

TAPE TRANSCRIPTION R.T 91.16 SIDE TWO

Speaker: Roherohe

I was like that in my day, I had the rambling lust, ... I go over there see whats over the hill sort of thing. And all these places here those days were wiwi and toitoi, and no houses there at all ... just a few houses. And they use to come across ... we use to swim across from where we were, there's a sort of an island around there. The only way to this island is to go way around and hop on to it aye. But we had to come over ... the work force on this side, because of the (barges) over here, because this where the people were, and these scows brought the supplies, the scows had flat bottomed. This great aunt of mine and uncle use to bring the scows in at the wharf. They had no time to send me to school. I didn't even know where the school was in Opotiki. And from there (her) to these other people I was thrown around like that, and not till I was 7 years old, then I knew this another life sort of aye. This other life was young people coming together, didn't matter whether you were a boy or girl strip off and went and had a swim. Didn't matter in those days, in the latter day I found out the latter (muffled) child (muffled) or whether, nothing like that happened. And they went as far as our younger days at Wairata. We use to make marbles out of clay, and put it at the end of a stick, manuka stick and see who could throw it the furthest and you would have to have a target for the placard somewhere and hit it. If you can't hit it your no good. Well we had this big hole, and we run out of water, well a long way to get the water aye. To play marbles. And we said to Wairata oh you piss in it. (laughter) that's how we were aye. That's how we were (laughter) she piss in it ooh. And I said to Wai, you remember that time Wai, and I she didn't want to remember it. (laughter)

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Speaker: Kate

What about kai, did you fellas have plenty kai around?

Speaker: Roherohe

Oh yes, plenty kai, we use to go ... that's one thing we were taught, and I appreciate it at, when you go and get kai you don't eat it there. Say you go and get pipi you take it away, away, away from the beaches. And I say why? Oh tute ... tute kai. I said what the hell does that mean. To them sending the kai away aye, they won't come back. So we appreciated that kind of knowledge. Where we use to go, there's a place out here called Pakihi, they had pipis about that big, (gestured with hand) still are I think, but the pollution I think done away with them. There those other pipi, mud flat pipis about that big. (gestured with hands) (big ones) They were like rubber, you cook him you got to half cook them. And then over here we use to chase herrings, catch herrings with our bare hands.

Speaker: Kate

Where was that?

Speaker: Roherohe

Down at Otara bridge there, wasn't a bridge there, was all wiwi and toitoi, and we get firewood, light a fire way out in the wiwi and toitoi then we do our fish.

Speaker: Julie

Catch them with your hands?

Speaker: Roherohe

Yeah catch them ... they were that tame sort of we thought ... to us they were herrings, but later on the elders told us it wasn't herrings it was er ... they got a maori name ... carp I think the pakeha call it, carp.

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Speaker: Kate

He aha te aua?

Speaker Roherohe

Aua is a herring. And the only place they knew a aua was, was at Omaramutu Waiaua.

Speaker: Kate

Is that how it got it's name?

Speaker: Roherohe

Yeah ... Waiaua for herrings. Because that Waiaua river, the mouth of it was way out at Opape, it wound around pass the cemetery there right away out.

Speaker: Kate

Along the beach there.

Speaker: Roherohe

Yeah ... pass the area there to the beach. They called it ... the mouth of it was Motutapu or Maungatapu, Motutapu I think. There's a sort of a hill and the cutting when through, that is where they cut the road through, going to Torere. See as you start to go up to the marae at Opape marae, well that cutting there, well that's Motutapu or Maungatapu. (pause)

Speaker: Kate

What were the pakehas like ... to the maori those days?

Speaker: Roherohe

They were quite good. There were only about a half a dozen pakeha here in those days, but they were business people aye. There's one well he looked like a maori to us but he wasn't a maori he was a ... the Shalfoons ... George Shalfoon, and er ... and he had launched ... launched took his groceries or ...

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Speaker: Roherohe

... what ever up the coast aye, on this launch. The Tikirau ... The Tikirau, that was the name of his boat. And there was two launches going from here to the coast. The other one was the Waihau, it belonged to the Walkers. That was the only other pakeha maori in Opotiki ... Willie Walker. Willie Walker he had this launch, and he tried between Opotiki and Cape Runaway or Waihau Bay anyway. They met up with the rest of the Walkers. Thats that Walker aye. The other Walkers were at Te Kaha they had the business part at Te Kaha. Johnny Walker, he had the Store, the Hotel, Post Office.

