

Responses to post-hearing questions in writing from Dr G.Phillipson for Dr Te Riaki Amomo and Te Ringahuia Hata, #D7 (Wai 1750, #2.6.13(a))

QUESTION 1: *In respect of the chiefs named in paragraph 13 as present at the meeting, please identify who they were and which hapū they belonged to (as far as you are able to do so)*¹

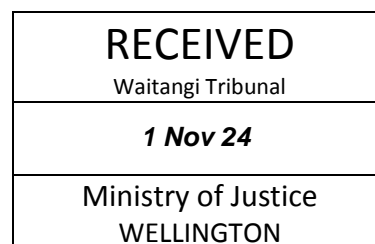
1. The chiefs present at the meeting referred to in paragraph 13² were: Mōkena, Pōkeno, Te Ahi Tapu, Keha, Te Waekahu Rānapia, Timoti, Hakaraia, Te Ranapia, Te Piahana Tiwai and Rāpata Wīwini.
2. Dr Amoamo states he does not know any detail of Hakaraia *Tuau*, Timoti *Tarahau* and Mōkena other than a reference in the research report of Dr Gilling that they could have been from Turanga. These three names do not appear in any whakapapa or oral history passed down that Dr Amoamo is aware of; therefore the only conclusion that Dr Amoamo draws is that they were not from Te Whakatōhea.
3. However, in relation to Pōkeno, Te Ahi Tapu and Te Piahana Tiwai feedback has been provided by Dr Te Riaki Amoamo and is outlined below.

PŌKENO

4. Dr Amoamo states that he is a descendant of Aporotanga. Aporotanga had two children, a female and a male. The female was named Mākawa and the male Awanui Aporotanga. I have never heard of the name Pōkeno, nor do I believe that he was Aporotanga's son. I have read all the research and sources and note many of them contradict each other.
5. However, Dr Gilling's research mentions:³

“Grace positively named Pokeno, the son of Aporotanga, as the man who placed the rope around Volkner's neck” [Reference: Grace, Missionary, 140.]

6. Interestingly, in the same paragraph it is noted that Major Stapp stated unequivocally that *‘the man who actually put the rope around his neck was Kahupaea’* [Reference: Stapp to his wife, 27 September 1865].⁴



¹ Wai 1750, #2.6.13(a) *Post-Hearing Questions in Writing from Dr G Phillipson* (12 September 2024) at [1].

² Wai 1750, #D7 Ngā Kōrero Whakataki ā Tākuta Te Riaki rāua ko Te Ringahuia Hata, 10 Āperira 2024.

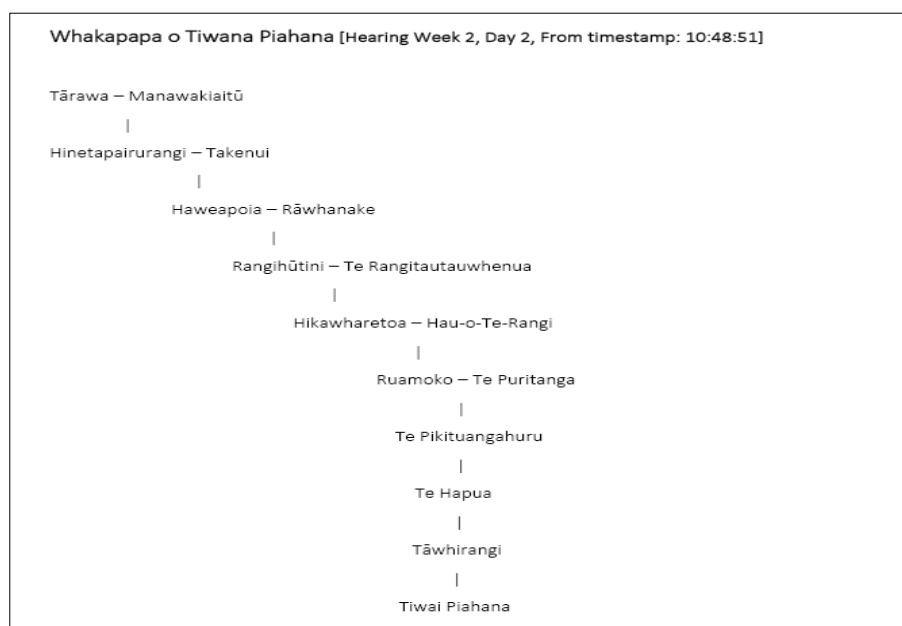
³ Wai 1750, #A4, Gilling, *‘Te Raupatu o Te Whakatōhea’*, at 32.

