

**Wai 686 #W15
Wai 495 #A12**

IN THE WAITANGI TRIBUNAL

IN THE MATTER OF The Treaty of Waitangi Act
1975

AND

IN THE MATTER OF The TE MOANANUI /
TAWHAKI CLAIM

AND

IN THE MATTER OF The MARUTUAHU CLAIMS

STATEMENT OF EVIDENCE OF MAHUTA PITAU WILLIAMS

CONTENTS:

- I TE WHARIKI O TE WHENUA**
- II NGA WAKA TAINUI ME TE ARAWA**
- III PARE ~ HAURAKI MARUTUAHU WHANUI**
- IV NGAHERENGA WAKA**
- V NGATI TAMATERA**
- VI TE MOANANUI AND DESCENDENTS**
- VII TANUMEHA TIKAPA TE MOANANUI**
- VIII TE MOANANUI CLAIMS AND CROWN INJUSTICES**

I PRE-WAKA TE WHAARIK1 O TE WHENUA

1. From the time of the abandonment of the brothers *Maui*, their discovery by *Patupairehi*, their treatment as *Gods* (due to their height), their own discoveries and assimilation into the land and people's, begating the *Turehu*. From hence came the *Kahu ki Tai & Kahu ki Uta*, from hence, was seeded, the *Maui Potikitiki* people's of whom Tawhaki and Kupe, had come in contact with, and consequently was born the Te Atiawa (*and Ngati~Awa*), and NgaMarama, who were the Tangata~Whenua of the Island, as for the Mana-Whenua, Patupairehi and Te Turehu, they resided within the deepest valleys and gullies, including the misty heights of the lands of both Islands.
2. Te Atiawa approximately, inhabited the lower part of the island, whilst NgaMarama, inhabited the upper half, at the arrival of Hako, the peoples were so intertwined through whakapapa, that to identify specific groups and or peoples from each other, was not easy, however, territorial boundaries were amicably agreed to, with a fair degree of leniency between parties. This was the situation, to whom Hako had met and joined. Evolving, to the extent that Hako was able to establish their own rohe, being the western seaboard of the Coromandel peninsular in which they renamed as Te Whai O te Ika A Maui. The original name for this specific area is **Te Pakikau o te Ika a Maui**, in which NgaMarama kept to themselves on the eastern seaboard of the same.
3.and so the people on the land, at the time of arrival of the waka invaders, the peninsular held NgaMarama on the eastern seaboard, with Ngati-Hako on the western seaboard, with Te Atiawa and Ngati~Awa occupying ano* spread throughout the rest of the lands (*recognized in today's terms as being the Maui Potikitiki, or Ngati~Potikitiki*). Such was the position on the arrival of Nga~Waka.

Ngati-Potikitiki

4. At the arrival of Tawhaki, on Aotearoa, he was to learn and familiarise himself with the descendants of Maui's brothers, whom had been stranded within the isles, he met with the Patupairehi and Turehu peoples Te Kahu ki Tai and TeKahu ki Uta. Upon the arrival of Kupe, and his contribution to the annuals

of history, they were the name-makers of the Ngati-Potikitiki. Provided that no accidental death, or violent mishap was to occur, the-youngest brother of the 8, would live a longer life. So it was to become known far and wide, for whom the Ngati-Potikitiki people was, which included the descendants of Tawhaki, Kupe and others, prior to the arrival of Hako.

Te Atiawa

5. From the Ngati-Potikitiki came two major groups, the eldest being, Te Atiawa, and the teina being Ngamarama, a common derivation, to themselves is, Ngati-Awa. At the arrival of Hako, Te Atiawa, had dominion over the lower half of the island, whilst sharing interests in the northern part of the island. They have been referred to as the living descendants of "*Te Kahu ki Uta*". These people were the recipients of the destructional forces of the newly arrived "*Waka Invaders*". Others will tell the histories of these people.

Ngamarama

6. The understanding of this ancestor, in the first instance, is that this ancestor, was born of this country many years prior to the arrival of the great fleet.
7. NgaMarama chose the peninsular, or tail of the fish as their place of occupation and had total dominion over the area, whilst sharing interests in the northern region. NgaMarama were the people that *Hako* met on his arrival and the consequent marriage and assimilation. As was the way at times, that the desire to have their own space came, as did the conflict that followed such desires, the resulting outcome was to that extent that NgaMarama settled and occupied the eastern seaboard, whilst *Hako* occupied the western seaboard, an arrangement that was to stand to the coming of the great fleet. They have been referred to as the living descendants of "*Te Kahu ki Tai*". These people were also the recipients of the destructional forces of the "*Waka Invaders*".

Hako

8. Hako, like Tawhaki and Kupe before him, also arrived on a tangata-moana and like many others before him married and was assimilated into the

Hau~Kaianga, learning all the ways of the people, it has often been remarked, that at this point in time the physical shape of *Te Ika a Maui*, was defined as a *sting-ray*. In many of the descendants of the Hako ancestor, the desire to have their own place, became a reality, when they were numerous enough with many factions joining them, were able to establish the western seaboard as their sovereign base. Wrestling the lands from their in-laws *Ngamarama*, whom in turn occupied the eastern seaboard. Hako renamed the area as Te Whai O te Ika A Maui.

9. This then was the situation as at the arrival of the Great Fleet, and was to suffer the same fate, as the others, to a certain extent, again others will recount these histories in greater context.

II NGA WAKA - TAINUI ME TE ARAWA

10. The recount herein, is specifically related to the two Waka, that was, and has influenced the area in a major capacity, much of this story is well retold by many, and so to add a further richness to the fabric of history, this then is our story.
11. **and** so, both friends and cousins, began their epic journey and their race, to Te Ika A Maui, (*to be recognized by a low lying long white cloud, stretching across the lower horizon.*), to win and claim the prize, being the jewel of the land *Pare Hauraki*. The first leg of the race was Rarotonga, where was layed the first protest of several that eventuated from the cousins' bet. The charge of using Taniwha to assist passage was ruled fair, due to the utilisation of sailing tactics and innovative thinking.
12. The second leg to *Aotea Kawhia*, was accomplished by innovation and tactical sailing procedures, consistent with the ruling given at Rarotonga, *however many little incidents and general disgruntlement between both men, was to mar the outcome and effect a separation for some 300 plus years*. During the rest over period, contact was made with the inhabitants, communication and interaction was established. During this rest period it was learnt that there was a quicker way to the prize by, inland channels, however in order to get to the destination, one had to traverse past the point to the

objective, and return via another channel, taking some time to accomplish. With this, thought in mind, and the need to address the council on the matter of protest, it was decided to go the inland route, rather than race into the north wind, where the opponent had the definite advantage. The last leg, was the major component of the journey and race, both parties set off, one party heading north, the other, taking the river route inland, in an attempt to find a quicker way to the same objective.

13. The inland journey, was to achieve the seeing of the objective, rather than the arrival at the objective. The decision to leave the water, and carry the waka over the brow and into the estuary that flowed into the *prized possession*, was made, and the object was reached, at this point in time *Tumutumu*, left the waka and settled around the Aroha Maunga. However at the other end of the same *prize* the opponent had also made landing on the tip of the peninsular some days before, and had already started to mark out specific areas' the name *Tikapa~Moana* remains with us to this day, to remind us of the man and the waka.
14. The altercation that followed, began with the protest of the other, on the grounds that the waka had left the water, in order to lay claim, an other claim was laid, regarding the use of material (*pouwaka*), not being native to the land, being bought by the waka inhabitants, however these particular points were lost, within a taake of hara, relating to the co-habiting lichenous behaviour of a favoured woman, this is the story often told and recounted by others, yet the basis of protest in regards to the race itself, has not been forgotten. Consequently, one party retired to Aotea Kawhia, whilst the other remained at Pare~Hauraki, the name entrenched, in the annuals of history via the whakataukii ~ *Tamaki ki runga, Mokau ki raro, Maungatoatoa, kei waenganui, Pare-Hauraki, Pare~Waikato, Marutuahu te Tangata, Tikapa~Moana, Moehau me Te Aroha nga maunga, Ohinemuri me Kaueranga nga Awa hoki a te whariki o te whenua.*
15. Of note it is interesting to know, that the ancestor Tumutumu, who was an integral part of the Tainui Waka (*as the record of seating placements indicate*) disembarked at the Matamata riverbank, and sought refuge and a safe place to dwell. This he and his followers achieved, thereby settling the Aroha area, with Ngamarama, Te Atiawa and Ngati-Hako. It must be stated

that this took place well before the arrival of Marutuahu and Ngati~Tara. So from the time of the parting of the waka Tainui and Te Arawa, one to Kawhia the other to Moehau, Tumutumu and his followers resided in the area undisturbed.

16. With the eventual settlement of nga waka and their inhabitants, slowly things were erected, placed and cemented into plausible boundaries areas, ever expanding and intruding on others, this process slowly but surely, set the wheels in motion, in order to begat, the occupation and assimilation, of the original haukainga, into the stronger groupings, the waka factions being well versed in tactical warfare, including the taking of slaves.
17. The ferocity of the waka invaders was such that, the original occupants, had not encountered anything like the scale of war fare that faced them at then time. In the opening movements to the dance of conquest was of such an intensity, that within a very short time all those people who were easily accessible to the range of marauding warriors, hell bent on establishing places for themselves and their followers, were swept from the lowlands and into the hills.
18. Once in the hills, Ngati-Potikitiki, Te Atiawa, NgaMarama and Ngati-Hako were able to forge other links with other groups (Uri o Pou; Waiohua and others) in order to protect themselves, however, the invaders were too many and too organised every where else in the country. In Pare~Hauraki however, Tama te Kapua and his, *Huarere people*, were able to forge links with NgaMarama and Ngati-Hako after a fashion and peace was had for many a year, with Hako, settling from *Kirita* south, to *Ruawehia / Ohinemuri* on the western seaboard, whilst NgaMarama, settled from Whangapoua southwards, on the eastern seaboard, Tama te Kapua settling at the tip of the peninsular below *Moehau*, whilst at *Te Aroha*, resided *Ngati-Tumutumu*, until the coming of Marutuahu.
19. This situation remained unchanged for some 300 years or more, and that during this time saw the changing face of Tauranga~Moana, from Ranginui, Rangitane to Ngai~Te~Rangi, the people named, became embroiled in some, and joined in some, such stories are well recounted elsewhere.

Hoturoa

20. Captain of the *Tainui Waka*, and closer relation and friend to Tama~TeKapua, having lived in close proximity of each other, all their lives and was the Author of the *Whakatauki " Mokai ki runga Tamaki ki raro, Maungatoatoa kei waenganui, Pare-Hauraki, Pare-Waikato*. After the incident with Tama~TeKapua; Hoturoa, left Pare-Hauraki, to reside at Aotea-Kawhia. Over the ensuing years, many of his descendents were to marry directly into Hauraki, or along lines of strong whanaungatanga to Hauraki. It was not until Marutuahu, that a Waikato descendant had returned to Hauraki, and conquered it, did the *Tainui Waka* ascend itself over that of *Te Arawa* and *Tama~TeKapua*.

Tama-Te Kapua

21. Captain of the *Te Arawa Waka*, and close friend and relation to *Hoturoa*, after his altercation with Hoturoa, Tama-TeKapua remained at Pare-Hauraki, residing at the foot of Moehau maunga. A part of his story is recounted under the sub-heading "*The Great Fleet*". The major components that make up the tapestry of Tama TeKapua was his Moko Huarere, and his relation, Hei.

Huarere

22. The grandson of Tama TeKapua, was to make his home at Moehau, therefore became the hand of his grandfather in all matters. The death knell for these people accumulated in the killing of *Tipa* by *Ruamano*, Ruamano was slaughtered at *Whangapoua*, including his people and many of those of *Ngati-Hei*. This subject will be referred to in a later passage, again there are many stories of this man, and shall be told by others. The Hapu *Te Matewaru & Ngati-Pare* are the only surviving Huarere/Hei, Hapu names in existence today, complete and thoroughly assimilated into the Ngati-Tamatera compact under *Te Hihī and Ngati~Tawhaki*.

Hei

23. The relation of *Tama-TeKapua*, was to occupy the *Kuatonu; Whitianga basin*, of note was the final conquest of the *Te Arawa* faction within Hauraki, and shall be referred to in a later passage. As again mentioned, *Ruamano* of

the *Ngati-Huanere* peoples, whose mother was also of *Ngati~Hei*, was the final catalyst in the destruction of *Ngati-Huarere*, he also became the catalyst for the final destruction of *Ngati~Hei*.

24. After *TeHihi* and his *Son~Inlaw's*, slew Ruamano and much of the *Ngati~Hei*, Te Hihi and his followers, then divided the land between themselves. *Ngati-Maru* under *Rautao*, and, *Ngati-Whanaunga* under *Iwituha*; *Karaua & Matau* maintained, the subjugation and the assimilation of the survivors. Of note, it was not until *Hei-Turepe*, *Piri*, and others of Waikato, arriving in the area and marrying into the people of *Ngati~Matau*, did a *Ngati~Hei* identity resurface, again, in Hauraki.

Tumutumu

25. As has been mentioned, *Tumutumu*, who had been aboard the *Tainui Waka*, disembarked on the ridge between the Matamata passage and the Tikapa inlet, to find and mark his place at *Te Aroha*. When Marutuahu received the instructions from his mother Mihi-Rawhiti, on where to find his father, he was also instructed, that if he required any help or assistance, to turn to his mother's relations of *Ngati~Tumutumu*. It was this force that Marutuahu used against his inlaw's the *Uri-O-Pou*.
26. *Tumutumu*, had settled with the *Ngati-Hako* and *NgaMarama* peoples, and to some extent joined with them in their fights against each other, including *Ngati-Huarere* and *Ngati~Hei*, of all the people that resided in Hauraki at the arrival of Marutuahu and the consequent massacre that followed, *Tumutumu* and their people did not suffer any of the consequences, and they remain the dominant tribal compact at *Te Aroha* even unto this day. Appointing a half-caste Maori, *Morgan Newly / Newby (Mokena Hau)* from Waahi, as the *Hautu* and coordinator of the *Rahiri* compact, in the gathering of eels, food etc.

