

**Submission to the Waitangi Tribunal
Porirua ki Manawatu District Inquiry
Whakarongotai Marae, 22 April 2015**

E Whakarongo ana ahau ki nga tai e papaki nei

E whakarongo Tangata, e whakarongo Tai.

“Mai Waitapu ki Rangataua

Mai Miria Te Kakara ki Whitireia

Whakawhiti atu Te Maona o Rauakwa ki Wairau ki Whakatu.”

Karanga mai, karanga mai e nga tupuna

Karanga mai e te Iwi

Karanga mai e nga taitamariki kaore ano kua whanau mai ki t e ao turoa.

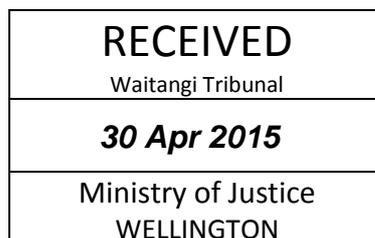
Karanga mai, Karanaga mai, tangi mai.

*Tangi mai e Te Whare... Ko tenei whare he tohu mo ake tonu atu o te whawhai o oku
tupuna ki te pumau tonu i te mana o te whenua me te rangatiratanga e pa ana ki tenei rohe
o Te Moana o Raukawa.*

*Tangi mai e aku Rangatira mo nga hara o te karauna e pa mai nei ki o tatou kainga puta noa
ki Aotearoa.*

*Haere e nga mate, haere koutou kua mene ki te po anei ano whakatupuranga hou kia kawe
atu ai enei tukinotanga na Kawana Kerei.*

Kia tatou e te hunga ora kia kaha, kia uu. Kia kawe e tatou e wareware



1 Ko wai au?

- 1.1 Ko tōku ingoa ko Miria Louise Woodbine Pomare. He mokopuna ahau nō te marae nei o Whakarongotai. I noho nei ōku tūpuna ki te whenua ki ngā tahataha o te awa o Waikanae. He tātai ōku ki ngā iwi o Ngāti Mutunga, Te Ati Awa me Ngāti Toa Rangatira.
- 1.2 I whānau mai āhau i Heretaunga (Lower Hutt) i te taha o te kāinga o ōku tūpuna ko Ta Maui Pomare rāua ko Miria. Engari i tupu ake ai ahau ki te kāinga o Hongoeka ki Porirua. Ki reira ahau e noho ana mō te nuinga o ōku tau. He whare nōku e tū ana ki reira.
- 1.3 Ko Kahe Te Rauoterangi rāua ko Pomare Ngatata ōku tūpuna e tātai iho ana ki Waikanae, ki Whakarongotai. Ko Kahe he wahine rangatira nō Ngāti Mutunga me Ngāti Toa Rangatira. I haere mai a Kahe i runga i ‘Te Heke Mai Raro’ mai Kawhia ki Kapiti, i te tau 1822. Ko te rangatira ko Te Matoha te pāpā o Kahe. Ko ia he rangatira nō Ngāti Mutunga ēngari e piri tahi ki Te Rauparaha - he rangatira mōna. Ko tōna matua ko Maui, he mahanga o Te Rakaherea, te pāpā o Te Rangihaeata rāua ko Te Rangi Topeora. Ko tona whaea ko Te Urungapingao nō Ngāti Mutunga me Te Ati Awa. No Ngāti Mutunga hoki te hoa rangatira o Te Matoha, ko Hautonga. Kei te kawea tonu tōku whānau ēnei ingoa tapu i tēnei rā.
- 1.4 Ka moe a Kahe i a John Nicoll, pākehā. I whānau mai a Mere Te Rau. Ka moe a Mere ia Wiremu Naera Pomare, ko ia te irāmutu i whāngaihia a Pomare Ngata he rangatira nā Ngāti Mutunga. Ko ia tonu e whiwhi ai tōna mana. I tae mai a Ngāti Mutunga me tōku tūpuna a Pomare Ngatata i “Te Heke Tataramoa” mai Urenui ki te tonga. Ko tēnei te wāhanga tuarua o Te

