

OFFICIAL

Wai1040, #C28

KEI MUA I TE ROOPU WHAKAMANA
I TE TIRITI O WAITANGI

WAI 1040
WAI 1536

MO TE TAKE O

Te Ture Tiriti o
Waitangi 1975 (kua
whakawhitia)

ME

TE TAKE O

Te Paparahi o Te Raki
Inquiry

ME

TE TAKE O

Nga kereme o Maryanne
Tapu Baker mo Kaiteke,
Te Kemara I, uri o
Maikuku raua ko Hua.

TE KEMARA AND WHAKATAKOTORANGA O MARYANNE CHERYL TAPU
BAKER

Tenei te Ra 30 o Hongongoi, 2010

RECEIVED Waitangi Tribunal
30 JUL 2010
Ministry of Justice WELLINGTON

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TE KEMARA AND BRIEF OF EVIDENCE OF MARYANNE BAKER

Tirohia Horoiwi
Ka whakatikitiki i waho ra
He kawau he kawau
He kawau noho Tahuna ki te Rae ki Waipapa
He reo a manu anake e rongoa ana
Ui ui no ana
Rapu rapu no ana
Kei hea Ra te Waha Tangata
Kei te Puke i miti
Kei te Puke i
Kaoreore
Kaoreore
Kei Taiamai te Puke i noho ai Te haramiti

Matakite a Te Kemara

NGATI KAWA ME NGATI RAHIRI ARIKI

1. I spoke at In the introduction on the significance of Waitangi, as the first speaker, as it was in the case of nga Tupuna, Ngati Kawa me Ngati Rahiri Ariki, Rangatira tuturu, Tohunga tuturu and Tareha Kaiteke Te Kemara spoke at 1840. In this context I draw your attention to the time and place of 1840, where our Tupuna declared and affirmed their sovereignty as a nation before the King of England's representatives. On the 6th February 1840, nga moko (their symbols used as signatures) were strategically placed upon the Kawenata Maori by Nga Ariki. The rangatira were all connected by a whakapapa relationship to Ngati Kawa me Ngati

Rahiri. We spoke first as we were on the host whenua as the host hapu, We proclaimed our Sovereignty in 1840 as we proclaim our Sovereignty today.

2. Te Kemara continues to draw us home to the Hokianga, to Rahiri, to Arai Te Uru, to Niua, to Puhoro, turning our eyes to look to Pangaru and Papata to Te Tai and to the parent Ngati-Tupoto to whom Te Kemara sends us on. ¹As the uri of Maikuku raua ko Huatakaroa we whakapapa back to Rahiri and for Te Kemara he had a ringa kaha from both Uenuku and Kaharau in his ascent to Rahiri.
3. In acknowledgment of all the descendants of Ngati Kawa me Ngati Rahiri, there is much that could be said. However we are limited by time to embrace all the korero from nga uri o nga rangatira sovereign, o nga putanga from The Bay known also as Te Hirihiri o Te Rua o Maikuku. I speak to open the perspective of Rangatira Tohunga who are also Ariki Rangatira with a perspective grounded on Tareha Kaiteke Te Kemara. (Te Kemara I)

TE KEMARA'S RESPONSIBILITIES

4. Our korero in which we continue to uphold comes from the teachings and responsibilities bestowed upon Te Kemara Tohunga sovereign who was anointed and consecrated by the Atua as the agent by which the Atua would manifest their operations in the physical world by tohu mana. This was the covenant relationship our Tupuna Te Kemara and as well as Kawiti, held with the deity.

¹ Kelly, L. (1938). Fragments of Ngapuhi history: The conquest of the Ngare-raumati. (Publication., from The Journal of the Polynesian Society.: <http://www.jps.auckland.ac.nz>)

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5. Te Kemara's responsibilities and psyche was that of a powerful rangatira and above this function was instilled a connection by way of divine appointment as a Tohunga sovereign. Te Kemara's teachings and functions were to mediate between the physical plane and the realms of Atua to provide surety for the welfare of the tribe. The signs of power were accepted without question as a fundamental belief that every rangatira were geo-political, military in minded in praxis and believed in the divine supreme power of Atua singularly and plurally. There was a consciousness that it was believed unconsciously that the invisible can become visible by manifesting itself through an action. Such an action took place when Te Kemara recieved a vision at Kaipara where Ngati Whatua were hiding from and were about to ambush Hongi Hika's war party. The vision aided success.

NGAPUHI MATRIARCHS

6. As a wahine, I begin as a mother as it was with our mum. We have been raised with our mother's whanau, Ngati Te Ara, the Kawiti line of Te Ara Kopeka and lived on Kawiti whenua in the valley named Kawiti on the backroads to Mangakahia and Tautoro, whenua Kawiti. I am an uri of Hohaia Paraone-Kawiti, uri from both wives, Kawa and Te Tiwaha, of Te Ruki Kawiti. From the first wife Kawa I am from Taura who with his brother Wiremu were killed fighting alongside their father Te Ruki Kawiti in the Maori wars upholding rangatiratanga. They sent Maihi to safety as rangatira did this, to protect the bloodline and maintain their authority. From the second wife Te Tiwaha was born Tuwahine.
7. The first born uri of these two first borns produced Ngaro also known as Paipa, then Uru, Hohaia, Ngapuhi, Nau then Parata in that order. We are of Hohaia, the first male, whose name became Hohaia Paraone-Kawiti, a surname taken as a covenant of

