and early Ngai Tai - Tainui ancestors result in the Ngati Tai - Ngai Tai people of Hauraki and Tamaki today.

LAND WARS & RAUPATU

81. In the 1850s the Ngai Tai people of the Umupuia area numbered under 100 people. Ngai Tai enjoyed a good relationship with the European settlers who had begun to take up land in the district in 1852. A great number of Ngai Tai had been practicing Christians for two decades and they had adapted quickly to the "European economy" by becoming involved in commercial agriculture and trade.
82. This decade of co-operation and friendship between Ngai Tai and the European settlers of the Wairoa/Maraetai area was sadly to be followed by a tragic episode in the region's history with the outbreak of the Land Wars in South Auckland in September 1863.
83. In 1860 tension had begun to rise in the district after fighting broke out between Maori and Pakeha in Taranaki. In late 1860 the Wairoa settlers formed a local volunteer militia.
84. In June 1861 General Cameron visited the Wairoa River in order to select sites for the construction of military installations to guard this important waterway. They inspected the Whakakaiwhara Peninsula but decided to build a series of stockades and redoubts further up river to protect the head of navigation at around what is now Clevedon.
85. Our rangatira were faced with a major dilemma. We had a long and generally amiable relationship with the local settlers and with the Government. Ngai Tai was however part of the Tainui confederation of tribes and some of our ancestors felt compelled to support their relatives in Waikato who faced an invasion of their land.
86. When fighting broke out between the Crown troops and Te Akitai at Papakura in July 1863, the Ngai Tai kainga of Otau near Clevedon was abandoned and a few of the younger men of Ngai Tai joined the forces of King Tawhiao.

Watene Te Makuru left Umupuia and went with some of the tribe to Pakihi Island.

87. The sons of Ngeungeu and Thomas Maxwell all left the district during this period. Robert and James Maxwell went to England, Manihera Maxwell was at the Nelson goldfields, and Anaru Maxwell (grandfather of Ngeungeu Zister) had moved to Te Iaroa (The Bluff) near Mercer. He later joined the Colonial forces. Anaru died there on 27 February 1927, aged 85 years.
88. Honatana Te Irirangi, the son of Tara Te Irirangi, left Umupuia and settled at Pohaturoa. Only Wi Te Haua the father of Watene Te Makuru remained at Umupuia with a small group.
89. Grey advised our tupuna Hori Te Whetuki to remain on his land. *"Then said Hori what am I to do"*. Sir George Grey said *"leave that to me. I will give you a flag and you should be the pole, we will set up the staff"*. Hori Te Whetuki remained in the Maraetai area and did his best to prevent fighting.
90. On October 25 1864 a 'Proclamation of Amnesty to Rebel Natives' in the Wairoa-Hunua area was issued. Following this some of the tribe returned to Umupuia. Some were to remain in exile with the Maori King or in the Waihou area for a decade.
91. As a result of confiscation we lost our Village at Otau and all our lands in the Upper Wairoa Valley when the East Wairoa Block was confiscated.
92. During the six-month outbreak of fighting most of the Ngai Tai villages and cultivations in the area had been damaged and we lost livestock. For this reason Ngai Tai applied to the Crown along with the local settlers for compensation for the losses that they had sustained.
93. Honatana Te Irirangi and others apparently received £1000 compensation on behalf of the Ngai Tai tribe however our old people felt their neutral position

had been betrayed.

94. The war had however inflicted far more than material damage. It had left our tribe divided and devastated with a legacy of bitterness over the land confiscation that has continued to the present day.
95. In 1865 Ngai Tai were scattered with the small remaining community being focused on our kainga at Umupuia. Here at Umupuia, Rapata Tamehana, of Ngai Te Rangi and Ngati Tapuika constructed a meetinghouse for the tribe. The meetinghouse was named 'Harata Kingi' in honour of Te Whetuki's youngest daughter.
96. Manihera and James Maxwell had their own properties just to the east of the village.
97. Hori Te Whetuki constructed a small two-roomed weatherboard cottage for his own use at Mawherawhera to the south of what is now the Regional Park entrance.
98. Hori Te Whetuki and Honatana Te Irirangi remained neutral and certainly felt the conflict of not joining their relatives in Waikato. As our tupuna stated, they were afraid that if they left the land, the Government would take it. Hori Te Whetuki understood Governor Greys intentions clearly. Neutral or not, Ngai Tai lands were still confiscated.

