

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

**WAI 970**

**IN THE MATTER** of the Treaty of Waitangi Act 1975

**AND**

**IN THE MATTER** of the Hauraki Inquiry District

**AND**

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

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**STATEMENT OF FRANCES HENARE  
IN SUPPORT OF WAI 970 CLAIM  
Dated 10 June 2002**

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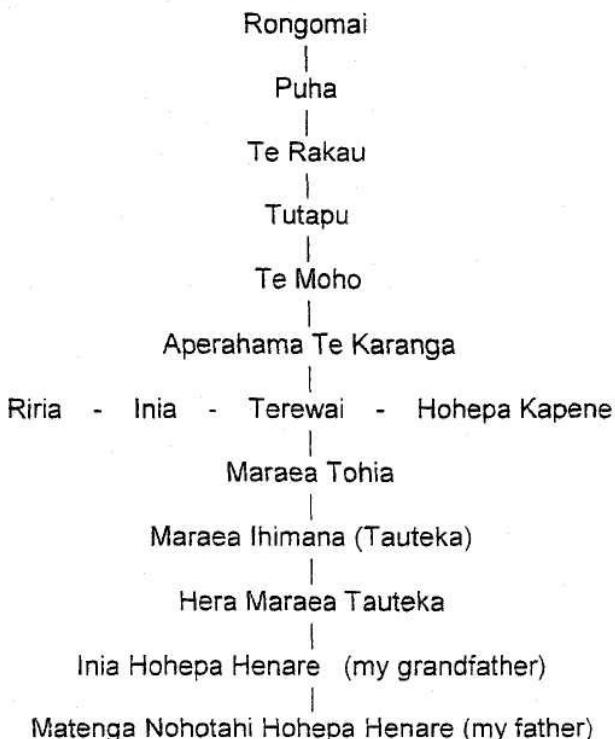
My name is Frances Henare.

1. My father is Matenga Nohotahi Hohepa Henare.
2. My mother is Miriana Pohau Henare.
3. I am a descendant of Ngati Rongo-U, Te Patutatahi.
4. I live in Koputauaki Bay, north of Coromandel, where my father was born.
5. The home I lived in belonged to my father's mother. I have one brother and his family living behind me, another brother and his family living beside me and another brother living in a caravan on the front lawn. Two of my three children live with me.
7. Besides that, there are six other families of shareholders in the home I live in, who could come home at anytime. The house is used as a Communal Kitchen area. We built a Communal shower block, wash house and toilet 2 years ago, by raising money, running batons up and seafood raffles. Before then, we took a towel and soap to the Creek 1/2 a kilometer down the road, even in  
the winter.
8. The way we live can be quite frustrating at times. There is no privacy, and at meal times you sit where you fit. We put up with the situation because it's the only place we can call home.
9. Our Papakaiinga in Papa-Aroha, just north of us, is GONE! This along with our Reserves, and as a matter of fact, every stitch of land we have a connection to is GONE!
10. According to the Treaty of Waitangi in the Maori Text, this isn't the path our Tipuna portrayed for us. The crown has failed us big time and in doing so, has made us a landless, unidentified, invisible Tribe.
11. Here is an insight of our whakapapa and history of Ngati Rongo-U, Te Patutatahi:

12. Tamatepo - is our Tipuna, I won't go in to depth, as my cousins have no doubt already shared what knowledge they have. We would like to add though, that Tamatepo participated in the early campaigns against the original Tangata Whenua Tribes occupying Hauraki.
13. Rauikitua and Rauikitai - Were the twin sons of Tamatepo, of whom it was said 'Te kanohi o Te tokorua, e kore e kite". The both of the one likeness. Because they were twins, their their omens were not considered to be good for tribal unity, as there was always a threat of factional loyalties, which would split and weaken the tribal structure. For this reason, no tribal name was applied.
14. Rongomai - Was the son of one of the twins (Rauikitua) whom took the initiative and bestowed an identity on our then increasing tribe, and he did so with great resolution and flair. The descendants of Rongomai were known as the Ngati Rongu-U, meaning the descendants of Rongo, who were firmly established. Throughout the successive generations, the progeny of Rongo flourished, and performed great deeds. Our seniority was unquestioned.
15. There became a desire amongst other tribes of Hauraki to unsurp the Ngati Rongo-U status, by contracting unions of marriage. This intermarriage fragmented the structure of Ngati Rongo-U tribalism, and by the turn of the 20<sup>th</sup> Century, Ngati Rongo-U were becoming subtly overwhelmed by their more aggressive relatives (*except for a hardy few*), the process of assimilation was all but complete. We are the descendants of the *(HARDY FEW)*. Our numbers are much much more today.
16. PUHA: was the son of Rongomai, whom made his place in Hauraki by conquest, along with his cousin Paeke.
17. TE RAKAU: was the son of Puha. Te Rakau married a rangatira woman of Ngati Tai. The descendants from this union were known as Te Patutatahi. Te Patutatahi is the Sire Hapu of Ngati Rongo-U.

To make a long story short...

18. Tutapu was the son of Te Rakau, Te Moho was the son of Tutapu.  
Aperahama Te Karanga, the son of Te Moho.
19. Aperahama Te Karanga had 4 children...Riria - Inia - Terewai - Hohepa Kapene.
20. Riria was captured by the Nga Puhi and taken to live amongst them.
21. Inia passed away, and so to did Terewai
22. Hohepa Kapene was a prominent rangatira of Ngati Rongo-U, Te Patutatahi. His children died of influenza, and it soon became apparent to him, the only descendants left were of his sister Riria. 8 months before his death, he sent for my great grandmother (Hera Maraea Tauteka). One of her aunties brought her as far as Paeroa, and Hohepa Kapene met her there, then took her to Papa-Aroha to live with him. He told her, her whakapapa:



23. This whakapapa shows the Tuakana lineage of Ngati Rongo-U, Te Patutatahi.

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Ko Moehau te Maunga
|
Ko Tikapa te Moana
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Ko Ngati Rongo-U te Iwi
|
Ko Te Patutatahi te Hapu
|
Ko Tamatepo te Tipuna.
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24. Some might say that a part of our lineage is of Nga Puhi, and in some respect you may be right, but from Riria down to my father, the Ngati Rongo-U blood runs through their veins. Besides our Nga Puhi blood ties, we also have, Huarere, Tainui, Ngati Tai, Ngati Porou, English, Irish, you name it blood ties. Our bloodline represents a cemented PEACE amongst all. Ask yourself. What does Rongo mean? PEACE.
25. Some might say, these people don't know who they are, or where they belong. All I can say is, we didn't choose our path. Our path was chosen for us, and our hearts belong to RONGO.
26. Your honor! We are not a Hapu of Tamatera, or of Ngati Maru. We are a humble people. Make us humble and proud to be who we are. Give us back our own identity!
27. Despite everything, we can't offer you fish for dinner, because we haven't been allocated any yet.

No reira, tena Koutou, tena koutou, tena kotou katoa.

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FRANCES HENARE

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DATED: