

IN THE HIGH COURT OF NEW ZEALAND

CIV-2017-485-283

WELLINGTON REGISTRY

I TE KŌTI MATUA O AOTEAROA

WHANGANUI Ā TARA ROHE

IN THE MATTER OF

the Marine and Coastal Area (Takutai Moana)  
Act 2011 (the Act)

AND

an application by Ngātiwai Trust Board for an  
order recognising customary marine title and  
protected customary rights

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**AFFIDAVIT OF MORORE KAI PIRIRPI IN REPLY**

Dated this <sup>15<sup>th</sup></sup> day of July 2024

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**OCEANLAW NEW ZEALAND**

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I, MORORE KAI PIRIPI, Kaiako/teacher, of Whangaruru, [swear/solemnly and sincerely affirm]:

1. I whakapapa to Te Uri o Hīkīhiki, my iwi is Ngātiwai, and I am affiliated to Mōkau marae at Whangaruru.
2. I am the son of Houpeke Morore Piripi and Mere Tuhiao Piripi (nee Ngawai). I was born and bred in Whangaruru and have lived there all my life, so I am truly ahi kā.
3. I am the 11<sup>th</sup> child of my parents, born on the 11<sup>th</sup> day of the 11<sup>th</sup> month in 1950.
4. I bear the name of my grandfather, Morore Kai Kaupeka Piripi. It was written in the stars that I would have the honour of bearing his name, as I was born on his birthday, 11 November ~~1950~~ 1961. 
5. When I was a child, I attended the Native District School at Whangaruru. I completed my schooling there, which included high schooling.
6. In 1988, I married Mabelene Piripi (nee Te Tai) from Pangaru and I have 6 children and 20 mokopuna.
7. I am currently a kaiako at a Kura-a-Iwi named Te Punaruku Matauranga o Whangaruru located at Whangaruru. Previously I have been principal, but I retired from that role and enjoy spending my time with the tamariki.
8. I feel privileged to be a vessel of whakapapa and the kōrero of our tupuna, and to be able to pass that on to our tamariki. I do my absolute best to uphold and maintain the mana for my whakapapa, and my iwi. In saying this, I'm not putting myself above anyone else, we all need to work together to maintain the mana of our iwi – to make sure the waka of Ngātiwai is facing the right direction and moving forward.



## Family life

9. As I said, I was the eleventh child of my family. Of the eight boys in our family, I am the second to youngest. When I was little, my brothers and father would regularly go out to the coastal islands, including the Hen and Chickens, to go muttonbirding and fishing, but I didn't have that privilege, I was too little to go out to the islands on those excursions.
10. When I got a little older, my job when Dad, my brothers and uncles went muttonbirding was to pluck the birds. That's really hard to do with mutton birds, especially when you're a little kid. That is because I didn't have the dexterity of an adult and mutton birds have tiny feathers on them, about the size of your fingernail. Often a lot of the soft plumage ended up on the dinner table!

## Te Ao Hou

11. My koro was one of the last paramount chiefs of Ngātiwai and was known as one of the last remaining authorities on Māori history and tradition in the Northland area.
12. Among many accomplishments in his life, he shared his knowledge in the series of articles 'Ko te timatanga mai o Ngātiwai' which were published in the magazine Te Ao Hou from late 1961. Those articles detail the whakapapa of Ngātiwai, clarifying the confusion over the whakapapa to Rahiri and Ngā Puhi, outlining the primary whakapapa to Manaia, reiterating what we have always known – that Ngātiwai is an iwi in its own right and not a hapū of Ngā Puhi. The words recorded in the articles are those of my koro and my dad, Houpeke Morore Piripi, acted as a translator.
13. In the edition published in December 1961, a karakia was recorded which touches on some of the history of Ngātiwai:

*Takina ake ra te tai tara ki Motukokako,  
Whakataha ia ra te tikitiki o Tu-te-mahurangi,  
He manu kawē i nga kii ki roto o Pou-e-rua.  
Nga kohu e tatao i runga o Rakaumangamanga:  
Kei tahuna tapu te riri e  
Whai mai re ki au.*





