

**IN THE WAITANGI TRIBUNAL
TE PAPARAHĪ O TE RAKI INQUIRY DISTRICT**

**WAI 1040
WAI 1333**

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of Te Paparahi o Te Raki Inquiry District
(Wai 1040)

AND

IN THE MATTER of a claim by Erimana Taniora on behalf of
himself and Ngatiuru and Te Whanaupani
(Wai 1333)

**Brief of Evidence of Rawiri David Hemi
dated this 24th day of June 2013**

RECEIVED Waitangi Tribunal
24 June 2013
Ministry of Justice WELLINGTON

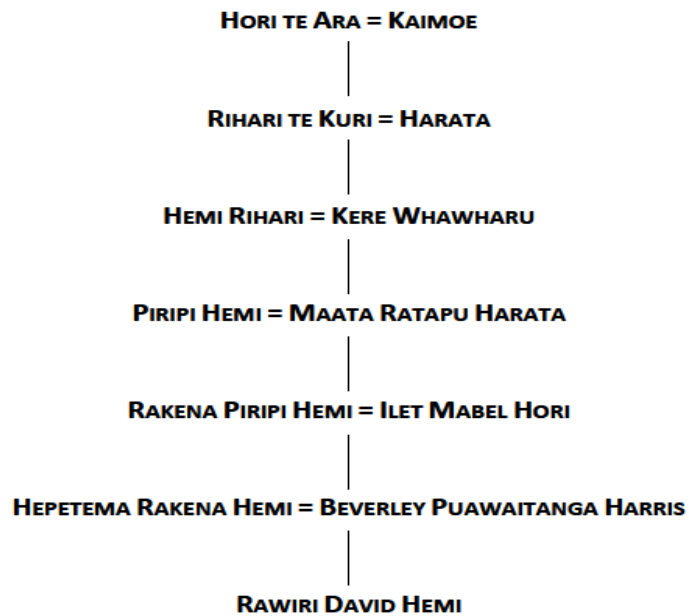
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MAY IT PLEASE THE TRIBUNAL:

1. TOKU PEPEHA

- 1.1 Ka heke iho nga roimata a Ranginui ki a Papatuanuku i runga i te tihi o Maungaemiemi.
Ko Maungaemiemi te maunga
Ka rere nga tini manga ki te wai o Awaroa.
Ko Awaroa te awa
Ka rere ano nga wai e pikopiko haere ana ki te wahapu o Whangaroa.
Ko Whangaroa te Moana
Ko Mataatua te waka
Ko Te Patunga te marae
Ko Awatea te Whare
Ko Ngati Kahu, Ngapuhi nga iwi
Ko Ngati Uru, Te Whanau Pani nga hapu
Ko au tetahi o nga uri o Hori te Ara.
- 1.2 Ko Hori Te Ara te tupuna. Ko ia tetahi o nga rangatira e toru o Ngati Uru, o Whangaroa. Ka moe a Hori Te Ara ki a Kaimoe. Ka puta ki waho a Rihari te Kuri, ka moe a Rihari te Kuri ki a Harata, ka puta ki waho a Hemi Rihari rao ko Taniora Rihari. I haere rao tahi me Taniora Arapata ki tetahi Whare Wananga o Nga Puhi kei Hokianga, i te tau kotahi mano, waru rau, ono tekau ma iwa. Ka moe a Hemi Rihari ki a Kere Whawharu no Utukura, ka puta ki waho a Piripi Hemi. Ka moe a Piripi Hemi ki a Maata Ratapu, ka puta ki waho a Rakena Piripi Hemi. Ka moe Rakena Piripi Hemi ki a Ilet Mabel Hori, ko ia tetahi o nga uri o Ngati Kawau me Ngati Rehia. Ka puta ki waho toku papa a Hepetema Rakena Hemi. Ka moe toku papa ki toku mama a Beverley Puawaitanga Harris, no Pakiri tona kainga, te hapu o Ngati Manuhiri.
- 1.3 Ko Rawiri David Hemi te kaikorero e tu nei. E noho ana au ki Te Tapui kei Matauri inaianei. Ko teina taku panui tautoko i toku whanaunga a Erimana Taniora. Ko ia te kaikereme o taua nei hapu, Ngati Uru me Te Whanau Pani o roto o Whangaroa.



2. I TE TIMATANGA (In the beginning)

- 2.1 I was born in Kaeo Hospital on 7 November 1959. My father is Hepetema Rakena Hemi, otherwise known as “Tim” and my mother is Beverley Puawaitanga Harris. I have two other full brothers, Tim and Morgan.
- 2.2 Dad had two girls to his second marriage, Debbie and Michelle. I also have an older sister from one of Dad’s previous relationships, who I have only just met in 2007. Her name is Patricia.
- 2.3 My mother also had children after she left Dad; they were John, Neil and Wiki. Unfortunately, Neil died at a young age.

