

IN THE WAITANGI TRIBUNAL

Wai 686 #W21
Wai 811 #B2

IN THE MATTER OF

THE TREATY OF WAITANGI ACT 1975

AND

IN THE MATTER OF

THE WAI 811 CLAIMS

AND

IN THE MATTER OF

THE MARUTUAHU CLAIMS

STATEMENT OF EVIDENCE OF DAVID CONDON WILLIAMS

INTRODUCTION

1. My name is David Condon Williams and I reside at Coromandel. I am a member through bloodline descent of Patukirikiri and the Marutuahu. I make this submission on behalf of my father Warana.
2. Since 1998, I have held the position of Operations Manager for Te Patukirikiri Iwi Incorporated whose operations establishment is located at the old Coromandel Hospital 1740 Rings Road Coromandel.
3. My ancestor Pita Taurua, then chief of Patukirikiri, gifted the land and timber, to the community, for the Coromandel Hospital in 1897.

WHAKAPAPA

4. My ancestor Kapetaua came to Kapanga (Coromandel) from Waiheke after defeating Wai o Hua there. When he arrived he conquered Kapanga from Ngati Huarere and settled the land. He also took the mara Kumara or Kumara plantations Te Rakato from Ngati Huarere, which was a prized plantation, at Waiau.
5. The people and descendants of Kapetaua defended the area they had conquered from the vast estate of Ngati Huarere as best they could, though greater were the numbers of Ngati Huarere. However, Ngati Huarere at the time was facing a greater threat from the south for Marutuahu had arrived in the district.
6. Marutuahu settled at Whakatiwai on the western shores of Tikapa Moana after defending the Mana of his father Hotunui in the battle of Ikapukapuka.
7. Marutuahu married two sisters and had five sons. In order of birth they were Tamatepo, Tamatera, Whanaunga, Te Ngakohua and Taurukapakapa, the last two being half-brothers to the first three.

8. As youngsters the brothers were raised with their parents at Whakatiwai. When they came of age they participated in the wars that enveloped the Hauraki region of that time, as did their own offspring, until the Hauraki rohe fell under the mana of the Marutuahu peoples and their relatives.
9. When the Marutuahu people finally arrived in the Moehau region intermarriage occurred between the whanau of Kapetaua and Marutuahu. These marriages formed alliances that provided for better protection because these whanau were still relatively small compared to other well-established tribes in the region, like Ngati Huarere.
10. I give the following whakapapa of my principal descent from Kapetaua and Marutuahu showing our first links in marriage. That was Kunawhea to Te Rangitaotao.

<i>Kapetaua</i>		<i>Marutuahu</i>
<i>Te Uira</i>		<i>Tamatera</i>
<i>Te Rangitaotao</i>	=	<i>Kunawhea</i>
<i>Te Rangitaotao II</i>		
<i>Te Wairua Haumia</i>		
<i>Taingaro</i>		
<i>Tumaiwaho Poau</i>		
<i>Pita Taurua = Huihana Rangituia (Tamatera)</i>		
<i>Wiremu Taurua = Ema Tipa (Ngati Paoa)</i>		
<i>Rangikawe = Ngamoni Te Koha (Tamatera)</i>		
<i>Ngatirehi</i> = <i>Heru mate Te Moananui (Tamatera)</i>		

11. ***Ngatirehi*** is my paternal grandfather
12. Over a period of time the relationship between the descendants of *Kapetaua* and *Marutuahu* strengthened, important marriages **also** occurred between *Patukirikiri* **and** *Ngati Tamatera*, *Ngati Paoa* **and** *Ngati Whanaunga*.

13. These marriages and alliances ensured the survival of all our ancestors in the district and we are living proof of that today.

HAPU- WHAKAPAPA

14. I give the following story of Te Mango as told by the elders of Ngati Tamatera. **-Te Mango**

The story of 'Te Mango' (The Shark) or 'Ngati Mango' (Descendants of the Shark) also has an attributing factor to the identity of Patukirikiri and Ngati Tamatera.

Te Mango is the latest name for Ngati Raukauri being a mixture of Ngati Rongo U, Patukirikiri, Ngati Rangitaua and Ngati Tamatera whakapapa.

The story of Te Mango begins at Koputauaki when they were caught out in the open on the beach and attacked by a Ngati Huarere war party.

With no weapons at hand the whole party including the women and children proceeded to defend themselves with stones, rocks and anything they could lay their hands on. They stopped the advance of the war party by throwing stones and rocks upon them as the attackers tried to breach their defences. Their defensive stance was turned into an offensive attack and was so effective that they eventually drove off the war party, which had suffered some casualties and decided not to counterattack.

