

IN THE WAITANGI TRIBUNAL
TE PAPARAHŌ O TE RAKI

WAI 1040
WAI 1684

IN THE MATTER of The Treaty of Waitangi Act 1975

AND

IN THE MATTER of Te Paparahi o Te Raki Inquiry District (Wai 1040)

AND

IN THE MATTER of a claim by Louie Katene on behalf of several hapu including Ngai Tupango, Te Hoia, Ngati Rangimatamomoe and Ngati Rangimatakaka (Wai 1684)

Brief of Evidence of Louie June Elizabeth Katene

dated 26 August 2014

RECEIVED

Waitangi Tribunal

1 September 2014

Ministry of Justice WELLINGTON

Morrison Kent
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MAY IT PLEASE THE TRIBUNAL

1. INTRODUCTION

- 1.1 My name is Louie June Elizabeth Katene. I am retired and live in Waihapa Road, Kaeo. I have been helped in preparing this brief by my sister, Margarita Hokimate (Pepi) Riwhi.
- 1.2 I live at 22 Waihapa Road, RD2, Kaeo with my sister Pepi, my daughter and my two nieces.

2. HAPU

- 2.1 The claim was filed on behalf of several hapu including Ngai Tupango, Te Hoia, Ngati Rangimatamomoe and Ngati Rangimatakaka.

3. WHAKAPAPA

- 3.1 I was born in 1945 in Kaeo. My parents are Ihaka Huperio Moihi Riwhi of Ngati Kahu and Ihapera Whetu Para of Ngati Kahu and Ngapuhi ki Whangaroa. My paternal grandparents are Huperio Moihi Riwhi of Ngati Kahu and Ruiha Maaka of Ngai Tupango and my maternal grandparents are Matekino Kainamu and Whetu Para.
- 3.2 I come from a family of 15 of whom I am the eldest. I have five brothers and five sisters living, three sisters and two brothers deceased.
- 3.3 I am a widow of 18 years. With my late husband, Tamahiki Katene, of Ngati Rangiwewehi, Te Arawa, I have three children: Ihapera, Elizabeth and Darren. I have one mokopuna, Jorjah, and one whangai, Shannon.
- 3.4 Our whakapapa to Waihapa is through my grandmother Ruiha who was the daughter of Kini Maaka (great grandfather). The land that we live on now, Waihapa 1A1D2B2, our whanau farm, is the land has been passed down to us from our tupuna. It used to have big kumara gardens and stock, fences, and rock pools.
- 3.5 Our mother's name is Ihapera Para, her father was from Kaikohe. We thought our mother was from Kaikohe but in fact she was also from

Waihapa. We have only just found out that she had land in the adjoining block in Waihapa.

3.6 I am the claimant for Wai 1684.

4. WHANAU BACKGROUND IN WAIHAPA

4.1 Our Dad was born on 5 January 1919 in Waihapa. Dad's parents died when he was very young and he was raised by his sister, Peti. His actual whanau kainga was Wairakau, near Taupo Bay. Dad attended Otangaroa Native School where only English was taught. He was obedient in class and tried really hard to understand what was being said and why he had to learn something so foreign. In their day, speaking Maori was natural for him and his cousins. However in the playground along with others they would let loose with their reo in play to be lined up and caned in front of the whole school. *"That really hurt not just my bum, but who I believed myself to be,"* I heard him share with one of his moko. *"We could not stand up for who we were. In the end we were not sure ourselves who we were meant to be,"* he said.

4.2 Dad went on to St Joseph's Convent at Waitaruke, where he was actually a foundation student. Here he learned to read, but not to write very well – an X was all he could manage for his signature. The nuns, priests and catechism instruction in the faith of the Catholic Church helped Dad tremendously as he learned about Christ's journey and suffering. He was able to understand the importance of learning, to read and write, planning for the future. Both English and Maori were taught there, which made it a lot easier for Dad to understand what English words meant.

4.3 In 1940, Dad met Mum and they married. He used to walk his whanau's stock down to Mangamuka for the sales, which is where they met. She was a land girl and used to cook when they were on the road.

4.4 She was born on 27 September 1923 and raised in Mangamuka in the Ratana religion. Her parents had died at a very young age and she came from a family of five siblings. She was brought up with whanau, Matakino Kainamu her grandmother, and grandfather Whetu Para. The Para side was from Mangamuka and Kaikohe. She spoke very little English and kept her Reo Maori. She spoke very little of her past, but when situations arose

within our whanau and to do with her siblings, she spoke about her parents and said how she wished she could remember what they looked like and of the few little things she could remember her mother doing for her. She did not want the same to happen to us as had happened with her and her siblings, who had been placed with uncles and aunts in places such as Hokianga and further down south. Mum and one sister lived with an uncle in Mangataipa, past Mangamuka. She spent a short time with her brother, Joe, and his wife, Iwa, at Kotahitanga in Kaikohe. She spoke of enjoying learning new skills and meeting new people and this was her way of being able to fit in the Pakeha world. Mum told us she would have loved to have grown up with her other siblings, but that they had to go where they were sent to be cared for. In her sharing that with me and my siblings, we learned to be appreciative of where we were and what we had.

