

**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**

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**HENRIETTA DAWN DANBY  
TAMATEPO RESEARCH REPORT**  
Dated 12 June 2002

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## **TAMATEPO RESEARCH REPORT**

- 1.0 My name is Henrietta Dawn Danby. I live at Paeroa and have carried out both formal and informal land research of Hauraki and other regions for twenty years, including prior work for some of the Claimants.
- 1.1 I have an M.A.(Hons) degree in English from Auckland University, (1984) a Diploma of Applied Social Studies from Auckland College of Education, (1984) and a Certificate of Maori Studies from the Whare Waananga of Waikato.
- 1.2 I was asked to assist in researching the evidence for this Claim, on very short notice, with only three weeks for perusal of documents and the writing of this report. Accordingly, I have concentrated on what evidence was available concerning the descendants of Tamatepo and their status. For this I used the relevant Minute Books to determine who these people were at the period of time when the Native Land Court was gathering land information in what we now know as the northern Coromandel Peninsula.
- 1.3 In support of the Claimants, I have also carried out preliminary research into the original land holdings of the Watene Whanau of Kirikiri, seeking to identify whether these originated from Tamatepo descendants or not, because members of this whanau have expressed a prime affiliation to the tipuna Tamatepo throughout the years, with particular passion.
- 1.4 I have not been able to examine the WAI 100 Supplementary Documents, nor has there been time to carry out research into the Block Order Files at the Maori Land Court. Thus, sources of information have been restricted to David Alexander's information on the Hauraki Tribal Lands, and the appropriate Minute Books of the Native Land Court, guided by the summaries in the In Magic database, and some background checking in other published materials.

## **2.0 RELATIONSHIP OF THIS CLAIM TO THE HAURAKI WAI/100 CLAIM:**

- 2.1 The evidence offered in this claim is additional and complementary to much of that offered in the WAI 100 claim put forward by the Hauraki Maori Trust Board. David Alexander in the Introduction to his 1997 research states that his focus was on Crown and private purchases of the major Hauraki land blocks, and that this omitted "the smaller blocks in more closely settled areas...the subject of the research has been *the land rather than the people.*" (researcher's emphasis) (Alexander, 1997, Vol 8, Pt4, p.vii)
- 2.2 The information in this WAI 970 Claim supplements Alexander's more general evidence.
- 2.3 This claim focuses on the tipuna Tamatepo, and the ways in which the Crown has contributed to the minimisation of the mana of this man and his descendants, as the senior line of the Marutuahu peoples of Hauraki
- 2.4 This evidence assumes an understanding by the Tribunal of the general issues of haste and pressure in regard to land purchase, which might be viewed today as unjust manipulation of the original owners.
- 2.5 This was the covert side underpinning the overt activities of the various agencies of the Crown in their activities in the Hauraki region. This has already been argued by previous Hauraki Claimants, including in the WAI 100 Claim, and is revealed in the letters and reports of agents of the Crown.

## **3.0 NGATI RONGO-U**

- 3.1 The eldest son of Marutuahu was Tamatepo. His grandson was Rongomai, from whom the hapu Ngati Rongo-u (frequently recorded as Rongou or Rongo) arose. This is confirmed by Ngati Tamatera and Hauraki historian Tai Turoa in his notes for the Hauraki Maori Trust Board in 1997 [Nga Iwi o Hauraki](#).

*" It was left to Rongomai, the son of Rauakitua, to take the initiative and bestow an identity on this increasing tribe; and he did so with great resolution and flair. Ngati Rongo-u; meaning the 'descendants of Rongo*

*who are now firmly established'. Throughout the successive generations the progeny of Rongo flourished and performed great deeds. Most of their vast estate extended throughout the whole peninsula. Their seniority was unquestioned..."*

Nevertheless, Turoa goes on to state that

*"By the turn of the 19<sup>th</sup> century, Rongo-U were becoming subtly overwhelmed by their more aggressive relatives and, except for a hardy few, the process of assimilation was all but complete." (p49)*

We need to consider the political advantage for Ngati Tamatera in what today might be called the "spin" in this latter statement, whereby the mana of the tuakana is undermined.

- 3.2 However, the hapu of Rongo-u assert their existence both historically and into the present day, despite the ravages of the early pressured sale of land upon them as a people. Their story is one of strength and resilience as a hapu. Their story is also one of continued injustice and "making invisible" of the tipuna and consequently of the people, and of actions of the Crown being central to this destruction.
- 3.3 When the relevant land claims and accompanying histories are studied in the Coromandel and Hauraki Minute Books of the Native Land Court (NLC) from the 1860's onwards, it becomes clear that the Ngati Rongo-u and their hapu Te Uringahau (recorded consistently in the records as "Uringahu") and Patutatahi were powerfully present, and had been for a long time.
- They had strong and effective leadership, and were respected as warriors and as cultivators, living in highly functional and well-organised communities. They claimed mana whenua over lands chiefly situated in the north of the Coromandel Peninsula, and in several other areas as well.
- 3.4 The Census of Tribes of the North Island did not record Ngati Rongo-u hapu. Little credence can be placed on this lack of information regarding Ngati Rongo-u, as the census takers did not proceed any further north along the Peninsula

than Koputauaki. The Ngati Rongo-u hapu of Uringahau was listed as a hapu of "Ngati Maru". (AJHR 1870, A11 p 5 and 1874, G7, p 7)

- 3.5 Here is an example of an agency of the Crown making the descendants of Tamatepo and Rongomai "invisible" by not bothering to visit, and by including those it does count under a title which denies their chief line of ancestry.
- 3.6 The 1874 census lists none of the Ngati Rongo-u descendants or their places of residence. Again, hapu in the northern Peninsula are un-listed, and Te Uringahu is again included under "N'Maru".
- 3.7 Was this merely a Crown agency foul-up, or was this an intentional part of the attempt to "make invisible" the descendants of Tamatepo; Ngati Rongo-u. Angela Ballara writes of the tendency in 19<sup>th</sup> century officials to group Maori into iwi, denying the hapu base of Maori social organisation. (A Ballara, 'Iwi', Chapter 6). As the census officials did not visit or consult Ngati Rongo-u they were grouped, for official convenience, as Ngati Maru, or excluded altogether. In purchase or gold mining negotiations, did officials also assume that Ngati Maru or Ngati Tamatera leaders spoke for Ngati Rongo-u and other descendents of Tamatepo?
- 3.8 In addition, the Native Land Court legislation did not allow for land to be vested in a hapu, but only in named individuals. This also made it difficult for smaller hapu to maintain an identity in the official system which the Crown devised. The Crown's officials preferred to deal with Maori individuals who would negotiate over large pieces of land 'on behalf of large groups without checking if they had any real mandate to do so.
- 3.9 The official non-record of Ngati Rongo-u is in stark contrast to the conclusive evidence of their presence as recorded in the Native Land Court minutes around this same period. The chronicles, often given by other hapu leaders, name and describe numerous Ngati Rongo-u pa, and the numbers of occupants living there. (Summarised below)

- 3.10 The Uringahau hapu was identified by whakapapa in Court as a descendant group of Tamatepo and of Rongomai, and functioning as a separate but close kinship group in relation to land claims. In addition, some sections of the Ngati Naunau hapu also identified with Tamatepo descent and land rights at that time, as did Ngati Tawhaki and Te Mango also.
- 3.11 The Ngati Puu descendants, in their claim already before the Waitangi Tribunal have asserted their position as an existent hapu of Tamatepo, on lands acquired through conquest and intermarriage, mainly situated further south in Hauraki in the Hikutaia-Whangamata areas.
- 3.12 The leaders and ancestors of Ngati Rongo-u did not shrink from warfare or disputes, and they were treated with respect by the other hapu amongst whom they lived. In earlier times they had engaged support and had carried out a major rout of Ngati Huarere peoples who had assembled in large numbers at Koputauaki, and they had been themselves attacked by Ngati Paoa at Te Kawau.
- 3.13 Maori political society was based on the hapu in the 19<sup>th</sup> century. Ngati Rongo-u was a strong hapu among many Hauraki hapu. One example of this is that other major Hauraki hapu leaders assisted in negotiating a settlement and re-establishing a peace when there was a serious dispute over land between Tamati Waka te Puhi of Uringahau and Te Moananui of Ngati Tawhaki. This support would not have been offered had "Te Waka" not been a leader of consequence.
- 3.14 Spokespeople and leaders from other neighbouring hapu repeatedly gave respectful evidence supporting Ngati Rongou land claims.
- 3.15 At other times, there were of course disputes regarding surveys and boundaries when this culturally different system of land law was imposed upon their traditional ways of dealing with land rights and land usage. This imposition caused a great deal of friction between the hapu, friction which the Native Land

Court system was frequently unable then to resolve. This friction was disruptive of hapu inter-relationship.

