

In the High Court of New Zealand
Auckland Registry
I Te Kōti Matua O Aotearoa
Tāmaki Makaurau Rohe

CIV-2015-404-2033

under: the Judicature Amendment Act 1972, and Part 30 of
the High Court Rules

between: **Ngāti Whātua Ōrākei Trust**
Plaintiff

and: **Attorney-General**
First Defendant

and: **Marutūāhu Rōpū Limited Partnership**
Second Defendant

and: **Te Ara Rangatū O Te Iwi O Ngāti Te Ata
Waiōhua Incorporated**
Third Defendant

Statement of evidence of Te Kurataiaho Lonoholoikahiki Kapea on
behalf of the plaintiff

Dated: 2 June 2020

Next Event Date: For trial, 9 February 2021

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**STATEMENT OF EVIDENCE OF TE KURATAIAHO LONOHOLOIKAHIKI
KAPEA ON BEHALF OF THE PLAINTIFF**

- 1 Ko Te Kurataiaho Lonoholoikahiki Kapea tōku ingoa, kei Waiatarua i Te Waonui a Tiriwa (West Auckland) tōku kāinga noho.
- 2 E mahi ana ahau ki Ngāti Whātua Ōrākei Whai Māia Ltd. Ko Whai Māia te peka tiaki i te ahurea o Ngāti Whātua Ōrākei. Ko te tūranga ki au ko te amorangi o Toi Whātua (General Manager Culture). Ko ngā mahi he whakaora i te reo, ngā mātauranga tuku iho, ngā hītori, ngā whakapapa me ngā mahi toi.
- 3 Ko Ngāti Whātua te iwi, ko Te Uri o Hau, ko Ngāti Rango ngā hapū. Ko Ōruawharo, ko Ōtamatea, ko Kākānui ōku marae matua. I heke mai ahau i a Te Whaita. Ko ia te rangatira o Ngāti Rango i te raupatutanga o Tāmaki. Whai muri iho i te raupatu, i hoki atu a Ngāti Rango ki te Kaipara. Ka waiho a Tāmaki ki a Te Taoū, ki a Tuperiri mā.
- 4 Rango (Ngāti Rango)
Moerangaranga
Tirawaikato
*Te Whaita
Te Whetū
Rīpiro
Te Reinga
Kewa
Kāwahakau
Rongomōiriiri
Kapea
Poihi
Kororia
*Te Kurataiaho (ahau)
- 5 Ko ngā tohu kei au he paerua mātauranga (Masters of Education) mai i Te Whare Wānanga o Waikato (The University of Waikato), me Te Panekiretanga o Te Reo (Institute of Excellence for Māori language and tikanga). Mō ngā tau rua tekau kua hipa kua whāia kahatia e au te reo Māori me te mātauranga Māori. I ēnei tau rua

tekau mā rua kua kaha au ki te noho ki ngā kaumātua o Ngāti Whātua me te pānui pukapuka hei whakapakari i taku mōhio ki a Ngāti Whātua me ōna kōrero tuku iho. I tēnei wā ko au tētahi o ngā kaipupuri i ngā kōrero tuku iho, i ngā whakapapa me ngā tikanga o Ngāti Whātua. Ko au tētahi o ngā kaikōrero, kaikarakia hoki o roto i te iwi. Mai i te tau 2005 ki te tau 2010 i noho au hei kaiako, hei amorangi hoki ki te wāhanga Rūmaki Reo o Te Uru Karaka (Newton Central Primary School). Mai i te tau 2011 ki te tau 2020 i noho au hei kaiako, hei amorangi hoki ki Te Kura Kaupapa Māori o Hoani Waititi Marae.

Aku take kōrero

- 6 Kua tonoa au ki te whakatakoto i ōku mōhioanga ki ngā hītoria o Ngāti Whātua Ōrākei mai i Hawaiki ancient (Polynesia) tae noa mai ki te raupatunga o Tāmaki. Waihoki ko ētahi hononga ki ētahi o ngā iwi o ngā tahataha o Tāmaki. Ka whakaputa hoki ahau i ōku whakaaro ki tēnei mea te ahi kā roa.
- 7 Anei ngā take:
 - 7.1 Te pūtaketanga mai o Ngāti Whātua;
 - 7.2 Te haerenga mai i Muriwhenua (the Far North) ki Kaipara;
 - 7.3 Te raupatunga o Tāmaki;
 - 7.4 Ētahi hononga whai muri i te raupatu; me te
 - 7.5 Ahi kā roa.

Te pūtakenga mai o Ngāti Whātua

- 8 Ko tēnei ingoa a Ngāti Whātua he ingoa i tīkina ai i ngā tau o te 1800 hei ingoa matua mō ngā hapū mai i Maunganui ki Tāmaki. I mua atu i tēnei e noho tonu ana a Ngāti Whātua ki te ao Māori o nehe, arā, ko te noho ā-hapū me te whanaungatanga o tētahi ki tētahi.
- 9 I mua i tēnei whakaritenga nui, tērā tētahi hapū ko tōna ingoa ko Ngāti Whātua. Ko rātou ngā uri o Kōieie, ko tō rātou kāinga kei

Ōtakanini, i te Kaipara. Ko Kōieie e ora ana i te takiwā o te 1750. Ko te ingoa o tēnei hapū ināianei ko Ngāti Whātua Tūturu.

- 10 Haumoewārangi
Rango
Taumutu
Kōieie (Ngāti Whātua Tūturu)
Tauhia
Te Waru
- 11 Anei ētahi o ngā ingoa hapū mai i Maunganui ki Tāmaki i whakakotahi ki te ingoa Ngāti Whātua. Ko Te Roroa, ko Te Uri o Hau, ko Ngāti Kura, ko Ngāti Tahinga, ko Ngāi Tāhuhu, ko Ngāti Rango, ko Te Mangamata, ko Ngāti Whātua Tūturu, ko Te Taoū, ko Ngā Oho, ko Te Uringutu, arā anō ētahi. Ka nui te tauhou o tēnei hanga, nā te mea e kore te katoa o ngā hapū nei e ō ki raro i te tupuna kotahi, e kore hoki e ō ki raro i te waka kotahi.