⁴ Wai 1750, #A4, Gilling, *‘Te Raupatu o Te Whakatōhea’*, at 32.

- Based on oral transmission of whakapapa knowledge, Dr Amoamo states that Grace’s account cannot be correct, as Aporotanga’s son was Awanui, or Te Awanui Aporotanga.

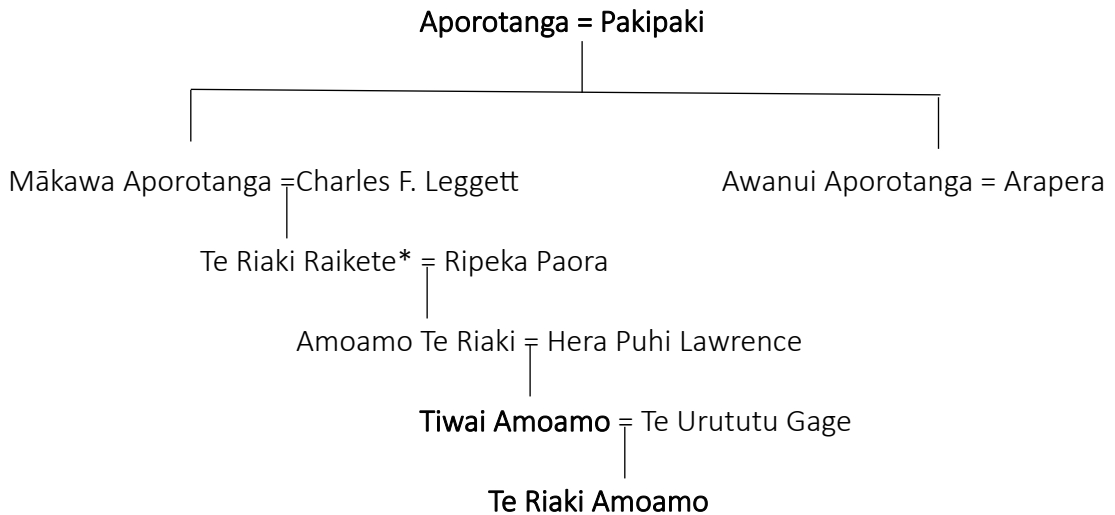
TE PIAHANA TIWAI – Ngāti Patumoana

- For context, Dr Amoamo notes that his father is Tiwai Amoamo. He got his name from Tiwai Piahana, who was the rangatira of Ngāti Patumoana around the 1860s – 1880s.
- Dr Amoamo and Te Ringahuia Hata spoke at length about Tiwai Piahana during the Week 2 hearing at Omarumutu marae (“the Hearing”), highlighting that he was a significant leader in the late 1860s and post-raupatu. They say this is the reason why Tiwai Piahana would have been at the meeting to discuss Volkner and Grace’s fate that day. There is no dispute that Tiwai Piahana (or Te Piahana Tiwai) was present at the meeting.
- Dr Amoamo further clarifies that although Gilling’s report⁵ refers to ‘Te Piahana Tiwai’, he and Ms Hata explained at the Hearings that in those days their surnames often became first names in the records. Sometimes they even dropped their full name and only used their surname, which has happened Dr Amoamo and Ms Hata’s immediate whanau. For example Te Amoamo, Te Hata, Te Piahana. In addition, in the Māori population figures published in 1870, his name was listed as Tiwai Piahana and his hapu listed as Ngāti Patu, which are both correct.
- Dr Amoamo gave Te Piahana’s whakapapa at the Hearing:⁶