- 3.16 Evidence from the Native Land Court regarding Ngati Rongo-u and Uringahau has been selected to illustrate their confidence and strong presence in their land areas as a respected tribal grouping in this period towards the end of the 19<sup>th</sup> century. The evidence given is rich in vivid detail about their ongoing occupation and cultivations for many years prior to this period.
- 3.17 Earlier times were often noted by reference to the Ngapuhi invasion of Hongi Hika, or whichever Governor was in office at the time, or before or after "the measles." (of 1853)

#### **4.0 ANOMALIES WITH THE TERM "NGATI MARU" IN THE NATIVE LAND COURT MINUTES**

- 4.1 At the period during which the Native Land Court was operating in the region, the Ngati Rongo-u were recognised in the body of evidence by their leaders and by other hapu leaders, as a clear and separate entity from whoever "Ngati Maru" consisted of at this time. "Ngati Maru" was a hapu alongside the others. An example is given below, in which "Ngati Maru" assist in restoring peace between Te Waka and Te Moananui.
- 4.2 We need to remember that the Minutes, recorded in the English language in the Minute Books by the various judges, have passed through a process of translation and interpretation between the time of the evidence having been given in te reo, and the translated written record. The Crown benefited in its negotiations over land purchases and access to gold fields in subsuming hapu into 'iwi' structures, Native Land Court judges also demonstrate this tendency.
- 4.3 In the NLC minutes, the claimants identified themselves by stating their hapu and frequently by giving whakapapa. Yet the 'Lists of Owners' for Ngati Rongo-u and Uringahau were frequently recorded as belonging to "Ngati Maru" or Ngati Tamatera". Even when spokespersons had clearly defined themselves in their evidence as belonging to Tamatepo lineage.

- 4.4 Once again, as with the census, an umbrella group is inserted over the hapu.
- 4.5 if the term "Ngati Maru" denoted Tamatepo descent at this time, it is possible that the term was being used in the wider sense of "the descendants of Marutuahu".
- 4.6 This might make sense, but the term "Ngati Maru" is not actually used by the Ngati Rongo-u and Te Uringahu regarding themselves, or by other hapu leaders speaking about them in the body of evidence given. Only the Court, in summary statements about these people, uses the terms "Ngati Tamatera" or "Ngati Maru".
- 4.7 It would be understandable if the Tamatepo descendants had other lines of descent under which they claimed, for this to be identified also, as happened with the Ngati Tawhaki claimants on Ngati Rongo-u lands.
- 4.8 But I am concerned here about those who were here claiming as Ngati Rongo-u or Uringahau on Rongo-u areas of land, being then subsumed under a title which they had not used, and which was not correct, but nevertheless used in the records.
- 4.9 In the field, as it were, out in the real world, Ngati Rongo-u emerge as a powerful hapu, with fluctuating fortunes like others, functioning and negotiating alongside others. There is no sense in the body of evidence of them being regarded or regarding themselves with having any inferior status to the other hapu around them.

## **5.0 LAND BLOCKS WITH NGATI RONGO-U HOLDINGS - GENERAL.**

- 5.1 The acreages given below show that Ngati Rongo-u and Te Uringahu possessed a large estate.



- 5.2 References are to two sources only; the relevant Coromandel and Hauraki Minute Books (CMB and HMB), and David Alexander's The Hauraki Tribal Lands.
- 5.3 Minute Book information below is given in order to illustrate the confidence and strength in defining their land rights and communal occupations which Ngati Rongo-u and its hapu demonstrated at the time.
- 5.4 In addition, there are examples of chiefs from other hapu claiming their land rights through Tamatepo tupuna. So they state their Ngati Tamatera or Ngati Tawhaki hapu of chief allegiance, then explain their affiliation to Tamatepo. They speak respectfully about and to the Ngati Rongo-u with whom they are negotiating.
- 5.5 For example, Hirawa Te Moananui and Haora Tareranui in the Moehau negotiations. Note also, that both these chiefs state their residence as 'Ohinemuri' at this time, so the knowledge of and attitude towards Ngati Rongo-u by other Maori was not merely confined to the northern reaches of the Peninsula.

## **6.0 THE MOEHAU BLOCKS:**

- 6.1 The people of Ngati Rongo-u were awarded large portions of these blocks, in addition, in the negotiation over the purchase of this block, Ngati Rongo-u reserved land for themselves alone, but there was no restriction placed upon possible disposal of these areas.
- 6.2 Tamati Waka te Puhi introduced this major block on 5<sup>th</sup> September 1878 by stating *"I belong to the Uringahu and live at Manaia...our settlement was at Waiaro...we\_ claimed the whole land."* (HMB 11/310)
- 6.3 Likewise, Hirawa te Moananui claimed *"I belong to Ngati Tamatera and live at Ohinemuri...I have a claim on it from ancestry, through Raparapa"* who was a Tamatepo ancestor. (HMB11/311)

- 6.4 Moananui also stated that *"the descendants... are called "Ngati Rongo" and that children of this line "returned on the land... and lived on it" (HMB11/312) and "Te Waka lived at Waiaro through his wife . She was a N'Rongou and had an interest in the land."*
- 6.5 When cross examined by Tinipoaka, he stated *Te Uringahau only claim on Poihakene."* (HMB11/314) but continued: *"I have heard that N'Rongo have cousins from Raparapa....I admit all the N'Rongo that I know of on the land..."* (HMB11/315)
- 6.6 Haora Tareranui stated *"I belong to N'Tamatera and live at Ohinemuri... this land belonged to our ancestor Te Kahawa. His father was Raparapa. (HMB11/316) "N'Rongo have a claim on Moehau. I heard it from Moananui.. .those I know are Hamuera Hororiri, Rapana Ngahoe, Hamiora Mangakahia..."(HMB11/37) "All the descendants of Raparapa claim on Waiaro..."*
- 6.7 Here, the noted chief, Haora Tareranui is not only stating his own rights to Moehau lands, but supporting the Rongo-u claim as well.
- 6.8 *'There was a large pa at Te Kawau owned by N'Rongo in which the Uringahu were at the attack by N'Paoa. It was on account of the Uringahu that the attack took place there. Their proper pa was at Otautu. (HMB11/318) "Uringahau have land and dead buried at Waiaro. "I have heard from Meha that N'Rongo had a claim on this land. (HMB11/319)*
- 6.9 Hamiora Mangakahia gave the following evidence. *"I belong to N'Rongo and live at Whangapoua. I know this land and have a claim on it through ancestry... Te Rakau, Tutapu and Rakawanake. (Rakauwhanake) ! have a claim through Te Rakau over all the Moehau block. Tutapu had a portion through Te Rakau ... some portions in the block were portioned off to Tutapu and belonged to him alone. N'Rongo also have bits of land on the west side of the range, viz. Tohetea. This belonged to Tutapu who lived there, and I have lived there myself. (HMB11/320)*

*There is one piece... belonging to N'Rongo which belongs to Te Waka.. (HMB11/321)*

- 6.10 Hohepa Kapene also spoke about Ngati Rongo-u: *"My father was a Ngati Rongou and my mother a Ngati Raukatauri...I have got in lands in Moehau that belonged to Ngati Rongou...This land belongs to the descendants of the original owners, the Ngati Rongou and Ngati Raukatauri; hapu of Ngati Huarere". (CMB3/141)*
- 6.11 The Moehau Maori Reserves were passed through the Native Land Court with no restriction ordered by the Court on any of them. Wilkinson, the Crown purchasing officer, was urged to *"purchase as many of the Moehau Reserve pieces as you can, closing with them at once if possible". (Alexander: 686, A10, pt 1, p 38)*
- 6.12 Moehau 1L:  
On survey this block consisted of 980 acres. It was also known as the Ngatirongou Block and was set aside with a Memorial of Ownership for Hamuera Hororiri, Hohepa Hikairo, Mohi Hororiri, Pirihiira Rangitaupua, Paora te Raatu, Anaru Marumaruru, Pane Tarore, Rehara Kapene, Meri Hotereni Taipari, Matire Hororiri, Erueti Tarakihi, Maaka Rapana, Hohepa Kapene, Te Mura Rehara, and Hiriani Te Putu of the Ngati Rongou hapu "of N'Tamatera." (Alexander, pt 1, p 55-6)
- 6.13 The iwi was entered into the Court records as "Ngati Tamatera", which is clearly an error, as whakapapa given by the Ngati Rongo-u hapu traces descent from the tuakana brother, Tamatepo.
- 6.14 Here is a further instance of European officials rendering the tupuna and descent line invisible, and distorting the evidence of people who- have already declared their descent from Tamatepo.
- 6.15 The 12 adult owners sold the block to The Crown, which purchased the Ngati Rongo-u block in a deed dated December 1879 for £276. The purchase of

minors' interests was certified by the Trust Commissioner in January and August 1881. The land was declared to be Waste Lands of the Crown in January 1881.

