

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 RAKENA ON
BEHALF OF NGATI TAMATERA**

1. My name is Richard Rakena and I reside at Te Puru. I am known also as Riki Tuhaiti and Rikiriki Rakena. I am a senior kaumatua of Ngati Tamatera although I can whakapapa into all of the Marutuahu tribes, consisting of Ngati Maru, Ngati Tamatera, Ngati Whanaunga, and Ngati Paoa. I also whakapapa to Ngati Porou and Ngati Hako. My marae is Te Pai O Hauraki. I give my whakapapa to Ngati Tamatera commencing from Hoturoa, the captain of the Tainui waka:

Hoturoa
i

Hotuope

Hotawhio

Hotumatapu

Motai
I
Ue

Rakamaomao

Kakati

Tawhao

Whatihua

Uenuku-Tuhatu

Hotunui

Marutuahu

Tamatera

Putahi

Te Kiko

Tahae

Te Poroporo

i

Tupaea

Raukawa

Whiuora

Rakena Potiki

Tuhaiti Rakena Potiki

Rikiriki Rakena

2. I am also the Chairman of the Hauraki Kaumatua Kaunihera and the Chairman of Tikapa Moana Enterprises, a Hauraki marae based Mussel Company. I am also the claimant for Wai 418, which I made on behalf of Ngati Tamatera regarding the Waikawau purchase.

3. Ngati Tamatera is a part of the Marutuahu Confederation of tribes. Tamatera was the second son of Marutuahu and Paremoehau. His elder brother was Tamatepo and his younger brother was Whanaunga. His half brothers were Te Ngako and Taurukapkapa from the second marriage of Marutuahu to Hineurunga.
4. In his early years, Tamatera lived with his parents at Whakatiwai on the western shores of Tikapa Moana. Tamatera was known to have married three times. The first was to Tumorewhitia, a local woman and their union bore Putahi. The second marriage was to Ruawehea of Ngati Hako and they bore many children including Tukutuku, Taharua, Taiuru and Taireina. On the sudden death of Ruawehea, Tamatera who was still a young man at the time, returned to Whakatiwai. This was not long after the death of his father, Marutuahu.
5. Not long after his return, Tamatera married Hineurunga, his aunt and step-mother. This union met with the strong disapproval of his family and his people, in particular, his younger brother, Whanaunga. Whanaunga vowed to kill Tamatera. On hearing of the danger about to befall her son, Paremoehau warned Tamatera. She told him to leave Whakatiwai immediately. Tamatera took his mother's advice and returned to Ohinemuri with Hineurunga where he lived with his sons Taharua and Taiuru. They were living at Komata.
6. Tamatera and Hineurunga had two children. A son named Te Hihi and a daughter named Te Aokuranahe. After a period of time, Tamatera took his daughter Te Aokuranahe to live with him in exile at Katikati. He left his son, Te Hihi behind with his mother. At this place, Te Aokuranahe married Tumunoho, a rangatira of Ngati Awa. Their son, Pukeko was to become the eponymous ancestor of Ngati Pukeko from the Whakatane region. It is said that Tamatera moved to Whakatane with his daughter where he lived to a great age.

7. The rohe of Ngati Tamatera extends throughout the entire tribal rohe of Hauraki from Matakana in the north to Matakana in the south and is generally indivisible from the rohe of Marutuahu. It encompasses Mahurangi, Tamaki, Wairoa, the Hauraki Plains, Piako, Te Aroha, Katikati, Waihi, Ohinemuri, Hikutaia, Whangamata, Te Kauaeranga, Waikawau and Moehau including Tikapa Moana and Te Tai Tamawahine and its islands. Many of these places are shared with the other tribes of Marutuahu.
8. The settlements of Ngati Tamatera were spread throughout Hauraki. But the strongholds of Tamatera were concentrated at Ohinemuri, Waikawau and Moehau. They included the settlements of Waihi, Paeroa, Komata, Te Puru, Waiomu, Waipatukahu, Te Mata Omawhiti, Wairotoroto, Matariki, Koputauaki, Harataunga, Umangawha and Waiaro.
9. With the firm establishment of Ngati Tamatera under their various leaders many hapu were formed and these divisions commanded vast areas in Hauraki. During the next 300 years they became involved in ongoing warfare not only among their related tribes but further afield in Tai Tokerau, Tamaki, Waikato, Tauranga, Whakatohea, Tuwharetoa, Manawatu, Horowhenua, Kapiti, Heretaunga. They also fought at Kaikoura, Akaroa and Kaiapohia alongside Te Rauparaha.
10. The descendants of Tamatera that came to shape the history of Hauraki made many alliances. Te Hihi became a warrior of note and the principle ancestor of the Ngati Tawhaki hapu of Ngati Tamatera. Indeed it was Te Hihi and Te Kiko who along with Rautao and Whanga of Ngati Maru led the attacks on Ngati Hako and Ngati Huarere. Taharua from whom the Ngati Taharua hapu of Ngati Tamatera descend was known for his statesmanship. He secured peace between Ngati Hako and the Marutuahu tribes by establishing a boundary over which Ngati Hako could remain safe. His daughter, Tukutuku married Paoa and the children of that union came to establish the Iwi of Ngati

