

BEFORE THE WAITANGI TRIBUNAL
TE ROOPU WHAKAMANA I TE
TIRITI O WAITANGI

WAI S70

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Hauraki Inquiry District

AND

IN THE MATTER of a claim by Florence Te Paea Watene Gurnick; Mita Eparaima
Watene; Billy Wi Te Koha Williams; Bill Wiremu Te Moananui;
Ropata Te Wharetoitoi Rare; Harata McCaskill Williams; Toi Te
Akeake and Aporo Hikitapua Reedy on behalf of themselves and
all the descendant whanau and hapu and the constituent whanau and
hapu of the ancestor **TAMATEPO of the MARUTUAHU TRIBAL
CONFEDERATION**

**BRIEF OF EVIDENCE
OF PETER HEMARA BARRETT
Dated June 2002**

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Mai I te tau ihu ko Moehau, tai atu ki te taurapa ko Te Aroha.
Ka taa rehua I waenganui ko te Puke o Raka.
I mihi ana ki te whenua, e tangi ana ki te Tangata
Tihe! Mauriora!

Ko Moehau te Maunga
Ko Waihou te Awa
Ko Tiikapa te Moana
Ko Hauraki te Whenua
Ko Marutuahu te Tangata
Ko Tama te Po te Tupuna
Ko Ngati Puu te Hapu
Ko Whangamata me Hikutaia te Kainga tuturu o Ngati Puu
Ko Peter Hemara Barrett taku ingoa

My name is **PETER HEMARA BARRETT** and I am a descendant of Ngati Puu and Ngati Rongo-U of Tamatepo ki Hauraki on my mother's side. Both my grandparents were of Tama te Po descent.

Traditional History of Marutuahu and Tama te Po ki Hauraki

1. There has already been a few mana whenua reports produced for the Hauraki Treaty of Waitangi claims enquiries to date. Each report giving an account of the traditional history of Hauraki.
2. Through research, enquiry and investigation, the writer of each report has given their version, according to the information they have gathered, of what the traditional history of Hauraki was, how that history has evolved and how it relates to today's society.
3. I am here today to give our Tamatepo version of the traditional tangata whenua history of the Hauraki district pre-European, how that history has evolved and how it relates to the descendants of Tamatepo today.
4. It is already well known that Marutuahu te tangata o Hauraki come to these parts from Kawhia, the resting place of the great Tainui waka, Hotunui, the

father of Marutuuahu, had also come to Hauraki from Kawhia before his son Marutuuahu was born.

5. Hotunui had left Kawhia because he was accused of stealing kumara seed from his father in law, Maahanga. The evidence was a left foot print with a crooked toe matching the same foot print as that of Hotunui.
6. Hotunui denied the theft however his father in law, Maahanga had made up his mind that Hotunui was the thief. In order to keep good relations with his father in law and his people he left Kawhia and moved to Hauraki. Marutuuahu was named after the incident concerning the stolen kumara seed.
7. Marutuuahu came to Hauraki in search of his father Hotunui. When he arrived in Hauraki he found his father living among the Te Uri o Pou people whom were living at Whakatiwai. Hotunui told his son that the people he was living amongst had ill-treated him. Hotunui was a great net maker and fisherman. Each time he caught fish the Te Uri o Pou people would take his fish and leave him none.
8. Marutuuahu on hearing this was outraged at the treatment his father was given however he remained calm and decided to seek revenge for the wrongs done to his father by the Te Uri o Pou people. Marutuuahu and his followers devised a plan to gain revenge. They made a giant fishing net and when it was finished they laid Pukapuka leaves in the net to make it look like they had a good catch of flounder. Marutuuahu sent one of his followers to invite those Te Uri o Pou people who had insulted his father to a kai hakaari. The place where the net was made was at Pukorokoro.
9. When the Te Uri o Pou people came over the hill towards Pukorokoro they saw a net that looked like it was full of flounder fish. They commenced to cheer and started to run towards the net. When they got close enough Marutuuahu called to his followers to hoist the net high with these long poles. As the Te Uri o Pou people got closer to the net Marutuuahu and his followers threw the net over them and clubbed them all to death. Not one of them survived thus, utu was avenged.
10. Marutuuahu settled at Whakatiwai on the shores of Tiikapa moana and took to wife two sisters of the local Te Uri o Pou people. These two sisters were the

daughters of the local chief. Their names were Whakamoehau (a.k.a. Paremoehau) the younger and Hineurunga the elder.

