OFFICIAL

KEI MUA I TE ROOPU WHAKAMANA I TE TIRITI O WAITANGI

IN THE WAITANGI TRIBUNAL

Wai 1040

Wai 700

I TE TAKE O (IN THE MATTER OF) the Treaty of Waitangi Act 1975

AND

I TE TAKE O (IN THE MATTER OF) Te Paparahi o Te Raki Inquiry District

AND

I TE KAUPAPA O (IN THE MATTER OF) Wai 700 the Whrinaki Maori Committee on behalf of Nga hapu o Whirinaki and others

RECEIVED
Waitangi Tribunal
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Amended Brief of Evidence of Anania Wikaira
Dated this 30th day of July 2010

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MAY IT PLEASE THE TRIBUNAL

'Whakatauki'

'Ma te whakaatu ka moohio'
'By discussion cometh understanding'
Ma te moohio ka marama
By understanding, cometh light
Ka te maarama ka maatau
By light cometh wisdom
Ma te maatau ka ora
By wisdom cometh life everlasting
Ko te toka a aakiha he toka whitianga te raa
The rock at aakiha is indeed one which the Sun shines on
Ko te toka a Maapuna
But the rock at Maapuna
Ko te ripo kau taau e kitea ai
You can just see by the ripple over it'

1. Ka moe a Kaire ia Merepeka, ka puta ko Wikaira Tui ka moe ia a Maraea Erimana ka puta ko te Mihaka Wikaira, ka moe ia a Mereana Anania ka puta ko Te Keho Mihaka Wikaira ka moe ia a Mereana Paapu no Te Whanau Pani nama tahi, me Nga Kaitangata ka puta ko Te kai korero. Ko oku nei ingoa ko Anania Wikaira he uri no Te Hikutu.

2. Ka timata toku nei korero e pa ana ki Te Whakaputanga me Te Tiriti e pa ana ki nga patai kei roto.

3. My name is Anania Wikaira of Whirinaki. I *tautoko* those whom have filed and presented evidence before this Tribunal during Hearing Weeks One and Two of Te Paparahi o Te Raki.

"Te Ramaroa o Kupe he rama ki o waewae he maramatanga mo to rae
Tuwhatero o Kupe he kore te mimi he mimiti"

"Ko Te Ramaroa te maunga

Ko Tuwhatero te wairere

Ko Whirinaki te awa me te whenua

Ko Matai Aranui

Ko Moria me Pa Te Aroha nga marae

Ko Te Hikutu te hapu

Ko Ngapuhi te iwi

Ko Kupe te tangata

Ko Matawhaorua te waka

Hokianga nui a Kupe te moana"

4. An explanation of this pepeha Te Ramaroa is referred as *'the long enduring light'*. This maunga is so named because it was this light that guided Kupe to Hokianga. *'E aruana i te Waeke, He Wairua"*

5. *'Tuwhatero'* means the long protruding tongue, named by Kupe. Tuwhatero is a waterfall located at the back of Whirinaki plainly visible from the road as you pass through Whirinaki. I have heard korero say in the past Tuwhatero was visible to our whanaunga in Whangaroa. *'Tuwhatero ki te tai tama taane, Ka titiro ki tangitu Whangaroa te tai tama Wahine."*

6. The name *'Whirinaki'* means *'to lean against'* for its origins are from the flying of *Tuhoronuku* the kite Rahiri flew in an effort to achieve peace between his two sons Uenuku Kuare and Kaharau. When Rahiri set Tuhoronuku to fly, the taurahere broke off grounding Tuhoronuku in Whirinaki. A search party found Tuhoronuku on the maunga *'Karuhiruhi'. 'E Whirinaki ana ki te rakau puriri'.*

7. Built in 1875 by a Canadian John Flesher who married into Te Hikutu. *'Matai Aranui'* is one of the oldest registered marae *'Matai'* is an old kupu meaning *'to observe'* and *'Aranui* means *'the wide pathway'* a pathway to Te Rerenga Wairua. All marae are generally built facing North but Matai Aranui faces to the West. Our tupuna say *'Nga uri o Te Hikutu'* no matter where Te Hikutu succumb to the grasp of Hinenui te Po their wairua on its long journey to Te Rerenga Wairua will arrive at Matai Aranui where it will rest

and replenish itself, then continue its journey via *'Arai Te Uru'* along the West Coast to Te Rerenga Wairua.