NGAI TAI LEADERSHIP IN THE 19th CENTURY

99. With the coming of the Pakeha, Maori were to witness great changes in the way in which they lived and did things. Pakeha brought with them iron tools, muskets, and European clothing. New religious beliefs were taken on board, which gave power to missionaries. Often this proved detrimental to Maori who suffered as a result.

100. During these early times, the Ngai Tai chiefs who dealt with Pakeha were people like Tara Te Irirangi, Nuku (who also took on the Pakeha name of Anaru, and after whom, Tara Te Irirangi's grandson was named), Wi Te Haua, Hori Te Whetuki, Watene Te Makuru and Honatana Te Irirangi. All these people were all born towards the later part of the 18th century.
101. With the passing of Nuku, the mantle of rangatira passed to Tara Te Irirangi. Both were great grandchildren of Te Wana. Tara Te Irirangi had great mana within Ngai Tai and also surrounding tribes such as Ngati Paoa, As mentioned earlier he was able to use his influence to provide patronage and support for his Pakeha son in law Thomas Maxwell. He also lead the discussions on behalf of Ngati Paoa and Ngai Tai with Crown officials at Government House in April 1851 after the "Ngati Paoa expedition" to Auckland.
102. After the death of Te Irirangi, the mantle then passed to Hori Te Whetuki. Hori along with his cousins Honatana Te Irirangi and Watene Te Makuru continued to represent Ngai Tai until they died. Men like Honatana Te Irirangi and Hori Te Whetuki lived in turbulent and difficult times. They witnessed pre Treaty and Crown land purchases. They had to interact with pakeha and become familiar with pakeha concepts. They lived through the turbulent times surrounding the land wars. Shortly after the land wars they had to participate in, often at the same time, legal processes which were completely alien to them, for example in the compensation court hearings and early Native Land Court sittings at the same time. The pressures on them would have been immense. To make matters worse, some of the people they dealt with like Charles Davis were little more than crooks. It is well known that Auckland museum is full on taonga he acquired, some belonging to Ngai Tai, under dubious circumstances.
103. Towards the latter part of the 1840's, Ngeungeu the daughter of Tara Te Irirangi became the wife of Maxwell's best friend Moncur and moved away from Umupuia until she died soon after the 1860's and was interred at Umupuia. By this time, her son Anaru was in his twenties and became active

in Maori matters. Although he too had moved from Umupuia, he continued to be involved in representing his people. It is interesting to note that none of his brothers were equally involved in tribal matters. They were much older and had sought a Pakeha way of life. Anaru was the last of that era to live into the next century and his last work was to instigate the petition in 1924 to the government regarding the confiscation of Ngai Tai lands.

NGAI TAI LEADERSHIP IN THE 20th CENTURY

104. With the deaths towards the end of last century of Hori Te Whetuki, Honatana Te Irirangi and others, Ngai Tai representation and leadership fell to Anaru Maxwell, Te Roto Te Whetuki, Te Paea, Henare Kingi, and the younger generation in Emere Beamish (Anaru's daughter), Hauwhenua Kirkwood, Paretutanganui Mita and Te Arani Brady, these last three being grandchildren of Hori Te Whetuki.
105. Ngeungeu Zister, the daughter of Emere Beamish, was often the scribe for the above named kaumatua. She too under their direction became involved with Ngai Tai business from a young age. Maata Reweti or Davis, the elder sister to Ngeungeu by her mother's first husband was also involved with tribal matters for some time.

NGAI TAI AND THE TAINUI MAORI TRUST BOARD

106. Ngai Tai claims concerning the east Wairoa confiscation block, were effectively lumped in with other Waikato/Tainui claims concerning confiscated land during the Sim Commission hearings in 1927.
107. Later the Tainui Maori Trust Board was established to administer the annual payments under the Waikato Maniapoto Maori Claims Settlement Act 1946. Princess Te Puea Herangi nominated the first members and thereafter members were elected.

