

NGĀTI TARA: WĀHI TAPU AND PORTABLE TAONGA

A report commissioned by the Crown Forestry Rental Trust

Ben Leonard

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LIST OF ABBREVIATIONS

AJHR	Appendices to the Journal of the House of Representatives
ANZ (AKL)	Archives New Zealand, Auckland
ANZ (WLG)	Archives New Zealand, Wellington
CFRT	Crown Forestry Rental Trust
DOC	Department of Conservation
FNDC	Far North District Council
HNZPT	Heritage New Zealand Pouhere Taonga
LINZ	Land Information New Zealand
MCH	Manatū Taonga Ministry for Culture and Heritage
NMB	Northern Minute Book
NZAA	New Zealand Archaeological Association
NZETC	New Zealand Electronic Text Collection
OLC	Old Land Claim

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1 – PREFACE

1.1 – The Author

1. Ben Leonard was born in Auckland in 1989. He was educated at University of Auckland, where he obtained a Bachelor of Laws and Bachelor of Arts in degrees in 2013. He has subsequently received post-graduate degrees in History and Journalism from Massey University and AUT University, respectively. Since 2010, Mr Leonard has worked as a historian for Ngāti Tamaoho. During that time, he researched and wrote numerous historical reports and other evidence in connection with the Ngāti Tamaoho settlement and ongoing historical, legal and environmental projects.
2. From 2020-2023, Mr Leonard worked in Māori Heritage team at Auckland Council, writing historical evidence and delivering evidence to the Environment Court among others. In addition, Mr Leonard has been a contract historian for other organisations and iwi in recent years, including Te Whatu Ora and Te Ākitai Waiohū. In 2024, he completed the Te Paatu Wāhi Tapu and Portable Taonga report for the Renewed Muriwhenua Inquiry (WAI 45).

1.2 – Acknowledgements

3. The Project Team wishes to acknowledge all those who have contributed to this Project. This includes all those who have given freely of their time for hui and site visits. It also includes all those who have assisted with research and provided documents and other kōrero.
4. Our acknowledgements also to Crown Forestry Rental Trust for the Trust's support in resourcing this Project. The Project team wishes to acknowledge the trustees of Ngāti Tara for their korowai manaaki and assistance to undertake research for the Wāhi Tapu and Portable Taonga report.
5. Tēnei te mihi, tēnei te mihi, tēnei te mihi ki a koutou katoa.

1.3 – Claimants and Project Team

6. The claimant group comprises three main claims relating to Ngāti Tara:
 - a. Wai 1668 The Descendants of Henare Piripi and Keiti Raiti (Gabel) claim, and Ngāti Tara;

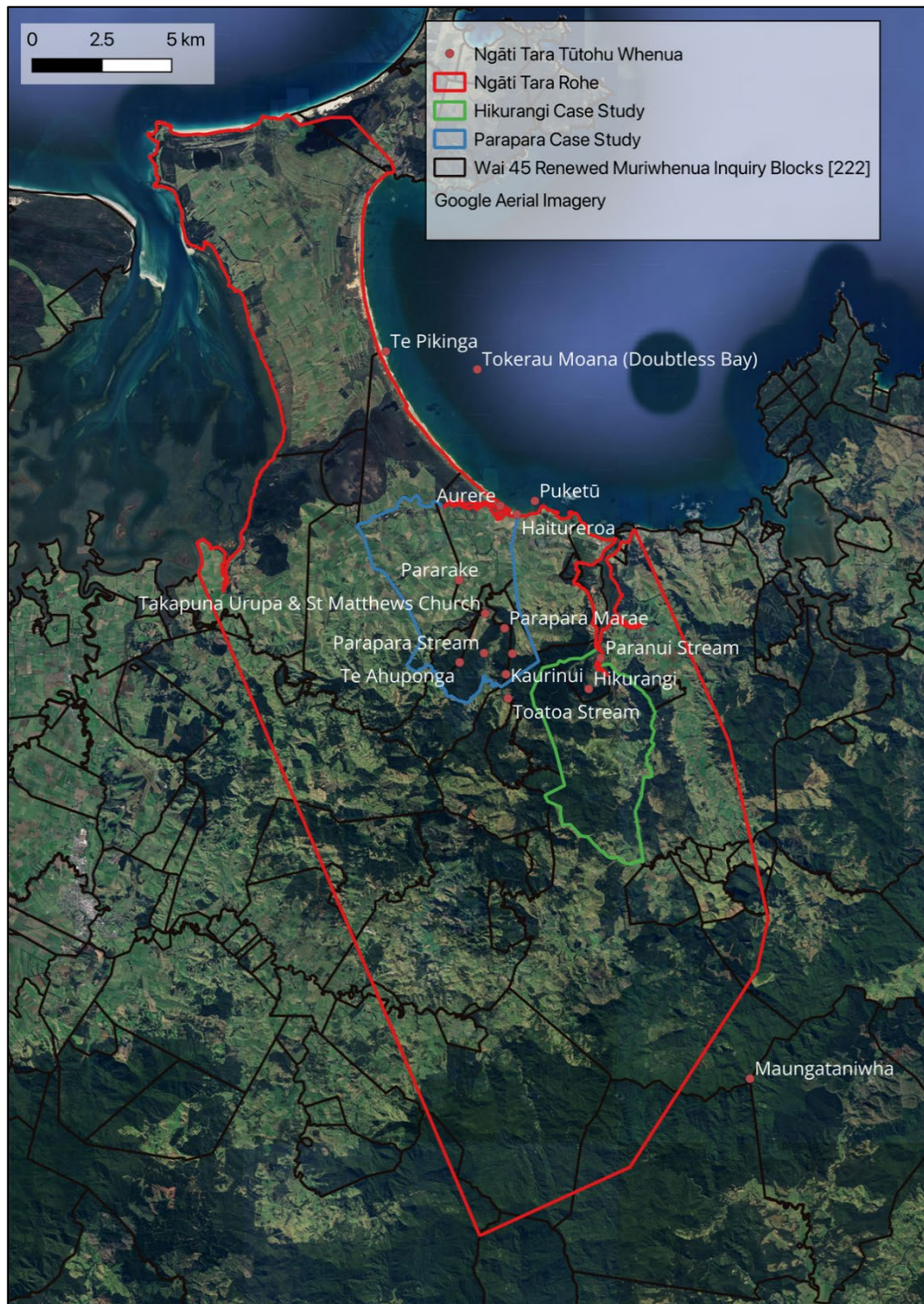
- b. Wai 1886 The Ngāti Tara (Gabel) claim; and
 - c. Wai 2000 Harihona Claim (Chappy Harrison, Robert Gabel and others) and Ngāti Tara claim.
7. These claims join that of (d) Wai 1662 The Muriwhenua Hāpu Collective Claim of Leah Wright who has also participated in the Ngāti Tara Project. The term ‘claimants’ is used throughout this document to cover this claimant group.
8. The Project Team consists of claimants Robert Gabel, Henare Gabel, and Chappy Harrison, Leah Wright, Claimant Lawyer Luke Redward, Crown Forestry Rental Trust Principal Advisor Anita Miles, archaeologists Justin Maxwell and Jennifer Huebert, and historian Ben Leonard.

1.4 – Claimant Rohe

9. Rohe (tribal regions), by their very nature, are not fixed and defined by hard boundaries. However, for the purposes of this Project, the claimant rohe has been defined by claimants based on their historical and cultural interests for the Waitangi Tribunal. This is shown below in the following map (**Map 1**, overleaf). This rohe was provided for the purposes of facilitating research on this Project and should not be taken as a general historical or cultural region for the claimants (or their tūpuna, hapū or whānau). Furthermore, it does not necessarily imply exclusivity over the lands included within it.
10. Ngāti Tara wish to make it clear that Whakaangi maunga/pā is an important landmark for Ngāti Tara, as is Rangikāpiti Pa and Mangōnui Harbour. While they fall outside of the area of interest defined for this Project, these landmarks are also considered within the Ngāti Tara area of interest and Ngāti Tara acknowledge that other hapū/iwi also have an interest in these landmarks.¹

¹ Robert Gabel, Personal Communication to Ben Leonard, 24 February 2025.

Map 1: Claimant rohe as defined for this Project. Case study areas as labelled. Source: Waitangi Tribunal (adapted by Ben Leonard)



1.5 – Project Brief

11. This Project follows on from the Te Paatu Wāhi Tapu and Portable Taonga Project, completed in 2024. In August 2024, Ngāti Tara Wai Claimants (listed above) formally joined the Te Paatu claims cluster, necessitating this Project in order to cover Ngāti Tara wāhi tapu.
12. The original Project Brief for Te Paatu claimants was carried over into this Project. It outlined the main purposes of the Project:
 - a. Provide evidence on the type and distribution of wāhi tapu that link Ngāti Tara claimants to specific events and geographic points across their cultural landscape.
 - b. Assess the effectiveness of regimes established to protect wāhi tapu and portable taonga in the Ngāti Tara area of interest.
 - c. Examine the extent to which the Crown or its agencies recognised and accommodated Ngāti Tara requests, priorities and values in relation to the protection (or otherwise) of wāhi tapu, other sites of significance and portable taonga.
 - d. Describe the extent to which Ngāti Tara have been involved in the management and administration of wāhi tapu sites and portable taonga.
13. The specific questions were:
 - a. To what extent were urupā and wāhi tapu reserves sought by Ngāti Tara in connection with nineteenth century land transactions?
 - b. Ngāti Tara urupā reserved during the nineteenth century, and the circumstances surrounding their creation.
 - c. Instances where requests for reservation of wāhi tapu were made by Ngāti Tara but were not followed up by the Crown.
 - d. Was there a reluctance on the part of Crown agents to reserve urupā or wāhi tapu sites because this might interfere with settlement?.
 - e. During the nineteenth century, did Ngāti Tara anticipate that European settlement and its associated intensive pastoral and agricultural activity would have an adverse impact on wāhi tapu

and urupā, and does this explain why more such reserves were not sought?;

- f. To what extent were Ngāti Tara and related hapū able to protect wāhi tapu located on land that they retained?
- g. What protective mechanisms (if any) were available to Ngāti Tara to protect their wāhi tapu and urupā on Crown or settler-owned land?
- h. Were sacred sites and urupā located on isolated blocks or in the midst of European or Crown-owned land lacking ready access, and did this impede the ability of Ngāti Tara to exercise kaitiakitanga?
- i. Did land title individualisation and the consequent breakdown of tribal control, and ongoing title fragmentation, impede the ability of Ngāti Tara to exercise kaitiakitanga?
- j. Did the failure of nineteenth century Māori land legislation to recognise the concept of tribal titles - even in respect of urupā - lessen the ability of hapū and iwi to manage and protect sites?
- k. Did land title individualisation result in sites becoming the responsibility of individuals or whānau, who were often less able, from personal or other circumstances, to exercise a demanding and ongoing kaitiaki role - especially if wāhi tapu were located on remote or isolated land?
- l. Examples where rates charged on Ngāti Tara lands containing urupā and wāhi tapu, which by definition could not generate income to meet these liabilities.
- m. Were Ngāti Tara able to better protect their wāhi tapu and urupā under various twentieth century legislative measures, including the Maori Social and Economic Advancement Act 1945?

1.6 – Methodology

- 14. The methodology of this Project followed that of the Te Paatu Wāhi Tapu and Portable Taonga Project, agreed to at a research wānanga with claimants and the Project Team in Taipa 11-12 September 2023. The Project methodology was clear that wāhi tapu case studies would be examined as cultural landscapes rather than stand-alone sites.

1.6.1 – Case Studies

15. A key issue for this Project is balancing the need for comprehensive coverage of the area, the high evidential standard, and the Project timeline and resources. Claimants have requested that some specific wāhi tapu receive thorough historical and archaeological assessments as case studies. Two case studies were selected for the Ngāti Tara claim to ensure a balance between the description of as much rich cultural history relating to sites with what can be researched in depth within the resource constraints of a Project. Claimants defined these case study areas broadly, and some are large landscapes covering numerous wāhi tapu.
16. Some specific considerations for identifying case studies sites were:
 - a. Cultural, traditional, historical and spiritual importance.
 - b. Current threats or risk to site.
 - c. Links to resumable property.
 - d. Significance of Crown Te Tiriti breach.
 - e. Available information on a site, or lack thereof.
17. As such the following case studies were chosen:
 - a. Pararake.
 - b. Hikurangi.
18. The extents of these areas largely followed the respective land blocks (at their largest extents). These are depicted in **Map 1** (above) and at the start of each case study chapter.

1.6.2 – Research Methodology

19. Based on the above approach, the research methodology will proceed in the following concurrent workstreams.

1.6.2.1 – Historical Research

20. The historical research process required a wide-ranging search of books, journals, manuscripts, newspapers, court minutes documents, Waitangi Tribunal and CFRT documents, reports and affidavits, Crown documents, reports and other official documents, local council reports and documents, archaeological records, Native Land Court and Māori Land Court minute books, Papatupu Committee minute books, surveyor record books, land deeds and old maps covering the Project area.

21. This included sources held at libraries (National Library, Far North Public Library Auckland Libraries, University of Auckland Libraries), Archives New Zealand (Auckland and Wellington branches), museums (Auckland War Memorial, Te Papa, Te Ahu and others), online databases (New Zealand Electronic Text Collection etc), Crown archives, existing Waitangi Tribunal research (especially the WAI 45 record of inquiry), the NZ Historic Places Trust Pouhere Taonga and the New Zealand Archaeological Association (NZAA) Archsite database. It is noted that there are already many research reports completed on Muriwhenua, some (but not all) of which cover the Te Paatu cultural landscapes. These were read and research sources identified and reviewed.

1.6.2.2 – Archaeological Research

22. The Project Brief specifically asked for evidence on the type and distribution of wāhi tapu that link claimants to specific events and geographic points across their area of interest. It also asked for evidence on specific sites to link current Te Paatu claimants to land for the purposes of a resumption inquiry.
23. The archaeologists were asked to create an inventory and maps of recorded sites in each designated case study, to locate archaeological records for wāhi tapu, possible wāhi tapu, and portable taonga. This involved importing data layers from existing sources and newly created material.
24. The archaeologists also brought in unrecorded wāhi tapu and portable taonga information into the Project. This includes locating other sites/site data not in Archsite (e.g. Oruru sites, twentieth century historical aerial imagery, and resources typically used to research archaeological sites). Archaeological literature was searched for unrecorded sites and commentary on archaeological landscapes (Heritage New Zealand Pouhere Taonga (HNZPT) report archive, and unpublished/grey literature).
25. The claimants also requested that selected sites be given a thorough investigation by the Project archaeologists. These are the case studies described above. As a result, the archaeologists undertook work including an archaeological evaluation of these sites including archaeological research, site visits and field work on these case studies. Unfortunately, the archaeological study for Hikurangi was only in the nature of a desktop study, as field work was not able to take place on the ground.

26. The data and findings from this process were evaluated and critiqued through a formal assessment and determination of archaeological values, which is standard practice in NZ archaeology. Certain matters are to be taken into account when assessing the archaeological values or significance of an archaeological site. These are: condition; rarity, unusualness, uniqueness; the context; information potential; amenity potential; and any cultural associations.

1.6.2.3 – Portable taonga

27. Claimants' taonga were identified to the extent possible, including their current whereabouts in museums around the country. The main museums holding taonga from the claimants' rohe are Auckland Museum, Te Ahu Museum and Te Papa Tongarewa. The Project team examined archival sources from New Zealand Archaeological Association, New Zealand Historic Places Trust, Archives New Zealand, museums and libraries.
28. The archaeologists also pursued records from previous archaeological work done in this rohe and the extent to which taonga were found or taken therein. The Te Paatu Portable Taonga inventory list was updated to include any additional information available regarding each taonga. This inventory contains information on the location of the taonga, what kind of taonga it is, a brief description, and (where possible) information on its origin.

1.6.2.4 – Mapping

29. The Project Brief asks for evidence on the type and distribution of wāhi tapu that link claimants to specific events and geographic points across their area of interest. This means that wāhi tapu, to the extent appropriate, have been mapped for each case study. This involved the provision of location of known and relevant archaeological wāhi tapu by the archaeologists, as well as those not previously recorded but discovered through archaeological research. These have been overlaid with block maps, current LINZ data and other overlays to show how wāhi tapu were alienated by the Crown and how they are managed today.

1.6.3 – Project Roles

30. This Project involves the work of the historian, archaeologists and claimants and cultural advisers. The responsibilities for each contributor are as follows:
31. Historian:

- a. Historical research.
- b. Mapping.
- c. Portable taonga research and cataloguing.
- d. Report writing.
- e. Wāhi tapu inventory.

32. Archaeologists:

- a. Archaeological research.
- b. Archaeological field work.
- c. Portable taonga research and cataloguing.
- d. Report writing.

33. Ngāti Tara:

- a. Cultural and historical advice and assistance.

2 – WĀHI TAPU

2.1 – Terminology

34. This report uses the terminology ‘wāhi tapu’ as per the Te Paatu Wāhi Tapu and Portable Taonga report. During the research wānanga for this Project in September 2023, these considerations were addressed and discussions had on the scope of these terms ‘wāhi tapu’. Claimants have deemed these to include the following:

- a. pā (fortified villages).
- b. urupā (burial grounds) and cemeteries.
- c. wāhi hahu/hahunga (sites associated with the rites of hahunga).
- d. ana-kōiwi and tomo-kōiwi (burial caves).
- e. rua kōiwi (burial pits).
- f. wāhi pakanga (battle sites).
- g. maunga tapu (sacred peaks).
- h. tauranga waka (landing places of ancestral waka).
- i. tūāhu/ahu (ceremonial sites).
- j. Marae.
- k. ngahere tapu (forests).
- l. pou whenua (boundary markers).
- m. tūtohu whenua (cultural landscape markers).
- n. moana (sea).
- o. wahapū (mouth of a bay or river, estuary, harbour).
- p. tūpahipahi (sandspit).
- q. whānga/kokori (bay).
- r. manawa (mangroves).
- s. awa (waterway).
- t. repo (wetland).
- u. roto.
- v. puna wai (freshwater spring).
- w. puke (hill).
- x. kōhatu/toka (stone/rock).
- y. motu (island).

- z. wāhi horoi tūpāpaku (place for cleaning of the dead).
 - aa. rākau tapu (tree).
 - bb. whenua tapu (sacred land).
 - cc. whenua rahui (protected land).
 - dd. iho/pito whenua (whenua/pito burial).
 - ee. wahi tūpuna (ancestral site).
 - ff. ara whenua/huarahi (overland path).
 - gg. ara moana (sea route).
 - hh. haerenga o te wai (currents).
 - ii. pou herenga waka (waka moorings).
 - jj. tōanga waka (portage).
 - kk. taonga discovery places.
 - ll. any other sites deemed by claimants to be wāhi tapu.
35. Ultimately, the right to determine what is and is what is not a wāhi tapu remains with claimants.

2.2 – Introduction to Wāhi Tapu

36. This research Project has attempted to record and document as many wāhi tapu as possible and appropriate. By their very nature, wāhi tapu are special places and their location and history are not always appropriate to be shared. It is important not to view these wāhi tapu in isolation but in the context of the wider cultural landscapes that they occupy.
37. The wāhi tapu inventory completed for Te Paatu and updated to include Ngāti Tara wāhi tapu contains more than 500 known wāhi tapu. This is a huge amount, but is likely only a fraction of the true number. Knowledge of many wāhi tapu has been lost as a result of the dispossession and alienation of land discussed in this report. Claimants say that this does not, however, diminish their importance.
38. Alongside the wāhi tapu database, this Project has researched and produced detailed historical and archaeological case studies on two of the claimants wāhi tapu landscapes. These landscapes are large and interconnected areas containing numerous specific wāhi tapu within them. These are areas in which many wāhi tapu exist together and should be understood as contiguous cultural landscapes, rather than collections of isolated sites.

39. These wāhi tapu case studies were chosen by claimants, based on the significance of each site, the actions of the Crown regarding them, and the amount of existing research available. The case studies contain detailed history of these wāhi tapu in these landscapes, including the role the Crown has played.

3 – PARARAKE

Image 1: Pararake, 2024. Source: Maxwell and Huebert, p. 45.



3.1 – Introduction

40. Pararake is a prominent hill and wāhi tapu of Ngāti Tara, rising sharply from the flat land on the western side of the lower Parapara stream (**Image 1**, above). It is a pā, maunga tapu and burial ground used by Ngāti Tara and their ancestors mai rā anō (since time immemorial). At present the site sits in the centre of farmland, split across multiple land titles.
41. Pararake is part of a wider cultural landscape of interconnected wāhi tapu in the wider Parapara area (**Map 2**). These include other prominent maunga-tapu such as Taratara, Tīrepa Wahine and Te Ahuponga, as well as others like Takapuna urupā, the St Matthews Anglican Church, Parapara Marae, wāhi horoi tūpāpaku (places to clean the deceased) and ana kōiwi (burial caves). Overall, this case study area is one of immense cultural and traditional significance, located at the very heart of the Ngāti Tara territory.²
42. The wāhi tapu in this landscape have been subject to several land alienation processes, such that few sites remain in Māori ownership today. Those that are on Māori land at present include Parapara Marae, Takapuna urupā, St Matthews

² See Map 2 below for site locations.

Anglican Church, and some parts of Te Ahuponga and Tīrepa Wahine. The rest are located on private land, except for the small quarry reserve atop Pararake.