- 6.16 The purchase by the Crown of this land raises questions as to whether the hapu as a whole had sufficient other lands. This was the only Moehau land reserved specifically for Ngati Rongo-u. Nevertheless, the Crown went ahead and pressed for purchase almost immediately after title had been determined. (Alexander, Pt 1, pp55-6)
- 6.17 Moehau 11:  
This block of 310 acres was also known as Tohetea and was combined with Moehau IJ (Tohetea No 2 Reserve). It was awarded to Hohepa Kapene, Hamuera Mangakahia, Takerei te Putu, Arapeta Tineiea, Pane Tarore, and Ereatara Taraia of Ngati Rongo-u in September 1878. (Alexander, pt 1, p 49)
- 6.18 Again, "hapu of Ngati Tamatera" was entered erroneously in the minute books. Two well-known chiefs of Ngati Tamatera, Takerei te Putu and Ereatara Taraia were included in this award, but not as members of Ngati Tamatera. They gained title because of their Ngati Rongo-u descent, as did the other people awarded title in the block.
- 6.19 Again, the Tamatepo lineage associated with this particular land block, plus the owners exclusive claim to title through descent from this tipuna are rendered invisible in this assimilation by Court paperwork under the grouping "N'Tamatera".
- 6.20 By November 1879 Wilkinson had succeeded in purchasing the block, the six owners receiving a total of £120. This purchase by the Trust Commissioner was certified in December 1880, and notified as a Crown purchase in March 1880. Again, within a year of title being determined the Crown had purchased this land. Yet these blocks were originally reserved from a larger Crown purchase to provide hapu with a land resource. Thus the Crown knew in both instances that the local Maori owners would not have other land for their own and future generations' support.

- 6.21 MOEHAU 1J:  
This block of 10 acres was awarded to Tamati Waka te Puhi and Rehara Kapene of Uringahu hapu "of Ngati Maru" on 13<sup>th</sup> September 1878. (Alexander pt 1, p 50)
- 6.22 Again, the term 'N'Maru' is used to either denote an umbrella grouping, or denotes *'the descendants of Tamatepo'* at this time, or is a further attempt at official assimilation.
- 6.23 Wilkinson requested of his superiors permission to purchase, stating  
*"I can get it for three pounds ten shillings."* The Trust Commissioner certified purchase by the Crown in April 1880 after the original deed which did not have a Maori translation, was returned. Wilkinson for him to add a translation to the deed later. The Deed had been inadequately presented to the owners, but this had not delayed the purchase by the Crown agent.
- 6.24 MOEHAU 2B:  
1320 acres. Hohepa Kapene stated *"My father was a N'Rongou, my mother was a N'Raukatauri...this land belongs to the original owners, the N'Rongou and Ngatiraukatauri hapus..."* (CMB3/141)
- 6.25 On 2 December 1879 fourteen people were awarded a Memorial of Ownership in this block. They owed the Crown £96.13.8 for the survey costs, which had been increased by a further £23.6.4 in interest by August 1901. The Crown applied to have this debt repaid in the form of land, and took 200 acres in lieu of survey costs, and also ordered that an additional 340 acres, Moehau No 2B3, was to be ceded to the Crown. (Alexander, Pt 1, pp 66-8). The block was partitioned in 1907 and various Ngati Rongou-u interests were then purchased by Europeans - C. Hovell in 1913 for £25, and another by J.Thwaites in 1914 for £45.

## **7.0 REPANGA (CUVIER ISLAND):**

The area was originally given as 782 acres but upon survey found to be 481 acres. Rawiri te Taiporutu of Ngati te Hihi hapu stated at the title investigation that: *"A portion of the land belongs to Ngati Rongou, they owned the westward. The south west belongs to N' Karaua and N Ramuri, the southeast portion to N*

*Te Hiki. My wish is that the representatives of the four hapu be put in one Memorial.'* (Alexander, pt 1 pp 312)

- 7.1 When the land was awarded to the 4 named hapu, Ngati Rongou were listed as "Ngati Rongou hapu of Ngatimaru" (Researcher's emphasis). Three other hapu were also given an 'iwi'. This is a good example of the official need to subsume all hapu into an iwi. The evidence given by Taiporutu is also recognition of Ngati Rongou by the people of other tribes and hapu who lived in proximity to them, and with whom they negotiated.
- 7.2 Hamuera Hororiri stated in the title investigation: *"I belong to N'Rongou and live at Manaia... I have a claim on the land before the Court...We claim through our ancestor Te Oro.* (CMB 3/9)
- 7.3 The list of names given in included the following 9 Ngati Rongou-u members: Hohepa Paraire, Mohi Hororiri, Henare te Ruahouhou, Areke Rapana, Ramari Hororiri, Matire Tuari, Te Mura Ngawharawhara, Hamuera Hororiri, and Te Ruihana Kawhero.
- 7.4 In 1879, the owners offered 760 acres for sale to the Crown. A small portion only was required for a lighthouse, and in May 1888, 49 acres were taken under the Public Works Act for this purpose, and compensation paid.
- 7.5 In order to calculate the value, the European perception was that it consisted of barren third-class land, but for the owners it was a valuable birding site, and a base for fishing. The Crown reneged on paying compensation until the Trust Commissioner had stamped the deed of sale.
- 7.6 The Memorial of Ownership caused complications with sale of the island as transfer to the Land Registry was not completed until 1902, when a European completed the purchase. (Alexander Pt 1, pp 312-318)

## 8.0 KARIOI

This block of 647 acres 3 roods, with its title hearing in 1875, is of interest because of these statements quoted:

One of the counter-claimants, Te Waka te Puhi, stated that part of the block belonged to him and his hapu, Uringahu...a hapu of *Ngati Maru* (researcher's emphasis). "*I claim from my ancestor Rongomai.* (HMB8/447)

This statement draws our attention to just what was meant by the term "Ngati Maru" at this period. Did it at this time mean "the descendants of Tamatepo" because this is who Rongomai was.

