

which he lingered in the ship for some time, and, when he left her, avoided the boat for the rest of the day. . .

On his meeting with Te Tuhi, Cruise notes.

We rowed into the Harbour, accompanied by Te Tuhi, as guide and interpreter; but as he said he had been at war with the Whangaroa people two years before, and he the quarrel did not seem to be made up, his attendance was as distressing to himself as it was useless to us. . .

arrival of Christianity

Samuel Marsden

In 1814 Marsden arrived in the Whangaroa. Although the Boyd incident had caused some anxieties it had been his ambition for some time to send out missionaries. He was able to purchase a brig *Active* with the express purpose of transporting missionaries and their supplies to this country.

Two of his assistants, Hall and Kendall, were then sent out to report on the chances of setting up a missionary station. They were instructed to go to the Bay of Islands and to contact Ruatara. This chief was considered an important ally.

The 'Active' left Sydney on March 4th 1814 under the command of Captain Dillon, with the two missionaries on board. They arrived at the Bay of Islands, stayed there for six weeks, and traded the goods they had brought, returning to Port Jackson on August 22nd 1814. The 'Active' had on board, seven Maori people and these included three great chiefs; Ruatara, Hongi and Korokoro

Marsden now having first hand knowledge from Hall and Kendall decided to set up a mission station at Te Puna in the Bay of Islands. So he went ahead with the preparations and the 'Active' sail with him. Three passengers were rangatira/chiefs.

On Saturday December 17th they made landfall at North Cape. On Monday December 19th they anchored near the largest of the Cavalli Islands, and later landed on one of them.

Marsden accompanied by his missionaries, a business man J.L. Nicholas, and the chiefs Ruatara and Hongi, went ashore to meet the local people.

The landing place was Matauri Bay and the date was Tuesday November 20th 1814. Marsden gives the following description of the landing...

When we approached the shore we saw the Whangaroa chiefs with their warriors, encamped on a high sugar-loaf hill to our left, with colours flying etc. The foot of the hill communicated with the sea. As soon as they saw us land (our distance from them being about a half a mile) they took to their spears, struck their colours, and ran off as fast as they could

Obviously the Whangaroa people were a little afraid the reprisals were to be made for the Boyd massacre, However, Marsden and his party made contact with them and the Chief George recognised Marsden whom he had seen on one of his voyages to Parramatta.

I viewed our present situation with new sensations and feelings that I cannot express. Surrounded by cannibals who had massacred and devoured our countrymen, I wondered much at the mysteries of Providence and how these things could be. Never did I behold the blessed advantages of civilisation in a more grateful light than now. . .

After landing, we passed through a large village crowded with inhabitants who gazed very earnestly on us as we went along, and

after walking about half a mile we came close to the camp of these intrepid barbarians (the Whangaroa people). The savage warriors amounting to about a hundred and fifty of as fine men as ever took the field in any country were encamped on a hill, which rose in a conical shape to a considerable height.

the Native Land Court

Before launching into the determinations within a sample of blocks located in and around Whangaroa it should be noted that the bay and its hinterland was being scanned by the Crown for possible development as a port. In the year preceding the following Land Court hearing the issue was raised in the House of Representatives.

Mr G. Graham (in the name of Mr Carleton) asked the honorable member at the head of the Government, whether he intends to carry out the expressed intention of the late government to make the Harbour of Whangaroa a port of entry? Mr Stafford said the Government had no knowledge as to whether it would be desirable or not to make Whangaroa a port of entry. . .⁸⁰

On the 10th January 1866, 10 acres of land entitled *Ohauhau* passed through the Native Land Court. The reason was to establish ownership. Judge B. White presided over this and the following six cases. Wiremu Kaihi was sworn in and claimed for himself, Hare Hongi Hika, Paora Ururoa, Rungia Tapu and Honi Haki. When the others were sworn in individually they all claimed to be the principal chiefs of the region. Nobody at the time argued otherwise⁸¹.

As another block of 18.2 acres which was part of the *Okura* Block, was being passed through the Court, on the 26th January 1866, Wiremu Kaihi made an identical claim and again was supported by Hare Hongi Hika, Paora Ururoa, Rungia Tapu and Honi Haki, with the added support of Heumai Te Ara. Because there was no opposition voiced a

⁸⁰ Hansards (1865) *Parliamentary Debates* – 27th October

⁸¹ Native/Maori Land Court (1866) *Northern Minute Book No. One*

Certificate of Title was granted to all of them⁸². Ten years later with Judge H.Munro as presiding judge Wiremu Pouhoia made claim to 544 acres of the same block. He stated that he belonged to the Arawa (?) property, but went on to say that he was Ngapuhi and that Hongi's father Hongi Hika acquired the land through conquest. He went on to proclaim that ‘. . .Hongi, Ururoa and Tareha took all of Whangaroa and the whole of this region was under their mana. . .’ and therefore as descendents, Hare Hongi Hika and Paora Ururoa were the owners. An individual known as Pumipi of Ngati Haiti opposed the former ruling by stating that his iwi resided in and around Whangaroa and that Hare Hongi's claim was invalid. He objected to Hongi's claim because he (i.e. Pumipi) implied that he, “. . .derives his title to this land from his ancestor Urumahoe, who occupied the land in former times. . .”⁸³. He then went on to recite a related whakapapa.