peace with Governor Gore Brown by Maihi, a surname Maihi transferred to our line of Taura. Like Kawiti our greatgrandad Hohaia was a great soldier he went to England to be presented with a sword from King George VI. Nanny was the kaitiaki for the sword as taonga we were taught is held by women. Pahi was the eldest with Ene, Ameria, NgatiTeAra, Henare, Kawa the uri o Hohaia. Our whare Puketui is on whenua in Kawiti beside all the brothers and sisters of Hohaia and their whanau. Whenua allocated by Maihi in his time. Across the valley was the Matakite line of Te Ara Kopeka where the Owens and Cherringtons were, Lady Rose on her whenua with Ta Hemi. Maungarangi, was our Tapu pa and now urupa, looks across to the other tapu pa, that of Pouerua and which the uri of Te Ra had sovereignty.

Under Hohi Kerepeti (Sophie Gilbert) the wife of Hohaia we noho Te Waiariki ki Ngunguru under the Tupuna Te Maawe, a tuturu Ngakahi, absolute follower of Maori ritenga, customs and tikanga. Our whenua there is beside the awa yet overlooking the moana (sea).

8. My dad, Cliff, also known as Kaiteke by some, raised me with our Waitangi and Whangaroa side and took me often with him to see his whanau. I have been raised and educated in ritenga of who we are as tohunga and rangatira from all four whakapapa to nga Tupuna lines. As a Tareha Kaiteke Te Kemara I in which I later popularly called Te Kemara I. Dad, like others, lived with Kiritapu, the granddaughter of Te Kemara. Prior to conception, Te Kemara had a matakite that Takarua would have a daughter so he told her and said to name her Kiritapu, sacred skin, because he had come out of the pakanga (wars) unscathed Dad said. Her daughter Rewa also gave korero to Dad. Te Kemara and Te Tii Puatea had Ahenata

Takarua, Ngahuaia, Te Kemara, Ngapire and Ipumare with surnames of Wiremu Kemara I.

9. We are from the second child and daughter Ngahuaia who with her children were born and died at Te Tii Waitangi who were Mere, Erana, Emma, Chris, Eruera, Hirini. Ngahuaia is buried with Te Kemaras at the Te Karuwha (Henry Williams) Paihia Mission now the St Pauls Church. Ngahuaia's tane (husband) Walter Irving (Rawene in Maori) and whanau lived at Waitangi beside the Karaka Tapu. The spot is where Phillipson said Hone Heke would check often that Irving hadn't disturbed that sacred area. The whanau worked in the Bay of Islands as Irvings were the ship masters, John having brought the first whaler into the Bay. Dad is also of Te Tahaawai o Pupuke. Dad's whanau lived in Kaeo and most are buried there in Whangaroa, before his mother Elizabeth nee Herbert, (Ngapapa whanau of Te Arawa) moved to live at Opuia where she raised 13 children with grandad Baker. Uri are buried at a Kemara urupa named Mataiwhetu in Waitangi. Mataiwhetu was the place referred to by Kaiteke in his sons oriori and is the star of the Ngakahi. Mataiwhetu is by the ana of the Taniwha, ana tukued to our Rawene-Kemara whanau.
10. I am well over half a century, over 50, yet the matamuri [lastborn] in the family and the matamua [eldest] is 69. The reason I put this in is because it gives me a placement in my whanau and the relativity of my korero and my teaching as, if my parents were alive my dad would be 96 and mum 86 which places me in an older generation, a generation that is now in the realm of matua status.

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11. Te Kemara's heirs were women. Kiritapu his granddaughter we were told received his tapu and it was so strong Dad said she had to carry kits of kai on her so that people would not be harmed and to be able to live a normal life. She would know when anything was wrong. Once a person took her cardigan as she was living where the campsite is and they could not push their waka out to sea and once they found the garment the waka went out.

 12. Also sometimes the taniwha would come out for people for wrongdoing. It starts as a little mouse or rat and has these eyes that mesmerise you and you are drawn to the water and usually drown because it makes you mad and you go into the water. Dad said Kiritapu had to go down to the water and fix the person by biting them on the neck.

OUR RELATIONSHIP TO WAITANGI

13. To situate Waitangi, is to recall Rahiri and Ahuaiti whose son Uenuku, sent his daughter Maikuku to live in an ana at Ruaarangi as she was tapu. Maikuku was an Ariki sovereign at Waitangi and would travel with her husband Huatakaroa between Waitangi and Pouerua pa at Oramahoe of the Pakaraka rohe. The children of this union were Te Ra, Rangihaketini, Korangaanga, Torongare, Ruangaio, Ruakino and Kaio (no issue). Like Huatakaroa their father of Pupuke and Whangaroa, they had their own links to Waikato and further south through unions of i moea (equal to that of a union by marriage). These children became Ariki lines with the prominent uri being Ngati Rahiri, Ngati Rangi, Ngare Hauata, Ngati Hine and Ngati Manu.

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14. Te Ra was Maikuku's first born, conceived at Rua o Mai-kuku. His birth was at Rua o Rangi Pa Waitangi. The site is situated where the flagpole stands on the Waitangi estate below Tokerau and the remaining children were born at Oromahoe. Te Ra is synonymous with Ngati Rahiri the name derives from on account of when he hid his puhi from the sun in the ana. The name also comes from the hirihiri o Te Ra, the shining of the sun from Maikuku's whenua rohe.

