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WAI 1040, WAI 1582, WAI 1673
NGATI KAWAU & NGATI TE AHO

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POWER POINT PRESENTATION

NARRATION

Slide 1

1. (**Map 1**) Identifies the rohe of nga manu **Kawau** (female) me **Kawau Tuatua Whenua** (male), as described in the whakatauki (L Collier Brief of Evidence Appendix. 1V), within Te Rohe Potae o Whaingaroa o Rauruiti.

2. The map (App. V1), shows extensive sites of significant Pa, of which, many were originally established and occupied by nga Hapu Ngati Kawau in the time of Kupe. Through our "**Tupuna Tuku Iho**" (listed in App. 111), we the mokopuna standing here today are privileged to be speaking for whanau, hapu o Ngapuhi tuturu, nga ringa kaha.

3. The Tupuna Hapu of Ngati Haitititokotoko me Haititaimarangai Arikitanga, became established through moetanga around 1300 – 1400 in Whaingaroa, we are some of the many mokopuna who hold the eponymous lines of succession, nga **"Tupuna Tuku Iho".**
4. The purpose for including this information of nga manu kawau kaitiaki is significant to Te Whakaminenga me He Whakaputanga. The kawau flight path identifies minerals and several trading commodities, plus nga tikanga of taua associated with Hongi Hika, Ururoa me Pororua, who

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9. It must be remembered that a number of these whanau members had travelled extensively in Aotearoa and Internationally. They were always looking to improve the hapu community living standards, particularly access roading (metal was plentiful) machinery/tools needed, housing, education and rongoa healing centers were provided that allowed for a well positioned people to thrive and be productive. These were always the concerns of nga whanau hapu, **"Rangatira o Ngapuhi Ratou Takiwa katoa"**.

10. **When Hongi went to England he expressed this statement to King George IV: "Your Estates controlled by your Dukes and Earls, are the same as my peoples Whanau Hapu Rangatira". You and yours get wealth through your inheritance from the Kingdom of God and my people and I gain all our lands, rivers and seas through our whakapapa. The Church you attend and pray to says that all men are made by this one God and must be treated equal. Then this is also my God and I will install your Church amongst my people that we will flourish and have wealth."**

11. The King was most impressed and could see that Hongi was honorable and had set about to have the Paipera Tapu in Ngapuhi Reo provided for his people. This lead to a profound statement as a proclamation being announced by the King;

12. **"No British Subjects will ever cause or be responsible for the loss or decrease of wealth or fortunes enjoyed by the Tribe of Hongi and his people".**

13. It was agreed that Hongi would have the Kings flag to fly alongside his flag if he required this as protection for his

Rangatira and those who called with trade from tribes throughout Aotearoa. We will bring this korero in the Hapu Hearings.

18. The Tohora me Teaho trade was also carried on in these areas, but it was a major concern of the hapu me tribe that controls needed to be exercised. These were and still are important kaitiaki and at that time they were the major source for rongoa, fuel, food, clothing and footwear, plus material for coverings to reinforce waka and buildings. Nothing was wasted it was used also as composting manure and weaponry. In the time of Kupe right through to Taipa me Pororua, Hotete me Hongi and Ururangi it was the Teaho that were trained and relied on in times of attack and defence. More korero will be told in the Hapu Hearings and the significant sites of whale breeding in Wairakau plus the whanaungatanga with Wairaka o Mataatua.

19. This map also identifies major Pa of Kupe and his tauranga waka where he first arrived and left Aotearoa. It was said that his arrival was during the eruption of Maungataniwha but that is also expressed as the time of "Te Tepe o Tawhaki", which is also in close proximity to these areas and will be korero in the Hapu Hearings.

20. What I have attempted to show to the Tribunal is the important relevance all these "Whenua Tuku Iho" have for Maori throughout Aotearoa, and the enormity of the task we have in being responsible for this TAONGA. I thank you for providing this opportunity to allow Ngapuhi to tell this important stage of our korero and I trust we have done justice for our Tupuna.

No reira, tena koutou, tena koutou katoa.

Ruiha Collier