

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**

BRIEF OF EVIDENCE OF TIRATU WILLIAMS

Dated 9 June 2003

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BRIEF OF EVIDENCE OF TIRATU WILLIAMS

Introduction

1 **Mihimihi:**

Nga mihi nui kia koutou e kui ma, e koro ma, me nga rangatira ma e huihui nei i tenei wa. Ka nui te mihi kia koutou katoa.

2 Ko Tiratu Williams toku ingoa ko Ngati Toa Rangatira, ko Te Atiawa, me Ngai Tahu oku iwi. E noho ana ahau ki Hongoeka. Ko Nohorua raua ko Te Rangihiroa oku Tupuna.

3 Tenei te whakapapa mo Nohorua:

Ka moe a Nohorua ia Miriama te Wainokenoke ko Ngati Haumia ko Ngati Rarua me Te Atiawa tenei wahine. I whanau mai a Miriama te Wainokenoke ia Te Ua Torikiriki raua ko Horomona Nohorua. Ka moe a Te Ua, i a Joseph Thoms he pakeha ia. Ka puta mai a Te Ua ia Hori raua ko Tametame. Ka moe a Hori i a Arapera Pikiwera he wahine tuarua a Hori ko Ngati Haumia me Ngati Mutunga tenei wahine. Ka puta mai a Arapera ko Miriama ratou ko Rea, ko Roka. Ka moe a Miriama i a Te Rangikauhoe Ngapaki ko Ngati Toa me Te Atiawa a ia. I whanau mai a Miriama ko Hunia raua ko Maikara. Ko Maikara toku whaea.

4 Tenei te whakapapa mo Te Rangihiroa:

Ka moe a Te Rangihiroa i a Tiaho he wahine tuarua a Hiroa, ko Ngati Toa me Ngati Rarua tenei wahine. Ka puta mai a Tiaho i a Puihi. Ka moe a Puihi i a Keita Waitere ko Ngati Wheke no Ngai Tahu tenei wahine. Ka puta mai a Keita i a Metapera raua ko Eparaima. Ka moe a Metapera i a Hawe Ngapaki ko Ngati Mutunga me Te Atiawa. Ka puta mai a Metapera i a Te Rangikauhoe Ngapaki. Ka moe a Rangikauhoe ia Miriama Thoms ka puta mai a Hunia raua ko Maikara. Ka moe a Maikara i a Leo Gripp ka puta mai a Pukere ratou ko Hawe ko au.

Huri noa ki te korero pakeha.

5 As I said my name is Tiratu Williams and I have lived at Hongoeka all my life. I am a Ngati Toa kuia. I am one of the four surviving claimants who

submitted our claim to the Waitangi Tribunal, Wai 207, on behalf of Ngati Toa Rangatira Tribe. I have been involved in our hapu and tribal affairs most my life serving for many years on the Hongoeka Marae Committee and also the tribal Runanga. I am also a member of the Ngati Toa Claims Committee.

- 6 My mother Maikara Ngapaki and aunt Hunia Tamaki are listed as owners in the Ngati Toa Reserves in Wairau. They are the daughters of Miriama Thoms who was a great grand daughter of Miriama and the Tohunga Nohorua who resided at Cloudy Bay. Our family have never received any benefits from these Reserves.
- 7 My grand mother Miriama Ngapaki was the eldest of the three daughters of Hori Thoms and his second wife and cousin Arapera Pikiwera. Miriama was recognised as an exponent of waiata and tribal whakapapa.
- 8 Because of this knowledge held in our family I was asked in 1994 to submit a whakapapa chart for the Section 30 Case. The chart had to show how in 1853 the original 26 people who were allocated individual grants of 200 acres, by Governor Grey as part of the Te Waipounamu purchase, were linked back to Ngati Toa Rangatira.
- 9 This whakapapa was presented to the Tribunal earlier this week again to highlight the close connections between the 26 chiefs through their common descent from Toa Rangatira.
- 10 The whakapapa attached to this brief of evidence shows all the descendants of Te Ua Torikiriki and Joseph Thoms.
- 11 This chart shows the many Ngati Toa descendants of Te Ua Torikiriki and the whaler Joseph Thoms. Many of the descendants of those people have played a prominent role within Ngati Toa and have been instrumental in upholding Ngati Toa tikanga.
- 12 We the descendants believe that we, and our tribe, have been deprived of lands, particularly in the Tau Ihu that were gifted by our Tupuna Nohorua to Joseph Thoms because of his marriage to our Kuia, Nohorua's daughter.
- 13 My great grand father Hori Thoms was denied patrimony, through the crown's interpretation of his parents' union. The denial on the legitimacy of

