

"Ko Hako te toitu o Hauraki, te toi whenua, te toi noho mai ki tenei pito o te
tara o te ika i mua mai i te hekenga o nga waka ki Aotearoa"

The knowledge of our existence has come
from the memories of our Tupuna.
Passed down through the tests of time.

Our journey began as we came forth
from the ancient womb of our ancestress
Hineahuone.

From the bounds of time, we traveled
across the seas of Te Moananui a Kiwa
to the extensive lands of Aotearoa.

The korero of our Tupuna talks of our ancestor, Hako,
And his journey from Hawaiki to Hauraki with the Tohora.
This korero is as majestic and diverse
as the great Tohora itself
Yet one thing remains constant,
we revere our relationship to the Tohora.

As we set foot on the shores of Hauraki,
the fires of our new homeland were lit
and the kakano of our new land was sown.

These are places of significance to Ngati Hako people. We have given birth, lived, cultivated, fought and died for our rights and mana to these places. Ngati Hako maintains kaitiakitanga of these ancestral lands, seas, forests, minerals etc.

Some say that Ngati Hako were conquered in Hauraki - this is not our story.

NGA TAONGA O HAKO

Taonga, like whakapapa are timeless. They link us to people, places and events.

This marutuahu (kumara god) was given by our ancestors to the Tainui waka when it arrived at Hauraki. It later returned from Kawhia with Hotunui and traveled to Te Kaha with Tamatera, remaining there until it was found in the late 1800's.

This pare (lintel) was found in the swamp of the Hauraki Plains. We lived there by choice to be close to our bountiful resources that were served in kumete (food bowls) such as these found at Mangatarata and Awaiti.

NGA HARA (THE GRIEVANCES)

Ngati Hako is an aggrieved party prejudicially affected by Government acts, regulations, policies and practices of omission, which breached the principles of the Treaty of Waitangi 1840.

Ngati Hako's grievances can be summarized in to the following key areas.

Crown alienation of Ngati Hako from their Whenua Crown
alienation of Ngati Hako from their Tikanga Crown failure to
ensure the well being of Ngati Hako people.

CROWN ALIENATION OF NGATI HAKO FROM THEIR WHENUA

Government desire for Ngati Hako land led them to survey and purchase it without Ngati Hako sanction and to set up the Native Land Court to speed the transfer. The Crown individualised the ownership of titles so that land might be purchased from individual Maori instead of the Hapu. This unauthorised survey and individualisation of blocks within the Hauraki rohe breached the expressed guarantee in the Treaty of "undisturbed possession" of the lands of Hapu residing within the rohe.

The purchase or acquisition of any land other than that contemplated in the agreement between the Crown and the Hapu of the Hauraki rohe was contrary to the guarantee in the Treaty of "undisturbed possession" of nga taonga tuku iho, including land, moana, awa and forests that those Hapu wished to retain.

The policy of shifting Maori from their land and papakainga was contrary to Article 2 of the Treaty because it was the wish of Ngati Hako to retain those sites and taonga that were part of that land. It was also contrary to Article 3 of the Treaty because the policy of shifting Maori from their land was not the policy exercised on other non-Maori British subjects.

To combat this, our Tupuna joined the Kingitanga. Some at Kerepeehi were responsible for the creation of the Paki o Matariki flag for the movement. Our Tupuna also allied with Te Kooti Rikirangi.

Following the Raupatu of Waikato and Hauraki lands, our ancestor Epiha Taha gifted lands at Awaiti to the King Tawhiao to care for the homeless of Waikato.

As Hauhau, Epiha was barred from the Native Land Court until the late 1890's. His son, Epiha Te Wani, was prosecuted for shooting a surveyor.

Through examples such as these, the Crown alienated Hako from their lands.

The Crown has continued to alienate Ngati Hako from the whenua through policies pertaining to Roads and Reserves, Town Development, Resource Management and the development of our waterways and land.

CROWN ALIENATION OF NGATI HAKO FROM THEIR TIKANGA

The government removed Ngati Hako Tikanga through policies such as the Suppression of Tohunga Act 1908 and subsequent education practices discouraging the korero of Maori in schools.

The Crown's policy to also ban tangihanga was not only a complete disregard of the healing process but inhibited tribal unity.

The key concepts of whanaungatanga (kinship), arohatanga (compassion) manaakitanga (hospitality) and utu (reciprocity) were no longer embraced in the Crown governance of our country. The Crown's governing policies diminished the association of land rights and communal responsibility that was practised by Ngati Hako.

