

**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 TOKO TAHERE  
DATED 14 NOVEMBER 2014**

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I, Toko Tahere, state:

### **Introduction and Whakapapa**

1. My name is Toko Tahere, Mandated Hapū Kaikōrero ("MHK") for Ngāti Tautahi.

*Ko Punakitere te Awa*

*Kirioko te Maunga*

*Ko Tautahi te Tangata*

*Tātai ka moe ia Māhue, ka puta ko Te Kapau. Te Kapau ka moe ia Turehu, ka puta ko Te Koekoe. Te Koekoe ka puta ko Ngākirikiri. Ngākirikiri ka moe ia Tahere ka puta ko Eru Whakamautara.*

*Eru ka moe ia Rawine Neitana ka puta ko Te Atawhai. Te Atawhai ka moe ia Kiriera Miha ka puta ko Kire. Kire ka moe ia Pani Rapana ka puta ko tāku matua ko Mane Tahere ka moe ia Tihe Herewini, ka puta ki ahau te Kaikōrero.*

*Na tāku hapū a Ngāti Tautahi hau i tohu hei kawē wā rātou hiahia ki runga ia Tūhoronuku. Na ko Tūhoronuku i tohungia kia noho ki runga i te tūranga nei.*

2. The authority to speak on these matters comes from my whakapapa, my whānau and from my hapū, who chose me as their MHK at a hui on our marae.
3. Tāku nei tū, ā kia whiwhi ai tātou ki te Tino Rangatiratanga o a tātou mātua tūpuna. Mo te painga o ngā hapū me te iwi o Ngāpuhi.
4. I was elected to Te Rōpū o Tūhoronuku on 18 February 2011, at a hui at the Mid North Motor Inn, Kaikohe. I am a member of the Tūhoronuku Board of Trustees.
5. I have been a member of Tūhoronuku from the beginning to now, through the elections. I, along with the other trustees, stepped down as representatives within Tūhoronuku following the Crown's recognition of the mandate. We then went through another prescribed elections process, and that is why I am here today.
6. My whakapapa speaks for itself.
7. Ngāti Tautahi interests are my interests, and they are interests shared by other hapū – they all claim rangatiratanga that came from our tūpuna, Hongi Hika.
8. I want to give evidence about rangatiratanga and tikanga, and the structure of Tūhoronuku.

### **Rangatiratanga and tikanga**

9. I understand rangatiratanga, I understand tikanga, and I am dedicated to the aspirations of my hapū, which is why I support Tūhoronuku.

10. The interests of Ngāti Tautahi is of paramount importance, because history will tell you that Ngāti Tautahi's politics are the politics of Ngāpuhi (through its leaders). To support that, I know that Hongi had trading rights. Before the flag was ever raised, Ngāpuhi's colours were seen on korowai. Hongi wore three feathers – red, black, white - to distinguish him from other rangatira.
11. There is an old saying:
- Ngai Tāwake ki te Hauauru, Ngai Tāwake ki te Rāwhiti,  
Ngai Tāwake ki te Waoku, Ngai Tāwake ki te Tuawhenua.
12. Which literally means:
- Ngai Tāwake to the West, Ngai Tāwake to the East, Ngai  
Tāwake inland, Ngai Tāwake beyond.
13. This saying demonstrates Ngai Tāwake's great coverage, its mana and its high ranking among Ngāpuhi.
14. When the wake of Ngāpuhi came here, when they arrived in this land, they saw the red pohutukawa on the shore. It was blooming. If you listen to the kōrero of Ngai Tāwake, it tells the history of the Te Wake bird that came from another land. Such as announced in Ngai Te Wake ki te Hauauru.
15. When you talk about Rāwhiti you talk about where the sun rises. Rangatiratanga arises from the area of land that rangatira had power over, from the west wind, to where the sun rises. We cannot fathom that distance.
16. The political complexity in Ngāpuhi arises because some people do not understand tikanga.
17. Tūhoronuku is a way of getting hapū together and moving forward together as Ngāpuhi. Tūhoronuku have the mandate. And Tūhoronuku allows rangatiratanga to be exercised, but it does not pretend to have rangatiratanga over hapū.
18. If the Crown agrees to settle with Tūhoronuku on behalf of Ngāpuhi, that is a good thing. Ngāti Tautahi fully supports Tūhoronuku. My hapū support because it is the only way to move forward and is a way to get our whenua back. Where we can't get whenua back, we can get compensation. That is all anyone cares about. It's pretty simple at the end of the day.

### **Structure of Tūhoronuku**

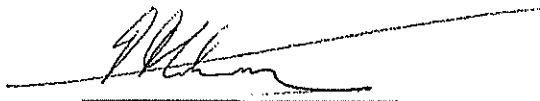
19. Ngāpuhi need to get together, we can be strong when we are like that. But we need to get the big portfolio settlement, so Ngāpuhi can support itself. That doesn't mean hapū aren't strong. Hapū will get assets within that, and will be able to remain strong hapū in their own right. We want to be able to call the shots, both as hapū and as an iwi – that is rangatiratanga. Tūhoronuku allows us to settle, to strengthen, and through that, exercise rangatiratanga.
20. When there's an issue to be heard, Ngāpuhi get together, and nut it out, to see which the best way forward is. You might not like all the

that other hapū want, but you reach a consensus, like a meeting at a marae.

#### **Moving forward**

21. Now is the time to make a change, now is our chance.
22. I want Ngāpuhi to be acknowledged, to have their rangatiratanga acknowledged, and be allowed to govern themselves. I know my hapū want this, because we have thrashed this out. My hapū wants to rule its own destiny, and I see Tūhoronuku as the beginning of something good. I hope that we can reach a true equal partnership with the Crown, because the partnership is not one of equals at the moment.
23. As the last major iwi to settle, we have a strong chance and responsibility to even out the partnership. That is important. When most people use the word Treaty of Waitangi, they are abusing it. They don't acknowledge Ngāpuhi's role in fostering the Treaty. The settlement will give Ngāpuhi strength around Treaty discourse, and will strengthen the Treaty for all of New Zealand.

Dated 14 November 2014

A handwritten signature in black ink, appearing to read 'Toko Tahere', is written over a horizontal line.

Toko Tahere