

IN THE WAITANGI TRIBUNAL  
OF NEW ZEALAND

WAI 2003

IN THE MATTER OF

the Treaty of Waitangi Act  
1975

AND

IN THE MATTER OF

a claim by Cheryl Turner, John Klaricich, Harerei Toia (deceased), Ellen Naera, Fred Toi, Warren Moetara and Hone Taimona on behalf of Ngati Korokoro, Ngati Wharara and Te Pouka Hapu

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STATEMENT OF EVIDENCE OF HONE TAIMONA

Dated this Friday 04<sup>th</sup> of April 2014

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<p><b>RECEIVED</b> Waitangi Tribunal</p>
<p><b>4 Mar 2014</b></p>
<p>Ministry of Justice WELLINGTON</p>

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Tu te po tu te ao  
Tu ka maranga ki te whei ao ki te ao marama

Tu mai e Te Ramaroa i te turanga tupuna  
Poua te turama tarewa tu ki te rangi  
Aho pou kapua i te ao, aho pou kapura i te po, whiti ki tua whiti ki tawhiti  
Marama a runga taku titiro ki uta ki nga ara tapuwae i hokaia  
Marama a raro taku whakataki ki tai i nga ara hoehoenga whakairi o oku tupuna

E whakamau te titiro ki Onoke, ki Opara ki nga mokaikai karere a Kupe  
Rere kau noa mai te awa o Whirinaki, naau raa e Waimirangi nga hokowhiti  
Raa te tuauru te tiro haere te takutai ki Te Kawakawa, ki Te Puke, ki Waitaha, ki Otawhiti

Paa kau atu ki te rae o Te Kauwhare ki nga mounga ahi tupua a oku tupuna  
Takoto noa te one taumata okiokinga o Waiparore  
Tena te wai ruruku o Pukepounamu e puea ake ana ki te Kauere a Kupe  
Kei uta, kei te parenga te kupenga, haoa a te tupua, haoa a te tawhito

Tu mai a Mahena i whuia ki te tai, herea ki te whanga o Te Koutu e  
Koutu whenua, Koutu moana, Koutu Mongero te urunga mai o te tapu  
Ko Waione te purangaranga kai, ko Kereteki te puninga tangata  
Kei Nihotu te hiinga o te tini a Tangaroa

Kumea e te tai, waahia te ara ki Waipuna, ki Mākorokoro, ki Te Puata i tutu puehutia ai  
E tu ka riri, tu ka nguha, tu ka parekura e  
Tautika atu ki Whiria o nehera, ko te Paiaka o te Riri  
Ko Tauramoko ki runga, ko Rahiri te pou amokapua o te whare  
Pou tu te tahuu o Ngapuhi Kai Ariki, Ngapuhi Moana Ariki, Ngapuhi Taniwharau

Maau e Kaharau te taura, maau e Uenuku te pakaurua ka toto te puna tangata  
Naau ra e Te Kauae te kopu putatahi te ira putanga tangata a Ngapuhi ka heke

Titiro kau atu ra ki te mata tahuna o Tawakeroa  
He manutanga waka, e tenei a Ngati Korokoro te tia nei  
Ko te tai hoehoenga a Te Pouka, Ngati Wharara e tapatapa ruru ana te hoe  
Kei te tuara te Paakanae a Kupe, kei Ruaputa te tapu okiokinga a te tini

Pari raa e te tai e, mau kai mai ki Taikapati, ki Wheorooro, ki Taumatawiwi  
Ka tau ki a Taaria a Te More, maana e tohu, maana e rahui  
Pae ake ki Te Paraoa te one paenga tohora e te tai a Marutawhiti  
I ranga ai nga karakia whakataki a Nukutāwhiti ki Pouahi, a Ruanui-nui-a-tane ki Araiteuru

E ko Hokianga nui, Hokianga roa, Hokianga Whakapau Karakia  
Tai whiuwhiu korero, whiuwhiu karakia, whiuwhiu tangata e  
Kei Waiarohia te tumu herenga a Mamari ka heke ko Ruanui-a-tane  
Kei Kokohuia taku puna wai te inumia raa e te kokopu  
Koia te wai ariki, koia te wai whakaora i a au e

Ko Akiha kei te akau, ko Māpuna kei te kauru  
Ko Taitapu, ko Whakarara, ko Porihere ko roto mai he kohatu naa Kupe  
Ko te too tena i whakapepehatia ai e nga tupuna e pari ai te tai, e timu ai te tai  
E ko te mauri o Ngapuhi he mea huna ki te wai e te kawai Ariki

Hikoia te one tapuwae a Tohe i Niua, i Taniwhanui, i Pouahi ki Kawewhitiki  
Kauria te tai o Whanui ki Te Papaki, ki a Rua Kekeno e  
He tai whatiwhati taku tai, he tai ngunguru taku tai, he tai kawenga maharatanga taku tai

Whakaanga te titiro ki te ara pikinga i Te Pākia ki te ara hekenga  
Ki te awa i ara whatawhatanga e Tohe  
Ko Waiwhatawhata i te tuauru, te poupou whata kai a te iwi

Kopiko noa taku haere ki te putahitanga ki te rua taniwha e  
E ko te maanutanga o te taniwha i te rua koa  
Ko Araiteuru, ko Niua e kurupae mai ra i te paepae onepu o te Kaiwaka

Aniwaniwa mai ana te tai i turia e Kupe ki te marowhara  
Kei tua te moana tapokopoko a Tawhaki  
Kei tawhiti te moana nui a Kiwa te aratitia hoenga waka tupuna no Hawaiki mai  
I takina ai a ngaru nui, ngaru roa, ngaru paewhenua ka uu ki te ika a Maui

Kei Tuputupuwhenua te puna te tupoutanga a Kupe  
Ka tu ka kii taurangi te reo poroporoaki  
Hei konei raa e te Puna i te Ao Marama  
Ka hoki nei ahau e kore ano e hoki anga nui mai

Rere kau noa te titiro ki te tai whakararo ki Taiharuru e pupuha wai mai naa i te tai  
Ngakia te ara ki nga rua o te Ana Paro, ki Te Wahapu, e piki ki Whitikua  
Ka tau ki Nga Papaki, ki Ahiwaro, ki Te Ihuiti  
E rere e Omanawaiti ki te one kurakura o oku tupuna e moe nei e

Huri tu kau ana te kanohi te titiro ki nga pae maunga tahuu o te rangi  
Kaipowhiri i te ata huakirangi, kaiwahakataki kahui whetu i te po  
Noou ra e Te Ramaroa a Kupe nga tohu a te Atua e....

Kitea mai ana i tawhiti ee....

Ueauea te pou  
Rukutia te pou  
Akina te pou  
Whitikitia te pou  
Ko Tu, ko Rongo, ko Tane

No wai te pou no Ngāti Korokoro te pou  
No wai te pou no Ngāti Wharara te pou  
No wai te pou no Te Pouka te pou

Tokotoko tuu hikitia tokotoko tuu hapaingia rewa tuu ki te rangi  
Tuu whakairihia a Ngapuhi Kaiariki, Ngapuhi Moana Ariki  
Ngapuhi Taniwharau ki te pou tahuhu  
Ko te tekoteko o runga ko Rahiri e

Titia, poua te pou whenua a Kupe  
Ka u ki uta ki te whenua ka u ki tai ki te moana  
Poua whakamaua kia tina, tina haumi e hui e taiki e

### **Tangi noa ana te pani i muri nei**

1. Ka whakaraupēka nga tini mahara ki te hunga whakakiwa e arohaina nei, e tangihia mokai nei, e mihia kanohitia nei, e poroporoakina e te reo tapu.

*There are many vivid memories towards our beloved ones whom we continually mourn, greet and acknowledge in poetic speeches of farewells.*

2. Tera taku matua a Harerei Toia kua hokaia i te pae, naana i taamokotia tona haa manawa ki te kereme a oona hapu ki Te Karauna me nga Kawanatanga o nga rautau e rua kua pahure nei. Tae rawa mai ki tenei raa, e pikau mai ana ano e nga tuara a nga hapu nga kereme ki nga kanohi o Te Karauna me oo te Kawanatanga e kawana nei i tenei whenua tupuna.

*One of whom is my senior elder, Harerei Toia who has journeyed beyond the horizon; he personally enhanced the claim of the hapu collective alliance towards the Crown and the various Governments over the last two hundred years. And today it continues to be carried by the backbone of the hapu claims towards the presence of the Crown and those of the Government of who govern this ancestral land.*

3. Koia puu tenei te ika nui i toia ake i hohonutanga o te moana nui a Kiwa, i mau ake e te kauwae a Murirangawhenua, ko te matau a Maui tikitiki a Taranga, naana i hii ake. Ka takoto maanu mai ai, me he pakaurua tona rite, i te mahoratanga o te moana nui a Kiwa. Koia te ika nui a Maui, ka tuhono katoa atu ki te waka a Maui, ki te Waipounu noa atu, puta noa, huri noa. Kitea rawatia e Kupe te rongonui, naana i toro te nuku o te tiritiri o te moana, ka mau.

