

**STATEMENT OF CHARLES LAMBERT IN SUPPORT OF NGĀTI  
PĀHAUWERA TAKUTAI MOANA NEGOTIATIONS**

I, **CHARLES LAMBERT**, Trustee/Manager, of Mohaka Township Road, Mohaka, would like to state that:

1. I support Ngāti Pāhauwera Development Trust in their application for this Takutai Moana claim. I am a Trustee for Ngāti Pāhauwera Development Trust.
2. I gave evidence in 2008 under the old Seabed and Foreshore Law. Attached to this letter is a copy of my 2008 evidence which covers a range of subjects; gravel, pumice, tikanga, Reti boards, sustainability to name a few. All of my evidence from then – applies today.
3. I am not able to submit an affidavit due to time pressures, but would like to state that I stand by my evidence from 2008 and that we continue to practice Ngāti Pāhauwera tikanga in the application area and beyond. This is when at home, when fishing, when at the beach – at all times it is a priority for us.



*Charles Lambert*

Date: 11 / 12 /2013

IN THE HIGH COURT OF NEW ZEALAND  
WELLINGTON REGISTRY

CIV 2011-485-821

UNDER	The Marine and Coastal Area (Takutai Moana) Act 2011
IN THE MATTER OF	An application by NGĀTI PĀHAUWERA DEVELOPMENT TRUST for Customary Marine Title and Protected Customary Rights
IN THE MATTER OF	An application by NGĀTI PĀHAUWERA (as originally filed by WAYNE TAYLOR, KUKI GREEN AND RUKUMOANA WAINOHU) for Protected Customary Rights

AFFIDAVIT OF LUIS JAMES MCDONNELL

AFFIRMED *28 november* 2013

ADVANCE ly 630

**NGĀTI PĀHAUWERA DEVELOPMENT TRUST**

74 Queen Street, Wairoa

Phone: (06) 838 6869

Fax: (06) 838 6870

Email: HYPERLINK "mailto:npdtt@xtra.co.nz" [npdtt@xtra.co.nz](mailto:npdtt@xtra.co.nz)

I, **LUIS JAMES MCDONNELL**, Trustee, of Hastings solemnly and sincerely affirm:

My name is Luis McDonnell. I am a Trustee of the Ngāti Pāhauwera Development Trust ("the Trust") and the Ngāti Pāhauwera Tiaki Trust ("the Tiaki Trust"). Together, the Trust and the Tiaki Trust are the governance entity for Ngāti Pāhauwera. The Trust and the Tiaki Trust received the redress on behalf of Ngāti Pāhauwera in settlement of the historical claims of Ngāti Pāhauwera against the Crown for breaches of the Treaty of Waitangi. I was elected in 2012.

I am also the Chairperson of the Paroa Station which is an Ahuwhenua Trust running the Paroa Station which is a farm close to Mohaka.

### **Ngāti Pāhauwera**

Both of my parents are Ngāti Pāhauwera. My father was James and mother was Miriama but she was commonly known as Dina. They both lived in Mohaka nearly all their lives. My father used to manage and live on Waitaha station which was approximately 3,000 acres of farmland just north of the Waikari River. My father also managed a smaller block of approximately 200 acres of beautiful land next to the south side of the Waikari River called Te Kuta station, near to the mouth of the Waikari River.

The owner of Waitaha station and Te Kuta station was John Tait. My father managed them until Tait died in 1951. My father then managed it on behalf of Tait's estate Trust until he retired in 1972. I believe that my father would have run Waitaha station and Te Kuta station for about 40 years. I can say that I was born in 1941 and my earliest memories were from around 1944-45 and we were living at Waitaha station.

Growing up I lived at Waitaha station, but once I reached school age my mother, my



sisters and I would stay at Mohaka for better access to schooling. The house we stayed at in Mohaka belonged to my grandparents and was about 250-300 metres above the Mohaka bridge. My father would visit us at Mohaka on weekends because it was only a one hour horse ride along the coast. In the school holidays I lived at Waitaha Station. We spent a lot of time working on the farm, helping with farm work at Te Kuta.

We travelled on horseback along the coast between Mohaka and Waikare, also between Waikare and Aropaoanui.

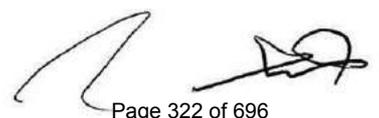
I went to boarding school in Dannevirke in 1956 when I was about 15. I still came back to Waitaha at holidays as I had done when I was younger.

When I finished school I went to Wellington and attended University and worked part time. I returned to Mohaka or Waitaha at Easter and Christmas. Since leaving University I have lived in Tokoroa, Wellington, Hastings and Auckland. Although I enjoyed living in these places, I never regarded them as my home.

I have maintained my association with the Ngāti Pāhauwera rohe and visit as regularly as I can to see relatives and kaumatua and the rohe. I am there once a week or more. In particular I have been a Trustee of Paroa Station which is a large farm at Mohaka for 20 years and Chairperson for approximately 17 years. I haven't been back to Waitaha since I left University, but it is a place dear in my heart. I look at it on google to see the changes.

I fish at Mohaka whenever I can and enjoy walking on the beach.

I moved back to Hastings in 2013 to retire. There were a number of reasons that we chose Hastings, but one of them was my desire to devote more time to my association

A handwritten signature in black ink, consisting of a large, stylized initial 'A' followed by a series of loops and a final flourish.

with Pāhauwera and put more effort into developing Paroa Station.

### **Ngāti Pāhauwera moana**

I have always known that the Ngāti Pāhauwera moana belonged to Ngāti Pāhauwera. I have seen the application area, and I have fished along the coast between the Waitaha Stream and Waikare River.

Ramon Joe and Wiremu Te Kahu influenced my life growing up, these were people deeply steeped in the traditions of Ngāti Pāhauwera. They taught me about my Ngāti Pāhauwera roots. They also taught me about our moana on trips to Ridgemount and Aropaoanui.

### **Southern influence**

The traditional shellfish gathering area for Ngāti Pāhauwera was at Aropaoanui and access was only by horse or foot along the coastline. I used to go there myself, often in the summer time.

In the history of Ngāti Pāhauwera, Aropaoanui was more central to more Ngāti Pāhauwera people for survival. Kaumatua often related stories about our ancestor Tureia and his grandson Te Rehu, who lived at his Pa, Poarua, south of the Waikare River.

I never saw the ownership of the land as affecting ownership by Ngāti Pāhauwera of our Moana. For example another branch of the Tait family owned the land near the Waikari



river mouth known as Waikare Station. It was on the northern side of the Waikari River. I never had any problems with access across the station to the rivermouth and sea. There were several gates there. I remember being aware that some people weren't welcome, and would be kicked off, as farmers generally do, but I never had a problem. I had seen some people kicked off or denied access, when I was young but I can't recall the exact examples. However I can't recall Ngati Pahauwera ever being excluded, as sometimes the river was impassable so access across the land was required so that we could get to our shellfish or fishing grounds.

Also, when I was growing up, all of the people on the farm were Ngāti Pāhauwera. The people on wages and contractors on scrub or other jobs that my father hired were Ngāti Pāhauwera.

I'm familiar with the Waitaha stream and all its tributaries and the Waikari stream and all its tributaries, the moana at Waitaha, Waikari, Te Kuta and Mohaka. There are some quite significant Pa sites and Wahi tapu in this area.

### **Fishing grounds**

There is a fishing ground known to me off the coast South of the mouth of the Waikari River off Tiwhanui. My father and I used to surfcast there.

We knew the spots at the mouth of the Waitaha stream and the spots at the mouth of the Waikari River. There was a freshwater mussel rock in the mouth of the Waikari River near the camping spot. We used to gather mussels there. We were told these spots by our Kaumatua, they gave them to us and my relatives fish there today.

We would spear and net flounder at the mouth of the Waikari River - we fished all along

  
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there over the summer months.

There are spots on Tiwhanui that are known to Ngati Pahauwera people. They are often discussed. People would chat about going to fish at the slip to this day.

My Great-great grandfather supposedly drowned in the Mohaka River although history records him drowning somewhere else.

Just further south of Arapaoanui, I was at Ridgemount at night with Ramon Joe and some other people, and we were camped out there and we could hear the trawlers under the cover of darkness put their crayfish pots out. One of my relatives would send his children out to raid the pots.

Ramon Joe was steeped in Tikanga, he would reprimand me for doing certain things on the beach. He taught me to be respectful. We didn't eat fish, shell fish or gut fish on the beach - we didn't shell paua or open kina on the beach. I was a young adult the last time I went there with him. We did it probably two or three times in the later years. Ramon Joe took me out - I wasn't living in the area regularly - he stayed at Waitaha to learn about farming from my father. He used to teach my father about tikanga in return. My father did not look Maori, but he was very interested. I am also very interested, and my father passed this on to me. I fish at Mohaka whenever I can and I still do the same things that Ramon Joe taught me.

My maternal Great-great grandmother was a missionary at Mohaka and I think this is how we got so much land in Mchaka - I intend to research it further.

We had a kaitiaki in our family which was a morepork at Mohaka - my family say that it was passed down from my Great Grandmother, that a family kaitiaki watched over us.

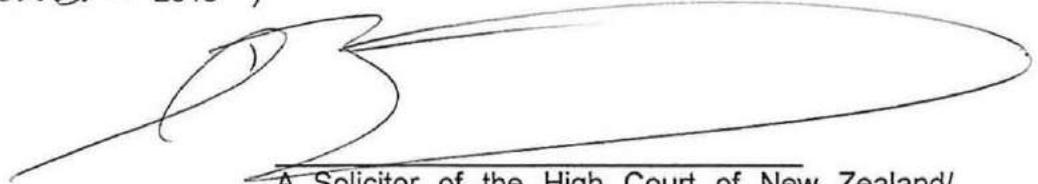


We still hear it at the house at Mohaka, which is a few hundred metres from the Mohaka bridge.

Affirmed at *Napier* this *28<sup>th</sup>*

day of *November* 2013 )

before me:



A Solicitor of the High Court of New Zealand/  
~~Justice of the Peace~~

*Cara Diana Bennett*  
*Solicitor*

Refer to section 11 Ngāti Pāhauwera Treaty Claims Settlement Act 2012 definitions of Ngāti Pāhauwera Development Trust, Ngāti Pāhauwera Development Trust deed, Ngāti Pāhauwera Tiaki Trust, Ngāti Pāhauwera Tiaki Trust deed and historical claims.

*Napier*

PAGE 4



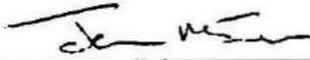
**STATEMENT OF JEAN MCIVER IN SUPPORT OF NGĀTI PĀHAUWERA  
TAKUTAI MOANA NEGOTIATIONS**

I, **JEAN MCIVER**, Real Estate Salesperson, of Parapara, Northland, would like to state that:

1. I support Ngāti Pāhauwera Development Trust in their application for this Takutai Moana claim. I grew up in Mohaka on the family farm and went to Mohaka School. I am not a member of Ngāti Pāhauwera but I know the Ngāti Pāhauwera tikanga as this is what I was taught. I know that my family also followed it. We were part of the community. I remember when I went to another of the Ngāti Pāhauwera marae at Raupunga and there was a kuia who saw me, a young blonde girl she did not know. She asked in Maori 'who is this?' and another kuia said in Maori 'she is Ngāti Pāhauwera in her heart'. I was so pleased when I heard this.
2. I have exchanged emails and provided photographs to the Ngāti Pāhauwera project team from my old family albums. I have attached three of the photos as an example ("A"). One of the photos shows my Uncle Pat McIver and Haki Gemmell fishing, they are probably using Reti boards because they are fishing at the mouth of the Mohaka river. There are Maori and European in 'Bringing in the Catch' at the Mohaka River Mouth and in the outside wedding photograph 'Puna Hodges Wedding at Mohaka', you can see young European girls on the left hand side. I point out that there are Europeans in the photographs to show how we were accepted into Ngāti Pāhauwera.
3. I have given Ngāti Pāhauwera other photos of the school in the old days and a Wedding in the round Hall at Waipapa-A-Iwi. In that photo there are gas lamps, so it would have been in the early 1900's. I want them to have the photos as they are fantastic to show our combined histories. I am a historical researcher when I get any free time.
4. My uncle Pat McIver is in a photograph in the 'Tahi Rau Tau o Te Marae o Mohaka'. It is a Centenary book. It is of his rugby team circa 1925 – he was one of a few Europeans in that team. (I have attached the page

at "B") Most of his friends were Maori growing up, as with me. I still keep in touch with them. Most of them have moved away from the area. I went back to the Mohaka School reunion in 2005 and took photographs when I was there. They are on my blog (I have attached the page as exhibit "C") and I have provided them to the Ngāti Pāhauwera project team also. It was great to relive memories of my time there. We feel very welcome when we go back.

5. My grandfather, Murdoch Mclver and his brothers Robert and Donald, rode horses from Waikare to attend the Mohaka school when it first opened in 1880. Later my great-grandmother purchased land at Mohaka for these three boys where they lived. Robert and Donald moved away but Murdoch lived there all his life and was known as Mutu. My father, Ron Mclver lived at Mohaka for most of his life as well and was schooled at Mohaka School. Both my brother and I attended Mohaka School.
6. When there were tangi or celebrations, because there are no shell fish immediately in the location of the Mohaka river, the local maori had permission to ride their horses through our farm and they gathered shell fish kilometres south of the Mohaka river.
7. I am not able to submit an affidavit due to my very busy job, but would like to state that I support the Ngāti Pāhauwera application in order for them to protect the ocean and the river. I know that this is their intention as I grew up with them.



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Jean Mclver

Date: 9 / 12 /2013

**“A”**

This is the exhibit marked 'A' referred to in the statement of Jean McIver

Signature: Jean McIver

## Historical photographs at Mohaka from Jean McIver

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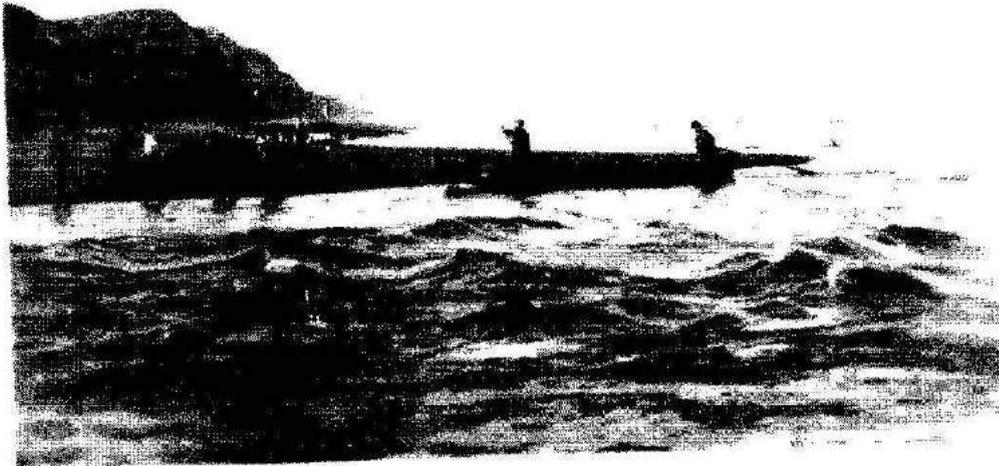


Figure 1: Bringing in the Catch



Figure 2: Haki Gemmel and Pat McIver Reti Fishing at Mohaka



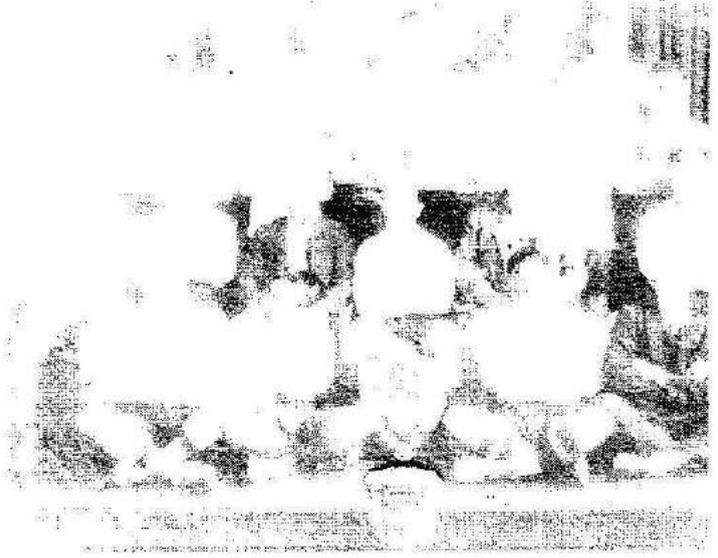
Figure 3: Puna Hodges Wedding at Mohaka (circa 1915)

"B"

# Sports Photographs



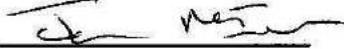
R. Nehemia, W. Kaurauti, T. Hawkins, Dick Manager  
Ben Joe, R. Te Kahika, Rata Namaha, H. P. Te Aho Vice Captain

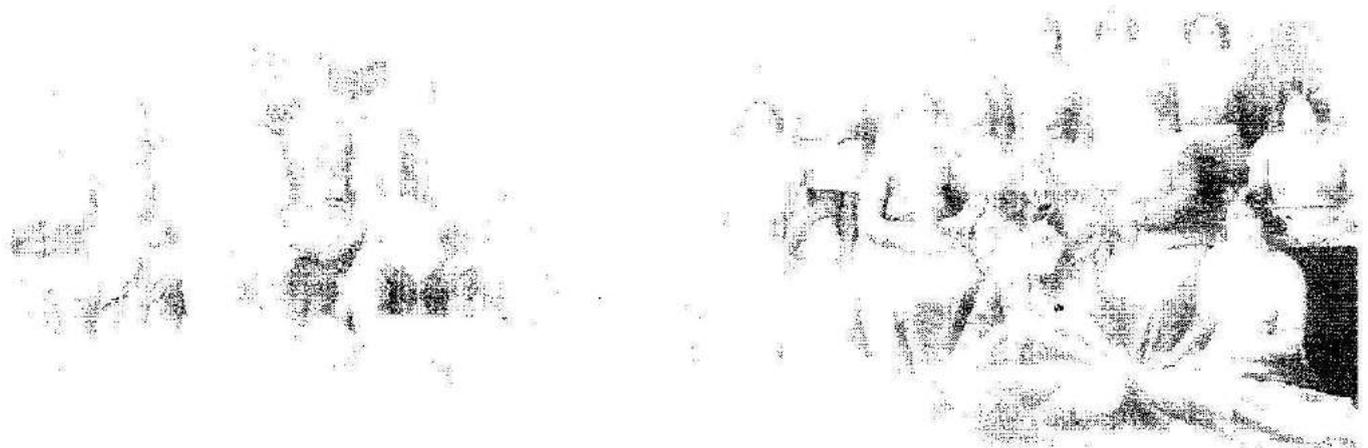


### 1925? WAIPAPA TEAM

Tom Huata, Paul Lemuel, Haskell, Willy Hawkins, Sam Hunkin  
Peter Gemmel, Peakman, Jim Aranui, Walter Wilson, Maphall  
Sam Gemmel,  
Ben Joe, Ed Huata, Val Brown, Jack Higgins, Jack Murphy,  
John Gemell, Haki Gemell, Hapeta, Pat McIver

This is the exhibit marked 'B'  
in the statement of Jean McIver

Signature: 



### Front Row:

Peter Te Oriki, Gemmel Stewart, Robert Putaranui, Nuki TeKahika,  
Henry Pene,

### Second Row:

Naki Hodges, Sam Keefe, Sid Biddle, Toro Waaka Snr., Did Keefe,  
John Gemmell, Koro Keefe, Snr.,

### Back Row:

John Stewart, Tom Putaranui, Piki Biddle, Jock Turipa, Sonny Lewis,  
Buck Tumataroa

"C"

8+1

[Index](#) > [News](#) > Mohaka Reunion

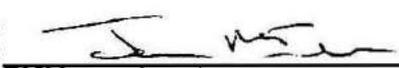
# Mohaka School Reunion 125 years

February 2005

While waiting for important guests the children entertained us.

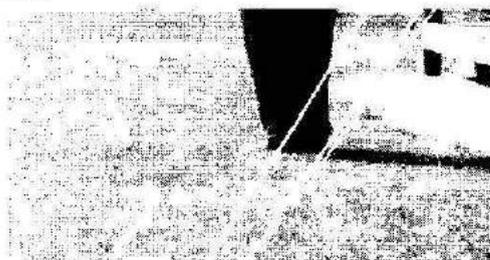


This is the exhibit marked 'C'  
in the statement of Jean  
McIver

Signature: 



Mr Horomia opened the show. The day was extremely hot, and the school had provided shelter from the sun for us all.



There was an unveiling of a memorial to commemorate this day. The oldest surviving pupil and the youngest pupils.



Ph - here are the oldest group from 1880 - 1940. Don't think there were many from 1880!

I went to school at a time between the above photo and that on the right. Although I went to school with some of these people.



Photo of myself and my girl friend from primary school.



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IN THE HIGH COURT OF NEW ZEALAND  
WELLINGTON REGISTRY

CIV 2011-485-821

UNDER The Marine and Coastal Area (Takutai  
Moana) Act 2011

IN THE MATTER OF An application by NGĀTI PĀHAUWERA  
DEVELOPMENT TRUST for Customary  
Marine Title and Protected Customary  
Rights

AND IN THE MATTER OF An application by NGĀTI PĀHAUWERA  
(as originally filed by WAYNE TAYLOR,  
KUKI GREEN AND RUKUMOANA  
WAINOHU) for Protected Customary  
Rights

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AFFIDAVIT OF FRED McROBERTS

AFFIRMED

2013

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**NGĀTI PĀHAUWERA DEVELOPMENT TRUST**

74 Queen Street, Wairoa  
Phone: (06) 838 6869  
Fax: (06) 838 6870  
Email: [npdtt@xtra.co.nz](mailto:npdtt@xtra.co.nz)

I, **FRED McROBERTS**, retired/kaumatua, of Wairoa, solemnly and sincerely affirm:

1. My name is Fred McRoberts. I am a Ngāti Pāhauwera kaumatua and I was brought up in the Mohaka area. I am a member of the Ngāti Pāhauwera Charitable Trust and on the Waihua Marae Trust. I am very interested in my community, my Iwi and our Tikanga.
2. My father was Fred McRoberts and my mother was Te Hina Te Ao Hapimana. My mother got sick and we were in Waihua from when I was 5 to 13 years old and stayed at my Grandmother's house. Then I went to Te Aute College as at that time boys from around here generally went away to a Catholic or Anglican school.
3. In the following affidavit I am talking about Ngāti Pāhauwera locals and my experience fishing in this area. We used to do a lot of fishing at Waihua. As an adult I used to work for the Haynes farm and we would go down and fish after work. We would catch stingray, sharks, kahawai, gurnard, snapper and all that type of fish down at Waihua beach. You would always get snapper, I reckon we would probably catch about four each time. Never too much but you would always catch fish when you went down. Some of the Ngāti Pāhauwera fishing there, their line would go out about 80 metres. Nahu Te Kua<sup>20 Aug</sup>he would throw his out about only 20 metres and no one could understand how he could catch fish. They would shake their heads. Porpoises would come in pods to the beach and you knew it was no good to fish then, they would be splashing and scare all of the fish away.
4. At that time all of the houses had an open fire and the marae used driftwood as well. The kids and young adults would stack the wood and they used a horse and sled to collect it, the firewood. We used to swim with the horses in the river and the ocean. That's how we would get around. That's what the people used to do, go fishing and collect firewood. We used to swim there, it was quite safe. Although there was one drowning.



- 5. We didn't gut our fish on the beach or cook it on the beach. We didn't put a name on it. It was just natural. I never saw anyone breaking tikanga in Waihua. We would follow the Tikanga and look after the river and the beach because they knew that's the only way to get something to eat. I noticed that when I went to Wairoa, they would gut and scale their fish on the beach.
  
- 6. In the Waihua river we would get mullet, herrings and flounder and we used to torch for eels. The herrings would go mad trying to get out when the sea was breaking over the bank to the river, when it was blocked. We would dig a channel to keep and catch them and then dry them out. There used to be a peninsula down there at the end of Waihua beach but it's eroded now, you used to be able to walk all the way around. Now you can't. These days the waves come all the way up to the hill and you can only go there when the tide is out

**Teaching Ngāti Pāhauwera**

- 7. We teach our young people and let them know the rules. I am a kaumatua now. I have explained in this affidavit some of the tikanga I have learned in my life, and I pass this on to younger members of Ngāti Pāhauwera. For example, I was recently at the Ukaipo Hikoi at Waihua. There I told a group of interested Ngāti Pāhauwera about my history and association with the area, and I even learned a few things. It's important to share our stories which is why I was involved.