 15. From Te Ra came all the Waitangi Ariki rangatira and Tohunga aligned to He Whakaputanga and Te Tiriti; Hapetahi, Pokai, Te Kemara, Marupō, Te Haratua, Hone Heke, Tuhirangi, Kāwiti with his sons Taurā and Te Kahunga. With Makaore, Patuone, Waka Nene and Pōmare they were visible Ariki Rangatira. These were the Ariki by genealogy are sighted in He Whakaputanga. In the korero under the mantle of Ariki rangatira affirms we are the trunks (of the tree) not the twigs. We ascend back to Ranganui and Papatuanuku who go back further to Tiki Te Tīmatanga whose scholarship belongs in the puna matauranga.

 16. The Tohunga rangatira were Te Tapua, the father to Patuone and Waaka Nene who was earlier, Te Kemara and Te Ruki Kawiti. These Tohunga were matakite seers and could prophesise among their skills. Makaore was a teller of the future. There were also Ngakahi, Atua Wera and Nakahi, similar in function yet difference in practice. The seer and prophetai gifts of Maikuku and the line of Tahuhuniorangi through to Ahuaiti had been bestowed upon the uri of Maikuku including turehu and ngairo.

RANGATIRA MOKO WHAKAPUTANGA ME TE TIRITI

17. As Tupuna tikanga tuku iho, it is expected that I place myself into the space and place of nga rangatira, the chiefs, kei tua o te arai, at the veil, i roto i te wairua hoki, under the korowai, cloaks, of chiefs and council of seers. By way of whakapapa I am connected to Rangatira Moko of He Whakaputanga me Te Tiriti and to nga hapu of nga Rangatira Moko.

18. Our whanau are direct descendants of Rangatira Moko to He Whakaputanga me Te Tiriti o Waitangi from both sides of parents. Dad, Cliff, is 4 generations from Te Kemara who carried the name of Te Kamira beside his moko. Mum, Queenie, is 5 generations from Kawiti and 4 from his son Taura who placed his moko beside Kawiti from whom we descend and his brother Maihi who signed as Te Kuhunga. The moko of my matua through mum from Te Waiariki ki Ngunguru is spoken to by Mitai Paraone-Kawiti. The Te Tahaawai side of dad from Pupuke in Whangaroa is spoken of by Nuki Aldridge and Pereme Porter.

19. I karere a korero on Ariki, Rangatira and Tohunga as sovereign have been immersed in the korero and teachings of Te Kemara I. Our Tupuna were learned people and were well versed in the ways of Te Kemara and Kawiti. Te Kemara, also known as Granni, provided korero to tautoko all whanau with the Ariki, Rangatira and Tohunga sovereign status. These teachings were embued in the tini whanau in which all our Tupuna placed their moko on the sacred Kawenata of He Whakaputanga 1835 me Te Tiriti o Waitangi 1840.

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20. Similarly as hapuririki, this is typically the way of Ngapuhi, as they were known and continue to be traditional experts, at passing on matauranga korero. The recording or writing of matauranga korero in many respects remains an oral practice. As a consequence, little information has been written down by whanau and hapu members about their whanau and hapu korero from the past. I say this now, as the korero o Ngapuhi continues to be raised and echoed through these hearings, will undoubtedly appear for the first time as being new to the world. Notwithstanding the growing support for whanau to bring forward their respective matauranga which has been silently awakened as a tautoko to other whanau and hapu korero.
21. The sharing of whanau and hapu knowledge has enabled us to piece together the jigsaw of all the korero delivered to us over the years regarding our Tupuna matauranga Maori. As we acknowledge and listen to evidence, there is the assumption that Maori thought too simply and academic support was required to validate korero to be an accurate account of facts. However, in doing so, it is essential to obtain the whanau perspective of the Tupuna who carry the essence.
22. People were mindful of writing about Te Kemara, as he was and likewise his photographs were not permitted to be displayed publicly. In the context of Ariki, Rangatira Sovereign and Tohunga Sovereign I give the korero in relation to Tareha Kaiteke Te Kemara I, as a tautoko to all the korero before and after mine proclaiming our sovereignty and that we were a sovereign nation under our own sovereign state. The name Tareha was the original name on the basis of the tapu in which he carried and also known as the red Indian because his skin appeared red in colour, the colour red being associated with tapu.

23. Tareha as a name remained until he travelled to the East Coast with Hongi in 1800's and after performing a rite he acquired the name of Kaiteke. The name Kaiteke is often mis-understood but it is due to tohunga performed rites, centred on mana and self- preservation. The island located just out from Rawhiti is named after this rite because Te Kemara practiced there.
24. The third name Te Kemara was given as the missionaries did not like the name Kaiteke. It is put that he had turned to the gospel. There is no evidence found to support this conversion as there is nothing recorded in the archives of Te Wiremu (Henry Williams) and the Catholic Church archives were burnt. Others have said Te Kemara acquired his name from Captain Campbell. It was a Campbell who was around when Hall and Kendall were chased off the whenua at Ruaarangi and Te Kemara took possession over the whenua.²
25. Te Kemara I, also had a son named Te Kemara who accompanied him in war. Te Kemara's son was also said to have taken a Ngati Rangiwehiwehi Ariki wife Te Ao-Kapu-Rangi and after their son had died tragically of being burnt he changed his name to Te Wera Hauraki. Te Wera has his own stories too.³
26. The name Te Kemara is still tapu today and is transferred under agreement and rites as in this case, applies to my son who also carries the name Te Kemara. The

² Fredericksen, C. (1988). *A Preliminary Historical And Archaeological Survey Of The Waitangi National Reserve*. Unpublished manuscript, Wellington.

