BEFORE THE WAITANGI TRIBUNAL

CONCERNING **THE TREATY OF WAITANGI ACT 1975**

IN THE MATTER OF **TE PAPARAHI O TE RAKI**

And of a claim by **Hokimate Painting** for **Te Popoto** Hapu

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STATEMENT OF EVIDENCE OF HOKIMATE (KINGI) PAINTING
DATED this 26th day of July 2010

RECEIVED
Waitangi Tribunal
27 JUL 2010
Ministry of Justice
WELLINGTON

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ORAL SUBMISSIONS TO BE HEARD BY :

REPRESENTATIVES OF THE CROWN!

THE WAITANGI TRIBUNAL PANEL!

AND DESCENDANTS OF THE NGAPUHI NATION!

IN THE MATTER OF: NGA ARIKI ME NGA RANGATIRA O TE POPOTO HAPU!

AND

IN THE MATTER OF: TE KARA - TE WHAKAATUTANGA O KINGI WIREMU!

AND

IN THE MATTER OF: TE WHAKAPUTANGA O NGA RANGATIRA O NU TIRENI!

AND

IN THE MATTER OF: TE TIRITI O WAITANGI!

AND

IN THE MATTER OF: PUKE TOTARA! - HE WHENUA RANGATIRA

Compiled by: Hokimate (Kingi) Painting June 28th 2010 - July 26th 2010.

Presented Wednesday, August 11th 2010 at Waipuna Marae, Pangaru, Hokianga.

Read, Revised & Edited :

Acknowledgements

Rightfully my first obligation is to Thank our Heavenly Father for this honour which has landed in the midst of all of us gathered here today, to speak about our ancestors

who have long gone beyond the Veil!

Now I acknowledge the kaumaatua of the taumata! My deepest respects to you all!

You have the authority and unenviable task of managing this gathering from

the beginning of the Week to the end!

Best wishes! Stay cool! Fear not! Have lots of patience!

I mustn't forget the welcoming voices of every Marae! The Song Birds who support Mihi!

I congratulate and compliment you women! May our Heavenly Father bless you all!

It is now your turn Andrew! you and your colleagues who represent The Crown!

This is the third gathering of the Waitangi Tribunal Panel!

From the beginning of these gatherings I have observed that your attitude has become more friendly towards speeches being presented!

Therefore I tender my greetings! My compliments! and My requests!

Listen closely! Challenge strongly! Remove All doubts which confuse or trouble you!

finally be very sympathetic towards the plight of the Ngapuhi Nation!

I can't forget my friends & relatives who have been certified as Lawyers and Barristers!

To you and your colleagues I offer my congratulations **and** compliments!

My final acknowledgements are directed to the Panel of Judges seated here together!

I also acknowledge you Barry, and your colleagues seated behind the Panel of Judges!

To All of you I offer my Heartfelt Thanks for your agreement to these Activities **and** this Honour which has landed amongst us, the descendants of the Ngapuhi Nation!

I ask that you Listen closely to the burdens of Grief and the pain of Betrayal exposed by the many and varied speeches! Why? Hopefully to stir your innermost emotions then perhaps the question "How can We Help?"

Therefore I implore you all! Listen closely! Consider carefully!

and **finally** be very very sympathetic to the plight of the Ngapuhi Nation!

To you the descendants from Hapu of the Ngapuhi Nation inclusive of myself, who have come to Listen to speeches **or** Present speeches!

Greetings! Come In! Welcome!

INTRODUCTION TO SPEAKER!

Whakarongorua is the Spiritual Mountain - Resting Place of Ariki & Rangatira!

Utakura is the River!

The outlet for Lake Omapere to the Hokianga Harbour!

Te Rake Puka is the Burial Knoll! Uta-te-Whanga is the Locality!

Utakura is the Valley!

Being the Son of Maru seventh descendant from Rahiri and Mokonuiarangi!

Tauratumaru is the most Important Rangatira for descendants from Utakura!

The Hapu is Te Popoto! The Nation is Ngapuhi!

The parents are Rangitehau (Kima) Kingi and Mohi Tawhai Kingi!

So here I stand, their eldest daughter Hokimate (Kingi) Painting!

Speaker for both my paternal and maternal Great-grandfather's

The Ariki Mohi Tawhai and his younger brother Te Rauhi Kingi.

NGA MIHI!

Te mea Tika mâku hei tuku Whakawhetai atu ki tó tatou Matua Nui i te Rangi mo tenei Honore ko tatû mai kia tatou katoa e huihui nei ki te whakaputa Korero mo ratou, o tatou Tupuna ko mene noa atu ki tua o te Arai!