Because Ngati Raukauri had fought so strongly when outnumbered and defenceless, similar to sharks when caught in a net or line, the name of "Te Mango" was bestowed on them in acknowledgement of those that had repelled the attack on the beach that day.

Their descendants now carry this name proudly.

15. The ever-increasing marriages between Ngati Raukatauri, Ngati Tamatera, Ngati Rongo U and later Ngati Paoa produced more and more strong male whakapapa lines for the Marutuahu, which as a result generated shifts in the mana of Huarere to the Marutuahu, particularly that favouring Ngati Tamatera.
16. I give the following Te Mango - Ngati Rongo U Whakapapa.

Tamatepo = Rangiuuru

	<i>Rauakitua</i>	<i>(Ngati Huarere)</i>
<i>(Ngati Rongo U)</i>	<i>Rongomai</i>	<i>Te Kawau</i>
	<i>Akatawhio</i>	<i>Paeamanu</i>
	<i>Manukaihongia</i>	<i>= Puku</i>
		<i>Raukatauri = Tuatiki</i>
	<i>Te Hira</i>	<i>Otea</i>
	<i>Tara</i>	<i>Uehamama</i>
	<i>Whiripo</i>	<i>Paeke</i>
	<i>Te Whatu</i>	<i>Taringa</i>
	<i>Atitipua</i>	<i>= Rangikahemo</i>
		<i>Te Ihenga</i>
		<i>Kanihi</i>
		<i>(Ngati Tamatera)</i>
		<i>Heraputea = Wiremu Tamehana</i>
		<i>Rangituia</i>
		<i>Wiremu Taurua</i>
		<i>Ruarangi</i>
		<i>Ngati Rehi</i>

17. The increase of Marutuahu male lines within Ngati Raukatauri began to impact on the Huarere lifestyle, and the other hapu of Ngati Huarere in the area, i.e. Ngati Ihe, Ngati Inu, Ngati Pare, Ngati Piri and Ngati Koheru, noticed this, and adopted a hostile stance towards their brethren, and soon after, began to encroach on their fishing grounds, their land and authority.
18. The chiefs of Ngati Raukatauri questioned their brethren regarding the encroachment on their Mana, which resulted in further attacks on them including the attack on the beach that was driven off.

19. When Paeke went to challenge one particular encroachment at our fishing reef called Pungarewarewa, at Whangapoua, he was killed. As a result his son Taringa enlisted the aid of his relatives of Ngati Tamatera and with their aid destroyed the Mana of those hapu with our people pursuing them as far south as Mataora for that redress.
20. Our ancestors of that time realised that their Ngati Huarere persona was diminishing and becoming more akin to that of the Marutuahu, which was inevitable considering their principal bloodlines to the Marutuahu through their recent marriages, and their recent victories over their Huarere relatives. Thus they transferred their Mana from Huarere to Tamatera and changed their individual hapu identity from Ngati Raukatauri to Te Mango, named after that victorious day they drove off their attackers with sticks and stones.
21. The renaming of a hapu or whanau is consistent with tikanga with important events or circumstances frequently commemorated by a change in name, however the shift of Mana from one ancestor to another is not so common unless the male lines of one ancestor is superseding that of the other, which is what happened.
22. Therefore, we are the descendants of both Marutuahu and Huarere the difference is while we recognise our whakapapa to Raukatauri and Huarere, our particular Manawhenua derives from our deeds as the Marutuahu. For example Ngati Pukeko are direct descendants of Tamatera, and maybe called Ngati Tamatera in the contemporary sense meaning his descendants, however they are not Ngati Tamatera in the established sense that they undertook all their activities in the past and obtained their Manawhenua as a hapu, and under the mana of the eponymous ancestor Tamatera.
23. Other than their biological residue, which still resides within us and their involvement in our history, Ngati Huarere are now a defunct entity whose substance and essence as Ngati Huarere no longer exists in Hauraki. Therefore the decisions of our ancestors are not ours as individuals to unmake, as some are attempting to do.

24. I give further whakapapa showing some of our ether links in opposition to the aspect of Government Census Policy, which has taught our people to neglect and even deny their other whakapapa links and because of this, many of our whanaunga are unaware of how they whakapapa into related hapu.