*This indeed was a great fish that was drawn from the depths of the vast ocean of Kiwa, held fast by the jawbone of Murirangawhenua being the hook of Maui Tikitiki a Taranga of whom brought it to the surface and from where it laid afloat on the expanse ocean of Kiwa as if a floating stingray. This indeed is the great fish of Maui that combines with the waka of Maui to the Waipounamu, discovered by the famed Kupe who navigated the expanse of the ocean.*

4. Ka tika te whaikorero a te iwi, he whenua tenei a te Atua, he whenua a te Ariki, he whenua a te tupua, he whenua a te taniwha, he whenua a nga tupuna, ka mutu, he whenua a te rangatira, he mea tohua e te tatai whakapapa, e te tatai pou korero.

*The formal addresses rendered by the people are therefore correct in stating that this land is of divine presence, a land of nobility, a land of immortal beings, a land of supernatural beings, a land of ancestral genealogy and a land of chiefly status, all revealed, reflected and lodged in detail within genealogical citations and historical recordings.*

5. E Harerei, maau, maa koutou nga manu huna a Tane te taha wairua e kokiri, kokiritia, waahia te ara. Maa matou, e tupou i muri nei te taha kikokiko e korero, waihotia ake, maa tatou ngatahi e whakataki nga kereme me oona tika ki te aroaro a te Taraipiunara, ahu atu ki te Karauna, tau atu ki te aroaro a te Kawanatanga.

*E Harerei, may you and the sacred birds of Tane conduct the spiritual presence and lay the pathway from within, and we the bereaved, will lay the pathway to conduct the physical presence and together we will seek out the right avenue to address the rights of the claims before the Tribunal, the Crown, and then at the foot of the Government.*

6. Kaati ake raa nga maharatanga memeha kore, nga mihi mutunga kore, me te riringi o te wai aroha pumau a te pani ki a ratou maa. Kaati ake raa, huri tuu ana te aroaro ki nga mawhakitanga kanohi ora e whakarauika nei.

*In conclusion, the memories will never fade, speeches will never cease and the endless flow of devoted tears of the bereaved will not end towards the presence of those who have gone.*

*Thus, this address can now turn to the presence of the living descendants who have assembled.*

**Ki te whare o Kairewa raaua ko Waimirirangi** – *To the ancestral house of Kairewa and Waimirirangi*

7. *E te Whare*, i poua e nga tupuna nga pou ki tai hei here i te moana, i poua e nga tupuna nga pou ki uta hei here i te whenua, tarewa tuu ki te rangi raano, kaati, ka uu tenei mana ki Pakanae, ka uu tenei mana ki Kokohuia, ka uu tenei mana ki Waiwhatawhata.

*To the presence of the House, the ancestral pillars were placed and cemented within the sea to bind the ocean and likewise the pillars were placed and cemented on shore to bind the land, extending towards the sky above. This practice was conducted and confirmed covering the Pakanae, Kokohuia and Waiwhatawhata land and sea areas.*

8. Ka whitikitia nga kainga e toru e te tauramoko tupuna, e te tauraherehere tatai tupuna i ahu mai i te ahi komau, ahi uruuru whenua, i nga pou tuahu ahurewa, i nga tatai pou wananga, i nga tatai pou korero, i nga papa kainga, i nga torere taumata whakaokiokinga, i nga wahi tapu, i nga urupa tapu, i nga puna tohi tangata, i nga puna waitapu, i nga wairere me nga awa puna wai, i te ngahere rongoa a Tane me te waiora a Tane, i nga marae, i nga paa tuwatawata, i nga waahi pakanga, i nga tauranga waka, i nga mahinga kai, i nga tauranga hii, i nga tauranga hao, i nga tahuna mataitai kaimoana, me nga whare karakia o enei raa, me nga kura tamariki o enei raa.

*The three traditional settlement areas have been bounded by the environmental ancestral landmarks, and then by the genealogical lineage that descends from the original fires that continues to burn within the womb of the land. From the ancient ritual sites, houses of sacred ancestral knowledge, historical recordings, traditional occupation sites, the sacred interments, the various sacred sites, sacred burial sites, the baptising springs, the ceremonial water sites, the flowing waterfalls to the flowing streams, the divine waters of life of Tane and the medicinal healing forest of Tane. From the marae areas, the many paa sites, the battle sites of war, canoe landing sites, large gardens sites, fishing and netting sites, sea food gathering sites, and then from the contemporary church and school sites.*

9. I tuia e ratou te ao ki te po, te rangi ki te whenua, te ua, awa ki te moana, tuia katoatia e ratou i a ratou ano ki roto i te ao, ka mau te hono.

*They intertwine the day to the night, the sky to the land, the rain and streams to the sea and bound themselves directly into the world to cement the bond.*

10. E horahia ana te mata o te whenua, te kanohi o te rangi me te kiriwaiwai o te moana ki nga tohu onamata, me he papa pounamu, he mea whai tapu, he mea whai mana, he mea whai ora, he mea whakamiharo, e ataahua te takoto.

*The land mass has been covered, as with the face of the sky and the watery surface of the ocean with ancient symbols creating a foundation resembling a greenstone tablet itself which is a sacred presence of meaning and purpose, of generating wellbeing and a magnificent being of unique beauty.*

11. Ka mutu, i tuituia katoa mai e nga tupuna i aua waahi whai tapu, i aua waahi whai mana, i whatua katoa mai, i raranga katoa mai, i whiria katoa mai, i herea katoa mai e ratou kia kotahi te hanga.

*And thus they intertwined those sacred sites and areas of significant, plated together, woven together and bounded together to become one and to remain as one.*

12. Katahi whakakikitia e ratou nga tuituinga ki te iho o te taurahere, he mea i matua whiria e ratou ki nga tikanga i ahu mai i te ao a nga Atua, i te ao a nga Ariki, i te ao o tua whakarere, i ahu mai ano hoki i nga tikanga a hapu, i nga tikanga a marae, i nga tikanga a whanau, me nga ritenga hononga o te whanaungatanga, nga toronga o te toto whakauru, toto whakapapa.

*They then concluded this process by tightly binding the ancestral presence with the parental linkage of providing a life force that was woven from within the divine presence, from the noble presence, from the ancient worlds and from the various hapu, marae, whanau practices, rites and rituals, and then finally from the genealogical relationships of the main blood lineage and branches from within.*

13. Mutu rawa ake, kua oti te raranga mai e nga tupuna, ko te takapau taonga, me he korowai kahukura ka horahia, ka uu ki te wahapu o te Hokianga nui a Kupe puta noa, huri noa.

*This accomplishment created a treasured woven landscape as stunning as the appearance of a rainbow that has been permanently positioned on and within the beads of the harbour of Te Hokianga Nui A Kupe.*

14. Ka paiheretia e nga tupuna tenei korowai kahukura ki te mauri o te reo, me oona rarangi taumata ikeike, ka whakatapua ai, ka whakanoangia ai too ratou noho, too ratou hikoi i te ao, hei whakauu ano hoki i te taurahere i a ratou i oo ratou raa. Ko te tapu me te mana o te reo te kaimau i te hono, i uu ai.

*This prized treasured woven landscape was bound and anchored by the influential forces of Te Reo, its uppermost level of authority, enhancements and beauty that allowed them to live and move within the sacred and natural realms. Te Reo cemented the ancestral presence in their time as it was the anchor that secured that presence.*

15. Ko te reo ano te kaiwhakauu i taua taurahere raano i a tatou i te raa nei, ki nga mea katoa e rongo wairuatia nei e tatou, e rongo ngakautia nei e tatou, e kitea kanohitia nei e tatou, e rongo taringatia nei e tatou, e rongo a ihu nei e tatou, e rongo a kai nei e tatou, e rongo a hinengaro nei e tatou, nga kawenga tikanga, ko nga whakapaa wairuatanga mai me nga whakapaa kikokikotanga mai ki a tatou i te raa nei.

*Te Reo still sustains those binding elements to the same ancestral presence for us today that links us to everything that we experience. This is achieved through spiritual, emotional, physical sight, hearing, eating, smell, thoughts, understanding, actions, experiences and practices, and all other interactions and experiences within the spiritual and physical realms that influence us today.*

16. Huihui katoa mai enei tikanga whakauru, ka puta ko moemoea, ko whakakitenga, ko matakite, ko maaramatanga, hei urunga mai mo te rongo mau, tuia ki te maunga rongo ka tau ko te rongo taketake.

*The collective formation and inclusion of all these elements creates the potential for visionary dreams, visionary understandings and visionary prophecies that lead to true understanding that lay the foundation for balance of equilibrium to occur. That also extends to continuation of this state of balance and true balance of life, living and existing as one.*

17. Penei mai ana te tirohanga a nga tupuna, kei roto rawa ratou i te ao, ko te ao ano kei roto rawa i a ratou. Kotahi ano te hanga a te kikokiko, kotahi ano te rerenga o te toto, kotahi ano te haa manawa ora e ora ai te ao katoa.

