

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 GREG BAGGS
DATED 29 JULY 2002

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Counsel Acting: John David Rangitaura and Haimona Hemi Te Nahu

1. My name is **GREGORY ROBERT BAGGS**. I live at Karaka Pa, "Mill Rd, Paeroa. My connections to Ngati Tamatera are firstly through my father, who was brought up by Mutu te Moananui, who was the son of HIRAMA Te Moananui, and grandson of Hirawa, and great-grandson of Tanumeha te Moananui. These were all Ngati Tawhaki leaders. Mutu was married to my great-great aunt Hera Pakinga, who is connected to Ngati Tamatera through Ngati Rangipuata who were closely allied through marriage to Ngati Tawhaki, one of the major hapu of Ngati Tamatera.
2. Mutu and Hera had no children of their own but they raised a number of children of the whanau, including my father, James Mutu Baggs, who inherited from Mutu.
3. To start with my father. Dad had gone to Wellington and later to Auckland from Paeroa for work when he was a teenager. He met up and married Mum and they had six of us children. Three have passed away, two as babies, and one in a motor-bike accident.
4. I was born in Auckland and lived at Otara all my early life, doing all my schooling there. I did not leave until I was in my late thirties. My Mum and Dad supported us well, and we had a good upbringing. Dad had regular work so we were well-provided for.
5. When I was part-way through my fourth form year my Dad got me a job at the Manukau City Council where I worked for two weeks until I was sacked. I had a run-in with the boss and my old man wasn't too happy about it. He worked there for close to forty years.
6. I got another job a week later at Hellaby's Meat Works in Otahuhu where I worked for a season until I was laid off with the others. A week later I got another job with the NZ Electricity Dept known as Hydro in Otara, as a linesman. I was there for twelve years, and progressed from a youth labourer to a first linesman in charge of eight other men in my crew until once again we were all laid off. I also did rigging and crane-operating for many years prior to moving to Paeroa.

7. I enjoyed this work, working with other people my own age, some who were old school mates who started there at the same time as me.
8. From when I was around sixteen a number of us young men from around Otara used to get together and from this small beginning grew a gang. We were Maori, Pacific Islanders, Pakeha; all sorts. We wore gang patches which identified us from the other gangs. The small groups from all over Otara groups came together because there were a lot of gangs coming into Otara from out of our area stirring up trouble. We worked together and were into a lot of sports, for instance rugby league. There were gangs associated with the other league clubs back in the 70's.
9. When I was around seventeen I tried smoking marijuana but didn't like the way it put me off my guard. It was just coming on the scene then. I was one of those men who liked to watch out that everyone was alert for any battles erupting. I'm still not into smoking marijuana or cigarettes today.
10. When I was twenty my partner and I had our first child.
11. Our gang spread to other areas of South Auckland and we used a name for several years, until some of our old people talked to us about the name being offensive to them because of what it represented. It was associated with the Nazis who they had fought against in the Second World War. So the Otara Chapter burnt our patches out of respect for our elders and broke away. By this time we had developed into a motorcycle club, and we took on a new name that represented all different nationalities. We rode around the country as a group, visiting other chapters of our club.
12. In both gangs we were involved with fundraising for the local league club and for the children, including for charities. Having regular work gave my life a sense of stability and I avoided the ups and downs I saw in many of my friends who at times became involved in illegal activities and have continued going in and out of jail, even now, in their mid-forties.

13. There was a saying that I remember. When we do good "no-one remembers, when we do bad no-one forgets".
14. When I was around twenty-four I married my partner. We were associated at this time with the church which helped calm me down. Before this I had been quite aggressive and ready to fight anyone. I also pulled out of the Club for a couple of years at this time, but ended up back in again, through my own choice.
15. We were getting tired of all the dramas of living in the city. We were worried about our eldest son and also our younger children growing up there and didn't want them going through all the dramas. Particularly the drugs that are easily available. It was too easy for both young ones and old ones to get into trouble. It was hard living up there. By this time we had four children ranging in age between sixteen and around three. My father became unwell in Auckland and had to leave work because of this. He and Mum moved back to Paeroa around 1990. My father and mother and youngest brother were not well, so we decided to come down to Paeroa to support them. We felt this was the right time to move, so sold up the house in Auckland and bought a house in Paeroa. We haven't regretted the move here, it's nice and laid back, a good place to bring up the kids.
16. My dad added onto their little house so that it was big enough to hold whanau hui. He was very creative and used old demolition stuff to do this. The house is now fifty-five years old, in disrepair and needs to be replaced. This land has come down to us from Mutu. I have researched what other land Mutu left to my father, and have found that there is now only a small piece of multiply-owned Maori land, which cannot be used as security for a loan to build.
17. Currently our extended family of six adults and two youngsters and two babies including my first grandchild are living in a three-bedroomed house. This is cramped but necessary because of family finances, like so many other whanau.
18. In relation to my Maori language. I was aware that the other leaders from Ngapuhi and Tuhoe, for instance, were able to speak Maori on behalf of their Chapters at gatherings. But I couldn't so I felt it was time to learn and

also to take up the lead in my family as the eldest son after my father passed away in 1998.

19. In 1998 at a carpentry course, I talked with one of the tutors about joining a Te Ataarangi Te Reo course which was going to start up in 1999. Since that time I have been a student there for three years, tutored by three excellent tutors. Then this year I have started studying with Te Wanaanga o Aotearoa. These past three years have really changed my life, learning new levels of what it is to be Maori. The history of what our people have been through and are going through. It is a whole new world to me after living in the city suburbs all my early life, and only knowing the "hood" life. I am now learning more about whaikorero and marae tikanga and kawa with a well-respected male tutor of Hauraki. My partner supports me in my journey.