43. Pararake was alienated by way of ‘surplus lands’ taken by the Crown through the Old Land Claims process. Taratara maunga and Tīrepa Wahine were included in both the Otengi and Toatoa land blocks transacted with the Crown in 1858 and 1865, respectively. Te Ahuponga was included in the Parapara block which passed through the Native Land Court, with the northern half of the land sold in the twentieth century. The southern portion of Tīrepa Wahine is also in Māori land today (part of A2B2)
44. Claimants and their tūpuna have gone to great lengths to protect their wāhi tapu in this area, especially Pararake. The tapu nature and burials of Pararake, as well as the agreement to set it aside for Māori, have been made known to the Crown on many occasions, including during the Bell Commission in 1858 and Surplus Lands Commission in 1947. To date, Pararake remains partly in private ownership and partly in a Crown-owned quarry reserve.
45. Some generic protections exist for these wāhi tapu under the Heritage New Zealand Pouhere Taonga Act 2014, and through the implementation of Resource Management Act provisions in the Far North District Council District Plan 2009. The burials and wāhi tapu nature of the site are known by at least some of the surrounding land owners who retain longstanding whānau relationships with the tangata whenua.³ The extent of physical damage to the archaeological features of these sites are discussed in the archaeological assessments accompanying this report. The damage to the cultural, traditional, historical and spiritual significance of these sites can only be described by the claimants themselves.
46. Note that while the wāhi tapu known as Haitureroa, He Ahu, and Pā (O04/30) are all within this case study area, they are not discussed here. They are already covered by the Okokori case study in the Te Paatu Wāhi Tapu and Portable Taonga Report: Volume I.⁴

³ Larry Matthews, Interview for Te Paatu Ki Kauhanga Oral History Project, 11 March 2024, Zoom 0011, 77’35”.

⁴ Ben Leonard, ‘Te Paatu Wāhi Tapu and Portable Taonga Report: Volume I - Historical Report’, A Report Commissioned by the Crown Forestry Rental Trust, 2024, p. 157.

Map 2: Pararake Cultural Landscape (blue outline), wāhi tapu (white label), original land blocks (white outline). Base image: Google Satellite Imagery, 2025.



3.2 – Wāhi Tapu

3.2.1 – Pararake (Pararaki)

47. Pararake (Pararaki)⁵ is a well-known and significant wāhi tapu within the Ngāti Tara rohe. The pā sits atop a prominent hill rising above the lower Parapara stream, north-west of Parapara Marae. Pararake has been both a pā and a traditional burial site stretching back many generations.

48. The pā was reputedly built by the prominent Ngāti Awa rangatira, Kauri.⁶ In former times, Ngāti Awa were based in Muriwhenua before eventually being migrating south to other parts of the motu. Although it is said that Ngāti Awa took many of their kōiwi with them, Pararake remains tapu and still includes many burials.⁷

49. Evidence of the significance of Pararake as an ancestral burial ground was given by Wi Te Take and Winiata Tomairangi Papahia during the Native Land Court title investigation hearings for Parapara block. Wi Te Take stated that:

Paraki the hill near this land [of Parapara] was a tapu of my ancestors – many of them are buried there.⁸

50. Similarly, Winiata Tomairangi Papahia stated that his tupuna Te Teira (a tuakana of his father) had lived at Parapara, died at Peria and was buried at Pararaki.⁹ The title hearing took place in 1877, suggesting that burials like Te Teira (Papahia's uncle) were still taking place at Pararake in the previous generation, around the late eighteenth and early nineteenth centuries.

51. Pararake is also an important tūtohu whenua (cultural landscape marker) within the Ngāti Tara rohe. In his evidence to the Tribunal, Raniera Bassett laid out the Ngāti Tara rohe using traditional landmarks:

⁵ The name of the wāhi tapu is often spelled 'Pararaki' in nineteenth century documents.

⁶ Joan Maingay, 'Mangonui County: Excerpt from initial report on northland archaeology', Report for the New Zealand Historic Places Trust, Auckland, 1986, p. 38. Document Bank, p. 48.

⁷ Margaret Mutu, Lloyd Pōpata, Te Kani Williams, Ānahera Herbert-Graves, Reremoana Rēnata, JudyAnn Cooze, Zarrah Pineaha, Tania Thomas, Te Ikanui Kingi-Waiaua, Ngāti Kahu; Portrait of a Sovereign Nation, Wellington: Huia Publishers, 2012. Plate 184.

⁸ Wi Te Take, Parapara Title Investigation, Northern Minute Book (NMB), 1, 5 March 1877, pp. 135-136.

⁹ Winiata Tomairangi Papahia, Parapara Title Investigation, NMB 1, 5 March 1877, p. 137.

From Maungataniwha to the Oruru River and then down to Taipa, west along the coastline heading to Okokori, up the Karikari Peninsula past Te Pikinga to Waimango, then west along the coastline past Puheke Maunga to the area traditionally known as Rangiputa, then south along the Karikari Peninsula to Toanga, then to Pararake (or Pararaki) Maunga to return to Maungataniwha.¹⁰

52. As well as being a pā, burial site and tūtohu whenua (cultural landscape marker), Pararake is the location of other significant events in Ngāti Tara kōrero tuku iho. Raniera Bassett described how the pā was used as a location for significant customary practices:

Another ancestor was Kakati. He and his elder brothers Wheeru and Ikanui were high-born chiefs of Te Aupouri. Kakati ended up living in Parapara for a time where he became a bit of a playboy. The men of Parapara soon noticed that their womenfolk were becoming pregnant even when their husbands were away. Their suspicion fell on Kakati. Eventually he was caught and castrated near a small creek at the foot of Parerake pa. To this day, many Ngati Tara families trace descent from Kakati of Te Aupouri.¹¹

3.2.2 – Te Ahuponga (Ahu Ponga)

53. Te Ahuponga is a maunga tapu, located south-west of Parapara marae. Te Ahuponga is considered a ‘sacred mountain of Ngāti Tara’, alongside its whanaunga (relations) of Hikurangi, Maungataniwha and Taratara.¹² It has been suggested the pā was also built by Kauri, an important ancestor of Ngāti Tara.¹³
54. Claimants have also noted the presence of a wāhi horoi tūpāpaku at the base of Te Ahuponga.¹⁴

¹⁰ Brief of Evidence of Raniera Bassett, Wai 45, #R038, at para [50]. These tūtohu whenua are included (to the extent appropriate) in Map 1 of this report.

¹¹ Bassett, R038, p. 6.

¹² Brief of Evidence of Robert Gabel, Wai 45, #R39, p. 7.

¹³ Bassett, R038, p. 51.

¹⁴ Robert Gabel, Personal Communication to Ben Leonard, 24 February 2025.

3.2.3 – Kaurinui

55. Kaurinui is another hill top pā in this cultural landscape, located south of Parapara Marae. ¹⁵ The pā is reputedly named after the great rangatira Kauri of Ngāti Awa, who built many of the pā in the region. ¹⁶

3.2.4 – Taratara Maunga

56. Taratara is a maunga of great significance to Ngāti Tara, located south-east of Parapara Marae. It is one of the ‘sacred mountains’ of Ngāti Tara alongside Hikurangi, Maungataniwha and Te Ahuponga.¹⁷ Kōrero from Raniera Bassett suggests that the name Ngāti Tara derives from Taratara maunga:

According to the korero I was given, the name of our hapu is derived from Taratara maunga, which sits behind Parapara marae. The maunga is a waahi tapu and it was a pa site as well. The maunga is named after a tupuna of ours.¹⁸

57. Claimants have noted that there is an ana kōiwi (burial cave) near Taratara that has been fenced off and is now probably blocked up.¹⁹

3.2.5 – Tīrepa Wahine

58. Tīrepa Wahine is another pā and maunga tapu in this cultural landscape, located north-east of Parapara Marae. It is specifically mentioned in pepeha of Ngāti Tara:

Ko Tīrepa Wahine te maunga,
Ko Te Moho me Parapara ngā awa,
Ko Parapara te marae,
Ko Mānia, ko Te Morenui ngā tūpuna
Ko Te Manawa O Ngāti Tara te whare tupuna,
Ko Takapuna te urupā
Ko Tokerau te moana

¹⁵ NZAA site record, site O04/1116. Document Bank, p. 50.

¹⁶ Bassett, R038, p. 51.

¹⁷ Gabel, p. 7.

¹⁸ Bassett, R038, p. 14.

¹⁹ Robert Gabel, Personal Communication to Ben Leonard, 24 February 2025.

Ko Mamaru te waka
Ko Te Parata te rangatira
Ko Kahutianui te tupuna
Ko Ngāti Tara ko Ngāti Te Rūrunga ngā hapū
Ko Ngāti Kahu te iwi.²⁰

59. As with the other pā in this area, Tīrepa Wahine was reportedly built by Kauri of Ngāti Awa.²¹ According to one account, the pā was named his grandson Tīrepa.²² As claimant Robert Gabel states:

Kauri was another tupuna of Ngāti Tara who lived at Parapara about 500 years ago. To protect his people, he built a pā just east of Parapara named Tīrepa after his grandson. This is a well-known traditional Ngāti Tara pā.²³

60. During the Parapara Title investigation in 1877, Timoti Popata claimed that Tīrepa was the grandson of the renowned Ngāti Tara tupuna Mānia.²⁴ Some whakapapa documents record that the Ngāti Tara tūpuna Mānia and Haumieiti (Houmeaiti) are descendants of a tupuna named Tīrepa Wahine.²⁵ According to the evidence of Raniera Bassett, the tupuna Mānia was a woman.²⁶
61. Claimant Robert Gabel picks up the story from a Ngāti Tara perspective:

There are Maori Land Court minutes that indicate that Mania and Houmeaiti were siblings, whose father was Te Rurunga. According to Atihana Johns in his book *Nga Tapuwae of Hinetewai*, Hinetewai was another sibling and their father was Kahukura. A Te Rurunga was the son of Hinetewai. However, it is generally accepted that Te Rurunga was the father of Mania and Houmeaiti by Ngāti Tara.²⁷

²⁰ Mutu, *et al.*, p. 159. Mutu cites both Lloyd Popata and Robert Gabel's 2012 Brief of Evidence to the Waitangi Tribunal as sources.

²¹ Bassett, R038, p. 6

²² Bassett, R038, p. 51.

²³ Gabel, para, 51-52.

²⁴ Timoti Popata, Parapara Title Investigation, 5 March 1877, NMB 1, p. 133.

²⁵ Mutu, *et al.*, p. 159.

²⁶ Bassett, R038, p 17.

²⁷ Robert Gabel, Personal Communication to Ben Leonard, 24 February 2025.

62. Tīrepa Wahine was of such significance that the whare tupuna at Parapara Marae was originally named Tīrepa Wahine.²⁸ Today, it is known as Te Manawa O Ngāti Tara.

3.2.6 – Parapara Marae

63. Parapara has long been home to Ngāti Tara, stretching back to the arrival of their tūpuna aboard the Mamaru waka. After arriving in Tokerau Moana²⁹ (Doubtless Bay), the people of Mamaru waka first built coastal pā at places like Otanguru. While there was a plentiful supply of kaimoana (seafood) at these settlements, the land was not particularly fertile and so they began moving inland to Parapara where they made large gardens and built their homes.³⁰
64. Claimants also note that there is kōrero tuku iho to indicate that Ngāti Tara resided in Oruru valley at a pā called Otaharoa. It is said they fled from Otaharoa during a major battle with Ngāpuhi.³¹ This is said to be around the time of the rangatira Poroa, father of Panakareao, and there for possible during the early nineteenth century. It is possible that Ngāti Te Rurunga were in occupation of Parapara at the time and Ngāti Tara joined them
65. Parapara continued to be one of the main Ngāti Tara settlements during the late eighteenth and early nineteenth centuries as Pākehā began to arrive in the area. The missionary William Williams travelled through Parapara on 30 November 1832, and recorded his travels in his diary. While spending the night in Oruru valley, Williams and his party received an invitation to Parapara from a group of three young men, one of which he recalls as the son of the chief:

When within a short distance of the residence of our guides we were beckoned to by the people of the place in the most civil manner of which natives are capable. Two chiefs of the place then made a speech of welcome, which was very quickly followed by cooked pig, smoking hot out of the oven, with some fish and kumaras (sweet potatoes). This afforded a pleasing contrast to the dull reception we

²⁸ Bassett, R038, p. 5.

²⁹ There are several different spellings of this ingoa tūwāhi, this one has been provided here as it is used in the evidence cited.

³⁰ Bassett, R038, p. 4.

³¹ Robert Gabel, Personal Communication to Ben Leonard, 24 February 2025.

met at Oruru, and was received by us as an earnest sign of a good welcome among the Rarawa tribe to which these people belonged. I then spoke to the people of the place, and was followed by Ripi. The name of this place is Parapara.³²

66. This was during a time in which Pākehā visitors to the area often used the term ‘Rarawa’ as a catch-all term for iwi in the district, often to distinguish them from Ngāpuhi.

67. As missionaries became more common in the region, Parapara continued to be one of the main domiciles of Ngāti Tara. In 1839, for instance, the missionaries Joseph Matthews and William Gilbert Puckey recorded:

A group of sixty people at Parapara (in the vicinity of Oruru) which could not be visited by us with any degree of pleasure are now become a well-disposed people and manifest a desire to improve themselves in the word of God.³³

68. In 1870, around 200 people were recorded as living at Parapara, the largest in the region marked ‘Te Rarawa’, alongside Pukepoto.³⁴ A Māori census compiled in 1874 put the Parapara population (which it described as part of ‘Patu’) at 38.³⁵

69. Parapara has continued to be the heart of Ngāti Tara through the twentieth century as one of the main permanent settlement areas. Gatherings, hui and tangihanga were held in Parapara throughout this period, including at St Matthews Church.

70. In order to establish a Marae Reservation for Parapara, the Parapara A2B block was partitioned in two in 1954.³⁶ The section abutting the road became A2B1 and was set aside as a Māori Reservation for the purpose of Parapara Marae in 1955.³⁷ Two years later it was vested in 11 trustees.³⁸ Parapara continues to be the principal Ngāti Tara marae to this day and Parapara A2B1 retains in reservation status.

³² William Williams, ‘Journal of William Williams,’ 20 November 1832, in Sophia Matthews, *Matthews of Kaitaia: the story of Joseph Matthews and the Kaitaia mission*, A.H. And A.W. Reed, Wellington, 1940, p. 27.

³³ Joseph Matthews and Gilbert Puckey, ‘The Annual Report for Kaitaia Settlement, 1839’, *The Letters of Joseph Matthews 1834-1839* (Series 2), Wai 45, #D5, p. 893.

³⁴ AJHR 1870, A-11.

³⁵ AJHR 1874, G-7.

³⁶ NMB 81, p. 333.

³⁷ *New Zealand Gazette*, 1 December 1955, No. 73, p. 1840.

³⁸ NMB 84, p. 93.

3.2.7 – Takapuna Urupā and St Matthews Anglican Church

71. Takapuna is one of the main urupā for Ngāti Tara, located on Parapara A2B1 block which also includes St Matthews Anglican Church. Many Ngāti Tara people lie buried here, as well as kōiwi and tūpāpaku uplifted from traditional burial grounds in the surrounding area.³⁹

72. The name Takapuna was reportedly given to the urupā because it sits amidst water.⁴⁰ The urupā sits on low-lying land and is frequently subject to flooding. As Raniera Bassett recalls:

Our urupa is Takapuna. It was given this name because it sits amidst water. The Parapara River and Te Moho Stream run close by. About 2 feet down in the ground, you strike clay and so the water sits on the clay and does not sink down or go away.⁴¹

73. Sitting next to the urupā on the same block of land is the original St Matthews Church to the Glory of God, built in the late 1870s with funds from the Parapara community and dedicated by the Reverend Joseph Matthews on 13 October 1880 (**Image 2**, overleaf).⁴² The Church is considered a wāhi tapu, alongside the urupā.

74. The urupā is also an important tūtohu whenua (cultural landmark) frequently referred to in pepeha, such as the one discussed above in the section on Tīrepa Wahine.⁴³

75. The reservation of the land as a Māori Reservation is discussed below.

76. During the Native Land Court title investigation for Parapara in 1897, Wiremu Kīngi stated that an ancestor of his named Te Maku was buried in the forest on the Parapara block. This suggests another burial area within the Parapara block, other than Takapuna urupā.⁴⁴

77. The presence of at least one other burial site in Parapara is supported by the 2009 Far North District Plan and its Schedule of Sites of Cultural Significance to

³⁹ Bassett, R038, p. 27.

⁴⁰ Summary of Evidence of Raniera Bassett, Wai 45, S017, p. 6

⁴¹ Bassett, R038, p. 15.

⁴² Bassett, S017, p. 6.

⁴³ Mutu, *et al.*, p. 159.

⁴⁴ Wiremu Kingi, Parapara Title Investigation, 5 March 1877, NMB 1, pp. 136-137.

Māori.⁴⁵ The plan contains references to two other burial sites nearby the existing Takapuna urupā, one on the nearby ‘Parapara Native School’ land block and one adjacent Parapara marae. This is discussed below in the section on the Far North District Plan 2009.

Image 2: Lawrence Aberhart, St. Mathew’s Anglican Church, Parapara, Northland, 15 May 1982, Auckland Art Gallery 2017/22/62.



3.3 – Portable Taonga

78. Determining the portable taonga associated with the Pararake cultural landscape is difficult, as many taonga now held in museums do not have location information recorded. To the extent possible, taonga found in the claimants rohe have been recorded in the Portable Taonga database produced for the Te Paatu Wāhi Tapu and Portable Taonga Project. In general, the location information

⁴⁵ Far North District Council, *Operative Far North District Plan 2009*, Appendix 1F: Schedule of Sites of Cultural Significance to Maori. Accessed online at: https://www.fndc.govt.nz/_data/assets/pdf_file/0031/8689/Appendix-1-Natural-and-physical-features.PDF.

recorded about these taonga is limited, if available at all. Wide areas are often given such as ‘Doubtless Bay’, or less helpfully, ‘North Auckland’ district.

79. It is notable that the Matthews Museum, located near to Pararake, contains a large collection of taonga discovered on the land and in the surrounding area. This was viewed by the author with great assistance of the Matthews family and contains numerous adzes and agricultural implements such as kō (digging implements) and patu aruhe (fern-root beaters). Interviews with the Matthews family also confirm the finding of many taonga in the area.⁴⁶ Ngāti Tara also confirm that there are many adzes, patu, huanga and the like in private homes that have origins from within the rohe of Ngāti Tara.⁴⁷
80. Regarding portable taonga, there is a distinct probability that Captain De Surville collected taonga from around Tokerau Moana (Doubtless Bay) during his visit there in 1769. Taonga collected here may have had Ngāti Tara origins, though confirming that would require consideration of individual taonga on a case-by-case research basis. Ngāti Tara have requested that it be acknowledged in this report that these taonga from De Surville’s voyage may now be in French museums and collections as well as other Museums and collections around the world.⁴⁸

3.4 – Arrival of Pākehā and Land Alienation

81. Ngāti Tara contact with Pākehā began in the late eighteenth century with ships visiting Tokerau Moana (Doubtless Bay) and Mangōnui. This included the arrival of Captain De Surville, as well as visits by whaling ships stopping at Mangōnui harbour to provision. The immediate effect of these visits was the introduction of new diseases which began a series of epidemics that drastically impacted the population of the region.⁴⁹ It also introduced new crops in the form of potato, wheat, corn, cabbage and other varieties of kūmara.

⁴⁶ Larry Matthews, Interview for Te Paatu Ki Kauhanga Oral History Project, 11 March 2024, Zoom 0011, 77’35”.

⁴⁷ Robert Gabel, Personal Communication to Ben Leonard, 24 February 2025.

⁴⁸ Robert Gabel, Personal Communication to Ben Leonard, 24 February 2025.

⁴⁹ Waitangi Tribunal, *Report of the Waitangi Tribunal on the Mangonui Sewerage Claim*, Wellington: Government Printer, 1988, pp. 13-15.

82. The epidemics introduced by European sailors are said to have been particularly severe in this region. One account records that the death toll at Okokori was so high that the place was named ‘Te Au-rere-tanga’ after the wails of women crying for their dead.
83. In 1832, missionaries such as William Williams and Joseph Matthews began arriving in the area. These missionaries brought Christianity to Ngāti Tara where it took root and had a profound impact on the iwi. Matthews established the Kaitāia Mission Station in 1834 and quickly developed a close relationship with Ngāti Tara. In particular, the Ngāti Tara tupuna Te Morenui became a student of Matthews and was baptised by him as Reihana Kiriwi (Greaves) after a friend of Matthews back home in Britain.
84. Matthews was closely connected with Ngāti Tara throughout his life and participated in land agreements such as the Parapara/Aurere/Raramata (OLC 9) block discussed below. In the late 1870s a church building was constructed at Parapara and was dedicated by Matthews in 1880.⁵⁰ This connection between Ngāti Tara and the Matthews whānau has been passed down many generations and continues to this day.

3.4.1 – Parapara/Aurere/Raramata Block

85. The establishment of the Kaitāia Mission Station in 1834 led Joseph Matthews and his fellow Church Missionary Society colleagues to develop a close relationship with Ngāti Tara and in particular Te Morenui (Reihana Kiriwi). Matthews also had an existing relationship with Panakareao and other rangatira of the region, and it was with some of these leaders that he signed several early agreements concerning land in the Ngāti Tara rohe. As discussed in the Te Paatu Wāhi Tapu and Portable Taonga Report (Volume I), the written deeds to these agreements were often only simplified written recordings of longstanding tuku whenua agreements that were negotiated and agreed to orally.⁵¹
86. On 14 November 1839, Matthews signed a written agreement with 16 rangatira for a block called Parapara, which he then called ‘Ventnor’. The deed had both a

⁵⁰ Bassett, S017, p. 6.

⁵¹ Leonard, p. 450.