108. Nominated by Te Puea, my tupuna Hauwhenua Kirkwood represented the interests of Ngai Tai, Te Waiohua, Te Koheriki, and Ngati Tamaoho. When Hauwhenua retired his niece Ngeungeu Zister filled his vacancy.
109. Ngeungeu Zister served on the board for 27 years. Wi Matau Taka of Te Koheriki then replaced her.
110. Wi Taka held the position until 1989, which was then filled by Carmen Te Hinu Rangimoewaka Kirkwood until the board formerly dissolved on 30 April 1999.
111. In 1998, the tribes formerly represented by the board voted that the successor to the Tainui Maori Trust Board would be called Te Kauhanganui.
112. The composition of the Kauhanganui is made up of three representatives from each of the 61 signatory marae. The Kauhanganui has a total of 183 representatives.
113. Ngeungeu Zister died in 1997. Umupuia Marae became a signatory marae to the Kauhanganui and is currently represented by Sonny Thompson of Ngai Tai, Robert Maxwell of Ngai Tai, and Nora Kingi of Ngati Mahanga and Ngati Hikairo.

NGAI TAI & THE HAURAKI MAORI TRUST BOARD

114. In 1988 the Ngai Tai ki Tamaki Tribal Committee became aware that a Hauraki Maori Trust Board Steering Committee had been set up and had issued a panui to Hauraki Marae and various tribal organisations. On behalf of our tribal committee, I obtained a copy. It was then I noticed that Ngai Tai were to be included. I was then instructed by our committee to write and investigate Ngai Tai's inclusion. That letter is attached and marked "B".
115. The purpose of this panui was to inform people that hui would be held and for iwi to elect one representative from each of the Hauraki Tribes on to the

- Hauraki Maori Trust Board. This was being undertaken in anticipation of the Bill being passed.
116. A Ngai Tai meeting was held on the 18th March 1989 at the Clevedon Memorial Hall with Hapi Potae being elected to chair the proceedings of the hui.
 117. Walter Te Moananui, John Linstead and Bill Heemi attended as officials on behalf of the Hauraki Maori Trust Board. Both Walter and Bill outlined the purpose of the board.
 118. The feeling of the meeting was clear that there was no objection to the setting up of the Hauraki Maori Trust Board. There were some concerns though as Ngai Tai had been part of the Tainui Maori Trust since its inception and had always dealt through its Tainui links for representation on many tribal issues even prior to the Tainui Maori Trust Board being formed. It was made clear that Ngai Tai were well aware of their connections to Hauraki as well as Tainui and Tamaki. Strategically, Ngai Tai was well placed.
 119. The chairman of the meeting explained that he "had looked into the reasons for the Tainui Maori Trust Board being formed and it was set up after confiscation of land."
 120. He then said that people present needed to look at various issues including:
 - (a) devolution; and
 - (b) Iwi Authority.
 121. Hapi Potae then asked those present if they wished to go ahead with elections to the Hauraki Maori Trust Board and explained that that was why he was asked to convene the meeting. An objection was raised so that another meeting could be called to get a wider representation of Ngai Tai views to this issue. The chairperson put it one more time to the hui if they wished to elect a member or leave the decision to a future meeting.

122. Lewis Maxwell, seconded by Ngaire Bird, moved that the decision to be part of the Hauraki Maori Trust Board and whether to elect a member or not be adjourned to the next hui a iwi. Kaumatua Barney Kirkwood offered Whatapaka Marae as a venue for the next Ngai Tai hui a iwi.
123. A hui was convened at Whatapaka Marae on 29 April 1989. After much discussion, it was decided at the hui that Ngai Tai remain affiliated to the Tainui Maori Trust Board. The hui then passed a resolution that the Tainui Maori Trust Board through its representative Wi Taka, send a letter to the Department of Maori Affairs stating that Ngai Tai is affiliated to the Tainui Maori Trust Board. A letter was sent by Wi Taka to Mr. T. Wood, of Maori Affairs, Wellington on 5 May 1989 in an attempt to rectify the matter. See letter attached and marked "C".
124. Despite the evidence provided, the Hauraki Maori Trust Board refused to rectify the matter. The board wrote to me in 1991 and in 1993 stating that they were not aware of the existence of the Ngai Tai ki Tamaki Tribal Committee, yet had been receiving correspondence from me on the issue since 22 September 1988.
125. We continued to seek clarification on the matter and on 11 May 1993, finally, the board sent us an explanation. That letter is attached and marked "D".
126. I do not challenge the purpose behind the establishment of the Hauraki Maori Trust Board. In fact I support it. What I do challenge is the process they undertook to include Ngai Tai. Even when they were made aware of the facts and resolutions from hui a iwi that have been made, they maintained their position. My response is contained in my letter of 25 May 1993 attached and marked "E".
127. The Hauraki Maori Trust Board were also aware that Ngeungeu Zister had fallen out with the Tainui Maori Trust Board after she lost her seat on that board. After that Ngeungeu switched her allegiances to Hauraki Maori Trust

Board. This is despite the fact that Ngai Tai had been represented by the Tainui Maori Trust Board since 1946. The Hauraki Maori Trust Board saw this opportunity and took it.