Note:

This situation was to remain intact for possibly 2-300 years, the interaction of the *Waka* Invaders and those insitu, particularly, during the period of changes at *Taurangamoana*. Specifically, during the *Rangitihī*, *Rangitane & Ranginui* changes, the battles fought were between them and those tribal compacts,

named in the preceding paragraphs. Marutuahu arrived, during the change of Ranginui to Ngai~te Rangi at Taurangamoana.

III PARE~HAURAKI MARUTUAHU WHANUI

27. The story of Marutuahu arriving in the area, is well recounted, having been discovered by the young (7) girl, *Hineurunga*, whom became smitten by the look and stance of him, (*this was to stay with her, and cause problems in her own marriage*); The elder sister being approximately some 16 years older and of marriageable age, became Marutuahu's wife, her name was *Whakaia moehau*. The strategy used to mitigate any chance of discovery as to his true identity and intention's, was to win fame beside his in-laws, in his own right, his rise to the forefront of the Uri-O-Pou, served him, and his father very well.
28. Much has been said about Marutuahu's arrival amongst the Uri O Pou. Succinctly put, Once Marutuahu had met the two sisters and agreed that they would present themselves at an agreed time and place, and the girls, would arrange their escort into the Kaianga. Marutuahu had timed his arrival for late afternoon, knowing that the tide was due. Marutuahu, once the girls had left, quietly, made his way to the foreshore, to watch his father haul the net in. Hotunui hauled on his net and pulled it in 2/3rds of the way, when Marutuahu saw the locals swarm into the net and begin to help themselves. They had no care for the trampling and tearing of the net in their avarice to claim and take, all that they could.
29. Marutuahu watched the people leave, and saw his father haul the rest of the net in, and begun to hang it out, to be mended. Hotunui, then gathered all that was left of the catch, which was meagre and very small. Marutuahu saw his father glance towards his concealed position, in query, gave a shrug and returned to his workings. Marutuahu quietly slipped away and returned to his friends side, in a state of emotional turmoil.
30. By the time their escort arrived, Marutuahu had his emotions under control, with his mind set, and his heart cold, he, with premeditated and deliberate intent, in full splendour walked towards his destiny.

31. Marutuahu waited until the birth of their child, before he extracted his revenge against the treatment of his father. At the public display and the declaration of status by the people, and, amongst an atmosphere of good health and good cheer, the people set to the feast of celebration, totally innocent of what was to befall them. In this one stroke, all those who were not secured in the protection of Marutuahu's people, were killed. Marutahu had secured his own family, including the young girl Hineurunga and his half brother *Paaka*. The proliferation of those descendant from Marutuahu, through his (5-6) children are numerous, and predominate throughout Pare~Hauraki.

Te Whakatau Tuatahi

32. *Whakaiamoehau*, was the grand-daughter of the Uri O Pou Chief *RiuKiore*, both herself and sister were the nieces of Hotunui wife, whom in turn was their mother's sister. From these marriage's, six (6) children were born (*some say 5*); *Tamatepo*; *Tamatera*; *Paretera*; *Whanaunga*; *TeNgako* and *Taurukapakapa*.

Tamatepo

33. Is the mataamua of Marutuahu, others will expand upon this history, what is of note however, is the marriage that caused a mandatory sentence of some longevity, which saw another succeed his position as Ariki and chief. Due to the latent prejudice held by many born from Kawhia, regards the incident of Hoturoa and Tama te Kapua, therefore any union with these people was forbidden, at that time. Tamatepo defied this rule and was consequently ostracised and banned, regardless of the status of his wife.
34. *The marriage came at a time not conducive to Marutuahu strategy, the banishment of Tamatepo, served to mitigate any mistrust felt by the others, at this time however, his maternal grandparents Mahanga and Tangata were also residing in Hauraki, at Te Waitangi ~O~Hinemuri. Leaving Whakatiwai, Tamatepo with his wife and followers, entered Te Waitangi~O~Hinemuri, to finally reside at Pukewa. There, they had 3 Sons, whom begat the people we know as Ngati~RongoU, their descendents are easily recognised and identifiable. However, others will tell this story. His descendents were to be absorbed into the wider whanaungatanga, of his brothers.*

Tamatera

35. Not only did he supersede his elder brother's position but also succeeded to his father's place, the entrenchment of Marutuahu's will, was the acceptance by Hineurunga, of Tamatera, as her husband and protector. Tamatera, was so favoured by his father, in that Marutuahu's Cloak was sewn with the thread of Tamatera's children and descendants. Tamatera's previous wives Te Momoewhitia and Ruawehia, had already passed on and their children were long in their adult status, the forging of alliances completed and age had matured Tamatera.
36. At the death of Marutuahu, his wife Whakaia moehau, was still alive, but very old, and was soon to follow her husband. Hineurunga had the choice to return to her own people (*Paaka*), or enter the Kaianga of her Sons. However, due to her status as Aariki, she had the right to make her own choice, which she did.
37. Whanaunga's objection, on the grounds that Tamatera was too old to hold the position and status, fell on deaf ears, such was Whanaunga's frustration, that he left Hauraki for Kawhia, where Kawhia treated him with the greatest accord, for some 10 years or so. The joining of Hineurunga and Tamatera was feted by the whole of Marutuahu, less Whanaunga. During Whanaunga's absence, Hineurunga, bore Tamatera, 2 children, *Te Hihi and Te Aokuranahi*.
38. The fundamental Hapu~Whanau of Tamatera are Ngati~Pinenga, *Ti Uri~Wha*; Te Kiriwera, (*with Te Kiriwera deriving itself, from Ngati-Pinenga*) and Ngati-Tawhaki (*Te Hihi was the potiki of Tamatera's children, whom begat Tawhaki*). The child, Te Hihi, had multiple roles, being the youngest son, born with a conscious level of Generational Seniority, over the main Chiefs, of his time, as well as, being the New Aarikinui of the Marutuahu, and Tamatera nui tonu.

Paretera

39. The only daughter, due to the fact of Marutuahu begetting two sets of families therefore to cement the Kotahitanga, of his children, the eldest daughter of the first marriage, was married to the eldest male of the second marriage and so the joining and cementing the bonds between them all. Others, say

that this woman was Tamatera's daughter, and so the claim that the korov of Marutuahu was sown with the thread of Tamatera,, may have, a far greater substance.

Whanaunga

40. Whanaunga being the youngest of the first family, some 20 years or more was to a large extent more attuned to the sons of the second maniac although bom of *Whakaiamoehau*, he was bought up in the house *Hineurunga*, therefore regarded as his mother, (*Whakaiamoehau, being very old at the time of birth*), so that, by the time Whanaunga, had reached his status as a youth, he regarded *Whakaiamoehau as his nanny*. Others recount the history of this man, he also produced descendents that perpetuated the mark of Marutuahu.
41. Of note, within the korero of elders, a common reference in direct relation Whanaunga, is Whanaunga leaving Hauraki, and going to Kawhia, as he *had* forged links with his fathers people over his years of growing, after the death of Marutuahu. Whanaunga had known what was to come, it had been decided that Tamatera would carry the mantle of Marutuahu, regardless of Whanaunga's opposition to this.
42. Whanaunga's absence from Hauraki was to last some years, however upon his return, accompanied by three (3) well known families, of the Kakepuke-Pirongia area, being *TeMoananoa; Tamati~Kingi* of the Ngati-Hikairo people, of Maniapoto. Whanaunga discovered that the woman he regarded as his mother, was living with his brother Tamatera, in his mind Tamatera had *'taken her by force'* to cement his Status, with this thought in mind, and the intent to kill Tamatera, he went to seek the help and assistance of his teina *Te Ngako* and *Taurukapakapa*. Both his teina were reluctant to do so, due to the public declaration of Hineurunga and the acceptance of the matter by the people at the time.
43. The ensuing years had begat two children to Tamatera and Hineurunga. The eldest *Te Hihi* was of some 12 years old, and had been bought up in union with *Te Ngako's grandchildren*, especially with Rautao who was the same age. *Te Aokuranahi* the second child, was still an infant at the time of

Whanaunga's return (she was to mother the nation, known as Ngati-Pukeko of Whakatane). Supplying some men to Whanaunga, was the only contribution the teina's made to Whanaunga's intentions.

44. *Whakaimeoehau*, was by this time ancient in years, but still remained with full facilities, therefore warned both Tamatera and Hineurunga, of Whanaunga's intentions, including Te Ngako and Taurukapakapa reluctance to enter the matter. The conclusion, was that Whanaunga was unable to fulfil his intention, by killing Tamatera's, sons and grandsons or their people's, therefore his intent to be Aariki failed to eventuate. The actual outcome that was perpetuated, was that Whanaunga gave Te Ngako the **name of Marutuahu**, and from this the descendents of *TeNgako and Taurukapakapa are commonly known as Ngati-Maru, within the Marutuahu Confederation*. Previously, Te Ngakohua's descendents were Naunau (*Ngati-Naunau*), and Kahurautao (*recognised by Te Hihī, as Ngati-Rautao*).

Te Whakatau Tuarua

45. As has been recounted, Hineurunga whom had discovered Marutuahu in the tree, had become smitten with him, so much so that she debated the matter of who should marry Marutuahu, with her parents, however much to her chagrin, she was reminded of her youth, and her betrothal to the child *Paaka* who was several years older than her at, 12. The feeling that Hineurunga had for Marutuahu, stayed with her throughout her life, and became a point of contention with her husband Paaka, purported to be Marutuahu's half brother. The marriage of Paaka and Hineurunga was not strong and Hineurunga left to enter the Kaianga of her sister Whakaimeoehau and her husband Marutuahu, from whence her protection was given (Paaka did not pursue this at all). And so it was to be that eventually Hineurunga dreams of Marutuahu came true and she begat him 2 sons, *Te Ngako* (as regarded by Hineurunga, acknowledging her love for Marutuahu); *and Taurukapakapa*.

Te Ngakohua

46. Te Ngako, was the eldest of Marutuahu's second marriage, he was his mothers heart, being the accumulation of all her dreams, like his brothers before him, he produced descendents that finally, maintained and

perpetuated the continued subjugation of the Ngati-Hako, Ngati~Huarere, Ngati-Hei, in the first instance and others in the second, again others will tell his story. Te Ngako, as it has been told, left two sons.

47. As has been mentioned, Te Ngako was given the name of Marutuahu by his half brother Whanaunga, hence his descendents are deferred to as Ngati-Maru, within Hauraki. In the eyes of others, they are known as *Ngati-NauNau and Kahurautao*. As has been mentioned, in order for Marutuahu to join his children in common bond, the only daughter of the first marriage, was joined with the eldest son of the second marriage, being, Paretera, and Te Ngako, hence the kotahitanga of the name **"The Marutuahu!"**

Taurukapakapa

48. Taurukapakapa was the second son of Marutuahu and Hineurunga, although he took part in the maintenance of the conquest of his father, his death united the Marutuahu as one force, others will recount this history and story. The known facts of his death, became the catalyst, that saw the final rout of Ngati-Hako, Ngati-Huarere and Ngati-Hei as a power or force within the area, ever again.
49. These then, are the threads of Marutuahu, and as will be shown, in the section on Tamatera's history, and following his, thread, will the identification of the true kowhaiwhai pattern, to the cloak of Marutuahu, be revealed.

IV NGAHERENGA WAKA

50. The potential of the many waka, that arrived at *Te Ika A Maui*, Aotearoa, having stopped or rested at some point within the area of *Pare~Hauraki*, has a high level of probability. The ability to pass through the area, without *seeing* any human life, again was possible, due to the heavy Mangroves, dense forestation and the many inlets and outlets into *Tikapa-Moana*, allowed many travellers to be abroad, however many **were seen**, and allowed to pass on, with out hindrance or interference.

51. During these times, many of those, regarded as, the waka migrants, accumulated their places by marriage, conquest and assimilation, from those insitu, prior to their arrival. The rapidly changing face of tranquillity, and balanced equality, that once was, to, a time of fear and uncertainty, as the new force of organised brutality swept the land from the tops of the ranges to the foot of the ocean.

Mahanga & Tangata

52. Both men were the maternal grandparents of Marutuahu, Mahanga being the father of Mihi-Rawhiti (Marutuahu's mother), and Tangata, being Mihi-Rawhiti's maternal grandfather, both took full opportunity, to acquire a share in their moko's good fortune by also making and leaving their respective marks on the land. Mahanga married several woman, two were puhi of their people one of Ngati-Hako, and one of the *Ngati-Hei-Huarere* peoples, and begat *Pare-Moehau*.
53. *Kawhia* people when visiting the *Te Pae O Hauraki Marae*, often refer to Mahanga. During one of his many sojourns throughout the area, whilst returning from visiting his compatriot Tangata, Mahanga pulled up onto the shore and took shelter from the driving rains and wind. However some *Huarere* warriors, who were traversing the ridge line saw Mahanga on the water, and so they followed him and took note of where he was sheltering. Early hours of the morning, as the wind and rain began to subside, the *Huarere* warriors silently entered the shelter and slew Mahanga.
54. Tangata, however married a *Ngati-Hako* woman and begat *Pinenga* and others, whom to this day are a integral part of the *Ngati-Tamatera compact*, in the first instance, with whanaungatanga to Ngati-Hako, due to the marriage, however the children were Ngati-Tamatera, not Ngati-Tangata.

Tara-Koi (Ngati-Koi)

55. Having left *Maungatawhiri*, and travelling to the places of their closest relations, who were, then living at Kawhia, they were to hear of the deeds of their relation, whom had recently, defeated the Uri O Pou and others. Following the lead of both Uncles, Tara joined them in their excursion into Pare-Hauraki. With Tara, holding the Tauranga Waka area at Piraunahi, on

the Waihou River, Mahanga and Tangata ventured further inland. Finding two beautiful basins, surrounded by ranges, and to a large degree pristine in many, many ways. Mahanga and Tangata then occupied the Waitekauri and Wai-Tawheta blocks. Leaving Tara on the rivers edge. Tara, and his people then made in roads and eventually, sanction was sought and gained at Ohinemuri, with Pae~Ahi, a Hapu~Whanau of Ngati-Hako. Many are the deeds of this man and his people, and others will recount them.

