

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 ERUINI TAHARUA TE
MOANANUI ON BEHALF OF THE CLAIMANTS**

1. My name is Eruini Taharua Te Moananui. I am of Ngati Tawhaki of Ngati Tamatera.
2. My own background relative to this presentation is encapsulated in my scholastic endeavours and in my employment history.
 - (a) I am a graduate of Victoria University in the field of Social Science and Social administration. My Primary and Secondary education took place in Paeroa exclusively.

In 1952 my final year I passed University Entrance in a class that achieved a 100% pass rate in that examination. I was the only Maori in the group as I believe Kemara Tukukino was in his class for the same examination, in Thames High School in the same year.

We celebrated together in Rotorua.

- (b) My employment in the Public Service began with the Department of Social Security (again with Kemara) included a period with the Child Welfare Division of the Ministry of Education and concluded as Assistant Director General of the Department of Social Welfare.

My service included 17 transfers starting from Hamilton in 1953 and including time in Whangarei (twice) Gisborne (twice), Head Office Wellington, (twice), Taihape, Palmerston North, Greymouth, Invercargill, Christchurch, Hamilton for three occasions altogether, then Cambridge and University. But not in that order.

Intention:

3. I would like to address all of those areas discussed in our hui before this hearing. Not as an historian but simply as a person who within family and social settings can pose a variety of situations that might create a portrayal of life from 1934 to 1999.
4. Because I intend to focus my attention on the circumstances of my father's family, I have asked my mother's sister, my Aunt Mirth Ngapo to assist me in this. She will place before you the history of my mother Alma Te Moananui (nee Thwaites) by exploring the affairs of the Hovell and Thwaites family whose patriarch Charles Hovell was born in England, came to New Zealand as a child and died in Coromandel at the age of 95 years.

5. His daughter, my grandmother Eva Thwaites (nee Hovell) died in Coromandel in 1975 at the age of 93 years.

Te Moananui Whanau:

Early Childhood and Education:

6. In commencing this statement I would like to confirm at the outset a serious deficiency in my life and upbringing.
7. I am able to say on my mother's side that I met my pakeha Great Grandfather and his second wife, also my Grandmother and most of her children (her husband had died).
8. With my father's family not only were the generations before him deceased by of his 9 brothers and sisters I was to know only four of them, four had already died before my birth.
9. In the Maori vacuum (in cultural terms) to which I refer in later segments, the level of ignorance in Tikanga and Te Reo for myself and most other members of my family is almost total.
10. A copy of my whakapapa through my father is attached.
11. My father was Eruini Taharua Te Moananui. He was the youngest member of nine children educated in Paeroa but sent to St Stephens (Parnell) to be prepared for the role of Secretary to his grandmother, Rihitoto Mataia. His last year in Auckland coincided with the move of St Stephens to Bombay.
12. He apparently confirmed his competence in Te Reo at St Stephens but was never to practice this skill within the family or outside of it. It was a revelation to be confronted by a demonstration of his ability when I was 19 years of age. He was speaking from the drain in front of our house on

Rotokohu Road to Pat Wilson from the Flats. This event took place on the day I left home with Kemara Tukukino to start work in Hamilton.

13. Dad had absolutely nothing to do with the protocols of Marae. He took part in one maintenance project to Te Pai o Hauraki but if anything was more given to neglecting Marae sites. His attitude towards our own Marae Taharua is a case in point. I acknowledge this not only because it was the truth of the matter but also because he was a builder of some repute. Taharua is presently a derelict Marae existing only because of the sterling efforts of my cousin Hoha Williams and her husband Colin Sutherland.
14. It is worth noting that there are some of our people in Maoridom who do have the abilities and skills desperately needed but who elect to remain outside. There are others of course who would see any offers of assistance by "outsiders" of the whanau as encroachments in the affairs of the "true Tangata whenua". We do not always take kindly to offers of help.
15. When my father left St Stephens, he elected to join the forestry program in Rotorua rather than meet his grandmother's intention. He was never to be her Secretary.
16. His stories about working in forestry gangs, competing in various tasks, racing to finish to get into town early, boxing matches, wood-chopping and so on all added to the excitement of working and most significantly to the development of a positive attitude and expectation by all of his children. He was not alone in the formulation of this attitude. My mother if anything was worse than him in trumpeting the virtues of work.
17. Dad went to Coromandel to the family properties at Kopuatauaki after the forestry contracts employing him ran out. He assisted on the farm, met my mother in Kennedy's Bay, married and the children began to arrive.

