

CLAIM 686, # M16
WAI 693, # A10.....

IN THE WAITANGI TRIBUNAL

WAI 693

**IN THE MATTER
OF**

The Treaty of Waitangi Act

AND

**IN THE MATTER
OF**

a claim by WHAITIRI
MIKAERE on behalf of the
descendants of the Hapu of
Ngati Raukatauri relating to
the
MATAMATAHARAKEKE
Blocks

**STATEMENT OF EVIDENCE OF
WHAITIRI MIKAERE ON SOCIAL AND
ECONOMIC IMPACT July 2000**

Counsel for the claimants: Pilar Alba Po Box 78055
Grey Lynn Auckland Telephone (09) 378-6083
Facsimile (09)360-4402

1. This statement is based on the findings of the Matamataharakeke alienation report and the Ngati Raukatauri traditional history report. Ngati Raukatauri is a hapu of Ngati Huarere, a hapu that survived two epic periods of transition before European contact in Aotearoa/New Zealand. The first transitional period was that of the expansion of the hapu(s) of Marutuahu. The second transitional period was that of the Ngapuhi incursions upon Hauraki. Ngati Raukatauri descend from the eponymous ancestor Raukatauri, the eldest great-grandson of Huarere. Ngati Raukatauri is a hapu that has ancient historical origins on the Coromandel-Peninsula that extend back over one thousand years.
2. At European contact within six years of the setting up of the Native Land Court, Ngati Raukatauri ancestral lands were being alienated by the Native Land Court. Ngati Raukatauri status as an autonomous and recognized hapu within Moehau was rejected by the Crown e.g. Native Land Court. The consequences of these crown actions via the NLC paved the way for the loss of Ngati Raukatauri Lands and the loss of Ngati Raukatauri tribal identity, history, culture and wealth.
3. Today, Ngati Raukatauri are a landless tribe, stripped of mana, dignity and status within Hauraki condemned by those crown actions to an existence as an iwi who were typically described by the Native Land Court as no longer having any rights. For example, an Appellate Court Judge said: 'it is well known the N' Huarere were, as a result of various expeditions, conquered by the descendants of Marutuahu, and their lands appropriate by the conquerors'. (*Coromandel MB 9, fol 83*).
4. Ngati Raukatauri had kainga and pa at many places in Moehau, during both pre and post European contact these places were at: Koputauaki, Omaru Bay, Puhukeio Island, Cabbage Bay, Harataunga No. 4, Moehau 2b, and Matamataharakeke. Ngati Raukatauri had principal pa at Harataunga, Te Maungakutia, Cabbage Bay, Mangungukaiota, Koputauaki pa at Koputauaki and Kamakamakura at Matamataharakeke in Waikawau Bay.
5. The principal pa Kamakamakura at Matamataharakeke is of particular significance to this claim as the Andrews whanau who descend from a particular branch of the original Ngati Raukatauri genealogical tree still maintain 'ahi ka' (burning fires) on the land because the last remaining 70 acres of Ngati Raukatauri ancestral land Matamataharakeke is still in their possession. Ahi ka on this part of Ngati Raukatauri ancestral land has therefore been maintained for over one thousand years. However, its status as an ancestral 'taonga' for the welfare and well being of all the descendants of Ngati Raukatauri has been alienated from ancestral or communal ownership to private title. Urupa and Waahitapu especially Nga tihi o Moehau further confirms the responsibilities and mana of Ngati Raukatauri.
6. The original Matamataharakeke block covered an extensive range of 4100 acres from the coastal shoreline of the east coast of the Coromandel Peninsula to inland forest. According to Ngati Raukatauri traditions Matamataharakeke was well

known for its flax and food resources. Kaimoana was plentiful on its coastline, beaches and open sea. Large quantities of shellfish, fish and other marine resources were gathered. The coast of Matamataharakeke was a popular settlement and was heavily populated at various times in the past. Archaeological investigations carried out by the Department of Conservation have identified pa sites, waahi tapu, terraces, middens and urupa. Freshwater fish were taken from the Waiharakeke stream particularly, eels and freshwater koura. Matamata was also an access point to offshore islands for titi and kutai. The inland bush areas were another food source and sanctuary for large tracts of native timber.