Huri atu kia Koutou nga kaumaatua o te Taumata nga Mihi Nui!

Kei a koutou te Mana o tenei huihuinga mai i te timatanga o te Wiki ki te mutunga!

No reira me penei nga Mihi! Tena koutou katoa! Kia kaha! Kia maia! Kia manawa roa!

E kore hoki e warewaretia nga Reo Karanga o nga Marae!

Nga Manu Tioriori hei tautoko i nga Mihi!

No reira te Mihi! Tena koutou e Kui ma! Ma te Atua koutou e manaaki!

Huri atu ki te hunga o Te Karauna, a koe Anaru me o hoa mahi tahi!

Ko tenei te Huihuinga tokotoru mo te Taraipunara o Waitangi!

Mai i te timatanga o enei Hui ko kite ahau ko hanga rarata mai koe ki nga korero!

No reira me penei oku Mihi! Kia kaha te whakarongo mai! Kia kaha te werowero mai!

Kia tau ai te maramatanga! Mutu ake! Kia nui te Aroha mai

ki nga uri o te Iwi Ngapuhi!

E kore e warewaretia oku hoa me nga whanaunga ko whiwhi ki nga Tohu o te ture!

Kia koutou me o koutou hoa mahi tahi! Tena koutou katoa!

Nga Mihi mutunga kei a koutou nga Kai-Whakawaa e noho tahi nei!

Me koe noki e Barry me au nei hoa e noho mai ra i muri atu i nga Kai-Whakawaa!

Nga Mihi tino nui kia koutou katoa! Na koutou i whakaae tenei whakaritenga!

tenei Honore hoki! Ko tatû mai ki waenganui o matou nga uri o te Iwi Ngapuhi!

Kia kaha te Whakaronga ki nga Pouritanga! Nga Mamaetanga! E puta mai ana i nga Korero! Hei aha? Hei whakaaronga whanui ma koutou "Me pehea ra te Awhi?"

No reira tenei te Mihi atu! Whakarongo mai! Whakaaro whanui mai! Arohanui mai!

Kia koutou arâ tatou nga uri mai i nga Hapu o Ngapuhi ko tae mai ki te Whakarongo korero! Ki te Whakaputa korero ranei! Tena Koutou! Nau Mai! Haere Mai!

Ko Wai Tenei e Mihi Atu Nei?

Te Maunga Tapu ko Whakarongorua! Te Awa ko Utakura!

Koia nei te hononga o te roto o Omapere ki te wahapu o Te Hokianga!

Te Tapu ko Te Rake Puka! Te Rourou ko Uta-te-Whanga! Te Riu ko Utakura!

Ko Maru te hekenga whitu, mai ia Rahiri me tona teina Mokonuiarangi!

Koia nei the Matua o Tauratumaru te tino Rangatira o Utakura!

Te Hapu ko Te Popoto! Te Iwi ko Ngapuhi!

Nga Maatua ko Rangitehau (Kima) Kingi raua ko Mohi Tawhai Kingi!

No reira e tû atu nei tó raua kotiro mâtâmua! Hokimate (Kingi) Painting!

Te kai-korero mo oku Matua Tupuna tua toru

Te Ariki Mohi Tawhai me tona teina te Rangatira Te Rauhi Kingi

Structure of Te Popoto Hapu authority in Utakura!
Te Mana Tangata!

My submission is based mainly upon korero from Utakura Rangatira who two brothers and I were privileged to overhear talking on the Marae as well as the results of many Rangatira deeds which we witnessed.

We often asked our Dad to interpret Rangatira korero because we were frustrated by adults who we believed favoured parables rather than simple language as their korero was mostly spoken as a Whakatauki.

Prior to the advent of other Nations to the shores of New Zealand a definite "Rank of Command" by birthright existed in Utakura between the Ariki Nui who was the indisputable Paramount Chief, Ariki the eldest sons, Rangatira the younger sons *and* Tohunga, as well as Kaumaatua who were appointed by Ariki and Rangatira.

- The Ariki Nui was obligated to ensure that Ariki or Rangatira behaviour did not damage the reputation or honour of Whanau and Hapu which could disgrace the local Ngapuhi Nation!
- Ariki and Rangatira were obligated to protect their own Whanau and Hapu from threatening disputes within their own Whanau or Hapu as well as protect them from any other Whanau or Hapu attacks!
- The Kaumaatua were obligated and responsible in the absence of their specific Ariki or Rangatira for upholding a learned and wise leadership of Whanau, Hapu and Marae.