CROWN FAILURE TO PROTECT THE WELL BEING OF NGATI HAKO PEOPLE

The 1860s land wars initiated by the Crown against the Tangata Whenua of Hauraki, including Ngati Hako, is a prime example of the Crown's failure to protect the well being of Ngati Hako as guaranteed in the Treaty of Waitangi.

In the early part of the 20th Century many Ngati Hako people died as a result of the influenza and other diseases that were introduced into our living environments.

The direct actions of the Crown imposing a colour ban in the Thames Hospital saw the barricade of our people into quarantine zones, where they were left to die and whole generations of our people were devastated.

Needless to say, the Ngati Hako communities of Kerepehi, Waitoki, Paeroa and Tirohia were drastically affected by the influenza.

HAKO TODAY – HE ORANGA TONU MATOU

Despite these grievances Ngati Hako have continued to maintain and uphold the memories of our Tupuna and to nurture and provide for our young.

This is attributed to the strong whanau, hapu and iwi relationships, which have survived the alienation processes of the Crown.

We take up the stance of our tupuna to ensure that the wrongs of the past are corrected and the future of our mokopuna is secured.

CONCLUSION

Throughout the past 158 years Ngati Hako has been actively involved in Maori political movements, protests and lawful expressions in response to grievances resulting from the breaches of the Treaty of Waitangi.

We, the Ngati Hako people support the stance taken by Nga Iwi o Hauraki Whanui against the Crown in the Wai 100 claim.

We require that the Crown acknowledge the Statement of Claim and that Ngati Hako reserves the right to be **included** in all aspects of consultation and negotiation pertaining to the Claim.

" KO NGA URI O HAKO "



