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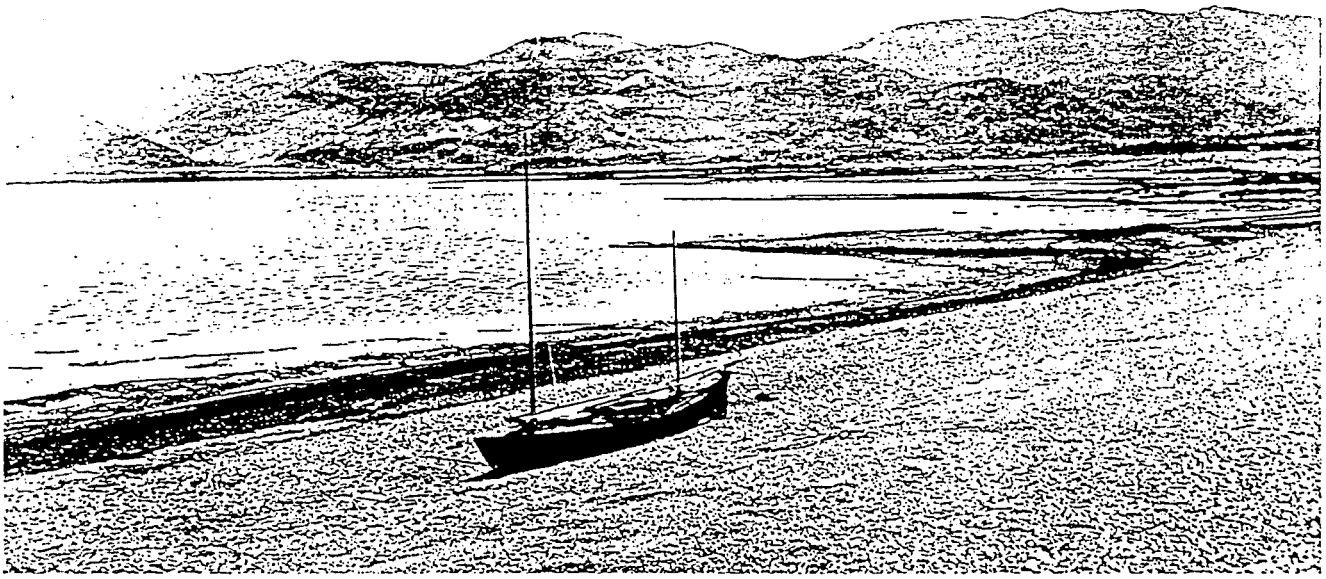
# ESK FOREST CLAIM : WAI 299

# MOHAKA - WAIKARE CONFISCATED LANDS



TANGOIO LAGOON *looking North circa 1890 courtesy Alexander Turnbull Library*

# CUSTOMARY USAGE REPORT

By Bevan Taylor : November 1993

B. Taylor

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# MOHAKA WAIKARE CONFISCATIONS
# CUSTOMARY USAGE REPORT

## INTRODUCTION

### The Objectives of this Report

The function of the Waitangi Tribunal is to examine Maori grievances resulting from breaches of rights guaranteed by the Treaty of Waitangi. To achieve this the Tribunal needs to consider Customary Maori values as well as legal issues.

This report is an endeavour to address customary Maori values in relation to the Mohaka-Waikare Confiscated lands. It is designed to assist the Tribunal in determining the extent of losses suffered and the effect of those losses on the people.

The task is complicated by the confiscation process itself which resulted in the loss of a wealth of traditional Maori history. Under normal circumstances each of the blocks within the confiscation boundaries would have passed through the Native Land Court to determine the rightful owners but the confiscation cancelled out customary rights, and in most cases no evidence was recorded.

The pre-confiscation Maori lived close to the land and was nurtured both physically and spiritually by it. Much of the evidence documented in this report relates to this. Not only traditional food resources are examined but also Maori medicines, changing diets, a changing way of life and a gradual letting go of a once valued possession.

A proverb associated with the claimants has survived:

KA PA A TANGITU
HA HUAKI A MAUNGAHARURU
KA PA A MAUNGAHARURU
KA HUAKI A TANGITU

This proverb emphasises the reliance the people placed on the land and the sea for their continued sustenance. It also has reference to the sharing of resources between the hapu of the interior and the hapu of the coast.

Then there are the spiritual values. The long ancestral and occupational ties the people have to the land are their identity and their security. To possess land is to have prestige, to be landless is to be nobody. To have been landlords of this territory then be reduced to labourers doing shearing, fencing, and roadworks for the new hierarchy has produced an incalculable loss of self-esteem. One of the results is that the young people no longer identify with the lands of their ancestors.

The Journals of Williams Colenso are the earliest written record of the area, from 1845 to 1852 he passed through the area confiscated in 1867 on his missionary rounds. He observed the daily activities in the various settlements and commented on their cultivations and other food resources. His journal entries have been drawn on to help reconstruct a traditional way of life that exists no longer.

The Waitangi Tribunal claims are Maori claims and the Tribunal expects this to be reflected in the evidence presented. The Customary Usage Report sets out to address this.

<u>The Sources for the Report</u>

Very little has been written about Maori Customary and traditional food resources and usage on the many blocks within the Mohaka Waikare Confiscation boundaries.

The objective of this paper is to compile all the relevant evidence gathered beginning from some of the early recordings of Missionary William Colenso's travels as he journeyed to some of the land blocks between 1844 and 1852. He had witnessed or observed Maori in their scattered plantations.

Evidence gathered also includes that from hapu archival material, Guthrie Smith, John Te H Grace's book and from Maori Land Court minute books, that identify hapu, kainga and areas of mahinga kai.

Living oral accounts by kaumatua (including Europeans) are recorded who all give an excellent account of Customary and Traditional food resource and natural resources for medicinal and constructional usage.

Included in this report is evidence gathered from blocks surrounding the confiscation boundaries, quoted because it overlaps into the confiscations and gives an insight where evidence is scarce due to Native Title being extinguished by the confiscations.

Information collated from the evidence clearly identifies that seasonal gathering of food was being observed by the interior Maori who went bird snaring, pig hunting and gathering food from the bush.

The coastal Maori gathered kaimoana, fished and also planted crops. Because of this seasonal gathering of foods, the interior and coastal Maori shared their food resources.

Coastal areas where kaimoana was gathered and fish were caught included Tangoio, Arapaoanui and Waikare.

The hunting of pigs and bird snaring took place on blocks such as Tarawera, Tataraakina, Purahotangihia and Tutira. Pakeha cropping occurred mainly on the coastal blocks, Tangoio, Petane, Arapaoanui, Moeangiangi and Te Kuta.

As their food resources stabilized the Maori abandoned their nomadic lifestyle and became permanent whanau hapu on their blocks of land.

Since the time of the Confiscations in 1867 and into the 1950s the Confiscations did not deter the Maori from continued use of and access to their traditional food resources on the Mohaka Waikare blocks.

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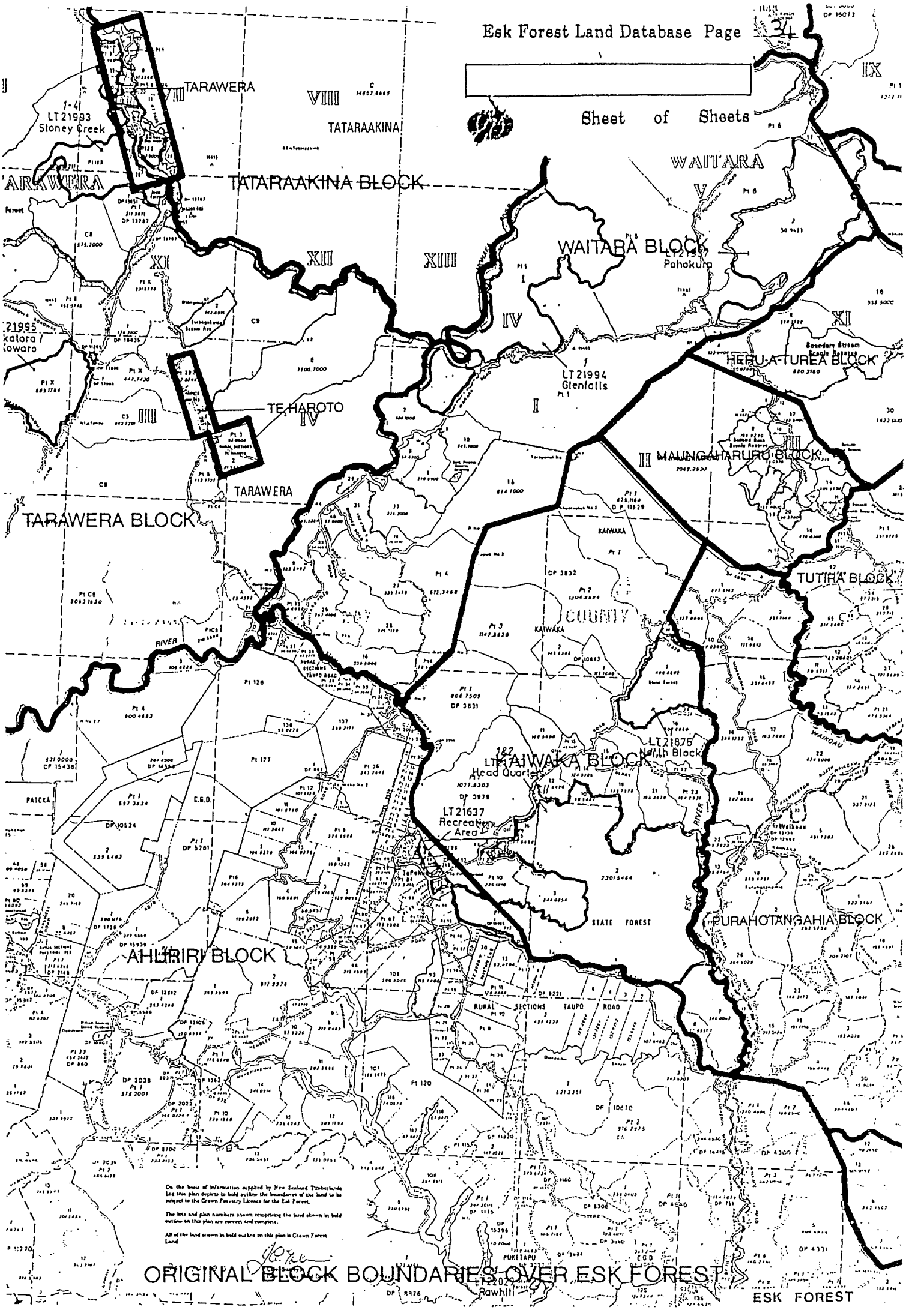



On the basis of information supplied by New Zealand Timberlands Ltd this plan depicts in bold outline the boundaries of the land to be subject to the Crown Forestry Licence for the Esk Forest.

The lots and plan numbers shown comprising the land shown in bold outline on this plan are correct and complete.

All of the land shown in bold outline on this plan is Crown Forest Land

ORIGINAL BLOCK BOUNDARIES OVER ESK FOREST

## PART A : COLENSO'S JOURNALS

### 1. WILLIAM COLENSO'S ARRIVAL DECEMBER 1844

As indicated above, material from Colenso's journals has been included in this report to document Maori lifestyles in the Mohaka-Waikare region in the 1840's and 1850's. Colenso arrived at Ahuriri in December 1844. He set up his Mission Station at Waitangi which was situated at the Ngaruroro river mouth. Near-by on the other side of a stretch of water was located the Maori settlement Te Awapuni. Colenso having established himself as a missionary, then embarked on his travels to the coastal settlements of Kapemaihi, Petane, Tangoio, Arapaoanui and Moeangiangi. He then journed to the interior settlements of Tarawera and the lesser known Orarotauira, preaching the word of God and the establishment of chapels. Documented in his journals are records of his contacts with Maori people of the various settlements and their activities.

### 2. TANGOIO

This section begins with Colenso's travels to Tangoio. On his journey there he called into places such as Kapemaihi which was located near the beach on the south side of the present day Esk river mouth. Ngamoerangi, another place he visited was located near the beach just south of the present day Pakuratahi stream.

On the morning of January 17th 1845 Colenso recorded in his journal: "At 11am left in a canoe for Ngamoerangi but owing to the low tide we did not reach Te Kapemaihi until half past 8pm hungry and weary with paddling. Here I lay down for the night".

In the early hours of the next morning January 18th, "Slept but little last night suffering from the incessant attacks of mosquitoes and the heat of the sun of yesterday. Rose early held prayers, breakfasted, visited sick administered medicine and started for Ngamoerangi,- an hours walking brought us thither

conversed with natives as they came from their plantations. Evening, held service, about fifty present".

Colenso on August 24th 1845 passed through Tangoio on his way to Turangi, having travelled to many other parts of the country only returning to Tangoio on the odd occasion to hold services and attend to the sick.

On January 9th 1848 Colenso recorded in his journal, "Left the Mission Station for Tangoio, sunset reached Tangoio, myself and lads very much fatigued, the late epidemic having greatly weakened us. Found but few people in the place the greater number being absent in their scattered plantations and several sick, Paul their teacher being also gone to Arapaoanui eight miles distant to cut and save his wheat".

During Colenso's visits to Tangoio, Petane and Tarawera to preach the word of God he was able to persuade the Maori people that there was a need to build a chapel. With the encouragement of Colenso who had the support of some of the principle chiefs of the area, the local Maori people set about building their chapel.

August 10th 1848 Colenso, preparing to leave the next day to visit Tangoio, recorded in his journal, "By sunset we started for Tangoio where we were hospitably received by a large number of assembled natives, Tohutohu the principal old heathen chief made a speech of welcome, which Tareha and myself answered, held evening service. I was highly gratified in seeing the work which they had put about their chapel. For a native building it is truly beautiful". (In view of the important role he was going to play in the events of the 1860's and 1870's Tareha's links with Colenso at this early stage in the European penetration of Hawkes Bay should be noted).

Several months had passed when Colenso decided to return to Tangoio. January 20th 1849, Colenso recorded in his journal, "This morning at 11am I left the Station reached Tangoio almost dried up, with my long march over the hot and dry stoney beach.

The natives prefer going over it by night although they dearly love warmth and dislike travelling at night. Arriving at Tangoio I was glad the natives had had evening service".

Colenso returned to Tangoio on September 28th 1849 and wrote, "And soon after arriving a whiteman sawyer at present residing there, came to inform me that Maunsell kid had taken away his saw. It appears he had been lodging in this natives hut for which for which he was to pay (him the native) as stipulated 10 yards of calico plus two pounds in money for the delay. I was highly gratified to find their chapel finished, it was now a beautiful object within. Held divine service".

Leaving the Mission Station on January 12th 1850 Colenso, noted in his journal the following day, "At noon we proceeded towards Tangoio. Arriving there we entered the village almost unperceived. Held morning service, several being still absent at their plantations and others with whalers at Table Cape (Mahia Peninsular)".

Having returned to Tangoio, Colenso on the morning of December 23rd 1850, recorded, "Read prayers and held school, I was sorry to find only about half the number of yesterday present and was soon informed that a white trader had arrived here yesterday from Ahuriri, while we were at evening service, to hurry the villagers then to take off wheat, maize etc., to his vessel".

Tangoio March 4th 1851, Colenso noted in his journal a remark from one of the chiefs, "During this period we although all sorts of people living together, whitemen, whalers, papists, heathen and missionaries. We never wilfully and publicity broke the quiet of the holy day, but soon as thy friend who is also Mr McLeans friend and it is said, an officer of the Queen.
As soon as quite was broken, our ducks astonished and killed and we at service vexed and agitated with the repeated firing off of his gun".

December 15th 1851, Colenso whilst on a visit to Tangoio to officiate at a marriage wrote in his journal, "Towards evening a pig and some new potatoes and dried eels were brought me as a present".

Leaving Petane on June 7th 1852, Colenso recorded, "We went to Tangoio, several natives of Petane accompanying us. Arriving at Tangoio we found things in a more miserable plight than at Petane, desolation everywhere the flood having completely passed over all save three houses, one being the chapel, wheat in stacks, potatoes in the ground, canoes boats etc., had all been carried off and through the lagoon right away out to sea".

It can be seen from Colenso's pages, then, that Tangoio was an important settlement with extensive and valuable cultivations. The devastating effects of European introduced epidemics was obvious. We see too, the evolution of Tangoio into a Christian community with a church and a mission school. The picture is one of both change and continuity. Tongoio was an important centre of population, cultivation and interaction with Europeans. The growing commercial involvement of the local Maori community is evident with the growing of wheat and maize for example for sale.

## 3. ARAPAOANUI

Colenso having stayed overnight at Tangoio on the night of February 9th 1848, had noted in his journal on February 10th, "We left for Arapaoanui, when, nearly halfway there we were overtaken by heavy rain, which caused us to descend the hills into some old sheds in a potato plantation".

On February 11th 1848, Colenso recorded, "Soon arrived at Arapaoanui where we were heartily welcomed. While breakfast was preparing I found that the wheat belonging to Paul and Phillip, was already much to ripe it having been left through the prevailing epidemic. That this day the weather being fine, might be wholly given to the wheat. This proposal being gladly agreed

to, we all hands turned into the wheat fields and remained until evening".

Colenso on January 12th 1848, noted in his journal, "The few natives here are getting gradually on with the preparing of timber for their chapel".

Again as at Tongoio, we see the effects of epidemic, church buiding by the community and cultivation of new crops.

## 4. MOEANGIANGI

Colenso recorded in his journal, when travelling to Turanga, "On November 11th 1851, by sunset reached Moeangiangi where I found about twenty natives".

Another reference to Moeangiangi appears in N.M.B.1 pg 178. In his evidence Retimana Ngarangipai stated, "Mutu he occupied the land in former times, Mutu invited Tataramoa to this land. Both occupied it together to the present day, I have built houses and cultivated on this block".

## 5. PETANE

Petane Pa was located on the northern side of the present day Esk river and still exists today.

Leaving the Mission Station on one of his many journeys north along the coast, Colenso recorded, "On January 30th 1849, gained Petane exceedingly tired, as usual we were welcomed by the natives who gave us a good meal of potatoes and fish".

Some five months had passed when Colenso, noted in his journal, on June 18th 1849, "Gained Petane by sunset I went to look at their chapel, a large high building 50 x 20 or more, which they have commenced adorning, after their fashion in a superior and elaborate manner. Held evening service".

Colenso was disappointed to find on December 23rd 1850, a congregation of only thirty five at his service at Petane, recording in his journal, "The greater number not having yet returned from Ahuriri, where, I was grieved to find they had also spent their sabbath. Yet I could not shut my eyes to the fact, that here they had scarcely anything to eat, their crops not being near ripe, while there they had fish of many kinds in abundance".

Colenso recorded in his journal, Petane 28th 1851, "The natives who had been anxiously watching, seeing that my tent was in imminent danger of being both blown down and swept away, considerately constructed a break - wind fence and dug a drain around it, which saved it and kept my fern bed dry. A truly doleful day".

July 29th 1851 Colenso recorded in his journal, "About sunrise this morning the deluging waters were once more graciously stayed from descending on the earth, and attempted to read prayers and hold school. Only a few however attended, nearly all hands being engaged in saving what they could of their ruined stock. Several pigs were drowned and their wheat although on straddles 2-3ft high, kumara and fences all under water. In short the whole flat country around seemed to be a lake".

Returning on October 27th 1851, Colenso recorded, "At sunset reached Petane and found the greater number of villagers absent they having not returned from Tarawera wither they went a fortnight ago to cry over some relative lately deceased. It appears that nearly all the few remaining males and most of the woman were absent in their plantations".

At 2pm December the 16th 1851, Colenso recorded in his journal, "Arriving at Petane I found the people busily employed in planting potatoes etc."

The next day December 17th, 1851 still at Petane, Colenso recorded, "I was pleased in finding that all who happened to be

present willingly consented to my plans and proposals; one of which was to finish their chapel (i.e. windows, doors etc.) by contribution. This they are to do by giving in kind wheat, potatoes etc., which produce I am to give them money for, which money is to be set aside wholly for the chapel"..

The impression here is much the same as at Tongoio - evidence of continuity of Maori life but also of the changes to stock raising and growing of new crops, such as wheat. The community seems greatly absorbed in its work on their cultivations. As elsewhere community effort is being expended in building a chapel.

## 6. TARAWERA

Colenso having left the Mission Station calling into Ahuriri, Kapemaihi and Petane, recorded in his journal, "April 25th 1846 we thus travelled for two long hours more, when we suddenly came upon the little village of Tarawera. Here was a large shed prepared for us, open all sides but having a good fire blazing within, strewed with fern into which we soon crowded."

Lords day April 26th 1846, "Still fog and rain, the greater number of this tribe are scattered, some at Tangoio, some at Maungaharuru, some at Kapemaihi, some at Te Ngaere".

Having spent four days at Tarawera because of the miserable wet weather, "On a fine warm morning of April 29th 1846, arose early read prayers, breakfast, before 9am with the good wishes, of a few of the natives. Halted at 1pm in the potato plantation to roast a few potatoes; this delayed us some time. By sunset we arrived at the river Mohaka and found it to be as we feared, much too deep to cross".

Colenso recording in his journal, "Very early on the morning of April the 30th 1846, natives proceeded to make Mokihi (raft of raupo) which they did by lashing three immense bundles of dry raupo into one. This done, we had to twist a long rope of harakeke. All being now ready we launched our raft".

Returning to Tarawera on February 12th 1847, Colenso wrote, "Here we found only Paul and his wife, the other natives being scattered about in quest of food, which at this season is particulary scarce".

Colenso recorded in his journal on February 15th 1848, "We continued our inland journey to Tarawera, until sunset, when we halted on the heights of Wahieanoa. Paul one of the Tarawera party whom we met today returning with us. Resuming our journey this morning we travelled on until reaching the Mohaka river, where on the opposite shore, a small party of Ngati Hineuru were residing. At this season of the year these natives live truly like gipsies, in small wandering parties without houses or cultivated food".

February 16th 1848, "They welcomed us into their dusty camp situated on the edge of a steep picturesque cliff 150ft high looking directly down into the Mohaka river. With difficulty they found us a meal of unripe potatoes and dried eels. A small party of natives also travelling towards the interior having arrived after us, some of whom attended the service".

Prayers were held at the tent door on the morning of February 17th 1848".Finding we could get nothing here to eat, we struck tent and proceeded towards Tarawera. A native however who joined us on the way having a few unripe potatoes in his basket kindly shared them with us".

