

R.T. 90.11

INTRODUCTION

Upokorehe

INTERVIEW

Interview - Charlie Aramoana  
- Robert Biddle  
Date - 10-4-1990

Transcribed from Tape  
- Keita Hudson

The research team consisting of myself - Keita Hudson  
- Ruby Nikora  
- Aroha McCormack

The setting of this interview was the verandah of  
Roimata dining room. (TE'UMU TAO A TAIRONGO).

A picturesque setting, looking over the Ohuwa  
Harbour on an outgoing tide, and out to Hokianga  
Island, and a white cloud in the distant background  
a reminder to us that Whakaari (White Island)  
was there with us, as it was with our Tipuna  
so long ago.

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Charlie) - The next hui we had here waiata mai - - - tana waiata raua ko... Oh well I felt he was in line to do that because te taha ra ki tana kura aye.  
ry) - But he kai pono taua fella na, you know once or twice we tried to get him something out of him, but he wouldn't divulge it. So we went around the coast one day, he tangihanga Kai Omai. Ka mea atu ahau kia Kawa, I had a tape, Anā mā waiata mai i tauā waiata. But she had refused up to that stage. of course when she keeled over and kicked the bucket. They said it was because I did that to her. (laughter) Ko taima ano mo te keel over.

Charlie) - The human people are you know, funny people in their own respect. They can make it look like the death of someone because it coincided with something else. But what matters mostly is how you take it aye, to me anyway. If you get sold down the line, well you go down the line. But if you sit down and think, I've often done this. I've often sat down and have thought to myself. The human way of thinking about things it doesn't happen like that, but history or whatever has made it so it looks like it happened like that. Mind you at the same time there are a lot of things I respect, terrible lot of things I respect.

ry) - The thing I marvel at, was the you know Keeness of the intelligence to put it together. Now Tuhoe was up there and this fella was warned that if he went up there, there would be trouble. But anyway he said I'll go there to Te Reinga. And sure enough, these people were still frothing at the mouth, so they knocked him off.

And according to this song, well ka tao rā and then ka pūrua atu ki te taha ki tetahi wa ka waiho. Kai te mohio ratou <sup>te wahine</sup> kai te haeremai. She was going from Gisborne to meet this fella. When she got to Te Reinga they produced this container of cornbeef

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or whatever it was

Charlie - Miti tahu (laughter)

Y - Yeah miti tahu. <sup>(laughter)</sup> Straight away she divined that's what they had done to ~~her~~ him. They had killed him. And Ka warata ia i tana warata.

Te Kōwhiri o Te Tuna e haeremai i te

The thing is that the brain was that keen to put it into words aye, bloody marvelous.

So when we went there, this was in 1960, there was a bit of a row going on between Jim Niania and ourselves at the time. But a this chap spoke for us, Ka tū Ka warata i tana warata. Ka

warata. Ko haeremai tera. "Kai te hahu koe nga hē o mua." Kii atu te poi na ~~ae~~ Kai te haeremai ahau i runga o te tupato." "Kai tahuri ano koe ki te mahi i taua mahi". And these were the stones being thrown at each other. And I think that's how they kept history by putting it into song Haka or pēpeha or something. And once you get back to it, the whole thing reveals itself. And that's what you got to <sup>record</sup> know the reason for it. The thing is no matter how unpleasant they may be, there part of history.

Kate - Yeah - they always relate back to some <sup>an</sup> incident of some kind.

Boy - Yeah - something that's happened.

\* You see the Hapu Oneone take you back to before the cance. But then they relate because they intermarried. And you can't escape it you see we've come down through time to yourself to us now. If you can put that hinge together.

Charlie - Koina taku whakahoki ki te māpu o Doc mā. Mea mai ki ahau, well how far back you think the maoris. Kii atu ahau Kotahi te iwi Konei e noho ana Te Hapu Oneone.

