

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 Raukawa Lillian Adams

1. My full name is Raukawa Lillian Adams. I was born in Whangapoua on the 5 May 1923. I am now 76 years of age. I am the daughter of Tangiora Edith Whangapoua Browne, (nee Mangakahia). My mother was the eldest daughter of Hamiora and Mere Mangakahia. Tangiora, my mother had 15 children. Eight girls and two boys who grew to adulthood. The other five died as children. The ten who lived to adulthood are as follows and listed from eldest to youngest:

Mabel Te Aowhaitine (♀)	Female (F) Now Deceased (Dcd)
Terei (Buntz) (♂)	Male (M) (Dcd)
Pano (Eno) (♀)	(F) (Dcd)
Mohi (Bardy) (♀)	(F) still living
Raukawa (Lil) (♀)	(F) Still living
Waipapa (Hanz) (♂)	(M) (Dcd)
Luciella (Lucy) (♀)	(F) (Dcd)
Hine (♀)	(F) Still living
Tangiora (Mam) (♂)	(F) Still living
Te Waimarie (Maria) (♀)	(F) Still living

Whangapoua

2. I still enjoy the memories of what it was like living in Whangapoua. My uncles, aunties and cousins also lived in Whangapoua and we all enjoyed one and others company. We shared a lot of love that we still share with one another today. In general I look back and feel we had wonderful times while we were growing up including riding our

horses, going fishing in our dingy and going to dances. These were wonderful times. I feel emotional when I recall the memories of the good times we had. My memories of my life in Whangapoua are still vivid. Some of Grand-dad Hamiora's land was divided by him, giving a portion to his sons and the portion where the homestead was built, he gave to mum and her sister Mabel.

3. Our home was a three bedroom house with a huge dining room, separate lounge (which was sometimes used as a fourth bedroom), kitchen, porch and bathroom. We had lamps and candles but no electricity. Later a telephone was installed. The house was beautiful inside. The passage went right through the middle of the house and out onto the big veranda that covered two sides of the house. We staged special events at the house. These were held in the dining room and included dances to which locals were invited and my brother Hanz and uncle Mohi would play the piano for us. We also played games of table tennis where locals were again invited.

4. On the wall of the lounge hung big photos of Granny Mere, Grand-dad Hamiora, my Grand Uncle Mohi and his wife, my Grand Aunt. They were large photos, approximately two feet by two and half feet and were in gilded frames. I wanted to take them but Mum said no, they were to stay in the house. Some of the other photos were taken from the house - I do not know where they went. Some of the portraits were said to have been Goldies - but I can not guarantee that. My cousin Winifred has one portrait of Granny. We had one of grand Uncle Mohi, but it got caught in a fire. Granddad was premiere of the Kotahitanga. Grandmother lobbied them to get the vote for woman. She was very strong in her ways. She was also from a chiefly line on her father's side. My mother would talk about her parents and tell me she loved them.

5. I have a mere and a tokotoko that belonged to Grand-dad Hamiora. I have them here with me. I do not know of any other personal effects. I saw one korowai but I do not know where that went.

6. When family members died, they were brought back to the house and into the lounge where they laid in state until they were buried. These were held in the front room. When there was a funeral, people would stay over.

7. Those of our family who lived in the house included my Uncle Mohi, his wife, and their daughter. Mum went up north and brought Uncle Waipapa back. Uncle Mohi went across the swamp to the karaka tree hill and built a house there. My cousin Reg Mangakahia lives there now. Uncle Mohi moved out and Uncle Waipapa moved in. I remember Ray Christian and Hanz - Ray was born over there in the house

- Mable helped deliver him. Ray is my nephew - and his mother was Pano. My mother raised Ray and Hanz.

8. My mother was 19 when she got married. But when I was a child of about 9, I was in hospital and when I returned home my father was gone. He was Ngati Hei. So it was my mum and her sister that brought us up. My aunties name was Te Aowhaitini Mabel - and my sister was named after her. Auntie Mabel was a district nurse and she never married. She gave her share of the inherited land and house to my mother.

9. Along the road lived the Mangakahia and Bright families. During this period we all helped each other. We were all close - in proximity as well as the arohanui. When we got kaimoana we all went together. If we could not go, someone else would go for us - and we would share. The kaimoana was plentiful. As a community we had picnics down at the beach, later on we had dances at Te Rerenga School and at the wharf where the old mansion was.

10. Mum and the older ones spoke fluent English and Maori and she would speak it when she got with the Maoris, but we didn't see many Maoris because we were the only Maori family over there - the Bright's and us. We did not learn.