Heke mai raro. Ka moe a Mere i a Wiremu Naera Pomare, ka puta mai ko Maui Naera Pomare. Ko ia he tākuta rongonui, tōku tupuna, nā te mea i whakapau tana kaha me tōna oranga rānei mō tōna iwi – ko tērā ko te koha o Ngāti Mutunga me tēnei kāinga tonu ki te motu, hei oranga mō te iwi Māori (he painga mō te iwi pakeha). I tū mai tōku tūpuna Ta Maui, i tū ia i runga i ngā pokowhiwhi a Wi Parata – he toa i whawhai ki te kāwanatanga me te hoko whenua.

1.5 Ka moe a Ta Maui ki te tapairu Miria Woodbine Johnson nō Rongowhakaata – he rangatira ki roto i te Ko Huiarau. Ka puta mai ko Te Rakaherea Pomare. Ka moe a Te Rakaherea ia Madge Ormond, nō Rongomaiwahine ki Mahia. Ka puta mai ko toku pāpā, ko Maui Ormond Woodbine Pomare. Ko ia te kaikorero me te kaiwhakamārama mō te whanau Pomare nā te mea ko ia te mataamua.

1.6 Ahakoa i mate wawe atu tōku pāpā, kei konei tonu ahau e kawē mai ana etahi o ana mahi me ōna tikanga. Nā reira, ko te mōkai taurima ahau mō ngā taonga o te whānau me ngā iwi o te ART Confederation e tātaihia nei ko Ngāti Raukawa, Te Ati Awa me Ngāti Toa Rangatira. Ko ahau tonu te kaimanaaki o te mere pounamu - ko Te Whakatupurungaruamano.

1.7 He mokopuna tūturu ahau nō tēnei whare. Ko tēnei marae Whakarongotai, koinei ko te ngākau o tōku pāpā. Ko ahau tētahi i noho ki ōna rekereke. Nā reira, ko Wi Tako te tupuna hei whakatūria tenei whare i te tau 1860.

2 Nga Korero Tika

2.1 My tātai to Whakarongotai is primarily through my Kuia, Kahe Te Rauoterangi. Kahe is probably best known for her epic swim from Kapiti Island with her baby strapped to her back to warn her relatives of an impending attack on the island. But she was also a prominent leader and entrepreneur and became a well-known identity along the Kapiti Coast in the 1830s. She was of rangatira

stock through both Ngāti Toa and Ngāti Mutunga which made her a good candidate for marriage to a pākehā trader, as the daughters of chiefs were encouraged to marry pākehā as a means of strengthening trade relationships and future opportunities.

- 2.2 Kahe married a Scottish whaler and trader, John Nicoll, and at the height of the whaling industry in the Cook Strait Kahe and her husband lived on Kapiti Island where they established a successful whaling station. When whaling declined in the area she and her husband settled at Paekaakaariki and established an inn which was well frequented by travellers along the Kapiti Coast, including Governor Grey.
- 2.3 Kahe was one of only five women who signed the Treaty of Waitangi, reflecting her prominent status as a wahine rangatira. She went against her husband's fervent opposition to the Treaty (based on his memories of Scottish history) and signed at Pipitea in Wellington amongst her Taranaki relations.
- 2.4 Twenty years prior to the Treaty though, at the time of Te Heke Mai Raro (the main migration from Kawhia), Kahe was living in Kawhia with her parents amongst her Ngāti Toa relations. She was still a small child but was old enough to walk alongside her parents as they journeyed south, overcoming many obstacles along the way, and determined to achieve their objectives of establishing a home in the south and seeking out new opportunities for the future.
- 2.5 Kahe's father, Te Matoha, was acknowledged as a rangatira of both Ngāti Toa and Ngāti Mutunga. His mother, Te Urungapingao, was from Ngāti Mutunga in northern Taranaki and during his childhood he lived between his mother's people at Urenui and his father's relations at Kawhia. His father, Maui, was the twin brother of Te Rakaherea who married Te Rauparaha's sister, Waitohi, and produced Te Rangihaeata and Topeora who became very

