IN THE WAITANGI TRIBUNAL **WAI 898**
WAI 125

IN THE MATTER of the Treaty of Waitangi Act 1975

AND

IN THE MATTER of **Te Rohe Potae Inquiry** (WAI 898)

AND

IN THE MATTER of a claim by **Haami Whakataari Kereopa** and **Vivian Te Urunga Morell Kawharu** on behalf of Ngati Koata (ki Whaingaroa), Ngati Kahu, Ngati Tahau, Ngati Te Kore, Ngati Pukoro, Ngati Te Ikaunahi, Ngati Tira, Ngati Heke, Ngati Rua Aruhe, Ngati Hounuku, Paetoka and Ngati Te Karu

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BRIEF OF EVIDENCE OF ROLANDE PAEKAU

DATED this 26th day of August 2013

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AURERE LAW
Barristers & Solicitors
P.O. Box 1693
DX JP30025
ROTORUA
Tel: 07 348 0034
Fax: 07 346 2933
Counsel Acting: Annette Sykes and Terena Wara

1. My name is Rolande Paekau and I am of Ngati Hounuku, Te Paetoka, Ngati Tahinga, and Tainui descent.

2. This brief of evidence will address the rohe of Ngati Hounuku and Te Paetoka, as well as touch briefly on Te Akau and Horongangara. The brief will also examine the way in which we sustained ourselves from our whenua and our moana, with a particular focus on Waikeri, now known as "Manu Bay". Finally, I will address the loss of our ancestral lands at Waikeri, and the impacts that have affected our hapu especially in areas of mahinga kai, traditional kai gathering places, tikanga and whenua loss.

3. This brief of evidence reflects my own personal experiences, and the interviews that I undertook during the Tainui Oral & Traditional Research report project. Some of the participants of those interviews included my mother Waireti (Nellie) Paekau, her brother Matiu Paekau ("Uncle Matiu"), and Uncle Piripi & Aunty Rangi Kereopa. Aunty Rangi is still with us today but we have since sadly lost my mother Nellie, Uncle Matiu and Uncle Piripi during this Treaty journey.

4. Other interview participants also included: Roseanne (Ratahi) Marshall, Steve Heitia, Ruby Waretini, Mack Kaa, Erica Kaa, Taipari Kaa, and Sandy Hounuku, Raiha Grey, Rob Tawera, Nancy Tairakena, and Connie Hounuku for Wai Claim 125.[1]

Ngati Hounuku and Te Paetoka

5. Ngati Hounuku and Te Paetoka are both hapu of Tainui.

6. Hounuku was the rangatira of Pu Toitoi (known today as Whaingaroa, Raglan and prior to Rakataura naming the harbour). The Ngati Hounuku rohe begins at Karioi (Whale Bay, Te Whaanga, Bryant Home) and comes down to and along the back of Wainui te Awa, south toward Te Kopua (Riria Kereopa Memorial Drive), along the ridge of Rangipu to the end of Wainamu back over to this side of the Nihinihi bridge. Of course this all includes the harbour, foreshore to low water mark and the seabed.[2]

[1] All interviewees formally consented to share their experiences and stories.
[2] Sandy Hounuku. Tainui Oral & Traditional History Interviews 16 May 2012.

7. Te Paetoka is a hapu with connections to Ngati Tahinga, and the Minute book records show that we had a number of kainga pa in Tahinga territory on the northern side of the Whaingaroa harbour. That being said, I have been told of a number of stories that our Paekau origins stem from Taranaki.

8. Within my own whanau, my Koro Tumu Paekau did not like to speak of whakapapa and our origins. My mum told me that:

> *"he didn't really want us to dwell in those kind of things, he said because there was a lot of maemae and that's where people get hurt."*[3]

9. Te Paetoka and Ngati Hounuku were fused through the union of my great grandparents Whareaitu Paekau (Te Paetoka) & Te Kiriwera Hounuku (Ngati Hounuku).

Waikeri Bay

10. Land blocks that Ngati Hounuku and Te Paetoka were awarded interest in include Te Whaanga at Waikeri Bay. This is where my great grandparent's lived for the majority of their lives.

11. The land at Waikeri was gifted to Whareaitu's father Muriwhenua Paekau, (also known as Muri) from Wiremu Hounuku (Te Kiriwera's father).

12. Wiremu Hounuku was known to be a very generous and humble man. He held the mana of his people, his whenua, the awa on Karioi and his moana; (like his tupuna before him). He was also open to sharing that concept as well as the resources with others. He shared his lands on Karioi with the many whanau that remain here today as ahi kaa.

13. A korero regarding Muriwhenua was shared to me by Uncle, Grace Forbes. He told me of a man, a tupuna rangatira he had hanging in his whare on the wall. That man was Muriwhenua Te Ngohi, and was a tohunga from Aotea. I asked Uncle if that was our koro Muri Paekau, and Uncle nodded his head, smiled and gave me permission to get a copy of that photo for our whanau.

