

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 MICHAEL EDWARD BAKER
ON BEHALF OF THE CLAIMANTS**

1. Te mea tuatahi ki te kaikarakia nana i inoi atu ki te taha wairua, hei arahi ai tatau i roto enei mahi, hei whakakawe a o tatau tupuna, tena koe.
2. Te mea tuarua nga mate o te wa kua mene ki tua o arai, kua oti atu koutou, haere ki te taumata okiokinga o te mano o te tini.
3. Ko ratou kia ratou, ko tatau te waihotanga iho o ratou, tena tatau katoa.
4. Ki nga hunga i whakarite ai tenei rangi kia whakarongo ake i nga momo take i kawe ai tatau tenei wa, tena koutou.

5. Ko te Whare, ara te hunga kainga koutou ra i tuwhera ai to koutou ngakau kia hui ai tatau ano ki roto i te whare whakairo nei, tena koutou.
6. Ko Michael Edward Baker toku ingoa, no Ngapuhi-nui-tonu ahau, i whanau, i tupu ake ahau i Taumarunui.
7. Kei Kapanga Kohanga Reo au i tenei wa, hei mahi Kaiako, ko te Taone o Karamaina tena, e toru aku tau i reira mahi ai.
8. I aua ra o mua, tini oku mahi i nga Kapa Haka me etahi atu momo ropu Maori.
9. Kei te tino tautoko ahau i nga kaupapa, hei kokiri, hei whakapakari, kia turuturu te reo Maori, kia ora tonu ai. Ko au tetahi o nga Kaitiaki tuatahi i whakaturia Te Reo Irirangi O Pare Hauraki.
10. I mua atu wenei, ka mahi au i te Tari Maori mo nga tau e rima i te Ratonga a-Iwi, i te Ratonga Apiha Matua Whangai hoki.

Te ta-Matenga o te reo, me te ahua i naiane:

11. Na tenei tuahuatanga, ara Te Ta-Matenga o te reo, i tangohia, i whanakohia, te mana o nga Iwi Maori, na tenei ka puta mai te kaupapa, "E Maori ma, me whai haere te huarahi o te Pakeha, pai ke atu te reo Pakeha, kia whai oranga hoki."
12. I te timatanga o tenei kaupapa, tokomaha i tautoko te kaupapa nei i runga i te whakaaro, kore rawa to tatau reo i mate haere, kei te korero tonu, kei te ako tonu ta tatau tamariki i te Kainga.

13. Engari, ka wehe te nuinga o tatau ki te whai mahi i nga taone nunui, na tenei ka whati te whanau, te hapu, te iwi hoki, kei te noho manene te nuinga o tatau.
14. Mai te Pakanga Tua Rua o te Ao, tae rawa atu ki te orokohanga mai o te kohanga reo i whanau mai te nuinga tatau i nga whanau kore korero Maori.
15. Nunui rawa atu nga uauatanga, i raru ai Ngai Tatau, ko te nuinga o nga tangata kore whai mahi, ko tatau! Ko te nuinga o nga tangata mauhere, ko tatau! Ko te nuinga o nga tangata mauiui, ko tatau ano tena!
16. Na enei tu momo mahi, ka puta mai te whakaaro kaore te Pakeha te rongoa, hei painga mo tatau. Ka timata tatau ki te hanga huarahi hou, he huarahi i hangaia tatau mo tatau.
17. Ko etahi o enei ko Atairangi, ko Matua Whangai, ko te Kohanga Reo, ko te Rangatira o enei, ko Te Kohanga Reo.
18. I te hui kaumatua i te tau 1979, ka wanangatia nga kaumatua ki te akiaki te kaupapa, kia pupuri to tatau Reo me ona tikanga.
19. Ko te tau whai muri atu tenei 1980, te tau i wananga, kia whakamanahia te kaupapa nei.
20. I te tau 1991, ka timata Te Tari Maori ki te whakatinana te kaupapa.
21. Ka tu te Kohanga Reo tuatahi i te 13 o Apereira 1982, ko Puke Atua tena, kei Wainuiomata, i roto i tenei tau, 112 nga Kohanga Reo i whakatuwhera ana, ko Matai Whetu te kohanga reo tuatahi kei roto o Hauraki.

