

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 ALICE TE IRA ANDERSON ON BEHALF
OF THE CLAIMANTS**

Tena koutou nga mema o te Taraipiunara, kua hoki mai ano i roto Hauraki ki te ata whakarongo ki nga korero o nga iwi o Hauraki. Kia aku tupuna e iri mai nei i runga te pakitara,, koutou katoa, e hari koa te ngakau ki te kitea koutou ano i roto tenei whare o tatou. Ki a Hauraki Whaanui, kua takotonga o koutou pukorero i tenei wiki, tena koutou,, tena koutou, tena ra tatou katoa.

<i>Ko Raeotepapa toku maunga,</i>	Raeotepapa is my maunga
<i>Ko Waihou toku awa</i>	Waihou is my awa
<i>Ko Te Kotahitanga toku marae</i>	Te Kotahitanga is my marae
<i>Ko Tikapa te moana</i>	Tikapa Moana is the sea
<i>Ko Hauraki te whenua</i>	Hauraki is the land
<i>Ko Ngati Hako toku iwi</i>	Ngati Hako is my iwi

1. My name is Alice Te Ira Anderson and I am authorised to give evidence as a rangatahi of Ngati Hako. It was intended that several of our rangatahi would be here to give evidence before the Tribunal but unfortunately they are currently sitting before the Environment Court in Paeroa trying to stop an applicant with lots of money from putting a landfill into our sacred maunga Rae o te papa. Their

wairua are with me today as no doubt mine is with them at this very difficult point in time.

2. I will start with probably the most saddest part of my life. I was born at Paeroa Hospital and was the youngest of nine children. When I was four years old, my mother sadly passed away. This was a very difficult time for my family, but we understood that it was important to stay together as a whanau to face the challenges that were to lay ahead of us. I was raised at the family homestead by my older brothers and sisters.
3. The most precious thing that my mother and Grandmother left us was the inprint that has stayed with me all of my life, that is that we are Ngati Hako, our turangawaewae is Tirohia and our waka is Tohora. We always knew that wherever we travelled in our lifetime, we would always know where home was.
4. This became important in my life, as I left Hauraki at the age of 7 and moved to Tokoroa with my family. I returned home at the age of 15 years and attended the local college in Paeroa. After college, I moved on to study at the University of Waikato. I graduated in 1996 with a Bachelor of Law and was admitted to the Bar as a Barrister and Solicitor in the same year. When I had completed my degree, I returned home to Hauraki ready to make my contribution to the further development of my Iwi Ngati Hako and Hauraki.
5. I am currently the Environmental Officer of the Hauraki Maori Trust Board and have been employed within its environmental unit since January 1998. I have recently been appointed as a member of the Waikato Conservation Board.
6. I now wish to turn to the 1970's - 1980s to talk about the renaissance of Ngati Hako. In the early 1980's concern was raised by rangatahi that Ngati Hako was becoming a lost tribe. It was a time of struggle and uncertainty for rangatahi both

at home and in the cities. We were being constantly challenged by others as to our identity as an Iwi Ngati Hako and our waka associations to tohora.

7. In December 1984 a hui was held at Tirohia Marae to bring rangatahi together. I attended that hui. Approximately 80 rangatahi attended. The age ranged was between 0-40 years and we had rangatahi return from the cities and those that lived locally attended. It was the first time that this had ever happened. It was the beginning of our development and journey as Ngati Hako rangatahi. I am a product of that hui almost 15 years later.
8. When my cousins & I reached the age of 15 - 16 years of age, we were given the responsibility to organise waananga for the younger rangatahi. We would apply for funding so that waananga could be held in the school holidays. We also shared the responsibility of fundraising for our marae at Tirohia.
9. Our guiding principle was then, and still is "*A whanau that plays together, stays together*" From that first hui uniting the rangatahi of Hako, we took every opportunity to come together. We tramped up onto our sacred maunga Rae o te papa and travelled throughout Hauraki to various places where our tupuna had once roamed, and met at tangi on the marae. As cousins, we kept in close contact with one another. We established a rangatahi committee at the marae and were bestowed the name "*Te Ara o Ngati Hako*" by our kaumatua translated as the "Guiding Light of Hako"
10. At one particular waananga our kuia Aunty Margaret Graham came to the marae and we painted murals reflecting some of the stories about our tupuna Hako. These murals hang in our dining room today. There were good times and not so good times that we all experienced throughout that period of development, but we have continued to instill in our tamariki, mokopuna the guiding principle "that a whanau that plays together stays together".

