

**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 RICHARD MURRAY ON  
BEHALF OF THE CLAIMANTS**

1. My name is Richard Murray. I was born in Thames. I am of Ngati Maru/Tuahua Whanau.
2. My memory goes back to 1936 when we were living on a little bit of land growing vegetables. We would barter kumara for things that we needed such as a new dress for my sister and so on. The creek ran right through our place and because it was tidal it meant that we were able to catch tuna and herrings in it. The creek also offered food for the ducks that ran wild through our property. We had originally had a

few domestic ducks and these had mated with the wild ducks so that it meant that I can remember that we had 100 ducks running through our property.

3. We were forced to live on the land. My family had what I called a half-pie farm, but we did the best that we could on it. I remember that we would dig drains and we would have to take off our clothes so that we wouldn't wear out our clothes. That was the sort of life we had.
4. I remember when I turned 11 that I learnt how to use a .22 rifle. My parents gave me 5 bullets and told me to go pig hunting. But, if I came home with three bullets and didn't have two birds then I knew I was in trouble. It was in this way that I learnt I had to account for everything I used.
5. Another way that I had to account was the time that I remember during a tangi. My father was asked to supply the meat. I had been raising a calf so that I could sell it to the works as a bullock. But, the needs of the tangi were greater so my father went into the paddock and killed it. I remember crying after that because of the money that I had lost on it.
6. Our family also milked cows for the Dairy Factory. I remember that the inspectors from the Dairy Factory came round and told us that we had to renovate our shed, because they said that it was unsuitable for milking. Because we had very little money, we could not afford to do these renovations so my father suggested that it would be better for us to just milk our cows outside. So he told us to tether the cows to posts or anything else that we could find and just milk them outside.
7. During the war there were lots of paid jobs available. I took a job because there was nothing left for me at home. Initially, I got a job with the Ministry of Works. I thought that I was pretty clever because

I was digging holes with a jack hammer. I was digging big holes and I thought this was great until I found out that the holes were being dug for toilets. So I got a job working on the hydro-electric schemes at Karepiro and then I moved to Mangakino to work on the power schemes there.

8. As I grew older, I began to think that if I continued on like this I could be a labourer for the rest of my working life. So I decided to get some qualifications. I decided to study civil engineering. As soon as the management found out that I was doing this, they took me under their wing, I was given 3 months study leave and the Department paid for me to attend courses at the Technical Institute in Wellington. Because I worked right through this time and because I had 8 kids, it took me a long time to get these qualifications, but with perseverance I eventually did
9. I also want to tell the Tribunal about some issues related to land that I am a shareholder in.
10. The issue concerns unpaid rates which is a fairly common problem with Maori land. I was told about an arrangement that my tupuna had with the Crown. My great great-grandfather, Tukukino Te Ahiatawa entered into an agreement with the government so that they could survey roads and railway lines over the lands that he exercised his mana.
11. I have been told that his mana extended from the Waihou River at Te Inanaga o Pirori (North of the Netherton factory) to Mauriaena (the Hikutaia Quarry) in the north; the Waihou River at Te Puke Wharf (Thorpe's Orchard) to Kapukapu (Rydes Orchard) to Mataina in the south; the coast line in the east and the Waihou River in the west.

12. Tukukino Te Ahiatawa objected to his land being surveyed and, according to what I have been told, this stance almost precipitated a war in the area. However, the government's representative, a Mr Gill, visited my great great-grandfather at Komata. Of course, he did not come alone, but was escorted by the armed militia. As a result of this visit, Tukukino Te Ahiatawa allowed the roads and railways to be surveyed and laid out.
13. The compromise was embodied in an agreement. The main point of the agreement was that the tribe were to be exempt from paying rates for all time on the land that they were living on.
14. My great great-grandfather handed this agreement down to his son, Te Waara, and then it was passed on to my grandfather, Tukukino. Unfortunately, the agreement was lost when Tukukino died in 1918. The Ohinemuri County Council also had a copy of the agreement, but have also lost it.
15. The agreement was honoured right up until 1927 when the land was first noted on the records as being rateable. It was considered an honourable agreement and was so honoured until 1949 when the land was declared rateable when my grandmother, Keriata died. The Council knew about the agreement, but chose not to continue to honour it.
16. However, another agreement was reached. I was told that the then Prime Minister and Minister of Maori Affairs, Walter Nash, advised that all the rates be remitted until 1950 and then pay the rates thereafter. I was told that the family executors and Ohinemuri County Council agreed to this.

17. The land that was taken by the government for railways was never paid for.

