

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
HOHA HINEPUPURIRANGI SUTHERLAND
ON BEHALF OF THE CLAIMANTS**

PERSONAL HISTORY

1. My name is Hoha Hinepupurirangi Sutherland and I was born here in 1936 on our 8th generation 25 acre Papakainga located at the end of the Rotokohu Road 3 miles past the present Marae turn-off. At this point Mount Te Aroha is visible to the South and it would be correct to say that our home nestles at its base on flat ground that skirts the gently rolling Te Moananui hills to the East and the steep Ngati Hako hills behind us to the West.

2. Next year in the new millennium our Papakainga will celebrate 200 years of continuous ownership since pre Treaty times and continuous occupation with a brief break from 1970 to 1985. My parents homestead was burnt and my husband Colin and I returned to build a replacement home on the original site to develop the farm
3. The Papakainga was the birth place of my mother Te Hinepupurirangi Williams nee Te Moananui and all her brothers and sisters numbering nine as well as all the members of our family of ten when she married Hikutaa Pene Te Koha Williams who was of Ngati Hine descent and was from the historical Waimate North Ohaewai area and the Kerikeri Inlet near the "Stone Store". This was the place where we were born and where our "Pito" were buried. My father was the midwife and took care of our mother.
4. I lived here for 17 years traveling each day by school bus to Paeroa Central and later to the Paeroa District High School. When I left school my first job was in the Health Department in Hamilton as a clerical assistant and I stayed at Te Rahui Wahine the Methodist hostel in Bryce Street. Aunty Emily Paki nee Ngakuru was a Maori Welfare Officer at the time and she took me to meet the Koraua Father Seamer at the Te Rahui Tane in London Street to introduce me to him before I made Bryce Street my home. Years later I was to learn that Father Seamer worked with Rev. Robert Potiki Haddon who was the first Methodist Minister to serve Turangawaewae. My father's Kerikeri Inlet grandmother was his sister and they originally came from Raetihi, Taranaki. The prominent Sister Nicholls was also part of their ministry team and she was related to my Ngati Hako grandmother Rihitoto Mataia Nicholls. My cousin Edwin was a boarder at Te Rahui Tane and was in the process of launching his highly successful career with the Department of Social Welfare. My stay in Hamilton lasted a year

only, much to my Mother's disappointment. I was sad to leave there because I loved the strict discipline practiced there where each morning and night began and ended with Karakia and the singing of hymns, but I was convinced that school teaching would be the area that would best suit me and I needed to adjust my life smartly.

5. On reflection I realised Father Seamer was most interested to meet Edwin's cousin the namesake of Rihitoto Matia alias Granny Hoha who over the years was an active supporter of Turangawaewae, our Pare Hauraki House at Turangawaewae now replaced with a new building earlier this year. Rihitoto Mataia was the Hauraki kaumatua kuia who arranged for the gathering of kaimoana from the Thames Coast area, provided the truck and manpower etc to gather the kai, bag it, and take to the Thames Railway Station and freight it off overnight to Ngaruawahia. I believe that this was done for whatever major event Turangawaewae were planning each year and this was Hauraki's contribution. Every area contributed and supported Turangawaewae in this fashion taking advantage of whatever resources that were peculiar or exclusive to them. Father Seamer and the Methodist Ministry were part of the Team that served Turangawaewae and he was aware of Rihitoto Mataia and her "mahi". I often wondered why Edwin and I were treated differently by the senior staff at both the Te Rahui Hostels. That was why.
6. I spent the next two years 1955-1956 at Ardmore Teachers Training College at Papakura. When I arrived six of my classmates from Paeroa District High School were there too, as well as another three, who were pursuing careers as civil engineers at the School of Engineering at the northern end of our college. They shared our "Dining-Room Facilities" and the ten of us were very proud of our small school. I was the only Maori out of ten. Ardmore was the training ground for many fine Maori teachers from all over the motu, Tai Tokerau to the North,

Taranaki to the South, Tai Rawhiti to the East and Tainui to the West and I was privileged to have been in their company. Within a week I had become the most well known Maori of the Ardmore Campus because of my distinctive name, Hoha. It was difficult to explain that I was born the year after Rihitoto Matai Nichollas alias Granny Hoha had passed away and my mother in all her wisdom had wanted to retain her Grandmother's memory. She was 94 when she died. She had lived from 1841 to 1935, and she was prominent in many fields and she worked tirelessly for both Maori and non Maori. Her second husband was a politician at the turn of the century and he was also the Chairman of the Ohinemuri Country Council. Their friends and fellow contemporaries included Princess Te Puea, Sir Apirana Ngata, Sir Maui Pomare, Sir Peter Buck, the Rankins from Tai Tokerau and Sir Hepi Te Heuheu's grandparents to name just a few. These people came to stay with her at the "Big House" which once stood across the road from the present Social Welfare Building. She was 91 when she built St John's Tamatera Anglican Church, No. 41 Rotokohu Road, for her immediate family and the Iwi of Tamatera and Ngati Hako and she was affectionately known by her family as "Granny Hoha" in recognition of her extensive knowledge gained over the years. The use of the "Hoha" was attributed to her as being a "Fountain of Knowledge" in recognition of her years of service to the people. Consequently her name was a mark of great respect within and beyond the realm of Hauraki.

