

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 MAPUNA TURNER ON
BEHALF OF NGATI RAHIRI KI HAURAKI**

1. My name is Mapuna Turner. I am of Ngati Rahiri and Ngati Tumutumu descent. My tupuna was Aihe Pepene. He was my grandmother's grandfather. He was a representative on the Kotahitanga Council during the late 1800's. He was a leading kaumatua affiliated to Ngati Rahiri and Ngati Tumutumu.
2. I was raised by my grandfather and grandmother at Te Aroha. I began to take interest in iwi affairs at the age of 16. I had no choice. My grand uncle Fred McCaskill had decided to lead our people to erect a new wharenui at Tui Pa, Te Aroha. I became involved with the Rahiri Working Party.

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3. I have since learnt that Ngati Rahiri are one of the original peoples or tribal groups of Hauraki though not the first to arrive. That tangata whenua status has been accorded to Ngati Hako. The personal manuscript of Taimoana Turoa, defines Ngati Rahiri as one of the Mataatua waka and as one of the four tribal groups who settled in Hauraki long before the advent of Marutuahu of the Tainui waka. Jack Lee in his book on Hokianga describes Rahiri as the eponymous ancestor of the Tai Tokerau tribe of Ngapuhi. He cites both the Mataatua canoe tradition which tells of Rahiri going north to Hokianga with his grandfather Puhimoanaariki and the Hokianga tradition which states that Rahiri was born at Whiria, went south on the Mataatua waka to Whakatane and returned on the Mataatua with his grandfather.
4. It is known that Ngati Rahiri is a tribal group of Tai Tokerau at the Hokianga Harbour, Taranaki and Tainui.
5. The Herenga-ki Hauraki story is that Rahiri went south with his grandfather on the 'stolen' Mataatua and remained there for many years. He became homesick and decided to return to Whakatane. He along with some of his followers headed north towards the head of the fish. Along the way they lost direction. Rahiri decided to climb the highest peak of a mountain to get his bearings. Such was the relief, gratitude and awe at being able to see not only where he had come from but also his homeland, that he named the highest peak Aroha. The lower peaks he named Aroha-ki-Tai after Tai Tokerau to the southern seaward side towards the tail and Aroha a Uta for his north eastern destination inland. Rahiri descended the mountain and continued on his way to Whakatane where he died of old age. Some of his followers remained at the Aroha and formed the tribe of Ngati Rahiri, in reverence to their leader.
6. As with the other tribes of the country 'nga kete' of Rahiri intermarried with Ngati Hako and Ngati Tumutumu of Ngati Raukawa and other tribal groups including Ngati Maru.

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7. In 1986 at the kaumatua hui held at Ngahutoitoi Marae Ngati Rahiri was involved in local and Hauraki rohe events. Inclusion and acknowledgement as one of the twelve representative iwi of the Hauraki Maori Trust Board consolidated tribal status and aspirations. The Hauraki Maori Trust Board Act of 1988 refers to Ngati Rahiri Tumutumu as if it were a single entity. In fact as the tribal histories show Ngati Rahiri and Ngati Tumutumu have separate tribal identities although they are interlinked. Ngati Rahiri Tumutumu have direct links to two different waka, Tainui and Mataatua.

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