

**IN THE MATTER OF** The Treaty of Waitangi Act 1975

**AND**

**IN THE MATTER OF** Claims by HUHURERE  
TUKUKINO and OTHERS  
known as the HAURAKI  
CLAIMS

**STATEMENT OF EVIDENCE OF WIREMU PETERS ON  
BEHALF OF TE PATUKIRIKIRI**

My name is Wiremu Peters. I belong to Te Patukirikiri. I am the elected representative for my iwi on the Hauraki Maori Trust Board. In my evidence I will provide a background to Te Patukirikiri including our origins, our whakapapa lines and some of the stories and whakapapa which link us to the other iwi of Hauraki.

**1. Background**

- 1.1 Te Patukirikiri are one of the Hauraki Iwi that has survived in Hauraki for over 500 years, and are now one of the nominated 12 Iwi bodies that sit with the Hauraki Maori Trust Board.

- 1.2 Te Patukirikiri intermarried and allied themselves into the more numerously growing Marutuahu and as an unforeseen consequence they were almost completely absorbed into the offspring and Hapu of Marutuahu. Even to this day some Marutuahu Iwi consider Te Patukirikiri as one of their Hapu.
- 1.3 The Tupuna of Te Patukirikiri claimed their own **Te Patukirikiri lands and resources** under their own Iwi identity of Te Patukirikiri. However under their different Hapu they claimed their land's alongside those they had married into. The Marutuahu Tupuna stood alongside those of Te Patukirikiri and claimed lands with them.
- 1.4 The main Tupuna of Te Patukirikiri arrived only a short time before Marutuahu, hence the offspring of these two ancestors intermarried to create those Hapu that Te Patukirikiri quoted in the Maori Land Court of yesteryear for mutual beneficial advantage for those combined groups. This strengthened those strong alliances Te Patukirikiri had already made.
- 1.5 Needless to say that even though the Hapu were combined, Te Patukirikiri as an Iwi retained their own Mana and autonomy from that of the Marutuahu. This was recognised by those Marutuahu Tupuna who have now departed this world.
- 1.6 If this had not been so, they would have contested every **land claim** Te Patukirikiri had made.
- 1.7 Today, because of the obscurity of Te Patukirikiri's relationship, history and whanaungatanga with the modern Marutuahu, especially those that have no blood ties with Te Patukirikiri, Te Patukirikiri must now defend it's Tino Rangatiratanga not only from Non-Maori but from it's own whanaunga as well.
- 1.8 The late great Takutaimoana Turoa, one of Hauraki's last historians raised under the old stated many times at hui within Hauraki that *"Te Patukirikiri were an Iwi in their own right, and Te Patukirikiri could not be a Hapu of those Marutuahu Iwi claimants because, Te*

*Patukirikiri were already here before their arrival."*

1.9 Therefore it must be stated that Te Patukirikiri Iwi has a right under tikanga Maori set by our tupuna of Te Patukirikiri and Marutuahu, to stand and represent itself as an autonomous Iwi of Hauraki with it's own Mana.

2. Kapetaua

*Deception*

2.1 The beginnings of Te Patukirikiri begin in the northern regions of Aotearoa. Tawake now the eponymous ancestor of Ngai Tawake and his wife Te Auwhangarahi (of Ngati Huarere as some say) were at one stage in history (approx. 1550's) living at a place called Oue at the Wairoa estuary (Clevedon).

2.2 Born to these two were Tairuhi a daughter and then Kapetaua a son. There may have been other children after these two but the oral and written histories to the knowledge of Te Patukirikiri do not record this.

2.3 Tairuhi married Tarakumukumu of "Wai o Hua" at Tamaki makaurau (Auckland) and lived at Kohimarama Pa with him. Kapetaua as a young lad came to stay for a while with his sister and his brother-in-law at Kohimarama.