Speaker: Kate

What sort of kai did they take up there?

Speaker: Roherohe

Bags of flour, things like bags of flour bags of sugar tins of biscuits er ... sort of a hard biscuit aye.

Speaker: Kate

Cabin Bread?

Speaker: Roherohe

Cabin Bread. But they had them in tins then. And they had er ... what they call German sausages, it's the same as ... what the hang you got now, you put in sandwiches.

Speaker: Kate

Luncheon sausage

Speaker: Roherohe

Luncheon sausage yeah ... that kind but it came in tins. Came with a sort of fluid in it, oh well if you open the tin will you got to get rid of it eat ...

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Speaker: Roherohe

... em. The tins about that big, about 20 or 30 sausages but the maoris up there new how to cure it to make it last a month. (laughter) Yeah once upon a time you know up there they didn't have any fences, no animals then, the only animals you had was a horse and a dog. And then I had one, I had a horse and a couple of dogs. And the way I feel I use to skite about my dogs my aunty bought me, he's a dog from Siberia somewhere. She was a princess (Rangipoia) he bought me this horse, dogs ... we use to go out pig hunting every weekend, us kids from school. We go out and spend a weekend out ... camp out ... pig hunting ... if we caught the pig on the Friday night will stay till Saturday night then come back. If we didn't will stay till Sunday night come back. Oh pigs galore here, but still galore there.

Speaker: Kate

Where's this?

Speaker: Roherohe

At Pahaoa and at Waikawa or Waihou Bay, not Waihou Bay er ... Waikawa Point. This Parkinson use to live there, and this Parkinson, I was related to his wife. I don't know what they are now, and we use to go out there, even girls with boys use to go pig hunting. There was stacks of pigs, that's what I was saying to you the pig was in those days you look at it now some of them ... tusks about that long aye. ... we knew how to get pass it, to kill it. In other words we lived hard naturally ... or naturally (laughter) (muffled) Survival. That's the only way we could survive aye, well that's the only one we thought we could survive. And we use to plant sugar cane (tootoo?) we called it, ... sometimes that's all we had for ... go out pig ...

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Speaker: Roherohe

hunting with. These pieces of tootoo and a pikau bag ... pikau bag is a sack sewn at one end (muffled) and down the middle well that's what we had to plan to put your piece of ... I had mine in, (muffled) go out no need of blankets, lit a fire, slept around the fire. Oh it was a unhuman thing. I look back at this time, people going ... just the other day I saw some people leave from the other side from the Tereo river, Tereo river that was our haunt up the Tereo river. They told us that was the shortest way to Ngati Porou. And I didn't know where Ngati Porou was until I got there, and that was the shortest way, I went up there so far and I didn't continue on, I thought oh what the hang the use of me going down there, I know all about it, so I stayed, I said to these fellas, oh I go back from here. I said don't you want to go to Maungaroa or Te Kaha, I said no I've been there ... grown up there, no you fellas carry on. These are like boy's scouts and girls, they come down that way, lived on the land. I said the only thing you got there wild pigs and eels, no they were determined to get eels, how you get the eels, oh the same way you usually get, with a rama, rama the eels aye. So I gave up and I stayed back at Hikurangi, around Hikurangi we built a hut there, each one carry a couple of iron and nails, built a hut up there, built it out of logs, and then just recently ... use to go up and down this mountain, because it was a big job to get up there the first time. Just the other day er ... I had ole ... they been up there to have a early morning shift, beat the sun aye, cause it's rising. And I said I no need to go to Hikurangi to greet the sun, said where do you go? I said oh you see that hill up there, said yeah, well I go up there and say hello sun. You go straight to that Maui (muffled). They had to go to a ... I said I don't mind going to ...

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Speaker: Roherohe

... Hikurangi to see the sunset, but to see the sun rise ... don't need to go to Hikurangi. He said what about the ... the other day just one woman ... one of the big noises from Ngati Porou Whaea McLutchie, and I said to Whaea did you go up to Hikurangi? oh yeah. I said what for? I said not what you think. I went to say haere ra e ra. Goodbye sun. See the sunset, the last place where you see the sunset, but from there you can see the sun setting on the land aye, not like here you see the sunset on the trees, but when you see the sunrise over there you can see it rising out at the sea. Some people from here say ... oh he rereke to koutou kainga. I said oh your on the Tairawhiti you know, and then what would you call that other side she said to me. I said I don't know, you translate it sunset, what does sunset mean to the maori. Te ra toa ne. But this woman she's an aunty of mine, Kui Amoamo, she saw the sunrise, oh he rereke to koutou kainga, piki mai te ra i kona, they see the sunrise from the hill from here aye. I said, oh you must remember your on the other side. (laughter)

Speaker: Kate

You know after the confiscation, did it make much change to the people. How did the people react.

