

**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 KAREN ANNE MURPHY ON  
BEHALF OF THE CLAIMANTS**

1. My name is Karen Anne Murphy, I am of the Hauauru hapu of Ngati Maru which is my principal iwi.
2. I am the great grand daughter of Meremana Konui, who in his time was tohunga of our hapu.
3. Being Ngati Maru also means I whakapapa to all the iwi of the Marutuahu.
4. My whakapapa from Marutuahu is as follows :

Marutuahu = Hineurunga

|

Te Ngako

|

Kahurautao

|

Rautao

|

Hape

|

Hauauru

|

Te Konui

|

Te Riroi

|

Meremana Konui

|

Waimanuka Meremana

|

My mother

|

Myself

5. Today my evidence will be focused on my life in Hauraki.
  
6. I was born in Thames and have lived there all my life excluding the last two years. I was educated at Thames High School and after that worked in various offices and our own engineering business in Thames. Before that I was managing our Hauraki iwi owned fishing company Hauraki Seafoods Limited. I concluded my employment as Fishing Manager for the Hauraki Maori Trust Board in 1997.



7. Since my young adulthood I have been actively involved in things Maori, ranging from :
  - (a) Thames High School Kapa Haka group
  - (b) Foundation President of the first Kohanga Reo in Hauraki, a position I held for five years.
  - (c) Secretary of Matai Whetu Marae Komiti
  - (d) Secretary of Matai Whetu Marae Trustees for eight years.
  - (e) Secretary of Ngati Maru Iwi Authority.
  - (f) Thames Valley - Coromandel Business Development Board.
  
8. I have represented Hauraki and Te Ohu Kai Moana at various fisheries stock assessment meetings.
  
9. Held directorships on :
  - (a) Pacific Marine Farms Limited.
  - (b) Hauraki Seafoods Limited.
  - (c) Hauraki Fisheries Limited.
  - (d) Triangle Nails Limited.
  - (e) Thames Structural Welders Limited.
  - (f) 315 Buildings Limited.
  
10. Justice of the Peace -1992. Nominated by our Marae Komiti and appointed.
  
11. I have also represented Ngati Maru locally on many community social, environment and business forums.
  
12. Thames High School Board of Governors/Trustees - Two three year terms representing parent and Maori interests. This was and still is, I believe an uphill battle for Maori students, I remember as a pupil attending Thames High

School, there was absolutely nothing that I could identify with as being Maori i.e. no reference that the land the school was on was Maori land or its history, no photographs of any taonga or tupuna, just old white men in photographs on the wall.

13. I felt my education was disadvantaged throughout my entire schooling because the only thing Maori acknowledged and elevated at school for me was our kapa haka group which always drew a big crowd at concert times.
14. School was Maori friendly to me because I was fair where as, unlike some of my darker friends who constantly seemed to be under the microscope.
15. Schooling was hard for them. They had to be there but they never felt it was theirs. They never felt welcome or part of the place. They were fodder for the system and they knew it - so most of them would do their time at school turn 15 and get out to a factory, labouring jobs or the dole as quick as they could. I'm pretty sure this isn't what their tupuna had in mind when they signed the Treaty of Waitangi.
16. Matai Whetu Marae is a place I am very passionate about.
17. Matai Whetu Marae is situated on the Matai whetu block of land at Kirikiri, once being a pa site and marae all in one. In 1883 the site was used for the Kirikiri Native School, then in 1900 it was renamed the Kopu School to its closing in 1971.
18. I have been actively involved in the management, upkeep and administration of this Marae for the past twenty years. I remember going there for the first important time, it was when my brother died tragically, his ashes were brought back to Matai Whetu for burial. The site was breathtaking, overlooking the Waihou River, the Coromandel Ranges and the Firth of Thames and the beautiful countryside. Although renovations had been done to the wharenuī, it

still looked like an old school house, it was a humble, warm welcoming place for us to farewell my brother. After my Dad died I felt I had a real mission in life to care for this special sacred place, it has been good to me and I have been committed to it ever since.

19. It was Lulu Anderson's dream to rebuild the Wharenui and we talked about it all the time. The fundraising I organized towards this project as well as the ongoing upkeep of the marae was a Golf Tournament, weekly and other raffles, a Telethon and various sponsorship of services and materials.
20. I in conjunction with Lulu and Bill Heemi managed and administered several marae based training courses which benefited the marae and our youth in many ways.
21. These fundraising efforts were also repeated for the building of the Kohanga Reo Wharekura. Hauraki can be very proud of the way in which Matai Whetu Te Kohanga Reo was established, even though in the beginning some of our people were a bit 'gun shy' saying - "Will it be another Maori thing that starts and fails?". Generally, there was a huge surge of enthusiasm and excitement among the people at the thought of productively reuniting themselves and having our young adults and youth rekindled and nurtured in our tikanga and reo.
22. The initial setting up grant wasn't received immediately. Looking back, I think the Crown/'powers that be' decided that because our natural resources were so special to us i.e. flax, putiputi, kohatu, feathers, kai moana shells and water etc., it wasn't necessary for us to get extra funding for resources such as books and activity materials let alone funding for training our native speakers who had no teaching skills but a big heart and desire to give as much as they possibly could to empower our tamariki. Koha of kai (hupa) from kuia in the community would often arrive because Lulu said some of our tamariki were hungry. They were people like Lena Kusabs, Elizabeth Garraway, Cissy

Anderson, Hine Gurnick who didn't have mokos attending but supported the cause.