Affirmed at Wairoa this )  
 day of 11th Dec 2013 ) *[Signature]*  
 before me: )

*[Signature]*  
 H.A. Kohn, JP  
 #15714  
 WAIROA  
 Justice of the Peace for New Zealand  
 A Solicitor of the High Court of New Zealand/Justice of the Peace

IN THE HIGH COURT OF NEW ZEALAND  
WELLINGTON REGISTRY

CIV 2011-485-821

UNDER The Marine and Coastal Area (Takutai  
Moana) Act 2011

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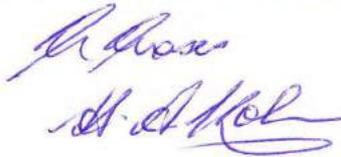
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AFFIDAVIT OF MARIE KETIA MOSES

AFFIRMED *19 December*

2013

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H.A. Kohn, JP  
#15714  
WAIROA  
Justice of the Peace for New Zealand

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NGĀTI PĀHAUWERA DEVELOPMENT TRUST  
74 Queen Street, Wairoa  
Phone: (06) 838 6869  
Fax: (06) 838 6870  
Email: [npdtt@xtra.co.nz](mailto:npdtt@xtra.co.nz)

I, **MARIE KETIA MOSES, Administration Manager/lwi Liaison** of Raupunga,  
**solemnly and sincerely affirm:**

1. I am a member of Ngāti Pāhauwera and am an employee of the Ngāti Pāhauwera Development and Tiaki Trusts. I am the Secretary of Waipapa-A-lwi marae and am heavily involved in community and lwi affairs. To make things clear, in this evidence I am talking about Ngāti Pāhauwera people only, this applies to the photographs I have provided too. If I talk about someone not from Ngāti Pāhauwera I will specify it.
2. As children, my siblings and I spent a lot of time at the Mohaka beach. We were either fishing or collecting things that we would take back home with us. We collected driftwood to use as decorations in our gardens or for firewood. Hangi stones were obviously for hangi. We collected pumice which would be used to clean the bottom of pots that were used to cook over the open fire. We collected sand for various uses in the garden. We also used the driftwood to build a makeshift cover from the sun or for shelter if we decided to camp out for the night. Quite often we would build fires to cook food and share what we had with others. Cooking lamb tails in the embers with potatoes were a favourite.
3. We learnt very early in age the about the tikanga or 'rules' of the beach. These included;
  - a) listening to the karakia being said before fishing commenced;
  - b) respecting Tangaroa and not turning ones back to the sea;
  - c) respecting rahui if one was placed in our area (even though it brassed us off as we couldn't fish or swim in the backwash. This meant that we had to stay at home and get into the garden!);
  - d) knowing who had to be given the right of way, particularly those fishing on the reti board and the grumpy nannies, koro's, aunts, uncles and my father;
  - e) acknowledging that any fish caught was not only for your whanau, but it was to share with others;

- f) respecting that fish caught could be scaled in the backwash, but all other parts of the fish were taken off the beach to clean;
  - g) adhering to the fishing quota as we need to ensure that our mokopuna have a resource for them as well. As I discuss below, we do not have qualms about utilising other resources to protect our rohe. My father taught me that fishing quota is a useful tool for us, not just a government rule;
  - h) learning that there were times when girls and women were not allowed to go the beach; and
  - i) knowing how to preserve the fish whether it was dried, preserved in pork dripping or done in jars (this was one of the tasks that I enjoyed doing as a girl).
3. My father was the late Maurice Te Kahu who not only was a great and avid fisherman but who also stood for no nonsense. He and his particular fishing line featured in a book named 'Maumahara'<sup>1</sup> annexed to this affidavit at 'A'. He not only fished on land, but went fishing with others on a boat owned by the late Bill Adsett. They would often fish out from the Mohaka coast, but would sometimes go around to Waihua and Poututu. The horror stories that they shared with us were quite frightening as no one in the boat wore life jackets. I have provided some photographs annexed and marked 'B' because I feel that they give a good overview of the types of activities that my whanau do while at the beach and river mouth. These photographs span 40 years and include a fishing trip in the 1980's on the Pakeha side (the southern side, so called in contrast to the Maori side where all of the land is owned by Ngāti Pāhauwera) of the Mohaka river (2001), Food preparation at a Tangi (behind Waipapa-A-Iwi marae), and a Wananga where rangatahi and pakeke made reti boards (2010) and whanau rafting on the Mohaka river (1970's). These photos are similar to scenes that I see on the beach and at the marae these days, not much has changed.

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<sup>1</sup> Annexed and marked "A" Picture - Morris Te Kahu from 'Maumahara' Kahawai Lure made by Morris Te Kahu 1989



4. I live in Raupunga and through my work and involvement with the marae, I am in touch with all of the whanau in the area and many out of the area. Each family is different, but with regards to the beach and river mouth: for locals it is common for whanau to go down to the beach on a regular basis to gather firewood, watercress – whatever they need, whenever they need it. Puha grows in the sand and watercress grows on the beds of the streams. If you go down, you never come back empty handed. Whanau living away from the rohe have the rights to do the same, but obviously cannot do this so regularly.
5. Collecting firewood for the marae is an ongoing task as during the colder months we light the wood fire that we have in our kitchen to try and heat the complex particularly for our manuhiri and pakeke, kuia, koroua and mokopuna. We also use the firewood to cook the many hangi to feed the people during times when large numbers of people gather for one reason or other. Catering for big events is not a problem for our people. If there are food left over after a group has been at the marae, this is shared with manuhiri or I do a 'drop-off' run where I will drop off extra fish, kaimoana, fruit or whatever to kuia, koroua, or those who might need it. Extra kai and resources are given and shared with the whanau and wider community, with no expectations that they need to reciprocate.
6. I want to talk about 'Ahi Kaa'. They are the people that are at the marae and in the area all of the time. They are the heart of the marae and the holders of knowledge, practitioners of the Tikanga and Kaitiakitanga. There are five Marae in Ngāti Pāhauwera. Two are on the coast, but the other marae have mana moana in our rohe too. As whanau exchange resources and knowledge, so do marae and Iwi. There are certain families in the area that are known as Ahi Kaa, mine is one of them.
7. Not only do we have our stories relating to our beach, but, our waiata reflect songs of our sea, fish and the roads that one has to navigate to get to them. We also have them in our whare tipuna Te Kahu O Te Rangi as well. These are shown in our carvings and tukutuku which adorn the walls. The children of the local schools and manuhiri visiting the marae are given the korero of the stars that helped our ancestors navigate themselves from Hawaiiiki to Aotearoa, the kahawai which is a treasured fish to Ngāti Pāhauwera, our hangi stones which cook our food when heated, the patiki

(flounder) as well as others. I have annexed a copy of the Mohaka Centenary booklet at 'C' so that you can see what we did to sum up one hundred years of our history. It includes many of the things that I am talking about in this affidavit. Emphasising who we are through our pepeha, our connections to our maunga and river, Paikea our taniwha (kaitiaki) are extremely important to us along with all those of our ancestors that have passed on. Equally important is maintaining our link to our mokopuna and rangatahi so that they too can follow the traditions of their tipuna, kuia, koroua to safeguard the resources for their future generations.

8. We will use whatever resources we have to protect our moana, and we will contact with government agencies if this will help. I will give a few recent examples. When the late Harry Tuapawa was our Tangata Kaitiaki for our area he advised me about 9pm one evening in 2012 that there was a trawler fishing at Mohaka. The trawler was lit up like a Christmas tree. I rang the Ministry of Fisheries to let them know and luckily they responded immediately. In the course of my employment I have also called the Ministry of Fisheries when we have had a whale die at Waikare (2012) and two around Poututu (2013).

### **Marae Bookings and Large Gatherings**

9. Waipapa-a-lwi marae is the name of the marae at Mohaka. The chart annexed at 'D' shows marae bookings in 2013 in a one year period. These were for funerals, unveilings, meetings, reunions and church. Numbers of those in attendance at these functions range from 30-300 people and as you can see from the chart these functions occurred approximately once a week. The chart does not reflect all of the days that the Marae is open, it is usually in use every weekend for unbooked and booked events. The school, kaumatua and committee use it for a variety of purposes, like waiata wananga, fundraisers and school sleep overs. The Maori Standing Committee and Kaumatua use the marae for their meetings but Tangihanga take precedence, everything else has to slot in around them. There is a similar process around each booking and meeting at a marae. We don't have to check if someone is Pāhauwera. I know.

10. There have been a many big occasions at Waipapa-a-Iwi Marae, on these occasions, many Pahauwera come to the Marae. They include:
- a) The signing of the Deed of Settlement in December 2010;
  - b) The Mohaka School Centenary 1886 – 1986 was held at Waipapa-a-Iwi Marae on 16-18 May 1986. Hundreds of attendees over the three days came to celebrate the centenary;
  - c) The Tangi of well-known Ngāti Pāhauwera kaumatua where 300 plus have attended;
  - d) Double funerals where two whanau come at the same time; and
  - e) The week long Maori Land Court Customary Rights Order hearing in 2008.
11. Whenever we have numbers like that everybody pitches in and we manage fine. During these occasions, Tikanga is adhered to. Ahi kaa are the kaitiaki and they enforce the rules for the benefit of all. Our moana and awa are a vital part of every one of these hui, for example providing food, hangi stones, and decoration for our tables. We can see the moana from the marae. When whanau and manuhiri come to the marae, they invariably spend time at the river or beach.
12. I have just given some examples from one of the five Ngāti Pāhauwera marae. All of our marae are active and we as Ahi kaa regularly welcome home many Ngāti Pāhauwera and host manuhiri. All five marae are within an easy distance of our moana, and rely on it to keep going.

### **Concluding remarks**

13. I am intimately familiar with the application area. I know and have always known that it is ours, and I live this every day by exercising Ahi Kaa.

Affirmed at *Wairoa* this *19<sup>th</sup>*)

day of *December* 2013)

before me:

) *H.A. Kohn*

H.A. Kohn, JP          A Solicitor of the High Court  
#15714 of New Zealand /Justice of the Peace  
WAIROA  
Justice of the Peace for New Zealand

**“A”**

The following page is the Exhibit marked 'A' referred to in the affidavit Marie Moses affirmed at

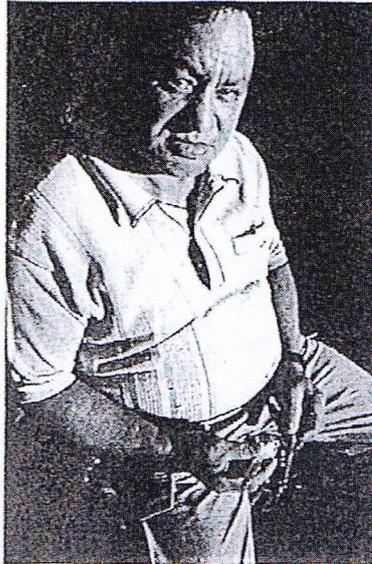
Wairoa

This 19th day of December 2013 before me

Signature: H.A. Kohn

A Solicitor of the High Court of New Zealand/Justice of the Peace

H.A. Kohn, JP  
#15714  
WAIROA  
Justice of the Peace for New Zealand



## BARRACOUTA LURE

*Canterbury Museum*

## KAHAWAI LURE MADE BY MORRIS TEKAHU IN 1899

*Morris Tekahu, Raupunga*

*'E moe te mata hi tuna, e ara te mata hi taua.'*

*The eyes of the fisherman may close, but the eyes of the sentinel must remain open*

*'If you want to catch a fish you have to think like a fish.'*

*MORRIS TEKAHU (PAHAUWERA)*

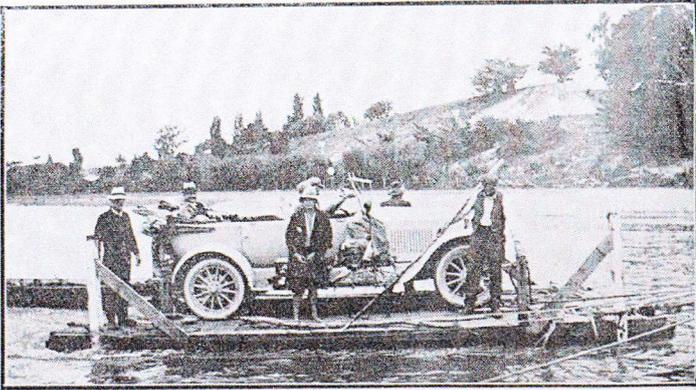
*Morris Tekahu*

*Barracouta lure with serrated bone point fixed onto wooden shank. It was found in 1899 in a cave mid-way between Big and Little Fisherman's Bay.*

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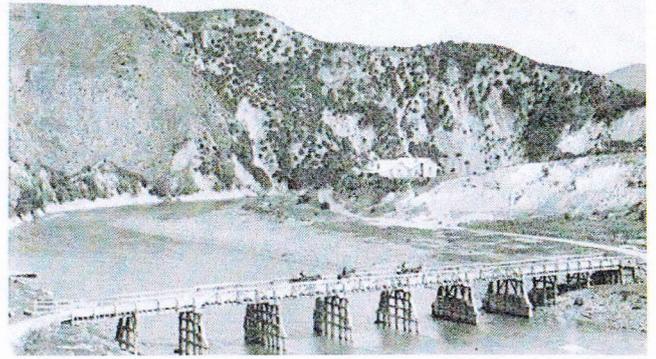
*Kahawai lure made from a spoon handle and commercial hook by Morris Tekahu*

# "B"



THE FERRY AT MOHAKA, IN HAWKE'S BAY, CARRYING THE RIVER.  
W. G. A. Walker, photo

Marie Moses photo 1: The Ferry at Mohaka



Marie Moses photo 2: People on horseback going over Rabbit Bridge

## TUATU

Before The Wooden Bridge Was Built,  
This Waka And Other's Like Her Were  
Used To Transport Freight From Ships  
Anchored At The Mouth Of The  
Mohaka River To Communities  
Up The River.

Marie Moses photo 3: Sign showing evidence on waka at Mohaka River Mouth



Marie Moses photo 4: Mohaka River Mouth and beach 2012

This is the exhibit marked "B" referred to in the affidavit of Marie Moses affirmed at

Waiverua this 19th day of

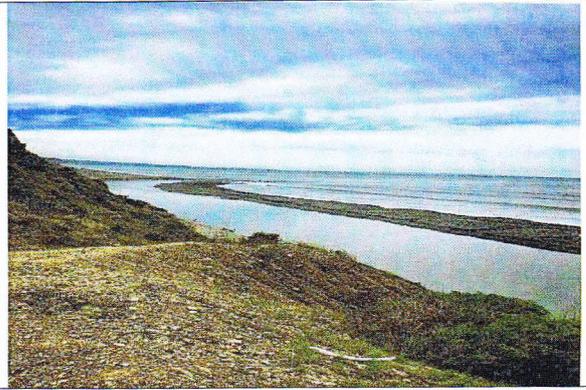
December 2013 before me

Signature: 

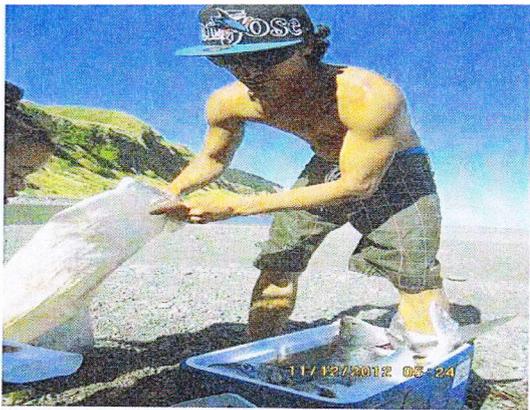
A-Solicitor of the High Court of New Zealand /Justice of the Peace



Marie Moses photo 5: Mohaka River Mouth looking North



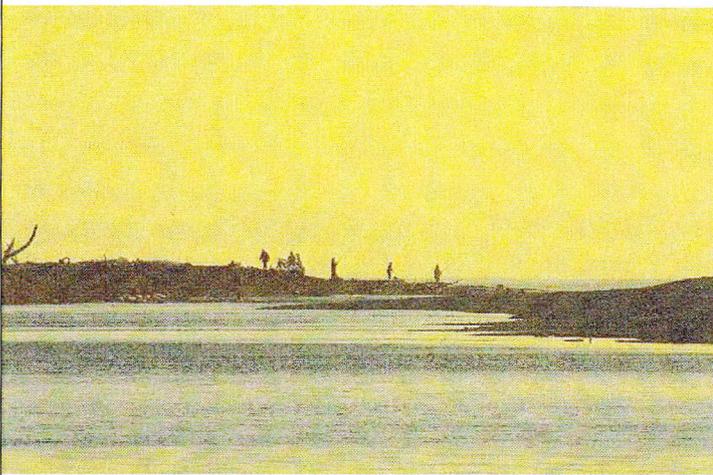
Marie Moses photo 6: Mohaka River Mouth looking South



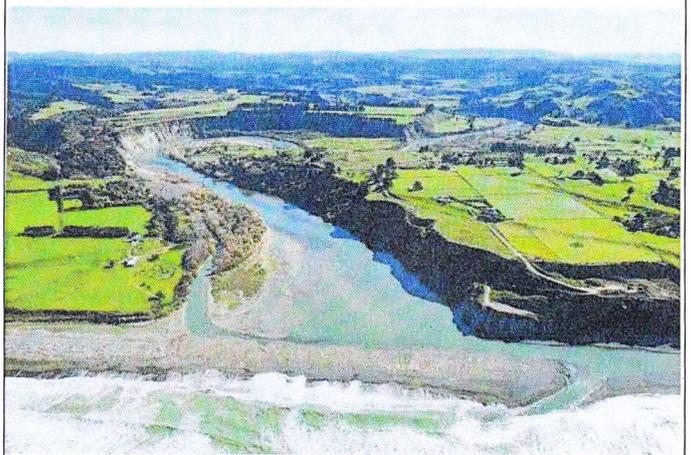
Marie Moses photo 7: Relative fishing at Mohaka beach in 2012



Marie Moses photo 8: Locals at Mohaka River Mouth fishing and kids playing 2012

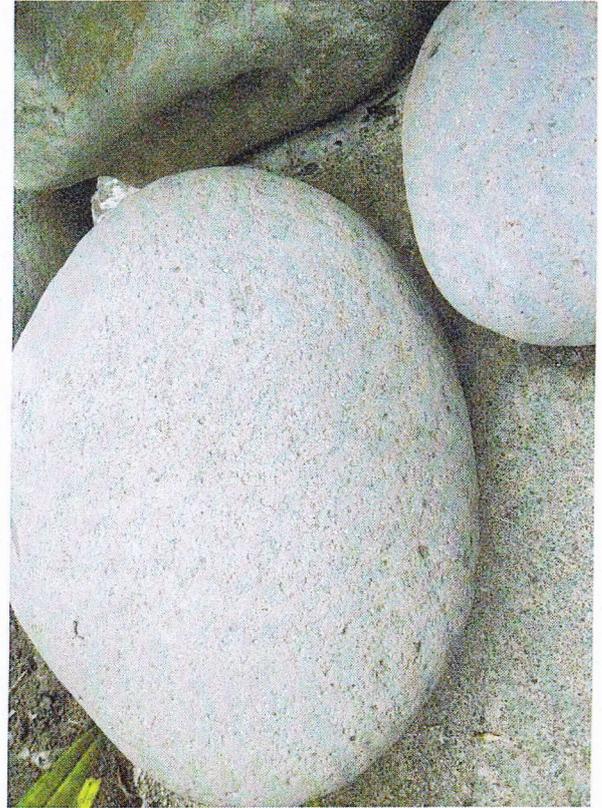
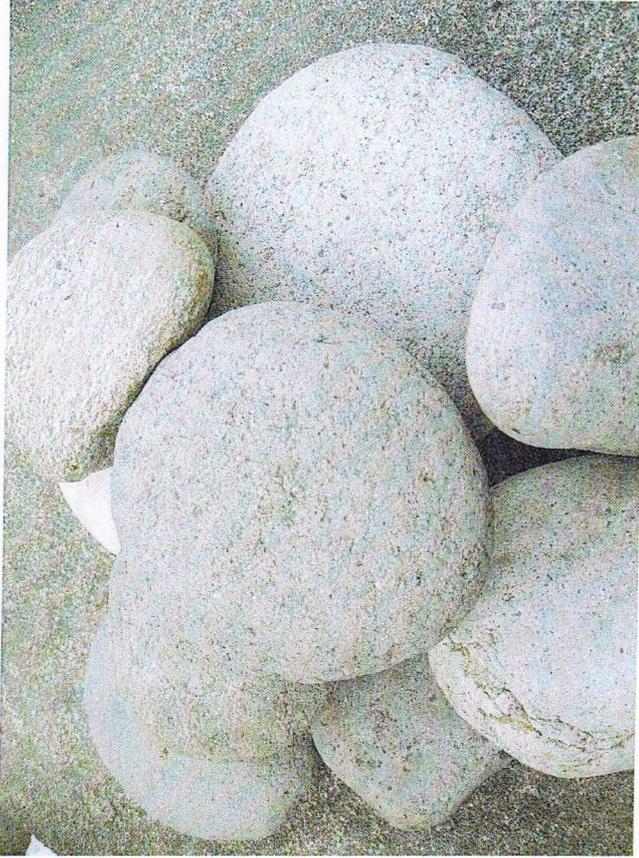


Marie Moses photo 9: Fishing at the Mohaka River Bar (year?)



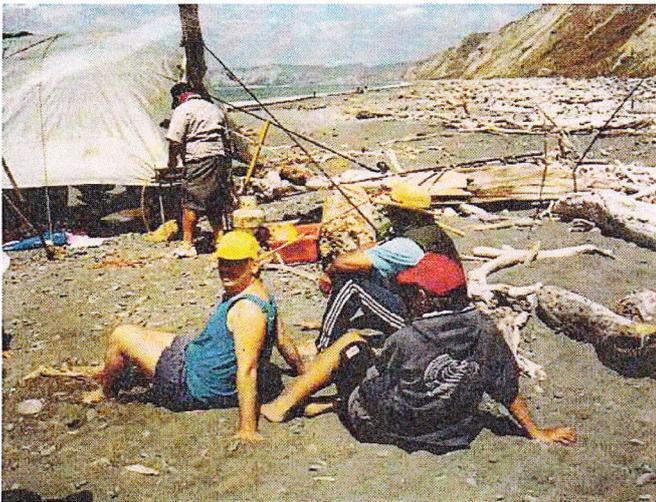
Marie Moses photo 10: Aerial photograph of the Mohaka river mouth

A handwritten signature in blue ink, appearing to be "Marie Moses".

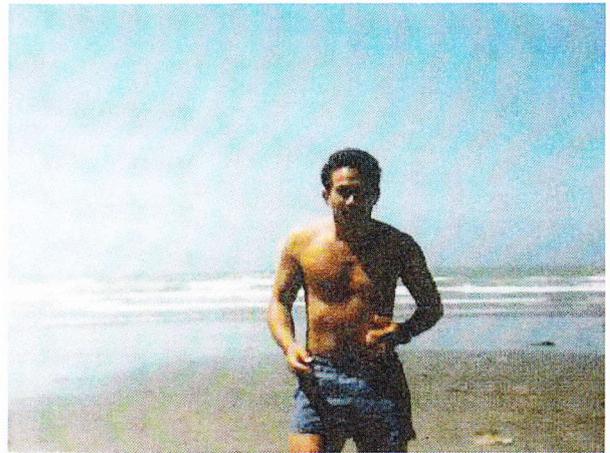


Marie Moses photo 11: Example of hangi stones

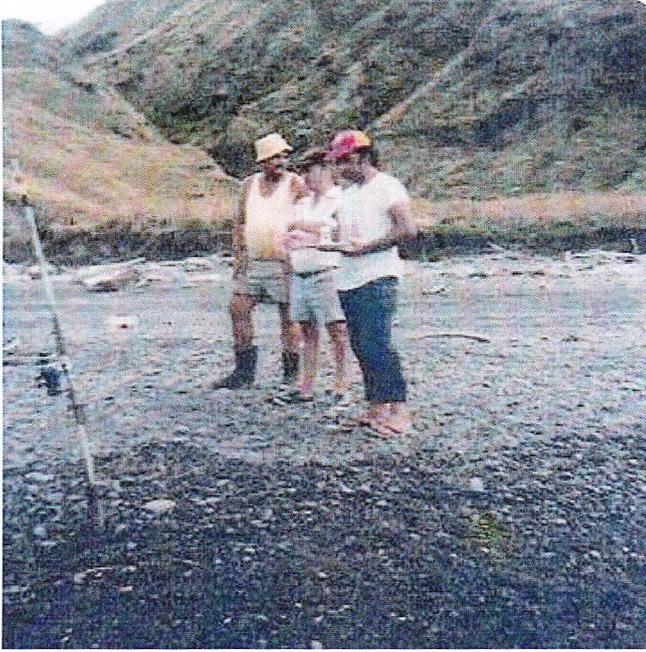
Marie Moses photo 12: Example of hangi stones



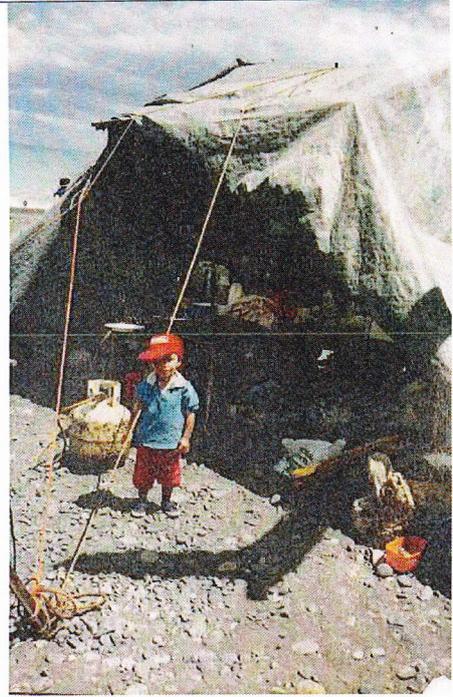
Marie Moses photo 13: Family fishing day Moses-Te Kahu-Hawkins and Bates whanau in 1980's



Marie Moses photo 14: Family fishing day Moses-Te Kahu-Hawkins and Bates whanau in 1980's



Marie Moses photo 15: Family fishing day Moses-Te Kahu-Hawkins and Bates whanau in 1980's



Marie Moses photo 16: Toddler on beach at Family fishing day Moses-Te Kahu-Hawkins and Bates whanau in 1980's



Marie Moses photo 17: Family fishing day Moses-Te Kahu-Hawkins and Bates whanau in 1980's

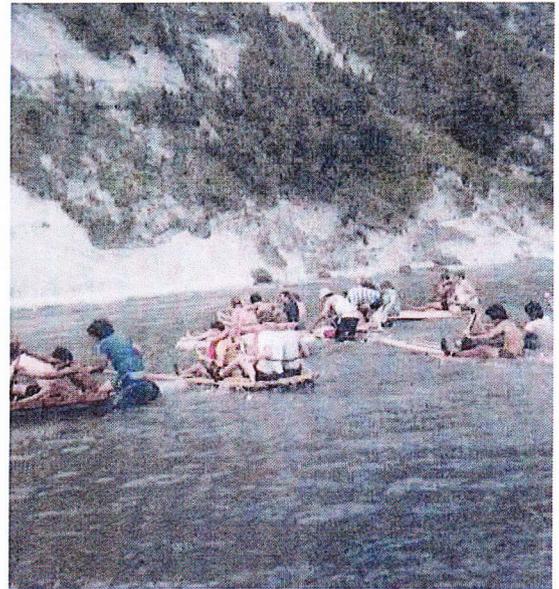


Marie Moses photo 18: Family fishing day Moses-Te Kahu-Hawkins and Bates whanau in 1980's



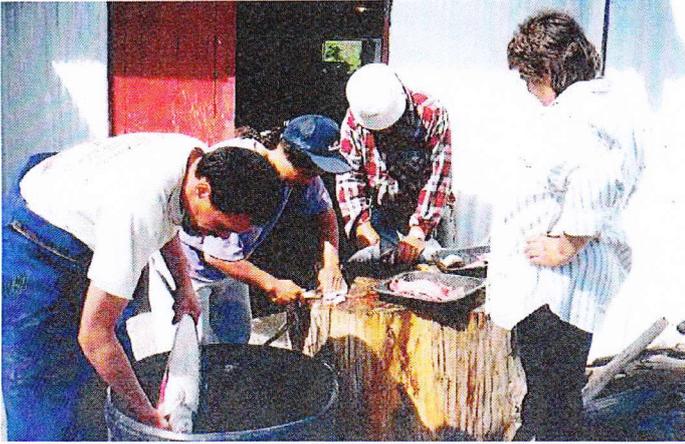
Marie Moses photo 19: Family fishing day Moses-Te Kahu-Hawkins and Bates whanau in 1980's

Marie Moses photo 20: Photo from out to sea looking at Mohaka Station



Marie Moses photo 21: Rafting trip on Mohaka River early 1970's

Marie Moses photo 22: Rafting trip on Mohaka River early 1970's



Marie Moses photo 23: Preparing fish at back of Waipapa A lwi marae for tangi in 2011



Marie Moses photo 24: A couple of reti boards in the river at Mohaka 2007



Marie Moses photo 25: A couple of reti boards in the river at Mohaka 2007



Marie Moses photo 26: Looking out from Mohaka River mouth to sea when flooded in 2010



**Tahi Rau Tau o te Marae  
o Mohaka  
1886 - 1986**



# Official Party

Mr. Roger McLay, M.P. Waikaremoana  
Mrs. Wiki Hapeta  
Mrs. Awhi Winiata  
Mr. & Mrs. W. Broughton  
Mr. & Mrs. Tom Haliburton  
Mr. & Mrs. John Haliburton

Kaumatua o Ngati Pahauwera

## Programme

### FRIDAY: 19th AUG.

2.00 p.m.	Official Welcome onto the Marae.
3.00 p.m.	Kapu Ti.
5.00 p.m.	Tea Time.
7.00 p.m.	Karakia.
8.00 p.m.	Wine & Cheese. Meet & Greet.
12.00 midnight	Moe.