56. Of note, after the killing of Tara and the majority of his sons and people defeated at the mouth of the *Waiau*, *TeKiko* with his brother, *TeMangapae* avenged Tara's death. Te Kiko and Te Mangapae were Tamatera's great-grandsons, further mention will be made of these two men in a later passage.

Te Uri-Wha

57. The beginnings of this particular Hapu-Whanui, was begat by Marutuahu's maternal Karaua, grandparent's Mahanga and Tangata, who had penetrated the lower interior, with their nephew Tara and his Ngati~Koi, whilst Marutuahu and his children were engaged in the battles of Pukorokoro and Kohimarama. The peace between Mahanga and Tangata was secured with their respective marriages to women of Kahu-Aariki and Wai-Taha, Ngati-Hako. Once, Mahanga, Tangata and Tara passed over, many of their respective descendents perpetuated the Hapu-Whanui as Te Uri-Wha. Upon the death of Tara, Te Kiko and Te Mangapai carried out the utu against Ngai Te Rangi, with the deaths of Mahanga, Tangata and now Tara, Those of Te Uri-Wha were now leaderless, so under the Mana, of Te Mangapae the youngest, grandson of Te Putahi A Reua, the Te Uri-Wha people, were perpetuated.
58. From this lineage came Te Rua whom begat (one of several), Te Aowhetorangi, whom begat Wiremu Paaka Te Whau Wi. Wiremu Te Whau Wi, earned his respect from his actions in the many battles that he followed Taraia into. Taraia, once returned from the fighting besides Te Rauparaha, gave his only daughter, Te Awhimate in marriage to Wiremu, they begat two children, Ahereta and Tumatekitua.

Paoa

59. Of Ngati-Pikiao descent, whom travelled the motu, and partook in many battles, with others, in particular, Waharoa and Ngati-Haua (others will tell this history); however of specific note, particularly, in relation to Paoa's involvement, beside's that of Ngati-Haua, and in direct relevance to, Marutuahu and Tamatera, is clarified herein. Ngati-Haua, with Paoa at their side, attempted a sneak attack on the Aroha, the inhabitants were warned and prepared to surprise them. The attacking force were completely routed and pursued into the swamps, the warrior Paoa included.
60. After sometime had passed, Paoa, made his way through the swamp, by way of following the direction of the surface waterflow heading for the headwater points, of the many creeks and streams, thence to the rivers and escape. Along the way he espied the beauty of Tukutuku, became smitten by her beauty. However due to his lowly presentation, or scruffy looks, he was not immediately accepted. Due to Tukutuku's sense of fair play, Paoa survived the encounter, and married Tukutuku.
61. Although, Tukutuku and Paoa begat two son's, Tipa and Horowhenua, whom in turn became the foundation to what we know today as Ngati~Paoa, one must consider the descendents of both her Uncle and Protector General, (*Taireina*); and her Aunt and Lady in Waiting (*Kunawhea*) as the three together are Ngati-Paoa.

Ngati~Porou ki Mataora

62. A Puhi descendant, of Taiuru, whilst gathering food from the foreshore, came upon a small group of men, resting themselves, beside their waka. The regal bearing of the young man encircled by the others, attracted her glance, which was reciprocated. The leaving of a token with the promise to return, the young man and his companions departed. Some time had passed when one mid morning many waka was seen approaching the point, the young man had returned, and with him he had bought his family.
63. The young Puhi was given in marriage to the young Chief who was of Ngati-Porou. The dowry that was given 500 acres on the beach front and 500 acres to the bushline. The identity of these people is specific, to one

particular place within the Ngati~Porou homelands. This, is the first and only gift as recognised by today's descendents, to Mataora.

Rahiri

64. Two stories evolve around the presence of *Rahiri* at Te Aroha.
65. The first relates, to an ope that went north on a raid, in which *Te Ruinga* of Ngati-Tumutumu was killed. The ope captured many prisoners, bringing them back to Hauraki, and were deposited at Te Aroha, in payment for the death of *Te Ruinga*, the transfer of these "*Rahi*" was made by *Paterangi Taipari* of Ngati-Maru, and others of Whanaunga and Tamatera. The second relates to the man Rahiri and his travels, including his naming of the Maunga.
66. Mokena Hau, whom had arrived from Waahi recently and married a niece of Tutuki~Te Wharau, the Chief of the Aroha and Ngati~Tumutumu, was designated as the Hau~Tu of the Rahiri Captives, whom were put to work in the lowlands and swamps.

Te Tawera

67. Te Tawera, was of Ranginui, Rangitane and Pirirakau, he also had close ties to *Ngat~Pukenga*, it was thus engaged in war, besides Taipari of Ngati~Maru, for their services, Te Tawera was given lands at Manaia. Due to his marriage to *Te Aotapu* of the *Tamatepo, Whanaunga and Maru* lineage, their descendents succeeded to lands at Kirikiri and around the Thames township. This alliance and union was first and foremost with Ngati~Maru and Taipari, historically and traditionally.

Ngati~Porou ki Harataunga

68. Maori were certainly dexterously versatile, the opportunity to gain many assets and trinkets, were clearly grasped. The necessity of abundant food supplies, for the new arrivals, all wanting food and other resources, begat the Economic Development of Maori, as Hapu-Whanau and individuals, from 1770 onwards. Taking food supplies to Kororareka, in the early days, was carried out by many over the motu.

69. With the change to Tamaki Makaurau, the journey's end for those of the East Coast, were far more agreeable. During this particular period, Ngati-Porou, had engaged in and agreed to conditional gifting of what is now known as Kennedy Bay. This gift was conditional to resting, prior to the run into Tikapa and onto Tamaki Makaurau.
70. Over the ensuing years it was natural for many of these visitors, to enter particular status's within the local Hapu-Whanau, further strengthening bonds, ties and bloodlines. However, during one particular ope to Tamaki, the menfolk, were killed, leaving their wives and children defenceless at this particular kaianga. An ope of widows, with their children, arrived at Waiaro to seek protection. The Widow's were given, land, status and protection. The land was appropriately named *Harataunga*, the status of the people was appropriately named *Te Ao~Wera*, and they had protection of the Ngati-Tamatera descendents of Te Hihi and Ngati-Tawhaki, in particular Te~ Pitau Tuiho; Takaanini and Te Kihau TeMoananui. Besides these men, whom were the Aarikinui of Ngati-Tamatera and the Marutuahu of Moehau, were Te Hihitaua, father of Taraia, and Taraia. The story of Kennedy Bay, is a varying version of the above, with no direct relationship to the hara of widowed woman.
71. To note that the land given, was described as being situated at a point on the river, so as to give cover to themselves, and that they may observe, unseen. That the resources of the bay, foreshore, forest and rivers be the Kai~Kite, to sustain themselves with. Fundamentally, the people that descend from Te Ao~Wera, are the true lines to this land.

Pukenga

72. Due to the continuing problems of Ngai-Terangi, Pirirakau and others, it became prudent for many that to stay in the area of their homes would be to invite further bloodshed, and so it was decided to migrate to the side of their relations Te Tawera residing at Thames and Manaia. Once contact was made the assimilation into the wider grouping of Whanaunga was entrenched and the descendents today are predominate *Whanaunga-Pukenga*. The lands that these people succeed to, are those lands designated to *Whanaunga* by *Ngati-Maru*, after the gifting, by Te *Hihi*, to *Rautao*.

Ngati~Piri - Ngati~Hei Turepe

73. Many are the stories of this particular ancestor, these stories can be found within the Raukawa, Maniapoto and Pare~Waikato histories. Having left the Waikato area, and travelled into the Whitianga area, with his companion Hei Turepe. As is the want of fortune, Piri and Hei Turepe, were able to establish themselves, in the area, besides them of Ngati-Karaua and Ngati-Matau, as Ngati~Piri and Ngati~Hei Turepe.

V NGATI~TAMATERA

74. Tamatera, having ascended to, the status of Aarikinui, upon death of his father, at an age, of some status. During the course of his life he begat three families who were to play an integral part in the continuing saga and the weaving of the cloak of *Marutuahu*.
75. The intention of expanding contacts and alliances with other's, *Riukiore* Chief of Nga~Uri-O-Pou, and Marutuahu's father in-law, made treaty with Mahurangi-Kaipara, which was sealed with the marriage of Tamatera to *Te Momoewhitia*, being of Ngati-Awa, in the first instance, but also having strong relationship to Mahurangi-Kaipara (*Ngati~Wai; Whatua~ Uri o Pou, Nga~Puhi*)

Te Whakatau Tuatahi

76. At Mahurangi was born the *mataamua* of all Tamatera's children, and for some time grew up in the area with his mother's people but rigidly protected, his overview is included in the following breakdown, the majority of his descendents, are the tuakana lines of the *Ngati~Tamatera* tribal compact. However this son was also to perpetuate a second lineage, **through his other** sons, due to his first son being given to his father Tamatera. The *mataamua* being *Te Putahi A Rehua(ua)*

Te Putahi A Reua

77. Having been born into a world of turmoil, Te Putahi was bought up in the full society of his position and status and grew to be a stolid fighter and protector,

of some repute, however, he was also of a gentle nature and saw beauty in it's fullest, being somewhat of a philosopher and poet. He was given the duty of maintaining "*Nga whakahiko! Kohatu a Marutuahu*" ~ (the stepping stones of Marutuahu, or, the islands of Tikapa-Moana, particularly those regarded as the Kauwau Island Group.

78. Aotea, became the base from which, the Marutuahu tribal grouping regularly traversed Te Putahi, was given the duty to protect and maintain, to this day his descendents are spread not only on the island but also wider ranged. As is wont to happen from time to time, Te Putahi met and took a *Ngati~Wai* wife, seeking his mothers blessing, at Mahurangi, prior to her death served a double purpose, in that ties were made and strategic positions secured.
79. After the death of his wife, Tamatera secured all that needed to be done, arrived at Aotea, to visit with his son and daughter in-law, whom was expecting their first child, Tamatera's first moko. During the evening, whilst Te Putahi and his father were deep in contemplation, due to his father's intention to move, further into the interior and possibly take up residence there. Te Putahi, did not wish to move from Aotea to live amongst strangers, however due mainly to the imminent birth.
80. Re-enforcing the need to keep the islands open and accessible Tamatera agreed to the status quo remaining as is, upon the condition that the first born will be given to him, replacing Te Putahi. Although this was amicably agreed to by all parties, Tamatera, Te Putahi A Reua (the son), and the son's wife, trouble was to come due to it.
81. Several years later, and after the birth of another child, Te Putahi's father arrived to fulfil the *taake*, but the mother strenuously opposed it. The child went willingly with his grand-father, whilst they were preparing to leave the mother began wailing and lamenting the "*stealing*" of her child.
82. Glancing at his moko, Tamatera informed him, that as of this day, the child will be called Te *Tahae!* and from that day the child and his descendents were to win fame within the histories of *Ngati~Tamatera, and the Marutuahu*. Further reference to this subject, will be made in a later passage. For the other children of this marriage were to be known to us as,

the *Ngati-Rehua & Ngati-Wai, of Aotea*. The Major Hapu~Whanau that was seeded by Te Putahi A Reua(hua). are Te Uri~Wha, under Te *Mangapae*; Ngati-Pinenga, under Te *Katohau* and Te Kiriwera, under Te *Poporo*.

83. Te Katohau's & Pinega's, son, Irikapua, married his young aunty, Te Reua, who was Te Hihi's grand daughter. Whilst Te Poporo & Kapuhamea's, daughter, Rangimanu married her young uncle Te Tahuri the only other sibling and brother of Te Reua.
84. Te Poporo is depicted as having many issues, his first marriage, was the pito, that joined the brothers Tamatera & Tamatepo together. Ruakitua, begat Rongomai, who begat Raparapa, who in turn, begat Kapuhamea. Their daughter Rangimanu joined them to Te Hihi, and his son Te Tahuri. Te Hihitaua, also a descendant of Te Poporo, begat Taraia. In this manner, substance and credence, was given to the seniority & status, in the line of Te Hihi. Thus cementing the amalgamation of both the Tuakana and Teina lines of the compact commonly deferred to as the Ngati~Tamatera Tribal Compact.
85. The second marriage of Tamatera to Ruawehia, although known as relations, however, not as Ngati-Tamatera. (further clarity will be given in a later passage).
86. Irikapua and Te Reua begat, Tutaua; Te Tahuri and Rangimanu begat, Rangiawatea, both, Tutaua and Rangiawatea, were betrothed in marriage, and they begat the ancestress Rangitawake, whom in turned married Te Hikumate Te Moananui, as is re-encountered herein, Rangitawake and Te Hikumate, begat Takaanini, Te~Pitau Tuiho and Te Kihau Te Moananui.

Te Whakatau Tuarua

87. Having heard of the great stately beauty of a Lady of Aariki Status, residing on the *swamp island fortresses*, and possessing lands and places of special beauty and mystery, was one of the reasons that Tamatera came into the area, another, was to establish his own place and influence, as well as expanding, the area and Mana of Marutuahu. Having been accepted by Ruawehia, as husband, albeit in spite of the opposition of some of her advisers. However, her father's, acknowledgment of the power that his

Mahuta Pitau Williams

intended son-in-law, had, and the many stories of fame in battle and in peace, was well encountered. Times were rapidly changing, power was also waning, as a new force, of far greater devastation, was abroad and conquering all and sundry. The Marriage therefore had great relevance to Ngati-Hako's continued survival, then and into the future.

88. This marriage, became fundamental, to the "*Marutuahu*" cloak, and gave rise to the saying that: "*the pattern of the cloak of Marutuahu is woven with the thread of Tamatera*"; thereby giving rise to the intent, that, Tamatera's succession to his fathers status, was assured, regardless of opposition, if any.
89. The children of this marriage, reflects much of the history of alliances between Marutuahu the man, and the surrounding tribes, both within and neighbouring the rohe. The account herewith, will overview each child briefly sketching, specific points, fundamental, to the essence of the tribal and hapu compact that is the Marutuahu, Ngati-Tamatera; (*Ngati~Paoa*); Ngati~Whanaunga, and Ngati-Marū.

