

IN THE MATTER OF The Treaty of Waitangi Act

AND

IN THE MATTER OF a claim by WHAITIRI
MIKAERE and others
relating to the
MATAMATAHARAKEKE
Blocks

**STATEMENT OF EVIDENCE OF PERA KINGI
ON BEHALF OF THE CLAIMANTS**

1. My full name is Pera Jo Kingi. I was born in Te Ngaere, Kaeo where my grandmother Pare and grandfather Pikake Kingi are buried. I am in the Taumata Kaumatua of Ngapuhi and also a trustee of the Taumata Kaumatua of Te Ti Marae at Waitangi. I am also a signatory to the Proclamation of the Confederation of Chiefs of the United Maori Tribes of Aotearoa. My address is R.D.2 Matauri Bay. The name of the land block I live on at Matauri Bay is called Paratakeke Icl and Ic2.
2. My iwi is Ngapuhi first, through my father Raureti Mokonuiarangi Kingi. My whenua is buried in Te Ngaere, Kaeo. Puhimoanaariki is from the Maataatua Waka. My grandmother Pare is also from Maataatua through Toroa on Taamati's side. She is also from Tamatekapua of Te Arawa. Her Te Arawa hapu's are from senior lines of Te Arawa. They are Ngati Raukatauri of Ngati Huarere and Ngati Pikiaio. My grandmother Pare is buried in Te Ngaere. My mother's name is Keti Hikuku her iwi are Ngati Kahu of the Te Mamaari Waka. The Ariki is Nukutaawhiti. She is also Ngapuhi and Te Arawa. Her Tupuna whaea from Te Arawa was Te Hei Pounamu of the Ngati Whakaue hapu.
3. My Kuia Pare was the second daughter of Pera Tamati and his first wife Atareta. Pare was brought up by our Kuia Wikitoria Rangipiki. Both Pare and Pera lived with her. Wikitoria and Pera Tamati's mother Heni and Hei

were mokopuna of Te Wharekiri who was the last recognized chief of Ngati Raukatauri before Pakeha contact.

4. I wish to speak to the Tribunal in support of the Wai 693 claim. This is the history of my tupuna and this is my my **Ngati Raukatauri whakapapa**

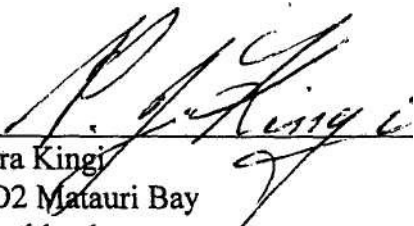
Tamatekapua
Tuhoromatakaka
Huarere
Te Kotoretahi
Te Kautu
Raukatauri
Kawau
Paeamanu
Tuatiki
Teoteo
Urehamama
Paeke
Te Tairinga
Te Wharekiri
Rangiwehao
Te Ruahoho
Heni Pera
Tamati
Pare
Raureti Mokonuiarangi
Pera Kingi

5. Te Rangiwehao was the mother of Te Ruahoho who was the daughter of Te Wharekiri by way of Kohina. Te Wharekiri and Kohina had three children. They were Pototiki, Te Rangiwehao and Te Poru.
6. Te Ruahoho was separated from his mother at birth, Rangiwehao was taken away by Ngapuhi during a raid on their Kainga at a place called Te Hoho.
7. When Te Ruahoho became a man, he and his wife Rekara who was also of Ngati Huarere, were both taken in one of the last Ngapuhi raids of 1820's. Rekara was hapu at the time. They were both taken to the North and Hei and Te Poru was also taken. Rekara gave birth to her child in Ngapuhi and the baby was named Heni.
8. The girl was named Heni because there were Missioners in the North and at Russell. At that time the Missioners were having a lot to do with Maori. Jane was the name of the missionary's wife who helped to deliver Heni.
9. Te Ruahoho was named after his birthplace Hoho, and Te Rua referring to the two descendants of Te Wharekiri who were at Te Hoho. As time went by

Hei, Te Ruahoho and Rekara returned to Koputauaki. Te Ruahoho is buried at the Koputauaki Pa.