### SATURDAY: 30th AUG.

7.00 p.m.	Parakuihi.
9.00 a.m.	"Do You Remember"? Journeys Down Memory Lane.
10.30 a.m.	Kapu Ti.
11.00 a.m.	Talent Quest.
12.00 noon	Centennial Dinner
2.00 p.m.	Free time to make your sentimental journey around the village.
5.00 p.m.	Tea Time.
8.00 p.m.	Centennial Cabaret. (Blue Moon Band).
1.00 a.m.	Moe.

### SUNDAY: 31st AUG.

8.00 p.m.	Parakuihi.
10.00 a.m.	Karakia.
10.30 p.m.	Nga Poroporoaki (Farewell Speeches).

Ko Te Amorangi Ki mua,  
 Ko Te Hapai o Ki Muri  
 Te Tuturutanga mahi  
 Pono o te Maori Manamotuhake  
 Kia Hiwa ra Kia Hiwa ra  
 Te Maramatoru o te tau maori  
 Nga here-Turi-Koka  
 Te iho Matau-Ahinui  
 Ko Maungaharuru te maunga,  
 Ko mohaka te awa,  
 Ko te Kahu-o-te-Rangi te tangata,  
 Ko te hapu "Ngati Pahauwera" e karanga atu nei.  
 Haere mai, Haere mai, Haere mai.  
 Nga mana, nga reo, nga karanga tanga, he mihi atu tenei ki a koutou i  
 tatu mai ki te tautoko i te kaupapa a tatou hui.  
 Te Rau Tau o tenei o a tatou marae.  
 Tena ra koutou nga ropu i aroha mai nei ki te tono atu ki a koutou,  
 a mo a koutou manaakitangi hoki.  
 Nga mihi aroha ki nga kaumatua i kaha mai ki te awhina i matou.  
 Tena ra koutou katoa.  
 Nga mihi ki nga kai whakahaere o nga mahi o muri, ki nga ringa  
 wera, me nga tangata o te kainga mo ta ratou kaha.  
 THE PRESENT TRUSTEES AND COMMITTEE MEMBERS WELCOMF  
 YOU ALL AND THANK YOU FOR JOINING WITH THEM TO CELE-  
 BRATE THE CENTENNIAL YEAR OF THE MOHAKA MARAE COMPLEX  
 KIA ORA. G. Harvey Chairman Mohaka Marae and Centennial Com-  
 mittee

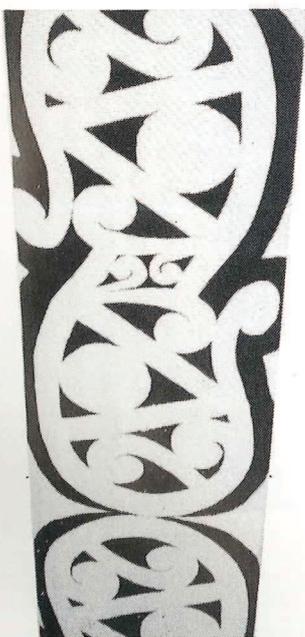
### Dedication

This booklet commemorates the Centennial Cele-  
 brations of the Mohaka Marae and is dedicated to  
 all those people who have contributed and sup-  
 ported the complex.  
 Let us remember those who have passed on, who  
 nurtured this 'turangawaewae' for the present  
 generation and the generations to come.

"Ahakoa Kua Mate a Te Muera  
 Ka ora tonu ona Mahi Aroha."

*To Mame, Eddie + Whanau*

*Jero Rader.*

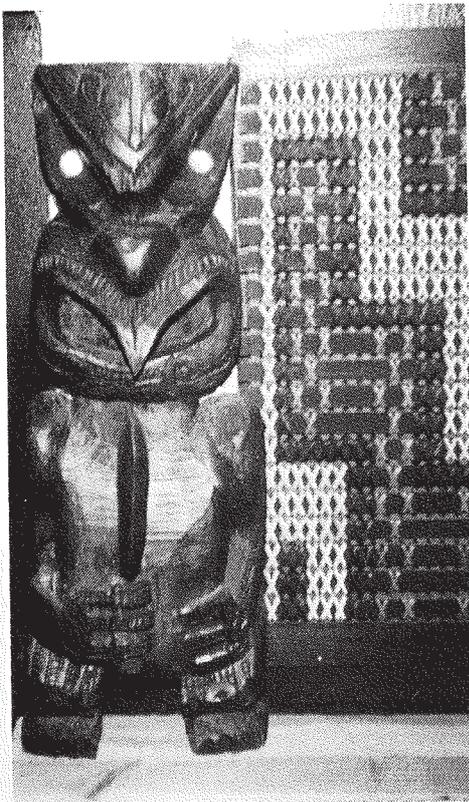


## KARAKIA

Tihei mauriora  
Tihei uri uri  
Tihei nako nako  
Ka tu  
Ka tauhaha te papa e takoto nei  
Ka tu ka tu haha  
Te rangi e tu nei  
Ka tau ka tau  
Te matuku mai i Rarotonga  
Ka Tau haha te papa e takoto nei  
Ko ia rukuhia  
Manawa pou roto  
Ko ia rukuhia  
Manawa pou waho  
Ko ia rukuhia  
Manawa pou waho  
whakatina whakatina  
Te More i Hawaiki  
E pu ana hoki  
E wa wao ana hoki  
Tarewa tu ki rangi  
Aue kia eke  
Eke Panuku  
Whano whano  
Haramai te Toki  
Haumi e-Hui-e  
Taiki e-

May we breathe and live  
May our descendants live on  
May our hopes be fulfilled  
This hill stands here  
This landfall we sought lies before us  
Here is our destination  
The sky spreads out above us  
The heron flies northward.  
Let the ritual be performed  
Place the manawa pou  
The red stones of Hawaiki  
on this side and that towards  
land and sea  
Let us establish ourselves firmly  
on the headland  
Our origins lie in the promontories  
and forests of Hawaiki which rise up to  
the Heavens  
We have made landfall!  
We have surmounted the dangers of the  
ocean  
The realms of Tangaroa  
We have arrived  
We are about to lead a new life  
together  
Let us take up a new adze and carve out  
a new existence for ourselves

Tamatea Ariki nui used the above Karakia to implant the mauri of his people on the summit of Mauao now known as Mt. Maunganui. With the same spirit we, his descendants, have taken up the Toki and made our Marae complex befitting the Mana of our Tipuna.



Takitimu te waka  
Tamatea te Ariki nui  
Ngati Kahungunu te iwi

## He Waiata

Kahungunu, te tipuna  
Te Huki, Te Kahu-o-te-rangi  
Puruaute, me Tureia  
Anei ra o matou tipuna  
Ko Mohaka ra te awa  
Tawhirirangi nei te maunga  
Ko te iwi Pahauwera e  
Haruru ana te moana  
Au, au, aue, ha  
No reira au au aue ha.

## TOKU MARAE TU MOKEMOKE

Kua hoki mai  
Kua tae mai

Koinei te kainga  
Ko tenei te kohanga  
Te wahi whakatupuranga

Kaore e kite atu,  
Na nga roimata i oku whatu  
Kaore e rongu atu,  
Na te tangi o te whatu manawa

Te tuki tuki . . . HEI!  
Te tukituki o taku manawa

Papaki tu ana  
Nga tai i Te Reinga  
Pako! Pako! Pako!  
E toru tekau tau  
E ngaro atu ana  
E toru tekau tau  
I te taone nui  
Kua pakeke  
Kua koroua  
Kua hoki mai ki te kimi turanga

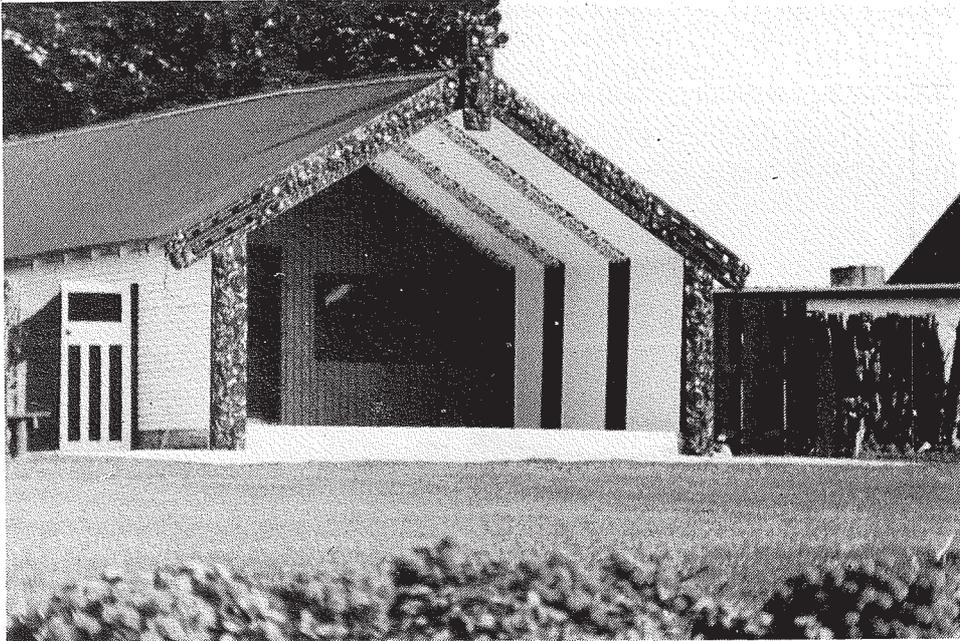
Engari . . .  
Kei hea ra?  
Kei hea te iwi?  
Kei hea nga kai karanga?  
Kei hea nga pu korero?  
Keihea nga katakata a nga tamariki?

Tu mai e te whare  
Ma nga poupou,  
Ma nga tekoteko,  
Ma nga heke e korero mai

Noreira . . .  
Karanga mai!  
Karanga mai!  
Karanga mai!

I hoki mai koe,  
Ki te aha?  
I hoki mai koe,  
Taurekareka!  
Pokokohua ana koe  
Mate atu  
He tangata  
Mate atu  
He tangata  
Ngaro! Ngaro! Ngaro atu ki po!

Anei ke toku iwi  
He ruru  
He ngangara  
He waikura e  
Waiho . . .  
Hei tohu mo koutou



According to our ancestors "Hui te Rangiora" sailed the oceans of Tangaroa in his canoe "Tuahiwi o Atia". He was said to have sailed south as far as the ice flows and to Peru where he saw lake Titikaka before the time it was uplifted by earth activity. He returned to Hawaiki and told the people of the lands he had seen. This inspired his Mokopuna Maui to sail the ocean for his King "Ama tai Atea". His route was south to Tupuai, Rurutu, Rimatara, Rarotonga, Rimitera and Aotearoa. Ngati Poruo say his canoe "Nukutaimehameha" is on "Hikurangi te Maunga." The people of this canoe were Mamoe, Tuehu, Tahurangi, Poke Poke, Hamoamo, Patupaiarehe, and Tuepe. These people were the custodians of Mauis fish. They were collectively known as Ngati Ui (Kui, Pui, Hui) depending on the dialect.

When Kupe arrived with Ngahue they also left people, Tuputupuwhenu, Tutumaio and Turehu. Ngati Kui of the South Island was said to have moved north and intermarried with Tuputupuwhenua. These groups grew in numbers, at times one having more dominance than the other and eventually becoming one. Tutumaio supplanted the influence of Patupaiarehe who were in turn supplanted by Turehu. These were said to be more peaceful times. Times without Kaitangata. This was all to change with the ever arriving canoes from Hawaiki. Contrary to popular belief there were over fifty canoes. Some making more than one voyage and often under different Ariki. As Europeans use their waka more than once so did the Maori. Some canoes like the Takitumu were all male crews. They married Tangatawhenua. Many of the crew of Takitumu who settled in the North intermarried with the descendants of Awanuiarangi. Ngati Awa.

It was Ngati Awa who under Patuhuehue and Wharepakau who destroyed the last Pa of Turehu. Turehu lived on the south and western areas of the Mohaka river and Heruhi. Awa launched attacks on Turehu from their Pa Whakapoukorero. A section of these people came to "whanganui a Ruawhara" area under Koaupari. They attacked Otire Pa and another on the island of Roto o Kuri in the inner harbour of Te Whanganui a Orutu. This was a little after the time Tamatea Pokaiwhenua visited Mohaka and Kahungunu and his father visited Otire. The people of Awa became known as Whatumoe, Koaupari and Parikoau. The people known as Parikoau intermarried with the descendants of Toi and Tahu and held sway over what was, known as Te Whanganui o Orutu right up to the domain of Ngai Taura who held sway over the Wairoa area along with the people of Ruapani and Popoto.

Then came Kahungunu although he had married Rongomaiwahine of Nukutaurua and his son had married Tuteihonga he did not hold mana over Te Whanganui o Ruawhara for at least eight generations. This conquest would not have been possible without intermarriage. After a series of battles Rakaipaaka, Rakaihakeke made their peace with and intermarried with Ngai Taura. A nephew of Rakaipaaka and son of Rakaihikoura made the next advances south. He conquered all opposition. Tawhirangi the leading chief of Mohaka was killed. Taraia killed the sons of Ngananga te Rangi at Waiakoau. He defeated the people of Aropoanui, and on to Te Whanganui o Orutu. Although the people of Parikoau were beaten they retained their lands.

Parakiwa was one of the first of Kahungunu's descendants to settle in Mohaka. He was soon joined by Kurahikawa and Te Rangi Tau. On one occasion Parakiwa went fishing at "Te Umu Toto a Hoeata" but was turned back by Tahu who lived on the South side of the Mohaka river. Parakiwa sought Tureia as an ally and invited him to the area saying why not slaughter Tahu's people? Tureia did so and Te Koki a leading man of Tahu was killed. Tahu moved south. Parakiwa and Tureia soon argued. Tureia looked to his father in law Kahutapere

for support. They drove out Parakiwa and extended their influence not only into the upper Mohaka area but as far as Ahuriri. About this time a large war party arrived in Hawke's Bay and the people of Kahungunu banded together for a time in Nuhaka.

4

Tureia was the father of Te Huki. Te Huki extended the influence of Kahungunu from Whangaroa to Poroporo in Porangahau. He extended Te Kupenga o Te Huki by marrying three women of influence. In their children were invested the hopes of unity and peace. The central pole of Te Huki was his son Purua Aute at Mohaka. He was the father of "Te Kahu o Te Rangi."

By the beginnings of European settlement Mohaka had a large Maori population. According to the proceedings of the Mohaka Maori land claims there were 20 hapus from the Waikare area and another 197 hapu of Mohaka.

Some of the hapu from the Mohaka, Tutira, Putere, Aropaonui, and Waihua areas were Ngati Purua, Ngatikurahikawa, Te Kahu o Te Rangi Ngati Kapekape, Ngati Rauiri (Ngai te Rau) Nga Rangi Aitu, Ngati Huahu, Ngai te Ao, Ngati Parakiore, Ngati Pare, Ngati Paru, Ngai Tataara, Ngati wharekiri, Ngati Moe, Nagti Haropoki. All were "hoamate" under the umbrella of "Ngati Pahauwera." Some of these hapu were Taharua in that the people had intermarried with other sections of Kahungunu or Tuwharetoa, Raukawa, Tuhoe, Taranaki, Te Waitaha and Ngaitahu. Today many of us are Taharua in that we have an injection of Pakeha blood.

There were many periods of intertribal feuds between hapus but the details of those are best left out. They often resulted in a shrinking influence of the tribe so that now the heartland of Pahauwera is bordered by Maungaharuru on one side, the sea on the other. The Matahorua stream, and the area nearly right to the Wairoa river. Although many hapu over the border attach themselves to us still.

"Mohaka Harara Taupunga Opunga"

This whakatauki recognises our differences  
but stresses our unity.



Tangi te ruru = Ngana te Ariki  
                   Hui te Rangiora = Tuhinahina  
   Irawhaki Ariki  
   Makea Tutara = Taranga  
   Maui Tiki Tiki                   |  
   Papa tirau Maewe = Maui Mua  
   Haumianui = Tiwakawaka

## Restoration of Te-Kahu-o-te-Rangi

On January 1st 1979 a small group of Ngati-Pahauwera led by Para Machitt and Jacob Scott gathered at the Mohaka Marae to begin beautification of the interior of Te-Kahu-o-te-Rangi. This work had been made possible by the Hawke's Bay Community College and Para Matchett himself in the form of a koha worth one thousand dollars to fund the project. The objective was to at least complete half of the interior decoration and then allow the local people to complete the rest in their own time. However so great was the support, that actual work that could be done was completed. A small group had begun the work but over two hundred people had actually participated in one way or another. The food came from all quarters and the goodwill and participation helped to create a most favourable working atmosphere.

The work began after a tapu lifting service conducted by Canon Wi Te Tau Huata, and was continued with daily services to the end of the week. A feature of the hui was the relating of stories about the area. These were shared by the Kaumatua and the Wharenui decorations were the artistic interpretations of these stories. The late Charlie Maitai was one of these people.

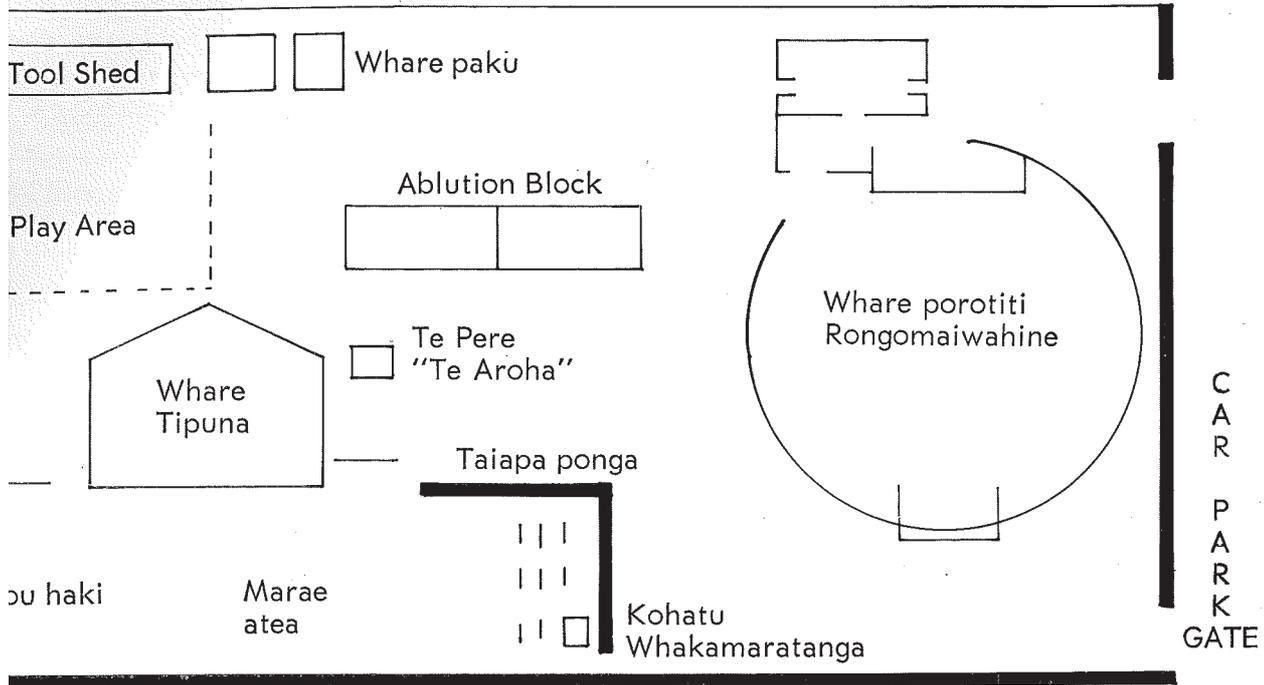
The tahu and heke designs were completed, with the heke depicting the poita and the kahawai being the one which almost every child at this hui had a part in painting. The tukutuku panel designs were decided upon and the panels were painted and the work begun. Unfinished panels were taken by different people to complete in their own houses.

The interior carvings were done later and in order that those living or working in Napier could contribute carvings, it was decided that the Stables, Hawkes Bay Community College could provide a suitable venue. Those living in Mohaka were guided by Ramon Joe who researched the histories of the tipuna carved. The carvings of the tipuna are quite unique in that they are almost miniature when compared with normal carvings, and almost all were carved by different people some of them quite young.

After the January working party Ken Nehemiah supervised the task of replacing the flooring and discovered the hearthstones under the flooring. These were left intact and new flooring was put in place over them. The roof then received attention. Later that year a special service was held to bless the completed tukutuku panels and the carvings. All this cost money and even though only a small group of the tangata whenua remained to carry the burden, their faith and dedication to the restoration never faltered.



**PLAN OF THE COMPLEX 1986**



“Ko taku rekereke  
 Ko taku Turangawaewae.”  
 “Where I dig in my heels  
 is where I make my stand.”

Old Ngati Pahauwera proverb.

You will see the truth of it on Marae throughout New Zealand.

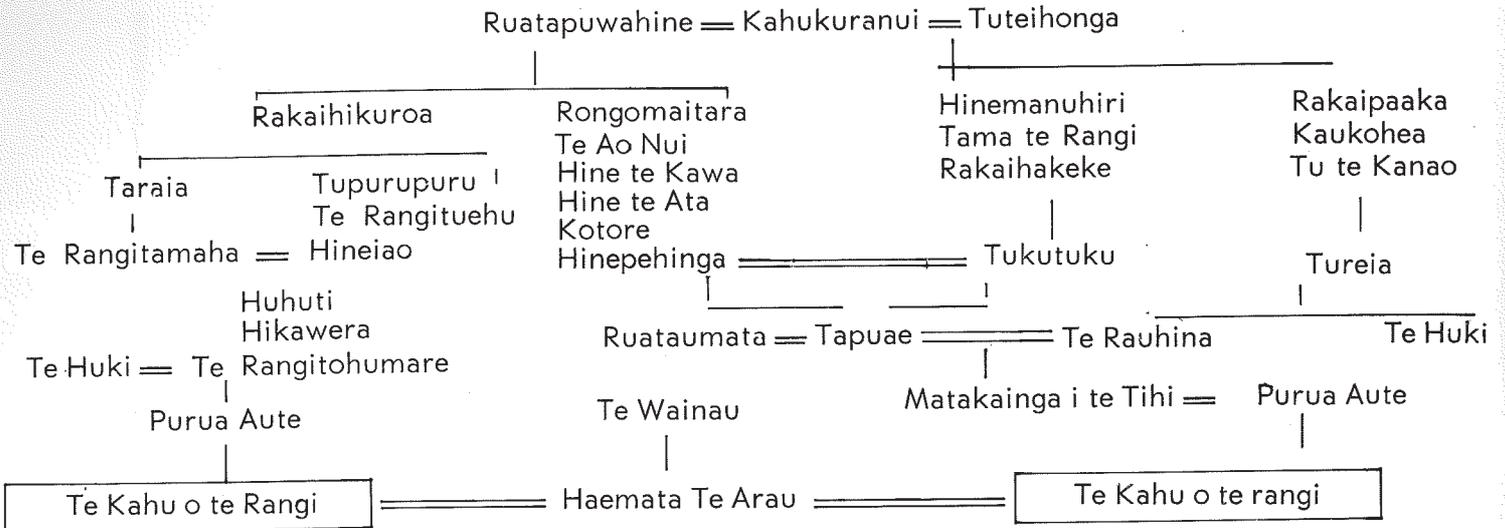
The Pa of Mohaka is situated on a site near Hiruharama Pa. Following a prophecy that war was soon to come to Mohaka it was thought that a new pa should be built along the lines of defence against guns. This new pa Hiruharama withstood the attack by Tuhoë under Te Kooti whereas the older pa Te Huki fell as the warriors were away fighting in the Kiwi hills. (see p.p 22-24).