*They had an intrinsic view, believed and lived closely with the world and in doing so, the world became intimate with them, one whole body existing together in balance, one single flow of blood (life) sustaining all and one living breath that sustains the wellbeing of the whole world.*

18. Ko te ringa tohu tenei a nga maatua tuupuna i too ratou paa (paanga, tika, putake, ahunga, aronga) ki te whenua, rangi, awa, moana me te ao katoa. I ahuhau mai ratou i aua waahi raano, i whanau mai ratou i roto i te whenua raano, i tupu ake, i whai oranga i runga i nga hua o te whenua, awa me te moana, i reira raano, i pakangatia mo te kainga, i tiakina ano hoki e ratou te kainga, aa i hoki ano ratou ki te onekura whenua i whakaahuatia mai ai, aa ki reira raano.

*This was the creation of their genealogical ancestral lineage of connections, of place, of being, of existing, of rights, of beginnings, of responsibilities and of devotion to the land, sky, streams, sea and the whole world itself. They were formed and created from those elements, born and nourished by the land, sustained by the bounty of the land, sky, streams and sea. They battled to retain the existence, conducted practices and rituals to regenerate and sustain them and, at the end of life returned to the form of their origins.*

19. Ka mutu, naa ratou ano too ratou ao i whakakorero, i wananga tahi ratou me te ao. Ka whakairihia e ratou he tatai whakapapa, he mauri, he wairua, he kanohi, he tinana, he ingoa, he kaupapa, he tikanga, he iringa korero, he putaketanga mo nga mea katoa o te ao o te awatea, me oo te ao ano o te po, whitirere ake te whao a waa ratou kupu wananga ki roto i te ao wairua whakairo iringa korero ai.

*And naturally they conversed with their world and world with them. They designed and assigned a genealogical lineage to all things, a life source, a spiritual and physical presence, a name, a connection of place and a reasoning of existing to everything within the realms of day and the realms of the night, and extended the flow of highly descriptive narrative of the existence and place of the spiritual world and realms.*

20. Kahore rawa tetahi mea kotahi i mahue i taa ratou whakatakotoranga tatai whakapapa, tatai pou korero. Naa ratou i whakakanohi mai nga mea katoa, katahi ka herea ki te tatai whakaheke o te whakapapa, ka mutu, ka noho aua mea katoa hei mea whai manawa ora i roto i te muka o te taurahere kotahi.

*Absolutely nothing was left aside in their genealogical process of accounting for, giving substance and place to everything. They gave a living face and thus a meaning of existence for everything that was interlinked and bound through genealogy and thus every living thing became part of the same primal descent lines and therefore, all are connected to the same ancestral presence.*

21. Ko taa nga tupuna whakaritenga tenei, i tohu ai i te tapu o te whakauru o te whakaaro, me te tapu o te whakauru o te kupu i puta ake i nga wananga ahurewa. Na kona, i tau puu ai too ratou tatai, herenga, tuuranga me too ratou whai waahi ki roto i te ao, kahore he wehewehenga o te noho i puta ake.

*This ancestral intrinsic inclusion was conceived from thought, descriptive insights and understandings stemming from the statuary of sacred learning systems and ritual sites. This is where they confirmed their lineage, alliance, standing and place in the world. There was no separation, isolation or individualism.*

22. Ko taa ratou kirimoko tenei ki runga i te whenua, rangi, moana me te ao katoa, koia i puta ake ai nga tini korero whai maaramatanga nui nei, hei whakamahara ake i a tatou ki taa ratou i rite ai, i tau ai.

*This was their human influences on the environmental landscape scattered on, and penetrated within the land, sky, sea and the world itself. This is reflected in the many sayings that remind us of their insights, understandings and conclusions.*

23. "He kopu puta tahi nga mea katoa o te ao, whanau puta tahi ai, oranga puta tahi ai, matenga puta tahi ai, ko aua kotahitanga raano."

*All things of the world are conceived from one womb, born there off, sustained and then returned to those original elements, joined together in unison.*

24. “Kotahi te hauora o nga mea katoa, kotahi ano te taura herehere o nga mea katoa, te iti me te rahi, ko tona rite ki te toto e paihere nei i te whanau.”

*There is only one source of wellbeing for all and only one intertwined force binding all, the insignificant and significant bounded like the blood, that binds and sustains a family.*

25. “Ko te rangi me te whenua me oo raaua mea katoa, he tupuna noou, he matua noou, he tuakana noou.”

*For the sky and land and all within are your ancestors, your parents and your elders.*

26. Maatau puu ana nga tupuna, ko te tino tapu ahurewa me te tino mana ahurewa e meinga nei e ratou, kei roto rawa i te whatumanawa o te ao e noho nei tatou, kei a Rangi nui me tona mauri, kei a Papatuanuku me tona mauri me waa raaua tamariki, mokopuna me nga uri, nga mauri o tena, o tena. Ka ora te mauri me te wairua o aua Atua, aua ariki, aua tupua, aua taniwha me aua kaitiaki, ka ora ngatahi te ao, ka ora hoki te hunga tangata.

*They knew and understood clearly that the parental intrinsic sacredness and power of existing lay deep within the heart of the world we live in. The sky and the lands essence and presence are linked to their children and descendants essence and presence of being alive. When the life and spiritual forces of these supernatural beings are in a balance state of wellbeing, the world is, and thus the human race is also.*

27. E hoki tatai ana nga mea katoa ki te matua, matamua o nga matawai i puna ai te mauri me te haa manawa ora o nga mea katoa, ki a Io matuakore, ki a Io taketake, naana te kore, naana te kowhao, naana te anu, naana te po, naana te mauri, heke iho mai ki te mahanatanga o tenei raa, ki te ora o tenei raa, heke iho mai ki te haa manawa whakaora e hongiri nei e tatou i te raa nei, kia haa manawa ora ai tatou i tenei waa tonu nei. Naana, naa Io matuakore, naana nei nga mea katoa, aa e hoki ano ai nga mea katoa ki a ia.

*All lineage return to the origins, to the parental fountain source where the original wellspring was formed that created the forces that lead to the existence of all living things. It was and is Io Matuakore, Io Taketake, of whom begat the potential of existing to the progression of conception and transformation towards the forces of producing life itself. And then descending down to today with the warm presence of the day and the wellbeing received within and even further to the air that we breathe, inhale and exhale to be alive at this very minute. It was and is Io Matuakore of whom all things belong too and will eventually all return too.*

*E te Whare, ka whakamibi ake te ngakau a te whakaiti ki te mauri Atua e whai mauri ora, e whai wairua ora nei tatou i te raa nei, kia mau te hono.*

*To the presence of the House, it is with humility and appreciation to the presence of the divine, of whom our existence and wellbeing has been given today, may it continue.*

28. Ka mutu, e noho katoa mai ana nga mea katoa o te ao, hei Atua, hei Ariki, hei taniwha, hei kaitiaki, hei tupuna, hei matua, hei matamua, hei tuakana ki a tatou te ira tangata.

*The conclusion reveals that everything within the world is either a divine being, noble being, immortal being, supernatural being, custodian being, ancestral being, parental being, elder, first born, and all have and hold senior status over us, the human race.*

29. Mahue iho, noo tatou ake te turanga a te teina, te turanga a te tamariki, te mokopuna, te uri, noo tatou ake te turanga a te iti o nga iti i roto i te ao.

*We have therefore been assigned to fulfil the lesser role of the younger sibling, that of the child, grandchild and descendent from that of the less significant beings alive within the world.*

30. Horekau he mana kotahi i a au ki te kii ake, nooku te mana taketake o te rangi, whenua, nga awa, nga wai me te moana, engari ko taaku i wananga ai me taku mahara ki te turanga a te iti o nga iti, ka tuturu te tau o nga kauwhau nui a nga matua tupuna; “Ko taa koutou mahi i muri nei, ka tiakina, ka atawhangia, ka manaakitia, ka arohaina, ka puritia te oranga o te rangi, whenua, awa, wai me te moana kia ora ake ai, kia whangaia e koutou ki te mauri ora a aua tupua, heke tonu atu te oranga ki oo tamariki, ki oo mokopuna, ki oo uri e haere ake nei.”

*I have no authority to state that, I own the existence of the sky, land, streams, waters and the sea, because my understanding concludes and constantly reminds me that, I'm the youngest and smallest of all beings alive. Addresses by elders who have imparted knowledge reminds me of such korero; “Your role and responsibility to come, is to care for, foster, sustain, devote and maintain the life generated and sustaining qualities of those areas to continue to provide of themselves to sustain your needs and the needs of your children, mokopuna and descendants to come.*

31. He tangata noa iho ano tatou, he mea hanga ki te kikokiko me te toto, kei konei te raa nei, apopo ake ka ngaro. I kauwhautia e nga matua i nga tini korero e penei mai ana.....

*We are human, made of flesh and blood, present today but will be gone tomorrow. There are many sayings that identify this position.....*

32. “Whatu ngarongaro ana nga rarangi tangata, tuu ana nga rarangi maunga, tu te ao, tu te po.”

*“The generational faces or presence of man will always continue to disappear, however the mountain ranges and land will remain as assured as the coming of the night and day.”*

33. “Kahore te tangata e tuu ana i runga te ao, kei roto rawa kee a ia i te ao, noona te kanohi whakaataata o te ao.”

*“Man does not stand on top of the world, but is integrated within the world as the human face is the reflection of the world.”*

34. “Ko te tangata he muka kau no taua taura, taana e mea ai ki te taura, ka meatia ki a ia ano.”

