

IN THE WAITANGI TRIBUNAL OF  
NEW ZEALAND

WAI 423

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of the Hauraki Regional Inquiry WAI 686

AND

IN THE MATTER of the claims of TE WARENA TAUA and  
EMILY KARAKA on behalf of NGAI TAI  
KI TAMAKI

**BRIEF OF EVIDENCE OF TE ROTO KI HIKURANGI  
NGARONGOKAHAU JENKINS**

---

McCAW LEWIS CHAPMAN  
SOLICITORS  
HAMILTON

SR Clark PO Box 19-  
221 DX GP 20020  
PH: (07) 838-2079  
FAX (07) 839-4652

## INTRODUCTION

1. My full name is Te Roto Ki Hikurangi Ngarongokahau Jenkins. I was born on the 30 October 1938 at Onehunga. I currently live at 30 Church Road, Mangere. I am saddened by the fact that a number of our Ngai Tai kaumatua could not attend the Waitangi Tribunal hearing today. Given that the hearing is on Waiheke Island, travelling on a ferry is not easy for some of our older people who have physical disabilities and other health issues. In saying that, I am here to speak on their behalf and have their blessing to do so.
2. I am the first-born mokopuna of the union between Hauwhenua Kirkwood and Te Rongo I Puhia Te Okioki I Hawaiki Pai. Hauwhenua was previously married and had three sons from that union but unfortunately their mother died soon after the last son was born.
3. My grandfather was the son of Te Roto (alias Riria) and Pepa Tauke Kirkwood. Te Roto was the eldest daughter of Hori Te Whetuki and Hohi lhakara. Hohi belonged to the Ngati Tapuika tribe of Te Puke. Pepa Tauke was the son of Tamara (alias Pakia). Tamara was the daughter of Hinewaka Potatau and Ingo from Taranaki.
4. My grandfather Hauwhenua was born at Umupuia in the late 1800's. His sister Pare was also born at Umupuia and later became the wife of Mita Karaka who was a member of parliament for Western Maori. Hauwhenua had another sister named Takotowai who was the eldest and a brother Te Wana who died as a child. The children of Te Roto attended the Maraetai school.
5. Hauwhenua was steeped in Maori tradition and his advice was always sought. When he settled in Onehunga, he also started a business. He established the first Taxi service there in 1918. He had a block of shops which he leased out and had a restaurant as well. He owned New Zealand's first Daimler and drove the then Prince of Wales, who later became King George, on a round trip to Rotorua and Hawkes Bay. Despite these business ventures, he never let

go of his responsibilities to his people. He was a foundation member of the Tainui Maori Trust Board and also a foundation member of the Maori Education Foundation.

7. I remember my grandfather and grandmother going to Maori land hui on many occasions.
8. I well remember a lot of old people coming to our grandparent's house in Church Street, Onehunga, for meetings to do with our iwi and whenua. Princess Te Puea would often visit to discuss issues with my grandparents. She would always come with the same old kaumatua and they would all talk until the early hours of the morning.
9. I remember auntie Ngeungeu's older sister Maata coming over to granddads to talk about Ngai Tai issues quite often. I also remember Ngeungeu coming over but not as often as Maata.
10. My grandparents and uncles were heavily involved in the building of Turangawaewae marae. Our whanau, being staunch members of the Kingitanga, had involved themselves in work with Te Puea and the marae. Many of our whanau moved to live at Ngaruawahia.
11. My generation despite knowing that we were Ngai Tai were mostly brought up away from our tribal lands of Ngai Tai. As many of the Ngai Tai families had married into Waikato, this meant that the focus of attention would always be with Turangawaewae and other nearby marae. Umupuia long since before I was born, did not have a marae. I remember when going there as child, there were only a couple of houses and our urupa where my namesake is buried.
12. Added to this, people were trying to make a living the best way they could. Often this would take them away from their parents and the life that they were used to. Many farmed, sometimes on our other lands.

13. I remember going to Whatapaka, a marae on the shores of the Manukau during the early years. There is a marae there, which belongs to Ngati Tamaoho. My great grandfather Pepa Tauke Kirkwood, the husband of Te Roto of Ngai Tai, was partly from Ngati Tamaoho and therefore we have always had a close association with that marae. Whatapaka also served as the marae for Ngai Tai as there was no Ngai Tai marae. Many Ngai Tai people are buried at Whatapaka. I am a trustee of Whatapaka marae. I remember people getting quite anxious at times because when certain Ngai Tai people died, obviously their whanau would want to take them to Umupuia to be buried. However it was hard to pass those old people buried at Whatapaka on the hill that looks immediately over the marae. The old people would say, "you cannot take that body away from here and go past those all buried at Whatapaka". Ngai Tai needs its own marae on its own ancestral land.
  
14. I also remember my grandfather and others talking at their Church Street home in Onehunga about the need to establish a marae for the many Maori families living at Onehunga and Mangere. Most of these people were Waikato, Ngai Tai and other related groups. There were also others who had married into the families but originally came from elsewhere. The committee that they started for the fundraising was called the Onehunga-Mangere Tribal Committee. This was formed in November 1949 and was officially gazetted under the Maori Social and Economic Advancement Act in March 1950. Granddad was the chairman. When they finally decided upon land that would be suitable for the establishment of a marae, this was built and is now called Te Puea marae at Mangere Bridge. I am currently the kaumatua at the Te Puea marae. Our families along with others have been involved with the operation of this marae since its inception. I have previously served three terms as secretary of Te Puea marae. A lot of our younger generation have grown up around the marae of Turangawaewae, Whatapaka and Mangere. Only recently has there been an effort to build a marae at Umupuia.

15. At that time aunty Ngeungeu was getting on in age and had distanced herself from tribal hui in Waikato for quite a number of years. She contacted my cousin Te Warena. He organised the first big hui to try and bring back the descendants of Ngai Tai to Umupuia who were scattered all over the place. Secondly aunty Ngeungeu wanted Ngai Tai people to come back and build a marae for our tribe at Umupuia. In the last few years, a number of other Ngai Tai whanau have come back to assist with the establishment of the marae. There are even others who are not part of our iwi who assisted aunty Ngeungeu over the years with her fundraising. She used to make cakes and bits and pieces to sell in her little shop at the front of her section, these proceeds she would put towards the urupa.
16. When we were young we used to go to Umupuia - Maraetai to collect shellfish. We always went to the graveyard first where our tupuna are buried to have karakia first. We always felt that that would help in the gathering of our kaimoana.
17. I would like to see justice for our people of Ngai Tai. I know the pains our grandparents went through in fighting for our confiscated lands. Not only in the Wairoa-Clevedon areas, but also in Waikato.
18. I want our children and grandchildren to be proud of who they are and to have their own Ngai Tai marae upon which to practice our tikanga. They should have enough land to build kainga and to wake up looking at that land where their ancestors were born, fought, lived and died.

sic 1061  
100502