this union led to the loss of the land not only to us, but a loss to the whole of Ngati Toa tribe.

- 14 Bryan Gilling, in his August 2002 report '*For His Good and the Good of His Children: The Toms Claim and Colonial Law Affecting Succession*' on behalf of the Kotua Whanau Trust (Wai 785 #G1) quotes Te Rauparaha's evidence to Spain about Joseph Thoms claim. When examined by Joseph Thoms lawyer Hanlon, Te Rauparaha stated the following:

“[Nohorua] is one of the Principal Chiefs of the Ngati Toa. He is my eldest brother. He is entitled to land at Porirua, Titahi, Cloudy Bay, (illegible) Wairau and all the other places.”

(Gilling Wai 785 #G1 page 41)

- 15 Te Rauparaha also stated that Nohorua had exclusive rights on Kapiti at Wairiki, such that he alone had the right to sell it. He agreed that Nohorua had a right to land at Titahi Bay claimed by Thoms, “to enable him to sell it without the consent of any body else” (Gilling Wai 785 #G1 page 41)

- 16 As to the lands in the South Island Te Rauparaha testified:

“The Bay [Te Awaiti] where Mr. Toms house stands belongs to Nohorua alone; Onepua belongs jointly to Nohorua, Hiko, and Rangihaeata; Anakiwa belonged to me and Nohorua, now it is Mr Toms. The place opposite to Mr Toms house, which is called Onera [?], belongs to Nohorua alone and he a long time gave it to Mr Toms.”

(Gilling Wai 785 page 41)

- 17 He stated that he and “the whole of us consented to give it to him and our grandchildren”. This indicated a communal possessiveness regarding the two boys and the close links beyond, not just the direct one to Nohorua.
- 18 The same sentiments were expressed by Te Rangihaeata and Nohorua, reaffirming that Joseph Thoms was considered to be a relation because of his marriage but especially for their grandchildren.
- 19 These lands should have gone to all the descendants from the union of Te Ua Torikiriki and Joseph Thoms, and not the child of the second marriage to the Pakeha wife. Of all the large amounts of lands passed to Joseph Thoms and

his descendants by Nohorua, Nohorua's grandsons ultimately received only a 160-acre block at Titahi Bay.

History of Hongoeka

20 Mai Waitapu ki Rangataua, Mai Miria te Kakara ki Whitireia,

Whakawhiti atu te moana o Raukawa ki Rangitoto, ki Whakatu, a puta ki Wairau.

21 I have been asked to give a short history of Hongoeka and also an explanation of the whareniui to this Tribunal.

22 Ngati Toa had been in occupation of Hongoeka since the battle of Waiorua in 1824 (also known as Whakapaetai and Te Umupakaroa). After this decisive battle our people felt it was safe to leave Kapiti and settle on the mainland.

23 Hongoeka was considered desirable for cultivation and for the abundance of kai moana found around these shores. According to the Maori Land Court Minutes, Te Rauparaha gave the Hongoeka lands to his older brother Watarauhi Nohorua and his wife Miriama Te Wainokenoke and her relatives of Ngati Haumia hapu of Ngati Toa.

24 Not only through our descent from Nohorua and Miriama but also through Koroiri, Miriama's older sister my family came to inherit land at Hongoeka and we the Pikiwera family have maintained ahi kaa to the present day.

25 Hongoeka was also the place that our people retreated to after the Wairau encounter with the troops and settlers from Nelson. Government Official Clarke reported that August 16th 1843, that Acting Governor Shortland met with Te Rauparaha, Rawiri Puaha and all Ngati Toa from Cloudy Bay area at the small settlement of Hongoeka immediately after the Wairau incident.