influential leaders in the affairs of their iwi while at Kawhia and following the migration to Raukawa Moana. The eldest brother of Maui and Te Rakaherea was Pikauterangi from whom Te Peehi and Te Rangihiroa trace their descent. This is the paramount line of Ngāti Toa, so by virtue of his whakapapa Te Peehi was the acknowledged Ariki or hereditary chief of Ngāti Toa. Te Peehi and all of these rangatira had important roles to play on the heke and during the settlement phase along the Kapiti coast. These chiefs worked in alliance with Te Rauparaha who was the main instigator and leader of Te heke Mai Raro.

- 2.6 Following the first phase of the heke, known as 'Te Heke Tahutahuahi', Ngāti Toa stayed in Taranaki for some months to recover from the ordeal of having to abandon their ancestral lands at Kawhia and to prepare for the next leg of the journey. They were given land to cultivate at Te Kaweka in Urenui by Ngāti Mutunga whose close historical connections were continually reinforced through intermarriage. At the time of the heke there were a number of Ngāti Toa chiefs whose wives were from northern Taranaki and these relationships were drawn upon to clear the way for Ngāti Toa to travel through the district unmolested and to gather support for the remainder of the journey.
- 2.7 As I have already mentioned, Kahe's mother (Hautonga) and grandmother (Te Urungapingao) were both from Ngāti Mutunga as was Te Peehi and Te Rangihiroa's mother, Waipunahau. There are many other examples I could draw upon but I have referred to my own tūpuna as examples of the close inter-relationships between the Taranaki and Kawhia iwi and the importance of these marriages in times of adversity.
- 2.8 While they were staying in Taranaki, Ngāti Toa were attacked by Waikato and Ngāti Maniapoto culminating in the Battle of Motunui in 1821. Prominent Waikato chiefs, Te Hiakai and Mama, were killed by Kahe's father, Te

Matoha. This put Te Wherowhero on the defensive and he was forced to accept Te Rauparaha's leniency. They returned to Waikato for the time being but Ngāti Toa knew it would only be matter of time before they would seek retribution.

- 2.9 As the heke passed through Taranaki, it is said to have gathered around 400 fighting men to accompany the migration south. Among the Taranaki contingents from Ngati Mutunga were three of my tupuna; brothers Manukonga and Pakaiahi, as well as their mother, Ngaturua. Manukonga was the father of Pomare Ngatata who was one of the leaders of the second wave of Taranaki migrations in 1824.
- 2.10 When the heke reached the Kapiti Coast in about 1822, it encountered resistance from Muaupoko which resulted in the killing of Te Rauparaha's children at Ohau. After this devastating event, the heke moved on to Waikanae where they took up occupation of the land. There was some division and allocation of the land amongst the leading chiefs of the key hapū. Matene Te Whiwhi, a son of Topeora, who migrated on the heke as a child makes reference in Māori land Court minutes relating to the Ngakaroro block to a portion of land between Waitohu Stream (near Otaki) and Waikanae being given to Ngati Kimihia (the section of Ngāti Toa was closely related to Ngāti Raukawa and Ngāti Huia); and the land from Waikanae to Paekaakaariki being given to Te Peehi (and his relatives of Ngāti Te Maunu who were a Ngāti Toa hapu with close connections to Taranaki).
- 2.11 Shortly after they settled at Waikanae, Te Peehi led a war party against Ngāti Apa and Muaupoko on Kapiti Island and succeeded in taking their stronghold. Ngāti Toa and their Taranaki whanaunga were then able to withdraw to the relative safety of the island where the threat of surprise attack was far less likely than on the mainland.