18. Although his trade was to be building houses, he turned his hand to many other work opportunities including milking cows, bushfelling, cabinet making, sawmilling, New Zealand Railways, Grey & Menzies Ltd, to describe just a few.
19. There were a significant number of Native Department (Maori Affairs) homes and implement sheds built by him and the building companies he worked for. May of these buildings still exist and are occupied by family members of the original owners.
20. When my father died, from the effects of emphysema aged 76 years, he was still in his last few months directing his sons on how to put in fence posts, paint buildings , repair damage and so on. My brothers and sisters would join me with a great deal of humour when I say that even to the last he was a pest always giving jobs to do then pushing you aside so that he could show you how it was to be done properly. We were not averse to telling him politely to "push off but not with a great deal of success.
21. My own children often allude to the same difficulties they have with me.

Self History

22. My arrival in 1934 as the first child was a little disruptive. If my mother's humorous rendition of my birth is factual, I was lucky not to flop into the bucket of milk she was trying to fill at the time. As it turned out her assistant to this event was Whatarangi Singh, a very large Maori woman (probably a relative) who claimed she had saved my looks and my brains by pushing back into my skull the excess fluid that I suppose had oozed through the fontanelle.
23. If Whatarangi had had her way my early betrothal to her daughter Millie (much too old for me), would have been a done deal.

24. The family moved to Paeroa and for some time lived in the Kaiouta for Taharua Marae. The advantages there, given that the bare earth floor and the large open fireplace together with the literally paper thin walls, ensured that housekeeping was minimal and that the facts of life were made readily available to us.
25. Mum and dad were in the room next door separated by a wall made up of 1/2" boards, called sarking, wallpapered with NZ Herald and Weekly news. Whatever they said or did offered the best example of the practice of transparency in behaviour and communication that I am still able to imagine.
26. In those days whether it be a myth or real, as children we understood that the NZ Herald was offering a price to anyone who could find a mistake in its publications. We spent a lot of time trying to find a mistake. Although that did not happen (in 1999 it would be a breeze) the search was a significant aid in developing a penchant for reading and a facility with the written language.
27. It seems to me that the carvings around the wharenui have a similar effect, teaching the young of things Maori.
28. I spent all my schooling days in Paeroa ending up as head Prefect of the District High School, Captain of the 1st Fifteen and so on. Two attempts were made to get me into St Stephens. The Education Department also attempted to get me entry as a teacher trainee into Ardmore.
29. My father was disappointed that I elected to stay in Paeroa and the Department was not impressed that I should travel by bus to Ardmore Training College, to take one look out of the window and then decide to return to Paeroa for a further year at school.

Mentors:

30. I hold the view that Maoridom and members of Maoridom need mentors. Part of that type of commitment should be provided by those Maori who have been successful in the various fields in which they have found themselves.
31. However there will always be a need of mentors in and of the pakeha world. For me my whakapapa past, present and future demands it. I cannot deny the genetic mix of which I am a product and if one accepts obligations and responsibility as a part of our heritage, how then can one deny the universality of that commitment.
32. As a corollary to this, Maori in need of such support must recognise that mentors who offer their help are not synonymous with patrons and the actions of the former is not patronising. From mentoring come the types of relationships on which new foundations are created where the merging of minds and perceptions create the visions of the future.
33. My University Studies in 1966 were the result of a Permanent Head of my employing Department going out of his way to arrange for my Bursary and enrolment at Victoria University with my subsequent re-employment at a place of my choice.
34. I had returned from another tour of Military Duty this time in Kashmir and had spent much of my time in the Himalayas and the Karakorums. My time on the sub-continent left me a sufferer from mountain sickness. My return to New Zealand was a depressing experience.
35. I was confronted by a country and its people completely immersed in the woes and tribulations of a population in dissension and social discontent and to which the whole country was devoting most of its attention and commitment to resolve.

