

BEFORE THE WAITANGI TRIBUNAL

WAI 2700

WAI 354

UNDER

the Treaty of Waitangi Act 1975

IN THE MATTER OF

the Mana Wāhine Kaupapa Inquiry

AND

IN THE MATTER OF

A claim by **Arapeta Wikito Pōmare Hamilton** on behalf of the descendants of Pōmare II and members of Ngāti Manu, Te Uri Karaka, Te Uri o Raewera and Ngāpuhi ki Taumārere tribes (**Wai 354**).

BRIEF OF EVIDENCE OF ARAPETA WIKITŌ PŌMARE HAMILTON

Dated this 27th day of July 2022

RECEIVED

Waitangi Tribunal

27 Jul 22

Ministry of Justice
WELLINGTON



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MAY IT PLEASE THE TRIBUNAL

Whakapapa

Ko Ngatokimatawhaorua me Mataatua nga waka
Ko Te Ruapekapeka te maunga
Ko Taumarere te awa
Ko Ngāti Manu te iwi
Ko Te Uri Karaka ko Te Uri o Raewera ko Ngāti
Rongo me te Kawerau o Maki nga hapu
Ko Pomare te tupuna
Ko Arapeta Wikitō Pōmare Hamilton ahau

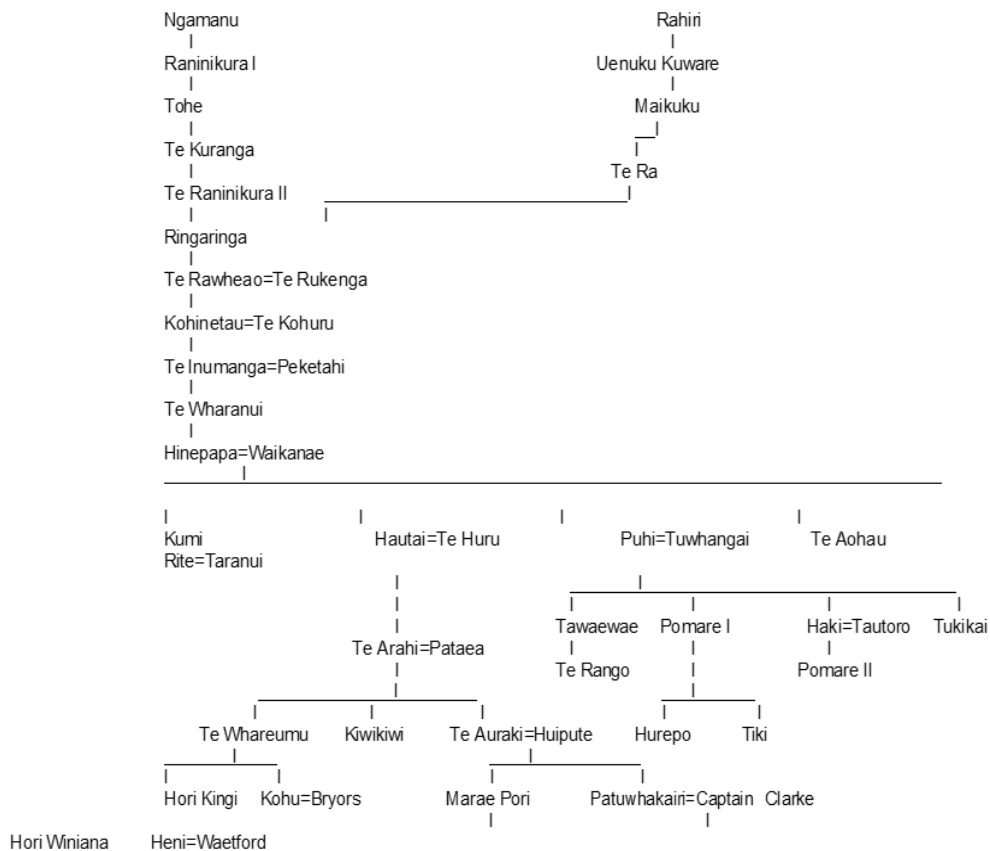
1. My name Arapeta Wikito Pomare Hamilton. I live in Auckland. I am a descendant of Pomare, and an elder of Ngāti Manu, Te Uri Karaka and Te Uri o Raewera. My brief of evidence will set out the origins and whakapapa of Ngāti Manu in the context of those wāhine who will be giving evidence for this claim for the purposes of laying the foundational kōrero pertaining to the tūpuna whaea of Ngāti Manu.