26 On July 23 1846 Te Rauparaha was arrested at Taupo Pa, Plimmerton, and by 1847 the Ngati Toa chiefs were forced to comply with the sale to the Government of 25,000 acres at Porirua and 608,000 acres in the South Island as a condition for the release of their chief Te Rauparaha.

27 As part of the negotiations for the sale of Porirua, the Northern area of the Porirua Harbour, Land blocks Taupo, Motuhara, Hongoeka, Haukopua,

Pukerua and Wainui Land Blocks, were set aside as Native Reserve Lands for the perpetual benefit of Ngati Toa. However only Hongoeka remains in Maori ownership to this day.

Whare Tupuna – Te Heke Mai Raro

- 28 I worked very closely with my mother’s cousin, the late Uncle Patariki Te Rei when deciding that the new Wharenui for Hongoeka would not only depict the history and whakapapa of Ngati Toa Rangatira but it would also highlight the many inter-relationships of the associated hapu and iwi that accompanied, won and settled this in rohe.
- 29 The whare “Te Heke Mai Raro” at Hongoeka was completed and was opened by the Maori Queen Te Arikinui Te Atairangikahu and her Tainui iwi on 19 April 1997.
- 30 It was decided that our whare would depict the history and genealogy of Ngati Toa Rangatira, and like our tupuna who often acknowledged significant events by giving them distinguishing names, we too chose to commemorate the epic journey made by our tribe and associated hapu by naming our whare after the complete migration from Kawhia to Kapiti.
- 31 We believe that by concentrating on presenting Ngati Toa Rangatira history and whakapapa we complement our Matua whare Tupuna Toa Rangatira at Takapuwahia, which portrays the inter-tribal relationships that we have with other iwi.

Whakapapa o Te Heke Mai Raro

- 32 Originally our whakapapa from Hoturoa, the captain of Tainui waka to our tupuna who settled here were to be included in the whare. However when we went to Waahi Marae, one of the Kaumatua from Tainui when scrutinising the plan of our house questioned why we had put Hoturoa on the doorway where you take off your shoes.
- 33 There are eight Tupuna from Hoturoa to Tuhanga, Poutama’s father who we intended to have on the whakawaewae of the doorway. They were not included in the end and our whakapapa begins at the Koruru with Poutama.

- 34 The Amo depicts Poutama's two sons, Mango the warrior on the right hand side of the house, the tangata whenua side and Haumia, the tohunga on the left-hand side, the tapu side of the house. Beneath them are their sons, Kaihamu for Mango and Taongaiwi, the second son of Haumia, from whom our hapu descend. The eldest son of Haumia, Te Whatakai, from whom Te Atairangikahu is a descendant. These people did not migrate when we did.
- 35 Then our whakapapa goes to the back wall and the main centre poupou. At the top is Tu Te Urutira, beneath him his son Tu Pahau, then his son Korokino, then his son Toa Rangatira from whom our tribe takes its name.
- 36 The whakapapa continues on the inside of the front wall with Marangaiparoa at the top and shows Kimihia his second son, as his descendants are very relevant to those who settled in Hongoeka. Beneath Kimihia is his second son Werawera with his eldest son Nohorua beneath him, representing Ngati Kimihia.
- 37 All the sons of Werawera are depicted on this wall. Te Aratangata is over the door. He is a full brother to Nohorua and they are the sons of Werawera and Waitaoro, daughter of Te Maunu. Over the window is Rangikatukua and beneath the window is Mahurenga, full brothers to Te Rauparaha who is the Tekoteko on the mahau. They are the sons of Werawera and Parekohatu of the Ngati Huia hapu of Ngati Raukawa.
- 38 On the back wall on the Mango side of the house is the tuakana line of Ngati Toa, which depicts Te Maunu, then his son Pikau te rangi then his son Toitoi, Ngati Te Maunu.
- 39 On the Haumia side as I have said is Haumia, then his son Taongaiwi on the Amo. Inside on left hand side of the centre poupou we have Tamaiwi then two of his sons Haetu and Wahieroa. I have placed both brothers beneath each other because they had the same wife, Kuiapou, daughter of Tumania. This completes the genealogy in a fairly straight sequence, giving equal attention to Ngati Mango and Ngati Haumia.
- 40 In the corners of the house I placed renowned brothers. Starting from the doorway we have the brothers Maui and his wife Te Urupingao and one of their children Te Matoha. Next to Maui is his older twin Te Rakaherea with

