OFFICIAL

Wai 898, #O14

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 JOSEPH SONNY TUHORO

24 OCTOBER 2013

RECEIVED
Waitangi Tribunal
24 Oct 2013
Ministry of Justice
WELLINGTON

BENNION LAW
Barristers and Solicitors
PO Box 25 433
Panama Street
Wellington
Tel: 64-4-4735755
Fax: 64-4-473575

Counsel Acting: TH Bennion

PEPEHA

Ka tangi Te tii tii
Ka tangi Te ka ka.
Ka tangi hoki ahua
Tehei Mauriora

Ko Tainui te Waaka
Ko Hoturoa te Tangata
Ko Maniapoto te Iwi
Ko Pirongia ratou Ko Kakepuku ko Rangitoto nga Maunga
Ko Waipa te Awa
Ko Te Raurauiti-e-Haere te tupuna wharenui
Ko Te Kotahitanga te wharenui.
Ko Tuhoro toku tupuna

Ko Mehana Uenuku-Tuwhatu Tuhoro toku papa
Ko Te Puhi Tongaporutu Hemara-Tuhoro toku mama
Ko Joseph toku ignoa

Toku iwa nga Taane
Toku rima nga wahine

No reira
Tena koutou tena koutou tena koutou katoa

1. MY WHAKAPAPA

1.1 I have direct lineage to Tuhoro. He is my great grand father. He was the first born to Te Whareangaanga, Tuhoro's paternal father. Te Whareanganga first wife was Koropehi, Tuhoro's mother. His second wife was Parerau the mother of Tuhoro's sister Raiha and brother, Tangitehu (Te Kanawa).

1.2 Tuwhainoa Tuhoro, Tuhoro's son, married Te Puhi-Ahikaero Te Rauparaha and is my grandfather.

1.3 Tuwhainoa's son is my father Mehana Uenuku Tuwhatu Tuhoro who married my mother Te Puhi Tongaporutu-Hemara. My siblings are Tongaporutu (Neha-my mothers first born), Caroline,

1.4 Marina, Peter, John, James, Tom, Jim, Elaise, Ann, Janie, Wayne and Anthony.

1.5 From Tuhoro to myself there are only four generations.

2. MY BACKGROUND

2.1 I was born 21st January, 1958 in Otorohanga. My parents had a small two bedroom home where my fourteen brothers and sisters resided. This tiny bungalow is still located on the corner of Turongo & Tuhoro streets.

2.2 My parents than moved to Auckland to start a new life for their growing whanau, quickly realising that the city provided employment and financial security. Suddenly the Tuhoro whanau became a product of the urban-drift of the 1950's and 1960's from the regional areas to the urban sprawl.

2.3 I attended primary and intermediate schools in Papatoetoe, spending three years at Otahuhu College till my School Certificate year. I lived with my brother Wayne and his wife, Sharon, where I attended Wellington High School in 6th & 7th forms.

2.4 I graduated from the University of Auckland with a Bachelors in Sociology & Anthropology in the mid 1970's, deciding then to pursue a science career for another two years.

2.5 My father had shares in the Mangaora A Block in Kawhia providing me with a financial grant of $100 annually.

2.6 I have been working in the Arts in Australia for approximately 20 years having been employed in a few of the disciplines.

2.7 In the 1990's a group of Maori formed a contemporary theatre company, (Te Kia Kaha) performing in theatre venues in regional and

urban areas. It was the first Maori theatre ensemble in Australia. We were a group of Maori in a foreign land endeavouring to keep our culture alive.

3. MY THOUGHTS ON THE ALIENATION OF TUHORO

3.1 Tuhoro's story reads like a Shakespearean play at its very best but on closer reading, a comedy. A comedy of great tragedy. Tuhoro's narrative would make excellent fodder to artists of all genres.

3.2 Tuhoro, Tuwhainoa Tuhoro and Mehana Tuhoro, all the faithful protagonists. The antagonists being the Crown (land surveyors, the land developers, land leasee's, land valuers, land purchasers, language interpreters). These were the very people Tuhoro, Tuwhainoa Tuhoro and Mehana Tuhoro all trusted and who contributed to their downfall.

