OFFICIAL

BEFORE THE WAITANGI TRIBUNAL **WAI no 654 & WAI 1040**

Concerning **THE TREATY OF WAITANGI ACT 1975**

And of a claim by **Elizabeth Baker and Teresa Orsler** on behalf of themselves and the descendants of **Matire Toha** of **Ngati Rahiri KI Waitangi** hapu of **NGA PUHI** relating to constitutional rights of sovereignty and self determination in conjunction with the rights on ongoing exercise of Tikanga within the tribal territory of **NGATI RAHIRI KI WAITANGI of NGA PUHI, confederation,** as kaitiaki of the taonga of the Tomata Mohi, the Whakaputanga and Tiriti. A claim commenced by EDRYSS MATENGA ARMSTRONG.

RECEIVED
Waitangi Tribunal
26 JUL 2010
Ministry of Justice
WELLINGTON

And Claims of others concerned with the Whakaputanga and Tiriti including Wai 121, 880, 1055, 1129, 1450, 1896, 1941, 1970

STATEMENT OF EVIDENCE OF SHONA MORGAN nee MATENGA, homemaker of Paihia

DATED this 23rd day of July 2010

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I SHONA MORGAN nee Matenga, homemaker of Te Tii says

1. My mother in talking about Nga Puhi traditions always emphasized the peace making aspects of Nga Puhi over the warrior.

2. If there was no peacemaking there was no gain, only loss. Peacemaking was by marriage and exchange of gifts often of land.

3. My mother's tupuna was Matire Toha, the bride of Kati the Tainui prince, the first of many marriages that secured the bond between the two iwi, Nga Puhi and Tainui. It created a peace that has lasted over 180 years.

4. It was that marriage and the gifts of land by Nga Puhi in Tamaki Makaurau to that couple that began a set of marriages at that time that secured the peace and established a long period of stability. My family also has links to Te Aho O Te Rangi the son of Te Wherowhero by a Nga Puhi princess. My family hold the taonga of the long greenstone earring shown on the Goldie portraits of Te Aho O Te Rangi.

5. The stability of this peace has lasted for over 180 years. The marriages in our family over the generations shows the commitment to the links. My grand mother had an arranged marriage with a senior Tainui kaumatua. Her midwife was princess Te Puia.

6. My mother was bought up in the Waikato although her parents were in the north.

7. The strong ties continue with matters such as Kawe Mate. A tradition that I remember from my youth showing the continuing ties of Nga Puhi and Tainui. In fact at the time of these hearings my sister will be in the Waikato for this, and I hope to be there by Friday morning early, for my mother.

8. The Tainui peace making sat alongside the peace with Hauraki involving at first the marriage of Patuone and Riria Takarangi and their whangai children from Hauraki. These two peace making arrangements together formed the clearly defined southern and Eastern boundaries of Nga Puhi in the Tamaki area.

9. It is the strong and stable pacts that Nga Puhi made that are part of the demonstration of a stable society and a system of Tikanga that worked effectively between iwi as well as inside a hapu.

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Shona Morgan nee Matenga