2.4 Kapetaua being young and boisterous, and with others of his age soon earned himself the wrath of his brother-in-law Tarakumukumu. He plundered Tarakumukumu's oils and touched his heru (comb). Tarakumukumu decided it was time to teach his younger brother-in-law a lesson.

2.5 Soon after Tarakumukumu took Kapetaua fishing with him. When they reached what is now called Bean Rock, Tarakumukumu told Kapetaua to get out onto the rock. Some say it was to collect kutai (mussels) for bait, some say it was to free the punga (anchor) just

before they left, whatever the reason TaraKumukumu persuaded Kapetaua to leave the waka. When Kapetaua was on the reef Tarakumukumu abandoned him there.

- 2.6 This rock became known by Maori as "Te toka o Kapetaua". This translated means Kapetaua's Rock. Today it is known by Pakeha as Bean Rock.

*The Rescue*

- 2.7 When Tarakumukumu returned to shore dusk was approaching. Tairuhi his wife asked where her brother was to which Tarakumukumu replied, he did not know.

- 2.8 Later on that evening Tairuhi became worried for her brother but was not yet completely suspicious of her husband. While ending her days work in the kumara gardens she heard a faint cry for help drifting across the harbour. She went to investigate and after scanning the harbour spotted Kapetaua in the dying light. She went down to the shore and took a wakatete (small canoe) and paddled out and to rescue Kapetaua. When she arrived Kapetaua was treading water. She rescued her brother and returned to shore under the cover of darkness.

- 2.9 She sent a messenger to inform her father Tawake (who was then living at Oue) what had happened and to come and collect Kapetaua and take him home. She kept Kapetaua hidden from her husband until Tawake arrived.

- 2.10 When Tawake and his men arrived Tarakumukumu laid out a feast for them at his Kohimarama Pa, however the food was not touched by Tawake or his men. Tawake collected his son Kapetaua and soon after departed for home.

- 2.11 By this act Tarakumukumu realised that he had been marked for utu (revenge).

*Revenge*

- 2.12 Years passed and Kapetaua while following the normal pursuits of training for manhood grew to become a very competent young warrior. In the back of his mind was his urge and eagerness to avenge himself on his brother-in-law. The time soon arrived for Kapetaua to seek utu against Tarakumukumu.
- 2.13 Kapetaua selected his taua (war party) of only 60 men and went through the proper rites to complete a successful venture. When all was complete and carried out correctly the signs were in Kapetaua's favour. When the final plans were arranged it was reported to Kapetaua that Tarakumukumu had moved to his Pa at Waiheke Island.
- 2.14 When all was ready Kapetaua set off for the short trip to Waiheke Island.
- 2.15 Kapetaua arrived at Whakanewa on Waiheke just after nightfall and after assessing the situation as being on track, he and his Taua ascended under darkness the dividing ridge between Whakanewa and Rangihoua being alert for sentries. When they reached a good scouting vantage point they were greatly surprised to discover a lack of sentries on patrol and that there was very little activity in the Pa itself.
- 2.16 Kapetaua and his men then proceeded to infiltrate the Pa at Rangihoua. Everyone however, had gathered in the great Wharenuī (meeting house) called '**Mahitukua**' where the back of the Wharenuī was up against one side of a cliff face. Kapetaua formulated a plan for this situation and then gave instructions to his men and to wait for his signal. The men remained out of sight and took up strategic positions around Mahitukua. Kapetaua entered the wharenuī as a tribal member would have and then listened to the conversation that was circulating inside.
- 2.17 It was quite dark inside, the only light coming from the fire. Much talk was occurring of the events that were occurring in area. When the topic of Kapetaua was raised, the people

asked what Kapetaua looked like now that he would be a man? Kapetaua himself answered "perhaps he looks like me" and with the people recognising who he was then leapt out through the door.

2.18 That was the signal his taua were waiting for. His men then blocked all the doors and windows and killed anyone who tried to get out. They then burnt the Wharenui Mahitukua to the ground. All those in the wharenui, including Tarakumukumu perished.