- 2.4 My father separated from my mother when I was about five and I lived with my father's family right up until I left Kaeo at age 17 to join the Royal New Zealand Air Force.
- 2.5 My mother's father was George Frederick Harris who was from Pakiri, Leigh, Omaha, just north of Auckland. My mother's mother, Mangu o te Rangi Hanita, was from Levin of Ngati Muaupoko iwi.
- 2.6 Grace, Erimana Taniora's wife, is also my whanaunga. Her mother, Aunty June, was whangai'd together with my Uncle Bob (Mum's brother) within my grandmother's sister's whanau. All my mother's siblings were close to Aunty June and so it is quite ironic that Grace and I realised our connection only just a few years ago.
- 2.7 My father grew up in Kaeo and worked as a machine operator most of his life. He started an apprenticeship in Auckland as carpenter but didn't finish this trade so he returned home and started work as a truck driver. He currently lives in Matangirau with his wife of over 30 years, Isabella Ulrich. He is currently a director of his own earth moving and civil engineering business.
- 2.8 When my mother left Kaeo, she took my youngest brother Morgan, with her to Whanganui. My other younger brother Tim and I stayed and lived with my father's parents on their farm at Te Huia Road, as it was called then.
- 2.9 I say "as it was called then" because at some time a few years ago when I came back to Kaeo on one of my visits, I discovered that the road which my family had lived and farmed on for over a hundred years, had been renamed Martins Road. My Uncle Paul who still lives there, doesn't know how the name change happened. I have been trying to get more information about the name change but unfortunately, the information I have requested from the local council has not yet arrived in time for me to include in this brief.
- 2.10 Before my Grandmother, Ilet Hori, bought the farm, my Grandparents used to travel around the King Country with all their children in tow as my Grandfather followed the work as a bushman.

- 2.11 My Grandmother purchased the land on Te Huia Road through Maori Affairs. She also helped her brother, Uncle Tarzan Hori, onto his farm too. Uncle Tarzan has prepared a Brief of Evidence for Wai 1312 and in his Brief, he talks about the lengthy process both he and my Grandmother went through to enable them to farm the land on Te Huia Road.
- 2.12 My Grandmother was a most industrious and business-like woman for her time. She worked hard to clear the land in order to make it suitable to farm.
- 2.13 My Grandfather was a bushman and he knew only this profession like so many of his relations and so continued to work in the bush, felling trees while my Grandmother managed the farm.
- 2.14 My brother and I, along with my cousin, Ria, stayed with my Grandparents on the farm, while my father went to Auckland to find work. He ended up working as a truck driver with Stevensons.
- 2.15 I also remember moving around like nomads as my brother, my cousin and I would travel around with our Grandparents as they moved from place to place. I had to ask my father about the sequence of events in regards to my movements around Taitokerau as a young boy of five, and so it goes like this.
- 2.16 While I was living with my Grandparents, I started school at Kaeo Primary School. I can remember my first day because I screamed and yelled all the way from the gate to the classroom – I was not happy. I think it was because it was such a new experience for me, I was not used to that many people all at once. I guess I grew up in pretty close-knit family when I was a toddler. However, over time I became accustomed to this new environment and this was the beginning of my school days.
- 2.17 Before long, my Grandparents uplifted all our possessions and went to Kamo. We lived on 3 Mile Bush Rd, Kamo, Whangarei, and I went to Kamo Primary School with my brother Tim and cousin Ria. I was still about five or six.

- 2.18 My grandmother worked as a seamstress at a factory behind the school and we sometimes waited for her to finish work after school. My Grandfather found work at the Marsden B Power Station.
- 2.19 From there we again up and moved to Takahiwai and lived in a small two room house next to my Grandmother's cousin, Uncle Manu Epiha. I remember going to school with Uncle Manu's children in Takahiwai Primary. There were mainly Maori children at this school.
- 2.20 After Takahiwai, Dad came and took my brother and me to live with him and his new partner, our stepmother Vicky Cassidy, in Otahuhu, Auckland. We lived there for a while and my brother and I went to school at Fairburn Primary School in Otahuhu. I think it was probably about this time that our sister Debbie was born which would have made it 1966. I would have been around seven years old.
- 2.21 From there, we moved to Whangarei and lived on Norfolk Street and I went to Whangarei Primary School for a short time.
- 2.22 My Grandparents then picked me up again in Whangarei and took me back to Kaeo where I remember starting back at Kaeo Primary School in standard two.
- 2.23 From there I went through and finished my secondary schooling at Whangaroa College as a seventh former.
- 2.24 My Grandmother had left the farm to her oldest son Uncle Paul and his wife Aunty Aggie to look after while we were away "on holiday" as my Grandfather described it. These holidays were sometimes as long as two or three years! They had been like this for as long as I can remember. Later on in our early adult lives my brother, cousin and I would ring each other up to find out where our Grandparents were, because wherever they were, would determine where we had Christmas.