- 4.5 They lived out in the country on farm land on the border line of Mangamuka and Otangaroa in a small, one-room hut. Mum said their house was like others were made of nikau and had a dirt floor with newspaper on the walls. Dad would go on horseback to work at Weber's farm down at Waihapa. Mum would drop the net in at the end of Weber's Road. Fish was plentiful in those days. This was their main kai, eels and karahu, a small, freshwater shellfish like periwinkles. Once he had received his pay when the farmer's cheque was cleared, he would go to Kaeo for supplies, which was a ten-kilometre hike. It was barely enough to manage on. They had to live in that hut miles away because it was the only place he could find to live on their own, rather than having to live with other people.
- 4.6 Our Mum was very resourceful and utilised all the nooks and crannies all around the area through Weber's Road and Pupuke. Those channels yielded mullet and snapper. Down Waihapa Channel by boat, heading towards Totara North, she could get a multitude of fish and shell fish, especially oysters and karahu that were plentiful and as big as eggs.
- 4.7 The name of our land, Waihapa = wai = water, hapa = sharing. The valley is continuously supplied with drinking water from a punawai on Taratara which is shared amongst the people of the valley and was preserved for that purpose with no dirtying through swimming or other uses. The people

of Waihapa were kaitiaki of their taonga tuturu, the wai, and since we are still kaitiaki, although much of the land is now in Pakeha hands we still look after that water resource and it never goes dry and it supplies our marae.

- 4.8 The main stream running off Taratara does not dry up, but the other streams from the inland hills and across our lands have been drying up over the last couple of decades and not running down into the harbour. Some of this is caused by silt washing down from the hills. No-one will take responsibility for cleaning them, and with the loss of the trees there are no habitats for the eels and other types of kai like my mother used to collect. Fruit trees used to be quite plentiful, but now they are hard to grow. We can have a garden but not the orchards that were there in my parents' time.
- 4.9 Our maunga, Taratara, and the land around it, is now owned by Pakeha farmers. We are not sure how this happened, perhaps because of the need to pay a debt. But there have been issues, even this year, of people occupying our ancestral lands and farming it, who have been taken to Court and have had to move off because the farmer who sold it to them didn't own it.

5. LEAVING THE ROHE – WORK AND ATTITUDES

- 5.1 My earlier life was as someone whose whanau had had to leave Whangaroa because we could not really support ourselves here on our own whenua and within our own whanau. Our story is similar to many others who also had to abandon their whenua in similar circumstances. My siblings and I did not experience the struggles and hardships our parents endured. We did feel their pain as they shared what it was like back then for them. I believe their thinking about our future, their deep belief in the Catholic Faith and the Catholic Community gave them hope that a better world out there awaited them.
- 5.2 In 1945, Dad realised that life had to be better and decided to move south in search of work at the request of his cousin, Mane Adams. There was much debate from his sister Peti and uncle Amato from Taupo Bay to stay and look after the land. Dad stood his ground and said to them it was for

his family and that he must provide for Mum and a more comfortable life for his children.

- 5.3 We lived in Te Teko for six months on a trial basis as Dad learned the milling and logging trade. We then moved on to Mamaku in 1946, where Dad carted logs as a jigger driver from out of the Mamaku ranges to Gammon's mill. These jiggers were Ford logging truck bodies put on railway wheels and towing bogies holding the logs. The four saw mills were Gammon's, Tawa Steels, Lanes and the State Mill. We lived in two mill houses over this period, which Mum and Dad immensely enjoyed as they fussed, bathed and clothed us well. By now Mum was able to use a treadle sewing machine and make all our clothing. Dad enjoyed his job and the responsibility that went with it and he worked hard. I remember our first Pontiac car and thinking how rich we were.
- 5.4 After how things had been in Waihapa, life was really good for us down south. Our parents bought our first home in 1955, of five bedrooms, lounge, dining and kitchen, and a new Chevrolet car. It was a real luxury to live in a weather-board house with five bedrooms, a separate kitchen, dining room and lounge. It was here in Mamaku that thirteen of my siblings joined the ranks.
- 5.5 Before 1985 we did not go back to Waihapa often. When my brother died, we went back there and I remember thinking that I couldn't imagine how anyone could live there. I was so used to town and the houses being so close together. Everyone had small farms and their own house cows and chickens. There was only a track to Waihapa at that time and there were only a few houses – very far apart. It just looked so isolated and lonely to me. If there was a tangi, it would be held in their homes as there was no marae in Waihapa at that time. My brother was taken to Otangaroa and was buried in Waihapa.
- 5.6 In 1985 we realised that Dad wanted to move back to Waihapa – more than anything so we had to awhi and support him in that. We told him that we thought that Rotorua was our home. We didn't have an understanding of our home being at Waihapa, or what a marae was about. It was only when we were about 10 or 11 that our uncles and aunties (on Dad's side) began coming down that we began to understand how much this place

Waihapa meant to Dad mostly, but also to Mum. Mum liked the life that we had and she wanted us to have the best things in life and she thought that was in Rotorua for us.

