

IN THE WAITANGI TRIBUNAL WAI 2500

WAI 1344

IN THE MATTER OF

The Treaty of Waitangi Act 1975

AND

IN THE MATTER OF

The Military Veterans Kaupapa
Inquiry

AND

IN THE MATTER OF

A claim by Turi Stone, Tamati
Pohatu, Most Reverend
Archbishop Brown Turei and
Nolan Raihania.

BRIEF OF EVIDENCE OF

TURI POHATU STONE

DATED 11 JUNE 2015

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Waitangi Tribunal

12 Jun 2015

Ministry of Justice
WELLINGTON

MAY IT PLEASE THE TRIBUNAL

- [1] My name is Turi Pohatu Stone.
- [2] My father is Dave Pohatu Stone from Muriwai. My mother Lily, is a Tomlins and a Mohi from Paki Paki.
- [3] Dooley Swann was my Uncle, my father's brother. Dooley was a Whaitiri, a Swann, a Jones and a Kohere through a father's mother, Wharengaio from Manutuke. While Dooley was the name that he enlisted under, he was called Turi by his mother, my grandmother. I am his name sake.
- [4] I was named after him to keep the name alive and to honour my Uncle. Many Maori are named after their brothers or Uncles who never came back from war. My other Uncle, Uncle Tama, his middle name is Faenza, the place where my name sake was killed in Italy. Crete, Egypt, Forli, Tunisia, these are all names among Maori named to remember our tipuna.
- [5] I've visited the grave of my name sake in Faenza. I wasn't part of a tour group, I just went with a few members of my family. It was quite an emotional journey. I had heard stories about my name sake, but not too many, as many of my Uncles and Aunties were too young to remember much about him. My father was only 10 years old when he last saw him.
- [6] My Uncle Nolan is a living taonga for us the Pohatu family and I'm sure everyone else along the coast. I know many of us use to take these rangatira for granted but not anymore. We realise just how important we are to have these few remaining rangatira among us. Uncle Nolan is the closest we will come to having my name sake

among us. He was there. He saw it all, he witnessed it all first-hand standing right next to my name sake.

[7] On ANZAC day this year in Muriwai Uncle Nolan's korero was read out to all of us and everyone came away with a greater appreciation of what he and the rest of our rangatira went through. By listening to his korero my name sake and all the other soldiers came alive again. For that brief moment I felt that my name sake was among us again. He was bringing their korero back into the whare that gave them their farewell when they left and was there again to mihi to them when they came back.

[8] That is why this claim and this Inquiry is so important to not only us, the people of Muriwai and Manutuke, but to all Maori. It is important because so many of us didn't know our name sakes, our Uncles, our tipuna. For many of us all we have are photos on our walls of people we never knew. For those like my father, my Uncles and Aunties, this is a chance for them to say good bye to people who died over 70 years ago. I know that my father doesn't feel that he has had a chance to say goodbye to his brother and I know many other Maori feel the same way about their loved ones. This Inquiry gives us a chance to talk about our tipuna, to honour them and to say good bye. So I thank the Waitangi Tribunal for this opportunity.

[9] When I visited my name sakes grave I looked at all the other Maori names on the headstones around him. I knew all the names: names of families from Muriwai and Manutuke. Names of whanaunga. I saw them and wondered why on earth they were here, so far from home. I wondered what it was that motivated them to leave home to come to a place so far away. I wondered what it must have been like to be in the middle of battle, to see your friends, your whanaunga dying around you. I wondered what must have motivated them to charge and wondered what it must have been like

to take life. I wondered if they were happy to be lying where they were or if they longed to be taken home?

[10] For me there was an implied contract between Maori and the Crown. The contract was, we'll sacrifice our lives for you, the Crown, and in return you give our people a better life. This contract has been labelled 'the price of citizenship' but I don't like that label. It shouldn't be called 'the price of citizenship': it should be called 'the price of *equal* citizenship'. And if that's the case then the Crown has broken this contract because we don't have equal citizenship.

[11] 15 years after visiting those graves I still wonder what it was that they were fighting for. I cannot pretend to know why they were fighting because I wasn't alive then. I do not doubt that adventure played a large part in why my name sake and other tipuna left their homes. But equally if a Crown official was at the dock and said to them before they got on that boat that their sons, nephews and mokopuna would fill the prisons, live in sub-standard housing, fill our hospital wards, fill the waiting rooms of Work and Income New Zealand, that they would not get any farms in Muriwai under the land development scheme, be over represented in all the wrong areas and that they would not be welcomed into RSA's, then I doubt very much that many of them if any would have got on that boat.

[12] I have thought about what his death and the death of so many of our rangatira means for Maori today. Their death and sacrifice has to mean something because we won't accept that they died for nothing. My name sake and our rangatira didn't die so that Maori could be in the position they are in today. That's not the contract they had with the Crown. They were fighting for the opposite of what Maori have today. And until there is equality in these areas among Maori and Pakeha then it cannot be

said that there is equal citizenship because how can there be when one people are so clearly better off than another?

[13] To get our Maori people to fight Ta Apirana Ngata once asked, 'how can we ever hold up our heads, when the struggle is over, to the question, "Where were you when New Zealand was at war?"'. The question for the Crown now is how can it hold its head up and what is it doing now that we the Maori people struggle? Where is the reciprocity?

[14] For my family and I this claim and this Inquiry is about acknowledgement.

[15] Acknowledgement about the sacrifice that my name sake and my tipuna went through, both overseas and at home.

[16] Acknowledgement that the Crown has not lived up to its part of the contract.

[17] Acknowledgement that the Crown has much to do to fulfil the contract it made with my name sake and so many of my tipuna.

[18] To my Uncle Nolan and to all the others, tena koutou katoa.



Turi Pohatu Stone