February 18th 1848 Colenso recorded, "Two and a half hours smart travelling brought us to some potato plantations which partly belonging to the native who had yesterday shared with us, we got through him a plentiful meal".

Colenso wrote in his journal on February 18th 1848, "Tarawera which place we had reached by 2pm, found only three men and three women and four children to greet us. Some were away in their plantations some miles apart others hunting pigs. One thing

however cheered me, the sight of the timber which the natives had been cutting and preparing for their chapel. Evening I held service, all present attending".

February 19th 1848, "I was sorry to find Te Rapa and his attendant were absent, they having observed that I was badly off for food, had gone away privately to the woods to snare if possible a pigeon or two for me. Te Rapa returned soon after we had left and sent his man after us with two pigeons for me".

February 20th 1848 Colenso recorded, "Returning to our encampment, there I found two natives who not knowing of my being here were driving their pigs towards Hawkes Bay for sale".

Returning to Tarawera on January 27th 1849, Colenso wrote in his journal, "In the afternoon I went to look at the proposed site for the chapel and their new village. I also went to the forest to look at the timber, they had already prepared".

Overall the impression one gains of Tarawera is a little different from coastal communities such as Petane and Tongoio. The more difficult topography and climate seems to have resulted in a hunting lifestyle combined with more scattered cultivations for growing of potatoes. Life appears to have been more of a struggle, but once again the community is combining to expend considerable effort to build a chapel.

## 7. KAIWAKA

Colenso noted in his journal, of April 21st 1846, "This morning though rather late in the season I left the Station to visit the Ngati Hineuru tribe. I myself spent a night at Kapemaihi. The next day April 22nd at 7am continued for exterior. Halted at Orarotauira a small level spot on the banks of the river Kaiwaka where was a deserted shed. The route is a very disagreeable one, being mostly in the bed of the river Waiohingaanga which we had to cross and recross continuedly".

He wrote in his journal of April 23rd 1846, "At noon we stopped at Te Pohue to rest and roast a few potatoes which we had dug up along the way".

The next morning of April 24th 1846, "A gloomy morning of heavy rain and fog, in the course of the day one of the three natives returning to Taupo, determined on proceeding which I did not object to as he would inform the natives of Tarawera of my being on the road".

The following morning April the 25th 1846, Colenso wrote, "This morning was scarcely better than that of yesterday yet, as Sunday was near and food was scarce we made up our minds to go on. Starting we travelled for two hours up and down steep hills, when we halted in a potato plantation to get some breakfast,. Here however was no shelter for us. With great difficulty we made a fire and took our uncomfortable meal as best we could in the pelting rain".

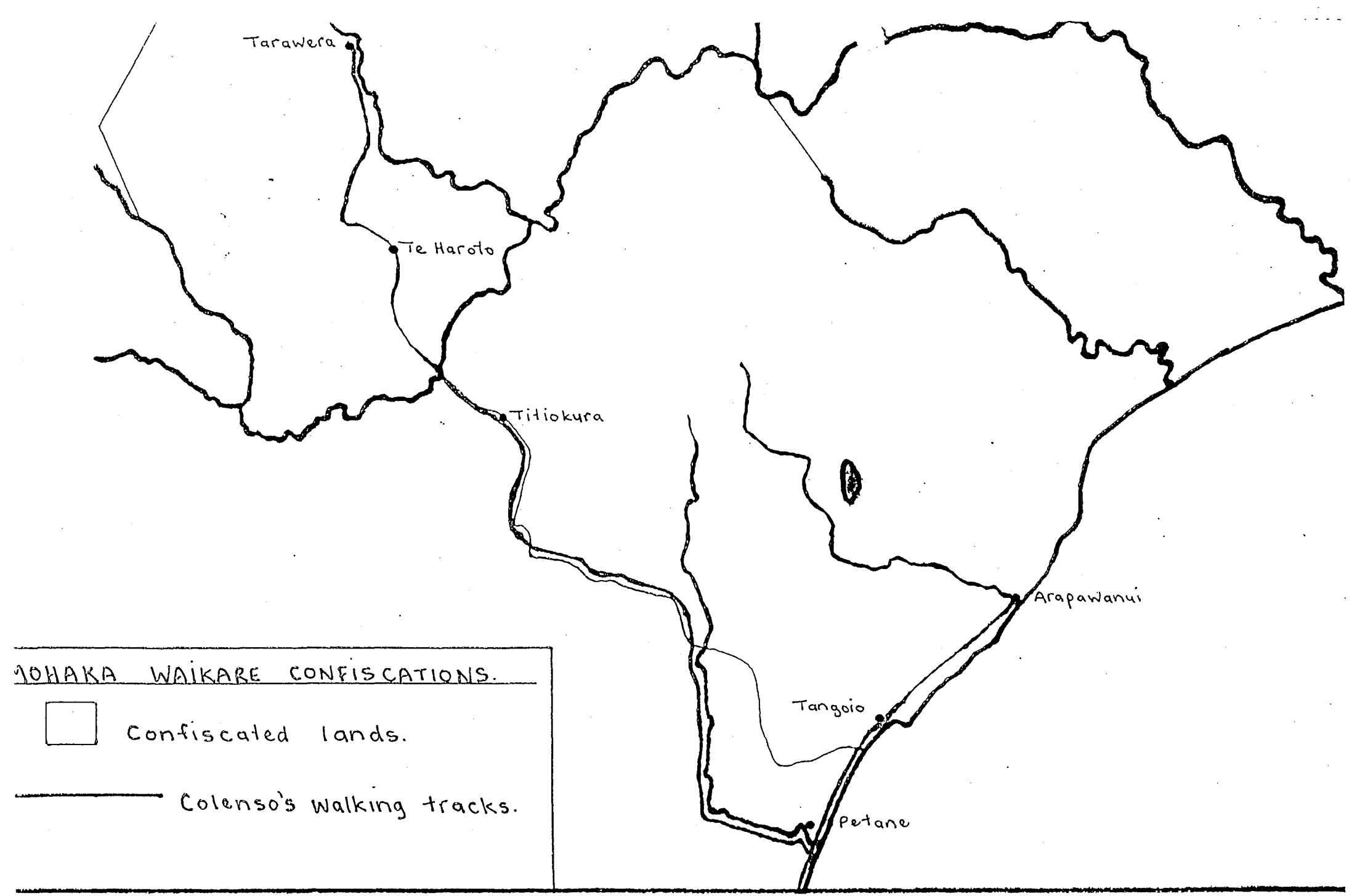
May 1st 1846, on his return trip from visiting Ngati Hineuru at Tarawera, Colenso recorded in his journal, "Pushed on down the Esk river to the village Orarotauira.

Where they were hospitably received and dine plentiful on potatoes, taro, pumpkin, maize, kumara, melons and fish. Finally arriving at Ahuriri about an hour after sunset".

Returning on January 23rd 1849, Colenso recorded, When we left Tangoio for Tarawera. At 5pm we reached the river Kaiwaka where we halted for the night. Another burning day".

The next day of January 24th 1849, "This morning at a very early hour we started, the fog was so dense on the heights that we could not discern anything. We travelled until sunset, when we halted at our old potato plantation, Te Wairo, almost dried up".

December 10th 1849 Colenso recorded, "We gained the summit of the mountain pass, Titiokura where we halted to roast a few potatoes.


Tarawera
Te Haroto
Titiokura
Arapawanui
Tangoio
Petane
TOHAKA WAIKARE CONFISCATIONS.
Confiscated lands.
Colenso's walking tracks.

Heavy rain fell and they emerged from the forest like drowning rats. We fled for refuge to some miserable forsaken sheds, which stood in a potato plantation".

## 8. SUMMARY

The Colenso journals are the earliest dated written account we have of the Mohaka Waikare lands. In his travels through the district he gives a clear picture of occupation and of customary usage.

It is clear Colenso as a missionary used two walking tracks which crossed the Mohaka-Waikare Confiscation blocks. The track to the interior followed the Esk river up to Kaiwaka then continued along the edge of the Kaiwaka forest to Te Pohue. The path continued through the Ohurakura forest over the Titiokura saddle and down to the Mohaka river. It then proceeded in the direction of the present day Napier-Taupo highway to Tarawera where the Pa was located.

The coast route passed Petane Pa continuing along the coast to Ngamoerangi on the southern side of Tangoio Lagoon. It continued to Tangoio then overland to Aropaoanui then followed close to the coast line on to Waikare.

Colenso constantly travelled to all these areas carrying out his many duties as a missionary. He saw the importance of Tangoio as a centre of population. It enabled him to make contact with many of the rangatira of the area and those from the other hapu. His early association with Tareha has already been noted.

He had a beneficial influence on the Maori although whalers from the nearby whaling station at Whakaari did little to support him. It is clear that Colenso's presence made it easier for the settlers to make contact with Maori and subsequently to take advantage of them.

He noticed Maori in their scattered plantations cultivating potatoes and kumara, and harvesting wheat, and their dependance on being able to cultivate a wide range and number of cultivation sites. This was particularly so for those communities based away from the coast. Many communities had begum to cultivate wheat and maize on their plantations and provide enough for sale. On one occasion he observed Maori driving pigs to market over the Titiokura saddle to Napier. The Maori displayed generous hospitality when Colenso arrived, sharing whatever food resources they possessed.

Timber felled from the natural bush with the encouragement and assistance of Colenso was used to build chapels for religious services. The communities throughout the area invested considerable time and effort in building chapels, particularly bearing in mind the burden of ensuring sufficient food was available. He was amazed at the capabilities and the pride Maori displayed in the erection of the chapels.

The value of the Colenso Journals is that they show distribution of hapu, identify principal chiefs and subtribes (although not named in this report these are mentioned in the Historical Overview Report prepared by Patrick Parsons) and give an insight into the impact of Christianity on their traditional way of life.

## PART B : ORAL ACCOUNTS OF CUSTOMARY USAGE

### 1. INTRODUCTION

This section of the Customary Usage Report focuses on the recollections of kaumatua who accompanied and or witnessed their people gathering kaimoana, fishing, hunting, gathering and planting various foods. It includes the usage of natural resources for medicine and constructional works on the many land blocks within the Mohaka Waikare Confiscations.

All kaumatua evidence is on tape, supported by oral accounts of elderly Europeans.

The main points from this evidence have been isolated and dealt with under the following headings.

(1) Custom concerning food gathering.
(2) traditional foods.
(3) Food preparation and preservation.
(4) Employment.
(5) Medicine.
(6) Cash crops.
(7) Weaving.
(8) Transport.
(9) Depression.
(10) Floods.
(11) Earthquake.

### 2. THE OBSERVATION OF MAORI CUSTOMS WHEN GATHERING FOODS

Most of the kaumatua interviewed emphasised the importance their elders attached to Maori customs when gathering food. As kuia Selina Sullivan said, "The Maori people were very religious people. Everywhere they'd go, prayer's were said".

A custom observed by all when gathering kaimoana, before entering the water, was that prayers were observed.

Ngati Matepu, Ngati Whakaari kaumatua Mick Brown commented, "Our tipuna would always pray when going to the sea. They would ask Tangaroa to make the journey safe and to assist them with their work".

This was supported by another kaumatua of the above mentioned hapu, Violet Koko, "We would pray before going to Tangoio for kaimoana, kina, kuku, crayfish, paua and pupu".

Ngati Tu, kaumatua Harata Taurima said, "The old people say haere ki ro wai, haere ki te moana, karakia".

## 3. OTHER RESTRICTIONS OBSERVED

"It was customary not to eat any kaimoana on the beach". As kaumatua Harata Taurima recalled.

Kaumatua Violet Koko, stated, "You would never eat anything on the beach not even today. Pana kai, the food would get lost you'd lose the kai, they'd move away".

This was supported by other kaumatua Pare Rakuraku of Ngai Te Ruruku and Laddie Anaru of Ngati Tu, "The custom was not to eat any kaimoana on the beach for the fear of the kaimoana disappearing".

No woman was allowed in the water during menstruation, Pare Rakuraku commented, "If a woman was having her period she was not allowed in the water".

"Our tipuna had kaitiaki, our protector in the sea. The Tangoio people would go to the beach to gather kaimoana, they would sea this fish, kaitiaki. It would swim among them they would return to the shore knowing that someone among them had done something wrong".

If any of the above customs were not observed Tangitu the kaitiaki would appear. As Mere Kingi Ratima stated, Tangitu a whale, and that's our kaitiaki, she looks after anything that happens. That's what she does, like if it floods she opens the river mouth".

No woman were allowed to plant or harvest crops during menstruation. Pare Rakuraku noticed, "In the time of our tipuna, they would say prayers before going out to gather food. If a woman was having her period she was not allowed to take part on the digging of the kumara or potato and the like, for the fear of them rotting".

When going into the bush to select totara trees for building whare tipuna and waka, Maori custom was observed.

Kaumatua Mick Brown commented, "Our tipuna would always pray before they went into the bush. It was Tane they would pray to, they'd go into the bush and select the tree then would stand and pray, then looking around for certain signs, they would know whether it was right or not to cut the tree down".

Harata Taurima recalled, "When they went to the beach, it was customary not to eat any kaimoana on the beach.

We would return home with the kaimoana, for the fear of the kaimoana disappearing, she continued, "They prepared some for storage and the remainder they would share among the wider whanau".

## 4. TRADITIONAL FOODS

### TYPES OF KAIMOANA GATHERED AND LOCALITY

Most of the kaumatua interviewed spoke of the kaimoana gathering in their own hapu fishing grounds, However, sharing of fishing grounds was not uncommon.

Ngati Pahauwera, Ngati Tu kaumatua Bill Broughton commented, "Mussels although small were gathered at the mouth of the river Waikare".

Kaumatua Mick Brown, in his oral evidence speaks of his tipuna, Hata Te Kani, "At Arapaoanui they would go to the beach, showing me all the places to collect or dive for different kaimoana. Between Waipapa and Waipatiki are good paua grounds."

Kaumatua, Laddie Anaru, Harata Taurima, Mere Kingi Ratima and Violet Koko, supported the following, on the kaimoana within the Tangoio area.

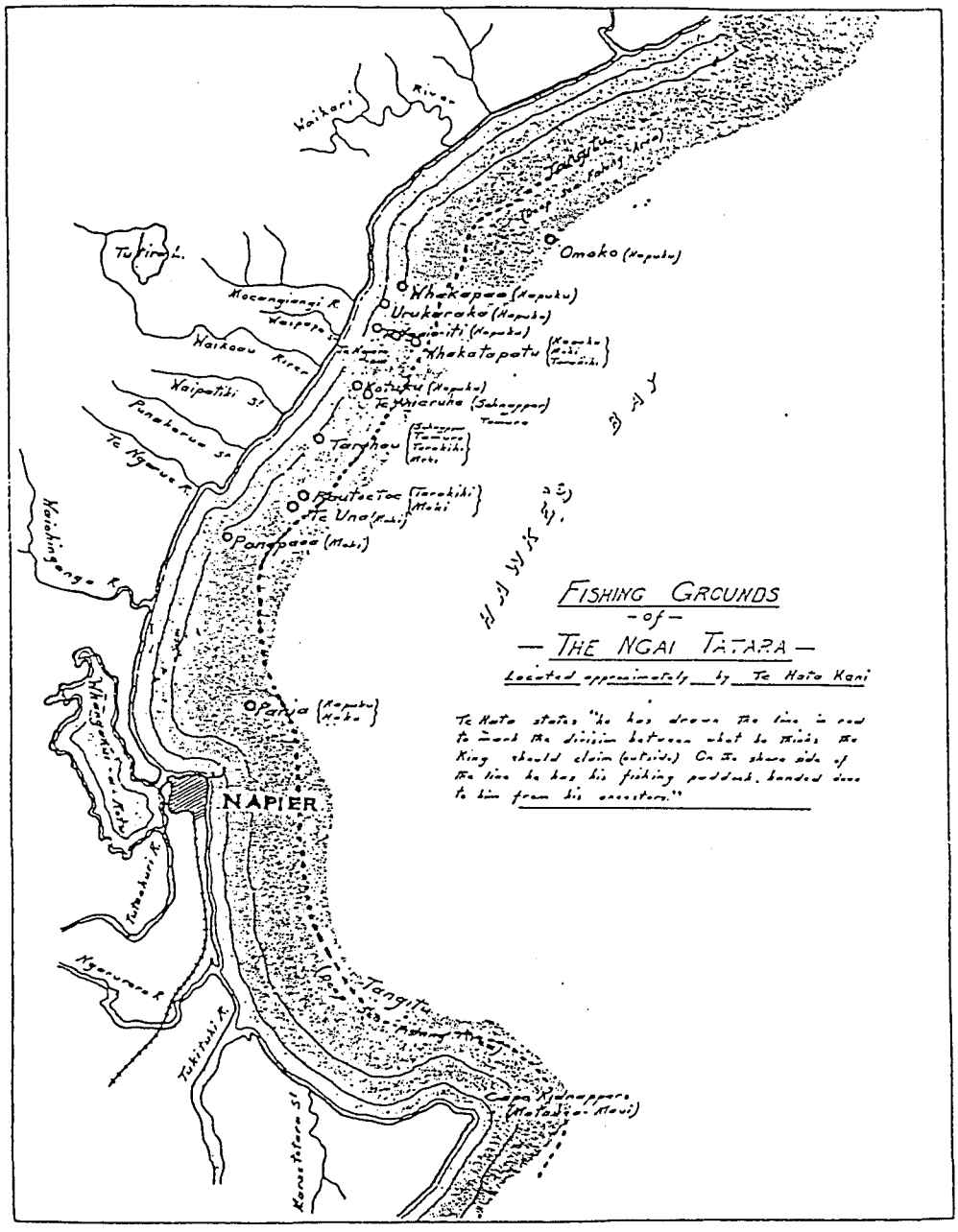
"kaimoana were plentiful everywhere. Tangoio had three fishing reefs, Rautoetoe, Te Uma and Panepaua. Omoko was the furtherest north at Waikare, Tarehou at Waipatiki, Kotuku at Arapaoanui, then right down to Pania that was the area where our people of Ngati Tu went fishing".

"The woman folk would go to Whakaari to gather paua, kina, kuku, crayfish and pupu, Joe Ransfield would show us the places going around that Bay to Flat Rock, Whakaari."

Mere Kinga Ratima commented, "The reefs at Waikare and Moeangiangi was where they collected kaio, a type of sea plant which had a rough oval shaped seed attached to the end. When cut open and eaten was nice. Kaimoana were also gathered in these areas".

Bill Broughton remembers the Bridle track along the coast being used, "In the old days and even during my time the people were using the Bridle track, coming from Mohaka to Waikare along to Tiwhanui the halfway stop along the coast, still using the same track to Ridgemount, to Arapaoanui, then on to Tangoio".

Kaumatua Violet Koko, noticed, "Tangoio and the Port Ahuriri were the places we would go for kaimoana."


Kaikori River
Tutira L.
Omako (Napuka)
Whakapaa (Napuka)
Urukaroko (Napuka)
Whakatapatu (Napuka Maui Tamaki)
Waikoau River
Waipatiki St
Kahutia (Napuka)
Te Kaiaruhe (Takoropaua Tamaki)
Tarahou (Takoropaua Tamaki Tarakihi Maui)
Punakaraua St
Te Ngarue R.
Haumoetoa (Tarakihi Maui)
Te Una (Maui)
Pakipaaa (Maui)
Hawkes Bay
Fishing Grounds
-of-
— The Ngai Tatara —
Located approximately by Te Hata Kani
Te Hata states "he has drawn the line in red to mark the division between what he thinks the King should claim (outside) On the shore side of the line he has his fishing portions handed down to him from his ancestors."
Haumoetoa (Tarakihi Maui)
Te Una (Maui)
Pakipaaa (Maui)
Hawkes Bay
Waitangi R.
Napier
Tutaekuri R.
Ngaruroro R.
Tangoio
Tukituki R.
Kaweka Range
Kaweka Forest Park
Kaweka Range
Kaweka Forest Park
Kaweka Range
Kaweka Forest Park

Pare Rakuraku Ngai Te Ruruku observed, "We would go to Tangoio to gather kuku, paua and pupu".

The area of Ngati Hinepare, Ngati Mahu and Ngati Parau at Te Whanganui a Orotu, Pare Rakuraku commented, "The old Westshore embankment bridge that was a good place for pipi".

## 5. EELING AND FISHING GROUNDS

All the kaumatua gave oral accounts of hapu eeling and fishing. This section will deal with the proper times and the different methods of fishing.

Below is a list of fishing grounds.

(1) Tutira lake
(2) Waikoau river
(3) Te Ngarue stream
(4) Tangoio Lagoon
(5) Hinekatorangi repo
(6) Waiohingaanga river
(7) Mohaka river
(8) Waipunga river
(9) Rock Station
(10) Waikopiro lake
(11) Waikare river
(12) Toropapa stream
(13) Owharau lake
(14) Arapaoanui river
(15) Tutira stream
(16) Sandy Creek

Ngati Kurumokihi, Ngai Tatara, Ngati Tu kaumatua, Laddie Anaru, Harata Taurima, Mere Kingi Ratima and Violet Koko gave oral accounts supporting each other.

Laddie Anaru commented, "I remember in the early 1920s travelling by horse, leaving Tangoio early in the morning arriving one and a

half hour later at Tutira. The two smaller lakes, Waikopiro and Orakai had eels in them, but it was the big lake Tutira we would go to. At the outlet of the lake we would go spearing in and around the raupo and down the Tutira stream which connected up with the Waikoau river. Then by boat or walking, go right around the edge of the lake. It was clear those days. You could see the bottom. You would have to get someone to hold onto you while spearing the eel".

"Tangoio Lagoon was a very big Lagoon. It started from Te Rae O Tangoio stretching all the way into the Pakuratahi valley. The whole area was known as the Tangoio Lagoon. The Lagoon was full of eels, we would dig a channel about 2ft wide and 1ft deep so the bigger eels would be able to swim down the channel. You would then make a gateway to shut off the channel from the Lagoon side. When there was enough eels in the channel that you were capable of handling it was shut off, waiting until the water had seeped away leaving the eels high and dry".

Kaumatua Mick Brown of Ngati Matepu and Ngati Tu, stated, "Tutira, I would go there eeling, did a lot here in the Waikoau river.

