

**In the Waitangi Tribunal**

**Wai 207**

**Wai 785**

Under **the Treaty of Waitangi Act 1975**

In the Matter of **the Northern South Island Inquiry (Wai 785)**

And

In the Matter of **a claim to the Waitangi Tribunal by Akuhata Wineera, Pirihira Hammond, Ariana Rene, Ruta Rene, Matuaiwi Solomon, Ramari Wineera, Hautonga te Hiko Love, Wikitoria Whatu, Ringi Horomona, Harata Solomon, Rangi Wereta, Tiratu Williams, Ruihi Horomona and Manu Katene for and on behalf of themselves and all descendants of the iwi and hapu of Ngati Toa Rangatira**

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**BRIEF OF EVIDENCE OF MAKERE KOHE LOVE RENETI**

**Dated 9 June 2003**

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**KensingtonSwan**   
TRAVELERS

89 The Terrace PO Box 10246 DX SP26517 Wellington  
Telephone (04) 472 7877 Facsimile (04) 472 2291  
Solicitor Acting: D A Edmunds

Counsel: K Bellingham/K E Mitchell/B E Ross

## **BRIEF OF EVIDENCE OF MAKERE KOHE LOVE RENETI**

### **Introduction**

- 1 My full name is Makere Kohe Love Reneti. I live at 24 Te Hiko Street, Porirua. I am Ngati Toa but I also have connections to Te Atiawa and Ngati Raukawa ki te Tonga, as well as Ngati Mutunga, Ngati Koata and Ngati Tama.
- 2 I was on the Runanga for several years and the Komiti Marae of Takapuwahia Marae. I am currently a member of the Ngati Toa Claims Committee.
- 3 I am the eldest daughter of Ruka Kohe, otherwise known as Luke Love and Mere Hautonga Te Hiko Love. My mother never went by the name Kohe, although she was married to Ruka Kohe.
- 4 My father Ruka Kohe is the second son of nine children. His parents are Tiripa Pirihira Ruruku and Ngahuka Piripi Kohe.

### **Maternal Whakapapa**

- 5 My mother Mere Hautonga Te Hiko Love is of Ngati Toa, Te Atiawa and Ngati Raukawa descent as well as Ngati Mutunga. Her mother is Makere Inia Daymond and her father is Pumipi Matenga Te Hiko, also known as Jim Toi.
- 6 On my mother's side I am descended from Te Peehi Kupe. Te Peehi was born at Kawhia. He was the elder son of Toitoi who was descended from Toa Rangatira. His mother was Waipunahau who was of the Ngati Hinetuhi section of Ngati Mutunga in Taranaki.
- 7 Te Peehi joined other Ngati Toa warriors in the Nga Puhi-led war expedition to the Wellington region in 1819 and later accompanied his nephew, Te Rauparaha, on the heke south. Te Peehi travelled overseas to bring back muskets and ammunition to assist Ngati Toa in gaining dominance over Te Tau Ihu.

- 8 While Te Peehi was in England, he sat for a fortnight in Liverpool to have his portrait done. This portrait presents him as a young man with an elaborate moko encompassing his whole face. Around the same time, Te Peehi made a number of drawings of his moko entirely from memory. He gave these away to people while in England. Te Papa is believed to have the only surviving copy of Te Peehi's moko and this is presented here at this hearing to affirm Te Peehi's mana as a Ngati Toa chief.
- 9 Te Peehi returned to Kapiti in about 1826 and brought with him a large supply of guns which greatly assisted Ngati Toa and their allies in their invasion of Kaikoura in about 1827/8. The reason for Ngati Toa's attack was to avenge the insult uttered by Rerewaka who threatened to disembowel Te Rauparaha with a shark's tooth patu should he set foot in Te Wai Pounamu. This part of the expedition was successful, but Te Peehi wanted to see the Ngai Tahu chief Te Maiharanui to discuss trade and future relationships. So Ngati Toa went south to Kaiapohia. Te Peehi's nephew, Te Rauparaha, told him not to go into the Pa because he couldn't trust Ngai Tahu. Unfortunately, Te Peehi went anyway and was killed along with a number of other Ngati Toa chiefs including Te Aratangata, who was Te Rauparaha's half-brother.
- 10 Wiremu Te Kanae, our Ngati Toa tupuna, talks about the imprisonment of Te Rauparaha by Governor Grey and the events that followed. In particular, he talks about how Te Rauparaha was held by Grey as ransom in return for Ngati Toa's land at the Wairau. He says that as part of the negotiations for the Wairau, the Ngati Toa chiefs paid 200 pounds for the land at Kaiapohia as utu for Te Peehi and the other Ngati Toa chiefs who died there. This was in response to Grey's demand for the Wairau which he sought as utu for the Pakeha who were killed there. However, Grey broke his agreement with Ngati Toa. He accepted Ngati Toa's payment for Kaiapohia but never ceded the land. So my family, and others of Ngati Toa, have not been able to retain a strong connection to the whenua where my tupuna died. In fact, I visited Kaiapohia for the first time in 1997. I refer to this later in my brief.
- 10 Te Peehi's first wife was Tiaia who was my great-great-great grandmother. They had a son, Te Hiko O Te Rangi. Te Hiko O Te Rangi married Ngapera Rangitotohu and they had a son, Matenga Te Hiko. Matenga Te Hiko married Hiraani Taiotu from Te Arawa and they had Mihi Te Hiko, Paraone

