

**IN THE WAITANGI TRIBUNAL****Wai 45****IN THE MATTER OF**

the Treaty of Waitangi Act 1975

**AND**an application for remedies on  
behalf of Te Rūnanga-ā-Iwi o  
Ngāti Kahu ("Ngāti Kahu")

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**BRIEF OF EVIDENCE OF JOE COOPER ON BEHALF OF TE  
RŪNANGA O TE RARAWA****22 AUGUST 2012**

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Pacific Law Limited  
Barristers & Solicitors  
Level 13, Willbank House, 57 Willis Street,  
PO Box 27400  
Marion Square  
Wellington 6141  
Tel: (04) 384 1304  
Fax: (04) 384 1304  
**Counsel Acting:** Janet Mason / Priscilla Agius

## **MAY IT PLEASE THE TRIBUNAL**

1. My name is **Joe Cooper**. I am a kahui kaumatua of Te Rarawa. I am an elected negotiator for the Te Runanga o Te Rarawa Historical Treaty of Waitangi Settlement negotiations team.

### **Ngā Tikanga Hitoria To Mua o Namata: Ancient Past History of Customary Events**

Ko ngā tangata Rangatira i mau te whakaaro e hurihuri ana i roto i o rātou hinengaro, ngā kōrero o Namata mo tona iwi, hapu, me tona kainga noho, he mea tika hoki kia penei ai kia puta mohiotanga i roto o enei mahi. Ma konei tātou e mohio ai te painga o a tātou tupuna kia ahei hoki ki te kite i o rātou whakaaro tika, he ranei i puta ake i aua whakaaro. Ka hari hoki tātou ki o rātou mahi nunui, he mea tika ano hoki kia whakapehapehangia e tātou kia rātou. Otira kua tātou e makona noa ki te rongo o to rātou nuinga engari rapua ngā painga e puta mai ana. Me aru hoki tātou o to rātou tikanga mehemea e pai ana, kua e aru matapo, rapua te painga o te tauira hei reira ka aru ai. He mea he rā te ki no te mea na o tātou tupuna te tauira me aru e tātou, i pera hoki rātou me tātou i tika, i he.

Me apiti mai o rātou mahi ki o tātou, ma konei ka whiwhi ai ki ngā whakaaro o ngā tini whakapaparanga ka ahei ki te rapu tikanga pai atu i to rātou. He mea poto te oranga o te tangata a he paku noa iho te matauranga e riro i a tātou koroheketia noa. He tini whakapaparanga o to tātou iwi, kia tae ai te nuinga ki te aiotanga.

### **TE WHARE TUPUNA O TE RARAWA WHAKAPAPARANGA I A HUA**

(Ancestral House of Te Rarawa Generations from Hua)

HUA

TAMARONGO

TAMAROTO

TAMAHUA

TAPU  
RONGOMAI  
TUMOANA  
TAMAHOTU  
TAMAMOKO  
HOUPARE  
PATITO  
TOAKAI  
TARANGA  
TUMAINGARUA  
URUKAURI  
TARUTARU  
KAHI  
NGAKAHUWHEREO = Muriwhenua  
PARE  
KINIHORI  
ROHA  
KARE = Heremia Te Wake  
WHINA = Wiremu Kupa  
HOHEPA

- 2.** My father is William Cooper from Kahungunu. My links to Te Rarawa come through my mother, Dame Whina Cooper.
  
- 3.** My hapu are Te Waiariki, Ngati Manawa and Te Kaitutae. I am connected to those hapu by my descent from Te Oki and her husband, Pire Hoa, down to Heremia Te Wake and from Heremia down to Whina and Whina to myself. Beyond that, I descend from Tumoana, one of the main ancestors of Te Rarawa, down to Waikahika, Tauatahi, Te Tekenui, Te Matangi, Te Rerenoa, Te Oki, Heremia, and Whina. I also descend from Tarutaru, the other ancestor of Te Rarawa from Kairewa and his wife Waimirirangi who had Tamatea, Takateauhi, Tarutaru, Kahi, Ngakahuwhereo, Pare, Kini Hori, Roha, Kare, and Whina.
  