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Charlie - Now me tiki atu i reira rāno, te Doc.  
 \* Heke haere iho ā... Ka tae atu ki te takiwā  
 ia Kahuki. About that area, of time, Ka uru haere  
 ā Te Upokorehe. Well it may even be nō muri  
 paku mai i Kahuki, aye.

y. - Oh yes, a wait on, wait on, yeah yeah  
 Charlie - about another three generations this side,

y\* - i Raumoā tonu ratou

Charlie - ~~Aye~~ tiki tonu atu ahau Kia Taikurere aē, round  
 \* about his area.

y - Well see it comes to Taikurere, well that occurs.  
 \* Im suppose to give you fellas that thing to. So  
 you can get it into your whakapapa. Cause when  
 I asked Terry, he said he didn't find it.  
 Now this person that made it out, I don't know,  
 I didn't ask, for that, I was asking about  
 something else. Ka mahiā mai te whakapapa  
 a Taikurere. I said to Charlie its in there, in  
 this particular line. What happens after Mataatua  
 you get. Ah. wait on, Kahuki seems a little bit  
 before, I would imagine, aye.

Charlie - Yeah yeah. Koinēi tāku e mea atu nei, about  
 \* e toru, two or three mua atu ia Taikurere.

y. - Because ka whakapapa mai iā Muriwai Kia  
 \* Anikurukuru, and coming along, and so she would  
 pass this side of them.

(Dog barking in background)

y - Kowai Konei e noho ana?

Charlie - E tama ko tetahi o nga hungaona, ko tetahi  
 o nga poai o Jury (Tuari) I didn't know that.  
 Koirā ahau e huri atu ki muri. Kai rote hoki i te  
 batch.

y - I Konei mauā ē, trying to wake him up, the  
 other day, when we came up. We couldn't open  
 the door. He was lying on his bunk there. He  
 was dead. (as in sleep) (laughter).

Charlie - Has been dead. Yeah so ā in that ā whakapapa

Boy - I must look that up and give it to you fellas.

\* you see Te Upokorehe would have started at Taikurere, nōna te upoko & rehe.

Charlie - Yeah. This is the question that always bothers

\* me Boy. I know different versions. One version in particular says, i hapa. Hē hapa nō, in the practice of that head.

Boy - Ah yeah in the preservation

Charlie - yeah of that head. Now tooku Koroua, ah this is another area, when they were talking about this head. They weren't able to determine no tēhea chief or whatever te mahunga nei.

Boy - So it might not have been Taikurere

Charlie - No, that's theirs.

\* But what my grandfather told me Kua pākeke kē te Koroua nei. Oh you know knock kneed and everything. (laughter).

Hahia te haeremai ki Konei, te moana a Hiwi ki te kitē i wana mokopuna i Konei. Ka mea -tia ki aia, e Koro, ko Koroua rawa Koe.

Koina ra nga Korero. Ko Koroua Koe, ka whakahē te Taikurere nei. "Kia whaka rakau au i waku pona. Kia whaka whetu au i waku" (Kanohi).

However he came, and according to that, what he was telling me. I māte ki ā Wharekura Bay kitea rawa hiā ake, ko pau ke te mahunga te pāpākā. Ko reherehe katoa te mahunga. Now this.

Boy - Kai te tinana tonu kē te mahunga.

Charlie - Yeah kai te tinana tonu e mau ana.

\* Now to me that proves to me that theres every possibility of that story being quite in order.

Now ah, they were able to determine Kowai ake te tipuna, i hinga ra ki taua wāhi.

Pau nei te mahunga, i te pāpākā. But there it is. No doubt, I'll stick to what I've been told.

oy - Well see, the point is, has anybody got anything else. to ah.

Earlie - Well I did read some in the book, where  
\* they say, that ah the people, that were practicing, fouled up in there work. So (Kaore) i reherehe te upoko. So tukuna iho te ra ingoa. Te Upokorehe hei ingoa hapu, mo te iwi nei. They weren't able to determine who the head belonged to. But in this one, i tohu tonu tenei ko Taikurere te tipuna i hinga ki te moani o Ohiwa. So um.. Ka noho pera tonu tera mea. Ka whakapono ahau, ki nga korero i korero hia mai koroua, ki ahau.

oy - That's what I said to Bruce (Pukepuke) and Joseph (Kereopa). If you can't produce something like that, you know, it's logical what your saying, the answer that you give them, to the person who's asked, you take for instance ka patai a Heria i mate. A Heria a Himiona. Ka patai