36. The self interest of New Zealanders, with a population no greater than a small city in India or Pakistan where the dead were collected each morning by oxen drawn wagons seemed to lack relativity. I had almost decided to leave New Zealand and emigrate to Australia.
37. With regard to present national self interest, the absence of new ideas and a lack of relativity, I still feel the same way ie. Depressed.

Employment

38. From the very first, getting to work and being independent of mum and dad was an urgent goal. My father's stories about the fun and the opportunities to be found in employment and resultant wages, were always revisited to make sure that we had it right.
39. Consequently after hearing them plan for our new house and the savings they were making from his princely wage of 1l.1/2 d per hour as a carpenter, it seemed to us that fortunes were just waiting to be picked up from somewhere. So, searching for work was part of our psyche and unquestioned commitment.
40. I did the following paid jobs while I was at school: -
Helped to milk 65 cows for Alec Coxhead for 10/- per week.,
Bound race books and magazines etc. for Hauraki Gazette for 1/- per 100.
Assisted my father on several building sites as teamaker, creosote painter and gofer (wages not discussed) especially during the polio epidemic school holidays, employed by Ohinemuri County Council clearing ragwort for 2/6d per hour, employed by Simons Proprietary Brewery and later Grey & Menzies sticking on labels or helping Mr Coogan to deliver hops to his pigs by dray (the wages in the second place ie. G & M, was by way of everything one could drink). Engaged in glazing windows on contract for Gleadows Builders at 5/- a sash. Assisted my father and brother Roy to unload coal trucks at £2 per truck.

41. When it came to a commitment for long term employment my previous reference to mentors is highly significant.
42. In 1952 I was introduced to the Department of Social Security by Gray Vuglar who was already an employee of that organisation and who had family associations with our family. He also knew that I had passed University Entrance and was preferred candidate for a Public Service cadetship which was a great help.
43. As Kemara Tukukino will confirm, the Assistant Registrar in Hamilton was part Maori and became a sort of father figure to us. He was a rugby football fan and we repaid him by helping to win the Hamilton competition for his club for the first time ever.
44. In 1954 my contact with the Army and my recruitment into various Units including Commissioned ranks and subsequent service overseas and in New Zealand was initiated by a young Lieutenant Neville Wallace. We were to become Commanding Officers of Infantry Battalions together.
45. These people were mentors and will always remain friends and confidantes.

Accidents in history

46. In my opinion my parents made only two mistakes in their lives, the first they jointly shared, although, since Mum would have gone anywhere with dad, if there was any blame to be apportioned it would possibly be against him. The other is solely his.
47. They had an opportunity to Lease family property from cousins (at the going rate) which would have enabled them to do what they had wanted all their lives, milk cows. I told my father many years later that had they asked myself and my sister we would have insisted that they "give it a go". The funny part

about all this was that even though we were not denied the opportunity to listen we were never invited into the discussion.

48. The second omission was his failure to help us with our understanding of things Maori. I have heard all the institutional reasons why this did not happen and the rationale for the focus on the dominant language.
49. But when overseas listening to and observing the dexterity with which people of other countries are able to traverse the boundaries of various languages, I am convinced that our narrow ethnocentric view with regard to only one language has limited New Zealander's capacity to think and act outside the square.
50. As an aside, for this reason I expect that as Maori become more generally bi lingual, they will begin to dominate our country in lateral thinking and vision. For me there is another dimension in thought and process that underlie every language and they are not identical. It is this difference in thought and perception that influences the quality and the nature of each separate approach.
51. These differences when renegotiated, massaged and merged are the substance of new visions of new appreciations and of new commitments.
52. My reason for raising the mistakes of my parents was to explain partly my behaviour with regard employment.
53. My parents had trained themselves for the opportunity that they eventually received and they finally declined to take that opportunity. There was support from the Stock Firms, they had the home property on which to create the buildings necessary, dad was a builder, his two sons had helped and would help, my mother was a formidable stock woman, who in the days of no milking machines was faster and more tolerated by the cows in this business of stripping them of milk.