³ Tarakawa, T. (1899). Nga Mahi a Te Wera, Me Nga-Puhi Hoki ki te Tai-Rawhiti: Part II (Publication., from Journal of Polynesian Society: <http://www.jps.auckland.ac.nz>)

responsibility of due care applies, that a child must be referred to in their full name at all times and not to be shortened or given a nickname so as to avoid being placed into a state of ngoikore. These teachings must be applied when considering naming our children after Tupuna even more so if they are tohunga. Mum's brother was named Te Maawe which he had to be treated respectfully.

WHAKAPUTANGA AS A TRIBAL SOVEREIGN NATION STATE

27. Similarly in the naming of persons their in lies the recollection of particular events of significance, and in this case, the name and event of He Whakaputanga. As descendants we understand metaphorically and in pictures central to oral transmission, that while the covenants are sacred and a putanga from the divine powers, metaphorically a Wakaputanga can be the waka that headed the change that was to come which was a Whakaminenga.
28. A change of waka had then taken place from Te Huiarau, Te Kotahitanga, to He Whakaminenga. The change involved a shift of what had once existed with each rangatira having sovereign authority over their respective hapu to form part of a confederated unity that would constitute and become a tribal sovereign nation. Hongi was said to have described this to Waikato on his return from England. I had heard korero that our rangatira were Ariki and sovereign in their own right over their hapu and fitted the criteria to establish internationally their noblesse obliges.
29. In this light, the uri of Te Ra along with the chosen rangatira of Ngati Rahiri me Ngati Kawa were also akin to the proposed collective. They had their ritenga which was their law and it was constituted through the collective action of rangatira who

were supported by Tohunga inspite of the introduction of Christianity. The sovereign nation of Ngati Rahiri as uri of Te Ra with its own political mileu would become part of the Ngapuhi confederation which is now established orally, declared and proclaimed as a Sovereign State and is named He Whare Tapu o Ngapuhi. Nga rangatira o Nga Whare Tapu o Ngapuhi re -affirm each year their sovereignty in the whakaminenga which remains as the Tribal Sovereign State.

30. Te Tiriti and The Treaty were a whakamana of He W[h]akaputanga. Te Tiriti guaranteed access to the international trade with the support from the British monarchy which was viewed at that time to be the machinery of change. The repeat of any confiscations that Patuone had faced as with his ship would not reoccur. Metaphorically they used the Kaipuke espoused by Manuka Henare as their concept of arriving at a mutual agreement. In otherwords a Kaipuke was commonly used as a dual commitment between super powers that were consecrated in the same way as a divine right of Kings.
31. In this way agreements were made among whanaunga and our Ariki were the uri of Te Ra, they were also the rangatira sovereign in respect of their hapu in their own right as a sovereign nation but within a Ngapuhi sovereign state.

MILITARY

32. Records show Te Kemara descending from Ngati Kawa, however he was of Ngati Rahiri and also had links to Ngati-Tautahi within the same rohe potae of Maikuku whom he commanded alongside the generation of Hone Heke, Marupo, Mahikai and Hapetahi. The areas were Ngati Rahiri ki Oramahoe and Ngati Rahiri ki Waitangi. Although Te Kemara had been recorded as Ngati Kawa is likely to come from

tautoko of Tahuhunuiorangi links through whakapapa and the wairua as they were known to be the holders of the sky, the people of the turehu and astral flight. These were Ariki of Hapu by way of whakapapa covered between the rangatira as it was in the case of Maori that were captured under their mana such as Marupo with w[h]anau rara who were later freed as a result of the missionary influence.

33. Factors of whakapapa with whanaungatanga and whenua, military might and tohunga aged skill contributed to Te Kemara ranked as the senior rangatira within Waitangi. Waitangi extends beyond Waitangi as we know it to be. It spreads as a fan from Waitangi to Pouerua and Pakaraka. While Te Kemara lived on Pouerua and at Rawhiti, his kaha was at Waitangi in which he possessed the ringakaha o Waitangi.
34. Notwithstanding autocratic sovereign independence there were the collective agreements through the bloodlines with the group for The Bay comprising the already noted Ariki Rangatira, who said to be Ariki also if they had signed He Wakaputanga. These ariki could ascend in more than one way to Rahiri and to the uri of Tahuhunuiorangi which was to be relied upon for relationships of commerce. These relationships formed the North and South alliances.
35. Te Kemara had accompanied Hongi Hika in the wars as his general and his tohunga. Following the taking of Ngare Raumati Te Kemara resided at Rawhiti and Te Tii Waitangi. Te Kemara commanded pa, with Mataiwhetu at Te Tii Waitangi and was known to have travelled back and forth between the two places to maintain ahikaa.
36. Marupo, his brother Mahikai along with Te Kemara were said to be the leading Rangatira for Pakaraka. Hapetahi was the leader at Te Aute. Te Kemara and Marupo

lead Pakaraka in the 1820's in the Northern Alliance. They travelled with Hongi Hika to the East Cape, Mokaia Island in 1821 and 1823, Totara Pa, Waikato and 1825 at Te Ika-a-ranganui.⁴

