

**IN THE WAITANGI TRIBUNAL**

**WAI 898  
WAI 2351  
WAI 1112  
WAI 1113**

**IN THE MATTER** of The Treaty of Waitangi Act 1975 (as amended)

**AND** Claims in the King Country Inquiry consolidated under Wai 898

**AND** the Wai 2351 claim by **FRANK THORNE** on behalf of himself and for the benefit of Ngāti Hikairo

**AND** the Wai 1112 claim by **MANIHERA FORBES** and **MERE GILMORE** on behalf of themselves and Ngāti Hikairo

**AND** the Wai 1113 claim by **MANIHERA FORBES** and **MERE GILMORE** on behalf of themselves and Ngāti Hikairo

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**BRIEF OF EVIDENCE OF  
LOUVAIN KAHUWHERE KAUMOANA**  
Dated this 25<sup>th</sup> day of March 2013

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## Introduction

1. This Brief of Evidence is by Louvaine Kahuwhero Kaumoana nee Tāmaki.
2. I am a Kaumātua of Ngāti Hikairo and the Pirongia Community. I have lived in the Pirongia Area for most of my life. My parents are Rangiāho Pikia and Tiaki Tāmaki. I belong to Ngāti Te Mihinga, Ngāti Pōkaia and Ngāti Horotakere on my mother's side. And belong to Ngāti Te Mihinga, Ngāti Rāhui, Ngāti Puhiaawe and Ngāti Horotakere on my father's side.
3. This brief of evidence discusses the involvement of two specific my tūpuna in the pakanga at Rangiriri in 1863, namely my maternal great grandfather Rīwai Pikia also known as Heka or Hikareia Pikia and my paternal great grandfather Tāmaki also known as Tāmaki Tamehana.
4. I was born in 1930 and I was raised on our family farm on Te Tahi Road, Pirongia. My parents Tiaki and Rangiāho raised our family there. They lived in the homestead on the top of the hill. My grandparents Tamehana and Kiriwhero, my father's parents however lived on the flat in a raupō whare beside the Mangauika Stream. I lived with my tūpuna, Tamehana Tāmaki, as he was a very old man.
5. Despite being very close to both my mother and my tūpuna, neither talked of the pakanga and the raupatu. It was something that was

known of with very little detail, yet never discussed. I now believe this was because of the mamae they held inside. I think there was shame too.

6. I have discovered through our tribal wananga, that my tūpuna were actually at Rangiriri. That they fought in the war. I have heard that my mother's koroua, Rīwai Pikia was taken prisoner at Rangiriri and with many others of Ngāti Hikairo placed on board a ship and taken to Kawau Island. This came as a shock to me, it saddened me, and also made me proud to learn of my tūpuna. I also learnt that my koroua, who brought me up, that his father Tāmaki was actually at Rangiriri as well, and was killed. I am not sure if he died there at Rangiriri, or died due to injuries from the battle. Rīwai or Heka as the Pikia whānau know him, and Tāmaki were brothers, younger brothers of Pikia Haurua, whom I have heard also fought at Rangiriri and at Taranaki. All three were sons of Pikia, a son of Hikairo.
7. The only other matter I want to raise is that our tribal wānanga have discussed Waiari. Our thinking is that this was a key battle for Ngāti Hikairo. The fighting after our tūpuna attacked the Crown's forces at the river took a number of our people. I think this really "knocked the stuffing" out of our fighting force and our people were less involved in later battles.
8. I am not an expert on the subject, as I have said I have recently acquired this knowledge. However, I simply want to the Tribunal to know that my tūpuna were at Rangiriri and Taranaki, and therefore were involved in the Land wars. I am the oldest living descendant of both Heka and Tāmaki. Other witnesses can talk in depth about the war and raupatu. But that is all I wanted to talk about.