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[3] N. Paekau. Steve Heitia, Matt and Nellie Paekau (Tainui Oral and Traditional History Interview 1-Part 3 [32:15mins]) 9 May 2012. P.12

14. Whareaitu Paekau & Te Kiriwera Hounuku left the land at Te Whaanga, and it was then occupied by Whareaitu's older brother, Manokapua Paekau. My mum told me how he was a scary, spooky old man and nobody messed with him. He was known to put bad curses or utu on people for nothing other than simply visiting him.

15. Manokapua had no children of his own, however he had a whangai whose descendants still reside on the land as ahi kaa, being the Tukiri Whanau. Interests are also held by some descendants of Manokapua's brother, Te Wiwini Paekau.

16. My mum also told me of when my granddad Tumu's sister, Nanny Mihi, lived at Waikeri, right where the ablution block is today. She had a small shack-like house there, and lived there off and on with her husband. Nanny Mihi had a couple of homes my mum knew of, she mentioned her having another further around on Te Whaanga Rd across the road from where Aunty Hinemoa is now.

17. They had the freedom to stay wherever they wanted to then. They weren't tied to living in one place or paying rent or mortgage to own their home. Whaingaroa was home.

Gathering of Kaimoana at Waikeri Bay

18. Waikeri was an abundant resource for Ngati Hounuku and Te Paetoka, it was a place where we gathered kina, paua, pupu, and caught koura and koki or mango (shark). Waikeri was a resource that we managed in accordance with our tikanga. Only the whanau that lived at Waikeri were allowed to go there to camp, fish and holiday. Anyone else that came in, whether from Aramiro, Waingaro or wherever, had to come through one of the whanau first.

19. My mum told me korero of when she used to go to Waikeri with my Koro Tumu, and how her older brother would drive them there by horse and cart. He would drop them off for a week, sometimes two, and they would spend that time fishing for mango. My mother's job was to collect the koki, tied them with harakeke and hang them on the trees to dry. My uncle would then go back a week later and pick them up.

20. Waikeri was a place that not only sustained our whanau as a food resource, it also sustained and cultivated close relationships between our whanau. My mum spoke of her fond memories growing up and how they used to regularly camp at Waikeri when she was younger. All our whanau did, especially during the summer.

21. She told me that my Koro Tumu would dig a small area out in the side of the beach, which she pointed out to me, and he'd make a bivouac shelter or kouta. They would spend the whole holidays there with all the whanau and they just fished, swum, and gathered kaimoana.

22. My mum used to take me to Waikeri as a child. I remember watching my mum when I was about 7 or 8 years old (in the early 1980's), gathering a kai for her and at times Nanny Issy (Esabelle). She used to sit me on the rocks, and make her way out to just where I could see her. The kaimoana used to be right there near the shoreline, kina, paua, the big pupu. I remember I used to feel scared for her, watching the waves smash her around and then I'd get distracted by the big crabs that used to scuttle around my feet.

23. Mum told me Koro Tumu made her learn to get kai from there, so that she had the knowledge to sustain her own whanau from the kaimoana at Waikeri, just as her tupuna did.

Te Kopua

24. My great grandparents Whareaitu and Te Kiriwera moved down from Te Whaanga to Te Kopua, to get closer to town and the doctor in the early 1900's. This was because Nanny Kiriwera started to get sick. Koro Whare built a kouta on the land at (Te Kopua No.1 on the corner of Riria Kereopa Memorial Drive-today), where the first Maori school was to be built.

25. My mother and my uncles remember koro Whareaitu's kouta. Matiu Paekau recalls my mum being born in the kouta, and Granny Herepo (Herepo Rongo) delivered her as the midwife.[4] My mum says she was about five or six years old when Koro Whare died, but remembers when he used to take her with him everywhere on his horse and cart.

[4] Matt Hori Paekau (Tainui Oral and Traditional History, and Whaikorero – Interview) 5 May 2012. P.3

"Our grandfather was around then, he was getting old. He was actually living there with us – 'Whareaitu Paekau'. And then our grandmother, she was already deceased when I was around and he was there by himself. He lived with us or we lived with him."[5]

26. Steve Heitia spoke about when his father, Rahui (Jack) Tu Heitia, sent him out to Koro Whareaitu when he had his kouta on Miria Te Kakara. He was about 10 years old then, and he just remembers Miria Te Kakara and nana Kiriwera.[6] He talks about how Koro Whareaitu didn't speak to him very much and only just remembers playing with Harry Waretini, around the marae on Miria Te Kakara.[7] Uncle Steve is 84 years old today.