Hawaiki

- 12 E whakapapa ana ngā iwi katoa ki Hawaiki. I a Ngāti Whātua ka whakaaro ki Hawaiki ka whakaaro ia ki a Tāwhaki, ki a Whakatau Pōtiki, ki a Rongomai. Ko Tāwhaki tēnei i kake ai ki ngā rangi, ka riro iho ngā mātauranga tapu me ngā karakia tapu i a Rēhua-i-te-rangi, nō reira mai te mana atua o Ngāti Whātua. Ko Whakatau Pōtiki he tangata i whakatupuria ki te moana e tētahi tupua o reira, ko Rongotakawhiu te ingoa. Nō te pakeketanga ake ka hoki a Whakatau Pōtiki ki uta, ka noho ko ia te toa nui o runga o Hawaiki. Ā, nō reira mai te mana tupua me te mana toa o Ngāti Whātua. Ko Rongomai te kaihautū o te waka o Māhuhu ki te rangi, nāna ka tae mai tēnei kāwai tupua ki Aotearoa nei.
- 13 Tāwhaki
Wāhieroa
Rāta
Tūwhakararo
Whakatau Pōtiki
Rongomai

Ngā waka matua o Ngāti Whātua

Māhuhu-ki-te-rangi

- 14 I haere mai tēnei waka i Waeroti, i Waerota, i Mataterā. Ko Rongomai te kaihautū, ko Whakatau Pōtiki te tohunga. Ka ū te waka nei ki Pārengarenga, ka piki ki Waiapu (East Cape), ka hoki anō ki Muriwhenua (the Far North), ka huri atu ki te uru, ka tau ki Kaipara, ki Tāporapora. Kātahi ka hoki anō ki Muriwhenua.

- 15 Rongomai
Tikiwharawhara
*Māwete

Kurahaupō

- 16 Ki a Ngāti Whātua ko Pōhurihanga te kaihautū o tēnei waka. Ko Whatutāhae tana kōtiro. Mā roto i a Whatutāhae ka whai hononga kaha atu a Ngāti Whātua ki tēnei waka.

- 17 Pōhurihanga
Whatutāhae = *Māwete
Toroa
Te Iringa
Te Kura
Tōhē
Tikiwharawhara 2
Rerewā
Manumanu
Pepetaha
Ruawheke
Kahurau
Waihekeao = *Haumoewārangi

Tākitumu

- 18 Ki ō mātou tūpuna, i tau mai tēnei waka ki te puaha o Kaipara, ki Poutō. Ko te tangata o runga ko Tangaroa, ka whawhai ki te iwi o uta, ki Te Kekehu, he iwi potopoto.

- 19 Tangaroa
 Maikirangiaterā
 Maikirangiatepō
 Rākitaha
 Te Rangipāhura
 Te Ihioterangi
 Rangitāwhakarere
 Te Aweaweoterangi
 *Haumoewārangi

Tainui

- 20 Ki ō mātou tūpuna ko tētahi o ngā ūranga o tēnei waka ko Ngunguru i waho o Whangarei Terenga Paraoa. I konei ka whakatūhia he whare i te pō, ka puta mai e toru ngā ingoa, ka tapaina ki runga ki ngā tamariki tokotoru a Hotunui, ko Tāhuhu, ko Kuramangotini, ko Tahinga. Nāwai, nāwai ka tau ngā uri ki te Kaipara, koia ngā hapū e toru nei ko Ngāi Tāhuhu, ko Ngāti Kura, ko Ngāti Tahinga.
- 21 Arā anō ngā heke mai i tēnei waka engari i anga kē mai i te taha whakarunga, arā, i Tāmaki ki te Kaipara. Ko Ngā Iwi tērā.

Te Arawa me Tainui

- 22 Ko te taha Ngā Oho tēnei ki runga o Tāmaki, arā, ko tō mātou heke i a Ohomairangi (Ngā Oho). Ka heke iho ki a Ngā Iwi me Te Waiōhua. Heke tonu iho ki a Ngāti Whātua Ōrākei.

- 23 Ohomairangi (Ngā Oho)
 Muturangi
 Taunga
 Atuamatua
 Houmaitawhiti
 Tamatekapua
 Kahumatamomoe
 Tāwakemoetahanga
 Uenuku-mai-i-rarotonga
 Hinemāpunia
 Hikarairo
 Kuranoke
 Poutūkeko
 Whatutūroto
 Huakaiwaka (Te Waiōhua)
 Huatau
 Te Atairēhia (Ngāti Te Ata)
 Pouate
 Te Hōreta

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Mokorua = Tarahawaiki Te Tahuri = Tomoāure
 Apihai Te Kawau Awarua

Muriwhenua (the Far North) ki Kaipara

- 24 Kāti, me hoki au ki Muriwhenua ki te tino tāhu mai o tēnei iwi o Ngāti Whātua ki runga o Kaipara. Ko Māhuhu me Kurahaupō tērā ki Muriwhenua, ka honohono ēnei whakapapa e rua i a rātou e noho tahi ana ki reira, ko te ingoa mō tēnei hunga ko Ngā Ririki me Ngāi Tamatea. Ka wehe mai rātou i reira ki te rapu utu mō te matenga o Tauteka, he mea kōhuru a Tauteka e Ngāti Kahu-Moemate-ā-Ika. Ka tau mai ki Hokianga, ka tau ki Waimamaku. Kātahi ka tau atu ki Waipoua, ki Maunganui me Kaihu. Ā, ka noho a Ngā Ririki me Ngāi Tamatea ki ēnei wāhi e toru.
- 25 I a rātou e noho ana i Waipoua, i Maunganui me Kaihu, ko Haumoewārangi me tōna iwi e noho ana ki Poutō, ki te puaha o Kaipara. Ka tae atu te tuakana o Haumoewārangi, a Papapounamu ki Kaihu ka kite i tō rātou pakari ki te whakatupu kūmara, taro me

te uwahi. Ka hoki a Papapounamu ki a Haumoewārangi ki Poutō ka kōrero. Nāwai, ka haere a Haumoewārangi me tōna iwi ki reira ki te pakanga ki a Ngā Ririki, i roto i ngā pakanga ka mate a Te Nganaia, ā, ka noho a Haumoewārangi mā ki reira, ki ngā takiwā o Kaihu.