7. I met Colin Alistiar Sutherland at Ardmore and we have known each other for 45 years. Almost 42 years ago when we had completed our training we were married in the St John's Tamatera Anglican Church by Canon Wi Huata. We lived in Auckland where Colin taught and finished his degree part time and I had our two daughters. Colin's fellow students at the time were John Tapiata, Dr Pare Hopa, Dr Rangi Walker and Willy Tukukino. All four have connections in Hauraki.

Dr Bruce Biggs and Dr Pat Hohepa were his lecturers, because at that time Maori was made a foreign language which was a required unit for a B.A Degree. I was furious but Colin was over the moon because he was keen to learn Maori to allow him to converse with my parents. We had both been products of the High School Syllabus where French was the number one language and Maori was non-existent.

8. We moved to Waihi to be near his parents and vice versa and we were there 23 years. We both taught in Waihi schools, Waikino, Karangahake and Netherton. During this time and spanning almost 40 years we have been involved with maintaining and sustaining "Tupuna Taonga". Fourteen years ago we came back to our family Papakainga to build a replacement home and develop the farm. Thirty years ago our parents home was razed by fire and it was my mother's wish twenty six years ago before she died, that one day one of her seven surviving children would return to this special Taonga to develop it and retain it for all her descendants. We have fulfilled her aspirations and our family papakainga has been developed and is flourishing. Next year along with the new millennium will enter into its third century of continuous occupation since pre-Treaty times.
9. My mother's father was Tihitapu Te Moananui, he was the eldest of three sons born to Meha Te Moananui the Ngati Tamatera chief at Nui-O-Te-Pa at Tapu Ariki. The second and third brothers were Hirama and Apahinatia and all the Te Moananui bearing this illustrious surname are descended from these three brothers. Our Grandfather Tihitapu is buried with his brother Hirama and their father Meha Te Moananui on the summit of Tapu Ariki overlooking the Ngahutoitoi Marae, the town of Paeroa to the North and our Rotokohu Papakainga to the South. Their younger brother Apahinatia is buried in the Family Urupa at Waiomu, Thames Coast.

10. My mother's parents Whakarahia and Tihitapu Te Moananui were the first-born children of two prominent leaders operating in this area in the 1880-1935 era. They were Rihitoto Mataia Nicholls, Ngati Hako; born 1841-1935; and Meha Te Moananui Ngati Tamatera.
11. My mother's parents were also the first-born mokopuna of Mataia and Tanumeha Te Moananui who were both born in 1800. They too were prominent leaders from Mount Te Aroha in the South to Moeheu Coromandel in the North.
12. Tanumeha Te Moananui was the first-born grandson of Te Hikamate Te Moananui the chief of Raupa Pa, strategically located at the confluence of the Waihou and Ohinemuri rivers. Tanumeha spent time at the Christian Mission Station in the Bay of Islands. It had been established by the Reverend Samuel Marsden and six years later on the 17th of June 1820, Marsden met Tanumeha and his 70 year old grandfather Te Hikamate at Raupa. Marsden commented that the Meeting Houses were larger and better built than any he had previously seen in the country. He noted that Raupa Pa was a promising site for a Mission Station and subsequently he preached a sermon there. Samuel Marsden was supported by a large party of some 50 people and they were given hospitality and accommodation for the night.