Speaker: Roherohe

I think we made alot of change alright, because need to comply with each other then aye. (muffled) You know once upon a time er ... Ngati Ira was Ngati Ira and Ngati Ngahere was Ngati Ngahere. and te whanau a Ngati Rua was a nothing. See Ngati Rua just came recent, when I say recent ... those were the first tribes of Opotiki ... Ngati Ira and Ngati Ngahere. And these other young people say about 20 years ago they say to me e hoa your ...

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Speaker: Roherohe

... wrong, 5 tribes. I said they weren't all there at the same time. I said perhaps the canoe was there, depending on what canoe they came on. I said the canoe that I came on my nanny tells me my canoe was Nukutere. And it's not seven canoes that left, I said you know the canoes that left you don't see a Nukutere in it. And then it's just as Claudie said, Nukutere has been here before the great migration. And then I said you look back very very far back you find out there was a canoe then, that discovered New Zealand. What was the name of that canoe, can you tell me, you fellas learn't alot, from who ever wrote history down for us to learn. I said who was the ... what was the first canoe ... they couldn't name it. And I said this canoe came backwards and forwards several times and it didn't have the name in the great migration, but it's included in the great migration. And these fellas aye ... oh oh we were taught ... that was the trouble aye I tell a story and another one comes along and tells a story ... different. Well it'll put the other people crook, I mean to say , oh I heard from so and so or so and so. At the moment I just can't think of this canoe when it came the first time. Came the first time and it discovered New Zealand, and then when it discovered New Zealand, and then when it discovered New Zealand it went around abit and found out the conditions, were suitable for the kind of people he represented, and he went back ... and they say he went back ... they say he went back, I said they went back. They say oh your wrong, that's where arguments come in aye. I said leave it at that then ... he went back then, who was the he? that went back. I had to be 60 years old ... 60 years old before I could prove to myself that I was right. And I forgot the name of the canoe, the first time it came. Instead it went back

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Speaker: Roherohe

... and told the people oh I found this land that star had shown. See somebody had told them that there was a star going there, show out. Show out ... follow that star till you get to this place. And it will become your garden of Eden. Koirā to koutou kaari o Erana. And you follow this ... and the only people would see that, was the people who believe in this in this whakapono, I say to this woman, and I say ... koinei toku mohio mo te whakapono o nga tipuna. The tipuna that came with Whatonga ... Whatonga ... Whatonga ... Whatonga was the fella that came with er ... pakeha ... got it up there on one tree hill in Auckland, the discoverer of New Zealand was ... what's the names on that memorial up on one tree hill in Auckland. (muffled) It's not Kupe? Kupe ... Kupe was the discoverer of New Zealand. Well Kupe and Toi were the co discoverers of New Zealand. They came back ... Kupe went back. Toi stayed. And Toi said ... this is going right away back aye. Anyhow after me telling this (muffled) I said kaore au e mohio no whea tahau nei story. I said oh well I went to school and this is what they taught me at school. What they say discovered New Zealand, Captain Cook. (laughter) Captain Cook discovered New Zealand. And Captain Cook was the one that landed, and the other one Tasman ... I said hey your confusing yourself. Who discovered New Zealand? actually ... or Tasman. I said that's more like it, yeah that's more like it these fellas, two of them discovered New Zealand, one went back to tell the story to where ever they came from and one stayed. And the one that stayed ... Toi ... Toi kai rakau. Well that was the story I was told around the camp fire. I was told by these other people, we were all young people, but our pakeke told us stories aye. To us they were korero purakau, koirā e (purakau?) ...