Taharua

90. He facilitated the escape of his father from his father's younger brother Whanaunga. Whanaunga left the district without any further disruption, acceding to the status of Taharua. In accordance to his mothers wishes, Taharua laid his Mana to protect *Ngati~Hako*, in later years he was to lay an aukati between his Marutuahu relations, (*being, his youngest half brother Te Hihī, and his grandson Rautao*), that protected their mother's, people. In particular he turned the tide of slaughter away from the people within the Ohinemuri district.
91. Taharua marrying into the tribal pact of Kahuaariki~Ngati~Hako, begat the children that held together the threads of, and details to, the Marutuahu history. The children being, *Kurireko, Hinetera, Tukutuku and others*.

Kurireko Begat the descendant Te *Tapu*, who was responsible for the Killing of Hauauru of Ngati-Marū, and the cause for the Whanaunga Chief to be speared in the side, in the act of

avenging the death of Hauauru. Theirs, is the history of Ohinemuri. The main lines remaining in this area, of these peoples are Mataia & Pereniki, and many many others.

Hinetera Was joined in marriage to Te Ngako's second son Kahurautao and was the mother of Kiwi, Whanga, Tawhetorangi and Rautao.

Tukutuku Was joined in marriage to the young *Pikiao* Chief, *Paoa*, who was once, one of the main fighting chiefs of Te *Waharoa*. Once married to Tukutuku, they settled at *Pukorokoro*. From this marriage came Tipa & Horowhenua. Our Mother is a descendant of Tipa's two children, Paretipa and Te Kopa, and joins with the lines of Ngati-Marū descendents, the Taipari, Meremana and others.

Taiuru

92. Like his elder brother, he also chose to follow his mother's wishes and became High Protector of her people being the *Ngati-Hako*. He became the Aariki Of Waitaha~Ngati~Hako, many are descendant from this man, in particular, one of his grand children married one of Taharua's grandchildren Tapukekau.

Taireina

93. Appointed as the Protector of *Tukutuku* and Chief General of the Warrior's protecting her. Taireina joined in marriage with a Wai-O-Hua; Patutatahi woman, re-enforcing the alliance between Kohimarama and Marutuahu. His people are known as *Ngati~Hura* and *Te Patukirikiri*. Hura, was a descendant of Taireina, he begat Te Kore, Whatiuro, Whatihua and Te Pukeko. Te Kore, Whatiuro and Whatihua, during the campaign to avenge the death of Tipa, joined with Te Hihi, and became an integral part of Ngati~Tawhaki. The three men were to remain in the Moehau area, as for Te Pukeko, he returned to his father's people and became the paramount head of Ngati~Hura of Ngati-Paoa. Te Pukeko did not take part in the division of lands, taken from

Ngati~Huarere and Ngati~Hei. Further reference will be made to this subject, in a following passage.

Kunawhea

94. The potiki teina of the family, with high standing within her people, was appointed as the Lady in Waiting, to her favoured niece, *Tukutuku* at Pukorokoro. She also became betrothed in marriage to *Rangitaotao*, the grandson of **Kapetawa** conqueror of the *Waiohua & Kawaurau A Maki*, his Brother In-Laws people, and, renamed the survivors, including their descendents - **Te Patutatahi**. This point will be covered in a later passage. However, her marriage was due to a pact, forged between her grandfather Marutuahu and Kapetaua, once of the Wai O Hua, presently, of the Patutatahi, of Kohimarama.

Te Whakatau Tuatoru

95. As has been previously mentioned, Hineurunga chose Tamatera for her husband and entered the Kaianga built for them by Hineurunga's sons. Whether the choice was part of Marutuahu's strategy, in order to entrench Kotahitanga within the Marutuahu, or whether, it was a choice of individual will, one will never know for sure. However the fact that the marriage did happen, with the acceptance of her sons, living in close proximity with them, and the son born from this marriage being bought up with TeNgako's grandson Rautao, making the son Te *Hihi* the Generational senior to Rautao. In essence, Te Hihi being the nephew and half brother to TeNgako and Taurukapakapa.

TE - HIHI (The Aariki-Hau)

96. Grew to love his father from birth, agreed to live in the care and security of Te Ngakohua and Taurukapakapa. Eventually marrying Kahurautau's daughter Tawhetorangi, both were bequeathed to each other at a young age. Te Hihi was born in the time and Generational existence of his grand nephew's and great grand nephew's. Paramountcy, of status was recognised by all Chiefs and Peoples of the whole compact of Maratuahu. As for the Ngati~Tamatera descendents, the tuakana lines of Te Katohau and Te Poporo were sewn equally into the grand children of Te Hihi. Thereby

creating and cementing the very fabric of Ngati-Tamatera into the future.

97. Te Hihi, with his grand nephew Rautao and others, took revenge for the deaths of Kahurautao and his son Kiwi, in which the taua under their respective commands, annihilated, the remnants of Wai~O~Hua, (those who were not Patutatahi) and Kauwarau~A~Maki, Te Uri~O~Pou and others, including Ngati-Whatua. At the conclusion of these events Tamaki Makaurau, came under the Mana of Marutuahu.
98. Te Hihi was also responsible for the major assimilation of the remnants of Ngati-Hei, and Huarere. Having been turned back at Te Matai, by his elder brothers Taharua and Taiuru, Te Hihi returned to Waiaro-Moehau. On his arrival at Kapanga he found the area in turmoil. To his surprise, his grand nephews Te Kore, Whatihua and Whariiro were amongst the people. Having held council with Te Hihi, the grand nephews, informed him of the murder and death of their uncle Tipa, by Ruamano of Ngati-Huarere. Te Hihi ordered their taua to move against Huarere.
99. Once on the move they encountered the youngest brother Te Pukeko (grand nephew) who also joined the fray. Te Hihi had sent the call to Taharua, regarding Taharua's grandson, however no reply or men arrived. At this point, the korero of those, at Ohinemuri, were not to be given interests in the Moehau area. The recent problems of Oruarangi and Te Matai were, still suffering the after effects, of such slaughter, Taharua and Taiuru, being engaged in the burial of the many dead.
100. Having tracked Ruamano to the Whangapoua harbour, Te Hihi and his followers trapped and surrounded Ruamano's people. However, many of the Ngati~Hei (*Te Arawa*) were also at the same kaianga. Ngati~Hei claimed innocent of the deeds of Ruamano and that they were not offering sanctuary or help to his party. The Ngati~Tamatera Taua killed Ruamano and his people, but also turned on the Ngati~Hei and killing a large portion of them as well.
101. Peace was established and the lands were divided between Te Hihi, Te Kore, Whariiro and Whatihua. The Waiaro Moehau-Muriwai area, came

under the Mana of Te Hihi, Te Kore took the Umangawha Nga~Waka to Koputauaki-Papa Aroha, whilst Whariiro took the Kikowhakarere to Kapanga and Whatihua took the north of the Waiau River to Kapanga areas, coast to coast. Te Hihi had given the land south of the Waiau river bank to Matariki, to Rautao, as a gift. Rautao in turn shared with his Ngati~Whanaunga relations.

Tawhaki

102. The only child of Te Hihi and Tawhetorangi, she became the mother of the nation Tawhaki or Ngati-Tawhaki. She was given in marriage, by her father Te Hihi, to Te Kore, after his death, to Whatiiro, after his death, Whatihua. This process cemented Hura's grandchildren, to the destiny of Te Hihi, via the perpetuity of Ngati-Tawhaki.

Te Kore: A descendant of Taireina via the line of Hura, eldest of the brothers Whariiro, Whatihua and Te Pukeko. First of Tawhaki's marriages, they begat two children, Te Tahuri and Te Reua. Te Tahuri married a child of Te Poporo, and Te Reua married the son of Te Katohau, both marriages entwining the bonds of the mataamua, to those of the New Aarikinui of Tamatera nui tonu and the Marutuahu. The children of both Te Tahuri and Te Reua married each other and begat the grandchild Rangitawake. Who was the mother of the Te Moananui, Hapu-Whanui.

Whatiiro : The eldest grandchildren married into Te Reua and Te Tahuri lineage, plaiting the bond of the Hapu-Whanau, to Tanumeha.

Whatihua: Again the eldest moko, married into the lines of Te Reua and Te Tahuri, cementing the bonds of whanaungatanga and the royal bloodlines of Te Hihi and his daughter, Tawhaki, again to Tanumeha.

Note :

The descendents hereto, are those descending from Te Putahi a Reua and Te Hihi, specifically, within the parameters of Pare-Hauraki, however, at Whakatane, those descending from the child of Te Aokuranahe, and the ancestor, Te Pukeko, have a right of relationship to those who are of Ngati-Tamatera.

The Status of Generational seniority, is that of Te Hihi, being the Aarikinui of, and Paramount to, Ngati-Tamatera, and the Marutuahu. Being descendant from the tuakana line of Te Putahi A Reua (hua), yet being of a younger age, the status of Paramount Chieftainship of the many Hapu~Whanau that make up the compact of Ngati-Tamatera, ia that of both Te Katohau and Te Poporo. For clarity, rather than any other reason, it is often repeated by those whom have passed on, was to think of Te Katohau paramount for Ngati-Pinenga, and Te Poporo for Kiriwera, with their uncle Te Mangapae for Te Uri-Wha, and their grand uncle Te Hihi and his Ngati-Tawhaki.

VI TE MOANANUI & DESCENDENTS

Te Hikumate Te~Moananui

103. Was reported to be approximately 120 years old, when he received Samuel Marsden at Raupa Pa in 1821, on what we know as the Ohinemuri river, *commonly referred to as part of the Waihou river, which in fact is misperception, as the Waihou runs into the Ohinemuri)* prior to Te Totara.
104. On this point, Te Hikumate would have been born about the late 1600's early 1700's, which, as we know from the story of his arrival at Tuteawa, on the eastern seaboard in the vicinity of the northern tip of the peninsular, he was in his full maturity (about the middle 30's), during the country's expansion and economic boom of the late 1770's through to the 1860's, experienced by many noted persons of status, that took the opportunity of education to understand and interact with the Pakeha, who was to come, and their way of doing things.

105. Being of tall in stature, of quiet strength and robust nature, having a regal bearing and a proven warrior, Te Hikumate, having joined with one of the many ope that were then travelling to certain parts of the country, in order to trade for domestic purposes, as well as financial gain, empowering themselves to, be able to purchase the main administrative efficiency and effective methods practised at the time, being guns.
106. Suffice to say, that the guns that were available at the time were the old blunderbuss's, and the highly, untrustworthy, powder, wad and ball, Dragoons.
107. Upon his arrival in Hauraki, at Tuteawa, he met a woman of uncommon beauty, being of Aariki lines placed this woman out of the realms of commonality, in that her people treated her with the greatest of love, holding her in high esteem, and ever vigilant in her protection. Te Hikumate had placed a rahui on his people, and instructed that he be referred to as a *commoner*, so was allowed to roam within a specific area, without molestation. In doing so he was able to observe, the lady's comings and goings. It is certain that the Lady in question also noted Te~Moananui's constant, yet unobtrusive, presence when ever she happened to arrive or depart from one place or another.
108. The contact between them was also noticed, by the Lady's people's, whom made inquiries, as to Te~Moananui's status, when questioned why such information was needed, was informed that if any possibility of further association with the Lady was to continue, then certain matters were to be addressed, but most certainly, things could not continue if the question remained unanswered. Having heard this, and later that night discussions were held between Te~Moananui and his follower's and a decision made. The time came to continue the journey to Tamaki to make delivery of their goods to the dock for loading, and so Te~Moananui and his people left Tuteawa for Auckland. Left behind, was one of Te~Moananui's, relations, and his personal adviser.
109. Once the Ope was out of sight and on their journey, the relation and the adviser sought an audience with the Aariki te Tahiwī, and Te Reua, Te Hihī's grandson, and grand daughter, Te Tahiwī being the grandfather of the lady in

question, being granted the right to hui, and responding to the question of Te-Moananui's status, it was revealed as to reputation, whakapapa, bloodlines etc of a man of great status. The Lady in question was then asked to declare her wishes which she did, and so options were then looked at, and several matters requiring whakatautoko were sought from Te-Moananui's people, from Kahungunu, Tuhoe and Taranaki including Te Whanau Apanui, before the return of Te~Moananui and his people to Tuteawa (What is now regarded as Little Bay), including all the others that had gone, the information that was sought, had been received, The Ope arrived to a reception of great expectation, celebration and general good spirits.

110. Te~Moananui was greeted by his relations and adviser in the company of one of his very own elderly family members, who then escorted him to the Papakaianga of the Aariki Family, and presented to the Family Heads within the Royal Compound, Te~Moananui's case for the betrothal of the Lady to him. The result was an accord that was to last for many years and played a major part in the acquisition of guns from Ngati-Toa at Kapiti Island. The bond of this marriage, gave protection and Manaakitanga to the ope travelling through the area to acquire the guns and then traversing the area on their return.
111. Before the marriage took place, Te~Moananui had to declare the name of his Hapu~Whanau, to which he replied Ngati-Pohutu of Ngati-Tawhaki east coast. In commemoration of this Union, and the intent of Te~Moananui to permanently reside in Hauraki, not only was he accepted into the Aariki family, but also appointed as the Rangatiranui of their own Hapu-Whanau. The fact that Te~Moananui's wife's, Great Grandmother, was Tawhaki the daughter of Te Hihi, therefore the, Aariki, of the then, Ngati-Tamatera, peoples, directly due to his immediate generational status from Marutuahu himself, at a time when many of Marutuahu's, sons had passed over, and the majority of the grandchildren, particularly, those of the elder lines, were, themselves, elderly, and very few left alive.
112. From this marriage, came three sons, who were fundamentally, the very core, of the Hapu-Whanau known as Ngati-Tawhaki. They were, Te Takaanini, Tuiho~Te Pitau and Te Kihau, in this order. During the period of the 1780's to 1800 Te Hikumate took part in the battles with Ngapuhi and

others, by 1810. he was too old, to participate, in the wars that followed, however his sons rose to prominence, from this period onwards. Te Hikumate was recorded by Samuel Marsden, in 1820, to have received him at Raupa Pa on the Ohinemuri River (*commonly known as the Waihou*).