54. Turning to myself, if someone I respected indicated that a new challenge was within my capacity, and I knew that I had done the "hard yards" in gaining the experience needed, there was no argument, I agreed with them and got on with it. The decision was not a matter of will I or wont I but simply a question of how soon.
55. As a consequence I chose the fun of moving to meet those challenges. In consequence my wife and family moved 17 times for the Department that I worked for over 37 years.
56. I have not included the five periods of overseas service in the Military. In the week when I decided that all the fun had gone I retired at the age of 55 years.
57. My subsequent sojourn as Chief Executive Officer for the Hauraki Maori Trust Board was an accident and defied good sense. I had no training for the position and although the service rendered was satisfactory it fell well short of what I believed to be desirable and necessary.
58. Since no one seemed to believe me, I left at very short notice but left knowing that in Josie Anderson, I would be leaving behind me someone eminently suited for the position.
59. There is the lingering thought that I have that had my father talked about the Tikanga he knew, expressed himself in te reo in which he was so accomplished there would have been more substance in my performance.
60. However at the same time on reflection, I take refuge in the belief that these skills and that knowledge would have probably meant only a thicker laying of icing on the very large delectable cake that has been my life.

Early Domestic Life

61. Any one who suggests or claims that life in the 1930's and 1940's was a breeze belongs in cuckoo land.
62. Our home revolved around a 2 acre garden that we dug by hand. Stored potatoes and kumara usually lasted 9 to 10 months. Tomatoes, peas and beans, water melons, sweetcorn, beetroot, lettuces were all grown for our own consumption.
63. Cultivating included the mixing of cow manure and its application. Mounding of potatoe rows with hoes and so on.
64. Early rising at 5:30am to milk cows by hand in frost and rain was never a favourite pastime.
65. While in the earlier days of my life fruit trees were everywhere and I can remember bathtubs, troughs and buckets full of fruit. It did not take long for us through lack of planning and effort to gradually lose the orchards that were in the main planted for us by our predeccessors.
66. The machines, horses and other implements we had to haymake, milk cows, stable horses and produce crops were soon lost to us through mismanagement and the emergence of different priorities. Easier work for cash wages were to be found elsewhere and the desertion for these other options meant that the human resources of skilled labour was extinguished.
67. The days of a keg of beer for the workers who were haymaking and the opportunity to treat ducks, cows and pigs to a bucket of the beverage was soon to become a memory. The disorganised behaviour of animals that obviously enjoyed imbibing of the "nector of the gods" was enough to prevent me from indulging myself and I never have.

68. This state of affairs was to reach a climax after I had left Paeroa. My occasional returns confirmed for me that in New Zealand our penchant for undisciplined change has meant the destruction of those conditions on which our enchanting memories are based. We simply cannot revisit the past without crying out at the stupid acts of vandalism for which we are all guilty of committing.
69. As a final statement of living conditions and the value placed on normal behaviour and standards, my grandchildren have difficulty accepting that my first pair of shoes were provided when I was 17 years of age and only because I was a Prefect. While I had been willing to wear a pair of Roman Sandals on rare occasions, shoes were regarded as totally unacceptable.
70. My first pair of long trousers were provided on my 18th birthday.

Comment about family communication

71. It is pertinent to state here that our family of eleven children is made up in three parts.
72. The first group is that first four children, a boy (myself and oldest), a sister, a brother and a sister.
73. With a short gap, the second group comprising three sisters and then the last effort is made up of four brothers with the youngest only months older than my daughter.
74. Even with this separation in time and behaviour, the common thread for all of us has been the stories of my father and his work experience. It is a constant surprise to us that we are able to remind each other of this fact.
75. That we were also able to enjoy the constant and formidable presence of my mother for all of our youth and that the paternal partnership was only broken

by the early demise of my mother (at 52 years of age) and my father at 75 years of age, established a view of relationships that has been helpful throughout our lives and for our own generation.