Te Reo Māori language version and an English translation. After setting out the rough boundaries of the agreement and the compensation agreed, the Te Reo section of the deed states:

Mō ngā tangata Māori a Parapara te nuinga a Raramata ake ake ake.
Kia kōtahi tekau ekara mō te Matiu kei te Awamutu.⁵²

87. The English translation of this section reads:

Ten acres of Raramata for Mr. Matthews, the remainder for the Natives.⁵³

88. The Māori signatories to the deed were:

- a. Nopera Panakareao.
- b. Watene Wera.
- c. Ihaka Huapuku.
- d. Kingi Kohuru.
- e. Raniera Patuware.
- f. Riki.
- g. Wiremu Pikahu.
- h. Hira Kuri.
- i. Huhu.
- j. Waitaha.
- k. Morenga.
- l. Paratene Hamu.
- m. Karu wero.
- n. Wetekia.
- o. Takamoana.
- p. Wiremu Kapu.⁵⁴

⁵² 'Parapara Block, Centre of Doubtless Bay, Mangonui District'. H. Hanson Turton, *Maori Deeds of Old Private Land Purchases in New Zealand, From the Year 1815 to 1840, with Pre-Emptive and Other Claims*, Wellington: George Didsbury. Digitised as part of NZETC. Accessed online: <https://ndhadeliver.natlib.govt.nz/webarchive/20210101104531/http://nzetc.victoria.ac.nz/tm/scholarly/tei-TurOldP-t1-g1-g1-g1-g54-t1.html>.

⁵³ *ibid.*

⁵⁴ Note, these are written as they appear in the deed, spelling errors included.

3.4.2 – Godfrey Commission 1843

89. Following the signing of Te Tiriti o Waitangi in 1840, the Crown sought to investigate existing land agreements between Pākehā and Māori that were made before Te Tiriti. These ‘Old Land Claims’, as they became known, were investigated through several commissions and inquiries throughout the nineteenth and twentieth centuries. The first of these was undertaken by Commissioner Edward Godfrey who was sent to Mangōnui in January 1843 by Governor Hobson to investigate pre-Treaty land agreements in Muriwhenua.⁵⁵
90. After being welcomed by a large pōwhiri of around 400 people, Godfrey began his investigations on the transactions in Mangōnui.⁵⁶ However, before claims could be heard in full, Godfrey adjourned his investigation and hearings and immediately left the area, citing tensions between Pororua Wharekauri and Nopera Panakareao that he feared would spill over into war.⁵⁷ This proved correct as both Panakareao and Pororua took part in the 1843 ‘Oruru War’ which led to losses on both sides.
91. With the Mangōnui hearings abandoned, Joseph Matthews brought his claim to Raramata/Parapara block directly to Godfrey in Auckland in 1843. Matthews claimed that the block was 800 acres. However it seems that no survey had yet taken place, as when the land was finally surveyed 16 years later it was shown to be 7,317 acres (2,961 hectares) in total. That is nearly 10 times what Matthews claimed.
92. As a signatory, Nopera Panakareao was asked to provide evidence. He stated on the record that:

That is my signature to the deed now shown to me. About four years ago I sold the land described in it “at Parapara” to Mr Matthews and received the payment stated for it. I had a right to sell this land I have

⁵⁵ Evelyn Stokes, ‘A Review of the Evidence in the Muriwhenua Lands Claims’, Vol. 1, 1997, Wai 45, P002, p. 305.

⁵⁶ Barry Rigby, ‘The Mangonui Area and the Taemaro Claim Wai 116’, 1990, Wai 45, A021, p. 15.

⁵⁷ Godfrey to Dacre, 20 January 1844, ACFC 16431, OLC File 8/1, 69, ANZ (WLG), R3809045. Document Bank, p. 6.

never sold it to any other person - Mr Matthews has but a small portion of Raramata - the remainder of that place belongs to the natives still.⁵⁸

93. Godfrey's brief report on the claim (then called Claim No 163a) recorded:

All the land at Raramata – except a small piece upon which Mr. Matthews has built a Cottage – being reserved for the Natives.⁵⁹

94. Following the brief hearing of evidence, Godfrey awarded 306.5 acres to Matthews, with the note that:

Of the above described Land, should be issued to Joseph Matthews His Heirs and Assigns for ever. Excepting 100 feet from high water mark. And also excepting the land at Raramata, belonging to the Natives.⁶⁰

95. Matthews was apparently dissatisfied with this outcome and in 1845 he wrote to the Governor Fitzroy seeking the full 800 acres he had originally claimed.⁶¹ The Governor agreed to this, and Matthews was granted a further 493.5 acres, bringing his total land grant in Raramata/Parapara to 800 acres as he had originally asked for.

96. Pararake was ostensibly included in the Raramata/Parapara block, though subsequent evidence suggests that the wāhi tapu was meant to have been set aside as a reserve for Māori.

3.4.3 – Claims by Wiremu Tana Papahia, 1855-1856

97. Following the award to Matthews, claims to Pararake were brought to the Crown by Wiremu Tana Papahia, a prominent rangatira with connections to the land.

98. In 1855, Papahia wrote to the Governor in reference to lands that were being sold to Pākehā that he claimed an interest in. He apparently was in Auckland at the

⁵⁸ Report of Commissioner Godfrey on Claim 163a, 'Case files [Joseph Matthews, Kaitaia]', ACFC 16153, OLC/1 OLC329, ANZ (WLG), R18461515, p. 7. Accessed online at: https://ndhadeliver.natlib.govt.nz/delivery/DeliveryManagerServlet?dps_pid=IE91776911.

⁵⁹ *ibid.*, p. 3.

⁶⁰ *ibid.*, p. 5.

⁶¹ Matthews to Governor Fitzroy, 1 June 1845, *ibid.*, p. 11.

time he wrote the letter, possibly to speak to Crown officials in person.⁶² The English translation of letter (made by Kemp) reads:

Friend, Salutations to you. Listen. I have been at the office of the Native Secretary. My address to you is this, it is in reference to lands belonging to me, but which have been sold by other Natives to the Europeans some time ago. It is now only that I have been made aware of this fact. Notwithstanding this I shall not give up the claims I possess to this land. My reason for saying this O Governor is because I had not the selling of the land, and therefore my claim to it is not wrong. Had I even received a sixpence as an acknowledgment of my right, then the claim I make now would be unjust. I now submit the matter for your consideration and decision, because I have disputed the matter with Mr. Matthews the European purchase at Kaitaia. The lands this purchased by him are at “Raramata”, “Parapara”, “Pararaki”, “Kohia”, “Waitiote” te “Tikiapae” – a very large piece of ground it is.⁶³

99. The next day Kemp wrote a memorandum to the Governor regarding the letter.⁶⁴

He said the claims had been dealt with by ‘the Commissioners’ (presumably meaning Godfrey) and went on to say that ‘it is now many years ago since the purchases were made. It was in his power to have applied long before this’.⁶⁵

100. Commissioner of Land Claims, William Gisborne, was requested to inquire into Kemp’s memo. On 22 September 1855, Gisborne wrote that the Old Land Claims continued to be an issue for the Crown and recommended considering using the Quieting Titles Ordinance, but that in this specific case there was no question that the signatories to the Raramata/Parapara deed had a right to sell.⁶⁶ The claim was then referred to William Bertram White as Resident Magistrate.

⁶² David Armstrong and Bruce Stirling, ‘Surplus Lands – Policy and Practice, 1840–1950’. Research report commissioned by the Crown Law Office, 1993, Wai 45 J2, p. 127.

⁶³ Translation (H. T. Kemp) of letter from Wiremu Tana Papahia, 19 September 1855, BAJZ A1708 23642b, ANZ (AKL), R22916120, p. 12. Document Bank, p. 37.

⁶⁴ H. T. Kemp to Governor, 20 September 1855, BAJZ A1708 23642b, ANZ (AKL), R22916120, p. 13. Document Bank, p. 38.

⁶⁵ *ibid.*

⁶⁶ Gisborne, ‘Case files [Joseph Matthews, Kaitaia]’, ACFC 16153, ANZ (WLG), OLC/1 OLC329, R18461514, pp. 32-34. Accessed online:

https://ndhadeliver.natlib.govt.nz/delivery/DeliveryManagerServlet?dps_pid=IE92232291.

101. A few days later on September 28, Papahia had a meeting with Governor Gore Browne.⁶⁷ Papahia apparently raised his claims with both the Governor and Kemp and the Governor promised to have them investigated. The Governor decided that he would defer consideration of the Old Land Claims until after the meeting of the General Assembly in 1856.

102. In 1856, Papahia returned to Auckland, with other rangatira such as Tomairangi, Ngarewa, Te Karu, and Marupo of Hokianga, to request the payment for his interests in the Oruru valley. They also raised their claims to Matthew's Parapara land once again. Chief Land Purchase Commissioner Donald McLean noted in his report to Kemp:

they wish to exclude a piece of land called Pararaki from the sale to Mr Matthews.⁶⁸

103. There is no record of what action Kemp or White took regarding Pararake following Papahia's letter and in-person deputation.

3.4.5 – Bell Commission

104. In 1857, Reverend Joseph Matthews brought his claim before Land Commissioner FD Bell. Matthews appeared alongside Māori claimants including the Ngāti Tara rangatira Reihana Kiriwi (Morenui).⁶⁹ Matthews produced a survey plan completed by the surveyor W. Clarke which defined the part of the block north of Aurere Stream as being 2,967 acres (1,201 hectares).⁷⁰

105. Matthews stated:

... the river goes by the name of Raramata and the intention was to make a sufficient Reserve for the Natives for their canoes, huts and other purposes. When the survey was made it was carried along the beach from the entrance of the river to the stump of a tree at Te

⁶⁷ See Armstrong and Stirling, p. 129.

⁶⁸ No. 11, The Chief Commissioner to Mr. Commissioner Kemp, Certain Hokianga Chiefs prefer Claims to Oruru. Land Commissioner's Office, 11 December 1856, H. Hanson Turton, *An Epitome of Official Documents Relative to Native Affairs and Land Purchases in the North Island of New Zealand*, Wellington: George Didsbury, 1883. Digitised as part of NZETC. Accessed online at:

<https://ndhadeliver.natlib.govt.nz/webarchive/20210104000423/http://nzetc.victoria.ac.nz/tm/scholarly/tei-TurEpit.html>.

⁶⁹ Waitangi Tribunal, *Muriwhenua Lands Report*, Wai 45, Wellington: Government Printer, 1997, p. 230.

⁷⁰ Armstrong and Stirling, p. 133.

Pikinga, and I am desirous in performance of my promises to the Natives. The whole of the land between the Raramata (or Awapoko) river and Te Pikinga should be given up as a Reserve for their use.⁷¹

106. Matthews also reminded the commissioner that, when the matter was before Godfrey, it was settled that the whole of the land at Raramata was reserved. The intention, he said, was to make a sufficient reserve for the natives for their canoes, nets, and other purposes:

When the survey was made it was carried along from the entrance of the river to the stump of a tree and Te Pikinga, and I am desirous in performance of my promises to the Natives, [that] the whole of [the] land between the Raramata (or Awapoko) River and Te Pikinga should be given up as a Reserve for their use. If this is conceded the Natives have agreed to pay Mr Clarke for the survey of the same.⁷²

107. Matthews also noted a 'sacred place' called 'Pararaki' which some Māori wished to have reserved, adding that he understood that Bell had agreed to this.⁷³

108. On 15 February 1858, Bell wrote to Resident Magistrate White regarding the many Muriwhenua land claims before him. He asked White to advise Matthews that:

he must be careful as to the Pararaki Reserve mentioned in his evidence. I have had a Native letter from Wi Tana of Hokianga about it.⁷⁴

109. In January 1859, after calculating survey and fee allowances, Bell awarded Matthews 2,097 acres at Parapara. Matthews transferred 349 acres of this area to this Kaitiāia land grant and selected a 1,748-acre grant for himself, out of which 659 acres were transferred to the claim's surveyor, William Clarke, as

⁷¹ Joseph Matthews, 5 October 1857, Case files [Joseph Matthews, Kaitiāia], ACFC 16153, OLC 1/328, ANZ (WLG), R18461514, p. 44. Document Bank, p. 7.

⁷² No. 11, The Chief Commissioner to Mr. Commissioner Kemp, Certain Hokianga Chiefs prefer Claims to Oruru. Land Commissioner's Office, 11 December 1856, H. Hanson Turton, *An Epitome of Official Documents Relative to Native Affairs and Land Purchases in the North Island of New Zealand*, Wellington: George Didsbury, 1883. Digitised as part of NZETC. Accessed online at: <https://ndhadeliver.natlib.govt.nz/webarchive/20210104000423/http://nzetc.victoria.ac.nz/tm/scholarly/tei-TurEpit.html>.

⁷³ Waitangi Tribunal, *Muriwhenua Lands Report*, p. 146

⁷⁴ OLC 8/2, in Waitangi Tribunal, *Old Land Claim General Papers*, Wai 45, F004, p. 167.

payment for his services. Clarke's land was located in the south-west of the block between Pukekahikatoa and Te Papa.⁷⁵

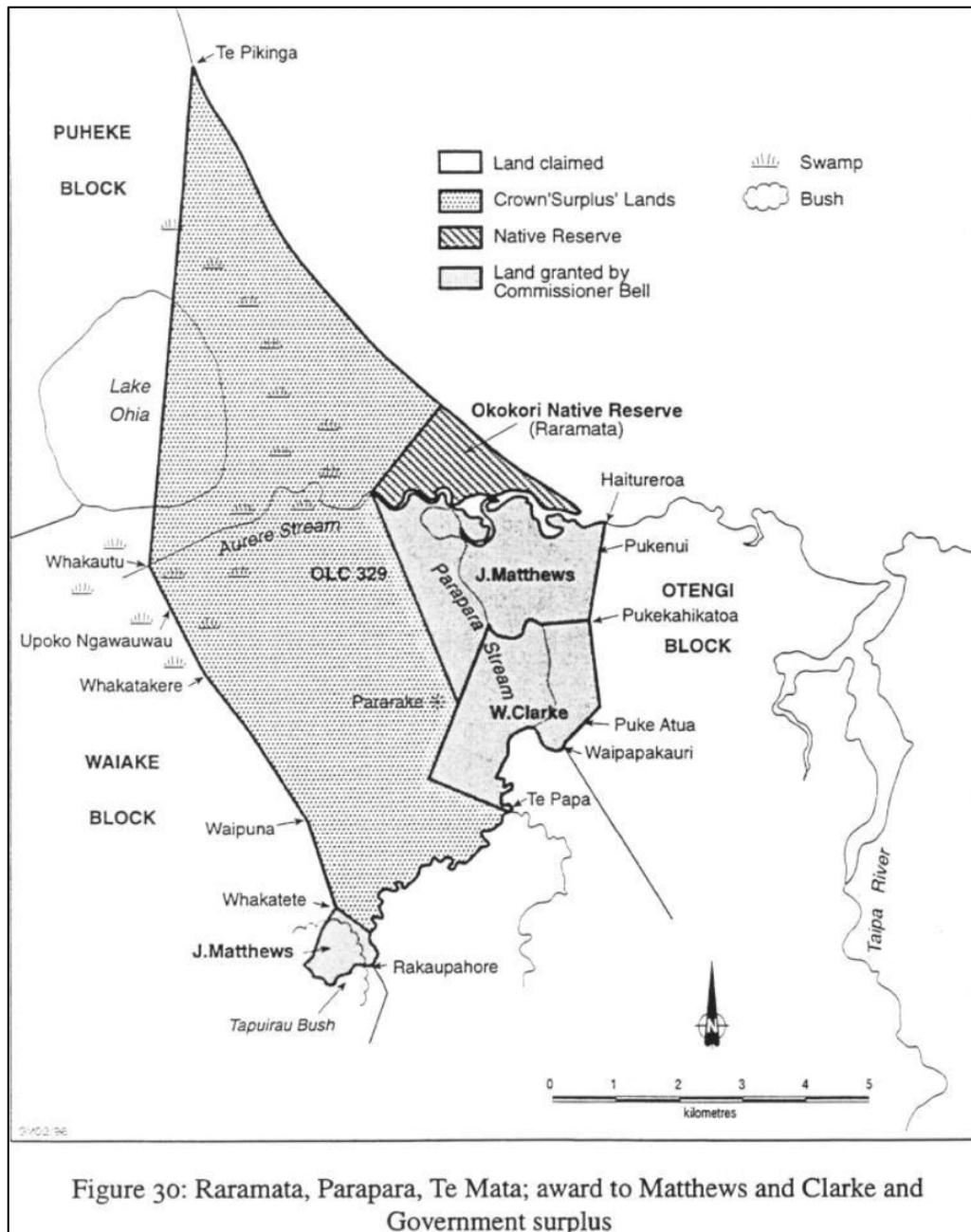
110. The remainder of Matthews award was therefore 1,089 acres, and this was granted to him in two blocks. The larger block containing 912 acres was situated immediately south of Aurere between Haitureroa and Pukekahikatoa. The smaller block of about 177 acres was located to the south, between Whakatete and Rakaupahore. This was the valuable timber country known as Tapuirau.

111. Matthews had requested that the land in the north of the block between Aurere (Raramata) and Te Pikinga should be returned to Māori. This accounted for about 3,000 acres. Commissioner Bell initially declined to agree to this, but after discussion with Māori claimants agreed to make them a reserve of 300 acres at Raramata/Aurere.⁷⁶ The remaining 5,229 acres, the bulk of the land, was retained by the Government as surplus. This remaining 'surplus land' was the western portion of Matthew's Parapara claim, including Pararake along its eastern border with Matthews and Clarkes land grants (as shown in **Map 3**, overleaf).

⁷⁵ See Map 3, overleaf.

⁷⁶ Minutes of Old Land Claims Court, Mangonui, 5 October 1857, 'Notes of Various sittings of the [Old] Land Claims Court', AFKK 4711 44, OLC 5/34, ANZ (AKL), R23214229, p. 16. Document Bank, p. 27.

Map 3: Waitangi Tribunal, Muriwhenua Lands Report, Wai 45, 1997, p. 147.



112. Claimants have long maintained that the whole of the surplus should have been returned to them based on the original agreement with Matthews. As Timoti Puhipi stated during the Native Land Court hearings for the Parapara block title investigation in 1897:

Reihana [Kiriwi] alone appeared in the Court before Commissioner Bell, he was asking for the whole surplus to be returned to him. But the Commissioner cut off this reserve - 340 acres only.⁷⁷

113. During the original Wai 45 Muriwhenua Inquiry, the Waitangi Tribunal stated:

Our primary concern about the Raramata situation can be stated simply. We consider the Government's right to Parapara block, over 2600 acres (1052 ha), was never properly established and, on the evidence, the land should have been reserved for Maori.⁷⁸

114. The Tribunal found that:

- a. Bell took positive and deliberate steps to maximise the amount of land which went to Pākehā or the Government, and to minimise that retained by Māori.
- b. Māori were allowed insufficient hearing or none at all.
- c. Bell had little regard for the use of the land by Māori or their future needs or historical and cultural interests.⁷⁹

115. As the Tribunal said:

These acts were inconsistent with the Treaty principles which require the Crown actively to protect Māori rights to their land, to ensure they maintain an economic base, and to respect tribal autonomy and law.⁸⁰

116. The Tribunal has also found that it was doubtful that Māori claimants were aware of the claiming of their lands as surplus at the time:

The allocation of land to Europeans, to the Government, and to Maori was happening on paper. No change was apparent on the ground. One needed to have access to the documents and plans to know what was happening. Only White, Kemp, Bell, and whoever kept the papers in Auckland were in that privileged position. No physical possession was taking place.⁸¹

⁷⁷ NMB 7, 5 October 1897, p. 368.

⁷⁸ Waitangi Tribunal, *Muriwhenua Lands Report*, p. 234.

⁷⁹ *ibid.*, pp. 396-397.

⁸⁰ *ibid.*

⁸¹ *ibid.*, p. 234.

Map 4: Old Land Claim Plan 9 - Plan of Ventnor being the entire original claim of the Reverend J. Mathews. R22922984.



Note. Granted to the Rev. Joseph Mullhew
Land situated in the County of Monaghan
Contents 1015 acres. N. 11. 5. 26.

G 113/55

3.4.6 – Reservation of Pararake

117. Regarding Pararake, Matthews noted that it had been requested as a reserve by Māori in his evidence to Bell. It is clear that both White and Bell were aware of this and that others like Kemp and McLean were aware of claims by Papahia and others that it had not been sold.

118. According to Barry Rigby in his evidence to the original Muriwhenua Inquiry:

Matthews told Bell that they [Māori claimants] wanted at least one wahi tapu (at Pararake) reserved for them. When the reserve passed through the Native Land Court in 1897, Mawene Kiriwi referred to it as “a Rahui.” Timoti Puhipi testified that when Mawene's father, Reihana Kiriwi, appeared before Bell in 1857 “he was asking for the whole surplus [ie. the 3,000 acres] to be returned to him. But the Commissioner [Bell] cut off this Reserve - 340 acres only.” (SLC File D, p.28) Thus, Maori apparently wanted a larger reserve, and they wanted wahi tapu included in the reserve.⁸²

119. On the evidence, it would seem that Pararake was included in the 5,229 acres of ‘surplus land’ taken by the Crown through the Bell Commission. However, in their evidence to the original Muriwhenua Inquiry, Armstrong and Stirling state that ‘the old Pararake pa and wahi-tapu (marked on the plan as ‘Native Reserve Hill’ were reserved for Māori’.⁸³ Indeed, Pararake is marked ‘Native Reserve Hill’ on the plan (shown below, **Map 8**). However, the present author can find no evidence that the land was in fact reserved for Māori. Unfortunately, Armstrong and Stirling offer no evidence of the reservation in their report, save for the name ‘Native Reserve Hill’ being placed on the map.

⁸² Barry Rigby and John Koning, ‘Answers To 27 November 1990 Crown Memorandum Of Questions Concerning Preliminary Report Prepared By Barry Rigby And John Koning’, Wai 45, C004, 1991, p. 14.

⁸³ Armstrong and Stirling, p. 132.