- 5.7 When we moved to Mamaku, more of the uncles and aunties who had only been to visit began to move to Mamaku – all in all I think it was about five families who came to live in Mamaku. This was a huge proportion of Waihapa, Otangaroa and Taupo population. They saw what life was like there, what the jobs were like, that there was a bus route from Mamaku to Rotorua so it was easy for people to do their shopping.
- 5.8 Mum was not ready for that. She believed that there was much her children would learn. Our education would be based around arithmetic, reading and writing and that we would continue to live here amongst our Pakeha neighbours, that this would be our new life. She wanted us to have our choice of jobs when we left school. This was a dream that both she and Dad had. My mother could see what she had missed by not getting an education. She just thought that there had to be another way to help us learn things we would need for our adult life. Te reo and tikanga were not important. These only became important when we became older and the families from the north moved down. They were interested in what we were learning and how we were doing, and how well we looked. We were interested in the reo and the tikanga, but they would talk amongst themselves.
- 5.9 When we were older and working we met friends and workmates who were Maori and they invited us to their home, to tangi and to the marae. We became very interested in learning. When we came home and told Mum about what we had experienced she would get mad and tell us there was no need for us to be going there and doing that. My sister became upset that we did not have the reo. We did feel a little as though we had been deprived of our reo and tikanga.
- 5.10 Mum did not want us to be like her growing up back in Whangaroa, where she and her two sisters went from uncle to uncle. She and her sisters didn't go to school often, never knowing who would care for them next. Mum told me they saved all their flour bags to make their bloomers from them. They couldn't afford shoes so went to school with bare feet, to warm

their feet in the morning was a race to the nearest cow muck. They were laughed at because they were so poorly dressed. We were not taught reo as our parents connected this to the life they wanted to leave behind.

- 5.11 In Mamaku, our parents encouraged us to mix and learn from our Pakeha friends and neighbours and learn their ways. They didn't want us to be strapped and made fun of like she had been. She reminded us of Dad and his struggles to read and write especially for his driver's licence, and learning this new job. She learned to barter, getting people sewing and knitting for us in return for her baking and preserves which were made from bush apples and berries Dad brought home from the bush.
- 5.12 Then disaster struck when our house was burnt to the ground and it was back to living in a mill house. The community rallied and it was furnished by nightfall. Aunty Peti and the whanau came to try to take our whanau home like she had done for many years. It was at these visits home that I would hear karakia and talk in Maori. I would have been about five and remember how eerie it all sounded then. We weren't allowed to go to tangi with our parents. My Aunties wanted our whanau to return home so we could help kaitiaki the Waihapa marae which was built in 1961. My Aunty was finding it difficult to find whanau who wanted to stay on the land and be kaitiaki.
- 5.13 Our parents wanted to replace their own home, not stay in someone else's place in a mill house. While Dad was at work one day, Mum caught the bus into Rotorua and walked the streets looking for Maori Affairs housing. In a matter of weeks, after more trips to Rotorua, more visits to Maori Affairs and capitalising our family benefit, Mum had our new home in motion. In 1964, we were in our brand new home and the last of the siblings was born in 1967.
- 5.14 Later, my mother started teaching at kohanga reo. I was about 28. It was also at this time that my mother began to speak little bits of reo to us. This was the first time. Before this, we didn't even really realise that she could speak the reo. My Dad had spoken the reo sometimes at home, especially when people were visiting. I enjoyed my school years in Mamaku, but, along with my brothers and sisters, as we got older we were angry that we were not taught te reo until we were older. We realised that

reo was part of us and we would now have to learn. She used to tell us that the reo was not important, our other school subjects were – that is what would get you a job, not the reo.

- 5.15 It's hard that we had grown up that way and then having to learn the reo as an adult. It's easier for me today because I can go to the marae all the time and learn there. Even those families who came from the north, their reo and their children's reo was so beautiful. We couldn't make our reo sound like that. It upset us hugely to think that our parents didn't encourage us to speak reo even though we lived at Mamaku, or to even teach us a little bit of reo.