In the past we would use the pa tuna a manuka run. Today its the net. My tipuna and I would also go to the beach, teaching me how to fish snapper, groper, hapuku and other fish. The hapuku when caught on a line and then pulling it in, you were to be careful not to allow the hapuku, to hit the edge or the side of the boat. The old people would say its a bad omen, the fear of the hapuku disappearing."

"Chasing whale, using a type of harpoon to spear them. Mullet was also caught in the Arapaoanui river".

Kaumatua Harata Taurima, commented, "I also remember living at Tutira. There our men folk would go down to the lake and along Sandy Creek catching eels. We would go down to Sandy Creek and find the eels just laying around among the water cress and even

the trout on dry land. Beautiful eels and trout. They were so plentiful in those days".

Kaumatua Bill Broughton noticed, "The old people used to go to Waikare river fishing for mullet. We would borrow John Tait's boat and with those powerful camp lights go floundering at night. They were big flounders".

Kaumatua Violet Koko and Pare Rakuraku support each other, relating to eels and fish caught at Hinekatorangi repo and the river Waiohingaanga".

Pare Rakuraku spoke of the, "Time my father and I would go to the Waiohingaanga, placing the waka he himself made into the river, rowing towards the mouth of the river. There we would catch eels, they were big, and then catching flounder".

I know of the times when the ngaore came up the river, we would go down with our nets to net the inaanga or ngaore. Kohitihiti lived among the watercress and other river weed. They were caught by net.

They'd be two inches in length, beautiful to eat. The best place in the river to catch ngaore is where there is a strong current flowing, setting the net there and waiting for the ngaore to swim up into the net. They were fast moving fish. The shallow and calm areas of the river weren't much good because the ngaore would easily scatter". "Kakahi were also gathered. It was a fresh water kuku".

"Hinekatorangi repo, commonly known today as Whirinaki, was a mahinga kai, It was a lake, swamp area. Our people would go there with their hinaki and catch eels".

The following kaumatua gave oral accounts of the Tarawera, Mohaka and Te Hoe river junction areas.

Bill Broughton when working in the Tarawera area for many years recalled, "When he and Eddie George would go and set the hinaki in the Waipunga river and catch silver belly eels. Trout was caught there as well, brown trout up stream and rainbow down stream towards the Mohaka river. The Te Haroto people, George Utiera and others would go to this small lake some where near Maungaharuru setting their hinaki in the lake and catching smaller eels. Rock Station was another place for eels".

Kaumatua Charlie Kinita having been raised since the age of two years at a place known as the Kinita kainga, located on the northern banks of the Te Hoe and Mohaka river junction.

He commented, "When we were staying at Te Kooti station we had no need to go anywhere to look for food. It was all there. The Mohaka river eels and trout, hook and line you'd use that there were so many. The only time we used a hinaki was when the old lady wanted to pawhara tuna".

Mere Kinga Ratima mentions, "The Waikare river was where we went fishing mullet and herring. At the mouth of the river on a reef out at sea hapuku was caught. Off the coast at Moeangiangi there was another reef where we caught tarakihi and moki".

## 6. IDENTIFYING THE TIMES FOR FISHING

The Maori before going fishing observed the weather.When it rained in the month of March for eeling, certain trees when they bloomed for other fishing.

Kaumatua Laddie Anaru,commented, "It was about the month of March, at the time of the second rain. The first rain the eel would prepare itself, waiting for the second rain to migrate".

Kaumatua Mere Kingi Ratima supports the above statements, stated, "Te rere o nga tuna, the running or migrating of the eels".

Pare Rakuraku, noticed, "When you see the whiro tree leaves appearing that was the good time to go netting inaanga or ngaore".

Laddie Anaru also agreed, "Fishing and eeling was done by Maori calendar our people had. They also would by observing the trees, the kowhai when blooming the kina were ready".

## 7. MARKERS

Land marks were used to identify fishing grounds. Mick Brown observed, "When our people went out to sea to fish they would look back inland to check for land marks such as trees that told them that they were on the fishing grounds".

## 8. THE HUNTING OF WILD FOWL AND OTHER BIRDS

The kaumatua recall the times when their tipuna and themselves went out to hunt wild fowl and other birds, such as the duck and the kereru, the latter being supported by the European elders Mr and Mrs John Haliburton.

Listed below are areas where wild birds were hunted.

(1) Maungaharuru
(2) Tutira
(3) Opouahi
(4) Purahotangihia
(5) Tangoio
(6) Hinekatorangi
(7) Te kooti Station
(8) Tarawera
(9) Te Haroto

The Tangoio Lagoon previously mentioned by Laddie Anaru, stated, "Was abundant with wild bird life, great place for shooting wild duck".

Mere Kingi Ratima talking about Tutira, noticed, "Wild duck were also plentiful at Tutira, Opouahi and Maungaharuru to get kereru".

The Whirinaki area was a mahinga kai. Pare Rakuraku, observed, "Before the 1931 earthquake it was at Hinekatorangi repo we got our birds, pukeko and parera".

Bill Broughton supported Selina Sullivan and Charlie Kinita, agreed whilst working on the Taupo road at Tarawera the kereru was a bird we hunted".

Charlie Kinita recalls the days when living on the Te Kooti and Ngatapa stations, "The old man said if you're hungry we will go and get some birds, kereru, the bush was not very far from the house. We called it the kowhai bush".

MR and Mrs John Haliburton endorsed the plentiful supply of pigeon in the Ngatapa and Te Hoe area.

They commented, "Talking about food supply, that bit of country just up in the Te Hoe gorge there were plenty of pigeons. I have seen the branches of the trees just laden, pigeons all the way, blue mountain ducks and waxeye were other birds".

Harata Taurima, noticed, "Our parents would go to the back of Tangoio at Purahotangihia, Tutira, Opouahi and Maungaharuru to get kereru".

## 9. THE CORRECT TIMES AND METHODS OF HUNTING THE BIRDS

In the oral evidence by kaumatua, as well as hunting the wild duck and kereru by use of the gun, give oral accounts, of the use of the waka, bird snare.

Bill Broughton having worked for 27 years on the Taupo road, observed the feeding habits of the kereru, at a certain time of the year.

Stated, "Something for you to know was the feeding habit of the kereru. June, July and August were the months, when the miro berries were ripe. The kereru would feed on the berry from about 9am to 10am in the morning and then fly back to the deep bush, returning to feed at 3pm to 4pm then flying away again. It was during the feeding time we would hunt the kereru, they were not very high in the tree when feeding. Once fully laden with berries they would rest awhile making it easy for us to shoot them".

Charlie Kinita, commented, "The pigeon feeding on the kowhai leaves you see after the miro berry is gone. They are really fat, I have seen them that fat, when you shoot them from high up in the tree, when they hit the ground they burst".

Mick Brown, observed, "When the kereru was fat our tipuna would build a waka, then mixing some sweet water into the waka would take it into the bush to snare kereru".

## 10. OTHER TRADITIONAL FOODS

The Maori people apart from gathering kaimoana and hunting wild game also gathered the natural food resources in and around the perimeters of the bush, and on open land.

Pikopiko (young fern fron found in the bush) were obtained from places such as Arapaoanui, Te Haroto, Tataraakina, Pohukura and Pakaututu.

Mrs Mick Brown supported by Bill Broughton, commented, "Pikopiko, We would pick them starting from the bottom of the hill then making our way upwards. By looking up every now and then you would see all the pikopiko bending over".

She continued, "Makomako was a berry we gathered and ate. Tawa was another berry we ate. I spent a lot of time in the bush, oh but its all gone now".

Pare Rakuraku supported by Violet Koko stated, "The kangakopiro they say that was the food of the Rangatira. You learnt about the good corn, how and where to place it into the water. You would make sure they weren't sprouting roots and that they were the white corn. Te Haroto was the place for growing rotten corn. They knew how to work Kangakopiro".

Violet Koko and Pare Rakuraku continued to support each other regarding the karaka nuts, agreeing, "The karaka were growing on the Evan's property. It served our needs. The karaka nuts were boiled and then, put into a barrel. Then the barrel of boiled karaka nuts was placed into Waiohingaanga river.

Leaving them there for one or two months, like that of the kangakopiro. Then you would take them out, allow them to dry then gather them into flour bags and store them away, eating them when required. They were the children's peanuts".

Pare Rakuraku travelled as far as Tangoio and Raupunga to gather food resources, such as kouka and keakea also making use of food resources around Petane and the Waiohingaanga area.

She stated, "Kouka, this food was taken from the tops of the tree, the outer flax type leaves were removed until reaching the white centre piece. Though small was eaten a lot by our people. Raupunga was one place kouka was obtained from".
"Keakea on which clusters of grape like fruit hung from, was collected from the Tangoio bush. Only the people who knew how to gather this food went into the bush. They were beautiful eating".

"The korau which grew almost everywhere was a favourite vegetable of the Maori, another weed to the pakeha".

She continued, "The poroporo this was another commonly used food. If there was no puha we would gather poroporo only when the berries were ripe, cooking the leaves much like cooking

spinach,eating the berries only when they were very dark in colour. To the pakeha the poroporo was poisonous. It was only the white flower that was poisonous".

Mere Kingi Ratima, remembers when she was attending the Tangoio school, going into the White Pine bush area. Observed, "Whilst picnicking there, poroporo, miro, wild goose berries, also a berry shaped like a pineapple, I think it was called tuwharo? were gathered and eaten".

## 11. TRADITIONAL CULTIVATIONS

Maori people were always cultivators of the land. Many of the kaumatua interviewed give oral accounts of the various crops they grew traditionally.

(1) Parapara
(2) Kumara
(3) Taro
(4) Kamokamo
(5) Potato

Having lived most of his life in Tangoio Laddie Anaru of Ngati Tu, stated, "We cultivated both Maori and European potato, kumara and taro. The old fellow Manuka Taylor was about the last one I knew who grew taro".

Violet Koko kaumatua of Petane, commented, "On maize being the main crop, even before her tim. Potato kumara and pumpkin were grown".

Crops were grown on the hill side in the Tarawera region. Selina Sullivan, observed, "At Te Haroto each whanau would help the next whanau to plant kai. That's how it was there. Potato was grown in Te Haroto on the hill sides. Maori potato planted was parakaraka. Kamokamo was also grown".

Jim McGlashan remembers while on the Te Haroto sheep station his Dad was managing, "noticed the Maori at Huritama growing kai on ground that was initially broken in by what they used to call a hill side plough". The Maori used to dig a big pit then placing dry fern at the bottom then placing riwai (potato) and lastly fern. The fern was used to allow the air to circulate, to prevent moisture that may allow the potato to sprout.

Selina Sullivan noticed, "Te Ngakau O Hinekuku was and still is a place where wild strawberries and goose berries grow and are cultivated, Te Haroto was full of goose berries".

Charlie Kinita, noticed, "When we were at Te Kooti station we had no need to go anywhere to look for food. It was all there. The old people were great on fruit tress, every fruit tree you can think of is there, cherries everything.

I remember the old lady had apricots those sorts of things. they grew their own spuds, maizes everything just grows tomato kamokamo".

At Arapaoanui Mick Brown, commented, "The whole area we had in the garden, maize, kumara, spuds, tomato, pumpkin and sweetcorn".

Evidence given by Laddie Anaru is supported by John Haliburton who stated, "About the mid - 1920s and 1930s travelling to Napier, we passed through Tangoio. From Bon Lopdells farm, known as the knob, there were a lot of homes in the Tangoio valley, I have seen maize, pumpkin and kumara, lots of crops."

## 12. HUNTING WILD PIG AND DEER

Wild pig and deer were hunted on many of the blocks of land by Maori People.

Charlie Kinita while living on the Te Kooti station on the Tataraakina block, noticed, "When we went pig hunting it was all

done on the Te Kooti station. Pigs and deer, just back up the Mohaka river towards Tarawera you'd ride out on horse back."

John Haliburton who is neighbour farming in the area, observed, "Old Morehu Apiata and his family lived at the junction of the Mohaka and Te Hoe river, I've seen old Morehu between here and the range, his horse tied up on the track. He would be away down in the gully getting a pig, his dogs had bailed up".

Bill Broughton, while in the Tarawera area, stated, "During that time I did a lot of pig hunting with Reg Hiha and others. We would go to places like Tarawera, the Waipunga farm and crossing the Mohaka river just below Maungaharuru also the Waitara block. Pigs were all in those areas, shooting only what was needed."

Jim McGlashan while living in Tarawera among the Maori people observed, "Little Pat and Mrs Utiera go to pig hunt on horse back."

Wiari Anaru recalls the time when he was a young boy going pig hunting with his cousin, stated, "As for pig hunting I was mad on pig hunting. I would go with cousin Iwikau, being only just a boy then, watching and learning. We would go just over the hills onto the Purahotangihia block to where it overlooks the Waikoau river, there along the face, pockets of bush were still growing here and there, pigs, gosh! the dogs would bail them up, then Iwikau with a knife would go in and kill the pig, only taking what was needed. When I was able to pig hunt, George Utiera and I would go to Ohuka basin some where on Taraponui the highest point at Titiokura. I went hunting at Opouahi and Maungaharuru".

## 13. FOOD PREPARATION AND PRESERVATION

### KAIMOANA

Although most of the kaimoana was eaten raw some was prepared for storage.

Harata Taurima, commented, "We would return with the kaimoana putting the kina in the fresh water, then cleaning and preparing the paua and kuku leaving them over night, not eating them until the next day, this was another custom we observed, much the same as when killing a sheep".

(When the sheep was freshly killed, it was regarded as still being alive. it was the reason for leaving it for the next day).

Violet Koko, noticed, "Kuku at times were boiled, then threaded onto a line like beads and stored. You would place them on top of taewa and puha to steam and of course to make soup".

Pare Rakuraku supported Violet Koko, commenting, "At times pipi were cooked and threaded onto strips of flax and hung out on the line. When wanting pipi for a meal you would gather some from off the line and place them on top of the kumara when cooking".

## 14. THE PREPARATION OF EELS AND OTHER FISH

All the kaumatua have witnessed or experienced the various methods of preparing eels and other fish for eating and storage.

The most common method was pawhara tuna. Mere Kingi Ratima described it".The eels were cleaned by putting them into warm water, then with and old sack beginning at the head working down towards the tail removing all the slime, allowing them to dry awhile, removing the back bone, then spreading the eel out. You would then cut a length of manuka stick the width of the eel, attach it to the side of the eel, when salt is sprinkled on and left hanging to dry out".

Pare Rakuraku, commented, "The eel would remain hanging for a considerable length of time and the eel would not go bad. Our parents knew this".

Rara tuna was another method of cooking smaller eels. Pare Rakuraku, continued to say, "To rara tuna was to light a fire out

side. When the fire burnt down leaving the ambers still glowing a netting or strips of iron were placed over the ambers. Then the eels were placed on the netting or strips of iron, turning over until cooked".

Mere Kingi Ratima further commented, "Some of the pawhara tuna would go through the rara method by placing them skin down first until the eel crackled then turning them over long enough to get to a golden brown colour but not to completely cook the eel. When wanting to have a meal they were steamed".

## 15. THE PRESERVATION OF THE BIRD WHEN HUNTED

Harata Taurima, observed her father when shooting wild duck". My father knew the proper times to shoot wild duck around the edge of the Tangoio Lagoon. He would only shoot two or three so as not to waste".

Bill Broughton, commented, "It was a damned shame to shoot the kereru because of its beauty but we only shoot what was needed".

## 16. THE PROTECTION OF WILD DUCK FROM OTHER HUNTERS

Wiari Anaru and other kaumatua agreed that the Tangoio Lagoon before the 1931 earthquake was a great place for food. He commented, "Great place for shooting wild duck. The funny thing no pakeha were allowed on the Lagoon, not without the permission of the Tangoio Maori and only in the company of Maori".

## 17. PREPARATION OF THE KERERU FOR EATING AND STORAGE

Bill Broughton, stated, "We would return home, remove the feathers and then with the puku still intact place it in a pot of boiling water allowing it to cook".

Selina Sullivan, noticed, "The kereru was boiled. The fat was used as butter and also to preserve the kereru in".

Mick Brown, agreed, "The kereru were brought home and clean, boiled until the hinu came out then with the hinu, stored into kerosene tins lasting through the winter".

## 18. A CUSTOM OBSERVED WHILE EATING KERERU

Most of the kaumatua interviewed emphasised that it was customary for the woman to eat the pigeon first and that the men had the remainder.

Bill Broughton, noticed, "The custom was to eat the kereru by beginning from the head eating everything and end up with the tail, beautiful food".

It was also custom that only the men would break the kereru in half with their hands as told by Mere Kingi Ratima, "At the time of eating only the men with there bare hands would break the kereru in half".

## 19. KERERU WAS A STAPLE DIET

Long before the coming of the pakeha, the kereru to the Maori, was a most prized and sought after food.

This is supported by Mr and Mrs John Haliburton, "The pigeon of course was shot and put into the camp oven. Originally they were the staple diet of the Maori".

## 20. QUALITY OF WILD DUCK

A comment made by Harata Taurima, "The birds today are not the same as the birds we had on our table in those days".

## 21. PRESERVATION OF CROPS GROWN

The Kinita whanau who lived on their farm at Te Kooti cultivated a variety of food, Charlie Kinita observed, "His mother when

gathering apricots, she would open them out and put them on the house roof to dry them out to preserve".

The kumara because they needed to be handled with great care, Violet Koko commented, "Only the old people would store them away, so as not to bruise them. If bruising happened the kumara would go black and rot".

Supporting evidence comes from Laddie Anaru, who witnessed the old people at Tangoio storing the kumara. They would store the kumara by digging a pit in the ground deep enough so as the sunlight would not get at them, then cover the bottom with raupo and place the kumara next and repeating the process ending with raupo on the top".

During the 1920s and even before this time, Violet Koko, observed, "Her people planting maize, the maize was stored away to dry. During the winter months they were put through a hand thrashing machine, bagging the shelled maize".

She continued, "The taewa, we would collect the bushy part of the manuka, in a shed that was built, spreading the manuka out thickly onto the floor, then layers of potatoes were spread onto the manuka, then repeated until the manuka was finally laid on the top. The idea of the manuka was to allow the air to circulate. The potatoes kept for a long time".

Violet Koko, also commented, "When harvesting the pumpkins it was important that the stems were not damaged or completely cut off, least they may rot, placing them on top of each other under cover for good storage".

## 22. SEEDS FOR THE NEXT SEASON

The Petane people saved maize seeds for the next season's planting. Violet Koko, stated, "You would sort out the strong corn cob then shell the bottom portion enough for the next seasons crop".

## 23. PRESERVATION OF THE WILD PIG

Bill Broughton and others when they were pig hunting, reported having returned to camp to tahu the pigs then store them into big tins.

Charlie Kinita, supports the tahu of the pig meat, stating that, " If ever we got a fat pig the old lady tahu it, in its own fat, to preserve it. The old lady used to jar them. Tahu pork was beautiful to eat."

## 24. HUHU

When the Maori needed to go into the bush to gather huhu, they would go looking among the Matai trees. Selina Sullivan commented, " when they'd go into the bush for huhu, bread was taken. The best huhu was gathered from the Matai tree. They were cooked for about two minutes".

## 25. EMPLOYMENT

This section illustrates the various forms of employment our kaumatua undertook, road working in the areas of Waikare, Tutira, Tarawera, Tatarakina and the Gentle-Annie working for the Army. Construction working the railway line at Tutira, shearing and general farm work, rabbiting in the Petane area, cutting scrub and fencing. Employment could also be found as a packman at Ngatapa station, working in the timber mills at Tarawera and Ohurakura, post splitting at Te Hoe, digging drains or cultivating land for cropping.

Bill Broughton, stated, " Worked on the roads through out all the Waikare, Moeangiangi, Waiototara and Mohaka blocks, then moved onto Wairoa spending some ten years working on the roads. In the year 1949 I began working on the Taupo road for some twenty seven years ending up as a senior overseer ".

Harata Taurima, remembers the place where she was born, "At a campsite along side the Waiohingaanga river at Petane, whilst my father, Manuka Taylor was rabbiting in the area".

She continued, "My husband was working on the railways between Tutira and Waikare".

Mick Brown, apart from working his own land at Arapaoanui, had to find other employment in order to support his family".I was working on the Lagoon digging drains four feet wide and three feet deep, with a hand shovel, then on the tractor, cultivated the Lagoon from Bay View all the way to Taradale".

He continued, "When the war broke out in 1940 I went to Waiouru working for the Army putting the Gentle-Annie road through".

Charlie Kinita, when he was about five years old remembers his parents being employed, stated, "I can still remember the old lady was working in the woolshed, woolhandling and working at the homestead".

"When deerstalking we used to get two pounds in money for one pound weight of deer hide. When I first moved to Tutira, the road only went so far up to the Maungaharuru range. From there they were working on it with pick and shovel. My uncle George when he was a young fellow he was the Packman for Ngatapa station. Dad used to split a lot of Totara posts and sell them to the farmers. He had a one stand woolshed. All the timber he split himself, slab wood, built it all himself including fences".

Violet Koko, talks of her whanau being able to find work on the neighbouring farms around Petane, noticed, "Her husband , John and men from home worked on the neighbouring farms. They did a lot of fencing on the top of Titiokura all the way along the range to Tuira. Our people relied on the seasonal work in the market gardens and later in the winery".

Selina Sullivan, witnessed the Te Haroto people going to the mill to work. This was supported by Mrs Mick Brown, both agreeing, "Gardiner came along and put his mill at Te Ngakau O Hinekuku on the land where our people lived. Our people worked there. Some were working on the roadworks. Shearing was the main work, it was seasonal".

Mere Kinga Ratima recalled, "Well, before her time Rangi Anaru as a shearing contractor worked in and around Moeangiangi. In the time of Patumoana we lived and worked at Opouahi and Moeangiangi, there our men folk were cutting scrub".

Hume Strahan, while working at Maunganui station on the Kaiwaka block, witnessed, "Maori being employed as manager of a farm and working at the Ohurakura mill".

## 26. BENEFITS FROM SHEARING

Although shearing was only seasonal work, most of the whanau were employed in it, which provided them with a reasonable amount of money to purchase what was needed, especially food.

Selina Sullivan, supported by Violet Koko and Mick Brown, commented, "When they go out shearing you buy so much ton of food, then you go back there to Te Haroto. When money was available it was taken to the firms and food was bought, box's butter etc., it was a pattern which we followed. To get food the people lived and worked together and shared their food".

## 27. MEDICINE

Maori made good use of the natural resources that were available for medicinal purposes. The kaumatua provided excellent accounts of the various trees and wild plants they used for medicine, and the methods of preparing them for usage.

