IN THE WAITANGI TRIBUNAL **WAI 898**

IN THE MATTER	of the Treaty of Waitangi Act 1975 (as amended)
AND	
IN THE MATTER	of the Te Rohe Potae District Inquiry (Wai 898)
AND	
IN THE MATTER	of claims by **KAHUWAIORA HOHAIA** for and on behalf of **NGĀTI TOA TŪPĀHAU** (Wai 870)

BRIEF OF EVIDENCE OF KAHUWAIORA HOHAIA

Dated 26 September 2013

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BRIEF OF EVIDENCE OF KAHUWAIORA HOHAIA

Aotea te waka
Ko Tupahau te maunga
Ngāti Toa te iwi
Nga tai e Ngahere te awa
Nga tai o Raukura
Ko Herehere
Tangi te hau e
Ko Pukeroa e
Te rua o te taniwha
Ko Reretenanu
Waikare Moana
Ki te tai o Raukura

Introduction

1. My name is Kahuwaiora Hohaia. I am the named claimant for Wai 870, the claim I made for and on behalf of Ngāti Toa Tupahau.

2. I have previously presented to this Tribunal during the Korero Tuku Iho hui at Waipapa Marae in Kawhia.[1]

3. I was born in Otorohanga and then lived in Marokopa but we shifted to Potorau when I was two so my father could work.

4. We returned to Marokopa when I was thirteen and I have been here ever since. There were nine of us in my family and my parents could not afford to send us all to high school. Only my brothers Eric and Billy attended High School. I only went to school to standard six.

5. I am Ngāti Toa Tupahau and also Ngāti Waiora of Maniapoto. However, I am here today to represent Ngāti Toa Tupahau.

6. My husband, Bill Hohaia is from Marokopa as well. We raised our daughter at Kiritehere and we have two mokopuna.

Whakapapa

7. My grandmother is Tere Taha Hari Pukeroa and my grandfather is Tuti Barlow. My father was their only son, they named him Paihete Te

[1] Wai 898 #4.1.2 pp 440-445

Rangihongariri Te Taha Hari Pukeroa, but he was also known as Ben. My father took the name Barlow when he was nineteen.

8. My father was born and raised in Marokopa and is Ngāti Toa Tupahau. He is also from Waipapa marae in Kawhia through the Barlow whanau.

9. Before my father died, he called all of us together and talked about all of the history of Ngāti Toa Tupahau. He passed away in 1986. My father told me never to give our korero away, the most important thing to our people was to always keep our korero within ourselves. However with the coming of the Waitangi Tribunal and the registration of the claims, in the year 2000 I went to talk to my dad, who was buried at our urupa, Wairau, to tell him that I had to do a hikoi and share our whakapapa to maintain our ahi kaa.

Wai 870 claim

10. I lodged the Wai 870 claim because of what the Crown did to our people. We were left with little or no land, and loss of identity.

11. When the claims started to be lodged in this area, I thought that this was the opportunity for me to do something for my people.

12. Ultimately what we want back is recognition of our mana.

Ngāti Toa Tupahau

13. Ngāti Toa Tupahau descends from the rangatira Tupahau**,** a warrior and tohunga. Tupahau lived at Kawhia, however, he returned to Marokopa, the land of his mother's people, and established our people here.

14. Although Tupahau is our rangatira, we are able to claim our ahi kaa from Kupe. There are four main rangatira associated with Ngāti Toa Tupahau:

    14.1 Kupe;

    14.2 Tupahau;

14.3 Toa Rangatira; and

14.4 Te Rauparaha

15. When Te Rauparaha led our people on the hikoi south he left ahi kaa at every place to maintain the whenua for our people to return to, we are the ahi kaa who remained at Marokopa.

Kupe

16. Ngāti Toa Tupahau claim our ahi kaa through Kupe. When Kupe came from Hawaiiki his waka stopped off the coast at Marokopa. There were no people here and nothing had names, so he gave everything a name.

17. What I know about Kupe has been passed to me by my father. His korero is thus:

17.1 Te tae mai i a Kupe ki Aotearoa. Ka titiro i a Kupe i te whenua, ka karanga a Kupe "Ko Harihari".

Kupe came to Aotearoa and saw the land. He proclaimed it to be Harihari.

17.2 Korero ia ki ia maunga ia maunga mo nga iwi ka mohio tena taki o tena iwi o tena iwi. Ka karanga a Kupe "ka waihotia taku patu ki raro te moana i roto i tera". He wairua mo te wa

He gave names to every mountain and the iwi who would be brought forth. Kupe said "I will leave my patu in the sea here." The spiritual essence of his patu remains today.