The History of Ngāti Manu

2. The origins of Ngāti Manu commence in Muriwhenua. According to the forefathers Ngāti Manu derives from Ngamanu an ancestor of Tohe. In respect of this well-known ancestor, he lived at Muriwhenua, his mountains are Maunga Piko and Kapowairua. His people were the guardians of Te Rerenga Wairua.
3. Tohe's iwi fought against Ngāti Whatua at Muriwhenua. As a token of peacemaking, Tohe gave his grandchild Raninikura II as a wife for the chief of Ngāti Whatua. They moved to Te Wairoa to live. Their pa Ounuwhao was located in the Dargaville district. Tohe felt a great longing for his grandchild. Eventually he decided to travel to see Te Raninikura before he passed away.

4. He made preparations for the journey. His people urged him not to go, "You are far too old, what if you die on this journey?" The elder responded, "If I die, grasp hold of my spirit", hence the name of that place, Kapowairua. Tohe left with his assistant Ariki. Many places in Te Tai Tokerau were named by Tohe on this journey.
5. He traversed the waters of Hokianga. On reaching Maunganui he was hungry. When he lay down on the summit of Maunganui a flock of birds flew to where he was and fed him until he was satisfied. On his descent from that mountain he named a nearby place 'Manuwhetai'. However on his arrival at the shore at Riripo he was exhausted and died there. That place is called Mahutu.
6. According to the tradition, Tohe's eyes were eaten by birds, and because of that the hapu Ngāti Manu came about, for the descendants of Raninikura II. Here is the genealogy:

Main whakapapa showing Ngāti Manu descent and connection to Rahiri



7. Therefore, Ngāti Manu is an old name in Te Tai Tokerau. Ngāti Manu moved from Wairoa to Tautoro in the time of Te Rawheao.

Te Rawheao

8. He is a significant ancestor. He married Te Rukenga, daughter of Te Ra, the main ancestor of Ngāti Rahiri. Through this union Ngāti Manu is linked to Rahiri. From here Ngāti Manu moved into the Bay of Islands area (Tokerau / Pewhairangi.)
9. The saying goes, “The Seven of Te Rawheao”, for his children male and female were accomplished warriors in the battles of Ngāti Manu. These children were Te Aunui, Taake, Kohinetau, Mahutu, Taumata, Korora and Ngaromata.
10. Their homes at that time:
 - a. Waimatenui;
 - b. Tautoro;
 - c. Maunga Kawakawa;
 - d. Taumarere;
 - e. Manurewa;
 - f. Pakarukiterangi;
 - g. Ruapekapeka;
 - h. Puhipuhi; and
 - i. Paihia.
11. Te Rawheao’s granddaughter Te Inumanga was an important ancestress of Ngāti Manu. Her whakapapa is as follows:

Te Rawheao=Te Rukenga
 |
 Kohinetau=Te Kohuru
 |
 Te Inumanga = Peketahi
 |
 Te Wharanui
 |
 Hinepapa=Waikanae
 |
 Puhī=Tuwhangai
 |
 Haki = Tautoro
 |
Pomare II = Te Rangingangana
 |
 Ihipera
 |
 Henare
 |
 Uru
 |
 Tongi Te Ngaero
 |
 Te Ranginganana III
 |
 Arapeta Wikito Pōmare Hamilton

12. Te Inumanga was the only daughter of Kohinetau of Ngāti Manu and Te Kohuru Te Whata of Ngai Tu. Her father Te Kohuru was famous Ngapuhi Carver. Te Inumanga was born at Tautoro and lived at the Ngāti Manu Pa, Haunganui.

13. She married Peketahi of Ngāti Rangi and moved to Hokianga to live. It was during a domestic argument with her husband that she fled Hokianga and went into the forest at Te Waimatenui, near the banks of the Mangakahia River, to live.

14. She was found by a kaumatua from Ngāti Toki who took pity on her and looked after her. It was his aroha for her that he gifted the lands at Te Waimatenui to Te Inumanga. She returned to Hokianga and brought her husband and whanau onto the land.