3.3 To put this into a Maori perspective, Tuhoro, Tuwhainoa Tuhoro and Mehana Tuhoro's story is our story, their journey is our journey.

3.4 Tuhoro, his son and mokopuna, extraordinary journey is our moteatea, our waiata, our patere, our oriori, our waiata-tangi, our Kaioraora, our waiata-karakia, and last but indeed not least, our and they're Haka.

4. THE TUHORO REPORT

4.1 I was totally overwhelmed by the Stirling Report. I always knew Tuhoro had a substantial amount of land but nothing to the extent I know now. This land had come to them by their birth-right and rangatiratanga status over centuries.

4.2 The unfortunate circumstance was that within a short period of time, what had been land for the Tuhoro whanau and his Iwi, in the future,

was now land taken unjustifiably and ruthlessly by the Crown.

4.3 Tuhoro, Tuwhainoa Tuhoro and Mehana Tuhoro's Mana, Wehi, Ihi, Wairua, and Kaha had been stripped from them. These three great rangatira now with 'No', rangatiratanga. As any Maori knows, taking these 'psychic and spiritual forces' away from one, less alone a rangitira, can leave a devastating effect to the human condition.

4.4 Tuhoro was born in Kawhia, he travelled often because his rangatiratanga status in the Te Rohe Potae and Waikato was immensely influential.

4.5 In Bruce Stirling's report (p.93) he records that John Ormsby acknowledged:

> 'Tuhoro was a chief having large connections and continually travelling from place to place, sometimes occupied at Karangaroa, sometimes at Paranameeti (?) and finally, when Te Mahoe mill was built at Kawhia'.
>
> (Otorohanga NLC Minute Book 38, p 188 & Judge Mair Minute Book 2, pp 161-164)

4.6 He set up home in the iconic Waitomo Valley (Hauturu East) where he lived with his two wives Rangireta Te Ra Haupapa and Rangiterewai Pakaru Nuitone. The Crown took Hauturu East unjustifiably from him. But like a true Rangatira he continued on. He had his immediate whanau, hapu and his Iwi to worry about and they were of greater concern. He did not, for a moment think of his own private plight.

4.7 Removed from Hauturu East and his reverential Waitomo Valley he moved to Otorohanga, north of Waitomo. Hoping to find respite on his own lands in Orahiri. There, he became a role model to the Te Rohe Potae Maori with his entrepreneurial skills which became legendary amongst Tainui. He built permanent structures that demonstrated his industrious work ethic and also showed that he was 'progressive' in his work ethic. The 'improvements to his Orahiri land were better than some of his European peers. He did what the Crown

wanted, he built structures both Maori and western. He 'gave' large expanses of acres of land for the cultivation of fruit and vegetables which were sold in Auckland to the Pakeha settlers.

4.8 With these structures he provided:

(a) Food - Mohoauonui Flour Mill and extensive fruit and vegetable cultivations;

(b) Entertainment - Billiard saloon;

(c) Shelter - houses on Tuhoro St;

(d) Daily community, unification and spirituality - Te Rau-Rau-iti-e-Haere;

4.9 All of the above added to the dynamics of the tribe and showed proof that he provided a sound economic and fruitful base.

4.10 He gifted land to his peers and contemporaries. Bruce Stirling's report states this (p121):

(a) 'Tarakiraki - given to Ngati-Matakore for wheat and potato growing. Tarakiraki is near Taare Waanga Marae.

(b) Pourakoutahi, 160 acres given to Ngati-Rora and a significant Maniapoto figure, Taonui.

(c) Kakamutu - here Ngati-Matakore grew wheat for the Mohoaunui mill at Orahiri and was the last residential home for another symbolic Maniapoto man, Hauauru'.