Te Hiko, Ramari and Pumipi Matenga Te Hiko. My grandfather was Pumipi Matenga Te Hiko and he married Makere Inia Daymond (Tuhata) who had my mother, Mere Hautonga Te Hiko.

- 11 My mother was visited regularly by different Kaumatua, including Uncle Hohepa (Joe) Wineera, Uncle Te Oeunuku (Joe) Rene, and Granny Wainoke (Aunty Eileen Rene's mother) who would often talk about these early chiefs. My tupuna, Te Hiko O Te Rangi seems to me to have been something of an ambassador. He was known to have loved travelling around the country and visiting his relatives. He had a great affection for his Uncle Te Rangihiroa, Te Peehi's brother, who lived in Waikanae.
- 12 My mother told me that Te Hiko O Te Rangi spent a great deal of time with his Te Atiawa as well as his Ngati Toa relations. He moved all around the place. He has been placed in Queen Charlotte Sound and Cloudy Bay as well as across here in Porirua and north of here. It is my family's understanding that he was more interested in uniting people than in land.
- 13 My family have always understood that Te Hiko had strong rights to Queen Charlotte Sound. This was affirmed by other local chiefs who were present when the New Zealand Company ship, the *Tory*, visited Queen Charlotte Sound in 1839. Edward Jerningham Wakefield was on board the *Tory* and wrote an account of the visit in his journal. Wakefield recorded that the Ngati Koata chief Te Whetu pulled up alongside the *Tory* in his waka and asked to come on board. He was apparently on his way to Mana Island for the tangi of Te Rauparaha's sister, Waitohi. Once on board, Te Whetu and another chief, Ngarewa, demanded compensation from the crew of the *Tory* on the grounds that they had broken the tapu on Ships Cove where Te Peehi's daughter had just been buried. In response to queries from the New Zealand Company as to who owned the land, Te Whetu and Ngarewa acknowledged that Te Hiko had the strongest right to the land in Queen Charlotte Sound.
- 14 It is said that when Te Rauparaha was imprisoned and the people were at a loss, Te Hiko O Te Rangi invited them to come to Porirua where he gave them land to live on.

- 15 Te Hiko O Te Rangi also had good relationships with the Pakeha. He signed the Treaty of Waitangi on 29 April 1840, at Port Nicholson, and is described in the Treaty document as “ a chief of the islands of Mana and Cloudy Bay.” In the same document Te Rauparaha is recognised as the “Principal chief of Kapiti and Cook Straits”. A copy of a transcript showing the relevant signatories is **attached** to my brief.
- 16 My grandfather, Matenga Te Hiko, was born in Te Aro Pa, Wellington. Three Ngati Koata women brought him and his mother back here to Porirua to live after his father’s death. If no descendants of Te Hiko O Te Rangi had been found then everything would have gone to Wi Parata, Te Rangihiroa’s son, as next of kin.
- 17 Matenga Te Hiko’s first wife was Mere Rangi Rangi who I believe was of Ngati Rarua descent. They lived down south in the Wairau and had two sons Ihaka and Toa Rangatira. Toa Rangatira married Puangihau Moerua and lived up north at Hangatiki, in the King Country. They had no issue.