2.19 From there Kapetaua and his taua took two other Pa in Putiki bay. These were **Kapuamotomoto** and **Kupapa**. The last Pa to be taken that night on Waiheke was **Kohairoa**.

2.20 Kapetaua was then satisfied that he had avenged himself.

#### *Migration*

2.21 Soon after Kapetaua and his followers moved to Waiheke Island to live at Rangihoua. That was the first major move into Hauraki by the Tupuna of Te Patukirikiri. From there Te Patukirikiri spread East to Tokatea, Kapanga and over to Whangapoua. Kapetaua and his children conquered land from Ngati Huarere in these areas. Eventually Te Patukirikiri were accepted and left alone by those already there. Te Patukirikiri moved and settled in to their new surroundings.

2.22 Some short years after that another great warrior was migrating to Hauraki from the South in search of his father. This was the young warrior Marutuahu. His reactive campaign, carried on by his offspring would forever change the face of Hauraki history.

2.23 When both sides came together at an early stage, intermarriage took place.

### 3. **The Marutuahu**

*Alliances and Whakapapa*

- 3.1 Kapetaua lived for a while in many places like Waiheke, Oue, Taupo, Wairoa and Whakatiwai on the Kaiiua side of Tikapa Moana. Eventually he migrated to Kapanga (Coromandel) and conquered those lands from the Ngati Huarere of that region.
- 3.2 Kapetaua once heard of a famous Kumara ground called "**Te Rakato**" at Waiau and took it from Ngati Huarere. He took the Arapawa and Kapanga sides of Coromandel all from them as well. From there, his offspring and holdings continued to grow. Once he was firmly established in the area things settled down.
- 3.3 By this time Marutuahu was in Hauraki. Things were moving towards a battle over supremacy in Hauraki. Those of the original Iwi's to populate Hauraki did not take too kindly to the intrusion of Marutuahu and his offspring, especially after the battle of Ikapukapuka.
- 3.4 Te Patukirikiri were beginning to expand its mana in Hauraki and had begun to marry into the other Toi whenua of the region especially Ngati Huarere. However not being biased Te Patukirikiri also began forging alliances by marriage at the same time with Marutuahu's offspring.
- 3.5 The first major marriage of significance was Te Rangitaotao the grandson of Kapetaua to the granddaughter of Marutuahu Kunawhea. From that union a close relationship with Ngati Tamatera developed, Kunawhea being the youngest daughter of Tamatera and Ruawehia.

