OFFICIAL

Wai 898, #O12

WAITANGI TRIBUNAL

Wai 898, 457

IN THE MATTER OF The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF The Rohe Potae District Inquiry

AND Claims of the Tuhoro Whanau

EVIDENCE OF ANTHONY TUHORO

24 OCTOBER 2013

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Introduction

1. My name is Anthony Mehana Tuhoro. I am the youngest of 13 children that my mother, Lovey Myrtle Hurihia TuWhangonga-Hemara, bore to my father. If I include my oldest brother (Tongaporoutu (Haki) Neha) who had a different father (Te Amohau (Jumbo) Neha)….I am actually number 14.

2. As my whanau earlier revealed, My father is Mehana Uenuku-Tuwhatu Tuhoro II, my grandfather is Tuwhainoa Mehana Tuhoro I and my great-grand-father is TUHORO.

3. I stand here today, proud to be a TUHORO….but as outlined by my brothers and sister….humbled by the years of suffering, humiliation and frustration that my father, his father and his father before him experienced during these many years of trial, tribulation and heartache. Where the Crown effectively took our birth-right, violated our honour and stole our dignity as a rangatira of Maniapoto.

4. I note that a large part of the responsibility of being "Rangatira" was having enough kai to sustain your whanau. Indeed, when we listen to the korero of Whea Rovina Maniapoto-Anderson….she says that when the Kingitanga was brought to Ngati Maniapoto…one of the key challenges of this responsibility was to **feed the people**. As outlined on page 9 of Bruce Stirling's report. At the hui known as "Te Puna o te Roimata" at Haurua, those Rangatira (cousins of Potatau) committed to do exactly that. Not only did they appoint and agree that their eldest cousin Potatau should be crowned King…but they also agreed to tautoko (support) him by providing Kai for all those that needed sustenance. This is the mana of being Rangatira! Providing for your people.

5. When the Crown took the land which reduced the ability for one man (one rangatira) to provide for his people (for his whanau), it showed their arrogance and disdain for the Native people of Aotearoa. It illustrated their ignorance of cultural and personal values. Their disregard and disrespect of the rights of a Maori…to provide, support and feed his family.

6. Within Bruce's report we see numerous occasions where land was taken which reduced Tuhoro's capability to "Provide for his People":

Hauturu East 3B3 Tuhoro Kainga – multiple rakau whare, a house built of milled wood and land cleared for cultivation and stock holding.

"I have a kainga there. I have been living there for seven years. My kainga is near the south of the 15 acre area (Hauturu East 3B3). I have been using the land for the last seven years. There are fences, good stock proof fences. There is grass, 3 acres real(ly) good grass and there has been more grass sown. I have felled about 1 acre. The whole 15 acres is all cleared except a little light scrub at the top….there are some apple trees near my whare".

This was taken as a Scenic reserve to provide "tea houses" (see page 34 and 35).

Orahiri Whenua (Orahiri Block) taken and subdivided for the development of a township.

Land leased (Orahiri E, M, N) for a pittance then sold to the lease-holder or placed under perpetual lease for the benefit of the lease-holder .

Rivers re-routed, then the isolated land taken (The Island – Orahiri Y) that was originally used for the cultivation of food and fishing...was later

classified by Pakeha as being of no use to the Maori landowner.

Later the river around the Island is rerouted again, and the land sold to settlers for housing, sport and community functions…with no redress to the original owner.

7. If it wasn't such a serious issue, our personal plight would seem quite humorous. Particularly when you read cases where the Maori Land Court was setup to ensure that Maori were not left "land-less"….and yet in our case…(at Waitomo) we were left with a block of land (Uekaha A7) that was LAND-LOCKED for many years.

8. Where we were unable to run stock as we needed permission from other landowners to cross their land (that was previously TUHORO's land). Where we were forced to lease our block to only one leasee (effectively for a pepper-corn rental).

9. Where Tuwhainoa and Mehana II spent many years in court battling for the ability to gain economical access to our land. It was not until 1992…..when the Maori Land Court granted Mehana Tuhoro II roadway access (via the old Limeworks roadway – Uekaha A6) albeit with some major restrictions on how stock can be transported across the roadway.

10. As a whanau, we have retreated to a position whereby we have had to fend for ourselves rather than look after the people that we cared for….that were our whanau….our whanaunga…as our tupuna – TUHORO fought for so long to do!

11. Today, I am here to support my whanau…my DAD in regards to his Waitangi Tribunal claim. That was submitted prior to his death in 2000 at the age of 81 (Wai 457).