- Urumahoe
- Te Rua
- Waikainga [?]
- Te Waihemonga [?]
-
-
-
- Pumipi

He claimed that all the above⁸⁴ and himself lived on the land and then stated that an ancestor named Mahu lived on the land after Rua (see preceding whakapapa list) and that his people were Ngait Haiti. Here the evidence starts to get a little puzzling as he states that Hongi Hika defeated Mahu and took possession of the land. What is related next does not seem to follow on sequentially. He goes on to say that his people took Hongi's Pa, Hopekako but that this was before Hongi's time and that they had never fought against Hongi but in fact was allied to him during his wars with the Ngati Pou. It seems that following those wars Hongi took the whole of the Whangaroa for himself and he (Pumipi) only felt safe enough to make his claim because the, “. . . Land Courts have been established. . .” but also admitted that he would not have attempted such an action

82 ibid.

83 Native/Maori Land Court (1876) *Northern Minute Book No Two*

84 later in the hearing Pumipi claimed that all his ancestors were women from the time of Rua

if Hongi Hika had been alive. What he wanted was his land back. From his own account he had resided in *Okura* since Hongi Hika's time and that Ngati Haiti lived at Ohaunoro and not Okura. As implied earlier but more explicitly accounted for was, “. . . Hopekako Pa belonged to Hongi's people and that Ngati Pou and Ngati Haiti took Hopekako and Okura. . .”⁸⁵. Sometime during Hongi Hika's lifetime Ngati Pou vacated the area and moved to the Hokianga. They never returned. He then tells of how Hongi died at Whangaroa and that his and Ururoa's children had lived on the land ever since.

Maka Taratikatika of Ngati Pauku claimed *Okura* through whakapapa links to Haiti and that the hapu lived at Waihi Puketamoe and *Okura*. He claimed that during the preceding generation Hongi Hika had never pestered or interfered with them.

The next witness was Hone Tua of Ngati Haiti who informed his listeners that Ngati Haiti and Ngati Paruru were the same because both hapu were descended from Haiti. He lived at one end of the block and stated that, “. . . this land according to ancestry belongs to Hongi and Ururoa and others. . .”⁸⁶. In his evidence he stated that Ngati Mokoti (?), Ngati Rangi and Ngati Haiti were all living at Hopekako Pa at the time it was taken. This seems to contradict Pumipi's earlier evidence. He then goes on to describe how Ngati Pou of the west coast under Te Huiiri had taken the land but then implies that they did not take possession and, “. . . they went back to their own place. . .”⁸⁷. He then recalls the names of various individuals and iwi/hapu who allied themselves to Hongi Hika. These included Te Awarapo (?), Ngati Kohuiti (?), Te Aeto (?), Toihau (?) and Ngati Kawau (?). On being cross-examined his responses ranged from the vague to the specific. The previous and following evidence conveys the impression that perhaps he was groomed but not quite enough as a sympathetic witness.

Asked if Hongi and Ururoa had mana over this land through his ancestors – no response

Asked if the land titles mentioned were gathered together by Hongi, Tareha,

Ururoa at Puiea [?] - I don't know

85 *ibid.*

86 *ibid.*

87 *ibid.*

Asked if Hongi took all of Whangaroa as a Nga Puhi Chief – Yes

Asked if Ururoa claimed Whangaroa after the death of Hongi - I don't know

Asked if he [Tua] and his people were brought to Whangaroa by Hongi - I don't know

Asked what cultivations he found at Okura – They found only old overgrown ones, didn't know whose they were. He believed that they belonged to Ruinga's hapu Te Kioa [?].

Asked if Hongi and Ururoa were on this land – No, they were on Kaituipapa [?].

Asked Tareha cultivations on Okura – He had.

Asked when Tareha left the land did he not leave the mana with Ururoa - I don't know.

Asked if Ururoa sell the adjoining land - I don't know. . .⁸⁸

Runga Tapu who claimed affiliation to Hongi's iwi of Kangaoru (?). stated that all he knew was that the land belonged to Hongi who acquired it through conquest. This resulted in him retaking land that Ngati Pou had taken possession of before his time. He claimed that the previous witness, Maka Taratikitika was related through whakapapa but had separated himself and was only resident on the land as his tenant. On being recalled as a witness Wiremu Pouhoia stated that the land formerly belonged to the ancestors of Hongi and Ururoa. According to his evidence it was the Kauyaahi (?) and Ngati Rangi who gave the land to Ngati Pou. He went on to say that Hongi along the Ngapuhi hapu of Ngati Rehia and Tahawai hapu first assembled at Punia while Ngati Pou cloistered themselves in their pa at Taratara. When they were faced with defeat they made their escape to Hokianga by lowering themselves from the pa by ropes.