8. *'Moria'* Marae is named after the rangatira Moria who is the son of Tarutaru and Ruapounamu both eponymous ancestors of Te Rarawa. Another korero often used is a quote from the bible: *'Moria a place of mourning, sacrifice akin to Abraham sacrificing his son to God'*

9. *'Pa Te Aroha'* the pa of love originally known as the blue hall and once used by the general public, it has been the cultural centre of Whirinaki for many years.

10. *'Te Hikutu'* originates from the upstanding tail of the atua *'Tohora'* one of the atua who guided Kupe to Te Ika a Maui.

The Arrival of Kupe

11. Kupe is an important figure in Te Hikutu korero. The following is the oral history of the coming of Kupe passed down by our ancestors.

12. Kupe came here looking for *'Te Ika a Maui'* (the fish of Maui), as there was a lot of fighting amongst his people due to a shortage of land. So the chiefs and high priests of Raiatea said to Kupe *'go and look for the fish of Maui and come back and tell us what this fish is like.'*

13. Kupe asked his ancestors *"How will I know when I have arrived at this place, the fish of Maui."* They replied, *"Kupe follow the Atua Tohora he will lead you to the place the fish of Maui the tail of the whale will stand high in the sea for a while and there will be a light in the sky that will line up the waka and the tail of the whale, and only then will you know yes this is the place you are looking for."*

14. With all the farewell speeches and karakia concluded they sent with Kupe six Taniwha to help, guide and to make his trip a safe and a speedy one. Three taniwha swam beneath his waka *'Matawhao/Matahao/Matawhaorua' Ko Ngaru nui, Ko Ngaru Roa me Ngaru Paewhenua.*

15. On the left hand side of Kupe's waka swam *Niniwa / Nuia / Pouahi*, and on his right hand side *Araiteauru*. In front of Kupe's waka swam *Tohora*.

16. Upon arrival at the tail of the Fish of Maui (*'Aotearoa'*) Kupe was surprised the whale kept swimming, diving and surfacing in the distance not going inshore but swimming down the West Coast of Maui's fish. At the same time Kupe could see a remote light shining brightly in the sky.

17. Upon arrival at the mouth of the Hokianga harbour Kupe notices the whale resting so he turns Matawhaorua to face the whale observing the tail raised high above the waves aligned with the light that guided him. Kupe had finally arrived at his destination.

18. There are a number of significant sites Kupe named in the Hokianga which will be incorporated into the Week 3 site visit booklet.

19. We say Te Hikutu is the first hapu to arrive in Aotearoa originating from an *'Ariki a Tohu'* that brought Kupe to Aotearoa long before Ngapuhi arrived.

20. On board Matawhaorua is an apprentice tohunga named *'Te Paapatara'* who returns to Raiatea with Kupe.

21. Later Te Paapatara returns with *Nukutawhiti* on board *Ngatokimatawhaorua* helping his mokopuna to find Aotearoa and guide the waka through the Harbour's entrance through the use of karakia. This is described in the following extract taken from the story of Kupe written by Himiona Kaamira:

    "Then Nukutawhiti could see the taniwha Puhi Moana Ariki wandering about on the crest of a wave which was approaching the waka. Nukutawhiti knew that this meant trouble. He cries out "we are enmeshed in the nets of Kahukura and Tangaroa though we say our chants it is in vain." Nukutawhiti could see that they were trapped he called to Te Paapatara to stand and cut the upper and lower rope of Kahukura and Tangaroa. Te Paapatara arose and chanted the cutting spells over the upper and lower ropes. As soon as the chants of Te Paapatara ended Kahukura and Tangaroa disappeared and they were saved."

22. When Te Paapatara died he was interred into an *Ana* or *Torere* (cave or an unending hole) on Karuhiruhi maunga of which Kupe named. This place is

now a *'waahitapu'* called *'Te Ana o Paapatara'* (the place where Paapatara now lies). Also interred in this waahitapu are many Te Hikutu rangatira namely:

a. Tikitikingahuru (son of Kaharau)

b. Kairewa (chief of Te Hikutu and Ngati Kairewa);

c. Waimirirangi (Kairewa's wife, Te Kuini o Ngapuhi);

d. Waikona (sister of Waimirirangi);

e. Miruiti (sister of Kairewa); and

f. Tuiti (brother of Kairewa).