11. Though these two sisters were said to be of Te Uri o Pou descent they also had other important genealogical connections to other tribal groups within the Hauraki district such as Ngati Huarere, Ngati Hei and Te Wai o Huawaka of Te Arawa waka and Te Kahuiariki, Ngati Maahanga and Ngaa Maarama of the Tainui waka.
12. To his first wife Whakamoehau (Paremoehau), Marutuuahu had three sons. Their names were Tama te po the first born, Tama te ra the second born and Whanaunga the youngest. To his second wife Hineurunga he had two sons. Their names were Te Ngakohua the elder and Taurukapakapa the younger.
13. These children of Marutuuahu and his wives were all born in and around Whakatiwai on the western shores of Tiikapa moana.
14. When the first three sons of Marutuuahu and Whakamoehau reached manhood they instructed each of them on whom they should marry and where they should live. He, his wives with support from their eiders had already arranged marriages for their sons. Tama te po, Tama te ra and Whanaunga.
15. Marutuuahu told his eldest son Tama te po that he was to marry a Ngati Huarere woman by the name of Rangiuru whose people were the tangata whenua over that area from Moehau in the north to Puriri in the south. Tama te po had met Rangiuru on other occasions when visiting his mother's relatives of Ngati Huarere in Papaaroha. Rangiuru was a princess of very high birth among her people of Ngati Huarere and the Te Arawa waka confederation. She was a direct descendant of Huarere, the great great grandson of Tama te Kapua, captain of the Te Arawa waka.
16. Their second son Tama te ra was to marry a Ngati Hako woman by the name of Ruawehea whose people at that time were the tangata whenua over that area from Puriri (about the geographical centre of Hauraki) to Te Aroha in the south. Ruawehea was also a woman of very high rank among her people of Ngati Hako.

17. His third eider son, Whanaunga, was to marry a woman of Tainui descent from Kawhia. She was a descendant of Ngati Maahanga and also a woman of high birth among her people.
18. The sons of Marutuuahu took their leave as instructed by their parents and their elders and went to the woman chosen for them.
19. Tama te po went to Papaaroha to live with his chosen partner Rangiuru and her people of Ngati Huarere. Tama te ra went to Komata to live with his chosen partner Ruawehea and her people of Ngati Hako. Whanaunga went to Kawhia to pick up his chosen partner. He brought her back to Hauraki to live among his people.
20. Whilst living in Papaaroha Tama te po and his wife Rangiuru commenced to have children.
21. According to our elders of Ngati Puu, Tama te po and Rangiuru had a son named Koroua who married a Nga Maarama woman and had a daughter named Hiroki. Hiroki married a Ngati Raukawa chief named Te Mororoa and by him she had a son named Whenua whom was the great grandson of Tama te po.
22. The descendants of Ngati Puu today claim descent from this ancestor Whenua, the great grandson of Tama te po.
23. According to the elders of Ngati Te Aute and Ngati Rongo-U Tama te po and Rangiuru had twin sons. Their names were Raua ki tua and Raua ki tai. The descendants of Ngati Te Aute and Ngati Rongo-U today claim descent from these twin sons of Tama te po. The members of these two hapu can give their own genealogical links showing their connections to the twins of Tama te po.
24. In their younger days, these sons of Tamatepo and Tamatera roamed throughout the Hauraki District, visiting their relatives of Ngati Huarere and Ngati Hako.

25. After Marutuuahu had died, a quarrel occurred between Whanaunga and his elder brother Tamatera. The story according to our elders of Tamatepo was as follows.
26. Tamatera commenced to sleep with his Aunt, Hineurunga, his mother's sister, his father's second wife and mother to his half brothers, Te Nakohua and Taurukapakapa.
27. His younger brother Whanaunga who was in Kawhia with his wife at the time, had received word by messenger from Hauraki that his elder brother Tamatera had slept with his Aunt and had got her pregnant. Whanaunga sent word back to his mother, Paremoehau that he was going to return to Hauraki to kill his elder brother, Tamatera for defilement of their Aunt after the death of their father, Marutuuahu.
28. When word got back to his mother Paremoehau in Hauraki about the intentions of her youngest son Whanaunga, she immediately called a meeting of her sons Tamatepo and Tamatera and her sister Hineurunga and her sons Te Ngakohua and Taurukapakapa.
29. Paremoehau informed her two sons, Tamatepo and Tamatera and others in attendance that her youngest son Whanaunga was on his way back from Kawhia to Hauraki to kill his older brother Tamatera for defiling their Aunt and getting her pregnant.
30. Paremoehau told her sons, Tamatepo and Tamatera that rather than have her sons kill each other she preferred that Tamatera should leave Hauraki as he was the one that had caused this quarrel by sleeping with his Aunt Hineurunga. She warned that if they, her sons fought and killed each other, their descendants would continue to seek utu from each other which would break the peace in Hauraki among the descendants of Marutuuahu.
31. Tamatepo the tuakana of Marutuuahu agreed with his mother Paremoehau. He told his younger brother Tamatera that it would be better for him to leave Hauraki in order to keep the peace among the descendants of Marutuuahu in Hauraki. The others present at the meeting agreed. Hineurunga did not want to see her nephews kill each other and her sons Te Ngakohua and

