

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
HAERENGARANGI HARRY MIKAERE
ON BEHALF OF THE CLAIMANTS**

My name is Haerengarangi Harry Mikaere of 95 Whangapoua Road Coromandel. I am of Ngati Pukenga, Ngati Maru and Ngati Kahungungu descent. I am the eldest son of Te Oru and Ripeka Mikaere (nee Brown). I was the fourth born child of ten children, five girls and five boys. My birth place and Turangawaewae is in Manaia, a typical Maori village setting.

Manaia can best be described as a natural amphitheatre, made up of ancient timber forests to it's South eastern skyline and a mountainous rocky outcrop called Pukewhakatara on the southwestern skyline which can be seen on pristine clear days as far south in the rohe of Hauraki as Waitakaruru. It has a gentle running river through the alluvial flat land which flows into the Manaia harbour and Tikapa

Moana. This protects its Western boundaries. The northern part of this theatre is made up of rich titiko flats, lush maanaawa forests ornated by its puriri groves with channels that wander their way through the scenic pastures of these sea estates with the Tikouma peninsular headlands as a protective backdrop. These areas had a large influence on my life, with my Dad and Mum spending a lot of time with me at their side among these Taonga. I would say 60% of our families food would have been gathered from the sea. This period of time has had a profound effect on the rest of my life.

3. My childhood and teenage years are as vivid in my memory as if it was only yesterday. Te Oru and Ripeka were hardworking people and labored hard at providing a home, kai and clothing and were very conscious about Pakeha Education, being the key in providing their family with the necessary skills and qualifications to build a better future. Living in a small community like Manaia where everyone in the village was related, gave me, as I was growing up a great sense of Manaaki and awhinatanga.
4. The Manaia Marae was a focus in our community. There were regular Whanau gatherings for tangi, hui, entertainment, social events and fundraising . Te reo was used extensively on the Marae and in our home but we were encouraged to use the English language which was our first language. As children we all had a basic knowledge of Te reo but rarely spoke it. The Wharenui has been upgraded over the years and is known as Te Kou o rehua. The dining room was a wonderful place in those early years. The coppers and the great black pots with the huge fireplace that cooked all the kai for gatherings, created an atmosphere of warmth and hospitality.

seventy people were served at each sitting and at some Tangi, we catered for five or more sittings. All the young people had a part to play on the Marae whether serving, doing dishes, collecting firewood or running errands. In 1985 a new Wharekai (Ngaihirihanga) was built and the old one demolished. This was the end of an era for Manaia. Today we have a very functional Marae complex but I feel that the closeness of the community or community spirit is missing. The functions are fewer and the Marae is less used. Perhaps this is a sign of the times. Families are more widespread, mobile and technology has outpaced the cultural and whanau responsibilities.

5. During my early childhood days I remember there being about twenty-nine families residing in the Manaia valley. I started school in the old Manaia school site which was very close to our home. Five years after I started school the then Dept. of Education shifted the school onto Goldfields road. The school from memory boasted a roll of 35 pupils and was a two teacher Native school. I, like most young boys in those days, probably spent more school days out fishing or hunting than schooling. My days started with milking cows, feeding chooks and pigs and more often than not, due to poor fencing, I would spend hours looking for the cows. By the time I had completed my chores it was often too late to go to school. I used to say to myself "I can't wait to grow up and go to work". I started hand milking cows at the age of five with my Dad, who had a disabled right hand and arm as a result of a war injury. Therefore, a lot of the work around our home fell back on me being the eldest son.