his wife Waitohi older sister of Te Rauparaha. The twins are the younger brothers of Pikau te rangi and Waitaoro.

- 41 In the next corner going around in a clockwise fashion there is Tuhaha and his wife Te Whero. Then there is his brother Te Haunga and his wives, Tirapurua and Kahuirangi, representing Ngati Terakua. They are the younger brothers of Te Maunu, Kimihia and Te Akamapuhia.
- 42 In the opposite corner we have two of the sons of Koata, Kawharu and Te Wehi. Koata is the daughter of Hine Kapua Rangipoa and Te Urukingaoho and is the granddaughter of Haumia. With Kawharu are his three wives Motemote the daughter of Puorooro Koata's brother, and Waikauri and Raua daughters of Toa Rangatira, representing Ngati Koata.
- 43 Te Wehi the younger brother is portrayed with his wife Mariu. Some Ngati Te Wehi still live at Kawhia.
- 44 The last corner is the hereditary chief at the time of the heke, Te Pehi Kupe and his younger brother Te Rangihiroa occupying the corner next to the window. Te Pehi and his brother are the great grandsons of Te Maunu and his sixth wife Kahutaiki, while Te Pehi's wife Tiaia is a great granddaughter of Te Maunu and his third wife Paoe. Te Pehi's second wife Purewa is the daughter of Kiripaeahi Te Rauparaha's sister and Te Kirikaramu of Ngati Raukawa.
- 45 Te Rangihiroa is depicted with his three wives Pohe and Kapu are of Te Atiawa, while his second wife Tiaho is a granddaughter of Werawera and Te Ripinga of Ngati Rarua. Werawera is the second son of Toa Rangatira and a brother to Marangaiparao.
- 46 The poupou on the walls are in chronological order with the older hapu named starting from the back wall. Those more relevant to Mango are on the tangata whenua side and those more closely related to Haumia are on the tapu side. The majority of the hapu are named after tupuna who lived in Kawhia. However, the two poupou on either side nearest the entrance represent tupuna who came south on the heke and whose descendants still reside in the Otaki, Porirua Te Tau Ihu districts.

47 The poupou along the side-walls and the epa depict the wives at the bottom. In some instances the hapu named are after men but the majority take on the female name. The poupou along the sidewall of the whare represent the relevant hapu of the tribe.

Ngati Mango – the original name used by Ngati Toa

- 48 The first poupou from the back wall is Tumania and Matapuru his wife. They represent Ngati Tumania.
- 49 Te Rueke the younger brother of Tupahau, fathered Hinemania who was the first wife of Maniapoto of Ngati Maniapoto, and Tumania. Tumania and Matapuru had Pakau, Ngati Pakau, and Kuiapou who married Haumia's grandsons Haetu and Wahieroa. From Haetu and Kuiapou came Ngati Taraowhaki, Ngati Hinewai and Ngati Paretetira. From Wahieroa and Kuiapou came Ngati Te Ranu, Ngati Te Puta ki te Muri, and Ngati Kuri.
- 50 The next poupou is Karewa and Raruatere his wife and they represent Ngati Rarua. Karewa is a son of Tupahau and Raruaiio and is a younger half brother to Korokino, Toa Rangatira's father.
- 51 Next comes Hamupaku and two of his wives Pareteata and Kahumoana. Pareteata was the granddaughter of Te Whiti o Rongomai tuatahi of Te Atiawa who has descendants at Motueka and the Pikiwera family of Hongoeka are also descendants. They represent the hapu of Ngati Pareteata. Kahumoana son Turangapeke has many descendants both sides of the Raukawa moana. Hamupaku is one of the sons of Karewa and Raruatere.
- 52 Pakauae and Paretona are the next poupou and they represent Ngati Paretona. Pakauae is an older brother of Hamupaku and his wife Paretona is eldest sister of Toa Rangatira. Korokino is Paretona's father and Korokino's half brother Karewa is Pakauae's father.
- 53 The next poupou is Pakau and Kahinga and they represent Ngati Pakau. Pakau is the son of Tumania and Kahinga is a younger sister of Paretona, both of whom are Korokino's daughters and older sisters of Toa Rangatira.
- 54 The next poupou is Te Akamapuhia and Rangikaiwhiria and they represent Ngati Te Akamapuhia. (Ngati Terakuao and Ngati Pare) Te Akamapuhia is

