

**TAPE TRANSCRIPTION**  
**TAPE ONE**  
**SIDE TWO**

Mac Kurei: We had fellas to do the wood, we had fellas to do and get the meat, we had people for setting up the marae, clean up all sorts. You had your jobs you just fall in                      soon as we have a Tangihanga off we go to look for our horses. The marae is packed by then. I takes you all day to catch the clamned things (laughter). Up and down the road and then as soon as you get eminth                      they gallop, they gallop from here right up to the woolshed right up to the                      past the                      right up ki Te Areare, Omoko er - Matari. Gallop those horses in the cart in the bay all the way there. Big cart tied down with rope. Yeah that horse that made us gallop around there trying to catch him. He ran up there and he ran back with that cart (laughter). It took us all day, all day carting firewood to here. In those old days the hall was pretty old then. The old hall, corrugated iron and I've got to go back and tell them, sorry I've got to paint you. Ko te Ika Pare, that name is wrong on there. The name of that hall its got the wrong name on it. I hate to say that but some day I don't want to be the tohunga to go take it off. I'll get a Tohunga a from outside to do it, you know to ask properly. I think we'd better put the right name back on it. Ko Te Ika Pare koine te ingoa. Thats the name of that wharekai. That was this fellas wife thats the name of the ware irapuaia, Irapauias wife. Thats his wife Ika Pare, thats why I say you know cause I                      in those days they had a pact, you remember that                      I think that was the name of it, Te kura, we though it was Te Kura

Oke Huriwaka: Te Kura Hapainga, but it wasn't

Mac: Kura hapainga, but no, that couldn't be it. Ka puta mai ko te Ika Pare. I think that is the name. But this is, Ngati Ira's got to fix that. Ngati Ira's got to fix that thing. The old hall thats a very old hall, but you know in those days then                      it could cater far better, it could cater for everybody. But as years got on you know you had to leave the place and go and look for work. When you go away with your family and meet other people, you come back even today                      you know, that we know today our maraes are too small sometimes to hold the people that comes back. We you know a lot of my generations is gone from here                      Papakura he was one of the younger ones in our generation. But if they were all alive were the 50 year olds now. We the half centuries of this marae. So you know if I say before thats delving a lot before us well I know a lot of children around here they                      their eyes are listening, their ears are listening, you know like my ears, you know, I've heard that before, I've heard all that. When you're taught,                      Now as you say we've got no koroua, we've got no koroua.

We're the korouas of this marae now. I mean we've got Uncle Bob but he's here. Thats what I'm saying to Ngati Ira. It's good to have you all back again to talk all these things. Talk about our lives, boy friends and girl friends, those days, lovely, lovely, and Puppy love (laughter) Pluck the maize, run thru the maize and pluck the maize, (laughter) thru water melon patches. We always had maize around here. Do all the mischief soon as starts grow long all entertainment. Dancing was a great thing amongst all the marae here. Terere used to be a great place for dancing. I can't recall here a great place to dancing. Once or twice but most times maraes started slowing down so St Marys like hall in Auckland. Maori community centre, dancing all around those areas all over. Down here St Marys. You know I've seen a lot of old people come and go. But anyway we've got their taongas to learn and thats why we're here to learn our Whakapapa. Learn all the place names. Instead of saying "I'm going up the red house, pig hunting (laughter) or I'm going to or I'm