6. RETURN TO WAIHAPA – REASONS AND PROBLEMS

- 6.1 Again, like many whanau who have had to leave Whangaroa, there was always a pull for our parents to return. Unlike many or most of the others, they were lucky enough to be able to. There were some families who wanted to return to Waihapa, but were unable to. For some, they had no land to come back to. For other people, they might have had lands, but nothing there – and sometimes there was no power, no water or even access to their lands. For these people, trying to build a house was difficult and expensive. There would often be issues with multiple-ownership and finding the other shareholders and getting them to agree. Sometimes, some people have just come home and have just set up a little something. Sometimes the houses are pretty substandard, but they have found it to be serviceable for their needs. In the beginning, in the 1990s, some owners would object to people simply establishing their residence on the land. People have now applied to the Maori Land Court to have their residences recognised.
- 6.2 Transport can be an issue for people as well, particularly the costs. Cars are more expensive to run than horses!
- 6.3 Aunty Peti wanted Dad home because she and Nanny Pita made a first partition out of Nanny Pita's land to create a Maori reserve, so that they to build Waihapa Marae. Our kainga sits on the balance of that block. She particularly wanted him back because she knew he was strong and

capable. He was able to undertake the work that was required for the block and to provide for us on the land.

- 6.4 In 1984, after many visits from Auntie Peti, Dad was nearing retirement and becoming worn out by the constant calls to return, so he decided to move home to Waihapa 1A1D1, the block of my grandmother, Ruiha Maaka. He had a share in this block. His sister, Peti, and our Nanny Pita gave their shares to him to allow a big enough block to be partitioned out. In the end Dad paid them from the sale of our house in Mamaku.
- 6.5 Mum and Dad arrived home in 1985. This was a difficult time as some fences and driveways were already on the partitioned land and Dad was not necessarily welcomed moving onto it. Because the land had not been properly maintained and because of the effects within the hapu of people like my Dad having to move away for employment, the Court's partition was not necessarily accepted. At one point my Dad was even threatened with removal by the local policeman for coming back and causing trouble with the people who had been living in the valley. The unsettledness has not entirely gone away even today. The land was overgrown with gorse and with huge rates debts on it at that time too.
- 6.6 The block was mainly kumara and riwai. When my Dad moved back home in 1985 he built our house and his main aim was to restore the farm to how it was when he was growing up. And he did that, he put stock on and had three large gardens. We went to Rotorua and would sell the produce down there. It was a big job although it was seasonal. It was all to support the whanau and pay the rates. We would load the produce up and went down to Rotorua once a month. We would sometimes swap kumara and vegetables for petrol. We would sit in the carpark at the supermarket and sell them, but we also had some other outlets such as Audrey Leslie's store in Whangaroa, the Redwood Gardens in Kerikeri and of course orders from families in both Whangaroa and Rotorua.
- 6.7 Our sister Tubby returned to support them in 1985 and Pepi followed in 1987. When I also arrived back in Waihapa in 1987, Dad had become part of a Co-op to awhi those like him, working to develop their land into gardens. It was mostly about sharing equipment and manpower. Those who shared their resources were Uncles Bully Waimahana, Mita Hape

Tahawai, Jimmy Heke and Nuki Aldridge. These main players have passed on, apart from Nuki, but while the work required their whanau to continue on, as with my family most had to go to the cities in search of better paid work. So the cycle went around again and the land was left. We are lucky enough to have mokopuna to help. The land hasn't completely reverted, but it does need maintaining. My sister and some of his mokos are helping with this. For example our urupa is eroding at the back due to the estuary. We have maintained the land, so it is not covered in gorse. It's mostly lawn. However the land could be developed more. The gardens are gone. There is some stock on the land. We don't have enough people to help us develop the land, particularly to help with the labouring side. There are no young people – we have a couple of nephews, but they have jobs and my nieces are too young. When Dad first came home we had some equipment, a tractor, a rotary hoe etc. However these machines were not able to be maintained and so now they need to be replaced because they are thirty years old.

6.8 There are still plenty of contemporary issues such as rates demands. We are still struggling, is this what is meant to happen? Now me and my sister are on the farm and we struggle to maintain and sustain it for the whanau, as a third generation. The rates demands keep coming, but now we can't afford to pay them and it has accumulated for two years. I do not want to be in a position where we will lose it, it is our traditional kainga. We try to work things at home and try and survive as best we can so we can stay on the land. We have formed a trust at home and try and depend on the rest of the whanau to send money back so we can put money aside to fix things.

6.9 My father wanted to show the mokopuna and us the papa kainga. He wanted to show us that it was easier to sustain a living than when he was little, but for us all to learn to try hard in life to make the best of opportunities. Although he had had to do the hard yards himself, he always said that the focus was for the mokopuna, for them to learn about the whenua, to always have that connection to the whenua, and preparing them to take their place in the world today. The mokopuna are doing well and have careers, but also they do come back and stay. To me it is all about the land and how our generation can awahi and encourage our mokopuna as well as giving them somewhere to come home to, wherever

they go and whatever they do. A lot of the nieces and nephews do come back home.