26 Ka taka te wā ka whakaarahia e ngā mokopuna a Te Nganaia he pakanga ki te iwi o Haumoewārangi. Ko Matuaahoaho me Kauteāwhā ngā mokopuna nei. I tēnei pakanga ka mate a Toutara i a Kauteāwhā, i konei ka whānau mai te ingoa nei a Te Taoū, nā te mea he mea wero te uma o Toutara e Kauteāwhā ki te tao.

27 Te Nganaia

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Tohakirangi

Whakaotirangi

Matuaahoaho

Kauteāwhā

28 I ēnei wā i te takiwā o ngā tau 1600 ko ēnei iwi o Ngāti Whātua e noho ana mai i Maunganui ki Poutō, ki te puaha o Kaipara. Ko te iwi e noho ana mai i te puaha o Kaipara ki Tāmaki ko Ngā Iwi. I puta mai a Ngā Iwi i a Ngā Oho. Ko Ngā Oho, ko ngā uri o te waka o Te Arawa me te waka o Tainui.

29 Koia tēnei ko te wā i tūtakitaki ai ēnei iwi e rua, a Ngāti Whātua me Ngā Iwi. Ka tīmata i konei te moe tahi a ēnei iwi me ōna piki me ōna heke.

30 Kei raro iho nei ētahi tauira e rua, ko te whakapapa o Ihenga, ko te whakapapa o Maki.

31 Ohomairangi (Ngā Oho)
 Muturangi
 Hotunui
 Hoturoa (Tainui Waka)
 Tānenui
 Te Apurangi
 Te Māwhe-o-te-rangi
 Ngātoro-o-te-rangi
 Tūraungatao
 Manaia
 Tāhuhu
 *Ihenga
 /-----/
 Ruangū
 Hotu-raukawa
 Mārei & Māroa

Tarakete == Rangiteipu
 Tumupākihi =====
 Wahaakiaki

Haumoewārangi
 /
 Rangiteipu
 =====
 Rangahaua

Te Nganaia
 Tohakitangi
 /
 Matuaahoaho
 Rangahaua

32 Ohomairangi (Ngā Oho)
 Muturangi
 Hotunui
 Hoturoa (Tainui Waka)
 Hotuope
 Hotuāwhio
 Hotumatapū
 Mōtai
 Ue
 Raka
 Kākati
 Tuhianga
 Poutama
 Haumia
 Taonga-a-iwi
 /-----/
 Rangi-apoa
 Koata
 Kāwharu

*Maki
 Ngāwhetū = Moerangaranga
 Taumutu =====

Haumoewārangi
 /-----/
 Rango
 = Moerangaranga
 =====

Hakiputatōmuri
 /
 Pokopoko

- 33 Ko te wahine tuatahi a Haumoewārangi ko Waewaekura, nō Ngā Iwi. Ka puta i a rāua he huatahi, ko Rangiteipu te ingoa. Ko te wahine tuarua a Haumoewārangi ko Waihekeao nō Ngā Ririki. Ka puta i a rāua tokowhitu ngā tamariki. Ko te nuinga o ngā hapū mai i Maunganui ki Tāmaki e taea te whakapapa ki tēnei tokowhitu.
- 34 Ko te mana o Haumoewārangi he ringakaha. Ko te mana o Waihekeao he mana whakaheke, nā roto mai i a ia te mana whakaheke nui. I a Māhuhu, i a Kurahaupō, i a Ngāi Tamatea, i a Ngā Ririki, he mana tino nui.
- 35 Kāti, tērā te wā e torotoro whanaunga ana a Rongoteipu i ngā takiwā o Kaipātiki (Parakai). Ko te kāinga o Haumoewārangi mā i tērā wā, i Poutō. E hoki haere atu ana a Rongoteipu ki Poutō mā Ōtakanini, mā Aotea (Shelly Beach), ka tae ki Kawau (South Head). I reira, i Kawau a Ngā Iwi e whakatō kūmara ana. He mahi tapu tēnei mahi. I te mea kua takahia e Rongoteipu te tapu o ngā mahi nei ka unuhia e Ngā Iwi āna kawenga ka tukuna kia haere.
- 36 Ka tae a Rongoteipu ki Poutō ka kōrero ki tana matua ki a Haumoewārangi mō te mahi a Ngā Iwi ki a ia. Ka tae ki te wā kua maoa ngā kai o aua māra rā ka whakawhiti a Haumoewārangi me ana tamariki me tō rātou iwi ki te hauhake i ngā kai o aua māra rā. E rua ngā waka i mā runga atu nei rātou. Ka kī te waka tuatahi i te kai ka wehe. Ko ngā tama a Haumoewārangi kei runga i taua waka. E hoki ana a Haumoewārangi me Rongoteipu ki tō rāua waka, kua puta mai a Ngā Iwi, ka patua a Haumoewārangi me Rongoteipu, ā, mate rawa. Ko te ingoa o te wāhi i mate ai rāua ko Mānunutahi (Mosquito Bay).
- 37 Ka tono a Waihekeao ki a Kāwharu o Kāwhia kia haere mai ki te rānaki i te mate o te Haumoewārangi me Rongoteipu, ka whakaaengia te tono e Kāwharu. I taea ai tēnei tono ko ngā whakapapa Ngā Iwi o Rongoteipu. Ka tae mai a Kāwharu, ka rere ko Te Raupatu Tihore. Ka patua haeretia a Ngā Iwi mai i te Kaipara tae noa ki Tāmaki. Kīhai a Kāwharu mā i noho ki Tāmaki, i hoki mai rātou ki te Kaipara.