4.11 All these examples demonstrate Tuhoro's confident, industrious mind, all given for the betterment of his Iwi. His 'gifting' of land clearly demonstrates his mana and also shows he was a caretaker of the whenua, a guardian. Tuhoro undoubtedly believed in industry and entrepreneurial skills. His futuristic mind still outweighs some of

his whanau peers of today.

4.12 From the very dramatic and 'heavily contested' land title investigations of 1888 to 1901, one third of Orahiri had been taken. Orahiri was the 'principal mana of Tuhoro', Orahiri was his main taonga. Sadly, Orahiri was subdivided into Orahiri 1-12 as shown in Stirling's report. (p 84-85)

4.13 Here, Tuhoro interests were;

(a) Orahiri 1, Section 28- Te Kotahitanga Marae.

(b) Orahiri 4, Rangituatahi Urupa (now known as Tuhoro Urupa),

(c) Orahiri 8,

(d) Orahiri E (Tuhoro St)

(e) Orahiri M (Haerehuka St)

(f) Orahiri N1 (Township)

(g) Orahiri O (Township)

(h) Orahiri U (Township)

(i) Orahiri Y (The Island)

4.14 However, even his remarkable entrepreneurial knowledge or his rangatiratanga could not defeat the 'mighty' Crown's native land legislation of the 1890's. Stirling's report comments on this;

> 'Despite acquiring some land at Otorohanga, the Crown could not secure all it wanted for a government township - as opposed to a Maori township-so it returned in 1896, armed with the Native Townships Act 1895, which provided for the establishment of the township under government auspices'. (p 95)

4.15 Tuhoro desperately tried to lease his own lands in an attempt to avoid his increasing land losses.

> 'Among the successful bidders were several Maori, including Meihana Tuhoro who secured the lease of Section 3 Block XVI, on Tuhoro St (beside Section 4. which he had unsuccessfully sought to reserve as it took in land in front of the marae, just across from Parekaihina's reserves'. (p 97)

4.16 Even during this period the Crown enquired as to who really owned Orahiri. Both my grand-aunt, Parekaihina and my grandfather Tuwhainoa Tuhoro told the court in 1900;

> 'In their opinion.....Tuhoro the offspring of Te Whareangaanga lived permanently on this land....during the investigations the occupation of the Tuhoro family was prominently brought forward...as is evident from the decision of 1889'.

4.17 Also;

> From the judgement it is plain the Court knew the Tuhoro family had the greatest right in Orahiri'.
>
> (Otorohanga NLC, Minutes Book 38, page 184 25/7/1900 - Judge Mair Minute Book 2, pp 161-164)

4.18 But again even this 'entrepreneurial attempt' was quickly cut down. The Crown tried every possible way to dispose of Tuhoro and his legendary influence amongst Tainui but once again he stood his ground.

4.19 Even though his turangawaewae was taken from beneath his feet, he still managed to 'stand', like 'Anitipa' the biblical martyr, a name, the Christian missionaries had nicknamed Tuhoro on his travels around Tainui territory.

4.20 In the Book of Revelations, Chapter two, Verse 13, says Anitipa was 'an unshakeable faithful witness'.

4.21 Tuhoro's allegiant devotion to his Iwi was undoubtedly noticed amongst the western religious contingents that infiltrated the King Country in the mid to late 1800's.

4.22 Tuhoro had to sustain and cope with what was thrown at him; unruly native land legislation, Crown legislators, Pakeha English-Maori

language interpreters, land surveyors, land valuers, Borough Council authorities and Pakeha townsmen whom he thought assisted him but who, but in actual fact he was deceived by them.

4.23 The idea of constant and expensive Crown survey liens, 21 year leases to perpetual permanent leases and the lessees' arrogant claims to get their land leases to 'freehold' status was downright indignant to any rangatira. The 21 year perpetual leases were an absolute 'foe' to the Tuhoro whanau.

4.24 Orahiri O was land that was part of the township thus automatically becoming administered by the Crown and 'effectively' removed from Tuhoro whanau ownership for 'more than a century'. How could this have possibly happened?