KAPETAUA	MARUTUAHU
TE UIRA	TAMATERA
TE RANGITAOTAO -	KUNAWHEA

	TE RANGITAOTAO II		
	HINERAPE	(Hako)	(Maru)
		WAIROHI	=
	TE WAI		TOIWHARE
	TE TIHI		TAIATEA
			KONAKI

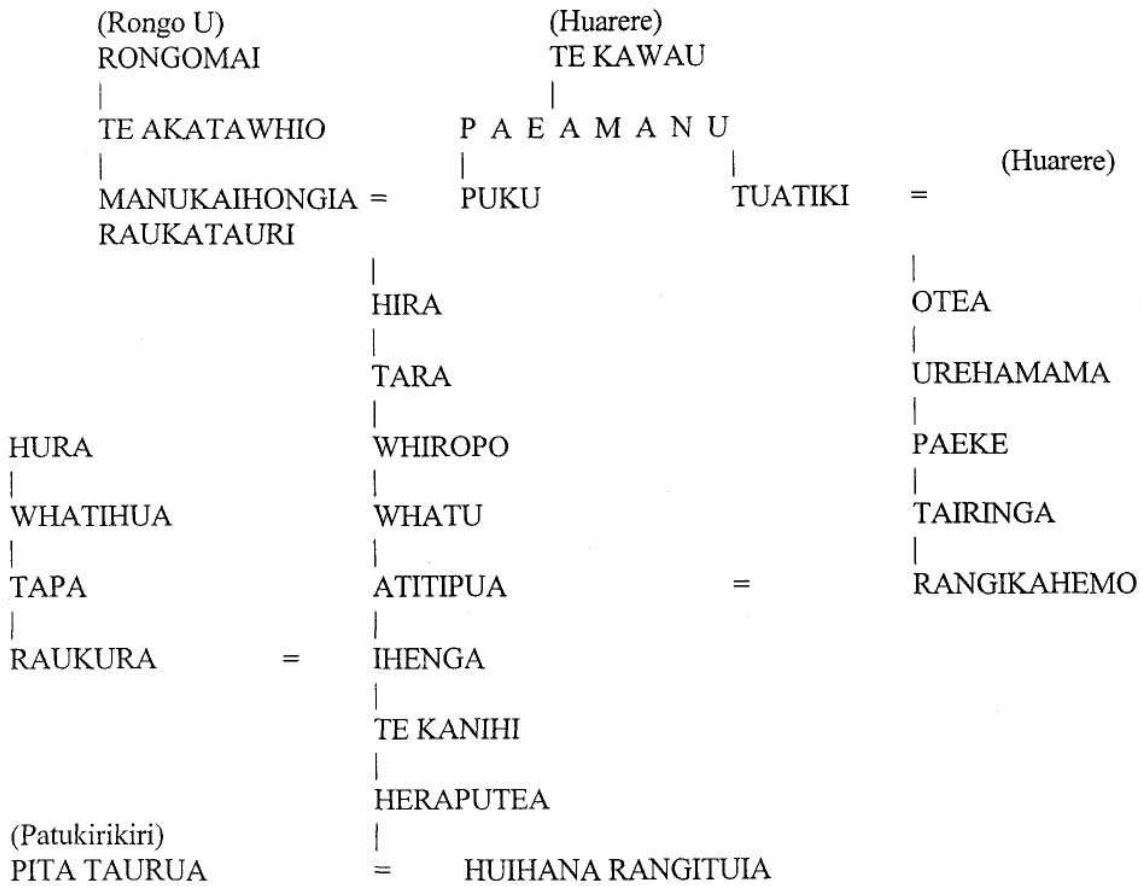
3.6 took place between Te Patukirikiri and the descendants of Marutuahu.

3.7 These included marriages into many Hapu of Ngati Rongo U, Ngati Tamatera, Ngati Whanaunga, Ngati Paoa.

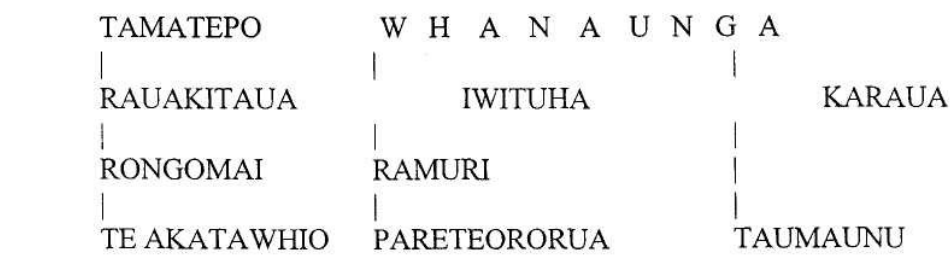
3.8 Te Patukirikiri also had married offspring of Ngati Huarere and Ngati Hako.