3. TOKU WHANAKETANGA (My childhood)

- 3.1 My experience on the marae was very limited in my early and even teenage years in Kaeo. The only times I remember going to marae were during tangihana or funerals. I remember kaumatua and kuia carrying out the practices of the marae; however, I was not interested or inclined in any way to learn it myself other than to gather kaimoana.
- 3.2 My Grandparents spoke Maori amongst themselves at home and on the marae. However, I believe that they never wished to pass it on to their children or grandchildren; hence my father doesn't speak Maori and neither did his brothers and sisters. One of the reasons why I believe they didn't want to pass on te reo was that my Grandparents were both staunch followers of the Ratana faith and believed that they should turn their back on the old ways.
- 3.3 When I came back to Kaeo with my Grandparents, they bought two properties. One was above Kaeo on Te Huia Road (now 133 Martins Road) and the other down in the Kaeo township next to the taxi stand (School Gully Road). My Grandparents first lived in the house on Te Huia Road and then later when my Mum and Dad moved back, they moved down into the Kaeo property. They also swapped houses at one stage. Both houses were small three bedroom houses in a very rundown condition, however, I felt safe and secure in both houses which kept us going throughout our early years.
- 3.4 I do not know how my Grandparents financed these properties, but it seemed to be an arrangement with my father, my uncle and my Grandparents.
- 3.5 While I was staying in the house in Kaeo, we were flooded out probably around three or four times, as it was right next to the creek.
- 3.6 When I came back to Kaeo, I also became a very keen young gatherer of kaimoana. I went out almost every chance I got and gathered kaimoana for my whanau for all occasions.

- 3.7 I was living with my Uncle Paul on the farm at one stage and because of his keen diving skills with scuba, I became an avid diver. I got my scuba diving ticket at age 15 and have been diving for kaimoana all my life.
- 3.8 Dad was a keen pig hunter in his time. I remember he would go out for a hunt just outside our house with just a dog and a knife and always came back with a pig. I would go with him sometimes but I never quite took up this activity, although I got pretty good at shooting my Grandparents' favourite bird.
- 3.9 I also got my driver's licence at age 15, mainly to drive my Grandparents around all over the place as they became aged. We had a Hemi family reunion in 1997 and it became clear that nearly all of my cousins were commandeered at some stage or another by our Grandfather to be the driver. As each of us grew older, my Grandfather would find another moko who then became their driver until they too were too old.
- 3.10 The only Maori things I remember doing at school were waiata and kapa haka, but I never had much confidence in performing in front of people. In fact it was quite terrifying – especially when it came to public speaking. This was also a noticeable trait of my father and his siblings.
- 3.11 At Whangaroa College, there was a Pakeha teacher called Mr Bob De Latour who was the teacher of Te Reo Maori at the college. I believe Auntie Akamira Rose was the one who pushed for Te Reo Maori at the college. I chose not to take it – I took French instead. At the time it seemed a waste of time so instead I focused on other academic studies.
- 3.12 I left Whangaroa College at the end of 1976 and applied to join up with the Royal NZ Air Force. There was an exam that I had to complete to assess whether I was suitable. I had indicated that I wanted to go into the armament trade, but I was advised to enter as an avionics technician due to the scores on my test. I was accepted into the Air Force, however at that time they were restructuring the avionics trade and so I was unable to enter at that time.

- 3.13 So at the start of 1977, I had left school and went to work with my father at McGreen Jenkins, which was an earthworks and civil road engineering firm. The firm was located in Whangarei, however Dad worked out of Kaeo as a foreman of a drain-laying gang. We worked on the new Kerikeri and Paihia suburbs that were being developed at the time. Dad then put me on as a bulldozer operator and as a tamper driver on the Kerikeri Airport construction site. From there I became an excavator operator and worked on drain-laying and cleaning drains all around the north.
- 3.14 Then, in November 1978, the Air Force contacted me and said that they were ready for me to join them. Dad didn't want me to go as he felt I was better off working with him. However, I was much too excited about going somewhere new and different, that any thoughts of staying back in Kaeo would have driven me up the wall.
- 3.15 That year, 1978, was also a tragic year for us as my stepmother, whom I'd become very fond of, died as a result of a car accident in April of that year. The circumstances in which she died were also very sad as she was helping out whanau who had broken down on the side of the road. No reira toku whaea, moe mai moe mai moe mai i runga i to moenga roa.
- 3.16 I travelled to Blenheim Air Force Base on 30 November 1978 where I began my recruiting phase. My Air Force career began once I passed my recruiting stage. The standard engagement was 20 years and I completed my 20 year service on 30 November 1998.
- 3.17 Towards the end of my career in the Air Force I went to Unitec and got a degree in IT. I was a bit sick of aircraft by this time but had no other real skills. In the last 5 years of my term in the Air Force, my job shifted from fixing aircraft and moved to a publication and documentation sector. In this sector we managed all the manuals for the Air Force – mainly technical manuals used by the service technicians. I would write these manuals and worked on Unix based publication desktop systems and other computer systems.
- 3.18 It was during my time at the Air Force, that I discovered my "Taha Maori".

