

IN THE WAITANGI TRIBUNAL

**Wai 2180, Wai 1705, Wai 647, Wai 588,
Wai 385, Wai 581, Wai 1888**

IN THE MATTER OF

the Treaty of Waitangi Act 1975 and the
Taihape: Rangitikei ki Rangipo Inquiry
(Wai 2180)

IN THE MATTER OF

a claim by Isaac Hunter, Utiku Potaka,
Maria Taiuru, Hari Benevides, Moira
Raukawa-Haskell, Te Rangiangoa
Hawira, Kelly Thompson, Barbara Ball and
Richard Steedman on behalf of themselves,
the Iwi organisations who have authorised
them to make this claim and the Mōkai
Pātea Waitangi Claims Trust (**Wai 1705**)

AND

a claim by Maria Taiuru and others for and
on behalf of Wai 647 Claimants (**Wai 647**)

AND

a claim by Isaac Hunter and Maria Taiuru
and others for and on behalf of the Wai 588
Claimants (**Wai 588**)

AND

a claim by Neville Franze Te Ngahoa
Lomax and others for and behalf of the
Potaka Whanau Trust and Nga Hapu o
Ngati Hauti (**Wai 385**)

AND

a claim by Neville Franze Te Ngahoa
Lomax and others for and behalf of Te
Runanga o Ngati Hauti (**Wai 581**)

AND

a claim by Iria Te Rangi Halbert and others
for and behalf of the Wai 1888 Claimants
(**Wai 1888**)

**Statement of Evidence of Anthony James Thompson
12 February 2018**

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Ka moe a Hauti ia Hineruarangi

Ka puta mai Ko Hinehuanoa

Ko Toroiro

Ko Tautahi

Ko Tukokoki

Ko Haukaha

Ko moe a Haukaha (Ngāti Haukaha) ia Ihuhanga

Ka puta mai Ko Amoaka

Ko Pirere

Ka moe a Pirere (Mohi) ia Hineitamia

Ka puta mai Ko Arapera

Ka moe a Arapera ia Tapui

Ka puta mai Ko Tupakahi

Ka moe a Tupakahi ia Hapai

Ka puta mai Ko Maungu

Ka moe a Maungu ia Huia

Ka puta mai Ko Noa

Ka moe a Noa ia Damien

Ka puta mai Ko Marina

Ka moe a Marina ia Tehononga

Ka puta mai Ko Kahu-Lena

Ka moe a Kahu-Lena ia Mokohore

Ka puta mai Ko Kelly

Ko Kelly ka puta mai

Ko Anthony James Thompson ahau.

1. I was lucky as a young child to have been taken by my mother to many Marae of Mokai Patea. One of the places we spent the most time was here at Rata, playing with my cousins, going to the onsite kohanga, attending wananga, going on hikoi up the Ruahine Ranges with my uncles, aunties and cousins. My brother, cousins and I would play on the Marae Atea while my mum and other members of the iwi would learn. These are some of my earliest memories of Rata Marae and Ngati Hauiti.
2. Ngati Hauiti held its first exhibition Nga Taonga Tuku Iho in the whare Hauiti here at Rata. There were taonga that our whanau hadn't seen for generations it was amazing. I remember that my family stayed at Rata Marae for 6 weeks during the Nga Taonga Tuku Iho exhibition, we lived and breath Hauiti culture with many whanau, manuhiri and distinguished guests coming daily, mum took us out of school to experience this once in a life time event. She believed it was culturally beneficial for us as a family.
3. This also sparked my first sense of a grievance. I wondered how many more of our Taonga have been lost forever, how many more of our Taonga will we never see? I remember being so intrigued by all the taonga and have since had a desire to see more.
4. In 2010 I was introduced to the "He Whetu Arataki" leadership program. This was designed by Te Rūnanga o Ngati Hauiti to

support Ngati Hauiti rangatahi aged between 15 – 21 to become passionate and the future successors of Ngati Hauiti. I was 18 years old when I attended and during my 4 years apart of the programme there were 5 core kaupapa:

- 4.1 Haititanga,
- 4.2 Manaakitanga,
- 4.3 Rangatiratanga,
- 4.4 Kotahitanga and
- 4.5 Tikanga.

5. Through these core kaupapa I and many other of my cousins as well as my brother from the different lines of Hauiti became very close with whanaungatanga and Haititanga being the thing that wove us together through whakapapa and whenua.
6. I grew a strong passion to learn more and get involved in the affairs of Ngati Hauiti. One of the most important things I walked away with was that I needed to go and learn the reo. I noticed only a handful of us were able to speak Te reo and I knew that to be able assist our people more and to become a stronger leader in the future, I had to immerse myself in not only the reo but Te Ao Maori as a whole. I know that to succeed I need to be able to stand strong in both Te Ao Maori and Te Ao Pakeha.
7. I decided to enter join Te Wananga Takiura o nga Kura Kaupapa o Aotearoa which offered a full time full immersion te Reo Course. As I stood on the first day and introduced myself as a young man from Mokai Patea I recited my pepeha and later found that a lot of people had never heard of my iwi, they did not know where my marae stood, they knew nothing of my people. This has been an recurring factor throughout my life. I got a feeling that our people, our iwi is not a strong iwi, that our people have been lost over time. Throughout the

course we were also encouraged to learn mita, Tauparapara and stories from our iwi so that we could share these with the other students. To my shock I learnt that Te Reo a Hauiti had suffered through the history of colonisation. What we have left is due to the hard work of our leaders, but it is heart wrenching to me to think about what I have not been able to learn, given that so much has been lost. It guess it is another example of me grieving for a taonga.

8. Now as a 25 year old man I am involved in Ngati Hauiti tribal activities and am a Director on the Ngati Hauiti enterprise, Whakauae Research. There are many things that I have learnt that has helped me become the person I am today. Knowing my connections, knowing who I am gives me the strength to sit here today and reflect on what has happened and not happened for us as people of Ngati Hauiti.
9. What I have noticed from the korero that has been shared during my short time with Ngati Hauiti activities is the impact the law has had on our people. It has been devastating to us as a people, resulting in land loss, and therefore culture destruction.
10. So it is not only the tangible that has been taken from us but also the intangible, the things that make us who we are. Our Hawaitanga. How do we get our people to return home when there is such devastating damage done, how do we bring our people home when there is nothing for our people to come home to. And yet, without the people, Ngati Hauiti will cease to exist.
11. My whakaro is that if Ngati Hauiti had maintained its whenua and economic prosperity, Ngati Hauiti would not be in the position we are now having to struggle to keep itself going. With the development of a Rūnanga and legal entity Te Maru o Ruahine Trust we maintain what is most important to our people and our iwi as a whole.

12. I am a young man of Ngati Hauiti and I aspire to be a future leader of this great iwi. I want us to progress, to endure, to grow. That is why I have decided to take the journey that I am on today, ahakoa he teina ahau ki waenganui i nga rau rangatira ma, he uri nō Hauiti tonu ahau. I will give my all to ensure the sustainability of our iwi and its people. I believe we can attain our goals. If we can get our people back home, and get them grounded and connected, increase their knowledge of our lands and our whakapapa and teach them truly of who they are as the iwi of Ngati Hauiti, then I see a very bright future for our iwi.

Anthony Thompson

12 February 2018