NGAI TAI REPRESENTATION

128. In 1987 Ngeungeu Zister called me to meet with her in regards to Hobson Marinas desire to build a marina at Whakakaiwhara. She wanted Ngai Tai to object to this development. The problem we faced was that Ngai Tai, as a tribe did not have any legal representation in the form of a Trust or similar organisation. It only had an Urupa Committee whose responsibilities were solely to deal with the upkeep of the cemetery.
129. Ngeungeu stated, "I want you to call our people together because you and your father (Anaru Taua) have my grandfathers name. I want you to do this because I am too old now. She may very well have been old, but she was still at that time in very good spirits.
130. I visited a number of whanau and talked about Ngeungeu's request. Most were sympathetic but had little or nothing to do with Ngai Tai until someone died and they needed a place to bury their dead. Also, as there had been no operating marae belonging to Ngai Tai within its tribal rohe, most Ngai Tai descendants had more to do with their other marae and iwi.
131. Whatapaka marae near Papakura, while belonging to Ngati Tamaoho, had served Ngai Tai for many years. This was because the people there were also partly Ngai Tai and largely the descendants of Hori Te Whetuki.
132. On 6 June 1987, I managed to get 30 people together to talk about the Hobson marina issue. A number of kaumatua were present who related that the area where Hobson Marina sought for development was waahi tapu and that we should oppose development. Certain kaumatua stated that our old people had been buried there between the low and high water mark. Hobson Marinas thought that this could not be the case. Obviously they were not aware of the

various methods in which Maori buried their dead. Mere stories were not good enough for them and they sought the expertise of an archaeologist. Secondly, it was the view of Hobson Marinas that the land had been sold by Ngai Tai well in excess of a hundred years and it was not possible for anyone to now verify "these stories". Brenda Sewell, an archaeologist from Howick was employed to investigate. In a short time, she came across ancient human remains in the area that we had stated. As a result of this and our submission to Manukau City Council opposing the development, we won our case. The matter was not taken any further.

133. Realising the need to establish a formal body of some sort to deal with issues affecting Ngai Tai, it was decided to hold a hui for this purpose.

134. On 22 November 1987, a hui of Ngai Tai was held at the residence of Ngeungeu Zister to set up a Maori Tribal Committee. Nominations were called for and an executive was put in place.

Chair	Te Warena Taua
Secretary	Linda Anderson
Treasurer	Ngeungeu Zister
Deputy Treasurer	Dukie Davis (now 91 years of age)

135. The Committee was called the Ngai Tai Tribal Committee.

136. At the Ngai Tai Tribal Committee's meeting at Umupuia on the 14th February 1988, the issue arose regarding the name of the committee. We understood that the Ngai Tai people of Torere already had a committee by the same name. After much discussion, the name Ngai Tai ki Tamaki was chosen for our committee. This was as a result of tikanga being explained by Ngeungeu and other kaumatua present. From the time of Te Raukohekohe venturing north from Torere and marrying Te Whatatau, we had been referred to as Ngai Tai ki Tamaki. This was a name our old people used amongst themselves. Ngai Tai at Torere was referred to as Ngai Tai ki Torere, and still maintains that name. They also refer to themselves as "Nga Maramara o Tainui".

137. It was around this time that Ngeungeu Zister switched her allegiances to the Hauraki Maori Trust Board.
138. The committee continued to represent Ngai Tai interests until a hui a iwi of Ngai Tai was called at Umupuia on 26 July 1992, when a steering committee was given the mandate to look at a more formal representative body for our iwi.
139. We held another hui a iwi on 9 August 1992 where the committee reported back to the iwi. The Ngai Tai ki Tamaki Tribal Committee was dissolved and the Ngai Tai Ki Tamaki Trust was formally established. The elected trustees from the hui a iwi were;

Michael Kirkwood	June Rangihuna
Haare Turei	Emily Karaka
Josie Cameron	Pita Ririnui
Laurie Beamish	Te Warena Taua
Runi Tahapehi	Stephen Barker (now Zister)