The Ariki Nui Muriwai, Ariki such as Patuone and Rangatira such as Te Taonui, Te Huru, Matangi, Nene and Aperahama Taonui all direct descendants of Tauratumaru therefore Te Popoto Hapu, **jealously** defended and protected ***their*** Mana from being damaged, defamed, undermined and influenced.

- Consequently ***their*** Mana or inherent Sovereignty was definitely never **Surrendered or Ceded!**

In order to establish and confirm their individual Mana the Ariki and Rangatira of Utakura each built their own Marae where they were *always* consulted and also had the inherent right to make the final decision or have the last say which was deferred to without question!

- Herein lies the reason why Utakura had seven Marae for a valley measuring all of approximately four miles from **Roto** whereat Tauratumaru Marae still stands, to **Waho** where Mataitaua Marae & Paremata Marae define the Locality of Uta-te-Whanga where both Nene & Patuone had each built themselves a Pa.
- Uta-te-Whanga was also known to Ariki and Rangatira as the **final** resting place of the waka, **Mamari** which escorted Nukutawhiti's waka taua **Ngatokimatawhaorua** to Aotearoa.
- To this day Uta-te-Whanga is still rumoured to be the site of **"Te Puna o nga Turehu!"**

Makoare, Patuone and Nene demonstrated their Mana when a supposed Deed between Baron Charles de Thierry and themselves to sell him 40.000 acres of Land in Te Hokianga in exchange for 36 axes was not fully honoured when only 12 axes were delivered on de Thierry's behalf by Thomas Kendall so that when de Thierry finally returned in 1837 he was given 800 acres instead, regardless of his angry protests

- **History** thus recorded supports and confirms the *Knowledge* and *Wisdom* of both Ariki and Rangatira who attended, debated or eventually signed Te W(h)akaputanga o nga Rangatira & Te Tiriti o Waitangi!

The Ariki nui, Ariki & Rangatira also believed wholeheartedly in the three ***Sacred*** dimensions of a person often referred to as ***Te Mauri o te Tangata*** so it was therefore absolutely important and necessary that the well-being of their own three dimensions had to be nurtured and protected daily!

Until the enactment on September 24th 1907 of **"The Tohunga Suppression Act"** which was repealed in 1962, the Ariki Nui, Ariki and Rangatira were ***spiritually, mentally*** and ***physically*** strengthened & protected by **Tohunga** who at the explicit request of Ariki or Rangatira also extended that privilege to Whanau & Hapu.

- Hence the exclamation: ***"Tihei Mauri Ora!"*** (Accounts also for Karanga & Mihi being repeated thrice!)
- **Whakatauki** "I te hê tô Hinengaro ka kitea te ahua o te wairangi! I te hê tô Wairua ka puta ko nga teka me nga mahi kikino! I te hê tô Tinana ka mate pirau nga toko toru ârâ ***"Te Mauri o te Tangata"***
- Mana ***Was*** and ***Is*** recognized by the ability to uphold delegated responsibilities and obligations in order to establish an example of competent, shrewd and stable leadership which in turn would engender Whanau and Hapu trust!

The privilege of participating in discussions, debates and decision making processes regarding any & all local matters was accorded ***only*** to the Ariki Nui, Ariki, Rangatira, Tohunga *and* Kaumaatua.

- Ariki, Rangatira & Tohunga Mana was *never* openly questioned for fear of spiritual or physical retribution!
- Whanau and Hapu were permitted to listen but *never* allowed to speak or query resolutions.
- **Wero!** "Ko wai koe? No hea koe? Heoi ano tau he mahi i nga mahi ko whakaritea mau!"
- Ariki & Rangatira *korero tupato*! "Kaua rawa e tukuna au nei kuri ki te toutou mai i oku rekereke!"

Decisions once made were usually implemented swiftly and surely however there were exceptions!

Te Taonui who in 1838, had succeeded Muriwai as the local leader of Ngapuhi, was setting off with his warriors to administer Utu on Patuone and his young brother Nene for their deeds of betrayal which led to the unopposed defeat in 1846 of Ruapekapeka Pa by the English militia and others including Nene himself, when he

was intercepted by Matangi with a message from the missionaries at Mangungu Mission Station.

Thanks to Matangi's intervention, Patuone was able to escape and live-out his life in Takapuna where he was given land for being **"A Friend of the Pakeha"** and Nene escaped to Kororareka (Russell) to live with, and be protected by the pakeha mainly missionaries and the militia!

- Declared ***Dead*** by the Ariki, ***both*** were ***forbidden*** to return to Utakura! **Dead or Alive!**

Such was the Mana of the Ariki that to this day, Patuone lies at the Northern foot of Mt Victoria in Devonport where he was interred with honours by his many Pakeha friends, while Nene upon his demise was interred in the Anglican Christ Church graveyard at Kororareka!