HAKO 1 = HINERAKEIARIARI

|

TE KUKUTI O TE RANGI

|-----|-----|-----|

TOTARAKOPAPA = TE UIRA NGU WEKA TAUTAHANGA

|

TUTANGAROA = TE IHI O TE RANGI

|-----|-----|-----|

RANGITAWHITI WHAREWHARE NGA TE RANGI = TE KAHUIARIKI RA WAHO O TE RANGI

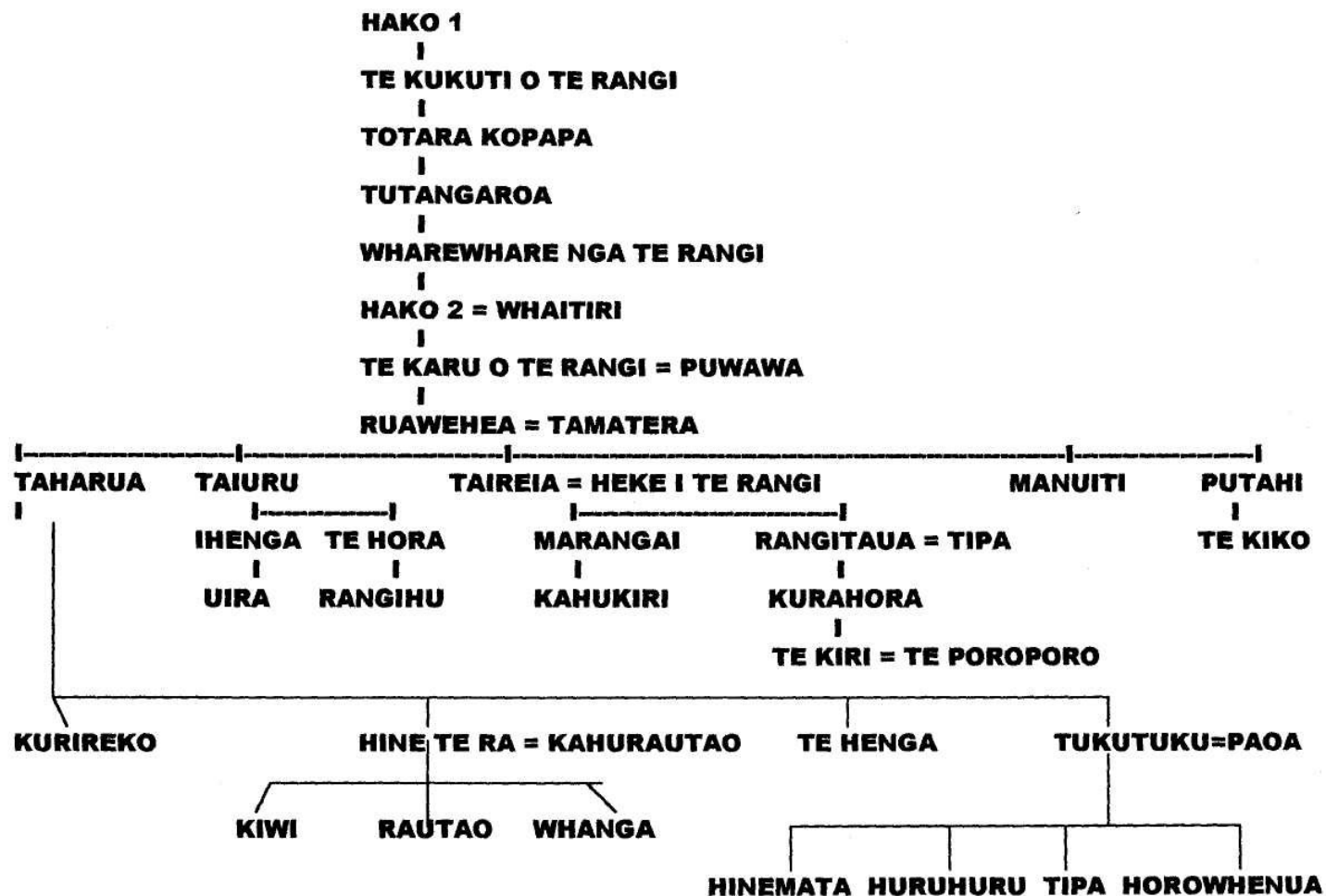
|

|-----|-----|

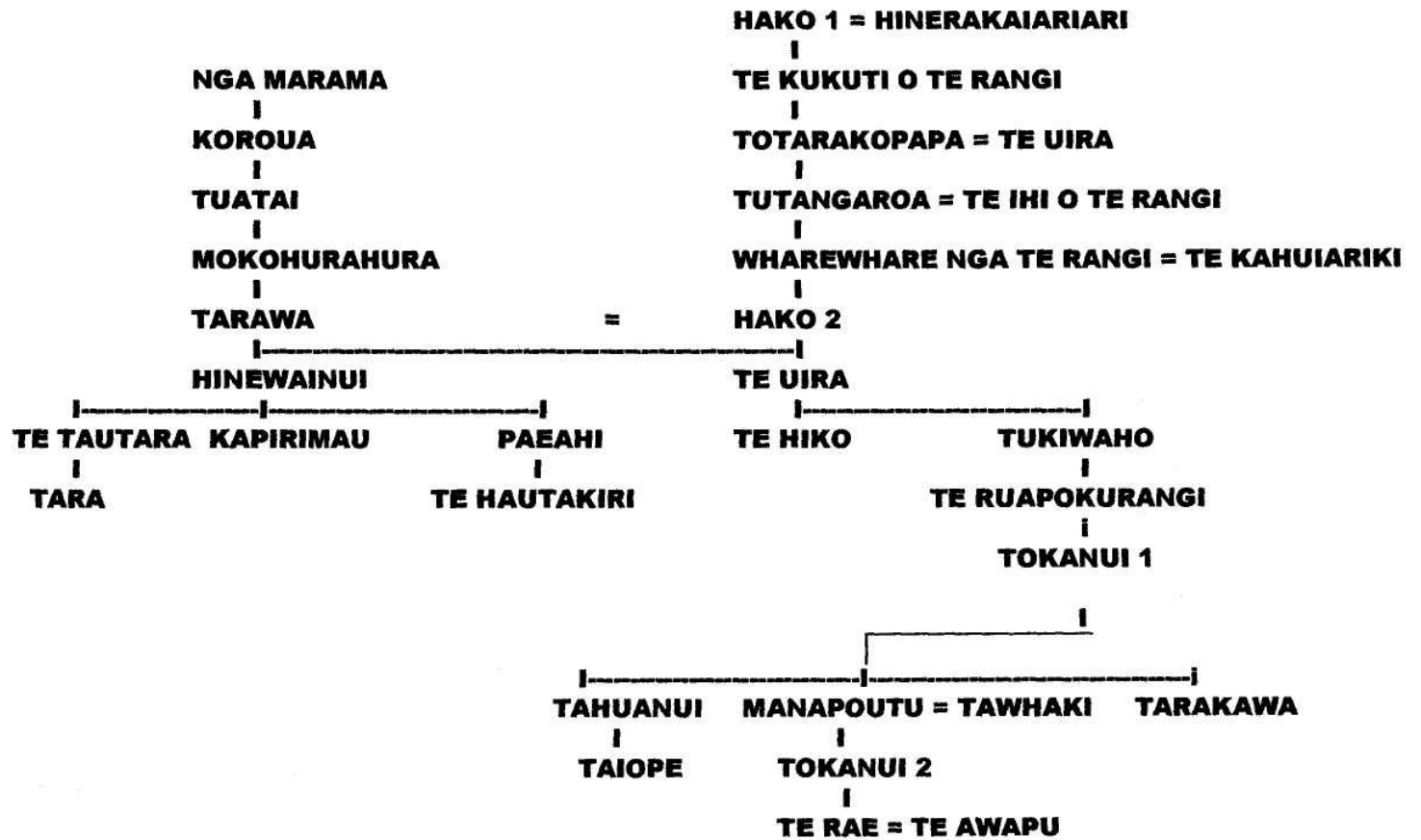
TE ARIKI TARAWA = HAKO 2 = WHAITIRI TE AONUI