- 8.1 *"I had cultivations on the part I claim on this block...I cultivated there at the time when the measles first appeared (1853). We had been living on...before this my father died prior to the measles.*  
*When Ngapuhi came I fled with my father to Horotiu. After Ngapuhi left my father and I came back and settled."* (H8/448)

- 8.2 A Memorial of Ownership of Karioi No 2 of 222 acres for: Tamati Waka te Puhi, Tinipoaka, Rangitehau, Meri Tiki, Te Hatarei, Hohepa te Kuki, Te Kenihi, Mere Titia, Aherata te Mihinui. (HMB9/156) The Crown purchased the block in two deeds in 1877, which were certified by the Trust Commissioner in 1878. (Alexander Pt 1, pp 329-33)

## 9.0 POIHAKENA:

The block contained 1300 acres. On 22 June 1872 Te Waka te Puhi claimed that part of the land belonged to the Uringahu tribe. The land belonged originally to N'Huarere. "*Our ancestor got it by conquest. My ancestor Tamatepo took it - the whole of Moehau... 30 of us lived there - the Naunau on their part and we on ours. A pa of ours stood at Wharekaiautua and another at Hawini. These were Ngati Rongou pas, a section of our tribe. When the land was divided the Uringahu got one piece and the N'Naunau another. I had a pa called Poihakene at Te Pua with the N'Naunau. We lived undisturbed on the land until the time of Ngapuhi. No other tribes have any claim.* (CMB2/325-27)

- 9.1 Piniha Pumoko stated: *"I belong to Ngati Naunau... Our pa's stood at Te Pua, we had two pas...we lived in force on the land. Forty of us used to live on it all told - that is in Te Pua pa. We claim from the same ancestor as Waka - Tamatepo. His descendants have occupied this land ever since his time down to the present. (CMB2/327)*
- 9.2 Hohepa Kapene testified: *"There are many owners...Ngati Rongo and N'Naunau...we claim from our ancestor Tutapu who owned the land. He was a son of Te Rakau. Tutapu used to live on the land. He inherited it from his father.... My father lived there... Waka did not dispute our right...we claim this land from Te Rakau. (CMB2/328-30)*  
*There is a tapu common to the N'Naunau and us near Te Pua, and our old tapu at Muriwai. The fences are visible still.*  
When Te Waka cross examined Kapene thus:  
*Who was Raparapa ? - He was descended from Tamatepo.*  
*Who were Tamatepo's children? - I don't know. Tamatepo was a grandchild of Hotu. (CMB2/331)*
- 9.3 When cross examined by the court Kapene stated: */ only know it belonged to N'Rongou, our people who are descended from Marutuahu...I have heard of Tamatepo and Rauakitua, descendants of Marutuahu. I have heard of Te Puha, he was the father of Te Rakau.. .we claim on this land from Te Rakau.. .I lived on the land in Governor Browne's time. We made one large clearing and some small cultivations.*
- 9.4 Hamuera Mangakahia said that he belonged to Patutatahi. When asked whether Ngati Rongo-u and Patutatahi were one tribe he said they were separate.
- 9.5 Riria Karepe stated: *"I belong to N. Tamatera and N.Rongou...I claim through ancestry from Tutapu. I admit Moananui through marriage with us. I and Meha claim on this land through our ancestor Raparapa. (CMB2/343)*



- 9.6 Rapana Te Ngawhe said: *"I belong to the N'Rongou. I claim on this land, Poihakene, through them. The land on the map belongs to N' Rongou and N'Kawe. (CMB2/338)*  
 When cross-examined by Te Waka; *"Did you ever hear of the Uringahu at Moehau?*  
*"Yes, they intermarried with N'Rongou. (CMB2/340)*
- 9.7 Hamuera Hororiri: *7 reside at Manaia...with N.Maru and N.Naunau.*  
 Cross-examined by te Waka: *Are you the only N.Rongou there? Pirihira lives there.*  
*"Who were your ancestors ? Te Oro.*  
*"Who did Te Oro come from ? I don't know beyond Te Oro, except that he was descended from Tamatepo.*  
*"Was Te Kiriwhakairo his wife ? Yes.*  
*'Who was Te Kiriwhakairo's son ? Hakari.*  
*"Who were these people ? N'Rongou.(CMB2/345)*  
 Cross-examined by the court: *"Marutuahu got the whole of his land by conquest. Tamatepo got this piece. It belongs now to his descendants.*  
 (CMB 2/347-8)
- 9.8 Hoani Toarauauwhea: *"I belong to N'Naunau... and have a claim on this land. Waka's parents ... had large cultivations (of kumara) at Muriwai. N'Rongou were there also. N'Rongou of Te Maunu. Te Maunu was a N'Rongou proper. He was related to Miha.. (CMB2/348-9)*  
*Te Waka was the protector of N'Rongou after their defeat at Te Kawau. Cross-examined by Mr Preece: "Do you know Tuakarua? Tutapu's descendants own that part.*  
*"Are Rapana...Meha...Hamuera Hororiri...Riria...Hohepa: N'Rongou ? Yes. Riria is Paora's niece, and he was N' Rongou. (CMB2/350)*
- 9.9 Rupene Whitiki: *"I belong to N'Maru and I know the land on the map. I know the claimants... Te Waka came to live at Te Pua. He caught fish and also cultivated at Te Muriwai planted potatoes, (twenty baskets), made a clearing and built (toetoe) houses. There were a good many of them. (CMB2/354)*

- 9.10 Te Wikiriwhi: *"I am a N'Maru, but my piece is on the Naunau land.*  
 Cross-examined by Davis: *Did N'Rongou live at Te Muriwai. Yes. They used to cultivate there and come back to our pa...This land was abandoned when Hongi killed Noho.*  
*"Did the elders of Hohepa and others reside there before Hongi ? Yes, and used to go to and from the Barrier. Hohepa and party are N'Rongou. (CMB2/357)*
- 9.11 Te Reweti Rangikaiwhiria: *7 belong to N.Naunau and reside at Shortland.I know the land called Poihakena....The boundary between Hohepa Kapene and us is at Taikarua. He claimed the land north of the boundary of Taikarua from his ancestors...*  
*I have heard that land belonged to Hohepa, Rapana, Riria,and Hamuera Hororiri...! heard it from an old man of N.Rongou called Te Aho. He was one of us at Poihakene... (CMB2/359)*
- 9.12 Notice how this verification of Ngati Rongo-u on this land comes from a spokesperson who resides at Shortland (Thames.) Reweti both differentiates Ngati Rongo-u as a separate entity, and also conflates it in this case with Ngati Naunau: "he was one of us..."
- 9.13 Pirihiira Te Rangitatu: *"I belong to the N'Rongou and N'Naunau...! claim solely through my mother. N' Rongou was a large tribe. They had a pa at Te Kawau.*
- 9.14 *Tamati Waka te Puhī: "My hapu is Te Uringahu. I claim from my mother, she used to live on this land. The pieces that I claim belonged to our ancestors Miria and her brother Hikihiki,*  
  
*"The Uringahu are all descended from Miria. (CMB2/368-9)*
- 9.15 This last statement confounds that of N' Tamatera historian Tai Turoa, who is quoted as saying that the meaning of "Uringahau" is "the uri of the four winds"<sup>1</sup>

and that they are a conglomerate of peoples, rather than having a specific tipuna.  
(Discussion with W. Ngamane, 2.6.02)

9.16 Again, we need to ask who would benefit politically from such a belief. The answer being, anyone or any group who would benefit from any undermining of the authority of Tamatepo descendants from the tuakana Marutuahu descent line.

9.17 Tamati Waka te Puhi (continued): *I received some money from a pakeha towards the purchase of the place before the survey was made (£50). I divided the money with N'Naunau £25. I considered I was the owner of Muriwai. When Ngapuhi invaded this district all Hauraki fled inland. The N' Rongo-u and Uringahu remained on their land. They concealed themselves in the bush and when Ngapuhi retired they came out. Te Maunu was the chief of N'Rongo-u at this time, and Te Wharerau of the Uringahu. These two men stood when all Hauraki fled.*  
(CMB2/370-1)

Ereatara Taraia: *"I claim on this land as a N'Kawe; a hapu of N'Rongo-u. I have a claim at Te Pua.*

9.18 Observe how claimants differentiate between Ngati Maru, Ngati Naunau, Uringahu and Ngati Rongo-u. They regard these as separate entities.

9.19 Pirihiira te Rangitatu cross-examined by Court: *"...N.Rongou was a large tribe.*  
(CMB 2/363)

9.20 Ngati Rongo-u consisting of Hohepa Kapene and others were ordered as owners of Poihakena 2 (700 acres), and also Ngati Rongo-u consisting of Tamati Waka te Puhi and 6 others were ordered as owners of Poihakena 1 (600 acres) on 13<sup>th</sup> June 1872. Certificate of title 3/210. It was sold to William Earl for £210 in April 1873. (Alexander, Pt 1, pp 127-28)

## **10.0 OTAUTU:**

718 acres: 2 roods. First Investigation of Title enquiries were in 1869.