12. The sad thing is, that the story we tell for our whanau was similarly suffered by many Maori both here in Maniapoto and across all Aotearoa. We know, we are no different to many whanau that sit here today. We have all suffered losses. We now all cry for their suffering.

13. Perhaps in our story…the Tribunal will see how the decisions of the Crown, can scar just one man. And how one man (just four generations later – just over 100 years) can affect the physical, spiritual, health and wellbeing of a whanau of over 1000+ mokopuna.

14. We have come today to tangi. To grieve. To gain closure. To honour a group of men (and women)….who had their honour taken from them. Who had their livelihood reduced! Who had their mana measured in mere "pounds, shillings and pence".

15. We have come to cry for them. To remember them. To stand with them.

16. We have come to tell the story of just one MAN (simply known to his moko as **Tuhoro**). Hear him!

My Background

17. I was born on December 10, 1961 in Otorohanga (Orahiri). At the time, most of my siblings were still at home (what is now referred to as 35 Turongo Street…the site of the Te-Raurauiti-O-Haere) and work was scarce in Otorohanga.

18. When I was very young (about four), my parents moved to Auckland to find a work (for my siblings and also my Dad). It was a difficult shift as we were moving away from our Kainga, our home, our people. Many Kaumatua and Kuia opposed my father's decision to move however he needed to "feed his whanau"…and his children needed to learn the lessons of being able to work and sustain oneself.

19. I grew up in a pakeha world living in Auckland. We lived in Papatoetoe. Education was a priority for me as my father used to say "stay at school…you have all your life to work".

20. My father wanted to make sure that we had an education so we could compete in the pakeha world. Learning Te Reo, participating in Kapa Haka and learning about my whakapapa/culture all became secondary for me personally. The importance of education for my Dad always struck me as interesting because he only went to Standard 4. He never received the opportunity to further his education.

21. So I grew up in the pakeha world. I received an education, got a job, met a girl and got married, started a family and launched a business…today I am trying to remember who I am. Trying to gain a voice within Te Ao Maori, trying to regain my rightful status….to help our whanau achieve better things for themselves.

My Kaupapa

22. Today…my siblings have spoken about the impact that these events (taking of land) has had on my great-grand-father, my grand-father and my father.

23. What is truly amazing is…my Dad (Meihana) was only a baby when Tuwhainoa died (1920) yet he inherited his father's trials, his father's problems, his father's challenges:

- to hold onto what land he had left;
- to provide for his family, and;
- to deal with a legal system that was prejudice to Maori.

24. Another amazing thing is…how similar these men were (Tuhoro, Meihana Tuwhainoa and Meihana Uenukutuwhatu) in terms of characteristics and attributes. All were passionate about the land. All were quietly spoken. All were men of peace. All were negotiators rather than fighters. And all were deceived.

25. And each one of them died WAITING.

- Tuhoro, (died in Kawhia – waiting for land to be returned)
- Meihana Tuwhainoa Tuhoro (died in 1920….waiting for a court hearing regarding the alienation of Orahiri Y)
- Meihana Uenukutuwhatu Tuhoro (died in 2000….waiting for the Waitangi Tribunal hearing for Wai457)

26. Each of them suffered defeat…yet still tried to hold onto the whenua.

27. Indeed…who tries to ***broker peace*** between the pakeha and Maori, then later the Crown takes his land, his home, his kainga!

28. Who stands by and allows "the Crown" to take land for the benefit of progress…the establishment of a town, the building of a road, the housing of settlers.

29. Who ***continually petitions the court*** for a hearing to try and stop land being taken? Areas where food is cultivated and fishing is needed.

30. Who, in these days, applies to the court to "***lease back"*** the land that they own. So they can use it, they can live on it, they can eat off it.

31. Today, I want to speak to you about how these events effectually changed our lives, changed our futures and changed our status.

32. We went from being a whanau of rangatira….to a whanau that was too whakama to speak, too whakama to guide and too whakama to lead.

33. We went from a whanau who had the means to provide, the ability to sustain and the drive to succeed…to a whanau that struggled to understand, struggled to compete and struggled to achieve…all because the Crown decided:

    - They needed to secure the land to improve "tourism prospects" around the Caves that used to belonged to our whanau (para 3, pg 21)
    - They did not want Maori to be aware of the crown's intentions concerning the caves (para 2, pg. 22) also (para 4, pg 23)
    - They needed the land where our whanau whare was built for "tea houses" (see quote from John Torrage (private valuer)…"*I think it is a pretty spot and would be a nice place for tea houses.*"
    - They needed the land to build a town (Orahiri)
    - They needed Maori influences to be removed from the town (eg. the tearing down of Te Raurauiti-o-haere) to make it more appealing for pakeha settlers.