When Marsden, Puckey and Kendall visited Hokianga in 1819, Muriwai and Matangi were engaged in an altercation about Muriwai's pigs which had ravaged Matangi's kumara patch but it was quickly settled and thereafter Muriwai was able to conduct Marsden to Utakura where he (Muriwai) had his place of residence!

Although Muriwai and his younger brother Te Taonui provided protection for the local Missionaries they themselves did not become converts to Christianity preferring to cling to ***Io Matua Kore*** while being highly amused by the antics of fellow Ariki and Rangatira like Patuone and Nene who believed that being a friend of the Pakeha would increase their Mana!

However, Muriwai's amusement was far from evident when Matangi was sent by Samuel Marsden to inform Muriwai that his presence was required at Mangungu for Sunday's Christian Service.

- Muriwai declined the request but Matangi was sent back a second time, whereupon Muriwai angrily warned him not to come back a third time if he valued his life!

Te Taonui who upon the death of Muriwai in 1838 became the Leader of Te Popoto Hapu changed his name to Makoare in respect of the brig "Governor Macquarie" upon which he supposedly worked his passage to Australia, and which was named for the then Governor of New South Wales.

Meanwhile, Patuone adopted the name Eruera Maihi Patuone in favour of the family of Rev. Henry Williams who baptised him, whereas Nene adopted the name Tamati Waaka Nene in favour of Thomas Walker, an English merchant and Patron of the Church Missionary Society!

Samuel Marsden and other missionaries wanted to establish a Mission Station in Utakura but when Muriwai was approached with a request for Land similar to that which Nene had given to establish Mangungu Mission Station, Muriwai refused *but*,

he did agree to give enough Land upon which a Church could be established so Patuone was sent to supervise building Meheke Methodist Church.

- Patuone's son (Takapuna Patuone) Hohaia conducted the first Service therein so in respect of that event he was upon his demise, interred within the grounds beside the Church.

Meheke Church whereat we as children attended services ***every*** Sunday rain, hail or 'shine and our Dad was a Lay-preacher until he was removed because of being baptised Ratana, arouses emotional memories within me of bygone days & people fondly remembered but my most precious memories and the icing on the cake for me was the day my husband and I were married 50 years ago on June 25th 1960.

Weddings at that time were always held on the Marae, however when the Rangatira and Kaumaatua publicly announced our up-coming wedding day at a double Bridal Party wedding day held in April 1960 the choice of Meheke as the venue for the wedding created a storm of protests which were quickly silenced by Rangatira.

The people were informed that four Rangatira and the Tohunga of that era had resolved to take charge of all arrangements so they would brook no interference, arguments or complaints whatsoever especially from any person with delegated tasks to perform.

- At that time I was very annoyed at their decision to take charge of our wedding day because I wanted our Dad to walk me down the aisle so I had no problem *or* fear with loudly voicing my objections to Dad the Rangatira *and* the Tohunga who instead of being angry smiled indulgently and said that one day I would understand that this honour was being bestowed upon our family for a specific purpose.
- Due to their Spiritual beliefs Ariki, Rangatira and the Tohunga often had fore-knowledge of future events so as a consequence they also knew who would eventually fulfil the role of responsibility for those tasks.

Until recently I was totally unaware that my two brothers and myself were privileged to grow up in Utakura *and*

in the company of Rangatira and Tohunga who had no problem with discussing important matters or making small talk within our hearing, which I now know is thanks to our Dad being the grandson of Mohi Tawhai.

- Mum & Dad kept us informed about our tatae that would be confirmed by succession to inherent whenua.

Overheard korero are the reason we knew names of each area in the valley and why they were so named.

- For example the valley being named Utakura because of the rust-coloured water next to Tauratumaru Marae which often had a sheen that created a mirror-like surface to reflect your image or kura.

- As mobility was largely by water and waka, Uta referred to being ashore on land so the name Utakura is an abbreviated form of the korero "Kei uta te kura"
- Some people thought the korero referred to the first School built in Utakura valley at the southern foot of our maunga, Whakarongorua.

Te Kara!
Te Mana Iwi!

Te Kara otherwise known as the United Tribes Flag or more correctly as the Flag of the Congress of Northern Chiefs was mentioned by previous Speakers who I need to endorse by clarifying the undoubted significance of Te Kara in regard to Te Whakaputanga o nga Rangatira o Nu Tireni and Te Tiriti o Waitangi.