Tamati Waka: *"Our matua died at Otautu as a consequence of eating the berry of the tutu, his name was Te Puhi, and the man to whom the land belonged gave Otautu to the children of Te Puhi, viz, Te Maunu.*

*...the Ngatihuarere attacked and killed Mahanga. All the Ngati-rongo-u, Ngatiwhanaunga, and Ngatitamatera, and other tribes with the children of Mahanga collected and attacked the Ngatihuarere. The children of Mahanga grew up and the people to whom the land belonged by conquest gave it as a possession to Te Puhi's children, and I came into possession of it being a representative of Te Puhi. (HMB1/80)*

*(Whakapapa given) These persons all lived on this land. When Te Puhi died the land was ceded. The dead body was taken to Hauraki and Ahurei immediately came back and lived on the land. There was a pa (Hautu) on Otautu, it belonged to N'Mahanga formerly.*

*When it was ceded Ahurei occupied it. The only persons who occupied the pa were ourselves. My ancestors, my elders and myself have lived there. I have done so at two different periods, (in the time of) Governor Hobson's once, and in Governor Grey's a second time.(CMB2/89)*

- 10.1 Wikitoria Nohohau: *Of Ngati Mahanga "...the boundary extended a little beyond Hope on the south side, then came the Patutatahi land. Hohepa Kapene represents these... (C21120)*

Hera Putea : *"The land belonged to Te Waka from Horopupara to Turipeke.*

- 10.2 Tamati Waka: *"I claim Otautu No's 1 and 2. Claimants are: Te Onehunga, Tinipoaka, Te Rihe, Rangitehau, Aherata te Mihinui, Natanahira te Hurupa... "N'Mahanga gave the land up to Te Maunu, Ahurei, Nohomatarae, and Te Puketapu, who were the children of Te Puhi. The land that was given extended from the Whangahumi river to Tauwhare, along the coast. The second cession was that a person of N'Mahanga died and Ahurei covered him with a garment...we commenced to cultivate these (lands) in Governor Hobson's time. I lived at the two places, Waiaro and Otautu No 2. (CMB2/149)*

- 10.3 Te Waka gave the boundaries and divisions, authorised the survey, and authorised NTawhaki descendants to accompany the surveyor and cut the survey lines. That is to say, he claimed and acted with authority which was accepted and acknowledged. (C2/151)
- 10.4 *"...Te Moananui took Otautu away. Afterwards I got up and was determined to die for my land. The N'Maru wanted me to stop but I went with my war party and fired over my houses and land, and then went away to Moehau and built a pa there. N'Maru then came and made peace between us. Mr Davis was present at the peace-making. -I got back Otautu and we exchanged guns...myself and Meha. (CMB2/155)*
- 10.5 *"After Whakaraka's death I then went to Otautu to live - there were 40 of Uringahu with me. We built houses as Haruakaraka at the mouth of the river. Near the embankment of the pa I planted there one year and had gathered the crops.  
My cultivations were at Pataka Kahawai, Opararo, Haruakaraka, Pakiwaha, these were clearings. Te Ahikoa, Kahakaha, Whakakai Koromiko, Kopuraweriweri, Okahaiti, these are another set of cultivations. (CMB2/155)*
- 10.6 *"Ahurei's large house (a meeting house) was called Wharo and stood near the burial ground... (CMB2/158)*
- 10.7 *"...the surveyor's name was Lorrigan (and he) asked for 400 acres...the map of the survey was kept back because the survey was not paid.. .in consequence the claim was adjourned to Shortland Court. (CMB2/159/60)*
- 10.8 Mr Tole (the next surveyor): *"I have sufficient knowledge of the Maori to talk to natives and get them to do whatever I want them to do...I claim for the survey of Otautu No 1 £49, for No 2 £22. I have been 22 days waiting here attending on this Court and I claim £22 for attendances. I have charged per mile at the usual rate for the survey. (CMB2/177-8)*



- 10.9 *Aherata te Mihinui The whole of the people who cultivated there belonging to the Uringahu were 60... (CMB2/179)*  
*"I saw te Uringahau cultivating at Tauwhare; te Waka and Wharerau cultivated together there. Hobson was the Governor. (CMB2/182)*  
*"Te Waka had a paiaka which was carved by N'Whakaue; it stood on Otautu.*
- 10.10 Certificate ordered in favour of Tamati Waka te Puhi, Rangitehau, Aherata te Mihinui, Tinipoaka te Ngako, Te Rihe, Te Onehunga Ahurei, Natanahira te Urupa in June 1871. No restrictions on alienability were issued. A survey lien of £93.6.0d in favour of John Toie was issued. On re-hearing on appeal, this judgment was upheld. (CMB2/201)
- 10.11 James Mackay, Crown purchase officer, paid Toie the £93.6.0d he was owed. This then made the owners in debt to the Crown. In Sept 1878 the court ordered that a memorial of ownership be issued to the Crown for the whole of Otautu 1 and 2, on the request of Mackay.  
(Alexander pt 1 pp 109-119)
- 10.12 However, there was confusion over the setting aside of a reserve, and by an order made in error on 14<sup>th</sup> September 1878 the entire block of 718 acres 2 roods was made over to the Crown. This was merely one of a series of unresolved bureaucratic bungles which continued for a further seven years, preventing sale, and putting the owners into debt. Someone wrote to the authorities on Te Waka's behalf pleading for urgent resolution, as he needed money to live on.
- 10.13 This drove the aged Te Waka into a state of "unsound mind" and ultimately to his death. Prior to this he had been living in an old shed in Shortland, dependent upon the charity of equally poverty-stricken Europeans. In May 1886 it was reported that Tinipoaka had died in the Auckland Lunatic Asylum. So the two old chiefs were driven crazy after no less than 23 years of delay and bureaucratic failure from the commencement of their negotiations over this land, which prevented them from realising on the sale of the Otautu Block. The Trust Commissioner finally certified the transfer in 1890.

10.14 In fifteen years these two great former chiefs had been reduced from their former high status as spokes people amongst other hapu chiefs acting for their people, to a state of abject humiliation and insanity, alone and poverty-stricken.

**11.0 SALE OF N'RONGO-U LANDS:**

James Mackay reported in March 1872 as to the context of his Moehau purchases, *"...but for being able to administer to the necessities of these natives which are at present very great, they would not have been so willing to dispose of their claims to the Waikawau and Cape Colville blocks."*

11.1 Later that month he stated *"I anticipate being able to acquire Waikawau at a price not exceeding 2/- per acre. I would point out that the present is a good opportunity for purchasing at a low figure, probably for less than the above figure... A sum of £5000 would probably accomplish this now, and as the area of Cape Colville is estimated ...to be about 100,000 acres and the Waikawau Block ...to be about 50,000 acres, this would be a very desirable purchase, being only 8d per acre."* (Alexander, pt 1, p 356)

11.2 This statement illustrates an attitude far removed from that of mutual respect and of protection guaranteed to the hapu by the Crown under the Treaty of Waitangi signed thirty-odd years previously.

11.3 The Ngati Rongo-u today are aware of no ancestral land remaining, and it is not unreasonable to assume that their loss of tribal lands impacted dramatically upon their sense of identity and the scattering of their peoples.

11.4 in addition to these land transactions during and following the decisions of the Native Land Court, and the subsequent sale of lands, there had been pre-Treaty land transactions undertaken which pertain to the claimant group. An area of land at Kopu, was reputed to have been purchased by Samuel Ashmore at the mouth of the Waihou River in 1831, for an exchange of gunpowder. There were a number of transactions of sale carried out firstly by Ashmore, followed by other Europeans, prior to investigations being carried out by the Old Land Claims



Commission. This land was confirmed in European ownership with a Certificate of Title in 1885 (CT38/27).

- 11.5 There was a further Old Land claim at Waiomu, and another involving land at Hikutaia, the latter being dealt with in detail in the Ngati Puu Claim currently before the Waitangi Tribunal.
- 11.6 A further issue of claim lies in the following example, which probably took place during the 1860's. One of the elders present today remembers his grandfather speaking to him of an incident in which a gunboat fired ashore near Papa Aroha. This was after the family had returned to live in the northern Coromandel, after involvement with protest against the Crown in the Waikato.
- 11.7 A further issue of claim involves the introduction of infectious diseases and the disastrous effects these had on the Maori population in the region. In 1853 a measles outbreak had sufficiently severe effects to be noted as a time milestone marker by witnesses in the NLC evidence. This outbreak evidently moved down the Peninsula from Cabbage Bay. Outbreaks of other diseases had severe consequences on all ages, perhaps most demoralising of all being the effect on the children, with information surfacing in a number of places and involving a number of outbreaks of diphtheria, scarlet fever, and influenza, including an outbreak during 1853-55.