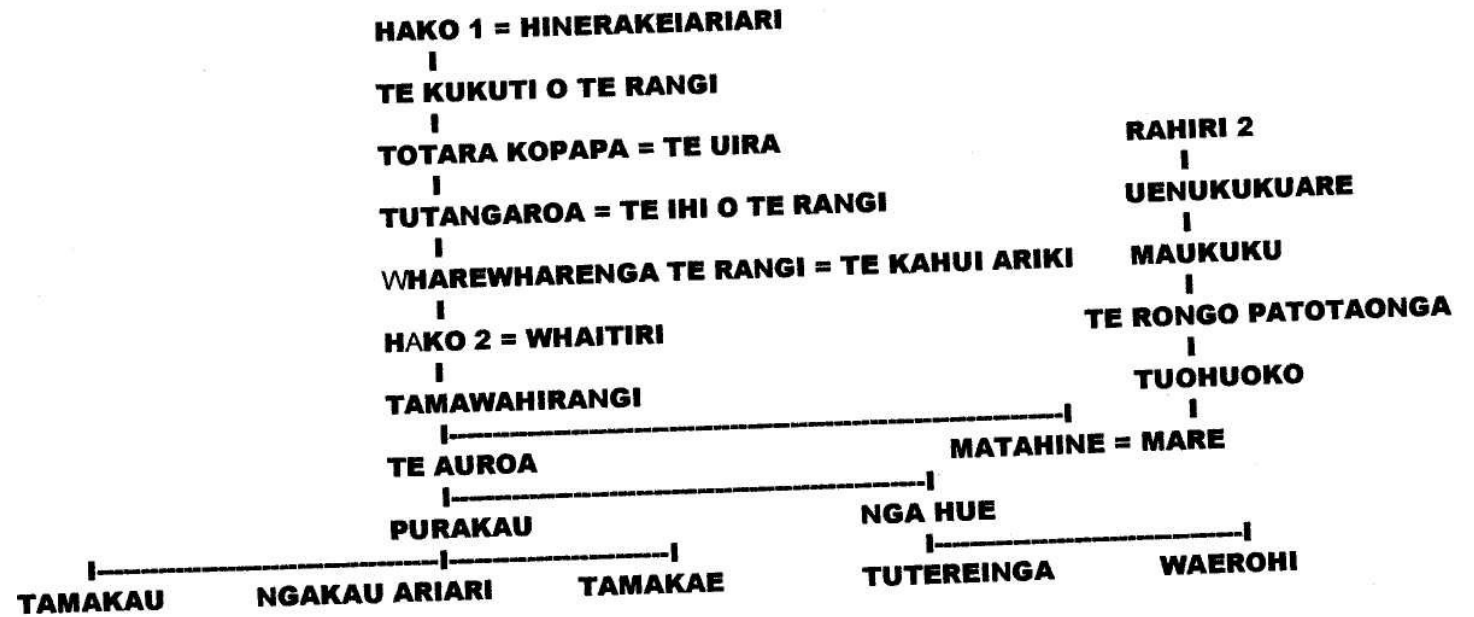
KO NGA URI O RUAWEHEA



KO NGA URI O HAKO TUARUA



KO NGA URI O TAMAWAHI RANGI





KO NGA URI O RA WAHO O TE RANGI

HAKO 1 = HINERAKEIARIARI

I

TE KUKUTI O TE RANGI

I

TOTARA KOPAPA = TE UIRA

I

TUTANGAROA = TE IHI O TE RANGI

I

RA WAHO O TE RANGI

I

RANGIWEHIA

I

WAIPUNAARARANGI

I

TAURUA = KAIWHAKAPAE

|-----|-----|

TEWHIRINGA

KAPU

KOROHURA



KO NGA URI O TE KUKUTI O TE RANGI

HAKO 1

I

RAKATAURA = TE KUKUTI O TE RANGI

HEI

I

I

TUTAHĪ = IRA KAU = WAITAHA

I

I

MOKOTAUHURUHURU

WHAUWHAU HARAKEKE

I

TE AKU