Wakaminenga

23. Below the *'Karuhiruhi'* Ranges is one of many places Te Hikutu called *'minenga'*. A minenga to Te Hikutu is a gathering of important people of the Hapu to discuss issues that concern first and foremost the Hapu and then the rest of the world. A time to forecast and discuss the pathways forward.

24. The Wakaminenga was an extension of that concept where the hapu contributed to the overall wellbeing of those within the Wakaminenga and their respective boundaries.

Te Ao Maori

25. We were our own rangatira prior and leading to the signing of He Whakaputanga in fact we believe we are still our own rangatira. The Maori perspective I believe is an interaction of two cultures (remembering that Maori were the dominant peoples not the minority we are today) reshaping itself to adapt to the new technologies brought to these shores by Tauiwi.

26. Such technologies coupled with our abundant supplies of natural resources brought economic success and a market economy based upon supply and demand.

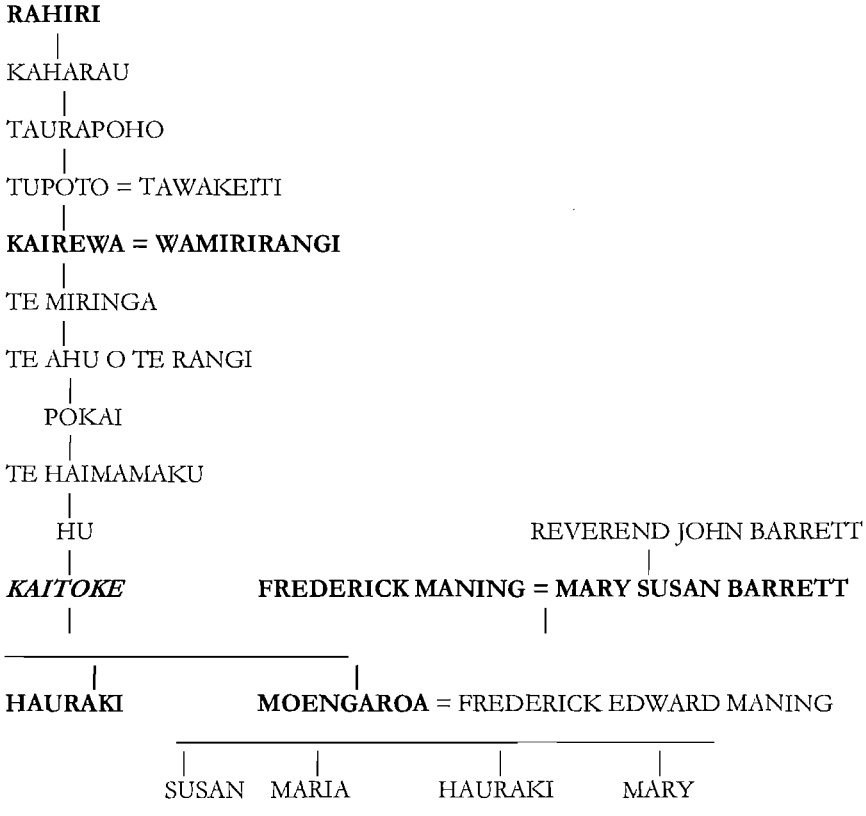
27. What I wish to reiterate is at this time we as Maori controlled this transformation managed our own economy and set up our own institutions.

At the time of He Whakaputanga tribal feeling was strong with each tribe forming an independent, self sufficient and self governing set of groups under the leadership of the *'Ariki'*. There was no form of cooperative government in operation at that point in time.

Early contact with Tauiwi

28. During the early 19th century there were a number of Pakeha living amongst Te Hikutu (Jackie Marmon known as the white cannibal due to his propensity for eating human flesh), John Leaf ('Haki Opara'), Colonel Robert Wynyard and William Trusted to name a few however the most influential Pakeha were Frederick Edward Manning ('Manene') and Bishop Pompallier.