4.25 What remains of the land is now held under perpetual lease. In 1926, Orahiri O, was partitioned. Stirling states;

> ...half the block that had been included in Lot 16 Block XII was placed under a separate title. No information about 'that land' has been located'.
>
> It is no longer Maori land and was presumably part of the freehold process. Thus the residue of Orahiri, (Lot 10 Section XII), now in perpetual leases. The Tuhoro whanau lost control of the township due to more Crown legislation. In 1901 legislation passed for the sale of township sections rather than their retention in Maori ownership under lease. Even more so a provision was also made for the 21-year leases with a single right of renewal to be transformed into perpetual leases.

4.26 These Crown legislations just permanently alienated Tuhoro from his land.

4.27 Currently, we as the Tuhoro whanau have Section 7 on Turongo St (Lyceum Club) and Section 10 Lot XII, again, both under perpetual lease and returning an extremely low rent.

4.28 The survey liens forced upon Tuhoro were unruly taxed havens cleverly disguised. Examples of this can be seen on page 124 of

Stirling's report;

> 'Tuhoro whanau interests were located in Otorohanga 1F5G2. Before this sub-division occurred, a survey lien of 27 pounds, 12 shillings and one pence, plus interest in favour of the Crown was registered against the title (or about 2 shillings, six pence per acre before interest charges accrued). This debt was later apportioned to the two partitions of Orahiri 1F5G2'.

4.29 Further down the same page (p124) we see again costly 'survey liens';

> .....when the alienation of the entire block (Otorohanga 1F5G2A) was being processed - that the total liens of 15 pounds and 7 shillings was discharged. These ever-increasing charges amount to just five shillings per acre and were equal to 10 percent of the lands valuation.

4.30 The negative forces that surrounded Tuhoro was like a steam train locomotive no pun intended considering part of Orahiri (Orahiri 1C) was used for the National Trunk Railway Line which traversed through Te Rohe Potae.

4.31 Even amongst his 'related by marriage' whanau, Tuhoro had problems. John Ormsby his Pakeha conductor (kaiwhakahaere) had married both Tuhoro's sister's (Raiha), daughters. He first married Rangihurihia who died and then later married her sister, Moe Aranui (Ngahora). Ormsby had married into the powerful land-owning whanau of Te Whareangaanga whose children were Tuhoro, Raiha and Tangitehu (Te Kanawa).

4.32 In Stirling's report we see 'stirrings' of Ormsby. In 1897 Ormsby built a house on the land, two buildings, one on Orahiri M and Orahiri N. The Tuhoro whanau (Parekaihina) opposed both structures.

> '...Parekaihina never ceased opposing the erection of those buildings....' (p 91)

4.33 Ormsby continued his quest to get more land from Tuhoro.

> '...there were many meetings between Ormsby, Parekaihina (Tuhoro) and the Te Kanawa family ....'
>
> (p 91).

4.34 He acknowledged his wife had no claim in Orahiri M (or N). He admitted 'Tuhoro had the principal occupation', although as Stirling points out he also sought to confine Tuhoro to the other side of the Waipa, not on his. This concluded , says Stirling;

> 'with Ormsby's wife (Moe Aranui) securing two valuable pieces of the township, a hall worth 200 pounds and 3 1/2 acres'.

4.35 Ormsby was determined to press on. He claimed;

> ...Orahiri E had a large frontage to two roads, while Orahiri U also had frontage...running along by the hall here and also frontage to street... kainga Hikutoto' (p 92)

4.36 Ormsby even went so far as to criticise Tuhoro's mana,

> The question (is) was that influence first used for the common good, now to be used for the detriment of his brother and sisters children.

4.37 Stirling continues to say;

> 'He then produced a whakapapa of Te Whareanganga's children, where he fails to tell the court that Tuhoro is his siblings tuakana'.

4.38 In 1889 Ormsby challenged evidence (p 93) given by Te Rangiterewai (Tuhoro's wife). He seemed to present Tangitehu (Te Kanawa) as the 'important ' kaumatua. On July 26, 1900 (p 94) Ormsby won and the Crown awarded Orahiri M to his wife, Moe Aranui.