[illegible]

120. Later evidence suggests the reservation did not take place. In 1905, the land was surveyed in order to take a two-acre section of the north-western face of Pararake for a quarry reserve under section 21 of the Public Works Act 1894. The survey shows the maunga as almost entirely falling into the Crown land Rangaunu Survey District Block IX. The northern-eastern ridge of the maunga is marked ‘OLC9’, as is the land to the west, though a division has been made between these two sides. This appears to accord with the split between Matthews and Clarke’s land grants as part of ‘OLC 9’ (aka the Parapara/Raramata block). There is no evidence of a reservation for Māori having been made in these surveys.
121. A later survey of the surrounding land in 1936 still shows the land as a quarry reserve (with paper road), completely surrounded by Section 14 Block IX Rangaunu Survey District. Again, there is no evidence of a Māori reserve. Perhaps one was intended by the inclusion of the ‘Native Reserve Hill’ label on the original map, however the legal mechanism appears to have never taken place. The fact that the land was never reserved was supported by conversations with the Matthews whānau for this Project.⁸⁴

3.4.7 – Otengi Block

122. The signing of Te Tiriti O Waitangi in 1840 gave the Crown a monopoly over purchasing Māori land. From the 1850s on, Crown agents began a programme of making agreements for large contiguous blocks of land with Muriwhenua Māori. One of these blocks was Otengi, the area to the immediate east of Matthews Raramata/Parapara grant. This land block included important wāhi tapu such as Tīrepa Wahine, which is part of this case study area. For that reason the details of the Otengi block are considered here.
123. The full details of the Otengi block are well traversed by Dr Mulder in her block report for the Tribunal, however the details are summarised here as they relate to claimants wāhi tapu, particularly Tīrepa Wahine.⁸⁵ Mulder suggests that Wi Tana Pāpāhia, who had earlier raised concerns about his interests in Parapara

⁸⁴ Winston Matthews and Larry Matthews, Interview for Te Paatu Ki Kauhanga Oral History Project, 11 March 2024, Zoom 0011, 76’53”.

⁸⁵ Megan Mulder, ‘Pre-1865 Crown Transactions and Reserves’, A Report Commissioned for the Waitangi Tribunal Renewed Muriwhenua Land Inquiry, 2025, Wai 45, #T025, pp. 245-250.

and Pararake, offered the Otengi block to the Crown sometime between 1840 and 1845.⁸⁶ The offer appears not to have been taken up at the time.

124. In 1857, White and Kemp worked together to organise the purchase of Otengi, with Kemp visiting the land and allegedly surveying it himself.⁸⁷ In his report to McLean, Kemp wrote:

The boundaries of these blocks have already been carefully traversed, and were pointed out to us by the leading chiefs of the district, including Busby, Walker, King, Bobart, Clarke, and others, who are the principal sellers of the land. The negotiations have been conducted in the most public manner, and every facility given to claimants or other interested persons to appear.⁸⁸

125. These ‘principal sellers’ are recorded in the deed signed 3 February 1858:

- a. Wiremu Kingi
- b. Te Waka Rangaunu (Chief of Ahipara).
- c. Wiremu Kingi Nganga.
- d. Te Puhipi.
- e. Pene Kohe.
- f. Reihana Kiriwi.
- g. Matiu Tauhara.
- h. Te Wiremu Hakakai.
- i. Tipene Taha.
- j. Henare Kepa.
- k. Wakangi.
- l. Ahuahu.
- m. Te Hira.
- n. Ihaka.
- o. Watene Patonga.
- p. Kaio.
- q. Matiu.

⁸⁶ *ibid.*, p. 245.

⁸⁷ *ibid.*, pp. 245-246.

⁸⁸ Kemp to McLean, 10 June 1857, No. 35 in AJHR, 1861, C-1, p. 20.

r. Te Matiu.

126. This list includes prominent Ngāti Tara rangatira such as Reihana Kiriwi, Wiremu Kīngi, Wiremu Pikaahu, and Henare Kepa. Both Wiremu Kīngi and Reihana Kiriwi were assessors at this time and Kiriwi was also a chief of the Mangōnui Rūnanga.⁸⁹
127. The boundaries, apparently pointed out by rangatira like Te Puhipi, Te Waka Rangaunu, Wiremu Kīngi and the others mentioned, were recorded in the deed as follows:

Ka timata te kaha o tenei whenua i te kaha o te whenua o te Matiu, i te Kaweka, i runga ake i te “Aurere”, i te taha ki te moana, koate kaha ia ki te hauraro,—ka haere “Waipapakauri”, te “Repawahine”, ka rere te “Karawhiu”, ka haere i runga o “Oparera”, a te wai o te “Taiawa”, ka haere tonu i taua wai, tae noa ki te kaha o “Oruru”, ka kake i te Hiwi, ka eke, ka marere ki te wai o “Oparera”, ka rere i taua wai, a, tae noa ki te kaha o “Taipa,” ka haere i te kaha o Taipa, a, marere noa ki te moana nui i te taha ki te marangai, ka haere tonu i te moana, ka ahu whakararo, a tuhona noa ki te kaha timatanga mai i runga ake o te “Aurere”.⁹⁰

128. The English section reads:

The Boundary of this Land commences at the line known as Mr. Matthew's boundary, on the ridge a little above the station known as “Te Aurere” on the sea side, being the boundary on the North;—from thence to “Waipapakauri”—from thence to Te “Repa Wahine” from thence to Te Karawhiu from thence until it ascends at “Oparera” until it reaches the stream known as “Te Taiawa”, it follows that stream until it joins the “Oruru” boundary, it then ascends and crosses the ridge and falls into the “Oparera” Creek—it follows that Creek until it meets the “Taipa” boundary—it follows the Taipa boundary until it

⁸⁹ ‘The Runanga of Mangonui’, *Maori Messenger*, 20 September 1862, p. 4; Mangonui Magistrate Court, Mangonui Outward Letterbook, ANZ (AKL), BAFO-A 760/8, ANZ (AKL), R21531218, pp. 444-445. Document Bank, p. 33; ‘Death of Reihana Kiriwi’, *Waka Maori*, 2 May 1876, p. 108; AJHR, 1862, E-1, Appendix; ‘Register of chiefs’, ACIH Box 15, MA23, ANZ (WLG), R12726462. Document Bank, pp. 13-14.

⁹⁰ Deeds—No. 36. Otengi Block, Bay of Islands District. H. Hanson Turton, *Maori Deeds of Land Purchases in the North Island of New Zealand: Volume One*, Wellington: George Didsbury, 1887. Digitised as part of NZETC. Accessed online at: <https://ndhadeliver.natlib.govt.nz/webarchive/20211230020944/http://nzetc.victoria.ac.nz/tm/scholarly/tei-Tur01Nort-t1-g1-g1-g1-g2-t13.html>.

reaches the sea on the North east—it then follows the Coast line in a northerly direction, until it reaches the point at which the boundary originally commenced, a little above the “Aurere”.⁹¹

129. A single reserve of 79 acres near Taipa was excluded from the block for Tipene Te Taha.
130. Importantly, Tīrepa Wahine is mentioned as one of the boundary markers as ‘te Repawahine’. Also important was the fact that no plan accompanied the transaction document. Instead, a survey (SO797) had been completed in 1857, but was later found to not fit with the survey (SO810) of the Oruru block of 1858.⁹² A second survey was therefore produced by White in 1858 to ensure that the two blocks did not overlap.⁹³
131. The first survey of 1857 does indeed show Tīrepa Wahine (‘Te Repa Wahine’) as a boundary marker on the blocks south-western edge, abutting the ‘Native land’ that would later become the Toatoa block (**Map 7** and **Map 8**, overleaf).
132. However, White’s second survey of 1858 does not show Tīrepa Wāhine or indeed the western edge of the block at all (see **Map 9**, overleaf). The focus of the second survey seems to be the eastern and southern edges of the block, probably because of the discrepancy with the Oruru survey, which lay to the east of Otengi.

⁹¹ Deeds—No. 36. Otengi Block, Bay of Islands District. H. Hanson Turton, *Maori Deeds of Land Purchases in the North Island of New Zealand: Volume One*, Wellington: George Didsbury, 1877.

Digitised as part of NZETC. Accessed online at:

<https://ndhadeliver.natlib.govt.nz/webarchive/20211230020944/http://nzetc.victoria.ac.nz/tm/scholarly/tei-Tur01Nort-t1-g1-g1-g1-g2-t13.html>.

⁹² Barry Rigby, ‘A Question of Extinguishment’, Wai 45, F009, p. 52.

⁹³ Land Information New Zealand, LandOnline, ‘Otengi, SO812’, available online via restricted access: <https://www.linz.govt.nz/products-services/landonline>.

Map 7: Detail from SO797. Source: LINZ.



Map 8: SO797. Source: LINZ.



This is a historical map of the Rangoon region, showing the Irrawaddy River and surrounding areas. The map is oriented with North at the top. Key features include the city of Rangoon (labeled 'RANGAUN'), the Irrawaddy River (labeled 'IRRAWADDY'), and the area of Monconui (labeled 'MONCONUI'). The map is divided into sections by a grid of lines. The word 'TAIFA' is written vertically on the right side. The map is numbered 812 in the corners.

- 45

connected with the fixing of these sums have been carried out in the most public manner'.⁹⁴ Interestingly, White (the Resident Magistrate) appears to have accompanied Kemp during these negotiations. Despite Kemp's reports of open and fair negotiations, Mulder notes that:

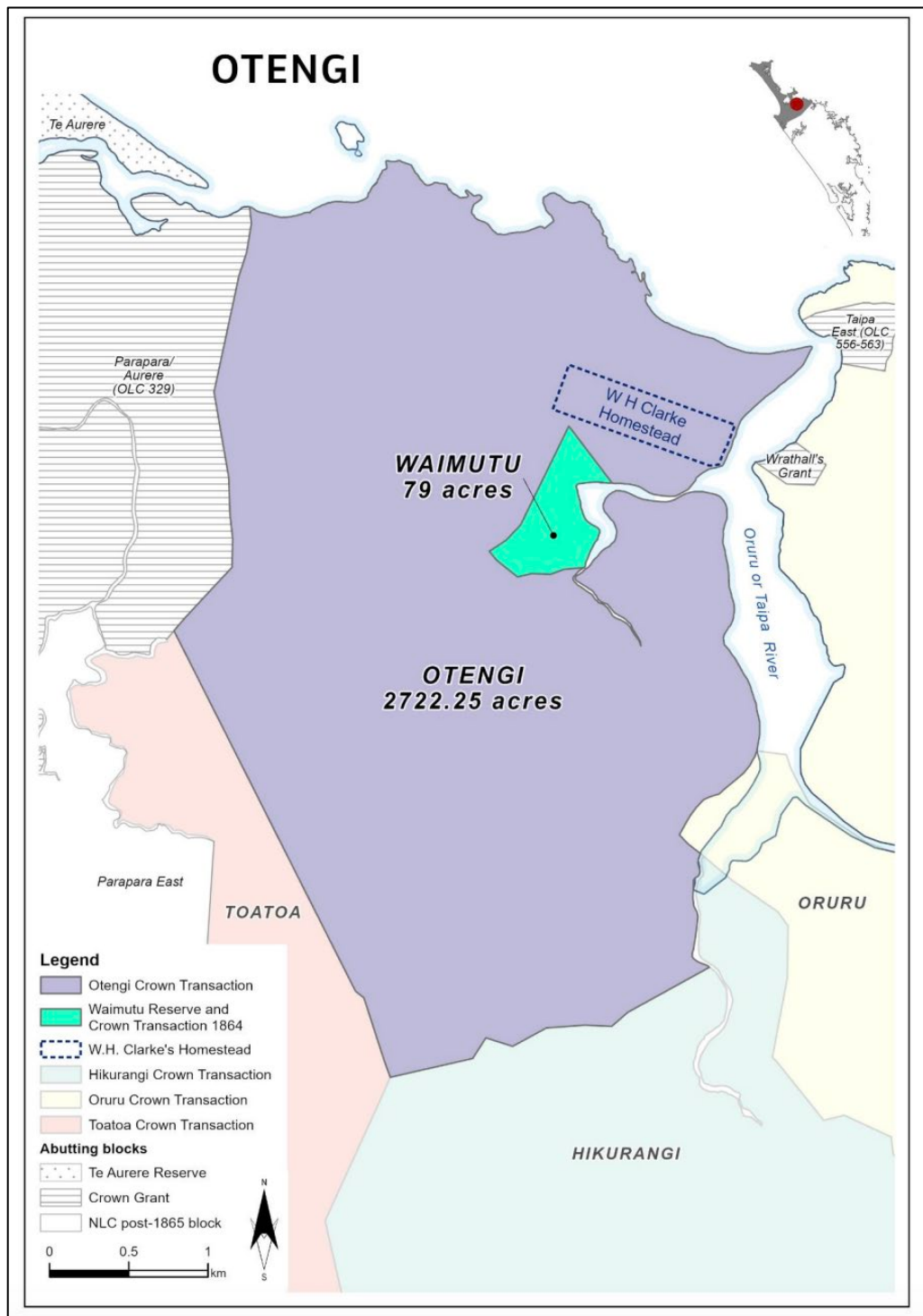
... McLean admonished him for his often "vague, and therefore objectionable" deeds, and instructed the Commissioner to ensure that he "use the greatest care in making the deeds and translations as perfect as possible, and endeavour to render the arrangements final and complete." He requested that Kemp "adhere as closely as circumstances will permit to the form of deed used by other Commissioners", which, he claimed, were "intelligible" to and "binding upon" Māori the Government transacted over land with.⁹⁵

135. Ostensibly then, the eastern half of Tīrepa Wāhine was included in the Otengi Block, with the western portion remaining Māori land until the Toatoa block transaction in 1865.

⁹⁴ Kemp to McLean, 7 December 1857, No. 42 in AJHR, 1861, C-1, pp. 22-23.

⁹⁵ Mulder, p. 246.

Map 10: Otengi block. Megan Mulder, 'Pre-1865 Crown Transactions and Reserves', A Report Commissioned for the Waitangi Tribunal Renewed Muriwhenua Land Inquiry (Wai 45), #T025, p. 244.



3.4.8 – Toatoa Block

136. Much like the Otengi block, the Toatoa block has been discussed by Dr Mulder in her block report for the Waitangi Tribunal. However, the details are summarised here as they relate to claimants' wāhi tapu, particularly Tīrepa Wāhine, which sits on the northeastern boundary of the block where it meets Otengi.⁹⁶

137. White appears to have negotiated the purchase of Toatoa in 1864 and made arrangements for it to be surveyed by Campbell and divided into two blocks.⁹⁷ A northern block was to be sold by Henare Kepa, while a southern block was to be sold by Matiu Tauhara, Wiremu Pikaahu and 'others'. The decision to split the block by vendor is notable. On 24 February 1865, White reported to Kemp that he had prepared plans and deeds for the Toatoa block, which had now been divided into three parts.⁹⁸ Dr Mulder has suggested that White's reference to multiple 'deeds' suggests that there were originally three transaction documents. However, no further deeds were found during her research for the Project.⁹⁹

138. The deed for Toatoa block was signed on 30 May 1865 for a total purchase price of £386.6.0. Several names are recorded on the deed, with varying descriptions. The deed reads:

Tenei Pukapuka i tuhituhia i tenei E toru te kau (30th) o nga ra o Mei i te tau o to tatou Ariki 1865 he Pukapuka tino hoko tino hoatu tino tuku whakaoti atu na matou na nga Rangatira me nga Tangata o Te Patu (Rarawa), no ratou nga ingoa e mau i raro nei...¹⁰⁰

139. The English translation reads:

⁹⁶ Mulder, pp. 245-250.

⁹⁷ No. 34, White to Kemp, 30 September 1864 in H. Hanson Turton, *An Epitome of Official Documents Relative to Native Affairs and Land Purchases in the North Island of New Zealand*, Wellington: George Didsbury, 1883. Digitised as part of NZETC. Accessed online at: <https://ndhadeliver.natlib.govt.nz/webarchive/20210104000423/http://nzetc.victoria.ac.nz/tm/scholarly/tei-TurEpit.html>.

⁹⁸ White to Kemp, 24 February 1865, *ibid.*, No. 37.

⁹⁹ Mulder, p. 253.

¹⁰⁰ Toatoa Block, Mangonui District. H. Hanson Turton, *Maori Deeds of Land Purchases in the North Island of New Zealand: Volume One*, Wellington: George Didsbury, 1877. Digitised as part of NZETC. Accessed online at: <https://ndhadeliver.natlib.govt.nz/webarchive/20211230013322/http://nzetc.victoria.ac.nz/tm/scholarly/tei-Tur01Nort-tl-g1-g1-g1-g1-g21-tl.html>.

This Deed written on this Thirtieth day of May in the Year of our Lord 1865 is a full and final sale conveyance and surrender by us the Chiefs and People of the Tribe Te Patu (Rarawa) whose names are hereunto subscribed...¹⁰¹

140. Below the boundary descriptions of the block is the following:

Ko nga tangata i kite i te hoatutanga o nga moni me te tuhinga o nga ingoa

—

Koteteira

Karaka.

Pene te Poe.

Rei Kiriwi.

Te Wiremu pi Hahu.

Na tiu tauhara.

tipene taha.

Maihi te huhu.

Kua riro mai ki a matou i tenei ra i te 30 o nga ra o Mei i te tau o to Tatou Ariki Kotahi mano e waru rau e ono tekau ma rima (1865) nga Pauna moni Etoru rau ewaru tekau ma ono 6/ (£386 - 6 - 0) Ko te utu tenei kua whakahuatia ki te Pukapuka tuku e mau i runga ake nei kia utua mai ki a matou e Te Waiti mo te Kuini.

Nga Kai-titiro—

Henare Kepa.

Pehi.

hone karu.¹⁰²

141. The English translation reads:

Witnesses to the payment and signatures—

koteteira.

¹⁰¹ *ibid.*

¹⁰² *ibid.*

Karaka.
Pene te Poe.

Rei Kiriwi.
te Wiremu Ha Hakai.
tipene haha.
Maihi te huhu.
Matiu tauhara.

Received this 30th day of May in the Year of Our Lord One thousand eight hundred and sixty five (1865) the Sum of three hundred and eighty six 6/ Pounds sterling (£386 - 6 - 0) being the full consideration money expressed in the above-written Deed to be paid by W. B. White Civil Commissioner on behalf of her Majesty the Queen to us.

Witnesses—

Henare Kepa.

pehi.
hone karu.’¹⁰³

142. It is notable that the Te Teira, Karaka, Pepe Te Pae, Reihana Kiriwi, Wiremu Pikaahu, Matiu Tauhara, Tipene Te Taha and Maihi Te Huhu are described in the Te Reo section of the deed as ‘nga tangata i kite i te hoatutanga o nga moni me te tuhinga o nga ingoa’ while Henare Kepa, Pehi and Hone Karu and described as ‘Kai-titiro’. As discussed above, Henare Kepa was originally said by White to be the seller of the northern portion of the block, rather than a mere witness. Furthermore, the plan attached to the transaction divides the block into three sections, one named for each of the three supposed witnesses: Henare Kepa (843 acres), Hehi (534 acres), and Hone Te Karu (2,486 acres).

143. Mulder suggests that Hehi is Hehi Wharerau, who testified during the 1877 title investigation of Parapara that he had participated in the Toatoa transaction and received part of the payment.¹⁰⁴ This would suggest that Hehi,

¹⁰³ *ibid.*

¹⁰⁴ NMB 1, p. 134.

and possibly the others, were more than just witnesses, but were in fact vendors in their own right.

144. The boundaries of the block were written in the deed as:

Ko nga rohe enei o taua whenua ka timata te kaha i te taha ki te Nota, kei te awa o waipapakauri haere atu ki te raina o Otengi. I te taha ki te Rawhiti ko te raina ano o Otengi haere atu ki Pakarawhiu haere tonu i te kaha o Hikurangi me te kaha o Mangatete a tae noa ki Te Pare o te Ngake. I te taha ki te Tonga ko te raina o te Kaiaka haere atu ki “Tari-ki-tui” haere i te raina o Mangatete tae noa ki Tanganui. I te taha ki te Hauauru ka timata ki Tanganui haere atu i nga raina ruritanga ki Watianga, Mumu, Pukerengarenga, Kawhiti i te wai o Parapara kei te Waipuru, haere tonu ki Korangi, Waingarua haere tonu ki te awa o Waipapakauri ka haere i taua awa a tuhono noa ki te kaha o te Nota. Kotahi wahi e mahuetia ana kei waenga nui o te awa o Papaparoa me te awa o te Toatoa. Koia tena e mau nei kei roto i te mapi.¹⁰⁵

145. The English translation reads:

These are the boundaries of the Land commencing at the North by the Waipapakauri Creek to the Otengi Block boundary line. On the East by the Otengi Block to Pakarawhiu then by the Hikurangi and Maungataniwha blocks to “Te Pare o te Ngake”. On the South by the Kaiaka block to Tarikitui by the Mangatete block to Tanganui. On the West from Tanganui by surveyed lines Watianga, Mumu, Pukerengarenga, crossing the Parapapa Stream at Te Waipuru, on to Korangi and Waingarua on the Waipapakauri Creek and along the said Creek to the Northern boundary, excepting a Reserve between the Paparoa Creek and the Toatoa Creek, as marked in the plan.¹⁰⁶

146. Based on these descriptions and the map attached to the deed (**Map 11**, overleaf) Tīrepa Wāhine (as a boundary marker for Otengi) would be a boundary marker for the north-eastern boundary of the Toatoa block. This means the western portion of the maunga would fall into Toatoa block, in the section marked ‘Henare Kepa’ on the plan.

¹⁰⁵ Toatoa Block, Mangonui District. H. Hanson Turton, *Maori Deeds of Land Purchases in the North Island of New Zealand: Volume One*, Wellington: George Didsbury, 1877. Digitised as part of NZETC. Accessed online at: <https://ndhadeliver.natlib.govt.nz/webarchive/20211230013322/http://nzetc.victoria.ac.nz/tm/scholarly/tei-Tur01Nort-t1-g1-g1-g1-g1-g21-t1.html>.

