Papatuhi

Whangaroa Papa Hapū

Pēpuere 2015

"He tau hou te tau, huri te tau, hua te tau, haramai te tau!"

Rua Mano Tekau mā Rima

From the desk of the Chairperson of the Whangaroa Papa Hapū

Tēnā koutou katoa

Ngā manaakitanga o te runga rawa ki a koutou katoa I roto I ngā ahuatanga o te tau hou nei.

E mau tonu ana te mahara ki ō tātou mate I hinga atu rā, e hinga tonu nei, rātou kua takahi te ara wairua ē kore ē hoki mai.

Heoi anō, mātou te hunga ora e pikau tonu ana ngā mahi I waihō mai I a rātou. Kei te mihi.

Ka mihi ake ki ngā kaupapa o te wā, ki ngā nekenekehanga o te wā. Kaore e kore kua whakamua te titiro ki ngā take nui hei whakarauora ake i tō tātou kaupapa e whaiwhai haere i te ara tukutuku o poutama.

No reira, e ngā maunga whakahaere, e ngā awa whakaneke, e ngā hau e wha,

tēnā koutou katoa.

As I write this I am mindful of the preparations taking place in Whangārei and Akerama. I commend all those workers entrusted in the enormous task to do right by your people and to make sure every need of every manuhiri is catered too, mihi tonu ana ki a koutou.

I also take a moment to think of the claimants, who are making last minute changes, strengthening their kōrero, carefully choosing every word in order to portray the laments and wishes of their tūpuna, mā te atua koutou e tiaki, hei manaaki.

2015 looks to be a year of vast movement in what is the pen-ultimate year of our claims process. Although cautious, I am confident that we can survive this mahi and finish the undertaking that our tūpuna left to us to ensure the survival of tomorrow.

Nō reira, kia kaha, kia toa, kia manawanui!

Kia ora koutou katoa

Karanga Pourewa

Heamana, Whangaroa Papa Hapū

IN THIS ISSUE

He Patipati Paraikete

We begin our feature on our Patipati Paraikete, or Patch Blankets. Leading into and during our Whangaroa Week Two Hearings in Otangaroa, both Kura Waru-Te Rewiri and Frances Goulton along with several other participants, armed with wool, needles and whakaaro, created our fantastic Paraikete. *page 3*

Research Projects

In January the Papa Hapū and a handful of claimants were given the opportunity to host Dr Garth Cant. Recently appointed to research specific project of deforestation in Whangaroa. *page 2*

Hui ē, Whangaroa ē!

A recounting of a three day journey

Frances Goulton, Ngāti Ruamāhue

Recently a small group of Claimants went on a journey as Whangaroa was given an opportunity to have a researcher investigate what the government knew about the impacts of deforestation on the environment and people of Whangaroa. Dr Garth Cant, a retired geographer and environmental scientist, completed a similar project for Te Rohe Pōtae (Whanganui) uncovering what people would be astounded to know, in regards to what the Government knew, and chose to ignore, as long ago as 1874.

Meeting at Te Patunga Marae, we talked about the change in climate, the difference between breathing pine trees and native trees, the difference between the quality of pasture air and bush air. Discussions then led to the loss of knowledge of bush rongoā, bush food and bush living. One thing that was highlighted was that with the loss of the ngahere came the loss of our people. Once the forest was cut out, so were our people. They left home, and for many, they never returned. There was a mixture of stories of hardship, loss and theft. At the end of the first day Matua Paul Hemi took Dr Cant and the group to the top of Te Huia Maunga, greeting the four winds of Whangaroa and marvelling at its beauty, expansiveness and exquisiteness.

A heart-breaking sight from day two, Papatūānuku lying barren and naked. Where once Tāne fully clothed her, she now lays bare.

Day two began with a trip following the western boundary of our rohe, at the place where East meets West, along the spine of Papatūānuku, the Mōkau Ridge. There, on one side of the road you can stand in Whangaroa, and on the other, Hokianga. We visited other special places - the gathering place of Owharepapa; the crying waters of Tangitū; the wāhi tapu of Takapūwāhia; and various ceremonial sites.

It was a special trip involving storytelling, ancient and new, and the sharing of memories of what life was like before, during and after deforestation. Memories of how the land was cleared quickly with thick metal ropes that encircled a whole grove of trees and how these ancient giants were brought crashing to their feet as if they were "tiny match sticks". Another spoke on hearing the sound of shrieking kiwi as they were burned to death during the 'burn out' regime. In the 'burn out', everything was destroyed, our trees, our insects, our animals, our air, and our way of life. Finally, leaving a lasting impression on all as to what has been lost, was kuia Iwa Alker standing atop of Tangitū lamenting her pain to Papatūānuku and gently singing "Rimurimu".

Day three saw the rōpū return to Te Patunga for one on one sharing with Dr Cant. A major topic of conversation was the balance in nature, and how tūpuna Māori understood such balance. Moana Wood spoke gently: "for everything on land there is a brother in the sea. The brother to kauri is the whale, and when kauri is weakened, so too is tohorā" - highlighting the understanding tūpuna had for their surrounding environment. Those two mighty giants have been brought to their knees while Māori watched, and sometimes participated. Sharing about the way it was done and who did it, and how it was done. There was no blaming, it was just the way it was. Such reflections were eye-opening and those in attendance felt fortunate to have had the opportunity to reach back and bring such kōrero to the forefront of conversation.