Pg 5. He aha te whaka maorihanga o te kupu rangatahi ki aia he kupu kino tera, e tūtaina na

62. Ki nga tamariki. Ka whakakeke, Na ko Kaa Max ko Joseph Mrs Riuterman, Bruce. Ka whakakeke te iwi ra. And then Joseph got up, he rambled around. I know who I am, I know what I am I said your going all to hell man. That's not the question at all. The question is what does that particular word mean. And why does it apply to young people and not old people. You say you know who you are, and what you are, that means nothing, it's not even logical that answer. So we took it back to the pepeha a nehe ra. 'Ka pu te ruha ka hao te Rangatahi'. So the pakeha interpretation, translation. Old net is set and the new net goes - - - you take it to the human beings a person gets old and useless then the young person comes through to take the place. And whether you apply it to

Boy - an article, or a peice of furniture, or whatever or to a person. The rangatahi is <sup>the</sup> youth.

I said to Hiria I didn't see anything wrong with using that word. It indicates something new wether it applies to a person or something else.

So then I said to Joseph in future, when you give us some evidence, then you give us a base for it. What is your proof that, that's what it is.

You can say something and logically we can say it must be. I mean you've got to.

arlie - I've always looked at rangatahi, being the next generation down. That's my way of looking at rangatahi. The younger generation, they have to be.

oy -  
\* Koirā nā meā hei pono. Mā tiki atu koe he pēpēha, he waiata ranei, hē haka ranei, he aha ranei, he korero pūrakau. There's a lot of things you know, you've got stories shrouded around them aye, some incident. Now we were talking one day at Kutarere and Te Huinga was there a very smart Alec falla you know. And this falla said oh! tell me, who put that line from Nā Kuri a Whareki Tihirau. The house was full down there the whole of Te Whakatchea there. And up gets Te Huinga. Na Te Kooti. (Laughter)

Simmy was sitting there. I said hey. You're not very happy, well no. Well get up and bloody will say what <sup>ever</sup> your thinking.

And he was frightened of Te Huinga. See he didn't want to contradict him, I said boy that's wrong. Cause even myself I knew that Muriwai did it. When her kids went missing, not Te Kooti. But Te Kooti picked it up later on, and he used it for another reason. I said right Simmy if you're not going to say it, I'll say it. I think better for you to say it. A kā tu te Himiona. Ka haere nā korero, right around Ohiwa round to Whakātane Kātahi ka tae mai

oy - Ki te whākāutu i te Korero. And Te Huinga was quite happy, actually. A e hōa Koina Ke te Korero. You know that -  
 ralie - But old Jack he was a funny bugger in one way and very rough in one approach. But he could stir<sup>things</sup> up so that the truth would come out or near enough to the truth. And sometimes I admire him for that. Until the day he beat me aye. I didn't like that. He said to me, ē tautohetohi aha hoki a Te Upokorehe then, and this and that. Mea mai ki au. Hei big hui Kei Omaramutu Nā Kai te mohio taua te Korero mā Konei You know you and I think the same. Kā tae taua aha e tu ki te Korero. And bugger me days he stood up and he hammered the shet out of me, and not only that my oldman and my old mans, old man, you know really ripped it apart. I said Jack thats it, I'm going home now, and I left him there, -

oy - Pēnā nō te hui i Kona Kai te mea mo Tāwahuā me Tuarae o Kanawa ne. Kōira te tautohe Kai tehea taha o te ngutu<sup>gwa o te</sup> moana. They were talking like that. Anyhow I don't know what happened. Ka mea mai te . . . A tena te Tuarae o Kanawa. Ka tū a Te Huinga aye anei noa te whakamarama. A Ka mau herehere a wai ra Kai runga te waka nei Kai te<sup>hoi</sup> haere te waka nei. Ka whakazaro te tangata. by crikeys if I let it go to far and get into the deep sea. and he dived over board just outside of the Ohiva mouth. Hit his head on a stone (rock) Te Tukinga o Te Rae o Kanawa (laughter). I looked at Jack and said your a fortunest he knew straight away that there was no one there who had an answer. (laughter) Te Tukinga o Te Rae o Kanawa.