Marangaiparoa's daughter, and a grand daughter of Toa Rangatira, and sister to Te Maunu, Kimihia, Tuhaha and Te Haunga. Rangikaiwhiria is the son of Ue of Ngati Rangatahi and Parehuitao daughter of Ngatokowaru of Ngati Raukawa. He is also the father by his first wife Te Iringa, of Kahuirangi wife of Te Akamapuhia's younger brother Te Haunga.

- 55 The next poupou is Te Matoe and Hinekoto. Te Matoe is a great grandson of Te Maunu and Waikawhia on his father Takamaiterangi's side and is Ngati Pakau from his mother Kurawhakaipo. Hinekoto is a full sister to Nohorua and is Ngati Te Maunu and Ngati Kimihia. Their children are Te Kanae, Rawiri Puaha, and Hohepa Tamaihengia, and their descendants are numerous. This is a poupou representing some of the families still living in the area on both sides of Raukawa moana.
- 56 Rangi Topeora and Rangikapiki with their child Matene Te Whiwhi are the next poupou. Topeora is Te Rakaherea and Waitohi's daughter and sister to Rangihaeata. Rangikapiki is the son of Kiripaeahi and Te Kirikaramu. Waitohi and Kiripaeahi are full sisters to Te Rauparaha. Many descendants from these tupuna still reside locally in this district. This poupou is placed beside Topeora's parents. Topeora was a renowned exponent of waiata.

Haumia

- 57 The first poupou from the back wall on the Haumia side is Whakamana and Hineaau representing Ngati Whakamana. Whakamana was the son of Tamaiwi and Hinepueru, daughter of Mutunga and sister of Tuwhareiti, Toa's mother. Whakamana is a younger brother to Haetu and Wahieroa and is placed next to his brothers. Whakamana is the tupuna of Kauhoe and Waipunahau. Both sisters made significant marriages within Ngati Toa. Waipunahau married Toitoi and is the mother of Te Pehi and Rangihiroa, while Kauhoe married the brothers Te Puoho and Taku.
- 58 Koata and Pakaue her second husband represented by the second poupou and represent Ngati Koata. Koata left her first husband Ngaere while she was pregnant and it was her second husband that reared her child Kawharu. Most of Ngati Toa can claim descent from Koata even if only because of the marriage of Rakahuru, the daughter of Motemote and Kawharu. However most people in this area who align to Ngati Koata descend from the

marriages of Kawharu, Koata's son, to the daughters of Toa Rangatira Waikauri and Raua.