The original Whare Tipuna had a raupo roof and dirt floor with one hearth at each end. According to Les Te Tau the house was stripped of its carvings when he was a boy in preparation for restoration but were too tapu to handle. Some say they were stored under the residence of Mr. Rangî Tumataroa, and were destroyed by fire.



Te Wakapapa a Te Kahu-o-te-Rangi

Tamatea Ariki nui  
Rongokako  
Tamatea Pokaiwhenua  
Kahungunu



**TE KAHU O TE RANGI**

In his earlier years he was known as Te Wainohu. His family had a rival in their cousin Te O Tane whose mana was considered a threat. He was unsuccessful in besting Te O Tane in war, so peace was made between them at Makeakea Pa. Te O Tane signified the incident by naming Te Wainohu "Te Kahu o Te Rangi". When the sun was covered in clouds it sometimes reflected on the sea and showed a circle the rainbow off the Wairoa river. This was a Tohu of good luck to Te O Tane especially before battle. He gave his name to his war girdle and then to Te Wainohu.

Te Kahu led a very eventful life partly the result of his inclination to act regardless of the consequences. Many of his actions had far reaching effects on the Kahungunu, and by 1824 Kahungunu found on its boundaries a war party consisting of Waikato, Tuhoe and Ngati Raukawa. The killing of Ngaparetaua of Tuwharetoa also led to an expedition by Tuwharetoa and the sacking of Wharekiri Pa at Waikare. Kahu o te Rangi also led many expeditions to uphold the Mana of Kahungunu. With Te O Tane he fought Te Whanau a Apanui and Tuhoe. He also led an expedition against Potaka Pa at Awarua. He was killed in one of the engagements following the 1824 invasion when Tuhoe attacked Kakoanui. The war party went on to Tutira where Tiwaewae was killed.

"He toa taua ka pakeke  
He toa mahi kai kahore e paheke".  
"A warrior's path is a slippery one  
not so the tiller of the soil".

Kahu had a number of wives, Haemata Te Arau and Hine Ringa were two of significance to the Mohaka area.

Te Arau had:

- Te Wainohu
- Whareatua
- Hukepo
- Ruatine
- Hine rangi
- Te Raho
- and Maroti

Other known children of Kahu were Wairau, Parakiore and Oneone. The most popular version regarding the naming of Ngati Pahauwera was that in the smoking of Kahu o te Rangi's head his whiskers were singed. Some attribute the name to the time of Paora Rerepu who was said to burn his whiskers for beautification. However the Tribe was known as Ngati Pahauwera before both these incidents. They only helped reinforce the usage of it. 8

**Names and positions of Carvings, tukutuku and heke.**

Kahukuranui	Poita Kahawai Te Te Kupenga a Te Huki	Kurahikakawa
Poutama		
Hine Ringa	Tawhirirangi	Popoia
Purapura whetu		
Hemi	Mohaka Harara: Taupunga Opunga	Purua Aute
Mumu		
Paikea	Kopiri: Ruiha	Te-o-tane
Patiki		
Rongomaiwahine	Riria: Kahumarina	Te-Kapua-ma Te toru
Niho mango		
Te Huki	Makere Kupa. Hodges	Kahungungu
Patiki		
Tureia	Ngarama	Kahutapere
Kao Kao		
Tamatea Pokai whenua	Nga Ngaru a Te Huki Tuhoe	Tahu
Roimata Toroa		
Toi kai rakau	Taniwha Paikea: Kaimako	
Poutama		
Tamatea Ariki-Nui	Poita: Kahowai: Te Kupenga a te Huki	

**CARVINGS**

Tukutuku. - same on opposite wall

Heke

same on opposite heke

## WHAKAIRO

"He kokonga whare e kitea  
He kokonga ngakau e kore."

Traditional.

Carving is the supreme artistic achievement of the Maori people. It embodies the range of emotions common to all races; love, hate, joy, fear challenge and reverence. It is the writing of a people belonging to an oral tradition who find total expression in an art form where mythology, history and a way of life are held within closely observed and accepted limits.

## TUKU TUKU

"Nga mahi ringa kakama a Hine Taurira."

Williams dictionary defines tukutuku as "the ornamental lattice work found in meeting houses beside the carvings." These woven panels express ideas from Maori mythology philosophy and history. They often reinforce the symbolism contained in the carvings themselves. The panels are made by stitching horizontal slats to vertical backing rods. In preEuropean times fern stalks and kakaho shafts were commonly used although some work incorporated adzed rimu or totara slats. The patterns were woven using the following materials kiekie and pingao.

## KOWHAIWHAI

Rafter painting is a most important and attractive component of Maori Art. The rafter designs which enhance meeting houses of the traditional type are chosen with great care. They complement and emphasise not only the forms and patterns, but also the stories told by each sculptured piece.

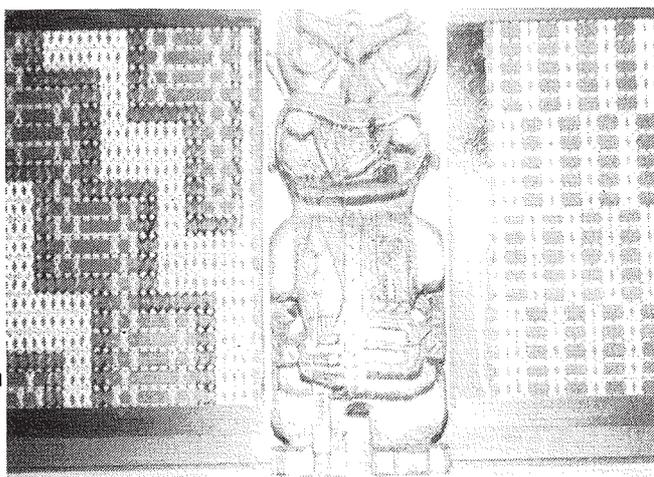
The rafters are called Heke and the designs painted on them are called Kowhaiwhai. In ancient times the Maori artist did not copy but carried the design in his head. He transferred it to the material before him, tracing the outline and working in colours afterwards.

## NGA HEKE

1. The first and the tenth heke are called Te Kupenga o Te Huki. They represent peace, unity and influence. The poito represents the people who helped keep this unity. The Kahawai in the pattern emphasise its importance as a source of food.  
"Patato ki te ata, Pata ki te po." He pepeha o Waikare.
2. The second heke pays tribute to the taniwha of the area namely Paikea and Kaimako.
3. The third represents the "Ngaru o te Huki." "He piko he taniwha" He piko he Taniwha" which refers to the hills between Waihua and Mohaka. This pattern we also call Tuhoe to pay tribute to our enemies of ancient times.
4. The fourth, fifth, sixth and seventh heke represent the women of Mohaka. They pay respect to their contribution to tribal life in the past and today. The patterns were taken from themoko of Kuia of Ngatipahauwera. Mataura's wife Nikareka was the first woman with the moko. She had a cross on the forehead and one on each cheek.
5. Heke No. 8 "Mohaka harara, Taupunga Opunga." These are the names of our haangi stones. They represent strength and unity.
6. Heke No. 9 represents Tawhirirangi our Maunga tapu. The Taahu is called "Ahimanawa Ki Maungatea, Aromoana Ki Mohaka." One of the patterns is the reti board, a device used for fishing rarely seen in use, except at the Mohaka river mouth. The pattern pays tribute to the sea as a source of food and a source of transport.

### TOI KAI RAKAU

His descendants were amongst the earlier settlers in the Mohaka area.

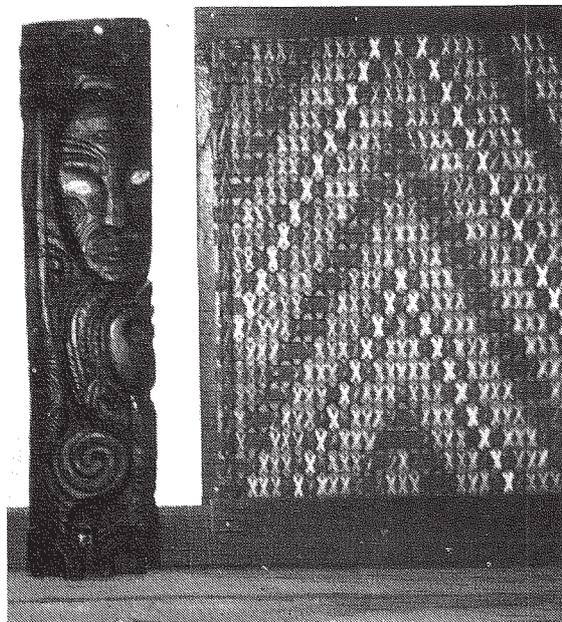


Tukutuku above  
**Poutama**. The original pattern  
used in all Meeting houses. It  
has religious and educational  
connotations.

Tukutuku  
**Roimata Toroa**  
denotes misadventure  
(albatross tears)  
especially to crops.

### TAMATEA POKAI WHENUA

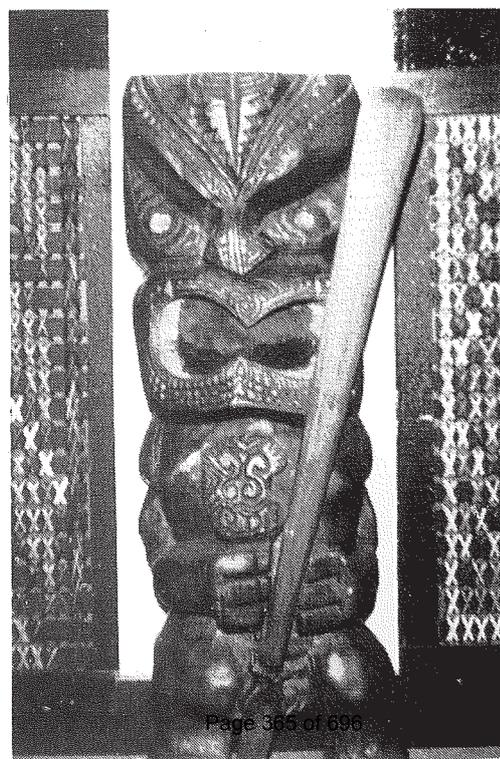
Pokai moana, explorer and early visitor to Mohaka. The father of Kahungunu.



Tukutuku above  
**Kao Kao**  
This pattern was dedicated to the  
warriors under the protection of Tu Matauenga.  
This pattern was used on important mats  
in ancient times.

### TUREIA

Te Tini o Tureia lived between Waihua and Mohaka at Te Kowhai pa. Together with the aid of Kahutapere II Tureia expelled the people of Parakiwa and Tahu from Mohaka. Tureia married Hine Kimihanga, the daughter of Kahutapere II and Hine i te Rangi. Tureia's children Te Huki, Te Rauhina, and Te whanau were important ancestors of Ngati Pahauwera. His pa Pukemoki moki was situated below Te Huki His pa Paetawa was on the road leading from Mohaka to Putere.



### TE HUKI

Te Huki established peace throughout Kahungunu by marrying three women of influence throughout the area. He maintained his influence by living with them alternately. His children were called the poles and floats of his net of peace. Nga Rangi Whakaupoko was his pole at Poroporo near Porongahau. Whakatatere o te Rangi at Whangara and Purua Aute held the centre. This was known as Te Kupenga a Te Huki.

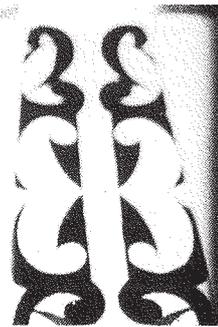
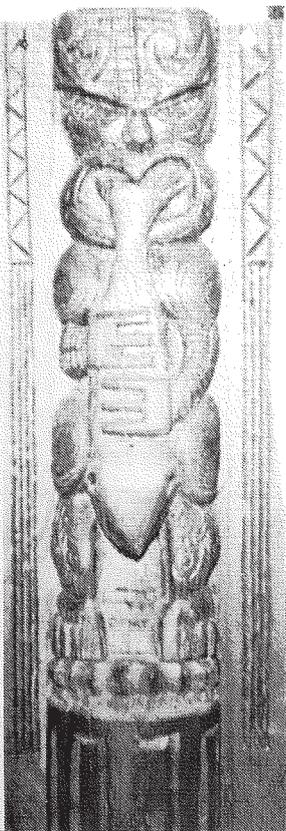
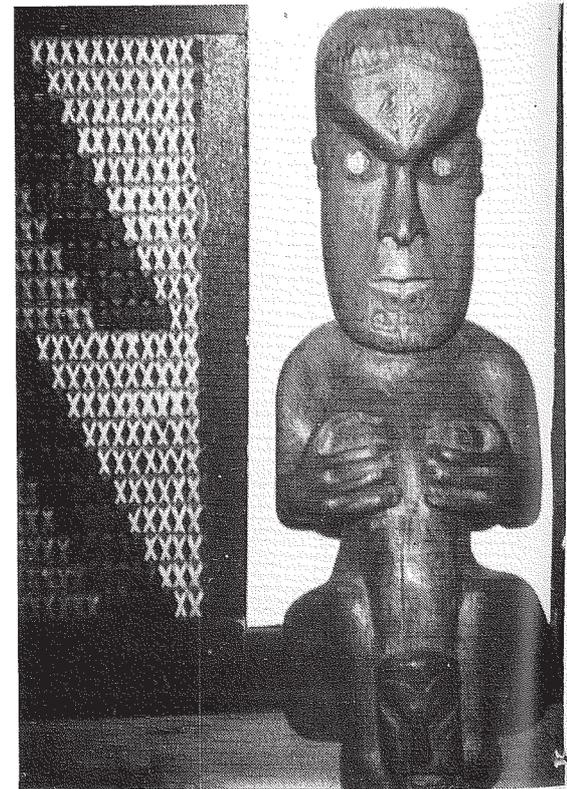
- He married:- 1. Te Rangi Tohumare is a Tipuna of Te Kahu o te Rangi  
 He married:- 2. Te Ropuhina is a Tipuna of Ihaka whaanga  
 He married:- 3. Rewanga is a Tipuna of Te Kani a Takirau



### RONGOMAIWAHINE

Rongomaiwahine was a woman of great mana being the direct descendant of Popoto the Ariki of the Kurahaupo. Kahungunu added to his Mana by marrying her and their descendants became the main tribe from Nukutaurua to the Wairarapa. Today the people of Mahia still call themselves Ngati Rongomaiwahine.

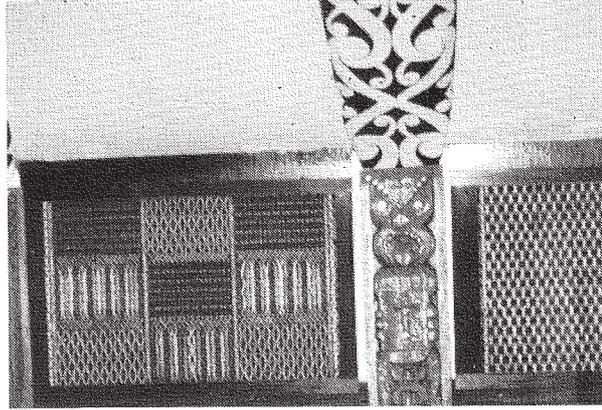
Tukutuku  
 Niho Mango



Prior to the arrival of the Ngatikahungunu people to Mohaka, the tangata whenua were the people of Tahu. "Ngai Tahu." They held domain over the sea and Paikea, their ancestor, was the taniwha of the area and is still regarded as such by the people of the Mohaka today.  
**Paikea**

### HEMI

Hemi represents the religious strength of Ngati Pahauwera and the unity in prayer no matter what denomination. Carved to commemorate the St. James Anglican Church burnt in 19?.



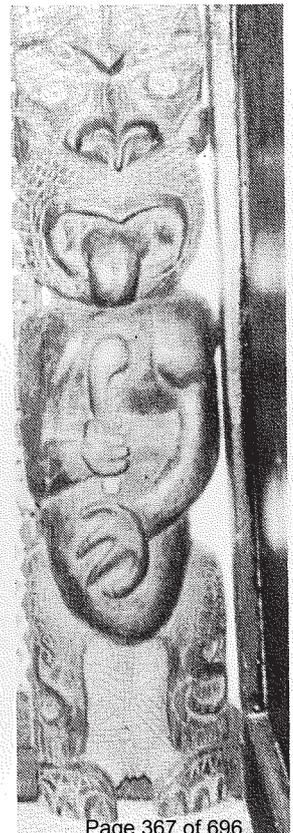
Heke - Mohaka Harara  
Taupunga Opunga

Tukutuku  
Mumu

Tukutuku  
Pura Pura Whetu

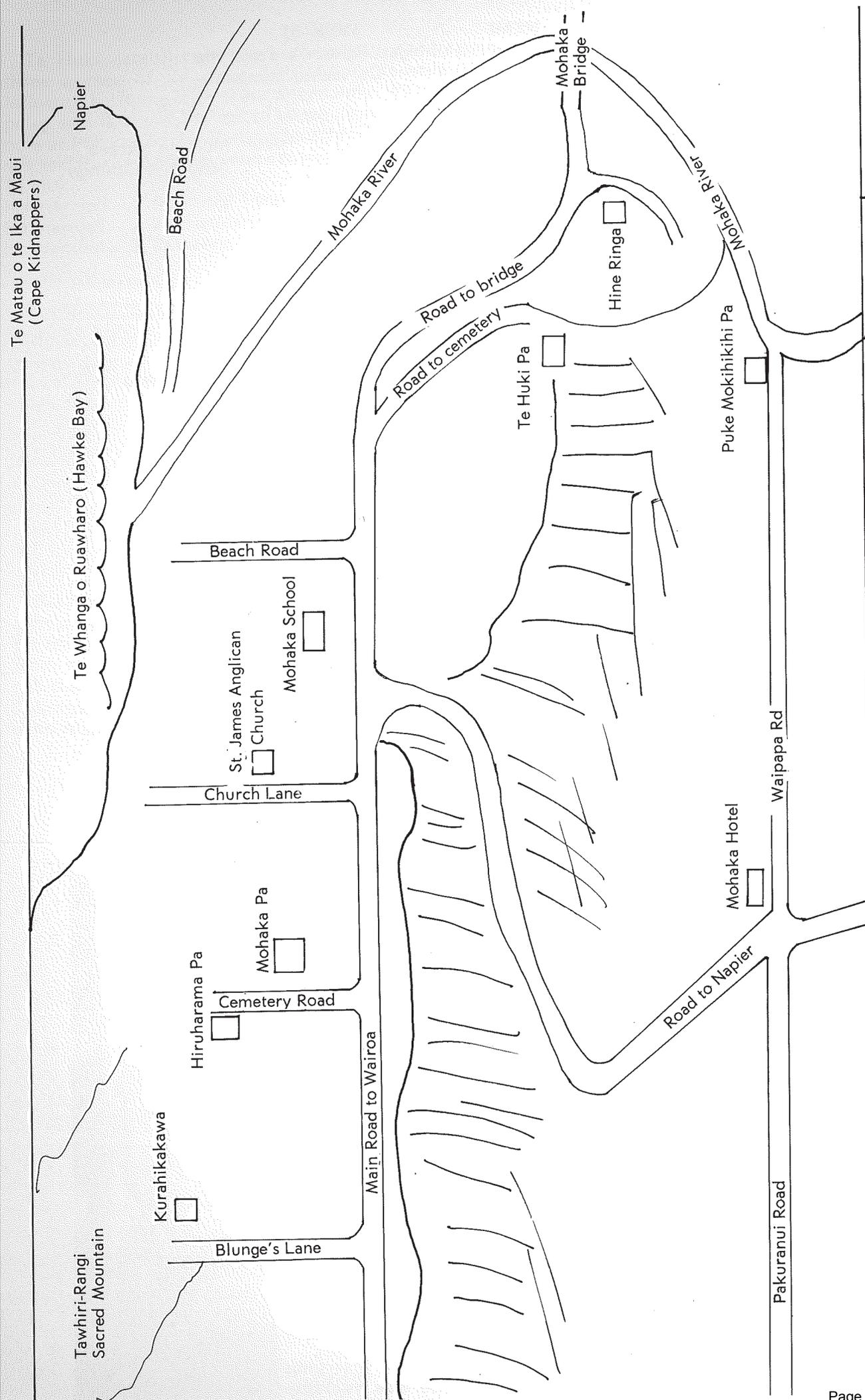


**Hine Ringa**  
until recently her  
Whare Tipuna was situated  
down the river past  
the metal pit.



### KAHU KARANUI

He extended the southern influence of Kahungunu by marrying Tu Teihongo the widow of Porangahau. His first wife was Ruatapu-wahine.

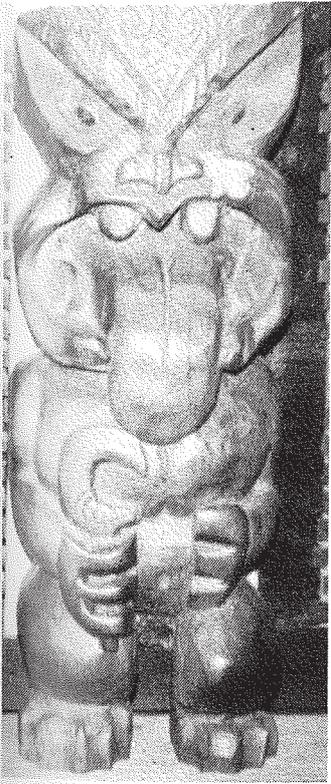
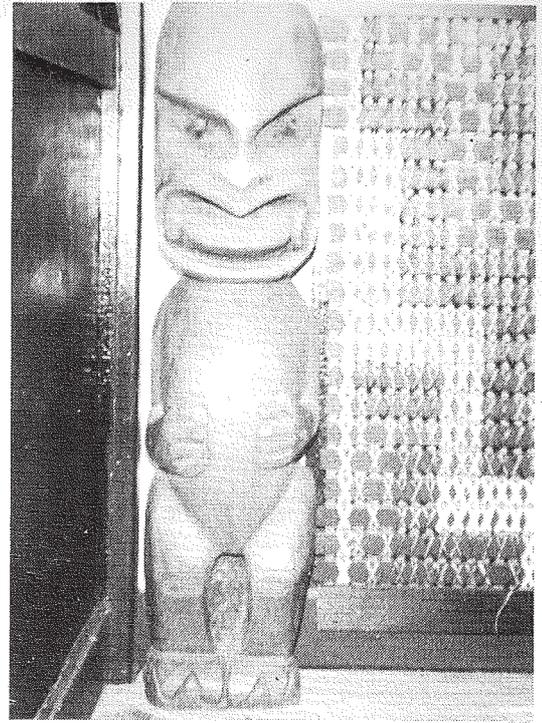
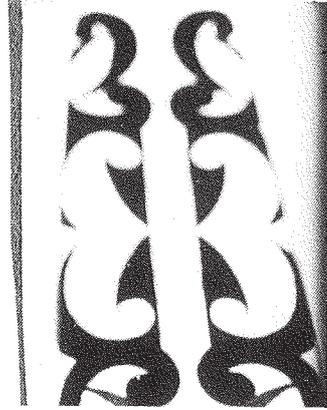


The area around Pakuranui Road and Waipapa Road is commonly referred to as "the Basin". Diagonally across from the hotel on Pakuranui Road the Mohaka Sports (horse event) was held and attracted people from a wide area.

Both the Hiruharama and Te Huki Pa sites are now cemeteries. A burial ground is close to the Pukemokihikihi Pa site, but this is not used today. The Hine Ringa Whare Tipuna is no more, but the Kurahikakawa still stands.

### KURAHIKAKAWA

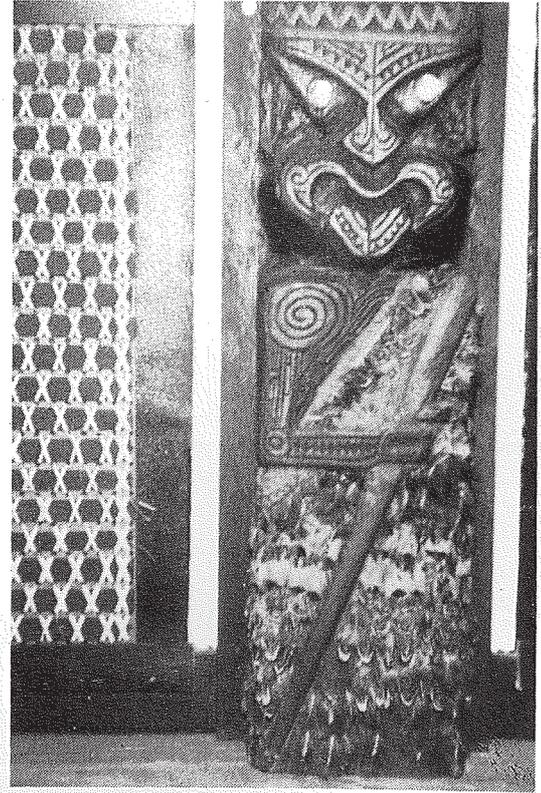
One of the original Kahungunu tribes at Mohaka. He was the brother of Tureia. His whare tipuna is situated between the pa and Tawhirirangi. The tukutuku employ the takitoru pattern some of the carvings remain.