Now the only way your going to get anywhere is question and answer.



Charlie - Yeah.

Leita - Te urupa he ingoa ano.

Joey - Pardon. Patai Koe ki tena. (points to Charlie)

Charlie - Kaore au e mohio mena he ingoa

\* Ko te Roimata tonu te marae me tonā urupa  
he ingoa tonā ko te

Korero au mo te pakarutanga mai ara i

Hokianga ka hoki penei mai, me kii ra

Te Upokorehe ko nga tangata e hoki hoki penei

mai. Ko nga kuia mā. Toka koro

Mē penei ai. Ko te whanau a Patuwhare

raua ko Te Wharetotara ra, ko Mereana

ra ki roto i te whakapapa.

Joey - O Te Patuwhare ra.

Charlie - Ko Mereana ra te ingoa o te wharetotara  
nei.

Joey - Oh I see yeah.

Charlie - Ko Patuwhare i mau tonu a te Patuwhare.

But te whakahuatanga ia te wharetotara kore a

Puuri mā e mohio kowai a te wharetotara.

And that was strange to me.

\* Katoa o nga korero a taku koroua kia au

he referred to that Mereana as Te Wharetotara

nga Te Wharetotara, ko te Onewhero mā ko

Puuri mā ko nga Rawhe ko Josie Morteson

mā. Ko George Reid mā, big family ahu katoa

mai a Te Wharetotara. Now ko Patuwhare na

te sister, ko tetahi tonu te tamaiti i ora

ko Henare. According to the history ko etahi

o nga tamariki a Te Aramoana. The last

ones i tapuke ki runga te moutere o Hokianga

ko nga last ones wera as far as they know

they were the last people buried over their.

Ko nga tamariki o taku great grandfather.

Te taima hoki ia Hoera mā e noho well

na nga koroua Te ra wa.

Joey - Did you come across that name in your research  
that Hoera. Because the historical paper put

boy - out by Claude for the Trust Board, oh this is going back about 10 years I suppose. And what I said to him was, where did you get your landmarks from. from Te Hoeroa. Well whether he was talking about theres another Hoeroa you see I don't know if its Hoera or Te Hoeroa Tupara. Or whether it was this Hoeroa that Claude was talking about the Hoeroa that lived on the island there. (Hokianpa) I'm not to sure which family but I thought, you might have come across it in your research. It was in the battle with Tuhoe Te Whakatohea took back the ocean. When they put the Trust Bd up they were asked for their boundaries. And Nga Kohu and Te Hapua and a few more were instrumental in putting it together.

Now I happened to get involved in an argument with him in 1946, and Norman Perry was the Welfare Officer and Jim Apanui and Manu. Poko here, asked if she could have an Executive. Allowing for the a nga taura hera

Not being the tangata whenua you see.

And of course they turned it down. But during that Norman Perry and these two Hāpua Boys agreed upon it. So they drew a line down the harbour, out to sea and along the coast, an course when it came up in the meeting. This Norman <sup>Perry</sup> never appeared the two Hāpua boys

there father was still alive, a mea a old Hāpua s still alive. Those two fallas wouldn't dare come into the meeting house while he was there. But anyhow I got the rough end of the stick. But the interesting thing that did come out of it was. Nga Kohu stood up. He said any person who crosses my Trust Board boundaries (He had a patu in his hand) here is what he'll get.

Then he laid the line down. Around the harbour into cheddar valley, Matekerepu and cross

1 - country out to a, take in Te Whakatohea lands like Waioeka. And now when Claude laid this thing down it went right away to over the hill you know that big hill up there and you look down to Taneatua on the other side went right along there it took in Waimana township. it took in that creek coming out of a thing there. I said boy your way the hell out in the Tuhoe. He said well thats what Te Hoeroa gave. Well that things never been carried any further. But thats what Nga Kohu was saying if you cross this boundary course he made a boundary. Because what he was replying to that Poko was asking for a seperate Executive. Poko was going under Tamatea.