34. The perspective I would like to give you now, is the impact that this has had on us…and the whanau of tomorrow. The future generations of TUHORO. Those mokopuna who will never see, hear or have the opportunity to understand who TUHORO was and what he stood for. Peace, equity and fairness.

35. The mokopuna of Poihaere, Tuwhainoa, Te Kare, Parekaihina and Tauke (ie. the moko tuarua of TUHORO).

36. These mokopuna of tomorrow will be technologically savvy…they will inherit a world full of debt, greed and selfishness. A world where people are more interested in what you **have** versus what you **don't have**…rather than….who you are and where you come from.

37. I worry that our moko will remember the name TUHORO only as a surname with no substance, no honour and no context.

38. The benevolence and honour of a man where he cultivated and provided for his whanau…his hapu, through his landholdings that we may talk about, will be merely a pipe-dream and the deeds of men that tried to sustain, build and preserve life will be merely rumour and innuendo.

39. I worry that our moko will not remember a great Ngati Maniapoto chief…who provided a place to sleep, to eat and to rest for those that came to Otorohanga to attend the Maori Land Court.

40. I worry that our moko will not remember an innovative entrepreneur, who was instrumental in trying to bring commerce and business opportunities to the whanau (people of Maniapoto) to reduce the stress and strain of grinding wheat into flour for our women and children.

41. I worry that our moko will not remember a great-great grand father who attended the crowning of a KING (Potatau) and would have helped him feed the people….then lose the means to cultivate crops, to live on his own land and to die on his own land.

42. Through-out the Bible and also in many books we are told to learn from our past….to seek out the answers to our problems and ascertain how our ancestors dealt with them….to honour our name….and bring honour to our family.

43. We as parents now teach our children to obey the law, respect authority and to live a law-abiding existence. To gain an education, work hard, live in a peaceful manner…as the law (and courts) will provide fairness, equity and justice.

44. How are our mokopuna supposed to do this when you look at what happened to their Tupuna…. all they see is injustice! All they see is corruption! All they see is greed! All they see is deceit!

45. Why do Tuhoro's children (ie. Mokopuna) hardly visit their home? How can a chieftain whanau become lost and forgotten?

46. How can a great man, be reduced to a memory? How can a man become so disenfranchised?

47. Disenfranchised…the dictionary meaning of this word states:

> *Disenfranchised describes a person or group of people who are stripped of their power. Being disenfranchised is no fun. The rules work against you, your rights are constantly violated, and you have little power to change your life for the better. The Old French word enfranchir means "to make free," and when you add the negative prefix dis-, disenfranchised means "made unfree."*

48. When we use this word in our context…

> "..*it describes when the whole fabric of a whanau is ripped, shedded and destroyed. When the actions of one man, become questioned, become challenged and later become discarded."*

49. It illustrates how easy it is for a whanau to forget about each other and instead act as a group of individuals. It personifies how a whanau chooses to stay apart rather than seek to stay together. It shows how a whanau can forget…who is family and who is not.

50. When Tuhoro experienced the humility and pain of having his land taken from him by a Crown (/government) that was supposed to bring peace and order to a "savage" country. He became a man with no power, no rights and was definitely "***unfree***".

51. Prior to this, he was considered a wealthy land-owner who travelled the country looking after the affairs of his whanau, his hapu, his iwi. Travelling to Kawhia, Orahiri and also down to Wellington looking after his many interests. He worked with the crown, seeking compromise and peace between Maori and pakeha, looking for innovative ways to help his people. He brought industry and technology to his people (ie. the flour mill).

52. We can only wonder what would have happened…if he had kept his mana, his landholdings, his wealth?

53. In consideration of this…I recall a story that Kingi Turner told me a few years back. Kingi spoke of his Tupuna the great rangatira (Houpokia). He said that one day, when they were young, Houpokia and Tuhoro were paddling their waka down the river. Tuhoro leaned forward and gave Houpokia an item that he seemingly plucked from the river bed. Houpokia said to Tuhoro what is this that you have given me. Tuhoro

said that is a very valueable item. It will make us rich. Houpokia laughed and said…it is just a clear stone that you have plucked from the river bed. Tuhoro said…no cousin…this can make fire. Houpokia looked again and laughed. Tuhoro, you have been in the sun to long and tossed the item into the river. Then Kingi said to me…do you know what that item was that Tuhoro handed to my tupuna. I replied that I did not. Kingi Turner then smiled and said. In Houpokia's hand…little did he know that he held a magnifying glass!