Both, Mere Kingi Ratima and Harata Taurima have witnessed their

kaumatua, going into the White Pine Bush, on the Purahotangihia block to gather leaves from the native trees.

Mere Kingi Ratima, commented, "Mum would collect Kawakawa leaves then boil them down using the strained off liquid to bathe in. It was good for fractured legs. It was also taken internally when one felt a bit run down".

Harata Taurima supported by Mere Kingi Ratima, observed, "I remember the time when giving birth to my first two children, having had to drink some boiled flax juice. Though it was horrible to drink it cleared away the after birth".

Bill Broughton supported by Charlie Kinita, agreed, "The kowhai bark was put into a container of water then boiled, until the water became darkish, using the liquid to bathe, and the bark as a poultice applying to arthritis, sprained ankles".

He continued, "The karamu leaves, after boiling you would drink the liquid, it was good for kidney problem Mrs Bill Broughton, told us, "The honey collected from the wild bee's nest found on Matai trees was not only beautiful eating, but it was discovered to be one of the best antibiotic medicines, because the bee was collecting pollen from a certain manuka tree".

Violet Koko supported by Pare Rakuraku, commented, "Because there was very little bush growing here, the Tutu stalks were the only Maori medicine my dad used because of his gangrene legs. The branch of the Tutu tree was cut in half and the pith was scraped out to form a poultice. It was good for broken limbs and sprained ankles".

Pare Rakuraku, While living at the mouth of the Waiohingaanga river, noticed, "Runa and Kopakopa were plants the pakeha observed as weeds. The Kopakopa, its leaves had the shape of a cabbage leaf but smaller in size, olive oil was spread on the leaf, placing it on boils or scabies. When removed it would have drawn all the puss from the infected area. You don't find these

plants around anymore because of the poisons that are being used. The Runa was used in much the same manner".

John Haliburton, having farmed for some 50 years on the Te Wae Wae station at the eastern side of the rivers Mohaka and Te Hoe witnessed Maori gathering plants and herbs for use as medicine.

He agreed, "The kowhai was used extensively using the bark as a poultice and the same goes for other herbs and plants, flax sap. It is interesting to note the medical profession is coming back to nature, for the natural cure. Over the years the Maori found use for some of these wild plants or weeds as we the European term them, had beneficial effects".

## 28. CASH CROPS

The Maori people at Arapaoanui, Tangoio and Petane grew cash crops for the markets, mainly maize, potato, tomato and pumpkin, to a lesser degree sweetcorn.

Mick Brown at Arapaoanui, commented, "It is warm here, warmer than Bay View sheltered by the hill, two weeks earlier than Bay View, so we had the market to ourselves. The markets we had, New Plymouth, Wanganui and Wellington".

Violet Koko speaks of the 1915 period even before her time, maize was grown as a cash crop".The firm paid so much a bushel. Our father's firm was Norths, this was about the 1920s".

The writer can recall working in his dad's tomato crop of some twelve acres during the late 1940s. There were several other whanau in Tangoio doing the same, potato and maize were also cash crops we grew. This continued into the early 1980s. Apart from the local markets, the produce was also transported to places like, Stratford and Palmerston North and the other markets previously mentioned.

## 29. BENEFITS FROM CASH CROPS

Most of the Maori whanau had many children. The money they made from cropping was in the first instance to care for their needs through out the winter months, because of the unavailability, of employment, secondly to continually provide for their children's education and to further develop the land.

Violet Koko, commented, "Maize was a cash crop that enabled us to buy other food such as sugar and flour for the winter months".

Mrs Mick Brown, noticed, "A lot of the profits we made from the crops went down in fencing, cutting the boundary, post and gates "

## 30. WEAVING (TRADITIONAL CRAFTS)

Maori are generally skilled people with their hands, especially at arts and crafts. Raranga is one traditional craft that is spoken of by kaumatua at Petane and Tarawera.

Pare Rakuraku, commented, "There was this kuia from Taupo, who married one of the menfolk from Petane. My sister and I would go to her home. There she would teach us raranga kete, taniko and piupiu. Flax was grown around our homes. If there wasn't any we would go to Tutira and collect flax. Tutira had good flax growing there, which was very good for weaving wharaki and korowai. It was in the swamps and moistured areas that flax grew best".

She continued, "When making the piupiu, firstly the pattern was drawn, then we placed the required length of flax, on a length of board, making the pattern.

Taking an empty kuku shell we scraped the marked areas, then taking a knife we inserted a cut at the top and bottom of the scraped areas making it supple and soft. Then manuka was boiled until the water became black or darkened. then we would go in search of the right type of muddy area, which had and oily

appearance. Placing the flax in the mud and covering it over, after two or three days, we checked it and if need be repeated the process until reaching the required colour".

Bill Broughton while in Tarawera recalls the Ngati Hineuru people using the feathers of the kereru, kiwi and wild peacock".The old people of Ngati Hineuru used the feathers to weave korowai. I've seen them in the old meeting house at Te Haroto beautiful korowai. I was told they used peacock feathers as well. There were plenty running wild in those days".

## 31. TOTARA

Mick Brown speaks of his tipuna building boats".The bush that used to be at the back of Arapaoanui was where we got all these things from. My Tipuna would get Totara Logs and build these big whaling boats".

John Haliburton, witnessed Maori using the bark of the totara. He stated, "Down the river you could see where some of the totara trees had been marked, only part of the trunk.
The Maori would always watch to keep the tree alive. They had taken the bark off for roofing and thatching, from the south side only, strips so that the tree would live. That was also traditional with Maori. They had, what you would call it, a sacred respect for nature in that they only took what was required to live by. The rest they preserved. The silly thing today is that people are cashing in on nature today and killing the future".

## 32. TRANSPORT

In the early days Maori used the horse as a means of transport, travelling to and from different areas, to go hunting, transporting goods. Boats were also used by Maori to ship wool down rivers.

Bill Broughton, while pig hunting in the Tarawera, Waipunga Farm and Maungaharuru area, commented, "Shooting only what was needed and bringing it back on pack horse".

In the 1920's, Laddie Anaru, recalls, "I remember in the early 1920's travelling by horse leaving Tangoio early in the morning arriving one and a half hours later at Tutira".

At Arapaoanui transporting wool down the river, Mick Brown, commented, "We used to take bales of wool five to eight bales on a big boat down the river, out to sea to a steamer bound for Napier".

Pare Rakuraku, whilst living alongside the river Waiohingaanga, recalled, "We all grew up together going to the Eskdale School. Myself, Brother and Sister walked. Those who had horses went by horse back, the School being three miles away".

Harata Taurima, commented, "I even remember going on horse back to Te Pohue".

Violet Koko, stated, "Going to Tarawera on horse back which was the main means of transport".

Charlie Kinita, noticed, "The only way to our Farm was from the Taupo end or the Te Kooti end, to get into the middle there was no access. I can still remember the road used to come from the Taupo end and to what they call the Quinces.

I remember we used to come there by buggy and then horse back in to Te Kooti. My uncle George when he was a young fellow he was the packman for Ngatapa Station. Thirty and Forty horses that's how they used to get wool in and out of there.

John Haliburton, spoke of, "Seeing Mrs Morehu on the Maungaharuru range. She was really a terrific old person. I would pass her on the Maungaharuru range on a winter's day leading a pack horse

loaded with pork, potato and pumpkin taking them out to Tutira to her grandchildren".

## 33. DEPRESSION

The depression years saw many of our people moving to other parts of the country looking for employment. In some cases receiving only food as payment and in one isolated case having little or no effect.

Bill Broughton, commented, "The year 1932 Mum and I were married during the depression. They were very hard times those days. I was working on the Waikare Block cutting scrub. Then at Mahia felling bush for weeks on end, no pay just food supplied. Mum and I would move around looking for work just for food".

During the period of the 1931 earthquake and the depression ´ years, Violet Koko, stated, "My Husband and I and many other people including a lot from Tangoio went to Papuni, Te Reinga, at the back of Wairoa on a big station, clearing bush".

Charlie Kinita, when he was a young boy, travelling to Tutira. commented, "When he first moved to tutira the road only went so far. When the depression was on they had all the workmen's camps on the road-side".

He continued to say, "Of course it was supposed to be depression years. We never wanted because of all the fruit trees and they grew their own spuds, maize, everything just grows".

Mick Brown, commented, "Working for the Army putting the Gentle-Annie road through, money wasn't enough. We had to come back and work the land to keep the family. This was during the depression".

## 34. FLOODS

The floods had a damaging effect on the livelihood of the Maori they being dependant on cropping for domestic and commercial use. The floods causing the land to be covered in silt to depths of several feet, destroying the fertility of the soil. Stock was being lost or drowned and natural resources were being damaged.

Charlie Kinita, commented, "Before the 1938 flood, anything you can think of were never short of. This was all before the 1938 flood. After the flood it brought a lot of silt down. The fact the water could not get away quick enough, just feets of silt, but quite a few years afterwards grass grew again but it affected cropping, where we used to crop before. It wasn't long after that the old people moved to Tarawera. Then my Sister and her husband took over the Farm. They weren't there long. They moved to town because of the children's education and the fact the Farm was unable to support them".

Violet Koko, commented, "Returning after the 1938 flood, the recent earthquake and depression set us back for a long time making no head way. There was about nine feet of silt covering our land".

35. EARTHQUAKE

The 1931 earthquake was devastating and horrifying experience to all our Kaumatua, causing a lot of damage to the buildings, roads, land generally, effecting cropping and to a great extent the raising of our water ways namely the Tangoio lagoon.

Laddie Anaru remembering the earthquake, stated, "I was about 16 years old then, standing outside the church at Tangoio when the earthquake struck. It came crumbling down. It had only been built about three months. The lifting of the land drying out the lagoon saddened us because we had owned the lagoon".

Harata Taurima, commented, "Because of the earthquake drying out the lake the birds have gone. It had a big effect on our food resources".

In the year 1931 Violet Koko was young at the time, recall, "I was working in my uncle Adam's tomato crop. I felt this thing. Next thing the church bell began ringing. I turned and looked towards Home and saw the chimney falling, then big gaping cracks in the ground were opening and fountains of water squirting up. The Waiohingaanga river was our water supply. We went on horse and dray to get our water because the earthquake had damaged our water supply".

## 36. SUMMARY

By contrast with the Missionary records the oral interviews document post confiscation customary usage. They demonstrate that customary usage did not cease with the confiscations but has continued up to the present day. Certain resources are still gathered from within the boundaries of the confiscation. These resources include foods, medicine, building materials, firewood and recreation.

In terms of employment patterns of work have followed a traditional basis.

Maori shearing gangs have serviced farms within the confiscation boundaries and in the off season Maori have been employed as general farm hands in fencing, scrub cutting, and rabbiting. They have also been employed in road and rail works on a more permanent basis. Some Maori were self-employed in market gardening.

Maori people were and still are actively involved in the various aspects of forestry within the confiscated boundaries, particularly planting, thinning, pruning, felling, hauling, and machine operators in the timber mills.

**PART C:**

## 1. TUTIRA BY GUTHRIE SMITH

Evidence collated from the Second Edtion of Guthrie Smith book, Tutira. published by William Blackwood and Son Limited, Edinburgh and London in 1926, records comprehensively detailed accounts of the Ngai Tatara hapu living at Tutira in the mid 1800s. Anaru Kune and his son Pera, together they describe to Guthrie Smith the customary and tradional life stlye of thier people on the Tutira block, and also made reference to the other neighbouring blocks. Guthrie Smith, himself, observed the Maori people moving around the inland river and coastal estuaries, also the interior native forest. In search of their food resources. Hence the proverb, " ko o ratou kainga i o ratou rekereke - their homes were in the heels of their feet ".

Guthrie Smith also witnessed the Maori cultivating their land and and using their natural resources.

As we begin to unfold this remarkable account, Guthrie Smith writes:

Their tempory camping grounds were chosen, doubtless, according to the seasons and food supply. As another local proverb has it. " ka pa a Tangitu, ka huaki a Maungaharuru, ka huaki a Tangitu " When Tangitu " - the deep-sea fishing-ground off Tangoio - " is closed, maungaharuru " - a mountain range prolific in bird life - " opens ; when Maungaharuru closes, Tangitu opens ".

The Ngai Tatara during the winter, and whilst planting of crops was in progress, dwelt chiefly about the estuaries of the local rivers.

The climate of Tutira was rather too cold and wet, the land usually too poor for cultivation on the other hand, the flax growing about its swamps were celebrated for its strength.

The shallows of the lake were paved with mussel beds (kakahi) the flavour of its eels was unsurpassed. They were speared in the lakes, they were caught in enormous numbers in eel - weirs - pa tuna - or whare tuna built along the edges of the streams.

In the forest of the interior pigeon, tui and kaka abounded, they were captured by means of decoy birds, or snared by natives ambushed beneath selected trees.[1]

Often a superabundance of birds preserved in their own fat was battered for the delicacies of other hapu.

The womenfolk by many process worked the tall flax-blades into soft beautiful mats.

The Ngai Tatara during peace dwelt about the coastal estuaries and the lake. During war they sheltered in the forests and fastness of the hinterland. The glory of the hapu was in their continued occupation of so famous a lake in their possession of some unfailing a food supply of the most highly prized kind.

The annals of the tribe may be divided into two distinct periods. one is of the time when the Ngai Tatara - when the Maori people everywhere has attained its maximum numbers when on Tutira as elsewhere, every height and fastness was utilised for defence, when every fertile locality was devoted to cultivation. The other period brief in its duration, is marked by the presence of kainga or open village with considerable areas of crop-land adjacent, by whare sites immediately extraneous to the fortified pa.[2]

About the middle of the century a change took place, an Indian summer of peace prevailed a brief space between the brown race and the white.

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[1]chpt 10, pg 67.

[2]chpt 10, pg 68.

Missionary influence had quenched the fires of internecine hatred, the war and bloodshed which seemed until then, the normal condition of the land. The tenets of christianity had widely spread amongst the tribes. Instead of formerly sleeping within the precincts of the stockaded pa, the natives of Tutira, like their felloows elsewhere, dwelled now in open villages. The pa had given place to the kainga, cultivation grounds had layed undefended, unfenced, unhidden there was no longer need for concealment of crops nor for their hasty furtive gathering and storage.[3]

The kumara or sweat-potato plantations here were the largest on the rich ground and excellent exposure well suiting the requirements of this tropical tuber about the sites of the old whare grew also in the eighties the usual signs of the era-peach groves. Surviving from the garden crops of this derelict I found clumps also of another alien - a speccies of mint.[4]

From the important coastal pa Ngamoerangi, long since swept away by the sea, and in later days from the Rae-o-Tangoio pa, It followed for a considerable distance cultivated lands along the bed of the small stream, Te Ngarue, that debouched onto the flat lands from the north at the junction of this stream with the Pae-a-Huru the trail folked. Forty years ago scattered peach trees and grape vines survived along the second trail. In the early days these, and more rarely other foreign fruits, were planted by travellers as acts of good citizenship.[5]

In Maori occupation the water area of Tutira was more productive of food than its solid surface, " Te - Waiu - o - koutou - tipuna, the milk of your ancestors ", The local proverb, signifying the constant supply of food ready to hand from lakes and rivers.[6]

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[3] chpt 10, pg 72.

[4] chpt 11, pg 75.

[5] chpt 11, pg 76.

[6] chpt 12, pg 79.

At Te Whare-o-Porua were to be seen the remains of the store house or "whata", proceeding along the margin of a deep bay. Te Apu-te-rangi, there are found to be the usual indications of occupation, level sites of former whare floors and beds of kakahi shell intermixed with splintered cooking stones.[7]

Kahikanui swamp immediately beneath the spurs of the hill Te Hinu-o-Taorua, flourished in the eighties large peach and cherry groves. The former fruit had been planted by the Maori in his last decade of occupation, then by the whiteman immediately after arrival on the run.[8]

At the southern extremity of the lake and far distant in the deep water lies or use to lie the log Te-Rewa-a-Hinetu. It is fifteen feet in length, a foot and a half in girth and bears a general resemblance to a fish head. As its name Rewa - the flooder - implies it is endowed with the magic power of moving from spot to spot, the trail being of its progress being the distant of the sandy bottom. Te Rewa-o-Hinetu is a branch of a tree called Mukakai, which has travelled from the South Island up the coast to Otaki, another branch rest in the Wairarapa lake, another at Tikokino, another at Te Putere. The presence of any portion of this famous tree is said to be indicative of abundance with its disappearance the food supply of the tribe is said to dwindle and diminish.[9]

When from the surface of the lake the range Urumai on Kaiwaka Station could be detected over the dio in the TeRoa saddle, the shoal Urumai could also be located exactly.The correct method of obtaining eels from this spot was to strike the paddles noisily, causing the eels below to dive into the mud, where they could be speared.[10]

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[7]chpt 12, pg 79-80.

[8]chpt 12, pg 81.

[9]chpt 12, pg 93.

[10]chpt 12, pg 93.

Maheawha, the ancient forel of the stream draining Tutira lake, was reached, the other track closely following the lake edge passed successively spots or localities of land called Okurateretere, Te Kahika the peninsula Kaiwaka, Te Karamu, Te Maire, and the water hole Te Korokoro-o-Hineraki, Whakarongo-tuna, from this last-named place - the north-westerly extremity of the lake - a deep slow flowing creek, Tutira, runs its lazy course, meandering towards the ancient forel, Maheawha. Betwixt this crossing and the mouth of the lake it is probable that in olden times more food was obtained than from the whole of the rest of the Station. Sixteen patuna or eel-weirs, were known and named in one short half-mile of water. At the crossing itself stood also a whare-tuna-an eel-house or eel-lodge.

The whare-tuna varied according to locality and depth of the stream, but was about fifteen feet long, and about twelve feet high, and four feet wide, the sides, roof, and ends were made of manuka and lashed with flax, in the same manner as raupo is bound together on the sides of a wharepuni or sleeping house, there were three or four observation holes on top, sufficiently big to admit a mans hand. At the outer wall, next to the stream and away from the bank, stones were placed to withstand the force of the current. The down stream end was also blocked and weighted down with stones.[11]

The upper end, into which the stream or part of the stream flowed, remained open. Lastly, the interior of the wharetuna was made snug and comfortable loosely filling it with water-weed-rimurimu. It was a permanent trap that required no watching, no baiting, an no lifting, and must have proved particularly serviceable to such wanders as Ngai Tatara.[12]

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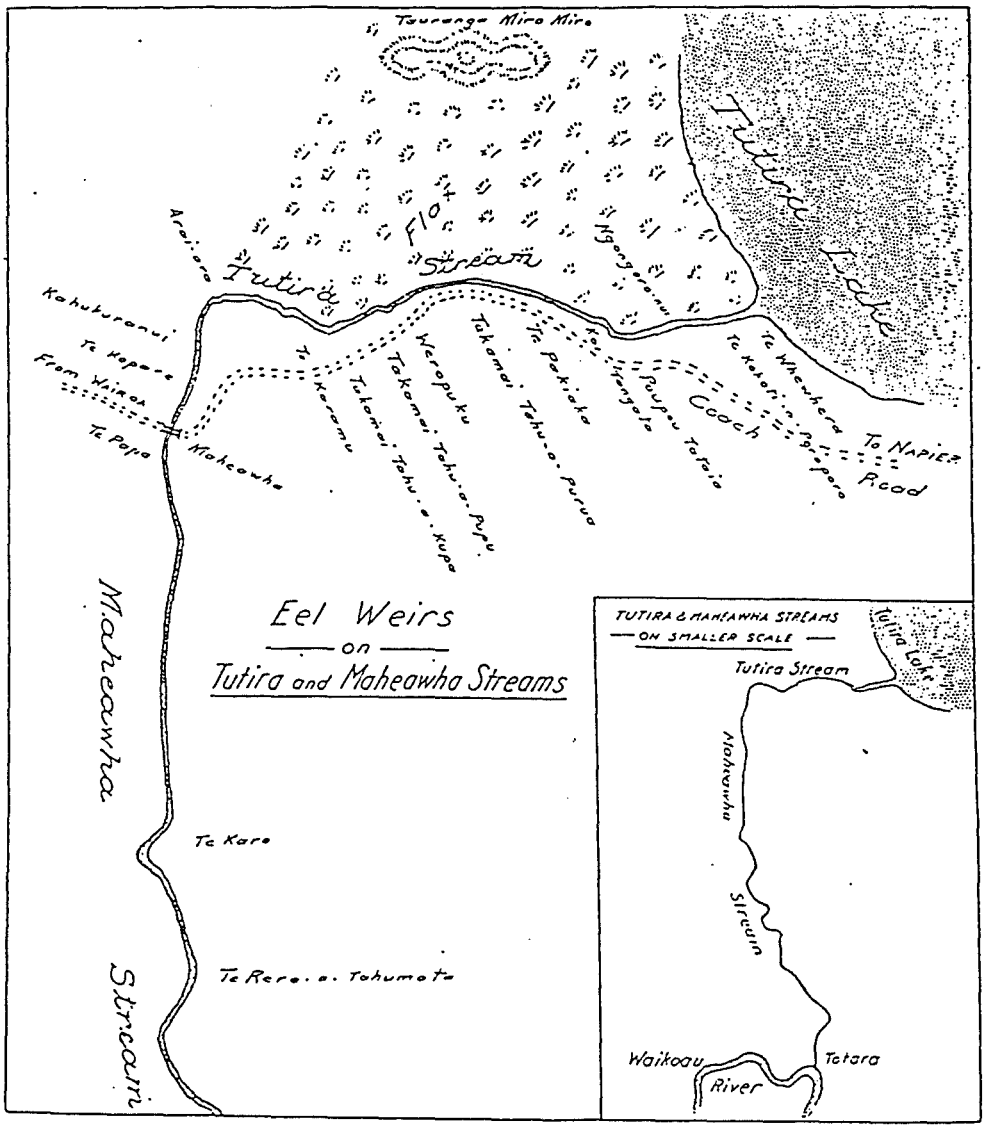
[11]chpt 12, pg 95.

[12]chpt 12, pg 94 & 95.