- 2.12 However about a year later, in 1824, an assembly of thousands of warriors from the lower north island and upper south island combined to attack Kapiti Island in one last attempt to oust Ngāti Toa and the Taranaki iwi from the area. Kahe's kaitautoko had dreamt of an attack and forewarned her of the danger that she and her immediate whanau faced due to Te Matoha's involvement in the deaths of the two prominent Waikato chiefs back in Taranaki. She feared that Waikato and Ngāti Maniapoto might be involved with the opposing forces gathering to attack Kapiti and she needed to warn her father of the imminent threat. He was over at Waikanae staying with relations and there was no way of warning him of the danger. She decided the only option was to swim to the mainland in order to avoid detection by the armada of waka gathering from the north and south to attack the island fortress. She could not risk leaving her baby behind to fall into enemy hands so she made a raupo raft which she attached to her back. She was lathered in oil and slipped into the water coming ashore at Te Uruhi, near the mouth of the Waikanae River.
- 2.13 Kahe was able to warn her relations on the mainland and gathered reinforcements but by the time they arrived back at Kapiti the battle had been won, in a decisive victory, by the iwi of the heke. This event marked the definitive establishment of the Taranaki and Kawhia iwi in the Cook Strait region. The stretch of water between Kapiti and the mainland was named Te Rau o Te Rangi Channel in commemoration of Kahe's epic swim.
- 2.14 Following the victory at Waiorua, a second wave of Taranaki migrants arrived at Waikanae. Pomare Ngatata was one of the leading chiefs of this heke which was known as Te Heke Niho Puta. He and his people settled initially with Ngati Mutunga at Waikanae and then moved to Te Whanganui-a-Tara. The alliance between Ngāti Mutunga and Ngāti Toa was strengthened through the marriage of Pomare Ngatata to Te Rauparaha's niece, Tawhiti.

She and Pomare Ngatata had two children and lived for almost a decade with Ngāti Mutunga and Ngāti Tama around the shores of Wellington Harbour. These iwi were critical to Ngāti Toa's campaigns in Te Waipounamu and as a result they also established customary rights and interests in parts of Te Tau Ihu (northern South island).

- 2.15 However, successive waves of migrations from Taranaki to the Kapiti Coast caused land disputes between Ngāti Raukawa and Te Ati Awa culminating in the battle of Haowhenua in 1834. During this battle Pomare Ngatata's brother, Te Tiwai Waka, was killed and his grave was desecrated by some Ngāti Toa relatives of Pomare's wife. This was considered such a grave insult that Pomare decided to sever his alliance with Ngāti Toa and returned his wife and children to Te Rauparaha. Not long after this, in 1835, a brig *The Lord Rodney* sailed into Wellington Harbour and Pomare seized the opportunity to commandeer the ship with a view to relocating his people to Wharekauri. This resulted in a large exodus of Ngāti Mutunga and Ngāti Tama people from Te Whanganui-a-Tara to Wharekauri.
- 2.16 The breach between Pomare Ngatata and Ngāti Toa was eventually healed by the marriage of Kahe's daughter, Mere Te Rau, to Pomare Ngatata's nephew – Wiremu Naera Pomare. Wiremu Naera's mother, Te Hekenga, was a sister of Pomare Ngatata. Wiremu Naera was whāngai'd by his uncle and eventually succeeded to his 'mana'. The eldest son of Mere and Wiremu Naera was Maui Pomare who became the first Maori doctor and a prominent Member of Parliament.
- 2.17 Mere Pomare, lived most of her life at Waikanae but as a child she moved around with her parents between their kainga at Kapiti, Waikanae and Paekaakaariki. Some years later, after her marriage to Wiremu Naera Pomare, Mere lived between Taranaki, Waikanae and Wharekauri. She and

her husband were residing in Taranaki at the time of Ta Maui's birth. He was born at Ngāti Mutunga's stronghold, Pahau Pa, at Urenui, in 1876. They were staunch followers of Tohu Kakahi and Te Whitiorongomai and were living at Parihaka in 1881 when crown troops attacked and ransacked their community. Ta Maui was five years old and was one of the children who resisted the attack by offering loaves of bread to the troops. During the commotion Ta Maui was stomped on by one of the soldier's horses and he lost a toe.