## **12.0 SUMMARY:**

In this Report I have tracked the Ngati Rongo-u and other hapu descendants of Tamatepo, giving evidence of their position as a strong hapu among their peers. They were living and describing a traditional communal existence, secure in the resources of the earth and the sea.

- 12.1 Then came the incursions and processes of colonisation, specifically in this instance, the Native Land Acts and Court. Beliefs, structures and actions of agents of the Crown very successfully created the means erosion and destruction of that which gave these people their mana and their livelihood. The

land was quickly removed from them, and with it their historic base and source of life and identity.

- 12.2 What had been agreed under the Treaty of Waitangi was made a mockery by these actions of the Crown and its agents. The fall of the chiefs Te Waka and Tini Poaka illustrate the hopelessness of their state and probably are indicative of their people's condition, also.

### 13.0 RECENT HUI OF TAMATEPO DESCENDANTS

In December 1987 the Watene Whanau held a reunion under the banner of Tamatepo as tipuna. (See Appendix 2) They have traditionally celebrated the union of two ancestors, Kataraina Matene and Mita Watene I, one descendant from each twin son of Tamatepo. This fact is etched deeply into this extended family's beliefs about its identity and roots. This allegiance is ancestor-related rather than land-related.

- 13.1 There was a series of hui held to bring together descendants of Tamatepo from 1998 to 2001. A number of decisions were made including the presentation of this Claim of grievance to the Treaty of Waitangi Tribunal.  
(See Appendix 1)

- 13.2 Extract from Minutes of a Tamatepo hui held on 1<sup>st</sup> April 2001:  
*"Between 1986-1988 there was much discussion among the Hauraki tribes about the setting up of a united tribal structure to administer the affairs of Hauraki tangata whenua. Ropata Rare of N'Puu and Tamatepo, and Bill Paraku of Tamatepo and N'Tamatera attended all Kaumatua Kaunihera hui during this period, to support recognition of Tamatepo descendants as an iwi"*

- 13.3 At the second last of these hui, in early 1987, to set up the Hauraki tribal structure, it was decided that Tamatepo would be recognised and included as an iwi within Hauraki.

- 13.4 A final Kaumatua Kaunihera hui was held in early 1988. Bob Rare did not receive a panui for this, so was not present. The Kaumatua Kaunihera decided to adopt

twelve iwi for Hauraki and to exclude Tamatepo. This was then passed into legislation under the Hauraki Maori Trust Board Act 1988.

**14.0 WATENE WHANAU ANCESTRAL LANDS:**

The Watene family are also members of this claimant group. Their whanau land-holdings were originally around the Kirikiri area and on the Hauraki Plains. Their land were bequests from tupuna and acquired by conquest over the Ngati Huarere and Uri-o-pou peoples, after the killings of Tautukapakapa and Waenganui, and later of Kairangatira. These areas were divided between the various descendant groupings of the tupuna involved, and the boundaries of these became more formalised with the coming of the Native Land Court.

14.1 Ancestral evidence for the whanau's interests in the Wharekawa East Block is inconclusive, although Tai Turoa gives this as a Tamatepo conquest.

(Nga Iwi o Hauraki, Vol 2)

14.2 Through the Native Land Court the family were granted interests in the following blocks which are dealt with in general terms by David Alexander:

Horahia Opou 3B

Kopuarahi No 1

Kopuraruwai No 1

Koukourahi No 1

Mangawhero 3C No 2

Ngarua

Ngataipua No 1B

Ngataipua East No 2

Pouarua- Pipiroa 1B No 2

Wharekawa East

Taparahi No 3C

14.3 The land claimed for the whanau in these blocks was part of the general conquest of the area by tupuna listed as Kuriuaua and his sons, Tahae, Tauwheoro, and Rautangi.

14.4 The central kainga lands of the whanau lay in smaller blocks mainly around the Kirikiri area near Kopu. Alexander did not research these smaller blocks. Any references to these are from the Hauraki Minute Books and Block Order files held at the Hamilton MLC, and what emerges is that where given, the tipuna for these lands is again Kuriuaua and his sons. The Watene whanau had interests in the following small blocks in the Kirikiri/Waihou area.

1. Wainui 0 Rata No 2C  
Judgment for this land was from the tupuna Tauwheoro, son of Kuriuaua.
2. Te Rahokuaka No 2
3. Ongarahu No 1 and 2
4. Tawhitowhenua No 6  
No evidence regarding tupuna. Ownership unchallenged.
5. Okawe No 3 (Note also 12. below)
6. Hereawatea A and C
7. Waikuwharu No 2
8. Wekarua
9. Ohineruarangi No 1
10. Hurumoimoi No 2
11. Okewa No 3
12. Takanui3A
13. Te Horete 2A
14. Te Poho: Tokorau was the ancestor given for this block. Tokorau was grandson of Kuriuaua and son of Tauwheoro. (HMB 20/263)
15. Tapangahoro  
Tokorau was given as tupuna for this land. (HMB 20/266)
16. Te Kowhai 1B  
Claimed "through ancestry and conquest", but tupuna not named.
17. Hurumoimoi  
Tauwiwi te Taniwha: "Land around the area was divided among the descendants of Kuriuaua, and this area was given to descendants of Pautangi and Tahae after the Marutuahu conquest following the killing of Kairangatira. (HMB 59/317)

18. Pukorokino:  
This land was given to Pautangi and Tahae, and came to them from Kuriuaua, "son of Rautao". ( HMB59/317 and HMB12/232-5)
19. Waikuwharu No 2  
As there was agreement between the parties there was no ancestry given in the Investigation of Title, but elsewhere Tokorau was given as tupuna, who passed it to his sons, Te Aotapu and Taramauroa. (HMB 12/235)
20. Te Koputa.  
No dispute, no ancestors given.

**14.5 Land Grievances:**

The Crown and its agencies have been active in eroding this estate through the years, in breach of its Treaty obligations to actively give protection to landholdings and the way of life this sustained.

- 14.6 During the 1890's, the Native Land Court ordered ownership on an alien concept of "occupation". Watene tupuna and their kin had more mobile concepts of land usage and food harvesting.
- 14.7 On a number of the large Hauraki Plains blocks they were given proportionally less land because their "occupation" was of a "lesser duration". They visited more seasonally, rather than with permanent occupation sites, for their eels, ducks and patiki, and for the running of domestic animals. The kin group nevertheless claimed mana whenua on the basis of conquest, "allowing" members of the original tribes to continue to live in the area.
- 14.8 They considered the Judgment unfair and took Appeals to the Court, (Kopurarawai, Kopuarahi, Koukourahi, Pouarua-Piperoa and Ngataipua) but their explanations were still not accepted as valid because of a euro-centric view of "occupation" as "staying put".
- 14.9 Watene land loss has been through many different causes, including the forced sale of farms at Ngarua and Turua through rate debt to the local Council, and general debt. Adaptation to European-style "farming" rather than a traditional

communal style of economic unit had proved too difficult. (Discussion with Mita Watene, 7.6.02)

- 14.10 The blocks along the Waihou river were subject to pollution from gold mining, and silting from deforestation. The flooding which followed led to lower land values and also to Public works takings for stopbanks.
- 14.11 The small number of blocks around Kirikiri and the Waihou River indicate the on going problems of fragmentation, and piecemeal alienation of Maori land.
- 14.12 The Watene estate has been reduced gradually until today it consists of an area of Taparahi block covered in secondary growth native bush - the timber long gone, and partly land-locked.
- 14.13 Watene house sites and small land holdings are on a number of the listed small blocks at the junction of what is now the Kopu-Hikuai road with the Thames-Paeroa Highway. Land taken under the Public Works Act has drastically eroded their land in this area over the years.
- 14.14 A poorly designed bridge over the Kirikiri Stream, adjoining their house sites, produces serious flooding. The Catchment Board's solution several years ago was to encroach onto land and build stopbanks, rather than to deal with the cause of the flooding.
- 14.15 The researcher was present during the period when the local Catchment Board Manager and its lawyer called a frail elderly Watene woman into the lawyer's office to pressure her into agreeing to their land encroachment. These men would not allow her to take younger family members with her to the alien surroundings of the solicitor's office to support her.
- 14.16 The lawyer was her own personal solicitor as well as representing the Catchment Board, so she was understandably confused. Needless to say, she agreed to their demands.