*Tena ra pea, koe e Pa e te Apatunga!*  
*Te korero a Wharena*  
*Kia houhia te rongo—*  
*E kore e mau te rongo:*  
*Ka whakarauika a Ngapuhi.*  
*Ka tu Taiharuru te moana*  
*I hoea ai e Ngatiwai*  
*Ki raro ki Putawiri—*  
*Ka mate ki reira ko te Wehenga,*  
*Ka ora ki reira ko te au Kumeroa.*  
*Nga tai e to na ki waho o Morunga,*  
*He au here toroa.*  
*Whai mai ra ki au.*

*Bring a stormy tide to Motukokako,*  
*May the plumes of Tutemahurangi be moved,*  
*The birds that carries tiding [sic] to Pouerua.*  
*Mists are clinging to Rakaumangamanga:*  
*So you may bless the battlefield,*  
*Follow me!*

*You are very welcome, Father Apatunga.*  
*Wharena is saying,*  
*Let us make peace—*  
*But peace will never be made:*  
*Ngapuhi will oppress us.*  
*There lies the water of Taiharuru.*  
*From there the Ngatiwai paddled*  
*To Putawiri*  
*Where Wehenga would spell death,*  
*Kumeroa would spell victory.*  
*The tides that flow out on the horizon*  
*Are currents linking me to the albatross—*  
*Follow me!*



14. I am proud to recite that karakia, it is very important to me. The Tu-Te-Mahurangi mentioned in this karakia is the messenger bird of Ngātiwai, also known as Tukaiaia.
15. The karakia also includes reference to Te Wehenga and Te Au Kumeroa. My Grandfather records in his explanation following the karakia in that there are wai whakaata (divining pools) where you throw in rakau sticks. If it points to Wehenga, then that's not a good sign, but if they point to Kumeroa, that is a good sign.
16.  There are several divining pools within our rohe, including one at <sup>Marotiri</sup> Marotere (also referred to as the Chicken). I was taught that Ngātiwai became known by that name because of their use of these pools, and that is what my grandfather and father recorded in Te Ao Hou. He also recorded that Taranga (the Hen) was one of the places that Manaia would stay "ka puta tetahi raruraru ki a ratou/when trouble came to him and his people". 
17. The divining pool on <sup>Marotiri</sup> Marotere was often visited by Ngātiwai warriors when they went to battle in the waka. Before heading further afield, they would visit the island and throw their divining rods in to understand the outcome of their kaupapa. But, just because it pointed one way or another, it wouldn't mean that they went home and waited for a bit, because they had set the kaupapa from the get go, but they visited the divining wells.
18. Our Ngātiwai whakapapa and mana bind us to those islands and the waters that surround them. And the islands themselves our symbols of the foundations of all whakapapa, as they are named for Maui-Tikitiki-o-Taranga and his brothers, as well as their mother, Taranga.
19. I understand that there is evidence before this court that indicates Ngaranoa Mahanga was the only person of his generation who held the mana to place a rāhui over the islands when the need arose. I do not agree that he was the only person able to do this, although I agree that he held the mana to be able to do so. My grandfather Morore would also place a rahui if the need arose.




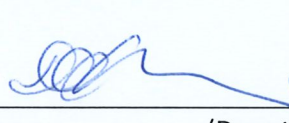
20. These days there was several Ngātiwai kaumatua who could lay down a rāhui. But is not something we do as individuals, it almost always involves a group of kaumatua acting together. Now days it would most likely be Aperahama Kerepeti-Edwards, Te Warahi Hetaraka, Hori Parata. I have also done so on occasion.



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[**SWORN/AFFIRMED**] at [Whangārei] this <sup>15<sup>th</sup></sup> day of July 2024  
before me:

Deborah Claire Glasgow, JP  
#16202  
HIKURANGI  
Justice of the Peace for New Zealand



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(Deputy) Registrar  
Justice of the Peace  
A Solicitor of the High Court of New Zealand