When Karena Kiwa gave his evidence he stated that he belonged to Ngapuhi and that the land (at Okura) belonged to his ancestor Hongi Hika. He supported Wiremu Pouhoia's evidence and went on to say that Mymalua(?) allied himself to Hongi Hika and was with him when he was wounded. He then stated that Maka Taratiktika and his party had no claim on the land because Hongi took the whole of Whangaroa from Ngati Pou. He then claimed that Hongi Hika (presumably Haare Hongi Hika) lived on the land with his

⁸⁸ ibid.

father, Hohepa Kuia and Pororua. According to him the land was then under Hongi Hika's mana.

The preceding shows the convolutions and twists of various evidence. A version of history could be drawn from statements that claim that the land formerly belonged to Hongi's and Ururoa's ancestors and that Ngati Pou had taken possession of it, which was retaken a generation later. There is some confusion when Hongi Hika and his descendant Hare Hongi are both identified as Hongi. This is also true of Te Ururoa and his descendant Paora Ururoa who are both identified as Ururoa. This is especially exacerbated in the last piece of evidence. Are the ancestors of Hongi and Ururoa, Hongi Hika and Te Ururoa respectively?

Ngati Haiti appears often and has as its eponymous ancestor identified as Haiti. If as Ilone Tua states that Ngati Paruru were descendants of Haiti, is Ngati Haiti an iwi and is Ngati Paruru a subsidiary hapu.

Hopekako Pa emerges as a pivotal historical location that changed hands at least twice. What may be drawn from the cumulative record of discovery, settlement, possession, conflict, loss and repossession is that Hopekako Pa was located on or near important and possibly rich marine and terrestrial resources. It would be highly likely that there were waahi tapu and urupaa within close proximity. Gauging how socio-politically important it was throughout time may only be possible through the expressing and gathering of oral histories. Further archaeological discoveries may shed light on other findings. Whether it is still of significance could emerge through *briefs of evidence* and *witness statements*. The evidence also shows how events and activities prior to 1840 impacted on the communities later into the century as well as throughout the next. It was ordered that a Memorial of Ownership be made out to Hare Hongi Hika, Paora Ururoa, Kingi Hori Kira, Hare Te Keihu, Karena Kuia, and others.

TUPATO

Oral evidence and briefs of evidence may come up with more information re mahinga kai etc. - informed by claimant that the Pa was a dumping site for infected material during the influenza epidemic following WWI – how did that affect the communities and their economies???

On May 1st 1866, 18.2 acres known as *Te Rakuura* was passed through the Court with Judge White presiding. According to the records this had been surveyed by a Richard Fairburn and was claimed by Heumia Te Ara. He claimed that the land had always belonged to his people. There was no opposition to that claim.

On the same day with the same judge and surveyor 105 acres, called *Te Tawakapuku* was passed through the Court. Here survey leins were being claimed. Pumipi Te Ruhi was charged with paying the surveyor 16 pounds and 10 shillings.

Again, within the same court on the same day a demand by Hatanahuia Pona for a survey plan of 450 acres called *Rainauara* from a Mr Shepherd was made. Hatanahuia Pona stated that Shepherd would not hand it over. As a consequence the judge ordered that the plan be produced on the following day. The case was adjourned for another three months.

At the same sitting the judge ordered that the *Pakotau* and *Pakanga* blocks be surveyed. This case was also adjourned until the beginning of August of the same year.

At what has been recorded as the last hearing of the day, Hatana Pona requested that the 450 acre *Kainawara* block be surveyed. He stated that he lived in Whangaroa and belonged to Ngati Kaniau (?). He also claimed to be a chief of the land and that his maternal grandfather was Te Awa o te Whenua ⁸⁹.

The above are a small sample of what was passing through the Native Land Court as early as 1866. From the evidence so far, it can be established that some of the claimants were considered or considered themselves local leaders. What they were going to do with the land and its resources is not explicit in the records but it can be seen with appearance of individuals such as Shepherd that competition for a land and resources

⁸⁹ Native/Maori Land Court (1866) *Northern Minute Book No. One*

between the races was underway. Also people were being charged survey leins and other expenses which were formerly foreign to them.

In early October 1876 Kamehoro of Ngai Tupango claimed title to 299 acres of the *Oteinga* Block. In his evidence he stated that Ngai Tupango was a hapu of Ngapuhi and that his father lived on the land and it was through him that he could make his claim. He stated that he was currently living on the land and that his people had been in possession of it for generations. He also proudly proclaimed that no-one had ever tried to dispossess them of their birthright. Nobody opposed his claim ⁹⁰.

TUPATO

How come Hare Hongi Hika & Paora Ururoa feature so prominently – how come there are very few objections – is there one reason or several interlinking and clashing issues – does anybody know????? – does anyone know anything about Judge H. Munroe

The second case on the agenda was a title claim made by Heremaia Te Ara of Nga Tirua, for the 77 acre *Orotete* Block. He stated that he was the sole owner of the land, which also included a stony outcrop, which apparently was a waahi tapu. Nobody opposed his claim and an order was given that a Memorial of Ownership should be made in favour of the claimant.