\* you see when Te Whakatohea took the ocean back. People stayed that were there originally. Te Huinga and them, could whakapapa to Te Whakatohea, but there strength is in Waikaremoana the Whakamoee crowd. that woman that came on T.V last night talking about those. Mataatua crowd its all

\* Waikaremoana. Then his own at Wakataua There meeting house at Wakataua was Te Poho o Karatehe. that was the name of it. Te Huinga use to laugh. he used the taahu, no not the taahu the Poutokomanawa for a strainer post. He <sup>cut it and</sup> said to me well I've got it over there, and over there. I dont know wether he thought he was. But that was there meeting house. Karatehe then again comes back to Tuhoe side. But thats not to say that there not inter related.

harlie - Ko te pēre I believe Koina.

oy - Yeah

harlie - Te pēre o Wakataua tena e mau ana. Na Te Huinga hoki e homai ki au. So its got history to that. bell

Boy - They use to have a school there, a pakeha school not on their property, But that place that looneys had. Because he use to bring Kitty, they use to live across here Charlie

Charlie - Ransfield Kitty aye.

Boy - Yeah his wife. Te Huinga use to bring her down he use to get pissed off going along on the horse so he would make the horse <sup>buck up</sup> so she would fall off.

Charlie - Te māmā o Big Sam mā

Boy - He use to tell Kitty if the leg - - -

Aroha - How old will that bell be, about, how many years back.

Boy - Jack aye. You got it from Jack aye.

Charlie - But he bought it to me. and he said to me

\* He was gonna take it up to Waitaha, but Waitaha got a new one aye. So he said make use of it. Its an old bell he reckons i te taima rano ia wakataua. Yeah everytime I knock it a pound of flesh falls to the ground. So I got Jack to sandblast it, and I said to him to put some of that marine paint on it. He said if you put that on, you wont get a bang out of it. Leave it alone. Historical value on it.

Aroha - What about those tekoteko Charlie

Charlie - No stories to those, you see Korero au i taku Korero Kia. I tae mai nga whanau Ki Konei Ka noho. Huhua nga mea i Kowai te tahi i mate mai Ki i toromi i te bar

Boy - Oh.

Charlie - Ko Mauhere me Tumanako

Boy - Tumanako thats right.

Charlie - I dont know boy wether they were. I think one, To what I father one was a  $\frac{1}{2}$  brother and one was a full brother. Kia Te Onewhere mā.

Boy - yeah thats right, thats how she got her name.  
 Te Onewhero I presume that the sand was red  
 blood got on the sand, made the sand red you  
 know.

Charlie - So Ka Kitea tetahi e tāpāpā ana me tetahi e  
 e pūhā ana ka tapaea ko Raima raua ko.  
 Ā Raima me tetahi ano. Ka tapaea kia te  
 Wāhāpu raua ko Tāpāpā. Its not commonly know  
 those <sup>two</sup> names.

Boy - Ka tapaea ki te tangata nē

Charlie - yeah tapaea

Now ko te Onewhero ko te Kirikiri ~~o~~ it  
 turned red with a bit of blood or something.  
 Anyway ka haeremai ki Konei ahangaia e to  
 ratou marae, Konei. Ko Pakawe, Korero ahau  
 ko Pakawe ~~ko~~ te whaea o Miri mā. Ka haeremai  
 nga papa o tana whare ki reira whaka tū ai  
 ka ara ko Kahuki. Tera whare kaore he  
 whakairo ~~e~~ roto he aha, plain. But <sup>ko</sup> nga papa  
 o roto linings it was corrugated like those old  
 washing boards you know. But that is an exact  
 replica of the old one except for the carvings.  
 So ka hoatu te ingoa mā. I mea weweteha <sup>mai na</sup> ~~to~~  
 Timi Komeke, Jim McCormack. Kora te tohunga  
 i haeremai ki Konei ka wetekia te māuri  
 o te whare nei e takoto ra. Ka haritaki  
 raro ka tahuna, reira. Now kia Korero  
 ahau mo te tahu nei. Te whare nei ko traha  
 kē ~~nobody~~ kua puta nga paraki pēre, nobody  
 wanted to.

Side A of tape finished here.