7. WORK WITH TE RUNANGA O WHANGAROA

- 7.1 I set up a small sewing business which did quite well. In 1990, I became involved with the Whangaroa Maori Executive with Uncle Turo, and then with the setting up of the Whangaroa Runanga, and I am still there today. I gave up my sewing business in order to spend the time working in the Runanga situation, as I became really interested in the things we could do to help our Whangaroa iwi.
- 7.2 The Whangaroa Maori Executive was already in place when we arrived back here in 1985. It was from this grouping that the Whangaroa Runanga was created. The Executive was a group of kaumatua who felt that there needed to be a roopu who looked at the needs of Whangaroa. So an entity had to be created to provide the services our people in Whangaroa needed. It was also aimed at whanaungatanga, building relationships between marae, whanau and hapu.
- 7.3 Prior to the Runanga being set up, Matua Whangai was based in Ngati Kahu, and located in Taipa, and it provided support services for Whangaroa at that time and it was from there that we had to access what we needed. From there came the thought that we needed our own Runanga to provide these services for our own people, and talks and hui agreed that Whangaroa will provide for Whangaroa. There were hurdles to get over as we soon found out, lengthy proposals being declined because Ngai Kahu or Ngapuhi were being funded to provide services for Whangaroa. Each time we wanted to access a service, we were told to go and ask either Ngati Kahu or Ngapuhi, so for many years we had to negotiate with both of these groups to try to gain a share of their funding and resourcing. Chairs Rudy Taylor of Ngapuhi, Len Popata from Ngati Kahu and Hiwi Tauroa of Te Runanga o Whaingaroa met and discussed boundaries and what and how we would deliver to our whanau. We wanted a central body to deliver those services to our whanau with a priority for Whangaroa rather than other groups. It was important the services were based in Whangaroa to make them easier for people to

access. After two years, Te Runanga o Whaingaroa was finally recognised as being a provider for Whangaroa whanau hapu iwi.

- 7.4 We had established the Runanga in 1990 to provide social services, including health services, Maori health education, housing, care of the elderly, and careers person / community youth worker. At the time these services were not being provided. My understanding when we established the Runanga was that it would create a vehicle to access these services for whanau, hapu and iwi. It took another three years before we were authorised to provide these services and we had done the papers to secure the funding contracts.
- 7.5 The Runanga established a truancy programme as an initiative of Hiwi Tauroa's with the Education Ministry. I became the first Truant Officer. I set up a Correspondence School programme and supervised children at the Runanga and then we set up an alternative education school with myself and a youth worker, supported by Hiwi as well as a couple of ex-teachers assisting part-time. We did that work well but then the Education Ministry moved the programme to Whangaroa College. After that time the social issues became huge. We had been able to manage these issues because we brought the whanau in, all with the aim that the kids would go back to school, which they did. It was for the parents as well as the children and getting the parents' support for their children. This was happening from 1994 to 1997. This was the birth of alternative education in schools, at least in the North. But the Department decided that this was better run at the College and although the Runanga kept an involvement for some years, this is not now under the Runanga and is run between the schools and a body in Whangarei. Although it has some advantages it also does not have the whanau involvement and development that we were also aiming for and achieving.
- 7.6 Being involved in the Runanga allowed me to network with other marae in Whangaroa and to identify the greater needs within our rohe. At this time I had only just arrived in Whangaroa so in part it was also joining the collective and looking into how we would do what we needed to do for our families. It was good to see what the other marae needed to be serviceable, even for tangihanga and to accommodate whanau when they

come home for reunions, wananga etc. We wanted to ensure the upkeep of our marae.

- 7.7 Waihapa marae now has flush toilets, carpet in the wharehui, showers etc. These were all things that the Runanga helped this marae and many others to achieve in the 1990s. The Runanga had only some funding available, but mostly it was helping marae and whanau connect with the right people or agencies to help, and assisting with filling in the forms and applications.
- 7.8 We had also been able to access funding to help with the everyday things – such as the power bills for marae. This helped whanau to be able to come and enjoy the use of the marae for reasonable costs.
- 7.9 We were also successful in 2002 in securing a contract to provide Maori health services through the Runanga in a joint venture with the Whangaroa Health Services Trust. First we had a Maori health coordinator appointed until about 2005. She ran health education programmes on marae and in the community to talk about prevention and management of health problems. This was a good way taking the korero out to the marae and whanau and the importance of their appointments and record keeping, as well including whanau so that they were not alone in their health situations or when they needed advocacy. She linked in with initiatives such as Smokefree programmes at sports events, and had a stall in the supermarket car park and other venues. It was thriving example of the Runanga being out in the marae and in the community for wellbeing programmes and people did noticeably take better care of themselves and marae did awahi marae.
- 7.10 We used to have a marae based nurse from 2005 because the contract changed to someone who worked more closely with the medical services rather than community education and support. She would mostly get the work from the GP doctors of the Whangaroa Health Services Trust, regarding who required follow ups. We also had a CEO who had a high degree of nursing skills. This enabled her to do the supervision for kaimahi from the DHB. But when she left in 2010 we did not have anyone with those skills to supervise our marae-based nurse whose service ended in 2013.