THE RELOCATION OF NGAHUTOITOI MARAE TO WAIRAHAKE IN THE 1890'S

13. I have included two maps to pinpoint all the major features to support my evidence.

Tapu Ariki and the Ringatu Religion

14. The Ringatu religion was practiced by our people at that time and services were held on the 12th of each month. Preparations were made on the day before. The service was held from 7 to 8pm and again at

midnight. Between services ancient stories were told and songs sung to sustain and perpetuate the teachings and beliefs of the Ringatu Faith. The next service was held at 4 am on the 12th and the people then proceeded to the river. They were required to strip naked and plunge into the water three times as in the form of baptism, the cleansing of the both flesh and spirit. After the return to the Marae another service is held and then breakfast. The hours after breakfast are spent resting and singing hymns or just sleeping. Lunch is prepared and eaten with again a rest period until tea-time. Another service was held from 7 to 8pm and again at midnight was the closing service. On the first of July everyone is required to take to the Marae vegetable seeds for planting. A service is held, seeds blessed then planted in a prepared area. Apart from the normal weeds of these areas nothing is removed until the first of November. On this day the people again gathered, and the food was cooked and eaten for breakfast. January the 1st is celebrated as a "Thanksgiving Day" to honour our God for all the provisions that had been supplied throughout the year.

The effects of Goldmining.

15. The Talisman Mine began using the "Cyanide Process" in 1894 and the Victoria battery in Waikino in the same year. The Talisman mine was very close to Ngahutoitoi and the effects of the pollution would have been devastating. The people had suffered a series of floods caused by silting, and with the Ringatu religion so important and so prominent in their lives it was critical that an alternative site for relocation be found.
16. The Ngahutoitoi - Tapu Ariki Marae as it was known then, was relocated from the northern extremity of the Te Moananui Hill area to its gentle southern boundaries located at Wairahake overlooking the present Paeroa Golf Course.

17. Rotokohu Road was originally the main road to Te Aroha and was once known as Old Te Aroha Road, The present Golf Course was originally part of our Rotokohu Papakainga and was located across the road on level ground and described as the Rotokohu Valley but the people called it the Te Moananui Flats. The Rotokohu Road branched off from the entrance of our Papakainga to form the main road to the Talisman Mine in Karangahake. Wairahake bordered a farm property that was owned by Mr Dave Sheehan's parents, the road to Karangahake ran through their property following the gullies and over the hill.
18. The Sheehan's and the two Thorp brothers Harold and Fielden featured prominently in the settlement of this special place. Rotokohu Road ran on past our place leaving the valley and rising steeply to climb the hills through the Thorp farms and over the top to link with the road that ran parallel to the base of the hills behind us. To the left it would go directly to Te Aroha and to the Ngati Hako. Rae o Te Papa was through the back of the Golf Course to Thorp Road and Leach's Quarry. Thorp Road also connected with Rotokohu Road and the access to Tapu Ariki was across the road through Tapuihurukehu Block where Hoki Waitia's grandparents, Uncle Kelly and Aunt May gardened. He was the last Kaumatua to use a dray on our road. In the early days traveling was more relaxed. Everyone walked, rode horses or drove gigs or drays or rode bikes.
19. The Kaumatua who spent their childhood here in this vicinity often commented with great nostalgia about the better quality of their standard of living in their environment. The lovely fresh water, so handy to their homes without the stigma of cyanide poisoning. The simple joy of the close proximity of their access to small subsidiary streams that wound their way down through the bush that clothed the length and breadth of the Te Moananui range of hills, beginning in the

North at our Tapu Ariki sacred headland, and extending to its more southern extremity, the base of Te Aroha Mountain. For years I have been aware of the seasonal harvest with all its bounties how menfolk scoured not only the hill slopes overlooking our Papakainga and the Golf Course but they went further and scouted the Crown Hill slopes towards Karangahake avoiding the Talisman Gold-mining operations. Never mind that the Kaimai Range in its Southern extremes also extended to the base of Te Aroha Mountain was also part of the Te Moananui domain, the area that provided food to sustain Meha Te Moananui's people.

20. The close proximity of the swamp and bush resources allowed the people with very little effort to build a small but warm and comfortable weather proof home, using nikau frames, raupo linings and a dirt floor. An open fireplace was at one end where the women cooked their simple meals in a camp oven and used a billy to boil their water for tea. At the beginning of each day the women would rise early and cool their Paraoa Rewena. It would be sufficient for their day. It was removed wrapped and covered and put aside. Using the same camp oven they would fry up portions of dried eel and onions, whatever and they were ready to begin their day. That evening meal was prepared in the same camp oven but was cooked longer in a slower "casserole style". Kaumatua said that in those early years they had only to buy the bare essentials, mainly tea and flour and the odd extras, but basically they managed on their survival budget, but at that time it was sufficient for their needs.
21. The actual move and relocation of the people to Wairahake was not an immediate one but was gradual according to Kaumatua because appreciating the nomadic habit, of constantly moving from place to place, and revisiting established sites where some members of their Family had remained, meant that they had communal or small homes

that allowed them to come and go. Wairahake at that time was occupied and had in place the "Kokako" meeting house. Next door and behind our Papakainga were two others and they belonged to the Wickliffe and Keeti Families, and they too were occupied. The whole of the Rotokohu Valley was already a busy and thriving settlement. The nomadic habit of the people and the close proximity of the bush and swamp resources meant that it was no problem to set up instant shelters.