- 38 I te hokinga mai ki Kaipara kua emi atu ētahi o Ngā Iwi ki Moturemu. He pā pakari tēnei, he moutere, he paripari ngā tahataha. Kātahi a Kāwharu me tana tauā ka rere atu ki reira. Ka noho ko te tinana tāroaroa o Kāwharu hei arawhata pikitanga atu mā ana toa ki runga ki te moutere rā. Ka patua ngā tāngata o taua pā, ā, ka puta te ingoa nei ko Te Tomokanga o Kāwharu.
- 39 Kāhore a Ngā Iwi i mate rawa i a Kāwharu, e noho tonu ana rātou ki te Kaipara, heoi kua heke te kaha. Ko te tuahine o Kāwharu kua moe ki roto i a rātou. Ka peka atu a Kāwharu ki reira ki te toro i tana tuahine, ki te whakatau hoki i te kupu whakaiti a Te Hūhunu mōna. I konei ka māmingatia a Kāwharu e te iwi o Te Hūhunu, ka mate a Kāwharu.
- 40 Ka noho tēnei hei take nui ki a Ngāti Whātua. Arā, ko te matenga o Haumoewārangi, o Rongoteipu me Kāwharu i a Ngā Iwi. Kua mōhio a Ngāti Whātua, kua tino hē te whanaungatanga i waenganui i a rāua ko Ngā Iwi. Ā, kāhore hoki e taea e Ngāti Whātua aua mate te rānaki. Nō reira ka tahuri a Ngāti Whātua ki te whakatuputupu i ana tamariki kia tino toa rawa atu ki ngā āhuetanga katoa o te riri. Ko ētahi o ngā tamariki nei, ko Tumupākihi, ko Poutapuaka, ko Te Atiakura, ko Hakiriri, ko Tikiwhakataha, ko Pani, ko Tete, ko Hukatere me ētahi atu.
- 41 Ka pakeke ngā tamariki nei, he toa anake, he mārohirohi. Ka haua e rua ngā waka, ko Te Pōtae-o-Wāhioroa, ko Te Wharau. Ko Ngāti Whātua ki Te Pōtae-o-Wāhioroa, ko Te Taoū ki Te Wharau. Kātahi te iwi nei ka rere mai ki te taha whakarunga o Kaipara ka raupatu i a Ngā Iwi, ka riro katoa ngā pā, ā, ka whakakāinga a Ngāti Whātua me Te Taoū ki tēnei rohe. I konei ka whānui ake te rohe. Arā, kaua mai i Maunganui ki Poutō anake, engari mai i Maunganui ki Kaipara. Arā te kōrero a Te Ikataoroa o Te Roroa e kī ana;

Ka titiro a Maunganui, ka titiro ki Kaipara, ka titiro a Kaipara, ka titiro ki Maunganui.

Te raupatunga o Tāmaki

- 42 I a Ngāti Whātua me Te Taoū e noho ana i ēnei kāinga hou i te taha whakarunga o Kaipara, e haere tonu ana ngā taukumekume ki a Ngā Iwi. Otirā, ki Ngā Iwi o Tāmaki, arā, ki a Te Waiōhua.

- 43 Ka mate a Tumupākihi, ka takoto ki Waitūoro (tata ki Parakai). Ka haere mai a Te Waiōhua ki te uhunga, ko te rangatira o Te Waiōhua ko Kiwi Tāmaki. I konei ka kōhurungia a Te Taoū e Te Waiōhua. Ka tae hoki a Te Waiōhua ki te pā o Mimihānui ka mate ngā tuahine o Tuperiri, ko Tahatahi me Tangihua.
- 44 Ko ngā mōrehu o Te Taoū i oma ki Te Mākiri (tata ki Te Awaroa/ Helensville). Ka tae atu a Kiwi Tāmaki ki reira, ka kupukupu rāua ko Wahaakiaki ki a rāua. Ko tā Kiwi ki a Waha: “heoi anō tō kōuma āpōpō e iri ana i te rākau i Tōtara-i-āhua (Maungakiekie)”. Ka whakahokia e Waha: “kia pēnei, āpōpō tō kōuma e iri ana i te pūriri i Maunga-a-Ngū (he puke i Te Awaroa/ Helensville)”. Ka mea a Kiwi: “E kore a Kiwi e mate, mā Rēhua-i-te-rangi e kī iho kia mate”. Ka hoki a Kiwi Tāmaki me tōna ope taua ki Tāmaki.
- 45 Kātahi a Wahaakiaki, a Te Taoū ka whakaemi, ā, ka rere ki Tāmaki ki te rapu i te uto mō ō rātou mate. Ka rā te haere mā te Manukau, he mea kia puta mai a Te Waiōhua i ōna pā nui o te puku o Tāmaki. Ka eke te whāinga, ā, ka tae mai te tini, te mano o Te Waiōhua ki Paruroa (Big Muddy Creek), ka takoto te manukāwhaki a Te Taoū, ka mate a Kiwi Tāmaki i a Wahaakiaki, ka matemate hoki te tini o Te Waiohua, koia Te Rangi Hingahingatahi. Ka whakahokia te uma o Kiwi ki Maunga-a-Ngū, ka whakairia ki te pūriri o reira.
- 46 Ko Tuperiri e rikarika ana ki a Wahaakiaki mō ana tuahine mō Tahatahi me Tangihua i mate i a Te Waiōhua ki Mimihānui. Ka riri atu a Tuperiri ki a Wahaakiaki, ka haukotia e te tamaiti a Tuperiri, e Paewhenua, ka tū te maungarongo, ka takoto te kaupapa me haere ngā hapū katoa ka whakaeke ki runga o Tāmaki ka raupatu mārika i a Tāmaki. Ka emi mai ngā hapū katoa ka whakaeke atu ki Tāmaki. Ka mutu te raupatu, ka noho ko Te Taoū ki Tāmaki, ka hoki ērā atu hapū ki te Kaipara.

Ētahi hononga whai muri i te raupatu

- 47 Tokowhā ngā tamariki a Tuperiri. Ko Tomoāure, ko Tarahawaiki, ko Paewhenua, ko Whakaariki. Ka moe a Tomoāure me Tarahawaiki ki roto i a Te Waiōhua, otirā ki roto o Ngāti Te Ata.