Frederick Edward Manning ('Manene') 1811 – 1883



29. Born in Dublin on the 5th of July in 1811, Manene emigrated from Tasmania to the Hokianga on the 30th of June 1833 on the 83 tonne trading brig Mary & Elizabeth. Initially settling in Kohukohu before purchasing 'Onoke' a 200

acre land block in Whirinaki off his father in law Te Hikutu rangatira Kaitoke, brother in law Hauraki and others[1]. Manene purchased the Onoke block for £4 pounds cash and £80 pounds worth of goods (muskets, gun powder, tools and blankets).

30. It is said that at the time Manene was offering out the corresponding gifts to finalise the agreement Kaitoke refused and stated he wanted the man so Manene married Kaitoke's daughter Moengaroa. He lived at Onoke for 40 years with Moengaroa raising four children.

31. From 1865, Manene's house at Onoke was used as a Native Land Court upon his admission to the bench as a judge.

32. The korero about Manene is important for a numbers of reasons. Firstly he was a Pakeha who was highly educated. His grandfather was the Reverend John Barrett, Vice-Provost of Trinity College and Professor of Oriental languages.

33. Secondly Manene was initiated into Te Hikutu through the whare wananga *'Puiritahi'* where he experienced and learnt all things pertaining to Maoridom, nga karakia, nga tauparapara, me nga mahi o nga tohunga.

34. *'Te Atua Wera'* instructed Manene saying *'I will teach you'* so after Manene had recorded his teachings in written form Te Atua Wera then said to Manene *'Now I will have to kill you'* such was the tapu nature of the teachings. To bypass Te Atua Wera's proposition Manene joined the *'Nakahi'* faith.

35. Thirdly Manene wanted Whirinaki to be an independent state in accordance to the principles enunciated in He Whakaputanga. Prior to the signing of Te Tiriti o Waitangi 1840 Manene travelled to Hobart to purchase a flag returning to Whirinaki with one. Manene's flag was described in 1901 during

[1] Deeds No.302, Onoke Block River Whirinaki, Hokianga District, September 3 1839, OLC, No.157 p 263 Signatories to the deed are Kaitoke, Hauraki, Keha, Kaihu, Tute aru, Mohau, Nuku, Te Tahua, Ta Buru (Te Puru), Haurake, Kiripapa, Ruru, Tahae Tini, Puaro, Motu, Hiku and Te Haringa

the opening of the new Native School at Whirinaki by the Honourable Northland Member of Parliament Hone Heke as *"...and from the flagstaff floated several ancient and in fact, 'historical colours' that have all more or less, marked famous epochs in the history of the place."*

36. Finally Manene was a strong critic of Te Tiriti o Waitangi prophetically saying such a Treaty offered little protection for Maori and advising his relatives Kaitoke, Hauraki and other non-signatories[2] not to sign.

37. Manene believed Te Tiriti would be impractical to enforce amongst Maori. He experienced through his own hapu the loss of trade and lands to the Pakeha.

38. The spoken words of several rangatira prior and at Mangungu highlights Manene's influence[3]:

Mohi Tawhai: "*Our sayings will sink to the bottom like a stone, but the words of the Pakeha will float, like the wood of the Te Whau, and always remain to be seen"*

Hauraki: *"Why else did the kawana want our marks on his pukapuka, unless it is to makutu us?"*

Taonui: *"E hoa I hear you are against the kawana"*

Maning: *"With the kawana in the land we shall become as plagued with Pakeha as a dog is with fleas..."*

Papahia: *"What is the Kawana come for? I will tell you....That he may be high, very high, like Maungataniwha"*

Mohi Tawhai: *"We all think you have come here to deceive us our Pakeha tell us so."*

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[2] Non-signatories to Te Titiri o Waitangi 1840 include:, Makarena, Pouhuaia, Pehiriri, Nuku, Taku Terewhare, Tari Haringi, Te Rau Raho, Waikato, Wharepoaka, Tahaetini, Papahurihia (Te Atua Wera), Puraho, Hauraki Rewha, Te Wahaika ,Te Uawhati and Hone Moka

[3] Ross, Ruth., 1952 *Te Tiriti o Waitangi* University of Auckland Press

Taonui: *"The land is our Rangatiratanga. We will not give it up."*

Kaitoke: *"Kahore. You shall not measure out our land and sell it. The Pakeha came here, looked at us, and sailed up the river in their ships. Then what?*

Pakehas are thieves. They have cheated us....they tear blankets in two and sell them as two blankets. They buy a pig from us for one pound in gold, and sell it for 3 pounds...."