37. Further there was the korero that Hongi Hika was to be the Napoleon of The North and Te Rauparaha the Napoleon of The South. Te Kemara would have been familiar with this korero as he was Hongi's General and Tohunga. Napoleon was said to be one of the greatest military commanders in history. This French Ariki Rangatira successfully implemented many things and among them states and codes of civil law. Hongi would have known of the feats of Napoleon and would have deliberated strategies with Te Kemara for this korero to be said.
38. This was an aspiration that was short lived by Hongi's death however was kept alive in the idea of he Whakaputanga followed by Te Tiriti for Te Kemara. The tautoko for the idea would be that of Busby. Napoleon was French and this would have influenced also Te Kemara's friendship with Bishop Pompalier having come from the rule and codes under Emperor Napoleon Bonaparte I. Te Kemara wore the cap of a Captain.

GEO-POLITICAL WHENUA

39. Each Rangatira controlled whenua by establishing ahikaa. Residence was established within the area of command. However in doing so, residence on all areas was not necessary. Rather authority over whenua was required to be sovereign in Maori

⁴ Sissons, J., Wi Hongi, W., & Hohepa, P. W. (2001). *Nga puriri o Taiamai : a political history of Nga Puhi in the inland Bay of Islands* ([2nd ed.]). Auckland: Reed Books in association with the Polynesian Society.

terms. Te Kemara had control over the tapu areas such as Ruarangi with the ana of Maikuku and Te Ra, the ana of the taniwha, nga taniwha katoa.

40. Tupinea Puriri had told me that the United Tribes Declaration of Independent Tribes flag flew at Ruarangi. It was said that the flag also flew at the Tau Rangatira on Te Tii Whenua and Hone Heke and Te Kemara took it down to take to Maiki hill. Hone Heke took it down while Te Kemara tangi'ed their chant. The colonials replaced it with the British flag which we all know Heke cut down.

TOHUNGA SOVEREIGN

41. It is believed Te Kemara and Kawiti possessed daemonic power as in having the ability to harness the esoteric power from the universe as they could connect with Atua which is not demonic as suggested by the missionaries. This mana was a mana that linked tohunga to Atua. The Ariki Rangatira were followers of Maori ritenga and beliefs were said to be Ngakahi. They possessed the power before the arrival of the missionaries and continued to practice their ritenga upon the manuhiri arrival at Waitangi.
42. Atua wera or ngakahi was with Te Waiariki mai ano for us and our rangatira through Tahuhuniorangi whose son was Kawa. One of our tupuna Te Maawe o Te Waiariki ki Ngunguru is one of these who could fly (our reo to mean astral travel) as they said they were actually from Tibet and a passive people and ariki of the water. The uri o Te Maawe are also said to be matamua (eldest lineage) to Hokianga which is Te Waiariki ki Panguru. The name was said to come from Hawaiki. (this is now supported by filed evidence from Rima Edwards and and Patu Hohepa).

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43. We were taught that Te Peke, son of Te Maawe would pick up Tuhirangi, brother to Hone Heke and fly on (astral travel) to Ngunguru where they would land on our whenua at Ngunguru before flying onto Waikato. A Tohunga of mana was required to carry their wairua it was said by Mere Tana nee Te Wake (Ngai Tawake and Te Waiariki ki Panguru) and that the tohunga or pononga for this mahi would have had to have been Te Kemara as the tohunga to carry the wairua had to be a powerful tohunga. Te Kemara was renown to be such a tohunga, privately and publicly.
44. I was told that the ngakahi were more likely to have come from Te Waiariki background, as they were said to be, priests of the water and could fly. Ngakahi was also the name for the practice of the Maori ritenga and Te Kemara and Kawiti were such people of that calibre. As Rima Edwards evidence shows there was a union of the Christian with Tangaroa and arose was the nakahi whom Patu Hohepa acknowledges to us that the name was derived from the staff of Moses with the serpent on it. In the Christian faith this represents life giving. The nakahi to us had red eyes and came out at midnight from the tapu urupu. To us they were interchangeably called Nakahi or Te Atua Wera who would turn into a comet like force and astral travel. They would be seen as comets and land only in waahi tapu as they were tapu. We knew of their existence as we would see them as tohunga with red eyes and this was a common occurrence among the uri. They were tapu and even to speak of them was tapu.
45. Their power was obtained by harnessing the source at midnight where a huge light would descend upon them and they would receive power directly from the Atua. Dad also said it was the same in Kaeo where those who practiced would go up to Matauri Bay on the top of the hill and people could see the light descend upon the

initiated. The force was referred to as mana Atua as a way to describe the source and when embraced with Te uri o Rahiri we embrace again the uri of Kupe, Nukutawhiti, Ruanui and the whakapou karakia. In this way the Ngakahi and nakahi are depicted as the guardians of Te Tiriti o Waitangi marae on Te Tii Waitangi whenua.