- 48 Huakaiwaka (Te Waiōhua)
 Huatau
 Te Atairēhia (Ngāti Te Ata)
 Pouate
 Te Hōreta
 /-----/
 Mokorua = *Tarahawaiki Te Tahuri = *Tomoāure
 Apihai Te Kawau Awarua

Te Ākitai

- 49 Ko te tupuna o Te Ākitai ko Kiwi Tāmaki. He mokopuna ia nā Huakaiwaka i te moenga ki a Rangihuamoa. Ko Ngāti Whātua Ōrākei (NWO) i heke i te moenga o Huakaiwaka ki a Rauwhakiwhaki.
- 50 Rangihuamoa = Huakaiwaka = Rauwhakiwhaki
 Ikamaupoho Huatau
 *Kiwi Tāmaki Te Atairēhia
 Pouate
 Te Hōreta
 Mokorua
 Apihai Te Kawau (NWO)

Ngāti Paoa

- 51 I tukuna a Tauoma (Pamure) e Te Tahuri me Tomoāure ki te whanaunga o Te Tahuri, ki a Kehu. Ko te tāne a Kehu ko Te Putu, nō Ngāti Paoa. Ko te taunga mai tenei o Ngāti Paoa ki Tauoma, i te takiwā o te tau 1780. I tērā wā e noho ana a Tuperiri ki Maungakiekie. E noho ana a Tomoāure me Te Tahuri ki Māngere me Āwhitu. E noho ana a Tarahawaiki me Mokorua ki Māngere, ki Puketāpapa, ki Āwhitu i ōna wā, e noho ana hoki ki Waitematā i ōna wā. Ko Paewhenua, ko Whakaariki e noho ana ki te Waitematā.
- 52 Ko tētahi atu hononga o Ngāti Whātua ki a Ngāti Paoa ko te moenga o Maihi Te Hīnaki ki a Rīria Kotakota o Te Mangamata, hapū o Ngāti Whātua ki Kaipara. Ka moe hoki tā rāua tama a Wēneti Maihi Te Hīnaki i a Ihapera Mū o Te Uri o Hau, hapū o Ngāti Whātua ki Kaipara. He nui ngā whānau o Ngāti Whātua Ōrākei i puta i ēnei moenga e rua.

- 53 Haumoewārangi
 Rango
 Moerangaranga
 Taumutu
 Ruarangi
 Houtahi
 Ruarangi 2
 Rīria Kotakota = Maihi Te Hīnaki (Ngāti Paoa)
 Wēneti Maihi Te Hīnaki = Ihapera Mū (Te Uri o Hau)

Ahi kā roa

- 54 Ko te ahi tērā he mea tiki e Māui i tana tupuna i a Māhuika. Ka māmingatia a Māhuika e Māui tata pau te ahi. Ka riri a Māhuika ka pangaa e ia tana maikuku mutunga ki te whenua kia toro ai, hei mea patu i a Māui. Ka whakamanu a Māui, kāhore i mau. Ko te mōrehu o te ahi ka mau ki roto ki ētahi o ngā rākau o te ngahere. Ka tīkina atu aua rākau nā e ngā uri hei hika i te ahi.
- 55 He mea nui te ahi. Ko te ahi hei tao i te kai. Ko te ahi hei whakamahana i te tangata. Ko te ahi hei rama i te pō. Ko te ahi hei āwhina i te tangata i āna mahi o ia rā, o ia rā. Ka kitea te paoa o ngā ahi o ngā pā kāinga i te awatea, ka kitea te mura o ngā ahi o ngā pā kāinga i te pō, ka mōhiohia he tangata kei reira e noho ana. Ko te ahi kā tēnei. E kā ana te whenua, e kā ana te tangata. He tohu ora.
- 56 Ko tēnei mea te ahi kā roa, ko tō noho mau roa ki ō whenua. Ko tō whakatupu kai ki ō whenua. Ko tō tao kai ki ō whenua. Ko tō whakatū whare ki ō whenua. Ko tō whakatupu tamariki, whakatupu mokopuna ki ō whenua. Ko tō tanu tūpāpaku ki ō whenua.
- 57 Ko te ahi kā roa o Ngāti Whātua Ōrākei ki runga o Tāmaki kei te ita, kei te pūmau. Kāhore anō kia weto mai anō i te wā i te raupatu a Tuperiri ā-mohoa nei, kei te haere tonu, ā, ka haere tonu.

- 1 My name is Te Kurataiaho Lonoholoikahiki Kapea, and I live at Waiatarua in West Auckland.
- 2 I work for Ngāti Whātua Ōrākei Whai Māia Limited. Whai Māia is the cultural branch of Ngāti Whātua Ōrākei Trust. My position is General Manager, Culture. My work is to revive te reo Māori, tribal knowledge, history, genealogy and the arts.
- 3 Ngāti Whātua is my iwi, Te Uri o Hau and Ngāti Rango are my hapū. Ōruawharo, Ōtamatea and Kākānui are my marae. I descend from Te Whaita. He was the chief of Ngāti Rango at the time of the military conquest (raupatu) of Tāmaki. Following the raupatu, Ngāti Rango returned to the Kaipara. Tāmaki was left to Te Taoū, to Tuperiri and his people.
- 4 Rango (Ngāti Rango)
Moerangaranga
Tirawaikato
*Te Whaita
Te Whetū
Rīpiro
Te Reinga
Kewa
Kāwahakau
Rongomōiriiri
Kapea
Poihi
Kororia
Te Kurataiaho (me)
- 5 I hold a Masters of Education from Waikato University, and have attended the Institute of Excellence for Māori language and tikanga: Te Panekiretanga o Te Reo. For the past 20 years I have pursued the fields of Māori language and Māori knowledge. For the past 22 years I have sat with the elders of Ngāti Whātua and have actively read to enhance my understanding of Ngāti Whātua and who we are. Today I am one of the repositories for traditional knowledge, genealogy and tikanga of Ngāti Whātua. I am one of the orators and ceremonial leaders of the tribe. From 2005 and 2010 I was a teacher and leader of the total immersion unit at Newton Central Primary School. Between 2011 and 2020 I was a teacher and leader at Te Kura Kaupapa Māori o Hoani Waititi Marae.

Scope of my evidence

- 6 I have been asked to present my knowledge of the history of Ngāti Whātua Ōrākei from ancient Polynesia (Hawaiki) to the time of the raupatu of Tāmaki. I also

describe the connections to other iwi around Tāmaki. I then give my view on the meaning of ahi kā roa (continuous occupation).