- In fact Te Kara *was*, and *still is*, the ***most important*** of all ***three events*** for establishing and confirming by ***"Royal Proclamation"*** the Status(Rank) and Identity(Independence) of the Ngapuhi Nation.

Historical records about the 1830 seizure and detention by Customs officials in Neutral Bay, Australia (now known as Sydney) of the Hokianga-built trading ship Sir George Murray for sailing without a register or flag also noted that Te Taonui and Nene were passengers aboard the Sir George Murray at that time.

- Ariki and Rangatira alike were angered by news of this action which impacted instantly and directly upon their ability to continue with trans-Tasman trading.
- None were so upset or angry as Ariki & Rangatira of Te Popoto Hapu because Nene & Te Taonui were fellow Rangatira of Utakura & Te Popoto Hapu who were charged with the tasks of guarding local goods of trade such as Kauri timber, potatoes, kumara, corn, pork and flax.

Consequently when James Busby arrived in 1833 to fill the position of British Resident he immediately wrote to the Colonial Secretary in New South Wales to suggest that a New Zealand flag be adopted to solve the problems with trans-Tasman trade and encourage New Zealand Chiefs to work together then *hopefully* pave the way for some form of collective government.

- Some months later the Australian authorities agreed wholeheartedly to Busby's suggestion, and even sent a possible design consisting of a white background with Four blue horizontal bands across it and the Union Jack in the top left-hand corner.

Busby deemed this design unsuitable because it contained no ***red*** colour which Ariki & Rangatira considered and were accustomed to regard as an indication of Rank, so he enlisted Rev Henry Williams who had served as a Lieutenant in the Royal Navy to use his experience to design an alternative flag.

When Busby called upon Ariki and Rangatira alike to assemble at Waitangi on March 20th 1834 to choose an Ensign many came even though they had begun to distrust the Pakeha because of the 1809 "Boyd" incident followed by the 1810 storming & destruction of Te Puna, the Pa of the Whangaroa Rangatira Te Pahi where sixty of his people were killed and Te Pahi himself was mortally wounded.

- Te Popoto Ariki Nui, Ariki and Rangatira also responded to the invitation so they were involved in the often heated debates regarding the choice of Ensigns designed by Henry Williams who was supported by James Busby, George Robert Lambert Esq. Capt of HMS Alligator a number of missionaries, settlers and the Commanders of ten British and three American ships.

As recorded **three** Ensigns were presented and following Busby's address each Chief was called forward to select a flag while the son of one of the chiefs recorded the votes and of the **twenty-five** Chiefs present.

- **Twelve** preferred a flag already used by the Church Missionary Society while the other two designs got **ten** and **three** votes respectively.
- Busby immediately declared the flag chosen by majority vote as the National Flag of New Zealand and it was hoisted on a central Flagpole accompanied by a 21 gun salute from HMS Alligator.

The new flag was then sent back to the then Governor of New South Wales Sir Richard Bourke for the onward passage to King William 1V who was the ruling Sovereign of the United Kingdom of Great Britain and Ireland at that time, as well as the Commander-in-Chief of the Admiralty.

- King William Approved the design and ordered a drawing of it to be circulated throughout the Admiralty with a Proclamation that henceforth it shall be recognized as the Flag of New Zealand.

Unfortunately the design of the flag Approved by King William 1V has been ***altered*** since, by the changing the black outlines of the quarters enclosing the four eight-pointed stars mounted in the top left-hand corner to white outlines which gives rise to the following questions:

- "Is this the reason the Ngapuhi Nation has not been acknowledged from that day to this?"

and

- "Who had the right to disregard a Royal Proclamation?"

Utakura Ariki and Rangatira never doubted they were a Nation before the advent of other Nations to New Zealand but even though they doubted the *honesty* of the pakeha they were pacified by the news that their choice of flag was Approved by **both** the Australian authorities and King William 1V which meant they could now trade as a Legal Identity.

- However, no acknowledgement was received from Sir Richard Bourke and the Australian Government to confirm their Identity and Status as an Independent Nation which would have entitled them to level a charge of unlawful boarding and detention as well as with-holding property.

Te Whakaputanga o nga Rangatira o Nu Tireni! Te Tino Rangatiratanga

The last Tohunga in Utakura was Taupuhi (Rapana) Eruera who died in 1989 and up until then he and the Ariki and Rangatira of Te Popoto and Utakura (who by then had pre-deceased him) never doubted that their Tupuna and thereafter they themselves were a Nation even though when expressing their opinion they were entirely certain that very little evidence of this fact existed.