20. I am more respectful of other people now, and I find that people can get on with me easier these days. I find that I am being treated differently because of these changes in my life. I now have an identity as a part of the big Hauraki whanau when I stand up and speak anywhere, whereas before I spoke as only belonging to Otara.

GREGORY ROBERT BAGGS

DATE:

ATTACHMENT FOR
GREGORY BAGGS
N' TAMATERA
(p 1 of 2)

EXTRACT: LOCKE, CYBELE - THE SOCIAL AND
ECONOMIC CIRCUMSTANCES OF MARUTUAHU
1840-1960, JULY 2002.
165

Marutuahu Housing

274. In 1937 the Waikato-Maniapoto Maori Land Board submitted five applications for houses that were needed for Ngati Tamatera and Ngati Hako people who were living in poor circumstances at Paeroa. Their names were Titikawheha Pakinga, Hewai Peke, Mane Tomo (Wharenikau Peeke), Mutu Te Moananui and Barlow Piahana. Ranginimaki Perenikiwho owned nine to ten acres of the Te Karaka 1 block and she wished to gift the land to these five people so that they could gain housing assistance from the government. Two were old-age pensioners, one worked on a relief scheme and the last two were waged workers.⁴⁶¹ These applications were approved and Mutu Te Moananui was to pay 10 shillings a week towards a £250 house; Barlow Piahana was to pay 15 shillings per week towards a £380 house. Titikawheha Pakinga was to pay 10 shillings towards a £250 house, Hewai Peke, 7/6 from his pension towards a £190 house; and Mane Tomo, 7/6 per week towards a £190 house.⁴⁶² In May 1938, the five new house owners wrote to complain that their houses had not been built to plan, as they were lacking wash houses. The Native Department responded: 'It is the policy of the Department to supply Indigent Natives, for whom advances are approved, with dwellings within their means; that is to say the size of the dwelling is governed by the amount the Native can assign in repayment. It is not the Department's policy to supply them with dwellings complete in every particular because by so doing we are not in any way teaching the Natives to help themselves in the matter of housing.'⁴⁶³ It was also added that the people concerned were lucky to gain assistance at all because three were on pensions or benefits.

275. The government attitude that Maori should help themselves despite their financial inability to do so is clearly reflected in the above exchange. Houses built without adequate conveniences were a source of grievance for Marutuahu and another was

460 Minutes, 14 September 1945. ABQU 632 W4452 Box 1240 194/3

461 Board of Native Affairs Report 1937, AAMK 869/1023f.

462 Under Secretary to Registrar, Auckland, 3 November 1937. AAMK 869/1023f.

463 Under Secretary to the Registrar, 1 June 1938. AAMK 869/1023 f 30/3/66 Pt 1. NA, Wellington.

ATTACHMENT FOR
GREGORY BAGGS

AWC 364-H14 Wai's 686, 349, 720, 778-Baggs G
29th July -02nd August 2002

Evidence on behalf of claimants, whanau & hapu of Ngati Tamatera

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the irregular payment of Maori carpenters working on state-assisted housing projects. A 'good news story' was run in the *New Zealand Herald* regarding Maori housing in the Paeroa area:

Good progress has been made with a native housing scheme in Mill Road, Paeroa. The work, which is sponsored by the Government, is being done by the Maoris themselves under the tuition and supervision of Mr. W. N. Chamberlain. A total of 17 houses will be erected in this manner at Paeroa, Kerepeehi, Waitakaruru and Coromandel. Five cottages, built of the best materials, and equipped with modern conveniences, are at present being erected at Paeroa. They have a large living room, with either one or two bedrooms, a bathroom, and a washhouse, all under the same roof. Water will be laid on to each house by means of a 600-gallon tank fed from the main. The Maoris employed in building the houses are making an excellent job of them, although they did not know how to handle tools when they started. They learned very quickly. All painting and staining will be done by the Maoris, as well as a great deal of plumbing.⁴⁶⁴

276. Despite this glowing report, H. T. Ratana wrote to the Minister of Native Affairs later that month to complain that the wages paid those carpenters involved in the Public Works Housing Scheme were not paid regularly and this was causing undue hardship. The carpenters concerned were Rehi Williams, Ropata Hurinui Koeti, Whakaiti McCaskill, Ahurewa Pitana, H. T. Moananui, Wiremu Waitai, Rata Te Whaite and Henare Pita.⁴⁶⁵ James Thorn also wrote to the department regarding this matter: 'Some little time ago I wrote to you with respect to the delay in paying the Maoris employed on Native housing schemes in the Paeroa district. The complaints as to the delay seem to be general. Herewith is another letter partly about the same matter. This woman, Mrs Wiremu, Koputauaki, Coromandel, objects to her husband being put to Native land development work not only because it is distant and separates him from her, but because she has to wait weeks for his pay. If these delays do actually take place, then something is sadly wrong.'⁴⁶⁶ Payments for Native housing scheme work was delayed and this was because the jobs carried out were often in isolated places, on a small scale and sporadic in nature, therefore the Native Department felt it would be an excessive expense to oversee such work

464 NZ Herald, 6 August 1938, AAMK 869/1023 F 30/3/66 Part 1.

465 Ratana to Langstone, 20 August 1938, AAMK 869/1023F 30/3/66 Pt 1.

466 James Thorn, MP, to Langstone, 22 November 1938, AAMK 869/1023F.

EXTRACT: LOCKE, C. JULY 2002