### POPOIA

Younger brother to Kahu o te Rangi. Between the descendants of Kahu and Popoia there were no tainas and no Tuakanas as they both provided important leaders for the people. Popoia led two Tau against Tutira and Tangoio called "The Mana of Popoia". However his descendants in this area link the people of Tangoio with those of Mohaka and Te Haroto.

Taukauere — Matakainga i te tihi  
Popoia — Haerengarangi



### PURUA AUTE

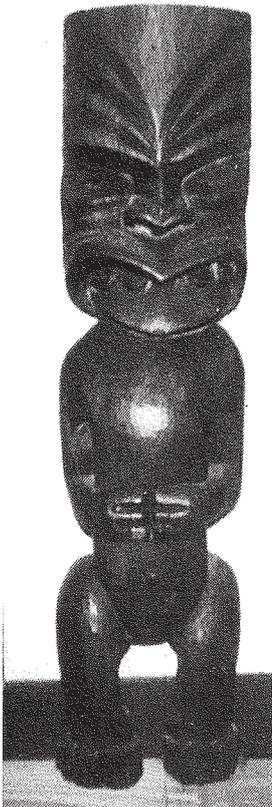
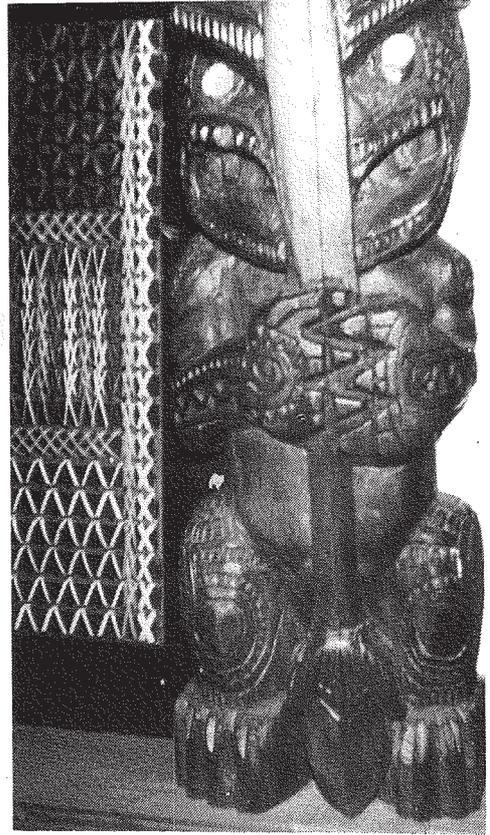
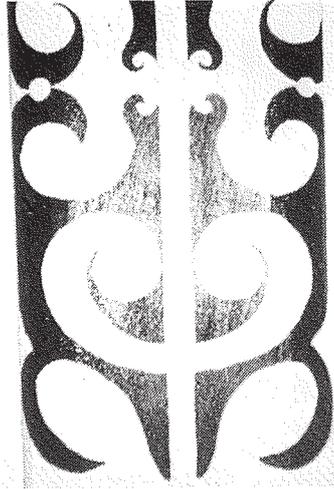
He was the father of Kahu o te Rangi. Under him the people were known as Ngati Purua. He left Mohaka and lived for a time at Ngutu huia, a pa on the Ngaruroro. He then went to Taupo.

Tukutuku  
Purapura Whetu

**Te O Tane**

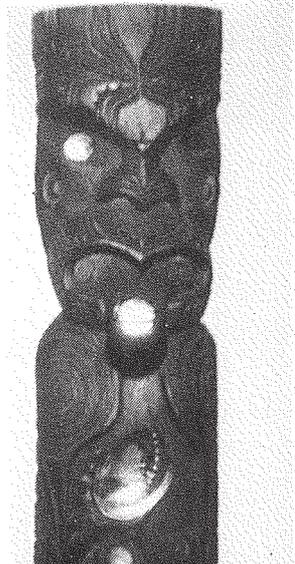
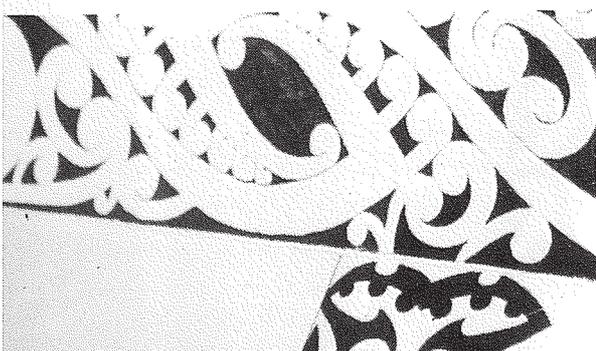
... was one of the more famous Toa of Kahungungu. A big  
size was matched by his deeds.  
whiti = Hine Pehinga

Te Maaha  
Te O Tane



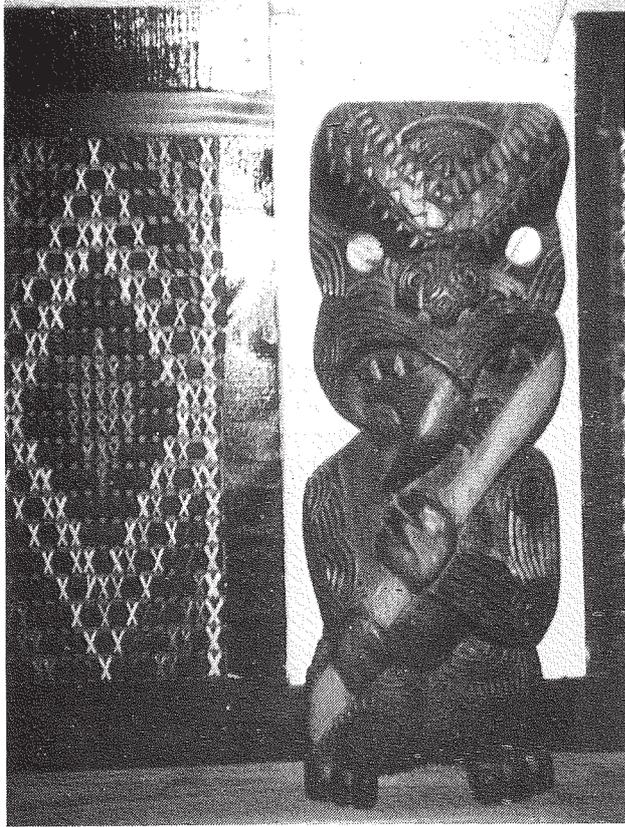
**TE KAPUA MATOTORU**

Brother of Te Kahu o te Rangi, also a man of mana. He lived in the  
Wairoa area although his descendants spread throughout Kahungungu  
to become chiefs.



## KAHUTAPERE II

He conquered the area from Mohaka to Ahuriri up to Te Haroto. He assisted Tureia against Parakiwa and Tahu.

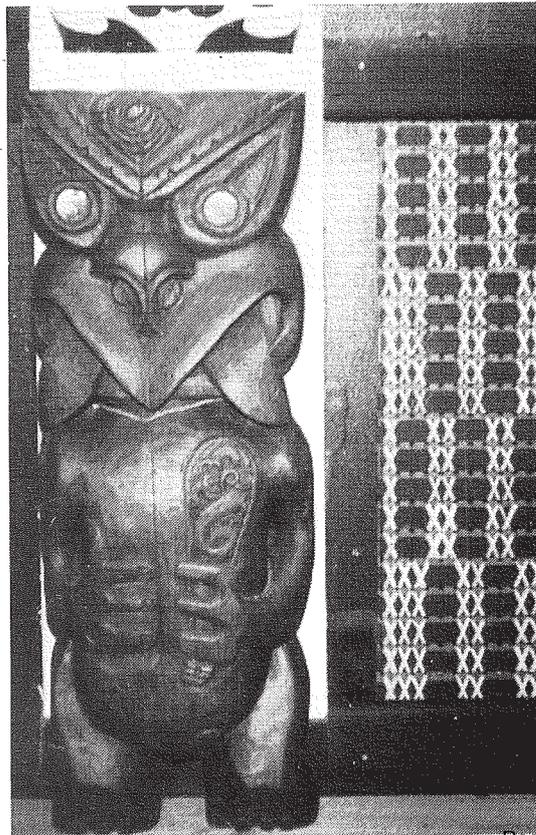
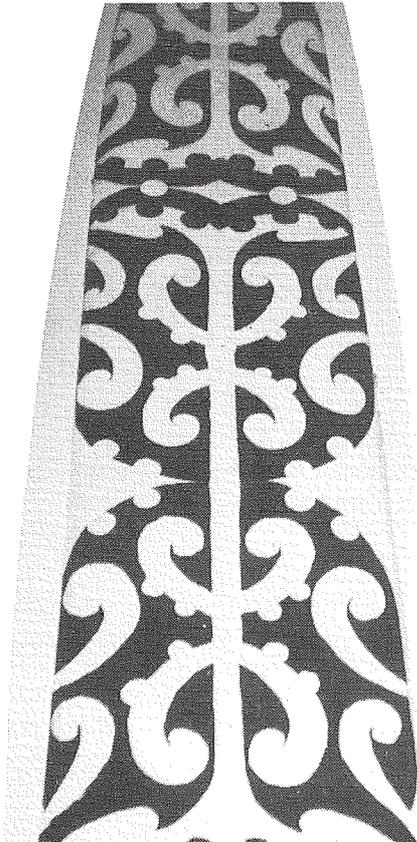


Kupe  
Huanui Aparangi  
Popoto  
Huanui Apanaia  
Kouwehengia  
Kouwehengia  
Kahukura apa  
Tamangene  
Hautoroa  
Kahuwairua  
Te Angiangi - Puku Taurira  
Kahutapere II  
Hine Kimihanga = Tureia

Tukutuku  
Patiki

## TAHU

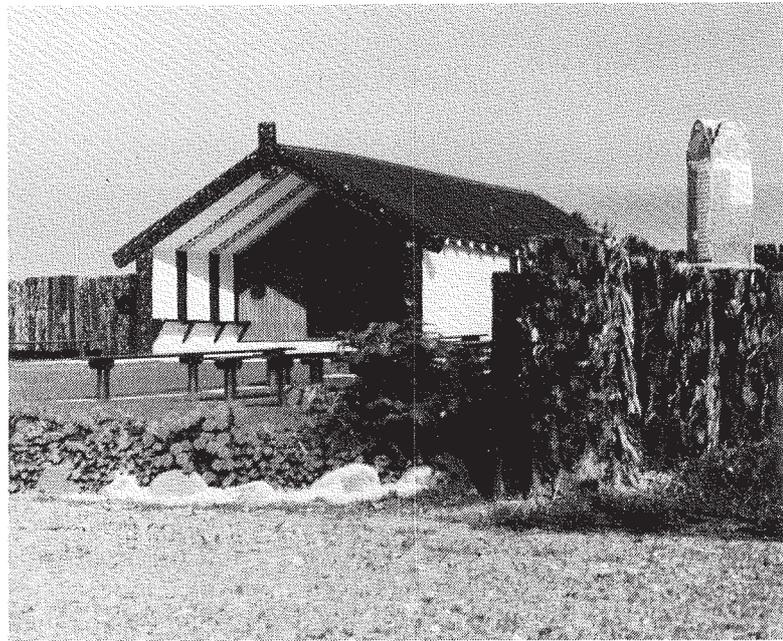
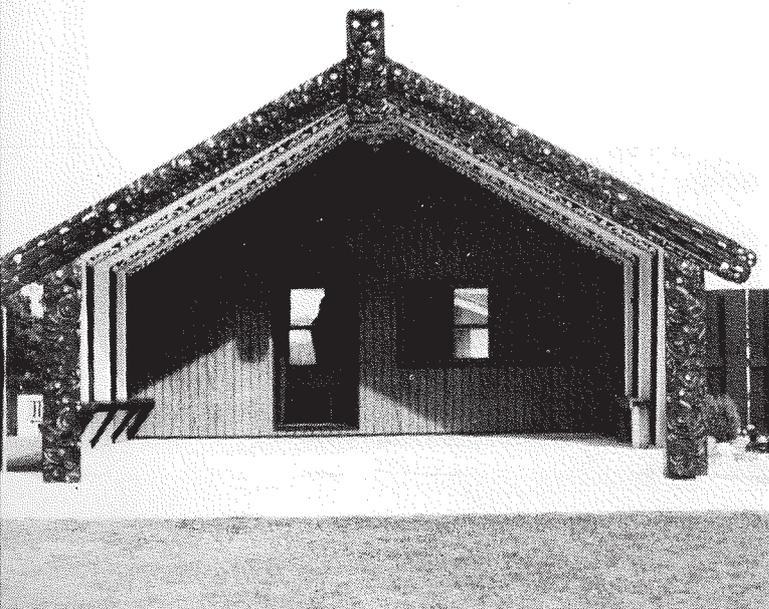
An early people of the Mohaka area that lived on the southern side of the river.



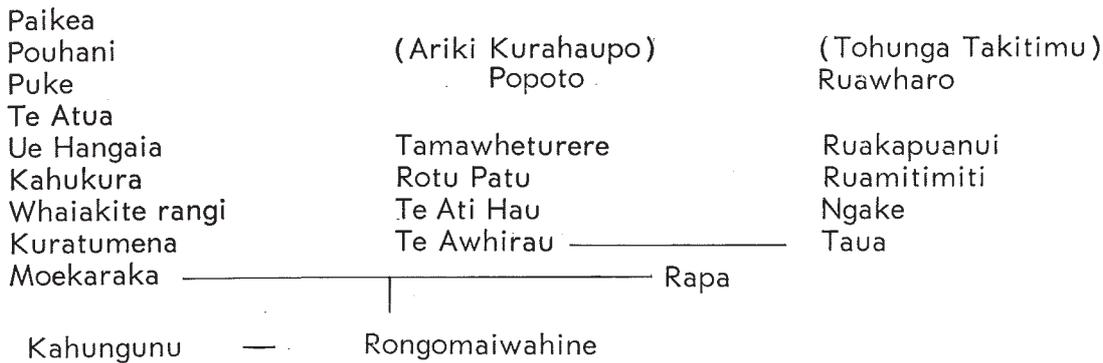
Te-Kahu-o-te-Rangi was to wait for six years to have the final important finishing touches in the form of the carved frontages. The lengths of totara logs which had been purchased from Mr. Dennehy, a demolition contractor in Napier, had been transported to Mohaka, by truck and were paid for from the original koha given by Para Matchitt.

It was most fitting that Jim Fergus should have made himself available to undertake the supervision and actual carvings of the frontages. Jim was the first Ngatu Pahauwera person to be trained at the New Zealand Maori Arts and Crafts Institute in Rotorua. His matua and kaumatua hve been honoured through his contribution.

The genealogical theme for the carvings follow the lineage of the Te-Kaha-O-te Rangi and his brothers, father, grandfather and great-grandfather. See "Te Whakapapa a Te-Kahu-o-te-Rangi". It is usual in whare tipuna to depict the family connected to the person in whose honour the building has been named. While the carvings were being done, P.E.P. workers extended the front of the Wharenui and painted kowhaiwhai on the outside heke. These workers were also responsible for building a children's play area, outside fixed wooden seating and ponga fences. The frontages carvings were dedicated by Mr. Peter Christie of Wairoa at a special ceremony on Anzac Day 1985.



## RONGOMAIWAHINE



After the Maori Wars and the devastation that resulted there was a period when the Maori people underwent a resurgence of Nationalism. They began to repair and replace damaged buildings and to generally restructure their villages. At a hui held almost one hundred years ago, the people of Mohaka decided to build a "whare porotiti" a round hall, and to name it, as was their custom, after a tipuna. The people chose Rongomaiwahine as the Tipuna under which they could unite to achieve their aims. But why a round hall?

In ancient Hawaiiki from whence the Maori came, there were round halls and these were called Te Huki. In Maungapohatu Rua the Prophet built his Round Temple. At about the time that the people of Mohaka were contemplating building their round hall, the round burial chamber in Maratuke was in a state of disrepair. In those days round buildings were a unique feature of Maori architecture. The previous round buildings may have had some influence on the decision made at Mohaka, or could it have been as related by S. C. Glanville, a surveyor who worked on the Maori Affairs Mohaka Development Scheme in the late 1920's and early 1930's. He was told the following story by the late Wiremu Haraki.

"In the 1880's a Maori chief from Mohaka 'got itchy feet' and went on a world trip. While in South Africa he was most impressed with the Kagir Kraals. When he returned to Mohaka and told the tribe, they decided to build, and become the only tribe in New Zealand with a Round Hall. The totara logs were cut in the back country and were floated down the Mohaka River, then snigged up the bank to the site of the round hall. The hall was built like an umbrella with a single huge central pillar with struts radiating out to the rafters. The polished wooden floor was laid in such a way, that when dancing the dancers followed the grain of the timber. This hall was a hall only, not a meeting house, and so held no 'tapu' and dancing was allowed. The Maori Land Court held regular meetings there. There were no internal decorations or paintings whatsoever and the outside was plain, with a red corrugated iron roof, wooden sides and a few small, high windows.

During the 1920's W. T. Ratana came to Mohaka with a cavalcade of trucks, a brass band, a hockey team and two hundred supporters and held meetings in this hall". However according to other sources the roof was originally made with shingles. The apex of the Round Hall was opened and in those early days the people of the area were notified of a death by the simple lighting of a lamp and hoisting it up and through the hole at the top. Because of its position it could be clearly seen by all around, even as far as Raupunga.

Whatever the reason for the shape of the building, by 1886 a round hall was erected at Mohaka. It became the Whare Tapere, Whare Kai and Whare Kanikani of Mohaka Pa. It is said to have survived a fire and was later to have major repairs, alterations and additions made to it.

### ROUND HALL CONDEMNED

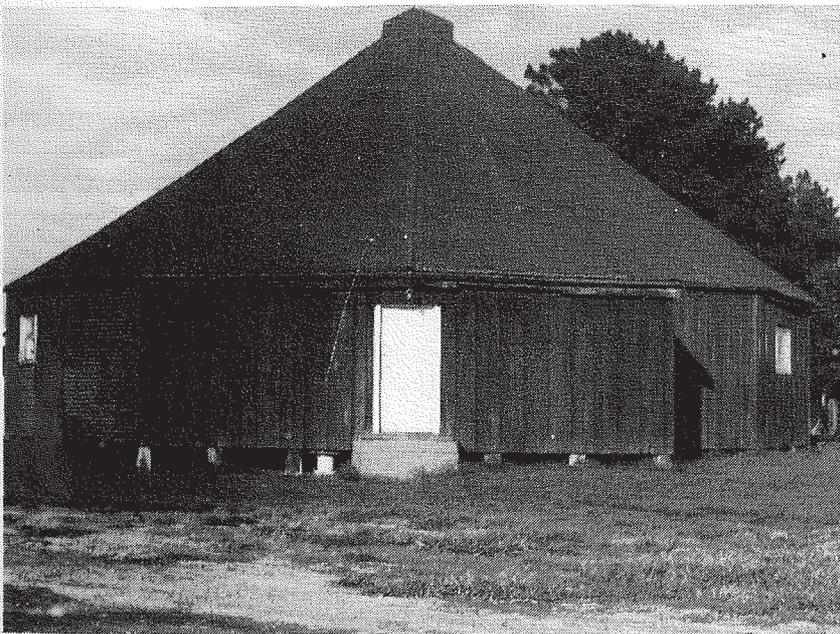
Towards the end of World War II the Round Hall was declared unsafe and condemned. This was a black day indeed. But Pahauwera always rose to a challenge and it was then that they determined to somehow overcome the mammoth task of restoring their Round Haall

At that time the Publican of the Mohaka Hotel was a Mr. William Torrance; but he was more than that. He had trained as an architect at the University of Philadelphia in America and under his expert guidance began the restoration. This was War time and so it fell to the men and women at home to carry the project. Families took turns to provide meals for the workers and all types of fund raising were undertaken. The timber for the restoration was milled at Maungataniwha and carried by truck to Mohaka by Jim Ashdown.

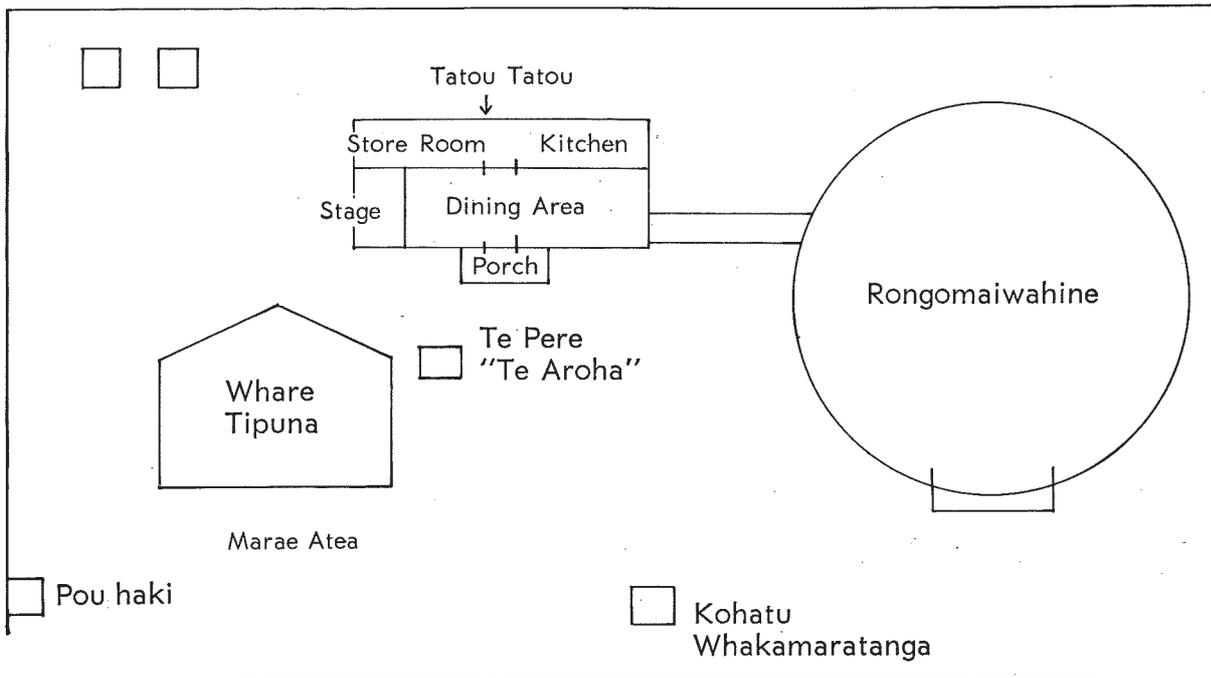
In 1946, although the restorations had not been completed Miss Polly Huata had her wedding breakfast in the Round Hall. Actual tables were set on the ground under the umbrella of the roof, because the flooring had ben removed!

Work was to continue for the next two years as time and money became available and it was on the weekend of September 11th 1948 that the restored building was opened. As with many of the celebrations in the district, a hockey tournament had been planned for the week-end and the Marae complex was alive with crowds of visitors

Between 1948-78 the Hall underwent further mantienance work including a new roof and new paint. A mural was painted on the small stage wall and a functional kitchen built at the rear.



## Plan of Complex Prior to 1971



Before World War II the Marae complex consisted of three main buildings - Te Kahu-o-te-Rangi, Rongomaiwahine and a dining/kitchen building between but towards the rear of these. Later a passageway was built which connected the dining room to the Round Hall to enable people to go to supper without going outside.

This dining room was demolished in 1971 and in 1978 the present ablution block was erected.

### THE DINING COMPLEX (now demolished)

During the restoration of the Round Hall all functions were held here. A raised stage was to the east of the room and the kitchen and storerooms were to the south.

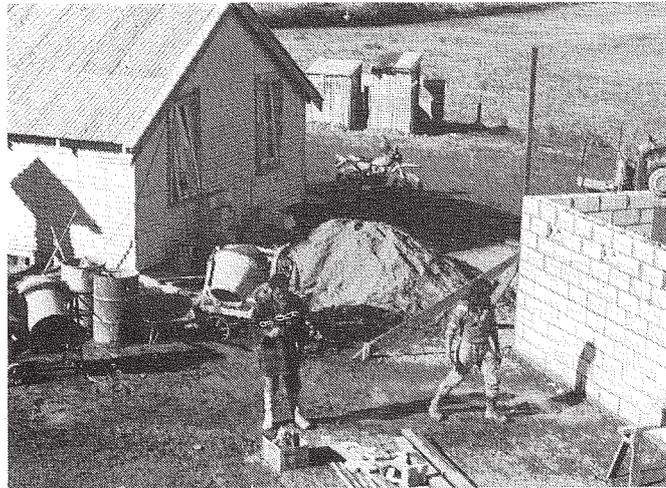
During the war many patriotic functions were held to raise money for our men overseas. It was here that they were farewelled and it was here that they were welcomed home again. The First World War 1914-1918 servicemen are remembered by the Kowhatu Whakamaratanga to the front of the complex.

A feature of all functions was the commitment to family life; where the whole extended family attended from babies to grandparents; where all adults contributed to moulding the younger generation. everyone's children not just their own. This togetherness gave strength to the whanau, the hapu and ultimately the iwi.

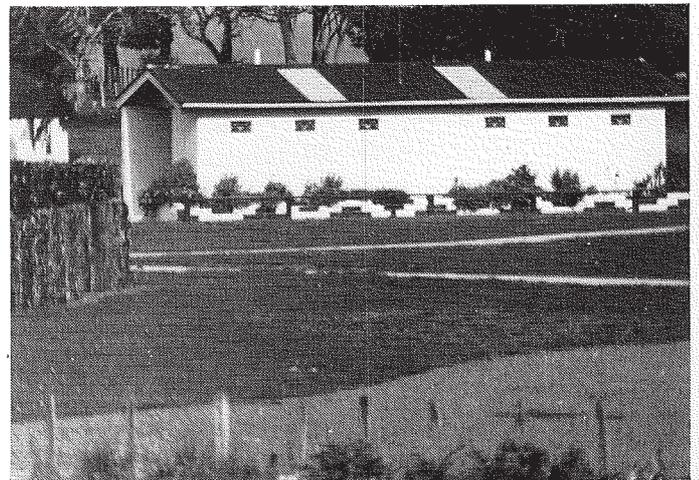
The recent surge of restoration, maintenance and building began in 1977, with a most unusual project. It was not the restoration of the Whareniui or even the Round Hall but was the building of a most essential amenity - an ablution block complete with flush toilets, showers and small handwashing facilities. Bill Broughton lent his support and was a driving force in having the project completed. The local people as always, were there to assist in the actual work.

