

IN THE WAITANGI TRIBUNAL

WAI 949
WAI 686

IN THE MATTER

of the Treaty of Waitangi Act
1975

AND

IN THE MATTER

of the Hauraki Inquiry Claims
District

AND

IN THE MATTER OF

a claim by Taka o Te Rangi Taka
for himself and on behalf the Wi
Taka whanau of Ngati Koheriki
and such others of Ngati Koheriki
who may elect to join in this
application claim.

BRIEF OF EVIDENCE OF WIREMU (BILL) TAKA

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1, WIREMU (BILL) TAKA of Maramarua, Self Employed Driving Instructor, swear:

1. I am the brother of Taka 0 Te Rangi Taka, the Claimant named in the Wai 949 claim. I support my brother's claim wholeheartedly.

2. BOTH my brother and I are direct descendents of Hori Taka ("great grandfather") of the Ngati Koheriki also known as NgatiTamatira-Koheriki tribe.

3. I initially became aware of my Koheriki connection as a result of my brother Taka's treaty claim Wai 494 and the research which arose from it.

4. I can truly say that the history surrounding Koheriki and its fighting with the Crown came as a big surprise to me.

5. WHILST I did not know about fights between Koheriki and the Crown, I can recall my Dad talking about Koheriki when I was young. I wish now that I had paid more attention to my father at the time.

6. I can recall my father talking of Koheriki as meaning a meeting or gathering of the people.

7. I can recall my grandparents mentioning Wairoa as being a place where pakehas chased them off the land.

8. DURING my teens I can recall the old people talking about Wairoa as a place where they would collect flax.

9. ALTHOUGH I was born and raised at Maramarua, the Wairoa Block was an important source of kai. I can recall in my teens hunting in the Wairoa Block for pigs, goats, wild cattle and pigeons.

10. I can recall hunting in areas such as Moumoukai. I was told that the name Moumoukai came from the abundance of food which was in the area, so much so that a lot of it went to waste.
11. I also recall resting by a tree which I was told was an ancient site where the old people used to have a break on their journeys when travelling through the Hunua Ranges.
12. THE East Wairoa Block was used by members of our whanau for food gathering such as pigeons, goats and wild cattle and for gathering of flax.
13. IT is important that the land is returned so that Ngati Koheriki can control its own destiny.
14. IF the land had not been confiscated from us, I am sure that our traditions and stories relating to the land and sites of special significance would not have been lost.
15. THE confiscating of our lands by the Crown forced Ngati Koheriki to take refuge in other areas.
16. ACCORDINGLY I believe that any settlement in relation to the East Wairoa Block should involve where possible the return of land that was stolen from our tipuna and any compensation can be used by Ngati Koheriki to preserve and protect our identity.
17. I am certain that there is more information out there about Ngati Koheriki, which needs to be uncovered. From what I understand of the history, some Ngati Koheriki were staunchly independent and defended their lands from the invasion by Crown forces. Following the invasion Ngati Koheriki were forced into exile and all of our ancestral lands at East Wairoa were taken by the Crown without compensation.

18. IT seems to me to be very significant that a tribe who was so strong in its defence of its lands, could in the space of two generations almost fade into complete oblivion. This can never be allowed to happen again.
19. I fully support the evidence of my fellow Ngati Koheriki.

Wiremu Taka

Date