76. Even so with ideal home conditions that were generated for our family members (with my mother the exception) have inherited a genetic pool that favours longevity. In contrast my father's family burst into life with a flourish and then, more rapidly than one would want, disappeared.
77. I have noted in a previous Report to the Tribunal that total extinguishment of family names familiar in my youth. The Urupa of Ngati Tamatera provide clear evidence of the high levels of illness and death amongst the young.
78. My understanding is that the Taharua Marae was commissioned and built by my Great Grandmother, Rihitoto Mataia, to provide shelter for the sick and needy during and after the Flu Epidemic.
79. It is worth noting that when Plunket became a New Zealand Institution of world renown, Maori were not a significant part of the client base. Government provided District Health Nurses placed in strategic locations but too few in number to stem the tide of affliction.
80. If medical and hospital care is bad now, there was a lot to answer for in the old days. My mother died through medical misadventure. She had pneumonia, was given penicillin injection by a locum, and with an allergy to penicillin which was recorded on her card record, was dead within an hour.
81. One sister haemorrhaged to death after the birth of her last child and another died in the arms of her older sister from a ruptured artery weakened because of cancer of the lungs.

82. My brother died of complications on the operating table while undergoing a heart operation in Greenlane Hospital following early childhood rheumatic fever.
83. I do not know of the causes behind the death of my grandparents and great-grandparents, but certain it is that they did not endure for a great many years.

The State of our Whanau

84. Following the tangi of my father in 1986, the family convened a meeting of the eighty on ninety who were in attendance. My parents are represented by a total of 124 descendants at this time. Since I am the oldest at 65 years, we assess our average age to be 22 years.
85. We found that we had three widows on benefit, the bulk of our nieces and nephews on one benefit or another and only 9 adults in full time employment. While the employment figures have improved dramatically there is still a number on Benefits.
86. Home ownership had been achieved by those in work but the others were in rented accommodation of doubtful quality.
87. The majority of those employed did not work in Paeroa. The brother who had returned from Wellington to provide care for Dad had found work with the Ministry of Works. He has since moved his family to Western Australia while my youngest brother has been in Sydney for some years.
88. In response to a question that might be asked about the growth of unemployment where none had been before, I acknowledge the impact of industrial and technological changes and the move away from primary industries in which Maori had found easy repose. I also acknowledge the demand for skills that are new and demanding.

89. However in the case of my own family, my belief is that where the parents are able to tell the stories of work and employment and when they can with enthusiasm demonstrate the successes in this context they offer essential encouragement to their own to get out and give it their best shot.
90. I think this is typical of our Maori families today, that we do not communicate well with each other anymore. I have listened to table talk amongst my relations and my family and have to my horror realised that not only do the grunts and garbled noises between each represent for them conversation but that questions asked will determine that those who participate in these exchanges have no idea what the other is trying to convey. This is symptomatic of a wider problem.
91. This expression of behaviour is our problem and we need to make commitments towards changing that. I don't think such communication problems are unique to our family.
92. In this respect I have listened to those in authority and have found that clarity and diction are not practised skills. These too are our problems and WE NEED TO FIX THEM.
93. The facility to communicate is a critical attribute. It occurs to me that our people find difficulty when opportunities are offered to them through invitations to become involved in reviews, creating plans, forecasting need and describing vision. This is not only a deficiency of Maori it is endemic for New Zealanders, why else would we have allowed Auckland to be as Auckland is ? Why have we not asked our Universities to discover new and better ways to improve our environment, to devise and expound plans for our cities that might match the elegance of Paris, the surprises of Barcelona and so on ?

