OFFICIAL

KI MUA I TE ROOPU WHAKAMANA
I TE TIRITI O WAITANGI

**Wai 1040, #B15(c)**

WAI 1757

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|---|---|
| IN THE MATTER OF | Te Tiriti o Waitangi Act 1975 (as amended) |
| AND | |
| IN THE MATTER OF | Claims by **HUGH TE KIRI RIHARI & ORS** for and on behalf of **NGATI TOREHINA KI MATAKA** (Wai 1508 and Wai 1757) |

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Waitangi Tribunal
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Ministry of Justice
WELLINGTON

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# BRIEF OF EVIDENCE OF TE HURIHANGA RIHARI #B15(a) (ENGLISH TRANSLATION)

**Dated 30 June 2010**

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## MAY IT PLEASE THE TRIBUNAL

### Introduction

1. My name is Te Hurihanga Rihari. I am of Ngati Torehina ki Matakā descent and a direct descendant of the tupuna Te Reinga. I am one of the named clamants for our hapu.

2. Firstly I offer thanksgiving and glory to our creator for the many blessings he has bestowed upon us all. My prayer is that God will bless the purpose of our meeting and the words that follow. May he also clothe us all with his garment of love. Finally, may the heavens open and the earth shake in the splender of his glory.

   I shall continue with this oral presentation.

### Pepeha

3. Ngapuhi is our iwi.
   Rahiri is the stake to which our waka is tied.
   We are one of the many tribal splinter groups of the tupuna Rahiri.
   Ngati Torehina is our hapu.
   Matakā is our maunga.
   Rangihoua is our pa.
   Wharepoaka is our ancestor.
   Maurirere is our waka.
   Mapuna is the sacred rock mooring of our waka.
   Taumarere is the marine area to which we are bound.
   Kerikeri is the river to which we are bound.
   Te Paina is our cemetery.
   Wharengaere is our place of residence.
   Behold, that which proceeded from God is alive.

### Whakapapa

4. I turn my speech now to the whariki (sacred mat- a term used to describe the land of our Tupuna) of Ngati Torehina ki Matakā.

5. From Ngākiriparauri to Waihapuku (to the South), I take flight over Tureikura, Tunapohepohe, Matapuratahi and arrive at Hohi (Oihi) to Rangihoua, to the sacred Pa of our ancestors. I continue my

flight to Te Puna, and on to Poraenui, to the pinnacle of my land where I turn to acknowledge the sacred rock Mapuna, the mooring of my waka Maurirere. I turn and continue my flight to Kaihiki, Wharengaere to the place of residence of my ancestors. I continue my flight to Patunui, and on to Tangitu, to Oneroa, to Kaira. From Kaira I look eastward to Te Korotangi and to Te Kowhai. From there I take flight across the water to Ngakiriparauri. Behold the sacred mat of Ngati Torehina of Matakā.

6. I turn my presentation now to identify our waterways. I begin my journey at Waihapuku (to the south) and continue on to Tikitiki. From Tikitiki I turn toward the islands of the Taitokerau and journey onwards to the sacred river Kerikeri. The river acknowledged by our ancestors as the adorned one from heaven. I journey past the islands that remind us of the history of the Kerikeri river. From Te Piri Kawau to Motupāpā. I continue my journey from Te Akeake to Te Tii Mangonui along to Pureru a, and cross over the salty waters of Poukoura to Ngakiriparauri and there I take my rest.

7. I turn my presentation to bring enlightenment of our right of belonging, the tenure or Ahikātanga of Ngati Torehina ki Matakā's belonging.

8. In former times Ngai Tahu lived on this land. Over time Ngati Awa brought the flames of war to the Ngai Tahu people. The name of the chief in the Ngati Awa war party was Rawheiao (or Te Rangi Wheiao). In the midst of the battle with Ngai Tahu, Te Rangiwheiao caught glimpse of a beautiful women called Marokura. Te Rangiwheiao's heart was moved with love toward her. Te Rangiwheiao heard the cry of Marokura to stop fighting lest her people perish. At this Te Rangiwheiao stopped the battle and let Ngai Tahu people go and the land was taken by Ngati Awa. However Marokura remained and became the wife of Te Rangiwheiao.

9. As years went by, Marokura was elderly (it is said that her pubic hair was grey). Then she conceived and gave birth to a child whose name was Teau. This was the beginning of this hapu Ngati Torehina. And from this the geneology of Ngati Torehina ki Matakā shall flow.

10. Rawheiao (Te Rangiwheiao) married Marokura,
And begat Teau,
Teau begat Maiopuku,
Maiopuku begat Teumanga (Then came his sister Kuraimuimui who married Hawhia which connects us to Ngati Rua),
Teumanga begat Maungatai,
Maungatai married Mahea (That is our connection to the Tupuna Rahiri),
And begat Te Reinga,
Te Reinga married Ngahue,
And begat Rautao,
Rautao begat Wharemokaikai (then came Te Uri o Kanae. Te Uri o Kanae begat Haroe Morunga).

11. In 1875 Haroe Morunga stood in the Native Land Court and declared –

> *"...I belong to the Ngati Torehina and reside at Tunapohepohe... I derive my title from my ancestor Te Reinga... My people have lived on the land from the time of Te Reinga until now...The land in former times belonged to Ngati Awa... It was taken from them by my ancestors. No-one save my people have since lived on this land."*

12. I return back to the genelogy.
Wharemokaikai married Kahuwhara,
And begat Hangarau,
Hangarau married Riripeti Poupounga,
And begat Rihari Hangarau,
Rihari Hangarau married Tureti Tutari,

And from these distinguished tupuna descend Ngati Torehina of Matakā.

13. I go back to trace Te Wharepoaka.
I begin at Wahaika,
Wahaika begat Ngarakau (Our connection with Te Hikutu),
Ngarakau married Karatere,
And begat Rehutai. Then came Te Wharepoaka,
Rehutai begat Merehura,
Who begat Teawe,
Teawe married Hapeta (who is of Ngati Whakaeke and Ngati Ruamahue),
They begat Turiti Tutari who married Rihari Hangarau
And from these distinguished tupuna descend Ngati Torehina of Matakā.

14. I go back to trace Ruatara.
I begin at Maungatai who married Mahea,
Who begat Te Reinga and then Terarau,
Terarau married Kawharu,
And begat Ruatara,
And from these distinguished tupuna descend Ngati Torehina of Matakā.

15. I go back to trace Te Pahi
I begin with Maungatai who married Mahea
Who begat Te Reinga, then came Terarau, then came Hopewai.
Hopewai begat Te Pahi.
And from these distinguished tupuna descend Ngati Torehina of Matakā.

16. The tupuna I have spoken of, Te Wharepoaka, Te Pahi, Ruatara, Wharemokaikai, Te Uri O Kanae are those that held the mana of the land (spoken of above) around the time of Samuel Marsden arrival at Hohi in 1814.

*(My closing is the desire of our hapu).*

17. To England, to the Ariki or Queen of England, honour the sacred oaths made to our Ariki in He Whakaputanga and Te Tiriti. To the Crown, the highest realms of human chiefly conduct for Ngati Torehina is Tino Rangatiratanga bestowed to us from God and cannot be given away. But we say, fulfill the sacred oaths that were made by your Ariki to our Ariki within He Whakaputanga and Te Tiriti and let your godliness and integrity be without blemish to you, that we may live together in peace and harmony.

**Te Hurihanga Rihari**