17.3 Ka tu te waka i a Kupe, ka karanga tena i te whenua mo nga kai mo nga iwi mo nga mokopuna. Ka rere te toki a Kupe. Ka karanga a Kupe "Ko Tauhua". Tena whenua mo te kai

Kupe stood on his waka and said this land will feed our future generations. He threw his toki on the land and called it "Tauhua" the land of food.

17.4 Na, ka piki a Kupe i waho i tana waka ka whati te waewae o

Kupe ka karanga "haere tatou ki uta". Ka kimi a Kupe i tana toki, a ka whati tana toki. Ka karanga ia ki tana tohunga "Haere koe ki raro ki te hari ena taonga e rima, waihotia nga taonga i runga i te whenua. Engari haria mai i roto to ringaringa he oneone maaku".

Kupe stepped off his waka and his legs were washed in the breaking waves and he called "let us go to shore." Kupe searched for his toki however it was broken. He called to his tohunga "You go and carry these five gifts and place them on the land. Then carry back some of dirt in your hands for me".

17.5 Ka hono te waewae o Kupe, n aka hono te toki a Kupe. Kua oti tena. Ka hoki a Kupe i runga i tana waka, ka hapai tana korowai i runga i tana pane. Ka karanga a Kupe "Ko Harihari, ko Tauhua ko Marokopa ko Tirua ko Karakara. Enei nga whenua mo Ngāti Toa Tupahau

Then Kupe was reunited with his toki and his task was complete. Kupe boarded his waka and raised his cloak over his head. Kupe called out "From Harihari to Tauhua, to Marokopa, Tirua to Karakara. This is the land of Ngāti Toa Tupahau".

18. And thus Kupe prophesised the coming of Tupahau, and claimed the lands from Harihari to Tauhua, to Marokopa, Tirua and Karakara for him.

Tupahau

19. Tupahau was the son of Te Urutira and a direct descendant of Hoturoa. He was known as a warrior and a tohunga, and he was a reputable leader of his people.

20. Tupahau's mother was from Marokopa, although Tupahau lived in Kawhia. When Tupahau heard his mother's people had been usurped by two chiefs, Rakapare and Tamaoho, he marched from Kawhia and built a pa at Tauhua, about three miles up the beach from Marokopa.

21. After provoking Rakapare and Tamaoho to attack him by taking their

fish, Tupahau defeated them in battle and was able to secure the whole valley for his people. Ngāti Toa Tupahau has remained in this area since that time.

Toarangatira

22. Toarangatira was the grandson of Tupahau and was born at Wairau pa in Marokopa. Toarangatira was named after an event between Tupahau and another chief in Kawhia.

23. Toarangatira is the eponymous ancestor of Ngāti Toa Rangatira and I will leave his korero for them.

Te Rauparaha

24. Te Rauparaha was a descendant of Tupahau and Toarangatira and was a prominent ariki of Ngāti Toa. Me timata mai nga korero o Te Rauparaha, he tupuna mana o Ngāti Toa Tupahau i roto i Marokopa.

25. I riro ia te mana whenua mo ana uri o Ngāti Toa Tupahau he ariki mo ratou te ingoa he ariki mo Ngāti Toa Tupahau ki Marokopa.

He held the mana whenua on behalf of the descendants of Tupahau, and was our chief under the name of Ngāti Toa Tupahau of Marokopa.

26. When Te Rauparaha led the resettlement of Ngāti Toa Rangatira in the 1820s he left ahi kaa in every area. He did not take everyone with him as they said. Ngati Toa is spread right from Kawhia through to the South Island.

27. Te Rauparaha is commemorated at Marokopa with a road named in his honour. Ngāti Toa Tupahau remained in Marokopa and continues to maintain our ahi kaa today.

Rohe

Ka Karanga a Kupe
Ko Harihari
Ko Tauhua
Ko Marokopa
Ko Tirua
Ko Karakara

Enei nga whenua mo Ngāti Toa Tupahau

28. The rohe of our iwi was defined when Kupe set out the boundaries for Ngāti Toa Tupahau. As Ngāti Toa Tupahau, we are only claiming what Kupe gave us.

29. Our rohe is along the coast from Harihari to Tirua and inland to Karakara. I have attached a map outlining our area as **Appendix B**.