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Speaker: Roherohe

means something to do with leaves, wood, and korero purakau ... or berries your language. And to us it sounded like a fairy tale, these two fellas coming along and this other fella goes back and leaves this other fella here. I said he left it here, and he became known to me not to you he became known as Toi Kairakau. And Toi Kairakau he never go and eat the tree, it's the berry of that tree that he ate. Now what will that do to you? I said what would that sort of do to you. I said it did this to me, I read about the bible later on ... I was 60 years old before I came to the conclusion that the bible maybe right ... I said maybe ... I'm not saying that it's right ... maybe right, because the people they were confused, that was confusing,, that they lived not for the benefit of the wairua, but for the benefit of the riches, nga oranga, nga painga, and yet I come from (muffled) the poorest people of today, that's my wish, my mother came from there, that's the root of all man kind the mother. Te Kakano o te tangata aye. This is what nga tipuna thinks aye. The woman was the cupboard of mankind. Now I turn around and think about what I was taught about the bible, they tell me Adam was the first creation, I said shouldn't it be the other way, shouldn't it be the other way the woman was the first creation. No no no this is it, to me it should be the other way. Because it's showing today. Man can't produce man, but woman can produce either man or female, wahine or te tane. And then to take it back to my story about Toi Kairakau, he was down here with that other fella that went back Kupe, and delivered the story back, and said what did you do with my mokopuna, oh he didn't want to come back, so he stayed down there. So this fella came back looking for his mokopuna. And that was the three, the

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Speaker: Roherohe

... three I compared it with the bible aye. The father son and the holy ghost. Well that was the three, the people that was planted in the garden of Eden aye. And this woman she scratched her head, and she said oh you might have something there. I said not might I have got something there. (laughter) you think hard. you think hard, because my ancestors they left of a hollowed log, now you tell me some other people that can do that, then it prove something to me. Then this woman said, oh they came along and washed over beaches and all that. I said what about a log of wood just an open hole on a log of wood, and that's what they came on. And that proves to you they came with God, guiding them. Haeremai nei me to ratau atua, ko te atua o te moana, because all these things were god given and they were the product of those gods. So that's the other thing I will say to you young people, like you fellas aye. I said either one of these fellas I didn't say put in one place, and my mind rambles, and I ramble along with it. And the last place I got to I was 60 years old, I was still on the butcher on a chain, killing mutton and beef. And it wasn't a job I was for, it was the history I was looking for. Because I saw my canoe, one of those feathered canoes, it came that way through the moana of Kupe. Te moana a Kupe is the Tasman sea they call it now. And they said they left the moana a Kiwa, the moana a Kiwa is the Pacific Ocean, let me explain that, when you look at the Pacific Ocean, it's smothered with islands, and so therefore, I connect myself to the island which ever island they came from. Now which island did I come from? See this is the thing ... I can't pinpoint which island I came from. But I think I almost pinpointed it. And this woman, this woman, now you pinpoint which island you think you ...

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Speaker: Roherohe

... came from. I said my ancestors, I think they came from this island. And I pointed this island, they had a maori name for it, but it's called ah ... Easter Island.

Speaker: Kate

Rangiatea

Speaker: Roherohe

Oh yeah, it's Rangiatea ... Rangiatea. I said to this woman, now you tell me, your telling me that we're going to Rarotonga. I said if I was going to any island I'll go to Rangiatea, that's the maori name, but the pakeha call it the Easter Islands. And the fella that called it the Easter island was this Dutch, this Dutch person for which was Tasman. Nga tipuna o Tasman, called it Easter Island, because they discovered it on Easter. And Kei reira nga whakapapa, just images, like the maori, maoris couldn't read or write. But they thought of a ... the done thing to show this is how much they knew. And this fatuation or something like that, on this island, and when they discovered it for the first time, somebody else discovered it (muffled) the people had virtually gone away, where did they go, I said to this woman, well where did they go from here, I said in my tussocking around I found out that they went this way. I went to a proverb aye, the only lead I got was to go to a proverb. I go to the proverb saying "E kore au e ngaro e purapura i ruia mai i Rangiatea" I shall never be lost because of the seed that was sown from Rangiatea. Now you tell me your point to that proverb, whakatauki a nga tipuna aye. And she said oh exactly the same, I said well, from those people. Now to prove it, because I did go and prove it to you. And I had to watch this fella proving it. And this fella ...

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Speaker: Roherohe

... who went and proved it, to me and to the rest of the world perhaps, he's a relation of mine this fella, and I said ... Greg Whakataka ... Greg Whakataka went over there and built a canoe, from whatever trees there were, and got some of these islanders, to guide them by the stars, see where they end up at, and ... had no motors on this canoe, because he went up and built this canoe, and got this islander to guide them, back to New Zealand, the maori way. And it was proven, they intercepted this canoe going pass (Hicks Bay?) not long ago about a couple of years ago. He went over there to prove to himself that's the way the tipuna's came. I said well that's it aye where trying to get a point, and we got no idea about. But that fella gone and proven that what I thought Kupe, here ... it was known ...

End of R.T.91.16 Side Two