The third case involved another member of Ngai Tupango, Kingi Hori Kira who was claiming title for the *Te Kinipaka* Block. In his evidence he stated that the land belonged to Ruihi Hongi and himself and that their respective fathers and themselves currently lived on and cultivated the land. According to his evidence no-one had ever challenged or disputed their title to the land. There was no opposition to the claim and order was given that a Memorial of Ownership should be made in favour of the claimant and Ruihi Hongi.

Next came Hohepa Te Tatia of Ngati Mokoiti who made a claim to the 186 acres of the *Opuhuti* Nos 1 & 2 Blocks. He stated that he was also claiming for Hongi, Ururoa and

90 Native Land Court (1867) *Whangaroa Minute Book No. Two* – Part Two.

Turoa. According to his evidence he inherited his title from his ancestors from Mokokihi and that his father lived on the land and that he (the claimant) had cultivated the property. He also claims that his father once had a pa on the land and that both his father and an uncle were buried on the site. No opposition was voiced and the Court ordered that a Memorial of Ownership should be drawn up in favour of the claimants, Hare Hongi and Paora Ururoa.

Later in the day Wiremu Pouhoia (?) laid claim to the 43 acre *Ohakui* Block. In his evidence he stated that the land belonged to Hare Hongi and Paora Ururoa. According to him their fathers, Hongi and Ururoa took possession of the land through conquest. He also claimed that his people had cultivated the “. . . whole of this land, except the stony hill. . .”⁹¹ Because no opposition was voiced an order was made to draw up a Memorial of Ownership for Hare Hongi and Paora Ururoa.

Following on Paora Ururoa claimed *Opuhuti No. 3* for Hare Hongi. There was no opposition to the claim and an order for drawing up a Memorial of Ownership for Hare Hongi Hika was made. Hika also made claim to *Opuhuti No. 4* for himself and again, because there was no opposition an order to draw up a Memorial of Ownership in the name of Hare Hongi Hika was made. It is worth noting that the property contained three roads⁹².

The preceding six cases show that individuals were making claims on particular land blocks. This could indicate that land was passing out of co-operative or iwi/hapu based ownership and management to individualised estates that could perhaps be more easily alienated from their Maori owners.

Although there are ten years between the two previous sittings it can be seen that Hare Hongi Hika and Paora Ururoa were major players in the disbursement of iwi/hapu/whanau estates and resources. What may be of some interest in the 1877

91 *ibid.*

92 *ibid.*

sittings, is that some individuals claimed for others. The documented evidence may show that these and other individuals may have been representing the interests of communities rather than themselves, on the other hand it may also show that alliances may have been drawn up to ensure mutual aggrandizement.

On the 6th of October 1876, three blocks measuring 1,716 acres known as the Kawaupiwai (?)/Ohoutou (?)/Mawaupiwai Block/s were presented for determinations. At the time a plan/map of the blocks was produced and an individual known as Temora Arapata of Whanau Pani claimed all or most of what was described on the map and made a further claim that Mahuapatoahoutai (?) and Kawaupiwai were the same block. He went on to state that his father and family had lived and cultivated there for generations and that he was its current occupier. Hare Hongi and Paora Ururoa opposed the claim on behalf of Te Aeto and Ngati Kanawa (?)⁹³

Later in the day Wiremu Puihoho was sworn in.

States that he knows the land shown on the map

States that had Temora Arapata spoken to Hongi about this land all would have been well, but as he claims the land he disputes Arapata's claim

States that this is the part of Whangaroa land that Hongi Hika conquered and took possession of it.

States that with Hongi Hika's conquest all previous ancestral claims were swept away.

States that it is true that Temora Arapata is living and cultivating on the land.

Asked what conquest does he speak of – The conquest of all Whangaroa by Hongi Hika

Asked was it not the Ngati Pou that his people fought - Ngati Pou and Tauata Whenua (?) . . .⁹⁴

93 Native Land Court (1876) *Northern Minute Book No. Two*

94 *ibid.*

Following on Nahauahuia (?) Te Pona was sworn in.

States that he belongs to Ngati Kawau.

States that he knows the land shown on the map and that the owners of the land are Hongi and Ururoa.

He states that he used to live on the land and that his father died on it.

He states that he left this land almost 6 years ago and that he lived at Mayati [?] Stream. He states that Tamora and party were living on the land also at the time he was on it.

He states that it was Ururoa who placed his father on the land and that they were all living on the land under the mana of Hongi and Ururoa.

He states that there has never been any dispute about this land until now because no one ever thought of disputing the right of Ururoa and Hongi to the land.

He states that his parents never attempted to claim the land and that it was his father, who told him about the ownership of the land. . .⁹⁵

The next individual to be sworn in was Heremaia Te Ara.

States that he knows the land shown on the map

States that in his opinion the land belongs to Tauroa, that is it belonged to his ancestors.