30. We could have claimed like others, all over the motu, but my dad told me to stick with what Kupe gave us and that is what I am doing. Our old people had no pen and no paper they did not write these things down. All of the information I have about our rohe has been passed down from matua to tamariki to mokopuna and that is how we have maintained it.

Marokopa

31. Marokopa gets its name from Kupe:

> *Maro* signifies where Kupe left toanga behind to benefit the future generations of our people.
>
> *Kopa* refers to the sand taken by Kupe to restore his toki and heal his wounded leg.

32. Everybody has given a history of Marokopa. Tainui and Maniapoto have given their own history of Marokopa. However the tangata whenua have never given their history and that is what I am here to do today.

33. Marokopa is a food basket, and has always been known for its abundance of fish, especially kahawai in Nga Tai o Ngahere. Even today the school of kahawai is abundant during the season.

34. In the summer time there would be great schools of kahawai sweeping

in on the rising tide. In Tupahau's time, he would send someone to sit on the hill at Tirohiarungakawai and watch the river mouth. When the fish entered the river mouth he would call to the gatherers below and they would catch the fish.

35. Pigeons were also plentiful inland at Heipipi. Pigeons would get fat on the Puripuri and Miro berries during the winter and would then be harvested and gathered in the summer.

36. Papaka (crabs) could be gathered during the day along the coast line south of Marokopa.

37. As kaitiaki of these resources, it is important for Ngāti Toa Tupahau to maintain and protect them for future generations.

Sites of Significance

Pa

38. Ngāti Toa Tupahau had many pa and marae in our rohe. If I were to name them all we would be sitting here for a long time. Therefore I am only going to take you through our main pa sites.

Tauhua

39. Tauhua is the pa Tupahau built when he first returned to Marokopa. As I have said, it is located about three miles north of Marokopa, close to Tauhua stream.

40. Tauhua was built by Tupahau when he came down from Kawhia after he heard that his mother's people at Marokopa had been usurped by some Waikato chiefs.

41. From Tauhua, Tupahau was able to observe the comings and goings of Rakapare and Tamaoho and their people and plan how he could remove them from Marokopa and establish his own people there.

Tangitehau

42. Tangitehau was Tupahau's pa and was situated on the mouth of the

Nga Tai e Ngahere River in Marokopa.

43. The pa was strategically placed so that Tupahau and his people could see the comings and goings into Marokopa.

Pukeroa and Wainui

44. Pukeroa pa is on the southern side of the Awakino river estuary and is situated adjacent to Tangitehau pa. Wainui pa was situated further along.

45. My grandmother's name was Tere Te Taha Hari Pukeroa. Our name comes from Pukeroa pa.

46. Both Pukeroa and Wainui pa have homes built or to be built on them. There is a freshwater spring located below Wainui pa, but now that has become compromised by the building of homes on them.

Miromiro

47. Miromiro marae is the only marae at Marokopa. It was originally situated below the Wainui pa site, however it was moved to its present location due to the threat of flooding.

48. We claim all of the lands in Marokopa apart from the 27 acres around the current marae, Miro Miro I Te Po. Tupahau sits on the wharenui of this marae.

49. This is the only marae left in Marokopa, but it no longer belongs to us because our old people agreed to sign this over to the Kingitanga. My father did not agree with this, but the old people did it anyway. That marae now belongs to the Kingitanga.

50. The marae is Maniapoto however by whakapapa some of those families can come in to Ngāti Toa Tupahau but the marae does not belong to us, it is no longer a Ngāti Toa Tupahau marae.

Native Land Court

51. I do not know much about the Native Land Court and what went on

back in those times, I only know of the consequences because that is what I am living with today. The consequences for Ngāti Toa Tupahau were that all of our land was taken and we received no recognition of our status as tangata whenua. We were only included in blocks of land as owners with other iwi.

52. I have been told that the land was claimed under the mana of Tupahau, and yet none of the land came back to us as Ngati Toa Tupahau, his people. That does not seem right.

Waahi Tapu

53. We were left here as the ahi kaa for the return of our people in time. We are kaitiaki of all of our waahi tapu but our ability to look after these sites are not recognised by Crown departments and other people.

54. We have a lot of waahi tapu, too many to talk about but I note a few here.

Wahamanga

55. Wahamanga is an ancient Maori burial reserve on the sand spit at Marokopa. It is also known as the Marokopa reserve. I look over to the reserve from my house which is across the river.