Mahi Kai (Food Gathering and Preparation)

11. Even as she got older my mother would walk right around the rocks and get shellfish. Mum was the person who told me where to go to get the kaimoana. We lived quite well living alongside the sea - kaimoana was plentiful. We could gather as many types of shell fish or fish as we wanted - kinas, pauas, pipis, oysters, crayfish, crabs, mullet, schnapper, flounder and many more. The kinas we got on the outside of the harbour, the other side of Raukawa, and at the end of the beach towards Dummy's Island. We could get crayfish at the end of New Chums beach. We would walk there.

12. We used different methods. For example there were times we caught the flounder without a spear. We did it by disturbing the sand to let the dirty water cover it. Then we would place our feet on the flounder, or place our hands across the flounder and squeeze it - it just stayed still - so we could catch them. We used pupus and mussels as bait to catch fish. We would also go eeling but I did not eat them.

13. My Mum, my Uncle, all us kids and my Auntie would go. They expected us to behave according to Maori customs. When netting

for fish, like mullet or schnapper, we had to be very quiet because those fish scare easy. According to them you were not allowed to point your finger at them, so you just nudged one another and looked in the direction where the fish were. Other customs were we would never go to the sea when we had our periods. When we gathered kinas and pauas under the rocks we would always turn the rocks back because sometimes spawn is on the underside.

14. We used to have dried fish hanging on the line, and then we would cover them up. They would last for a long time, about two or three months. There was always plenty of dried fish—but a lot of it usually stayed on the fence. This was because the sea was right there so we would go and get some fresh ones. The fish was so plentiful then. We had all crayfish we wanted.

15. We lived on heaps and heaps of kaimoana - kinas, pauas, crayfish, pipis, oysters, we used to get pupu off the rocks, mussels - heaps of them, the sea anemones - kotere - I didn't like them very much. We made a stew out of kotero. We put them in fresh water to get rid of the shell that was in them. Then we would wash them, cut them into pieces and boil them and boil them until they soften. Then we added onions - a lot of it would break up.

16. The paua were eaten raw or fried if we got a big lot. Mum would fry them first and then put them into a big cream can of fat and just let the fat go cold on them and then when you wanted paua, you could get them out and cook them. That is how they were preserved. We had the cows and cream so we would also cream them - bash them up, put them in flour, and pour the cream in.

17. Kinas were cooked in milk. First we would put them put them in a frying pan. Then pour in the milk in - wait until it bubbled - then add flour to thicken it up.

18. We also had an open fire at the beach. Some of the whanau would scale or gut the fish. There would be a sheet of tin on the fire and then we would throw the fish on the tin to cook. The fire was well away from the beach, up by the road - going up to Te Rerenga - inside the harbour.

The Mangakahia/Browne Farms

19. Our house was on a very big farm. Aunt Mable and my mother had half of the farm, and Uncle Waipapa and Uncle Mohi had the other half. As I said, Auntie Mabel gave her share to my mum. The farm was later split.

20. On our farm we had cows, pigs, sheep, chooks, horses and dogs. We had all sorts of fruit trees and our gardens produced all types of vegetables - they were full and plentiful. I remember when we gathered kumura, we cut green ti tree. The adults laid the ti tree brush on the ground in a circle. Kumaras dug from the ground were laid in the centre to dry in the sun. Then the points of the ti tree brush would be pulled up and tied. Then they would get earth and cover the whole thing over. That was the method to preserve them. Then whenever we wanted some kumura we would just make a hole through the earth and ti tree and remove the kumura. They would be all dry in there. We would sometimes have groceries brought in by boat.

21. When we were living on the farm it was in pretty good condition. Waipapa looked after his own farm, he did his best but he was not well. I remember him complaining about fertiliser he did not want being sent to him by Maori Affairs. Maori Affairs took over in the 1930s and ran the farm into debt, issuing fertiliser, tools and equipment that had not been ordered and deducting it from what little income the farm did bring in.

22. We had big horses, Clydesdales-they were for ploughing. We would sometimes use them for riding but they were too big. My eldest brother, Te Rei or Buntz would work the Clydesdales for ploughing

23. We all did the milking. There were about 40 cows. We had machines but we still got up early. Mum was our alarm clock. She would wake us all up and send my brother to get the cows. While they did that, we would have a drink and a piece of bread and then off we would go off to milk. Milking would take about an hour and a half. We also had to clean the shed out after milking, then there would be the separating. The waste we would feed to the calves. When we finished we would have to take the cream out to the road for the cream truck. It was a big cream can. The truck would come from Te Rerenga on Mondays, Wednesday and Friday. We would return the cows into whatever paddock they had to go to that day - and by the time you did all that quite a bit of time had passed.