Continuing with balance was the desire to re-patriate native plants, and establishing ōhanga for native seeds and saplings. Several speakers stressed that the felling of native forests meant the people moved away,

resulting in land confiscation due to land being deemed 'abandoned" or it was sold as part of the rates bill. First-hand accounts of Uncles returning home to lands that they no longer owned, or stories of hardships endured by Mothers and Grandmothers who were left behind. Paul Hemi recalls as a young boy seeing Huia in the bush, now extinct - another result of de-forestation. Many more stories of going between Tāne and Tangaroa for food; berries, birds, fish, tuna, fern roots and certain parts of certain trees. Today it may be seen as rustic, but as some stated, such diets were not killing us in the way that kai is today.

Not only were the fruits of Tāne for food, but many also mentioned rongoā, certain trees for certain remedies, every plant had uses. Koro Harry Brown acknowledged his grandmother who was well known for her use of rongoā, but was forced to stop because of the Tōhunga Suppression Act, in fear of breaking the law, and thus such knowledge was not passed on. Aunty Moana explained that our old people "only went to the doctor to die, so as to prove they were dead. Because they needed a certificate to say they were dead, because if they died at home they would be subject to a post-mortem. No one wanted that."

There is still so much to be shared from these very special three days. Many stories can be read in the 'Whangaroa Oral and Traditional History Report' or, for those lucky enough, by listening to first-hand accounts from kaumātua. Whilst unable to return to what was there before, or change what happened, going forward, we must all strive to make life better for our earth mother and for her children. "Ko au ko ia, ko ia ko au"

Many thanks to the following special people who gave generously of their time, their stories, their understanding, their dreams and their aspirations. Ngā mihi nui ki a Jim and Sophie Smith, Iwa Alker, Cheyne Foley, Moana Wood, Harry Brown, Paul Hemi, Gary Rudolph, Patricia Tauroa, Terry Tauroa, Alan Heta and Karanga Pourewa.

A very big thank you to the home people of Te Patunga Marae for your amazingly warm hospitality. It was truly a privilege to sit under the protective arms of Te Wātea whare. Horekau he mutunga ngā mihi.

E Whangaroa. E tū tahi ai tātou! Tiakina! Manaaki mai, manaaki atu tō tātou whaea a Papaūānuku me wana tamariki. Mā Whangaroa, mō Whangaroa.

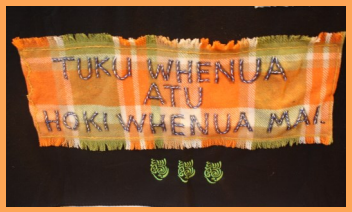
He Patipati Paraikete

He paraikete patipati, he kōrero patipati.

During our week 2 hearing week supported by the Papa Hapū Kura Te Waru Rewiri and myself, decided to take old blankets (cut into patches/ patipati), wool, needles, scissors and ideas. Our whakaaro was to symbolically stitch ourselves back together, while listening to our people give evidence before the tribunal.

Amazingly the patches drew people in, many because it ignited in them an old memory of their kuia wearing blankets or doing patchwork, while others just wanted to have a go.

Here is a selection of some of the patches that were later stitched onto Paraikete. It is planned to collect everyone's patch explanation and share in the next few Papatuhi. If you, or you know of anyone, were involved we would love to hear from you. Some may have seen our Whangaroa tira at Waitangi wearing our blankets at the Stage One Report handover.



Whakahāereere

Tira haere me Dr Cant ki Te Huia Maunga 20th Hānuere (L-R) Iwa Alker, Evald Subasic, Dr Garth Cant, Robyn McPhail, Owen Kingi, Bill Hori, Robyn Tauroa, Daniel Kaio, Ruth Smith, Jim Smith, Cheyne Foley, Hemi Paul & Hinemoa Pourewa

Hui tahi me Alexandra Horseley ki TTĀWPH 25th Hānuere. (L-R) Owen Kingi, Dr Barry Rigby, Debbie Hill, Alexandra Horseley, Pat Tauroa, Babe Baker, Louie Katene, Elizabeth Katene, Robyn Tauroa, Hiwi Tauroa

Hui tahi me ngā wāhine o Mahinepua, Hānuere 14th ki Mahinepua. (L-R) Frances Goulton, Stacey Porter, Robyn Tauroa, Mere Apiata, Wiki Todd, Hinemoa Pourewa and Sue Apiata

Rauika

Pēpuere/February

16th-20th Whangārei Hearing Week
Akerama Marae, Tōwai
(Beginning 8:45 each day)

27TH Whangaroa Papa Hapū
Claimant Hui
10am
Te Tari Āwhina
Whangaroa Papa Hapū

Māehe/March

20th Whangaroa Taiwhenua Hui
10am
TTĀWPH

28th Whangaroa Papa Hapū Claimant Hui
10am, Wainui Marae

Āperira/April

13th-17th Hokianga Hearing Week
Tuhirangi Marae, Waima
(Beginning 8:45 each day)

24th WPH Claimant Hui
10am
TTĀWPH

28th Te Kōtahitanga o
Ngā Hapū Ngāpuhi Hui
Otangaroa Marae
Mangawhero

Whangaroa Papa Hapū

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