- 59 The next poupou is Kumete and Ngahina. Kumete is the full brother to Rakahuru, the children of Kawharu and his first wife and cousin Motemote. Ngahina is a granddaughter of Kahinga and Pakau and is a sister to Waitohi who married Kimihia, and Kuri who married Hotumatapu of Ngati Haumia.
- 60 The next poupou is Paretetira and Uamaro and they represent Ngati Paretetira. Paretetira is the daughter of Haetu and Kuiapou from whom the Pikiwera family descend. Paretetira is a sister to Hinewai and Taraowhaki. (Ngati Hinewai, Ngati Taraowhaki)
- 61 The next poupou is Kuruwhare and Te Putakitemuri represent Ngati Te Puta. Te Puta descends from Tamaiwi, and Kuruwhare descends from Tamaiwi's brother Tarekoreka and they are the grandsons of Haumia.
- 62 The next poupou represents Hinewairoro and Turangapeke of Ngati Turangapeke. Hinewairoro has been placed next to her parents who represent Ngati Te Puta. Turangapeke is the son of Hamupaku and Kahumoana. Hinewairoro and Turangapeke are the parents of Kahutaiki, Pareraru and Turangapeke the second.
- 63 Kahutaiki is the sixth wife of Te Maunu. Her descendants use Ngati Kahutaiki to identify themselves, but they also represent the main lines of Ngati Toa.
- 64 The descendants of Pareraru also identify themselves as Ngati Pareraru. Pareraru married Te Tao and their grand son is the chief Pukekohatu. Their descendants still live in the Wairau as well as the Maniapoto area.
- 65 Turangapeke II's second wife was Parehaoko sister to Mahutu children of Te Maunu and Waikawhia. Her daughter Hinewairoro II married Te Whangataki of Ngati Tama and they are the parents of Te Puoho and Taku, Ngaraihi and Rangitakaroro.
- 66 The next poupou is Te Puoho and Kauhoe. This poupou was supposed to show Kauhoe and her two husbands as they were brothers; but the carvers carved one man with two women and it had to be swapped over with Hamupaku who had two wives. Te Puoho and his brother Taku are the

grandsons of Turangapeke II and are more often associated as being Ngati Tama, but they also have strong Ngati Toa and Ngati Haumia connections and this is the reason they are placed next to their great grandparents Hinewairoro and Turangapeke.

- 67 Kauhoe also has strong connections in her own right through Ngati Whakamana and I chose to show her with her first husband Te Puoho although she had more children and descendants with Taku. I took the opportunity to put one of their children Paremata Te Wahapiro on the maihi so that their descendants would not feel slighted. This poupou is one who represents many descendants still living in the district and tupuna who made the heke south.
- 68 The last poupou is Te Hiko o te rangi and his wife Ngapera Rangitotohu who is the daughter of Mohi te hua the grandson of Te Maunu and his fifth wife Moarikura. On her mother, Wharekino side she is the granddaughter of Te Maunu and his third wife Paoe. Te Hiko is placed next to his father Te Pehi Kupe and represents the Te Hiko family and their descendants who live in this district.

Kowhaiwhai and tukutuku

- 69 As I have previously stated I did not have an input into production or naming of this work but they represent an artistic version of the principles of life.
- 70 The Tahuu depicting seven hapu female figures in my mind does represent the strength and participation that Ngati Toa women have played in our development and welfare of our tribe. The women of Ngati Toa have always been strong and still do play major roles within our tribe. This Tahuu, which represents the backbone of the Wharenui also represents the backbone of the tribe. Both Waitohi and her daughter Topeora were prime examples of influential women within Ngati Toa.

History

- 71 The history is depicted on the facade of the whare in that the Koruru or face is Poutama. It makes the statement that he is the Tupuna from whom we all descend and it is his body that is represented in this whare, although it does not carry his name.

- 72 The maihi or bargeboards represent the two parts of the migration. The house depicts the complete migration.
- 73 The poupou in the mahau represents tribes that also migrated to this area, and the paepae, those Tupuna that were granted this land of Hongoeka by the Maori Land Court.