- The Rangatira in Utakura of the 1950 - 1980 era were second and third generation descendants from the Ariki and Rangatira of the 1800's era who were participants in the selection of Te Kara and signatories of Te Whakaputanga o Nga Rangatira o Nu Tireni and Te Tiriti o Waitangi
- Utakura Ariki and Rangatira often got together on any one of the seven Marae where they would sadly discuss and debate the changes being forced upon the Ngapuhi Nation by an increasing introduction of Government Laws and Organizations for the presumed improvement to the wellbeing and education of the Ngapuhi Nation but which in reality created the steady and undoubted erosion of the Ngapuhi Nation.
- The most harmful introduction to the Ngapuhi Nation were the many organizations deemed necessary to cater for presumed equal rights and the replacement of existing inherent rights of Rangatiratanga
- In their Wisdom they applied the Proverb; "If you can't beat 'em then join 'em" thus encouraging us and others of our generation to strive hard to gain Academic knowledge and qualifications then thereafter get a job with the Maori Affairs Department to be their Ears and Eyes, in other words keep **them** informed.

Regretfully our Rangatira didn't know that the Government had anticipated their *wisdom* and *eventual vision* of gaining *acquired knowledge* through their *tamariki* and *mokopuna* so the Government had put Rules and

Regulations in place that would effectively prevent the sharing of information and even prevent explanations of these Rules and Regulations.

- They (Rangatira) always knew that "Knowledge is Power" but sadly they also accepted that "Even a little knowledge in the wrong hands could lead to Self-promotion and Irresponsible leadership" so that is why we were cautioned never put in writing our Ngapuhi stories, our Tatai (Genealogy) or our Whakapapa because ***anybody*** can change it for their own reasons and thereafter it could remain wrong forever.

References to Te Whakaputanga and Te Tiriti would set off angry outbursts about the corrupt practices of pakeha especially the missionaries who supposedly came to teach us Christianity and about ***their*** God who lived up in Heaven but whilst our

Rangatira were looking upwards in the Hope of catching a glimpse of their God the missionaries and other corrupt pakeha were stealing the Land out from under their feet.

- Often these outbursts were accompanied by very angry spates of blame & accusations of greed and self-interest being the reason for Patuone and Nene not only being signatories to Te Whakaputanga and Te Tiriti documents but also encouraging other Rangatira to sign despite being warned by Aperahama (son of Te Taonui *and* a Prophet) about a vision ***he*** had which forecast the downfall of the Ngapuhi Nation.

There was never any doubt in the minds of the Rangatira and Tohunga of the 1800's era **or** Rangatira and Tohunga of the 1950's - 1980's era that the Articles of Te Whakaputanga did not contain any kind of threat whatsoever to their ***Mana*** or their indisputably inherent status of ***Rangatiratanga***.

- Simply because the language used in it's composition was Maori which was thereafter translated into English by Samuel Marsden who as History records had spent ten years amongst the Maori people learning their language and customs
- The English translation has always given rise to the assumption that Ariki and Rangatira alike voluntarily signed away their Rangatiratanga when in fact they were persuaded to believe that their signatures were needed to tautoko (support) their tumanako (hope) and korero (speeches).
- They believed that James Busby thought a "Formal Declaration" composed on their behalf of which they would be the signatories, would also give credibility to Te Kara and the Ngapuhi Nation but doubts about the interpretation and translations of Maori words were beginning to be strongly debated due to rumours of Rangatiratanga being transferred to King William 1V beginning to circulate.

Although Muriwai was an interested observer in the 1834 selection of a Flag because of the trans-Tasman trading activities and later the 1835 signing of Te Whakaputanga o nga Rangatira o Nu Tireni, he himself did not attach his Moko alongside the other thirty-three Ariki and Rangatira although seemingly Te Taonui did.

- Patuone, Nene and Matangi attached their Moko to Te Whakaputanga on 29th March 1837 after having admitted that they did not attend the big huihui which took place on 28th October 1835 for reasons they refused to explain, and Taonui attached his Moko on July 16th 1837 and thereafter they jointly agreed to join and support Te Whakaminenga o nga Rangatira.
- This event was recorded by Kahawai who noted that the Waikato Ariki Nui Te Wherowhero, was also a signatory at that time and thereafter, by the year 1839 the number of signatories totalled ***fifty-two***.

Te Tiriti o Waitangi! Te Tino Rangatiratanga o wai?

I believe that Te Tiriti o Waitangi is one of the most controversial documents ever written simply because the unexplained loss of the original document has since led to heated debates which, whether deliberate or not it has become the most misunderstood piece of writing ever.