7 My statement will cover the following topics:

7.1 The origins of Ngāti Whātua;

7.2 The journey from Muriwhenua (the Far North) to Kaipara;

7.3 The raupatu (conquest) of Tāmaki;

7.4 The connections established as a result of the raupatu; and

7.5 Ahi kā roa (continuous occupation).

The origins of Ngāti Whātua

8 The name Ngāti Whātua was adopted as a name for all hapū from Maunganui Bluff to Tāmaki in the 1800s. Before this time, Ngāti Whātua lived according to Māori traditions as hapū-based communities, displaying kinship ties between one hapu to another.

9 Before the adoption of the name Ngāti Whātua, there was one hapū with the name Ngāti Whātua. They were the descendants of Kōieie, and their home was at Ōtakanini in the Kaipara. Kōieie was alive around 1750. The name of this hapū today is Ngāti Whātua Tūturu.

10 Haumoewārangi

Rango

Taumutu

Kōieie (Ngāti Whātua Tūturu)

Tauhia

Te Waru

11 Here are some of the hapū from Maunganui Bluff to Tāmaki who adopted the name Ngāti Whātua: Te Roroa, Te Uri o Hau, Ngāti Kura, Ngāti Tahinga, Ngāi Tāhuhu, Ngāti Rango, Te Mangamata, Ngāti Whātua Tūturu, Te Taoū, Ngā Oho, Te Uringutu, along with others. That a number of different hapū have adopted the umbrella name Ngāti Whātua is a strange concept, because these hapū do not trace their lineage to one ancestor or one great waka.

Hawaiki

12 All tribes trace their descent to Hawaiki. When Ngāti Whātua thinks about Hawaiki, we will remember Tāwhaki, Whakatau Pōtiki and Rongomai. It is Tāwhaki who climbed to the heavens and retrieved the sacred baskets of knowledge and ancient incantations from Rēhua-i-te-rangi, it is from Tāwhaki Ngāti Whātua takes its divine

authority. Whakatau Pōtiki was raised under the sea by a deity named Rongotakawhiu. On becoming an adult, Whakatau Pōtiki returned to land – he was the greatest warrior of Hawaiiki. It is from Whakatau Pōtiki Ngāti Whātua takes its supernatural authority and its prowess in war. Rongomai is the captain of the waka Māhuhu-ki-te-rangi, and was responsible for transporting these Polynesian genealogies to New Zealand.

- 13 Tāwhaki
- Wāhieroa
- Rāta
- Tūwhakararo
- Whakatau Pōtiki
- Rongomai

The principal canoes of Ngāti Whātua

Māhuhu-ki-te-rangi

- 14 This waka came from Waeroti, Waerota, Mataterā. Rongomai was the captain, Whakatau Pōtiki was the priest. It landed at Pārengarenga, travelled up to Waiapu (East Cape) and returned to Muriwhenua (the Far North), and then crossed to the West Coast and landed at the Kaipara Harbour at Tāporapora. It ultimately returned to Muriwhenua.
- 15 Rongomai
- Tikiwharawhara
- *Māwete

Kurahaupō

- 16 To Ngāti Whātua, Pōhutihanga was the captain of this waka. Whatutāhae is his daughter. Through Whatutāhae, Ngāti Whātua has a strong connection to this waka.
- 17 Pōhutihanga
- Whatutāhae = *Māwete
- Toroa
- Te Iringa
- Te Kura
- Tōhē
- Tikiwharawhara 2
- Rerewā
- Manumanu
- Pepetaha
- Ruawheke
- Kahurau

Waihekeao = *Haumoewārangi

Tākitumu

18 According to our ancestors, this waka stopped at the Kaipara, at Poutō. Its main man was Tangaroa, and together they fought against the people of Poutō, Te Kekehu, known to be a short people.

19 Tangaroa
Maikirangiaterā
Maikirangiatepō
Rākitaha
Te Rangipāhura
Te Ihioterangi
Rangitāwhakarere
Te Aweaweoterangi
*Haumoewārangi

Tainui

20 According to our ancestors, one of the stopping points of this waka was at Ngunguru in the vicinity of Whangarei. Here they erected a house overnight, and three names come from this event and were bestowed on the children of Hotonui, being Tāhuhu, Kuramangotini and Tahinga. Over time, their descendants arrived at the Kaipara from the north and became the three hapū Ngāi Tāhuhu, Ngāti Kura and Ngāti Tahinga.

21 There are also other connections to this waka, but they come from the south from Tāmaki into the Kaipara. They are the Ngā Iwi people.

Te Arawa me Tainui

22 This is the Ngā Oho connection in Tāmaki, the line of descent from Ohomairangi (Ngā Oho). From Ngā Oho descend the Ngā Iwi people and then the people of Te Waiōhua. Then descends Ngāti Whātua Ōrākei.

23 Ohomairangi (Ngā Oho)
Maturangi
Taunga
Atuamatua
Houmaitawhiti
Tamatekapua
Kahumatamomoe
Tāwakemoetahanga
Uenuku-mai-i-rarotonga
Hinemāpunia

Hikarairo
Kuranoke
Poutūkeko
Whatutūroto
Huakaiwaka (Te Waiōhua)
Huatau
Te Atairēhia (Ngāti Te Ata)
Pouate
Te Hōreta

/-----/

Mokorua = Tarahawaiki Te Tahuri = Tomoāure
Apihai Te Kawau Awarua

The journey from Muriwhenua (the Far North) to Kaipara

- 24 I now return to Muriwhenua and the great migration of Ngāti Whātua to Kaipara. Māhuhu and Kurahaupō were at Muriwhenua – the genealogies of these two waka joined whilst they lived together in that area, and the name of this people became Ngā Ririki and Ngāi Tamatea. They left that place to seek revenge for the death of Tauteka who was murdered by Ngāti Kahu-Moemate-ā-Ika. They arrived at Hokianga and Waimamaku. They then moved on to Waipoua Forest, Maunganui Bluff and Kaihu Valley. Ngā Ririki and Ngāi Tamatea settled in these three places.
- 25 Whilst they were living at Waipoua Forest, Maunganui Bluff and Kaihu Valley, Haumoewārangi and his iwi were living at Poutō, the mouth of the Kaipara harbour. Haumoewārangi’s elder brother Papapounamu travelled to Kaihu, and there he saw their prowess at growing kūmara, taro and yam. Papapounamu returned to Haumoewārangi at Poutō and told him. In time, Haumoewārangi and his people went there to battle with Ngā Ririki, in these battles Te Nganaia was killed, and Haumoewārangi stayed in the area of Kaihu Valley.
- 26 In due course, Te Nganaia’s grandchildren raised a battle against Haumoewārangi and his people. Matuaahoaho and Kauteāwhā are the names of these grandchildren. At this battle, Toutara (of Haumoewārangi’s people) was killed by Kauteāwhā. The name Te Taoū comes from this event, because Toutara was speared in the chest by Kauteāwhā.
- 27 Te Nganaia
/-----/
- Tohagirangi Whakaotirangi
Matuaahoaho Kauteāwhā
- 28 Around this time, being the 1600s, these people of Ngāti Whātua were living between Maunganui Bluff and Poutō, the mouth of the Kaipara Harbour. The people