Te Heke Tahutahu ahi from Kawhia to Urenui

- 74 The six manaia depicted on the maihi Tahutahu ahi have strong Ngati Toa links. These include three of great grandsons of Te Maunu and Kahutaiki his sixth wife, through their son Pikauterangi and his three wives.
- 75 The first manaia is Tungia who is the son of Pikauterangi and his third wife Rangiwhaia. She is the daughter of Tirawahine and Te Angi the son of Werawera brother to Marangaiparoa.
- 76 The second manaia is Nopera te Ngiha and he is the son of Pikauterangi and his second wife Nihoniho.
- 77 The third manaia is Rapihana Te Otaota. He is the great grandson of Te Maunu and his second wife Rauwharangi.
- 78 The fourth manaia is Matene Te Rapa and he is the grandson of Pikauterangi and his first wife Kahurangi who is the older sister of Nihoniho. They are the daughters of Hotumatapu and Kuri of Ngati Kuri.
- 79 The fifth manaia is Hohepa Tamaihegia who is a son of Te Matoe and Hinekoto and grandson of TeMaunu and Waikawhia his first wife.
- 80 The sixth manaia is Mohi te Hua, who is the grandson of Te Maunu and his fifth wife Moarikura.
- 81 There were seven manaia originally on each side; but when the Maihi were being erected the Amo of the whare blocked part of one of the manaia. So rather than have one with only the bottom half showing or one with no head I left the obscure one unnamed. The tupuna named on this maihi are people that came on the migration and represent many of our families.

Te Heke Tataramoa from Urenui to Kapiti

- 82 The six manaia depicted on this maihi has strong links to Ngati Toa, but also have connections to other related iwi.
- 83 The first manaia is Te Ohu the father of Koroiri and her sister Miriama Te Wainokenoke of Ngati Haumia wife of Nohorua.
- 84 The second manaia is Te Waka Kotua is a great grandson of Kawharu and Waikauri of Ngati Koata.
- 85 The third manaia is Ki Te Pane the grandson of Rangitutaki younger brother to Hinewairoro of Ngati te Puta hapu of Ngati Haumia.
- 86 The fourth manaia is Rene Te Tahua who is the grandson of Te Maunu and his third wife Paoe and is also the son of the Ngati Koata chief Takutahi.
- 87 The fifth manaia is Paremata Te Wahapiro son of Taku and Kauhoe and is a grandson of the Ngati Tama chief Whangataki.
- 88 The sixth manaia is Te Whawharua and he is descended from Paretona and Pakauae and represents Ngati Rarua.
- 89 These tupuna cover a very wide range of people who migrated to this area.

Te Heke Mai Raro

- 90 “The migration from below” is the name of the complete migration from Kawhia to Kapiti.
- 91 Maori tradition is that the Wellington area Te Upoko o Te Ika, is the head of the fish. We believe that our tupuna gave this name once they had arrived here, in line with concept that they travelled from below. In keeping with the traditions that our tupuna used we chose this name because it epitomises how the most important and significant event in our tribal history could be commemorated in this manner.

Paepae

- 92 The paepae and raparapa has six figures, which depict the tupuna who claimed and were granted the right to the land of Hongoeka.

- 93 They are: Wi Parata on the raparapa on the Mango side. Then Hohepa Horomona and next to Te Rauparaha is Pumipi Pikiwera, Hare Rewiti Tangahoe, Tahana Te Pou, then Ropata Hurumutu on the other raparapa.

Mahau

- 94 The Mahau have poupou, which represents the various iwi who came with the descendants of Poutama. Starting from the door on the Tangata whenua side is a poupou, which depicts Ngati Tama, then the next one is Ngati Mutunga.
- 95 On the opposite side in the corner is Te Atiawa and then Ngati Raukawa. This concept acknowledges the support of the migration and those that have secured and retained the land once it was won.

Tohu o nga whenua

- 96 The figures down the side of the doorway or whakawaewae originally were to be tupuna from Hoturoa to Tuhianga. It was decided that it would be more prudent to not use these names and instead selected the different landmarks of the reserve lands that were set aside for Ngati Toa.
- 97 The first tohu was Te Arataura south of Komanga Rautawhiri and was a boundary line that stretched inland as far as Tawa.
- 98 I did not include the Takapuwahia lands, but went straight to the tohu of Te Rauparaha, Tawhiti Kuri. Then Turi kawera, Te Horo, Te Kapuarangi, Te Ururua Te Totara and then Wainui the northern tohu at Paekakariki. This again was to confirm the suggestion to look at the land for inspiration.

Te Pare Matapihi

- 99 Te Pare Matapihi represents the navigational tohu used by our Tupuna when they crossed Raukawa moana. From the point at Hongoeka we have Te Rewarewa, down the south coast there is Omere, then across the straits is Ngawhatu the brothers rocks. These tohu formed a guide to observe the natural the sea currents, which assisted our Tupuna to cross these waters.
- 100 It was at Omere on the south coast Te Rauparaha first sighted a sailing ship while in the company of Nga Puhi who were said to have suggested that this area would be a good place to resettle.