10. When Heni was born word was sent back to the Ngati Raukatauri whanau that she had arrived. It was after this that Wikitoria's mother Ruatere approached the Te Tawera chief Te Kouorehua to negotiate for her whanau.
11. Through the Te Tawera chief, Te Ruahoho and his family were sent to live under the Ngati Pukenga branch in the North at Hokianga, their Kainga was at Otawa. This was done to save the Ngati Raukatauri link.
12. When Heni became a woman she was married to the Ngati Pukenga chieftain Taamati who was a direct descendant of Kamaukiterangi and also a close relative of the Te Tawera chief Te Kouorehua. Tamaati and Heni had two sons Pera and Wiremu.
13. Ruatere approached Kouorehua because Ruatere was related to Te Kouorehua through Ngati Maru. Ruatere knew that Ngati Pukenga had hapu in the North and that they were not only brave fighters but they were also brilliant war strategists and were all recognized for these attributes. In those days they were truly a force to be reckoned with.
14. Ruatere had to try to save her whanau who were the line of the Te Wharekiri. Hence an arrangement was made between Ruatere and Te Kouorehua. The daughter of Te Ruahoho a chief of Ngati Huarere, Heni would become the wife of a Ngati Pukenga chief when she became a woman. After the marriage of Taamati and Heni, Ngapuhi ceased raiding the tribes of Moehau. This was about the 1820's.
15. Ruatere, Te Ruahoho and Hei were all first cousins. When Te Ruahoho, Rekara and Hei were captured they were taken from a place called Te Huawai.
16. Pare was married in an arranged marriage to Pikake Kingi of Ngapuhi. The reason for this arranged marriage was to make peace between the tribes of Waikato, Te Arawa and Ngati Pukenga.
17. My great grandfather Kingi Hori Kira gave a dowry to Pare for her marriage to my grandfather Pikake Kingi. This gift of land was given to honour Pare. This gift was significant because it was the cementing of peace between the Tribes. The property is called Para Takeke.
18. After Wikitoria died in 1904, in 1908 Pera Tamiti tried to succeed to his lands in Omaru Bay, Koputauaki, Harataunga no.4, Moehau 2b, Papaaroha, Waimai, Te Kutia and Matamataharekeke. The Native Land Court only recognized one block and they lost their lands, Kainga and Wahi Tapu in all other blocks.

19. Pare moved up North. She could no longer stay at her Kainga because they had taken away her lands. Because of what happened in the Native Land Court and her grandmother Wikitoria had died she moved up North. Pare was tomo to Pikake Kingi. They had eight children: Wiri Po, Tamati, Hemo, Eruera, Raureti Mokonuiarangi, Waimana, Pera and Wiremu Parata
20. Two of Pare's children: Waimana and Pera were sent back to whanau to live in Manaia. They were brought up by Jack Whitiwhiti and his wife Maremare. Another two children were sent to Te Arawa with whanau. In Maoridom when we send children back to the whanau it is a way of keeping our ancestral connection alive.
21. Pare moved up North because of her marriage and because she could no longer live at the homes where she was brought up in. She never returned to the Coromandel again.
22. When the last remaining 70 acres in the Matamataharakeke block were alienated by the Maori Trustee in 1966 we were not consulted. What a disaster.


Pera Kingi
RD2 Matauri Bay
Northland

Dated at 6 this day of 6 2000

IN THE WAITANGI TRIBUNAL

IN THE MATTER OF : The Treaty of Waitangi Act

AND

**IN THE MATTER OF: A claim by WHAITIRI MIKAERE
and others relating to the
MATAMATAHARAKEKE
Blocks**

A petition in support of the (WAI) 693 claim of the Taamati Whanau of Ngati Rau katauri relating to the Matamataharakeke blocks on the Coromandel Peninsula.

Involving the descendants of the Pare and Pikake Kingi:

Whiripo (n) Taamati (n)

Hemo (c) Julia Tipene, Tare, Pare, Muni, Wiripo, Otinga, Waka Hona, Elaine Otene.

Eruera (c) Puti, Mary, Elizabeth, Ned, Robert Kingi

Raureti Mokonuiarangi (c) Raiti, Karena (Collin), Ururangi (Harry), David, Tangihaere, Himi, Pera (Joe), Tehere (Sonny), Rawinia, Reremoana, Raureti(Lawrence) KINGI.

Waimana (c) Lillian, Mere, Joe, Wiremu, Awhi, Paea, Maraea, David, Ivy Williams.

Pera (n)

Wiremu Parata

Handwritten signatures in black ink. The top signature appears to be 'Pera' and the bottom signature appears to be 'Wiremu Parata'.