6. During those formative years my Father trained me well with the skills of hunting for pigs, kereru and rabbits and if we weren't hunting he would be showing me all the local fishing grounds and how to harvest the bounty of Tangaroa. I can remember as a child going down to the Manaia river to a fishing spot my Aunts and Uncles called Dixieland. This was a derelict old wharf site and here they would run a herring net across the river and ten or twelve of us kids would spread ourselves across the river and on command would splash to chase the fish into the net. We would catch many fish of good size and this would be equally divided amongst the families who participated in the catching effort. Because these species of fish would only come into our waters during the summer months for three to four weeks, we would catch as many as we could and the fish would be preserved in various ways for the off season. The process of preservation of the herrings and kahawai was Pawhara. This required stripping the backbone out and removing the head. The flesh, skin and scales were heavily salted and hung out in the sun to dry for a period of two weeks. Other methods of processing were bottling and smoking. When the fish was bottled it was cooked and the semi trunked fish was placed in large agee jars and covered with a brine of vinegar, and wax was used to seal the jars. As we never had electricity until 1963. Preservation of food was a way of life until we had refrigeration.

7. It was not unusual for a shed as big as a double garage to be half full of preserved kai and produce such as kumara, potatoes, pumpkins, onions, preserved fruits and vegetables from the gardens which were large and well maintained. We were constantly reminded by our parents as we laboured away in the heat of summer and autumn, instead of swimming with others, that this was our winter supply of kai

and if we wanted good food in the winter we had better keep working. Gardens such as we had in our childhood are a thing of the past. No longer do whole paddocks get cultivated for gardens. Whenever there was a hui or Tangi at the Marae, all the Whanau living in the valley would arrive with kai to feed the Manuhiri for whatever period of time these hui would last. As I sit here thinking back on those days they appear in these times to have been harsh, sad and laborious, but there was always plenty to eat and heaps to do, and we were always surrounded by our large Whanau.

8. I completed my education at the Coromandel High School. After three years of slacking around and having been told by the headmaster I would never achieve anything in life, I left. (I have always regretted my lack of educational opportunities.) In leaving the relative safety and security of Manaia as did many of the teenagers, I was seeking opportunities and perhaps escaping what I considered was a laborious lifestyle. Many of my age group went to the cities.

9. I joined the New Zealand Forest Service in Kaingaroa as a trainee in the woodsman school at the age of 16. I remained in the forestry industry until 1976, where I had progressed to working for a private contractor in a clear felling operation. I had also married in 1972 to Ruth and we had two girls Riana in 1972 and Jocelyn in 1974. At every opportunity we got, we as a family would return to Manaia for visits or to Tangi. It had always been my intention to return to my kainga at the earliest opportunity. I missed the abundance of seafood and the whanau. In 1976 we moved home to attempt to make a living out of the sea, which had nurtured me so well in my formative years. By 1978 my wife and I had

increased our family to four with the birth of our twin sons Samuel Te Oru and Martin Henare. Our family has since this time been extended to include our three mokopuna - Ngawehe Manuel, Keanu Manuel and Tahu Richmond Mikaere-Hollis.

10. I began my fishing venture at home with setnetting. We had to apply for a commercial fishing licence. I learnt during this time many more things about the sea, weather patterns, seasonal changes and the migratory habits of the different fish species. I was catching snapper, trevalli, terakihi and shark both by net and later long-lining. By 1980 the gulf fisheries had got to the stage where over fishing had been identified as the largest contributing factor in the depletion of the fish stocks in the gulf in spite of the dismissal of the trawlers and purse seiners from the inner gulf. For nine years from 1976 to 1985, I with my wife Ruth and our children struggled at making a living out of the sea with fishing. It was a constant battle to make ends meet and keep our boat on the water. I used to set one kilometre of nets twice a day, (weather permitting) in 70 to 100 feet of water in the inner and outer gulf. This was really hard work as I had to hand haul all my gear and then when I got home the kids and Ruth would all help to clean and set the nets up for the next day. Ruth was also working part time at the Coromandel hospital to supplement our erratic fishing income. In 1985 we surrendered our fishing licence.