Tauranga Miro Miro
Tutira Lake
Flo
Stream
Tutira
Araiora
Ngongaroenui
Kahuranui
Te Kapeke
From Waikoau
Te Papa
Maheawha
Te Karamu
Takamai Tahu-a-Pupu
Takamai Tahu-a-Kupa
Weroputu
Takamai Tahu-a-Puru
Te Pakioha
Kai Hangata
Poupou Tatoia
Cooch
Te Whenhera
Te Kahoni-o-Pepepore
To Napier Road
Maheawha Stream
Te Kare
Te Rere-a-Tahumatu
Eel Weirs
on
Tutira and Maheawha Streams
TUTIRA & MAHEAWHA STREAMS
ON SMALLER SCALE
Tutira Lake
Tutira Stream
Maheawha
Stream
Waikoau River
Tatara

The Maori believe that in this great sponge of peat and root fibre lived immense numbers of eels which never visited the lake, and which communicated with the creek by means of holes in the banks. They state, in confirmation, that although eel- weirs built on the bank traversed the whole width of the stream Tutira, catches as heavy are obtained in the lowermost as in uppermost pa-tuna. There were, at any rate, three sorts of eels distinguished. The common kind - tatarakau, another also from the lake, rarely caught, much larger, and bronze in colour - riko, and thirdly, the eel of the creek Tutira - pakarara. The bellies of the two kinds of lake eel were, when taken full of food, chiefly, I gather a small water snail, those of the creek eels were invariably empty. The pakarara, when opened up and sundried, would keep for four or five days. The tatarakau and the riko for as many weeks.[13]

It is further worth mentioning that in one pa-tuna Maheawha - where the waters of the creek Tutira once again begin to run violently - its owner had to watch all night, taking each eel as it arrived, out of the hinaki. In all others an eel once ensnared was secure. At Maheawha only did eels seem able to find the exit as readily as the entrance.[14]

Rights to those eel-weirs descended from father to son, but this natural transmission of property could be distributed by force, as in the case of Tutata, or donated from the common property for the deeds of arms, as in the case of Pohaki. (These stories are to be found on pages 96 & 97).[15]

Pohaki for his reward was given two pa-tuna. At the junction Maheawha and the Waikohau and the other along the stream Tutira. The names of these pa-tuna are the first Totara and the last Te Kopare. Te Kopare has above it, upstream, Kahukuanui, and below

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[13]chpt 12, pg 95.

[14]chpt 12, pg 95 & 96.

[15]chpt 12, pg 96.

it downstream, Maheawha. Later a saying became rife on the countryside, "Upoko pipi" - "soft heads". It was used to denote fate of raiding parties who visited Tutira. The exact words run, and the reader can believe, they were fully emphasised when told to them "Tutira upoko pipi". Many raids were made upon Tutira, but, with the exception of the death of Ti Wae Wae, no other Rangatira were taken, every raiding party were beaten, hence the by word, "Tutira upoko pipi" - "Tutira, the place where heads became soft".

Kupa the child thus carried off and rescued, become a man and begat Te Umu-Kapiti, who begat Parakau, who begat Aperahama, who begat Anaru, to whom, and to whose son Pera, I owe much information contained in this chapter.[16]

Listed below are some species of bird seen on Tutira during Guthrie Smiths time.

| | | | |
|---|---|---|---|
| Paradise duck | Blue duck | Kaka | Tui |
| Brown duck | White-eye duck | Tiwaiwakawaka | |
| Grey duck | Weka (wood-hen) | Bellbird | |
| Shoveller | Pukeko | Kereu | [17] |

## 2. TE KUTA EVIDENCE

The Te Kuta Books are an important primary source because they document an area of Maori history not recorded in the Native Land Court. The land between the Waiohinaanga and Waikare rivers was included in the Mohaka-Waikare Confiscations of January 1867. This extinguished Maori customary title to the land.

The purpose of the Te Kuta hearing is not yet clear. It was heard by a "komiti takiwa" at Mohaka in June and July 1891.

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[16] chpt 12, pg 96 & 97.

[17] chpt 16, pg 119 & 120.

Evidence extracted from the books refers to Maori occupational rights, and there traditional and customary usage of land, and river on the Te Kuta block. Also makes mention of the Waikare, Awa- Totara (Waowaototara), and Te Heru o Tureia blocks.

Volume Four

June 14th 1891

Evidence by Wepiha Tautahi

Waowaototara and Te Heru-o-Tureia those area were occupied for food purposes. The pa I heard of were Tokatea, Puketia and Tauwhare.[18]

The foundation of the house is still there a plough was broken on this block, Te Kuta, the post of the house broke the plough.[19]

Upoko-omahu above Waowaototara there was a pa tuna there.[20]

There are food resources at Kaiwaka, there is a fishing net there.[21]

A large number of karaka trees grew there at Te Kuta.[22]

There is a house there, potato garden and apple orchard, at Te Kuta.[23]

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[18] pg 10, vol 4.

[19] pg 13, vol 4.

[20] pg 15, vol 4.

[21] pg 16, vol 4.

[22] pg 18, vol 4.

[23] pg 42, vol 4.

Volume Two

July 7th, 1891

Evidence by Wepiha

Hinekaraka's grandchildren stayed at Te Kuta in the 1870s.[24]

Evidence by Toha

Yes that is the time when they went there for food.[25]

Evidence by Wepiha

You did not see any apple trees growing at Tarawango-tuwaikura. You did not see that cherries too were at that place.[26]

Evidence by Toha

It was my place which was ploughed, a spade was used on the side at river, it was his pig that cultivated the soil. The pigs go on ahead while the men follow behind. I have seen the pigs tied on a leash the pigs do the digging.[27]

July 13th, 1891

Evidence by Wepiha

Your ancestor Tataku gave Te Kuta to Moko?[28]

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[24]pg 30, vol 2.

[25]pg 30, vol 2.

[26]pg 55, vol 2.

[27]pg 59, vol 2.

[28]pg 74, vol 2.

Evidence by Nutana Kawe

Yes.[29]

Evidence by Wepiha

So your case is local and set up for Te Kuta?[30]

Evidence by Nutana

That's all.[31]

Evidence by Wepiha

Are his food sources within the water?[32]

Evidence by Nutana

In the water are Panoko, Kokopu, tuna and ngaore.[33]

Evidence by Wepiha

Are the taewa, kumara, and taro there in the water too?[34]

Evidence by Nutana

Those are on the land.[35]

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[29] pg 74, vol 2.

[30] pg 74, vol 2.

[31] pg 74, vol 2.

[32] pg 74, vol 2.

[33] pg 74, vol 2.

[34] pg 74, vol 2.

[35] pg 74, vol 2.

Evidence by Wepiha

Why was it not known that there was food above that pa?[36]

Evidence by Nutana

You and I do not know the reason.

Questioned by the committee: Where is the place where Wi procured food?

Nutana replied

On the outer side of Te Kuta.[37]

July 15th, 1891

Wepiha statement

Because there were no zones, sections or inner boundaries during their time of occupation on the other side from Waikare to Waowaototara and to Te Heru-o-Tureia, was for the purpose of seasonal food hunting, fish gathering and cultivation.[38]

## 3. TATARAAKINA CASE

A hearing of the Tataraakina block was heard at Napier on April 31st, 1927. Evidence extracted from this hearing identified, kainga, cultivations and places where Maori hunted and gathered their food resources.

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[36]pg 74, vol 2.

[37]pg 74, vol 2.

[38]pg 91, vol 2.

Evidence by Raro Sullivan

Eels were caught in the Te Akau stream.[39]

Onarua, Bird Snaring place.
Fern grounds.
Eel weirs.
Oneara, Bird snaring place.[40]

Pukerohutu, was a kainga, had cultivations and a clump of bush near-by.

Puhara, is a kainga and cultivations near mouth of Waipunga stream.[41]

Te Awangaawanga, is on the ridge this was used as a bird snaring place.[42]

Evidence by Wano Taungakore

Okaretu, my house is there also a cultivation.[43]

The homes that were occupied had fern patches alongside them.
- Ohwara. Mangaio. Ipumakawa.[44]

All the names I gave along the boundary represents homes with fern root patches adjoining, will now speak of hilly portion of block. The food procured was pigeons, kaka, parrots, kopara. These were procured from the land, they got kakapo, kiwi, weka

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[39]pg 9, N.M.B. 73,C.

[40]pg 10, N.M.B. 73,C.

[41]pg 12, N.M.B. 73,C.

[42]pg 14, N.M.B. 73,C.

[43]pg 41, N.M.B. 73,C.

[44]pg 43, N.M.B. 73,C.

and rats. They had bird sharing stations I cannot mention the names of the sharing places. I am running stock on the land I have cattle running there, about fifty sheep also pigs.[45]

Evidence by Hapre Nikora

I heard of bird sharing on the land at:

- Okokore
  Roroa
  Motu-ate-Momo.[46]

Evidence by Rangihiroa Te Hura

Ngatapa is a large pa, there are cultivations and orchards, also dead are buried there. Morehu Apiata lives there now.[47]

Owharau is a large lake with a taniwha this was killed by Pétera who was from Te Rahui, afterwards it was used by our people for catching eels.[48]

I heard that Te O went to Tataraakina from Hawkes Bay for the purposes of getting food as he heard that birds were plentiful.[49]

Evidence by Apiata Tanirau

Whareoneone is up of Otawhiri stream there is a kouka tree. Tiaringaringa was the name of the tree the fibre were used for making bird snares.[50]

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[45]pg 46, N.M.B. 73 C.

[46]pg 55, N.M.B. 73 C.

[47]pg 62, N.M.B. 73 C.

[48]pg 63, N.M.B. 73 C.

[49]pg 64, N.M.B. 73 C.

[50]pg 69, N.M.B. 73 C.

Te O cultivations at Maungaharuru.[51]

Te O went to Oparau to look for food also land.[52]

## 4. POHOKURA AND RUNANGA REHEARINGS

Although these blocks are just outside the Mohaka Waikare Confiscations area it does provide information that is scarce due to Native Title being extinguished by the confiscations.

### POHOKURA REHEARING

Evidence by Peraniko Hare Hare

5th November 1885, I live at Hereiwi to the north of this block I belong to Ngati Manawa and many others. Ngati Hineuru. I claim through my tipuna Apa and also through a conquest and occupation the first place is Makakoropatuiwi at "A" its cultivated there, close by is Turangapapaaonga.[53]

Evidence by Peraniko Ngarimu

10th November 1885, I know that Ngati Hineuru also occupied Ngatapa we cultivated potatoes on this land I have never been there to eat produce but our tipuna have.[54]

### RUNANGA REHEARING

Evidence by Peter Rangihiroa

22nd August 1877. We have occupied this land continuously since the time of Tu Wharetoa, although I lived at Waipahihi I moved

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[51]pg 70, N.M.B. 73 C.

[52]pg 71, N.M.B. 73 C.

[53]pg 4, N.M.B. 9a

[54]pg 25, N.M.B. 9a

there to attend the court, I left my pigeon snares and cultivations and houses on the land.[55]

I do not take your cultivations, Putorino is on the other side, I know of your cultivations at Te Kauoteatua, Mohi was placed there by us, I do not know of your cultivations at Paepaetangata, I do not know of Ngati Hika's at Waihorua it was at Te Haroto. I do not know of your cultivations at Tamaieroro, I have occupied Putorino.[56]

## 5. WHARETOTO SUBDIVISION

Evidence by Hariata Kahia

18th June 1886, Ruatara was the principle settlement I used to occupy when taking eels etc. from the block, we occupied it from a long time back, we used to occupy it at different seasons for catching rats, birds etc., on the block, it was Ruatara that my grandmother composed a song. They found them when they went to catch koko somebody had driven them away and my grandmother on the other occasion composed the song about the birds having been driven away. I don't understand maps. Ruatara was both inside and outside the block, was partly in the Wharetoto and Runanga 2 the song was in the reference to the koko, the koko lived in the forest and besides in catching bird they were engaged in catching eels in the Ripia stream.[57]

## 6. TUWHARETOA BY JOHN TE H. GRACE

### TARAWERA DISTRICT

When the bird snaring season came around Hikawera camped where the present Tarawera hotel stands. The bush at that place was

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[55]pg 279, T.M.B. 1.

[56]pg 280, T.M.B. 1.

[57]pg ? T.M.B. 6.

dense and native pigeons were plentiful it was a favourite hunting spot.[58]

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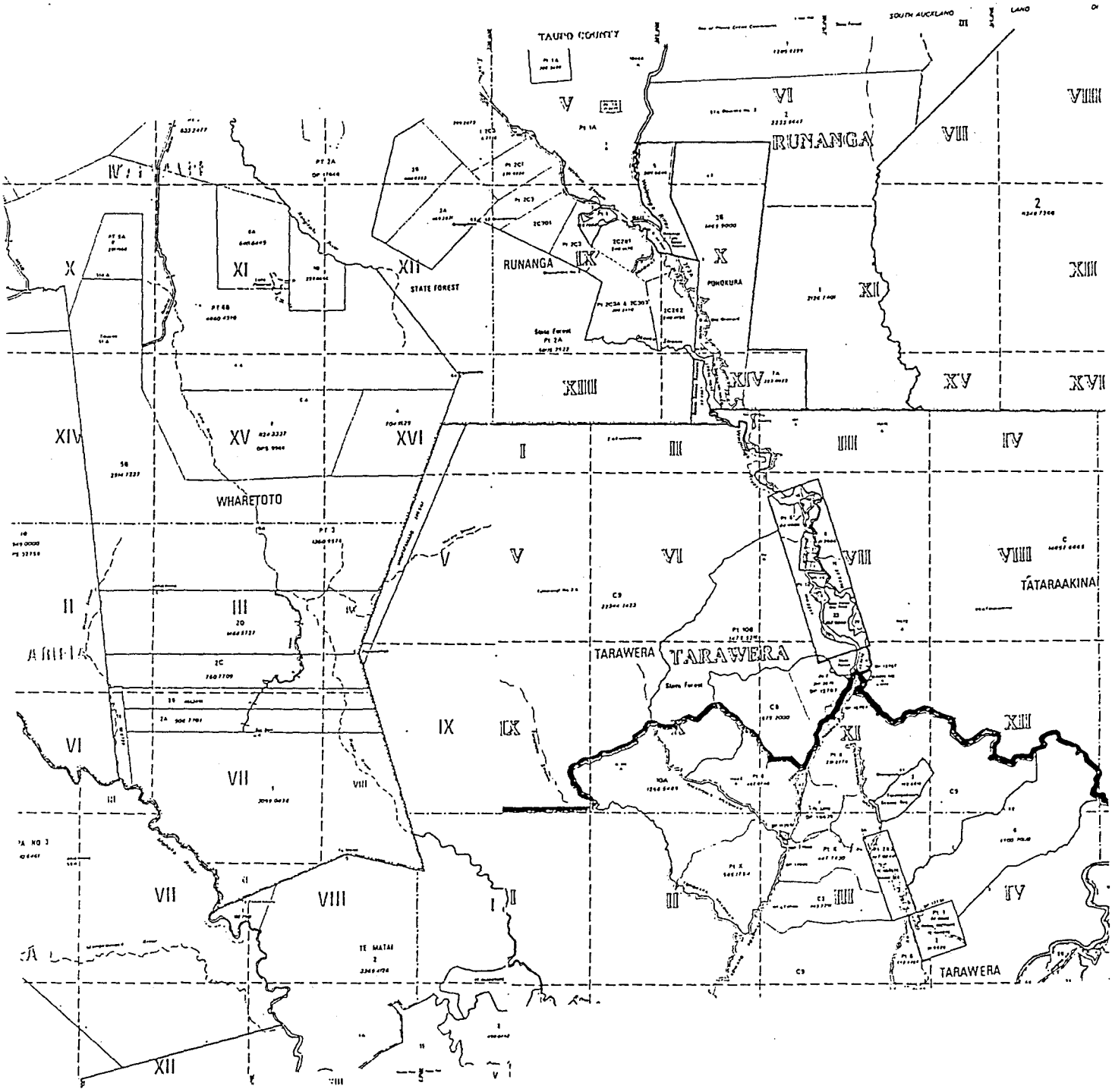
[58]TU WHARETOA Book.


TAUPO COUNTY
RUNANGA
RUNANGA
STATE FOREST
POHOKURA
WHARETOTO
TARAWERA
TARAWERA
TARAWERA
TATARAAKINA
TE MATAI

## PART D : CONCLUSION

The major source of the Customary Usage Report is the oral evidence collected from Kaumatua; both Maori and Pakeha. It supports the documented material already mentioned in this report.

During the oral interviews most if not all the Maori Kaumatua supported by Pakeha emphasised the importance of their spiritual and culture tikanga. They highlighted participation in, or the observation of customs and work undertaken by their parents and grandparents.

The information and personal experiences of these Kaumatua during their childhood up to the present day has only now been recorded for the WAI 299 Claim. They speak of the many areas where natural resources were gathered either for food or as building material and as medicine. Tutira was one such place documented in Guthrie Smith's book. Several of the Kaumatua who are descendants of Anaru Kune and Pera Anaru, both of whom are mentioned in the book, speak of their personal experiences in the same area.

Activities along the sea coast from Tangoio to the mouth of the Waikare river are discussed as well as the inland area of the Maungaharuru range, Ngatapa, Tataraakina, Tarawera and Purahotangihia. The significance of the Mohaka, Waipunga, Waiohinaanga and Aropaoanui rivers and the Tangoio lagoon is dealt with in this report.

The Maori lived close to nature and observes its tikanga when going fishing, diving for kaimoana and trapping or shooting wild game. By observing the appearance of leaves, flowers and berries on certain native trees they knew when natural resources were available for food or other usage. When going eeling at lake Tutira they would wait for a certain rainfall on a particular

month of the year. They only took what was needed, clearly indicating Maori were conservationist.

Seed for domestic or marketing use was prepared and sewn according to the seasons and climate in the various areas. Methods of preservation of natural food resources and cultivated foods are clearly illustrated by Kaumatua.

Maori were the major labour force in the area, as well as being market gardeners providing produce for the various markets throughout the country. To sustain the family throughout the year they were employed as general farm hands, shepherds and manager of sheepfarms. One of the main areas of employment was shearing and woolhandling. They worked on rail and road maintenance and construction works as shovelhands, machine operators and foremen/overseers. In the interior areas of Tataraakina people were employed as packhorse men, moving farming products and provisions overland where road access was limited. Some functioned as storekeepers at Tarawera, providing also a delivery service to and from Napier. Forestry labour was another area where people found employment, not only out in the field but as machine operators in the timber mills. Clearing and felling of bush and the cutting of scrub, and also rabbiting were other sources of employment.

When the 1931 earthquake struck at Petane and Tangoio it resulted in the drying out of the Tangoio Lagoon and general damage to the land. This was closely followed by the depression and the big 1938 flood which ruined all cropping land. In order to keep the families in food the people had to find employment further afield, as far away as Wairoa, often having to accept food as payment.

They then had to return to lands that were virtually ruined by debris and silt. This resulted in the loss of fertility to the small Maori blocks of cropping land which became uneconomical to manage.

Added to that the continued clearing of land destroyed natural resource areas, to make way for pasture farming and settlements.

The introduction of new farming techniques included chemicals in fertilizers and sprays. Usage of such sprays resulted in runoffs from the land, polluting lakes, estuaries and water-ways, resulting in destruction of the ecology. In more recent years the establishment of the Whirinaki timber mill has caused discharge of waste into the sea which has had a damaging effect on our kaimoana resources at the mouth of the Te Ngarue river at Tangoio. This added to the depletion and destruction of our natural food resources.

Modern society has made great demands on the Maori. The Maori way of life has been adversely affected by Crown administration of Maori reserves and legislation requiring licences to fish and permits to hunt. Only having primary school education facilities available and lacking in employment, Maori reluctantly have had to part with the way of life of their tipuna, their ancestral lands, rivers, lakes and sea coast and all their taonga. They have been forced to move into the urban areas to live and compete in a world for which they are not well equipped.

The social impact it had on the people in particular the mokopuna was a loss of identity with the lands of their tipuna along with all the spiritual and cultural values.

The hapu ask the Waitangi Tribunal to return these taonga that once belonged to our tipuna, so that we along with the future generations of mokopuna can stand tall and remain proud of our heritage.

PART E : APPENDIX 1

TRANSCRIPTION OF ORAL INTERVIEWS

1. Violet Koko
2. Selina Sullivan
3. Mere Kingi Ratima
4. Mr and Mrs Nick Brown
5. Pare Rakuraku
6. Harata Taurima
7. Charlie Kinita
8. Bill Broughton
9. Wiari Anaru
10. John and Mary Haliburton
11. Jim McGlashan

1. VIOLET KOKO

I was born 9/2/1915 at Petane, the kai that we grew here were potato, kumara, pumpkin, the main crop at the time and even before my time was maize, it was a cash crop that enabled us to buy other foods such as sugar and flour for the winter. We would plant all the paddocks behind the meeting house in maize. The maize were stored away to dry, during the winter months they were put through a hand thrashing machine, you would feed the maize cob into the machine turning it by hand and bagging the shelled maize. The firms pay so much a bushel, our fathers firm was Northes, this was about the 1920's.

The taewa, we would collect the bushy part of the manuka, in a shed that was built, spreading the manuka out thickly onto the floor, then a layer of potato was spread onto the manuka then repeated until manuka were finally laid on the top, the idea of the manuka was to allow the air to circulate. The potato kept for along time, at times lime was sprinkled on when any worm appeared.

The kumara, because they needed to be handled with great care, only the old people, would store them away in a pit or trench the old people had prepared, placing the kumara carefully, so as not to bruise them. If bruising happened the kumara would go black and rot.

The pumpkin, when harvesting them it was important that the stems were not damaged or completely cut off, least the pumpkin would rot placing them on top of one another under cover for good storage.

The maize when wanting seed for the next seasons planting, you'd sort out the strong corn cob, then only shelling the bottom portion, enough for the next seasons crop, the rest for grain to sell.

portion, enough for the next seasons crop, the rest for grain to sell.

Kangapiro, my Dad would grow the big horse tooth (niho hoiho) and the smaller marry gold, they were put into bags and then put into the Waiohingaanga river, each whanau had their place down the river and never interfered with the neighbour's.

The karaka (peanut) were growing on the Evan's property, it served our needs, the karaka were boiled and then putting them into a barrel then placing the barrel of boiled karaka nuts into the Waiohingaanga river, leaving them there for one or two months, like that of the kangapiro, then you would take them out, allowed to dry, then gathered into flour bags and stored away, eaten when required, they were the children's peanuts.

The Waiohingaanga, big beautiful eels, and some trout, also plenty of inaanga down at the river mouth.