- 14.17 In 1875 the Watene whanau had been excluded from the Taparahi No 1 Block. Pita Watene gave the following explanation for this to the Native Land Court. *"When the money was paid Hoani Nahe wished to keep the name of Watene out of the Agreement (because) if Te Watene was admitted a lot more would get in. H Nahe got his way because he is quite a lawyer."* (Alexander, pt 2 p 96).
- 14.18 Further injustices occurred to the family during the construction of the Kopu-Hikuai road; State Highway 25A.
- 14.19 A further Watene family owner in both the Tapangahoro and Taparahi 2B2B3 Blocks, Puti Tipene Watene, was deceased. There was "no prior consent allowing entry" to these properties, when taken under the Public Works Act for this road in December 1967. The Maori Trustee, who had been appointed as agent under legislation for the owners, accepted \$40 plus \$5 for interest from the date of entry to the date of payment.
- 14.20 The Watene family still have holdings in the Taparahi No 3C2 Block. They were defined by the derogatory term "non-sellers" (HMB39/124) in 1896.
- 14.21 In 1967, when it was proposed to construct the Kopu-Hikuai road, (SH 25A) agreement was sought from two Watene widows, acting as trustees for their children, for land belonging to the whanau to be taken for the new road under the Public Works Act. (Alexander *Selected Public Works Takings in the 20<sup>th</sup> Century* in Anderson, vol 2 pp 223-226)
- 14.22 The negotiators would not compensate the family for the land taken, promoting the idea that the family would benefit, as "their grandchildren would have access to the land with the road access."
- 14.23 The family did not receive written documentation regarding these transactions, although the women had signed documents at the time. They had consented, not having been made aware of what the outcome would be. (Discussion Mita Watene 7.6.02)

- 14.24 Subsequently an Act was passed which restricted road access for landowners to the new road, for safety reasons. The only family member with road access simply created his own access, without seeking permission.
- 14.25 The outcome has been that the family now own land-locked interests, barred from road access, and have received no compensation for the drastic loss of land for the road itself.

**15.0 Summary of grievances against the Crown and its Agencies arising from this Report:**

Imposition of a set of Land title laws which were alien in their concepts of land usage, occupation, and "boundaries". The consequent causing of friction and hostility, unresolved to this day, between hapu and whanau.

- 15.1 Establishment of laws and practices which have pressured land sale, for example the covert condoning and encouragement of debt-creation. The disproportion between the exorbitant fees of the surveyors and Court costs which were not justly offset by land purchase prices. This created a cycle of ever-increasing debt in order to service the prior debt.
- 15.2 Failure to adhere to provision for Reserves and mechanisms to assist in the protection of their estate, and to ensure that sufficient land holdings were retained for ongoing sustenance of Ngati Rongo-u and other members of the claimant group, in order to maintain their chosen way of life.
- 15.3 Use of the Public Works Act in a variety of different ways to separate the Claimants from their lands down through the years.
- 15.4 Designing or allowing procedures of the Native Land Court which attempted to "make invisible" the status of Ngati Rongo-u as a hapu alongside its peers.

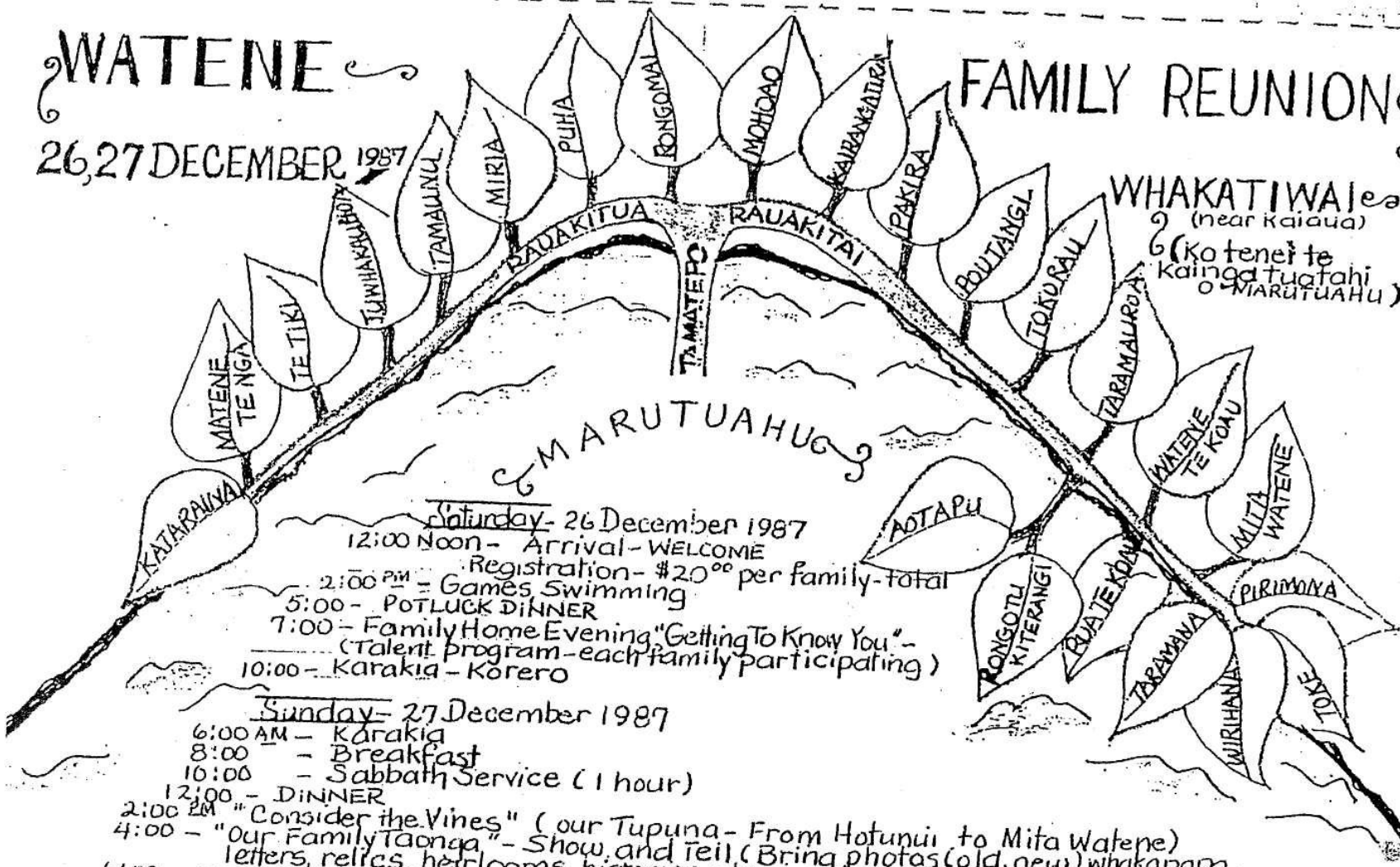


- 15.5 The practice in the Native Land Court of assimilation of Ngati Rongo-u, the tuakana descendant group of Tamatepo under inappropriate and incorrect so-called "iwi" categories.
- 15.6 Land laws which prevented Maori from selling to private prospective buyers and only to the Crown. This kept land prices low as the Crown had a monopoly and if there were bureaucratic bungles as there was in the Otautu case, prevented sale as and when the owners might negotiate as equals.
- 15.7 Removal of the land base and subsequent prevention of communal lifestyle, guaranteed to them under the Treaty of Waitangi.
- 15.8 Responsibility for the Land Purchasing Officers, whose practice was to acquire land at the lowest price. There was no attitude of respect or of negotiations between equal partners.