113. According to Marsden, Te Hikumate was estimated to be 120 years old.
114. From the 1800's and through to the 1840's, these children were to cement the Aariki lines of Te Hihi (*youngest son of Tamatera*), whose descendents, are the foundation of those known in Pare-Hauraki history, as, *Tamatera ki Moehau*; The name of Te~Moananui and the Hapu-Whanau *Ngati-Tawhaki*, especially, within the histories, relating to Ngati-Tamatera. They were to stand beside Pare~Waikato in Tamaki Makaurau, against, Whatua and Nga Puhi, many times, as did many of the fighting chiefs of that time. Tuiho te Pitau Te Moananui, father of Tanumeha, had established a bond with Te Wherowhero, who later rose, to be the first Maaori King.

Te Takaanini

115. A warrior of great strength and tenacity, a man of deliberate thought and action, as the eldest son of this family, once grown to manhood, took part in every action *beside his father*, by 1840, he was very old, but far from frail.
116. The last action's, that he took part in, was at Tamaki Makaurau, in which Nga Puhi once again attacked the area, this time aimed at Hinaki Te Maihi, whilst the fighting raged, Hone Heke recognised many of the Tamatera Chiefs, at the forefront of the many skirmish's. Recognising this opportunity, Heke instructed, Patuone, to maintain the siege, and prolong it for as long as he could. This was done, and as history tells us, Heke took full advantage of the situation, and attacked Te Totara. However, upon arrival at Te Totara, he found that it was not as easy, as he first thought, using strategic planning, he was successful in taking the Pa and great slaughter was done, as for the many survivors, in particular Taipari and the surviving Ngati~Maru, and Ngati~Whanaunga were to temporary, vacate the area.
117. Again, during the 1837, campaign against both, Nga Puhi with some Ngati~Toa, Kahungunu, and Ngati-Whatua, engaged, Takaanini participated in this battle to his regret. Once the enemy was defeated and

Mahuta Pitau Williams

peace terms were agreed to, Takaanini, returned to Waiaro at Moehau, upon

his arrival he was greeted by the many fire's along the shoreline from what is now known as Port Jackson, making his way further along the coast, he realised that something was amiss, having landed with a small remnant of his fighting force as his escort, he arrived at his Kainga to be confronted with the news of his loss.

118. Takaanini, due to his dedication to the service of his mother's peoples, begat his family late in life, and was blessed with 3 sons and several daughters. His sons had been co-opted by Whanaunga to join their Ope to Aotea, to assist in the defence of the whanaungatanga that lived at Aotea.
119. During the battle in which the Marutuahu faction were successful in repulsing the enemy, the 2 sons were killed. Ngati~Wai due to their smallness of numbers, were instructed to defend a small gap, opening onto the defence positions. The position could be easily defended by a small force (6) people, however due to the fact that there was less than 30 persons, Ngati~Wai were not willing to take the chance of being killed. This left a breach in the defence, in which Takaanini's sons filled that breach to the extent that their bodies were literally wedged into the gap, with many dead before them.
120. Once it was realised, that the two young men had held back the enemy by themselves, whilst Ngati~Wai had taken shelter, was to have serious consequences, not only to Ngati~Wai, but to Whanaunga as well, as they had taken the boys on the Ope. As a result, the bodies of Te~Moananui sons, were loaded onto the waka for the return home, as for Ngati~Wai, they were also loaded onto the waka for return to the Moehau area.
121. Whanaunga, placed Ngati~Wai on their own tauranga waka area, until a decision was made on what to do with them. *Takaanini's* reaction, was to put to death all of the Ngati~Wai survivors. Whanaunga opposed this, as Takaanini had only a small escort, and were totally out numbered by the many, *did not immediately* challenge this, again Takaanini was elderly, and therefore bided his time for the return of his brothers and their sons, from the Tamaki battles. Whilst, this was the intent Takaanini left Waiaro and retired to the Te~Moananui and Taraia's Kaianga at Waiomu~Te Aputa. Upon the

return of Takaanini's brothers and sons, to Waiaro, they were surprised at the little activity and lights on the kaianga, and noticing a light on Moehau.

122. Upon investigation, and closer examination, much of what had passed came to light and several steps were taken to rectify these matters, in the only way that they knew, being far superior in weapon power, fighting experience and general mayhem, the Te-Moananui Force were a power not to be taken lightly in any form or manner. Further clarity of this matter will be covered in a later subheading *Tanumeha*.
123. In 1840, Takaanini had met and engaged a European, in which to establish a secure trading arrangement, and returned to Waiomu with him. The European was John Logan Campbell. Having reached a conditional accord, Logan-Campbell, established the mainframe of what is now Auckland City. Having achieved the status, he sought, Logan-Campbell then actioned, implemented and established Takaanini's, condition of the accord.

The agreement was conditional, with the terms set by Takaanini, which were:

" to live on his land at Auckland, from there, establish one's position, to be able to give effective service";

secondly,

"to ensure that the interests, of Te-Moananui, Ngati-Tamatera and the Marutuahu in that area, were secured, physically and in writing, the Pakeha way!"

124. Takaanini's condition to the agreement was the setting aside, of several blocks of land that have significance to the Ngati-Tamatera compact *specifically, of Moehau*, and in particular Te Moananui and Taraia, these blocks are known as the Takanini Grant, the TeHihi block and others, whilst at the same time ensuring that, the people identified by Takaanini, also, having claims in the area, especially of the Marutuahu compact, were supported and secured. Today, these blocks still remain in the names of these ancestors, inheritable, and inherited, by their present day, descendents.

125. Takaanini, lost his eldest son on a Kati-Kati expedition, and his youngest sons at Aotea, he was succeeded to, by 1 daughter, whom, begat Kere-meneta, from Kere-meneta, came the mother of Wharara D'Ha, and several offspring. Takaanini's right hand was Taraia, and vice versa, having fought side by side in the many actions that took place around the Aroha-Katikati area, as well as outside the rohe and takiwa. Consistent with Maori Land Court records, Takaanini and Taraia are found responding and supporting each other, not just in battles but also in history, particularly during the KatiKati~Te Puna investigation, during the raupatu years.
126. Of interest, a claim was made in Auckland, regarding the interests, set aside for Takaanini, and came into question, when claims were made by the Pakeha Irish, Wirihaerae(na), whom made claims on his behalf of his half caste *Ngati~Whatua Son*.
127. Representing this son, as the grandson of Takaanini. As the case came before Logan~Campbell and further investigations were made, (*at the time knowledge of Takaanini death was well known, due to Logan-Campbell public treatment of the Old Chief and his personal, relationship etcetera*), upon his own personal approach to Takaanini's only, living child, who, informed him of the true situation.
128. It had transpired, that the Pakeha Irish Wilson had arrived at Waiomu, a short time after Logan-Campbell had left, and indeed, fathered, Takaanini's grandson, however her father was not confident, with the man, and instructed his daughter, to keep possession of the child, and ordered his people to protect her and the child. Wilson had every intention to take the child to Auckland where he could also gain advantages and status, the child was intonated to be used as a tool. Wilson discovered to his dismay that he himself was seriously viewed and watched, to such an extent that he left, without a word, never to return. Upon the re-convenience of the Court, Wilson or Wirihaerae was placed in jail for making false claims, the son, Ihaia Wirihaerae suffered in the predicament of his father's, misfortunes, unfortunately.
129. Keremeneta Takaanini, as mentioned previously, begat the mother of Wharara DeHar, another, *worthy note*, to this man's name was to be fronted,

with the dilemma, of revenging the death of Tanumeha Te~Moananui. (*This will be covered in the subheading of Tanumeha*). Others will recount this man's history.

Tuiho Te~Pitau

130. Tuiho Te~Pitau Te~Moananui, signed the Declaration of Independence October 28, 1835. As re-encountered by the grandmother *Te~Hinepupurirangi Te~Moananui, TeKoha~Williams*, many times, throughout the writer's younger days. It was re-encountered at that time, that Tuiho was the fifth or sixth signatory. In 1992, the writer was to witness this signature, having spoken to the Nga Puhi Koraua Patuone, in 1992 confirming the situation.
131. Upon his return to Hauraki on the 18th of November 1835, he ordered the building of a Wharenui to begin at Umangawha (*Colville*), and on the 23rd of November 1835 work began. The House which underwent many name changes over the years, settled to become the **Te Pae O Hauraki** (*The seat of Hauraki*), however in the middle part of the 1920's, the house was bought from Waiaro to Paeroa, and was remained as *Te Pai O Hauraki* (*The good of Hauraki*.)
132. At the time of the *gifting* of Harataunga, Tuiho, Takaanini, Te Kihau and Taraia were the Moehau Chiefs, that received the *Taake* of the Widows of Kennedy Bay, these men's words were the result of the gift to those that had lost their menfolk.
133. *The brief version, was that due to the fearful world that they were living in, particularly concerning the unannounced arrival of waka, not only for trading, but also for mischief. Protection was sought and a place to call their own.*
134. From the point of the gifting, specific conditions were laid and the name **Te Aowera**, was given to mark these people, as the **only** people entitled to this taake. When one considers, the years between 1788 and 1840 and the continuity of passage for trading purposes, the level of probability of living on the block, certainly swayed the decision, taking into account the many marriages, that would have taken place over that period between the travellers and the Mana-Whenua, underpinned the decisions.

135. Tuiho fought beside Te Wherowhero many times against Nga~Puhi and others, thereby forging a bond of companionship, that was to last until their respective deaths. During the 1860's campaign of Pakeha Greed *for Maori Land War's*, Tuiho made the decision to leave the New World for his power to exercise Rangatiratanga was removed by the destruction of all waka, the forceful removal of their weapons, left the powers of Rangatiratanga to the hands of the Pakeha.
136. His decision made, Tuiho made his way to Waahi, as it described, calling at the Kaianga of the son, of his old friend Te Wherowhero, Tuiho inquired as to whether Tawhio would fight the Pakeha, however Tawhio with his adviser Poupatatea, informed him of the changing times and what it would bring.
137. Tawhio, also advised the strategy, of placing strategic fortifications of defence and inviting the Pakeha to battle, only to give the site up without surrender, thereby maintaining some power over the future negotiations, that had to take place, in order for peace and some semblance of control could be once again in the hands of the Maaori. (*Tawhio had not realised the full intent of the Pakeha Negotiators*).
138. However, upon the arrival of *Rewi Maniapoto* and with some Ngati~Tuwharetoa warriors and others in his party, had also arrived to ask the same question of Tawhio, and were given the same answer. Not being satisfied with the answer Tuwharetoa instigated a desire to fight and go out in a blaze of glory, this satisfied the old warrior chief of Moehau, no end and Tuiho left with Rewi's party, to fight the pakeha.
139. Tawhio's last salute to Tuiho, was to send Poupatatea, in Tuiho's wake, so that Tuiho's remains could be returned to Moehau, and so the outcome of Rewi's last stand is well re-encountered, and so the old chief, Tuiho Te~Pitau Te~Moananui, of the Hapu-Whanau *Tawhaki*, and the tribe *Ngati~tamatera of the Marutuahu, Aariki Of Tamatera ki Moehau*, ended his days, in a blaze of glory. "*Ake tonu Ake*".
140. Tuiho married a woman of the same Aariki status, as himself, whose dowry in the marriage was the island group known as Ngamotu~Aroha, or commonly known as the Kauwau Island Group, which are a group of islands off the

Coromandel coastline between, Kapanga and Moehau. Noihina, was a direct descendant, of the Huarere Aariki and her consequent marriage to Tuiho te Pitau TeMoananui. Tawhaki's, second family, from Whatihua, TeKore's younger brother. Tawhaki's third marriage was Whatiuro, eventually, all lines led to Tanumeha TeMoananui, and so the cloak was sewn.

141. The son of this marriage, was Tanumeha, whom was regarded as the Aariki of Ngati-Tamatera, particularly, by the rest of the Aariki lines of Marutuahu. To a large extent, Tanumeha was Marutuahu, in terms of his generational seniority, to even Whanaunga and Taipari, including his personal trainer and Warrior Chief, Taraia. Again, this will be covered, in the heading Tanumeha Te~Moananui.

Te~Kihau

142. Te Kihau, was the fundamental cog within this compact, his was the massive responsibility, to organise every movement, it's sustenance and support systems. His organisational and operational skills were absolutely reliable. His mobile defence systems were second to none.
143. Due to his physical participation, at ground level, checking routes etc, he was to come in contact with many people from many places, one in particular was Te Teira, who with many of Maniapoto, that had joined Te Wherowhero. Whom Te Kihau met during the Tamaki campaign's, consequently, Te Teira married Te Kihau's daughter. However, others will tell this history.
144. Te Kihau, had several children, he lost his sons, in battles and in many surprise attacks, on their routes, but also Te Totara. He was survived by four daughters, and many grandsons. Of note Te Teira, representing the line of Te Kihau, and Keremeneta, representing the line of Te Takaanini, was to exact vengeance at the takahi of Tanumeha, at Parawai. This will be covered in the section Tanumeha.

Wharara Keremeneta D'Har

145. The daughter of Keremeneta, married the Tarara, D'Har, and begat Wharara, Ahipaura and others. Descending from these ancestors, and in particular, came Mrs. Henry Te Wheoro, and her brothers and sisters. As a young

teenager, I learnt, from my paternal grand mother, that the lady I knew, as Nan Delia, was my grand mothers, cousin and best of friends. They grew from the crib and throughout their respective lives, remained very close. Many the times, they would talk into the night especially at the Marae's during the events, that took place in those times.