¹⁰⁶ *ibid.*

AUCKLAND

MANGONUI DISTRICT

TOATOA BLOCK

30-May-1865

NATIVE LAND

OTENGI BLOCK

PAKARANGI

HEKURANGI

HEHI

RESERVE

TE KARU

TE PARATANGI

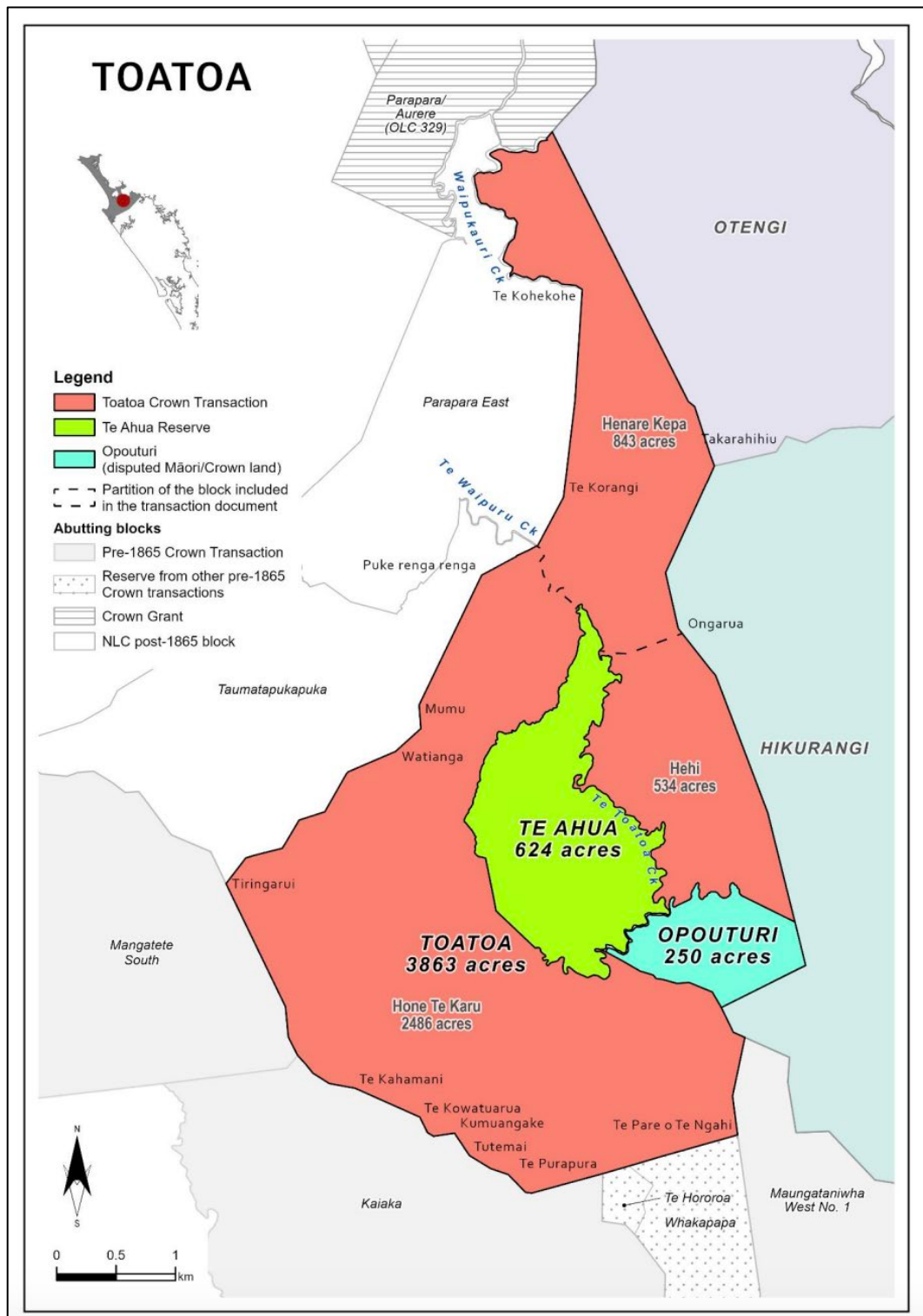
TANGUNUI

MANGATEPE

KAIKA

MAHUNA TANIMAHU BLOCK

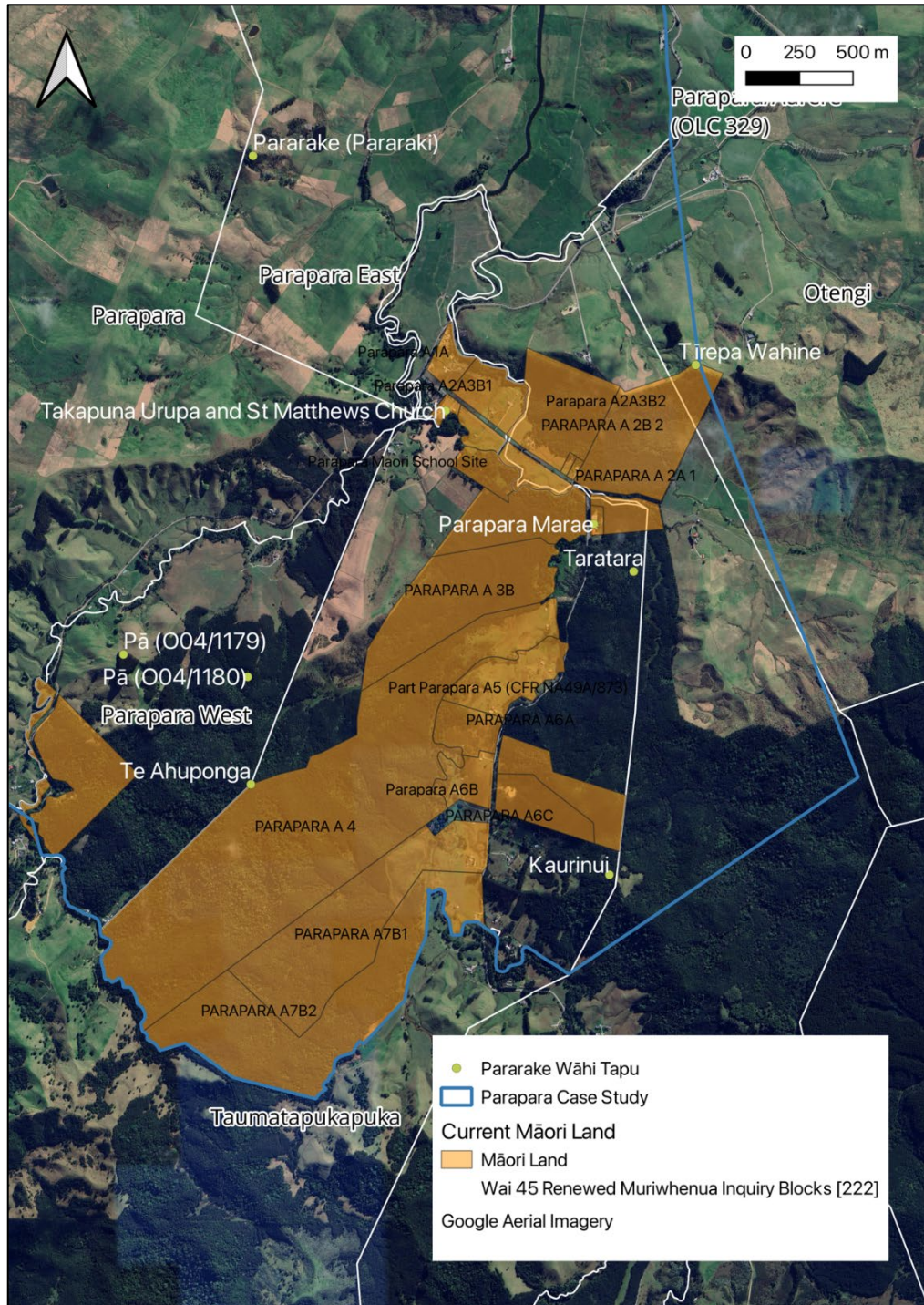
Map 12: Toatoa block. Megan Mulder, ‘Pre-1865 Crown Transactions and Reserves’, A Report Commissioned for the Waitangi Tribunal Renewed Muriwhenua Land Inquiry (Wai 45), #T025, p. 244.



3.5 – Native Land Court

147. The Native Land Court was established by the Native Lands Act 1862 and became fully operative in 1865. The Court was the only avenue for Māori seeking legal title for their land, and Māori were encouraged to bring their customary land to the Court to have their title to it investigated and a Crown-derived title issued.
148. Through the Court, remaining Māori customary land was converted into western-style individualised title, allowing for it to be partitioned and sold by individuals whether they had the full backing of their whānau and hapū or not. This undermined the collective customary interests in land held by Māori. This included the individualisation and alienation of wāhi tapu within the blocks.
149. Many wāhi tapu within this cultural landscape were alienated through the Native Land Court, as part of the Parapara Block. The block was first investigated by the Court in 1877 and subsequently went through numerous partitions through the nineteenth and twentieth centuries. Some of the wāhi tapu are still in Māori land, such as Parapara Marae and Takapuna urupā. Others, however, have passed out of Ngāti Tara ownership (**Map 13**). These include Kaurinui, Taratara maunga, the northern part of Te Ahuponga and Tīrepa Wahine, and the two pā to its north (NZAA O04/1180, O04/1179).

Map 13: Current Māori land in Parapara East and West blocks. Current Māori land (orange), wāhi tapu (white label), original Crown land blocks (white line). Source: Māori Land Online and Waitangi Tribunal. Base Layer for Google Satellite Imagery.



3.6 – Parapara Block

150. By the time of the establishment of the Native Land Court, much of the Ngāti Tara rohe had already been alienated. However, the 1,643-acre Parapara block was one of several areas remaining in Māori ownership, interspersed among the Crown's central Muriwhenua purchases.¹⁰⁷ As discussed above, it contained important wāhi tapu such as Kaurinui, Te Ahuponga and Takapuna, and one of the main Ngāti Tara papakāinga at Parapara.

151. The Parapara case was brought to the Native Land Court on 5 March 1877 for title investigation. The first claimant was Henare Kepa (identifying himself as Ngāti Te Rurunga) and claiming the block by descent from the ancestor Mānia. Henare Kepa stated:

Our ancestors and fathers lived on this land down to our time and we the claimants are living on it now, not on the block itself, but just outside of it.¹⁰⁸

152. According to Kepa, Reihana Kiriwi was responsible for procuring the survey for the block. He then listed the owners of the block as himself, Henare Parata, Piri Raiti, Pirika Pina, Mawene Kiriwi, Rora Kiriwi, Timoti Kiriwi, Mere Kepa, Hariata Kepa, Maraea Hopa, Hemi Parata, Mata Hopa and Miriama Parata.¹⁰⁹

153. Wiremu Pikaahu then appeared to oppose Kepa's claim. He declared that the descendants of Houmeaiti lived on the land until the time of 'our father', along with the descendants of Mania. Houmeaiti's descendants lived on the east of the Parapara Stream, while Mania's descendants lived on the west side. He continued:

Reihana and I used to have disputes about the land – He claimed the whole – I claimed my part. It was I who proposed to Reihana to have it surveyed. My name is in the Crown grant of the Toatoa Block adjoining (Taumatapukapuka) adjoining on the South belongs to

¹⁰⁷ David Armstrong, 'Wai 45 Renewed Muriwhenua Inquiry District: Te Paatu Scoping Report', A Report Commissioned by the Crown Forestry Rental Trust, 2022. p. 187.

¹⁰⁸ Henare Kepa, Parapara Title Investigation, 5 March 1877, NMB 1, pp. 131-132.

¹⁰⁹ Henare Kepa, Parapara Title Investigation, 5 March 1877, NMB 1, pp. 131-132.

Reihana and party only not to me – It is only quite lately that I have ceased to work on this land.¹¹⁰

154. Pikaahu was then cross examined by Henare Parata:

Parata: ‘Did you not say we were to have this land surveyed for ourselves?’

Pikaahu: ‘I told you to survey it and pay me for it’

Parata: ‘Who heard you?’

Pikaahu: ‘All the tribe.’¹¹¹

155. Timoti Popata, identifying himself as Ngāti Te Rurunga, presented his case. He claimed descent from Mania and was able to provide the following whakapapa:

Mania

Tirawhakawhiu

Tirepa

Tauwharua

Kare

Te Perua

Te Tini

Oirere

Te Matenga

Popata

Timothy Popata.¹¹²

156. Popata stated that he did not know when his ancestors lived on the land, or whether his parents had resided there at one time, but he said that the block had been used for food gathering. At the time of the hearing, Popata stated that he lived at Kareponia. He also claimed his ancestors lived at Kareponia, but he was

¹¹⁰ Wiremu Pikahu, Parapara Title Investigation, 5 March 1877, NMB 1, p. 133.

¹¹¹ Wiremu Pikahu, Parapara Title Investigation, 5 March 1877, NMB 1, p. 133. Name attribution added by author to aid reader.

¹¹² Timoti Popata, Parapara Title Investigation, 5 March 1877, NMB 1, p. 133.

unsure if his parents had been involved in the sale of land between Kareponia and Parapara.¹¹³

157. Next, Hehi Wharerau appeared, identifying himself as Ngāti Te Rurunga. He claimed an interest in the land as a descendant of Te Rurunga, who he claimed was the father of Houmeaiti and Mania. Wharerau stated that his father had lived at Parapara and he himself had spent three years on the block planting potatoes. He also claimed that he had been part of the sale of Toatoa to the Government and had received payment for the block, as discussed above. While he now lived at Peria, he frequently visited Parapara. He also confirmed that Wiremu Pikaahu had cultivations at Parapara.¹¹⁴

158. Haki Wi Kaitaia then appeared, identifying himself as Ngāti Te Rurunga. He claimed the land as a descendant of Mania, who he said had owned the land. He also claimed his ancestors had lived at Parapara until the time of his grandfather Waitaha.¹¹⁵ He then discussed the rights of his father Wi Kaitaia, son of Waitaha, saying:

Wi Kaitaia lived on [the block] and afterwards came to live at Mangonui – I don't know what tribe he lived amongst here. Wi Kaitaia did not join in the sale of any of the adjoining lands – He got no portion of the payment – He was ignorant of his claim – I have only lately been informed that I have a claim on the land – My knowledge was derived partly from my father and partly from others – The proper owner of the land did not always join in the old land sales – My father was not a great man. Reihana Kiriwi did not acknowledge my claim.¹¹⁶

159. Wi Te Take then presented his case as a member of Ngāti Tara, who he called 'a hapu of the Patu tribe'. He claimed from the ancestor Whakarau and gave the following whakapapa:

Whakarau

Katupa

¹¹³ Timoti Popata, Parapara Title Investigation, 5 March 1877, NMB 1, pp. 133-134.

¹¹⁴ Hehi Wharerau, Parapara Title Investigation, 5 March 1877, NMB 1, p. 134.

¹¹⁵ Hake Wi Kaitaia, Parapara Title Investigation, 5 March 1877, NMB 1, pp. 134-135.

¹¹⁶ Hake Wi Kaitaia, Parapara Title Investigation, 5 March 1877, NMB 1, p. 135.

Kaukau

Te Huki

Toutouwai (m)

Wi Te Take.¹¹⁷

160. He then gave some details about landmarks on the Parapara block, including Pararake, which he seems to have been unaware was part of the ‘surplus land’ taken by the Crown through Joseph Matthew’s Old Land Claim Parapara/Raramata (OLC 9) during the Bell Commission. Te Take state:

Paraki the hill near this land was a tapu of my ancestors – many of them are buried there – Our Pa was at Puketū at the mouth of Parapara. My ancestors lived at Parapara – I was born at Ahipara. My father Toutouwai was born at Parapara – My father left this land long before the Government came. He never came back – I have never been back to live at Parapara – My mother belongs to the Aupouri of Muriwhenua – I took no part in the sale of lands adjoining this – I did not claim any of the lands near this which were passed at former Courts... When my father left Parapara he left no one in charge – I told Reihana that I was the owner of Parapara – He only laughed at me – I did not know of the survey of this land – I could not name the boundaries of this land Parapara... I don’t object to the claim of Ngatiterurunga.¹¹⁸

161. Wiremu Kīngi was then sworn and gave his claim as a member of Ngāti Kahu, who he said was a hapū of Ngāti Te Rurunga. He made his claim from the ancestor Te Maku, who was the son of Houmeaiti.
162. Kingi stated that he was born at Ahipara and that his ancestor Te Teira was born at Oruru. Te Teira’s father and brother, and many other relatives of Wi Kingi, were buried at Parapara, while Te Teira was buried at the mouth of Parapara river. Te Maku, meanwhile, was buried in the forest on the Parapara block. This suggests another burial area within the Parapara block, other than Takapuna urupā.
163. Kingi claimed that he and Reihana Kiriwi were responsible for the sale of a block adjoining Parapara. The two had pointed out the boundaries of the block

¹¹⁷ Wi Te Take, Parapara Title Investigation, 5 March 1877, NMB 1, pp. 135-136.

¹¹⁸ *ibid.*

and reserved a piece called Otarapoka.¹¹⁹ Otarapoko was indeed a reserve, but it was made from the Mangatete South block which was some distance to the west of the Parapara land.

164. The next to give evidence was Tere Te Hau, who claimed as a member of Ngāti Tara, who he called a Te Patu hapū. He claimed an interest in the land from the ancestor Whakarau. Te Hau stated that his mother had been born at Parapara, but he had never come onto the land and did not know its boundaries. He believed he had a claim because his uncle on his mother's side had told him of an ancestor of theirs who had been buried at Parapara.¹²⁰

165. Finally, Winiata Tomairangi Papahia presented his case, identifying himself as Ngāti Te Rurunga and claiming the land as a descendant of Houmeaiti. He stated that Te Teira was an elder brother of his own father, who lived at Parapara, died at Peria and was buried at Pararaki. He claimed to have lived on the block as a child.¹²¹

166. Henare Kepa returned and put forward the claimant's case. He stated:

The land which Reihana and I first took through the Court was Otarapoka – We admitted Wi Pikahu – he was put in the Grant – After this we had Toatoa surveyed (a piece of Parapara) Wi Pikahu took it to the Court – Reihana and I expected that he would put either the one or the other of us in the Grant but he did not do so – When Reihana found that W. Pikahu had not admitted us in Te Toatoa he determined not to have his name in this Block Parapara... We therefore say he is not entitled to share in what is left. The others are right as regards ancestors but I don't admit them – They have all land elsewhere. The only block that I am in is Otarapoka – It is true I have sold much land outside this Block to Government and spent the proceeds. Parapara is much larger than the piece which Wi Pikahu got (Te Toatoa). We did not put in a claim for Te Toatoa – We expected he would have admitted us – I object to the Ngatitara. I am not aware that their matuas ever lived on this land or that they ever did – I admit Haki Wi Kaitaia – I admit Timoti Popata – I admit Matiu Tauhara – It is true that Wi

¹¹⁹ Wiremu Kingi, Parapara Title Investigation, 5 March 1877, NMB 1, pp. 136-137.

¹²⁰ Tere Te Hau, Parapara Title Investigation, 5 March 1877, NMB 1, p. 137.

¹²¹ Winiata Tomairangi Papahia, Parapara Title Investigation, 5 March 1877, NMB 1, p. 137.

Kingi's matuas are buried at Pararaki. Pene Kaitoa has a claim – Hinu Paua has none – Henare Paua is another name of mine.¹²²

167. Henare Parata then noted his objection to the opposing claimants case, stating that they 'have had their share of our ancestral land'.¹²³ The case was then closed and the judgement given.

168. The Court stated that Wi Te Take and Tere Te Hau had no claim to the block. The rest of the claimants were admitted, and the following list of names were given as owners: Henare Popata, Piri Raiti, Henare Kepa, Pirika Pina [sp?], Mawene Kiriwi, Rora Kiriwi, Timoti Kiriwi, Mere Kepa, Harieta Kepa, Maraea Kepa, Henare Parata, Pene Te Kaitoa, Matiu Tauhara, Wiremu Pikahu, Timoti Popata, Hehu Wharerau, Haki Wi Kaitaia, Wiremu Kingi, and Winiata Tomairangi Papahia.¹²⁴

169. The following day, Piri Raiti and other others applied to have the Parapara block subdivided into Parapara East and West. The owners of the 546-acre western portion of the block were to be Pene Te Kaitoa, Haki Wi Kaitaia, Matiu Tauhara, Hehi Wharerau, Wiremu Kingi, Winiata Tomairangi Papahia and Timoti Popata. The eastern block was awarded to Henare Popata, Piri Raiti, Henare Kepa, Pirika Pina, Mawene Kiriwi, Rora Kiriwi, Timoti Kiriwi, Mere Kepa, Harieta Kepa, Maraea Kepa, Henare Parata and Wiremu Pikahu.¹²⁵ This may have been based on the east/west division discussed above by Wiremu Pikaahu, who had claimed that the descendants of Houmeaiti lived on the east of the Parapara Stream, while Mania's descendants lived on the west side.

170. In terms of known wāhi tapu on the land, Te Ahuponga appears to have been situated along the boundary line between Parapara West and Parapara East. The western half of the maunga fell into Parapara West, and the eastern half into Parapara East. The two pā to its north (NZAA O04/1180, O04/1179) are both in Parapara West. Meanwhile, both Kaurinui and Taratara sit in Parapara East.

171. As discussed below, these blocks were progressively partitioned and sold during the twentieth century with the result that few remain in Māori ownership

¹²² Henare Kepa, Parapara Title Investigation, 5 March 1877, NMB 1, p. 138.

¹²³ Henaare Parata, Parapara Title Investigation, 5 March 1877, NMB 1, p. 138.

¹²⁴ Parapara Title Investigation, 5 March 1877, NMB 1, p. 139.

¹²⁵ Parapara Partition, 6 March 1877, NMB 1, pp. 145-146.

today. This includes Parapara Marae (A2B1), Takaupuna urupā and St Matthews Church (Parapara A2C), and the south and eastern slopes of Te Ahuponga (Parapara A4). The southern section of Tīrepa Wāhine remains in Māori ownership as part of Parapara A2B2. The other wāhi tapu are now in private ownership.