		(Taharua)	
PAOA =	TUKUTUKU		
TIPA =	RANGITAU		HURA
	KURAHORA		WHATIHUA
	HINEAWATEA	=	TAPA
	RAUKURA		
	TE KANIHI		
	HERAPUTEA		
	HUIHANA RANGITUIA	=	(Patukirikiri)
			PITA TAURUA

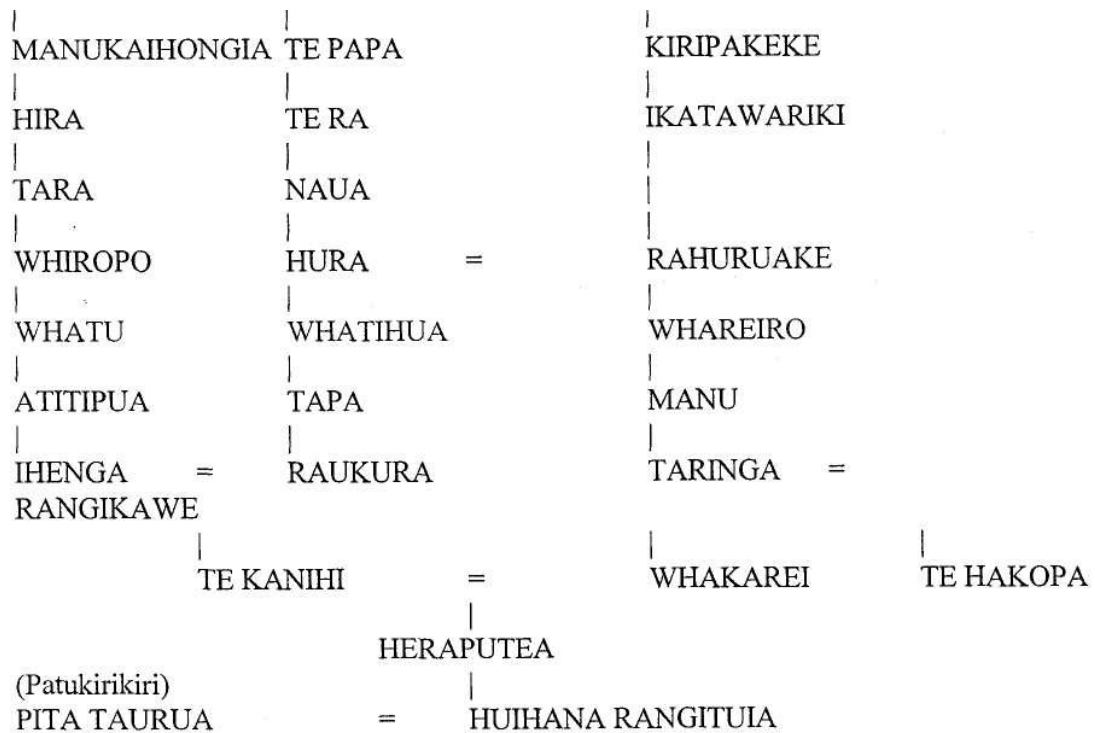




3.9 Te Patukirikiri, through marriages literally bound themselves to the Marutuahu. The bond inevitably became so strong that Te Patukirikiri's section of Ngati Raukatauri participated with those of Ngati Rongo U and Tamatera in the destruction of 3 of the Hapu of Ngati Huarere in the battle over Pungarewa.



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3.10 Te Patukirikiri's existence was a very fluctuant existence in the sense that they were a strong part of many Hapu in the Hauraki, especially those of the Marutuahu. Below are a some of them;

HAPU	IWI	IWI
<b>Ngati Te Roro</b>	Patukirikiri	Tamatera
<b>Ngati Te Mango</b>	Patukirikiri	Tamatera
<b>Ngati Rangitaua</b>	Patukirikiri	Paoa
<b>Ngati Taurua</b>	Patukirikiri	Paoa
<b>Ngati Te Uti</b>	Patukirikiri	Rongo U
<b>Ngati Raukatauri</b>	Patukirikiri	Huarere
<b>Ngati Hura</b>	Patukirikiri	Whanaunga/Paoa

*Supremacy*

3.11 Te Patukirikiri were at times impartial or fighting alongside the Marutuahu. Ngati Huarere's

numbers, with their allies, still surpassed all others in Hauraki. The reactive warfare fought by Marutuahu and their allies was in answer for atrocities done to them.