4. TOKU OHONGA (My awakening)

- 4.1 I became acutely aware of my “kuaretanga” ignorance, when I went with one of my Pakeha mates back to his home in Raetahi. His father was working in the paper mill down there in Ohakune and mentioned he was going to a workers’ hui. I asked him what he was talking about and he said it was the Maori word for a meeting. It was at this time that I realised that there was a part of me I was lacking.
- 4.2 In 1984 I married my childhood girlfriend and we had our first and only child between us.
- 4.3 We weren’t part of the whanau that started the Kohanga Reo concept at the Hobsonville Air Force base, because it had already started in someone’s garage, where parents could learn Te Reo Maori and take their children. However, when a building was acquired for the use of a Kohanga Reo on Hobsonville Air Force Base, we were one of the first whanau in the Air Force to put our children through this Kohanga Reo. The name of the kohanga was “Te Reo Tohu Aroha”.
- 4.4 As I look back at this I kept thinking how unusual it was that it was the Air Force that started the first Kohanga Reo on a military camp. I believe it was the dedication of a lot of Maori military parents in Auckland that contributed their time and effort to ensure that there was a place for our Maori children to go and learn their Reo and Tikanga. Heta Tobin and others were a huge part of this.
- 4.5 At the time I joined the Air Force, there was little or no Maori around me, I think mainly because there were very few Maori that joined the Air Force. However, it seemed that what few Maori there were in the Air Force, we always appeared to congregate together.
- 4.6 When the Kohanga Reo started at Hobsonville I think it created an awareness of things Maori within the Air Force. Eventually we had some support on our base in Auckland for doing things Maori. We started doing powhiri for dignitaries that came to the base. But I think later on it got to the stage when it became a little bit of tokenism in that the

relationship became quite one way. Still, we had support for our base kapa haka group.

- 4.7 We ended up going back to our Air Force bosses and asked for a Maori liaison at a top level who could advise the Air Force on the cultural aspects of Maori. It took some time, however, to the credit of some of our Air Force chiefs, we ended up with an Air Force policy document that paved the way for each base to have a Maori Liaison Officer. I saw on TV recently one of my past Air Force mates – George Mana, he is now one of those Maori Liaison Officers for the Air Force.

5. KOHANGA AND KURA

Whaia te iti kahurangi, ki te tuohu koe he maunga teitei pursue that which is precious and do not be deterred by anything less than a lofty mountain.

- 5.1 As mentioned earlier I started my first child off into Kohanga Reo around 1986/87 which began my actual physical journey on my pathway to my “Taha Maori”.
- 5.2 By this time, I had already formed in my mind through my experiences with my whanau and friends that this was the pathway I should make for my children in order for them to have the choice in knowing their cultural identity and language.
- 5.3 Out of my five children, I have had an active role in supporting four of them through Kohanga Reo and Kura Kaupapa Maori. Because I did not have “Te Reo” myself, I made myself available elsewhere in the management committees that help support these Maori learning institutes.
- 5.4 I later on began to learn Maori through kapa haka, waiata and reo lessons. I have to say that I was not very active in this area and I think I fell into the thinking that my children at least would have a choice whereas, in my case although there were opportunities, I felt that there was not the support from my parents and grandparents, when I was growing up.

- 5.5 Some of my thoughts at the time were mainly formed around tragic events that occurred whilst I was in the Air Force. I knew many young men in the services, especially Maori, committing suicide. Some of these young men were also whanau. It felt like to me that there was something within our society that was somehow responsible for these tragedies. I remember thinking to myself that there was something wrong – and so I looked back at what I thought had been missing in my life and I came to the realisation that I was lacking my cultural identity. So in my mind I started to suspect it had something to do with the cultural identity of our people. I decided then that I would ensure that my children would have the opportunity and encouragement to learn their culture and language “kia ako i te reo me ona tikanga”.
- 5.6 It was difficult for me personally as I didn’t speak te reo and it was the responsibility of every whanau to take an active role in the management and support of the Kohanga Reo, unlike the kindergartens where you just paid a fee and dropped your child off for the day. Whanau had to be involved in the whole process of their children’s learning and support. It was also hard when you had a job in the services which required you to be overseas much of the time.
- 5.7 Being part of the Kohanga Reo and Kura Kaupapa and not having reo myself, I was pretty shy and found it pretty difficult. I had to learn te reo along the way. I can’t say that I have learned to speak te reo fluently through this process. I can now speak pidgin Maori but the important thing for me was my kids being part of this environment. When we moved into the Kura Kaupapa stage, it wasn’t such a shock as I was used to the idea of being involved in the whanau-based management of these kinds of systems. It was hard for all parents involved in Kohanga Reo, especially our civilian counterparts. Those parents with children in Kohanga Reo programmes had to commit their time – and you know in the outside world “time is money”.
- 5.8 I really think that further support is required for these parents. The time and commitment is just part and parcel of putting your child through Kohanga Reo. Without the time and involvement of the whanau, Kohanga Reo would not succeed – it is also crucial for the development of the child.