3.7 – Pararake Quarry Reserve

172. By the early twentieth century, Pararake was still on Crown land (Rangaunu S. D. Block IX), having been declared ‘surplus land’ by the Bell Commission. In 1906, the Crown used section 21 of the Public Works Act 1894 to take two acres of land on the north-western flank of the maunga for a quarry reserve.¹²⁶ The quarry, however, appears not to have gone ahead and instead a trig station was built on top.¹²⁷

173. The paper road that leads to the maunga appears to have been set aside from the surrounding block sometime after the survey of the quarry reserve, which records ‘road to be reserved’. It appears in the later 1936 survey of the surrounding land, then known as Section 14 Block IX Rangaunu S. D. (**Map 14**, overleaf).

¹²⁶ *New Zealand Gazette*, 1 March 1906, No. 17, p. 650.

¹²⁷ Winston Matthews, Interview for Te Paatu ki Kauhanga Oral History Project, 11 March 2024, 72’25”.

[illegible]

¹²⁸ Land Information New Zealand, Order - Title NA449/75. Document Bank, p. 65.

175. The 1936 survey (**Map 15**, overleaf) also records some details of the land cover at the time. The land to the north and south is labelled ‘Manuka scrub Hakea & Wiwi’, while the land closer to Pararake is labelled ‘High Manuka & Cabbage Trees’. The partition between the Matthews land at Pt OLC 9 Lot 5 D.P. 19575 and the Crown land at Section 14 Block IX Rangaunu S. D. is labelled as not fenced. The boundary line to the south, along Mary Long’s land at Pt OLC 9, is labelled ‘Remains of old P. W. fence not on [illegible]’.
176. At the time of writing this report, Pararake remains split into a number of blocks. The quarry reserve on the north-western flank remains, while the rest of the land is split between Lot 16 DP145852 in the east, Lot 1 DP 192174 in the west, Lot 11 DP 145851 in the north, Lot 2 DP 192174 in the south, and the small paper road known as Crown Land Survey Office Plan 28509 (**Map 16**, overleaf).

Map 15: SO28509. Source: LINZ.



Map 16: Current land parcels at Pararake. Land parcels (blue outline), wāhi tapu (white label), Source: LINZ. Base Layer for Google Satellite Imagery.



3.8 – Parapara East and West partitions

177. Following the issue of title for Parapara East and West, there were many subsequent partitions throughout the late nineteenth century and into the twentieth (Map 17). The two blocks were technically restricted from alienation, except leasing for less than 21 years, under the 1873 Act. In April 1893, 10 acres was gifted from Parapara East for the purpose of a Native School, the purchase price being a nominal 1 shilling.

Map 17: SO8832. Source: LINZ



178. By the early twentieth century there were already multiple subdivisions of the two Parapara blocks. In April 1905, the land containing Takapuna urupā and St Matthews Church (Parapara East B5) was brought forward to the Native Land Court by claimant Eruha Kiriwi.

179. Kiriwi claimed that his father had lived on the church enclosure lands.¹²⁹ These were the lands containing the St Matthews Anglican Church, which had been completed in 1880. They were also the same lands containing the Takapuna urupā. Kiriwi also claimed there was a meeting house of the Parapara Village Committee located near to his house on the land.¹³⁰ He noted that the St Matthews church had been ordered to be built by Timoti Puhipi and Henare Pikaahu.
180. Henare Pikaahu appeared and noted the existence of two burial places. He stated:
- there are two burial places on this place that they have marked off – belonging to some of the elders of my family.¹³¹
181. Later in his testimony he stated:
- I admit that when our people died they were buried at Toatoa – Some of them were taken to Okokori.¹³²
182. Regarding the Takapuna urupā he stated that:
- There is a burial ground near this church, but it is a recent one. The remains of some of those buried at Kokori were brought there about 8 years ago. Heenare Keepa is buried there, Ngakina Kiriwi is buried there. Rupene Kiriwi is buried there.¹³³
183. The Court ruled that Parapara East B5 should be split into A and B partitions, plus another C partition for the church lands. The church and urupā section were made absolutely inalienable.¹³⁴
184. Henare Pikaahu's mention of two burial places raises some issues. He claimed that both had been 'marked off', but as we have seen only Takapuna was actually partitioned and reserved. It is possible the second burial place also fell into the Parapara East B5C lands, though it is equally possible it fell into another part of the block (what became B5A and B5B).

¹²⁹ Parapara East B5, NMB 37, p. 75.

¹³⁰ *ibid.*, p. 76.

¹³¹ *ibid.*, p. 78.

¹³² *ibid.*, p. 78.

¹³³ *ibid.*, p. 78.

¹³⁴ *Ibid*, p. 78.

3.9 – Stout-Ngata Commission 1907-1909

185. In 1907 the Government was under immense pressure to buy more Māori land. As such, it appointed a Commission led by Apirana Ngata and Chief Justice Sir Robert Stout to investigate what land was 'excessive' to Māori needs and could be leased or sold for settlement.

186. The Stout-Ngata Commission operated from 1907 through to the beginning of 1909. It considered lands in the far North, including Parapara, which by this time was already heavily subdivided. By the time of the Stout and Ngata Commission in 1908, there were already many more numerous subdivisions of the Parapara blocks. The Commission recommended that six Parapara East subdivisions be reserved for Māori occupation.¹³⁵ They are summarised in the following table below:

Table 1: Parapara East subdivisions to be reserved for Māori occupation

Name	Owners	Acres	Current Use
Parapara East A	1	50	Occupied
Parapara East B4	5	290a 3r 33p	Occupied
Parapara East B5A	2	96a 2r 26p	Occupied
Parapara East B5B	8	480a 1r 23p	Occupied
Parapara East B5C	10	3	Wāhi tapu
Parapara C	3	30a 3r 0p	Occupied

187. As we have seen, Parapara East B5C contained the St Matthews Church and Takapuna urupā and was already absolutely inalienable. Parapara East B5C was one of only two blocks in the claimants rohe recommended for reservation as a wāhi tapu by the Stout-Ngata Commission.¹³⁶

¹³⁵ AJHR 1908, G1J, p. 43.

¹³⁶ The other being Whatuwhiwhi No. 4, the location of the Takapū urupā. AJHR 1908, G-1J, p. 43. Parapara East B5C later became Parapara A2C and was set aside as a Māori reservation for the purpose of a cemetery and church reserve in 1992. *New Zealand Gazette*, 27 February 1992, No. 25, p. 505.

3.10 – ‘Aurere’ Petition, 1923

188. In 1923, Heta Kiriwi and 23 others wrote a petition to Parliament claiming that land called ‘Aurere’ had been taken by the Crown. The petition begins by laying out the boundaries of the land in question:

The boundary of this land commences at Tikiapae, then it runs to Ohia, thence in a westerly direction to Whatiwhatianga, thence across to Tapuhirau thence it drops to Turotowhenua thence along the waters of Turotowhenua to the mouth of the Parapara Stream, thence along the said Stream on the shore at Pukeatua, thence to Whakautu thence it drops into the reserve, thence to the sea, thence along the sea coast till it joins up with Tikiapae.¹³⁷

189. These boundaries appear to correspond roughly to the Parapara block, which would include Pararake. The translated petition then read:

When Matiu (Matthew) was missionary, he told our parents that a bad race of people was about to arrive there and in order to be able to protect them for fear that the land may be taken by these people, they must sign a certain paper (deed). Our parents and ancestors signed this paper purporting to contain said arrangements. No arrangement before or after this was made for sale to a European or the Crown. Because of these statements by your petitioners your humble servants decided to inform you humble Assembly of this ‘confiscation’ which missionaries have perpetrated on those of our elders and parents who signed this agreement.¹³⁸

190. The Under Secretary of the Native Department sought information on the particulars of the petition and the registrar of the Native Land Court responded:

The land referred to appears from the description of the boundaries to be the land shown on Plan ‘OLC9’, the Reverend J Matthews’ Old Land Claim, although the place called Aurere does not lie within the boundaries as described. The total area of the plan is 7317 acres, and of this 972 acres was granted to J Matthews, 659 to WM. Clarke, 340 acres was cut out as a Native Reserve, and the balance called ‘surplus land’ of the Crown. This reserve was dealt with as customary land and the title investigated by the Court under Mr. Commissioner Clendon

¹³⁷ Translation of Petition by Heta Kiriwi and others, Petition No. 120/1923, BAJZ A1708 23642b, ANZ (AKL), R22916120, p. 1. Document Bank, p. 41.

¹³⁸ *ibid.*

at Mangonui on 5th October 1897, under the name Okokori or Awapoki Reserve. Heta Kiriwi's name does not appear in the list of owners. The Crown has alienated the greater portion of its area and most of the balance is included in the Lake Ohia Kauri Gum Reserve.¹³⁹

191. The 'greater portion' of the Crown surplus land may well have been alienated by this point, but as we have seen above, culturally significant sections of the land remained in Crown hands such as the Quarry Reserve at Pararake and Section 14 Block IX Rangaunu S. D. that surrounded it.

192. The Under Secretary of the Native Affairs Department then wrote to the Native Affairs Committee:

I enclose the Registrar's report herein. So far as the Natives attack the original deed it would not seem they have any grounds. I enclose a copy of one deed executed in 1839 from which you will perceive the land was acquired by purchase. The Native Reserve of 340 acres is probably the land reserved from the sale. What evidently the Natives are after is the surplus land which on the face of it appears to be almost 5000 aces.¹⁴⁰

193. The Native Affairs Committee then referred the petition to the Government for inquiry on 3 November 1924.¹⁴¹ The 'Aurere petition' as the Government termed it, was set down for hearing by Judge Acheson in 1926, but were subject to a series of adjournments for 12 years until 1938 as a result of successive Government delays in deciding how the petitions and the wider issue of surplus lands should be considered.¹⁴²

3.11 – Judge Acheson Investigations

194. On 25 May 1938 the Court sat at McKay's Hall, Mangōnui, in order to hear claims connected to the petitions originating from Muriwhenua. This

¹³⁹ Registrar to Under Secretary, Native Department, 16 July 1924, BAJZ A1708 23642b, ANZ (AKL), R22916120, p. 2. Document Bank, p. 39.

¹⁴⁰ Under Secretary Native Department to Native Affairs Committee, 22 July 1924, BAJZ A1708 23642b, ANZ (AKL), R22916120, p. 3. Document Bank, p. 40.

¹⁴¹ AJHR 1924, I-03, pp. 45-46.

¹⁴² Michael Nepia, 'Muriwhenua Surplus Lands Commissions of Inquiry in the Twentieth Century', 1989, Wai 45, G001, p. 25.

included the Aurere petition of 1923 regarding the Parapara lands that included Pararake. The court set aside several days for a hearing and reports from the time suggest it was a large assembly of Muriwhenua leaders.¹⁴³ The Crown representatives requested an adjournment to settle some outstanding legal matters, to which Māori representative reluctantly agreed. Acheson granted a two-month adjournment.

195. Once the adjournment was granted, the Crown advised the Chief Judge of the Native Land Court that it wished to have time to consider the policy questions involved. It was arranged with the Chief Judge to have the petitions temporarily withdrawn from the list of Native Land Court fixtures. This supposedly temporary arrangement became somewhat permanent, and the petitions were never brought forward for hearing.

196. Thirteen months after the supposed two-month adjournment, Māori claimants petitioned Parliament asking why the hearing had not been held and expressing their grave concerns over the delay.¹⁴⁴ The petition requested that the Whakaangi, Taemaro, Opouturi, Aurere, Pukewhau and Tangonge petitions be conducted at an early date so the matter could be finalised for all time. The Native Affairs Committee considered the petition and recommended that a Commission of Inquiry be appointed to deal with all pending petitions in the North of Auckland district. Parliament referred the matter to the government for favourable consideration.

197. Eventually this led to the establishment of the Surplus Lands Commission (1946-1948), otherwise known as the Myers Commission. This is discussed below.

3.12 – Consolidation

198. By the early twentieth century, Parapara East and West had been subjected to numerous partitions and successions orders such that the land titles were extremely fragmented and had many owner interests. This process had also

¹⁴³ Judge Acheson, NMB 69, p. 343.

¹⁴⁴ Petition 24/1939, Pereene H. Tukariri and 104 others, AJHR 1939, I-3, p. 7.

occurred in other areas around the country, and it became an area of concern for politicians like Ngata.

199. The process of consolidation of interests in Māori land was floated in Parliament by Ngata and was further debated in the process of revising Māori land legislation for the Native Land Act 1909.¹⁴⁵ The process was supposedly intended to fight the fragmentation of Māori land and involved the exchange of interests of owners of specified lands, in order to group all the interests of a family in to one contiguous area.
200. The consolidation schemes in Muriwhenua were established under ss.6-8 of the Native Land Amendment and Native Land Claims Adjustment Act 1923. Parapara was approved for the scheme, but by the early 1940s was unable to progress as the necessary land surveys remained incomplete.
201. As policy shifted in the early 1950s, the Government directed that work on consolidation schemes should not proceed unless a scheme was nearing completion, or there was some other important reason why consolidation was needed. Parapara consolidation was set for completion, with final title orders issued.
202. However, much of the land was of poor quality and difficult to generate a living from.¹⁴⁶ Gum digging became common on the land as a means of getting some income, which Alexander suggests cause significant environmental damage to land.¹⁴⁷ However economic conditions during this era were difficult and options limited.¹⁴⁸ While there was indeed a Parapara Gum Reserve, it was located to the east of this cultural landscape, on the Otengi block.
203. Parapara East B5C appears to have remained sacrosanct during the Parapara land consolidation, through it was given the new title Parapara A2C. It was finally set aside in 1992 as a Māori reservation for the purpose ‘of a Cemetery and Church reserve for the common use and benefit of in the case of the cemetery of the descendants of the owners and their spouses and in the case of the church

¹⁴⁵ Evelyn Stokes, ‘The Muriwhenua Land Claims Post 1865’, 2002, Wai 45, R008, p. 204.

¹⁴⁶ Mutu, *et al.*, p. 243.

¹⁴⁷ David Alexander, ‘Land-Based Resources, Waterways and Environmental Impacts’, A Report Commissioned by the Crown Forestry Rental Trust, November 2006, p. 240.

¹⁴⁸ Mutu, *et al.*, p. 243.

of anyone of the Anglican faith' under section 439 of the Māori Affairs Act 1953. It is currently managed by the Parapara A2C church and Burial Ground Māori Reservation Trust with seven responsible trustees.

3.13 – Surplus Lands (Myers) Commission 1946-1948

204. As we have seen, the 1923 petition of Heta Kiriwi and others was referred to the Government by the Native Affairs Committee in 1924.¹⁴⁹ It was then brought forward for investigation at Mangōnui by Judge Acheson in 1938. However, these hearings were adjourned on request of the Crown and further petitions were made concerning the lack of progress. Eventually, the Government established the Surplus Lands Commission in 1946.

205. The Commission was charged with looking at the surplus lands issue which continued to dog the Government as petitions like Kiriwi's continued to be received. The Commission briefly heard from Te Tai Tokerau claimants at Kaikohe, but a letter from Muriwhenua Māori asked for the Commission to appear at Mangōnui in order to deal with their claims.¹⁵⁰ Cooney, the lawyer appointed to represent Māori claimants, told Myers that he did not understand the request to hear cases in Muriwhenua and so no hearings were organised there.

206. The Aurere petition was considered by the Commission in hearings during October of 1947.¹⁵¹ During the hearings, Cooney noted that there was Crown land still available in 'Aurere' (meaning the Parapara OLC block).¹⁵² There was substantial confusion during the hearing as to the details of the land, based on its various different names (Parapara/Raramata/Aurere etc) and the initial claim that the land contained 800 acres. As we have seen above, the full size of the land was not known at the time of Matthews original claim, no survey having been completed, but was subsequently found to be 7,317 acres.

¹⁴⁹ AJHR 1924, I-03, pp. 45-46.

¹⁵⁰ Nepia, p. 50.

¹⁵¹ See Report of Proceedings, Tuesday 14 October 1947, found in Waitangi Tribunal 'List of Essential Documents of the Royal Commission on Surplus Lands 1948 Index, Volumes 1', Wai 45, F007 (a), pp. 148-160.

¹⁵² *ibid.*, p. 148.

207. Cooney called Pereene Huirama to give brief oral evidence on the Aurere petition, he apparently being one of the petitioners.¹⁵³

Cooney: 'Do you say Aurere was included in the land sold?'

Huirama: 'This is the land we claim as being surplus land, all included in the boundary I have described. There is a cemetery or burial ground on the Pararaki. That is really the extent of my desire of what I wish to explain to the Commission.'

Cooney: 'Do you agree with my submissions to the Commission claiming the surplus land?'

Huirama: 'Yes, the submissions made by Counsel are all correct.'¹⁵⁴

208. Huirama was then cross examined by Mr Meredith, acting for the Crown:

Meredith: 'Were you put in the title to Raramata of 340 acres?'

Huirama: 'No'

Meredith: 'Why were you not in the title of Raramata?'

Huirama: 'The reason of my non-inclusion in Raramata was the fact that the investigation was carried out probably before I was born.'

Meredith: 'Did you know of the investigation into Raramata?'

Huirama: 'No.'

Meredith: 'How old are you?'

Huirama: 'I think I am 76 years of age.'

Meredith: 'Then you would be alive in 1897?'

Huirama: 'Yes.'¹⁵⁵

209. This was the only oral evidence given by a claimant to Parapara (Aurere) and demonstrates the significance of the Pararake wāhi tapu in the overall claim. It also demonstrates that, once again, Māori made the Crown aware of Pararake wāhi tapu and the fact that it should be given protection. Huirama gave no further evidence, and the Commission hearing quickly moved on to other matters, without discussing the wāhi tapu.

¹⁵³ *ibid.*, p. 169.

¹⁵⁴ *ibid.*, p. 170.

¹⁵⁵ *ibid.*

210. Following Huirama's evidence, the Commission discussed the lack of survey of Parapara at the time of the Godfrey inquiry and the gross underestimation that the block was 800 acres. The Chairman, Mr Myers, questioned Mr Meredith, who was appearing for the Crown:

Chairman: Supposing, Mr. Meredith, that in respect of Aurere, Mr Matthews had agreed to purchase, and the natives to sell, 800 acres, and then, on survey, the area that they were talking about turns out to be 7,000 acres, and on the "washing up", if I may use that term, by Mr Commissioner Bell, there is a surplus area of 5, 229 acres - considering the special circumstances - should the Crown take that 5,229 acres? Where is the real equity? I am not using the word "equity" as lawyers, use it of course.

Mr Meredith: To that, my reply must be this: That in all purchase there were no surveys, and estimates of quantities of land were pretty wild - guess-work, as a matter of fact - because all those purchases are all by setting out of boundaries of natural features.¹⁵⁶

211. Later during the hearings, Mr Cooney gave the following statement, regarding wāhi tapu that had been brought to his attention by Māori claimants:

Before we commence our submissions this morning, sir, some of the elderly members of the various peoples here have asked me to mention to the Commission this fact, that in some of the blocks already dealt with there are certain burial grounds, or sacred places which they would like to see preserved if the Crown as a result of this Commission, still remains in possession of those areas. They have referred me in particular to Taemaro on the north, Whakaangi, Opuā and Manawaora. In regard to Whakaangi part of it, or all of it, may have been alienated but in the case of Taemaro, Opuā and Manawaora there are, I understand from the Maoris, Government lands there on which there are some of these sacred places. They do not want an extensive area cut out in any case, but in any case where there are one or two recognised Maori burial places they wish them to be set aside, not for cemeteries, but as sacred places, and they asked me to mention that to you this morning.¹⁵⁷

¹⁵⁶ *ibid.*, pp. 174-176.

¹⁵⁷ *ibid.*, p. 247.

212. The chairman, Mr Myers, replied: ‘We will bear that in mind.’¹⁵⁸
213. Clearly, the issue of wāhi tapu on ‘surplus lands’ was an important one for Māori claimants. They were also clear that they wanted these areas set aside ‘not for cemeteries, but as sacred places’. While this section does not mention Pararake, or any other wāhi tapu on Parapara block, it must be remembered that the Commission had heard oral testimony specifically about this wāhi tapu from Pereene Huirama.
214. Following the conclusion of the hearings and its deliberation, the Commission released its final report in 1948.¹⁵⁹ The Commission considered the ‘Aurere petition’ (as they termed it) alongside the Tangonge block that had been brought to the Commission by the Pukepoto Tribal Committee.¹⁶⁰ The two issues were considered together because:

The land in both cases was the subject of purchase by one and the same person —namely, the Rev. J. Matthews —and these two purchases, and also the purchase of another block, have always been considered to have been more or less inter-related, as, indeed, they must be because of the provision in the Ordinance of 1841 prescribing a maximum area of 2,560 acres to be granted to any one person. The petitioners in respect of the Aurere Block prayed for relief upon the alleged ground that no arrangement had ever been made for sale of the land to a European or to the Crown, and that the land had been “confiscated”...

... Reverting now to the Aurere petition, plainly any suggestion of confiscation is out of the question, and, even if the question involved were merely one of a promise by Mr. Matthews to return the land, clearly the land came within the category of “surplus lands,” and in law, as Judge McCormick rightly says, the promise could not be effective. That, however, still leaves open the question which was expressly reserved by both Judge McCormick and Mr. Justice Sim's Commission and is now before us for consideration —that is to say, the question, there being surplus land in these cases, whether the Maori vendors would have had a right in equity and good conscience

¹⁵⁸ *ibid.*

¹⁵⁹ AJHR 1948, G08, ‘Report of Royal Commission To Inquire Into And Report On Claims Preferred By Members Of The Maori Race Touching Certain Lands Known As Surplus Lands Of The Crown’.

¹⁶⁰ AJHR 1948, G08, p. 13.

to the return of the surplus areas, and we have considered this petition on that basis. ’¹⁶¹

215. In a report for the original Muriwhenua Inquiry, Michael Nepia considered the findings of the Surplus Lands Commission as it related to Muriwhenua:

With regard to Aurere, the Commission treated Aurere as being analogous to Tangonge without addressing the differences between the two cases. The issue with Aurere was not a promise to return the land, the point was that Maori had never parted with the land in the first place. Thus, the Crown's surplus land claim appears to be even more doubtful in this case than it was in respect of Tangonge.