- 101 The Te Kanae 1888 manuscript confirms that a ship was sighted while at Omere and history records that a Russian explorer Bellinghausen visited the area in May-June 1820.
- 102 These were the navigational tohu selected for the three figures for the pare over the window as they played a major role whenever our tupuna set out to sea.

Pare Kuwaha

- 103 This is a concept that Uncle Patariki would have been very pleased that we used as he and I had discussed this at some length. The pare over the doorway represents the IO religion and was pre-Christianity. The concept of Te Kore, being neither male nor female.
- 104 The manaia on one side became Te Ira wahine female essence on the tangata whenua side and Te Ira Tane the male essence on the tapu side. So the pare became ‘Te ara ariki ki nga rangi Tuhaha i tikitiki rangi.’

Waharoa

- 105 The waharoa depicts Te Rangihaeata also known as Mokau as the koruru. He was selected because in my opinion he never wavered from his taha Maori and who better to offer the first challenge to anyone entering our Marae atea.
- 106 With him on the amo is his cousin Rawiri Puaha and his wife Ria Waitohi daughter of Te Pehi Kupe and his second wife Purewa. Rawiri’s mother Hinekoto is the half sister to Rangihaeata’s mother Waitohi and Purewa’s mother Kiripaeahi. They are all the daughters of Werawera and his two wives Waitaoro and Parekohatu.
- 107 Reports state that Rawiri Puaha fought with the soldiers against Rangihaeata at the battle of Horokiwi when he was routed from Pauatahanui, after the capture of Te Rauparaha. I am more inclined to believe our tribal version, that he and his men fired blanks and were only there to confuse the issue considering the close relationship I have just described. For this reason I too wanted to record for posterity our interpretation of these circumstances and heal the rift that some historians seem to want to propagate.

- 108 The opposite and nearer the seaward side is Te Whatakao and his wife Koroiri who are the Grandparents of Pumipi, Harota and Arapera Pikiwera. Koroiri is the older sister to Miriama Te Wainokenoke wife of Nohorua. It was this family that have upheld and practiced over one hundred and eighty years of continuous occupation (ahi kaa) of Hongoeka and have upheld the principals and ideals that we utilise on our new Marae.
- 109 Manaakitanga and whanaungatanga were a way of life for these people. They had to rely on each other to survive. They took care of each other's health and welfare and were of course extremely self-sufficient.
- 110 The bonds that were severed in the 1820s by Ngati Toa with their Waikato and Maniapoto counterparts were healed a little by the opening of this whare as we were able to host and entertain our whanaunga in style. This has been borne out by the number of different groups from Tainui who have felt quite comfortable to come back to Hongoeka and utilise our Marae since we opened. Representatives of various marae and whanau in Te Tau Ihu were also present at the opening of the wharenuī in Hongoeka.
- 111 **He whakatauki tenei:**

Ko Ngati Toa te tuatahi, ko Ngati Koata te tuarua, ko Ngati Rarua te tuatoru. Hui katoa enei hapu, ko Ngati Toa anake. E ai toona whakatauki, ko Mango taringa tahi. He oti ano, ka mutu.

The following whakapapa shows all the descendants of Te Ua Torikiriki and Joseph Thoms:



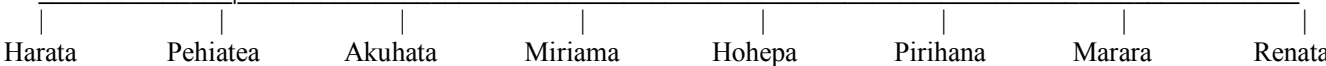
Te Ua (Sarah Thoms)* = Williams H1



Te Ua (Sarah Thoms)* = McKenzie H2



Te Ua (Sarah Thoms)* = Hohaia Te Wera Kotua H3



*** Descendants that are represented by the Te Kotua Trust.**