States that Hongi Hika fought in this district but not against the mana of the district

States that Hongi Hika made war upon Ngati Pou at Taiamai and drove them here to Whangaroa, there his ancestors obliterated them.

States that Hongi followed them to Whangaroa and drove them out, he had no quarrel with the people of Whangaroa; he only fought with Ngati Pou. . .⁹⁶

95 *ibid.*

96 *ibid.*

Judge Munroe found in favour of both parties and ordered that the block be equally divided.

The Pupuke stream to be the boundary as far as practicable.
Hongi's party to have the north-western portion
Temora Arapata to have the south-eastern portion. . .⁹⁷

Wi Pouhongo stated that the owners on the north-eastern portion were, Hare Hongi Hika, Paora Ururoa, Harata Hongi Hika, Kepa Puhu, Mita Kape, Toetoe, Wiremu Kowhai, Paora Heke, Hamiora Tuaurei [?] Aperahama Parauga [?], Ritete Maka [?], Wiremu Te Pahi, and Henu Tuke [?]. The judge ordered that a Memorial of Ownership should be made out to all the above.

TUPATO

Anybody know anything about this case and what were the iwi/hapu affiliations of the competing claimants ???- where is Ngati Kahu in all this?????

Here competition between claimants and their differing versions of history were being played out in a public forum. This was not unique to the Whangaroa or to Taitokerau.

On the 7th October 1876 Te Puhi of Ngati Pukaku (?) claimed that he had subdivided the land known as Waikukupa comprising 1,114 acres into five pieces and that the current owners were William Spickman, Patara Te Whakarorowai, Mohu Te Rahuri (?), Tamora Rihane (?), Hohepa Tata, Arthur Spickman, Raihia Tauahoro and others.

The claimants wish the whole five pieces [to be] included in one order.
States that this land belonged to his ancestors: Hongi and Ururoa.
States that Hongi and Ururoa conquered Whangaroa and got the mana of all the land.

⁹⁷ Native Land Court (1876) *Northern Minute Book No. Three*

States that he asked Ururoa for this piece of land and he [Ururoa] gave it to him and his relatives. . .⁹⁸

Judge Munro ordered that a Memorial of Ownership be made out to,

William Spickman, Patara Te Whakarorowai, Molu TeRaluri [?], Tamora Rihane [?], Hohepa Tala, Arthur Spickman, Railia Tualoro [?], and others. . .⁹⁹

The above is another example of Pakeha incursions into the local Maori estate.

TUPATO

Anybody know when Pakeha started insinuating themselves into the region – who were they – what negotiations went on – were they married to local women – are they part of the local whakapapa?????

The next case on the agenda was the 4,723 acre Waipapa or Waihapa land block. Te Tuanau (?) of Ngati Rangimatamoemoe (?) was sworn in and stated that he and Rameka Te Turarau (?), Runga Tapu, Te Orama, Aporo Te Meawai (?) and others who claimed ownership through ancestry and conquest. He went on to claim that his ancestors including a Te Ahionui (?) had lived on the land, which he was doing at the time of the hearing.

Te Tuanau was followed by Wi Puihongu (?) who stated that the owners of one side of the land were,

Hongi, Hare Hongi Hika, Kaluia Hika [?], Paora Ururoa, Erana Ururoa, Patu Khira [?] These are all on Hongi's side. . .¹⁰⁰

Tamiora Arapata of Ngati Mokokohu (?) was then sworn in.

98 Native Land Court (1876) *Northern Minute Book No. Three* : 7 -9

99 *ibid.*

100 *ibid.*: 9 - 17

States that he has a claim on the land.

He claims that his ancestor is Touhuti.

States that his ancestors lived on this block and had a pa there, forgotten name of pa and can locate on the map of the block where the pa was.

States that he never lived on the land himself, but his ancestor; lived on the land outside the map, but he cultivated inside the map at Okaha States that Rameka and himself have the same ancestor, from Tamatio and Te Kongo.

States that this land belonged to Tutua [?], his wife was Te Pari, Tutua (?) was the father of Touhuti (?) and Tapuiti (?)

States that Touhuti was his ancestor and also the ancestor of Runga Tapu. States that Touhuti [?] was the owner of Waipapa and that Te Hiko's cultivations near the spot shown on the map as Paku's [?] land.

States that he doesn't know how many years his father worked on the land, and that Runga never interfered with him.

It is more than 10 years ago since his right [to this land] was disputed, it was only when I went to live on the land Ururoa, Hongi and others objected to my digging. States that he did not go away and that he cultivated on the land.

Runga Tapu disputed the preceding claim and went on to exclaim and recount that ,

I have heard Tamiora give the Court his genealogy, it is not correct. States that it is true that he [Tamiora] is descended Tolihutu [?] and Tapui, and that they were the former owners of the land. He states that Tamiora has no claim now on the land; there was a separation [can't read]

He states that Touhuti (?) was the father of Taupa (?) was killed at Hopekako by Te Huri and the daughter Taupa (?) and the ancestors of Tamiora were captured and taken to Hokianga, She Taupa (?) never came back to this district. Her children were from away that is why I say that her descendant has no claim now in this land.