24. In the holidays, we always had a lot of campers on our farm. They would come and camp on the flat. Many campers would come along to the house and buy milk, cream and vegetables. We did not charge the campers for staying on the farm, but they used to bring us all sorts of lollies, and they would buy milk from us.

25. Mum used to weave kits. She tried to teach me, but it did not work. Mum would get her own flax or send one of the older kids

because the younger ones did not know which kind of flax to get - she would choose special flax.

26. I went to school at the age of six years. We had to attend school 3 days a week because they started the new school at Te Rerenga. They split the days up so we had Monday, Wednesday and Friday. The following week it would be Tuesday, Thursday and Saturday. When I was 11 or 12 years old our school was burnt down so my school days were over. I stayed home helping to milk cows, cut ti tree and other chores along with the rest of the family on the farm. When I was 15 years of age, I went to work in the mussel factory in Coromandel. My sister came the next year. We worked in the factory for two years. When I worked at the mussel farm we always returned home because Mum was still living there. We just went away to work and went back on the weekends. We have always come back home and now my husband and I farm the land.

27. When my brother Buntz got married my mother left the farm - there was no room for all of us in the house and the farm could not sustain us all. Buntz and his wife took over as occupiers.

28. We moved into Coromandel in the late 1940s and Mum bought a restaurant. We worked in the restaurant - my eldest sister would do all the cooking and we would waitress. That is where I got to know my husband Ivan Adams. Later we married, had five children and lived on Ivan's family farm, which is where we live to this day. Then Mum sold the restaurant and we found work in hotels and different places including house cleaning for different people.

29. I always continued to go back after leaving because my brother was there. We would go and stay for a day or so. Buntz and Betty did their best on the farm but when it could no longer sustain them, they too left the farm. The Maori Affairs then leased the land to my cousin Winifred and her husband Zim Mareroa for a period of 42 years. They were also occupiers of Win's family land. So the Maori Affairs ran the two properties in conjunction with one another. Although both families tried their best they were unable to make it work for them. The Maori Affairs took the land back but now there was a mortgage on it. I think the farm was mismanaged by the Maori Affairs. I think that it was a bit of a disgrace, because the Maori Affairs were not as good as they could have and should have been.

30. My sister Hine phoned from Auckland saying she'd seen a notice in the newspaper that the Maori Affairs were going to put the land up for a new occupier to take over. The land was going to be leased again for 37 years.

Management and Debt Servicing

31. I went to see mum and I told her about what was in the paper and she said "Yes" and handed me a letter from the Maori Affairs which confirmed what was in the paper plus they requested payment for the mortgage. All she said was "Oh poor old Mama and Papa, the farm will go". She just sat there and stared out into space. I said "Well never mind Mum, we'll get it back for you." I took the letter and went home to show Ivan. We went to the bank and showed the bank manager the letter and he said he would loan us the money. We sent the cheque to the Maori Affairs and we were so happy for Mum. But a week later, another letter arrived from the Maori Affairs requesting more money for improvements done to the farm. So we returned to the bank with the second letter in hand. Again the bank manger understanding Mum's dilemma, was pleased to help her.

32. The Maori Affairs then asked Mum, Buntz, Ivan and I to attend the Maori Land Court in Thames to effect the handing back of the title to the land. Buntz stood up and said that he wanted Ivan and I to have the farm. Mum and Buntz had agreed previously that we should have it because he said, "If it hadn't been for them, the farm would have been taken by the Maori Affairs". Mum then stood up and agreed with what Buntz had said and added that she wanted the land title legally transferred to Ivan and I. The Maori Land Court processed the freehold order in our favour. The land is now general land, not Maori land. We took over in 1965.

33. The farm needed a lot of work, so when our children went off to school, we would travel from Coromandel to Whangapoua and work on the farm. On most of the hill side we cut and cleared blackberries, ti tree and pine trees by hand with slash hooks and axes. On other days we would drive our tractor from Coromandel to Whangapoua to clear lupins, cutty grass and blackberries that were growing thick and high on the flat. We had assistance from Robin Denize when we burnt off. After we had worked on the farm we would return to Coromandel to our children and to milk the cows. We still graze and maintain the farm about 115 acres to this day.

34. To meet the mortgage on the Whangapoua farm, Ivan would away shearing to make some money. He did this for many years — travelling to the Cape, Waiheke and Mercury Island. I looked after our children at home in Coromandel and my nephew Phil Browne, who was living with us at the time helped me milk the cows. We struggled to repay the bank after we got the land in Whangapoua. It probably took us about 10 years to pay it off.