### **Paternal Whakapapa**

- 18 My father Ruka Kohe, also known as Luke Love, is the second son of Tiripa Pirihira Ruruku and Ngahuka Piripi Kohe. Tiripa Pirihia Ruruku had two husbands.
- 19 Tiripa Ruruku’s first husband was my maternal granduncle, Paraone Te Hiko. He is buried down on D’Urville Island, on the original site of Tiripa’s family farm. They had three children, Toi, who died young, Ramari, who was born on Tinui Island, and Mihi. Mihi married Uncle Sam Matenga from Porirua and Ramari married Uncle Ariki (Alec) Wineera. Both men were from Porirua and have descendants in Takapuwhia, various other places in New Zealand and also throughout the world.
- 20 When Paraone Matenga Te Hiko died my grandmother married Ngahuka Piripi Kohe. From her second marriage with my grandfather, my grandmother had nine children. The oldest was Piripi, then Ruka, Tepene, Ngarata, Matiaha, Rangiruhia (who married Rangi Elkington from D’Urville Island), Mauriri, Marangai and Kaiapa. The second son, Ruka Kohe, was my father.

- 21 The family farm on Rangitoto ki Te Tonga came from my Grandmother, Tiripa Pirihia Ruruku. Her parents were Matiu Ruruku and Haneta Hine Hukaroa . It is my belief that my grandmother inherited this land from her father, Matiu Ruruku. His parents were Te Ruruku and Te Uiwaeroa Rei.
- 22 My Grandmother stayed on the farm and maintained it largely on her own. My Grandfather, Ngahuka Piripi Kohe, spent a lot of time in the North Island because I believe he had business to attend to up here. My grandmother found the farm difficult to manage on her own and she also had to finance my grandfather's "business" trips. So at first my grandmother had to sell a cow and eventually the whole farm. She sold the farm to the Mulettos, an Italian family living on Rangitoto.
- 23 Even though my Grandmother sold the farm, she continued to live on Rangitoto and eventually died there. She is buried at Ohana with her father, Matiu Ruruku.
- 24 My Grandfather, Ngahuka, wanted to be buried on Rangitoto when he died. But because he died here he was buried in Porirua, in the bottom cemetery. He was always over this side of the Cook Strait. He identified with Ngati Toa and Ngati Raukawa and spent a lot of time with his relations in Otaki.
- 25 My father, Ruka Kohe or Luke Love, was born in Nelson but was raised on Rangitoto ki Te Tonga. He spent all his childhood down there and remained there until his mother died. When he left Rangitoto he came to the North Island and lived at different times in Porirua, Otaki and Wanaganui. My father was a bushman, and he earned his living chopping trees.
- 26 My parents met in Porirua and lived there all their lives. I was born and raised in Porirua on ancestral land where I now have the privilege to reside.

### **Relationship with Te Tau Ihu**

- 27 My patenal Grandmother, Tiripa Pirihia Ruruku, had land in the Croiselles in addition to land on Rangitoto. I know this because I saw a letter that was sent to my father regarding his mother's land in the Croiselles. My father told me to show it to his sister, my Aunty Molly (Ramari Wineera), so I showed it to her and she said "Oh that's my mother's land" and so I gave the letter to her, but I haven't heard anything about that land since. We also

have family land on both my mother's and my father's sides in the Wairau reserves. I know that because my cousin, the late Frank Hippolite, showed me a list of named owners and our family was on it but that's the most connection I've ever had with that land.