- 5.9 I was lucky, I never had to go through the real grassroots of setting up a Kohanga Reo. You need a commitment from a group of people, then you have to find a place to hold the Kohanga Reo, then you need a kaiako to help out in the development of the children. Parents have to be involved as it is the whanau that help in the learning process – it is said that parents are the first teachers.
- 5.10 Once you have this started, then you would apply to the Ministry of Education to get official status and funding as a Kohanga Reo. Once you were recognised as a Kohanga Reo, funding is provided per child and this will determine how many paid kaiako there are in the Kohanga Reo. So you would need a team to manage the programme. There is usually a chair and an administration person that carries out the HR functions of the Kohanga Reo. But there is a whole range of things which needs support – for example maintaining the buildings. This is usually where whanau get involved. In most cases a committee of whanau manages the Kohanga Reo instead of an employed manager.
- 5.11 Our Kohanga Reo was different from civilian Kohanga Reo as it was easier for us to get resources – buildings etc. On the Air Force Base, if you knew where there was some upgrading or refurbishing going on – e.g. computers or furniture, we would simply put in a request and most of the time we got it. Most kohanga don't have those connections or resources. So the Hobsonville Air Force Kohanga Reo was probably quite well off compared to other Kohanga Reo in the country.

6. TE HOKINGA MAI

- 6.1 In Feb 2006 I moved back to Kaeo. My decision to move back was prompted by a meeting with a person to whom I am now very close.
- 6.2 The previous month on 15 January 2006 I had come back to Kaeo at Te Huia Marae for an unveiling. My Uncle Paul's wife Aunty Aggie had passed away the previous year and the Hemi whanau were all gathered together once again.

- 6.3 It was great to see all the Hemi whanau together and we had also agreed to have a whanau meeting after the formalities of the unveiling were complete.
- 6.4 As I was the chairperson for our whanau trust I needed a data projector to present the minutes. One of my aunties, Aunty Bebe Heke, told me to go up the hill and see a whanaunga, Erimana Taniora, as he had a projector that he used for Te Reo classes he was running on the Marae.
- 6.5 I went up the hill and met Erimana and his wife Grace for the first time. I introduced myself as Rawiri Hemi and straight away he started reciting my whakapapa down to my grandfather. He had even named the tupuna I had been searching for over 30 years. So after 28 years away from Kaeo I made the decision to come back home.
- 6.6 My daughter, Te Ata, had been going to Whareroa Kohanga Reo in Tauranga, in the Bay of Plenty, from the age of two years so when we arrived back in Kaeo I put her straight into Te Ohonga Reo o Tahawai, in Pupuke. However, it wasn't long afterwards that, due to work commitments, I had to pull her out of Tahawai and place her in Te Ohanga Reo o Matangirau close to my father's house. We moved into our new house at Matauri Bay around September 2008 where she then spent her last months at Matauri Te Ohonga Reo.
- 6.7 I had land in Matauri Bay that my grandparents had gifted to me before I joined the Air Force. After a couple of years renting down in Kaeo, I started building my house at Matauri and we eventually moved into our new home.
- 6.8 One of the main reasons for moving back to Kaeo was that I knew that there was a Kura Kaupapa Maori at Matauri Bay and so when she turned five in 2008 Te Ata moved straight into Te Kura Kaupapa Maori o Whangaroa. When Te Ata started at the kura, the kura whanau were already negotiating terms with the Ministry of Education to build a new kura.

- 6.9 Having been through the process with my other children the next step was to start up a Wharekura and there was none here in Whangaroa. The nearest was in Kaikohe, which is about an hour away. I started speaking to other parents involved in Kura Kaupapa and found there was support for a Wharekura. It just seemed to snowball from there. Most of the parents understood that it was a waste of time to return our kids back into mainstream school as they would lose a lot of their reo and much of their cultural knowledge. There was an earnest push to begin a Wharekura, because by 2010 we had moved into our new kura and we had a limited status Wharekura.
- 6.10 I am also on the Board of Trustees at Te Runanga o Whaingaroa, on the education committee. The role of this committee is determine and implement an education strategy for the people of Whangaroa.

7. WHAKAPAPA

- 7.1 Whakapapa is a passion of mine, and I had been chasing my whakapapa since I was a teenager back in 1978. It wasn't until 2005 that I eventually made the connection to my tupuna Hori te Ara. In between those times, I have found the whakapapa for all my partners all the way back to their waka. I justified my research on whakapapa for the sake of my kids. However, I could not find my own. It was not until I met my cousin Erimana and just being back home, that my whakapapa has simply fallen into my lap. Funny, all the time I was away trying to research my whakapapa, and all I needed to do was to come home.
- 7.2 While I have made sure that my children know who their tupuna are, they are not really that interested in their whakapapa. I think that this is because it was already instilled into them at kohanga and kura. They know their whakapapa and therefore don't need to look for it. I became interested in whakapapa because I needed to find it.

8. THE LOST GENERATION

- 8.1 From my perspective and what I know from my own family, is that we definitely were not Maori orientated at all. The only time they went to the marae was for tangihanga.