He states that he was a child during the Boyd massacre, and lived on this land then, and still lives on the land [except when driven off by Hongi].

He states that during all these years he never saw Tamiora's people living on the land, their place was at Karaugahape (?). After that place they lived at Kaeo, and after Hongi they went to Hokianga and lived at Omaunu.

He states that it was he [Runga Tapu] and Hongi who sold several pieces on this block to the Pakeha.

He states that Te Hiko (?) knew of the sale – He never came to object or ask for any of the payments.¹⁰¹

The Court decided that Tamiora Arapata had no claim and the judge awarded a Memorial of Ownership to,

Rameka Te Tirarau, Runga Tapu, Te Orama, Henare Henu, Paora Ururoa, Kini Maka, and many others. . .¹⁰²

TUPATO

Anybody know about this case – what happened to Tamiora Arapata and his whanau who supports either or neither of the above whakapapa?????

101 *ibid.*: 15 - 17

102 *ibid.*

What is particularly poignant is that various local individuals and communities in the region were competing for what had already become an environmental disaster zone.

Mr Vogel, in a speech delivered in this city some months ago, pithily said that a man would recklessly burn down a forest to light a pipe or boil a kettle. In truth our magnificent forests of kauri are being ruthlessly destroyed. It is not so much that noble kauri trees requiring 300 years to bring their present perfection of beauty, strength, and grandeur are every day being cut down to build wooden houses, which will be rotten in 30 years, but it is the utter recklessness displayed by the saw-mill proprietors, bush contractors, and splitters which are destroying our forests at a rate constantly increasing. In times not very far back, probably not much more than a century ago, the whole of the fern covered plains of the North Island, north of a line from Whangaroa Harbour to Tauranga were covered with dense kauri and totara forests. Small portions of these have been destroyed by the Maoris for cultivation, but fire has been the chief agent in stripping our plains of trees. . .¹⁰³

By 1880 it appears that the Native/Maori Land Court had achieved in the region what it had been set up to do and that was,

. . .to destroy if possible, the principle of communism which ran through the whole of their institutions, upon which their social system was based. . .¹⁰⁴

The following are graphic illustrations of the success of individualization of title over ancient values and communal support systems that had been made possible through traditional co-operative practices.

On Thursday the 1st April 1880 Arama te Puhi and his sister Horiana Te Puhi applied for succession to their father Patara Roro's (Patara Kairau) of Ngati Uru interests in the

103 Firth, J.C. (1874) On Forest Culture. *Transactions of the New Zealand Institute*. Volume VII : 181-195

104 Hansards/NZ Parliamentary Debates (1870) : 361

Otangaroa Block. They produced a Memorial of Ownership dated 9th October 1876. Judgment came down in their favour. Following their first success they¹⁰⁵ applied for succession to Patara Te Whauaromia's (?) interests in the Naikukupu Block. A William Spicurman had also applied and then withdrawn his petition. Again the Court came down in favour of the siblings.

Following on Himiona Maka applied for succession to Patara Te Whauaromia (?) interests in the Mangaiti Block but because there was no Memorial of Ownership the case was dismissed. The same verdict was handed down on Na Hoki Tara for Naitara's interests in the same block.

The next day Wiremu Pirihonga petitioned for Te Tane Haratua, a minor to succeed to the Wiremu Marupo's interests in the Otangaroa No. 1. Block. Because the deceased had neither wife nor offspring and had left a will, and the applicant was his sister's son, a favourable verdict was handed down.

What the preceding and other applications that followed on during the same week with Judge Henry Munroe presiding, is that the Native/Maori Land Court was a well established institution, which had been operating for almost a generation. It is worth noting that Munroe had been presiding over the Native Land Court in the region for over a decade.

As already implied, by 1880 the Native Land Court was comfortably practicing in Taitokerau, including in and around Whangaroa, but by 1888 and even earlier cracks were appearing between local government and Maori communities. The following petition shows that the County Council were taking control over what was considered by local communities to be some of the last remnants of their ancestral estate.

The petitioners who are owners of a block of land called Te Haonga at Whangaroa state that the County Council are making a road through that land

105 Horiana Te Puhi aka Horiana Motia

which takes away the best part of it. They pray that the road may be stopped or that the Council may pay them 150 pounds. . .¹⁰⁶

Another dispute was brewing in another block where, original determinations were being challenged because of subsequent Crown activities and related community grievances.

Petitioners state that a block of land called Te Huia situated at Whangaroa was sold by Te Pahii to a European and is now in possession of the Government. The say the land belongs to them and they wish to regain possession of it. . .¹⁰⁷

TUPATO

Why were there no objections – why aren't Ngati Kahu represented in the hearings – were there notices – were there threats – were they interested – how come individuals claiming for themselves and not for hapu and/or iwi – are hapu/iwi being collaterally claimed for in individual claims and how do we know – oral evidence important

Meanwhile poverty and famine stalked the region.