46. I have heard korero that Te Kemara's power was such that in his moemoea and visions he could see beyond as his name was possibly connected with the Egyptian Kamara. Te Kemara's daughter Takarua was Ahenata Takarua. Ahenata is Maori for Asenath the daughter of Poti Pherah an Egyptian Priest of On, center to worship the sun God Ra. Asenath was given to Joseph as a wife in Genesis 41: 44-46. Te Kemara's name is also written as Kamira was suggestive of the Egyptian name Kamara which is one of the four parts of the name of Hatsheput who was the daughter and heir to Ra. The Ka in the name made Hatsheput powerful through her doubles. Kamara means "true double of Ra" Te Ra as a son of Ahuaiti was named Ra, of the sun, a son in a line of Tahuhunuiorangi, people of the sky.

TE KEMARA'S VISION OF COLONISATION

47. We have also been told that Te Kemara saw in his vision the significance of Nga Kawenata Tapu which was deliberated within the wananga. I have a copy of this korero from Rewi Maihi, na Tuhirangi. Te Kemara in a vision foresaw the arrival of pakeha. Moreover in his matakite he saw that we were to loose our voice to that of the pakeha. This would remain the case until we find where the hara was transgressed were found and only then we would achieve restoration. Arguably, the prophecy in another way was that the whiteman is coming who will replace our voices so we have to establish why they have come and then we will know what to do. This was the

seeing of the breach of Te Tiriti . This is the opening matakite to this brief, a breach of Tapu.

48. “With these ideas in mind, the power of the tapu, coming from divine ancestors, would come with augmented force directly through from of old in unbroken stream to the still-living descendants. That is the reason why the ariki, the first-born of a first-born, was held in such veneration; in him was centred, not the tapu of only being, himself, god-descended, but the tapu of the accumulated line of ancestors directly to the one regarded as the supreme, distant in time but actually present in his mana, in the ariki.”⁵
49. From the same source, “Man himself was hedged about with divinities, as many as twenty-two deities being the preservers or destroyers of various parts of his anatomy according as he observed or neglected the ever-imminent laws of tapu. “
50. This was the manner of Te Kemara and when he signed all supported as he lead the way and made the way as said his word was law and his covenant binding.

INTER-CULTURAL MARRIAGE

51. Our Kawiti line from Tuwahine is Jewish Because we weretold in our whanau Kawiti wanted a change of blood so Tuwahine married Mordecai. Her children were twins Heeni Riria and Hoterene (Shortland) who Maihi chose as his successor. A return to Maori was Kawiti’s wish by Tuwahine’s second marriage to Ruatara while Mordecai

⁵ Andersen, J. (1940). Maori Religion (Publication., from Journal of Polynesian Society:
<http://www.jps.auckland.ac.nz>), p522

had returned to Sydney to trade. This exhibited for us the importance of bloodline and relationships made through marriage.

52. For Te Kemara it was Ngahuaia marrying Captain John Irving's son, Walter Irving (Rawene in Maori). The relationship encouraged trade and travel. It was known Captain Irving brought the first whaler into the Bay and he stayed and died in Waitangi. While here, he built boats at Haruru Falls for trading including taking the kauri logs from the falls. Te Kemara had access to trade up and down Auckland and overseas.

53. These are likened to philosophical hermeneutics with a Maori context whereby a particular determines the whole picture and the whole picture determines a particular, as what we do in specific things. ⁶As we give our korero we can include our traditions in our understanding which goes beyond that in Martin Heidegger. I look for the meaning of the silence, what silence means or to make the invisible, visible to us, so we can see things that normally aren't seen. I suppose in the Maori reo it is like being a matakite.

WHAKAPAPA ARIKI

54. Te Kemara appears to be from the same generation as Tapua the father of Patuone and Waaka Nene because Kawhi his grandmother was a sister to Whakaaria. This through Wairua gave them the Ariki line to Kaharau and to Rahiri. Through Te Kemara's grandfather Tango the husband of Kawhi he was the line of Te Ra and again the same generation as Tapua who under Paparua was a brother to Tango. Te

⁶ Gadamer, H. G., & Linge, D. E. (2004). *Philosophical hermeneutics*: University of California Press.

Ra gave them the Ariki line to Uenuku and to Rahiri. Te Ra was a brother to Torongare both children of Maikuku and Huatakaroa.

55. Under Te Kemara's mother Mano the ariki line was to Torongare or higher if taken to Hauhaua the younger sister of Maikuku, daughter of Uenuku. The relationships were strong and interwoven in Waitangi in terms of whanaungatanga (family relationships) and karangawhanaungatanga (relationships in terms of senior and junior kin, tuakana and teina,) through the Maikuku uri and their marriages is likened to Te Pu o Te Wheke. The head of the octopus is Waitangi with Ngapuhi and Ngapuhi nui tonu, spread from there as tentacles. The Octopus is synonymous with warfare metaphorically as said by the elders was usually replaced by Mokai like dolphins in peace as Torongare Puriri said we have pets, mokai, not man of wars.

WHENUA TOHUNGA

56. Waitangi harbour was the name after the Blue Marlin but within the harbour we believe Arai-i-Te Uru swims underground, up and down from Hokianga. There was the ana in which they lived called The Point, Te Tii 1, and that ana at Haruru where taniwha were said to have been killed. Waitangi is also the cry of the Taniwha. In 1920 they say they were to be killed and all the fish came out of the water and up onto the beach and died. The awa and moana turned red and it was said you could hear the tangi o nga taniwha. Whakamahara Thomson who lived in Pokapu told me he remembers seeing it as a boy as did all the people of Waitangi.
57. The three main taniwha, surface from Tapeka Point from it is said from underground and swim into Waitangi and watch. There is the so called quicksand near Mataiwhetu

where it goes underground and comes up inside Lake Omapere and Owhareiti which is around Pouerua. Here all the giant tuna live including the killer tuna who have razor sharp teeth and mouths red like blood with the master being a white colour.