56. Wahamanga was a chief who resided in Marokopa. When he died, Wahamanga was laid to rest in the sandspit, hence the name of the burial reserve.

57. The Wahamanga was set aside as a Maori reservation in 1961. The land is set aside for a number of iwi. Ngati Toa Tupahau is one of the iwi. To me the other owners are there because during the Maori wars their tipuna died and were buried here. So now, as a result we have many who claim in there.

58. In 2005 an American Indian came to see me and told me that his grandfather came with the first whalers came to Marokopa. He is buried in Wahamanga and a sword was left to symbolise where he was buried. Over time this sword turned to wood. A lady came from

Germany, and she had Tupahau's walking stick. As an exchange, we gave her the sword and she gave us Tupahau's walking stick.

59. Ngāti Toa Tupahau are the kaitiaki of this reserve and our charitable trust has taken on the responsibility of administering this urupa.

60. It has been difficult for us to exercise our kaitiakitanga because there has been reluctance from the Crown agencies, the local government and the community to recognise the status and importance of reserve, and the role that Ngāti Toa Tupahau play in protecting it.

61. We have been working for a long time to try and replant Wahamanga to stop the erosion and to stop people from walking over it and desecrating our waahi tapu.

62. It has been an on-going battle to convince the local people and the tourists that Wahamanga is a waahi tapu. For a long time people would walk over the spit not realising what they were doing, and some of them not caring about it.

63. About thirteen years ago, we made some progress when we began working with Environment Waikato to replant and protect Wahamanga. When we first began planting and protecting the dunes we came up against a lot of resistance from the local community. They had been desecrating our land for generations and could not understand why they now had to walk around to get to the sea.

64. There was a lot of tension and confrontation, which at the lowest point ended up with me in court.

65. Regardless, it is currently going well. We have signs up notifying the public of what we are trying to do and notifying the public access. We have schools, community service workers, tourists and the local community coming in and helping replant our pingao and protecting our waahi tapu.

66. It took thirteen years for us to get to this point. Environment Waikato have worked with us from 2000, however it has been hard to get the Department of Conservation and the Waitomo District Council to the

table. It was not until 2012 that we all came to the table and started working together.

67. Now, birds come to Marokopa to rest on the Wahamanga. It used to be a bird sanctuary before people even lived in Aotearoa. The birds come and rest for 10 – 15 minutes and then they fly off again. Our goal is to re-establish Wahamanga as a bird sanctuary.

Haruruana Te Wairua o Waiora and Marokopa Falls Scenic Reserve[2]

Ka rere ki Tawarau ki Nga
Hinga ki raro Nga Tai o Nga
Here ki waho Raukura
Moana

68. Haruruana Te Wairua o Waiora is also known as Marokopa Falls however the correct is Haruruana Te Wairua o Waiora.

69. This name recognises the relationship with Ruamoko and Hine Hururoa. Hine Hururoa was a woman with long hair and a moko, a cloak and a patu. Behind the waterfall is a cave where Ruamoko hid while fighting Piko Te Rangi. Hine Hururoa wept because her people were without water, and the waterfall came from her tears. Her tears meant that there was water for the generations to come.

70. Our people used the healing qualities of the water and the medicinal plants which are located in the forests around it as rongoa.

71. There is a taniwha at Haruruana Te Wairua o Waiora which protects the waters around the falls. As you travel further down the river you encounter other taniwha who protect their own parts of the river.

72. It is important for Ngāti Toa Tuapahu, as kaitiaki, to ensure the wellbeing of our taniwha and to ensure they are not disturbed or disrespected.

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[2] See Wai 898 #A76 Belgrave et al *Environmental and Waahi Tapu Report* August 2011. Pp234-238

73. The Crown took 95 acres around Haruruana Te Wairua o Waiora without first consulting with Ngāti Toa Tupahau. We did not know about it until it was already done.

74. There is a hydro development on Speedys Road. When the hydro was placed up there, they did not come and consult with us first. They never came and spoke with us until the rock was ready to be blown.

75. There is a spring over there and we asked them not to dig there however they already had consent from Marokopa marae to build on it and they did. We are concerned that the water from the waterfall goes into the hydro. If this is so, then we need to have involvement in the hydro, and how the water is used.

Rua o te Ata

76. There is a sacred pool at Waipa which we call Rua o te Ata, on the beach between Kiritehere and Marokopa.

77. The kaitiaki of this pool is a wheke and she has seven other pools around the area.

78. Rua o te Ata is only full when the kaitiaki is back. When it is full we go down and bathe in there and it takes away all of our ills and pains.