23. We only had one book, 'Mr Manu' which Aunty Bella and Lulu used to read the tamariki daily.
24. Our parent komiti and supporters were very committed to learning and teaching our tamariki our reo. This provided the opportunity for social interaction and support within our whanau which gave us all confidence as parents and passion in knowing that our cause was paramount to our identity and existence, also to have the courage to break the academic mind set belief that 'things Maori were not important in the World'.
25. From my personal point of view I felt blessed that my youngest son had the privilege to learn with his nanny and other kaumatua of Hauraki at his side, on that special ground of Matai Whetu, in an environment where our home valuers were reinforced, where being Maori was wonderful, exciting and something to be eternally proud of. He is now a very proud and confident young man who knows that being Maori is what makes him special and different in the World.
26. Commercial Development
  - (a) In 1990 the Hauraki Maori Trust Board (HMTB) established a subsidiary company called Hauraki Seafoods Limited (HSL). The HMTB received leased quota from the then Maori Fisheries Commission later to be renamed the Treaty of Waitangi Fisheries Commission (TOKM) and this process allowed the Trust Board and Hauraki Whanui to become involved in the business and activity of fishing.





- (b) A processing and export plant was opened and commenced processing seafood products.
- (c) I was appointed General Manager of HSL in 1992.
- (d) I was given a mandate from the HMTB to distribute packages of quota and to negotiate contracts with third parties including current Hauraki descendants involved in commercial fishing.
- (e) Many new entrants were supported through access to tribal quota. This process not only offered Hauraki descendants the opportunity for employment but also assisted the tribal company to achieve some credibility and experience in the seafood industry.
- (f) Delays created by intertribal disagreements over distribution of quota prior to the commencement of each fishing season, meant that the factory was not capable of sustaining a viable operation for a twelve month period and as a result the fishing Company decided to conclude operations at the Kopu plant in favour of a joint venture relationship with a fishing entity based in "Whitianga.
- (g) The joint venture continues to this day with the responsibility of managing inshore fishing activities on behalf of Hauraki whanui.
- (h) A major frustration for Hauraki whanui has been the inability of TOKM to allocate to the traditional tribes their Treaty property rights in fish because of constant litigation. As a result, Hauraki whanui has been significantly disadvantaged in being unable to establish long term fishing business relationships with other parties.
- (i) Because of the lack of security of tenure, there are few opportunities to further develop our tribal commercial fishing interests at this time.

27. Fisheries Resource Management

- (a) Whilst being involved with the commercial development of Hauraki fishing interests, I have also participated in the stock assessment process, leading to the sustainable utilization and management of our tribal fisheries resources. This Government process which requires the Crown to consult with traditional tribes has led to a continuing role for Hauraki whanui to not only have access to relevant scientific information relating to possible commercial opportunities but the process also protects our customary rights to fisheries resources.
- (b) The recent creation of stakeholder groups is an important element in the development of the sustainable utilization and management practices required to protect and enhance the fisheries resources of Hauraki whanui.
- (c) A number of important projects have commenced to assist Hauraki whanui in determining the sustainability of customary fish species and their environmental resources.
- (d) The development of customary fisheries' regulations and the appointment of tangata tiaki to assist in the process of protection of our Kai moana has been encouraged throughout the rohe of Hauraki whanui.

28. My Vision for the Future (Post Settlement)

In the 1840s Ngati Maru was one of the most powerful iwi around. Nga tini whetu kei te rangi, ko Ngati Maru kei te whenua (As many as the stars in the sky are Ngati Maru on the lands). Our chiefs were men and women of consequence who engaged with colonisation in order to improve their lives and the lives of their people. They acted collectively and they acted with strength. They sought alliance with leading Maori and leading Pakeha as

leaders should. Now we have so little. Our leaders, our communities and the assets we hold - the marae, our lands have become marginal to the life of Hauraki where once they were the very core of it. The generations alive today have a vision however, that our future lies where our past once was. That through processes such as this claim process and Maori fisheries allocation we can begin to rebuild our economy or strength and our mana. Not exactly the same as it was in 1840 - too much has changed for that - but rebuilding, to become economically independent and able to stand on our own mana in our own land in today's very different circumstances.

- (a) Prior to the settlement of our claim Hauraki whanui must consider whether the current administration is robust enough to carry Hauraki whanui into the new millennium.
- (b) Currently the HMTB is accountable to the Minister of Maori Development and the present Trust Board members are formally appointed by the Governor General as a result of a triennial election process.
- (c) Hauraki whanui must decide whether to continue with the present restrictive and outdated form of administration.
- (d) Iwi self determination or tino rangatiratanga can only be enhanced by due consideration being given by Hauraki for the creation of an accountable and transparent structure to both productively manage and protect the assets secured as a result of our tribal claim.

29. My personal view for a new tribal structure should include the following elements :

- (a) That there is a separation between commercial opportunities and the social and political aspirations of our people.

- (b) To ensure that appropriate processes are in place to protect the settlement putea and to ensure wise investment while continuing to maintain and enhance the asset value.
- (c) That all tribal members of Hauraki whanui have equal opportunity to benefit as a result from settlement of our claims, where ever they may live.
- (d) That a strong education policy including the enhancement of Haurakitanga be developed for our future generations.
- (e) That Hauraki whanui develop a human resource skill base, so as to productively manage those assets returned to Hauraki as a result of settlement of our claims e.g. the allocation to Hauraki whanui of our share of those fisheries assets' currently held in trust by TOKM would not only establish an asset base but would also partly satisfy an element of the claims of Hauraki whanui.
- (f) That Hauraki whanui participate more effectively in the affairs of the wider community within the tribal rohe.
- (g) As a result of the settlement of our claims, some priority must be given to future health and well being of those Hauraki descendants alive today and to those yet to be born.

30. Settlement of our claims and gaining compensation for lost lands would be some justification of all that has been said before and suffered by our people in the past. For todays' children and tomorrows' children, their struggle shall be lesser.