4.39 Stupendous strength was displayed amongst the Tuhoro women. Like Tuhoro, these incredible 'do-gooders' stood by him. His sister, Parekaihina Tuhoro objected to what had happened to Orahiri Y.

4.40 Rangiterewai Tuhoro, his wife, fought vehemently against John Ormsby at a hearing involving her residency on the land.

4.41 Putiputi Tuhoro stood up for her rights when Piopio was taken for the building of a school.

4.42 Finally Poihaere Tuhoro had unbelievable problems with the Orahiri Y

(the Island) property but she stood her ground.

4.43 Poihaere had met with many challenges. She complained to Dr Maui Pomare at the time, the Western Maori MP, about a drain the Otorohanga Borough Council dug through her land in 1918 (The drain was not maintained by Borough Council and cut access off to part of Orahiri Y- hence altering the course of the river and the digging of a new channel, which had badly damaged their land. They never forgot that Orahiri Y was 'highly valued' by the Tuhoro whanau and other Maori as a bathing spot, cultivation ground and food gathering place with prized eeling locations.

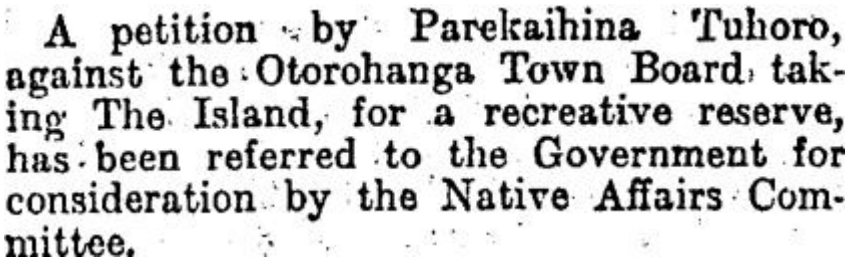
4.44 The Council wanted Poihaere and other owners to maintain the banks of the artificial channel.

4.45 Regardless of endless complaints from Poihaere the 'land deprived of access' on Orahiri Y, the prized, 'Island' was simply taken in April 1922.

4.46 Another example is shown with Parekaihina. In June 1924 she submitted a petition opposing the taking of Orahiri Y3;

> 'The land so taken has been the home of myself and my ancestors for centuries where we have continuously cultivated our food crops .....' (P113)

4.47 The Crown's Native Affairs Committee saw merit and wanted the land returned. The media got in on her story.



A petition by Parekaihina Tuhoro, against the Otorohanga Town Board taking The Island, for a recreative reserve, has been referred to the Government for consideration by the Native Affairs Committee.

NZ Herald, 8/11/1924, p 12

4.48 Unfortunately despite many efforts, the petition was forwarded to

Internal Affairs in November 1924. The Native Department acknowledged the petition as 'being seen' but then it was 'filed and forgotten'. A copy of the typewritten copy of this petition sent from Parliament to the Native Department is attached as Appendix A.

4.49 As a human being suffering these injustices, if we look at Tuhoro's situation in contemporary New Zealand today there would be a public outcry, and justifiably so. Questioning the Crowns 'right' to treat this man, any man, in such a way must surely contradict the basic human rights charter drawn up by the first League of Nations to what we now know as the United Nations. Both organisations would be appalled at Tuhoro's plight. He was doomed from the start!

5. TE RAU RAU ITI E HAERE - TUHORO MARAE.

5.1 One of the final blows to the Tuhoro legend was his Marae, Te Rau-Rau-Iti-e-Haere, condemned by the Otorohanga Borough Council - and pulled down in 1948. My father did not have the money to restore our legendary marae. Fortunately Tuhoro and his son Tuwhainoa Tuhoro were long deceased to witness their last indignity. But I know my father, his wife Te Puhi Tongaporutu Hemara-Tuhoro and his mother Puhi Ahikaero Te Rauparaha-Tuhoro (Tuwhainoa's wife) with possibly other extended whanau, all on site to witness a shameful act. Stirling's report states:

> 'The usage came to an end in 1948 when the Otorohanga Borough Council had the whare destroyed on the grounds that it was dilapidated and a health hazard there were no funds for repair anymore than there was for room left in the not-so-native township for such an overtly Maori presence'.
>
> (Tuhoro Report, Bruce Stirling, Pg 17)

5.2 Te Rau-Rau-iti -e-Haere was the life-force and soul of Tuhoro and the people of Ngati-Maniapoto. The Marae had the same tupuna status as Te Tokanganui-a-Noho, another wharenui tupuna in Te Kuiti.

5.3 Te Rau Rau iti e Haere hosted famous rangatira in its hey-day from around New Zealand, notably Te Rewi Maniapoto, Taonui, Te Wetini, Te Kanawa, Hauauru, Haupokia, Wahanui. Religious services for Te Ringatu worshippers were held.

5.4 The marae provided accommodation for Maori when they attended the Native Land Court hearings in Otorohanga.

5.5 But most importantly the Marae played host to our ariki-rangatira, Potatau Te Wherowhero, Tawhaio, Mahuta. The Kingitanga were avid guests at our wharenui Their frequent visits were celebrated with poignant moteatea and waiata. Sadly I was too young to view such a spectacle. Thankfully, from old photographs I see my marae standing proudly, so full of rangatiratanga and reigning majestically above a new and foreign European colonial township.

6. SUGGESTED CHANGE OF STREET NAMES BY OTOROHANGA DISTRICT COUNCIL

6.1 I remember reading a letter from the Otorohanga District Council addressed to my father in the late 1970's stating that the Otorohanga District Council had been 'tossing with the idea' of changing some street names in the Otorohanga township. Tuhoro Street was one of the streets suggested for 'change of name'.

6.2 This enraged my father who sat in his faithful lounge chair in Papatoetoe staring in total shock, his jaw opened and his eyes welling with water. 'So this is the final thing the Pakeha want to do to me', he protested.

6.3 From what I gather, the Otorohanga Borough Council came to their senses and left the original street names due to local residents and Maori, who voiced their outrage.

7. DEATH OF A GREAT RANGATIRA

7.1 Tuhoro died and is buried in Kawhia. Knowing the status of the man, I would hope it was a tangi worthy of his rangatiratanga.

7.2 Stirling states in his report, (p.93);

> 'The mill at Kawhia was, Ormsby recalled, built about 1858, and Tuhoro went there, 'and died there'.

7.3 Alas, something tells me that his tangi probably was not as "grand' as it should have been. He probably was buried not with the celebrated glory that becomes such a man, but probably in a low-key, lonely affair and probably as a result of not wanting to inform the Crown of his demise. This was a great man, a great rangatira who even when the Crown tried to crush him and against all odds of self-sacrifice and true leadership he survived.

7.4 The Crown may have taken his mana, Ihi, wehi, wairua and kaha from him but certainly not his 'determination' to stand and find his turangawaewae. For its our human right to 'find ones turangawaewae'. Beside all the trials and tribulations Tuhoro suffered, he left a legacy which after this Waitangi Tribunal hearing will be hopefully restored, renewed and never ever forgotten.

7.5 My one personal plea is for the Crown to restore Tuhoro, Tuwhainoa Tuhoro and Mehana Tuhoro mana, Ihi, wehi, wairua, and Kaha. This can be adhered to by the rebuilding of Te Rau-Rau-iti-e-Haere. Let it rise from the ashes. Let it once again stand for all of Ngati-Maniapoto. The marae had a prestigious status during its time.

7.6 Should the Crown agree to the rebuilding of the marae, the mana, Ihi, wehi, wairua, and kaha of Tuhoro and his son and grand-son will once again be restored. This one act of governance will uplift the Tuhoro whanau who up until now had been lost.

7.7 From your act of governance Tuhoro, my great Koro, Tuwhainoa Tuhoro, my grand Koro, Mehana Uenuku-Tuwhatu Tuhoro, my father and all the Tuhoro whanau will finally have their Turangawaewae, 'their place to stand', just like before.