94. We have a responsibility to lift our sights and as I have already said Maori have visions the rest of the world has never seen or heard of. It is time in my view for them to be expressed.
95. The performance of the country's recent World Champion Choir in which they performed the haka, sang and demonstrated Maori Action Songs as an integral part of their repertoire is a case in point.
96. It is fortunate that those whom we have been able to support in their search for the knowledge that they need are growing in number and expertise.
97. The future of Hauraki is looking better with every passing day.
98. For my family, if there is to be any point in our adherence to things Maori and to concerns whanau, the family of my parents have decided that we should and would gather regularly to determine the condition of everyone, offer help and advice where it was appropriate and finally work to create a development plan for our selves that will address the past, accommodate the present and create options that will be a launching pad for our future.
99. The next meeting is a week at Te Pai o Hauraki in December 1999.
100. I have not described the circumstances of all my parents children even though some matters have been alluded to above. Nor have I followed the path of their children. Suffice to say that their occupations include Management in Teaching, Company Directors of their own Companies, University graduates, Researchers, Managers, University students etc.
101. Indeed Hauraki Whanui should take heart from the fact that there are persons who are now ready, willing and able to begin their quest for the yet to be described Holy Grail of Hauraki.

Education for the Future

102. When I was Chief Executive Office for the Trust Board, I attempted to establish a working relationship with Te Wananga o Aotearoa of which I have been a Government appointed Councillor and Board member for the past 13 years.
103. At the time I was frustrated by the local view that we should create our own even though I was able to say from the experience we had already had, that a Wananga comes at a price.
104. It cost Te Wananga o Aotearoa 4 years of agonising effort to finally achieve registration under section 162(2) of the Education Act of 1989 that allowed the Wananga to operate as a Crown Tertiary Institute on 1 January 1994.
105. The financial cost exceeded \$ 1,000,000.00.
106. Even so the battle to progress and expand is constant and on going, this in spite of very successful representations to the Waitangi Tribunal which have yet to elicit a positive response from the Ministry of Education.
107. However our commitment to Hauraki has been realised with the first Outreach programme in Paeroa already operating.
108. The Management and Board of Te Wananga are aware that the future of Maori is dependant on our addressing three segments in Education:
- The first is to get our Tikanga and our Te Reo in place and sustained. This is a fundamental commitment of Te Wananga o Aotearoa;
 - The second is to ensure competitiveness in the Pakeha environment of education;
 - The third is the pursuit of higher learning in those fields of choice.

109. For Te Wananga o Aotearoa this will mean a joint venture with another University that is internationally recognised as a world authority in Primary Industry, research and development and has in its Calendar Agriculture, Horticulture, Forestry, Fishing and Aquaculture and Island Economics.
110. It has already been decided that we will work towards establishing a Wananga Campus in South Auckland to accommodate the needs of the Pacific Island Community.
111. While the rationale for this should be self evident as an explanation it is felt that while they have the respect for tangata whenua and an increasing understanding of our plight, they would prefer to run with our plans for advancement.
112. If we should elect to ignore them their energy, commitment and desires would see them accelerating away in directions we can only imagine.
113. From a self-interest point of view, Maori have for the moment a better appreciation of the New Zealand Commercial Sector and through their international dealings offer Pacific Island Groups synergies that emphasise the advantages of Mutuality.
114. As an example, the resources of our fishing companies could be deployed in joint ventures in the Islands while our fishing stocks were being replenished. We could leave them with the intellectual property and technical know-how that would ensure on going commercial initiatives.

Economic Strategies

115. There has been a series of reviews carried out by recently appointed Maori Commissions. Their findings offer a strong sense of direction for Maori and should be compulsory reading for our present and aspiring managers.

116. From Hauraki point of view there are a number of pluses already in existence.
117. We have at the centre a strong and effective Trust Board. The value of that corporate body is hardly understood or recognised by its Hauraki beneficiaries. However its real fame is expressed by other similar organisations throughout the Motu who have been trying desperately to achieve no less than the outcomes our Trust Board has produced.
118. The Board holds a database for those in Hauraki who identify with the Iwi listed in legislation. The information held does not at this time reflect the true population of Hauraki Whanui.
119. The importance of this information cannot be exaggerated. When completed it is the only way to compile a true beneficiaries list and thereby an authorised shareholders list. It is not possible to see how a distribution of income or equity can be legitimised without an undisputed shareholders list.
120. We have had drafted for us a Hauraki Development Plan which I believe is a fore-runner of the sets of Business Management plans that are necessary and will become more necessary in future. The fact that some would dispute or reject its contents is not a rationale for denigrating its intent.
121. Our Marae Committees and our few commercial companies are leaders in the production of mussels. If the management committees would take more notice of how and where these products are produced and were to become more knowledgeable in the local marketing opportunities we could create a retailing network that would bring a multiplicity of benefits.
122. There is an opportunity to expand the mussel farming capacity by another 400 hectares and every shareholder in such an enterprise should consider that potential.