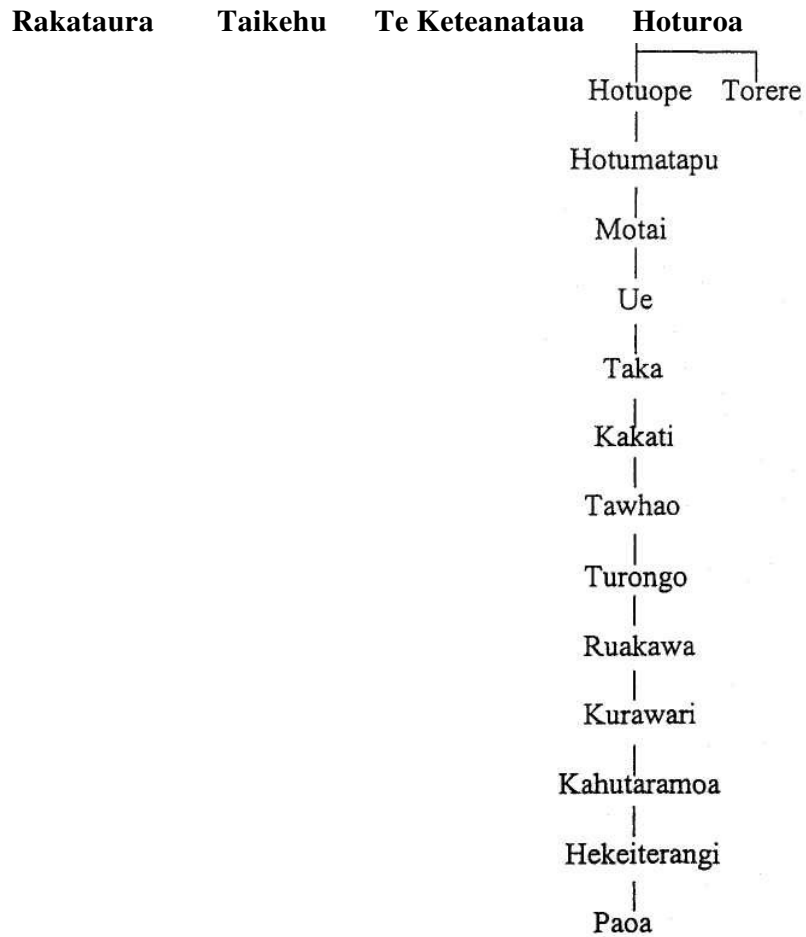
140. On 17 August 1992, Ngai Tai ki Tamaki was registered under the Charitable Trusts Act. On 3 February 1995, the Ngai Tai ki Tamaki Trust changed its name to Ngai Tai ki Tamaki Tribal Trust.
141. Representatives of the Ngai Ti Ki Tamaki Trust gave evidence before the Waitangi Tribunal in its investigation into South Auckland railway lands in 1993. The issue of who was responsible for representing Ngai Tai was commented on in the report. The report acknowledged that the Ngai Tai Ki Tamaki Trust was constituted following a publicly notified hui-a-iwi in August 1992 and support for the establishment of the Trust came from certain people of the Umupuia marae.
142. The Tribunal recognised that there was a split between those represented by the Ngai Tai Ki Tamaki Trust and Ngeungeu Zisters followers. The Tribunal recommended that the Crown treat with the Ngai Tai Ki Tamaki Trust for the general purposes of Ngai Tai and the Hauraki Maori Trust Board in respect of Ngeungeu Zisters interests.

143. Representatives of the Ngai Tai Ki Tamaki Trust often have to give evidence or provide presentations before various bodies. Sometimes we use powerpoint presentations. Attached and marked "F" are relevant extracts of the powerpoint presentations we make.

NGEUNGEU ZISTER'S EVIDENCE

144. Aunty Ngeungeu was born and raised at Waiariki, near Mercer Township. She attended Mercer School under C.T Edwards and later was sent to Auckland to attend Miss Bastons College. In 1917 Ngeungeu worked for her fathers relatives, Mason & Struthers in Customs St, Auckland. Later that same year she left for Whakatane to work for a law firm tending to the Maori Land Court side of the work. From around 1927 to 1938, Ngeungeu did Maori Land Court work acting as a Maori agent in Hamilton and Auckland. It was at the end of this period, that she met and married William Zister. They then farmed Ngai Tai lands at Umupuia on her block. Both she and her husband also farmed other lands at Mercer.
145. I have read the statement claim by Ngeungeu Zister, WAI 96, which is before the tribunal. I have read the briefs in support of that claim. I have viewed the video evidence presented and report which accompanies the video. There are a number of inaccuracies in both the video and the claim that need to be clarified.
146. Previously I filed with the Tribunal a brief critique of the WAI 96 claim. That document is annexed to this brief of evidence and marked with the letter "G". It is before this record of inquiry as document (WAI 686 #A43).
147. The first comment I wish to make is that Ngai Tai (Ngati Tai) is not a hapu of Ngati Paoa as she alleges. (Nor are they a hapu of any other tribe). Not one of the founding ancestors of Ngai Tai take descent from Paoa. In fact, they all predate him by several generations