Taurukapakapa did not want to see their brothers kill each other either as they all loved one another.

32. Tamatera on accepting the decision made by his mother, older brother, Aunt and half brothers agreed to leave Hauraki before Whanaunga returned.
33. Before he left he instructed his Aunt Hineurunga that if their child was to be born a boy to name him Te Hihi (the suns rays) in remembrance of him and why he had left Hauraki. If their child was to be born a girl to name her Te Ao Kura noho (the remaining daylight cloak) also in remembrance of him and why he had left Hauraki.
34. Tamatera left Hauraki and went to live near Whakatane among the Ngati Awa people, He took to wife a woman of that tribe and continued to live amongst them. They had a son named Pukeko whose descendants later returned to Hauraki to marry into the descendants of his sons Taharua and Taiuru whom had remained in Hauraki with their mother Ruawehea of Ngati Hako after their father had left Hauraki.
35. The two younger sons of Marutuuahu and Hineurunga were coming of age and were ready to leave home and make a life for themselves.
36. Taurukapakapa their youngest son commenced to court a women of Ngati Huarere descent from Oruarangi Pa in the district of Warahoe. Waenganui was her name and she was a renowned weaver of the area. Her people requested that she cease her courtship with Taurukapakapa as she had already been spoken for. Waenganui had refused to cease her courtship with Taurukapakapa and decided to leave Oruarangi Pa and go and live with her lover at Whakatiwai.
37. Her people were so incensed at her disobeying their request that they decided to abduct her and return her home to Oruarangi Pa where she would be married to the man chosen for her.
38. Her partner Taurukapakapa on hearing the fate of his lover Waenganui, went to Oruarangi Pa to seek her out. Taurukapakapa on arrival immediately requested that they release his wife so that she may return with him to Whakatiwai where

their child awaited them. His request was denied. Taurukapakapa was alone on the first visit and decided to go and see his older brother's sons, Taharua and Taiuru to his wife Waenganui as they were closely connected to the people of Oruarangi Pa through their mother Ruawehea of Ngati Hako.

39. On the second visit they talked, however, nothing was resolved so Taurukapakapa gave the people of Oruarangi Pa an ultimatum, either they release his wife or face the wrath of the children of Marutuuahu and the Tainui Confederation of tribes.
40. The people of Oruarangi Pa killed Waenganui in front of her lover Taurukapakapa who was standing directly outside the gate of Oruarangi Pa. Taurukapakapa wept for his murdered lover and then sang a song of sorrow at the loss of her.
41. Taurukapakapa departed from Oruarangi Pa and returned to Whakatiwai. A counsel of war was organised among the children, grandchildren and great grandchildren of Marutuuahu. A plan was devised by them to overthrow the Oruarangi Pa and gain utu for the murder of Waenganui, the lover of Taurukapakapa. The Tohunga selected to devise the plan to overthrow Oruarangi Pa was Kairangatira, the great grandson of Tamatepo. Kairangatira was skilled in the arts and strategy of war and got to work planning their attack.
42. When all was ready, the descendants of Marutuuahu attacked and took the Oruarangi Pa. Kairangatira was held as the hero of the day. Utu was served on the people of Oruarangi Pa for the murder of Waenganui. The descendants of Marutuuahu did not at this stage take any other Pa in the area, they only captured and occupied Oruarangi Pa.
43. There was a short period of peace between the Marutuuahu and Ngati Huarere people before tensions again arose between the two tribes over the murder of Kairangatira and others of Marutuuahu. The Ngati Huarere people living between Puriri and Te Puru on the coast had planned to murder Kairangatira whom they had observed travelling north along the coast to relatives living in Te Puru.