58. There are the tuhoro who when seen is good luck and a sign of Arikitunga. The dolphins seen now are usually said to be the fin like a shark and are there as kaitiaki, as if out fishing or if not to go out onto the sea, matakite can see it. Sometimes you can see a rerekohua, their mist, lying as if suspended along the moana in front of the Te Tii beach. The tohu (sign) means they want you to search for something that is wrong and needs fixing. Te Kemara was said to command talk to Uru and Niwa. The taniwha are alive in the Bay.
59. In regard to Aitua it is said that because under the Queen our mana has been descrecrated tukino, when we have retained our Arikitunga (and so sovereignty) it is bad luck for us when the Queen visits NZ as every time she comes there is a disaster. It is said it began with the Tangiwai disaster in 1953. Afer that it was said it was the bus that went over the Brnderwyns on their trip home and some say that had karaka leaves onboard. We were taught about the power of Te Karaka Tapu very young.
60. My grandmother Kawiti always said that they knew of the power of the karaka. Nanny was equally aware of kihau (ghost who poke, scare) and kehua (ghosts who visit) and a matakite. She always slept with her Bible and had the pullstring for the light by her pillow. The karaka tapu outside the marae has the female mate growing at the bottom of The Point where the taniwha swim and go into the ana. It is said that when the tide comes in and out of the ana as it is an empty cone it sounds like that a heart beating which is put to that beating of the taniwha's heart. I have also been told that Te Kemara used a jawbone in his chants and it is buried at Waitangi.

THE SIGNING

The whakamana of He Whakaputanga came with the signing of Te Tiriti o Waitangi which exercised their tino rangatiratanga established in He Whakaputanga. The rangatira scribed a kawenata as a reciprocal power with the Kingdom, The King of England in the secular terrestrial world, and with the Kingdom of Atua in the esoteric celestial world.

61. Te Kemara said “my land is gone all gone.” to us did not mean he sold it, he was stating a fact as that is how we tangi out...its like losing something, you cry out, where is it, its gone but land has substance we cry out and so was eaten up by he knew, in the same korero, pointing to Busby, “ that baldheaded man...”⁷ He was petitioning the Queens Representative to censure their own man and to give it back. He was their agent.

62. Te Kemara signed on the fact he proclaimed he would not be lower than the Queen so if he signed it would be as an equal. Kawiti, we were taught, practiced this same thing and the story of how he would not sleep below the Maori King because he would not be made lower. This tikanga has form today as when we sleep in the marae we do not sleep where anyone can put their feet at our head or below anyone.

⁷ Orange, C., & New Zealand. Dept. of Internal Affairs. Historical Publications Branch. (1987). The Treaty of Waitangi. Wellington, N.Z.: Allen & Unwin, Port Nicholson Press with assistance from the Historical Publications Branch, Dept. of Internal Affairs.

63. On “Waitangi revisited”⁸ there is Taura numbered some distance away from his father Kawiti yet when you look at the page Kawiti has signed on the top of the page and Taura beside him. Kawiti did not sign first but placed his mark there as if first. When we see it we know the korero, the korero is that he will not be, just as Te Kemara said to Hobson, lower than anyone. This is a metaphysical and hinengaro action.
64. Te Kemara spoke first as Ariki Rangatira host. He spoke last as an Ariki but also as the Tohunga. He held the tohunga mana widely known. He was to give a tohunga tautoko to the tribe , a rite on particular occasions. This is our perspective. You can have hapu korero but the korero is about particular Rangatira within the hapu and it is the uri of that Tupuna who would speak not a text written by someone else. Further it must be understood that the Ariki had several children who by this date 2010 are many generations from their Tupuna even at 5 like us, so the whanau are now hapu and the hapu are iwi size meaning one person cannot cover the korero for all the uri of the Ariki Rangatira so only some have come forward not others. The reason we have come forward would be the same as coming forward to sign that day in 1840, not for mana, not for show but to ensure we proclaim our sovereignty and our rights internationally.
65. Johannes Anderson records Nicholas this time speaking,(p518), “Ruatarua, in telling me that it was impossible for a thief to escape punishment in New Zealand—for if not detected by man, the all-seeing vigilance of the deity was sure to discover him—made use of the following remarkable words, which are not only forcible, but highly

⁸ Orange, C. (2004). An illustrated history of the Treaty of Waitangi ((New ed.). Wellington, N.Z.: Bridget Williams Books.

poetical. The atua (god), says he, rises upon him like a full moon, rushes upon him with the velocity of a falling star, and passes by him like a shot from the cannon's mouth." Similarly, no one therefore dared to desecrate nga kawenata as they would die as the agreement was with the Atua in the spiritual. Sovereignty was proclaimed by Nga Ariki and the Pakeha misunderstood their proclamation or ignored it in favour of their own.