Repi Rewi, when we were children, we would take our eels to her, she would tell us to gather the wood and a fire was lit outside, she would put a netting wire over the fire and rara tuna, (placing the eel on the netting wire, repeatedly turning them over until cooked, then we eat them, our mouths becoming all black, she would send us to the river to wash our mouths).

Tangoio and the Port were the places we would go for kaimoana, my late husband Dick was a great man for collecting kai.

We would pray before going to Tangoio for kaimoana, kina, kuku, crayfish, paua, pupu. Joe Ransfield would show us the places, going around that bay to flat rock, "Whakaari all the kai was there, Tangoio is a wealthy place mahi tuna".

You must pray you ask for help when you go in, when you come out you give thanks. You would never eat anything on the beach not even today, "pana kai" the food would get lost, you'd lose the kai, they would move away.

Matewahine, when you get the period, you're not allowed anywhere near "mahi kai", "ka piro nga kai", on land and in the sea, you are driving them away, and that still remains today.

Kuku at times were boiled, then dried and threaded on to a line, like beads and stored. You would place them on top of taewa and puha to steam and of course to make soup.

Puha was plentiful because of the market gardens, the puha was for home use and never sold.

We would go to Tarawera on horse back which was the main means of transport, there with Pine Utiera go picking pikopiko, pig and kereru were hunted there as well.

My husband and John and men from home worked on the neighbouring farms, they did a lot of fencing on the top of the Titiokura all the way along the range to Tutira. Our people relied on the seasonal work, farming, shearing and fencing. I myself would work in the market later in the winery with many other people, Pakeha alike, for the Maori it was money to buy food and other supplies and to educate our children.

Almost all our people were market gardening in the late 1920's around here, Tangoio and Bay View, tomato were being grown as a cash crop. My Uncle Adam Pohio was the first to plant tomato here making plenty of money, when the rest of the whanau saw this they to planted tomato.

The year 1931, young at the time, I was working in Uncle Adam's tomato crop. I felt this thing, next thing the church bell began ringing, I turned and looked back towards home and saw the chimney falling down, looking towards Napier seeing big clouds of dust, big clouds of dust everywhere, then big gaping cracks in the ground were opening and fountains of water squirting up, I was so frightened I would not move.

The earthquake changed the course of the river, at one time it came from the shingle pit and around the back of the meeting house. The Waiohingaanga river was our water supply, we would go on horse and dray to get water, because the earthquake had damaged our home supply.

During the period of the 1931 earthquake, and the depression years my husband and I, and many other people including a lot from Tangoio went to Papuni, Te Reinga at the back of Wairoa on a big station there clearing bush. Returning after the 1938 flood, along with the recent earthquake and depression setting us back for a long time making no headway. There was about nine feet of silt covering our land.

Because there was very little bush growing here, the tutu stalks were the only Maori medicine my Dad used because of his gangrene leg.

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## 2. SELINA SULLIVAN

I was born at Potaka, Omahu 1911 married Dan Sullivan 1929 went to Mohaka and lived there for six months then on to Te Haroto.

There Dan and Lucky would go hunting pigeon, all the bush were still there at the time.

The Maori were very religious people prayers were said before planting of kai, and everywhere they'd go. The prayers were to get that kai to come out good, so as to feed everybody you know that kind of thing. Each whanau would help the next whanau to plant kai that's how it was there. Potato was grown in Te Harato on the hill sides, Maori potato planted was parakaraka and European potato, Kamokamo was also grown but because of the cold temperature, planting was done in late November, you might get one or two picks then the frost would come not much food grown because of the frost.

Ngakau-o-Hinekuku was, and still is a place where wild strawberries and gooseberries grow and are cultivated, and pikopiko. Te Haroto was full of gooseberries.

June was the month for hunting pigeon when the miro berry was ripe. The kereru was boiled, the men were not allowed to eat the kereru until we the women had finished. The fat was used as butter and also to preserve the kereru in, the pork was also done the same way, there was bush around the marae in which kereru were hunted. First time I ever saw pigeon was when Raro brought eight home, one time Raro brought this fat pigeon back and I was told to eat it but when Dan and Lucky arrived home they ate it first, there father went right off and chased his son around with an axe, it was customary for the women to eat the pigeon first and for the men to eat the remainder.

I was brought up on eels the old people told me to eat the tail and they would eat the head portion, but when I went anywhere else not to eat the tail.

Huhu, when they'd go into the bush bread was taken, the best huhu was gathered from the matai tree, they were cooked for two minutes.

The kereru feathers were used as mattress fillings, kiwi feathers were used for making korowai.

The timber mill was there our people went to work, which was once owned by my father-in-law but because of the rates owing on his property had to sell to a mr Gardiner.

Some were working on the road works, shearing was the main, it was seasonal work but what they did those days when they go out shearing you buy so much ton of food then you go back there, you get the wild pig, the river you get the eels, like here (Tangoio) the fish. When money was available it was taken to the firms and food was bought, box of butter etc.

It was a pattern in which we followed to get food. The people lived worked together and share their foods. Other people from outside the area came and shared our resources.

Our people would share food when we came down here we brought kereru and when these people went up they took food, like your Tangoio and Petane people.

## 3. MERE KINGI RATIMA

I was born 11.1.1914 at Tangoio, the White Pine Bush, that was supposed to have been a reserve all the way down to the Tangoio Waterfalls, we would go for a picnic in that area when we were going to the Tangoio Native School. Whilst picnicking there, poroporo, miro wild goose berries, also a berry shaped like a pineapple, I think it was called tuwharo were gathered and eaten.

When the miro berry was ripe, the kereru was caught by setting a trap, on the miro tree. The kereru were cleaned cooked. At the time of eating, only the men, with their hands would break the kereru in half, retaining the front portion, and giving the rear portion for the women to eat, this was customary when eating kereru. Mum would collect kawakawa leaves, then boiling them down using the strained off liquid to bathe in, it was good for fractured legs, it was also taken internally when one feels a bit run down.

The kowhai bark was boiled down using the liquid to bathe fractured legs, and using the bark as a poultice, for sprained joints.

Flax after boiling down, was good for women, to drink after giving birth to a baby, it would clean away the afterbirth.

Mum would even go out into the paddock and pick dock leaf, and boiling it using the leaves as a poultice.

About the month of March, old Kipa at lake Tutira, they would dig a trench out from the edge of the lake (te rere o nga tuna) there were that many tuna, only what was needed was taken. The eels were cleaned by putting them into warm water, then with an old sack beginning at the head working down towards the tail removing all the slime, allowing them to dry awhile, then removing the backbone, then spreading the eel out, you would then cut a length of manuka stick the width of the eel, attaching it to the sides

of the eel, then salt is sprinkled on and left hanging to dry out (pawhara).

The small eel after cleaning was cooked, by placing the eel on strips of iron or netting wire, over a fire turning them over at regular intervals. This was known as (rara tuna)). Some of the pawhara tuna would go through the rara method, by placing them over long enough to get to a golden brown colour, but not to completely cook the eel. When wanting, to have a meal, you would either fry or steam them.

Wild duck were also plentiful at Tutira, it was a great food resource area for Ngati Kurumokihi.

Ngati Kurumokihi whose boundary began at the Waikare River. Everything in the way of kaimoana was here at Tangoio, you're not suppose to eat it while the others are in the water you must take it home and eat it, you see they say the sea gets rough and you get thrown around.

You see Tangitu was a stubborn woman she would never listen to her pakeke (elders) not to do certain things, it was not far from flat Rock, near Whakaari, that's where she would go diving in this big hole where all the crayfish were she never returned.

She came back as a whale and that's our kaitiaki, she looks after anything that happens that's what she does, like if it floods she opens the river mouth.

Well before my time Rangi Anaru as a shearing contractor worked in and around Moeangiangi, there our men folk were cutting scrub. Cousin Lovey and I were the cooks, we would clear and dig an area in the side of a bank light a fire using the manuka ambers to cook our meals such as paraoa Maori. The Waikare river was where we went fishing for mullet and herring. At the mouth of the river on a reef out at sea hapuku was caught. Off the coast at Moeangiangi there was another reef where we caught tarakihi and moki. From off the same reefs we collected kaio, a type of sea

plant which had a rough oval shaped seed attached to the end, but when cut open and eaten was nice. Kaimoana were also gathered in these areas.

I can remember the big flood at Tangoio where all the homes along the river were washed out to sea. The area below the waterfalls was thickly covered in native bush. We would go there gathering miro and keakea berries and catching koura. Kiwi and kereru were plentyful. Taro was what we ate mostly with our meals.

Our parents spoke little of the confiscations, I only know that a battle took place at Petane (Eskdale). As time went by something happened to the Maori reserve directly above the Tangoio waterfall.

## 4. MR & MRS MICK BROWN

Mr Mick Brown born 8/5/1915. Mrs Mick Brown born 27/12/1914. Hata Te Kani, I can remember him my tipuna, taking me around teaching me how to mimic birds, identifying the different native trees for medical usage. The kowhai the use of its bark, by boiling it in water, then using the strain off liquid to bathe sprained or broken limbs, flax preparing in the same manner, then drinking the liquid as a clean out.

Pikopiko (young fern fron) we would pick them starting from the bottom of the hill, then making our way upwards by looking up every now and then you would see all the pikopiko bending over, this was the work for the younger people. Makomako was a berry we gathered, and ate except for the seeds, leaving your mouth black, tawa was another berry we ate. I spent a lot of time in the bush, oh but its all gone now.

Tutira, I would go there eeling, did a lot here in the Waikorau river, in the past we would use the patuna, a manuka run, today its the net, the eels would be pawhara then hung out to dry and stored.

My tipuna and I would also go to the beach, showing me all the places in which to collect or dive for the different kaimoana, teach me how to fish snapper, hapuku and other fish. The hapuku when caught on a line, and then pulling it you were to be careful, not to allow the hapuku to hit the edge or side of the boat, the old people would say it was a bad omen, the fear of the hapuku disappearing, when the hapuku was about, no other fish would be in the same area.

The catch was brought home cleaned, cut into the required pieces then hung out to dry for better storage.

I got to know all the names of the areas, but can not remember them all, between Waipapa and Waipatiki are good paua grounds.

The bush that used to be at the back here Arapaoanui where we got these big whaling boats, then with eight others put the boat to sea, chasing whale, using a type of harpoon to spear them. When a whale was finally caught, it was towed in, cut into portions, then boiled down for the oil, keeping some of the bones to make patu and other things.

When our people went out to sea to fish they would look back inland to check for land marks, such as trees which told them they were on the fishing grounds.

Our tipuna would always pray before they went anywhere, prayers of guidance from the various kaitiaki, when going to the rivers, lakes and the sea, they would ask Tangaroa to make the journey safe and to assist them with their work.

When they would go into the bush, it was Tane they would pray to, in regards to timber for a canoe or wharepuni they'd go into the bush and select the tree, then would stand and pray, then looking around for certain signs, they would know whether it was right, or not right to cut the tree down.

There was a time when this old fellow and several others went into the bush, they cut this tree down for a canoe, having cut the right length picking the log up and putting it on their shoulders, discovering it was light in weight.

On their journey home it became heavy, looking back to the rear end, there were these two people, one being a woman, playing around, they were told to depart from carrying the log.

Placing the log back onto their shoulders, continuing the journey home the log once again became lighter, these signs our people knew. When the kereru was fat our tipuna would build a waka (bird snare) then mixing some sweet water into the waka, taking it into the bush to snare the kereru. The kereru were brought home cleaned, boiling it until the hinu came out, then with the

hinu, storing them into kerosene tins, lasting through the winter.

The preparation was similar to the Bay of Plenty and Te Harato people.

Mrs Brown stated, My area is from Cape Kidnappers down to the Waimarama coast those Maori there abided by the three mile limit and when those launches came in they confiscated their boats. The old people kept that three mile limit, when those trawlers came in there they would go out there and confiscate the boats. The Waimarama people knew that was their coastal fishing rights from Cape Kidnappers to Waimarama. Those trawlers made money out of fishing along that coast, the old people guarded their fishing rights down there.

Jack McKinnan and myself (Mr Brown) used to go out and get boat loads of fish, we would only go a quarter of a mile out to the right of the cabbage tree, to the fishing grounds.

Our land marks to get on the fishing spot are right at the back of the hills, the native bush were our land marks, but they are down now. Hapuku, groper and snapper were got, just for home use cutting them up and drying them out.

The whole area we had in garden, maize, kumara, spuds, tomato and pumpkin this was in the 1940s they were all cash crops, mainly the tomato, pumpkin and sweet-corn. It is warmer here, warmer than Bay View, sheltered by the hills, two weeks earlier than Bay View. So we had the market to ourselves, the markets we had, New Plymouth, Wanganui and Wellington.

It was just ourselves at the time, everyone had gone from the valley here, we were the only ones that came back. It was a blackberry farm you could not see the sea. Big job cleaning the whole place up, a lot of the profits were made from the crops went down in fencing, cutting the boundary, post and gates. We were self supporting we had a big family.

I was working long hours day and night, I was working at Ahuriri on the lagoon, there I had the contracts working day and night, made good money.

In the summer all the kids came back here picking tomato and pumpkins, the wagers wouldn't keep that many kids, had to come back and work the land.

Did a lot of shooting here, ducks and pheasants, even caught mullet, use to put the horse in the river and dirty the water.

We used to take bales of wool five to eight bales on a big boat down the river, out to sea to a steamer that was waiting and they would take it on to Napier, save it going right around too slow.

My koroua Dave Wano, he was telling us when he was a boy, there were plenty of homes here, a settlement from the beach right to the bush at the back of Arapaoanui they lived here during the war fencing for McKinnan.

Worked on the Ahuriri lagoon digging drains four foot wide, three foot deep with a hand shovel, then on a tractor cultivated the lagoon from Bay View all the way to Taradale. When the war broke out in 1940, went to Waiouru working for the Army putting the Gentle-Annie road through money wasn't enough had to come back here to work the land, to keep the family, this was during the depression.

My old kuia, Titihuia she was the first cousin to your kuia Kaa from Raukawa. Titihuia took me back to Te Haroto at the age of nine years. Lots of bush, the old people going to the bush sawing wood, my old koroua Wano he digs a pit fills it up with wood and lights it. When it all turns to ash he buried it up, then in about a week he would take all the charcoal out and putting it into a bag, then getting a round tin with holes in, puts this charcoal in, lights it no smoke the ground is so cold in the winter.

Very little work only shearing, little bush work, they'd go pig hunting, pigeon and tui they were luxuries, yes they ate tui, but not often, too small and hard to pluck.

I've seen the bird snares where I used to go they were still in the trees. Plenty of pikopiko. Eels at Torupapa river, Owharau lake just below Titokura, also the Waipungu and Mohaka rivers.

Te Haroto people only had shearing they would pool their money to buy stores to see them through the winter into the summer again.

The Bush whanau would go back to Pakaututu working for farmers the Bakers at Tarawera they had a few sheep.

Te Ngakau o Hinekuku was the kainga before the present day Te Haroto Papa Kainga, it was old Kohatu who made the first move to the present day Marae. Then Gardiner came along and put his mill at Te Ngakau o Hinekuku on the land where our old people lived.

## 5. PARE RAKURAKU

I was born at Tangoio 1910, there with our parents and many other relations, living alongside the Te Ngarue river. There were homes all the way to the river mouth. Having lived at Tangoio for seven years, Dad bought land from the Pakeha, Te Pahau was the name of the kainga, our homes were below the railway line on the opposite of the Waiohingaanga river, from the Petane kainga. We all grew up together going to the Eskdale school, myself, brothers and sisters walked those who had horses, went by horse back, the school being three miles away. A lot of people were living at Te Pahau, mainly Pakeha, there was a hotel, post office and a store, the name of the area was called Kaiarero, when the Pakeha were laying the railway line they changed the name to Bayview, I am sad that the name Kaiarero is lost, not used. At the time before the earthquake, we went to Westshore to gather kaimoana, pipi, whetiko, pupu and kuku. At times my father and self would go to the Waiohingaanga, putting the waka, he, himself made into the river, we would row towards the mouth of the river, there we would catch eels they were big, and then spearing flounders, plenty of flounders in those days. When the bag was full we returned home with our kaimoana. The eel was cut open, the waste matter removed, salt was sprinkled on the eel, then it was hung out to dry. The eel would remain hanging, for a considerable length of time, and the eel would not go bad, our parents knew this. (pawhara tuna). When wanting to eat the eel, some were boiled, roasted and some were rara. To rara the eel was to light a fire outside, when the fire burnt down, leaving the ambers still glowing, a netting or strips of iron were placed over the ambers. Then the eels were placed on the netting or strips of iron, turning over until cooked, went well with potato, kumara and other foods. Flounder were fried, at times the kuku and pipi were cooked and then threaded onto strips of flax and hung out on the line, when wanting kuku or pipi for a meal, you'd gather some from off the line and placing them on top of potato or kumara when they are being cooked, the oil from the kuku or pipi would add flavour to the meal. We would go to Tangoio to gather kuku, paua and pupu. Westshore at the time of the

earthquake the place dried out, it was, not good that the Pakeha came along and dredged, dug up our kaimoana beds, just about all our kaimoana, except for a few pipi remaining, having all gone because of this work being done at Westshore.

I know of the times when the ngaore (white bait) came up the Waiohingaanga river, there were plenty ngaore. We would go down with our nets, to net inganga or ngaore, when you see the whiro tree, leaves appearing that was the good time to go netting inaanga or ngaore and the kohitihiti (shrimp). The kohitihiti lived among the water-cress and other river weed, they were caught by net, they'd be two inches in length, beautiful to eat much the same as the cray-fish.

Kakahi were also gathered, it was a fresh water kuku, different taste to the sea kuku.

The best place in the river to fish the ngaore, is where there is a strong current flowing, setting the net there and waiting for the ngaore to swim up into the net, they were a fast moving fish. The shallow and calm areas of the river, were not much good because the ngaore would easily scatter. The kohitihiti was much easier to net because they were living among the watercress and weed in the river. To cook the shrimp was to boil them, when the shrimp turned to a red colour it was cooked.

I had known that Tangoio and its lagoon was a good place for kai but because we came here to live, I myself did not go there to gather kai.

At the time of our Tipuna, they would say prayers before going out to gather food, though we knew, they did not teach us, but the one thing they did teach us was not to eat any food on the beach, but to take it home, our Tipuna would say to us if we ate kai on the beach, the kai would disappear. Today we are losing sight of our customs.

The times before we did not know our Tipuna had kaitiaki (guardians) of our sea. The Tangoio people would go to the beach to gather kaimoana, they would see this fish "kaitiaki" it would swim amongst them, they would return to shore knowing that someone among them had done something wrong, if a woman was having her period she was not allowed in the water, the same custom was observed when digging kumara or potato and the like, as for the fear of them rotting. When the Pakeha came along we lost some of our customary ways. Myself I don't like the way of the Pakeha, because they allow the poison to run into the sea and river, places where we gather kai. The first thing I heard was the Napier Hospital pumping raw sewage into the sea, my parents would say it was bad to let bad waste out into the sea, our kaimoana would disappear, today we see our kaimoana being polluted. The Pakeha today say it is alright to pollute our sea, rivers and swamps with their bad waste and poisons.

Whirinaki, before the earthquake Whirinaki was a mahinga kai (food resource area) it was a lake and swamp area, our people would go there with their hinaki and catch eels, and parera (wild duck) and other manu (birds) that lived there and kaimoana at the beach.

Now the Whirinaki mill has been built, allowing their bad waste to run into the sea. There's no Maori kai like there was before. The wharf, when you want to go in search of kaimoana there, they, are all polluted, but on the northern side of the old Westshore embankment bridge, that was a good place for pipi. When it was full tide you would see the kahawai swimming up river on the incoming current, standing on the bridge with a fishing line, you would fish for kahawai, today you see the sailing club, and boats moored there, the fish won't enter.

The Tutu was collected from the bush, the branch of the Tutu tree was cut in half and the pith was scraped out to form a poultice, it was good for broken limbs and sprained ankles and knee.

The flax sap was taken to clean away bad waste. I heard that the kowhai was also good, after boiling the bark, using the liquid to bathe shoulders, legs and feet that were in pain.

Runa and kopakopa were plants (to the Pakeha weeds) the kopakopa its leaf had the shape of a cabbage leaf but smaller in size, olive oil was spread on the leaf, placing it on boils or scabs, when removed it would have drawn all the pus away from the infected area. You don't find these plants around anymore because of the poisons that are being used. The runa was used in much the same manner. There was no bush here at Te Pahau, or Te Waiohingaanga when we first came here the Pakeha cut it all down.

In order to collect rakau rongoa (medicine gathered from trees) we would go to Tangoio, quite some distance from here. A very few trees were growing here at the time, whiro which were growing along the river banks, bluegum and plenty of pine, the trees of the Pakeha. The kouka (cabbage tree) this food was taken from the tops of the tree and the outer flax type leaves were removed until reaching the white centre piece though small was eaten by a lot of our people. Raupunga was one place, kouka were collected from.

The karaka (Maori peanut tree) this tree grew at Tangoio, some along the cliffs, about the month of March, when the nuts were of an orange colour and falling on the ground, we would gather the nuts, putting them into a bag, then returning home boiling the nuts, for at least two days before they were ready to eat.

The keakea (similar appearance to the flax) which clusters of grape like fruit, hung from this food was collected from Tangoio bush, only the people who knew how to gather this food went into the bush, beautiful eating.

The korau (type of turnip top) which grew almost every where, a favourite vegetable of the Maori, "another weed to the Pakeha", the poroporo (deadly night shade), at the time of your tipuna, Te Wainanga, we ate the poroporo, this was another commonly used

food, if there was no puha (type of spinach) we would gather poroporo, only when the berries were ripe cooking the leaves much like cooking the spinach and eating the berries only when they were very dark in colour, to the Pakeha the poroporo was poisonous, it was only the white flower that was poisonous.

Another was the fat hen. I've forgotten the Maori name this was commonly used as a vegetable by the Maori, "once again weed to the Pakeha".

The kereru, it was only when I went to Waimana to visit the relation there, that I knew of the kereru, plenty of bush there, the women when bearing a child, would want to eat kereru, the men would go into the bush and hunt the kereru and it was the women who'd first eat the kereru, then the men.

There was this old kuia from Taupo, who married one of the menfolk from Petane, my sister and I would go to her home, there she'd teach us to raranga (weave) kete, taniko and puipui, flax was grown around our homes, if there were not enough we would go to Tutira and collect flax, Tutira had good long flax growing there, which was very good for weaving wharaki (mats) korowai (cloak). It was in the swamps and moistured areas that flax grew best.