- Te Tiriti o Waitangi which Ariki and Rangatira signed was written by Eruera Pare on goatskin thereafter it was translated into English by Rev Henry Williams who it is recorded was an expert linguist, and his son Edward on the nights of February 4th-5th 1840 for the Official signing ceremony on February 6th 1840.

It is well recorded in History that Queen Victoria who at 18 years of age succeeded her Uncle King William 1V as Sovereign of the United Kingdom of Great Britain and Ireland on June 20th 1837, considered and initiated Te Tiriti o Waitangi which was shelved until 1975 when the English version resurfaced.

Historical records also note that Captain William Hobson left Plymouth on 25th August 1839 bound for New Zealand with a 4200 Brief from Lord Normanby outlining his mission with the Maori Chiefs before New Zealand could become a British Colony.

- While in transit he called in to Australia for a lengthy consultation period with Governor George Gipps after which he set sail and arrived in New Zealand aboard the HMS Herald on 29th January 1840 where he became the officially appointed Lieutenant-Governor of New Zealand

Many Nations such as English, American, French, Dutch even Australians had begun to visit New Zealand to hunt Whales and Seals in the South Island plus buy land to set up business Company's and eventually settle in New Zealand which is one of the reasons James Busby wanted to protect Ariki and Rangatira from the unruly behaviour of some of these people by creating Te Whakaputanga o nga Rangatira.

- Utakura Ariki and Rangatira were led to believe that Te Whakaputanga o nga Rangatira was not a legally valid document because James Busby was not recognized by his own Nation as having any authority at all as he was simply the British Resident *and* New Zealand was not under British jurisdiction at that time.

Consequently, when called to assemble at Waitangi to sign Te Tiriti o Waitangi there were murmurings of discontent and distrust especially since Te Whakaputanga o nga Rangatira clearly stated that indisputable authority over the W(h)enua, Whanau and Hapu were to remain with nga Rangatira o Nu Tireni.

- However according to history Hone Heke was the first of forty Rangatira that signed the Maori version of Te Tiriti o Waitangi on 6th February 1840 at Waitangi and by September of that year due to many paper copies being made and taken around the country to as far away as Fouveaux Strait, **527** Rangatira and

thirteen women, had attached either their Moko or Hapu names.(Women of rank had their own Mana!)

Te Tiriti o Waitangi signatories at Mangungu were mostly Ariki and Rangatira from Te Popoto Hapu of Utakura plus Ariki and Rangatira from nearby Hokianga communities such as Te Ihutai Hapu of Motukiore / Orira / Mangamuka & Te Karae, Ngai Tupoto Hapu of Motukaraka, Te Hikutu Hapu of Whirinaki and TeMahurehure Hapu of Waima to name *just a few.*

- Lieutenant-Governor William Hobson and his entourage of officials and missionaries brought Te Tiriti o Waitangi by way of Waimate North where ***nine*** Rangatira signed then they continued on to Mangungu where ***seventy*** Rangatira signed in front of a crowd of 3000 people on 12th February 1840.

It was at Mangungu where Aperahama cautioned the Rangatira not to sign because of his vision which was about a reptile that traversed the land devouring everything in it's path and it's most favourite food was Silver and Gold but nobody wanted to listen because they had been persuaded to believe that Te Tiriti o Waitangi was their only protection from deceitful and unruly elements that were arriving in droves.

- Aperahama then said that if they persisted in signing then a Korowai and not the Union Jack must cover
the table upon which Te Tiriti was to be signed so as to cancel out the impact of the vision but alas! They took no notice of him so angry and broken-hearted, he and his warriors boarded their Waka Taua and left Te Hokianga o Kupe forever.

- They eventually called in to the Northern Wairoa River just off Oturei, near Dargaville where the Ariki Pairama invited him and his warriors ashore then offered him shelter and land.
- The last instructions issued to Oturei Whanau and Hapu concerned his eventual interment which they obeyed to the last detail due to their great appreciation for his linguistic talents which he shared amongst the local populace and the Love and Respect they truly had for him.

Rangatira of Te Popoto Hapu greatly mourned the departure of Aperahama whose exploits are still revered by many Utakura descendants to this very day.

- Lack of respect and the thoughtless deeds of some of the Ariki & Rangatira impacted badly on Whanau and Hapu alike and thereafter had to be resolved by way of huihui to appease injured feelings, restore peace, address principles and standards of behaviour as well as confirm rank and authority.

Puke Totara! - (Te Waimate Taiamai Alliance).
Te Mana Whenua

My involvement with Te Waimate Taiamai Alliance came about through an advertisement in the Public Notices column of local and national newspapers about

Puke Totara, a whenua rangatira situated in the Puketi Forest, Taitokerau which had recently been included in Te Waimate Taiamai Alliance Claims.

