

IN THE WAITANGI TRIBUNAL

Wai 2490

IN THE MATTER OF           The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF           The Ngāpuhi Mandate Inquiry

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**BRIEF OF EVIDENCE OF HIRINI TAU  
DATED 18 NOVEMBER 2014**

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I, Hirini Tau, lecturer of Te Wānanga-o-Raukawa, state:

### **Introduction**

1. I am of Ngāpuhi descent and in particular of the Hapū Ngāti Hao. I set out my whakapapa in Appendix "A".
2. For many years I have been involved in developing, improving, maintaining and stabilising the health, wealth and survival of our iwi, hapū and whānau. In particular, I have been involved in the teaching and maintenance of our Ngāpuhitanga and our tikanga within Ngāpuhi. My father was an historian and I have been schooled in tikanga from an early age.
3. I have recently completed a Master's degree in Tāhuhu Mātauranga I have a degree in Hapū Development, a degree Mātauranga Māori and a diploma in Rongoa. I am a lecturer in Mātauranga Māori and Hapū development programmes at Te Pito o Ngai Tāwake in association with Te Wānanga o Raukawa. I also run my own wānanga focussed on tikanga.
4. I have previously been employed by the Electoral Commission as a Community Engagement Advisor and by Statistics New Zealand as a Community Liaison Advisor. I am presently the Māori advisor to the Northland Regional Council in relation to the planned cycleway in Kaikohe and surrounding districts.
5. I have held many voluntary positions within my whānau, hapū, iwi and community over the past years, such as chairman of Mahuhuiki-te-rangi Marae. I am currently the chairman of Te Hauāuru Takiwā, consisting of some 24 marae.
6. I have also been elected the Hapū Kaikōrero for Ngāti Hao within the Tūhoronuku model. There were two nominations for that position. Members of Ngāti Hao voted after three hui at Te Rūnanga and numerous discussions among Hapū members. Having consulted widely among individual members of Ngāti Hao, I am in a position to say that there is a high degree of satisfaction with the Tūhoronuku model and confidence that Hapū representation within the model will enable the interests and views of Hapū to be fully communicated to members of Tūhoronuku and the negotiators, and also for Hapū

members to be kept informed about progress on negotiations and settlement matters.

### **Division within Ngāpuhi**

7. I understand from the earlier hearing in which the Tribunal considered whether or not to hear this matter urgently that those opposing Tūhoronuku's mandate suggest that the Crown, by its actions, has caused an undue level of division within Ngāpuhi. There is division within Ngāpuhi at this time, but I believe that the degree of it is exaggerated by those who oppose Tūhoronuku's mandate and there is good reason to think that it will lessen as the mandate process progresses.
  
8. In that regard I wish to refer to three whakatauki of Ngāpuhi:
 

Ngāpuhi taniwha rau,

Ngāpuhi kōwhao rau,

Ngāpuhi tikoki waka.
  
9. To my mind the first line refers to the many taniwha within Ngāpuhi's rohe who have the mantle of looking after the environment. This references the many chiefs who have various ideas, including in relation to tikanga. As recorded in a whakatauki of Ngāti Hine - Ngāti Hine pukepuke rau, this in turn reflects the fact that differences of view within Ngāpuhi are normal.
  
10. My understanding of the second line is that when one is being pursued and the way appears to be blocked, then one needs an escape route or a "plan B". While the opposition within some groups to Tūhoronuku's mandate might seem unresolvable, there will be other ways of finding agreement, just as hapū who initially opposed Tuhonuku's mandate have come in time to support it.
  
11. Kawiti did not give his agreement to Te Tiriti o Waitangi in the first initiation in February 1840 while others signed at Waitangi. However, through his wisdom and continuous debating he saw that if he did not approve his people would be in danger. At the end of the day he not only signed Te Tiriti o Waitangi but he also put his name right on the top of it.

12. The third line refers to the fact that within Ngāpuhi it is not unusual for some to seek to quote, "rock the boat".

13. I also refer to the words of Aperahami Taonui, a visionary leader of Ngāpuhi:

Ngāpuhi hakarongo mai,  
Ka kore koutou i hakarongo,  
O koutou whare, o koutou tikanga, o koutou tangata,  
He puna werewere,  
A te wā ka kite koutou,  
Tētahi tangata e tū ana,  
E rua wāna pukapuka,  
Whakarongo ki aia.