When making the puipui, firstly the pattern was drawn, then placing the required length of flax on a length of board, marking the pattern taking an empty kuku shell, scraping the marked areas, then taking a knife and inserting a cut at the top and bottom of the scraped areas, it had a fibre like appearance, then gently rubbing, the scraped areas making it supple and soft. Then manuka was boiled until the water became black, then the flax was put into the coloured water, this was repeated until the scraped areas became darken or blackened. We would go in search of the right type of muddy area, which had an oily appearance, placing the flax in the mud and covering it over with mud, after two or three days, checking them, and if need be, repeated the process until reaching the required colour.

It's a sad situation today, the kuku and paua we cooked, we cannot go and get them, unlike the old days they were cherished food, not to the Pakeha he would sell them, here and overseas for money, the Maori are enraged at the exploiting of our food resources.

The kangakopiro (rotten corn) they say that was the food of the Rangatira (chief), you learnt about the good corn, how and where to place the corn into the water. You would make sure the corn were not sprouting roots and that they were the white corn. I don't see that corn around anymore. Te Haroto was the place for growing rotten corn we would go there to the Bush family and would have rotten corn to eat, they knew how to work kangakopiro, you must put the corn in running water, such as the river or a puna (spring water) Kotero (rotten potato) you'd fill a bag with potato, like the corn putting it into running water until rotten, taking them out and allowing to dry out, then kneading it like a scone, then placing in a kamokamo or cabbage leaf, rolling it up and placing them among the ambers of an open fire, they were beautiful to eat.

Before the 1931 earthquake the Waiohingaanga use to flow out into a lake where the present outlet is today. That lake was the main sources of the Petane river, which flowed from the bridge following the hills you can see the old river bed, then it continued around behind the present day butcher shop along to the Ranginui store then on towards Te Ihu o Terei.

Before the 1931 earthquake it was at Hinekatorangi repo (swamp) we got our birds there, pukeko, parera and tuna.

## 6. HARATA TAURIMA

Harata Taurima born September 2nd 1908 at a campsite along side the Waiohingaanga Petane, whilst my father Manuka Taylor was rabbiting in the area. My father knew the proper times to shoot the wild ducks that lived around the edge of the Tangoio lagoon, he would only shoot two or three, so as not to waste. The birds today are not the same as the birds we had on our table in those days. Old Taylor and Manuka would set nets in the Tangoio lagoon catching fish, they were brought home. Old Taylor knew how to prepare the tuna for eating one thing he made sure of was to remove all the slime, having prepared some for storage, the remainder he would share among the wider whanau, (Kipa and Tauwhare ma) I also remember living at Tutira there our men folk would go down to Sandy Creek and find the eel just laying around among the watercress and even the trout on dry land, beautiful eels and trout, they were so plentiful in those days.

Manuka also went shooting pigs and manu at the back of Tangoio, I even remember going on horse back to Te Pohue, onto the Rukumoana station, there he had a hut, from there he would go out pig hunting shooting only what was needed. Huhu was also gathered there, our father worked on the station for McKinnons as a general hand. Old Taylor would go to the White Pine Bush to gather leaves from the native trees, he would place the leaves into a container of water, boiling it, then pouring the liquid only, into a tub, we would then sit in the tub bathe ourselves, then with a towel over our head, breathing in the fumes from the water which gave us relief, from either the flu, or having had a cold. This was done every time someone had taken ill.

I remember the time when giving birth to my first two children having had to drink some boiled flax juice, though it was horrible to drink it cleared away the afterbirth.

The women folk would go to the beach at Whakaari to gather paua and kina, putting them into a kete, then filled was taken ashore and emptied into a sack that was split on one side, so that the

kaimoana would be evenly spread when loading onto the horses back, for the journey home. It was customary not to eat any kaimoana on the beach. We would return home with the kaimoana, the kina in fresh water then cleaning and preparing the paua and the kuku, leaving them overnight, not eating the kaimoana until the next day, this was another custom we observed, much the same as when killing a sheep. The old people use to say "haere ki ro wai, haere ki te moana, karakia" entering the water going to the beach, pray.

Our parents would go to the back of Tangoio at Purahotangihia, Tutira Opouahi, Mangaharuru to get kereru.

Because of the earthquake drying out the lake the birds have gone, it had a big effect on our food resources.

## 7. CHARLIE KINITA

Born 1924, I can remember the 1931 earthquake when the gorge came down and formed the lake at Ngatapa just above the Te Hoe I was about seven years we were going to the Tutira school then but I remember before the earthquake I must have been about five I can still remember the old Ngatapa station the old lady was working in the woolshed rousing (woolhand) and working at the homestead. When the 1931 earthquake and the gorge got blocked and the lake backed up the homestead and woolshed were underneath the water.

Our homestead was down at the junction of the Te Hoe and Mohaka 1930, when we were all going to school at Tutira the old man and old lady were still at Te Kooti station that's part of the Tataraakina block you know it goes right back.

The Ngatapa station you had to go through Te Kooti to get there it was the only one way. If the old people wanted to go to town they'd get a ride on the truck but if we wanted to come out and do our own business we rode on horse back out to Tutira over the Maungaharuru range, the road that's there now.

When I first moved to Tutira the road only went so far when the depression was on they had all the workmen's camp on the roadside, I was only young then when I meet your Uncle Piu.

When we went pig hunting it was all done on Te Kooti station pigs and deer just back up the Mohaka river towards Tarawera you'd ride out on horses, pigs and wild deer.

The old man would say if you're hungry we will go and get some birds the bush was not very far from the house we called it the kowhai bush, where the Te Kooti station was is where the Te Hoe runs into the Mohaka, apparently that's where the Tataraakina block starts and up the Te Hoe river, the line that runs right through to Wakemans clearing at Tarawera side.

I used to come with the old man, you see that fence line you take a line from that and that's the boundary between the Te Kooti and Ngatapa stations.

We would go out and shoot those flying birds you know the pigeon. The best times is when the miro berry are there the pigeons are fat, shot with a rifle of course plenty pigs, deer of course you know you got your pig dogs, pigeons ate the kowhai leaves you see once they go onto the kowhai, after the miro berry is gone they are really fat, once they go onto the kowhai they gradually lose their fat, I seen them that fat when you shoot them from high up in the tree when they hit the ground they'd burst they're fat. I like my pigeons boiled some prefer them roasted.

Talking about the kowhai my father fell off his horse and I remember the old lady getting the kowhai bark strip the bark and boil it up use that and you would come right for sprained joints.

Years after I was living in town 1963 I broke my leg, I said Mum we will go to Tutira and get some kowhai boiled it down using the water to bathe my leg in, if it was your arm you'd rub it in, it did help my leg the other was koromiko my Uncle boiled and drank it, he spoke of it.

When we were at Te Kooti station we had no need to go anywhere to look for foods it was all there, the only time when we use to do hunting on this side of the river at Maungaharuru, was when I moved into town we use to go back down what they called the goldmine ridge and to what they call the basin, you see there was no need to cross the river onto the Tataraakina side it was all there but the different times when I had gone back to Tarawera, staying with the old people across from the pub we used to do hunting from that end but it was the same thing again you did not need to go very far.

Where we did a lot of hunting, was where the mill Tataraakina is, I think its the Tataraakina block that's where we did our hunting

up there, that's before the mill moved. Bluey Andrew was there then he was staying in Tarawera in those days. Used to go hunting with him George Utiera and Bobby Cooper, wakemans clearing, deerstalking we used to get two pounds a one pound weight of deer hide and pigs those flying birds, pigeons, we shot hundreds of deer up there.

The Te Haroto people worked in there own mill Gardiners mill.

The Mohaka river eels and trout hook and line you'd use that there was so many you'd get one or two and that was a meal, the only time when we used a hinaki, the old lady used to do a lot of pawhara we would stick the hinaki out and get a swag. The old lady would clean all the slime off, gutted it pawhara it open it out I can remember her cutting sticks threading it to keep them open out to get at the sun, you know they would last for a long time, the eels must be dried properly, they were bloody terrific you know.

That was the only time we gathered them in big quantities when it was to pawhara.

The old people were great on fruit trees, every fruit tree you can think of is there, cherries everything I remember the old lady had apricots and those sorts of things she would open them out and put them on the house roof to dry them out to preserve them.

The cherries and that, beautiful, of course it suppose to be depression years, we never noticed it we never wanted, because all the fruit trees and they grew their own spuds, maize everything just grows.

Lovely up there Te Kooti side Tataraakina side it was a big area all that you see but its changed to what you see now.

It was all crop there. There won't be a lot of Tangoio old people now, they used to go up there. The old man used to put a

lot of crop in and he use to say come up and get some spuds what ever.

When we were kids we would pick the spuds and take them to a pit that was chosen with the tops of the potatoes laid at the bottom the spuds were put in and covered over, another thing the old lady use to do was to put maize into a bag and to put it into the river, Kangapiro special corn, tomato, KamoKamo anything that you can think of we were never short of anything.

This was all before the 1938 flood - after the flood it sort of changed that area I can remember all this before the flood, it brought a lot of silt down, the fact the water could not get away quick enough, just feets of silt, but quite a few years afterwards grass grew again, but it effected cropping where we used to crop before, it wasn't long after that the old people moved to Tarawera.

Then my sister and husband took over the farm, they weren't there long, they moved to town because of the children's education and the fact the farm was unable to support them.

The only way to our farm was from the Taupo end, or the Te Kooti end, to get into the middle there was no access I can still remember the road use to come in from the Taupo end and to what they called the Quinces I remember we used to come there by buggy and then horse back into Te Kooti.

I remember coming in from Tutira and the road was open up to the Maungaharuru range from there they were working on it pick and shovel.

When Te Kooti and Ngatapa stations were first started everything was packed by horse to Quinces along Waitara then to the Taupo road, my Uncle George when he was a young fellow he was the packman for Ngatapa station, thirty and forty horses, that's how they used to get the wool in and out of there.

Dad use to split a lot of totara post and sell it to the farmers, he did that as well as run the farm he had a one stand woolshed all the timber he split it himself slab wood built it all himself, fences.

If ever we got a fat pig the old lady use to tahu meat it, in its own fat preserve it the old lady used to jar them, beautiful.

## 8. BILL BROUGHTON

Wiremu Paratene (Bill Broughton) born 1912 at Te Arakanehi at Raupunga. I can remember the old fellow Paratene telling me how it was that Rewi Pou Kupenga went to Waikare to live on the Te Kuta block, he spoke of the time when Te Kooti on one of his raids of the pa Te Huki at Mohaka, there, a big battle took place, to escape all the fighting Ngati Pahauwera young and old sought refuge at Te Kuta, staying there for several months, then returning to Mohaka. At this time Paora Rerepu was the Rangatira of Mohaka, himself having ownership of most of the land at Mohaka. A dispute between Rerepu and Rewi developed over land, forcing Rewi to return to Te Kuta there he became the Rangatira at Te Kuta. Working on John Tait's farm right up until the time of his death, and I believe he is buried there. I went every where with the old fellow and old lady Paratene that's how I got my name they were a great old couple. From the result of travelling every where with them, I only had two years education at the Tutira primary school, at the age of 12 years. The year 1932 Mum and I were married during the time of the depression they were very hard times those days, I was working on the Waikare block cutting scrub, then at Mahia felling bush for weeks on end no pay just food supplied, Mum and I would move around looking for work just for food. I could remember the earthquake at the time I was driving a metal truck, working on the Wairoa road, near Waihua there I stopped to pick up the road man when the earthquake struck, the truck began to do the charleston I looked towards the beach there were big clouds of dust, the cliffs were falling into the sea a terrible time it was. Having worked on the roads through out all the Waikare, Moeangiangi, Wai o Totara, Mohaka blocks, then moving on to Wairoa spending some ten years working on the roads. During all that time did a lot of pig hunting and eeling. Almost the whole of Ngati Pahauwera by horse back, would go to the Anaura papakainga a halfway stop on the way to Maungaharuru. The people would spend weeks there during the summer and autumn months, eeling in the Anaura stream, beautiful eels, they would clean, and then pawhara them, whilst that was being done, some were pig hunting, having the eels

loading them on horse back for the long journey home. The old people used to go to Waikare river fishing for mullet, being a fat fish, the old folk had a smoke house, using manuka they would smoke the mullet, beautiful fish. Mussels although small were gathered at the mouth of the Waikare river. When I was working on the Waikare road we would borrow John Tait's boat and with those powerful camp lights go floundering at night, they were big flounders.

In the old days and even during my time the people were using the Bridle track coming from Mohaka to Waikare onto Tiwhanui (papakainga) half way stop, it was the highest point along the coast, some of the Tangoio people lived there, it was also a lookout point, being some 400 ft high, a sheer cliff below, running directly into the sea, therefore you could see which way the fish were travelling.

Still using the same track to Ridgemount, to Arapaoanui then onto Tangoio.

The year 1949 I began working on the Taupo road for some 27 years ending up as a senior overseer. During that time I did a lot of pig hunting with Reg Hiha and others, we would go to places like Tarawera the Waipunga farm, and crossing the Mohaka river just below Maungaharuru, pigs all in those areas, shooting only what was needed bringing back by pack horse, to be tahutahu and stored away. Eddy George and I would go and set the hinaki in the Waipunga river and catch silver belly eels, they were cleaned and then smoked using manuka wood, at the times old Eddy would go to Taupo and trade or sell some. Trout was fished there as well as brown trout up stream and rainbow down stream towards the Mohaka river.

The Te Haroto people George Utiera and others would go to this small lake some where near Maungaharuru, setting their hinaki in the lake and catching smaller eels, once again beautiful eels, Rock Station was another place for eels. The Waitara block was a good place for pigs and deer, people from Ngati Tuwharetoa would

at times use the same areas for gathering of foods, and other such resources.

The kereru was a bird we hunted with a gun, in the old days they used the waka (bird snare). Something for you to know was the feeding habit of the kereru. June, July and August were the months when the miro berry were ripe, the kereru would feed on the berry from about 9am to 10am in the morning and then fly back into the deep bush returning to feed at 3pm to 4pm then flying away again. It was during the feeding time we would hunt the kereru, they were not very high in the tree when feeding, once fully laden with berries they would rest awhile, making it easy for us to shoot them. We would return home, remove the feathers and then with the puku (stomach) still intact, placing in a pot of boiling water allowing to cook the tikanga (custom) was to eat the kereru by beginning from the head eating everything and ending up at the tail, beautiful food.

It was a damned shame to shoot the kereru because of its beauty, but we only shot what was needed.

The old people of Ngati Hineururu used the feathers to weave korowai (cloak). I've seen them in the old meeting house at Te Haroto, beautiful korowai, I was also told they used peacock feathers as well, there were plenty running wild in those days.

Pikopiko (young fern fronds) was another source of food gathered from the Pohukura, Tatarakina, Matai, Pakaututu areas.

The kowhai bark was put into a container of water then boiled, until the water became darkish, using the liquid to bathe, or the bark as a poultice, applying to arthritis, sprained ankles and back pain. The karamu leaves after boiling you would drink the liquid good for kidney problems. Mrs Broughton told us the honey collected from wild bees nest found on Matai trees were not only beautiful eating, but it was discovered to be one of the best resources for antibiotic medical usage, because the bee was collecting pollen from a certain manuka tree.

Flax boiled down also had good medical usage, she remembers her mother giving birth to sixteen children, each time drinking the liquid to clear away the after birth, drinking it as well as for dysentery.

## 9. WIARI ANARU

Wiari Anaru (Laddie Andrews) born at Tangoio 77 years old today, although raised in the Bay of Plenty until the age of 5 years old, then returning to Tangoio. My father was Nikora Anaru my mother was Raiha Wiremu from Ruatoki, Waimana, Poroporo and Whakatane. Having lived most of my life in Tangoio there by having the knowledge of the food resources and customs of the Ngati Tu people. We cultivated both Maori and European potato, kumara, taro and tomato, the old fellow Manuka Taylor was about the last one that I knew of who grew taro, the bigger size. They would store the kumara by digging a pit in the ground deep enough so as the sun light would not get at them. Then covering the bottom with raupo, then placing kumara next and repeating the process ending with raupo on the top. We caught eels in the Tangoio lagoon, it was a very big lagoon it started from the Te Rae o Tangoio (known as the point) stretching all the way into the Pakuratahi valley, the whole area was known as the Tangoio lagoon.

The lagoon was full of eels, March was the best time to catch eels, we would dig a channel about 2 ft wide about a 1 ft deep so the bigger eel would be able to swim down the channel. You would then make a gateway to shut off the channel from the lagoon side, when there was enough eels in the channel that you were capable of handling it was shut off. Waiting until the water had seeped away, leaving the eels high and dry, the eel was on its way out to sea because it was spawning time. There were four types of eel, the little eel was a favorite it was grilled over the fire then hung out to dry, ready to eat or stored away, the silver belly were pawhara, then there was the shot black eel you could not eat too many of them because they were too fat.

The Tangoio lagoon was abundant with wild bird life, great place for shooting duck, the funny thing no Pakeha were allowed on the lagoon, not with out the permission of the Tangoio Maori and only in the company of Maori. I remember in the early 1920s travelling by horse leaving Tangoio early in the morning arriving

1½ hours later at Tutira. The two smaller lakes Waikopiro, Orakai had eels in them, but it was the big lake Tutira we would go to. It was about the month of March at the time of the second big rain. The first rain the eel would prepare itself, waiting for the second rain to migrate. Young men from all the families of Tangoio and Petane would make this journey. At the outlet of the lake they would go spearing in and around the raupo, and down the Tutira stream which connected up with the Waikoau river. Then by boat or by walking go right around the edge of the lake, it was clear those days you could see the bottom, you would have to get someone to hold on to you while spearing the eel, you may think it was only 10 ft deep but instead it would be 20 ft deep, lest you may end up in the water missing the eel. We would remain there for two or three days during the time some of the men would return home with the first catch, our old folk would clean the eel, removing the backbone and then pawhara them, finally hanging them out to dry for better storage. The lake at the time was still under Maori ownership. Ngai Tatara and Ngati Kuramokihi, see that's where the name Kurumokihi came from through the boats they built, when having to go from land to the floating island Tauranga Koau, until it took root. MacDonalds had the post office, Gutherie Smith who would only employ our people to work for him, were some of the people who lived there.

Kaimoana were plentiful everywhere, Tangoio had three fishing reefs Rautoetoe, Te Uma and Panepawa (which came up at the time of the earthquake). Omoko was the furtherest north of Waikare, Tarahua at Waipatiki, Kotuku at Arapaoanui then right down to Pania, that was the area our people of Ngati Tu went fishing for hapuku and snapper and many other fish.

All our planting of food by seed, the gathering of kaimoana, fishing, eeling, the collecting of rongoa was done by Maori calendar that our old people had, they would also be observing the trees, the kowhai when blooming the kina were ready, the other custom was not to eat kaimoana on the beach, for the fear of the kaimoana disappearing.

I can also remember the earthquake, I was about sixteen years old then standing outside the church at Tangoio when the earthquake struck, it came crumbling down, it had only been built about three months. The uplifting of the land drying out the lagoon saddened us, because we had owned the lagoon, today the Pakeha owns most of it. As for pig hunting I was mad on pig hunting. I would go with cousin Iwikau (Boson) being only just a boy then, watching and learning. We would go just over the hills into the Purahotangihia block to where it overlooks the Waikoau river, there along the face pockets of bush was still growing here and there, pigs gosh the dogs would bail them up, then Iwikau with a knife would go in and kill the pigs, only taking what was needed, never using a gun. Then returning home with the pigs on pack horses. When I was able to pig hunt, George Utiera and I would go to Ohuka basin somewhere near Taraponui, the highest point at Titiokura, other people I went with were Rere Puna, Wi Taunoa. I was hunting at Opuahi, Mangaharuru (Hayes) right to the Anaura block west side of the Waikare river, along the top of the range and along the Mohaka river where possible. Not too many pigs in those areas now because of the growth of farming. March was the best time for the sour and the younger pigs, the Hayes boys would let me on the farm because there were as many pigs as there were sheep in those days. At Ahuriri Kopaki Bay I used to shoot wild duck.

## 10. JOHN AND MARY HALIBURTON

John Haliburton 85 years old born Hastings, raised and lived the early part of my life in between the Waikare, and Mohaka area, moving here in 1935.

Mary Haliburton 81 years old born Napier, lived a short while at Te Haroto, at the age of thirteen months, dad moved into this area and have lived here ever since.

This block is called Te Wae Wae, there had been a lot of bush felling in this area, about thirty thousand totara post taken from here once the bush was cleared, the area was called Te Wae Wae, because we knew the old Rangatira Te Wae Wae had occupied the area.

Down the river you could see where some of the totara tree had been barked, only part of the trunk, the Maori would always watch to keep the tree alive. They had taken the bark off, for roofing and thatching, from the south side and only strips so that the tree would live. That also was traditional with the Maori, they had you would call it a sacred respect for nature, in that they only took what was required to live by, they preserved the rest.

I am not talking throwing bouquet, I am talking facts, the silly thing today is that people are cashing on nature for today and killing the future.

Talking about food supply, that bit of country just up in the Te Hoe Gorge there were plenty of pigeons, I've seen the branches of the trees just laden, pigeons all the way, now there's hardly a pigeon. The pigeons were eating berries off the native trees, even the kowhai, they'd pick the leaves from them. The main berry off the Te Hoe basin was the miro, the other berries as well, but they got that fat on the miro, the older Maori would not take more than what was needed.

In recent years, we have seen pigeons and the blue mountain duck, just shot, by the men working in the bush, especially the blue mountain duck, when they were flying by, the bushmen would just shoot them. The pigeon of course was shot and put in the camp oven, originally they were the stable diet of the Maori, he would cut out a totara trough and got the pigeon when they were fat, cooking and covering them with fat, they were there for the winter, preserving them in their own fat.

We are going back to pre-European prior to the European coming into the country, that was part of the stable diet of the Maori people.

Then they would go to the coast for fish, you see there were two different foods in two different places. The coast Maori would enjoy what the inland Maori had and the inland Maori would enjoy what the coast Maori had.