Charlie - When they were younger now. they were given something. And after all that they say the old ones say. Now you hang on to that, that's for yourself. Do you understand what I mean. You sought of look at it today. Its no good to you dead.

'ate - Yeah aē

Charlie - Have you got a tape of that hui (referring to a held at Terere). How much to get a copy.

roha - Oh yeah. Yeah you can just get a tape and we'll tape it.

Boy - No no, I object to paying for it. (Laughter)

Charlie - No but is there a possibility where we could get one.

roha - Yeah we can dub it for you.

Suby - Yeah we will dub them ourselves there in our research, we are the only ones that handle it. So that should be alright.

Boy - Nā rā whakaea ana ki te tuku kape

Kate - Well yes, if you were there you would of heard it

Charlie - We were there for the last couple of hours, well even if.

Boy - After you have collated it, will it be available to what.

Suby - Anyone looking for resources, it will be available through the TRUST BOARD.

Boy - See ko te mataku o wētahi ē people will sell it.

'ate - Yeah thats right

Boy - I might get a hold of it and give it to some body else.

Charlie - I'll tell you why I want it, the same reason why they'll want one of these. We want to be, oh well I want to be familiar with whats down that end, and they want. Not only that hē hūhua nā meā, kōi reira e rongo au. Ko nā. Im particularly interested in the waiata part.

Ruby - Yeah thats coming up too.

Kate - Thats in our thing to the waiata

Charlie - Cause I heard one there you know its good.  
But we missed, I cant ask for the day before.  
Thats totally up to you people if you dont mind  
giving a copy of what went on.

Kate - Kai te pai noa iho.

Charlie - But the second day we were there that day

Ruby - There was alot of tapeing that first day

Kate - Yeah there was alot.

Ruby - Trying to let the people know what we wanted

Charlie - Its good because I have spoken to Boy about  
holding a sougth of a thing up here and all  
those that are interested in the area can come  
and listen to it, and sit down with us and  
learn the history, say we deal with history,  
okay what we gonna know, we all gonna know  
the same you know. No one is gonna come  
here and sougth of rock the boat abit ~~is~~ or in  
anyway. When you do talk you've got the general  
feeling of the whole crew.

Kate - Well I was thinking Charlie. You know like I've  
got all the notes for Kutarere Roimata <sup>mē Waiotake</sup> oh well I  
will have. And I've got these all in 'my file', my  
own personal file nē. Now when we finish  
this module, what I would like to do is come  
back to Roimata Kutarere and Waiotake, and  
maybe with these notes that I've collected from  
everywhere, we can compile some sort of  
book just for us.

Boy - Yeah yeah. Well I think at the end of the  
journey, you should be able to subject it  
to re examination. Sometimes you see a  
person may say something here, and then  
turn to go away, and say shit I didn't say  
something. And when you go through your  
notes in due course. Waiotake, you take that  
one, the first one (interview). And then people who

Boy - spoke then may recollect something that they missed out on the first one. Or perhaps put it in another way, um. Then you do the same with Kutarere. At Terere last year, Joseph, May Boynton and Tipi and Moke. Now they were the puns set up by the committee to run the speaking. Right they'd say something and of course there were young people and they were up with it. And the fortunists, likes of Joseph he studies you and nobody knows, but there keeping quiet. So he's in. Alright his replies were logical but debateable, because when you say something or I say something, I should be able to tell you in history, why I say that. What is the reason why I say that. Well Joseph refused to do that. I said to him, well there you are, far as I'm concerned, both you and Bruce, I'd have a second look at you. In case cause to much lies.

Kate - something to back you up.

Boy - I thought so, say I don't know it was said this way. Ko tuwhera ki nga mea hei homai nga whakamarama.

'Kei konei au e kimi i tou Kainza, Kai hea ra. tōu. (Looking at Ruby)

Ruby - Its about 4 kilometres from that gate below Kimoros.

Boy - from Kimoros 4 kilometres, of course you go up to Raetoka

Ruby - No not quite you just get to the boundary, and come back, No 9 block where the pinetrees are and it.