11. 1986 saw the introduction of the I.T.Q (Individual transferable quota). Given the foresight of the late Matiu Rata under the mandate of Muriwhenua, he took the Government and the fishing Industry to court forcing the Government to recognize Maori fishing rights implied in the Treaty of Waitangi. Muriwhenua was later supported by other Iwi groups and Maori organisations. These Iwi groups were the

Ngaitahu Maori Trust Board, Tainui Maori Trust Board and the New Zealand Maori Council. This gave effect to the 1989 Interim Fisheries Settlement under the Maori Fisheries Act. The Government allocated to Maori 10% of quota across all species in the inshore and deepwater fisheries plus \$12 million dollars to be managed by the newly formed Maori Fisheries Commission. A provision within the Fisheries Act required that the Maori Fisheries Commission set in place a commercial entity that would scope out the potential acquisition of fishing companies that were strategically positioned in the inshore and deepwater New Zealand fisheries. This entity was called Aotearoa Fisheries Ltd of which I was a Director. By 1992 the settlement Act had extinguished any further commercial fisheries claims by Maori. This was known as the 'Sealords Settlement'. This Settlement included a provision that 20% of the non quota species (not yet introduced into the quota Management system) would be allocated to Maori on their introduction. The other major changes in our sea fisheries at this time was the obvious absence of the big schools of kahawai, herrings and mullet that used to migrate up the Manaia river and minor waterways in this area. It was not unusual for these fish to be in such great abundance when I was a child that you could not see the river bottom because of the masses of fish that gathered during the summer months.

12. In the late 1960's we saw the colonisation of the Pacific Oyster which was introduced into N.Z waters from the ballast of ocean going trading ships that ply the N.Z shipping lanes. This largely led to the demise of the natural rock oyster which grew prolifically around the rocky coastline of Tikapa Moana. As a result by mid 1970's the rock oyster industry had been completely annihilated and the

pacific oyster had taken over and is now the basis of the oyster industry we have today.

13. After a spell of working for the local Marine processing plant, I became very interested in the mussel Industry in the Marlborough sounds and did some research into how to grow the green shell mussels. It made sense to me that as our natural stocks of mussels were depleted, farming them would be a positive move. I applied to the Ministry of fisheries for a five hectare block in the Manaia harbour and was granted a license in 1986. We developed our farm in stages and very successfully grew the beautiful green shell mussel. I was sorry my Father never lived long enough to see this process. He would have been amazed at the outcome and pleased to see the regeneration of a favourite seafood.

14. As a result of the positive outlook with the Marine Farm my wife and I purchased an older home in Coromandel in 1987. We renovated and converted this home into an eight bed home for the elderly as there was a growing need for this service in Coromandel and we thought it prudent to spread our investment risk. We enlarged this over the years and now have a fifteen bed Home for the Elderly and a Ten bed Hospital unit. We currently employ thirty staff in this complex.

15. At about this time I was approached by the very Revered Rangatira Huhurere Tukukino. He arrived at my home at Flays Road Coromandel to ask me if I would assist him and others to make application for farm areas for a Marae based entity. By 1987 we had consulted with all the Marae in Hauraki to gauge their interest in making an application for a Marine farming licence in the Manaia harbour. Each

Marae would be a shareholder. As a result of this consultation a Limited liability company was formed and named Tikapa Moana Enterprises Ltd. Eleven Marae were involved. These were:-

- Te Pai o Hauraki, Ngahutoitoi, Taharua, Te Awhina, Pae Ahi, Waihi, Kerepehi, Tirohia, Harataunga, Matai Whetu, Tumutumu.
- I remember driving Uncle Huhurere and other Kaumatua to Wellington to meet with the Minister of Fisheries and the Minister of Maori Affairs. There were many trips but the enthusiasm of Uncle Huhurere and others did not flag during this long drawn out process. I was appointed the Farm Manager and by late 1987 we had our first seed lines in the nursery area and by 1989 we had ten lines in the Manaia harbour ready to harvest onto the local market. As a result of this success, the three farm areas were fully developed and producing 900 tonnes of green shell mussels per annum by 1992. Uncle Huhurere lived to see this progress. To date this venture has been very successful. The company applied for further farming areas in the Wilson's Bay area.
- Under my management Tikapa Moana Enterprises pioneered the cultivating of the green shell mussel in the open sea using a different technology. It was discovered that the mussel growth was more rapid than that in the more protected areas traditionally used. Given the most recent research into the medicinal properties of the Kutai (greenshell mussel) we must ensure that this Taonga is protected and remains within the confines of New Zealand waters. Too often the Government has allowed overseas interests to relocate those products that are unique to this country, to develop them and ultimately destroy a flourishing industry.