- 28 The Te Hiko family also had other land down south. I know they had some land on D'Urville and in Nelson, but I don't know what happened to that. I have also been told that we whakapapa to land in the Wairau.
- 29 We have many relations from Rangitoto and Te Tau Ihu who have connections into Ngati Toa. Nanny Ruruku's sister was Kuti Ruruku who married William Arthur. Wetekia Ruruku, daughter of Roma Hoera Ruruku and Maria Tuo Poto Hukaroa, is their first cousin. Wetekia had a brother called Turi, who had a daughter Wilma and a son Pene. Pene passed away only a few years ago.
- 30 Nanny Wetekia Ruruku married Ratapu Elkington and she played a particularly important part in the lives of my uncles and aunties (the younger children of Tiripa Pirihia Ruruku and Ngahuka Kohe) when Tiripa died. It was Wetekia who took care of them as the older members of the family had left the Island for Porirua, including Aunt Kuti and her husband William Arthur.
- 31 My family also have close connections with Evan and Randall Hippolite and their family. Evan and Randall are sons of Frank Hippolite and are grandsons of Pukohu Kawharu, from D'Urville Island. Pukohu Kawharu married my uncle Matiaha Kohe, who was the son of Tiripa Pirihira Ruruku and Ngahuka Piripi Kohe.
- 32 Whenever Nanny Wetekia and her family came to Porirua, before their son moved permanently to Porirua in the late 1940s, I understand that they used to go and stay at Ramari Wineera's (Aunty Molly's) house. Nanny Wetekia was a great lady. We used to have a lot to do with her family and my father always talked about her. Her family always came and stayed with Ngati Toa. Ratapu Elkington is Wetekia's husband and he is also Ngati Toa. But back then they never distinguished or separated between Ngati Toa and Ngati Koata. We were all one.

- 33 Although my parents lived in Porirua, they kept their connections to Te Tau Ihu through their relationships with the people there. For instance, before she was married and for a few years afterwards, my mother used to go with her older sister fruit picking in Te Tau Ihu. I understood that they went to Nelson and also to Motueka.
- 34 On occasion my mother and her sister stayed with different relations in Te Tau Ihu and at other times they stayed together in one house, sharing facilities with other families. I recall my mother talking about one particular time when they shared a place with Uncle Ratapu Elkington, Aunty Ehu and Uncle Rongopai Davis. Aunty Ehu invited my mother to help herself to kai for her and my elder brother who was approximately 18 months old.
- 35 I didn't actually visit Te Tau Ihu until my later life, although many of my relations from Te Tau Ihu used to come up to Porirua to visit for various events, and so I met them here. Once I was married I started to go to the South Island to meet my relations down there and to see the places where my tupuna came from.
- 36 The beauty of it was, when my relations from Te Tau Ihu came up here or when I went down there, I could just say who my father was and as far as they were concerned that was it, I was family, we were all one.
- 37 I remember in particular the Elkingtons, the Rurukus and the Hippolites. I loved the elderly ones around my father's age because they all grew up as a family together.
- 38 In more recent years I have also got to know the Kotuas. My mother used to talk a lot about the Kotuas and I know she used to visit them in Te Tau Ihu. Ngahuia Kotua was the first wife of Inia Tuhata Daymond, my mother's grandfather, who died at the age of 97.
- 39 Our relations from the South Island used to come across to Porirua for events such as land meetings, tangi, as well as just to visit. People also came for education and Church meetings. It was common for the young people from Te Tau Ihu to come across to Porirua to attend college or to go to university in Wellington.

- 40 There are such connections between ourselves and the people in Te Tau Ihu that our relations are always welcome here. For instance my cousin Marangai Kinongia Angus Elkington, grandson of Wetekia, married another of my cousins, Ria Wineera. So my Grandfather, Pumipi, gave Ria a piece of land at Takapuwahia to build a house on which is still in the possession of Ria's family today. Angus Elkington was always Ngati Toa as well as Ngati Koata, as were they all. Uncle Jim Elkington, another son of Wetekia Ruruku and Ratapu Elkington, also built a house here not far from my home and whenever the Elkingtons and other relations from D'Urville Island came to visit, they would stay at Jim Elkington's house.
- 41 I remember being told about the time when our Ngati Koata/Ngati Toa relations came up from the South Island for the Whakapuaka case. They gathered in Porirua at the Rene home. I remember seeing a photo of all the people who came together for the court case. I understand that Auntie Eileen Rene is possibly the only person in that photo still alive today.
- 42 In my later life I became more interested in my tupuna, and I wanted to see the land where my great grandparents and my grandmother had lived and died. So I went on a trip in 1994 to see where my tupuna had come from and I fell in love with Te Tau Ihu.
- 43 The trip was organised by Te Runanga O Toa Rangatira for all the kaumatua based in Porirua to go to Te Tau Ihu. That was a very special day. We went across Cook Strait and all around D'Urville Island and French Pass on a fishing boat. We also visited the urupa at Ohana and Hautai where my grandmother, Tiripa, and her father, Matiu Ruruku, are buried. We also went to meet with DOC regarding a proposal for a marine reserve around D'Urville Island. We wanted to put Ngati Toa's views on the marine reserve to DOC.
- 44 Among those on the boat were Oriwia Arthur, Patricia Meha Solomon, Hinewairoro (Millie) Solomon, Ihakara (Ken) Arthur, Ruihi (Luti) Solomon, Ariana (Eileen) Rene, Tiratu and Buck Williams, Arthur and Terewai Grace, Ruta Rene, Frank Hippolite, Karanga (Clair) Metekingi and others.