Papahia: *"Remain here and be kawana of this land... And I will go to Ingarani and be king there! If the people of Ingarani will have me for a King, why then, you can be our kawana here. Otherwise we will not let you stay..."*

Hobson: *"Mr Manning, come forward, if you please....What is your motive, sir, in endeavouring to defeat the benevolent object of the Queen."*

Maning: *"Sir, if New Zealand becomes a British colony, the Maori people will be degraded by our influence, though I admit the laws of England are necessary to restrain and protect British subjects already settled here. But to British subjects only they should be applied."*

Hobson: *"You have been led astray by one who is in utter ignorance of the fact that the Queen cannot punish the wrong doing of her subjects in this country, unless you agree to my staying here. If you listen to the advice of men such as this Maning, and oppose me, you will be robbed of all your land by a lot of worthless Europeans, who care nothing for you nor for how much they trample your rights. I have been sent here by the queen to control such people, and I ask of you authority to do so."*

39. There were those rangatira that signed Te Tiriti o Waitangi but wanted their names removed from the document.[4]

Maning *"How did you behave foolishly Pero by signing the Treaty in the first place, or by changing your mind about it afterwards?"*

[4] Rawiri Te Taahua, Piripi Ngaromotu, Wiremu Rameka, Huna Taheke, Pero, Wiremu Patene, and Heremaia and Kaitoke

Pero *"I was impatient. I was hungry. I said to Matiu Come everyone else is writing on the pukapuka, let us also that we may eat....*
When we went to eat...we found that the women and slaves had not been attending to matters properly. The kai was only half cooked, and then I knew that we should not have written on the pukapuka."

40. After the Mangungu signing Pero recalls to Maning that he, Hone Moka, Te Whaiti, Miro, Kaitoke and others rowed their boat to Hobson's vessel returning their utu (throwing their blankets and tobacco onto Hobson's boat) and passing a letter by Hone Moka requesting he and other chiefs' signatures be removed from the pukapuka. Maori tikanga dictates that the agreement was null and void once their utu was returned.

41. In 1882 Manene suffered an injury to his chin from a closing gate from which he never recovered. He died on 25th January 1883 aged 72 years.[5]

Bishop Pompallier

42. Bishop Pompallier was sent by the Roman Catholic Church to lead their mission to Western Oceania. In 1838 Pompallier arrives in Aotearoa on the ship Raiatea anchoring off Rawene in the Hokianga.

43. In January 1838 Pompallier holds his first service at Totara Point Motukaraka. He sets up residence opposite Rawene at a place called Papakawau.

44. Persuaded by *'Papahurihia'* (*'Te Atua Wera'*) to move to the Whirinaki River Pompallier sets up the first Catholic Church in Aotearoa, at a place called *Purakau.*

45. Interesting enough this place Purakau was where Te Atua Wera practiced and preached his religion Te Nakahi. The French Roman Catholics and the

[5] FLS, Hocken *Old New Zealand,* Whitcombe & Tombs Limited, 1930 p xxviii

Nakahi faiths both viewed the serpent as a manifestation of God.

46. In one of Pompallier's letters he wrote back to France, he recorded *"a Maori chief of the hapu Te Hikutu gives his son as a Catholic Christian in the sale of Purakau as a sign of good faith."* Korero framing this situation suggests that the chief offered his son because he wanted Pompallier to build a church without threat from Te Hikutu.

47. In 1838 Pompallier held a minenga with the chiefs of Te Hikutu to discuss He Whakaputanga in terms of advancement of their independence. It laid the foundation to future dissent that was later to be seen in Waitangi and Mangungu.

48. Pompallier was welcomed into te whare wananga at Puriritahi with open hands the reason being that here was a man who could speak very good Maori and he talked about things that seemed to be parallel with Maori tikanga and Te Ao Maori.