*“Man is only a small strand of the intertwining living network of the world and what he does to the network he does to himself also.”*

35. Na kona e te Whare, naa aua akoranga tupuna me nga tohutohu katoa o roto, ka marama ake te titiro a te whatumanawa i noho ngatahi nga tuupuna ki te ao me oo reira mea katoa. Kotahi ano te haa, kotahi ano te manawa, kotahi ano te toto, kotahi ano te tinana, kotahi ano te ora.

*Therefore, to the presence of the House, we can conclude that through the ancestral understandings, teachings and insights that they were indeed one with the world and all within. One breathing artery, one artery of flowing blood, one body of existence and one source of wellbeing.*

36. E takina ake nei tenei rarangi whakatutuki karakia i te tuturutanga o tenei korero;

*As this conclusion sentence of an ancient chant of ritual affirmation of connections reaffirms this address;*

37. “Ko tou manawa e Tane ko toku manawa ka whakairihia”

*“With your living essence oh Tane and with my living essence be elevated as one”*

38. *E te Whare*, e matau puu ana tatou ki te tika me te pono o wenei korero, koia tatou e whai marae kainga ai kia taea e tatou te karanga hui ki te whakaohooho, whakakorikori me te whakakorero i taua taurahere tupuna. Ko nga huihuinga katoa, nga tikanga tupuna me nga ritenga tupuna te huarahi e tuhono ano ai tatou ki taua taurahere tupuna, ka hono ki te putake, ki te akaaka, ki te pito, ki te aho, ki te iho, ka eke raano ki te kauru, ki te waahi e kiia nei, e tau mai ai te maaramatanga aniwaniwa, ka tae koe ki te ahurewa tohungatanga.

*To the presence of the House, we know and understand clearly that this address is correct as we use our traditional marae areas to gather, reawaken, reconnect, re-established and reaffirm the ancestral presence, and it is through our ancestral customs, practices and rituals that reaffirms and sustains the ancestral presence that allows growth progression from one state to another of consciousness and of reality to ascend to true understanding and enlightenment, to a status of a tohunga.*

39. Marama ake ana te kitea e te kanohi, te rongong e te taringa me te wairua rere whakauru ki te pito o te ngakau, ki te puu o te whatumanawa, ka rongohia te mana, te ihi, te wehi, te wana, te aio, te tapu, te rongomau, te wairua, te reo whakamihi, te tau o te mauri, me te kaha o te whakamiharo ki te mauri whakaora o te taurahere tupuna e here nei i a tatou i te ao, i te po.

*The eyes can clearly see, ears clearly hear and the inner spiritual connections of emotions can feel the presence of such authority, enhancements, awe, sacredness, physical and spiritual balance, peace and silence, acknowledgment, thankfulness, contentment of place of being and amazement towards the forging elements that continue to hold and bind us day and night to the ancestral presence.*

40. Koia tatou, ka tuu whaikorero ki te ao, ka tatai whakapapa ki te ao, ka wananga, ka pepehatia tenei hononga, ka whakataukitia tenei hononga, ka karakia, ka waiata, ka haka, ka whakairongia tenei hononga, ka tamokongia tenei hononga, me te aha noa o nga tikanga whakanui i te hononga.

Ka whakahaerengia e tatou nga momo tikanga kawae i te mana o too tatou paiheretanga ki te ao, ia haora, ia raa, ia wiki, ia marama, ia tau, ka moe ki roto, ka ara ki roto, ka hikoi tahi ki roto.

*This is why we formally address the world and acknowledge the genealogical relationship to the world through the wananga system, tribal and iwi sayings, incantations, song, haka, carvings, moko and the many other customs, practices and rituals that give substance and honour to the binding reciprocal relationship that we live and are immersed in hourly, daily, weekly, monthly and yearly basis, we sleep, awake and journey within.*

41. Ka mutu, kia mate raano te tangata, katahi a taua waa raano, ka whakawheturangitia ki roto i te ao wairua, ki te ao kua oti kee nga tupuna te hora ki nga tikanga me nga kupu no nga wananga ahurewa. Hipokina katoatia e ratou tera ao, penei me tenei ao ki te korowai kahukura e korerotia ake nei.

*And it is not until death when we become immortal as part of the star solar system within the spiritual realm that has already been charted with detailed description from wananga understandings. Thus, the spiritual worlds as with the physical world has been clothed with the same treasured cloak previously described.*

42. Mei kore tenei taurahere tupuna, he aha kee raanei to tatou momo i te raa nei? Ka noho manuwhiri, he haereere manene, ka noho kararehe mai, he hoiho, he kau, pera i too te pepeha mo te tupuna a Rahiri mo te hunga o Ngapuhi e kore e taea te tatai whakaheke i a ia, ka puta he kau, he hoiho, he Pakeha kee te mutunga atu.

*If the ancestral presence was not in existence, what would we be today? We would be visitors or in a state of always wondering, or a horse or a cow as stated in the iwi saying for those of Ngapuhi who can't tatai to Rahiri, must therefore be a horse, cow or a Pakeha.*

43. Kahore tetahi haerenga a te tangata i mahuetia e nga tupuna te wananga, mai i te wairuatanga ake, mai i te koputanga ake, mai i te whanautanga ake, mai i te whakatupuranga ake, tae ake ki te matenga, tae ake ki te whakawairuatanga ano o te tangata. Whiwhiwahi katoa ai ki te taurahere tupuna kotahi.

*They accounted for all human life transitions from the spiritual state to conception, birth, up-bringing and a life lived, to death and the return to a spiritual being, all was bound and intertwined and secured to the one parental connection.*

44. *E te Whare*, e matau ana tatou, ko te reo ano te kaiwhakauru me te kaiwhakauu i te tapu, i te ihi, i te wana, i te wehi, i te wairua me te mana e taea ai aua tikanga tupuna, i aua ritenga tupuna te kawe. Ko te reo ano, koia puu te kaiwhakamanamana, te kaiwhakaahua i te mauri o te taurahere tupuna.

*To the presence of the House, we know and understand that Te Reo is the instigator that secures the sacredness and empowers the creativeness of the ancestral presence and that of the spiritual essence that enables the ancestral practices and rituals to be conducted and completed. Te Reo is indeed the conveyer that empowers and enhances the manifestation of the ancestral presence.*

45. He mea tika ano i enei raa, kia kii ake, ka nui te moteatea me te tangi whakaroto ki taua taurahere tupuna kua whatu ngarongaro haere nei i a tatou i enei raa. Ahakoa, ka noho tonu mai te taurahere tupuna e wharikitia mai ana ki mua a o tatou kanohi, engari ia, chara i te mea e kitea kanohi atu ana e tatou katoa i taua mauri.

Kua kaha kee ake te ia o nga tikanga me nga ritenga o te ao hou i roto i a tatou ka heke iho nei too tatou hononga ki te taurahere tupuna, ka haere te waa, ka wehe i te hono, wehe noa nei, wehe takitahi nei, koia te oranga a te tangata e noho Pakeha ai tatou.

Mehemea e kore ai tatou e whakahau i te kaha o te ia o te tai a te ao hou neki kia hurihia kia riro ake maa tatou te tai e whakaterere ki nga kawenga tikanga, kawenga ritenga o te taurahere tupuna, oho rawa ake, kua noho Pakeha ai tatou, kua tuia e tatou ki te taurahere tupuna Pakeha.

*It is also correct to state that today we do yearn and hunger for the continuation of the ancestral essence and its presence that is fading in us today. The presence is spread as a blanket before us, but it does not mean that we all can see it, engage it, experience and be enhanced by it.*

*The overwhelming influences and changes in today's new world are causing the continuation of the lack of connection which becomes disconnection, separation and then individualism to the state of existence that is foreign to us.*

*And if we don't influence and change the course of today's environment to resemble that of our ancestral presence of customs, practices, beliefs, values and rituals, by the time we do wake up we will be pakeba (foreign) and we will be attached to the embodiment of a pakeba (foreign) system and presence of living.*

Hoi ano raa nga korero mo tenei wahanga.....

*This is all for this section of the address.....*

## Ko Te Wahapu o Te Hokianga nui a Kupe

46. *E te Whare*, ehara toku whare i te whare ngaro, ehara toku whare i te whare pungarehu, ehara toku whare i te whare pungawerewere, ehara toku whare i te whare whaiwaewae, kaati raa.

*To the presence of the House, my ancestral house has not been lost, my ancestral house is not a house of ashes, my ancestral house is not a house of spiders nor has my ancestral house moved.*

47. E ora ana ano te tupuna a Korokoro i te raa nei, naana a Ngati Korokoro me oona tini, oona rau me oona mano putanga tangata.

*Korokoro, our ancestor is still alive today for he is the founder of Ngati Korokoro, its many, its hundreds and its thousands of descendants.*

48. Rahiri

Kaharau

Taurapoho

Tupoto

Korokoro

Miruiti

Tuiti

(Tae iho ki te tini o Korokoro)

49. E ora ana ano te tupuna a Te Rapehuamutu i te raa nei, naana a Ngati Wharara me oona tini, oona rau, me oona mano putanga tangata.