- 45 Some of those kaumatua are the original claimants named on the Ngati Toa claim, but sadly many of them have passed away. We wish they could be here to tell their stories to the Tribunal today.
- 46 I also remember going with others from Ngati Toa to a hui in Nelson in about 1987 when they were discussing the establishment of a Runanganui to represent the eight Iwi in Te Tau Ihu. At that meeting Uncle Patariki Te Rei told us that there was no way we could separate our iwi identities strictly along Ngati Koata or Ngati Toa lines. He maintained that if you were Koata, you were Toa and if you were Toa, you were Koata. In other words, we were all closely connected.
- 47 My son James has now moved to Nelson and lives in Brook Street there. He has been there about two years and he absolutely loves it, so now I go to Te Tau Ihu to visit him and his whanau.
- 48 I went down to Kaiapohia for the first time in 1997, for a hui of Maori probation officers. I walked into Rehua Marae, in Christchurch, and I was quite nervous. I didn't know how I would be received because I was Ngati Toa and a descendant of Te Peehi Kupe, who was killed at Kaiapohia.
- 49 But when I walked into the Meeting House I saw photographs around the walls of people I knew. There was a big photo of Riki Taiaroa, one of the Couch family and one of Aunty Leah (Ria) Wineera and her sister, Aunty Bessie Parata. These were all people I was familiar with, so that made me feel safe. All of these people had come to stay with my Aunty Leah over the years that she lived in Porirua with us, and so then I felt confident standing up and introducing myself and giving my whakapapa on Rehua Marae.
- 50 My Aunty Leah (Ria Moheko Taiaroa) was married to Te Rauparaha Wineera. It was a takawaenga marriage between Ngati Toa and Ngai Tahu. The marriage was made between the descendents of Taiaroa and Te Rauparaha to promote peace between the two iwi. Taiaroa was the famous Ngai Tahu chief who was given safe passage by Te Hiko O Te Rangi to escape the fighting at Kaiapohia because he had not taken part in the killing of Te Peehi.
- 51 Aunty Leah lived a very long life and died when she was over 90 years old. She lived just behind the meeting house here at Takapuwahia. Aunty Leah

lived with us in Porirua for over sixty years and had 16 children. She was loved and revered by all of us Ngati Toa. My mother in particular loved my Aunty Leah dearly. She was the greatest gift that Ngai Tahu ever gave us.

- 53 In my mihi on Rehua Marae I knew when I introduced myself it would create concern. But I stood anyway and mihi'd to the people from Ngai Tahu and said that I was a direct descendant of Te Peehi Kupe. One person from Ngai Tahu on the other side of the meeting house, I think it was Riki Pitama, stood after I gave my mihi and mihi'd back to me. He said that if we had time afterwards he would take us to the site where Te Peehi and the other Ngati Toa were killed, which he did.
- 52 I told Riki Pitama that the greatest gift Ngai Tahu had ever given Ngati Toa was Aunty Leah and told him how much we cherished her. He said that his grandmother had also married into Ngai Tahu, and that she was Ngati Toa, Ngati Raukawa and Te Atiawa.
- 53 My visit to Kaiapohia was a deeply moving experience. I came away without feeling any animosity towards Ngai Tahu. I did feel saddened though, not only for my tupuna, but for all those who died at Kaiapohia.