146. Ahipura D'Har, was betrothed to her cousin, Apahinatia Te Moananui, from this marriage came three children Ngawha Sophie, Takawai, and Hau. Ngawha Sophie begat the Crapp Family of which I hold particular and specific instructions, including their expectations, of the late, Amiria Inez and Makoare Crapp, and others, presently fulfilling. From Takawai, is descended our Karaua, Walter Te Moananui, Tom Wickliffe and his brothers and sisters, and Hau, had no issues.

Hirama Te Moananui

147. Hirama's marriage, was a marriage of allegiance and settlement, the intent of this marriage was to hold the lands at Katikati-TePuna district, besides those of Pirirakau. However in the ensuing confusion after Gate Pa and the subsequent Crown Assessment of the area, allowed the Crown to support those whom were in accord with the Crown Policy of Confiscation. Hirama was to be affected in a greater capacity, then what was thought to be.
148. The Crown supported the Tauranga Moana peoples, to re-establish themselves under the N.Z. Settlements Act 1863. Having achieved this specific point, it then facilitated the Crown's ability to give colour of right, to their actions, in confiscating not only the total area of Tauranga Moana, but to intrude into the Pare-Hauraki Rohe via a side window. The immediate impact that this had on Pare-Hauraki, Marutuahu, and Hirama himself, was, in the first instance, the severance and alienation of, the foot of Pare-Hauraki, and the loss of status to Hirama, by his father.
149. Hirama, married the Tauranga Moana-Pirirakau Woman, Meirina Kingi, daughter of the Pirirakau Chief of that time. This union did not stop the Crown from their encroachment. Further to this Hirama his wife and children were, displaced from Katikati and resided for a time at the entrance of the Athenree Opening below Waitemata at Waihi. Once Meirina had passed on, Hirama,

with his children, made their way to Tapuaariki, particularly to Ngahutoitoi, where he remained until his death. Of note, Hirama, was to sell much of the lands that remained to him and some of his brothers, in order to pay for the survey costs, of many Ngati-Tara Tokonui Chiefs of the Time.

150. Particularly Te Keepa's Claims and awards, etc. Hirama's name position and status was used in order to settle the local claims. Having presented this taake, again I achieve the expectations of others. From Hirama's first marriage, comes many of the Te Moananui Tribal Compact, in particular, the Kuia Mati Hirama and family, including cousin Steven Wiremu Te Moananui.
151. The second marriage, of Hirama, was to a Lady of Ngahutoitoi and Ngati-Tara Tokonui. This marriage produced many, in particular the husband of our late Matriarch, Mr. Henry Te Moananui.

Pitau Tihitapu Te Moananui

152. Pitau Tihitapu was born at Waiaro, he resided in the Coromandel area, for sometime. His marriage was an arranged marriage, in consequence of the actions of Paora te Putu, Hira te Tui and Mataia. This marriage allowed Mataia to return to the Ohinemuri district. Whilst at the same time, weaving a connection, including status, to the Te Moananui Cloak, as he had no interests in Te Waitangi O Hinemuri, prior to this, personally, as measured by European Standards and Values.
153. Mataia's daughter, Rihitoto, during Mataia's self expulsion from Ohinemuri, married the Ruling Chief of Ngati~Te Roro and Te Matewaru, being Te Warana Hoes. Te Roro of Tamatera, were the appointed, guardians and subjugators of Te Matewaru of the Koputauaki-Papa Aroha district.
154. Te Warana and Rihitoto Mataia, begat one only child, that child was Whakaarahia, Pitau Tihitapu Wife. Their Kaianga was Koputauaki-Oahuru. Many of Pitau and Whakaarahia's children were born at Koputauaki. Due to the crippling epidemic, that devastated the Coromandel area, Pitau's Mother-Inlaw, had asked them to remove themselves and their family to Paeroa and safety.

155. The first place in Paeroa, that they lived at, was on the land of Pitau's Mother, Titikawhena Pirihiaria Tamati. Whom had one third interest in the 160 acre Paeroa Block. Their second home was the home of Rihitoto. After some time she gave them a large Farm Block at Rotokohu. The Kaianga consisted of the present small homestead block, and on past the present golf course, to the boundary of the Oruarangi Block. The Cobb & Co Stageline Route, Paeroa to Te Aroha, crossed the land at the foot of the Tapuaariki Ridge. The younger children of Pitau and Whakaarahia were born at Paeroa. In later years, their daughter Ngaikeha, who was born at Koputauaki, returned, where her children, Mrs. Waikato Porima, Jack Totoreinga and Joe Mangakahia, were raised.
156. Rihitoto Mataia, amongst her many other works and matters, was to represent her Son-In-laws interests, she ensured, that the Te Moananui's matters and interests, were addressed, even the boundaries of the islands, lands and mahingamataitai. She ensured that her grand children from this marriage, were duly recorded. The lands that her daughter inherited from her father Te Warana, at Koputauaki-Oahuru were held in trust for her, as their only child, by Rihitoto.

Apahinatia Te Moananui

157. Apahinatia Te Moananui was the youngest of Hirawa-Meha children, he was still alive when my mother came to Paeroa and married my Dad. Apahinatia settled below Te Nui O Te Po at the foot of Tapuaariki, and raised his family there. During my teenage years and as late as 1980's, the old homestead of the Apahinatia and the D'Har"s could still be seen standing. From the first marriage comes, the Kuia, Amiria Inez and her brothers and sisters including the Kauraua's, Uncles, Walter/Mac and Tamihana Wickliffe families.
158. The second marriage of Apahinatia, was to a people whom had recently arrived in the area from Maungatoatoa and married into Ngati-Tara Tokonui, a child from this union was the woman that was given to Apahinatia, due to his status and to bring the people together more closely. However Apahinatia left Paeroa and in particular Ngahutoitoti, to re-settle, reside and Passover, on his own, personal lands, at Waiomu. Descending from this union, comes as well as many others, the Koraua, John Wake and families, to name a few.

159. Other than my Father, I had never met another Pitau* within our greatly extended whanau, until I attended in support of some cousins, the tangi of Molly Gage's (Bunny's Sister), Husband, Pitau Te Moananui, whom was the youngest son of Apahinatia. There are many Pita's, Peter's & Peiter's.

Tangaroa Te Teira

160. The grandson of Te Kihau, married the granddaughter of Tanumeha, (Kihau's nephew); Ngawha Sopia, the daughter of Ngatoru Te Moananui and Teretiu Tamati, as has been mentioned, in the section of Te Kihau, Te Teira I, had for some time worked with Te Kihau, on the many ope, of Te Wherowhero and Te Moananui, particularly at Tamaki. The name depicted the trade or craft of both men. From the marriage of Tangaroa Te Teira to Ngawha Sopia, begat, Huria, whom in turn begat, our relations, the Tamati-Kingi's, of whom, Bim & Malcolm are descendant from.
161. Henrietta, who inturn married a Hiona man, of Kakepuke-Pironga, Elliot. From this union came my late Matriarch, Aunty Nellie Te Moananui and her brothers and sisters. On her comments, having met and married her late husband, Henry, she had no idea that they were so close, until she came to Paeroa. She thought he was Hauraki, he thought she was Maniapoto. It has been a pleasure, to have helped her in the many things, that she was interested in. Pai-mari~e e Kuia ma.

VII TANUMEHA TIKAPA TE MOANANUI

162. Much has been written and reported of the many deeds of this man, so much so, as to warrant the family project to write his story fully.
163. Suffice to say, the story of his birth is related in the Ngati~tamatera, Historical & Traditional Report. Of importance to ourselves at this moment, impacted by our limitation of no resources to carry out what is actually required, are several matters, in particular, is the actions & stories related to Moehau and Waiaro, particularly the actions of Tamati Waka Te Puhi and his claims to Moehau, secondly, the matter of Waikawau and Waipatukahu, Te Moananui's, association to Mataora Bay, Katikati, Ohinemuri, Mahinga Mataitai, Tamaki Makaurau, and lastly, the matter of claims as laid by Te Moananui.

164. It is unavoidable, not to recognise, the reference and in some cases, the reverence given to this man by many others both Pakeha and Maori, which in many cases, tends to lead one to speculation, as to his actual status. Having laid his whakapapa and relationship, to the Marutuahu structure (N'Tamatera H&T Report), has certainly highlighted a particular position, of some rank and real status. The recounting of his life would certainly fill several volumes, however, what is required from and limited to the Tribunal Act, is the time frame of 1840, onwards. Compliance to this rule will be achieved, via a "*tatania*" methodology.
165. By 1820, European contact was actively sought, for trading purposes and guns. For the last 50 years (1770 - 1820) some individuals, Maori, had obtained and were in possession, of the old powder and ball weapons, that caused immediate carnage, particularly from long range. Hand to hand fighting was still the main form of force, but was to change. The tally at the end of such engagements, were devastating, particularly from a Maori perspective. The death of 2-300 people over a period of 3-4 days fighting was an acknowledged factor, but to lose 2-300 men in one day, was a different story.
166. The worry that Te Moananui had was the, ability, to equalise their own power of sovereignty, with the acquisition of the new shell loading weapons. Their close association and alliance, with Te Wherowhero, during the many Tamaki skirmish's with Nga Puhi, particularly at Lake Pupuke, certainly gives substance to this association. This is again highlighted, when Tanumeha's father, Tuiho te Pitau, left his home at Moehau-Waiaro, to seek out the son of his old friend Te Wherowhero, to ascertain whether, there would be fighting" against the English. Although Tawhio himself, had no intentions, to enter the fray. The old Man (Tuiho) soon found an opening that would allow him to pass from the world he knew, under the same glorious way as his ancestors. Te Moananui, had, during many engagements, managed to acquire many guns for his warriors.
167. The battle at Lake Pupuke, according to the korero, was infamous for one thing (particularly, from a Hauraki perspective), when Nga Puhi engaged in the exchange, they (Nga Puhi) noticed several High Chiefs from the Thames, also engaged on the other side (Te Moananui and Taraia). According to our

korero Hongi, Wera Hauraki and others took advantage of the situation. Instructing Patuone to maintain the engagement for several days, then negotiate for peace. Peace was gained and the giving of a Waikato Puhi to Patuone, which effectively sealed the peace between the waring factions. In the mean time Totara and other small kaianga along the Thames were hit.

168. Te Moananui had many skirmishes with several Nga Puhi leader's of the time, during the 1820's & 30's. Wera Hauraki and his people surprised both him and themselves, at Whangapoua, when lest expected they came upon each other on the track. Te Moananui reacted instantly and escaped. As Te Moananui, was the Taniwha whose death would bring everlasting fame to the person who killed him, was the main target, it was hoped that the woman and children that was with him, would be spared. Pomare, was the next, that came close to capturing Te Moananui.

Moehau-Waiaro

169. A further engagement in Tamaki during the 1830's, held Te Moananui and his people again at Lake Pupuke, only to return to Moehau-Waiaro, to find their Kaianga vacant. This story is rencountered in the Historical & Traditional Report of Ngati-Tamatera (H&T Report), under the title of Takaanini. On Tanumeha's return to Moehau-Waiaro, he saw and heard many things. In particular, that his uncle had removed himself, to Waiomu. Of particular interest to Te Moananui, was the light on the maunga, sending a party to investigate, they returned, with the news that, Tamati Waka Te Puhi, had claimed the area, as Takanini had left, and therefore the land was his. Te Puhi challenged Te Moananui, to make him (Te Puhi), Fly, if he wanted him (Te Puhi) off the mountain. Te Moananui duly obliged Te Puhi, by setting the maunga on fire. This action certainly caused Te Puhi to fly very quickly, all the way to his relations and cohort's Ngati~whanaunga. Whanaunga, saw the anxiety on Te Puhi face as he related the events of Te Moananui's return. Whanaunga having spotted the fire on Moehau, were also in an anxious state, and dreaded Te Moananui's return, due to death's of Takaanini's sons.
170. Te Moananui and his people were superbly armed, and were considered extremely dangerous. Whanaunga with Te Puhi, left the area for Thames, to solicit the help of Taipari, to negotiate some form of peace with Te Moananui.

Taipari accompanied them on their return, bringing them all to Tokawhero. Whakarongotai, was sent to Te Moananui, to seek an audience for Taipari, to discuss a solution to a very difficult, predicament, on behalf of Te Puhī's, transgression, in claiming the Te Moananui citadel that is Waiaro, and secondly some resolution for the death of Takaanini's sons.

171. Peace was negotiated, in that, Te Puhī forfeited his lands to Te Moananui, Te Moananui placed his relations, the Rongo U on them, (prior to this RongoU had resided at Katikati), including Te Puhī's gifting to Te Moananui, a new firing piece, temporarily, sealing the peace, for that time. It must be noted that after the death of Te Moananui, Te Puhī made his claims, and was awarded the lands. The point made here, is that, while Te Moananui was alive, no claims to this area were made, this was due to Te Moananui's Status an Sovereign power. The expectations of this taake is to have the lands returned to Te Moananui, particularly Muriwai and Waiaro.

Waikawau-Waipatukahu

172. Whanaunga for their part gave in marriage the great grand daughter of Taraia, Titikawhena Pirihiaria Tamati, (the daughter of Te Moengaroa Tamati and Ahereta Paaka Te Whau Wi.) to Te Moananui's son Hirawa-Meha. The dowry to this union was 1000 acres situated on the Waikawau-Waipatukahu stream. During the preparations for this event, Pirihiaria's brother, Teretiu Tamati, became enamoured to Te Moananui's daughter Nga Toru, so much so, that they also married. Thereby bringing to a real close the hara between Whanaunga, Te Puhī and the Te Moananui clan itself. The same amount of area, was also given in a dowry, to Te Moananui, in the same place. Whanaunga, relied on Taipari to resolve the problem, Taipari was given full reign to negotiate a peaceful settlement, (the taake was lives' & land), the marriage took place, the dowry agreed too, on the face of it, everything was fine. In later years however, questions arose as to Taipari's right, to accede so much to Te Moananui (Tamati Waka Te Puhī).
173. One response, will hold centre stage for all time, as no challenge or reply, was made;

" Had your lives been made forfeit, for the death of our sons, utu would be done, due to the two marriages, the utu became

whakanoa. Te Puhi, attempted to take the land, his tends were forfeited this was a right thing. Whanaunga has peace, twice blessed. Te Puhi, retains his interests, in both, the Uringahu and RongoU lands, although having none as his own. What Mana, has this solution? What Mana did the raruraru, have?" (Hirawa-Meha Te Moananui)

174. During the early court hearings, the union and it's importance, was noted, and orders for a reserve was made, for Te Moananui. The expectations, of this claim is to have this, returned to the title of Hirawa-Meha and Nga Toru Te Moananui descendents in the first instance, secondly the residue to Maru-Whanaunga.