living on the other side of the Kaipara Harbour to Tāmaki were Ngā Iwi. Ngā Iwi descend from Ngā Oho. Ngā Oho are the descendants of the Te Arawa and Tainui waka.

29 This is the time when these two tribes – Ngāti Whātua and Ngā Iwi – meet. Here began the first marriages, trials and tribulations between these two people.

30 Below are two such examples – the connection to Ihenga, and the connection to Maki.

31 Ohomairangi (Ngā Oho)

Muturangi

Hotunui

Hoturoa (Tainui Waka)

Tānenui

Te Apurangi

Te Māwhe-o-te-rangi

Ngātoro-o-te-rangi

Tūraungatao

Manaia

Tāhuhu

Te Nganaia

*Ihenga

Haumoewārangi

Tohagirangi

/-----/

/

/

Ruangū

Tarakete == Rangiteipu

Matuaahoaho

Hotu-raukawa

Tumupākihi ===== Rangahaua

Mārei & Māroa

Wahaakiaki

32 Ohomairangi (Ngā Oho)

Muturangi

Hotunui

Hoturoa (Tainui Waka)

Hotuope

Hotuāwhio

Hotumatapū

Mōtai

Ue

Raka

Kākati

Tuhianga

Poutama

Haumia

Taonga-a-iwi

Haumoewārangi

/-----/

/-----/

Rangi-apoa	*Maki	Rango	Hakiputatōmuri
Koata	Ngāwhetū = Moerangaranga	/	
Kāwharu	Taumutu =====		Pokopoko

- 33 The first wife of Haumoewārangi was Waewaekura, of Ngā Iwi. They had an only child, Rangiteipu was her name. The second wife of Haumoewārangi was Waihekeao of Ngā Ririki. They had seven children. The majority of hapū from Maunganui Bluff to Tāmaki descend from these seven children.
- 34 Haumoewārangi is known for his prowess as a warrior. The power of Waihekeao is ancestral, through her comes great authority. Coming from Māhuhu, Kurahaupō, Ngāi Tamatea, Ngā Ririki is a source of great power.
- 35 There was a time when Rangiteipu visited relatives in the area of Kaipātiki (Parakai). Haumoewārangi’s home at that time was at Poutō. Rangiteipu was returning to Poutō via Ōtakanini, Aotea (Shelly Beach) and Kawau (South Head). At Kawau, Ngā Iwi were planting kūmara, a sacred event. And because Rangiteipu broke that tapu by coming upon those at Kawau, Ngā Iwi confiscated all of her belongings and sent her on her way.
- 36 Rangiteipu arrived back at Poutō and told her father what Ngā Iwi had done to her. When those crops were ready to harvest, Haumoewārangi, his children and their people crossed over to harvest the kūmara of those gardens belonging to Ngā Iwi. They travelled on two waka. When the first waka was full of kūmara it left. These were the boys of Haumoewārangi. Haumoewārangi and Rangiteipu were returning to the second waka, Ngā Iwi arrived and Haumoewārangi and Rangiteipu were slain. The name of the place where they were slain is Mānunutahi (Mosquito Bay).
- 37 Waihekeao made a request to Kāwharu of Kāwhia Harbour to avenge the deaths of Haumoewārangi and Rangiteipu, and Kāwharu agreed to the request. This request was possible because of Rangiteipu’s Ngā Iwi genealogy. Kāwharu arrived, and the Raupatu Tihore (the stripping conquest) began. Ngā Iwi were given a beating all the way from the Kaipara to Tāmaki. Kāwharu did not settle in Tāmaki, rather he returned to the Kaipara.
- 38 On arrival back in the Kaipara, some of the Ngā Iwi had gathered on Moturemu. Moturemu was a strong fortress, an island with high cliffs. Kāwharu and his war party went there. Kāwharu used his tall body as a ladder, for his warriors to climb onto the island fortress. The people on the island fortress were killed, and from this event came the name Te Tomokanga o Kawharu (the ladder of Kāwharu).
- 39 Ngā Iwi were not exterminated by Kāwharu, they were still living in the Kaipara but their strength had weakened. Kāwharu’s sister had married into Ngā Iwi. Kāwharu

went to visit his sister, and to settle an insult made by Te Hūhunu. It was here that Kāwharu was deceived by Te Hūhunu's people, who killed Kāwharu.

40 This sat as a great burden to Ngāti Whātua, the deaths of Haumoewārangi, Rongoteipu and Kāwharu by Ngā Iwi. Ngāti Whātua knew that the relationship between them and Ngā Iwi was beyond repair. Ngāti Whātua were unable to avenge those deaths. Ngāti Whātua then turned to raise their children as great warriors. Some of these children were Tumupākihi, Poutapuaka, Te Atiakura, Hakiriri, Tikiwhakataha, Pani, Tete, Hukatere among others.

41 When these children became adults, they were pure warriors, second to none. Two waka were built, Te Pōtae-o-Wāhieroā, and Te Wharau. Ngāti Whātua were aboard Te Pōtae-o-Wāhieroā, Te Taoū were aboard Te Wharau. They travelled to the South Kaipara and were successful in conquest over Ngā Iwi. All fortresses fell, and Ngāti Whātua and Te Taoū settled in this area. And here the dominion was extended. Now, no longer from Maunganui Bluff to Poutō, but from Maunganui Bluff to Kaipara Harbour. Hence the saying of Te Ikataoroa of Te Roroa:

When Maunganui looks, it looks to Kaipara; when Kaipara looks, it looks to Maunganui.

