

IN THE MATTER

of the Treaty of
Waitangi Act 1975

AND

IN THE MATTER

of Remehio TE
MAUNGA
MANGAKAHIA of
Whangapoua and on
behalf of descendants
and whanau members
of HAMIORA
MANGAKAHIA

Brief of Evidence of Mary Mikaire

1. I am Mary Bright the natural birth daughter of Dawn Smith (nee Bright), who was the eldest child of Pareake (nee Mangakahia) and Bertrum Bright. Pareake Bright (nee Mangakahia) was the daughter of Hamiora Mangakahia and Mere Powhiro Karaka. Hamiora Whakakoro Mangakahia was the 1st born and eldest son of Hamiora Mangakahia and Pareake Ngapo. My sister Cheryl and I were born to Dawn Bright, Pareake and Bertrums eldest daughter (who were mine and Cheryl's legal guardians ,they are who we lived with and whom we called our parents). Throughout this account when I refer to Mum and Dad it is Pareake and Bertrum who I am speaking of. So this is where I was born (in the home of Pareake and Bertrum at Whangapoua, I am named after Mere Powhiro Karaka, (Mums mother, who passed away on December 19th 1938) and where Cheryl and I spent the early stages of our lives.
2. Life for us was not easy. We didn't have all the material things we had to learn to do it the hard way. Transport to school was by horse. We had two horses, Janey and Nomee. They were transport for Cheryl, Hinemoa and myself. We would sometimes share our horses with our cousins Bubs, Mina, Little Reg, and the Brown Boys, all of whom lived at Whangapoua. We all took turns at riding or running along side the horse which was very painful because we had no shoes, and our feet had big cracks in them especially when we had to wade through the sea on broken shells where would cut our feet further. We attended Te Rerenga School some miles away from Whangapoua. Each day we would throw a sack across the horses back, this was to put our lunch and school clothes in. We would change into them when we got to school.
3. Rain hail or shine we would go to school. I remember the one year there was a big storm. Having reached the creek, Mum and Dad were waiting on the other side directing us to go further up the creek to cross. They did this so that when we crossed

the current would carry us to where they were standing. This was a very frightening experience for us, so I can only imagine how Mum and Dad felt watching us cross. Them both being elderly and invalids would not have been able to help us had we been swept away in the torrent.

4. Bertie Denize use to lease part of the farm from us. About 320-350 acres, for \$25 (dollars not pounds) and a mutton. The payments were made in 6 monthly instalments. This is the farm Mum and Dad lived on but, there was also land around Denize's farm that they use to talk about and were trying to reclaim because it belonged to Hamiora Whakakoro Mangakahia (Mums father) and was wrongfully taken from them by the Crown. I heard talk about the land repeatedly and continuously over the years and according to Mum and Uncle Ruka (Mum's Brother) the area of land ran from Kennedy's Bay To Whangapoua to the foot of the Coromandel Hills to the 309 road to Katuna back to Coromandel and back to Whangapoua. I also recall blocks 2a and 2b mentioned a lot.
5. Mum use to get rent money for blocks of land from Matarangi, Kennedys Bay and Matarua-Waihi blocks. It was a pitiful amount of money. I'm not sure of how much exactly. They wouldn't cash in the money because Mum said if they did "Those" people would make us pay rates. The land at Matarangi, I can't remember who leased it but the payments came from the Maori Land Court. "Those" people referred to the Crown. Mum and Uncle Ruka used to spend a lot of time attending Land Courts in Paeroa and Hamilton.

Wahi Tapu

6. There were areas around Whangapoua that we were not allowed to play because they were tapu. These were Pa and Urupa sites. One such place was Raukawa Bay and the hill above it. But we would sneak up there to play anyway. Also down the road from Uncle Reg Mangakahia's place heading towards our house on the left hand side was another site. And up on the hill behind the wool shed on Denize's farm are another couple of sites that were considered to be sacred by Mum and Uncle Ruka. The Council put a road right through the middle of our cemetery, on top of our ancestors. All of this was done with out consultation or consent with any of the Whangapoua people. This bought them grief. Mum, Uncle Ruka and Aunty Pano use to go and sit where the cemetery use to be for hours and hours on end. The crying and wailing for their loss is a memory and sound that is deeply etched in my mind and will remain so for the rest of my life. I know they said the Urupa was opposite Uncle Reg Mangakahia and it runs straight through the middle. I believe there is still some of the urupa left there but most of it has the road on top of it.
7. To all you Mangakahia Whanau who have held on in there and done the ground work, I congratulate you for getting the claim to this stage but please let this be the final battle to this long and tiring war....

Kia Ora Tatou Mary Mikaere [nee-Bright]