*Te Rapehuamutu, our ancestor is still alive today for he is the founder of Ngati Wharara, its many, its hundreds and its thousands of descendants.*

50. Rahiri

Kaharau

Taurapoho

Tupoto

Korokoro

Miruiti

Tuiti

Te Rapehuamutu

(Tae iho ki te tini o Te Rapehuamutu)

51. *E te Whare*, e ora ana ano te hapu a Te Pouka i te raa nei, me oona tini, oona rau me oona mano putanga tangata. Ko nga kaiwerowero mounga ahi kia kaa tonu ai, kia rarama tonu ai te pou. Ka mura te whenua, ka paowa te rangi, koia te tohu a te ahi kaa, koia te tohu a te mana whenua, koia te tohu a te mana ariki.

*To the presence of the House, our hapu Te Pouka is still alive today, it's many, its hundreds and its thousands of descendants of whom now still stoke the burning ambers to rekindle the burning fires and pillars. When the land is alight smoke rises to the sky signalling that the home fires are burning and the land occupation and authority has been secured.*

52. Ka mutu, ka whitikitia a Ngati Korokoro, a Ngati Wharara me Te Pouka, ka puta ki waho, ko Te Wahapu o Te Hokianga nui a Kupe e whakawaha ake nei i te reo mo nga kereme a nga hapu e toru, a nga marae e toru me nga kainga o nga takiwa e toru.

*Through the collective alliance of Ngati Korokoro, Ngati Wharara and Te Pouka begets Te Wahapu o Te Hokianga Nui A Kupe of whom carrier the claims of the three hapu, three marae and three kainga areas.*

53. No mua raano tenei whanaungatanga me tenei kotahitanga e amo ana ano i te raa nei, aa haere ake nei. Ka tohu ano hoki tenei ingoa i te manga o te tai o Hokianga, i te pito o te whenua o Hokianga e noho ahi kaa mai ana matou, aa, kei te kauru o te tai o Hokianga i te kainga rongonui o Puna i te Ao Marama to matou kainga whangai waiuu mai raano, kainga whakatupu mai raano, kainga whakamaru mai raano, kainga taumata nohoanga mai raano, me te taumata whakaokiokinga wairua mai raano i roto i tenei ao.

*This collective relationship and alliance is not new and still continues today and will do in the future. The collective name describes a place of origins, the present and future central intergenerational place of being part of the sea and landscapes of Hokianga the celebrated, Spring in the World of Light. It is our place of birth, nourishment, growth, development, shelter, authority and of eternal rest within this living world.*

54. Tuu mai ana a Maraeroa marae ki Pakanae, tuu mai ana a Te Whakarongotai marae ki Kokohuia, tuu mai ana a Te Kai Waha marae ki Waiwhatawhata, e tuu pou pou nei hei whare kotahi, e toopu kotahi ana ano nga tangata katoa o roto.

*Maraeroa marae stands in Pakanae, Te Whakarongotai marae stands in Kokohuia and Te Kaiwaha marae stands in Waiwhatawhata, with all pillars aligning and standing together to form one building and where the people gather for the one cause.*

55. E taea noa atu tenei whitikitanga te rere, te torotoro haere, ka mau ai ki roto ki era atu o nga tini marae, tini hapu me nga kainga puta noa. Ehara i te mea, e noho tuturu mai ana nga hapu e toru nei ki a matou anahe ano, horekau raa. Ko taa te tatai whakapapa tenei whakakitenga, e meinga nei, e rahi kee ake matou i a matou ake ano.

*This collective alliance is inclusive and does extend out to the many marae, hapu and regions. The genealogical relationships reminds us that we are much more than who, what and where we are.*

56. Hoi ano raa, e te Whare, e taea noa te korero, naa te takahi haere i te huarahi a nga kereme neki, ka whitikitia matou i a matou ano kia uu tonu ai te kaha, mana me te kotahitanga o nga whakaaro me te titiro anga whakamua, kei horomia ki roto i te kupenga a wai raanei, ka kainga ake, pau rawa ake ki reira ki te puku a te apo.

*To the presence of the House, we can say that the claims process has required that we do consolidate to ensure strength, commitment, ensure continuation and visions, lest we become trapped in a net and be consumed.*

57. Hei tenei taima, hei tenei waahi, koia tenei to matou oranga tonutanga mo te roanga atu o tenei huarahi haerenga.

*At this time and at this place, this is our course of action and undertaking for the duration of the journey.*

58. Ka whitikitia a Ngati Korokoro, Ngati Wharara me Te Pouka, nga hapu o Te Wahapu o Te Hokianga nui a Kupe.

*The collective alliance and formation of Ngati Korokoro, Ngati Wharara and Te Ponka, nga hapu of Te Wahapu o Te Hokianga nui a Kupe.*

Kaati ake raa, e huri tuu ana te aroaro ki te tino kanohi nui ki roto i te hui.

*In concluding, I now turn to address the main presence within the hui.*

**Ki te Taraipiunara - To the Taraipiunara**

59. *E te kabui o te Taraipiunara, tena raa koutou e hoki kanohi ora mai nei, e hoki taringa mai nei, e hoki whai mana mai nei ki tenei kokonga nui e tokona poupou ake nei te tuu o te whare a Ngapuhi nui tonu, e tuu tonu nei.*

*To the respected members of the Tribunal, tena raa koutou, for returning in good health, to listen and to observe with authority this significant corner of alliances that reaffirm the pillars of the house of the great Ngapuhi nation that stands today.*

60. Koia puu tenei te one kura taketake e takoto nei i raro i oo koutou waewae, i too whakaroto, i koopu mai ai, i whanau mai ai, i puna toopu tangata mai ai, aa i pakaru mai ai a Ngapuhi ki waho. Ka kauhorahia te taitamatane, ka ahu whakaroto ki tuawhenua, puta rawa ake ki te taitamawahine, aa ka kapi katoa ai Te Taitokerau.

*This is indeed the revered historical area that lays under your feet, were from conception through to birth and onto the multitudes of people from whence Ngapuhi grew and expanded throughout Hokianga, heading inland to the east coast and throughout Te Taitokerau.*

61. Ko te kohanga aroaro mahana tenei i whanau mai ai a Ngapuhi ki te ao, ko te tapapa whakatupu tenei i puta ake ai he putanga kawai ariki, he putanga kawai rangatira kowhao rau, he putanga tatai manomano tangata, he putanga manomano whakatupuranga o Ngapuhi.

*This was the birthing origins of Ngapuhi from whence growth and expansion occurred that produced lineages of nobility, one hundred chiefly lines of descent and then the thousands of people and generations of Ngapuhi.*

62. Ka tuu tona whare, ehara i te whare papa rakau e huihui nei i a tatou i te raa nei, engari rawa ia, ko te ao kee te whare, ko Papatuanuku te paparahi, ko nga maunga nga poupou, ko Ranginui te tuanui, ko nga iwi nga patu o te whare. Ka heke ki nga kanohi o roto, ko nga tini hapu, ko te rau, ko te manomano o te tangata, koia e kii ake nei, he tapu te whare.

*Ngapuhi house stands, but it is not like the whare we gather here today in, as the house is in fact the world itself from where the land is the foundations, and the mountains are the main pillars and posts, and the sky is the roof system, and the walls are the main ivi alliances and the faces inside are the many hapu and the hundreds and thousands of people, hence why it is sacred and revered.*

63. *Kaati raa, ki te kabui o te Taraipiunara, kua roa kee nga rakau paiaka o te riri a Tuu o Ngapuhi e takoto ana, waiho kia takoto. Ko te pono, te tika me te aroha nga tokotoko e amo ake nei e te ringa matau a Ngapuhi i enei ra, kahore he mea kee atu. Kei te kapua o te ringa mau i nga taonga e whai mana hira ake nei, ko te Wakaputanga o te Rangatiratanga o Nu Tireni me te Titiri o Waitangi, kahore he mea kee atu.*

*To the respected members of the Tribunal, the warring weapons of Ngapuhi have been dormant for so long and will continue to be so. As Ngapuhi has raised the staff carved and adorned with belief, justice and compassion that lays in the right hand and the left hand holds the treasured and valued covenants of the Wakaputanga o te Rangatiratanga o Nu Tireni and the Tiriti o Waitangi, there is nothing else.*

64. *Ki te kabui o te Tairāpūnara*, meatia atu, me whakarerea e te Karauna, meatia atu, me whakarerea e te Kawanatanga nga aha noa i oo ratou ringaringa, kia tau atu ano ai nga taonga whakaharahara a Ngapuhi ki roto. Ko nga taonga nui i waitohungia hei oranga mo te motu nui tonu o Aotearoa, mo te koroni o Nu Tireni, otira mo nga iwi e rua e noho kotahi nei ki te papa whenua kotahi. Ko nga taonga enei i mahue iho e te Karauna me te Kawanatanga i nga raa e rua o te taamokotanga o nga Kawenata tapu e rua.

*To the respected members of the Tribunal, make the Crown and the Government empty their hands so that Ngapuhi can place and return these treasures, the foundation that formed this great nation that was set apart for the life and wellbeing of two people of whom would reside in and on the one land. For these were the treasured and valued covenants abandon and left behind by the Crown and Government on the days both were signed.*

65. Ko te ao tenei o Ngapuhi e korerohia ake nei e te motu, e tohea nei, e taukumekume nei ki te Karauna me te Kawanatanga, kia tahuri mai, kia hou mai ki roto i te whare tapu o Ngapuhi ki te awhina ake i te mahi kia poutokotoko ake ano te whare ki runga, kia eke whakairihia te taahuhu o te whare ki te taumata o te ora, kia eke whakairihia ki te taumata o te kaha, mana me te tapu, kia eke whakairihia ki te taumata o te tino rangatiratanga.