Some of the funds used to finance the venture were raised at a Cabaret held in Napier and attended by a bus load of supporters from Mohaka.

A celebration was held at the completion of the project and the Ablution Block was officially opened in October of that year.



The new ablution block in 1977



### A Historical Event from the 1860's

The following is an extract from Stories of Banks Peninsula - No. 14

The Natives, however, had one fear - they were on bad terms with the Urewera tribe, that lived further inland, in a wild and almost inaccessible country, and were afraid of being taken by surprise. Some of them used to sleep in a pass some distance away from the pa every night, in order to give warning of their enemies' approach and the pa were strongly fortified. A few white people were now living on the Mohaka, and when the news came of the Maori war in the North, and the Waikatos announced their intention of killing the Queen's Maoris and whites along that part of the East Coast, the Government put up a substantial blockhouse at the mouth of the Mohaka, and sent some ammunition there, and a few troopers to defend it. There were two pas, both well fortified. As is the Maori custom, they were perched on the highest ground in the neighbourhood. One was on an eminence surrounded by comparatively level ground, and as they had plenty of guns, the Natives deemed themselves impregnable. The Waikatos, however, never came, the troops were withdrawn, and the blockhouse was left in charge of the Maoris who buried most of the powder.

The news of Te Kooti's return from the Chathams, and the massacre at Poverty Bay reached them, but they never dreamed of his visiting their locality, and the fears of the Ureweras had died out, so that no precautions were taken. In April, 1869, the Hero arrived with stores from Napier. "Chips" fetched her into the river, and she discharged the cargo (which consisted of stores of all kinds,) including Paora Rerepu, who was a very great Rangatira indeed. A wife of his was ill at this time, so he determined to send her to Napier in the Hero for medical advice. She agreed to go, but insisted on "Chips" wife (who was a great friend of hers) accompanying her. The Hero did not intend to sail till the 12th of the month, but on the 8th "Chips" had a dream to the effect that if she did not leave the river the next day she never would. The pre-sentiment left by this dream was so strong that he persuaded the captain to go to sea the following day, against his will, which turned out to be a lucky job for him and all others aboard.

The Natives had a plantation about two and a half miles up the river, and the great majority of the young men and women were working there at the time. Whilst working at this plantation they used to sleep in some whares there, only returning to the pa at intervals. More than sixty of them went to rest in these whares on the night of the 9th April. They only woke to die, for the first break of day some two hundred Hau Haus, led by the ferocious and pitiless Te Kooti, surrounded the whares and mercilessly shot down and tomahawked all. Out of sixty five only two - a man and a young girl - escaped to tell the tale. The sound of the firing was heard at the pas, and they knew that the Hau Haus were on them. "Chips" brave old father-in-law came to him and said. "You must go and take your youngest boy with you, or his mother will go mad. It is better for you to go at all hazards, for they are sure to kill all the white men, but may spare the Maoris. I will remain here with the other children." "Chips" had some difficulty in persuading anyone to accompany him in the boat, for the sea was very rough, and they were afraid of being drowned. At last one of his daughters, a white man who had been working for him, and two Natives got into the boat with him and his boy, and they got safe to sea. The white man was half dead with fright, and pulled so badly that "Chips" daughter gave him the baby boy to hold, and took the oar herself. After warning people on the coast, they reached Napier in safety and gave the alarm.

After killing all the people on the plantation, the Hau Haus divided into two parties, one going down each side of the river. Their progress was one of blood. A Mr. Leven, a white settler, and his wife and their three children were first killed; the next victims were a Mr. Cooper and a lame shepherd. Seven whites were thus added to the list of murders, but the more they killed the more blood-thirsty they seemed to be. Arriving at the smaller pa, the one situated at the brink of the

precipice, they assailed it with the greatest fury. A number of men, by cutting holes for their toes in the clay and soft rock, scaled the height, the projecting palisading saving them from the guns of their foes. Once at the fence they soon made an impression on it, and the defenders of the pa being called upon to open the gates, and promised quarter, admitted the enemy. They first demanded that all arms should be given up, and killed several men. Hatea, a Native who worked for "Chips" on being called to give up his gun, refused, and though Te Kooti immediately aimed at him Hatea returning the compliment; both fired together, but unluckily Te Kooti escaped with a ball through his leg, while poor Hatea fell dead.

The Hau Haus next tried to fire the church, which was a raupo building. Strange to say, on this occasion, this flammable material would not burn, and, after trying three times without avail, they called out that the church was bewitched by an unfortunate woman who was sitting near, and murdered her most barbarously with their tomahawks, literally chopping her to atoms in their frenzy. The great majority now went down to the blockhouse, and burned and destroyed as they went. Finding the stores that Captain Campbell had landed from the Hero, they soon got the grog, and before long many were in a state of beastly intoxication. Night now descended on the horrible scene.

There were four of "Chips" children in the pa, the eldest, a girl of fifteen, having recently married a Maori. Their poor old grandfather, who had been such a good friend to "Chips" had been murdered, and they determined to endeavour to escape. Slowly and cautiously they made a hole through the wall of the pa on to the side of the precipice, across which ran a narrow and difficult path. At length the work was accomplished, and one by one three of "Chips" children and two others, who were their friends, crept through the hole, and stood in safety outside the pa, the watchfulness of the Hau Haus being relaxed through their frequent potations. It was only then that they discovered that the youngest one was not amongst them. Her heroic elder sister did not hesitate a moment. Telling the others to proceed, she returned to the scene of danger, and miraculously passing unharmed amid the drunken Hau Haus returned with the little one, and at last stood safe outside on the ledge of the precipice. But her second passage had aroused some of the Hau Haus guards; the alarm was given, and two of them discovered the hole through which the brave children had escaped, rushed through in pursuit, after giving the alarm by firing their guns. They met with a speedy and terrible death. Not knowing the ledge, they stepped into the outer darkness, and falling down the precipice were shattered on the rocks below. Two other Hau Haus, either undeterred by, or unaware of their comrades fate, gained the ledge in safety, and sped after the poor children. The spirits they had drunk, however, probably rendered their footing uncertain, and at a treacherous turn in the path they too slipped and fell, meeting the same well deserved fate as their comrades. Guarded, as it would appear by a special Providence, the children reached the bottom of the cliff in safety, and stood on the banks of the Mohaka. On the other side was comparative safety, so they made up their minds to swim it. One was nearly drowned, but eventually all landed in safety; some horses belonging to a neighbour were caught, and before dawn they were far on their way to Napier, and safe from pursuit of the Hau Haus. The Hau Haus never discovered the place where the powder was buried, which was a great disappointment as this was their principal objective. They remained in the neighbourhood for some time, the Government having no force to cope with them, and they retired by the path they came.

The "Chips" referred to in this extract was Adolph Heneici. The "moko" on one of the "heke" was from his daughter Ruiha who with Rihi, Ameria and Harata (the eldest) were the girls referred to.

The monument which the Mohaka people had wanted to erect to the women of the district came to fruition in the form of the "heke" in Te Kahu-o-te-Rangi - a fitting memorial for their bravery and leadership.

### \*THE AHIRARANGA AFFAIR

As in humility I here stand,  
And gaze around this land,  
The thoughts keep running through  
my mind,  
Of the many miles they travelled,  
this land to find.  
They travelled half way around  
the world,  
And watched those gigantic  
waves curled,  
In search of this,  
their idyllic vale.

They sacrificed so much,  
to come here,  
To be in the vanguard, a  
pioneer.  
Then began their days of toil,  
Clear the land and till the soil,  
Plant the crops, before winter drops,  
To keep their family and friends,  
in sustenance till winter ends.  
They were made, they'd found their  
Shangri La,  
On this piece of land they  
knew as Ahiraranga.

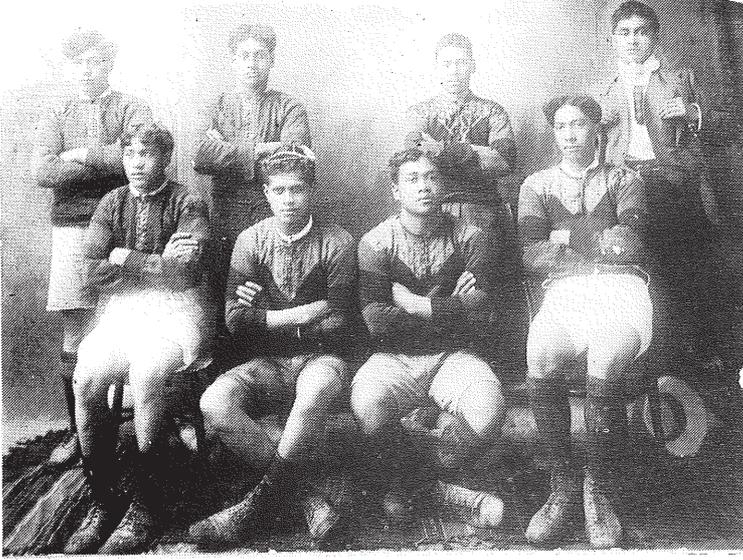
And then . . . In the year of 1869,  
On April the tenth at nine,  
In twenty minutes of lunacy,  
It may have been less,  
All hell broke loose,  
Total destruction, What a  
mess.  
Their lives were taken, not  
because of hate,  
They were the victims of fate.

Not for me to say why?  
On that fateful day they all  
had to die.  
The decision came from a  
higher plane,  
He givith, He taketh, Blessed  
be his name.  
So I too add with my  
fellow men,  
My sincerest blessings to  
this plaque and cairn  
Kia tau te rangimarie . . . Amen.

Ramon Joe.

\*"The Story of old Wairoa" by Thomas Lambert carries a very absorbing and informative chapter on Mohaka itself, although much of the book has links to Mohaka. The Massacre of the pakeha is more fully described. Last year 1985 a cairn with a plaque was dedicated to the memory of those killed.

# Sports Photographs



R. Nehemia, W. Kaurauti, T. Hawkins, Dick Manager  
Ben Joe, R. Te Kahika, Rata Namaha, H. P. Te Aho Vice Captain



## 1925? WAIPAPA TEAM

Tom Huata, Paul Lemuel, Haskell, Willy Hawkins, Sam Hunkin,  
Peter Gemmel, Peakman, Jim Aranui, Walter Wilson, Maphall  
Sam Gemmel,  
Ben Joe, Ed Huata, Val Brown, Jack Higgins, Jack Murphy,  
John Gemell, Haki Gemell, Hapeta, Pat McIver



### Front Row:

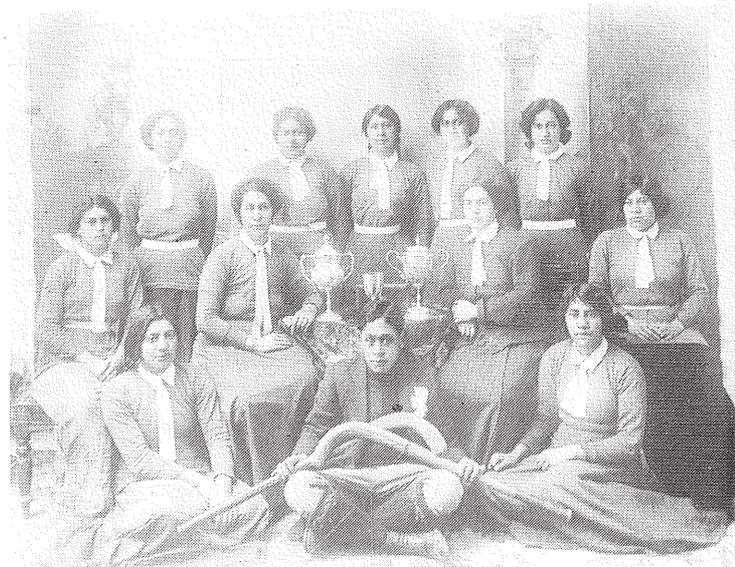
Peter Te Oriki, Gemmel Stewart, Robert Putaranui, Nuki TeKahika,  
Henry Pene,

### Second Row:

Naki Hodges, Sam Keefe, Sid Biddle, Toro Waaka Snr., Did Keefe,  
John Gemmel, Koro Keefe, Snr.,

### Back Row:

John Stewart, Tom Putaranui, Piki Biddle, Jock Turipa, Sonny Lewis,  
Buck Tumataroa



# Autographs

## Acknowledgements

To all the people who helped with information and Photos Kia ora  
Koutou Katoa.

Also acknowledge information from:

Lamberts Story of Old Wairoa

New Zealand Archives

Alexander Turnbull Library

Manuscript of Wiremu Popene

Stories of Banks Peninsula

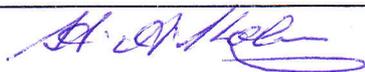
Napier Museum Library

# "D"

## Waipapa A Iwi Marae Bookings 2013

Date	Name	Purpose	Approximate numbers
19-Jan	Harrison	Unveiling	100
25-Jan	Aranui	Family Weekend	40
17-Feb	Nanny Sophie	Unveiling	80
20-Feb	King	Funeral	300
27-Feb	Mitchell	Funeral	200
	Stuart	Funeral	
3-Mar	King	Funeral	300
27-Mar	Mohaka School	Noho	120
29-Mar	Gemmell	Unveiling	150
12-Apr	NPDTT	Meeting	50
17-Apr	Pig Hunting Club	Meeting	53
18-Apr	Tuahine	Funeral	80
25-Apr	ANZAC DAY	Memorial	100
19-May	NPDTT	Meeting	50
25-May	Tuhi	Unveiling	120
1-Jun	Waaka	Unveiling	80
8-Jun	Huata	Unveiling	100
18-Jun	Te Kura Kaupapa	Noho	50
22-Jun	Thompson	Birthday	30
6-Jul	Mere and Clarke	Burial of Ashes	30
13-Jul-13	Tuahine	Funeral	250
17-Aug	Tuapawa	Unveiling	60
30-Aug	Standing Committee	Meeting	15
8-Sep	Reweti	Funeral	200
15-Sep	NPDTT	Meeting	80
Labour weekend	Booked	?	?
29-Nov	Joe	Reunion	?

Future bookings for 30 December 2013, 6 February 2014, Labour weekend 2014, and every last Sunday of the month Church Day

 19/12/13

H.A. Kohn, JP  
 #15714  
 WAIROA  
 Justice of the Peace for New Zealand

IN THE HIGH COURT OF NEW ZEALAND  
WELLINGTON REGISTRY

CIV 2011-485-821

UNDER The Marine and Coastal Area  
(Takutai Moana) Act 2011

IN THE An application by NGĀTI  
MATTER OF PĀHAUWERA DEVELOPMENT  
TRUST for Customary Marine  
Title and Protected Customary  
Rights

IN THE An application by NGĀTI  
MATTER OF PĀHAUWERA (as originally filed  
by WAYNE TAYLOR, KUKI  
GREEN AND RUKUMOANA  
WAINOHU) for Protected  
Customary Rights

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AFFIDAVIT OF ANJELCO PETKOVICH  
AFFIRMED AT MOHAKA 11/4/2014

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D.P. Barrett, JP  
#8163  
MOHAKA  
Justice of the Peace for New Zealand

*D. Barrett*  
11/04/14

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NGĀTI PĀHAUWERA DEVELOPMENT TRUST  
74 Queen Street, Wairoa  
Phone: (06) 838 6869  
Fax: (06) 838 6870  
Email: [npdtt@xtra.co.nz](mailto:npdtt@xtra.co.nz)

*D. Barrett*  
*Petkovich J.*

I, **ANJELCO PETKOVICH**, Retired, of Waihua solemnly and sincerely  
affirm:

1. My name is Anjelko 'Nick' Petkovich. I am 65 years old and live in Waihua. I am from Croatia and have lived in New Zealand for 43 years. My partner is Isobel Thompson, who is Ngāti Pāhauwera. I have read her affidavit and support what she says.
2. I support the Ngāti Pahauwera negotiations for their claim under the Takutai Moana Act. I have been a fisherman for most of my life and have been living in the Ngāti Pahauwera area for 21 years. In that time I have fished regularly in the application area at Waihua, Mohaka and Waikare, on the beach and in the rivers. We eel and whitebait. I fish for food, for recreation, by myself, with Isobel, with our moko's and with Ngāti Pāhauwera locals and during fishing competitions.
3. I am very familiar with Ngāti Pāhauwera tikanga, because I have learnt it off the locals and I practice it. Other fishermen in the area have taught me their culture at the beach and I share with them the kinds of fishing that we did back home in Dalmatia. They listen to what I know and incorporate it into their fishing as long as it does not go against tikanga. If someone from out of the area goes against Tikanga, I have seen Ngāti Pāhauwera tell them off or tell them what they are doing wrong.
4. If there is a fishing competition in the area, I am involved. If I am not part of the organising committee, then I will be a part of the competition in some way as an official, or I will compete. Pāhauwera are very competitive and like their fishing. The beach is a place to not only fish but to socialise, find out new fishing techniques, see who has caught the biggest fish and to get wood for the fires at the end of the day.
5. All whanau in the same age range as Isobel and I who are keen fisherman are seeing the fruits of their work with our mokopuna.

A lot of them are now, taking their children to run around at the beach, collect hangi stones while they fish for the whanau. Any excess fish is given out on the way home and in most cases all the fish are gone before they get home so, they get to do it all again the next day or whenever.

6. Through the Hauora and their holiday programs I have worked with Colin Culshaw to run a Reti Board workshop. That is from the shaping of the board, threading the lines and hooks and seeing about 30 boards floating in the Mohaka river. What a sight to see! Another program was a 'Fishing Wananga' where our Kaitiaki Maadi Te Aho came and talked about her role, Colin showed them how to thread a rod and reel ready to fish and I showed them how to cast a rod and fillet the fish. Recipes are also given out. This is one of the best things about fishing, teaching the kids and catching the fish. I always give thanks to Tangaroa when I leave the beach.
7. I do a little bit of white baiting and it's usually only enough for ourselves and whanau. I never knew how to do this before I came to Pāhauwera with Isobel. Our city moko's love to whitebait and play in the water and they learn to swim pretty quickly. These activities have to be taught and treasured by our moko's for the future. I say it's all here in the river, sea and land and that is why I am giving this statement.

Affirmed at *Mohaka* this *11<sup>th</sup>*  
day of *11/4/April* 2014 )  
before me: *Dianne* )  
*Barrett*

**D.P. Barrett, JP**  
#8163  
**MOHAKA**  
Justice of the Peace for New Zealand

*D. Barrett*  
*11/04/14*

\_\_\_\_\_  
A Solicitor of the High Court of New Zealand/Justice of the Peace

*D. Barrett*  
*R. Horish*

IN THE HIGH COURT OF NEW ZEALAND  
WELLINGTON REGISTRY

CIV 2011-485-821

UNDER

The Marine and Coastal Area (Takutai Moana) Act 2011

IN THE MATTER OF

An application by NGĀTI PĀHAUWERA DEVELOPMENT TRUST for Customary Marine Title and Protected Customary Rights

IN THE MATTER OF

An application by NGĀTI PĀHAUWERA (as originally filed by WAYNE TAYLOR, KUKI GREEN AND RUKUMOANA WAINOHU) for Protected Customary Rights

---

AFFIDAVIT OF EL MAADI TE AHO  
AFFIRMED *at Mohaka 11<sup>th</sup> April* 2014

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*El Jeako*

D.P. Barrett, JP  
#8163  
MOHAKA  
Justice of the Peace for New Zealand

*D. Barrett*

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NGĀTI PĀHAUWERA DEVELOPMENT TRUST  
74 Queen Street, Wairoa  
Phone: (06) 838 6869  
Fax: (06) 838 6870  
Email: [npdtt@xtra.co.nz](mailto:npdtt@xtra.co.nz)

*11/04/14*

*D.P.*  
*El Jeako*

I, **EL MAADI TE AHO**, Tangata Kaitiaki, of Waihua, solemnly and sincerely affirm:

1. My name is El Maadi Te Aho and I have already provided an affidavit affirmed 27 November 2013, ("my 2013 affidavit") in support of the Takutai Moana negotiations by Ngāti Pāhauwera. I would like to add to my evidence because I have new information to provide. I am now employed by the Ngāti Pāhauwera Development Trust. I work in community and education initiatives for the Trust as well as my Kaitiaki duties for the moana with the Ministry of Fisheries and as chairperson for the Board of Trustees for Mohaka School.
2. In my 2013 affidavit I annexed at "B" the notice regarding the Ngāti Pāhauwera Ukaipo – Waihua Hikoi Wananga at Waihua on 23 November 2013. I now annex to this affidavit at "A" the attendance list which shows the families and names of those Ngāti Pāhauwera whanaunga that attended. Annexed and marked "B" is the booklet that was handed out on the day. Not all who attended the wananga signed in, but we got most of them. The purpose of the day was also to engage rangatahi, so some of those on the attendance list are children, which is fantastic. Our marae at Waihua is very close to the Waihua rivermouth, so Gaye Hawkins spent some time talking about our moana and awa. It is natural that our hui would include korero about our natural taonga, because it is an important part of who we are as Ngāti Pāhauwera.
3. Since the Hikoi held in November, I have worked with Kym Hamilton the Project Manager for the Ukaipo project to organise another day at Waikare. This whanau day was held on 1 March 2014 also included information on Waikare, Kotemaori, Willowflat and Putorino, these are all areas that Ngāti Pāhauwera have traditionally lived and worked since before the Treaty was signed. Annexed and marked "C" to this affidavit is the handout that was given to attendees and annexed and marked "D" the attendance list. Approximately thirty five people attended this wananga, some who had attended the one at Waihua, and some who had not. We will continue to hold these days because

people want to learn about the history of the area, where their tipuna lived and are buried, about the moana, awa and ngahere.

- 4. In my 2013 affidavit at Annexure "A", I submitted photographs showing attendance at various fishing competitions held at Waihua. My family were also at the Mohaka Beach Fishing competition held in January 2014. It is uncanny how those photographs I submitted in my 2013 affidavit, could have been taken this year. We camped at Mohaka Beach the night before and made shelters and a base out of driftwood and tarpaulin, as well as having all our tents and gas cookers. Those who came from my and my partner Bruce Te Kahika's families were from 70 years old to 2 years old. Some of our whanau live in Napier and Hastings and they travelled back to support our local church and our fishing competition. It was a great day, with my partner and his brothers, all of the cousins and grandchildren. There were about twenty Te Aho's or Te Kahika's that attended that fishing competition. I think that the organisers were pleased with the attendance from our whanau alone!