123. The investment the Board has made in Moana Pacific and in Sealords has already allowed Hauraki Whanui to share in the growing capital gains that are the envy of the commercial community.
124. We have already tried steel framed housing and I understand are revisiting this matter with Ngati Kahungunu. Our family needs for housing have not gone away.
125. The Maori Employment and Training Commission has successfully gained approval for 600 trade training apprentices and is presently engaged in producing a Report that is to recommend to Government innovative ways of utilising the Community Wage.
126. An outcome of that research has been the realisation that there are 16,000 self-employed Maori in New Zealand. Since we have a need for 19,000 new jobs to reach equity in Unemployment proportions with the majority population, it is envisaged that capitalisation in favour of employers may be a solution.
127. In this respect it is essential that the Hauraki Maori Trust have listed all Maori employers whether or not they might be interested in being involved in such an opportunity. If the Marae Committees were to become employers they could create a sales group to fashion a marketing service for at least Mussels and so on.
128. Our traditional affiliations with the inland Iwi could and should be made to work for us and them in these types of initiatives and as an essential segment of a marketing network.

Visions of the Future

129. There will always be a fundamental need for Maori to have and use Maori Tikanga and to be able to call upon its own agents to provide the highest quality of Maori Tradition and custom.

130. The traditional priorities of Maori should be maintained, enhanced, modernised, merged, complemented and so on with those elements of our New Zealand Society in a manner for Maori that reflects the same impression that adds dimensions to the All Blacks and World Champion Choirs, to identify but a few of our institutions.
131. The traditional priorities of Maori should be maintained, enhanced, modernised, merged, complemented and so on with those elements of our New Zealand Society in a manner for Maori that reflects the same impression that adds dimensions to the All Blacks and World Champion Choirs, to identify but a few of our institutions.
132. The Marae and their facilities should be the cornerstone upon and around which we build our support services.
133. The quality and satisfactions with our lives and our living should begin and may surely end on our Marae.
134. There is a need to see Marae as short term Emergency Houses and as Training centres etc thus returning them to a central position in Maori networks. They should not only be costs centres but they should be made to add an extra avenue through which economic and financial strategies might be more effectively influenced.
135. I have no brief for a urban Maori even though I have never lived in my home which is Paeroa since 1953.
136. In conclusion, my message for the future is that we revisit our past (for a short time) to get our house in order before we launch off into the opportunities and excitement that awaits us.

137. This timely encounter with the Waitangi Tribunal is a major step in this process.

APPENDIX "A"

Supplementary Report: The Hovell Dynasty

Family History

1. The history of the Hovell family has been researched by the Geneologist of Suffolk County. The Council retains a record of most if not all Suffolk families in existence prior to and for many years after William the Conquerors arrival in England and includes material hand written by the early Monks.
2. Our family has a copy of that record and a member of the Hovell family retains a copy of the bound book that was presented to the oldest sister to whom my Aunt has referred.
3. It is not only a record of people but is a compilation of stories, copies of wills and is a journal on the professional activities of principals in this family.
4. It concludes with the circumstances of the Hovell family on their arrival in New Zealand and its last entry is about De Brett Hovell Dean of Waiapu who trained in Canterbury Cathedral and from whom letters were received about his time in Napier. He was responsible for building the first Napier Cathedral and the Weekly News and English Newspapers made much of the fact that he was able to complete his task debt free.
5. The Hovell entry in the Domesday Book is dated 1068 and it is coupled with the name of de Houvelle.
6. The record includes an Archbishop of Canterbury who was also a Don of Oxford University to which he left his library, two sheriffs of Ireland, Surgeon to Queen Victoria who performed an operation on — the Kaiser at her insistence, Naval surgeons and Commanding Officers in the British Navy.