Gathering of Kai

27. Matiu Paekau spoke of when my Koro Tumu had a clinker, and they would catch the outgoing tide from Te Tarata, our old homestead creek on Ocean Beach Road (now Riria Kereopa Memorial Drive). He told of how the tide would push them down to Nihinihi bridge and out toward the harbour mouth or entrance bar there.

"We used to fish there and we used to catch a lot of fish, and throw the line in. And we used to fill our boat up, and by the time we got enough fish the tide used to swing…we had a big long boat, it was called a clinker in those days; we had about …I think the old man had about 6 rowers on this big clinker."[8]

28. He talked about how they'd come back on the turn of the tide and along their way home granddad used to throw the different whanau some fish. In those days, whanau would look after each other. One beast would be killed and distributed amongst all the other whanau.

29. I remember growing up at our homestead with Uncle Tom, and bathing in our awa there Te Tarata; just below our house as Uncle Matt described above. Eel, whitebait and watercress used to be abundant in Te Tarata, which comes off the Wainui. We had a place in the creek to gather

[5] Matt Hori Paekau (Tainui Oral and Traditional History, and Whaikorero – Interview) 5 May 2012. P.2
[6] Steve Heitia, Matt and Nellie Paekau (Tainui Oral and Traditional History: Interview 1). 9 May 2012. P.
[7] Steve Heitia, Matt and Nellie Paekau (Tainui Oral and Traditional History: Interview 1). 9 May 2012. P.1
[8] Matt Hori Paekau. Tainui Oral & Traditional Korero Interview. 5 May 2012. P.3

watercress, catch tuna, whitebait, do our laundry, swim, and play. I also remember one part there mum used to send me down to collect buckets of water from out of the creek, to wash our dishes with.

30. I use to love taking my cousins for walks up the hill to visit the old Hounuku Paekau pa site, take them out to the lookout point sing them kohanga waiata, and also show them where my Koro Whareaitu's kouta remnants laid around the corner going up to Te Kopua Rd.

31. In my mother's time they used to collect flounder and butter fish from the Nihinihi Bridge. Aunty Ratahi Marshall recalled that when she started at the kura by Nihinihi Bridge, Nanny Herepo walked her from their home on Riria Kereopa Memorial Drive, and she'd sit on that bridge all day, fishing, waiting for her to finish school.[9] She would only fish for just enough kai for them and give back any excess so that they had a kai for when they got home.

32. Hesitant in sharing her korero, Aunty Ratahi spoke of how our Hounuku and Paekau kaumatua and kuia held fast to the principles of tikanga, manaakitanga, and wairuatanga especially on the marae; and kawa regarding tangihana and mahinga kai. They weren't educated people in the pakeha sense, but anything to do with Māoritanga, feeding the people, gathering kai – "*ki a pai to haere ia koutou"*.

The Te Akau Lands

33. I have been told that Ngati Hounuku were gifted lands at Horea through an act of manaakitanga. Riki Korongata from Horea came to Whaingaroa, and was shown great hospitality from Hounuku and Te Ikaunahi. However, when the people of Whaingaroa went to Horea, Riki Korongata's people failed to provide the same hospitality. Ashamed of his people, Riki Korongata gifted the land to the Hounuku, and told them to take his people too. This is how Hounuku arrived at Patikirau.

34. The loss of Patikirau has been well documented in other evidence, as have Granny Herepo's experiences, and I don't intend to traverse that korero here.

[9] Ratahi Marshall. Tainui Oral & Traditional Korero Interview. 15 May 2012 . p.6

35. Aunty Ratahi shared valuable korero about how Granny Herepo took her over to Patikirau when she was a young girl:

> *"…she (Mum) used to take me across there. Showed me where the house was, showed me te mea, me tenei, tera mea, up to the monument…*[10]
>
> *…there's a cave over there where she used to go to ne? Had bones in it, koiwi…*[11]
>
> *…in those days they used to put them altogether, and they a taonga. Until a parangi comes along and breaks in and takes all the…*
>
> *…and those Birds, they were the worst ones for it. They'd go and pilfer all the Maori taonga"*[12]
>
> *… and she went across on a boat to pick up all those taonga', her and Wiremu."*

A korero from Piripi Kereopa

36. I interviewed Uncle Piripi Kereopa, a respected kaumatua of our rohe who held in-depth knowledge from Te Akau, back over to this side of Whaingaroa. He also had a wairuatanga and unique connectedness with Whaingaroa moana that is rarely seen today.

37. Due to our interview being shortened because of his unexpected passing, I feel it's important to share what little korero I was able to capture from his life experience with Aunty Rangi in honour of his knowledge, and his on-going support and involvement in our claims wananga. In loving memory; and for my cousins.

