

**IN THE MATTER OF** The Treaty of Waitangi  
Act 1975

**AND**

**IN THE MATTER OF** Claims by HUHURERE  
TUKUKINO and  
OTHERS known as the  
HAURAKI CLAIMS

**STATEMENT OF EVIDENCE OF KEMARA PIRIMONA TUKUKINO ON  
BEHALF OF NGATI TAMATERA**

1. My name is Kemara Pirimona Tukukino and I reside at Te Puru. I am of Ngati Tamatera and my marae is Te Pai o Hauraki. I am the eldest son of Te Huhurere Tukukino who brought the claim WAI 100 in 1987 and who in his time was the widely acknowledged leader and spokesperson for all of Hauraki. I give my whakapapa to Tamatera commencing from Hoturoa, the captain of the Tainui canoe:

Hoturoa  
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Hotuope  
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Hotumatapu  
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Motai  
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Ue  
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Rakamaomao  
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Kakati  
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Tawhao  
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Whatihua  
|  
Uenuku-Tuhatu  
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Hotunui  
|  
Marutuahu  
|  
Tamatera  
|  
Putahi  
|  
Te Kiko  
|  
Tahae  
|  
Te Poporo  
|  
Tupaea  
|  
Tokoahu  
|  
Huhurere  
|  
Tukukino  
|  
Hunia Te Weu  
|  
Tukukino Hunia  
|  
Huhurere Tukukino II  
|  
Kemara Tukukino

2. I am now retired having spent 43 years of my life working as a public servant in Wellington at executive level. Between 1982 and 1985 I was Chief Inspector for the Justice Department; from 1985 to 1990 Regional Courts Manager, Wellington; and from 1990 to 1995 Assistant Secretary to the Maori Land Court. In 1996, I returned

to Hauraki following my retirement and for the last two years I have been the Ngati Tamatera member on the Hauraki Maori Trust Board.

3. It should not be my task to make comment about the personal qualities of my parents except to say that they were both much loved and respected by our immediate whanau. With the early demise of our mother, our father assumed an important role in the lives of his many mokopuna and this has had a very significant and beneficial effect on their lives and upbringing.
4. When my father was alive we spoke many times about WAI 100 and I know that it was his fervent desire to see unity amongst the Hauraki Iwi. This desire for unity became of his main purposes in life, and it was for this reason that he asked the Hauraki Maori Trust Board to undertake the necessary research to bring the claim to its fruition.
5. My father always believed that the injustices imposed upon the Iwi of Hauraki would be settled in the Courts. He held this view despite the failure of the Crown to honour the findings of the MacCormick Commission in the 1930s at which time, as a young man, he carried out work directed of him by the old people of that time.
6. The Court of Appeal, was under my oversight when my father and the Hauraki people travelled to Wellington in 1986 to take part in the *New Zealand Maori Council* case, and now, I stand as a part of Hauraki before the Waitangi Tribunal in this hearing.
7. From my own experience I can recall the devastating effect that gold mining had on the Ohinemuri and Waihou rivers and in turn on the livelihood of our people. Ngati Tamatera were once dependent on these rivers for food and recreation. When the rivers became sludge channels for mining waste we could no longer reside along its banks, no longer use the rivers for drinking purposes, no longer fish or swim in its waters.

8. I also remember the various discussions with my father about non Maori people building on Maori land throughout Hauraki as if it was their land because they held residential site licences, or mining rights. The historians and lawyers will give you the technical details but I had first hand knowledge of these things in my time.
9. Another recent incident (1970s) that remains in my mind as an example of the sense of powerlessness amongst our people was the loss of the Ngati Tamatera reserve at the small coastal settlement of Tapu, located between Thames and Coromandel. This place formed a part of the reserve whose protection was first guaranteed to the Ngati Tamatera people by the Crown in the gold mining agreement struck between both parties in 1867.
10. In 1928 these lands were severed by what is now known as State Highway 25 leaving the coastal strip unsuitable for development. By the 1930s residents and visitors began using this place for recreation purposes. By the 1950s the Thames County Council had spent public monies on recreational facilities such as public toilets and alike on our land. In 1969 the Department of Lands and Survey classified it as a recreational area of regional significance that warranted acquisition. The Thames County Council then designated the area as a "*proposed recreational reserve* " in its draft district scheme even though the Council had already let another area of Ngati Tamatera land immediately to the north of this place to a private operator for use as a camping ground.
11. By 1970, the Thames County Council, aware of the concerns of the Maori owners, issued a warning to them not to proceed with any plans of development without consulting the Council. Two and a half years of negotiations between the owners and the Council over this land produced no result. The only recourse available to the owners was an objection under the Town and Country Planning Act 1953 to the recreational reserve designation. Council declined the objection.
12. In late 1972 the area was fenced off by the Maori owners who decided that they would retain the area for their exclusive use as a recreation and camping ground reserve and

would utilise the provisions of s.439 of the Maori Affairs Act 1983 to achieve this. However because the Council's proposed reserve designation still applied it was necessary for the owners to lodge an appeal with the Town and Country Planning Appeal Board. In 1974, the appeal was declined.

13. With their options exhausted the owners sold the block to the Council in 1975. The negative effects on our people of these kind of protracted and continued battles to retain what little lands remained with them cannot be overstated.
14. The migration of Hauraki people to the cities in search of employment in the 1950s was also a direct consequence of the failure of the gold mining industry to produce any tangible economic benefits to our people. In turn this led to the displacement of significant segments of our people from their turangawaewae and identity because the price to Maori of the discovery of gold was the large scale and wrongful acquisition from our people of their landbase.
15. This urban migration had its consequences at home, for almost a whole generation of speakers on the paepae were lost to Hauraki. This problem is being slowly addressed by our Kohanga reo and kura, however in hand with these undertakings must come a massive injection of self-pride and whanaungatanga, which only the redress of the injustices imposed upon our people can bring. Indeed, one of my future aspirations for our people is the establishment of a Hauraki Whaanui Whare Wananga. I hope the claim will assist in this dream of mine.
16. All of this, I believe, can be linked back to the broken promises of the Crown in their dealings with our people over the gold, land, timber and other treasures within Hauraki.
17. In conclusion, I acknowledge the past efforts of all tupuna whose names are well documented in our history. To them, we must give our thanks. And to Ngati Tamatera and Hauraki, may I at this time give my apologies for being away so long. To the Hauraki Maori Trust Board, John McEnteer, our Counsel and researchers, I

give thanks for bringing this claim finally to a hearing. And to the rangatahi of Hauraki, this is all for you, watch and listen closely, reflect on the deeds of your ancestors and take the opportunities provided for you to lead Hauraki into a new and better future.

18. I end by repeating my father's plea that this and subsequent hearings will bring a greater unity and strength to the Iwi of Hauraki and their tribal nation