*For this is the Ngapuhi nation being discussed throughout the land. The tensions, debates and conflicts towards the Crown and Government should now move forward and enter the house of Ngapuhi and assist in the restoration of the central pillars, so that the main ridge line can ascend to the uppermost levels of wellbeing, power and authority and restore the strength and pride and most importantly, assist to restore Ngapuhi's independence and sovereignty.*

66. Kia ea raano, katahi, ka heke iho mai te tomairangi o taua oranga hou, ka mawetewete ai nga herenga e pehi nei, e haukotia nei te maranga ake a Ngapuhi i te mamae, i te aue, i te raruraru, i te mate. Ka whakahoungia e te mauri, e te wairua o roto, ka whakapiki ake ai, ka whakakake ake ai a Ngapuhi ki runga ki tetahi turanga nui o te ora, ki tetahi turanga nui o te pai, ki tetahi turanga nui e ahei ano ai a Ngapuhi te whakatau korero; “E tuu tootika ana te whare tapu o Ngapuhi.

*Until this has been achieved and only until then, will the revitalization of a renewed Ngapuhi nation be able to break and set the shackles free that have kept Ngapuhi from raising for so long from the despair, pain, hurt, troubles, sicknesses and death. And it will only be until then can Ngapuhi truthfully say that the house of Ngapuhi is standing upright and is secure.*

67. *E te kabui o te Tairāpūnara*, ka ora a Ngapuhi ka ora ake te motu katoa, puta noa, huri noa.

*To the respected members of the Tribunal, when Ngapuhi's wellbeing has been restored and is in balance, the whole land and nation will benefit and prosper throughout.*

Hoi ano raa.....

**Ki te Tiati Tumuaki** - *To the Chief Judge*

68. *E te Tiati Tumuaki*, ko koe raa toku Matua i te raa nei, moou enei korero. Hei tenei huihuinga i a taaua i te raa nei e whai take ai, e whai mana ai ahau ki te tuu ake ki te tuku korero. E kore pea taaua e tutaki ano a muri ake nei, hoi ano raa, hei a au oo taringa i te waa nei, me tino tuu kanohi atu ki te korero ki a koe.

*Sir, Chief Judge, you are my senior today and therefore I address this to you. It is through this gathering today that I have reasons and thus a responsibility to stand and render this address. We might probably never meet again, however I do have your attention and now I stand to address you.*

69. *E Kara*, noou te mana ki te hanga mai i te huarahi kia huri aroaro mai te Karauna me te Kawangatanga ki te kanohi o Ngapuhi, kia whakamanatia nga whaikorero ohaki i taamokotia ki te mata o nga Kawenata tapu e rua.

*Sir, you have the authority to construct the pathway so that the Crown and Government may turn and face Ngapuhi to reaffirm the two sacred covenants.*

70. *Ahako* atu, e te *Tiati Tumuaki*, horekau ano kia tutuki taau ripoata whakatau o te huihuinga tuatahi a Ngapuhi, i hui tahi ki a koe e wha tau ki muri, kia ahatia, e taea te aha?

*Even though, you don't have your report findings on the fist hui Ngapuhi had with you four years ago, never mind it probably cant be helped?*

71. Hoi ano raa, me penei kee ake te korero, kei warewaretia e wai raanei, kua poua noa ake e Ngapuhi tona tuu motuhake mai ano, kua tukua te karere, kua papa te reo ki nga kokonga o te ao. "Mai i te unga mai o te waewae Pakeha tuatahi ki tenei motu, horekau rawa, kahore rawa a Ngapuhi i tuku i tona mana rangatiratanga ki te Kingi, ki te Kuini, ki te Karauna, ki te Kawana, ki nga Kawanatanga ranei." I te raa nei, e uu ana ano te ringa a Ngapuhi ki taua pou korero.

*But, please let me say just in case someone has forgotten, that Ngapuhi have already stated long ago and have made it known to the world that since the first Pakeha foot stood on this land, Ngapuhi have never succeeded their independence or sovereignty to either the King, Queen, Crown, Governor or the consecutive Governments. And again today Ngapuhi stands firm to that important statement.*

72. *E te Tiati Tumuaki*, Ahako, kahore tena ripoata i a koe i te raa nei, kei kona ano te whakapono me te manako nui a te ngakau i tenei raa, ko koe raa te Matua, he mana nui tou, e oti i a koe te tahuritia atu te tuara a te Karauna, a te Kawanatanga kia anga mai ko te mata o te kanohi ki te tapu me te mana a oo matou tika a te iwi, tika a te hapu me nga tika a te whanau ki te whakatakoto i oo matou kereme i runga ano i nga mahi a te Kawanatanga i roto i nga tau, ko ia te kaiwhatiwhati, ko ia te kaipakarukaru i nga ritenga o nga Kawenta tapu e rua.

*Sir, even though you don't have the report with you, we still have a strong faith and hope in you because of your position and seniority to be able to turn the Crown and Government to face directly to Ngapuhi to address our claims from the iwi, hapu and whanau of the breaches committed by the Government of breaking and dismantling the values contained within the two covenants.*

73. *Kaati raa e te Tiati Tumuaki*, e kite kanohi mai ana koe i a ahau, ka whakaaro ake e koe, aa ka nui te ora o te koroke nei, ka ora te hanga, ka pai te tuu, he kakahu pai oona, ka mutu he hawhekaahe hoki!

*And now Sir, you can physically see me and you might be thinking that this fellow is in good health and is well presented. I am also a halfcast too.*

74. *Engari tena e Kara*, ka tirohia a roto, ka hura ake nga mea a roto, ka kitea, e mauui kee ana, e matematengia ana, e kore pea ahau e tae ki te 60 tau, ki koo atu raanei ki nga tau e whai penihana ai te tangata.

*It is fare to say Sir, that when you take a closer look and inspection, you will find sicknesses and diseases that will probably mean that I won't make it to 60 or beyond to the age when one receives a pension.*

75. *E te Tiati Tumuaki*, me pehea raa e oti tika i a ahau te kii ake ki a koe, “*E Kara*, ka nui taku pai, ka nui taku ora, ka nui taku whai mana, ka nui te ora o oku papa kainga, ka nui te ora o oku marae, ka nui te ora o oku hapu, ka nui te ora toku iwi, ka mutu, ka nui hoki te ora o toku reo!

*Sir, I cannot truthfully say to you; “Oh Sir, I'm very good, I'm very well, I'm contributing, connected and balanced, my papa kainga settlements are thriving, my marae are well, my hapu are well, my people are well and my language is alive!”*

76. I a ahau e tuu nei, e kore rawa e ea ake i a ahau te korero pono ki tou aroaro; “*E Kara, e te Hoa*, e ora ana ano te ao e noho nei ahau.” Koia ahau e mea ake nei, e mauui ana, e matematengia ana, e haere nei ahau, e heke wawe nei ahau ki te mate i mua atu i taku taima.

*With me standing and addressing you today, I cannot say to you; “Oh Sir, my world is thriving, alive and living, instead I can only say that I'm sick, diseased and getting sicker and will eventually die way before my time”.*

77. *E te Tiati Tumuaki*, me pehea kee atu taku titiro?.....

*Sir, how else can I view my the situation?.....*

78. Kahore rawa matou e hiahia ana kia mate tamariki ai, engari e ahu pera ana te matatoru.....

*We absolutely don't want to die before our time, but many are doing so.....*

Kahore rawa matou e hiahia ana kia mate whakamomori ai, engari e torere ana te matatoru.....

*We absolutely don't want to commit suicide, but many are descending to do so.....*

Kahore rawa matou e hiahia ana kia noho pohara ai, rawakore ai, koretake ai, kore mahi ai, engari kua roa e tau pera ana mo te matatoru.....

*We absolutely don't want to remain poor, underclass and unemployed, but it has been so, for so long and for so many.....*

79. Kahore rawa matou e hiahia ana kia here pononga ai ki nga tari a te Kawanatanga, engari e here kuri ana te matatoru.....

*We absolutely don't want to be farmed by Government agencies, but many are being made like animals to do so.....*

Kahore rawa matou e hiahia ana kia mauheretia ai, engari e here taurekareka ana te matatoru.....

*We absolutely don't want to be imprisoned, but many are being made slaves to do so.....*

Kahore rawa matou e hiahia ana kia kore rawa e whai reo tupuna ai, engari e tata takoto tupapaku ana te reo.....

*We absolutely don't want to be left destitute with no language, but the language is dying.....*

80. Kahore rawa matou e hiahia ana kia noho mana kore ai, engari e noho tapu kore ana te matatoru.....

*We absolutely don't want to be left without a sense of meaning and purpose, but many have no inner life purpose.....*

Kahore rawa matou e hiahia ana kia tukinotia ai te whanau, tamariki me nga mokopuna, engari e noho tikanga korero ana te matatoru

*We absolutely don't want violence in our families or against anyone, but many are living with lack of values and opportunities.....*

Kahore rawa matou e hiahia ana kia porangitia ai, engari e noho tumanako kore ana te matatoru .....