2.18 After the events at Parihaka, Ta Maui moved with his parents to Wharekauri to live amongst his father's people of Ngāti Mutunga. Several years later, Ta Maui's father died suddenly and he and his mother moved back to live amongst her people at Waikanae. A short time later, Ta Maui's mother also died leaving him bereft of parents at only 12 or 13 years of age. He was then sent to live in Auckland with his aunt, Mere's sister, Heni Te Rau (also known as Jane Brown).

2.19 Mere was buried in Waikanae as was her mother, Kahe Te Rauoterangi. According to my whānau korero, Kahe was buried at a place called Karewarewa on the northern side of the Waikanae River. She had been given land in this area by her father, Te Matoha, upon which she established extensive cultivations. Nā reira, ōku ēnei kōiwi ki ngā urupa me ngā waahi tapu katoa.

3 Nga Korero Tuku Iho

3.1 The korero I have provided in my submission is based largely on the oral traditions and traditional history associated with the Cook Strait area and its people. This korero has been passed down to me from my father, Maui Pomare, and other elders. My intention is to provide the Tribunal with further

clarity around the genealogical and historical associations of the iwi in and around Waikanae.

- 3.2 The korero passed down from Mere Pomare (my great-great-grandmother) is particularly important as she lived most of her life at Waikanae and witnessed first-hand the key events along the Kapiti Coast and was able to provide detailed descriptions of occupation and land use in the area. Mere Pomare continued to reside and exercise ahi kaa in the Waikanae area until her death in around 1890.
- 3.3 Today our hapū and iwi land interests have been whittled away to virtually nothing as a result of Crown actions which forced through the surveying and partitioning of large blocks of land along the Kapiti Coast in the 1890s. The Ngarara area, for example, was part of a lengthy claim whereby Te Ati Awa (including Ngāti Mutunga and Ngāti Tama) as well as Ngāti Toa disputed the boundaries established by the Crown. My Kuia, Mere Pomare, was one of the key witnesses who gave evidence in the Native Land Court hearing. She provided clear recollections of Wi Kingi's departure for Taranaki, including who stayed behind and where they continued to live.
- 3.4 Wi Parata was also a prominent witness in this case and gave powerful testament of the consistent and overriding manawhenua of his people at Waikanae (Ngāti Mutunga, Te Ati Awa and Ngāti Tama) since the heke south in the early 1820s.
- 3.5 By recounting the stories of the lives of our tūpuna we can reveal a wealth of information about historical events and whakapapa relationships that help us to understand the wider iwi dynamics and circumstances of their times in order to better understand who we are today. I have already touched on some of these aspects of the traditional history as reflected through the lives of my tūpuna, Kahe Te Rauoterangi and Pomare Ngatata. However, for the benefit

of the Tribunal, I now intend to provide some further context in relation to some of the key episodes in our history to help clarify the historical and whakapapa associations of the people of Whakarongotai.

- a) The first wave of Taranaki migrants to the Kapiti Coast came with Ngāti Toa on the second leg of the original migration known as Te Heke Tataramoa (1821-1822). The Taranaki iwi consisted of Ngāti Mutunga, Ngāti Tama, Ngāti Puketapu, Ngāti Rahiri, Ngāti Manukorihi and Te Ati Awa. There were many notable chiefs who led this heke from Urenui including Te Puoho, Paremata Te Wahapiro, Te Whakapaheke, Tu Mokemoke, Te Pakaiahi, Manukonga, Ngaturua, Ngatata-i-te-Rangi, Reretawhangawhanga and Wiremu Kingi Te Rangitaake. The majority of these iwi returned to Taranaki within a couple of years, including the paramount Te Ati Awa chief, Reretawhangawhanga, and his son Wiremu Kingi.
- b) Te Rauparaha was the key figure in instigating and leading the main heke - Te Heke Mai Raro - south from Kawhia. However, there were other prominent chiefs who played important roles on the heke and continued to exercise their own rangatiratanga. Te Peehi Kupe played a pivotal role as the hereditary chief or Ariki of Ngāti Toa. It was Te Peehi who captured Kapiti Island from Muaupoko and Ngāti Apa which provided the Ngāti toa and their Taranaki whanaunga with a safe refuge and the ability to establish a strategic powerbase for future expansion and trade in the Cook Strait.
- c) Te Peehi and his brother Te Rangihiroa were allocated land at Waikanae for themselves and their immediate relatives. This tuku whenua was made by Waitohi, Te Rauparaha's sister, when the heke first arrived at Waikanae prior to establishing any 'take raupatu'. Te Pehi's relatives who settled at Waikanae during this first wave of settlement included my tupuna – some of whom came with Ngāti Toa from Kawhia, while others joined Ngāti Mutunga in Taranaki. Among these tūpuna were Te Matoha and Hautonga (Kahe's parents), as well