14. Aperahama - this Tupuna also was of matakite status. He foresaw trouble brooding on the horizons of Te Whare Tapu o Ngāpuhi and warned the people that if they did not take heed there would be trouble. And that trouble would bring disaster to the Sacred House of Ngāpuhi, to its people, to its traditions. And eventually it would cause a spider's web effect to be unleashed upon it. So for this section of the whakatauki, it clearly spells out that if we allow people to continue to cause disruptions within the house, this will bring disastrous results. Eventually losing the people, losing the traditional things and worst of all, losing the house and a takeover may occur.

15. However all is not lost, the completion of the whakatauki states that: the time will come - there will be a person or some persons with great guidance that will appear and lead the people in a righteous or rightful manner.

16. I also invite the Tribunal to consider some historical examples which demonstrate that when Ngāpuhi is at home within Te Whare Tapu o Ngāpuhi it is not uncommon that division occurs. In actual fact, it has been occurring since we landed here.

17. When Nukutawhiti and Ruanui landed in Hokianga they each set about building their own whare wānanga. Ruanui completed his wānanga before Nukutawhiti had completed his. They met with each other and discussed the issue of deferring the opening of Ruanui's whare wānanga so that the two could be opened together. Ruanui took exception to that and wanted his wānanga to be opened immediately. Nukutawhiti disagreed. Ruanui then decided to do a powerful karakia to lure a tohorā into the harbour as food for the opening. Nukutawhiti took exception to this and recited his own powerful karakia to send the tohorā back out to the open ocean. Ruanui countered this with another karakia and this was again countered by Nukutawhiti. This contest went on for some hours until both had exhausted all their karakia, hence the name Hokianga Whakapau Karakia - Hokianga which exhausts incantations.
18. However, when Ngāpuhi leaves Te Whare Tapu o Ngāpuhi, Nukutawhiti and Ruanui would then unite together.
19. When Ngāpuhi went to the aid of Te Rauparaha they came together as one group, with one division going down the west coast and the other division traversing down the east coast and then coming together to form Te Amio-Whenua. When the fighting men returned, they went their separate ways again.
20. In relation to whakawhanaungatanga I wish to refer to the battle of Moremonui in the Ngāti Whātua area. During one of many battles, Ngāpuhi was invited by Ngāti Whātua to aid in the battle against Te Roroa. When Ngāpuhi arrived, Ngāti Whātua and Te Roroa turned and fought against Ngāpuhi. As a result, the son of Ngāpuhi chief Pokaia, Te Tao, was killed. Ngāpuhi came back to the lands of Ngai Tawake-ki-te-waoku. Below the Maunga Kirioko in Mataraua, Pokaia discussed the issue of utu. During that discussion, Pokaia was asked the question "Where would you get your fighting men from"? He replied, "at Tuhuna". Tuhuna is the pā site situated at Kaikohe which belonged to Mahia, the great fighter of the North at the time. However, Pokaia quickly found out that there was no one in the pā.
21. The question was posed again, "where would you get your fighting men"? Pokaia then referred to Te Huehue, which is of the Hapū Ngaitawake. In that meeting it was said to him to wait until a strong

force returned to aid Pokaia. However, Pokaia took no notice and returned to the battlefield at Moremonui.

22. During the second battle Taoho being the chief of Ngāti Whātua at that time, called upon one of his fighting men to draw a line in the sand ahead of the fleeing Ngāpuhi and he made a statement that he wished not to see the battlefield a wholesale slaughter and stated all those Ngāpuhi who made it over the line would be left to return to their lands. All those that did not make it over the line, sadly, would be put to death.

23. In the battle, a number of the chiefs of Ngāpuhi were killed, including Pokaia. However, out of sight, Hongi Hika, in his youth, saw what had happened to his people. In 1828, during the musket wars, Hongi Hika had his vengeance against Ngāti Whātua.