54. Therefore I say, what would have happened to the people of Maniapoto, to the mokopuna of Tuhoro, if he had focused all his efforts on building multiple flour mills throughout the province, building more commercial buildings (in Orahiri) and other regions, developing great food sources in Hauturu East and pursued more industry/technology…rather than having to defend his land?

55. Could he have brought greater levels of innovation, technology and prosperity to his people with this knowledge and prosperity? Would his whanau, his hapu, his iwi have been able to build on this and generated further opportunities for jobs, business and commerce within our community, our country?

56. What if…*one Maori became more innovative and more entrepreneurial than the Pakeha!* How different things would have been! With wealth, knowledge and capability….what would we be doing now?

57. Would we, his moko, become influential? Would we become more knowledgeable? Would Maori become more active in the growth and development of this region?

58. Therefore I say to you….What have we lost? What has the Crown taken from us?

59. Today we stand here asking….how can a great chief of Maniapoto end up on a lonely urupa in Kawhia away from the rest of his whanau. Sought by his children! But lost to his moko!

60. We stand here today, asking you to restore his mana…yet knowing that we could have been so far better off…had the Crown just worked with him rather than against him.

61. We stand here today wondering "what if" our fathers had spent more time teaching us the ways of business…rather than fighting for the right to retain what little land they had left.

62. Yes, we have lost a lot! However the mokopuna of the future have lost more. Most will become more aligned with URBAN Maori than with their own hapu. Some will become Mozzies. Most will seek out an existence where nobody knows them…where no one cares. Some will find a job, some will go on the dole, some will merely exist!

63. For us…this will be our LOST GENERATION. Whanau without a home, whanau without a purpose, whanau without a cause.

64. The question is…can you restore the honour of a person that has an impact on so many lives (over 1000+)?

65. We ask that you give us (the whanau whanui of Tuhoro) the ability to once again **provide for our moko, our whanau, our hapu, our people**….as our tupuna died trying.

66. Let us…seek to gather our whanau, our hapu to administer to our needs, through the provision of education, health, sport and employment opportunities.

67. Let us…create a hapu based organization that will provide opportunities for our whanau to contribute positively to their family, our hapu, our community and lastly our country.

68. Let us…rebuild our whare (Te Raurauiti o haere)…our Turangawaewae we call home…that once was a place of solace, peace and rest.

69. Let us…grow and generate men of honour, people of worth, people that have self respect, motivation and initiative to contribute to society positively.

70. Let us encourage and develop whanau with initiative, drive, ambition and entrepreneurial skills to generate health, wealth and well-being for the people of Maniapoto.

71. We acknowledge the countless hours, days, months and years….where members of the Tuhoro whanau have wondered, have fought and struggled to regain their mana.

72. We acknowledge the countless times that our Tupuna (Tuhoro) tried to right the wrong that was occurring…tried to stem the flow…tried to heal the deep wounds created by the "progress" of Aotearoa. And died waiting for justice…waiting for the legal system to right the wrongs…waiting for the government to restore their honour, their mana, their whenua.

73. Now, here today…tell us "disenfranchised Maori" how you can give us back our honour! Give us back our power! Give us back our birthright!

74. We are sure that you have heard similar stories many times. We now ask that you hear ours. Listen to the voice of TUHORO…through his

mokopuna. Listen to the voice of TUHORO, through his deeds. Listen to the voice of TUHORO, through our testimony.

75. I pray that our Father, Grandfather and great-grandfather can now lie at rest, I pray that they will rest knowing that we have finally been heard. I pray that our words have not been wasted on this day.

76. May you (the judges of this Tribunal) know of and feel the love that we (the Tuhoro whanau whanui) now have for our Tupuna, our Whangaunga, our Rangatira.

77. May all those people that have tried and failed to convince the courts….feel that we speak also for them, their Tupuna, their loved ones and hope that they did not suffer the same fate, the same humiliation, the same dis-honour that our great grandfather did.

No reira, E Nga Mana, Rau Rangatira Ma,
Tena koutou, tena koutou, tena koutou
Katoa.

Anthony Tuhoro
24 October 2013