- 8.2 At the time, we didn't know our reo and tikanga and we didn't know that what we were supposed to do. We started in the kitchens as that was where the work was. I didn't know if my father knew tikanga either. I had no idea about the hierarchy of the marae or how one even got to be able to speak.
- 8.3 Now, as an adult I have learned the roles and protocols on the marae and I'm still learning. But when you don't know tikanga then the marae is a very daunting place. So the easiest place to work is in the kitchen. Although this is the first place you must go when you are learning the tikanga and kawa on a Marae, you are meant to progress from there. Generally speaking, you will find that many of our kitchens are where our older generation feel more comfortable and the taumata and kaikaranga roles are getting more and more empty.
- 8.4 I think the lost generations are my parents' generation downwards. They didn't pass on anything to us because my grandparents didn't pass it on to them. My grandparents had made a conscious decision not to pass the reo and anything to do with Maori.
- 8.5 This definitely had flow-on effects as I made the conscious decision not to learn reo at school, even though it was an option. I had no desire at that point in time. My parents hadn't seen the need to pass it on to me and I thought that they probably wouldn't have supported my decision to learn Te Reo.
- 8.6 However, I do think that attitudes are starting to change. Reo is now seen to be part of our identity and we ARE looking for our identity. People like me and others are making a conscious effort to learn the reo.

9. TE REO ME NGA TIKANGA

- 9.1 I think that more reo needs to be used in the whanau on a daily basis in order to be living language. What is being done now is just the tip of the iceberg and much more is needed in order to retain the reo and tikanga. To ensure that our language survives, speaking reo needs to be a normal everyday use.

- 9.2 I see some kids who have been through Kohanga Reo, Kura Kaupapa, and Wharekura and watch them speak as they switch from reo and English. It is amazing how confident these kids are in their reo and how it is so natural for them to use both languages. I love seeing this on Maori TV and the Te Reo Channel.
- 9.3 In the later years of my grandfather's life, I remember he began attending hui around Taitokerau. He would take a portable tape recorder with him to the hui and record all that was going on at the hui then come back home and listen to what they were saying. At one point he said that it didn't make any sense to him and what they said was a load of rubbish, however, it didn't stop him from going to hui.
- 9.4 Looking back at this memory now, I wondered if he was looking at Auntie Huia's kids, some of his mokopuna who were being taught whaikorero, karanga and waiata and felt that maybe there was something that he should contribute. Or maybe he was looking for something that was missing in his life, so he would go to hui and listen to kaumatua and kuia. Whatever his reasons, for us to see our grandfather doing this amazed us.
- 9.5 I was about twenty years old then and had recently joined the Royal New Zealand Air Force and I still had no understanding of our tikanga. Even at this time, it didn't stir anything in me to chase my "taha maori".
- 9.6 It's somewhat ironic as my grandparents didn't try to pass any of that on to us. As a child growing up you could hear them every morning doing karakia. Apart from the times that they were on the Marae, this was the only other times we heard them speak the reo.
- 9.7 My youngest sister Michelle's son, Valance, is in the Kura Kaupapa with Te Ata and this is encouraging her to learn the reo also. My oldest sister, Patricia, can speak the reo, however because she was brought up in a different whanau environment, where the reo and tikanga were all around her, she is also strong in her whakapapa.

- 9.8 My younger sister is my only other sibling who has put her child through Kohanga Reo. He has a haututu (mischievous) nature about him and I could see that he was not going to do well in mainstream school. So when he was about to finish Kohanga Reo, my sister was contemplating on sending him to Primary School in Kaeo. I convinced her to allow him to carry on his schooling through Kura Kaupapa Maori so that he didn't lose what he had learnt at Kohanga and also I believed that mainstream would marginalise him just like so many of our young kids today.
- 9.9 Today, she believes that this is the best decision that she has made for her son because she sees it in her son's behaviour as he is quite respectful of his elders and is a leader amongst his peers.
- 9.10 I can only guess why my grandparents didn't pass on their knowledge based on what I have learned. I attended the wananga run by Takawai Murphy and one of the things that I learned was the process of colonisation. Colonisation is a process that started with the arrival of Europeans and this process still continues today. This process of colonisation has produced Maori as we are today – we are a product of this process.
- 9.11 You don't know what you've got until you have lost it. And what has been lost didn't become apparent until my generation because we never had the opportunity to learn as our parents and grandparents didn't have the understanding of who they themselves were as Maori.
- 9.12 You can see from the beginning of colonisation, many Maori were not respected as being rangatira.
- 9.13 I believe that the rangatira of old had a great aroha for the new people here and I think that they really did want a partnership with them. I see this in the words of He Whakaputanga and Te Tiriti. And I still think this is what we should be aiming for. However both Pakeha and Maori have a lot to learn before this can happen.

- 9.14 My cousin Erimana speaks about Heremaia Te Ara in his brief. Heremaia Te Ara was dismissed as a rangatira by the Pakeha system and you can see this in the correspondence. And this was only 20 years after Te Tiriti was signed! I think soon after it was signed, they saw that this was not really a partnership and there were inequities and they challenged it in different ways – Heke cut down flag poles and Heremaia wrote letters. I believe that they were taken advantage of – they were sincere in their bargain with the Pakeha. They could see that the Pakeha had technology and to advance they needed to partner with them and at that time it was meant to be on equal footing.
- 9.15 I think the change in attitude and the starting of the loss of pride and lack of willingness to accept Maori-ness started as soon as Te Tiriti was signed and it started being less of a partnership than was expected. From this point on, our rangatiratanga and mana have been degraded.