as Pakaiahi and Manukonga (the father and uncle of Pomare Ngatata). Te Matoha was closely related to Te Peehi and Te Rangihiroa as he and their father, Toitoi, were both grandsons of Te Maunu who was himself the eldest grandson of Toa Rangatira. The Ariki and Rangatira families of Ngāti Toa all descend from Te Maunu. I have attached the whakapapa compiled by my great grandfather, Sir Maui Pomare, which explains the relationships of the principle families of Ngāti Toa. From this whakapapa it can be seen that Ngāti Te Maunu has inter-married closely with Ngāti Mutunga and Te Ati Awa for generations and these relationships were reinforced prior to the heke through the marriages of important tūpuna such as Waipunahau (the mother of Te Peehi and Te Rangihiroa), a wahine rangatira of Ngāti Mutunga and Te Ati Awa. Te Matoha's mother, Te Urungapingao, also had important links to Ngāti Mutunga and Te Ati Awa as did his wife, Hautonga. Therefore, these reciprocal kinship relationships formed the fabric of the rangatiratanga comprising the resident iwi from the earliest period of settlement through to the present day. They are now reflected in prominent families of the Waikanae area, particularly through the Parata whanau, and others such as the Ngapaki, Ropata, Webber and Barrett families.

- d) These reciprocal kinship-based relationships resulted in the weaving together of key families from the Taranaki and Kawhia iwi over generations which laid the 'korowai' for strategic alliances in times of adversity. During the first phase of the heke from Kawhia to Urenui, these whakapapa connections enabled Ngāti Toa to move through Taranaki safely and to convalesce for a time with Ngāti Mutunga in preparation for the next phase of the journey. Te Peehi, Te Rangihiroa, Nohorua (Te Rauparaha's brother), Te Matoha and other leading chiefs of Ngāti Toa were closely intertwined with the rangatira lines of Ngāti Mutunga and Te Ati Awa. This had an important bearing on all subsequent major events between Ngāti Toa and the Taranaki iwi and helps to explain the large taua (of around 400 warriors) gathered mainly from Ngāti

Mutunga, Ngāti Tama and Te Ati Awa to accompany the Ngāti Toa heke south.

- e) The Battle of Waiorua (also known as Whakapaetai and Te Umupakaroa) fought on Kapiti Island in 1824 was the key event marking the definitive establishment of Ngāti Toa and their Taranaki relations in the Cook Strait area. This decisive victory removed any resistance and cleared the way for Ngāti Toa and their allies to settle along the Kapiti Coast and into Te Whanganui-a-Tara. It also cleared the way for other iwi to come south from Taranaki (and Maungatautari).
- f) Immediately after Waiorua, in 1824, there was a second heke from northern Taranaki. This was known as the Niho Puta migration comprising Ngāti Mutunga, Ngāti Tama, Ngāti Hinetuhi, Kaitangata, Ngāti Te Kekerewai and Ngāti Hineuru. The leading rangatira of his heke included Te Puoho, Reretawhangawhanga, Ngatata-i-te-Rangi, Wiremu Kingi Te Rangitaake, Pomare Ngatata, Te Poki and Te Arahū. This heke came first to Waikanae and then went on to Te Whanganui-a-Tara.
- g) The third heke from Taranaki also occurred in the wake of the Battle of Waiorua (1824-25) and consisted of another large group of people from the area between Waitara and Puketapu. This migration was known as Te Heke Whiringa and included Otaraua under their chief, Te Tupe o Tu.
- h) The fourth and largest migration from northern Taranaki followed the Waikato invasions and battles at Pukerangiora and Ngamotu. These groups are therefore often referred to as Ngamotu and the heke as Tama Te Uaua. This heke arrived in Waikanae around 1833. Those who took part included Ngāti Mutunga under the chiefs Rangiwahia, Te Ito and Te Pononga; Ngāti Tawhitikura led by Tautara, Ruaukitua, Te Puni, Ngatata, Te Wharepouri and others; and also some Ngāti Tama under the leadership of Te Tu o Te Rangi, Te Rangikatau and Te Rangitamaru.