Paoa. His daughter, Paretera married Te Ngako. Their children were to form the Iwi of Ngati Maru. These are only a few examples. It is important not to confuse Marutuahu or Ngati Maru as the collective tribes of the Marutuahu Confederation with Ngati Maru, one of its member tribes. The latter are the descendants of Te Ngako and Paretera, though they take their name from Te Ngako's father.

11. Ngati Tamatera also share a special relationship with Ngati Porou for it was Paora Te Putu, a rangatira of Te Matewaru hapu of Ngati Tamatera that gifted them lands in Hauraki so that they might have a place to reside during their travels from the east coast to Auckland for the purposes of trading. And, as Ngati Porou will no doubt tell you, most of them can rightly claim descent from Ngati Tamatera through Paora Te Puru and Te Matewaru as a result.
12. Since the arrival of European settlers, however, our tupuna have had to focus their efforts on retaining their lands and resources at home. We owned substantial land in Ohinemuri, along the west coast of the Coromandel Peninsula up to Moehau. These are the places where mining last century was concentrated.
13. Our tupuna protested against these mining activities. In 1875, a hui was held at Te Pai O Hauraki with James Mackay to discuss the impacts of mining in our rohe. Our tupuna told them that they did not want mining to continue and even those that considered mining would bring benefits to our people soon came to mistrust the Crown.
14. Our lands were sought after by the Crown, as they contained gold and timber. We watched the great kauri forests fall. The gold was stripped from our hills. Our rivers and streams were polluted with cyanide and tailings from the mines. Ohinemuri and Waihou were turned into sludge channels. This caused our papakainga to flood to the extent that they were no longer habitable. The main supply of food and drinking water of Tamatera and other Marutuahu tribes

living around these rivers was destroyed. I will never forget standing on the stopbank at home watching in disgust and sadness as fish of all descriptions, eels, mullet, trout and whitebait, moved like a million speedboats on the top of the water in their dying throes, from the sludge and cyanide bearing down on them. These nightmares have been with me since 1950.

15. The Waikawau block is a good example of how the Crown treated Ngati Tamatera. We did not receive full payment. We were paid pennies for the gold and timber that was removed from this land. The lands were then taken from us as payment for debts. If no gold was found the Crown just extended the miners claims a further 50 acres or more or used the land for farming or forestry even though this was not agreed. James Mackay deliberately exploited the tangi of our great chief Traia to generate debt amongst our people. This type of work causes me great anger towards the Crown. For my people I feel an overwhelming sadness.
16. My father died in 1938 and we had no money in the house for me to start school. My mother said that dad got miners rights for Waikawau and Te Mata and thought some money could be at the Waihi Warden's Court. So when I was 14 years old I cycled to Waihi with an old voucher belonging to my father. On making inquiries I was told by the mining warden that all funds for mining had been transferred to the Government's Consolidated Fund in Wellington. The government had taken the lot. As a consequence when I got home my mother called my brothers and sisters together and asked for their help to finance my schooling until such time that she was eligible for a widow's pension. I still have that old mining voucher as a constant reminder.
17. Tamatera along with the other Iwi of Hauraki have continued their protests to the present day and are yet to receive any compensation for the losses they have suffered. Petitions have been going to Wellington for more than 100 years without any success of any description. It is good that the Crown is here today. It is the Crown who have had such a significant influence on the lives

of our tupuna, our lands, and our people for so long. It is now time for them to listen.