*We absolutely don't want to be going insane, but many have no hope or dreams.....*

Kahore rawa matou e hiahia ana kia whakarerea ai, engari e warewaretia ana matou e nga Kawanatanga.....

*We absolutely don't want to be left destitute, but we have been abandon and forgotten by all the various Governments.....*

E hia kee noa atu nga pehitanga e whakararurarungia ana te noho a te iwi, e whakaheke ana te iwi ki te mate, he tini rawa te taea te tuhi pepa mai. Rahi ake nga pehitanga i nga piki whakarunga ki te taumata o te ora.

*There are too many problems to list and many more negative than positive outcomes of wellbeing, restoration and living enhancements.*

81. *E te Tiahi Tumhaki, me pehea oti ahau e noho ora ai i te raa nei e hingahinga haere ana toku nei ao?*

*Sir, so how can I be in good health and wellbeing today when my world is falling to pieces?*

82. E hemo ake ana toku ao, aa e hemo tonu nei, e tihaehae ake ana te kahu korowai o oku tupuna i hipokina mai i te whanautanga mai, e noho manuwhiri ana ahau ki toku kainga tupu, e tupapakutia ana toku arero Pakeha ki te reo o oku tupuna, e mauheretia ana toku ao matemate i a ahau, mea rawa ake, me mate ka tika.

*My world is haemorrhaging and the ancestral cloak is in pieces. I now have visitor status within my own hapu and papa kainga region, and my English language tongue is a corpse to Te Reo. Im imprisoned in this world of ill health that will lead to an early death.*

83. *E te Tiati Tumuaki*, me pehea kee atu te whakaaro kia puta ake tenei korero?.....

*Sir, how can I think otherwise but to state the following?*

84. Ehara tenei i te ao, i whakairongia e nga maatua tupuna ki waa ratou taahuhu iringa korero kua tuhia ake nei.

*This is not the world that our ancestors carved and shaped with detailed historical landmarks and recordings as described above.*

85. Ehara tenei i te ao, i wawatatia ai e nga matua tupuna i te hainatanga mai o nga Kawenata tapu e rua kia tau te rongo mau o te noho a nga iwi e rua ki te papa whenua kotahi.

*This is not the world that they envisaged during the signing of both covenants to allow a peaceful and bountiful relationship to flourish between two people who would reside in and on the one land.*

86. Ehara tenei i te ao, i karangahia ai, i powhiringia ai e nga maatua tuupuna ki te Karauna, ki te Kawana me te Kawanatanga kia hou mai ki roto. Huri rawa ake, ka mate pononga te Karauna me te Kawangatanga ki roto!

*This wouldn't be the world that our ancestors would call forward and would welcome the Crown and Governments to enter and then subject them to a substandard way of life!*

87. Ehara tenei i te ao, i haere marohirohi ai nga matua tupuna ki te tineia te muranga ahi o te riri i nga pakanga nui o te ao me nga whawhai nui o te ao, kia ora ngatahi ai nga iwi e rua ki te papa whenua kotahi.

*This is not the world that our brave entered the carnage of battle of two world wars and other major battles in order to secure the continuation of the peaceful and bountiful relationship that flourish between two people residing in and on the one land.*

88. Ehara tenei i te ao ka whakarereā iho e o matou matua tupuna hei puna whakaora maa waa ratou uri whakatupu o te wahapu o te Hokianga nui a Kupe.

*This is not the world that our ancestors would leave as a living spring of wellbeing for their descendants from Te Wahapu O Te Hokianga Nui A Kupe.*

*Hoi ano raa, e te Tiati Tumuaki*, kia whai kanohi mai, kia whai taringa mai, kia arohaina mai, kei konei matou e kai mau iuitia ana i nga hua o too matou ao matemate nei. E kore rawa o oo matou tuupuna, karani, kaumatua, maatua ranei e raupatu i te too ratou hoa iwi nohotahi i oo te raupatu a te ringa a te Karauna me te Kawanatanga ki tona hoa noho tahi.

Whakamaa pai te tangata, ka mate hoki i te whakamaa!

*Oh Sir, please look carefully and listen carefully with compassion towards our plight and present situation. For our ancestors, our elders and our parents would never seek to disempower and demise the wellbeing or status of their partner and partnership, compared to the Crown and Governments hand of destruction on the people whom it was, and is still in partnership with.*

*You would be ashamed and would die ashamed!*

89. E taea noa atu te korero; “No hea kee tenei ao? I takea mai i hea? Naa wai i hanga mai?”

*It can be said; where has this world come from, descended from where, and who made it?*

90. *E te Tiati Tumuaki*, ko tenei maaramatanga i a ahau (me he maaramatanga) i ahau mai i nga taumata nohoanga o oku marae. Ka mutu, noo runga ano i te taumata koe kitea kanohi ai i tenei mauui e ngau nei, e kai nei i te poutokomanawa wairua me nga pou pou tikanga o nga papa kainga e nohongia ana e nga tini whanaunga, nga kaumatua, nga matua, nga tamariki, nga mokopuna, me nga pou marae o te kainga e huihuingia ana i te iwi.

*Sir, this understanding that I have concluded (if it is an understanding) descends from the foremost elevated seated position of many of my marae areas. It is from that position you see and experience this disintegration, the eating away at the spiritual pillars and the social structure of values and associations that promote and sustain wellbeing within the home and within the fabric of the marae, the central gathering place of the people.*

91. Hinga noa ana, turakina noa ana aua pou pou whai tikanga, ka ara kee mai nga pou o te raruraru, pou o te mate, kaipatu tangata, kaipatu whanau, kaipatu tamariki, kaipatu mokopuna, kaipatu whakatupuranga. Tangi kau ana te ngakau, tangi noa nei i te kitenga ake, i te rongonga ake, e ngaro noa ana te tangata, e haereere noa ana i te mata o te whenua, kahore e tau ana, kua motukia te taurahere tupuna e tau tika ai tana noho motuhake i te ao.

*The pillars of the ancestral presence are falling, allowing for pillars of degradation and destruction of values to rise to the point where it destroys people, families, children, grandchildren and generations. The heart just laments and mourns to witness and be part of this severing of our connections to the ancestral presence.*

92. *E te Tiati Tumuaki*, naa te whakamanatanga a te Karauna me nga Kawanatanga i nga Kawenta tapu e rua tenei ao i karanga ai, i powhiri ai, i hanga mai ai, naa te kore e whakamanatia raanei e te Karauna me nga Kawanatanga?

*Oh Sir, is this the result of the Crown and Governments honouring and implementation of the two sacred Covenants that this world has been made, or is it because the Crown and Governments have neglected to honour and fulfill the Covenants made?*

93. *E Kara*, maaku raa taku patai e whakautu; ko taaku tenei, na te korenga a te Karauna me nga Kawanatanga whakamanatanga i nga Kawenata e rua, ka raru kinongia tetahi o nga iwi e rua, i meinga nei i te tapu o te timatanga ake, i te tapu o te hainatanga ake, me te tapu o te ritenga a te hongu (tapu ki te tapu, mana ki te mana) kia noho kotahi ai nga iwi e rua ki te tapu o te papa whenua kotahi.

*Oh Sir, please may I answer my question, and I do say; It is because the Crown and Governments inaction of honouring and implementing the two Covenants that one of the two races of people, who were guaranteed from the sacred beginnings, the sacred signing, and the sacred hongi ritual that they too will also live and thrive on and in this sacred land.*

94. Kua tupu ora ake tetahi iwi, kua heke mauuitia tetahi iwi.

*One race of people have benefited, thrived and are well today while the other race of people are in the total opposite state, in a state of disease.*

Me pehea raa tenei ahuatanga i meatia ai e tika ana, e pai ana, e pono ana waihotia kia haere tonu ai? E mate ana ahau te whakaaro ake!

*How can such events be justified, be acceptable and allowed to continue? Im stressing just thinking about it!*

95. *Kaati ake e Kara*, me taku whakaaro noa ake ki a ahau ano, ka pehea nei te ahua o toku nei ao, mena i whakamanatia e te Karauna me nga Kawanatanga no roto o nga rautau nga Kawenata tapu e rua, mai i te hainatanga ake? Maaku ano tenei patai e whakautu.

*And then Sir, I wonder to myself, What would my world be like if the Crown and Governments did honour and implement their Covenants two hundred years ago? And again, I would like to answer my question.*

96. Ka noho Paremata tahi ai, Kawana tahi ai.

*Seated together in Parliament and governing together.*

97. Ka kai tahi ai i nga puawaitanga huhua o te mahi tahi. Kua kore atu te kore mahi, kua kore te pohara, kua kore era pehitanga me nga raruraru o te rawakore.....

*Thriving through working together, eliminating unemployment, poverty and associated social issues.....*

98. Ka ranea te mauri ora o te motu, ka hua nga hua o te whenua, nga hua o te rangi, nga hua o te awa, nga hua o te moana i oo ratou kai hei whangai i te iwi. Kua kore te mate kai, kua kore te mate inu waiora.