- 7.11 The referrals from GPs dwindled and eventually stopped coming through and the nurse became basically just another social worker and taxi driver taking clients to appointments over the last few years. By the middle of 2012, our contract with the DHB was cancelled as we were unable to re-establish the clinical supervision required or provide the required appropriate data collection and reporting system. The Runanga's system is different from the Trust's and we do not have the money to be able to buy and build up a new system.
- 7.12 There have also been changes to the Whangaroa Health Services Trust. We had a good arrangement with them, although there have been issues with changes in policies and personalities, some within the Runanga itself, but many going all the way back to the DHB. And from about 2008 the Whangaroa Runanga received funding from the Trust. However, once the top people started to change (the Chairs and management) this also changed how the funds from DHB were allocated. The Whangaroa Health Services Trust decides how this funding is used, and at this time they have decided not to allocate funding to the Runanga Health Services because of the clinical supervision issue. The Health Trust has so far not supported any of our attempts to provide Maori health services on an ongoing and sustainable basis. Their provision of such services has been very occasional or ad hoc, but we are working to re-earn our standing with the Health Trust and the DHB.
- 7.13 We really need to get our marae based nurse re-established. This person would follow up with whanau to see why they were missing appointments, or couldn't get to their appointments. She would also check in with the schools if there was an outbreak of nits or sores or something, and follow up with the families to ensure kids got the treatments. More than that, she was able to help the schools with prevention and health education. The marae-based nurse would also assist the old people to understand the medical issues they have. But more than that, she would help teach them healthy lifestyle tips and involve the whanau so they all understand.
- 7.14 The Runanga also ran several social services programmes. There were drug and alcohol programmes, youth justice programmes, corrections programmes and returning whanau back to our local prison at Ngawha. We also had budgeting, home management programmes, family violence

and suicide prevention programmes. These were all run through the Runanga, usually with expert contractors, although very few are still operational, apart from budgeting, corrections come from Ngawha, while family violence and suicide prevention is still run within the Runanga. There was also a rural housing lending programme through Housing New Zealand. WINZ and IRD representatives would also be in an office at the Runanga monthly so people didn't have to travel as far. There are kaumatua and kuia who get taken shopping and to activities (this is on a volunteer basis). For some years we have also had adult education available – people would take papers through Massey University and several of the Wananga, but that is an individual option. The Runanga also got involved with the mahi of the truancy officer and set up home schooling or correspondence school for those who couldn't attend school, as I have already discussed.

- 7.15 The issues are still out there. But the programmes are no longer as accessible as they were in 2000. They have started being depleted from 2009. Many of the Runanga's programmes have disappeared. There have been cutbacks in funding. But there was mismanagement and issues in reporting (which was a requirement for the funding for many of our programmes) from the Runanga from about 2009 to 2011. The reporting has not met the standards set out in the contracts.
- 7.16 While some of the problems have been internal to the Runanga, the Government contracts have also been changed to limit the work of the kaimahi and the types of intervention that can be done at our end. They have become much more bureaucratic and prescriptive about the types of work and interventions that can be done regardless of what is actually required. For example, domestic violence actually has to happen before intervention is permitted and our whanau interventions are not now part of the CYFS contracts. In Health, the prevention and education work of our Maori health coordinator is not what the health contracts provide for. The types of teams we had are not the sorts of things that are now allowed as approved ways to work. In short, our successful Whangaroa ways to dealing with issues have been sidelined and shut down by the changes in Government policies.

- 7.17 For many families, the issues are interrelated and cyclical. There are issues with budgeting, so there is no food, the kid doesn't go to school, so truancy officers get involved and eventually social services get involved with the welfare of the child. But they don't get involved with and deal with the earlier issues – like budgeting and ensuring there is food for the kids. If we had a kaiawhina, they would work with these families and set up a plan for them and work with them to make sure they met the milestones (which can be over a six month period for examples). We have a social worker through the Runanga – he is doing all the work of the kaiawhina as well, but his contract is specifically for care and protection. So the prevention work which should be there first for early intervention is not within his contract and so there is tension about him meeting his own contractual milestones and risking that contract because of the demands for prevention. But the Runanga has to find its own funding for the prevention work which it has not yet been able to do.
- 7.18 Another small part of my Whangaroa involvement has been being employed as a Social Services kaiawhina working with whanau.
- 7.19 In respect of education, for a while for those kids who had learning problems, were stood down from school or had behaviour issues, we would take them to the marae one day a month to teach them tikanga. And we would align their tikanga with going to school – how to prepare yourself to go to school and why you go to school. Preparing – go into the gate (powhiri), going into the school (karakia), break for a cup of tea, then into the kaupapa. By aligning the marae to going to school, they developed more of an understanding of both and how to behave at both. The idea was to make sure the kids were involved with their own marae, kaumatua and kuia and to give back to them some of their own cultural heritage in their tikanga.
- 7.20 I think there are education opportunities around, but kids don't utilise them as much as they should. Some of this will be because of what home is like for them.