79. Every year I go down and I find tourists and holiday-makers digging and I warn them not to touch it. One time after I warned people not to touch it I found that the pool had shrunk considerably.

80. Recently I have been back there to check on the pool and it was starting to grow again, so our kaitiaki must be making her way back to us.

Karakara

81. When Kupe did the boundary he sent his tohunga to Karakara to plant the berry and that is where the berry tree is.

82. In the times of Te Rauparaha, he and his people hid in caves at Karakara when they were hiding from Waikato and Maniapoto taua.

83. Karakara is also where Tawarau river comes underground and flows all the way along to Marokopa river and out to sea.

Mangapohue Natural Bridge

84. Ruamoko and Hine Hururoa live at the Mangapohue natural bridge. They were chiefs of this area in the old times. I have seen them there previously.

85. The Natural Bridge was taken by the Crown under the Public Works Act and is now administered by the Department of Conservation.

Piripiri Caves

86. Piripiri caves are where Te Rauparaha and his people hid from Maniapoto and Waikato.

Awa

Nga Tai o Ngahere

87. Everybody calls the river that runs through Marokopa the Marokopa river. But the correct name for it is Nga Tai o Ngahere.

88. According to my father, Nga Tai o Ngahere is meant to tie the river and the moana together, to become one.

89. There are many taniwha along Nga Tai o Ngahere and they all protect their own parts of the river. Beginning from Karakara to the sea, the taniwha will run in line with the road:

- Karakara
- Mangahue
- Kokakoroa
- Huruhuru Roa
- Wahine
- Marae
- Mekomekotanga
- Piri Piri Kokako
- Tawarau
- Haruana Te Wairua O Te Waiora
- Nga Hinga
- Te Anga
- Te Ka Raka

- Heipipi Puaroa
- Kai Rimu
- Mangatangi
- Kainamu
- Purua
- Kaiwaka
- Mangakirikiri
- Kakakaramua
- Te Wai O Tahere
- Waitanamiu
- Tahipoto
- Nga Tai O Nga Here

90. It is hard for us to protect our taniwha, and ensure they are undisturbed. One of the jobs of our taniwha is to take the spirits of those who die in the river down and out to sea so they can travel on to Te Reinga and Hawaiiki. It is important that while this is happening, the taniwha are not disturbed as this could lead to further loss of life in the awa.

91. Kai should not be taken from the awa until the spirit has passed down the awa, and we are able to karakia and whakanoa the river. However it is difficult for us to impose and enforce rahui along the river. This is a big problem for us and very frustrating. We do not want anyone to be harmed and it is our responsibility as tangata whenua to ensure that does not happen.

92. Rahui need to be locally notified and respected by our community, Maori or Pakeha, tangata whenua or manuhiri it does not matter.

93. Way back in the nineteenth century, you could not get into Marokopa by land. Our people had their own roadways and used their waka to travel the river. However this was no help to buggy's so people would dismantle their buggy at the waterfall and walk their horses over the hills. They would cart all their things all the way to Marokopa to go to Mokau.

94. At that time, they had to find a way to get into Marokopa because the water was bank to bank so they had to bring engineers all the way from America and England.

95. The engineers re-directed the river and shifted the water so they could

come in. They made the river go right around. In 2005 scientists came and tested the lands, and they said that the rivers flowed through our lands once upon a time. When we asked for the documents regarding the redirection of the river from the Crown, they never had it.

96. I think my house is sitting right on the edge of the old river. In the late 1890s they took all of the bed from the river and dumped it on the land and used it for a cemetery.

97. Our awa has been polluted. We have runoff from the farms up river and this affects our kaimoana. Our pipi stink, you don't want to eat them because you will get a sore puku. I do not go and get pipi anymore. I have spoken to Environment Waikato and DOC about this but nothing is happened.

98. There are also dead sheep and dead cows floating down the awa and out to sea. They sit on the banks of the river until they get washed out to sea, none of the farmers come and remove them.

Marokopa Recreation Ground

99. The Marokopa Recreation Ground was originally a Maori reserve. It was taken by the Crown under the Public Works Act. The Waitomo District Council now owns the recreation ground so it makes it hard for us to get it back from the Crown.

100. There is now a community hall on the recreation ground now. It has a bar in it and is used for sports, weddings and fundraising events, horse eventing, motor-cross and other things.