Included in the advertisement was a list of names of Rangatira who were still registered as Owners to the Puke Totara Land Block but what galvanised my interest was seeing both my paternal and maternal Great grandfather's names amongst the list of Owners, so I immediately wrote a letter to the person who had placed the advert and demanded to be informed.

- Who were they? *and* What was their interest in the Puke Totara Land Block?
- Within a week I received a reply and a Notice of a Meeting to be held at Tauwhara Marae, Waimate North which I was invited to attend to be up-dated with information.
- Since then I have never regretted my determination to discover the facts of which I am now completely satisfied and my sister Ramari (Kingi) Houghton-Thomas and I have remained as Committee members to keep an informal watching brief for ***our*** two Rangatira of Te Popoto Hapu.

Rangatira from Utakura were forever issuing cautionary directives like *kaua* (Don't) or *kaua rawa* (Never) regarding Spiritual beliefs *and* Whenua administration or guardianship with reminders about Ownership by way of the many and varied Whakatauki which were Straightforward and Meaningful.

Whakatauki!

- "Whanau mai tatou ki tenei Ao kahore he aha!" "Ka mate tatou pera ano te ahua!"
- "E hara no tatou nga Whenua!" "No nga Tupuna i tuku iho hei oranga mo tatou, o ratou uri!"
- "I timata mai tatou i te Whenua!" "Mutunga ake ka hoki ano tatou ki te Whenua!"
- "A hakoa haere koe ki hia, e kore taia e koe te pikau haere i to Whenua!"
- "Engari a te wâ, ko koe e hoki mai ki to Whenua!"

Most important Whakatauki:

- "Kaua rawa e pokanoa ki nga tika me nga taonga o te Atua!" (eg Sea-bed!)

Whenua is often referred to by men who stand to Mihi as "Te Papa i waho!" which is an abbreviation of Papatuanuku (Mother Earth) from where the term Whakapapa originated as the pathway to inherent rights of succession to whenua rangatira.

- Rangatira wanted their ***male*** heir to succeed to whenua and also inherit the natural mantle of leadership.
- The term Whenua stems from the customary practice of having the whenua (after-birth) of new-born babies buried and thereby returned to Papatuanuku. (Mother Earth)

Throughout my growing years I heard korero about whenua being wrongfully and unjustly taken by pakeha so imagine my surprise, utter disgust & sorrowful tears

when faced with *written evidence* which revealed the lies and lengths Maori people had committed in order to deprive usually their own families of ***their*** inherent rights.

- I became interested in Whenua Rangatira when in 1986, I submitted an Application to Te Kooti Whenua Maori in Whangarei for Succession on behalf of four brothers and eight sisters including myself to our Father who died 17th April, 1981 and since then I voluntarily help Whanau by advising them or speaking on their behalf in whanau meetings or Te Kooti Whenua Maori hearings.

Determined to discover the history & original owners of whenua we had inherited our second eldest brother, a younger sister and myself accessed available Maori Land Court Records, Files and Folios.

- We spent many tearful ***and*** laughter-filled hours looking through Files and dusty paper-thin Folios where we found that we had inherited whenua in Waima from Mohi Tawhai whose true status was denied to us.

The most upsetting and tearful experience for all three of us was seeing written evidence of our Rangatira having to lay claim in Court by way of customary use as food-gathering, gardening, hunting or living-quarters to 800,000 acres of their whenua named Omahuta, otherwise the Queens Advocate John Webster, (Hone Wepiha) would acquire it on behalf of her Majesty Queen Victoria. (Omahuta now has acres of Pine Forest!)

As recorded in History but not fully understood, many Ariki and Rangatira were so passionate about ***their*** responsibilities & obligations that they were prepared to fight and often ***kill*** to retain guardianship of what they considered to be their property, be it Whanau, Hapu or Whenua Rangatira!

- **So!** why is it hard to understand their heartfelt desire to confirm their Tino Rangatiratanga status over what they constantly had to defend and protect?
- Little wonder then that WE, ***their uri,*** are still ready to argue at the drop of the hat so to speak!
- Let alone become involved with public protests, to let the world know that WE their descendants, are still fighting on their behalf for Official recognition and acknowledgement.
- Also, that as the result of signing Te Whakaputanga o nga Rangatira o Nu Tireni and Te Tiriti o Waitangi our Ariki and Rangatira WERE and STILL ARE an Independent Nation and thereafter ***SO ARE WE!***

KIA ORA.
HOKIMATE (KINGI) PAINTING.