49. It was here at Puriritahi on top of Karuhiruhi maunga Pompallier talked with Te Atua Wera, and the many rangatira of Te Hikutu about Te Tiriti in its context and about the Fourth Article.

The Maori Ritenga (Proposed Fourth Article of Te Tiriti o Waitangi 1840)

Maori Version
Ko te Tuawha
"E mea ana te kawana ko nga whakapono katoa o Ingarangi, o nga weteriana, o Roma, me te ritenga Maori hoki e tiakina ngatahi e ia"

English Version
"The Governor says the several faith's of England, of the Wesleyans, of Rome, and also the 'Maori custom' (Ritenga) shall be alike protected by him"

50. Bishop Pompallier first and foremost was a man of God concerned with establishing his religion rather than colonial and French politics. He always

said "*he was trying to prove he was a priest not a politician.*" Pompallier wanted the insertion of a Fourth Article in both Treaty(s) both Maori and English because he wanted freedom regarding matters of religion. Catholicism had only been recently made legal in England and was not yet guaranteed in all colonies. Whilst Maori wanted to safeguard those things held sacred and dear particularly of the era.[6]

51. Bishop Pompallier was not present at the signing of Te Tiriti o Waitangi for once he heard the 'Fourth Article' read out and agreed to, he left for his residence in Kororareka[7] before the actual signing. At the time Pompallier was very conscious that he was a French national and a Catholic missionary amongst British Protestants.[8]

52. In accordance with his beliefs Bishop Pompallier was not present at the Mangungu signing.

Signatories to He Whakaputanga 1835 me Te Tiriti 1840

53. The following whakapapa shows the rangatira who signed He Whakaputanga me Te Tiriti.

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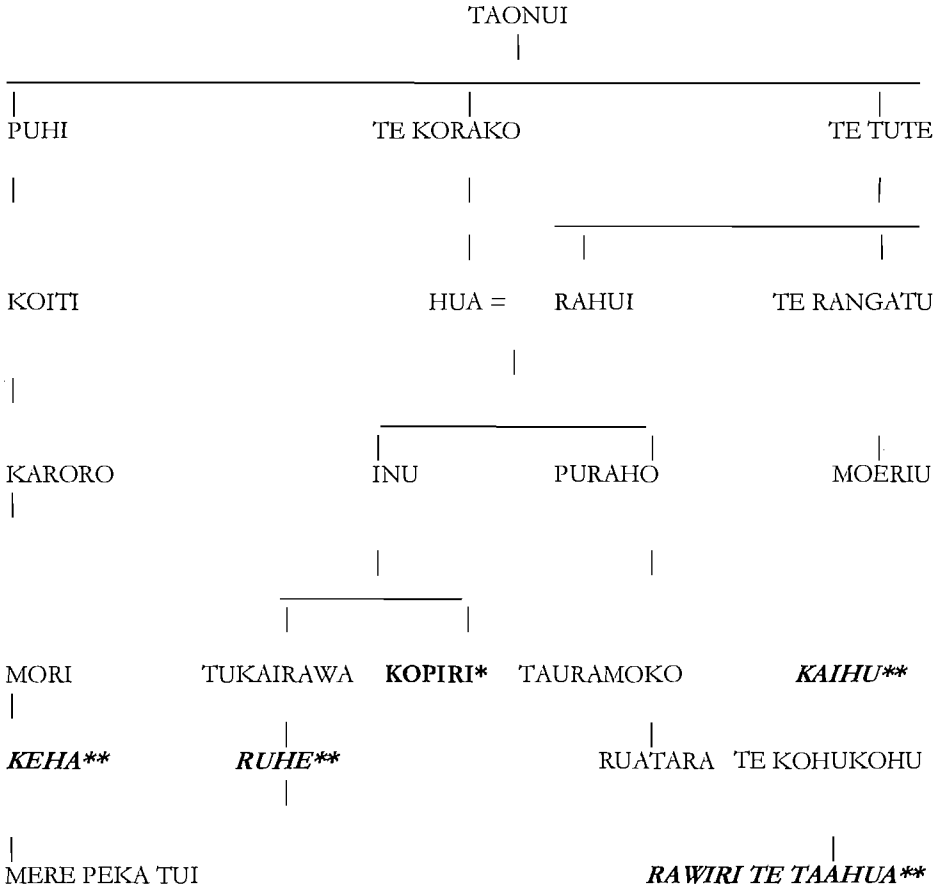
[6] There is a recorded instance where a Kahungunu chief would not sign the Treaty without the inclusion of Article four, as a safeguard for those things held sacred and dear by Maori particularly of the era.