Nonetheless, on the grounds of equity and good conscience the Commission found that the petitioners had a valid claim to the “surplus lands” at Aurere, but again, the Commission did not report its findings in favour of the petitioners.¹⁶²

216. As Nepia says, the Commission did indeed find that the petitioners had a right to equity in the ‘surplus lands’ claimed by the Crown in the Parapara (Aurere) block. Specifically, the Commission found that Māori claimants had a right in ‘equity and good conscience’ to 20,106 acres of surplus land in Muriwhenua.¹⁶³ The Commission report did not break down these areas by block, but it did find that Māori petitioners had a valid claim to Parapara (Aurere). The Crown surplus taken in Parapara was 5,299 acres, and as we have seen, included Pararake wāhi tapu.

217. While no specific mention of Pararake or the evidence given by Huirama was made in the report, the Commission did note:

There is one specific point which we think we should mention here. During our inquiry the Maoris made a request that any burial-grounds or sacred places that may exist on any of the “surplus lands” still in the possession of the Crown (in particular they mentioned Taemaro, Whakaangi, Opua, and Manawaora) should be preserved. There exists ample statutory power in section 472 of the Native Land Act, 1931, to enable this to be done, and we assume that any necessary steps will

¹⁶¹ *ibid.*

¹⁶² Nepia, p. 65.

¹⁶³ 5,280 acres in Awanui district, 5,013 acres in Mangonui district, and 9,813 acres in Kaitaia district.

be taken administratively as a matter of course. We would recommend that this be done.¹⁶⁴

218. Section 472 of the Native Land Act 1931 allowed for the Native Minister to vest any Crown lands containing a ‘Maori cemetery or burial-ground’ as Māori freehold land in Māori claimants, a Land Board or a group of trustees.¹⁶⁵ The land would then be declared inalienable. All that was needed was the initial decision by the Native Minister, the consent of the Minister of Lands, and then an order by the Native Land Court.

219. It is notable that the Commission assumed that necessary administrative steps would be taken as a matter of course and recommended that it be done. As we shall see, Pararake was not reserved under the Native Lands Act but remains to this day split into multiple titles, including private land and the two-acre Quarry Reserve taken under the Public Works Act in 1906.

220. The final report of the Commission found that Māori had an equity in 87,582 acres of surplus lands in total across the areas they considered. It recommended that ‘in globo’ compensation (meaning as a whole) be paid to settle the Māori claims, although there was disagreement between members of the Commission on the amount of compensation to be paid.¹⁶⁶ The Commission lead Mr Michael Myers recommended payment of a total sum of £15,000 paid to ‘an appropriate Maori Land Board’ in the district where surplus land was taken for purposes at their discretion.¹⁶⁷

221. The Commission’s majority recommendations were implemented by the passing of the Māori Purposes Act 1953. The Act provided for the payment of compensation at the rate of 14s per acre to various Māori Trust Boards. The total compensation awarded was £61,307 as recommended by Reedy and Samuel. The Tai Tokerau Māori Trust Board was established by the Act and awarded £47,154-

¹⁶⁴ AJHR 1948, G08, ‘Report Of Royal Commission To Inquire Into And Report On Claims Preferred By Members Of The Maori Race Touching Certain Lands Known As Surplus Lands Of The Crown’, pp.15-16.

¹⁶⁵ s472 of the Native Land Act 1931.

¹⁶⁶ Nepia, p. 77.

¹⁶⁷ *ibid.*

4s-0, including the compensation for the Muriwhenua lands. The Act did not, however, address the numerous wāhi tapu that were on the land taken as surplus.

3.14 – Pararake Quarry

222. Following the Surplus Lands Commission, Pararake was not reserved and remained split in multiple titles. The quarry reserve remained, though it appears no quarrying had taken place by 1986 when archaeologist Joan Maingay examined the wāhi tapu. Maingay noted:

Pararake is an impressive pa with numerous burials. The proposed quarrying of this area should not be allowed. The sites should be preserved.¹⁶⁸

223. In a section of her report covering mineral extraction, Maingay says:

A number of existing or proposed road metal quarries are scattered through the county. The majority do not impinge on known archaeological sites, but an important pa and numerous burials are threatened by a proposed quarry at Pararake.¹⁶⁹

224. Again, it appears the proposed quarry did not go ahead, though it is notable that the threat remained in 1986. While no quarrying took place, a trig station was built at the top of the maunga, and the surrounding area appears to have been farmed. During oral history interviews with descendants of Joseph Matthews, Winston and Larry Matthews, Te Paatu cultural advisor James Edwards asked what the status of Pararake had been since Joseph Matthews time:

Larry Matthews: Just farmed it eh.

James Edwards: Just farmed, aye. Just thinking though it would be a bit scary if bones just started popping out.

Larry Matthews: It's about respect you know, if a bone is uncovered whether it's a sheep bone or whatever I mean as long as you always say the lord's prayer, stand over it, bury it deeper.

James Edwards: Where did that come from?

¹⁶⁸ Maingay, p. 38. Document Bank, p. 48.

¹⁶⁹ Maingay, p. 31. Document Bank, p. 47.

Larry Matthews: My Grandpa told me that. When all the old adzes were found.¹⁷⁰

3.15 – Kaurinui Damage

225. Meanwhile, damage appears to have occurred at Kaurinui Pā in the latter half of the twentieth century. Archaeological investigations of the site in 2020 revealed that:

The site inspection drew up the core 50-70% of the site that is still intact. However, a series of bulldozed farm track put in between 1950 and 2018 have significantly modified the remaining 30-50% of the site....

... Extensive 20th century bulldozed tracks to the north, west, south and east have significantly damaged the northern, western and eastern features and some of the southern features, but the central tihi and inner part of the pa remain in good condition.¹⁷¹

226. Discussions at the time were apparently had with Parapara Marae representative Tina-Lee Yates. It was agreed the Heritage New Zealand staff and volunteers would inspect the site and record the archaeological features. A field trip therefore was made on 17 December 2020 with James Robinson, Bill Guthrie, Bill Edwards, John O’Hare and landowner Cornelius Oud. The site was recorded and added into the NZAA database.

3.16 – Far North District Council Plan 2009

227. In 2009, the Far North District Council (FNDC) adopted the District Plan as part of their responsibilities for implementing the Resource Management Act 1991. Though the plan is now significantly out of date (a new one is required every ten years), it is still the current District Plan. A new plan is in development, but not yet complete.

228. The Resource Management Act requires FNDC to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga. FNDC must also have regard to

¹⁷⁰ Winston Matthews and Larry Matthews, Interview for Te Paatu Ki Kauhanga Oral History Project, 11 March 2024, Zoom 0011, 76’53”.

¹⁷¹ James Robinson, File Note – NZAA Site Record O04/1116, 2012, p. 1. Document Bank, p. 50.

kaitiakitanga (the exercise of guardianship and the ethic of stewardship), and shall take into account the principles of Te Tiriti o Waitangi (Treaty of Waitangi). The District Plan does this in a number of ways.

229. The provisions in Chapter 2 provide an overview of the resource management issues of concern to tangata whenua. Provisions in Section 12.5 deal more specifically with the heritage values of Sites of Cultural Significance to Māori and the need to protect those values.

230. The Plan also includes a list (Appendix 1F) of sites ‘Site of Cultural Significance to Maori’, nominated by iwi organisations and Māori landowners. Many of these were rolled over from previous plans, while some were added through FNDC-resourced workshops. The workshops identified specific sites, areas which contain unmarked sites, and the people and/or organisations to be contacted in response to any application for a resource consent.

231. It is noteworthy that the Schedule only lists those sites that are:

- a. on Māori land or on Department of Conservation estate; and/or
- b. were in the Transitional Plan (a prior plan); and/or
- c. are on general title land and there has been consultation with the affected landowner.

232. Some sites are labelled ‘silent files’, over which the FNDC has made an order pursuant to s42 of the Resource Management Act 1991 prohibiting or restricting the publication or communication of any information supplied to avoid offence to tikanga Māori or to avoid the disclosure of the location of wāhi tapu. This includes several sites nominated by Ngāti Tara.

233. The following sites that fall within this cultural landscape are recorded on the District Plan list of 2009, nominated by Ngāti Tara:

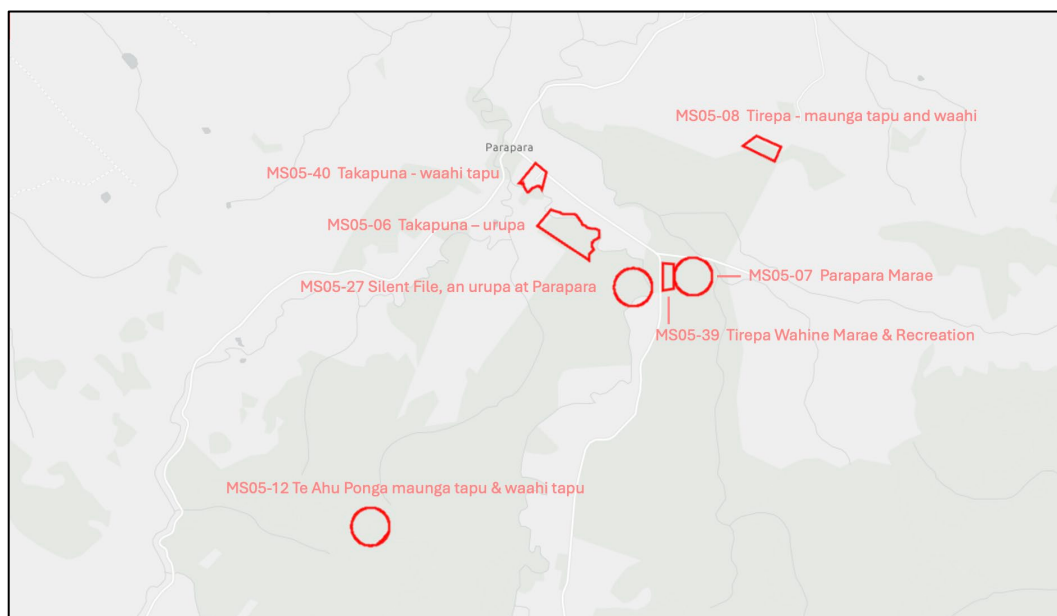
- a. MS05-06 Takapuna – urupa.
- b. MS05-07 Parapara Marae.
- c. MS05-08 Tirepa - maunga tapu and waahi tapu.
- d. MS05-12 Te Ahu Ponga maunga tapu and waahi tapu.
- e. MS05-27 Silent File, an urupa at Parapara.¹⁷²

¹⁷² Far North District Council, *Operative Far North District Plan 2009*, Appendix 1F: Schedule of Sites of Cultural Significance to Maori, p. 4. Accessed online at:

234. Ngāti Tara also nominated MS05-25 (a silent file on Department of Conservation (DOC) estate land near Rotopōtaka), though this falls outside of this case study area.
235. The following two sites within the case study area were also suggested by the Māori land owners:
- a. MS05-39 Tirepa Wahine Marae and Recreation Reserve.
 - b. MS05-40 Takapuna - waahi tapu.
236. All of these sites, by virtue of their inclusion on the list, are subject to certain rules under the District Plan. Principally, when there is a resource consent application to modify any sites on the list, the tangata whenua shall be considered an affected party. Again, it is noteworthy that this only affects sites on Māori land, Crown land, or private land where there is agreement with the landowner. This excludes many wāhi tapu such as Pararake and Kaurinui.
237. The online mapping tool shows the location of these sites (**Map 18**).¹⁷³

Map 18: Sites of Significance to Māori in District Plan 2009 Appendix 1F. NorthMaps. Accessed 17 January 2025:

<https://fndc.maps.arcgis.com/apps/webappviewer/index.html?id=6effb35003d84813b34071798e29634d>



https://www.fndc.govt.nz/_data/assets/pdf_file/0031/8689/Appendix-1-Natural-and-physical-features.PDF.

¹⁷³ Accessed 17 January 2025:

<https://fndc.maps.arcgis.com/apps/webappviewer/index.html?id=6effb35003d84813b34071798e29634d>.

3.17 – Heritage New Zealand Pouhere Taonga Protection

238. The Heritage New Zealand Pouhere Taonga Act 2014 is the current regime in place for protecting heritage sites and wāhi tapu as of the writing of this report. It gives a level of generic protection to wāhi tapu, archaeological sites (which may include wāhi tapu) and other sites of significances (wāhi tūpuna).
239. The Act defines a wāhi tapu as ‘a place sacred to Māori in the traditional, spiritual, religious, ritual, or mythological sense.’¹⁷⁴ Wāhi tapu areas are defined as ‘land that contains 1 or more wāhi tapu’. The Act also defines ‘wāhi tūpuna’ as places important to Māori for ancestral significance and associated cultural and traditional values.
240. Based on this definition, all the wāhi tapu within this case study would be covered by the wāhi tapu provisions of the Act. This includes Pararake, Te Ahuponga, Kaurinui, Taratara, Tīrepa Wahine, Parapara Marae and Takapuna urupā.
241. With regards to wāhi tapu, the Act gives HNZPT the power to:
- a. identify, record, investigate, assess, protect, enter on the New Zealand Heritage List/Rāangi Kōrero, and conserve historic places, historic areas, wāhi tūpuna, wāhi tapu, or wāhi tapu areas, or assist any person or organisation to do 1 or more of those things;
 - b. assist any person or organisation to acquire, restore, conserve, or manage any wāhi tūpuna, wāhi tapu, or wāhi tapu area;
 - c. promote or supervise the investigation of a historic place or historic area or, where appropriate, of a wāhi tūpuna, wāhi tapu, or wāhi tapu area;
 - d. provide information relating to a historic place or historic area or, where appropriate, to a wāhi tūpuna, wāhi tapu, or wāhi tapu area.¹⁷⁵

¹⁷⁴ s6, Heritage New Zealand Pouhere Taonga Act 2014.

¹⁷⁵ s14(1), Heritage New Zealand Pouhere Taonga Act 2014.

242. It also requires HNZPT to recognise the interests of an owner, as far as those interests are known, in a particular historic place, historic area, wāhi tūpuna, wāhi tapu, or wāhi tapu area.

243. Archaeological sites, meanwhile, are defined as:

- a. any place in New Zealand, including any building or structure (or part of a building or structure), that:
 - i. was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel where the wreck occurred before 1900; and
 - ii. provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand; and
- b. includes a site for which a declaration is made by Heritage New Zealand.¹⁷⁶

244. Based on this definition, most of the wāhi tapu within this case study would be covered by the archaeological provisions of the Act. Certainly, this includes Pararake, Te Ahuponga, Kaurinui, Taratara, Tīrepa Wahine, and Takapuna urupā, since they are all associated with human activity that occurred before 1900. Parapara Marae is unclear based on this definition, the current structures present are certainly more recent than 1900, however the land itself may contain features that fit the definition of Archaeological sites in the Act.

245. The Act makes it an offence to modify or destroy archaeological sites, or cause them to be modified or destroyed, if the person knows or ought reasonably to have suspected that the site is an archaeological site. This applies to archaeological sites whether or not they are on the New Zealand Heritage List/Rārangī Kōrero. The main exception to this is for an authority to destroy, damage or modify granted by Heritage New Zealand. The decision requires an archaeological assessment and, in some cases, a ‘cultural impact assessment’ from iwi authorities.¹⁷⁷

¹⁷⁶ *ibid.*

¹⁷⁷ s42 and s82, Heritage New Zealand Pouhere Taonga Act 2014.

246. Applications to modify or destroy sites are to include a statement as to whether ‘consultation with tangata whenua and any other person likely to be affected’ had taken place, and details of such consultation. Section 18 also prohibits any archaeological investigation of a wāhi tapu or related site unless the Māori Heritage Council of the Trust considered it appropriate, or lacking the consent of ‘such iwi authority or other body as the Māori Heritage Council considers appropriate’.
247. The Act also made it an offence to destroy, damage or modify a wāhi tapu or wāhi tapu area registered on the HNZPT List/Rārangi Kōrero. Of the 371 sites listed in the Far North District Council area, only two are within the Ngāti Tara rohe boundaries as defined for this Project (see **Map 1**). These are:
- a. Adamson’s House in Taipa.
 - b. St Barnabas Church in Peria.
248. None of the wāhi tapu in either of the cultural landscapes in this study (Pararake and Hikurangi) are included on the HNZPT List/Rārangi Kōrero.
249. In the case of destruction of a site on this list, a fine of \$100,000 would be incurred, and \$40,000 in the case of alteration or damage. To date, no prosecutions under this rule have taken place regarding the claimants wāhi tapu.¹⁷⁸
250. One of the means of protecting wāhi tapu under the 2014 Act is heritage covenants. A heritage covenant is a legal agreement between the land owner and HNZPT about how the heritage values of the land will be protected. In essence it places certain conditions on the management and use of the land to protect it for the future, including preventing its destruction and restricting activities that will undermine or adversely affect the historic heritage values of the place. The land owner retains ownership, and the covenant is registered against the title, usually in perpetuity. A place does not have to be entered on Rārangi Kōrero/the List to be covenanted.
251. Heritage covenants can come through requests from landowners, or as a conditions of a resource consent. The HNZPT is then able to negotiate with anyone owning or leasing the land to place a heritage covenant upon it. As of

¹⁷⁸ Heritage New Zealand Pouhere Taonga, Official Information Act response to Ben Leonard, 29 July 2024. Document Bank, p. 58.

2024, there are 14 heritage covenants within the Far North district. Importantly, none of these cover claimants' wāhi tapu.¹⁷⁹

252. Information obtained through Official Information Act for this Project also show that HNZPT has never denied an application for an archaeological authority to modify or destroy a site under section 44 of the Act in the claimants rohe.¹⁸⁰ Of the 83 authorities recorded in the claimants rohe from 1986 to 2024, none have been denied.

¹⁷⁹ Heritage New Zealand Pouhere Taonga, 'Heritage Covenants 2023', 31 January 2024. Document Bank, p. 59.

¹⁸⁰ Heritage New Zealand Pouhere Taonga, Official Information Act response to Ben Leonard, 29 July 2024. Document Bank, p. 58.

4 – HIKURANGI

Image 3: 3D Modelling of Hikurangi Maunga, looking north-west toward Tokerau Moana (Doubtless Bay), Source: Google Earth Pro, 2025.



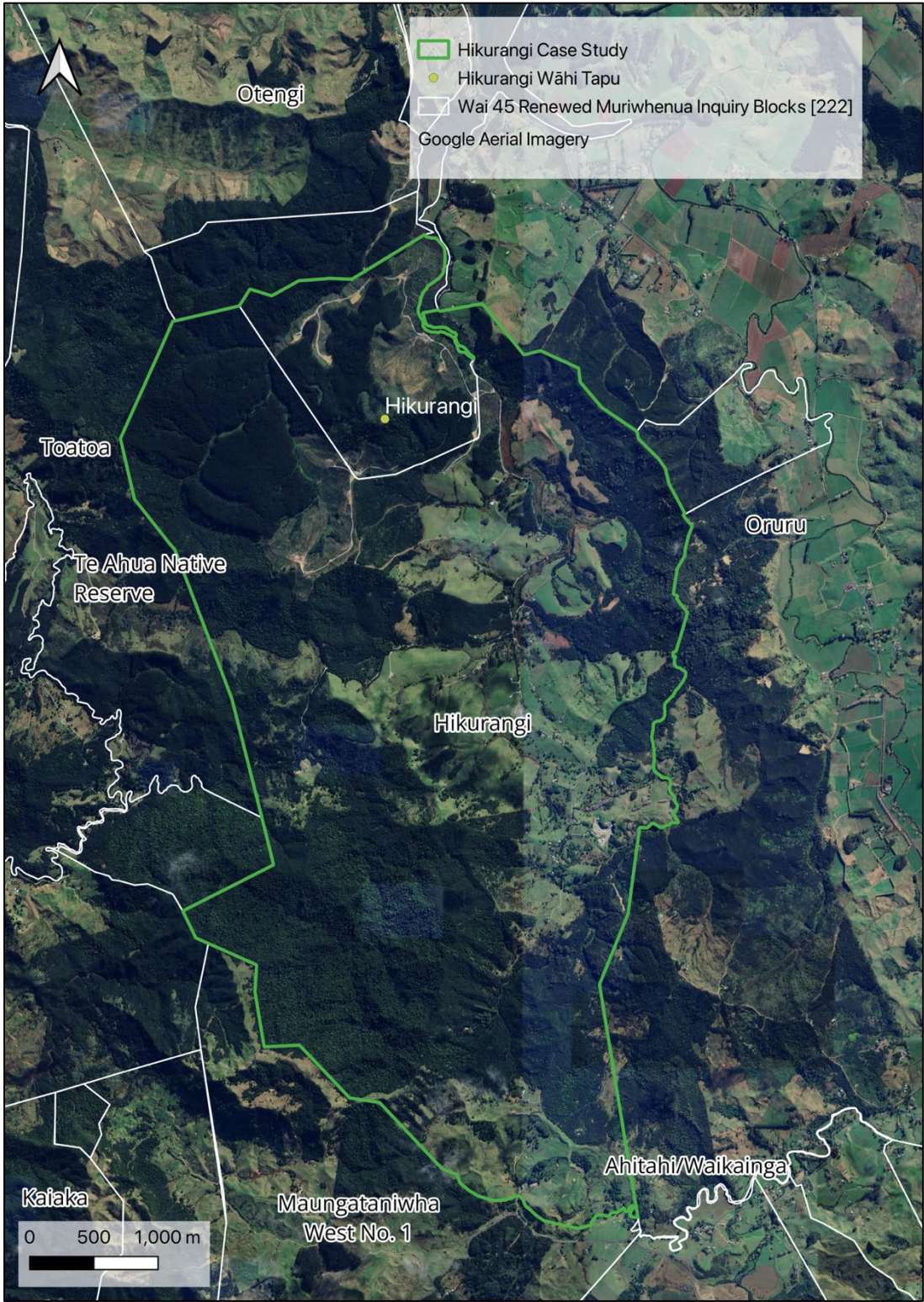
4.1 – Introduction

253. Hikurangi is a wāhi tapu of great importance to Ngāti Tara, located west of the mouth of the Paranui awa as it enters Taipa River. It is a maunga tapu, pā and burial ground with connections stretching back centuries back to the first arrival of Ngāti Tara tūpuna in this region. At present the site is a mix of overgrown scrub land with small areas of pasture and a small remaining area of mature native forest on the southern side of the maunga.
254. Hikurangi maunga was originally set aside as a Native Reserve from the Hikurangi block transaction of 1861. It was then brought to the Native Land Court in 1868, with the Court issuing title to the seven claimants. These title holders then sold it to William Henry Blythe in 1869. The block has since been sold, but has remained as a single private land parcel to the present day.
255. Ngāti Tara claimants and their tūpuna have gone to great lengths to protect Hikurangi maunga, including writing a petition to Parliament in 1923. The petition noted the existence of an urupā on the land, among other sites of significance, and asked for its return. The Native Affairs committee made no recommendation to Parliament in respect of this petition and the matter went no further.