*The land of the nation will be pristine with bountiful produce from all elements to feed all, eliminating starvation and drinking water problems.*

99. Ka noho tatou katoa hei hunga kainga, hei iwi kotahi, hei kaitiaki kotahi mo te motu nui tonu.

*We would all be the people of and from the home nation, one people and one custodian of the nation.*

100. Ka kore tatou e huihui korero kereme i te raa nei, ka kore te motu e korero, me tiini te kara a te motu i te raa nei.

*We wouldn't be here gathering today discussing claims or debating the change of a national flag.*

101. Kua hawhekaahe te reo korero a te katoa o te motu, ka ora nga reo e rua, Maori me te Pakeha.

*Then nation would be halfcast native speakers of Maori and Pakeha languages.*

102. Ka ora ahau ki te 100 rau tau te kaumatuatanga, kua kore nga tuu whai matemate tangata.

*I will be assured a long life and fewer sicknesses will be had.*

103. Tera te rahinga ake o nga whiwHINGA manaakitanga nui, nga atawhainga nui rawa ka tau ki te motu, mena i whakamanatia e te Karauna me nga Kawanatanga no roto o nga rautau i nga Kawenata tapu e rua.

*There would have been multitudes of blessings, opportunities, enhancements and benefits that the nation would be endowed with if only the Crown and Governments over the two hundred years had honoured and implemented the two Covenants.*

104. E te Tiahi Tumuaki, koia te pai o te whakaaro noa, noho wawata noa me te moe tumanako noa, e taea e koe te waihanganga ake i te koingo o te taumata o tou nei ngakau moemoea.

*Sir, this is the good thing about thinking out loud and allowing dreams and aspirations to take over to wonder and ponder the deepest desires of your heart.*

## Me Hohou te Rongo - Restoration of Balance Required

Tikina te mauri i tua te tokotoko o Rongo  
Poua te pou, ko te pou o Rongo  
Kia mau te rongo, maua te rongo taketake e hora nei e

105. *E te kahui o te Taraipiunara*, ka hia kee nei rau pukapuka kua tuhia e whakapapa mai ana i nga kereme katoa o Ngapuhi me te putake o aua kereme whai take, whai tikanga. Ka hia kee manomano pukapuka kua tuhia e ripoata mai ana i nga matemate e kai nei i a Ngapuhi, maea rawa ake kua pau tetahi ngahere rakau te mounou, aa e matemate tonu nei a Ngapuhi.

*To the respected members of the Tribunal, there have been hundreds of books and papers writtern detailing the substance of the Ngapuhi claims. There have been thousands of reports writtern describing and explaining the sicknesses eroding Ngapuhi with the end conclusion, a forest of trees being consumed and that Ngapuhi is still very much deprived and unwell.*

106. Kahore aku korero mo te ahua o nga matemate a Ngapuhi i ahu mai i te mahi takahi a te Karauna me nga Kawanatanga i nga Kawenata tapu e rua, i te mea hoki kua taangia te katoa ki te pepa, kua kauwhau ketia e nga pou korero, ko taaku kee i muri nei, ka tautoko ake i nga pou korero.

*I don't want to dwell on the sicknesses, deprivation and losses that Ngapuhi has, and is still going through as a result of the breaches made by the Crown and Governments towards the two sacred Covenants. As everthing has been recorded to paper or addressed in submissions, briefs, reports and oral presentations, however, I would like too and do support all addresses.*

107. Tae iho ki Te Wahapu, ki Paakanae, ki toku nei kainga tupu e ora ai ahau, naana katoa ahau. Ko Te Wahapu te take i tae kanohi mai ahau, aa matou katoa nga poukorero o nga hapu e toru, nga marae e toru me nga papa kainga e toru.

Ka whariki a ringaringatia e matou ki too koutou aroaro e te kahui o te Taraipiunara, ki tou taumata e te Tiahi Tuamuaki aua taonga e mau ringaringa nei e Ngapuhi, ko te pono, te tika me te aroha, hei taamata taniko mo oo matou kereme me o matou tika ki raro i te mauri o nga Kawenata tapu e rua.

*And now to Te Wahapu and to Paakanae, my home of ancestral beginnings, connctions and wellbeing, and of whom I belong too. It is for Te Wahapu, that I and our senior speakers of our three hapu, three marae and our three settlements stand and address the house.*

*We have laid before you, respected members of the Tribunal and to your authority Chief Judge the valuable strands that Ngapuhi holds firm too of belief, justice and compassion that has been findly woven to create the prized taamata as the footing for our claims and rights forged in the heart of the Wakaputanga o te Rangatiratanga o Nu Tireni me te Titiri o Waitangi.*

108. *E te Tiahi Tuamuaki*, kua tae kee mai te waa kia karangahia, kia tikina, kia poua te pou o Rongo kia hohou, kia mau te rongo. Kua roa kee te wehewehenga, tuituia kia mau ano te herenga o te kotahitanga, kia uu. Kua roa kee matou e taaria atu ana ki te Karauna me te Kawanatanga. Kaati raa.

*Oh Sir, the time has come to call and to thrust the pillar of Rongo to restore the tapu and mana that has been lost. The separation has been for too long, renew and rebind the strands to join us together. We have been waiting for too long for the Crown and Government.*

109. *E te Tiahi Tuamuaki*, mauu e whakaritea mai te huarahi kia taea tenei tikanga te kawe ki te tona tutukitanga, kia ea ake ai nga kereme o Te Wahapu o Te Hokianga nui a Kupe, kia ea ake ai nga kereme katoa o toku iwi a Ngapuhi nui tonu, kia ea ai te whakatinana i te pepeha neki; "Kia tuu tika ai te whare tapu o Ngapuhi."

*Oh Sir, may you convene the course to allow this principle to successfully occur and thus to allow our claims of Te Wahapu o Te Hokianga nui a Kupe and all claims of Ngapuhi to be accomplished. Ngapuhi can then rightfully and truthfully say that the sacred ancestral House of Ngapuhi is standing and is secure.*

110. E te Tiatī Tumuaki, hei awhina atu i a koe, mauria ki oo ringaringa aua papa pounamu o Ngapuhi, ko te pono, te tika me te aroha, huihui katoa ai ki te Wakaputanga o te Rangatiratanga o Nu Tīreni me te Tītiri o Waitangi, kahore he mea kee atu hei mau atu. Mauria ki te taumata o te Karauna, mauria ki te taumata o te Kawanatanga, meatia atu e koe “Kua warewaretia e koutou wenei taonga i kohatutia ki te pito o te motu, kia mau te rongo, kia noho kotahi ai, kia noho ora ai nga iwi e rua ki te tapu o te papa whenua kotahi.”

*To you Sir, and to assist you, take with you the principle values of Ngapuhi of belief, justice and compassion and the valued covenants of the Wakaputanga o te Rangatiratanga o Nu Tīreni and the Tītiri o Waitangi as there is nothing else for you to take.*

*Take them to the powers of the Crown and to the powers of the Government, and may you say, “You have all forgotten the foundation principle values created on and within the nation to secure the presence of two peoples wellbeing and prosperity and joining them in peace to live together in and on this sacred land.”*

E te Kawanatanga, huri mai too mata ki too hoa.....

*To the Government, turn and face your partner and friend.....*

*E te Tiatī Tumuaki, e taku Matua, e te kahui o te Taraipiunara, e te ibi, e te wehi, e te mana, e te tapu, tena raa koutou katoa e whakamanatia ake nei i a matou nga kanohi o Te Wāhapa o Te Hokianga nui a Kupe. Ka ora te ngakau, kua hikina te wairua, kua tau mai he whakakitenga mo apopo ake nei, he ora kei tua.*

*E te Whare tapu o ooku maatua tuupuna e tuu kaumatua nei, e te iwi nui tonu o Ngapuhi, kua tutuki, kua ea taaku waahi tuu poto nei ki te tuku koha korero ki te kaupapa. E tamara maa, tenei ahau e hoki komuri nei ki te tautoko i te hunga e whakatika ake ana ki te tuu hei poukorero mo te hui. Kia kaha, kia uu, kia manawanui,*

E tukuna ana e ahau i wenei mea katoa i roto i te tapu me te mana o ooku tupuna a Korokoro, naana a Ngati Korokoro e tuu kanohi ake nei, tae iho ki a Te Rapehuamutu, naana a Ngati Wharara e mau pou whenua nei, me te hapu o Te Pouka, naana te tao werowero i nga waro o te ahi tupua, o te ahi tawhito e mura ake nei.

Ka poua ki uta ki te whenua, ka poua ki tai ki te moana

Pou akaaka ki te whenua, pou akaaka ki te rangi

Whano, whano, haramai te toki eee

Haumie hui ee, taiki eee

*Ki te ringa i whakatangatatia ai ahau, i matau pu ai ahau ko wai ahau, he aba taaku whai take, patanga nui ki te ao, me taaku tuu hei taane maarika, hei matua, hei paapaa. E taku ngakau, noou te aroha rerenga mutunga kore i uu te ora ki too taao kainga tupu, kainga ora... e taku aroha Ansie e.....*

Hone Taimona

Taumata o Maraeroa marae, Paakanāe

Paraire 04<sup>th</sup> o Apereira 2014