16. Also during this period I was elected as the Ngati Pukenga mandated Trustee on the Hauraki Maori Trust Board and have remained their Trustee to date. The Hauraki Maori Trust Board consists of twelve identified Tribes who reside in the rohe of Hauraki. The selection and identification process of these traditional Iwi who would make up the beneficiaries of the Hauraki Maori Trust Board was confirmed through hui and wananga with the Kaumatua and the people of Hauraki. The Hauraki Maori Trust Board has developed over the years from it's humble beginnings. It has pulled together over the past ten years the collective thoughts and visions of it's twelve tribal beneficiaries and is now a modern day corporate entity. The development includes a range of social services, an environmental and conservation unit, health providers, Commercial companies, Fisheries and aquaculture, a Radio station and an education unit.
17. Over the past ten years the development of this organisation has been a challenge to myself as one of the Trustees. It has involved much hard work and consumed hours of my life. The obligations and responsibilities of the Trustees are enormous, thankless and over the years have been an ongoing financial burden . Without my own businesses to fund a large amount of my involvement I could not have sustained the ever increasing demands upon myself. On many an occasion I have considered relinquishing this position but the moral support I have received from our Kuia, Kaumatua and my Whanau has been overwhelming to me personally and has given me the encouragement to continue.

18. I believe we must continue to forge ahead to close the gap between Maori and Pakeha statistics across the socio-economic divide in this country. I see the Hauraki Maori Trust Board as the vehicle which has brought us to this point in time, but believe in the future Hauraki Whanui would be better serviced by an entity that is wholly owned and accountable to the Tribes of Hauraki Whanui. I will continue to contribute my energy and time to ensure that this entity of the future remains steadfast and true to enhancing the aspirations and well-being of the beneficiaries it serves.
19. I must pay tribute to my wife and family for their support in my endeavours on behalf of the Board. My work has taken me away from them so often and left them with the burdens of managing and administering our family businesses.
20. Currently I hold Directorships and Trusteeships in the following companies:-
- Matariki Ltd
 - Te Korowai Hauora o Hauraki
 - Hauraki Fisheries Ltd
 - Te Kupenga Ltd
 - Treaty Tribes Coalition Ltd

My Vision for the future

21. **To urgently focus on the basic Whanau structure.**

Strong Whanau creates strong Hapu and ultimately Strong Iwi. The dislocation of the Whanau unit in this modern stressful society needs to be addressed urgently,

for the Hauraki people to move on and regain their once formidable collective strength.

22. **Identify and take care of our strategic natural elements.**

It is our responsibility to become intensely pro-active in the management and Kaitiakitanga of our environment and resources and no longer allow the current structures which have failed Maori to continue to destroy the heritage of our future generations both Maori and Pakeha.

22. **Socio-Economic development**

Creation of a strong multi-focused structure that is wholly autonomous, representative of all the Tribes in Hauraki and that will strengthen and develop an economy that will sustain Hauraki Whanui into the future and beyond.

23. In summary, it is my opinion that these three strands will form the tapestry, which will consolidate and progress the Hauraki Whanui into the future, and enable them to meet the challenges of the competitive Global Market Place.

24. It is important for the Government to give an appropriate settlement to the claims of the Wai 100 to ensure Hauraki will again be a formidable strength in the Nation of Aotearoa.