

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Hauraki inquiry District

AND

IN THE MATTER of a claim by **Te Wiremu Mataia Nicholls, Tamatehura Mataia Nicholls, Wharenui Piahana and Te Runanga o Ngati Tamatera** for and on behalf of themselves and all the descendants, whanau and hapu and the constituent whanau and hapu of the **NGATI TAMATERA** of the **MARUTUAHU TRIBAL CONFEDERATION**

**BRIEF OF EVIDENCE OF NGARINGI TE MOANANUI
DATED 29 JULY 2002**

Rangitauira & Co
Barristers and Solicitors
PO Box 1693
DX JP30025
ROTORUA
Ph: 07 348 0034 Fax: 07 3452933
e-mail: rangitauira.office@clear.net.nz
Counsel Acting: John David Rangitauira and Haimona Hemi Te Nahu

Mai I te tau ihu ko Moehau, tai atu ki te taurapa ko Te Aroha.
Ka taa rehua I waenganui ko te Puke o Raka.
1 mihi ana ki te whenua, e tangi ana ki te Tangata
Tihei Mauriora!

Ko Moehau te Maunga
Ko Waihou te Awa
Ko Tiikapa te Moana
Ko Hauraki te Whenua
Ko Marutuahu te Tangata
Ko Tamatera te Tupuna
Ko **NGARINGI TE MOANANUI** taku ingoa

1. My name is **NGARINGI TE MOANANUI** i am also known as Mrs John Fry.
2. My Whakapapa is as follows:
 - Te Hihi
 - Tawhaki = Te Kore
 - Te Tahiwī
 - Rangiwatea
 - Rangitawake
 - Tuiho
 - Meha te Moananui
 - Hirawa te Moananui
 - Hirama te Moananui
 - Hatara te Moananui
 - Ngaringi te Moananui
3. I am of the Hauraki people. My tribe is Ngati Tamatera and my hapu is Ngati Tawhaki on my father's descent line from Tanumeha Te Moananui.
4. I was born in Katikati on the 7th March 1938. I am now 64 years of age. My father. Mother Sister Hohipera Sophie lived in Katikati for six years. My mother died in 1944. She was Taitimu Ruby Te Moananui (nee Whakatau)
5. After the death of my mother I was sent to my maternal grandparents Kahurangi Netana and Rikihana Mita Whakatau who lived in Athenree just out

of Katikati. They worked for a market gardener. My sister stayed with my father.

6. My father went to live in Mataora and when I turned ten years Hohipera came to get me from Athenree and I lived with her and other family members as well as my step mother in the Bay at Matura Bay. This area belonged to our tupuna Paora Te Putu who along with others gave access rights to some Ngati Porou people which helped Ngati Porou gain better access to the sea traders who purchased their garden produce.
7. Mataora Bay was a large settlement then with many relatives living there including the Ngamu, Wilson, Moses, Wickliffe and Te Moananui whanau with most of the children attending the local Native school. Access from the Bay to the main highway could only be gained via horse back. The Native school still exists but it is used for holiday purposes now.
8. Our livelihood was gained from Tikapa Moana and our gardens which were cultivated collectively, all sharing in the work and the harvest equally. The adults and the children all worked together each having their own role. Later there was a need to earn more money to buy clothes for increasing numbers, improve accommodation to bring them in line with new government policies of the time. We had already been told that we could not continue living there as we were in what we called "Whare" but they termed "Shanty Shacks" by officials. We loved our free life. It was so sad when last I was there to see all our native bush, natural foods and medicines gone and the area developed into a flat dry arid grass land.
9. My father then went to work at Waihi for the Waihi Council. Some of my Uncles went with him as well. From then on, my father travelled around working wherever and whenever he could get work. He even started a band of musicians and earned money for playing socials and dances. The largest burden was the taxes and rates on our property. We were major owners of property but the demands on my father soon crippled him and he was one who lost lands through these ever increasing burdens.

10. After Waihi he worked at Whiritoa getting gravel for road works. Families who lived at Whiritoa were whanau including the Ranga, Kaaho and Smith Taupaki, Tukaki and Rangihika families. We left here and moved to Puriri and lived opposite Pakirarahi.
11. It was during this time that my paternal Grandmother Hera Te Teira died and she was laid to rest at Tapuariki. She was the wife of Hatara Te Moananui. They were my fathers natural parents.
12. After this sad time we moved back to Waihi where my father worked at the Martha Gold Mine Shaft Number 7. There was no "open shaft mining" at that time. The upper lands were left undisturbed. To mine the gold this had to be done many miles down under ground. When the Martha Gold mine closed we moved to Waiomu.
13. At Waiomu we lived in the Te Moananui papakainga at the Te Moananui homestead. My paternal Grand Uncle Wiremu Te Moananui his wife other Aunts Uncles and cousins lived there as well. All the children attended the Puru school. Later we moved together with other relatives to Whenuakite where my father and his cousins worked in a small family saw mill. Our family and that of Peter Clarke ran the mill together. When the mill was closed we returned to Waihi where my father joined the New Zealand railways and through that work he travelled all over New Zealand. Prior to this work my father had not left the homelands as he lived and worked in the Hauraki rohe and on Te Moananui lands.
14. My father finally ended up because of his work with NZ Railways living in the King Country. He was joined by other relatives in the Hauraki and it was here first at Ongarue and then Taumarunui that they lived for several years. With no work at home and lands taken to pay for rates, many other whanau joined us. Our stay amongst Ngati Maniapoto was welcomed and for a while we enjoyed the good life. At that time I was in my teens still living with my father.
15. Although our life was peaceful and settled I was often homesick for our families and lands back in Hauraki. Having relatives living in the King Country enabled my return home from time to time to meet up with family.

16. I can recall the days when my father received news periodically from home usually from the family lawyer telling him land had been sold or sometimes receiving a cheque in the mail for lands sold. He never gave his consent to sell and he believed land should never be sold. The cheques received were for small sums not even enough to pay for his fare back home to shake the dust out of the pants of the perpetrator.

17. On one occasion my father asked his son in law to take him back home to a land meeting at which he expected to see his brothers. He was intending to beat the hell out of the two of them but they were not to be seen and had scarpered before he arrived. My father never forgave his brothers for what they had done. Both he as well as myself now cannot understand how a sale went through Court approving and allowing the sale of Maori land. This is the reason I eventually accepted a Tamatera Trustee role to correct past mistakes and police and protect others of my family.

NGARINGI TE MOANANUI

DATE