148. In the following table, I show a simple whakapapa of four ancestors who were all contemporaries. The first three being the founding ancestors of Ngai Tai, Ngati Tai of Hauraki and Tamaki. The fourth, Hoturoa, was the commander of the Tainui canoe. Torere, being his daughter and the founding ancestor of Ngai Tai ki Torere. There are at least twelve generations difference between some of the founding ancestors of our tribe and the ancestor Paoa.



149. In her video evidence, Ngeungeu makes inaccurate remarks about members of her family, the kaahui ariki (members of the Maori Royal Family), Hori Te Whetuki and others.

150. In paragraph 3.3 of the report which accompanies the Zister video interview it states "Anaru Makiwhara was the rangatira of Ngai Tai in the 1860's". This is incorrect. His uncles, Hori Te Whetuki and Honatana Te Irirangi, were still alive and held those positions of authority. Secondly, Anaru joined the

Colonial forces and had left Ngai Tai. During this time he met with Major Wiremu Te Wheoro and married his sister Peti and remained with Ngati Naho for the rest of his life. Although in his old age, Anaru petitioned with other Ngai Tai individuals to the Government regarding the confiscations, he never returned to his tribal lands. It was Honatana Te Irirangi, Hori Te Whetuki and his family, Watene Te Makuru, Wi Te Haua and others that kept the fires burning.

151. At paragraph 3.4 of report it is stated that the confiscations were as a result of Hori Te Whetuki's actions, this is totally incorrect. He along with Honatana Te Irirangi and others remained neutral during the land wars. Secondly Hori Te Whetuki did not come from Ngai Te Rangi, his wife Hohi Ihakara did whakapapa to Ngai Te Rangi and belonged to the Ngati Marukukere hapu of Tapuika.
152. Paragraph 5.3 of the report states that Ngeungeu's uncle, "Hauwhenua Kirkwood, a member of the trust board for one year, took funds with the consent of King Koroki and put them into marae at Whatapaka and Mangere." Ngeungeu later accused the Tainui Maori Trust Board of misappropriating the funds.
153. There is no evidence to support this allegation and records of the Tainui Maori Trust Board do not support this view. Ngeungeu was a board member for over 27 years and during that time why did she not raise the issue during her lengthy term of office. Her criticism of the Tainui Maori Trust Board started when Wi Taka replaced her to represent Te Koheriki, Ngati Tamaoho and Ngai Tai on the Tainui Maori Trust Board.
154. I understand that Ngeungeu later withdrew her allegations in correspondence to the Maori Land Court on behalf of the Umupuia Marae Trust.

CONCLUSION

156. Today, our people are scattered to the four winds.

157. Nuku, Tara, Wi Te Haua, Hori Te Whetuki, Honatana, Te Makuru, Te Whakakohu, Ngeungeu Te Irirangi, Mere Horohinu, Te Kupuroa, Te Waekaha and many others are no more.
158. They saw the introduction of the musket, and the loss of land through Raupatu. Their children and grandchildren, Henare, Te Riria, Anaru, Te Arani, Hauwhenua, Pare, Emere and later he daughter Ngeungeu Zister, along with others, sought justice through petitions.
159. Here we are now, descendants of those named, putting our case before the Waitangi Tribunal, continuing with the fight for justice and to see the return of lands for our people upon which to live and re-establish their rightful identity as Ngai Tai. Here today also, are the ears of the Crown.
160. We want to be able to sustain ourselves and gather our traditional foods. To look after our waahi tapu and maintain our kaitiakitanga and see the completion of our Marae at Umupuia.
161. Our people did not just suffer solely from losing land. Grave injustices have been done to our people. It is time for the Crown to come clean, so that our ancestors can finally rest. So that we can move with the millennium in to the future and know that our children will not have to carry the burden of continuing to seek justice.

Kaati ra

src1049