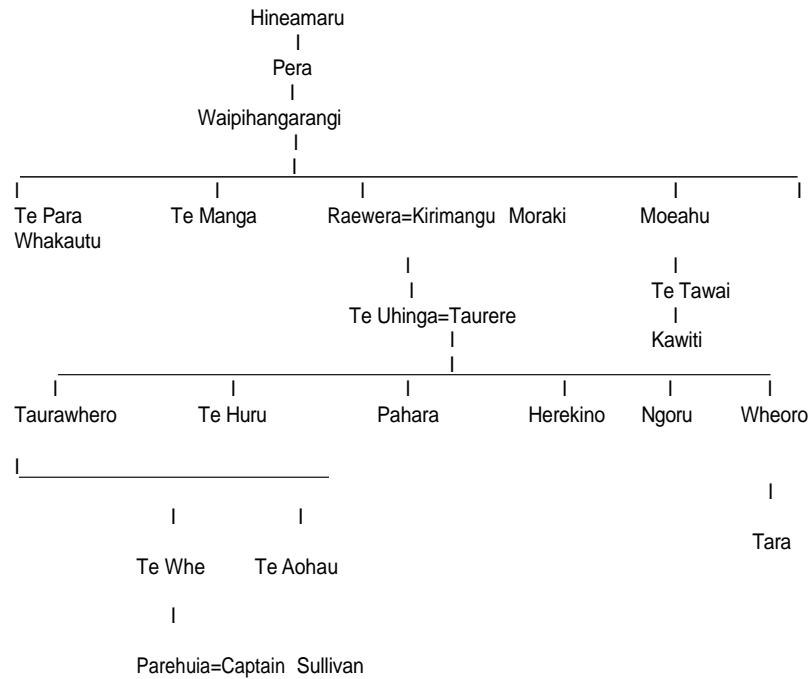
The Branches of Ngāti Manu

15. The branches of Ngāti Manu were:
 - a. The group with Tara at Tautoro;

- b. The group with Pomare at Taiami; and
- c. The group with Hautai and Te Huru at Taumarere.

16. The murder of Te Aohau (sister of Tara) by te Ngare Raumati at Kororareka was the reason the lands of Kororareka were ceded to Tara of Ngāti Manu.

Whakapapa Showing Ngāti Manu Connection to Ngāti Hine



17. Ngāti Manu came from inland to all live together at Kororareka. This was before the arrival of Pakeha. Ngāti Manu pa were located at Tapeka, Kororareka, Matauwhi, Te Uruti, Omata, Okiato, Otuihu and Te Wahapu.

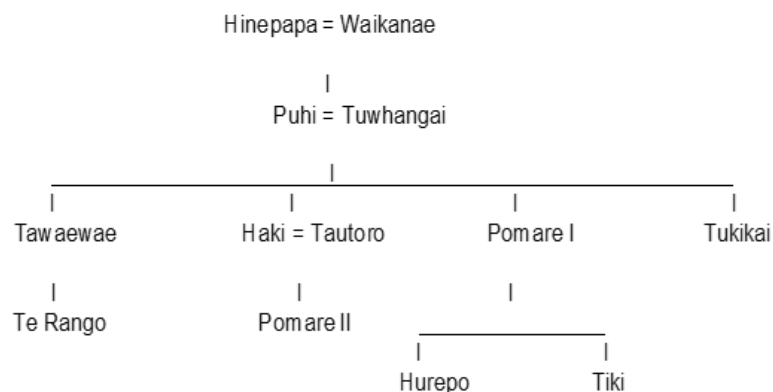

18. When the Pakeha came, Ngāti Manu sold food, water and women to the sailors on the ships that came to Kororareka and the Bay of Islands. Ngāti Manu were a small tribe at that time.

19. When the chiefs of Ngāti Manu saw the goods of tauivi they wanted them. The thing they wanted most was the musket. The ships were also charged berthing fees, being one musket.

20. In those times, Ngapuhi chiefs took Pakeha names for themselves.
- a. Kawiti took the name Te Ruki;
 - b. Whiria took the name of the Tahitian King, Pomare; and
 - c. Te Whareumu took the name of King George.
21. In their own way, they were the only kings in these lands, no one else. Our ancestors helped the strangers who would come to their area. They cared for and assisted pakeha. They lived under the influence of the rangatira.

Te Uri Karaka

22. Hurepo, one of the children of Pomare I died at the same time as one of the elders of Ngāti Manu called Te Arahi. The two bodies were suspended on a karaka tree at Pipiroa, at a wahi tapu called Opanui. That is the genesis of the name adopted by the family of Pomare and Te Arahi – Te Uri Karaka.

Arapeta Wikipō Pōmare Hamilton