10. WESLEYAN MISSIONARY SOCIETY OLD LAND CLAIMS

- 10.1 Sometimes I used to wonder why my Grandfather bought land in Kaeo. Now that I think back it would have been to get back some of the land that his tupuna had lost in Kaeo. All the land in Kaeo belonged to his tupuna, Hori Te Ara, and his brothers. Their kainga was at the foot of their pa “Pohue”, located behind the Kaeo police station. In recognition of the land that was given, there is a memorial to Hori te Ara and Te Puhi out the front of the Methodist Church on the main street of Kaeo.
- 10.2 I have read extensively the Maori Land Court minutes; in particular, the Omaunu Block and the manuscripts of our tupuna. What I gleaned from these documents was that Taniora Arapata was a proud rangatira and was very knowledgeable about his lands and where they had interests. He knew all the place names and where the boundaries were. His uncle, Heremaia Te Ara was the same.

- 10.3 Ngahuruhuru and Hori Te Ara were involved in the land deals with the Wesleyan Missionary Society. I understood that they wanted to have a close relationship with Pakeha. Ngahuruhuru and Hori Te Ara were aware that the Missionaries had a lot of knowledge and technology that the hapu had much to benefit. So it was inevitable that they would allow missionaries to come and live near them.
- 10.4 In the case of the Wesleyan Church transaction, I believe that there had been a bad experience between the Wesleyan Minister and Hori te Ara. I had read somewhere in a transcript of one of the missionaries about an incident which involved Hori te Ara's son being beaten by one of the missionaries over a transgression by Te Ara's son. I think that this was the cause of Hori te Ara's ire around the transaction of land to the missionaries. However, I believe he was also thinking about the benefits to his hapu over and above any personal issues.
- 10.5 It was 1823, when Samuel Marsden first approached Te Puhi for the land. This is the time when the old practices would have been the rule and so the practice of "tuku" was in effect. In this case Ngahuruhuru and Hori Te Ara would have allowed the missionaries the use of a piece of land to accommodate their needs. The expectation was that it would also benefit the hapu.
- 10.6 I don't think that our tupuna would have given land away unless blood was spilt. Maori were governed by the needs of the hapu. Land was considered the only sustenance for the hapu and to have control of the land meant you were able to feed your people. Without land your people starved.
- 10.7 The concept of the transfer of land in perpetuity without a fight or major transgression seems ridiculous. Their understanding of any land transactions with Pakeha would have been more like a lease agreement, so that when you died, the land would go back to the hapu. Any goods received were more akin to payment for the lease or a thank you for letting them stay. If you think in terms of koha – you don't ask what it is or what it's for. Koha is of high intrinsic value to Maori no matter what the material value.

11. THE FUTURE

- 11.1 Based on my experience growing up and as an adult, I have to say that the most important thing that our people must get from this claims process is to regain and retain our rangatiratanga – our own self determination and pride in being Ngatiuru, over and above any material or economic benefits that we might get from any settlement.
- 11.2 When my tupuna signed the “Tiriti” they believed in the partnership and retention of their own rangatiratanga. Pakeha and Maori need to work together to find that balance. Maori need to be on the same footing as the rest of their Pakeha friends. However, the concept and intention of the “Tiriti” has been manipulated to suit people other than the ones who signed it. Under colonisation, the system is set up to work against Maori and there needs to be a concerted effort to ensure that today’s systems are not biased in any way and keep all people on an even footing.
- 11.3 Maori are downtrodden today as their identity has been eroded away. I don’t know how we can lift our people up but I think that it has to be a joint solution – not just Maori involved but all of New Zealand.
- 11.4 I believe that many of our young Maori are in jail because they are trapped in a system that they can’t handle – so they fight against it. I look at my nephew and all the other kids in the kura – he is a good kid at heart and if brought up in a system that marginalises children like him, I could see his future being a lot worse. The environment he is in now allows him to be engaged and is constantly being supported by the people around him.
- 11.5 When I talk about education – I’m not talking about just the education curriculum in schools – it’s everything that goes into creating a person. I believe that all the social issues we have are all linked to education. Without the knowledge, how can people make good choices? In fact they can’t really make choices at all as they don’t know any different.

- 11.6 I think that the ideas in the Kura Kaupapa about developing the person, rather than simply focusing on academic studies is the way forward, not only just for Maori , but something that should be applied in all schools. We should be looking to raise good people not just good academic students.
- 11.7 Our philosophy is that when we release our child into the world from their primary and secondary educational environment, they will go in the direction that they go. If that leads to higher education, then that's all good. When they leave our care they are to have the full faculties as a person that will keep them in good stead for the rest of their lives. They have the confidence to make that choice.

