

**IN THE WAITANGI TRIBUNAL**

**Wai 2180, Wai 1705, Wai 647, Wai 588,  
Wai 385, Wai 581, Wai 1888**

**IN THE MATTER OF**

the Treaty of Waitangi Act 1975 and the  
Taihape: Rangitikei ki Rangipo Inquiry  
(Wai 2180)

**IN THE MATTER OF**

a claim by Isaac Hunter, Utiku Potaka,  
Maria Taiuru, Hari Benevides, Moira  
Raukawa-Haskell, Te Rangiangoa  
Hawira, Kelly Thompson, Barbara Ball and  
Richard Steedman on behalf of themselves,  
the Iwi organisations who have authorised  
them to make this claim and the Mōkai  
Pātea Waitangi Claims Trust (**Wai 1705**)

**AND**

a claim by Maria Taiuru and others for and  
on behalf of Wai 647 Claimants (**Wai 647**)

**AND**

a claim by Isaac Hunter and Maria Taiuru  
and others for and on behalf of the Wai 588  
Claimants (**Wai 588**)

**AND**

a claim by Neville Franze Te Ngahoa  
Lomax and others for and behalf of the  
Potaka Whanau Trust and Nga Hapu o  
Ngati Hauti (**Wai 385**)

**AND**

a claim by Neville Franze Te Ngahoa  
Lomax and others for and behalf of Te  
Runanga o Ngati Hauti (**Wai 581**)

**AND**

a claim by Iria Te Rangi Halbert and others  
for and behalf of the Wai 1888 Claimants  
(**Wai 1888**)

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**Statement of Evidence of Thomas Haenga Curtis  
12 February 2018**

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1. Tēnā kotou katoa. I am Thomas Curtis. It is a privilege to provide evidence in support of Ngāti Hauiti claims to the Waitangi Tribunal. Below is one line of my whakapapa from Utiku Potaka:

Utiku Potaka --- Rora Te Oiroa

|  
Pape Epiha --- Whakahi Mata (Te Reu Reu)

|  
Te Au (Daisy) Potaka --- William (Bill) Hector Kelvin O'Halloran

|  
Cynthia O'Halloran --- George Devon Curtis

2. My parents Cynthia and George had seven children, I am the second eldest: Lana Te Moana Curtis, Thomas Haenga Curtis, Rita Porete Curtis, Eaudelle Curtis, Georgina Curtis, Clifford Curtis, and Deana Te Au Curtis.
3. I am of Ngāti Hauiti descent. My principal hapū of Ngāti Hauiti are:
  - 3.1 Ngāti Tamatereka
  - 3.2 Ngāti Hinemanu
  - 3.3 Ngāti Ruaanga
  - 3.4 Ngāti Tūmokai.
4. In 1981-1982 the process of revitalisation of Ngāti Hauiti really took place. Work began to rebuild the meeting house at Rata, and it was re-opened in 1983 by the marae restoration committee.
5. This allowed for our traditions to be held once again at the marae, including tangihanga. However, our tikanga and kawa had suffered greatly through our post-contact history. The old systems of our ancestors had broken down.
6. From that time, about ten years of tribal development took place for Ngāti Hauiti.

- 6.1 Connections with neighbouring iwi started to be re-built such as with Ngāti Apa and our whakapapa links were re-kindled;
  - 6.2 Whanau wananga were being held based on whakapapa in the early 1990's;
  - 6.3 The Potaka Whanau working party was formed to create a land trust for our land to be looked after as much of it was held in trust with The Māori Trustee. Then the Potaka Whanau Development Trust (later to be named the Potaka Whanau Trust) was formed with trustees being voted in from each whanau. I was selected as one of the trustees along with others, about eight in total. I remain today as a trustee and am the chairperson of the Potaka Whanau Trust;
  - 6.4 Te Rūnanga o Ngāti Hauiti was formed with delegates representing the hapū of Ngāti Hauiti. Currently, I am the Convenor of Te Rūnanga o Ngāti Hauiti;
  - 6.5 Many of us went to learn Te Reo and other skills from institutions such as Te Wananga o Raukawa;
  - 6.6 We formed whanau alliances with the other iwi of Mōkai Pātea, and other Rūnanga were formed.
7. When I consider the land loss, language loss, and loss of decision-making authority and tino rangatiratanga that we have suffered, this resulted in near cultural extinction and a breakdown of social cohesion. I have no doubt that if the spirit of Te Tiriti o Waitangi had been honoured, we would have been in a completely different position today. It is a testament to the resilience of our people that we are able to present the evidence concerning Ngāti Hauiti to the Tribunal.

**Thomas Curtis**  
**12 February 2018**