66. Hobson was a Govenor another term Pompalier would have told Te Kemara about as its origin was French. They saw Hobson was a kaitonotono for Te Ariki nothing more yet respect would be shown to him in that position. This is why the tangi is to speak to the Queen, Ariki ki te Ariki as it is insulting to have to speak to the settler government representatives. To speak initially with the Govenor General who is her representative is more appropriate.

THE GOSPEL AND ITS AGENTS

67. It was the relationship with the church that Hongi Hika initiated that had significance. For Waitangi that was with Henry Williams. "Before the Pakeha taught him that there was such a thing as religion, the Maori had no term to show that he knew such a thing existed; but his reformers very quickly found that whilst he may have had no set term for it, the "state" of religion was something he was very well acquainted with, though he lived in it without actually professing it; it coloured the routine of his whole daily life."

WHENUA RANGATIRA and baptism/ marriage in the church

68. Irving was written in as owing the land beside Busby. Te Kemara would ensure retention of land through marriage. The big owners of settler land became Irving and Busby . The marriage of Ngahuia to Walter Irving meant the land would be with uri through the children. As for Busby he was seen as the King's representative and was in residence only. It was said Ngahuia and the Irvings lived on the Treaty Grounds whenua with Te Kemara before Ngahuia lived with her husband where the karaka tree was and still is now. They left to let Busby take up residence and built his house.
69. Marriage to Te Kemara with his children was a return of the whenua through the children, a different way to claim ahikaa a deviation from having to plant crops because the Pakeha who introduced agriculture would take the land as wasteland if it were left idle.

TE TAUMATA MOHI

70. We have been taught and it is accepted that Ngati Rahiri are the kaitiaki of the two kawenata He Whakaputunga me Te Tiriti which are tapu. Kua tae te wai, the time has now arrived for he iwi katoa to stand together to assert that the kawenata of Te Tiriti have He Whakaputanga as the whakamana. The reciprocal power of the kingdom of England and the kingitanga of Niu Tirenī United tribes stand equal in mana but manuhiri abide by the ritenga and tikanga of He Whakaputanga.

TE WIREMU NGAHUIA LINES

71. The relationship may have extended to the name Wiremu in our name as Ngahuia Wiremu Kemara I. This would have been put in as a safety mechanism with the Pakeha as Te Wiremu was respected by the settlers and it denoted a friend of theirs as the children were baptised Anglicans and Te Kemara would have been aware as he was alive then. We were told that Te Kemara said the way of the future was to marry the Pakeha but retain his Maori ways.
72. As a Kawiti we were taught not to marry the Pakeha and not to marry the Crown agents and keep the Maori ways plus as Nanny said they believed “not to go back to the mat” that is look to the future. Nanny who did marry a Scottish/English had a rough road as he was not Maori as they were not trusted. Distrust of the Pakeha is the legacy of Kawiti to us and oppression by Pakeha. Privilege and preference we were taught are given to the Crown agents.
73. As for Te Kemara he has nearly been wiped off the face of the earth due to him being a tohunga and the entrenchment of Christianity and the populists following government supporters or the resistance of Kawiti which affected whanau in the Pakeha world but not in the Maori. Te Kemara was tapu so not much was written about him or held. We are grateful to still have taonga among the whanau.

CONCLUSION

74. “Ngati Rahiri still retains its own identity, own marae in Waitangi and its own Mana, but under the korowai of Ngapuhi which is He mana Atua.” were the words spoken by Rewi Maihi, 1993, from the words of wananga na Tuhirangi. Maori followed a spoken word and so now in the context of Te Tiriti is founded and grounded in He Whakaputanga as Nga Tino Rangatira understood

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75. Perhaps the prophecy of Te Kemara, last tohunga and rangatira of the abode of Maikuku has been fulfilled. We have found what they the kirima came for and we now know what to do. The retribution will be gained as we know what the hara was. This we have done.
76. Ngati Rahiri ki Waitangi will remain significant among Ngapuhi, Te Taitokerau, Aotearoa, Moana nui a Kiwa, and Tikitiki o Rangi. The abode of Maikuku is recognised and respected. Nga rangatira katoa as nga uri o Maikuku raua ko Huatakaroa are Ariki Rangatira Sovereign in their Sovereign Nations in their Sovereign State, He Whare Tapu o Ngapuhi.
77. We are the children of Rahiri, who rise up as our rangatira had narrated for the future to reclaim the kawenata in their names under their tino rangatiratanga and with their korero. All prophesies foretell this and each rohe and rangatira had their own prophesy but with the one outcome, restorative justice.
78. Waitangi has always remained itself a place of sanctuary, a place of mana, a place of tapu for Te uri a Maikuku raua ko Huatakaroa me uri rangatira hoki. Ngati Rahiri reclaims the sanctuary, the abode of Maikuku , te taumata mohi under that papa me rangi associated with Kupe raua ko Rahiri me Tahuhuniorangi uri hoki as all kawenata sealed on the whenua, sanctified in the heavens were fixed at the source by Te Atua , He tapu, He tapu, He tapu.

Ko nga taniwha katoa o tenei motu
Ko Niwa, ko Arai-i-te-uru, ko Te Pouahi
Kaore i mate
I moe nei taea noatia
Ki tenei ra.
Maranga maranga
E tu, E tu.

The taniwha in this island
Niwa, Arai-i-te-uru and Te Pouahi
They are not dead
They are just sleeping
To this day.
So Ngapuhi
Arise and Stand.

Maryanne Cheryl Tapu Baker