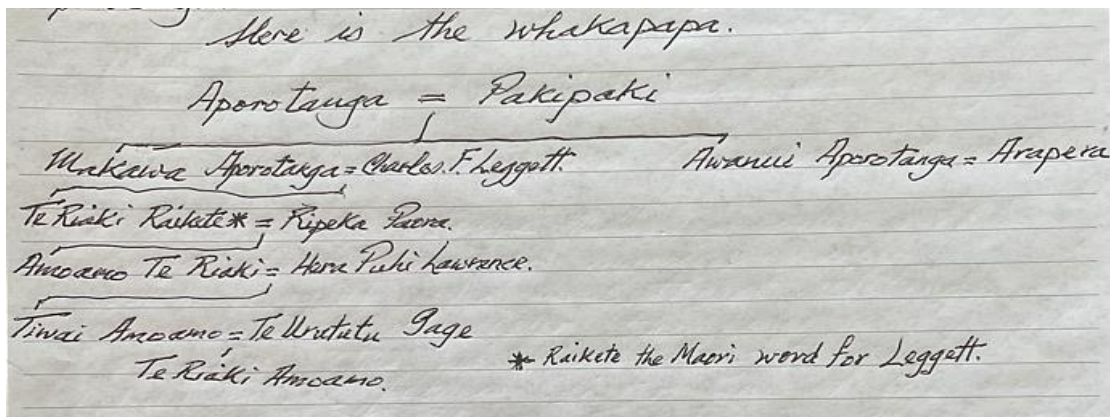


⁵ Wai 1750, #A4, Dr Bryan Gilling, ‘Te Raupatu o Te Whakatōhea: The Confiscation of Whakatōhea Land 1865-1866’ (1994), at 30.
⁶ Wai 1750, #D7(e) Whakapapa o Tiwana Piahana [Hearing Week 2, Day 2, From timestamp: 10:48:51].

12. Dr Amoamo wishes to provide the whakapapa of his father Tiwai Amoamo so as there is no confusion with Tiwai Piahana.



*Raikete is the Māori translation of 'Leggett'.



Copy of Dr Amoamo's whakapapa in true form dated 15 October 2024.

TE AHITAPU – Ngāti Ira, Te Whānau Apanui

13. As a background to Te Ahitapu, Te Haahi Katorika was already quite established in Ōpōtiki by 1865 largely because of the early arrival of the Catholic religion by virtue of Bishop Pomapallier's own visits in 1840 by way of introduction from Moka Kainga Mataa from Rāwhiti, in the Bay of Islands. We know that Moka signed He Whakaputanga in 1835 and a decade earlier he took a Ngāti Ira wife during the Ngāpuhi raids and went back to Ngāpuhi.

14. Moka returned to Te Whakatōhea around 1830 and settled in Ōhiwa with his wife and son Rewiri Te Ahitapu Moka to proselytise the Catholic faith among Te Whakatōhea. Although he was an instrumental figure in the 1840 amongst Whakatōhea, advising on political matters about the government, he did not manage to convert his wife’s tribe Ngāti Ira to the Catholic faith. We know that his own Rewiri whānau and descendants who still reside in Ōhiwa today, remain staunch Katorika. Also, Ngāti Patumoana hapū based at Waiaua marae are the only hapū of Te Whakatōhea that remain devout to the Catholic church.
15. Therefore, we would be confident in saying that Te Ahitapu, the son of Moka Kainga Mataa was present at the hui to discuss Volkner and Grace’s fate that day. He would have been there as a political leader (like his father was in the 1840s) because his mother was from Ngāti Ira, therefore it would make sense that he would attend the hui, and not his father.
16. In those days, it would be common to use just record one name Te Ahitapu, rather than record his full name Rewiri Ahitapu Moka but in our oral traditions and whakapapa we use the full name so that the upcoming generations understand who they were. Nowadays, some of the whānau have taken Rewiri as their surname and they still live in Ōhiwa, Ngāti Ira in Ōpotiki and Rāwhiti in Bay of Islands today.
17. Dr Amoamo states “I met a great rangatira, Moka’s great grandson also named Moka Puru (married to Dame Whina Cooper’s daughter Hinerangi Cooper) when he gave evidence at our MACA hearings at the High Court in Rotorua in 2020 in support of Ngāti Ira. We are born in the same year, 1937 he was born in January and me in April. I will never forget the conversations we had together. It felt like a full circle moment and the reuniting of both our ancestors from 1865 again. We felt we were left with the obligation to fight for our moana and our whenua and they brought us together again. It was like we were looking back into the mirror of history. Sadly, he passed away last November and his wife only 6 months later. I will cherish those memories”



Moka Puru and Te Rua Rakuraku



Moka Puru and Dr Te Riaki Amoamo meeting for the first time

18. Te Ahitapu's whakapapa below was given in High Court MACA hearing on 18 September 2020, by Moka Puru. Therefore, Te Ahitapu was Ngāti Ira and Te-whānau-a-Apanui through his mother.

Moka's son, Rewiri (Te Ahitapu) Moka, is my grandfather and my whakapapa connection to Ngāti Ira, Whakatōhea, and also to Te Kaha, Te Whānau ā Apanui. My whakapapa is as follows:

MOKA = NOHO KUPENGA
|
REWIRI AHITAPU MOKA
|
PUTI REWIRI AHITAPU = REWI NOEMA PURU
|
MOKA PURU = HINERANGI COOPER

I provide this Affidavit on behalf of the descendants of Rewiri Moka, to support the application of Te Rua Rakuraku on behalf of Ngāti Ira o Waioweka Rohe for the purposes of the Marine and Coastal Area (Takutai Moana) Act 2011.