8. THE FUTURE OF THE TUHORO WHANAU

8.1 The past, present and future play an important role in Maoridom. Looking back at our past is just as important as moving forward. Each term resonating continually in the Maori psyche. For as we know, moving forward can only be achieved by referring to the past and looking at the present.

8.2 We as the Tuhoro whanau also must look at our past. As I stand here as a mokopuna of Tuhoro, I tautoko him. I celebrate him for who I am as a citizen of this country and this world.

8.3 Today we as a whanau still 'want' but also 'need' to continue Tuhoro's legacy. His entrepreneurial and commercial skills fortunately and thankfully are embedded in ALL his mokopuna.

8.4 I suggest a whanau/hapu/iwi organisation where our mokopuna can create an environment that enhances their skills.

8.5 Entrepreneurial and creative expression runs through the veins of the Tuhoro/Te Kanawa whanau. This is evident in Tuhoro's great grand niece, his brother, Tangitehu's (known affectionately as Te Kanawa), great grand-daughter, who internationally conquered the operatic and theatrical stage, Dame Kiri Te Kanawa.

8.6 My mother, Te Puhi Tuhoro trained a family Kapa haka group named after our fabled marae, Te Raurauiti-e-Haere, which involved all my older siblings, partners and extended whanau. Then, again in South Auckland (after we moved from Otorohanga) she created and trained

another community kapa haka group during the 1960's called Te Awhina. The group consisted of Maori and Pakeha children from around the local neighbourhood. My mother was lauded with praise for 'keeping the children off the streets'.

8.7 My particular highlight as a child-member of Te Awhina was performing in front of our Ariki-Rangitira, Te Ata-Rangi-Kahu at a Kingitanga's annual coronation celebration during the sixties.

8.8 My siblings are all musical. Through the decades there has been the Tuhoro Combo (performed at tourist spots namely the historical Waitomo Hotel) in the sixties, 1970's television's JDJ, Te Kia Kaha Theatre, and currently my brother John's mokopuna rap artist, Pieter T.

8.9 Using Te Raurauiti-e-Haere as the heart of the organisation. Within this base there would be different creative branches where his mokopuna could express their creativity in music, theatre, dance, visual/installation art. This organisation would contribute to the fabric of the Te Rohe Potae economy in the tourism, advertising, corporate and business sectors.

8.10 Each of these branches aimed at not only educating the mokopuna but giving each one a business head, and carrying on the entrepreneurial and commercial skills that Tuhoro had embedded in his whanau and his Iwi.

8.11 My siblings may have other new and innovative projects, also based at our Marae and I tautoko their ideas. Our Marae would become a working unit, a bee-hive of daily activity enabling our mokopuna to thrive and prosper into the 21st century.

8.12 I have always wanted to transform Uekaha A6 into an amphitheatre. The monumental limestone cliffs of Uekaha as a theatrical backdrop

would make an amazing outdoor venue during the Summer and be perfect to stage grand opera and theatrical performances. Such projects would enhance the region financially and economically.

8.13 The Tuhoro whanau are avid sports people. My triplet brothers Peter, John and James trained and coached Waikato regional teams in softball, baseball and Judo. James, a 3rd dan black belt had his own Judo club, Budokawai. His students went on to regional and national tournaments.

8.14 This is clear evidence that the Tuhoro whanau has inherited the entrepreneurial accomplishments of their revered tupuna.

9. CONCLUSION

9.1 Writing this korero and organising our whanau for this Hui and Waitangi Tribunal hearing has made me embark on my own personal journey enabling me to find some kind of closure to Tuhoro's 'cacophony of extraordinary events'.

9.2 But now this 'closure' is no longer closure in my eyes. This journey, his journey . . . and my own personal journey is now a New beginning to a great future for the mokopuna of Tuhoro and the Ngati-Maniapoto.

Joseph Sonny Tuhoro

24 October 2013