22. I haere au ki te Kohanga Reo o Pukeatua, i te tau 1983, taku taenga atu ki reira, tino pai rawa te haere ki toku tirohanga, koia nei te tauira kia whai, i te tau 1996 ka hoki au, kua pauawaitia, te mea tino miharo te taha whakahaere, te kaha o nga Kaumatua me nga Matua ki te hapai, ki te tautoko te Kohanga.
23. Tenei wa rua tekau nga mokopuna kei ta matou Kohanga Reo o Kapanga. Tokomaha nga tamariki i putaina i ta matau Kohanga, etahi o ratau i whai wahanga akoranga tu atu i te Kohanga Reo, engari te nuinga i mutu ai ki konei, ka hoki mai ano te whakatauki ma te huruhuru, ka rere te Manu.
24. Ahakoa tenei maha nga painga i puta mai i te pa-kaha o Te Kohanga Reo, ki te whakatauiratia tenei, maku hei korero e pa ana ki te pa-kaha o tenei ki toku whanau.
25. Ka huri toku mahara ki te wa au i te Waipounamu, i rongona au kua tuwhera te Kohanga Tuatahi ki te Waipounamu ko Te Rangimarie tena, i whiriwhiri maua ko taku hoawahine, me pewhea?, me haria pea ta maua potiki, i te tuatahi ka haere taku hoawahine ki te titiro me pewhea hoki?, tana hoki mai, ka mea mai ona tini whakaaro pai e pa ana ki nga momo mahi o Te Kohanga Reo. Ko te whanau o tenei Kohanga Reo no Nga Hau E Wha puta noa i te motu, etahi o nga Whaea, ko ngai Pakeha i marena tane Maori, engari te tokomaha no Ngai Tatau, tokorua nga kaumatua i akona ai nga Matua, ko Hoani Sterling tetahi, no nga Kawai Ariki o Te Whanau Apanui, o Porourangi, me Tahupotiki, ko Kataraina Mariu no nga kawai Ariki o Tuwharetoa. Tino waimarie matau kei reira raua.
26. I ta matau timatanga ki hai matau nga matua i te mohio kei te haere matau ki whea?, i whakaaro matau ko matau te kaikawe o te kaupapa nei, engari i te tirohanga whakamuri, ko te kaupapa ke i kaikawe

matau, ki te kokiri i nga take o te Iwi Maori. Ka timata tatau ki te werohia i nga take i whakaiti ai te reo.

27. Na enei tuahuatanga ka hoki maua ko taku hoawahine ki tona wahi ukaipo, na te kaupapa nei i kawe maua, hei whakatenatena, hei whakaara ake ano te Whanau, te Hapu, te Iwi, ki te whakaka i nga puehu o te ahi i tata hemo atu.

28. Nui rawa nga hua i puta mai enei tu mahi, ko nga mea tino taonga o tenei, ko nga kohungahunga i korerotia te reo, ko ratau te kawau maro mo nga take kaore ano i oti pai. No reira, "nui kai kei runga o Pa-mamaku, me he tangata koe e whai muri i a au" koia nei nga korero i waihotia nga tupuna ki a matau ki te pupuri.

TRANSLATION OF EVIDENCE OF MICHAEL EDWARD BAKER

1. In the first place I wish to acknowledge the person who has opened the spiritual dimensions through karakia and waiata to give us the strength so we can convey and carry our ancestors.
2. In the second place I wish to acknowledge all of our people who passed away for they have traveled beyond the veil of which there is no return, farewell to the resting place of the nobility, to the multitude whom have gone before.
3. You are now with those whom have already returned. We, the remnants of those who have passed on, greeting and salutation.
4. To the organisers who have arranged the hearing to listen to all our various claims which are upon us at this time, I wish to acknowledge your work.
5. To the this illustrious house, you the home people whom once again have opened your heart by holding this hui within the realm of your ancestral building. I salute you.
6. My name is Michael Edward Baker. I am of Ngapuhi nui tonu. I was born and raised in Taumarunui.
7. I am currently a Kaiake at the Kapanga Kohanga Reo in Coromandel. I have been teaching there for 3 years.
8. Previously, I have been involved in a number of Maori initiatives revolving around cultural groups and organisations.
9. I am passionate about seeing Te Reo grown in our community and have been a founding director of Nga Iwi FM.