# WATENE

26, 27 DECEMBER 1987

# FAMILY REUNIONS



## Saturday - 26 December 1987

- 12:00 Noon - Arrival - WELCOME
- Registration - \$20.00 per family - total
- 2:00 PM - Games Swimming
- 5:00 - POTLUCK DINNER
- 7:00 - Family Home Evening "Getting To Know You" - (Talent program - each family participating)
- 10:00 - Karakia - Korero

## Sunday - 27 December 1987

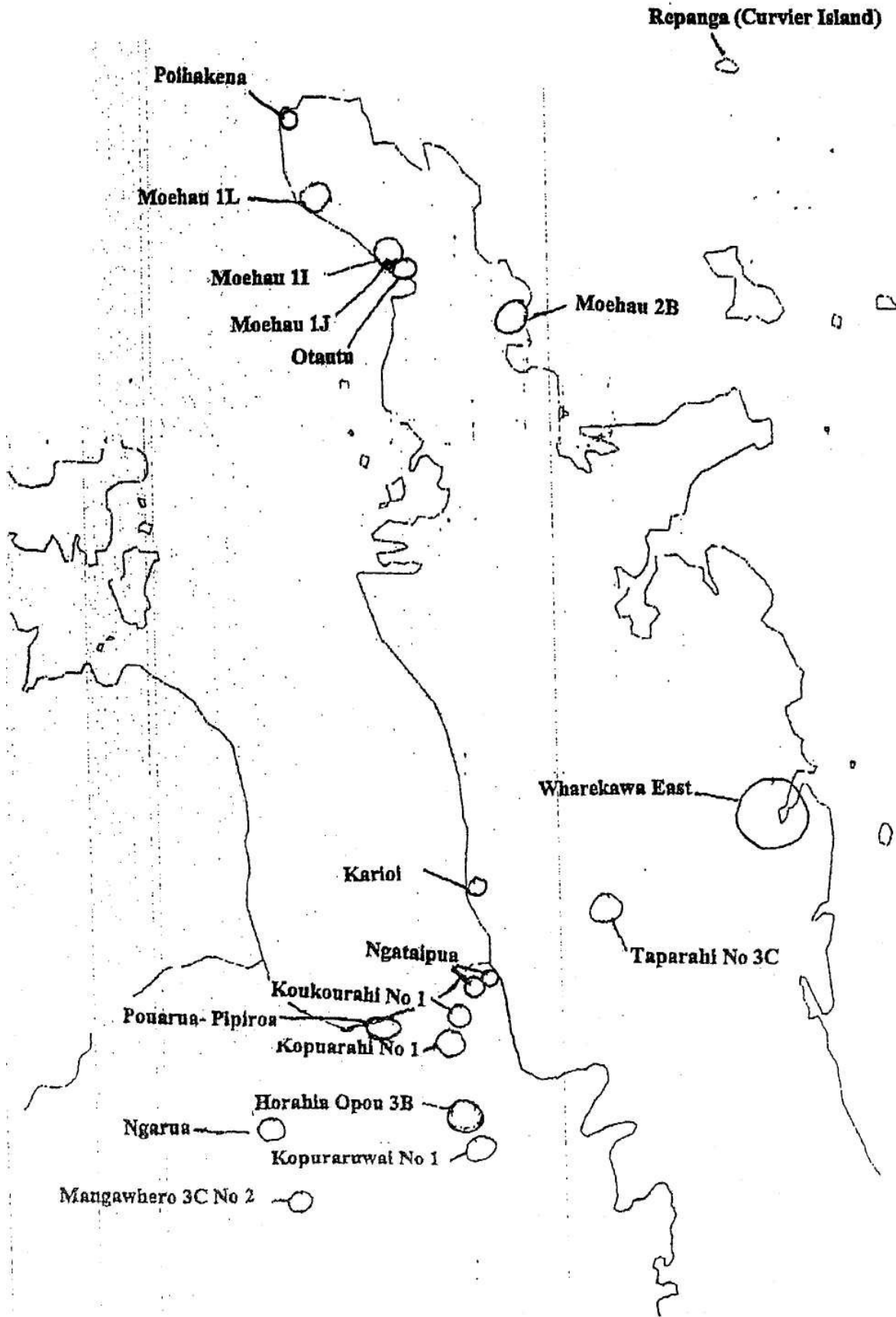
- 6:00 AM - Karakia
- 8:00 - Breakfast
- 10:00 - Sabbath Service (1 hour)
- 12:00 - DINNER
- 2:00 PM "Consider the Vines" (our Tupuna - From Hotunui to Mita Watene)
- 4:00 - "Our Family Taonga" - Show, and Tell (Bring photos (old, new) whakapapa, letters, relics, heirlooms, histories etc. to share)
- 6:00 - TEA
- 7:00 - "Memory Lane" - honoring Taramana, Pirimona, Wirihana, Toke (oldest descendants to be the featured commentators)
- 10:00 - Karakia - Korero

## Monday - 28 December 1987

- 6:00 AM - Karakia
- 7:00 - Breakfast
- 8:00 - TOUR - FAMOUS PLACES IN FAMILY HISTORY DEPARTURE - NOON

over

Location of Blocks Mentioned in the Report



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## Appendix 1

### Tama-te po Whanau/hapu hui:

In 1988, the organisers of a Kaumatua kaunihera hui to set up the Hauraki tribal structure failed to notify of the hui, and kaumatua in attendance adopted the twelve iwi, omitting Tamatepo from that structure. This decision was passed by legislation under the Hauraki Maori Trust Board Act 1988.

There have been gatherings which have called together the descendants of Tamatepo, the most recent have been since 1999 to the present day.

Significant resolutions resulting from these hui:

- The establishment of a representative working Committee.
- The calling of a kaumatua and kuikui hui of Tamatepo, descendants.
- To formulate a constitution
- To draw up a beneficiary registration form and whanau/hapu register
- To research the history and whakapapa of Tamatepo and his descendants
- To organise wananga and social hui for Tamatepo descendants to meet and learn
- To represent the interests and values of Tamatepo whanau and hapu both within Hauraki and externally
- To correct the history of the Tamatepo peoples as these have been misrepresented by the HMTB and the Kaumatua Kaunihera of Hauraki

To notify outside organisations of the existence of the Working Committee in order to negotiate:

The repeal or amendment of the Hauraki Maori Trust Board Act 1988, so that it will include Tamatepo and his descendants, notably Ngati Rongo-U, Ngati te Aute and Ngati Puu. The latter have set a precedent with the Waitangi Tribunal

- An application of Claim to the Waitangi Tribunal concerning the mana of Tamatepo.
- Application to Te Puni Kokiri for Capacity Building funding to assist in setting up a Tamatepo Runanga.
- To be registered and recognised as an autonomous consent authority, to be negotiated with by other agencies- for example, Thames District Council, Transit NZ etc,

Approach to the Hauraki Maori Trust Board for the following purposes:

- To acquire the registration forms of those who have registered with it from Tamatepo Ngati Rongo-U and Ngati Aute, under the Maori Trust Board's Act 1955.
- To be registered as an iwi of Hauraki in order to access benefits, for example, the allocation of fisheries royalties etc.

Husband  
Wife

Fee Paid?

**HUSBAND**

1. Born \_\_\_\_\_ Place \_\_\_\_\_

2. Chr. \_\_\_\_\_ Place \_\_\_\_\_

3. Mar. \_\_\_\_\_ Place \_\_\_\_\_

4. Died \_\_\_\_\_ Place \_\_\_\_\_

5. **HUSBAND'S FATHER**

6. **HUSBAND'S MOTHER**

7. **WIFE**

8. Born \_\_\_\_\_ Place \_\_\_\_\_

9. Chr. \_\_\_\_\_ Place \_\_\_\_\_

10. Died \_\_\_\_\_ Place \_\_\_\_\_

11. **WIFE'S FATHER**

12. **WIFE'S MOTHER**

No.	CHILDREN Give Name, Sex, Date of Birth, or Date of Death	WHEN BORN			WHERE BORN		DATE OF FIRST MARRIAGE TO THIS	DATE WHEN DIED
		DAY	MONTH	YEAR	Town	County		
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								
11								

OTHER MARRIAGES

SOURCES OF INFORMATION

**REGISTRATION FORM**

(Fill out this form and send with Registration Fee \$20 to Birkdale, Auckland)

Fern L. Rutherford  
21 Fairclough Rd.  
Birkdale, Auckland

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APPENDIX 3

## Bibliography.

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Hauraki Maori Trust Board. 1997

Monin, Paul. This is My Place- Hauraki Contested.  
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Walzl, Tony. Overview Report on the Claim of Ngati Hei 1840-1900  
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