

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 MATEKINO TUKUKINO ROYAL
ON BEHALF OF THE CLAIMANTS**

1. The evidence that follows is from my kuia Matekino Tukukino Royal. She is of Ngati Tamatera.
2. My name is Matekino Tukukino Royal. I was born in Te Komata in 1919. My mother Parehuia was a kuia from Parawai.
3. After early schooling in Te Komata we moved near to Paeroa, at Patete.

4. At the Paeroa District High School I remember learning a lot of practical things, especially sewing, knitting and craft work. So that when I left school I did lots of the family sewing. Whenever we were able to buy material my mother always went straight for tartan. I asked her why and she said it was because her father was Scottish. He was a "Guilding".
5. My mother brought us all up. She was also a mid-wife to two doctors in the area. That was Dr. Little and Dr. Smith. There was a lot of health knowledge amongst all us people so we were able to deal with everything, but there were just some things we just weren't able to deal with.
6. There were some big epidemics that hit our people in my parents' time and in earlier generations. A big flu epidemic hit about when I was born. That is why they called me Matekino which might be translated as "evil illness".
7. I remember there was an old building at the race course that was used as a hospital during the last big flu epidemic in 1918/1919. My mum told me how people were dying like flies, they just took all the bodies to below the hill as there was nowhere to bury them. When they made the race course bigger they found out about the urupa. They were doing some digging when they dug up some bones. They didn't know that the race course building was the old hospital. So they sent a sample up to Auckland and they found that they were human. While many forgot that the old grandstand was used for a hospital, many knew that large numbers of our people were buried nearby.
8. Unfortunately, even though they did karakia and sprinkled water over the new race course before the first race meeting, a boy was killed at the first race.

9. This is near an old Ngati Hako urupa which everyone calls Black Rock. We never went up to Black Rock because it was a waahi tapu but once at a school trip I went up for a history course. My mum didn't know I was there. On the way up I fell and scraped all my legs really badly. The teacher saw a spring nearby and a small stream and so she took me there and bathed my legs in the water. I still swear today that those waters have healing properties. I still believe its a special place to go for health. It's a Waiariki.

10. I should never have gone anywhere close to Black Rock its a really important waahi tapu. You always know when important rangatira die because something will happen or some tohu will be shown around Black Rock. It might be lightening or heavy clouds. When my brother Shu (Huhurere Tukukino) died there was a rainbow over the area, so everyone in the region knew that a rangatira had gone.

11. So many of our tupuna are buried below that place, buried together after so many died during the flu epidemic. We almost lost that generation of our people and the knowledge they held. It is a very sad thing for our people.