22. Our Papakainga located on the "Te Moananui Flats" as it was known then was already operating as a successful entity on its own and likewise for the two neighbouring Papakainga. Rihitoto Mataia was in her sixties in 1901 and was in a better financial position to indulge her daughter Whakaarahia and Tihitapu and her mokopuna that she shared with Meha Te Moananui. Consequently this Papakainga that she had inherited from her father Mataia, together with the fact that she was his only child, was considered a bonus all round. Her business life and her contact and her exposure to new farming ideas allowed her to develop her Papakainga to its maximum potential and this whole process was established much earlier when her daughter married about 1880 and by the early 1900's had produced nine children whom Rihitoto Matai absolutely adored. At this stage it is appropriate to mention that Rihitoto Mataia had already launched herself into her busy public life supporting her husband in his role as a politician and Chairman of the Ohinemuri Country Council and she was residing in her "Big House" surrounded by all the trappings that made her "gracious". The grounds, the outbuildings the stables and the people who took care of her, were symbolic of her life.
23. The Papakainga at the turn of the century was equipped with every agricultural implement that was destined to make horticulture and whatever farming diversification that was chosen an easier operation.

Hence the collection of hay rakes, hay mowers, chain harrows, tine harrows, ploughs, discs, chaff cutters, sledges, drays and buggies. The PaOpakainga supported a small milking herd, horses and poultry. Areas were set aside for the cultivation of an extensive range of essential food crops, potatoes, kumara, pumpkin, marrow and maize for their "Kanga-Wai", water melons, onions, rhubarb etc. Very popular and essential at this time was the growing of tobacco and wide hops and to this day we still have remnants of both popping up in odd places and at odd times. The tobacco plant grows to six feet and has a lovely pink tubular flower and the seed heads are in a cluster and are as big as a thimble and the seeds inside would be equivalent to a teaspoon of instant coffee. The seeds germinate with such ease.

24. Fruit trees of all types grew all over the Rotokohu Valley, sour poor-man's oranges, sweet stickie figs, lemons, apples, plums, nectarines and the special sweet oranges. Until five and two years ago we had two remnants of these trees growing behind our house. They were grown in the 1840 and 1860 era, because as a small child sixty years ago they were both already tall and mature and producing masses of fruit. The constant aerial spraying over the last few years was the culprit that eventually destroyed them. We took them to our special "Heketanga", the gully that faces the Golf Course opposite the 17th green. They were reverently returned to "Papa Tuanuku" and blessed with the appropriate "Karakia" of "Thanks" and eternal appreciation. We have now replaced them with a flourishing sweet "Kerikeri Orange" and the last four years, it too has been a mass of yellow. In the 1970's when my parents moved into town to live next door to one of my brothers, the tree near the 15th green was always smothered in a carpet of yellow and my ex high school mates would delight in telling me how refreshing it was that our sweet oranges were there to sustain them in their time of need.

25. The other foods that were gathered in the paddocks were the mushrooms, blackberries and puha. The streams and bush areas provided an extensive range of sustenance, water-cress, koura, eels, inanga, nikau, tawhera, wild honey, rabbits, wild pigs, goats, deer, pigeons, ducks, and pheasants; and wild turkeys courtesy of Dave Sheehan's parents. The Kaumatua that I have known all my life, remember with relish the turkeys of their childhood. I am honored to announce, that remnants of the original flock to this day are still surviving, and wandering all over his farm in this area, and making a great nuisance of themselves. Two years ago we had two sets of ten nesting on our Papakainga and I believe wholeheartedly that they were making sure their illustrious tupuna, "Tegel Turkey" and his uri would remain forever, as a constant reminder, that they were part of the sustenance of this tupuna taonga the Rotokohu Valley.

THE RETURN OF SOME OF THE PEOPLE OF NGAHUTOITOI FROM 1919 AND UP TO THE SECOND WORLD WAR

26. With the onslaught of the Flu Epidemic in this area the return to the Ngahutoittoi Marae area was again a gradual one. The loss of so many of their loved ones and the burden of having to return them to a Communal Burial Ground at the base of the tapu Ariki filled the people with despair. Wairahake had sustained them in their time of need and hope, where there had been despair, and now unrelentingly, despair was taking them back.
27. Our Grandparents Tihitapu and Whakaarahia at the same time were experiencing the mamae and the pouri, the sadness and the pain of losing loved ones. They had lost their eldest daughter and their three older sons. To our Grandfather and with the position he inherited with the death of his father Meha Te Moananui he was totally devastated. They were to have been his replacements. The pouri was overwhelming. His second son died on the way to the World War One

and the third died in the flu epidemic. He was already a young father and had two sons. His wife Aunty Kiri Te Wani later remarried and two of her children survived her still. Makaere Te Moananui who lives in the Taupiri area and her youngest daughter Margaret Kereama. Our Josie Anderson the previous C.E.O of the Hauraki Maori Trust Board is a mokopuna to our Auntie Kiri.