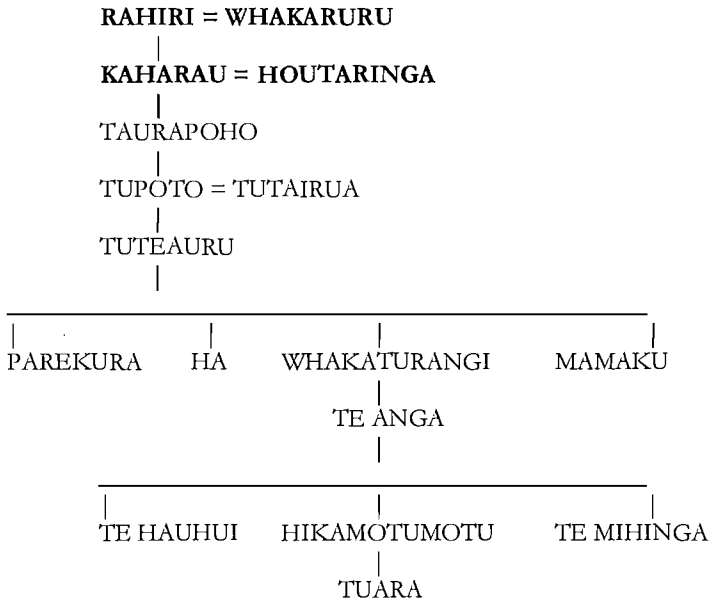
[7] Bishop Pompallier bought the Kororareka property ('Pompallier house') in June 1839, after the arrival of new missionary recruits Father Louis Catherin Servant and Father Maxim Petit and Church funds. The Church at Purukau continues under the guidance of Father Servant and Father Petit. Father Servant said that '*this would be a land in which there was neither cold, nor hunger or thirst: you enjoy unending light*'. Catholic missionaries felt that Te Atua Wera (the name they always used) preferred them to the Protestants. It is possible that the tohunga borrowed some elements of his teachings from them. They had likened their church to the tree trunk and the Protestants to its thin curving branches. As early as 1834 the tohunga had taught that only his followers could ascend the straight tree to the sky. The unbelievers travelled on a curved tree and fell into an abyss filled with a fire Nakahi had lit. In many Maori communities the Catholic faith was accepted by those opposed to British authority and hapu with Protestant affiliations; a number of Te Hikutu were Catholic converts. Catholicism in Hokianga remains strong to this day.

[8] Bishop Pompallier after moving to Auckland chose to become a naturalised British citizen an unusual step for a Frenchman.



* **HE WHAKAPUTANGA SIGNATORY**
** **TE TIRITI SIGNATORIES**

Maraea (Maria) Edmonds



TE REOTAHI = MORI

KEHA = TUTAERUA

MERE PEKA TUI = PEHIRIRI[9]

WIKAIRA TUI = MARAEA EDMONDS

TE MIHAKA WIKAIRA = MEREANA TAHANA (ANANIA)

TE KEHO

ANANIA WIKAIRA

54. My great grandmother Maraea[10] accompanied her relatives Whare Poaka and Waikato to the signing of He Whakaputanga as an 8 year old.

55. Later as a 13 year old, Maraea accompanied her grandfather Keha and her uncle Ruhe to the signing of Te Tiriti o Waitangi in 1840. Her korero about the signing was passed to my father Te Keho who in turn passed this korero to me:

"I was at the signing of Te Tiriti and remember during the discussions seeing a pale thin white man in gold-braided uniform with a great three cornered hat. I remember a lot of yelling and lots of people walking around with muskets and big ships with lots of guns moored in the Bay all while I sat playing on the lawn

I remember a large contingent of us from Te Hikutu present at the signing. The majority did not want to sign. Those that did sign like my grandfather Keha wanted to take his signature off."