The conquest of Tāmaki

42 Whilst Ngāti Whātua and Te Taoū were living in this new home in South Kaipara, the conflict with Ngā Iwi continued. In particular, the Ngā Iwi of Tāmaki, being Te Waiōhua.

43 When Tumupākihi passed, he laid in state at Waitūoro (close to Parakai). Waiōhua attended the funeral, and the chief of Te Waiōhua was Kiwi Tāmaki. Here, Te Taoū were massacred by Te Waiōhua. Te Waiōhua also descended on the fortress of Mimihānui, where Tahatahi and Tangihua (the sisters of Tuperiri, eponymous ancestor of Ngāti Whātua Ōrākei) were killed.

44 The survivors of Te Taoū fled to Te Mākiri (close to Te Awaroa/ Helensville). When Kiwi Tāmaki arrived there, he and Wahaakiaki had a battle of words. Kiwi said to Waha: "tomorrow your breast bone will hang on the tree on Tōtara-i-āhua (One Tree Hill, also known as Maungakiekie)". Waha responded: "it will be like this, tomorrow your breast bone will hang on the pūriri tree on Maunga-a-Ngū (a hill at Te Awaroa/ Helensville)." Kiwi said: "Kiwi will not die, unless Rēhua-i-te-rangi (a Māori god) says so." Kiwi Tāmaki returned to Tāmaki with his war party.

45 Then Wahaakiaki and Te Taoū gathered, and proceeded to Tāmaki to seek revenge for their deaths. They went via the Manukau to entice Te Waiōhua to emerge from the safety of the Tāmaki isthmus. This was achieved, and the multitudes of Waiōhua arrived at Paruroa (Big Muddy Creek), Te Taoū laid their strategy and Kiwi Tāmaki was killed by Wahaakiaki. Many Te Waiōhua also died, hence the name Te

Rangi Hingahingatahi (the Day That Many Fell). The breast bone of Kiwi was taken to Maunga-a-Ngū, and hung on the pūriri tree.

- 46 Tuperiri was angry with Wahaakiaki because of his sisters who had been killed by Te Waiōhua at Mimihānui. Tuperiri confronted Wahaakiaki, and the confrontation was deescalated by Tuperiri's son Paewhenua, and peace was made – the pact between them was that all hapū would ascend to Tāmaki to fully conquer Tāmaki. All hapū gathered and ascended to Tāmaki. At the conclusion of the conquest, Te Taoū stayed at Tāmaki and the other hapū returned to Kaipara.

The connections established as a result of the raupatu

Te Waiōhua / Ngāti Te Ata

- 47 Tuperiri had four children. Tomoāure, Tarahawaiki, Paewhenua and Whakaariki. Tomoāure and Tarahawaiki married into Te Waiōhua, in particular into Ngāti Te Ata.

- 48 Huakaiwaka (Te Waiōhua)
 Huatau
 Te Atairēhia (Ngāti Te Ata)
 Pouate
 Te Hōreta

/-----/

Mokorua = *Tarahawaiki Te Tahuri = *Tomoāure
 Apihai Te Kawau Awarua

Te Ākitai

- 49 The eponymous ancestor of Te Ākitai is Kiwi Tāmaki. He is a grandson of Huakaiwaka and his marriage to Rangihuamoā. Ngāti Whātua Ōrākei (NWO) descend from Huakaiwaka and his other marriage to Rauwhakiwhaki.

- 50 Rangihuamoā = Huakaiwaka = Rauwhakiwhaki
 Ikamaupoho Huatau
 *Kiwi Tāmaki Te Atairēhia
 Pouate
 Te Hōreta
 Mokorua
 *Apihai Te Kawau (NWO)

Ngāti Paoa

- 51 Te Tahuri and Tomoāure gifted Tauoma (Panmure) to a relative of Te Tahuri, Kehu. Kehu's husband was Te Putu of Ngāti Paoa. This is the arrival of Ngāti Paoa to Panmure, around 1780. At that time Tuperiri was living at Maungakiekie (One Tree Hill). Te Tahuri and Tomoāure were living at Māngere and Āwhitu. Tarahawaiki and Mokorua were living at Māngere, Puketāpapa and Āwhitu at times, and on the

Waitematā at other times. Paewhenua and Whakaariki were living on the Waitematā.

52 Another connection of Ngāti Whātua to Ngāti Paoa is the marriage of Maihi Te Hīnaki to Rīria Kotakota of Te Mangamata, a hapū of Ngāti Whātua in the Kaipara. Further, their child Wēneti Maihi Te Hīnaki married Ihapera Mū of Te Uri o Hau another hapū of Ngāti Whātua in the Kaipara. There are many families of Ngāti Whātua Ōrākei today who descend from these marriages.

53 Haumoewārangi

Rango

Moerangaranga

Taumutu

Ruarangi

Houtahi

Ruarangi 2

*Rīria Kotakota = Maihi Te Hīnaki (Ngāti Paoa)

*Wēneti Maihi Te Hīnaki = Ihapera Mū (Te Uri o Hau)

Ahi kā roa

54 Fire first came to humans when Māui retrieved it from his grandmother, the deity Māhuika. Māui deceived Māhuika and all fire was almost extinguished. Māhuika was so furious that she threw her last fingernail of flame to the earth to kill Māui. Māui turned into a bird and escaped. The last remnant of fire remained within a certain few trees of the forest.

55 Fire has great significance. It is with fire that food is cooked. It is with fire a person is kept warm. It is with fire the night is lit. It is with fire man is assisted in his everyday life. When smoke of the fires of villages are seen during the daytime, when the glow of fires of villages are seen in the night, that is how one knows people are living in that area. This is ahi kā (burning fires). When the land is alight, the people are alive. A sign of life.

56 Ahi kā roa is your continuous occupation of land. It is your growing of food on your lands. It is your cooking of food on your lands. It is your erecting of houses on your lands. It is your raising of children and grandchildren on your lands. It is your burying of loved ones on your lands.

57 Ngāti Whātua Ōrākei's ahi kā roa of Tāmaki is steadfast and unbroken. It has not been put out from the time of Tuperiri's raupatu (conquest) to now, it continues and will continue.