QUESTION 2: Where was Ngāti Patu's rohe or main area prior to the raupatu?⁷

19. Ngāti Patumoana occupied the area from Paerata to the mouth of the Waiotaha river prior to the raupatu, which is where Ngāti Patumoana got its name from. Mokomoko was one of the Rangatira of Ngāti Patumoana and he occupied his pā at Maraerōhutu which I took the tribunal to during our takahi whenua.

20. I do not think Dr Phillipson was present at a judicial conference that was held in August 2019⁸, where I opened with a Karakia and Mihi and I gave a full description of the boundary of Ngāti Rua, and then the boundary of Te Whakatōhea rohe.

⁷ Wai 1750, #2.6.13(a) *Post-Hearing Questions in Writing from Dr G Phillipson* (12 September 2024) at [2].

⁸ Wai 1750, #4.1.001 *Draft Transcript for the Wai 1750 North Eastern Bay of Plenty Judicial Conference* (29 August 2019), at 26-28.

21. The Ngāti Patu rohe was included in that kōrero. Here it is again, **in bold** to emphasise the Ngāti Patu rohe pre-raupatu, as follows:⁹

*“Mai i Te Rangi i te awa Ōpape. Mai te awa o Ōpape ki Awahou, tērā o ngā awa mai Awahou e pā āna ki te rohe o Te Whakatōhea, ā, haere atu ki Tirohanga. Mai Tirohanga ki Pākihikura, ka whakawhiti atu i Pākihikura ki Te Akeake. **Mai Te Akeake i Ōpōtiki-mai-Tawhiti tae atu ki Paerāta. Mai Paerāta ki Maraerohutu, mai Maraerohutu ki Waiwhakatoitoi, mai Waiwhakatoitoi ki Ōtore, mai Ōtore ki Taumata Kahawai kua tae atu ki te wā, ki te pūaha o te awa o Waiotahi.** Ka whakawhiti atu i te awa o Waiotahe, ka tae atu ki Te Kārihi Pōtae. Mai Te Kārihi Pōtae ki Te Horopapa, mai Te Horopapa ki te Ruatuitui, mai te Ruatuitui me te Ahi Kai Karoro. Mai Te Ahi Kai Karoro kua tae atu ki Wainui Tohora, mai Wainui Tohora kua tae atu ki Te Ana Kai Araara, mai Te Ana Kai Araara kua tae atu ki Te Tōtara, mai Te Tōtara kua tae atu ki te pūaha o Ōhiwa. Ka whakawhiti atu i te pūaha o Ōhiwa ka kite Tukinga-o-te-rae o Kanawa. Mai te Tukinga-o-te-rae o Kanawa ki Ihukatia. Mai Ihukatia ki te Pukenui, mai te Pukenui kua tae atu ki Te Horo. Mai i Te Horo, te **Maraetōtara.** Mai i Maraetōtara, kua haere whakatetonga, piki ake ki ngā maunga, ki Puhikōkō, mai i Puhikōkō ki Pukemoremore. Mai i Pukemoremore ka makere atu ki te awa o te Waimana, kia tae atu ki Māpouriki, te pā o Maruiwi. Kua whai atu i te rerenga o te awa o Waimana kia tae atu ki a Tautautahi. Mai i Tautautahi kua tae atu ki tētahi awa ririki e rere mai ana whakaterāwhiti, ko Parau tērā. Ka whai atu ki te rerenga o Parau, ki Whakataumata - ka tae atu ki te Taumata, i te Taumata a rohe, mai i te Taumata a Rohe, ka tae atu ki te Kaharoa. Mai i te Kaharoa kua tae atu ki Tā Harakeke. Mai i Tā Harakeke ka hoki atu whakaterāwhiti, kua tae atu ki Maungatapere. Mai Maungatapere ka whai atu te awa o Mōtu, i kōrerotia e pā ana ki te rohe o Ngāti Ruatakenga ki Kaitaura. Kaitaura ki Tāngakakariki, Tāngakakariki ia tae atu ki Peketūtū. Mai Peketūtū ki Whakararonga, Whakararonga ki o Tipi-o-Haumea. Tipi-o-Haumea ki Makamako ka whakawhiti atu i te awa e pā ana ki a Takapūtahi. Kia eke atu ki runga o Ngā Ūpoko Tangata. Ngā Ūpoko Tangata ki a tae atu ki Kamakama, Kamakama ki Ōroi. Ōroi, kua tae ki Te Rangi, ki te timatanga”*

⁹ Wai 1750, #4.1.001 Draft Transcript for the Wai 1750 North Eastern Bay of Plenty Judicial Conference (29 August 2019), at 26-28.