- i) Although Tama Te Uaua was the last major heke, there was a fifth and final heke consisting mainly of Ngāti Tama led by Te Puoho who after living in the Waikanae area for some time had returned to Taranaki to fetch his people.
- j) The series of heke in the 1830s from Taranaki and Maungatautari escalated tensions over land between Ngāti Raukawa and the Taranaki iwi along the Kapiti Coast. This culminated in the Battle of Haowhenua in 1834. Following this battle there was a re-arrangement of tribal boundaries which required Waitohi's intervention to settle the disputes and stipulate boundaries. She had considerable influence due to her whakapapa links and personal connections to the chiefly lines of both Ngāti Toa and Ngāti Raukawa, and she was a formidable leader in her own right. It was at her request that the Taranaki iwi moved further south to Waikanae where they took possession of the land south of the Kukutauaki Stream. Ngāti Raukawa agreed to occupy the land from the northern bank of this stream as far as the Manawatu River. Ngāti Toa remained mainly on Kapiti and also later occupied Mana Island, Pukerua Bay and Porirua. It is my understanding that all of the iwi agreed to the tuku and the terms of the transfer as stipulated by Waitohi. These tribal boundaries were still in place at the time of the signing of the Treaty of Waitangi, Te Tiriti o Waitangi, in 1840.
- k) In 1848 Wiremu Kingi and his people returned to Waitara to defend their manawhenua. Over 500 people left Waikanae with Wiremu Kingi, comprising almost all of the Taranaki contingency who had migrated south over the previous twenty years. This created the largest ever exodus of people returning to Taranaki from the Kapiti Coast. When they left, they exhumed their dead and took them with them indicating the permanency of their departure. When Wi Kingi left the mantle of leadership for the Waikanae area passed to Te Rangihiroa's daughter – Metapere Waipunahau. My understanding Wi Parata eventually assumed this leadership role from his mother at the time of her death. The people left behind following Wi Kingi's

departure were the original people of Te Ati Awa, Ngāti Mutunga and Ngāti Tama who had been in constant occupation of the Kapiti Coast since the first migration south in the 1820s. These are essentially the same people who are connected to Whakarongotai today.

4 Concluding Remarks

- 4.1 Whakarongotai represents an opportunity for the Crown to address the disparities and dysfunction that it has created in our communities. I believe it is incumbent upon the Crown who so often considers itself to be our protector to do right by us and provide for our future to the same benchmark allowed to other NZ citizens.
- 4.2 Moreover the historical background I have provided is to enable the Tribunal to discern genuine and authentic forms of redress that address the genuine needs of our iwi as Treaty partners. It is my contention that the demographic profile of our Māori community is extremely unique and in the course of our history there have been actions taken by the Crown which have been seriously detrimental to the progression and development of our iwi around Waikanae. It is hoped that my perspective on the genealogical relationships and the context this provides will enable the Tribunal to establish a raft of redress arrangements which can be a platform for this claimant community.
- 4.3 Waikanae and Whakarongotai is a vortex of a whole myriad of interests, including Ngāti Toa. There is an arrangement between the three iwi that provides a contemporary framework for collaboration. The ART confederation – comprising Te Ati Awa, Ngāti Raukawa and Ngāti Toa - which is also predicated upon historical events and alliances that have bound these iwi with mutual objectives.