56. Te Keha or 'Kokeha' is listed as the 38th signature on Te Tiriti 1840 (his signature is listed as an unknown date probably at the Bay of Islands).[11]

Lord and Lady Bledisloe's Flag ('Te Haki')

57. There are symbolic instances of an ongoing personal relationship with Te

[9] Pehiriri's first wife Kuki had a daughter named Erana ('Erena') who married Arthur Edmonds who had Maraea. Pehiriri's third wife was Merepeka Waruaiti who begat a son Wi-Kaire who married Maraea Edmonds. Refer to B#35 Brief of Evidence of Hone Mihaka

[10] Maraea lived to a grand age of 120 years old passing away in 1947. Her mother Ruhe married 3 times to Pakeha, her last third marriage was to Arthur Edmonds. Arthur Edmonds also known as 'Te Erimana' helped to build Kemps Stone store in Kerikeri.

[11] http://www.nzhistory.net.nz/media/interactive/treaty-of-waitangi-copy

Hikutu and the Crown.

58. During the time Ngapuhi declared War on Germany Te Hikutu were presented a flag during the 1930's by Lord and Lady Bledisloe. All of the other hapu had flags at this gathering except Te Hikutu which was noticeable only by each speaker in addressing his and her Lordship wore their respective flags like a korowai.

59. The inscription on the flag reads *"Presented to Te Ramaroa by Lord and Lady Bledisloe 1934."*

Queen Elizabeth's Tokokoko

60. During Queen Elizabeth's coronation visit to New Zealand in the 1950's Te Hikutu rangatira were presented with a carved kauri tokotoko. My grand uncle Rawiri Wikaira was the recipient of this taonga.

The Military Servicemen & women of Whirinaki

61. A large number of Te Hikutu have served and currently serve in the NZ Armed Forces with many giving their lives defending the Crown. This leads to my korero about *'Apoapo' 'the testing rock'* of which stands in a pool at the foot of *'Okopako'* waterfall.

62. Our soldiers amassed here at Apoapo before leaving these shores for battle and it is here my whanaunga Te Haringi Leaf came before going to World War One and World War Two seeking the answer *'Would he return.'*

63. The answer was favourable at the first testing however on his second visit to Apoapo before dawn, he with two tohunga (Huru Titore and Tamaho Rawiri) came to forecast his future return.

64. Standing on the rock, eyes blindfolded, Te Haringa was spun around and around, then dove into the great pool. The golden rim of the Sun appeared above the hill sending spears of light into the green depths.

65. Te Haringa broke the surface of the water and opened his eyes he could not see the rising sun for it was behind him. He knew he would not be returning home.

66. Te Haringa was then *'poroporoaki'* (farewelled) before heading overseas to his deployment never to return to his homelands of Whirinaki.

67. Leading a hill side assault Te Haringa's last battle cry was *"Fight, fight, fight like Te Ururoa*[12]*"* He lays buried in an olive grove in Crete.

68. In conclusion of this brief it is with those words of our tupuna Te Hiringa we as Te Hikutu will continue to fight for our rights.

Ko matou teenei[13]

Ko maatou teenei
Te Hikutu o Hokianga
Whakapau Karakia
Ki runga o Whiria
Paiaka o te riri
Te kawa o Rahiri
Auee te aroha auee e
Uia te paatai me ko wai maatou
He uri noo Rahiri
Tauramoko i runga
Taku iho mai raa
Kia maatou
Kia taatou e te iwi
Me te iwi nui e
Mihi mai ki te pou
Whakakiwa ki te rua tangata
Ki te reo o te wai
Okapako i ngaa nguru iho nei
Te Ramaroa ki runga
Taukiri e

[12] 28th Maori Battalion 'A' company eye witness accounts. Te Ururoa is a fighting shark which is hard to kill.

[13] This waiata was written by Whiu Te Hera & Tamaho Rawiri when the men of Whirinaki/Hokianga went to World War One, so that they never forgot where they came from, and where they were to return to.

ANANIA WIKAIRA

Dated at Whirinaki, Hokianga this 30th day of July 2010