<i>(Ngati Tawhaki)</i>			<i>(Ngati Taharua)</i>	
<i>Hineuranga</i>	=	<i>Tamatera</i>	=	<i>Ruawehea</i>
		<i>Te Hihi</i>		<i>Taharua</i>
	=	<i>Tawhaki</i>		<i>Kurureka</i>
		<i>Reua</i>		<i>Topakiko</i>
<i>Meri</i>		<i>Tutaua</i>		<i>Tapu</i>
		<i>Te Hikamate</i>		<i>Te Putaha</i>
		<i>Tuiho</i>		<i>Mataia</i>
		<i>Te Moananui</i>		<i>Rihitoto Mataia</i>
		<i>Tihitapu</i>	=	<i>Petiwai Warana</i>
				<i>Herumate</i>

Herumate is my paternal grandmother

(Ngati Rangitaua – Aperaniko Whanau)

<i>Tamatera = Ruawehea</i>		
<i>Taharua</i>		<i>Tairenga = Hekeiterangi</i>
<i>Tukutuku = Paoa</i>		
<i>Wera = Tipa</i>	=	<i>Rangitaua</i>
<i>Wetaweta</i>		<i>Te Ruatoto</i>
<i>Perakiwi</i>		<i>Te Tuhinga</i>
<i>Wetawetapera</i>		<i>Tu Huia</i>
<i>Paretaniko</i>	=	<i>Te Whanake</i>
		<i>Aperaniko</i>
		<i>Erana Kahu</i>
		<i>Ngamoni Te Koha</i>
		<i>Ngatirehi</i>

<i>(Waikato)</i>	<i>(Ngati Porou)</i>
<i>Tekaru O Te Rangi</i>	<i>Tuwhatairiora--Ruatatipene</i>
<i>Kiwi Te Hua Tahu</i>	<i>Hinemanuhiri = Tuterangiwhiu = Rakaihuaia</i>
<i>Huematomata</i>	<i>Whiungaterangi</i> <i>Rangituatini</i>
<i>Wera Taharua</i>	<i>Rongomaiwaho = Whakamaungarangi Tapuhi</i>
<i>Pera = Wetewete</i>	<i>Haranga Potapota Mahara</i>
<i>Perakiwi = Mama</i>	<i>Merahemoe = Pomare</i>
<i>Wetewetepera</i>	<i>- Pirahira Kauikaroa</i>
<i>Parataniko Waara</i>	<i>Erana Kahu Ngamoni</i>
<i>Aperaniko</i>	<i>Te Koha Ngatirehi</i>

25. These are the principal Tupuna of my Whakapapa. It is through them seek the immediate return, of all Crown held land.

LEGISLATION.

26. Much could be written on the various Acts of Parliament how with each new Act or Legislation my people were disenfranchised of their holdings, as each new act seemed to herald the arrival of a "newer" system that ultimately led to them paying out or having to sell parcels of land. These included'

- Compulsory surveying.
- Native Land Court sitting times and notification
- Goods charged against lands (raihana).
- Miner's sites granted 99 year leases then perpetual leases.

27. Local Government bodies permitted to cede too, then vest land to themselves.

- Amalgamation of "uneconomical" blocks.

28. Redress, by way of, return, or compensation, land-lost to other Government Agencies, through various Acts or Legislation. Two documents in particular are the Amalgamation of Uneconomical Blocks, and the Public Works Act.
29. Today the Thames Coromandel District Council continues to sell our land i.e. selling 50 and 100 acre blocks that were taken as catchment areas, if no protective mechanism is put into place immediately, my generation will not be the last that will make that "hikoi" to those courts or those tribunals.
30. Some of our other lands taken include the following,
 - Department of Conservation lands

Lands in Coromandel

- **PITAS' PA:** Intersection of Tiki and Wharf Roads. This block taken under the Public works Act, to house a telephone exchange, that was never built. However, the land was sold
- **TE UMAHAU:** This block is the site of the new Area School and was taken under the Public Works Act as a School Reserve.
- **HAURAKI HOUSE RESERVE:** Part of Te Umahau. The former site of the old Area School. This block administered, jointly by the Education Department and the Thames Coromandel District Council, after the new Area School was built.
- **LONG BAY -TUCKS BAY:** These were gazetted, then vested, in the Coromandel County Council, and are now recreational reserves. Owned and operated by TCDC as a camping ground.

re administered by TCDC, to date, it is known of two, fifty-acre

- **TOKATEA - KARAKA** parcels that have been sold by TCDC, in the past four years.

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Three blocks administered by The Department of Conservation. These are,

- **KAURI POINT.**
- **KAURI RESERVE.**
- **THE REFUSE TRANSFER STATION.**

PAPAAROHA 6 BLOCKS: The Maori Land Court in favour minor shareholders or the potential sellers amalgamated these blocks. The blocks were then put into European title. Although Patukirikiri descendants were the biggest shareholders in the 650-acre block, no notification was received of the Maori Land Court intent to allow amalgamation.

31. Since Heraputea, every generation of my whanau have appeared before Crown Courts, or Tribunals over customary land. Today we have nothing left.
32. Return what you have stolen to their rightful owners.

Kia ora Koutou.