10. Earlier, I spent 5 years working within Maori Affair as a Community Officer and Matua Whangai.

The decline of Maori Reo, and its current status:

11. Due to the policies of the Crown, the decline of the Maori language has displaced and stolen the very dignity identity of our Maori People. From this cause, the theme "Maori follow the path of the Pakeha their language is of more use, if you are to survive" sprung.
12. When this theme was introduced, many supported it in the believe that our language would never die, it would continue to be spoken, it would be taught at home.
13. But our people were separated from their culture through the need to get employment in our cities. As a result of this our whanau hapu and iwi structures became weakened. Our people became foreign in our own country.
14. Since World War II, through to the establishment of Kohanga Reo, the majority of our people were born into an environment where no Maori was spoken.
15. Huge amounts of difficulties and confusion affect us, the Maori. We are the highest group of unemployment, we are highest group of imprisoned, we are the highest group of poor health status.
16. As a result of the statistic, it has become clear that Pakeha do not have our best interest at heart. So began the need for us to create our own destiny, one which was created by us, with the best intentions for us.
17. Examples being atarangi, matua whanga, Te Kohanga Reo, the paramount of these being Te Kohanga Reo.

18. A hui was held for Kaumatua in 1979. It was here that the need to establish a development which would hold our language and culture began.
19. In 1980, a further hui was held to make this initiative a reality.
20. In 1981, Maori affair department began to develop the initial funding structure.
21. The first Kohanga Reo was open on 13th April 1982 at Wainuiomata. It was called Puke Atua. During this first year 112 Kohanga Reo were established.
22. Matai Whetu Kohanga was the first Kohanga in our region.
23. In 1983 I visited Te Puke Atua Kohanga Reo. From my own observation, this Kohanga operated well, this was an excellent model to follow. In 1996 I returned to see the progress which had occurred. The management side and the support of the Kaumatua and Matua was impressive.
24. At the moment we have 20 mokopuna at our Kohanga Reo in Kapanga. We have had a lot of tamariki who have contributed in this form of education. Sadly the great majority have been unable to go no further then here. I am reminded of the whakatauki "a bird requires feathers if it is to fly".
25. Nevertheless, there have been many benefits which have come from the impact of Kohanga Reo. My own whanau is an example of this.
26. I recall the time when we were in the South Island I heard the first Kohanga Reo in the South Island had opened. This being Te Rangiwaite. My wife and I discussed if we should send our baby. So my wife went to observe. Upon her return she told me of all good things she had seen.

27. The whanau at this Kohanga comprised people from all over. Some of the Mums were Pakeha married to Maori, the majority were Maori. There were two kaumatua who taught the language to the parents. They were John Sterling from Te Whanau Apanui, Porourangi, Tahu-Posili and Katarina Mariu of Tawharta. We were very fortunate to have them.
28. When we started we were not sure where we were going, we thought that we were directing and dictating the path of this development. Now, with the benefit of the hind sight, it was the kaupapa in the end that was dictating and directing us to advance other Maori issues, we challenged anything that would block and belittle our language.
29. As I follow on from this, my wife and I returned to her home area to encourage, to arouse once again our people and rekindle the fire from the ashes.
30. There have been many great things happen as a result of the development of Te Kohanga. The greatest of these being that our infant baby is speaking our language. They are the advance column to whom the next stage of development will be left to complete. In ending I wish to quote that renowned whakatauki of Ngati Marutuai:

"There is much food upon our sacred mountain Pa Mamaku but only those who preserve may partake".