Mataora Bay

175. The gifting of Mataora, by Mataia, Paora Te Putu and Hira Te Tuiri, bought about a response, that was not considered, yet had a devastating affect on those that gifted. Te Moananui, when informed of the situation and those involved on both sides, particularly those of Ngati-Porou, effected an order to kill on site, the gifter's, whilst he, (Te Moananui) would deal with those at Mataora. The giftee's, were informed of the situation, and immediately, relinquished, any base of claim to the place. Once Te Moananui passed over, Ngati-Porou made claim to the area, received title, and immediately, leased the area to a Dutchman, for 100 years. In later years and due to his illness, Paora Te Putu, pleaded with Te Moananui, to allow him (Te Putu) to pass in peace, he was willing, to recind his gifting of Mataora in writing and at the Court, (Te Moananui accepted this.); including all lands given at Kennedy Bay.
176. Mataia, agreed to the marriage of his grand daughter Whakaarahia; (supported by Te Warana, Te Warana believed that Te Moananui would, in the end, protect all, of Ngati-Tamatera.). Hira Te Tuiri, meanwhile, retired into the hills of the Komata-Whangamata wilderness, entering his kaianga's at Pukewa through the Waitekauri cutting in secret. Staying, noticeably absent from every place that Te Moananui was.

Ohinemuri

177. Although many descendents of Ngati-Tawhaki, can and do, whakapapa to the area, Te Moananui, in his own individual right, did not have holdings, per se, however due to his status, he was accorded specific holdings. As the rapidly changing circumstances, relating to the registration of land interests, was beginning to effect Sovereign Rangatiratanga, in a way never thought possible. Therefore, the resolution that was agreed to, with Mataia, placed another line of descendency, into the area. The first line being that of his son Hirawa-Meha's marriage to Taraia great grand daughter, whom was both Ngati~Pinenga, Te Uri~Wha (Wiremu Paaka Te Whau-Wi) of Ngati~tamatera, and Ngati Karaua-Whanaunga.
178. The marriage of Te Moananui's grandson Pitau Tihitapu, to Mataia's grand daughter, Whakaarahia, achieved two things, that consolidated the interests of Te Moananui, not only in the Moehau area, particularly the islands, but also Ohinemuri. In that, Whakaarahia was the daughter of Te Warana Hoea, the highest ranking Chief, at the time, of Ngati~Te Roro. Te Roro, being the guardians, over the Huarere descendents of, Te Matewaru and Ngati-Pare. Secondly, due to Mataia's status at Ohinemuri, Te Moananui, had secured to his descendents, status throughout the Rohe of Pare-Hauraki. From, Te awa, Uretara (Taurangamoana), to Te awa, Uritara (Te Hihi block, on the southside of the Manukau Harbour), to the mouth of the Matakana River at Mahurangi, by land. Mai Matakana ki Matakana, by sea.
179. The Ohinemuri Region, became, and is currently the biggest operation of the mineral industry in Hauraki. Te Moananui's descendents have been petitioning the Crown for many years, regarding this industry, their manipulation and down right lies, including blackmail.
180. Ohinemuri 7A, an area set aside for non sellers, was simply taken, some time later the query of whether the Maori's sold the site, was asked of the Lands & Survey department, with further instruction to keep the query under tight wraps. The outcome being that the land in question had not been sold by the non seller's. The inquiring party, then made an amount of cash available, to be paid out to whoever. Many friends and relations received payment, not the descendents of the non sellers. Ngati-Tawhaki, or many of the other Hapu-

Whanau, and told, there is no way, of challenging this taake, without a ruling of the Tribunal.

181. The complete marginalisation of Maori Values and Rights was apparent in the poisoning of the Ohinemuri River, which resulted, in the granting of rights, to other sources. This matter, is nullified via direction in Council followed by public notification, regardless. The right to oppose, is merely a method, within a regime, referred to as due process, that, marginalises, and thereby mitigates, all Maori Concerns, within a perception, of a color of right. This process of the Crown, their representatives and agents, inclusive to National, Central, Regional and Local Authorities, who in the first instance has directly benefited, from the genocide of a Indigenous Sovereignty, it's Cultural Society, and their respective, traditional practises of customary rights.

Te Ure Tara - Katikati

182. Taupo, or what is now known as Bowentown, was the southern tip of the Marutuahu range, in former times, however with the death of Tara by Ngaiterangi there, and the removal of his body, to the Katikati area, where the victors decimated the body by removing the genitals of Tara, beside the river. From the time that Te Kiko and Te Mangapae revenged that death, that Ngati-Tamatera gained and held this area. In spite of the Settlements Act of Ngaiterangi, that quantified the Crowns ability to confiscate, the set area of raupatu. The names, Te Moananui & Taraia are synonymous to the very core of the Katikati area. Pirirakau, also being descendant of a Te Moananui Ancestor.
183. The main challenges, that Ngaiterangi laid before me, was an accord that, Te Moananui had committed wrong, in the taking of pigs from the area, I reasoned, as to my opposition to the truth of the matter, and succinctly, clarified the situation. The second, matter was in response to the boundary, that I had laid, and the surprise that I had moved the boundary from Taupo, when challenged, my reply, (as instructed by my grandfather) was, did Ngaiterangi commit the deed of castration on Tara? No reply, response or challenge was given by the Ngaiterangi claimants. When I challenged Ngaiterangi, as to the despondency of Pirirakau and the whanaungatanga of Te Moananui, therefore, Te Moananui had right's, was again, unchallenged.

Mahinga Mataitai

184. Being shown, and then constantly questioned, as to places of sand banks, mussel rocks, reefs, water flows, net positions, until firing Shanghai's in town became a better past time than going to the beach. The agreement between Te Moananui and Mataia, was that, Rihitoto, would protect the interests of Pitau Tihitapu and Ngati-Tawhaki in the Courts. The marriage of Rihitoto's daughter Whakaarahia, to Pitau Tihitapu became advantageous to both parties, as both interests, could be protected by both parties, regardless. Tamatera, ki Moehau & Tamatera ki Ruawehea.
185. The laying of the mahinga mataitai, by Rihitoto marked the Tamuri and other species breeding grounds, including shellfish, Cray's etc. around the offshore islands of Coromandel. The base of agreement to succession was whakapapa, of which Tanumeha Te Moananui mother was the Puhi and Princess of that Whakapapa. Tanumeha, himself, also held High Status. On this basis, acknowledgment and orders were made. However, the order for the Mahinga Mataitai, was never made.
186. *"We are not in a position to do so, perhaps the tribunal may be able to help"*
Government Departments, Agencies, Local Regional Authorities.

"Commencing at Kapanga point, thence onto the pipi bank between Waimate and Motuoruhi, thence to Takapu (Shag), thence to Kahaua (Happy Jack) thence to the mouth of a stream at Colville" (approximately)

187. The Mahinga Mataitai, according to Te Moananui, was to extend to his homelands at Waiaro, the expectation of this claim is to have our Mahinga Mataitai registered to Ngati-Tawhaki & Tamatera ki Moehau, with the line, continuing from Kahaua, to the mouth of the Waiaro stream.

Tamaki Makaurau

188. The story of Te Hihi & his grand nephew Rautao and their escapades at Tamaki is well recorded. Te Hihi was able to place his Royal Seat on the Banks of the Manukau Harbour, once the Marutuahu had annihilated many of the hapu of the area, and driven the collective survivors including Ngati-Whatua, from the area, to beyond the Mahurangi. The Te Hihi and Takaanini

Blocks, including the Taurangawaka at Kohimarama "were registered by Logan Campbell as his agreement with Takaanini required. Logan Campbell, was also instructed to support the registration of many things on behalf of many of the Marutuahu Chiefs & their people's interests. These blocks are expected to be returned.

Gifted Lands for Specific Purposes

189. The wonderful picture that is constantly utilised, is the picture of generosity, rather than a forced procedure by all pakeha parties. The Crown Policy of the time demanded, that if the community, thought that it needed, Schools, Churches, Hospitals, they the community, would be required to donate or gift land for the purpose. Prior, to the Pakeha Greed for Maori Land, Wars, Maori, certainly contributed land for such facilities, however after the 1860's, many things were to change.
190. The Waihi Hospital Land, was gifted by the grandmother, of our late Kuia Nellie Bain, this gift was done in consultation with my grandmother and grandaunt, the late Mrs. Delia TeWheoro (D'Har). Mrs Bain's people gave the land where the hospital stands today, my people gave a 10 acre block, for gardens and milking cows, to supply the hospital. The mining company donated money to build the actual hospital, somehow, the lands became the Goldmining Companies. Paeroa hospital, the same situation.
191. It must be noted however, that, once these gifts were passed over, the land involved, required proper title, in order to receive public funding form the Civil List Budget. Ngati-Tawhaki was unaware of these actions, as they were conducted in the most insidious manner of manipulation, substantiating the many outright lies and manipulation of these actions, of which the Crown directly and indirectly, benefited from.
192. The people, being proud of their contributions to their respective communities, were brought back to earth very quickly, when realisation set in particularly after the Paeroa Hospital was built. Although the hospital was intended to serve all, when it came to Maori, the people that gifted the land, the help and services thereto, was not available. Once the gifting by Maori was received by the respective communities, Maori were not allowed to be

included into the scheme of things, unless they were approved by Pakeha, therefore being allowed to take part in matters, in a minimal capacity.

Te Moananui Claims

193. From the early days of claiming lands, and interests in, specific and particular areas, the claims of Te Moananui were on behalf of Ngati-tamatera, north of Te Matai-Hikutaia. However, as things changed and the sovereign power of real chiefs, were mitigated, to the extent that unscrupulous Maori, supported by unscrupulous Crown and Court Officials counter claimed, against the power of the old Chiefs, by bringing about the very tool, in which manifested, with deliberate intent, the process of alienation. Of paramount concern to Te Moananui, was his Kaianga at Muriwai-Moehau-Waiaro, Nga Ipu Tapu, Waiomu-Aputa and the Kaueranga (Moanatairi to Piraunahe). This includes the many sites of cultural significance between. So in the first instant, Te Moananui's claims were for the whole of the Ngati-Tamatera Interests, particularly those interests, outside Ohinemuri, and secondly, all the many alliances, that joined and bonded, all, the children of Tamatera.

VIII CROWN INJUSTICES

194. The Premeditated Genocide of an Indigenous Sovereignty, their Cultural Society, their Traditional Methods and Customary Rights, of the descendents of Ngati-Tawhaki and Tamatera nui tonu.

The amicable meeting that McKay refers to, at Pukerahui, was in fact the forced surrender of those people at that time. Two Warships were in the bay during that meeting with open gunports. The complete destruction and ban of all waka particularly, after the Pakeha Greed for Maori Land Wars, thereby limiting the exercising of Tribal Sovereignty. The insidious and deliberate manipulation of facts, in order to incite first strike actions against Maori, the complete marginalisation of individual or collective Maori empowerment, via the Pakeha approved Representation and Police supervision. The introduction of the Tohunga Suppression Act, which denied Maori Spiritual freedom, via the Pakeha Churches of colonised Societies.

195. The Deliberate Incarceration of a Nation its' Iwi, Hapu & Whanau, as above.

The classification and designation of Maori, after the Pakeha Greed for Maori Land Wars, to the jurisdiction of the Colonial Forces, thence transferred to the jurisdiction of the Ministry of Police, whom, in later years, also held the Portfolio of Minister of Maori Affairs, Ben Couch being the last such Minister.

196. The Deliberate, Marginalisation of individual and collective descendents of Ngati-Tawhaki and Tamatera nui tonu.

Pakeha Standards, Values and Religion, being requirements of Social Contact, Pakeha Appointed Representation, Police Supervision, Color Coded by Mark (being Maori), treated as a Criminal, before the fact. Requirement to have one's grandfather (if Maori) present, when discussing, negotiating or just making plain enquiry on matters. (TCDC & HDC Local Authorities.)

197. The Premeditated Indoctrination & Colonisation of Iwi, Hapu and Whanau, as stated.

The Tohunga Suppression Act, effectively destroyed the Cultural Society and Traditional Practises of Customary Rights of the descendents of Ngati-Tawhaki and Tamatera nui tonu.

198. The Denial of, and Access to, Equality of Justice & Neutrality of Consideration and Jurisprudence, to Iwi, Hapu & Whanau, as stated.

Being Maori, qualified a punitive consideration, of institutional prejudice, as measured by instrumental values, specifically and in particular initiated, exercised and entrenched in the methods of due process, as practised, so successfully, in the, past, to be currently entrenched by the Crown, their Representatives and Agents, today.

The non existence of equal justice, of facilitating, the addressing of these grievances, before a neutral party. The dictatory manner in which the perpetrators, and major beneficiaries, to these injustices and crimes, appoint themselves as judge, jury and defendant. Whilst, already setting the terms of resolution, before the fact of findings, as set by the Tribunal Itself.

199. The Deliberate Institutionalisation & Criminalisation of Iwi, Hapu and Whanau, as stated.

Effectively described in the above section.

Many are the categories, that Crown injustices have been, with deliberate intent, actioned and perpetuated, against, Iwi, Hapu and Whanau, specifically and generally.

In relation to Health, Housing, Protection of the Law, Education, Equality of Justice, Customary Rights, Humane & Civil Rights, Ownership Rights to Resources. The manner and process used to, with premeditation, marginalise Iwi, Hapu and Whanau, is well recorded and documented.

The massive amount of volumes, studies and thesis' on the methods employed by the Crown and their Agents, and taking into consideration that Local and Regional Authorities conducted themselves within the mould and criteria, that benefited the Crown Personally and Generally. The weight of evidence, clearly shows an insidious process of genocide, against everything and anything Maori, not limited to the past, but continuing unto today.