24. During the battle, Taoho foresaw the devastation of his very own relations, the Ngāpuhi, if the battle was to continue. So, in his wisdom, he intervened and called on his servant to get ahead of the fleeing Ngāpuhi and draw a line in the sand. In my view, Taoho had the ability to understand clearly about whakawhanaungatanga, or relationships for that matter. Being high born he would understand the concepts and values of relationships, or the kin ties and how they all connect. He also knew that whanaungatanga would aid iwi to iwi while traversing through their lands.

25. It was Kawiti who said:

E te whānau i pakangia ahau i te Atua i te pō.

Pai ana e ora tonu ana.

Takahia te riri ki raro o waewae.

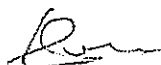
A te rangi apōpō he poi poi Pākeha koutou.

26. That was created at the battle of Ruapekapeka where Kawiti foresaw, in a vision, an endless line of red coats coming to destroy his people. Although Kawiti was a general in the battlefield, he had the foresight to see things and pay heed to them. Kawiti went deep into the forest and got on his knees to summons the Lord. He said that he had seen the red coats in a vision coming to destroy his people and asked what

he should do. He was told simply that he should give up the fight, but he did not agree. It took some nine hours or so of disagreement prayer and study, but finally he agreed with te Atua and went and got his people and left the pā.

27. In my view the significance here is, although Kawiti was a specialist in warfare, he also had the vision to foresee the future - he was a warlord but, however, he was a man of peace and humility. Although it took him some nine or so hours in battling with the Lord, in his brilliance, he accepted the answer and led his people out of the pā. The next morning, when the red coats advanced onto the pā, they discovered no one in it. This is a quality leader who has the ability to see the future and accept the changes, but still have brilliance and charisma to lead with a clear vision.

**Dated** 18 November 2014

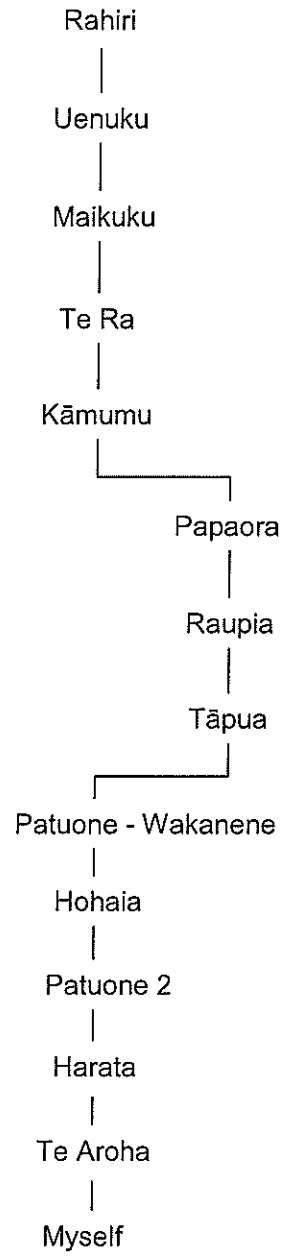


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Hirini (Sydney) Tau

APPENDIX "A"

My Ngāti Hao whakapapa



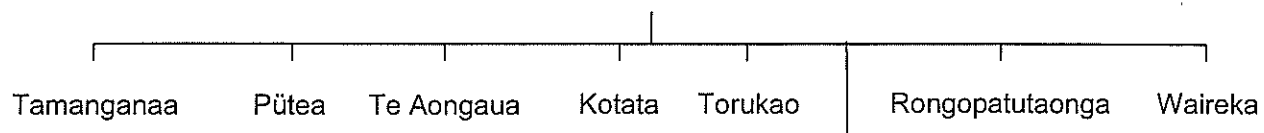


## My Ngāti Hinetanga

Rahiri ===== Ahuaiti

Uenuku-kuare ===== Kareariki

Hauhaua ===== Torongare



Hine-a-maru == Koperu

Pērā == Tauterekura

Waipiharangi == Waikamania

Rangimotuhia == Te Kiore

Rao == Hapenui

Whakaita == Rua

Kawau == Kororā

Kohine == Whautere

Hikirangi = Rapata Puriha [Robert Bruce]

Ākinihi [Kahu kua] == Witehira

Rāhera == Tau Rauahi

Taoko == Te Auparo Mane

Manga Tau == Te Aroha Bryers

Sidney == Paeroa