- 4.** I have been involved in various Maori organisations such as the Tu Tangata Schemes initiated by Kara Puketapu through Maori

Affairs, chairing Te Kokiri Ki Maungarei Tu Tangata Scheme, and was the first elected Chairman of that Organisation which established a Basic Skills Centre at Maungarei, Panmure, Auckland. Other organisations I have been involved with include; the Maori Progressive Association that promoted Maori Cultural Arts; Operatic Plays which included the Aotearoa Folklore Society run by Arapeta Awatere, and; in preparations for annual International Cultural Festivities at Western Springs Park, Auckland. I participated at the Academy of Maori Arts and Crafts Carving School under the tuition of Henare Toka for the purposes of establishing a Marae at Maungarei using the Maori Community Centre for the school and fundraising activities.

- 5.** I am aware of the Application for Remedies that has been filed with the Tribunal by the Venerable Timoti Flavell on behalf of himself and Ngati Kahu.
- 6.** The Crown had entered into terms of negotiations with Te Hiku Iwi, being those Iwi who are mana whenua and exercise Tino Rangatiratanga and Kaitiakitanga with their Hapu in Te Hiku o Te Ika, namely, Ngati Kuri, Te Aupouri, Ngai Takoto, Ngati Kahu and Te Rarawa.
- 7.** Te Hui Topu o Te Hiku ("Te Hiku Forum") was established by Te Hiku Iwi in June 2008 to assist Iwi to address their shared interests in redress, and this was done and set out in the Te Hiku Agreement in Principle.
- 8.** Ngati Kahu have since elected to apply for resumption proceedings before the Waitangi Tribunal resulting in this hearing to enquire into the return of State Owned Enterprises land and Crown Forest Land, including those sold to private interests and some lands given to the other Te Hiku Iwi already in their ratified Deeds of Settlement.
- 9.** Acquisitiveness and cupidity (the strong desire for wealth) seem to run rampant, with Iwi overriding Iwi in their Treaty of Waitangi Claims irrespective of their status, which for Ngati Kahu

did not come into prominence until 1920's. Prior to that period the Iwi in Tai Tokerau were only Te Aupouri, Te Rarawa, Ngāpuhi and Ngati Whatua.

- 10.** Ngati Kahu achieved Iwi status in the 1920's at a large religious gathering to welcome Bishop Averill into Tai Tokerau. The elders (rangatira) decided to gift a tokotoko taonga for the Bishop.
- 11.** Henare Kingi got up and requested that Ngati Kahu be installed as the fifth Iwi below the walking stick for Tai Tokerau.
- 12.** Earlier historical beginnings of Ngati Kahu are well written and recorded as Ngai Tamatea Iti followers of Kahungungu, Pokai Whenua's son. Kahungungu himself was born at Tinotino Pa at Kaitaia. He married Hinetapu and had 3 sons born near Rangaunu, Tamatea Iti, Haruatai and Pou Poto. They were known as Ngai Tamatea until a further name change as a result of most of their rangatira being annihilated in a battle at Kohukohu. It is said they had taken the name of Kahu Tianui, Tumoana's daughter in regard to that defeat.
- 13.** Nevertheless, being a dispersed people of the North, Ngati Kahu also had its origins in the old Ngati Awa, some of whom migrated to the Bay of Plenty and other parts of the East Coast.
- 14.** I have relied on the following sources for some of the information contained in this Brief of Evidence:
  - a.** Dorothy Ulrich Cloher *The Tribes of Muriwhenua* Auckland University Press, Auckland (2002).
  - b.** Jack Lee *Hokianga* Hodder & Stoughton Ltd, Wellington (1987).
  - c.** D R Simmonds *The Great New Zealand Myth* A. H. & A. W. Reed (1976).
  - d.** Pa Henare Tate *Karanga Hokianga*, Northland New Zealand: Motuti Community Trust (1986).
  - e.** Stephenson Percy Smith *The Peopling of the North: Notes on the Ancient Maori History of the Northern Peninsula and Sketches of the History of the Ngati-Whatua Tribe of the Kaipara, New Zealand* Whitcombe & Tombs (1898).

- f. Michael King *Whina: A Biography of Whina Cooper* Hodder and Stoughton (1983).
- g. Norman Smith *Maori People and Us*, A. H. & A. W. Reed (1948).

**Joe Cooper**

**22 August 2012**