8. HEALTH

- 8.1 Once my parents had returned to Whangaroa, they had a problem with the provision of health services at Waihapa in mid-1980s. When we came home my Mum was in hospital for some time. There were barriers of understanding about the clinical side of things for old people. They didn't understand the importance or significance of what their treatment, or things that they needed to do themselves, such as changing their diet. The understanding of problems such as diabetes, cancer, heart and stroke issues was limited and so while they were prescribed medications and treatments, it was never properly explained what these did and what they needed to do for themselves. Even their whanau support didn't fully understand and so it wasn't until my mother had passed away that the rest of us began to fully understand the need for the types of changes that were needed. Taking a single pill was never going to be the sole cure, and none of us understood that. The medical services in the Whangaroa area did not appreciate the need to provide the services Maori needed in a way that was suitable to the Maori who needed them.
- 8.2 Our mother was diagnosed with lung cancer in 1986. They said she only had 6 months, but she lived for four years – the doctor was amazed. Our father would go up to Taratara and get rongoa medicine for her. Tupakihi was one, along with kawakawa and kumarahau. When sheep were killed, their fat was used with kumarahau. It is still up there and we still use it and also on the animals.
- 8.3 Even in the present day, health services are still not reaching Maori. About four years ago, there was a kaiawhina, Libby, a health social worker, who came out and explained medical issues, and got people to appointments. But since then the funding has been cut and so the services have been more limited again. There was about four years a new contract between the PHO and the Runanga to employ a marae-based nurse to keep in touch and do follow ups, arrange appointments in Whangarei, tests and checkups. There were cutbacks from Whangarei down and this was one of them, so these effective interventions were done away with although they were the best things to help our people get involved with looking after their own health.
- 8.4 We now have the green prescription about fitness and health, but you have to go the hospital as it's not getting out the whanau. These days

there is just a notice on the clinic wall telling us that if we want we can have a person in the room with us – which is a completely different kind of information and probably done for very different reasons. There is a mobile clinic but it doesn't go everywhere, for example it only really goes to the coastal areas such as Matauri and Wainui, not inland to Otangaroa, and so there are problems of understanding and how best whanau should be looking after themselves. I don't know how they assess the location of the need.

- 8.5 Each funding round there seem to be further cutbacks. Luckily we haven't yet lost the rheumatic fever contract at the Runanga, because we are the first rheumatic fever programme, which began in 2004. A coordinator based at the Runanga provides screening and testing in schools, usually on the school's request. A specialist nurse from the Health Trust does the follow-ups at the schools and holiday programmes. But just having the one targetted programme doesn't help with all the other problems we face. We have that rheumatic fever programme because we have the highest incidence of rheumatic fever in the country. This was a reflection of the fact that we lacked many key elements of such as substandard housing, e.g. no running water, no electricity, long drop toilets.
- 8.6 We have no community health workers and one district nurse provided in Whangaroa, based at the Health Trust. There is only one home help person, who works for Ngati Hine although she is based here, a couple of home care nurses who work from Totara North right out to Takou Bay. There is only one bed in the hospital, which is really a day care facility from 9am to 4pm, and runs it for observation and treatment, rather than as a proper hospital. Emergency medical response after 4pm is provided by the volunteer Fire Service in Kaeo, the nearest ambulances and alternative fire engines are at Kerikeri and Mangonui. The rumour is that we may even lose this Fire Service due to lack of volunteers. This is a community that is not well-resourced, but it tries very hard to make do with what it has got.
- 8.7 Back in the 1980s – and still today – it was found that Maori people did not go to the doctor unless they were really sick. My own example was with my father which required that the whole whanau had to take him into hospital. This meant that the health statistics did not show that the Maori

were as unhealthy as they were, since they didn't get reported. So there weren't really the resources put into Maori health for those reasons either.

9. HOUSING

- 9.1 The Runanga started rural lending programmes to start fixing up many houses. This was funded by Housing New Zealand, and started about ten years ago but it was axed after about only six years leaving some of the houses unfinished, which was just a waste. Housing NZ could at least have finished what they started. The houses were located at Waihapa, Pupuke and Taupo Bay. I know of about five only where the renovations were completed and the houses made liveable. There were supposed to be another five. Our whanau were lucky enough to be one of the completed houses with renovations that made our house suitable for our father, who by then was incapacitated by a stroke.
- 9.2 To get housing you still have to get resource consent from the Council which is often not given for various reasons, or the delays mean what is approved is then lost again. We didn't have enough houses approved in the Waitaruke development, there were another three to five needed. This was again a Housing New Zealand project. The Whangaroa Trust Board took out a lease with the Catholic Diocese for the land to provide ten houses, but Housing NZ froze the funding part-way through the project, partly through a debate over the suitability of the land for housing in the first place. There are many desperate for a house on their own land, but they won't get approval through lack of funding being made available. Also, people do not have the necessary level of income, or there are too many people owning the land block, so the land ownership situation is working against us again.
- 9.3 With the high costs of housing in the cities, we are having more people coming home. If there is no work available in Auckland, there is nothing for you there. But this lack of housing is a problem because there is nowhere for our people to live. They are trapped by not having decent jobs to pay for homes, yet they are not able or assisted to make use of our whenua, which then stays unused and getting in a worse state. Without housing, our people can't form or maintain our communities either, while it also makes the health problems worse.