QUESTION 3: The evidence about ‘Pōkeno’ and Te Awanui does not necessarily come from reliable or accurate primary sources, although these are yet to be tested fully in the hearings. If possible, please provide any comments or evidence you may have on this matter including:

- *oral history, traditions, or whakapapa about Te Aporotanga’s son, Te Awanui;*
- *the identification of ‘Pokeno’ as Te Awanui;*
- *the name ‘Pokeno’ (and the possible variations); and*
- *the statements about his involvement in the events leading up to the killing of Volkner.¹⁰*

22. As stated above, Dr Amoamo does not think the evidence about Pōkeno being the son of Aporotanga is reliable either.

23. Dr Amoamo goes further to say that “The whakapapa states the name ‘Awanui Aporotanga’ only, the name ‘Pōkeno’ is not included. I am not familiar with the name Pōkeno. Te Awanui and Awanui are the same person. Awanui married Arapera and they had a son, who died of an illness while attending Te Aute Boys College. Awanui’s name is mentioned in the Māori Land Court case contesting and disputing Whitikau No.3 Panenehu in the Ngāti Rua case 31 Jul 1895 page 68 and 69. There is no mention of Pōkeno.”

Also, I note that Gilling refers to ‘Werapoaka’ as a Catholic chief and leader of Ngāti Rua who forbade Ngāti Rua from participating in the killing of Volkner (#A4, p34). Are you able to tell us anything further about this rangatira? Professor Walker referred to him as ‘Hoera Pōaka’ (Ōpōtiki-Mai-Tawhiti, p86, with a reference to Gilling, p34).¹¹

24. We are unsure of where the name ‘Werapoaka’ derives from in Dr Gilling’s research, but I have heard of the name ‘Hokopoaka’. Werapoaka translates as ‘burned pigs’ which is an event that may have happened, but we have no knowledge passed down orally to us.

25. Whakatōhea recognised the value in direct trade with European markets, primarily in Auckland and from the 1840’s began to assemble their own trading fleet. In 1844, Rangimātanuku, rangatira of Ngāti Rua purchased a schooner registered as the *George & Catherine*, but the hapū named the vessel ‘Hokopoaka’ (purchased with pigs)¹² after the 200 pigs that were raised to pay for it¹³.

26. The term ‘poaka’ coined as a nickname would have been common in those days because pigs were raised, traded and sold to purchase ships. Domestic pigs were considered prized possessions among the hapū of Whakatōhea and a valuable item of

¹⁰ Wai 1750, #2.6.13(a) *Post-Hearing Questions in Writing from Dr G Phillipson* (12 September 2024) at [3].

¹¹ Wai 1750, #2.6.13(a) *Post-Hearing Questions in Writing from Dr G Phillipson* (12 September 2024) at [3].

¹² Opotiki Minute Book 4 at 111

¹³ Whakatāne Draft Historical Account 2020.

trade to barter. The killing of wandering pigs often caused 'pig fights' among hapū and ended in death. For Ngāti Rua to have owned 200 pigs to sell and trade, the hapū would have been considered wealthy.

27. Professor Walker's reference to 'Hoera Poaka' is referring to Heremia Hoera raising pigs for the same purpose, for trade. The name 'Poaka' was added to his name as a result of this and you will find his name Heremia Hoera Poaka in the 1888 Native Land Court records when he tried to claim interests in Ōamaru Blocks under a subtribe of Ngāti Rua. He was actively participating and writing correspondence and evidence to the Courts until the 1920s.

28. Heremia is most known in Whakatōhea for the evidence he gave in 1920 with Te Hoeroa Horokai and provided a description of the Whakatōhea traditional tribal boundary to the Native Land Claims Commission¹⁴. This means that Heremia Hoera must have been active in the Court for some 32 years.

29. His proper name is Heremia Hoera of Ngāti Patu and Ngāti Rua descent. His uri whakaheke (descendants) are the Collier whānau (22 children) here at Omarumutu marae, who were all raised at foothill of Mākeo maunga where they owned a farm for many years. The Collier whānau are registered on both the Ngāti Rua and Ngāti Patu beneficiary rolls and reside in Kutarere, Opotiki and still at the foothill of Mākeo.

Kōrero Whakatepe

30. Dr Amoamo extends his gratitude to Dr Phillipson for his questions, it is extremely important to understand the whakapapa relationships and roles of people at the time of the killing of Volkner in 1865.

¹⁴ Minutes of the Native Land Claims Commission, Whakatōhea Confiscation, Opotiki, 12-14 July 1920, volume 69-114, 14 July 1920 at 21-22, MA1 5/13/164 Confiscated Lands 1920-1948 (Whakatōhea Claims), (RDB, volume 64 at 24635-24636).