44. The Ngati Huarere awaited the return of Kairangatira from Te Puru to Oruarangi Pa. As he traveled south along the coast and up the Waihou river, the Ngati Huarere raced out of the Waiwhakauwairunga river on their waka to where it used to run into the Waihou river which is west of the present day Te Totara cemetery.
45. Kairangatira raced away from them in his waka and turned into the Kupata stream which is about two kilometres upstream from the Waiwhakauwairunga river mouth. Kairangatira made it to dry land and prepared himself for battle as he knew he was to die on this day. Kairangatira was surrounded by the Ngati Huarere and murdered.
46. The Ngati Hako people joined in with Ngati Huarere and murdered Taurukapakapa in Hikutaia. The descendants of Marutuuahu with support from the Tainui confederation of tribes such as Ngati Raukawa, Ngati Maahanga, Maniapoto and others called for utu and war on the Ngati Huarere and Ngati Hako people responsible for the murders of Kairangatira, Taurukapakapa and others of Tainui descent.
47. The grandsons, great grandsons and great great grandsons of Marutuuahu namely Kahurautao and his son the famed Rautao, Puwha and his son Te Rakau, Whenua and his son Rangihakaaea and Poutangi, the grandson of Kairangatira, all partook in the battle against the Ngati Huarere and Ngati Hako people.
48. The Ngati Huarere were conquered by the descendants of Marutuuahu from Puriri to Moehau and around the east coast of the peninsula to Whangapoua. The Marutuuahu sacked all the Pa of Ngati Huarere and then settled in them. The Ngati Hako were then attacked and all their Pa were sacked and occupied by the descendants of Marutuuahu.
49. The conquered territory from Moehau to Te Aroha was divided amongst the descendants of Marutuuahu and their Tainui allies with priorities to the descendants of Tamatepo for their leadership in the campaign against the Ngati Huarere and Ngati Hako people responsible for the murders of Waenganui of Ngati Huarere and Kairangatira, Taurukapakapa and others of Marutuuahu and Tainui.

50. Another descendant of Marutuuahu who partook in these battles was the famed Te Hihi who was the son of Tamatera to Hineurunga. Te Hihi was a half brother to Te Ngakohua and Taurukapakapa by his mother Hineurunga and brother to Taharua and Taiuru by his father Tamatera. Te Hihi was allocated lands from the Moehau to Paeroa for his part in the conquest of Hauraki by the Marutuuahu people and their allies.
51. Today the descendants of Tamatepo continue to maintain te ahi kaa roa over their ancestral lands within the rohe of Hauraki even though most of their lands have either been sold by individuals or taken by some act created by the Crown.
52. The Ngati Puu people of Hikutaia and Whangamata have managed to maintain some of their ancestral lands within their traditional rohe. Lands which were passed down to them from their eponymous ancestor Whenua, the great grand son of Tamatepo who conquered the Hikutaia and Whangamata area about the year 1650-1700.
53. The Ngati Te Aute people of Kirikiri, kopu, Hikuwai, Taparahi, Wharekawa, Pauanui and Tairua have managed to maintain some of their ancestral lands within their traditional Rohe. Lands which were passed down to them from their eponymous ancestor Poutangi, his sons and others after their conquest of that area. Some of the descendants of Ngati Te Aute continue to occupy their ancestral lands today keeping their home fires burning for their tupuna of past and whanau of the future whom are either at home or absent from the rohe.
54. The Ngati Rongo-U people of the northern most reaches of the Hauraki Rohe, namely Coromandel north to the Great Barrier Island have also managed to maintain some of their ancestral lands within their traditional Rohe. These lands had been passed down to them from their eponymous ancestor Rongomai and the conquest of those parts by his descendants. The descendants of Ngati Rongo-U today continue to occupy some of their ancestral lands around the Colville, Moehau area keeping their home fires burning for future generations.

55. The Ngati Tawhaki people whom are the descendants of their eponymous ancestor Te Hihi were allocated lands from Moehau in the north to Paeroa in the south. Some of these areas are known today as Waiaro, which is north west of Colville, Matariki, which is on the west side of Manaia, Waikawau, which is about 15 kilometres north of Tapu on the Thames coast, Waiomu, about 7 kilometres south of Tapu, the Kauaeranga valley, west of Thames and the Te Moananui flats down Rotokohu Road, Paeroa. These are only a few places that I know of, there are other places which the descendants of Tawhaki know of today. There are still descendants of Tawhaki today living on some of those lands I have mentioned. They continue to keep the home fires of their tupuna burning.
56. Tamatepo did not marry a slave woman of Ngati Huarere, he married a woman of high birth among the people of Ngati Huarere whom at that time were the tangata whenua over all that area from Moehau to Puriri.

PETER HEMARA BARRETT

DATE