

IN THE MATTER

of the Treaty of
Waitangi Act 1975

AND

IN THE MATTER

of Remehio TE
MAUNGA
MANGAKAHIA of
Whangapoua and on
Behalf of descendants
And whanau members
Of HAMIORA
MANGAKAHIA

Brief of Evidence of Andrew Michael Smith

*main
name
was
Patone*

1. My name is Andrew Michael Smith and I am a direct descendant of Patuone and Tamiti Waka Nene from the Northern tribe of Nga Puhi. I am fifth generation from Patuone. My mother, Heni Smith is the daughter of Raupiha Heperi. Her father was Hohia Patuone and his father was Eru Patuone, Paramount Chief of Okaihau and surrounding districts. I have been a farmer most of my life except when I lived in the Coromandel. I have farmed my family land of 800 acres. The farm was mixed farming of dairy cows (250), sheep and pigs. For ten years I held the record for the highest butterfat output for the far north. Our piggery and milking shed were so up to date that they featured in the farmers weekly and our output of butterfat for a month was 80001bs.

*that year
was ? son
-1929
moved back
in 1951*

2. My affiliations with the Bright and Mangakahia families started in 1949. I was friends with John Bright who was a brother to Dawn, Monty and Hinemoa. I was also friends with Reg and Bill Mangakahia. We worked together in Auckland. When the 1950's Waterside Strike began we decided to come to Coromandel. I managed to get a job a Te Rerenga in the forestry.

Rehabilitation Farms

3. I am familiar with the land blocks that are in the Mangakahia claim before the Waitangi Tribunal. This is because the manager of Te Rerenga Forestry, Jim Hawthorne and myself located pegs and resurveyed these blocks bordering the Rehabilitation Farms at Castle Rock. There was no forestry on these blocks. We had to relocate the old survey pegs. These pegs were probably put in when the land was surveyed in Hamiora and Mohi's time.

4. The rehabilitation farms went from the bottom of the Whangapoua Hill over to the "Gentle Annie", not far from Matarangi Beach. It went from 309 to the top of the Coromandel ranges up Whangapoua Road and back down again. There were about 8-10 rehab farms. In the 1950's they were

milking about 100 cows and yet in comparison the Mangakahia farms could only sustain 50 to 60 cows. My boss once said to me that, "it was a damn shame that this Crown land once belonged to the Mangakahia whanau". Some of the fanners were Len Colmer, Bill Vines and Tom Poland. The Government developed the lands for the returned servicemen. They built new homes, cowsheds and they used the best timber. The lands were then balloted. Because they were returned to servicemen they got very low interest rates. The rehab farms were a sore point with the Mangakahias.

at the end of the road
mark the
trees,

5. We also selected Kauri and Rimu to be logged by Allen Mills and Wolf Bunting for the mill in Coromandel run by Jack Barry. We would go through the native forest and mark the Kauri and Rimu trees * for milling. We also marked out and set aside the best stand of Kauri as reserve.

6. I was with the forestry from 1950 to 1953. We had to plant pine trees and we also had to cut lines through to create the scrub line - lines of ti tree which provided shelter for young pines. The forests were planted about 5 years before I started working there. It was expected that the trees would come on line within 20-30 years. This would be the 1980s.

At time it was with pigs who came down and eat out the seedlings.

7. We also had the responsibility of keeping the rehab farms clear of vermin.* The forestry side was overrun with wild cattle, pigs and goats and we would have to shoot them. We would go all the way into Castle Rock, shoot the goats and then pack them out. These would later be laid along the boundaries as poisoned bait to poison the pigs. Alternatively we would lay poison. Possums were not a problem then.