11. It was standard practice that we were all disciplined for the inactions of individuals within the group. As I reflect on these experiences, it taught us to take responsibility not only for our own actions, but the actions of others. We learnt to look after one another from that point on.
12. We took an active role in providing guidance and support to rangatahi from not only Ngati Hako, but of Hauraki when they were sitting their fifth, sixth and seventh form examinations. We held study workshops at the marae to assist rangatahi in their study breaks. We made sure that they had support, and someone to talk to if they needed advice. On a number of occasions, we worked with both the parents and rangatahi to help them resolve their problems. We are quite fortunate that our rangatahi have all moved on into higher education or found full time employment to support their young families.
13. I have fond memories of the Ngahutoitoi Field days. We have participated at this event for over 15 years. The field days are about our whanau and Iwi returning home for the annual inter marae rugby and netball tournament. Our kaumatua told us that it was important to support the kaupapa of Ngahutoitoi marae and more importantly, to maintain our whanaungatanga links with Ngati Tara Tokanui. We have continued to support the kaupapa for these reasons. In my view, we have always enjoyed this annual event as it brings not only Hako but Hauraki rangatahi closer together.
14. As rangatahi we would organise a stall on behalf of the marae at the Hauraki Maori Culture Festival Competitions. These were held each year and hosted by each of the marae within the Hauraki rohe. We would always buy kai from the other marae stalls to show our support as we knew that we were all there for the same reason, that was to support the kaupapa, to generate revenue for our marae and provide kai for the teams travelling to Hauraki. We have tamariki and mokopuna that participate in the festival each year. It is their chance to show

whanau their achievements and to allows us to support and acknowledge their achievements.

15. I have been involved in Hauraki politics for the past several years and have gained the knowledge and tikanga of my tupuna from my kaumatua and kuia. During these times, I had the privilege of knowing Uncle Shu Tukukino and Tai Turoa. They came to our marae to talk to us about our history. We will always be grateful for their contribution in our development as rangatahi.
16. I am charged with the responsibility of ensuring that the korero I have gained, is passed on to my nephews, nieces, tamariki and mokopuna. The rituals practised by my people link us back to the coming of tohora and our tupuna Hako to Hauraki.

What do we want from settlement?

17. Settlement will allow a number of opportunities to arise for Ngati Hako. It will provide an economic base for Hauraki maori. But more importantly I would like to highlight some of the important things that we must look at in a future for Hauraki:
 - We must be able to take the stories of our tupuna that have been laid before the Tribunal and express them creatively and vibrantly through art, drama, and music so that they will continue to live on within our tamariki mokopuna and for the generations to come.
 - We must be given the opportunity to learn te reo, wherever it is suitable for our people and not have the financial constraints that restrict us from doing so today. The opportunity to learn te reo on our marae must be explored.

- We must be able to have choices. The future must be shaped by the ability for Hauraki iwi, hapu, whanau and individuals to live together and share in the wealth that will come from the settlement process.
 - We want to control our destiny in order to survive into the new millennia.
 - We must all stand together and be allowed to participate in the development of a new structure for the return of resources to Hauraki. We have a wealth of knowledge and expertises within Hauraki that should be utilised to find a structure that will best accommodate the needs of the Hauraki people.
 - We want a future for the betterment of all Hauraki people.
18. As I reflect on my earlier years of growth and development as a rangatahi, I now realise that my people were preparing us for today and the future. We have important roles and responsibilities to fulfil.
19. I have gained strength, guidance and wisdom from the stories that have been told to me of my grandmother and mother. My aunties and sisters have always provided support and encouragement to myself and other Hako rangatahi to achieve higher goals. When I look at my daughter today, she constantly reminds me of why I do what I do. The roles and responsibilities that I carry out today are very heavy. I know that this must be done in order to provide her with a better future packed with options, choice and better opportunities.
20. In my opening statements, I told the Tribunal that some of our rangatahi are presently before the Environment Court attempting to stop an application to turn our sacred maunga Rae o te papa into a rubbish dump. This is a classic example of the heavy mahi that we have taken responsibility to carry out on behalf of our Iwi.

21. We act on the knowledge and tikanga passed down to us from our kaumatua and kuia present today, and those that have long passed on.
22. In conclusion, our rangatahi have significantly contributed to the development of our Iwi Ngati Hako. We have been actively involved in the major decisions made at Hauraki Whaanui level.
23. We must ensure that the settlement process is focused and not nebulous, we must work towards turning our hopes and dreams into reality. Rangatahi are charged with the responsibility to ensure the success of this claim. Our involvement in the treaty claims process must be recognised and acknowledged alongside of the concerted efforts of kaumatua.
24. But if we are to shape a future for our tamariki, mokopuna and the generations yet to come, then we must remember that it is essential that Hauraki iwi, hapu, whanau and individuals acknowledge each other and stand strong together for the development and betterment of Hauraki.

Ka pu te ruha ka hao te rangatahi.

No reira, kia koutou katoa, te taraipunara, te karauna, hauraki Whaanui, tena koutou, tena koutou, tena ra tatou katoa.