Affirmed at *Mohaka* this *11<sup>th</sup>* )  
 day of *April* 2014 )  
 before me: *Dianne Barrett*

**D.P. Barrett, JP**  
**#8163**  
**MOHAKA**  
 Justice of the Peace for New Zealand

*D. Barrett*

A Solicitor of the High Court of New Zealand/Justice of the Peace *11/04/14*

*D.B.*  
*Te Aho.*

"A"

Ngati Pahauwera Ukaipo Hui - Waihua  
23-Nov-13

Attendance Sheet

Name	From
Madison Te Kahika	Waihua
Maria Raupita	Flaxmere
Rita Morrison	Whakaki
Daniel Te Aho	Bennedale
Helena Te Aho	Murupara
Martha Te Aho	Murupara
Ripeka Hawkins	Murupara
Fred McRoberts	Wairoa
Duanne Culshaw	Wairoa
Toro Waaka	Napier
Bijan Hatami	Napier
Bonny Hatami	Napier
Polly Hawkins	Hastings
Heather Hawkins	Hastings
Molly Pardoe	Gisborne
Stan Pardoe	Gisborne
Bessie Macey	Tolaga Bay
Bruce Te Kahika	Waihua
Ketia Waaka	Napier
Mikaere Te Tomo	Napier
Les Babbington	Napier
Samson Babbington	Putorino
Mel James	Putorino
Aroha Babbington	Putorino
Alyson Acer	Flaxmere
Phillip Acer	Flaxmere
Wiki Alogi	Flaxmere
Doug Putaranui	Hastings
Henry Pene	Raupunga
Koawa Pene	Raupunga
Shianne Babbington	Putorino
Boom Boom Elazad Cunningham	Flaxmere
Steven Te Kahika	Waihua
Ebony Te Kahika	Waihua
Ivy Hawkins	Waihua
Gaye Hawkins	Waihua
Kym Hamilton	Hastings

This is the exhibit marked "A" referred to in the affidavit  
of El Maadi Te Aho affirmed at

Mohaka this 11th  
day of April 2014 before me

Signature: D. Barrett  
A Solicitor of the High Court of New Zealand /Justice of  
the Peace

**D.P. Barrett, JP**  
#8163  
**MOHAKA**  
Justice of the Peace for New Zealand

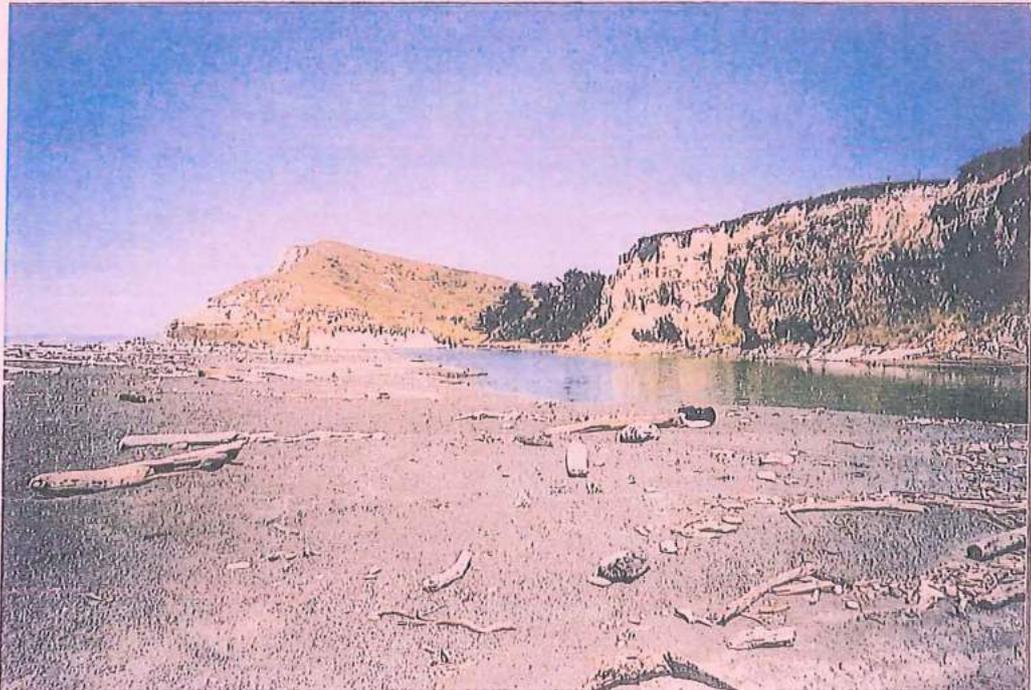
D. Barrett 11/04/14

D.B.  
Te Aho

"B"

NGĀTI PĀHAUWERA

UKAIPO



WAIHUA HIKOI HAERE  
SATURDAY 23<sup>RD</sup> NOVEMBER 2013

This is the exhibit marked "B" referred to in the affidavit of El  
Maadi Te Aho affirmed at

Mohaka this 11th  
day of April 2014 before me

Signature: D. Barrett  
A Solicitor of the High Court of New Zealand /Justice of the  
Peace

Elmaadi TeAho-

D.P. Barrett, JP  
#8163

MOHAKA  
Justice of the Peace for New Zealand

D. Barrett 11/04/14

D.P.  
Te Aho

## HE KARAKIA TIMATANGA

He honore he kororia ki te atua

He maungaroa ki te whenua

He whakaaro pai ki nga tangata katoa

Hanga e te auta he ngakau hou

Ki roto ki tena ki tena o matou

Whakatongia tou wairua tapu

Hei awhina he tohutohu i a matou

He ako hoki nga inga kupu

I roto i tenei ra

## PROGRAMME

<u>TIME</u>	<u>ACTIVITY</u>	<u>VENUE</u>
9:30am	Powhiri	Kurahikakawa Marae
	Morning Tea	
	Housekeeping	
	Waihua Marae – Korero	Koro Fred McRoberts
	NP Settlement	Trustee Kuki Green
	Hikoi – Old Urupa Site	
	Old Marae Site	Gaye Hawkins
	Waihua Urupa	
	Te Aho Whanau Homestead	
	- Whanau korero	
	- Kaitiakitanga	ElMaadi Te Aho
	Hikoi – to beach	
	Lunch	
	Karakia Whakamutunga	

Maori		English
Ko	te waka	My canoe is
Ko	te maunga	My mountain is
Ko	te awa	My river is
Ko	te iwi	My tribe is
Ko	te hapu	My sub tribe is
Ko	te rangatira	Is the name of my chief
Ko	te marae	My marae is
Ko	ahau	I am

## Ngati Pahauwera ukaipo

### Waihua hikoi Questions

1. Name the rangatira for Waihua?
2. Name the Waihua maunga?
3. Name the old and new urupa?
4. What does Waihua mean?
5. How did Waihua get its name?
6. Name some whanau who live in Waihua.

"C"

# NGĀTI PĀHAUWERA

## ŪKAIPŌ PROJECT



Kotemāori



Pūtōrino

This is the exhibit marked "C" referred to in the affidavit of El Maadi Te Aho affirmed at

Mohaka this 11th day of April 2014 before me

Signature: *D. Barrett*  
A Solicitor of the High Court of New Zealand / Justice of the Peace

Wānanga

Saturday, 1 March 2014

Waikare Sports Centre

**D.P. Barrett, JP**  
#8163  
**MOHAKA**  
Justice of the Peace for New Zealand

*D. Barrett*  
11/04/14

*D. Maadi Te Aho*

# HE KARAKIA

He hōnore, he korōria ki te Atua	Honour and glory to God
He maungārongo ki te whenua	Peace on Earth
He whakaaro pai ki ngā tangata katoa	and Goodwill to all mankind
Hanga e te Atua, he ngākau hou	God, create a new heart
Ki roto ki tēnā, ki tēnā o mātou	Inside all of us
Whakatongia tōu wairua tapu	Instil in us your sacred spirit
Hei āwhina, hei tohutohu i a mātou	To assist and guide us
Hei ako hoki i ngā mea katoa	To learn all the things
I roto i tēnei wānanga	From this wānanga
Ake, ake, ake	Forever and ever
Āmine	Amen

# HE HĪMENE

He hōnore, he korōria	Honour and glory to God
maungārongo ki te whenua	Peace on Earth
Whakaaro pai e, ki ngā tangata katoa	Good will to all mankind
Ake, ake, ake, ake, amine	Forever and ever, amen
Te Atua, te piringa	The Lord is the refuge
Tōku oranga	My salvation

# TE KAUPAPA / THE PROGRAMME

Karakia / Whakataua (Prayer and Opening Address)

Ngā Ture (Housekeeping)

Whakawhanaungatanga (Relationship Building)

Paramanawa (Morning Tea)

Whakahou Takutai Moana (Foreshore and Seabed Update)

Tā Tauīwi Tāhuhu Kōrero (Settlers History)

Tā Māori Tāhuhu Kōrero (Māori History)

Kai o te Poupoutanga o te Rā (Lunch)

Poroporoakī / Karakia (Closing Address and Prayer)

# **KOTEMĀORI**

Original name is  
**KOTAUMATAOPURUA**

Due to the cumbersome nature of pronunciation  
George Bee named his homestead site  
**KOTEMĀORI**

There is a mountain peak close to Kotemāori called  
**KOTAUMATAOPURUA**

## **Hapū – Ngāti Purua**

On a cadastral map dated circa 1910  
the settlement was mistakenly marked as  
**KOTEMOARI**

But has been referred to as Kotemāori since 1917

# PŪTŌRINO

Derives from the shape of an empty cocoon. When the wind blew through the empty cocoon, the sound replicated the sound made by a pūtōrino.

A pūtōrino is an instrument that closely resembles a flute. It was used for signalling purposes.



The Pūtōrino settlement is the border between the Hastings and Wairoa Districts.

# WAIKARE

Often referred to as Waikari

The name Waikari literally means 'to dig for water'

Because the Waikari River was tidal, the water was too salty, therefore, Māori had to dig to get to fresh water

At the mouth of the Waikari River is an old pā site called  
Te Kuta



# WILLOW FLAT

Derives from a flat land with a willow tree and hence the name Willow Flat

The land was established by David Ross and his two sons in 1890's. The surrounding farmland is predominantly rugged bush clad hill country.

Willow Flat is approximately 19 km north-west of Kotemāori, on the bridle track past Rongomaipapa within the Wairoa district



# BIBLIOGRAPHY

Fraser, Jim, *Shandrydan: The Willow Flat Country. A history and romantic promenade of a wildy beautiful region in New Zealand*, published in 2004

Thomson, George, *Glenfarg 1908-1937*, published in 1986

Wilson, Margaret, *Smoke Across the Bay*, published in 1984

# "D"

## Ngati Pahauwera Ukaipo Hui - Waikare 1-Mar-13

## Attendance Sheet

Christian Name	Surname	Address
Ani	Hancy	Raupunga
Tara	Eriha	Mohaka
Wayne	Stamton	Napier
Bella	Gadsby	Mohaka
Michelle	Thompson	Wairoa
Janet	Huata	Raupunga
Clive	Walker	Putorino
Gaye	Hawkins	Waihua
Aroha	Babbington	Putorino
Di	Barrrett	Mohaka
Graham	Mackintosh	Putorino
Sue	Mackintosh	Putorino
Kym	Hamilton	Hastings
Steven	Te Kahika	Waihua
Bruce	Te Kahika	Waihua
Madison	Te Kahika	Waihua
Ebony	Te Kahika	Waihua
Vilma	Hape	Mohaka
Wiki	Alogi	Flaxmere
Niki	Raupita	Flaxmere
John	Sturgess	Flaxmere
Rena	Johnson	Wellington
Margaret	Eriha	Mohaka
Ross	Haliburton	Bayview
Margaret	Haliburton	Bayview
Chris	Wilson	Wairoa
Jamie	Cox	Wairoa
Les	Probert	Putorino
Winston	Howard	Napier
Charlie	Lambert	Mohaka
Sharmaine	Bockman	Willow Flat
Bill	Robinson	Kotemaori
Guy	Te Kahika	Flaxmere
Joe	Winiana	Hastings
Marie	Moses	Raupunga
Hana	Ross	Kotemaori
Elmaadi	Te Aho	Waihua

This is the exhibit marked "D" referred to in the affidavit of El Maadi Te Aho affirmed at

Mohaka this 11th day of April  
2014 before me

Signature: *D. Barrett*  
A Solicitor of the High Court of New Zealand / Justice of the Peace

**D.P. Barrett, JP**  
#8163  
**MOHAKA**  
Justice of the Peace for New Zealand

*D. Barrett 11/04/14*

*D.B.  
Te Aho*

IN THE HIGH COURT OF NEW ZEALAND  
WELLINGTON REGISTRY

CIV 2011-485-821

UNDER

The Marine and Coastal Area (Takutai Moana) Act 2011

IN THE MATTER OF

An application by NGĀTI PĀHAUWERA DEVELOPMENT TRUST for Customary Marine Title and Protected Customary Rights

IN THE MATTER OF

An application by NGĀTI PĀHAUWERA (as originally filed by WAYNE TAYLOR, KUKI GREEN AND RUKUMOANA WAINOHU) for Protected Customary Rights

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AFFIDAVIT OF BRUCE HOWARD TE KAHIKA  
AFFIRMED *At Mohaka 11<sup>th</sup> April 2014*

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*[Handwritten signature]*

D.P. Barrett, JP  
#8163  
MOHAKA  
Justice of the Peace for New Zealand

*[Handwritten signature]*  
*11/04/14*

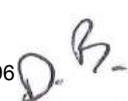
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NGĀTI PĀHAUWERA DEVELOPMENT TRUST  
74 Queen Street, Wairoa  
Phone: (06) 838 6869  
Fax: (06) 838 6870  
Email: [npdt@xtra.co.nz](mailto:npdt@xtra.co.nz)

*[Handwritten signature]* *DB*

I, **BRUCE HOWARD TE KAHIKA**, Fencer, of Waihua, solemnly and sincerely affirm:

1. My name is Bruce Te Kahika and I am submitting this affidavit because the Takutai Moana negotiations are important to Ngāti Pāhauwera, my hapu and my whanau. I have read my partner Maadi Te Aho's affidavits and I support what she says. I would like to add to my evidence about my experiences living in Waihua, fishing in our rohe and what I have heard about taonga at Poututu.
2. My family have always fished at Poututu, Waihua, Mohaka and south to Napier. We don't need a fishing competition to bring us together but they are great to attend, as it is good for the children, fun for everyone and we get fish and prizes at the end of the day. I live in Waihua and some of my whanau live in Hastings, so we fish all in between there. That is what we have always done. Obviously we stick to Tikanga, and we teach that to our children. They are young but they already know not to gut fish on the beach, not to take too much, that we give some away to Kaumatua and to never turn their back on Tangaroa. To me, I have always known that the Ngati Pahauwera area is from Poututu south to Ahuriri. I was taught all that by our Kaumatua.
3. When we go fishing we always take a tarpaulin for shade and utilise drift wood to make our frame. Taking a chilly bin with our food and cold drinks is always a must. As is newspaper, which is used to light a fire using wood off the beach. Fire gives us warmth as well as a tool to cook our kai (food). Potatoes cooked in the ashes are a treat that the family enjoy and we also cook fish that is caught in the same ashes. My family try to go out fishing as often as possible after work but we really take advantage when the summer period is around and during the holidays. The types of fish that we catch are Snapper, Kahawai, Gurnard, Lemon shark, Trevally, Stingray and Herrings. We also catch crabs.
4. Maadi and I used to fish down at Poututu, we would go along the beach, coming from the north. We didn't need to go across the

  
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farmland there because we accessed the fishing at Poututu along the beach. We haven't fished there for a long time because the children are now bigger and we don't have a bike to take us all down that far and to get back before high tide. It is a timing thing as the waves sometimes hit the bank. So we mainly just fish at the front at Waihua, as it is a lot easy for us. Other locals with bikes still go down to Poututu and through to Wairoa when the tide is right.

5. As a fencer I have had access to many places in the application area that other people cannot get to easily. One of those places is Poututu. I have something to say about this area, but it is hard for me to explain because the person that told me about these things is very sensitive about them and it is a sensitive issue. I think he has some taonga that should not be there, in his house, which cannot be good for his health. When I was working near Poututu in 2006 I heard about wahi tapu, koiwi and taonga at Poututu. I have heard about koiwi being found close to the moana, and the story that there was blood spilt in that area. It makes sense that koiwi might be found in an area with changing landscape through erosion. I know that other Ngati Pahauwera people have areas at Poututu that they will not go to because they have been warned off by their families for those very reasons. I believe that this place is very tapu.

Affirmed at *Mohaka* this *11<sup>th</sup>* )  
 day of *April* 2014 )  
 before me: *Dianne Barrett* )

D.P. Barrett, JP  
 #8163  
 MOHAKA  
 Justice of the Peace for New Zealand

*D. Barrett*  
 11/04/14

A Solicitor of the High Court of New Zealand/Justice of the Peace

*B. Barrett*

IN THE HIGH COURT OF NEW ZEALAND  
WELLINGTON REGISTRY

CIV 2011-485-821

UNDER The Marine and Coastal Area (Takutai Moana) Act 2011

IN THE MATTER OF An application by NGĀTI PĀHAUWERA DEVELOPMENT TRUST for Customary Marine Title and Protected Customary Rights

IN THE MATTER OF An application by NGĀTI PĀHAUWERA (as originally filed by WAYNE TAYLOR, KUKI GREEN AND RUKUMOANA WAINOHU) for Protected Customary Rights

---

AFFIDAVIT OF ISOBEL BERONICA THOMPSON  
AFFIRMED AT MOHAKA 11/4/2014

*I. B. Thompson*

D.P. Barrett, JP  
#8163  
MOHAKA  
Justice of the Peace for New Zealand

*D. Barrett*  
11/04/14

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NGĀTI PĀHAUWERA DEVELOPMENT TRUST  
74 Queen Street, Wairoa  
Phone: (06) 838 6869  
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*D. Barrett*  
*I. B. Thompson*

I, **ISOBEL BERONICA THOMPSON**, Hauora Supervisor, of Waihua solemnly and sincerely affirm:

1. My name is Isobel Beronica Thompson. I am a member of Ngāti Pāhauwera and have lived back home since 1993. I support the Takutai Moana negotiations and want to talk about my experiences living and fishing in the application area.
2. I lived in Hastings for 33 years and for the last 8 years there, we had a Fish and Chip Shop (which also sold wet fish) in Havelock North. I came back to the Raupunga area to look after my father in 1993 and we bought the shop at Raupunga. My partner was a keen fisherman.
3. The shop in Raupunga had been there for 8 years before we bought it in 1993. It was firstly an income for Nick and I and if we didn't keep the shop open the locals would certainly miss out on the daily supplies. It wasn't easy working in a country community and while we tried hard to do our best for the locals, they had other ideas and we had to close after only one and a half years.
4. I have six children, and of the six, four are keen fishermen. I have ten grandchildren and four great grand-children. The young ones, they like fishing, they learn from me and their parents and they know about the moana and fishing and I am glad. We mainly teach by doing but the lessons that we teach them are:
  - If you catch any fish that is too small, put them back.
  - Be careful of and by the sea
  - Know what you are doing
  - You must learn how to read the sea
  - When you pack up and leave, leave it how you found it
5. My partner, Nick Petkovich, is from Croatia. He was a fisherman in his home country and has been accepted by Ngāti Pāhauwera. He practices Ngāti Pāhauwera tikanga. The locals ask him questions about how he did things in Croatia, and gives our people other ideas on bait and makes sinkers for them.

6. Over the years, we used to use driftwood for our fire, but learnt the hard way that it is not good for your grate. The other thing we learnt to do, we used to have an open fire and put in half a dozen hangi stones under the fire, not the great big ones. For when the fire went out – the hangi stones would keep the room warm till morning. I enjoy going down to Mohaka beach to get rocks and just be down there.
7. For my job at the Ngāti Pāhauwera Hauora we hold programmes down here, like school holiday programmes for the children and I will ask the Kaitiaki to come and talk about what they do. Sometimes Nick, will show them how to set up their rods, and take them down to the beach to fish for a few hours, teaching them the Ngāti Pāhauwera rules as he goes. We had a Reti Board making session one holidays with about 34 kids from 11 years old from the area and Wairoa. Colin Culshaw and Nick helped the kids make their boards and went down to the river and showed them how to use the reti board. The best thing to see was that they all floated. That was a great result because that shows that they all listened. Colin was rapt.

### **Paieka Fishing Club**

8. The Paieka Fishing Club had been going in the 1970's and 1980's but it had wound down. Years later, people were coming and going to the shop and talking about the fishing club. In 1993 the idea was raised of reopening the fishing club. So we put up notices in the shop and by the end of 1993 we had a committee, and the Paieka Fishing Club was resurrected. We got in touch with the previous fishing committee some of whom were reluctant for various reasons, but they came around and gave us some things to help run the Club.
9. Moving back to Raupunga we got to see what the beach was like, it was absolutely beautiful at the time. At Mohaka beach we have seen so many changes, to the land and with erosion. At that time I didn't understand what it meant when they said the bar is closed at the Mohaka River mouth. When I saw it I thought 'why can't somebody open it?' and the locals said 'yeah you can, but who?', I guess being new back here we were willing to ask anybody, and they were willing

to do it for nothing, so that's what we did and James Spooner bought his digger over and opened it for us. That was a beautiful sight to witness.

10. Every year we had a fishing competition down at Mohaka Beach and our aim was to get all of the children around here interested in that. It is so pleasing today to see those kids (or even some who hadn't even been born), who have children themselves, taking their families down to the beach. Like Colin Culshaw's kids and the Huata family. They are doing exactly what their fathers and grandparents were doing and that is really nice to see. They are quite good fisherman, they go down there often and again, its pleasing to see that they are taking their kids down as well. Their love for the beach and river is there, and they could only get that through going down there as little ones themselves. So that is something good they did for their families, and that is really something. You are seeing it in action, this is the evidence that the knowledge has been passed on, where the good places are.
  
11. After the club had been running for a while and we got more confident fishing, we started in the National Competitions; we went all over the place. Jonathan Culshaw-Kaisa was a NZ Junior Casting Champion for 3 years, Maryanne Tuapawa was a National Woman's Champion Caster for 70 metres. That was nice but we liked being closer to home. So we worked with the Wairoa, Napier, Fielding and Gisborne fishing clubs and did inter club competitions. Paieka did very well, won a lot of trophies .We had a good relationship with those clubs, and if there was a big storm that affected the beach, they all said they would be willing to come and help with the clean-up if we needed them to. Some of the friends that we made from that have been coming here long before I had returned home to live. We have always welcomed others to fish here. They may not have known that it is a Ngāti Pāhauwera beach, but we only had to worry about them if they were doing the wrong thing. For example if I saw someone doing something that we don't allow I would tell them right away.
  
12. Colin Culshaw carved a trophy that we would fish for, it was just between three clubs, it was used between Wairoa, Paieka and Napier

Clubs and we had a lot of fun with that. Starting out we had to get the hang of the points system, fishing wasn't the problem, we could fish, but working with the other clubs was good, to see how they did things. It was important to run the club properly otherwise it invited a bunch of problems.

13. In 1994 we had a membership of 90, everybody wanted to join the club which was lovely – it wasn't much to join, it was \$5.00 but every club day which was every month, you would pay a fee to fish on the club day. We started off recording the fish that was caught so that we could establish club records. Our club became members of the NZ Angling Association. Two of our members got National records for surf casting.
14. People started losing interest and the young ones were not coming through as quickly as we wanted them to. Everybody liked to fish, but they liked to fish in their own time and they weren't always available, so we all drifted apart and I guess that is when the club wound down. I think it was around 2006 when things slowed right down and we did our own thing. There is talk now of resurrecting the club again because those young ones are taking an interest now.

#### **Mohaka Fishing Competition 2014**

15. The Anglican Church pastor Marjorie Rangi approached me for assistance to help run a fundraising fishing competition. We don't have a church building, so church services of all denominations are held at the Mohaka Marae. Marjorie thought that for Ngāti Pāhauwera, a fishing competition would be a great way to raise some money. I helped to draft the panui for the competition and advised her on the types of people required for certain chores on the day. She pulled together a great reliable team and the response on the day was amazing. I was pleased to see the number of children that were down there and the fact that Pāhauwera camped there the night before. It was good to see the whanau travel home from the bay too, like the Te Aho – Hawkins- Huata- Te Kahika- Culshaw and other whanau.

16. In terms of jobs on the day, for myself, I asked if I could do the weigh in and borrowed the scales from the Wairoa fishing club. I wanted to see it done properly and I have a lot of experience. Sometimes people want to be the weigh master but they read the scales wrong. The Church got a lot of support with sponsors and prizes – some of the prizes were dinner sets, mink blankets, electric jugs, big dishes, a foot spa, spa and bath towels and cash prizes. The newspaper came down and there was an article in the Wairoa star which was great coverage for the church.
17. Of course everyone was welcome to enter the competition, but it was mostly members of Ngāti Pāhauwera or fishers who we had welcomed to the area before who knew our tikanga. Even so, we made sure everyone knew the correct way to do things. We would put up signs and there is always someone who will do the correcting. It came naturally. Were they instructed in Ngāti Pāhauwera tikanga eg no gutting on the beach? This korero has been around for a long time and people just know that where ever they go there are rules (tikanga).

### **Waihua Beach**

18. I have fished at Clifton, Haumoana, Whirinaki and on the Marine Parade in Napier when I was living down there. I live at Waihua now and fish down at the beach all of the time, it's just right here for us. I have been at Waihua for fourteen years and the fishing and beach there is so different to Mohaka. Both are so beautiful. There is hardly any driftwood on Waihua beach and a lot of hangi stones get spat back up the beach there. The fishing at Waihua is easy and plentiful, we normally catch snapper and lemon fish, and hardly any kahawai. I have noticed that we are catching other kinds of fish here and at Mohaka, like kingfish, barracuda and mullet. The Waihua river is good for eels but quite often the river mouth is closed. We know someone who can open it and he opened it last week at the request of us locals.
19. I don't know any Pāhauwera who have boats at Waihua. We used to have trawlers coming in really close to shore and we would call the Fisheries. Some guys with boats come from Wairoa and they ruin our

access which is a pain, because they drag their boats down and affect the track. On one night, my partner and some neighbours (Hawkins, who are Pāhauwera) got stuck on the beach because the track had been churned up. I had to take shovels down to the beach to get them up. I rang up the man as my kids saw the license plate and let his wife know what he had done. The man in question didn't ring me back but I told his wife that he was lucky that none of the men had seen him.

### Waikare Fishing Competition

20. I was involved with the Waikare Fishing competition from the beginning. Andrea Tautaha is the current organiser of the Waikare Fishing Competition. She is not Pāhauwera but she asked me because they had fished in Mohaka competitions before. Andrea approached me and Nick and asked if we could help them set up their competition, so we assisted in that first year with systems, as officials and gave them advice on how to sell tickets. We also helped the Wairoa club get set up – just after we set ours up. Both are still going strong today and I am still involved and in contact with all of them.

Affirmed at *Mohaka* this *11<sup>th</sup>* )  
 day of *April* 2014 )  
 before me: *Dianne* )  
*Barrett*

**D.P. Barrett, JP**  
 #8163  
**MOHAKA**  
 Justice of the Peace for New Zealand

*D. Barrett*  
 11/04/14

A Solicitor of the High Court of New Zealand/Justice of the Peace

*D. Barrett*  
*J. Kypson*

**STATEMENT OF SHANE WARREN TUAPAWA IN SUPPORT OF NGĀTI PĀHAUWERA  
TAKUTAI MOANA NEGOTIATIONS**

1. My name is **Shane Warren Tuapawa**. I am a fencing contractor and I live in Mangakino, South Waikato. I am 53 years old.
2. My brother was Harry Tuapawa and he is deceased. Harry worked as a Kaitiaki for Ngāti Pāhauwera for many years. He took his responsibility very seriously.
3. He gave evidence in 2008 at the Māori Land Court hearing of our customary rights order application. I would like to confirm that I support what my brother told the Court. He told the truth.
4. The moana is Ngati Pahauwera's to protect, it is ours and no one can take it away from us.

A handwritten signature in blue ink on a light blue background. The signature is written in a cursive style and appears to read 'S. Tuapawa'.

Shane Tuapawa

Date: 2 February 2014



I, **AWHINA EVELYN WAAKA**, Kaumatua, of Willowbank Road, Napier,  
solemnly and sincerely affirm:

1. My name is Awhina Waaka. I was born on the 5<sup>th</sup> of January 1927. I am 86 years old. I am a member of Ngāti Pāhauwera. My maiden name was Awhina Pokia and I was born at Paroa near Mohaka where my father Pokia Tiopira had a home. Our family was known as the Joes as the Tio was taken from Tiopira and pronounced Joe.
2. My father died when I was three years old and we then moved to Mohaka to the home of my mother's parents. Later in life in my early teens I lived at Waihua as well with relatives before going to Hukarere college and then Teachers Training College. I was a teacher for most of my working life and until recently worked for the Education Review Office. In my years I have lived at Mohaka, Waihua, Papuni, Waipiro, Frasertown and Napier. I have spent a lot of time at Raupunga, Waikare, Aropauanui and Tangoio, Kotemaori – everywhere between Napier and Wairoa.
3. I have always been active and involved with all that is Ngāti Pāhauwera, I have served on various trusts and will always be interested in the education and welfare of the Ngāti Pāhauwera people. My sister-in-law and I were responsible for waiata wananga at Waipapa-A-Iwi several years ago and I attend the various wananga that are held by the Trust with regards to Tikanga, Kawa, Waiata – whatever. I feel that I should support these events, I go to just about every hui they have and I enjoy seeing my whanaunga.

