

**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 NANCYE GAGE  
ON BEHALF OF THE CLAIMANTS**

My name is Nancye Gage. I was born in Paeroa. I am of Hauraki.  
Tara - Tokanui Tawhaki - Koi and Hako descent. This is my story of  
remembrance of my childhood in 1940 -1950 era.

As a small child I lived with my grandfather and grandmother at  
Ngahutoitoi Marae. Our home had one bedroom and a kitchen with an  
open fire, our wallpaper was pages from the New Zealand Women's  
Weekly and our tap was approximately one chain away from the house.

3. I remember my grandmother always being sick and could never understand why she could not get out of bed. She died when I was six years old. I found out later that she had consumption or T.B, which was a common disease in the 1940's.
4. After that my grandfather Here Karu Harawira brought me up, the beloved grandchild or "mokai". I had more things than other children. In retrospect I think my grandfather must have gone without to ensure this. He worked on the Public Works and biked for miles and miles to work.
5. My koro held much knowledge on rongoa Maori and attended to the needs of those of our people who had ill health, but it was very difficult for him to deal with introduced diseases eg. consumption/TB and influenza.
6. As he was a Ringatu Minister the sound of chanting and Karakia throughout the night was part and parcel of my childhood. The river was our Church on the 12<sup>th</sup> of each month and I remember being woken before dawn, the trek to the river, the sound of running water, karakia and the touch of water to the brow and after best of all Kai Hakari.
7. However, as I grew older, my grandfather said that he believed that the old ways should be left behind and we should move into the new world. He believed that the means of by which we could do this was through education. He was a man of the old school brought up in these very tapu things but he thought that these were too hard for us in the new age to grasp. I feel very sad that we lost some of these things.
8. So I went to school to learn the new ways. The road to school was very muddy. That is why Ngahutoitoi was called the muddy flats.

Although things were hard, I still think that we were better off in the 1940-1950's than the young people of today are.

9. During the mid 40's and 50's Kaumatua were very active in Iwi affairs - similar to our kaumatua of today and as a child I would sit at their feet, and hear them talk about land and other issues. The most important was "The Goldfields" claim. That was the greatest take.
10. There has always been a strong community spirit among our marae in Paeroa. Together we've fundraised for community projects and united for Hauraki affairs. All the marae had youth groups and sports clubs and also Maori Womens' League.
11. The love, respect and strong family ties gave us the children, a secure upbringing. We can't be sure of these values today. There are so many more pressures upon today's families. Many of our Hauraki families are at risk.
12. We knew who we were and we knew where we came from. We listened to our kaumatua and kuia, we were seen and not heard.  
Whakaronga titiro was their korero. We knew that we couldn't misbehave in town because one of the whanau would see us. There was always an aunty or uncle to take us behind a building and screw our ears if we ever misbehaved.