10. EMPLOYMENT

- 10.1 My parents needed to generate an income when they came back in order to support themselves and pay for the costs of breaking in the land, and as I have said they were part of a collective with much shared equipment, but especially sharing labour to help each other.
- 10.2 Our home garden that my parents created lasted for a while, and we also supplemented that by using a house cow for milk, fish from the creek and so on. A chain gang system was what we used for big tasks like planting, one person with the jug of water, another filling the jug, another digging the hole, another placing and covering the plant, and so on. But my brothers and sisters didn't want that kind of lifestyle, simply being self-sufficient. I stayed with my parents, but most of my brothers and sisters had to leave again to find work. After a while, the garden was slowly turned into a farm with various types of stock, which is a different type of lifestyle again.
- 10.3 My brothers went off to find other work or for reasons such as requiring specialist medical care in Auckland, not even in Whangarei. Four of us sisters are in Whangaroa, but the other sister and all five brothers had to go to Auckland for work. There was nothing suitable in Whangaroa in the 1990s and the situation has not improved since.
- 10.4 There were courses available such as the MAccess courses run by Karangahape marae at Matangirau and a limited amount of work was available through employment schemes such as the PEP workers in the 1980s. Many of my siblings went on these courses but the training did not lead to anything in Whangaroa, so they had to go to the cities.
- 10.5 There was a soil tester employed by the Runanga, a Pakeha girl named Katrina, who used to tell us what we could grow and where. She visited marae and looked at options for growing crops or what they needed to do to be able to grow what they wanted. She also created networks for sharing farming knowledge and assisting Maori farmers to support each other, as well as advising how to beautify the township and attract tourists and passers-by. Her position was one of Hiwi Tauroa's many initiatives,

but she only had a three-year contract in the mid-1990s and she wasn't replaced after his term ended.

- 10.6 A lot of land has gone back into gorse. Some is used for farming but we don't have the money to clear and develop the whole land properly. It takes a lot of time and money to keep it in control. We have the expertise to develop the land, and we have the commitment because it is our whenua and we live there, but we don't have the long-term development finance or the incentive because everyone wants an income before they put in the investment of time and effort. Even on our own land, my sister and I struggle to keep the urupa clear along with the track to it. Policies are needed to allow us to work within the context of our Maori culture and tikanga on our whenua. They need to understand the real meaning of kaitiakitanga for our whenua, rather than paying lip-service to the word on its own.
- 10.7 Although various regional plans and such are produced by local or central government, when changes do happen, people do not understand and before we know it there are new roads or other developments. There is a problem with these bodies not communicating with our people in ways that connect.
- 10.8 There are always resourcing issues and contracts are often too narrow. You have to produce whatever the contract requires or you have it cut back, but there is so much more time needed for early intervention with whanau to do things properly. Often a kaiawhina and even a policeman are needed to explain and assist, rather than jumping straight to clinical solutions or enforcement on people who don't really understand. Again it is all about breaking down barriers for whanau. Some of them are just stuck so an enforcement option is all that is applied, whereas the option to have someone do the mirimiri on the situation before it gets that far would be far more valuable.
- 10.9 I don't think that when we put in our reports or requests that organisations such as the DHB or Child, Youth and Family are really listening or hearing and so the relationship really isn't working. They may have their policies and procedures, but if these don't work they should be prepared to be more open and more flexible. I have had experience even as Chair of the

Runanga so that I have been with the people at this end trying to make it work.

11. REDRESS

- 11.1 I am looking to the Tribunal and this process for a number of reasons to help put things right for our whanau and whanaunga and to provide the basis on which the Crown will recognise what we have lost and the difficulties we have faced so that it will move to action those remedies.
- 11.2 Employment is the biggest thing, to enable our people to be able to stay in Whangaroa and live positive and constructive lives supporting themselves and their whanau.
- 11.3 Today my hope is to be able to properly test the soil of our whenua to get the right crops to generate jobs and income. I believe in what my parents set out to do when they came home. It was to do just that – sharing our skills and resources with whanaungatanga as the key.
- 11.4 I wish we could focus on our issues and getting agencies to connect with us and our needs, changing how the agencies receive and hear what we are saying to them.
- 11.5 I wish we could receive adequate resources for the Runanga to meet the needs of our people. Three workers is not even close to being enough.



Louie June Elizabeth Katene