7. The first and hopefully the only incident in regard to a naval action in New Zealand involving a member of this family concerned a Captain William Hilton Hovell and took place on 20 August 1815. The site of the action was Kennedy's Bay. It involved two ships a brig the Trial and a schooner the Brother.
8. The build up to the event commenced with the "perfidious treatment handed out to the Maoris by Hovell who deprived a Bay of Islands chief of payment for flax and potatoes" which was exacerbated by the crew members who kidnapped two Ngapuhi women from Russell.
9. Their menfolk took exception and followed the two ships to Auckland. They sailed before the war party arrived but the latter found that the ships were to call into Kennedys Bay for replacement of Masts.
10. The Ngapuhi were able to beat the ships to Kennedys Bay and asked for assistance from the local Iwi of Ngati Tamatera.
11. A combined attack was launched on the night of the ships arrival. The battle proceeded well for the attackers and they captured one ship. However, their success was short lived Hovell rallied his men on his ship, repelled boarders then rescued the other craft.
12. The following morning he in turn assembled as assault group and proceeded to attack Maori strongholds. The result was devastating.
13. The firing of muskets for the first time for the tribesman was conclusive, "Hovell claimed that the attacking Maori force numbered 1000 and he believed that his crews had killed 25 Maori. Marsden was later to report that his information suggests a figure of 200 including the local chief."

14. Although the woman were recaptured it is believed that they were executed by their kin.
15. The incident is recorded on a brass plaque placed there by the Historic Places Trust and for the record the land on which it stands was owned by my grand uncle Richard Hilton Hovell and the land is still occupied by his children.
16. The celebration of the placement of the stone mounting and plaque was boycotted by the local Hovells who pointed out that it was their relatives that had been slaughtered.

Comment

17. It will be seen from this brief supplementary statement that the Hovell family is an integral part of the Te Moananui condition. Because of the incident above that involvement in the affairs of Hauraki precedes that date of 1860 given by my Auntie Mirth Ngapo which should now read 1815.
18. It should also be seen that my view on the future of Hauraki is conditioned by the history of our families and the inheritance that we are part of.

TE WHAKAPAPA O NGA URI A
TANUMEHA TE MOANANUI TUPUNA

TUTAU TE MOANANUI

HIKAAMATE

TUIHO TE MOANANUI

= NOIHINA

HA - (1st Marriage)

TANUMEHA - (1st Marriage)

= TAMATORU

HIRAWA @ MEHA
= TITIKAWHENA @ PIRIHIRA TAMATI

POATA MAKUINI
= HAORA TUPAEA

Tihitapu @ Pitau
= Whakaarahia Warana

1. Tukariri
2. Ruawehea
3. Mikaera Rata
4. Hoani
5. Herumate
6. Ngaikiha
7. Te Hinepupurirangi
8. Fita Tawhia
9. Taharua Eddie

Hirama
= Nerina
(1st Marriage)

1. Mutu
2. Hurinui
3. Wiremu
4. Hataru
5. Teretiu
6. Paeone
7. Ratana

Apahinatia
= Ahipaura De Har
(1st Marriage)

1. Ngawha Sophie
2. Ripena
3. Takuwal
4. Hohepa

Peke Tupaea 1st
= Mate Huirua
(1st Marriage)

1. Feke Tupaea 2nd
2. Hewai @ Nohotahi
3. Te Moananui Peke

Papu Makuini
= J Tuaiti
(1st Marriage)

1. Wharenuui
2. Kaitahi Makuini
3. Hohipera

Te Moana
= Taharua

N I.

Hirama
= Hikimate Herekiuha
(2nd Marriage)

1. Mihi Keeti
2. Tamara
3. Tamati
4. Sophie Te Hohi
5. Menare

Apahinatia
= Te Au Mihi (Mapo)
(2nd Marriage)

1. Hohepa
2. Hira
3. John Wake
4. Fita

Peke Tupaea
= Ihipera
(2nd Marriage)

1. Te Uru
2. Hautangi
3. Nana

Papu Makuini
= Albert Totoreinga
(2nd Marriage)

1. Mateau
2. Kimiora