8th October 1888 – I enclose returns for the quarter ending 30th (?) You will notice a considerable falling off in the average, but that is accounted for by the scarcity of food in the settlement during the past few months.

..

27th August 1879 – I beg to inform you that there are only six children at this settlement of the proper age to attend School; viz 4 boys and 2 girls Two of the boys are absent sick and the two girls are kept constantly at work, planting, digging gum etc. There has been a most unusual amount of sickness and mortality amongst the natives during the last two, the very cold, wet winters, after very hot, dry summers, combined with great scarcity of provisions, have proved too much for the native constitution. There has not been so much distress among them for

106 AJHR's (1888) *Whangaroa, Te Huia Block*. Kainamu Pumipi & others

107 AJHR's (1888) *Whangaroa*

nearly 50 years. They have had nothing but half-rotten kumera(?) and little corn for the last three months. The potatoes were a complete failure in consequence of the dry summer. To enable them to live through the winter, men, women and children have all had to go to the gumfields, and they too, are nearly dug out. . .¹⁰⁸

TUPATO

What are the local histories – stories surrounding this particular set of events – oral evidence may be useful here – emphasizing poverty and famine is a potent argument - were the communities of Taitokerau generally and Whangaroa specifically assaulted by famine – from the scanty evidence available they received 2 – 3 such visitations ???

The preceding log book entries and evidence drawn from Native Land Court records and petitions along with Native school log-book entries imply that the loss of resources drove local populations to seek employment elsewhere.

June 1st. – Rangi Taikato is absent on the gumfields. Mr Kirk was distressed last year by her bitter crying when she could not pass, He comforted her by saying that she would get a good pass this year; but how is it possible when most of her time is spent digging gum? She has been seven days at school in six weeks; and that is so spread out as to be of little account. Then she misses many weeks in a row.

July 14th – Committee met. As usual the small attendance was the chief topic considered. They say that the failure of their crops last year compels them to be on the gumfields, and also the children, the distance being too great to come to school with any regularity.

July 30th. – I notice several children present. It is morning, having returned from the gumfields. I hope they will attend steadily for sometime at least

¹⁰⁸ Education Department (various) *Te Nagere Native School Log Book*, BAAA 1001/608a

September 30th – I notice in my last entry – Vain hope, I have now to record the removal of six names from the attendance register. All at the distant gumfields. I have no hope [of] their return, as they are planting at the gumfields this year. . .It is getting to be a very small school. . .¹⁰⁹

This meant that whole communities had to leave their homes and move to disease-ridden work camps that became nurseries for various viruses that returned with infected migratory labourers to local communities.

October 24th – Sickness is very general in the district – Influenza I think. . .Many adults called today & yesterday asking for medical assistance. Poor things, they do not understand it in the least. . .

November 12th. 13th. 14th. – Teacher ill – no school held – There is an epidemic of influenza sweeping over this whole district and we are having our share of it. . .¹¹⁰

These conditions were not confined to any single location but were fairly general throughout the region. It is worth noting that one of the following log-book entries records five deaths. Considering school attendance and the local communities were small to begin with, those numbers could represent a disaster of monumental proportions.

October 16 1903 – The results are disappointing. The settlement has suffered terribly from sickness. . .

July 30th 1902 – He tono atu tenei nate Komiti ki a kae ki a whaka kapia t e whare kura monga marama erua eKapi ai kote take Henui no nga tamariki kua mate epangia (?) ana ete mate ko te mate taipo piwa nga tamarik kua mate ka 5 nga mea etai maha ana te mate 12 mee (?) etahi ano eti mata ana ano te . . .otau mate Hinga tamariki katoa . . .

109 Education Department (1897) *Kaeo Native School Log Book*, M.J. Tennant. BAAA 1003 Acc 1c
110 *ibid*.

22nd July 1902 – considerable sickness in Touwai – mild typhoid; five deaths, twelve very weak, others sickening, principally children. . .¹¹¹

Accompanying the activities of the Native Land Court, the resulting impoverishment economic migrations and high infant (and perhaps adult) mortality were intra and inter communal disputes. Whether many of those disputes could have had their origins in Native Land Court determinations is not explicit but could be implied. However strong the evidence may be there are compelling arguments for promoting the notion that external forces created communal disarray.

17th January 1890 – . . .I regret to have to tender you my resignation of the appointment of teacher to the native school at Te Ngaere. During the period of the two and a half years that I have been at Ngaere I have endeavoured by all means in my power to carry out the instruction contained in the code, but although at one time I thought that the school was going to be a success, I have now most unwillingly to acknowledge that it has not been so. I think I may fairly say that it has not been through want of energy on my part that the failure is to attributed. I have carefully abstained from taking my part in local quarrels, but the jealousies between the different settlements make it almost an impossibility to have a good attendance. I have had to contend against striking apathy on the part of the parents who although certainly not adverse to a school for their children, yet to spite the Ngaere men, use their influence rather to prevent their children attending school, than to enforce attendance. One reason for this hostility is the arrogance of the natives at Te Ngaere, which place although the smallest by far of the settlements, is the one that has always had the school I honestly think that had the school been located at Matuari or at Wainui it would have been far more prosperous; as the answer whenever I enquire why more children are not sent is invariably “no good the Ngaere men” . . .¹¹²

TUPATO

What are the origins of intra and inter communal antagonism – is it about the school or is that some noise created to emphasize more visceral conflicts that may have risen out of resource determinations – this might be drawing a fairly long straw ???