101. All of the community pays a yearly fee through our rates for the upkeep of the Marokopa Recreation Ground. The recreation ground is where the boat landing is for the barge to go over to the marae. We really need to have a place put there for our people going over to the marae. We need a parking area and toilets there for our people. We want to build a kohanga over there as well.

Marokopa today

102. Currently there are about fifteen households permanently in Marokopa, however when summer and the holiday season comes there can be over a hundred families who fill the baches around Marokopa. They only come back for a holiday though.

103. Mostly bach holders come back during the summertime, however tangata whenua do not really return often anymore. There is nothing here for them to return to.

104. If you are sick, you have to go all the way to Te Kuiti to see the doctor. It has been that way since I can remember. It is about an hour to an hour and a half drive depending on how you drive. For me now it can take an hour and a half to two hours one way.

105. You have to drive all the way into Waitomo for petrol or you have to put some in your petrol drum and bring it back. Most of us have petrol drums in Marokopa.

106. There is no water supply in Marokopa, we are all on tank water.

107. A truck used to come in and clear out the sewerage all the time. The Waitomo District Council have recently connected us to a new sewerage system but this system is hooked into the power so we have to pay more money.

108. We have power and landline services but no cell phone coverage. If you want to get internet you can get it through the landline but you have to have a satellite dish connected to your house.

Schools

109. There were three native schools in our rohe. There was one in Kiritehere, one at Marokopa and one at Piripiri.

Kiritehere school

110. Kiritehere school was down by the beach originally, before they moved it to the current site. I attended this school. The school was small with only one classroom. The school shut down in 1976 and has been run

as an outdoor lodge ever since. The children from Kiritehere had to travel over here to Marokopa to go to school.

111. After the school was shut down, the Kiritehere community were looking to sell the school site. However I attended a meeting at Pararama and spoke with some researchers who discovered that the school was still owned by the Crown.

112. We were able to get the school landbanked to protect it from being sold. It is currently being run as a backpacking lodge by the Waitomo District Council.

Marokopa School

113. There was a school in Marokopa as well, however there were not enough children to maintain it and it was shut down around 1982.

114. Without our knowledge, the Marokopa school site was sold to other people in the community. Unlike the Kiritehere school, we were unable to get it landbanked.

115. The Marokopa school site is now a camping ground and store.

Piripiri School

116. Piripiri school is the only school for our tamariki to go to now. It is still a small school but all the local people, tangata whenua and farmers and farm workers send their children there. Most of the children that go there are from Marokopa.

117. Not many children live in and around Marokopa anymore. At the most you will have 20 children attending Piripiri school. It is sad that this community has gone from three schools to one servicing the same area.

Ngāti Toa Tupahau today

118. I believe there are many out there who can whakapapa to Ngāti Toa Tupahau.

119. For the last twelve years I have been doing this claim and I have come have come across a lot of resentment and hesitation to recognise Ngāti Toa Tupahau, even from those who are Ngāti Toa Tupahau.

120. Not a lot of our own people recognise their whakapapa to Ngāti Toa Tupahau. It has been a fight to get recognition from our people and from our whanaunga. However I maintained the korero that my father told me and made sure to never go outside our boundaries. He said that if we go outside our boundaries we will get into trouble. We are not greedy, we only want to claim what is ours. Now some of the people who were fighting against recognising us are coming to me and shaking my hands.

121. I am doing this for the future generations, for the Ngāti Toa Tupahau who are going to return. We need to keep our identity alive.

Ngāti Toa Tupahau Charitable Trust

122. We established the Charitable Trust in 2009. This gave us a legal entity through which to do our claims and environmental mahi.

123. We are currently administering and maintaining the Wahamanga for our people and running the replanting programme.

Visitors Site and Whakapapa Book

124. Our future goals include establishing a base at the Marokopa Recreation Grounds for our mahi and a tourist building.

125. We hope to establish a tourist centre and put a kohanga and nursery for kaimoana. Our main goal is for the building to be a community building but owned by the Ngāti Toa Tupahau Charitable Trust Board.

126. We also hope to build a wharepuni as well. Te Rauparaha wanted to build a church before he moved south, but he never did. We hope to also build a church.

127. Ultimately, we want to establish a base for our people to come back to. Somewhere where we can celebrate being Ngati Toa Tupahau.

"Toitu te whenua whakangarongaro he tangata"

KAHUWAIORA HOHAIA

26 SEPTEMBER 2013