28. When our Grandfather died there was standing room only on this Papakainga and the Golf Course area. The Wickliffe and Gage Papakaingas were still here and operating, but after World War Two the shift to the cities in search of work began to take its toll. The land could not support our increasing population and working for wages in the city promised a better life than that hand to mouth existence at home. In hindsight, the life was no better and in some ways it became very much worse as our mokopuna began to forget what they were and where they belonged. The problems we have today are very much related to the loss of our younger generations because we lack the resources to keep them.

CONCLUSION

29. At the conclusion of my evidence there are some "mamae" or grievances that are relevant to the area and need to be addressed. Over the 40 years that Colin and I have been involved with maintenance and sustenance of "tupuna taonga" the problems we face as a people have become so strikingly obvious.
30. I am convinced that the successive governments in all their wisdom and over the years had issued a set of rules and regulations with tikanga Pakeha concepts or interpretations, that to us were wrong and in opposition to the basic principles of tikanga Maori.

31. Today we are subjected to the apparent inconsistencies and contradictions of the law applying to our lands and reservations.
32. The concept of multiple Maori owners to a block of land, whether small or substantial in contrast to a single non-Maori owner, has always had derogatory connotations here. Our parents of long ago and our kaumatua of today, who span from 60 year olds to the 90's, were and are filled with despair and sadness.
33. The gradual inroad into the fabric of our way of life is in fact destroying us. Whereas in the past the lands that were the Domain of Meha TeMoananui and his iwi of Ngati Tamatera, Mataia of Ngati Hako and not forgetting Tanumeha Te Moananui, our Hauraki tupuna who lived from 1800 to the late 1870's and who held Mana over our Rohe. He defined the boundary of "Hauraki" as "Matakana ki Tai Tokerau to Matakana ki Tauranga Moana". This area covered 1,000,000 hectares of sea and 33,000 hectares of land.
34. Instead of sustaining us as it did in the past, it has in fact turned full circle and we have been virtually dispossessed. To put it in simple terms, "we are looking down the barrel and this is the bottom line".
35. Fragmentation, alienation, uneconomical shares have in fact, virtually by the slip of a pen, been instrumental in the total dispossession of many of our people, our iwi Maori of Hauraki, and across the Motu.
36. Today they are the statistics the - "Non Existent Maori". They are part of the "urban drift" the "dysfunctional Maori". Our prominent whanaunga, John Tamihere of the Waipareira Trust, has been an outspoken advocate for a share of the fisheries funds that have been designated for rural use only. It does raise the controversial issue that these "dysfunctional Maori" who came from our rural marae soon after

the Second World War years, do in fact have genuine claims. The "urban drift" to take advantage of better work opportunities, better homes, better salaries and tertiary education, meant a big change. Naturally some of our people thrived tremendously, coping with every obstacle and having the ability to maintain contact with their rural marae in all its involvement across the board. They were the lucky ones. Some were not so lucky. Now we have the "dysfunctional Maori" who became the "statistics". Those for whom the shift to the cities meant dislocation not just from land, but also from culture and from the security of whanau.

37. I firmly believe that all our "tupuna land blocks" should be allowed to retain their original titles in their tupuna names so that all of their uri can maintain their "tuku iho" rights and not become a "statistic". Our mana and who we are, it is the very essence of our life. It gives us our self esteem to know who we are, so that we can stand tall with confidence and hope, and not despair.
38. Our marae have in close proximity "tupuna land blocks", some of them generate funds or revenue that should be used to sustain, maintain and perpetuate our marae, and all its facilities, from generation to generation or "tuku iho". This has been the role of our iwi, where we have been virtually "caretakers" or "kaitiaki".
39. With the new millennium hot on our heels we need to put into place appropriate measures to safeguard what is left of our Maori land. And not just to protect what is left but to replace what has been lost. Our settlement in Hauraki must provide this. Our kaumatua at our "hui" are perpetually quoting the proverbial words that, "our heritage is our life, and our life is our heritage."

Received: 30/7/99 18:37; 078627522

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Page 11

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P: 11