The Process of Alienation

200. Had Governor Grey not been so badly treated, by his own, perhaps the transition and assimilation period of Maori may have been different, than what Maori had to suffer in the end. Possibly, the turn of events, in terms of his own people, caused him to ensure that he would benefit himself. Grey practised a process of marginalisation of all Maori regardless, therefore carried out the stated policy of intent, of not only his peers, but those, whom behind the scenes, controlled and benefited, from the many actions, of Crown Representatives, Departments and Agencies.
201. Particularly, those policies and practises as perpetuated, unto this current time frame. Where nothing has changed, perhaps things are not as blatant, as they were 100 years ago, but still having the same effect. The only improvement, that has happened is that most actions, regarding the alienation of Maori from their resources and customary or common rights, have been removed from the public face and retreated into Boardrooms.

202. When considering, who was the most honest Governor, of them all. Two persons fall within this area. They are, Grey (longevity of honourable intent 1840's - 1850's); and Gore-Brown (temporary moment of madness). Gore-Brown, stated clearly, what the Maori policy was, although it was never written. " **They, (Pakeha generally) intend to take all, regardless**". This was followed by the most insidious and manipulated actions taken, that has now, become so entrenched and common practice, in every aspect of Maori evolution and development. By using the method, of premeditated marginalisation, of everything Maori, perpetuated on the descendents of Marutuahu, Ngati-tamatera and Ngati-Tawhaki, Maori, in general.
203. After the battle of Gate Pa, at Taurangamoana, William Grey Nicholls was transferred to the Native Land at Taurangamoana. An agreement was made between Ngaiterangi and the Crown, in which the Crown set a specific amount of area, that would suffice as an identifiable and specific area, to set aside as a region, for the purposes of creating a "**color of right**" to comply with the newly created Legislation called the Settlements Act, effectively achieving, the ability to, confiscate and alienate, neighbouring interests.
204. This created a regime of claim and counter claim, that when manipulated properly, achieved alienation from one designation and assigned to another. The direct benefactor of this insidious process, being the Crown. Once the process had been entered, the intended outcome, was the creation of what, one, may refer to, as a "grey area" literally a residue of interest, not awarded to either side. Accepted Social & Sporting Behaviour, requires the Referee, to be impartial and neutral. The Referee, does not penalize one side, take's a point for himself, whilst allowing the other side a free shot. Once neighbouring interests became involved, it allowed the Crown's unwritten policy to again, be engaged, achieving a greater residue & portions of interests.
205. William Grey Nicholls when perusing the volumes of evidence, from Hauraki during the Katikati-Te Puna Corut Hearings, perceived that one Woman had not only Status, but also Representational Powers of greater interest cross the Hauraki Rohe. Widowed, Rihitoto and Pereniki represented the Katikati to Ohinemuri interests, whilst Rihototo, had representational power's in the interests, of her son-inlaw, Pitau Tihitapu Te Moananui (Tanumeha's Grandson), across the peninsular. William formed a relationship with Rihitoto, and begat a son, Hori Kerei Mataia Nicholls.

The Goldfields

206. Governor Grey in his many capacities, was able to advise and interpret many matters relating to dealings with Maori (at that time, Maori had turned against Grey for his crookedness). A proclamation was made, that saw the evacuation of Marutuahu, individually and collectively, from the Auckland Area. Ngati-Whatua, was granted Pakeha Mana Whenua status from the Crown's Court. Marutuahu, having been bombarded by British Warships, were unable to attend, in force.
207. William Grey Nicholls, inside the Native Land Court, directing all grants and orders to the respective interests, of each day, were automatically placed, within the jurisdiction of the Warden's Court. The Warden's Court came under the jurisdiction of the Provincial Superintendent being Grey's Civil Office.
208. The training that William Grey Nicholls got via administration experience personally, high in matters of, Representation, with a high level of Creditable, Pakeha, Social Status.
209. William Grey Nichols was able to acquire, the interests, of his step daughter, Whakaarahi, to Turkey Island, Oamaru Bay, Koputauaki, Oahuru and other places at Coromandel. Nichols had no rights at Coromandel, being Pakeha.

Representation

- 210 Harnassing, the legislation of Representation, pivoted on Status, taking into account, the exercised policy, of Maori Marginalisation, simply allowed the unwary and the unintended, to be, (with premeditated intent) entrapped within illusions of fair and just. Such an environment would benefit those intending to defraud Maori, by creating, the grounds and the distraction, to effect a vacancy of ownership, on every piece of land that came before the hearings of claims, this implemented, the accretion of "Land Residues".

- 211 The Crown process of injustice, was given the color of right. The Crown listened to all sides, and awarded, specific areas and amounts, to the respective parties. What was left over was accredited to the Crown, Whom in the first instance, had no legal power, or right, to accrue an illegal benefit from such actions Of course once realised it was simply a matter of changing the rules, to suite, including statutory acts, if this did not fully suffice, new legislation was introduced to to do so.
212. Governor Grey Nicholls and their agent, McKay jnr, used the process, of designated status, in order to open discussions with Maori. This facilitated debate of claims and counter claims amongst the many small Kaianga, that allowed, the gaining and gathering of information, specifically, of a contentious nature. This base, was used, to illicit particular questions, for specific purpose, that would bring about and guarantee, an environment of specific intent, bitter dispute. Once the major interests were identified and the specifics, of levels, defined, the marginalization of real status began.
213. Governor Grey, using Whitaker, Russell and others, to gain a color of right, to all their actions, with McKay in the field, certainly knew who the Marutuahu were, and were personally, intimate, with many of those whom led and commanded the Marutuahu. Grey's process was to marginalize these men once a color of honor was established. He was successful in achieving this objective. In particular, Hira Te Tuiiri, who harboured a grudge against Tanumeha, Tanumeha had some time earlier, entered the Kaianga of Te Tuiiri and retrieved, some guns taken from Pakeha surveyors.
214. Mc Kay's side deals with Te Tuiiri saw a gradual build up of debt to Te Tuiiri, to the point that McKay was secretly able to open the Ohinemuri Goldfield. In spite of Te Moananui's opposition to the agreement as presented by McKay, rather than the same conditions of the Coromandel Agreement. Again, Tamati Waka Te Puhii's surrender to Te Moananui, of his gun and his Uringahu Kaianga, as payment for Te Puhii's attempt to steal Waiaro & Moehau, in the 1830's, and part payment for the loss of Takaanini's son's. After Te Moananui died, Te Puhii was granted orders in court to the area. This process, became common practice, from 1840 continuing, today, 2002.

215. By the late 1860's & early 1870's, the process of marginalisation, began with the empowerment of the Rebellion Act, and the process of confiscation. The process of gaining crown grants to European and Pakeha were now taking place. Much of the Residue Maori Land Court Holdings were complete in gaining a color of right, documentation, the tool for total alienation was not present. Today's Legal Society would debate the "Color of Right" and possibly win, due to the priority of instrumental values, having direct and consistent lineal benefits to the "Color", not the Right.
216. One of the most haunting and consistent complaints, that I heard, yet could not explain, let alone understand, was a question (refer: 1) Why did we have to always defend or explain our whakapapa. "It seemed all they ever did was, defend their whakapapa". In the glancing through the massive amount of documentation available, I noticed Te Moananui or their reps, always gave their whakapapa.

1. *QUOTE from Piraka's grandmother.*

217. The statement followed, due to this there were some 'lands that we were Exempted from, on the basis, we had lands, or were awarded lands, at other places. It didn't matter that the Crown had taken the same land that was awarded.
218. William Grey Nicholls, became, instrumental in acquiring Maori Lands, from the Women he had relationships with at Wanganui, again at Taurangamoana, to Whakaue Te Moananui of Pirirakau, and Rihitoto Mataia Te Warana. Retiring from government employment, and taking up private practice, firstly in Thames and then Paeroa, to the opposite side of the river from the Paeroa Township Block.
219. He was instrumental in alienating Maori from their interests, with some impunity, as a Private Citizen, and a Local Authority, Representative of High Standing, including, being a Member, of the House of Representatives.

220. The Auction of Paeroa, held in Thames without anyone's knowledge, particularly Paeroa Maori, merely gave those, whom, with premeditated intent to defraud, established the grounds, in which to promote, a perception, to a "color of right". This was available, via a notice of Auction, stating, date, time & place. Once the auction took place, the color of right, was given extra color, not extra rights. William Grey Nicholls, becomes a major component of this process, being a named beneficiary, in the List of interested Pakeha Parties, to the Paeroa Block.
- 221 Due directly to, the complete eradication of Maori Sovereignty and it's Cultural Society, the process of Pakeha, designating Status, to Maori, purely, for instrumental values, rather than something of an intrinsic nature or status, was the fundamental cause of indoctrinated colonization. In that, it gave life to the method to become empowered, by strife and contention, to confuse all, but the intended.
- 222 Certainly Maori, were fully supported, by Pakeha, to take full advantage, of the situation, to ingrain themselves acceptable to the Pakeha mindset, thereby being designated and recognized as a Representative for and of, things Maori. Ievitably, this caused major problems, with many, from the past, and in the present tense.
- 223 **Even to the point**, I was told allowing Maori with status of another area, apply to (an un ?) Tribunal to buy the interests of a Pakeha Family, on a Significant Wahi Tapu, so that the Maori involved, can achieve a Pakeha designation of title, that can be turned into a Tamatepo asset, without discussing the matter with all of Taraia's descendants.
224. This particular practice of Pakeha orained Status, is used most often than not, by such people, to rip others off.
225. On the point of the Te Aputa Wahi Tapu, we the descendants of Te Awhimate's children, Ahereta and Tumatekitua, requires the Tribunal to recommend that this be given back to our title. I, will then be able to complete a job made by Wairua, instructed in Aroha, to effect a pai-mari-e

whakanoa

226. This is not about Pakeha & Maori, individually, whose actions destroyed families, and alienated lands resources and people, this is about a practice and process that has been constantly exercised, used and measured by, for over 160 years. It includes the continuing practices, policies, and processes, rife, throughout the National, Regional and Local Authorities & Regimes and their respective administration practices, processes and methods. In which the Crown, their Representatives and Agents, directly benefited, to the extent that the Crown and their Representatives (*State Owned Enterprises, Department of Confiscation and Conservation*), are the major holder's of Maori Land, in the Pare~Hauraki Region.
227. This process, seems the often used and most favoured, to entitled land acquisition, by both Maori & Pakeha alike. The commonality, of both, being a particular level of Status, acceptable to Pakeha Mindset. The continued use of connected status, to gain or benefit, personally, to the detriment of those legally entitled, was rife through out the years, continuing today.

Maori Development

228. The actual instruction for Maori workers in the area of Maori Development, particularly when dealing with Pakeha Administrative Directives, in this case both TCDC and HDC, and their obstinate stance, requiring Maori (under 55 yrs), to have in their company, either their father or Grandfather, or one of an age approved by Pakeha. The so called freedom of expression and decision, is seriously impacted, or more appropriately, marginalised. The expectation, generally expected by the rest of New Zealand, is that the word of Maoridom is required by Pakeha Dictatorial processes, to last forever. Yet Pakeha Political agreements and decisions, are relevant for a period of 3 years, if Maori is to survive, their decision making process must reflect those of Parliament. Therefore, the Maori Word will also last for the term of 3 years.
229. When, dealing in the area of resource management, it became apparent that, Maori set in place a particular process in which to address cultural concerns, relating, to the environment. In discussions, with our Koraua, regarding, methods appropriate to the business at hand. The upshot of all the ideas, options and korero, was the invention of specific and particular methods of investigation, recording and compilation of relevant information, and collating

the information into appropriate reports, addressing and covering all elements of cultural concerns. The introduction of Maori Values Assessments within the environment, was initiated, and is currently operating today, with far greater relevance, than the Pakeha Assessments of Environmental elements of cultural concerns. The introduction of Maori Values Assessments within the environment, was initiated, and is currently operation today, with far greater relevance, than the Pakeha Assessments of Environmental Effects.

230. The area of land, water, forestry bodies, are carried out in specific categories. Land, is dealt with, under a regime of Maori Value Assessments (MVA), Pa and Site's of significance is dealt with, under a regime of Kaianganoho Reports (KNA) Forestry, is dealt with, under a regime of Cultural Values Assessments (CVA) and water bodies are dealt with, under a regime of Cultural Ecological Environment Reports, MVA'S balance AEE's, KNA's, balance Archaeologists Reports, CVA's balance EIR's, and CEER's balance NIWA reports. However regardless, of how Maori may wish to interact, the process of manipulation, as exercised by Pakeha, is the first step, in marignalising cultural values.
231. Tairua-Pauanui sewerage scheme, Ngati~tamatera, objected to the proposal of the TCDC. This taake was filed in the High Court for Appeal, prior to the involvement of Ngati-Marui Authority a written agreement between Ngati-Marui & TCDC, to meet as a collective of interests, to discuss all options, and, assist in the locating an appropriate site. On this point, Ngati-Tamatera, withdrew their appeal. The presently promoted, awareness, of the problem by TCDC, is pure marginalisation, incitement to social disharmony, with premeditated intent.

The Lost Generations

232. The period after 1870, saw the gradual marginalisation and criminalisation of all things Maori, until the process became so entrenched, into every process of Pakeha Administration, even unto the children. Taken, from their families, and placed where ever. These children were to suffer the greatest of impact and effect. The loss of roots identity, esteem, and connection, was legislated.
233. The early 50's, saw many Welfare children, in the care of others, the extra income on doing so, was certainly enriching, to those that joined these programs.

The Final Act of Genocide

234. The complete marginalisation of an indigenous race, is to legislate, on common opinion, by a vast majority of Pakeha and Anglo-Euro Ethnicity. The common debate of "Maori-ness", in todays terms, is two fold. Being, Whakapapa, & the Pakeha debate of, one country, one nation one people, New Zealanders. The simplicity of being, acknowledged, recognised and accorded the fundamental right, Maori, is administrated out of existence.

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