12. TE MUTUNGA

- 12.1 So, a question weighs heavy on my mind as I openly divulge my whole life story to this person across the table from me, to this very young person that I have become quite fond of, as she also reveals to me snippets of her life, her desires, of how she grew up with the love and support of her family, not unlike many families in New Zealand. But at the same time, how completely different backgrounds we both come from. She is a lawyer and one of the team of lawyers that is assisting Erimana with his claim and my affidavit.
- 12.2 She also asks me this question that is quite perplexing to me and has taken me quite a while to think about, as I believe the question that she asks could not be answered by any other person other than someone like myself, for I am not only a descendant of a people that used to roam these lands with total independence and pride, but I am also the result of exactly six generations of a system that has affected indigenous people all over the world. The system I refer to is called colonisation.
- 12.3 The question that I ponder most carefully and with the utmost respect for my people not only of today, but also for all my tupuna that have passed on through the veil; the question is:

“What is it that you want from this whole Tribunal process?”

As you peer into a snapshot of my life story, I have tried to present to you the underpinning theme of my story that has made a huge impression on character and how I am today.

- 12.4 I am 53 years old and I am a solo dad. I am raising my nine-year old daughter Te Ata, on my “turanga waewae”, my hometown of Kaeo. We live in our house which I designed and managed the construction of in 2007. I believe my daughter is in the best place for her to know about where she is from and who she is.
- 12.5 I can't say much about my whanau in Whangaroa, for I have been more fortunate, but I don't have the needs and wants that afflict many of my whanau in Whangaroa and the rest of Aotearoa. With the utmost respect for these whanau, material and monetary things have no weight in my response, because they had no significant bearing in my life, unlike much of my whanau.
- 12.6 I have often wondered how my class mates did in their lives, especially my Pakeha mates. It would be interesting to hear their stories and how they did. I have also wondered if I could have done much better myself if I went overseas like so many of my whanau who are much more successful than I.
- 12.7 At the end of the day, you need to be satisfied with your lot and just get on with living. I guess what I'm leading up to is what I would have become as a Maori in Aotearoa, if there weren't any of the restrictions that were imposed on my ancestors, right down to me.

- 12.8 These thoughts stir a memory in the archives of my aging mind, for I am constantly reminded of the affliction that my whaea tupuna has Alzheimer's! So I look back to a specific time when I was that boy who just returned back from a whirl wind jaunt around Taitokerau. I am still in the lower intermediate grades at school and our class is doing a play on a very significant history of Whangaroa, the Boyd!
- 12.9 At this point in time, I had no knowledge of this event and the main characters involved in it. In fact, I was only enlightened further on this subject in a conversation with my grandparents during one of their many whanau gatherings, when I was a teenager, about 15 or 16.
- 12.10 My grandfather revealed to me a story that was passed down to him, about the "the lost Gold of the Boyd". The most poignant and significant fact that really intrigued me was that I was the sixth direct descendant of one of the main characters in that particular event of the Boyd.
- 12.11 This story I guess, started my journey into whakapapa, because I started asking my grandfather about how we were connected to this person, but he was only able to go back to his grandfather "Hemi Rihari" also known as "Hemitau".
- 12.12 From that time up to the time I first met my whanaunga Erimana Taniora in 2005, I did not know the one tupuna that connected me to this main character in "Boyd incident". From that day onwards I made a conscious decision to return to Kaeo to find out all I could about my whakapapa.
- 12.13 The character I refer to in this historical event of Whangaroa was my tupuna Hori Te Ara. Now if we go back to my story when I was at intermediate school, I ended up playing this character, for what reason I do not know; it definitely was not my choice and no one explained to me the significance of this character other than that he was severely beaten for "malingering". As I was not familiar with that word, I guess the closest equivalent that I could come up with, was that he was a "lazy bugger". Whatever he was called, it surely left a negative impression in my mind about this person and probably to what I believe to be the first blow to my "wairua" of being a Maori. This, I believe, was one of my first exposures to the impacts of colonisation.

12.14 I have read and heard many the stories about the direct and physical outcomes of colonisation that our people were on the receiving end of throughout our history right up to the present day. However, my concern is the indirect activities of colonisation that affects the mind and soul of a people. These are the constant undermining and soul-destroying activities that set people against their own and reduce their culture and language to almost oblivion.

12.15 So back to my question “What do I want? So that my wants are not mistaken, I shall list them explicitly. For that boy back there beginning on his journey through life:

- (a) I want him to feel proud about who he is;
- (b) I want him to know where he belongs on this earth;
- (c) I want him to be fluent in his culture and language;
- (d) I want him to know his whakapapa;
- (e) I want him to be able to stand up in this world with the knowledge and rangatiratanga of his tupuna Hori Te Ara.
- (f) And to know that it will be forever with him for the rest of his life.

12.16 No reira, ki toku tupuna a Hori te Ara, nana te he tuatahi i patua e ratou nga tauwi, mai tera wa tae noa ki ona uri e ora ana, koinei o matou hiahia ara nga wawata, hei whakamaumahara ki a koe.....

12.17 Thus, to my ancestor Hori Te Ara, who received the first blows by those that came to our country, from him down to his living descendents, these are our wants and desires in remembrance of you.