7. The evidence presented for this claim clearly shows that Ngati Raukatauri occupied Matamataharakeke and other lands in traditional times.
8. Today Ngati Raukatauri descendants total approximately one thousand people, this estimate is based on an analysis of the whakapapa of the many descendants of Pera and Wiremu Taamati. Aside from the Andrews family, the majority of Ngati Raukatauri no longer live on or near their ancestral lands. They are literally scattered to the four winds. The need to seek employment, shelter and security has also influenced the drift of many Ngati Raukatauri away from their ancestral homeland and Ngati Raukatauri tribal identity. The effects of the colonization process has lead to tribal skill loss, loss of traditional knowledge and customs, loss of 'reo' and most importantly the loss of family members.

The Loss

9. The reports of Oliver and Stone prepared by the Hauraki Maori Trust Board provide a comprehensive overview of the social and economic situation of Hauraki Maori as a whole. From these reports the relationships between Maori and Pakeha is described.
 - Early contact from the 1850s with Pakeha was advantageous for both Pakeha and Maori.
 - In the early 1860s there was colonial government pressure to open up Hauraki lands for gold prospecting.
 - There was an influx of Pakeha settlers with an increase in the demand for natural resources.
 - In the 1870s economic and social penetration of the region by gold, timber and settlement reached a peak.
 - By 1880s there were only pockets of Maori land on the eastern and western coasts of the peninsula.
 - By 1910 there was little land left in Maori ownership.
10. For Ngati Raukatauri the common theme - one that is common for all Hauraki Maori of the landlessness and economic and social decay are the same. The impact for Ngati Raukatauri can be assessed in the following way. Firstly, the immediate effect of alienation of Matamataharakeke and other lands brought loss of income

from economic activity and access to natural and cultural resources. Secondly, the loss of future economic opportunity through timber milling, gold and mineral extraction employed during alienation. Ngati Raukatauri were left with lands depleted of its natural resources. In particular Ngati Raukatauri has borne the impact from the:

- Systemic denial of 'tino rangatiratanga'.
 - Loss of ownership rights, such as the right to object to prejudicial legislation or regulation by local, regional or central government.
 - Loss of residencies that provided access to mahinga kai, mataitai, flax and other natural resources.
 - Loss of land and resources that attributed to social conditions causing the migration of hapu members to other places away from their traditional homelands.
 - The cost in time emotional trauma, legal and other fees involved in having to defend Ngati Raukatauri lands in both the Native Land Court and the Maori Land Court, and for which compensation has never been paid.
 - Loss of kauri and other millable timber.
 - Loss of stability and security which land ownership provides.
 - Loss of management of waterways, harbours and other water resources.
 - Depletion of bird resources through deforestation.
 - Depletion of flax resources.
 - Depletion of kauri gum resources.
 - Loss of ownership of waahi tapu.
 - Loss of access to waahi tapu.
11. A number of waahi tapu are located and have been identified on alienated lands. The land at Matamataharakeke is currently crown land and is a Department of Conservation estate.

Attempts to Regain Ngati Raukatauri Land and Resources

12. In 1963 Maremare Whitiwhiti sought to include all the descendants of Pera Taamati as shareholders in the Matamataharakeke reserve A. Earlier in the 1950s Jack Whitiwhiti has also tried to regain Ngati Raukatauri lands at Omaru Bay, Koputauaki and Moehau.
13. Ngati Raukatauri ancestral lands:
Matamataharakeke, Kopu tauaki, Omaru Bay, Moehau 2b, Harataunga 4, Waimai and Te Kutia.
14. In 1966, the last remaining 70 acres of Matamataharakeke was alienated. Ngati Raukatauri's experience of land loss is not unique in Hauraki. However, what makes Ngati Raukatauri unique is our complete loss of land and loss of identity.

15. This land loss described in this brief had the effect of separating Ngati Raukatauri from their roots. The majority of Ngati Raukatauri have no ancestral land to reside on and had to leave the rohe to employment, shelter and security elsewhere. The result until now has been the loss of identity as they lost contact with their traditional home.

16. In concluding this statement I would like to make note of what will be the biggest challenge for the hapu of Ngati Raukatauri. This will be finding each other again, and through this claim this process has already begun to happen; rebuilding, and strengthening our people; and creating a platform into the future for our mokopuna of today and those still to come. The challenge to those whanaunga of my generation is to rectify those injustices of the past that were meted out to our old people by the Crown, secure and promote economic development for our hapu, and most importantly hold onto the traditions of our ancestors. These objectives will be a permanent task, and obligation we owe to ourselves, our tupuna and the future generations mo ake tonu atu.