- 3.12 A long and bloody war erupted in the region that ranged for quite a few years. Eventually after the death of Ruamano the last great Ngati Huarere Rangatira, as some would say, broke Ngati Huarere's hold in the region. The remaining true Ngati Huarere were allowed to flee to Rotorua where they had many relatives.

#### *Settlement*

- 3.13 From there Te Patukirikiri settled in the places that were theirs and have lived there in harmony with their neighbours. It was not until after the arrival of the Pakeha that disruption occurred once again in the Coromandel Region.
- 3.14 Te Patukirikiri had many Pa in the Coromandel Region. They had Pa at Whangapoua, Coromandel, Koputauaki, Waiiau, Tokatea, Kikowhakarere, as well as Pa on the Islands off the Coromandel Peninsula at Motu Tapere, Motu Poroporo (Whanganui Is) Waiheke, just to name a few.
- 3.15 Te Patukirikiri were involved with much of the warfare mainly in the Coromandel region, and with that involvement, Te Patukirikiri suffered casualties, however, nothing decimated the ranks of Te Patukirikiri so efficiently as that of Rewharewha (influenza) after the arrival of the Pakeha.
- 3.16 Te Patukirikiri lost approx. 8 out of every 10 children to this disease. Continued settlement and growth from there became a struggle. Today Te Patukirikiri numbers are still small but growing.

## **4. Historical Events**

### *The Name - Te Patukirikiri*

- 4.1 The name of Te Patukirikiri as recorded by Pita Taurua, Paramount Chief of Te Patukirikiri in the 1800's derived from an incident in his fathers time. His father was Poau. The original name of Te Patukirikiri has been forgotten by our people in Hauraki during their colonisation. Others may know of it. Some have other views to the origins of this name.
- 4.2 It begins when Poua and his people were living on the Northern tip of Motu Tapere (Peters Is) in the Coromandel. One morning Ngati Huarere under stealth, reached the Island undetected. They discovered two women on the beach of shingle there. These two women were Rangihera (Poau's mother) and her cousin Rangitaiki.
- 4.3 Ngati Huarere murdered them on the beach. However they were seen and the alarm was raised. Ngati Huarere realising that the element of surprise was no longer an advantage, fled back to the mainland. There was however, a war party (led by Poau) following close behind.
- 4.4 Poua caught up with Ngati Huarere in what is now the township of Coromandel, and a battle ensued. Poau and his taua defeated those of Ngati Huarere with much bloodshed.
- 4.5 In fact there was so much blood, that the blood congealed in one place, that the place was named '**Kopuatoto**' after the battle. The name of that place is still in existence today as the Kopuatoto land block.
- 4.6 From that day forward Poau told his people that they were to be known as "Te Patukirikiri" in memory of his mother and aunt. Te Patukirikiri means 'slain on shingle'.

*Ngati Mango*

- 4.7 The story of Ngati Mango also, as some would say has an attributing factor to the name of Te Patukirikiri. Ngati Mango are part Te Patukirikiri and Ngati Tamatera. The story of this hapu begins at Whakatiwai on the Western shores of Tikapa Moana.

- 4.8 A mixed whanau group of Te Patukirikiri and Tamatera were one day fishing at Whakatiwai. This group was caught on the beach defenceless by a taua of Nga Puhi. (Some say it was Ngati Huarere, Some say Ngati Wai) The mixed whanau group were defenceless hence they were attacked.
- 4.9 With no weapons at hand those that were fishing proceeded to defend themselves with stones, rocks and anything they could lay their hands on. Their defensive drive was turned into an offensive attack and was so effective and vicious that they eventually killed many, and drove off the remaining Nga Puhi taua. Nga Puhi departed and did not counterattack.
- 4.10 Hence the name of "**Ngati Mango**" was bestowed on those people and their descendants that were on the beach that day.
- 4.11 Ngati Mango literally means "descendants of the shark" because that hapu had fought like sharks when out numbered and defenceless.
- 4.12 Because Ngati Mango had used stones and rocks to defeat Nga Puhi, some Hauraki historians believe this is where the name Te Patukirikiri derives it's origins from. This literally means "slain with stones".