When we were putting through a pilot track for a deviation at Willow Falt Road, I was bulldozing on the corner over looking the Mohaka river, it was just a pumice knob, I discovered some pipi shells. The Maori had come from the coast and before they had gone down into Willow Flat and crossed the Mohaka river, they would have stopped and had a kai. Those pipi shells could have been there for some 150 to 200 years. If they were coming from the bush they would have pigeon. The Maori didn't have pork until the European came along, and that happened to be Captain Cook. They would snare wax-eye also it was an absolute art to snare, it was a delicacy to eat.

The wood pigeon were still plentiful in the late 1920s. It was mainly the clearing of the bush, destroying the pigeons food resource that we noticed them diminishing in numbers.

Today the natural bushman Maori or Pakeha enjoyed the pigeon, it was a delicacy and a practical food, it was just sitting in the tree above them. Same as today people are cashing in on the present, they are short sighted, those people who were pushing

the people out were short sighted, because the same thing happened with the parakeet, the kaka, we had ten miles of bush when we came here, and we would come through the bush and there were parakeet and kaka and it was not uncommon to see kiwi on the road, at 10 or 11 o'clock at night, when we were travelling along the road. We have 400 acres of virgin bush that's been surveyed and made a reserve, we study the bird life. I remember when I was raised at Kotemaori, along the old coach road, on the hills towards the coast, there was a lot of bush in those days, weka was plentiful, mainly on the coast. We brought some down from Gisborne to our farm but did not survive, the weka could have had the same homing instinct as the cat I don't know.

I have never heard a great deal spoken of eels in this area, the outlet of the tutira lake was always recognised as the good place for eels, the little stream coming from the lake, I have seen many a Maori eeling there.

About the mid 1920s and 1930s every year I would go to the dog trials at Waikorau, Nii Puna and Rangi would be there at the dog trials. You would see Nii and his family down at Sandy Creek eeling. When I first knew Tangoio you'd come in from this top end, one of the first world war settlers in the area was McGregor farming, then later years Bon Lopdell took over, from that knob on in there were a lot of homes in the Tangoio valley.

I've seen maize, pumpkin and kumara lots of crops. Pera's point along to Pakuratahi corner and of course prior to the earthquake it was swamp, all that time, beginning of the century, before the bridge being built there was a washout there, at times it would be quite tricky to cross, the earthquake lifted it up some 8ft.

The kowhai would be found growing, out at the coast and in the bush here, they would boil the bark, and get the sap for bad bruises and injury it was used extensively, using the bark as a poultice and the same goes for other herbs and plants, flax sap.

It is interesting to note the medical profession is coming back to nature, for the natural cure. Over the years the Maori found use for some of these wild plants or weeds, as we the European term them as, had beneficial effects.

Old Morehu Apiata and his family lived at the junction of the Mohaka and Te Hoe river, they were Tarawera Maori, he was our roadman on the packtrack road. They were a marvelous old couple, I've seen old Morehu between and the range, his horses tied up on the track, he would be way down in the gully getting a pig his dogs had bailed up. He was marvelous because he was semi-crippled, having to use a big manuka stick to help him along, result of an early accident. Mrs Morehu she was really a terrific old person, I would pass her on the Maungaharuru range, on a winters day leading a pack horse, loaded with pork, potato and pumpkin, taking them out to Tutira to her two grand children, that were going to the Tutira school, it was a cold bleak day, she was an old lady then with a moko on her chin.

Old Morehu had a job fencing on the Maungaharuru range, it was marvelous to see him balancing on his stick digging post holes. When I first knew Mohaka, on this particular Sunday during the summer months,you came up into the Pa, some of the people were at church, some sitting on the banks, you would look down into, Waipapa and that was the garden of the Pa, the whole of Waipapa would be under cultivation. There'd be maize, pumpkin, and potato, just the same as Maori would preserve pigeon here, they would preserve the kawhai down there it was dried, then like the kumara and potato were stored. What happened no one was working down there on a Sunday, but before daylight on Monday, some would be out shearing, and some cultivating the garden.

One time there used to be a lot of Maori living around here at Te Wae Wae, there are signs, areas, which can identify their kainga. Below Jim's house its gone now, the paddock which we call bambis had signs of occupation, I can remember two heaps of stones, they have gone vanished over the years.

## 11. JIM McGLASHAN

I was born the year 1909 in Napier, and went to Te Haroto in 1910 where my father was the manager of the Te Haroto sheep station from 1895 - 1918. It extended from the Mohaka river out to the Ripia, and to just the other side of Tarawera and down to Ngatapa. He managed the farm for John Anderson from Kereru who had the lease of the land. It was a direct lease from the Maori which expired in 1918. Everything was sold up and that was the end of the station.

The homestead was down on the Mohaka flat at the river end of the mad mile, probably on the same spot where Raro Sullivan had his home. Because of the bad water it was shifted to what was the out-station which was called the Block-house. It was then taken over by the Armed Constabulary. After the lease was up in 1918 Dad took over the block and also leased land from Te Haroto Maori. The main part he leased was down at the junction of the Mohaka and Waipunga river which gave us a boundary. This was in the Tarawera block. At the junction and crossing over the Waipunga river was a lake and up on a high point was a whare, then the boundary continued right down to Bald hill and the Goldmine; of which was the first area that came into heavy scrub, the rest of the land remained in fern.

I started school at Te Haroto being the only pakeha there among about forty Maori students at the time. There were two teachers. I reckon the Maori people did very well at school. I can say here and now one of the mistakes the Education Department did was that they expected the Maori to speak English. The teachers at the then native schools should have had some idea of what was required in dealing with the children. I have seen young children coming to school for the first time being told by the teacher, to, "sit down over there", the poor child did not understand what was being said.

The older person accompanying the child wasn't allowed to explain in Maori language as to what was being said. However, as time

went by they managed to overcome the difficulties. One of the early school masters, a Mr Alford, had a daughter named Connie, she could stand up in the playground and tell the Maori off in their own language, she was good.

The games we played were bull in the ring, Maori cricket, marbles, knifey this was played with a butcher's knife or file by placing it on your nose or shoulder and letting it fall to the ground, but it must remain upright. Whipping tops with flax was another game. The boys at school used to show me how to tie the flax and wound it around the tops. They would whip it up a terrace then make it jump back down on the flat.

The school master and the shepherds working on the Te Haroto station were the only pakeha there at the time. Many of the people working on the station came from the Pa. The main part of the marae was down on the right of the road. George Utiera's house was up on the hill. Kelly Bush used to work on the station as a shepherd. Because of the long rides on horseback on hot days from the top of the Kiwi down to the woolshed, Kelly would drink water from a spring that was nearby. Kelly would drink water from a spring that was nearby. Unfortunately the dogs would always drink from it first, resulting in him catching hydatids. Pat Utiera also worked on the station, his father used to show me how to strip flax and make crackers for stock whips. He could not speak much English, I got on very well with the Maori. When Dad went back to Pakorangi at Kereru, he continued employing the same shearing gang from Te Haroto. Little Pat and Mrs Utiera would go and hunt for pig on horseback which were bred and later some running wild on the Te Haroto station.

After the war I went and bought a farm at the back of the Rukumoana station, where Bell and Mary Hurunui along with Pat Utiera were permanent workers.

Dad, while managing the Te Haroto station, grew oats down on the big flats between the mad mile and the river Mohaka. They had

cut a lot of shaft and had it taken to Tarawera by the horse driven coach.

I remember the Maori at Huritama growing kai on ground that was initially broken in by way they used to call a hillside plough. The Maori used to dig a big pit then placing dry fern at the bottom then placing riwai (potato) and lastly fern. The fern was used to allow the air to circulate, to prevent moisture that may allow the potato to sprout and grow. I remember the cabbage tree (kouka) was eaten raw. We learnt a lot from the Maori you would not have starved. Puha, fern roots, the konini berries which were of a black colour, also a Maori chewing gum (though jacket tree) you would strip the bark off leaving a type of lace fibre from which you chewed. Using the same plant the Maori women would make artificial flowers, they were beautiful when coloured dye was added. They also caught eels although I never witnessed them catching the eel. I never saw them catching kereru but I have seen their traps they used. In those days there were no T.V. or radio or one could learn and remember all the various things we were taught.

The McLeod and Gardiner mill was established about the year 1920. After the war I would go to the Ohurakura mill to get material, also established there was the village known as Bottley Town. There used to be a big mill opposite Peter King's house. The establishment is unknown for many a year two big steam engines sat out in the middle of the paddock.

There was a big stand of forest at Ohurakura it stretched almost to the top of Titiokura. The farm I had was at the back of the Rukumoana station. The timber from that area was taken by horse drawn wagon along this long tram line of which passed though my farm and over this three tier bridge to the mill opposite the rock station.

It was unpassable to get from Te Pohue to Puketitiri the bush was that solid, in fact some of the early settlers in the Te Waka block came in from the Puketitiri end.

I can remember Mr Croft operating a telegraph line based at Tarawera sending messages by morse code. He also on his two acres ran a few sheep. On the Te Haroto station we had an old telephone that you would up. It was linked up to the outpost at Potters Flat situated alongside the Ngaangtae stream which flowed from the direction of Puketitiri. Then the line continued to Mrs Fox farm where all the news came from. During the first World War she would ring through and tell us what was going on. There was no radio, receiving paper only once a week.

The Maori medicine that I was involved with was when I had this big wart on my knee. Removing it by using a big broad leaf, heating it then applying like a poultice. When I was up on the Rimu farm Lucky Sullivan's foot went through the shearing shed floor grazing his chin and it would not heal. He came out to the farm and asked if he could get some kowhai bark. Out on the ridge stood these various variety of kowhai, he was careful only to remove enough bark so as not to kill the tree. Took it home and boiled it, then placing it on his chin like a tanning curing his leg.

The owners of the Summit Tea Kiok were drawing water from a stream nearby, this stream flowed through some native trees (konini a type of mulberry bush and others) where it formed a little pool. The leaves falling from these trees into the pool and decomposing into a medicine. The children every time they had hakihaki (scabies) went there and bathed in the water. Usually a Tohunga would accompany the children. The korimako was used I can remember it being used for dropping horses as a medicine for colic. The flax root was used as a clean out for upset stomach. I can remember this chap called Fly he had an accident with a shot gun, almost had blown his finger off. He had come to Dad with his finger covered with candle wax, Dad had a job to remove it. Fly taking a small hand saw, sawing this kowhai tree to gather some saw-dust preparing it as a medicine and using it.

My mother having known all about the early Hauhau movements in the Wairoa area, having spent so much time on her own with small children was always frightened that someone would come along and that she would not know what to do. Dad, when they went out mustering, would always return to the homestead never camping out even though the Hauhau movement was all over. Dad in his twenty-three years there did not worry about it, he trusted and had faith in all the Maori. He never had any evidence of things being stolen. He also spoke well of them. When Dad was about to retire from the area this old Maori had presented Dad with this big cloak placing it around his shoulders.

His Maori name was Whiore Kuri (dogs tail). Why they did that was because there were a lot of wild dogs and if he caught one worrying the sheep he would cut its tail off taking it on horseback to the Pa. Asking who owns this Kuri tail. That's how he was nick-named Whiore Kuri.

When we were children both Maori and Pakeha we played a lot together. I would go to Bill Raihania's store, he also owned a five horse wagon on which he would go to town and get the stores. If Dad wanted anything small Bill would bring it by coach. Other family I knew were the Rawiri and Hills.

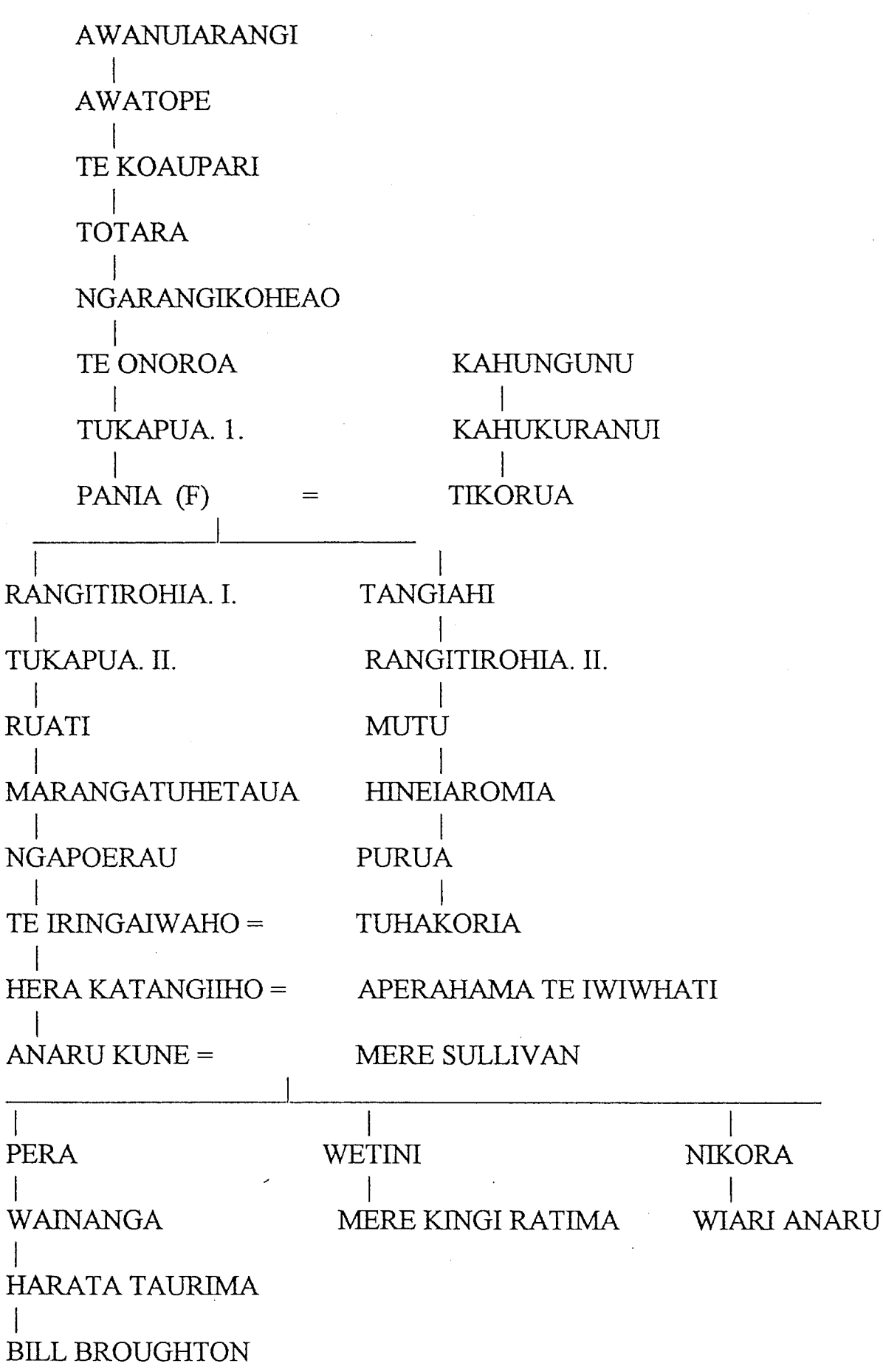
There was a Maori track from Te Haroto right the way to Pakaututu and from there to Taupo. A lot of people always wondered why they did not open a road using the Maori track.

The first cattle that came through here to Taupo did not come through Petane and Eskdale. They went over to Rissington crossing over the river at Marshalls crossing, then over the top of Rukumoana.

There was a Pa on the top of the peninsula at Marshalls crossing. The farm I had at the back of Rukumoana had Pa sites on them. I learnt to read the signs where there had been something on the ground. I found sites about 12ft by 4ft all facing the same way and in the middle were these fire stones where the Maori had lit

fires. I also found a hammer stone which is now in the Napier museum. The chap there said it was the biggest he had seen. To use it the Maori would select a stone to make an adze, then taking the hammer stone belting at the selected stone causing it to bruise. Rubbing it off and repeating the process until the adze was completely shaped.

NGATI TU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TE KOAUPARI
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KAHUNGUNU
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RUATI
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MARANGATUHETAUA
HINEIAROMIA
NGAPOERAU
PURUA
TE IRINGAIWAHO =
TUHAKORIA
HERA KATANGIIHO =
APERAHAMA TE IWIWHATI
ANARU KUNE =
MERE SULLIVAN
PERA
WETINI
NIKORA
WAINANGA
MERE KINGI RATIMA
WIARI ANARU
HARATA TAURIMA
BILL BROUGHTON

NGATI TU

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PANIA (F)
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RUATI
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MARANGATUHETAUA
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IHAKARA POUA
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PAETOI
|
HENARE POHIO
|
WIREMU POHIO
|
KEERA KOKO

KAHUNGUNU

KAHUKURANUI

RONGOMAITARA

TE AONUI (NGAI TE AONUI)

HINE TE KAWA

KOTORE

HINEPEHINGA

HINEPAHAUARIKI

TIKIKORE

TE RUAONETEA

HINEKUHA = RANGITIROHIA.II.(of NGATI TU)

MUTU

NGARUE I TE RANGI

NGARANGIKAWHENAKO

WAIATARA

OTENE WHANAKO

RIHI TE AWA

TE WIKI

MICK BROWN

HINEAROMEA

PURUA

TUHAKORIA

HERA

ANARU KUNE

NGAI TE RURUKU

TE RURUKU
|
TE KARIWHENUA
|
WHAKARERE I TERANGI
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ATANETA TE AITU
|
TARAIPINE TE AITU
|
TE MUERA PUNA
|
POLLY RAKURAKU

NGATI PAHAUWERA

KAHUNGUNU
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RAKAIPAKA
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TUTEKANAO
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TUREIA
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PURUATE
|
POPOIA
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TE IHU
|
TE WHARETIENGA
|
TE ARANUI
|
REWI POUKUPENGA
|
MANUKA
|
BILL BROUGHTON

NGATI HINEURU

HINEURU

TE RANGIHURITINI

WHAKAEKENGA

RAHUI

TE KURA

NGARANGIWHATUTU

TONGARIRO

TE WANO TAUNGAKORE. I.

MOEMOE

MOREHU

LUCY

CHARLIE KINITA

TE WANO TAUNGAKORE. II.

HENI TAREHA

RANGIAHO BROWN

NGATI HINEURU

HINEURU
|
TE RANGIHURITINI
|
WHAKAEKENGA
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WHERO
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RANGIPOKATU
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PUHIRERE
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PERANIKO
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MIRIAMA
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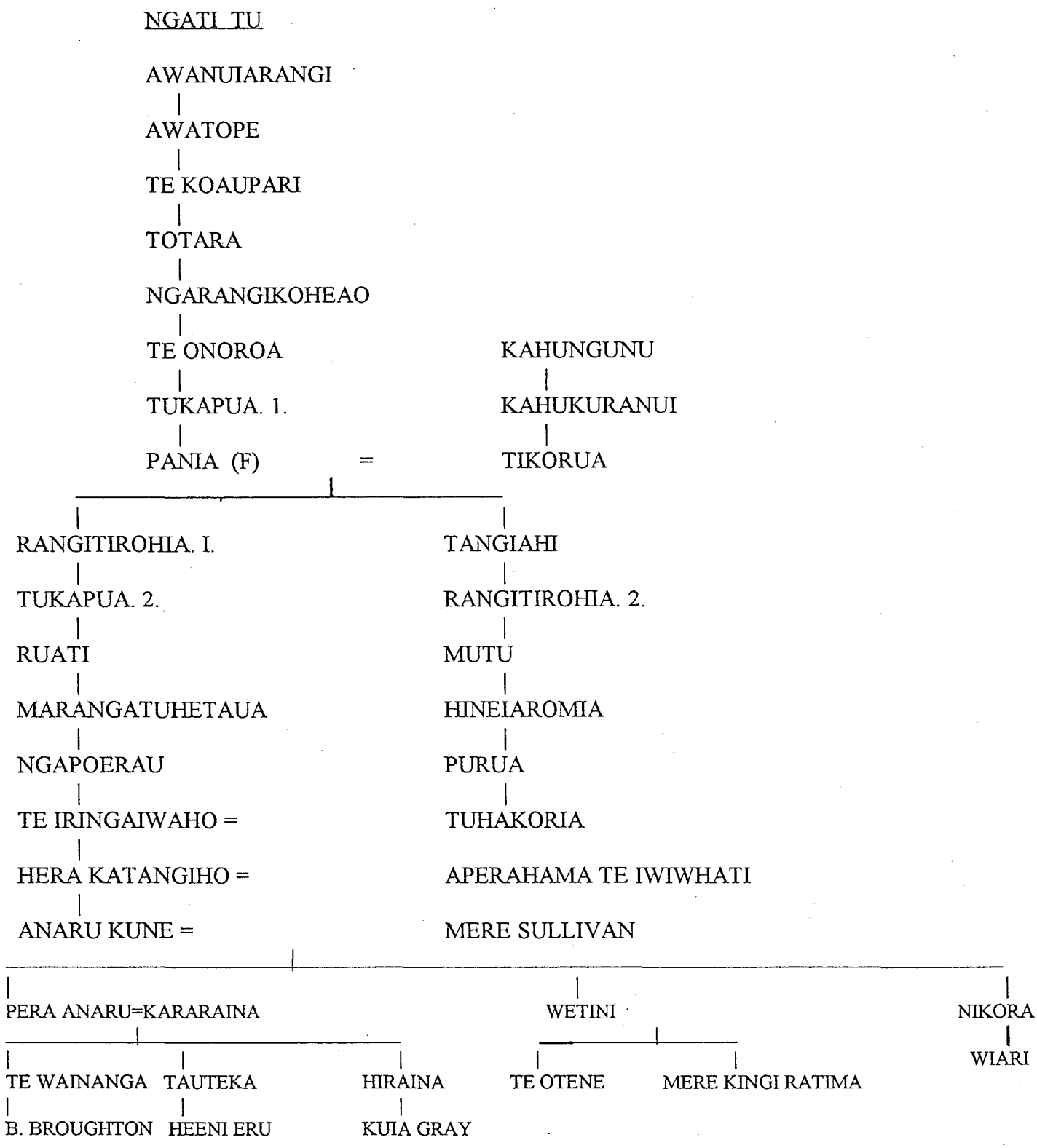
SELINA SULLIVAN


NGATI TU
AWANUIARANGI
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TUKAPUA. 1.
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TAUTEKA
HIRAINA
TE OTENE
MERE KINGI RATIMA
B. BROUGHTON
HEENI ERU
KUIA GRAY

NGATI HINEURU

HINEURU

TE RANGIHURITINI

WHAKAEKENGA

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TE WANO TAUNGAKORE. I.

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RANGIAHO BROWN