Boy - But its just about along the line of that road thra

Ruby - Cuts right back through all of this, and No. 8 Block. It just takes in a small part of No. 9 Block. You climb right up the ridge, the road is on the left, about 4 kilometres.



Charlie - Where are you No. 11 (looking at Ruby) a Koe.  
That's the flat bit eye.

Ruby - Yeah, flat on the top, and all that grassed area running down towards Dehauries, that's all No. 11

Boy - Oh cause when there was a problem here, Maori Affairs had a go with him. Then he cut all those trees down on that slope. I don't know where

Ruby - Yeah he's cut heaps of timber for himself and selling them.

Boy - Rewarewa, it was a waste to, Rewarewa and stuff.

Ruby -

Boy - I've distracted you

Ruby - No No.

Boy - Nga waiata ā te pākā nei a Tatarahia Black all up to shoot some of them.

Kate - You know Charlie the one that was here before a Kahuki, was that a raupo house

Charlie - No that's an exact Replica there. (Te Ao Marama)

Kate - Nē oh.

Charlie - That's why that is like that. Koina nō a roto o Kahuki. Ara a Kahuki e muri atu o te flag pole, muri paku atu i te flag pole.

Anā ko te wharekai. He wharekai i Konei

Kate - That didn't have a name?

Charlie - Yeah it wasn't put up. But it was known to the people over here, e noho anā i Konei i tera wā as Hinengoinpoi. So Te Hinengoinpoi that's the tide coming in. The coming in tide. Now kā hōki akū whakāaro, ki te pātāi ā te poi a Dudu Maxwell.

Kate - ~~Aye~~ Aē

Charlie - Kowai ā Hine o Ohiva nei. Well hē nui Koe rā au e mea atu, oh well his guess is as good as mine. Because hē nui nga Hine Kai Konei. ā Ko tena, Ko te wahine

Charlie - ē mau rā i te whare o Kutarere. ā.  
 Boy - What was the name of the old meeting house  
 Charlie.

Charlie - Ko te whaea o Tairongo nē ra he hine ano tera  
 Ko wārewāre nei au te inoa o taua Kui anywa  
 ē nga ra tetahi whākapapa, ka heke iho ia,  
 Toi ēra taha ka heke iho, ia Te Whānau  
 Onēōnē. Koirā hoki ~~pea~~ pea te connection  
 nga enei whakahēketanga ko. Nā Nukutere  
 raua Kowai. ā Kā hēkē haere, if you have  
 a look, te wāhanga ki ā i roto i nga Kore.  
 He nui tōnū nga Hine. Hine mea Hine mea No  
 mua nōatu kē ia, anei te Puhī a Tairongo nei.  
 The answer can only be given by the person that  
 wrote that song, because he knows what he's  
 talking about.

Boy - ē mea ana Koe te Kaitūhi, te Kai tito ranei  
 Charlie - Tito. Te Kai tito te waiata now whoever,  
 nānā i tito taua waiata, Kai te mohio ai.  
 what his song is based on, you know.

Kate - what waiata is that

Charlie - Kō tānā patai mai ki au, Kowai te Hine o  
 Ohiwa. Te Hine hē aha ra'ō Ohiwa

Boy - Well, Monita took us to pieces, on that one on the  
 gate down, ā (Kutarere) because he reckoned that  
 we were 'all to hell' (Te Tokotoru a Hinetama).  
 Koirā tana mea matanga, ki au. I said that's  
 yours, you look after that one. Kotahi a Hinetama  
 a tae noa <sup>mai</sup> Kia e hora i te moana  
 He mea hai ā i hora i te moana. Its not  
 necessarily, as Whānau Apanui puts theirs.  
 They had a row with Ngati Porou and got  
 terribly knocked about then Ngati Porou came up  
 and they use to park up on top of a hill  
 above (Te Arawaka) right up on top. And a when  
 they saw Ngati Porou out to sea there <sup>they</sup> turned  
 Kotahi ka Karakiahate tokotoru, and the sea <sup>around</sup>  
 really cut up rough. and they were emptied out

by - on to the beach below - - you know they got stormed and of course they evened the score. This is what Monita said. Well that's okay. Tuhoē also got a group of people Te Tokotoru o Paewhiti so you see this thing runs along in different areas you get different versions of people of that nature. Now I think to support it. I quite agree with Charlie that the person that composed the song, their close up to the action and they put it into words that we may not see at this distance. You see that Haka of Whakatohea. TE KOTIRITIRI TE KOTARATARA. Its not. Everytime you do that its ressurecting ill feelings. that ran between them. You know everytime you do that, that thing comes up again. And theres been a few, well most of them are dead now say that line ia Poko mā rā aye. See Poko was very I dont know what the connection was Ngati Pahauwera of and Poko