It could be posited that the parental apathy and the teacher's jaundiced comments may have been caused by starvation and exhaustion. Whatever led to a type of communal passivity, the collective and collateral results of historical poverty and deprivation were being recorded for decades later.

It has for some time past been the practice the(?) discourage the closing of schools on account of epidemic sickness in the form of measles; the reason assigned by being, that if school were closed these children would probably be running about in the cold and wet. I think there is just as much ground for believing this now as ever there was.

The disease, however, seems to be taking a very severe form at certain places on the East Coast and the far North. At three school districts – Iiruharama, Parapara [of Whanganui] and Te Pupuke there have been many deaths, principally of young children; but some school children have died at these places. I propose, therefore, that we send out a circular to Native Schools at once in the following form: - "It has been ascertained that in some cases the measles epidemic now prevalent in many parts of the Colony is assuming a severe, and in some cases, dangerous form. Native School Teachers are therefore hereby directed to take action in this matter as follows : where the severity of the disease seems to render it necessary, - where Teachers to the best of their knowledge and belief find that measles is taking on a dangerous form, they are to close their schools without delay and to send notice to the Department immediately. . .¹¹³

113 Education Department (1903) *Memorandum from James Pope, Inspector General of Schools* – 13th May HE 1

Influenza epidemic throughout settlement all families affected every child in school down with it approached by committee to close school closed from Thursday. . .¹¹⁴

TUPATO

Was the Department of Health responsive to the deprivations of Maori communities – did they care – did they take much notice of Native School teachers – how often did the Dept of Health visit the region and did they do any good???

The following is yet another poignant example of endemic deprivation.

I am having trouble with the attendance of the children of a Maori named Hau Toetoe. . . These children, two girls, . . have been staying away from school at least one day a week since the term holidays. . . I know that the family is very poor and sometimes has no food, and I have more than once given the children something to eat because they say they have come to school without breakfast. . .¹¹⁵

I enclose herewith a copy of a report from the headteacher of the above school. Regarding the irregular attendance of the children of a Maori named Hau Toetoe, also and Absence Notice which the teacher sent to the father regarding the matter. You will observe that the family is very poor, sometimes having no food, but I shall be obliged if you will refer the matter to the local constable for inquiry. . .¹¹⁶

The litany of deprivation and ill-health continued into the 1940's when the following grim list of school absenteeism was compiled. It should also be emphasised that economic conditions dictated that some families move to more hospitable but often isolated locations that were sometimes deep in the forests.

114 Goodson – headmaster (1929) *Telegram to Education Department 20th August Takahiwai Native School T4-222*

115 Te Pupuke Native School (1932) *Letter to the Inspector of Police, Whangarei* _ from Hugh Goldsbury, Directory of Education – 11th October 1932 T3-59

116 Te Pupuke Native School (1932) *Letter to the Inspector of Police, Whangarei* _ from the Director of Education – 19th October T3 – 57

Rangitinia Rakena – considerable distance to come to school –
 absence due to weather and illness

Hamaria Heke – weather and sickness

Ivy Heta – family moved up to bush – too far from school

Veronica Aylward – this child lives more than 3 miles from school –
 undersized and not strong

Daphne Faithfull – sickness. . .

Lyn Hayes – most of absences due to attendance at Supreme court,
 Auckland

Della Heke – illness and weather

Mary Herbert – illness – delicate child

Evelyn Gibling - sickness

Mavis Mita – weather. This child has been kept home to work. . .

Mavis Heta – sick in hospital

Hunana Renata – weather or sickness

Tira Ritete – death in family, weather and sickness

Hemoata Tihi – skin diseases - weather

Jean Aylward – this child lives more than 3 miles from school –
 weather and sickness

Rose Larkin – weather and sickness

Katie More – weather and sickness. . .¹¹⁷

The following children were absent fro more than 20 half-days last term:

Matthew Rakena – inclement weather or sickness

King Mita- inclement weather or sickness usually. This boy has been
 kept home on a few occasions to work

Robert Nankivell – weather or sickness

Teura Heta – weather or sickness

Hona Rakena – weather or sickness

Billie Smith – death of relative, weather or sickness

Dave Toetoe - “ “ “ “ “

Joseph Hape – much illness in family, suspected typhoid contact,
 death in family

117 Te Pupuke Native School (circa 1940) T3-119

Ian Hayes - weather and illness

Teddy Toetoe - death of relative, weather or sickness

Jack Rudolph - very sick for four weeks

Nuki Smith - death of relative, weather or sickness. . .¹¹⁸

118 Te Pupuke Native School (circa 1940) T3-120

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