

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 ISABELLE MAKAWA DAVIS ON
BEHALF OF THE CLAIMANTS**

1. My name is Isabelle Makawa Davis. My maiden name was Macgregor. Although I've wandered far afield my home base has been Whangamata, Waihi and Paeroa areas of Hauraki.

[Ia. I am 70 years old. I was born on 23 January, 1929. I am of Ngati Maru, Ngati Hako descent. My name Makawa, was bestowed on me before I was born, by my kuia from Tuwharetoa. She was a tohunga.]

Oral amendment.

2. My father, Kewa McGregor, was born at Ohui north of Whangamata. His whanau had lived there for generations but lost the land in the 1930's when it went under Pakeha title.
3. My mother's maiden name was Hutchinson. Her family owned Pauanui before the turn of the century. She and her siblings were born there. One of her sisters died in infancy and was buried in the sandhills as was the custom. When her father died he was also buried there as was another whanau member. About 1918 the land went under Pakeha title and was later sold.
4. When development began in the 1970's the developer was asked to leave the waahi tapu untouched. He ignored the plea. The driver of the machinery used to level the area, not knowing about it, was shocked when the graves were uncovered.
5. My mother, when she was informed was absolutely devastated to the degree that she never returned to the place.
6. I come from a family of thirteen. I was bora in a tent during the early years of the depression at Paritu on the banks of the Wharekawa river. I was the third child but the first of 7 children delivered by my father. There were no doctors or mid-wives handy. At the time he was working for the newly created New Zealand State Forest Service based at Paritu and he was one of the men who planted the Redwood Forest along the banks of the Tawatawa stream that you see today.
7. We shifted to Ohui, about 5 miles north along the coast from Paritu. I remember the men going out in 14 foot boats to catch snapper and tarakihi. My father told me they were 14 footers. He also said they needed 8 men to launch the boats through the surf; less than that and they might as well stay home for the day. The catch was shared

amongst about 16 families and most of it was dried (pawhara) for winter use. The families came from Paritu, Opoutere and Ohui itself.

8. At a certain time of the year men would come from all around the area for the annual geese shoot and the children had to stay indoors on the day. The geese flew from Slipper Island heading north over Ohui for warmer pastures but many never got any further than Ohui.
9. During this period my father taught us how to identify birds on the wing by their flight patterns. How to tell whether summer was going to be hot and dry, or wet, by the set of the flowers on fruit trees and pohutukawa and the behaviour of birds during the nesting period, especially ducks.
10. I started school at Opoutere and it was a 3 mile walk away. We often had to leave home before daylight in order to catch low tide so we didn't have to swim at the crossing.
11. When I was about 6 my father got a job on the road works between Whiritoa and Waihi so the family moved to Whiritoa. We went to school at Mataora, about 2 miles away over the hill. My mother was an expert needle woman and she had the only sewing machine in the village. She made all our clothes and anyone else's as well. Her embroidery work was second to none. She made sheets and pillow slips from flour bags boiled white with embroidery on the pillow slips, knickers for the girls (bloomers they were called then) from flour bags.
12. At this stage I wasn't aware that there were both Maori and Pakeha and that there were two different languages, and two totally different worlds.

13. Shortly after we moved to Whiritoa my kuia came from Opotiki and took me back with her. The transition from total emersion in Te Ao Pakeha to total emersion in Te Ao Maori was easy and comfortable. At the age of 11 I came back to Hauraki and found the reversed role to Te Ao Pakeha very, very difficult and that is a story in itself.
14. The family had by this time moved to Te Uriwha and when I arrived back there was a well-established village on what was known as "the top farm".
- [14a. Some of the families that I recall living there were the Tukaki family, the Dewes, Smith and Thomas families. The Kaho and Paul families. The house, built by the Maori Affairs Department were no bigger than match boxes, mostly 10' x 12', and these housed families of up to 10.]
- Oral amendment.**
15. My father taught us how to identify the different species of ocean fish. He took two or three of us at a time, pig-hunting and showed us how to blaze a trail so we could find our way back easily. How to survive in the bush if we did happen to get lost; how to find our way out if there were no identifiable land marks. How to tie the kiekie leaves together to stop the rats from getting at the edible tawhara and tiore.
16. We learned that the tawa berry is edible, juicy, but tasteless, that the miro, titoki and kahikatea berries have an astringent quality to them. That in fact, the bush was our medicine cabinet as well as our pantry.
17. We gathered harore, cleaned it and dried it and my mother sold it to the chinawoman, who owned the vege shop in Waihi, to earn extra money.

18. If we became ill or got into trouble, my father taught us to go to the water and say a karakia. I taught my children to do this and they in turn have taught their own children.

19. By the early '40's we were the only family left on "the top farm" at Te Uriwha. The hard work of felling and clearing the bush had been completed and the people had left, some to work in the goldmine in Waihi, some of the railway and others further afield.

[19a. Some houses were transported to Waiharakeke and the families who shifted there cleared and broke in the land for farming. It is all now under Pakeha title.] **Oral amendment.**

20. The manager of Te Uriwha Block at that time was Jim Martin and he was established on the first farm. My father helped with the milking once the cow-shed was built and later started the second farm. We still lived on "the top farm" but had to assist my father with the milking on No. 2 farm. This meant taking our school clothes to the shed, milking the cows, then getting washed and changed in time to catch the school bus. Coming back after school, changing and milking. Doing it in reverse.

21. Once No. 1 farm was properly operational the manager moved off and the Rawiri family took over. My father continued to work both No. 2 and 3 from No. 3 Block.

22. When the Rawiri family gave up farming in the mid 1940's we moved onto No. 1 farm. No. 2 and No. 3 became operational. Mr Tom Johnson on No. 2 and Mr Don Coromandel on No. 3. My eldest sister and her husband took over the farm from my parents in the 1950's. Mr John Kotare took over No.2 farm and one of the Coromandel girls and her husband took over their farm. By the 1970's the three front farms and

some of the back of Te Uriwha was in Pakeha title. How this came about is well documented.

23. In the late 1940's I left Waihi and went teaching. Two years later I got married. We moved back to Hauraki five kids later in the late 1950's so that my children could be educated here. We moved away a couple of times but came back in the early 1970's.
24. My children all left the area seeking work. One son is in Perth and has been there for 22 years. The other one came back to Waihi 18 years ago. The three girls are scattered around the Motu.