### **Tikanga**

4. In my affidavit I am talking about my memories of various Ngāti Pāhauwera whanaunga and my own whanau, and our kai gathering in the area under application. There were pakeha in the area and I will make it clear when I am talking about them. In our day the Ngāti Pāhauwera people had their own tikanga that influenced their thinking and rules they lived by in regards to the beach and the sea. Our Tikanga is based on the

values and standards left by our ancestors to guide our conduct and way of doing things. Tikanga has some broad values and meanings but mainly it means what is right, what is correct, what is fair for the best interests of the people and environment as they cannot be separated.

5. The values that guide Maori and Ngāti Pāhauwera thinking in applying tikanga include whanaungatanga, mana, manaakitanga, tapu and utu. Whanaungatanga does not just include the relationship with people, it included the responsibility to consider our relationships with all living things and the wider universe. Mana is as much about responsibility, the responsibility to maintain mauri ora or the healthy state of natural resources, as it is about rights of use.
6. Everybody including the pakeha in the area respected those rules as people in those days were very community minded and there was over a thousand people living in the general area. There was a local policeman but he did not concern himself with what Ngāti Pāhauwera did at the beach as people respected the rules of our old people. When I was young, I didn't know that there was a difference between Pakeha and Maori.
7. The people did not just go fishing anytime. When old Hone Wainohu rode past on his white horse to go fishing everyone knew it was OK to go fishing. The old people knew the right time to catch fish and when it is best to do other mahinga kai. The rules were based on tikanga or what the Ngāti Pāhauwera people considered as right and tended to be very practical.
8. Some of the rules we lived by included:
  - 8.1. The beach is not a place for playing yelling and screaming. You did not yell around the beach as if someone gets into trouble in the water how will anyone know the difference?

- 8.2. Near the Mohaka river mouth was not a place for kids. The river mouth was recognised as a dangerous place and if any children got swept out to sea they may not be rescued or noticed.
9. There were also rules for gathering Kaimoana, including:
  - 9.1. Food gathered must not be eaten on the rocks or nearby beach while members of your party are still gathering kai moana;
  - 9.2. Kaimoana was gathered for the purpose of sustaining the whanau, hapu, lwi;
  - 9.3. Kaimoana is never gathered for personal gain or for sale and if people got a lot of fish it was dropped off at the homes of the old people;
  - 9.4. Only sufficient Kaimoana for the occasion is gathered unless it is gathered for preserving, drying for the winter;
  - 9.5. Bags that have carried or cooked meat or fish were not be used for diving; and
  - 9.6. If you turn rocks over whilst searching for Kaimoana put them back the way you found them.
10. There were different rules for the fisherman. Not that I was a fisherwoman but even I knew the rules for that, like:
  - 10.1. No gutting of fish on the beach;
  - 10.2. The rods give way to the Reti board; and
  - 10.3. All fish caught is to be released or taken away off the beach when you leave.

## Tapu

11. Tapu was something we respected. As women, we knew we should not gather food or be in the water if menstruating. It is not considered a healthy practice to contaminate others or food collecting areas with your blood. It was also known that blood will attract sharks. There were also issues of spiritual contamination from other people's blood so it became a tapu issue as well.
12. Tapu also relates to the Taniwha in the area. We were told of the different Taniwha like Paikea and Hinemako at Mohaka that would protect those of the whanau who respected the beach. There were fears of being punished by these taniwha if you were not respectful of the tikanga and rules the tipuna had set. In this respect Tapu includes the notion of utu or payback. In regards to manaakitanga the meaning of utu is more about reciprocity.
13. There are other taniwha up the Mohaka river that appear to people in the form of a log, a large eel and even an Angel with wings. Waihua had its own Taniwha 'Moremore' and the taniwha at Waikari was 'Kehu roa'. 'Paikea' is a Taniwha that looks after the coastal seaboard right up to Whangara. 'Moremore' also has a Kaitiaki role between Ahuriri and Turanganui. If you saw 'Moremore' the black shark it was a warning of approaching danger. There are other taniwha along the coast towards Napier that appear as Stingray or Whales.
14. A Ngati Pahauwera waiata written by my brother Ramon talks about Paikea and the connection of the awa to the moana:

I timata mai ia i tawhiti pamamao  
 Ki te mau mai i tona kupu  
 Ko ona wehenga, ko te Taharua i Poronui  
 Ko Te Ripia ki Ahimanawa  
 Ko Te Makahu i Kaweka  
 Ko te Waipunga i Kaingaroa

Ko Matakuhia i Tarawera  
 Ko haere mai ma waenganui  
 O Turanga-kumu-rau  
 Ko Te Titi o Kura  
 Ka huri ki te tairawhiti  
 I te taha o Maungaharuru  
 Ka puta mai ko Te Hoe i Huiarau  
 He aha ra te mea nei? He aha ra te mea nei?  
 He taniwha? He tipua? He tangata? Hei!  
 Kahore! Ko te awa o Mohaka  
 E huri ana ra, e koki ana mai,  
 E piko ake nei, e rere atu ra  
 Ki te marae o Pahauwera  
 I te ngutuawa o Te Ika a Maui  
 Ki a Tangaroa, ki a Paikea  
 Te Kai-tiaki o Pahauwera e

**Translation:**

It begins in the far distance to bring its message;  
 Its offshoots (tributaries) are Taharua at Poronui,  
 Ripia at Ahimanawa, Makahu at Kaweka,  
 Waipunga at Kaingaroa, and Te Matakuhia at Tarawera.  
 It then flows down between Turanga-kumu-rau and Te  
 Titi-o-Kura, turning eastward along the side of  
 Maungaharuru, emerging at Te Hoe in Huiarau.  
 What is this thing? A taniwha? A giant? A man?  
 No! It is the Mohaka River! It twists and turns  
 And flows on to the marae of Ngāti Pāhauwera at the  
 mouth of Te Ika a Maui - to Tangaroa (the God of the  
 sea) and to Paikea (a taniwha), the guardian of  
 Ngāti Pāhauwera.

15. As I grew up the beach was where family members spent a lot of our time as lots of the things we needed to live were obtained the beach from firewood to fish of various kinds, shellfish of different types and hangi

stones. Most of the Ngāti Pāhauwera people had milking cows to supplement their living but fish was part of the staple diet. Kahawai was the main fish but there were lots of herrings, flounders and mullet in the area of the Mohaka river mouth.

### **Mahinga Kai**

16. The beach and the coastal area between Waihua and Napier are very important to Ngāti Pāhauwera people. Over the centuries the people from both areas have intermarried. As whanau and hapu they also joined together to defend their collective customary rights from intruders whilst respecting the principal rights of ahi ka roa.
17. Mahinga Kaimoana and use of the resources from the beach is something our children continue to do for whanau needs just as our tipuna did in their time. Using the seabed and the foreshore is our customary right and we continue to exercise this right today.
18. Each whanau had its own white baiting spots and people knew and respected the places where different whanau set their whitebait nets. The locals knew all the places towards Waikari where to gather pipi and tuangi just as they regularly headed past Waikari to the rocks where they got paua, kina koura and fish. At Waihua there were mussels, kahawai and snapper.
19. The locals took lots of firewood from the beach as wood was the only fuel for cooking and heating the homes in the winter. I remember getting off the 'picture bus' after we had gone into town to the movies, and we would go down to the beach and light a fire to get warm and stay there till the morning. The beach at Ahuriri was also not unfamiliar to me as I spent time in my youth with my mother and relatives at Ahuriri where we went to gather pipi and tuangi. When I was young, the family also spent a lot of time at Arapaoanui in the school holidays where we would camp for weeks living off kai moana. This happened with my grandchildren too.

20. I had five boys and two girls. We had moved around a lot as we were both teachers but when our children went to college my husband and I moved to Napier where my husband was headmaster at Taradale primary whilst I worked at Bledisloe School. We did a lot of recreational fishing and had a small clinker for drag netting around Awatoto and Ahuriri. All of my children feel a strong connection to Ngāti Pāhauwera and the moana.
21. My son Patrick in Australia – whenever he comes home, the first thing he does is hit the beach, go fishing, go diving and gather kaimoana. Toro and Richard are in Hawkes Bay, they are both keen fishermen and were divers in their youth. My youngest son Rewi is in the Navy so of course he is around the ocean constantly. My children all teach the Tikanga and pass on to their children, my grandchildren and my great-grandchildren whether they are down the road or across the sea.
22. There will always be someone there to teach you. The thing is, you don't go to school and learn it, all these things, the Tikanga, the practice, its happening in the community everyday. So you just learn it automatically and do it automatically. That is why all of the Ngāti Pāhauwera kids know what to do, what songs to sing. They have seen us do these things, so it is natural.

### **Waiata**

23. As well as teaching the Tikanga when at the beach itself, the Ngāti Pāhauwera waiata annexed to this affidavit and marked "A" are a selection of waiata from one of our wananga that prove continuing practice, mana moana and mana whenua. In the late 1990's it was felt that we were losing our waiata and a revival commenced. The selection of songs below are but a few of those that we sing today. The songs annexed to my affidavit are from a booklet produced in 2001 – the title is 'Ngāti Pāhauwera Wananga Waiata Tuatoru – 2001'. So that was the third wananga held at Waipapa-a-Iwi Marae that year. In the book are over 70 pages of waiata sung by Ngāti Pāhauwera, but I have only annexed those which relate to the moana.

24. Just like karakia, there is a song for every occasion. Ngāti Pāhauwera continue this practice, ake ake. More recently the Trust have been holding Tikanga and Information Sharing Hui – we know the songs so we haven't had to revive them lately. Those waiata wananga must have been really successful because they are singing Ngāti Pāhauwera waiata in Australia now. We know it was really successful because we haven't really needed them lately. These waiata are sung at each and every whanau occasion, and that they tell the stories of our Iwi. I have my favourite waiata to sing.
25. My brother Ramon Joe wrote quite a few Ngāti Pāhauwera waiata, and his wife Te Rina (Lena) Joe and I were the ones facilitating the wananga. We were talking about it the other day and she said 'I was getting sick of singing the same songs, so he said, right – I'll fix that. And he wrote some songs about the Awa, about the history'
26. Lena was like me and also had a prolific educational career. Between my late husband, Edward Waaka, myself, and Lena you would not be able to count the number of Ngāti Pāhauwera and Hawke's Bay children that would have learnt those songs. My husband was also the person who started the Primary Schools Maori Culture Festival. Annexed and marked "B", "C" and "D" are three articles from the Hawke's Bay Today about my husband starting the Festival and that it continues today as the Ngati Kahungunu Primary Schools Kapa Haka festival and attracts thousands of people.
27. I would like to conclude with a waiata (also written by my brother Ramon) that references the awa and the moana as identifying Pahauwera.

Kahungunu, te tipuna  
 Te Huki, Te Kahu-o-te-Rangi  
 Puruaute, me Tureia  
 Anei ra o matou tipuna  
 Ko Mohaka ra te awa  
 Tawhirirangi nei te maunga

Ko te iwi Pahauwera e  
Haruru ana te moana  
Haruru ana te whenua  
Au, au, aue, ha  
No reira au, au, aue, ha

**Translation:**

Kahungunu, the [founding] ancestor,  
Te Huki, Te Kahu-o-te-Rangi,  
Puruaute and Tureia are our ancestors.  
Mohaka is the river, Tawhirirangi is the mountain  
And the people are [Ngati] Pahauwera.  
The sea rumbles, the land rumbles au, au aue ha

Affirmed at *NAPIER* this *27* ) *E. A. Waska*  
day of *NOVEMBER* 2013 )  
before me: *HAI TORU TEU* ) 

~~A Solicitor of the High Court of New  
Zealand /Justice of the Peace~~

**H. T. Too, JP  
Chartered Accountant  
Napier**

'A'

# NGATI PAHAUWERA



# WANANGA WAIATA TUATORU - 2001

MICHELLE TUHI  
MOHAKA

KO IHOA O NGA MANO HE KAIARAHI MO KOUTOU MO  
NGA WA KATOA I ROTO I A KOUTOU HIKOI I A KOUTOU  
MAHI I A KOUTOU WHAKAARO, A I RUNGA I TE WEHI TE  
PONO ME TE TIKA KI NGA ARIKI HEI PUAWAI I A KOUTOU  
MAHI KATOA, TE MANGAI HE TAUTOKO MAHI KATOA, TE  
MANGAI HE TAUTOKO MAI AIANEI AKE AKE NEI, AE

“Ko taku rekereke ko taku turangawaewae”

Where I dig in my heels is where I make my stand

(This proverb was used by Te Kahu-o-te-rangi, tipuna of Ngati  
Pahauwera)

### ETAHI WAIATA I RUNGA TE MARAE

NGA RORI O MOHAKA.....	1
TE AWA O MOHAKA.....	2
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KO TE AMORANGI.....	4
TE RIU O MOHAKA.....	5
KO MAUNGA HARURU.....	6
KA PINEA.....	7
EHARA I TE MEA.....	8
MA WAI RA E TAURIMA.....	9
PINEPINE TE KURA.....	10
HUTIA.....	11
E PARI RA.....	12
E PARI RA NGA TAI KI TE AKAU.....	12
KORORIA.....	13
TUKU IHO WHAKARERE.....	14
E PA TO HAU.....	15
MAKU.....	16
TE AROHA.....	17
TE MAUNGA RONGO.....	18
TUKUA AHAU.....	19

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WHAKARONGO.....	21
WHAKARONGO AKE AU.....	22
TIRAMARAMA MAI RA E.....	23
AUATU RA.....	24
PUREA NEI.....	25
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RONGOMAIWAHINE.....	27
KO TE PAREHUIA HE TOHU RANGATIRA E.....	27
TE MANU.....	28
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### NGA HIMENE

KA WAIATA KIA MARIA.....	44
KO TENEI TE WA.....	45
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 KA TIROHIA.....54  
 TE ARIKI WHAKARONGO.....55  
 I ROTO I TE TOHU O TE HE.....56  
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 TUPONO MAI NGA IWI NEI.....58  
 AROHA MAI.....59  
 AWE MARIA.....60  
 AWE MERI.....61  
 COME BACK TO ME.....62  
 E HEHU I TE TAPENAKARA.....63  
 E TE WAIRUA TAPU.....64  
 I BLESS THE DAY.....65  
 JUST A CLOSER WALK WITH THEE.....66  
 HALO.....67  
 KIA TATA MAI KOE.....68  
 KO HINEPUARAURANGI.....69  
 KOUTOU KATOA RA.....70  
 LORD OPEN PATHWAYS.....71  
 MA TE MARIE.....72  
 ME WHAKAPUAKI.....73  
 MO MARIA.....74  
 NO TE HOHONUTANGA.....75  
 TE AURORA.....76  
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 WHAKA PIKI ORA.....78  
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 HE KARAKIA TIMATANGA.....80  
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 NGA INOI I TE MUTUNGA O TE HUI.....82

# KAHUNGUNU

KAHUNGUNU

TE TIPUNA

TE HUKI TE KAHU-O-TE-RANGI

PURUAUTE ME TUREIA

ANEI RA O MATOU TIPUNA

KO MOHAKA RA TE AWA

TAWHIRIRANGI NEI TE MAUNGA

KO TE IWI PAHAUWERA E

HARURU ANA TE MOANA

HARURU TE WHENUA

AU AU AUE HA

NO REIRA

AU AU AUE HA

*NA RAMON JOE*

## KO TE AMORANGI

KO TE AMORANGI KI MUA  
KO TE HAPAIO KI MURI  
TE TUTURUTANGA MAHI PONO  
O TE MAORI MANA MOTUHAKE  
HE MANGO PARE AMOHIA  
O TE WAKA TAKITIMU

HE WHAKAKUITITANGA  
HEI WHAKAKITENGA  
E RERE E TE HUATA HOPUKIA  
E RERE E TE MANUKA TOMOKIA  
E KORE E NGARO TE KAKANO  
I RUIRUIA MAI RA I RANGIATEA  
E TOKU HINENGARO ANO  
HE WA KAINGA E HOKIA ANA MAI  
KI NGA RAU MURI MURI AROHA

KIA HORA TE MARINO  
KIA PAPAOUNAMU TE MOANA  
KIA TERE TE KAROHIROHI  
KO TE ATUA TE KUPU TUATAHI  
KO TE ATUA TE KUPU WHAKAMUTUNGA  
KIA WHAKAPAINGA TE INGOA O IHOWA  
WHAIA TE ITI KAHURANGI  
O TE WAKA TAKITIMU

*NA CANON WI TE TAU HUATA*

## TE RIU O MOHAKA

TE MAUNGA E TU RA  
KO TAWHIRIRANGI TONA INGOA  
TE MARAE I TU I RUNGA  
KO TE KOWHAI TERA.

KA PIKI MAI TE KOHU  
MAI I TE AWAAWA  
KO POPOIA TONA INGOA  
KA HURI KA PUTA KI TE MOANA.

TE MARAE E TU NEI  
KO WAIPAPA-A-IWI TENEI  
TE KAHU-O-TE-RANGI TE WHARE  
TE WHARE POROTITI KO RONGOMAI-WAHINE.

TE URUPA O RUNGA KO HIRUHARAMA  
TE URUPA O RARO KO TE HUKI  
TE TAKATORANGA O NGA TIPUNA  
MA RATOU ENEI WAIHONGA

*(WONDER OF YOU)*

NA RAMON JOE

## KO MAUNGA HARURU

KO RUAWHARO TE TOHUNGA  
O TE WAKA TAKITIMU E  
KA WHIUA TE TOKOTOKO  
KI TE RANGI E

REREWAKARUNGA TE KERERU  
E KIMI WAHI PAI  
PUKEPUKE TE WHENUA  
HE MAUNGA TEITEI

HARURU ANA TE MOTU  
I NGA PARIRAU  
KO MAUNGA HARURU  
HE MAUNGA RURUHAU

(Johnny Angel)

*NA TIWANA RAUA KO YVONNE ARANUI*

A

## TUKU IHO WHAKARERE

TUKU IHO WHAKARERE  
NGA ROIMATA I AKU KAMO  
RITE TONU TE RERE  
I TE AWA O MOHAKA  
KORE RAWA E MUTU  
TE AROHA I AHAU  
HAERE RA E (KUI TAMA) AROHA ROHA E

# RUAWHARO

## RUAWHARO

HE TOHUNGA NUI  
 HE TOHUNGA MAIA  
 KI TONA IWI E  
 I HOEA MAI RA  
 TAWHITI NUI  
 TAWHITI ROA  
 TAWHITI PAMAMAO  
 KA KITE RAWA I TE PARE O TE RA  
 TE PAPA WAI I ORAKA  
 NGA ONE ROA O TE MAHIA

## RUAWHARO

TE WAHA KI O TE WAKA NEI  
 A TAKITIMU E  
 KO WAI RA HE KAU ANA  
 HE TANIHWHA HE TIPUA  
 NO RUAMANO E  
 KA WHAKA HUKA MAI  
 TE MOANA NUI  
 TE WHANAU A TINIRAU  
 TE TANGIMAI A TANGAROA

## RUAWHARO

ANEI TO HOA WAHINE  
 NA NUHAKA E  
 HE WAHINE TOA  
 HE WAHINE KARAHIKO E  
 TAI PURUTU TAI WAINANGA  
 TE MOTU TAPU O WAIKAWA  
 ME HEKE TAUA  
 KI TE WAIKOKOPU

## E TE IWI

KIA MIHI KI TE WHARE TIPUNA NEI  
 O RUAWHARO E  
 TE TUANUI I TE ATA O NGA MAUNGA  
 KI OPOUTAMA E  
 PIKI AKE KAKE MAI RA  
 TE KARANGA O RONGOMAIWAHINE  
 NAU MAI HAERE MAI KI TE MAHIA

## TIMATA

KO TAMATEA TE ARIKI NUI  
 KO RUAMANO  
 TE TANIWHA  
 KO TAKITIMU  
 TE WAKA TIPUA  
 TE TOHUNGA NUI  
 KUA RUAWHARO E

## TIMATA ANO

KO TAMATEA TE ARIKI NUI  
 KO RUAMANO  
 TE TANIWHA  
 KO TAKITIMU  
 TE WAKA TIPUA  
 TE TOHUNGA NUI  
 KUA RUAWHARO E

# RONGOMAIWAHINE

KOTIRO MAORI E TOKU RIPENE PAI  
O MAKawe HOKI NGA NGARU O TE TAI  
KO TE PAREHUIA HE TOHU RANGATIRA E  
KO RONGOMAIWAHINE O NUKUTAUURUA E

RONGONGIA NA TO ATAAHUA  
KI TE WHENUA KATOA  
TAE ATU TE KOHIMUHIMU  
KIA KAHUNGUNU E  
KO WAI TE WAHINE E  
E WHAKAKAPAKAPA  
TE MANAWANUI NEI E  
KO RONGOMAIWAHINE O NUKUTAUURUA E

PIKE AKE KAKE AKE KI TE MAHIA E  
KA KITEA TONA HIAHIA AUE KO RONGOMAI E  
HAERE MAI E TAMA RUKUHIA NGA PAUA A TANGAROA E  
MA RONGOMAIWAHINE O NUKUTAUURUA E

NAHAU RA KAHUNGUNU TANGATA WHAKANENE  
NA TE PAUA E RARU (PAUSE) ANA KO RONGOMAI E  
MARANGA MAI E HINE KA HAERE TAUA E  
KIA MARAMAHATEA O NUKUTAUURUA E  
RONGOMAIWAHINE (3X)

*NA TOMMY TAURIMA*

# MAUNGA HARURU

KO MAUNGAHARURU TE MAUNGA  
 KO MOHAKA TE AWA  
 PAHAUWERA TE IWI  
 TAKITIMU TE WAKA  
 E MIHI ATU NEI RA  
 KIA KOUTOU KATOA  
 HAERE MAI E HOA MA  
 I RUNGA O TE AROHA

KO MAUNGAHARURU TE MAUNGA  
 KO MOHAKA TE AWA  
 PAHAUWERA TE IWI  
 TAKITIMU TE WAKA  
 KIA MAU KI TO MANA MAORI  
 ME TO MAORITANGA  
 KAUA ENEI WAREWARETIA  
 KIA KI A KOE TANGATA

↓  
 HK

(Blackboard of My Heart)

NA RAMON JOE

## TU HIRAHIRA

TU HIRAHIRA MAI RA  
TE TIPUNA WHARE E  
I RARO I TE MARU  
O TO MAUNGA TAPUU E  
TITIRO ATU KI TO MOANA  
ME TE AWA E RERE ATU RA

E RERE ATU MATOU  
KI ROTO I TE WAO NUI  
O TE PAKEHA  
KI KIMI ORANGA  
MA TE HURUHURU TE MANU KA RERE

KARANGA MAI RA KIA MATOU  
NGA TOROA O TE RANGI  
NGA KORIMAKO O TE ATA  
ME NGA RURU O TE PO  
KUA HOKI MAI NGA MANU E  
KIA KOE E KORO  
ME NGA TIPUNA WHARE O TE MARAE

KUA HOKI MAI  
KI TE HONORE IA KOE

(Fernando)

*NA RAMON JOE*

## WAIATA MO TE RETI

KEI TE RERE TAKU RETI  
KEI TE PIUPIU NGA PAUA E RUA  
KO TETAHI HE KAMURAMURA  
TETAHI HE WAITUTU E

*MY RETI IS AFLOAT  
THE TWO SPINNERS ARE SPINNING  
ONE IS THE RED SHELL SPINNER  
ONE IS THE BLUE SHELL SPINNER*

KEI HEA RA KOE E KAHAWAI  
KEI TE WHANGA AU KI A KOE  
KO TE MAUNATEA KI TE  
AHIMANAWA  
KO TE ARAMOANA KI MOHAKA

*WHERE ARE YOU O KAHAWAI  
I AM WAITING FOR YOU AS YOU COME  
FROM MAUNGATEA IN  
AHIMANAWA (MAHIA)  
ALONG THE SEA PATH TO MOHAKA*

MEHEMEA KAORE KOE I TE  
HAERE MAI

*IF YOU ARE NOT COMING TODAY*

ME KORERO KOE KI NGA NGARU

*JUST WHISPER TO THE WAVES  
THE WAVES WILL THEN TELL ME*

*WNA* MA NGARU E KORERO MAI KI  
AHIAU

KA WHAKAKI AU I TAKU  
PEEKE KE TE WAHIA

*I WILL THEN HAVE TO FILL  
MY BAG WITH FIREWOOD*

NA RAMON JOE

### THE RETI BOARD

IN A VILLAGE BY THE SEA  
IS A PLACE THAT IS HOME TO ME  
THE VILLAGE IS MOHAKA AND THROUGH IT FLOWS  
A RIVER OF NOTE THAT EVERYONE KNOWS  
IT IS HERE WHERE THE RIVER MEETS THE SEA  
THAT MY GRANDPA SAT ME ON HIS KNEE  
AND TALKED ABOUT THE RIVER, THE EBB AND FLOW OF TIDE  
I ABSORBED LISTENED VERY CAREFULLY THESE WERE TO BE MY GUIDE  
WHAT I WAS TOLD WAS IMPORTANT TO ME  
I WANTED TO TO BE ABLE TO USE THE RETI  
THE MARK OF A FISHERMAN WITH NO FEAR  
USING A DEVICE THAT WAS DEVELOPED HERE

NA RAMON JOE