

BEFORE THE WAITANGI TRIBUNAL

WAI 1040  
Wai 620

IN THE MATTER

of the Treaty of Waitangi Act  
1975

AND

IN THE MATTER

of Te Paparahi o Te Raki Inquiry  
District

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**BRIEF OF EVIDENCE OF TE WINIWINI KINGI**

Dated: 30 September 2013

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## BRIEF OF EVIDENCE OF TE WINIWINI KINGI

### *Hei whakataki*

1. Ko Hohepa Mahanga tōku tupuna. I moe ia i a Miriama Aperahama Pukenui, nō Te Whānau ā Apanui tērā tupuna. Ka puta mai ngā tamariki tokoono, Ko Te Rua, Ko Rahirahi, Ko Hūnia, ko Hāmiora, Ko Eruera, Ko Hone Wiremu. Ko Hone Wiremu tōku tupuna matua. Ka puta mai Ko Tauke, Ko Pēti, Ko Riri – e mohio ana mātou katoa tōna ingoa, Ko Māmā. I moe a Pēti i a Hone Paraone Kingi, ka puta mai ko Te Winiwini. Ko tōku matua tera. I moe ia i a Kupai Kopa, ka puta mai ko te kaikōrero e tu mai nei.
2. My name is Te Winiwini Kingi and I am a descendant of Te Waiariki, Ngāti Korora, Ngāti Taka Pari.
3. I stand here today on behalf of these three hapū to lay the foundation for the vast amount of kōrero that will be provided to the Tribunal within these hearing weeks. In its entirety this kōrero will show the Tribunal, the Crown, ngā iwi katoa o te motu, the past injustices suffered by our hapū at the hand of the Crown. These mamae will be presented to the Tribunal through Ngā Hapū o Whāngārei hearings.
4. Today I will be speaking about whakapapa. E tika ana, ma te whakapapa e whāriki ngā kōrero ki mua i te aroaro o te Taraipiunara. And on that basis we wish to share our whakapapa with the Tribunal today.
5. We do so not only to introduce our claims but also to provide an understanding of who we are as a people, who we are as a distinct hapū within this rohe and the connections we have with neighbouring hapū. No reira, kei konei au ka tuku atu i ō mātou whakapapa.
6. I wish to begin by introducing who I am and the qualifications I possess that allow me to stand on behalf of my hapū and share our whakapapa kōrero. In doing so, I hope to show the Tribunal that although I am one person speaking, I am but a māngai for my hapū and for those who have passed their knowledge on to me. It is with my hapū that this mātauranga lies, it is

with my hapū that this mātauranga will remain and it will be with my hapū that this mātauranga will flourish.

*Ko wai āhau?*

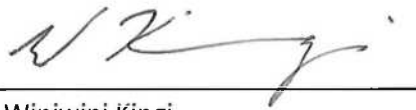
7. I was born in Whangarei on 27 April 1959. I was just a baby when my father, Te Winiwini Kingi, tragically passed away in a motor bike accident. My mother was also hapu at the time with my younger brother. My mother became a solo mum. It was at that time my Mamā took us all in to live at Taiharuru. I was raised as a young child on the whenua. I whāngaihia au ētahi o ngā kōrero o rātou ma e ia.
8. At that time, I remember only speaking Te Reo. I was brought up in an environment that treasured and nurtured our culture and who we are as Māori. The teachings I received included our whakapapa and kōrero relating to ngā mea i tiaki i te whenua, i tiaki i te moana. I kii mai taku Māmā, Don't do this, don't do that.
9. I thought speaking te reo and learning what I did was a normal upbringing for everybody. I knew no different. But as was the thinking of those times with many of the older generation, my nannys encouraged me to go to a Pākehā school to learn the Pākehā ways. They believed that I should possess both an understanding of Te Ao Māori and Te Ao Pākehā in order to succeed in life.
10. So I attended Pārua Bay Primary School. I did not have a strong understanding of English at that time and became whakamā. I didn't speak much unless it was to my elder cousins, and this was only in Te Reo. But the school would not tolerate me speaking Te Reo anake and I was soon kicked out.
11. My nanny sent my younger brother and I to live with my mother in Atiamuri just out of Tokoroa. I soon moved to Tūrangi and carried on my education there.

I moved away to Christchurch for work. I was under the Māori Trade Training Scheme. My life had changed a lot and I was fully immersed in Te Ao Pākehā. I had largely lost my reo.

12. After a long-time living away from home, I returned back to my whenua. I was encouraged to expand the knowledge I had already obtained from my nannys. I was reconnected to my whakapapa and my whenua by my uncle Haane Kingi. He was a very influential man in terms of whakapapa. I learnt a lot by travelling with him to different places, just listening and engaging in kōrero. We would sit together and recite whakapapa in the early hours of the morning.
13. So now I live out at Kōhatuwāwhā. Ko Whakairiora te maunga e tū ana ki te whanga o Ngunguru. Ko Ngunguru, ko Horahora, ko Pātāua, ko Taiharuru āku awa. Ko Taiharuru, Ko Hohipari, Ko Te Karaka, Ko Te Whakapae, Ko Kahia, Ko Owhetu, Ko Te Waikanohi, Ko Te Tuatahi, Ko Te Tapu o Wharerau, me te mea hou, ko Tauaruruhi āku urupa kei roto i te rohe nei o ēnei hapū. Kei konā i roto i ēnei urupa te nuinga o ōku mātua tūpuna, whanaunga, tamariki mokopuna e takoto ana ki roto i te kōpu o Papatūānuku. Kei konā anō hoki, ngā uri tangata o ngā hau e wha puta atu ki te ao nui.
14. Without delving too deep into the meaning of whakapapa I would like to preface my kōrero with our hapū understanding of why we believe it is important to begin our kōrero in this way.
15. To us, whakapapa is not merely the recitation of our genealogy or family history. It goes much deeper. It is an integral part of how we connect to, structure and view our world. It is our DNA to the whenua.
16. In a broad sense whakapapa provides our affiliations within our hapū, with other hapū, with awa, with maunga, with waka. Everything is connected and everything has its place in this world. Whakapapa provides that understanding of why.

17. Inherent in this concept, is the dynamic of hapū rangatiratanga. Without an understanding of our whakapapa, there is no understanding of our hapū rangatiratanga which we have maintained since our origins.
18. And it is through our hapū rangatiratanga that all of our rights and interests as the good citizens of our hapū, whether tangible or intangible, are recognised, maintained and upheld.
19. Before I begin with our hapū whakapapa, I also must acknowledge that my whakapapa is entrenched strongly within other hapū as well, but the whakapapa that I will provide today will show the Tribunal, the Crown and all that are gathered here today that we, Te Waiariki/Ngāti Korora/Ngāti Taka Pari are distinct and separate with our own rangatiratanga and traditional, tribal history.

Dated at Whāngārei this 30<sup>th</sup> day of September 2013



Te Winiwini Kingi