8. The forestlands were abundant with kereru. I heard kiwi regularly call when I was working late. There were tui, fantails, morepork, black robins and many other species of birds in the native forests.*

up at the arrowrock:

The Mangakahia/Bright Farm

9. The Mangakahia farms were not good lands for dairy farming. It could not sustain a living and carry the mortgage they had. The Mangakahia's had to buy stock, cows, the sheds and build the homes as a requirement of the development schemes. The house built for the Brights was made of inferior materials. * The land was used as collateral. Butterfat and cream was to be produced in order to repay the mortgage. The repayments and the continuous supply of farm materials and fertiliser they did not want, kept the Mangakahias and the Brights constantly in debt to Maori Affairs. Maori Affairs controlled everything. They could not even cut wood on some of their lands without the authority of the Maori Affairs (the called the Native Affairs Department). In one incident Ruka was accused of defrauding the Maori Affairs by selling calves and her was threatened with court action and imprisonment.* In my personal opinion this incident was pathetic considering the injustices done to these people.

"second world
diff. within
10 years it was
built & broken.
I know, because
I lived on it."

x "elaborate on that... replace cows. Ruka decided to keep
3 calves."

10. During the time I was at Whangapoua, Ruka and Pareake had to lease their 310 acres to Bert Denise to clear their existing mortgage. The land was then given over to Waipapa to manage in Ruka's absence. Mr Walker of Maori Affairs implemented this decision. I was in Whangapoua in 1950-1953. During this time a meeting took place between Pareake, Ruka and Mr Walker to discuss the existing mortgage. Within 1 year, maybe 2, the property was leased again to Bert Denise. Ruka sometimes worked for Bert Denise while the land was under lease.
11. During the 1950s Ruka was working on the Railways and elsewhere. He was using his wages to research his Grandfather's lands and to sort out his dispute with the Maori Affairs. I was aware of the disputes concerning all of their lands and their timber rights. Most of Ruka's income would go to paying for taxi's, busfares over night accommodation in Paeroa and Hamilton, as these were the main centres of the Maori Affairs. He would go to search for evidence regarding the lands and on many occasions he was told that the important files were incomplete or could not be found.
12. They also had water rights I was told by Ruka to the waterways from New Chum out to the Great Mercurys, Red Mercurys, Cuvea Island and then back to Opito Bay bringing in Matarangi and Whangapoua. As I had a motorbike I would take Ruka on occasion into Coromandel to pay rates to the Coromandel Council owing on Matarangi and other properties.
13. At the time the farms were under the Maori Affairs Department. They were divided between Ruka Mangakahia, Waipapa Mangakahia and Bunty Brown. These farm properties were heavily mortgaged and the income from dairying was not enough to sustain a living, so they lived on the poverty line. I witnessed this. In the off season the Mangakahia's and their children did contract work for the bigger European farms. Waipapa told me that the only way Reg, Bill and Winnie and other members of the family could better themselves would be for them to go to Auckland and get work.

Mahi Kai (Food Gathering and Preparation)

14. On the hills behind the Mangakahia/Bright farm we would go pig hunting with the Mangakahia's. On the forestry lands, locals would go to Mr Hawthorne and ask him if they could go hunting on the forestry lands and he would say yes, because he wanted to get rid of the pigs.
15. I remember Ruka would hunt for godwits for kai. He would go to Henan's bridge on the causeway. Godwits would gather before winter set in at Whangapoua. They would gather in their hundreds along Martin Henan's flats. They massed in these numbers and stayed for a while so that they could fatten up for their long trip overseas to Siberia. From Whangapoua the move to Cape Reinga in the Far North. At this time they were very fatty and are similar to mutton birds. This was the time to hunt them. Now the law prohibits the shooting and taking of godwits.

16. They would preserve meat, fish, kaimoana, and birds such as pigeons and godwits in fat. When a pig was killed all the fat was used to preserve the kai.
17. The Mangakahia elders considered Castle Rock sacred. Once Ruka saw whales blowing between Pungapunga Island and the Mercurys. He thought of it as a spiritual sighting. Morepork were sacred. These people lived the old Maori way.
18. In conclusion, on making the statements I have made regarding the poverty and hardships that were suffered by these families, I do not seek to offend but rather to support the claim. I also want to acknowledge the work of the Claims Committee.

Tena koutou, tena koutou, tena koutou, katoa

when move such home / Auckland?