*Koputauaki Pa*

- 4.13 Yet another story of old tells that Te Patukirikiri were living at Koputauaki Pa when they were attacked and besieged by a war party of unknown origins.
- 4.14 Te Patukirikiri drove these attackers off by throwing stones, rocks upon them as the attackers tried to breach the defence of the Pa.
- 4.15 Some Hauraki historians believe this is the origins of Te Patukirikiri's name. This

also literally means "slain with stones".

- 4.16 Some say however that Te Patukirikiri has always been called Te Patukirikiri. Whatever the reason behind the name the true descendants of Kapetaua who have their land base in and around the Coromandel Peninsula and offshore Islands are known as Te Patukirikiri.

*Comments*

- 4.17 Te Patukirikiri acknowledge all these events in their history, which enhances their prowess and versatility however, the historical event that Te Patukirikiri recognises as to the origins of their name is that recited by their Tupuna Pita Taurua.

*Internal Feuding*

- 4.18 There has been only one known time that any Te Patukirikiri whanau were killed by others of the Marutuahu. Needless to say this was an accidental slaying.
- 4.19 This starts with an internal feud between Ngati Maru and Ngati Paoa. Rongomaurikura of Ngati Paoa drowned while fishing at Manaia. Ngati Paoa suspected foul play and their reaction was quick and efficient, as was Ngati Maru's counter-reaction.
- 4.20 Some Te Patukirikiri women, children and teenagers were visiting relatives of Ngati Paoa at Hetapa when Ngati Maru attacked. Ngati Maru being unaware of the Te Patukirikiri whanau being present at Hetapa accidentally slain them in the attack.
- 4.21 Emotions remained strained between Ngati Maru and Ngati Paoa for many years even to the extent where non Hauraki Iwi were called in as allies.
- 4.22 Pita Taurua of Te Patukirikiri argued against Pokai (a brother of Te Haupa) and Hoete over the sending of a letter to Pomare of Nga Puhi to join Ngati Paoa in an attack on Ngati Maru.

4.23 This letter instigated the events that led up to the well-known battle of "**Waiweruweru**" at Totara Pa in 1819 where Ngati Maru were victorious.

4.24 This result inevitably helped attribute to Hongi's decision to taking Totara Pa by any means. This happened two years later through deception.

*Nga Puhi Return*

4.25 When Hongi returned to Hauraki two years later with the so called advantage of many guns, a large contingent of the Marutuahu under Taraia Ngakuti Te Tumuhua were away in the South Island with Ngati Toa under Te Rauparaha raiding Ngai Tahu. This was the time of the Captain Stewart affair.

4.26 When news of Nga Puhi's arrival in Hauraki became known, many Hauraki Iwi migrated to the Waikato. At that time Nga Puhi and Waikato had a truce agreement between them.

4.27 Te Patukirikiri were at that time scattered throughout Hauraki with the bulk of them living in the Coromandel Region and at Rangihoua on Waiheke Island beside Ngati Paoa. Those remaining Te Patukirikiri also migrated South.

4.28 When Te Patukirikiri finally returned home, they returned with Ngati Paoa to Whakatiwai. Te Patukirikiri then left Whakatiwai and moved over to Waiau. Ngati Paoa not long after moved away from Whakatiwai to their various strongholds in Hauraki and Tamaki makaurau.

4.29 During the land claims of Waiheke Island it was acknowledge by Rangatira of Ngati Paoa especially those of the Ngati Kapu and Hura Hapu that Rangihoua on Waiheke belonged to Pita Taurua of Te Patukirikiri and the Huruhi block belonged to Hoani Kiripakeke also of Te Patukirikiri.