Because our parents were partly from there through our grandmother and they use to be associated with Poko I dont know what the connection was but there goes that thing again you know they got that thing that if you keep stirring it up, you distance yourself. each other. you know a kid will say, oh shit these are those people that did that to me. (Laughter) And these Koroua at Poko's level were trying to appease that, but one or two younger ones, and I think its only natural that you dont want to lose <sup>history</sup> that, just like what your doing. You've got to revive it you cant hide that part. Te Onewhero when they did it, they wanted to hide the bad parts. She asked Te Whakatohea to put that one on the shelf. That battle at Ohope. So I said to her at that time, if you do that the kids

oy - will get into trouble. He won't know and he's gonna bring it out. And somebody that knows is gonna hammer him in public. That's what happens on a marae. somebody will say something and another person will get up and contradict you. I said its better for the kids to know, what happened, why it happened.

\* Ka mutu noa te korero irera. It never got any further like your doing now. What you've got to do now is push it, and push it until you get to the end of the line. They just sought of had one get together and stopped.

charlie - I think theres one or two history, that people are reluctant to tell. Because you see. You take Te Ana a Rutarua, Korero mōna i rongo aku tangata e Korero hia<sup>mai</sup> e aku Koroua. E whai māi, nō Te Whanau a Apanui te wahine nei. I kōna ka pū te hau, ka kuhū ki roto i te ānā a Rutarua. Ā i te ānā ki te hūnā. Haeremai ōna tangata ka māu. Ka whaka nōhia atu he Kaiherehere ia raua hei tiaki i ai ā, i roto i tana whareherehere, ānā he mahi mā Koroua. Tiakina kaua e tuku. Ka noho te wahine nei, ka noho ā ka tangi ki ai ia, ano. Kotahi ka waiata tana waiata Te waiatatanga a tana waiata ka pā te aroha ki nga Kaitiaki Kā tukunā.

Bey - Good on them.

charlie - Now kia mohio koe, he korero wenei i Korero hia<sup>mai</sup> kia au. I whai a Te Huinga i taua mea. Te waiata. But te rongo koe nga kupu o te waiata, its not very good. Koirā au e kii nei some are reluctant to tell the story because of the wording in the song. I think I better lay that one aside because its on there. (taper recorder) But proof. And this applies to alot of other history.

Charlie - when you tell history. Somewhere along the line something happened, it leaves a landmark or something like that, or a name you know.

Kō proof haere tonu tō story then. Kei etahi hē waiata back up. Peiā Ji tē pākāpā ā Whakatohea raua ko Tuhoē. It strengthens your story. I reckon if you know these things It fills in the gaps. If you impart in history. and you say this is the story about this. Now what is your proof that that is the story. That's what I was saying to Joseph and Bruce at Terere. And you fellas are saying. Korero Maori tetahi Korero pakeha tetahi. I said well its logical, you put it together as an ordinary human being. but you give no proof that's what really happened at the time. So what is the proof. ā Kare kau e hāmāmā

So if you cant give some instance. And that one at Ohope (Maraetotara) the bones are still there, wether those are the bones of that conflict I think they must be. theres too many to be just an accidental. When they dug the line up the sewerage line comes along the beach on the if you go along towards Whakatane its on the left hand side of the road. Just before ~~you~~ they hit the climb, coming over to here. And they were down at 13 feet and Paul was driving the digger. And there was whole bodies lying evenly together you know. And one of them was a <sup>very</sup> tall <sup>well</sup> long person. Some were small. And how the hell they get down to that depth. You know I think that was the ground level then. And in the mean time it has built up over the top of them.