38. Uncle shared with me an extraordinary personal experience he encountered during the sewerage ordeal days, he portrays when he and Aunt started coming home more frequently and eventually moved back to Raglan, he said *"tohu were happening to us from the outside."*[13]

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[10] Ratahi Marshall. Tainui Oral & Traditional Korero Interview. 15 May 2012 . p.3
[11] Waireti Paekau. Tainui Oral & Traditional Korero Interview. 15 May 2012 . p.3
[12] Waireti Paekau. Tainui Oral & Traditional History Interview 15 May 2012 . p.3
[13] Piripi Kereopa. Tainui Oral & Traditional History Interview 16 April 2012 . p.1

39. He talked cheekily of the time in reference to himself and Malibu Hamilton as two strangers, back then when they were old board riders. Uncle Piripi described how they saw this big water come up and out of the water, like when you drop something into the sea; like a big explosion.

40. It was right below Horongangara by the old pa site up there. A thing came out, not sure what it was at first; it just popped out of the water from nowhere.

> *"It was like a big waka – had a front on and had a hump exactly like that. It was at least, if you look over to Horea, Te Akau side. It came over from there. You knew that there was something there."*[14]

41. Piripi also recalls memories of sitting with old Te Mokai (Te Puea's tane) at the old Waingaro marae in the early 70's and how he used to tell his stories, just like this; korero of Kingi Koriki coming up to Te Akau.

42. Aunty Rangi Kereopa also talked about Te Akau:

> *"During the holidays over at Te Akau, we used to come down to the wharf which is now called Ryans Road (Horongangara). It's got a gate there now, it's got no public access; but we used to camp there for weeks on end. Camp just there, flounder just there. We don't do that now, nobody does now. It's all private property."*[15]

43. When Uncle Piripi and Aunt Rangi used to come home, mum and I were living at Te Kopua. I remember Aunty Eva Rickard after finally getting the golf course back, and the first buildings got put onto the Whenua. I remember she asked mum if she'd stay there for a while to keep the squatter's out. Even though we were just around the corner, we moved in.

44. Those were some of my most favourite memories living there, no power, no running water, no TV. We played lots of card games, sand games and ball games; swum like fish, fished and ate lots of stingray and flounder.

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[14] Piripi Kereopa. Tainui Oral & Traditional History Interview 16 April 2012 . p.2
[15] Rangimonehu Kereopa. Tainui Oral & Traditional History Interview 16 April 2012. p.3

45. Uncle Piripi, Aunty Rangi, Aunty Durna, Pare, Aunty Trace, all their kids; all my cousins when they came back during holidays and whenever, they came back to help Aunty Eva and Uncle Tex to build the kokiri and bring it to life. It was an awesome time.

The loss of Waikeri and the Te Akau lands

46. The way in which Waikeri and the Te Akau lands were lost to us has been covered by others, however I wish to touch on how those losses, and the pollution of what remains, affected our whanau.

47. These Whenua were not only places for us to live, it was the whenua that sustained us and the glue that binded relationships within our Hounuku and Te Paetoka whanau. Actually everybody. We lived together, ate together, and shared korero together. The whenua was a source of our identity.

48. When those lands were taken from us, a lot of whanau were no longer able to support their own families. Many of or whanau moved away from our ancestral lands, to the extent that there are now generations of Hounuku and Paekau who have relinquished their intimate connection to our tupuna Whenua.

49. Even though I'm a generation down and didn't experience the direct loss that my tupuna lived, the scars are still very vivid amongst our own whanau today. My tamariki don't know what it means to swim in our moana without getting hakihaki, which is a major impact caused by the sewerage ponds and pipeline.

50. Our awa, to the moana other than being our whanau's life source of sustenance; also once healed typical skin disorders like atopic eczema, or psoriasis; it healed mine at age five. Today my five year old daughter is living proof that our moana is contaminated with bugs, poisons, toxins and whatnot as witness to her eczema flaring up, and becoming infected. This then requiring, a strong course of antibiotics and steroid creams to minimise her suffering.

51. I discourage my tamariki and other whanau members, when they come to holiday with us, from eating the kaimoana (especially shellfish) from pipi

kokota and pupu beds that were also once plentiful; when I was growing up here. I caution them today, to eat at their own risk.

52. Even to hold onto the teachings and knowledge of my mum, Uncles, Aunties, nana's, grandfather, forefathers; is a struggle. Te Reo Maori was never something that was encouraged during my upbringing, due to the fact that my mum was strapped at school for speaking the reo once. She believed it was never in my best interest to know our own language. However misguided that thought was, it is hers and their knowledge in tikanga and kawa that I embrace and strive to attune myself into retaining daily. I strongly believe we as Maori, we as people should never have had to fight or have to prove this hard to hold onto who we are, where we belong, what we stand for, down to something as simple as who I am; is all that I own today.

DATED at Whaingaroa this 26th day of August 2013

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Rolande Paekau