4.30 Pita Taurua left Rangihoua to be managed by Tamati Te Otutau of Ngati Kapu with the words "Kei a koe te whakaaro i tenei whenua". This meant that Tamati Te Otutau had the right to decision make and utilise Rangihoua in Pita Taurua's absence.

4.31 This is endorsed in the fact that Pita Taurua denied Wiremu Tamehana Tukere and Te Rangituatea's claim to Rangihoua in the sense that he had given charge of the land to Tamati and not to the other two, however Pita Taurua accepted that Tamati Te Otutau allowed his two cousins of Ngati Kapu that right to live and cultivate there.

#### *Harataunga*

4.32 Even though Ngati Tamatera are accredited with the gift of Harataunga to the hapu Te Aitanga a Mate of Ngati Porou, the Ngati Mango and Raukatauri sides of Te Patukirikiri played a major part in the gift.

4.33 When Paora Te Putu was asked by Te Rakahurumai for a parcel of land to rest his crew and a harbour to anchor his ships, Paora went to ask the people and other Rangatira of Tokatea if they'd agree to this. Many Rangatira did, and in fact gifted some of their own lands to this cause. A total of 9,891 acres was gifted.

4.34 The Tokatea Rangatira and Iwi unanimously elected Paora to make the presentation of the gift because he was after all, the Rangatira that Te Rakahurumai had originally asked and a man of much influence among all the Hapu in the area.

4.35 Even though it is said Paora held the mana for that land, he still acknowledged his elders and whanau by discussing matters with them. His uncles Te Hakopa and Te Kanihi both of Te Patukirikiri, Tamatera and Whanaunga descent gave Paora their permission, the boundaries, and their blessing.



HURA	=	RAHURUAKE	
WHATIHUA		WHAREIRO	
TAPA		MANUKITAITARA	= POHUTU
RAUKURA		TARINGA	NUKUREWA
<b>TE KANIHI</b>		<b>TE HAKOPA</b>	HUIRAE
HERAPUTEA			<b>PAORA TE PUTU</b>
HUIHANA RANGITUIA			

- 4.36 There were also other very important Rangatira of Marutuahu like Arama Karaka and Hohepa Kapene present that day who also had major roles to play in the gift.

HURA	=	RAHURUAKE		
WHATIHUA		WHAREIRO	=	TAWHAKI
TAPA		MANU		PARARO
				WHAREKIRI
		RAUKURA	TARINGA	TE HA
				RANGI
RAE				
<b>TE KANIHI</b>	=	WHAKAREI	<b>HAKOPA</b>	TAUI =
				HINE
HERAPUTEA				MOHO
APERAHAMA				
HUIHANA RANGITUIA				<b>HOHEPA KAPENE</b>

- 4.37 On the morning of the 8th of May 1852, Paora Te Putu made the official presentation. The gift was given.

- 4.38 When Te Rakahurumai's people gave gifts celebrating that occasion, the Patu Pounamu

"Te Whaita" was given to Paora, and a horse was given to Makoare Te Pukeroa of Te Patukirikiri. This basically acknowledges Te Patukirikiri's involvement with this event. Also was given by Te Aitanga a Mate food to help with the celebrations.

## **5. Conclusion**

- 5.1 The information in this short report is only to reveal Te Patukirikiri's historical credentials in Hauraki. This information is based on some of our historical exploits and korero that has been gathered by our researchers over the years, and as told to us by those Kaumatua who had a knowledge of our histories. We have not meant in any way to debase or degrade the Mana of any other Iwi or Hapu, but have only stated the facts as we understand them.
  
- 5.2 We conclude to say that Te Patukirikiri is an autonomous Iwi in Hauraki and that this tribunal should recognise this entity.

Kia Ora Koutou.