- 4.4 However, Waikanae is a favoured and well settled pākehā community. In an urban context we have been overtaken by commerce and development. This marae is a testament to that dichotomy between the objectives of the coloniser and the colonised. Consequently, the Crown has consistently sought to municipalise our hapū and iwi of this region through their consistent litany of legislative and policy dis-empowerment. The iwi of Whakarongotai and Waikanae have become strangers in our own land and robbed of our historical presence as rangatira of this region.
- 4.5 To redress the chronology of grievances the Crown will need to consider providing an economic and social platform for the ART confederation to take the next step in community development. It is simply not enough for an iwi to be delegated the role of ensuring that Māori citizenship gained access to services in an equitable way. We need more than social welfare, we need commitment to the future aspirations and needs of our children and a belief in the value that we can add as Tangata whenua. Nowhere is this more evident than in the areas of conservation and resource management.
- 4.6 Therefore, the piddling redress offered to Whakarongotai through the Ngāti Toa settlement is insulting to these descendants of Te Peehi and Te Rangihiroa. A greater effort needs to be made by the Crown to provide a world class visitor experience which has its corner stone in 1500 years of maori occupation. It is ludicrous to think that conservation and eco-tourism might thrive without the added value of cultural capital. Innovative redress arrangements need to be established and build upon the Ngati Toa settlement.
- 4.7 I have recently been appointed as the Chairperson of the Kapiti Island Strategic Advisory Committee. However, the agreed redress arrangements required Ngati Toa to revert most of Kapiti Island to Crown ownership;

perhaps this is the opportunity for the island to come back into iwi ownership on a public good basis. In carrying my Kapiti Island responsibilities, I would very much welcome the inclusion of Whakarongotai and the immense contribution they can make to the unique conservation and cultural values of the island. Their inclusion will complete all the ingredients needed for effective kaitiakitanga and a world class conservation experience.

4.8 On a final note, Wi Parata was more than just a national champion for Treaty rights' he also paid constant attention to the needs of his constituent community here in Waikanae. He played an active role in land issues and was forced to walk the fine line that many rangatira faced between co-operation and confrontation. He believed in the Treaty, Te Tiriti, which his grandfather Te Rangihiroa had signed. Even in its darkest hour when the Treaty was ruled a "legal nullity" by the Privy Council, he still believed in it. History has revealed the value or otherwise of this approach, but we have survived. Nevertheless, there remains scope for the Crown to fulfil the aspirations he espoused.

4.9 Ta Maui also had the same belief holding firm to the convictions of his grandmother, Kahe Te Rauoterangi, who signed the Treaty as an affirmation and guarantee of our tino rangatiratanga. As cousins, Wi Parata and Ta Maui were informed by the same beliefs and value systems instilled by their tupuna. In relation to Ta Maui's work, there remain many unfulfilled expectations he had as a parliamentarian and a leader of his Ngāti Mutunga people. Not the least of these is the importance of iconic taonga and the role they play in empowering and enlightening te iwi whānui. The continued ignorance of the Wai 262 claim and the national significance of these taonga and their provenance provides an area of potential redress that could revolutionise the ability of taonga to interact with their uri.

4.10 Wi Parata also left Parliament with unfulfilled hopes and expectations which have been left to his descendants to put right. The Wai 89 claim lodged by Wi Parata's mokopuna, Pehi Parata, was intended to address the 'hara' created by the Prendergast decision relegating the status of the Treaty to a legal nullity. The consequences of this decision have been dire leaving the people of Whakarongotai in a state of virtual landlessness today and with little ability to exercise their rangatiratanga. Although the Treaty breaches resulting from the unlawful alienation of the Whitireia block from Ngāti Toa's possession have been well traversed by the Tribunal in the Ngāti Toa claim (Wai 207), the Wai 89 claim is still relevant to this inquiry to the extent that it highlights the close inter-relationships that have always existed between the Whakarongotai people at Waikanae and Ngāti Toa now based at Takapuwahia in Porirua. It was these intricately woven kinship relationships that formed the basis of the alliance between our Ngāti Toa and Taranaki iwi in the 1820s which made 'Te Heke Mai Raro' possible and which still endures to this day.