256. Some generic protections exist for Hikurangi pā, maunga and burials under the Heritage New Zealand Pouhere Taonga Act 2014. As Maxwell and Huebert described in the archaeological report for this Project, many of the archaeological features at Hikurangi have suffered damage in preparation for plantation forestry.¹⁸¹ The damage to the cultural, traditional, historical and spiritual significance of these sites can only be described by the claimants themselves.

¹⁸¹ Justin Maxwell and Jennifer Huebert, 'Ngāti Tara – Wāhi Tapu and Portable Taonga: Volume II', A Report Commissioned by the Crown Forestry Rental Trust, 2025, p. 79.

Map 19: Hikurangi Cultural Landscape (green outline), wāhi tapu (white label), original land blocks (white outline). Base image: Google Satellite Imagery, 2025.

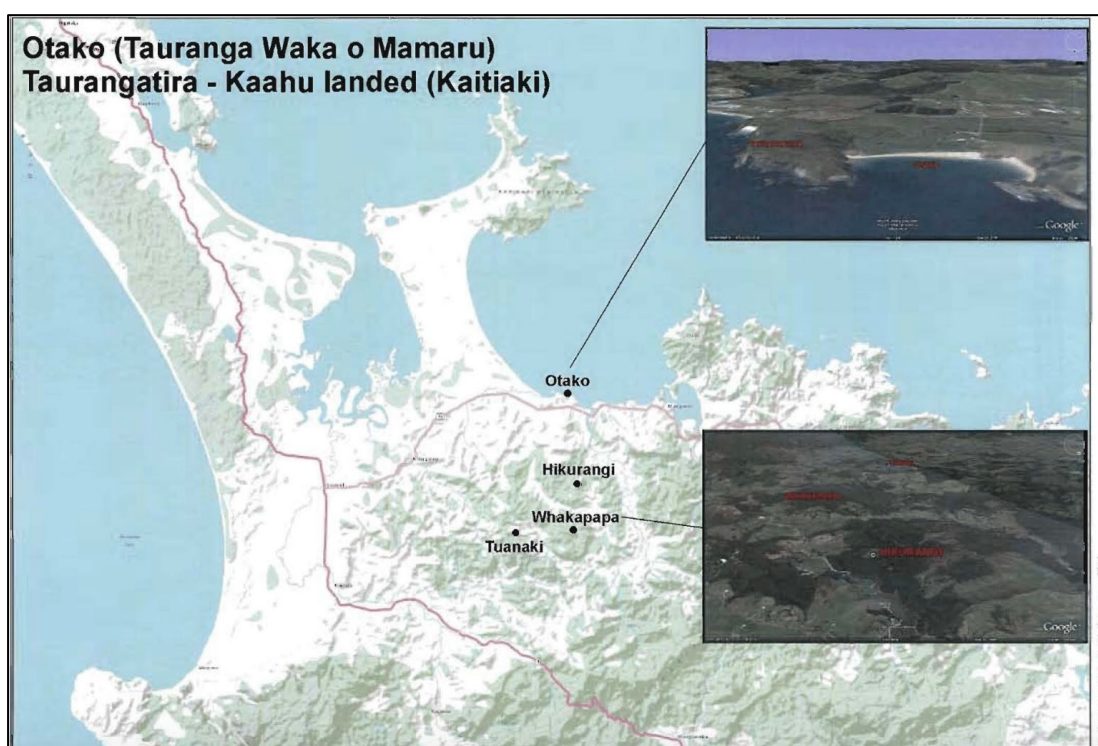


4.2 – Wāhi Tapu

257. Hikurangi is a wāhi tapu of great importance to Ngāti Tara, rising high above the lower Paranui stream. It has a long association with claimants, stretching back to the arrival of their tūpuna aboard the Mamaru waka (**Map 20**). According to Lloyd Pōpata:

The Mamaru waka landed at Otako. The Kaitiaki (Kaahu) landed at Taurangatira. The descendants moved to the first Pa “Whakapapa”... The Kaitiaki moved and settled at “Hikurangi” pa.¹⁸²

Map 20: Annexures to Lloyd Popata’s BoE, 13 July 2012, Wai 45, R015(a)



258. Hikurangi is one of the principal maunga tapu of Ngāti Tara. According to claimant Robert Gabel:

The principal Ngāti Tara marae is Parapara Marae which sits under the sacred mountains named Hikurangi, Maungataniwha, Te Ahuponga and Taratara.¹⁸³

¹⁸² Brief of Evidence of Lloyd Popata, Wai 45, R015, p. 6

¹⁸³ Summary of Brief of Evidence of Robert Gabel, 2012, Wai 45, S019, p.4.

259. As well as being a maunga tapu, Hikurangi was a pā taua. The pā at Hikurangi was recorded by renowned kaumatua Maori Marsden as being under the mana of the rangatira Tuwāwaōpura:

Nā. Ko ngā pā ēnei o Ngatikahu, kua kōrerotia hoki na ētahi o ngā tūpuna, ēngari he maha atu e kore e tāea te kōrero i tēnei wā...

Ko HIKURANGI no TUWĀWAŌPURA.¹⁸⁴

260. Hikurangi Pā was also the site of significant battles throughout Ngāti Tara history. Far North historian Florence Keene records one such battle:

Beyond Taipa Beach and the flats bordering it lies Hikurangi Mountain which closely resembles the square-topped shape of its namesakes in Hikurangi near Whangarei, and near East Cape. On one occasion the local Ngāti Kahu people were engaged in a fierce attack on the Hikurangi Pa. Eventually the Ngāti Kahu were driven out of their stronghold and after making unsuccessful stands on knoll after knoll, they retired to the flat near the beach.

Under cover of darkness, they buried their weapons, their canoes and their dead, so that the enemy should not acquire them. Their tohunga then chanted over the spot to make it tapu. The exact place of burial is not known, although many people have tried to find it. But at the eastern end of the beach used to be an oval-shaped mound, the area around which was treated with great respect by Maoris of a later generation. The boys would not suck honey from the flax flowers growing there, nor dig in the sand near it. From these and other significant indications, it is suspected that somewhere about this spot lies the buried treasure.¹⁸⁵

261. As well as being a pā and maunga tapu, Hikurangi is also an important burial place. In their archaeological report for this Project, Maxwell and Huebert note the presence of ‘a large burial area on the southern slope of the mountain’.¹⁸⁶

262. In 1923, petitioners wrote to Parliament claiming that the Hikurangi land had been wrongly taken from them.¹⁸⁷ The petition noted the existence of an old urupā on the land contained in the former Hikurangi Native Reserve, an area largely comprising

¹⁸⁴ Affidavit of Pereniki Tauhara, 16 September 2010, Wai 1842, p. 14.

¹⁸⁵ Florence Keene, *O Te Raki: Māori Legends of the North*, New Zealand: Pauls Books Arcade, 1963, p. 83.

¹⁸⁶ Maxwell and Huebert, p. 78.

¹⁸⁷ Petition of Katarina Te Hira and 26 others (translated) (119/23), 1923, AEBE, LE1, Box 784, ANZ (WLG), R17692823. Document Bank, p. 15.

Hikurangi maunga. The petition also noted the existence of a papakāinga, called Waimihia, and a nearby landing place. The petition and its outcome are discussed more fully below.

4.3 – Portable Taonga

263. Determining the portable taonga associated with the Hikurangi cultural landscape is difficult, as many taonga now held in museums do not have location information recorded. To the extent possible, taonga found in the claimants rohe have been recorded in the Portable Taonga database produced for the Te Paatu Wāhi Tapu and Portable Taonga Project. In general, the location information recorded about these taonga is limited, if available at all. Wide areas are often given such as ‘Doubtless Bay, or less helpfully, North Auckland district.
264. The archaeological report produced for this Project includes those taonga finds recorded in archaeological investigations in the area, including an adze found at 004/681.¹⁸⁸ In this instance, the taonga was left where it was found.

4.4 – Arrival of Pākehā and Land Alienation

265. Ngāti Tara contact with Pākehā began in the late eighteenth century with ships visiting Tokerau Moana (Doubtless Bay) and Mangōnui. This included the arrival of Captain De Surville, as well as visits by whaling ships stopping at Mangōnui harbour to provision.
266. The immediate effect of these visits was the introduction of new diseases which began a series of epidemics that drastically impacted the population of the region.¹⁸⁹ The epidemics introduced by European sailors are said to have been particularly severe in this region. One account records that so many died the mouth of the Awapoko river that the place was named ‘Te Aurere Tanga’ after the wails of the women crying for their many dead.
267. Visiting ships also introduced new crops in the form of potato, wheat, corn, cabbage and other varieties of kūmara. These introductions of both new foods and new diseases had major impacts on settlement patterns and land use within the area. This

¹⁸⁸ Maxwell and Huebert, p. 58.

¹⁸⁹ Waitangi Tribunal, *Mangonui Sewerage Report*, pp. 13-15.

meant that by the time of the arrival of Pākehā in the area in the 1830s, traditional life in the area had already been dramatically altered.

268. Missionaries began visiting the neighbouring Oruru valley from 1823 with the arrival of Reverend John Butler sailing up the Oruru river to a papakāinga.¹⁹⁰ In 1831 the Church Missionary Society's Henry Williams travelled up the Oruru awa from Taipa in August of 1831.¹⁹¹ The neighbouring Paranui river valley (including Hikurangi) appears to have been less commonly visited, though missionaries traveling overland from Oruru to Parapara may well have passed through.

269. These missionaries brought Christianity to Ngāti Tara where it took root and had a profound impact on the iwi. Matthews established the Kaitāia Mission Station in 1834 and quickly developed a close relationship with Ngāti Tara. In particular, the Ngāti Tara tupuna Te Morenui became a student of Matthews and was baptised by him as Reihana Kiriwi (Greaves) after a friend of Matthews in Britain.

270. By the late 1830s a number of *tuku whenua* agreements had taken place between Māori and the newly arrived Pākehā, including missionaries. One of the most important elements of these agreements was the creation of a mutual and enduring relationship in which Pākehā were expected to live according to the *tikanga* of their hosts and bring material benefits by attracting other Pākehā for trade. These agreements were often cemented by marriage between settlers and *tangata whenua*.¹⁹² This included the 'Oparera' *tuku whenua* agreement between Panakareao and W. Murphy in 1837 (OLC 848-849), located just to the north of Hikurangi.

4.4.1 – Hikurangi Block

271. Following the introduction of Crown pre-emption established by Te Tiriti, Crown agents began a programme of transacting large contiguous blocks of land with Muriwhenua Māori. While other nearby block like Oruru and Otengi were subject to

¹⁹⁰ R. J. Barton, *Earliest New Zealand*, Wellington, 1927, Wellington, section: Monday 31 March 1823.

Digitised by the NZETC. Accessed online at:

<https://ndhadeliver.natlib.govt.nz/webarchive/20210104000423/http://nzetc.victoria.ac.nz/tm/scholarly/tei-BarEarl.html>.

¹⁹¹ Barry Rigby, 'The Oruru Area and the Muriwhenua Claim', Historical Report Commissioned by the Waitangi Tribunal, 1991, p. 8.

¹⁹² Maurice Alemann, 'Muriwhenua Land Claim: Mangonui Native Reserves and Opouturi', Report for the Waitangi Tribunal, April 1993, Wai 45, H008, p. 17.

agreements with the Crown in the 1840s and 1850s, Hikurangi remained Māori customary land during this time.

272. The details of the Hikurangi block agreement are well traversed by Dr Mulder in her block report for the Tribunal.¹⁹³ However, the details are summarised here as they relate to claimants wāhi tapu, particularly Hikurangi maunga.

273. Resident Magistrate William Bertram (W. B.) White appears to have been negotiating with Māori for the land since at least 1857, when he himself surveyed the area.¹⁹⁴ In 1860, White wrote to District Land Purchase Office Henry Tracy Kemp about the land, known as Hikurangi:

I have the honor to inform you that I have this day agreed with the Native owners relative to the price of the Hikurangi Block, the survey of which I forwarded some days since. They have consented to take Two hundred and fifty pounds (£250) for the Block. The expenses for entertainment of Natives and traveling expenses will not exceed Ten pounds (£10). I would urge that the money be paid as soon as possible, the Natives being very sickly, and the money would be the means of providing them with food of a nourishing nature, of which they stand much in need.¹⁹⁵

274. As Mulder points out, few details regarding the negotiations with Māori have been located in either White or Kemp's correspondence, other than the fact that the Māori signatories had participated in the transaction due to being sick and in need of money for food.¹⁹⁶

275. On 15 March 1861, the Hikurangi block transaction document was signed by six people, identified in the deed as 'Te Patu'.¹⁹⁷ The six signatories were:

Wi Tana Papahia.

Te Wiremu Hahakai.

¹⁹³ Mulder, p. 237.

¹⁹⁴ SO779, LINZ. See Map 21.

¹⁹⁵ White to Kemp, 8 August 1860, enclosure in No. 90 in AJHR, 1861, C-01, p. 42.

¹⁹⁶ Mulder, p. 237.

¹⁹⁷ Hikurangi Block (Head of Oruru), Mangonui District. H. Hanson Turton, *Maori Deeds of Land Purchases in the North Island of New Zealand: Volume One*, Wellington: George Didsbury, 1877. Digitised as part of NZETC. Accessed online at:

<https://ndhadeliver.natlib.govt.nz/webarchive/20211230012357/http://nzetc.victoria.ac.nz/tm/scholarly/tei-Tur01Nort-t1-g1-g1-g1-g11-t1.html>.

Tipene Taite.

Henare Patauro.

Te Hira.

Aperahama More.¹⁹⁸

276. The boundary descriptions found in the deed identify a number of landmarks:

Ko nga rohe enei o taua whenua ka timata i te Pa o te “Karawhiu” i runga i te raina o Otengi, a, Waiwhakata, ka rere i runga i te raina o Oruru, tae noa ki te wai o Waimihia, ko te Puke o Hikurangi ka mahue i te taha o te raina a Mapi (Murphy's) ka haere i runga i taua raina, tae noa ki te Pa o Te Karawhiu.¹⁹⁹

277. The English translation reads:

These are the boundaries of the Land commencing at Te Pa o te “Karawhiu,” on the survey line of the Block, known as Otengi, —from thence to Waiwhakata—from thence it follows the survey line of the Oruru, until it reaches the stream called Waimihia—the hill called “Hikurangi” is excluded on the survey line of Murphy's land—it follows that line, until it reaches Te Pa o Te “Karawhiu,” where it commenced.²⁰⁰

278. The plan attached to the deed (based on White's 1857 survey) shows the total area as 4,705 acres, with Hikurangi maunga reserve of 522 acres marked on the map (see **Map 21** and **Map 22**, overleaf).²⁰¹

¹⁹⁸ Hikurangi Block (Head of Oruru), Mangonui District. H. Hanson Turton, *Maori Deeds of Land Purchases in the North Island of New Zealand: Volume One*, Wellington: George Didsbury, 1887-1888. Digitised as part of NZETC. Accessed online at:

<https://ndhadeliver.natlib.govt.nz/webarchive/20211230012357/http://nzetc.victoria.ac.nz/tm/scholarly/tei-Tur01Nort-t1-g1-g1-g1-g1-g1-t1.html>.

¹⁹⁹ *ibid.*

²⁰⁰ *ibid.*

²⁰¹ Certificate of Title - HIKURANGI at Hikurangi in the District of Mangonui in the Province of Auckland
Owner/Owners: Reihana Kiriwi, Matiu Tauhara, Henare Kepa, Hetaraka Te Kawau, Timoti Ngatote, Netana Te Hemorere and Pene Te Kaitoa, Bounded by Hikurangi Creek, Hikurangi Block, Oruru Block, Murphy's claim, 1868, ABWN 8910 9 1061, ANZ (WLG), R25285530. Document Bank, p. 2.

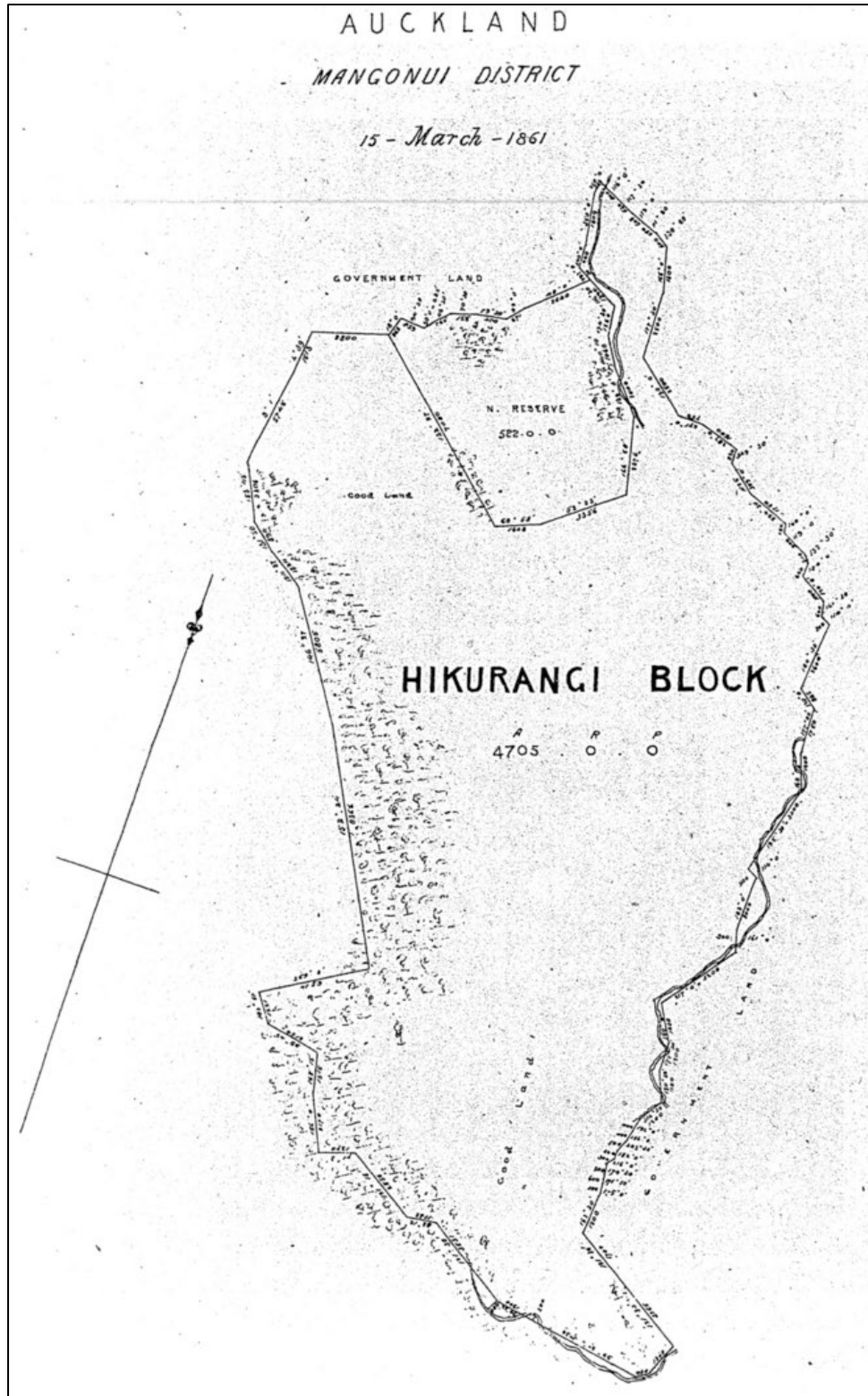
Map 21: SO779. Source: LINZ.



Map 22: Plan of Hikurangi Block. Source: H. Turton, Plans of Land Purchases in the North Island of New Zealand. Volume One: Province of Auckland.

Accessed online at:

<https://ndhadeliver.natlib.govt.nz/webarchive/20210315175943/http://nzetc.victoria.ac.nz/tm/scho.>



4.5 – Native Land Court

279. The Native Land Court was established by the Native Lands Act 1862 and became fully operational in 1865. Māori were encouraged to bring their remaining customary land to the Court to have its title investigated and be issued with a title recognising their interests. These included lands reserved from Crown land transactions, such as the Hikurangi Native Reserve that was set aside from the Hikurangi block in 1861.

280. The Native Land Court's operation in Muriwhenua has been well traversed by both Woodley and Bassett in their respective reports for this inquiry.²⁰² The process led to the individualisation, partition and alienation of much of the remaining customary land in the region, such that very little remains in Māori ownership today.

281. There were avenues for the protection of wāhi tapu available through the Native Land Court, including the issuing of title with restrictions on sale. Wāhi tapu were also capable of being partitioned out of larger blocks of land and having temporary or permanent restrictions on sale placed on the title. As we have seen above, this did happen in the Ngāti Tara rohe, as with Takapuna urupā on Parapara East B5.

282. However, in other instances, wāhi tapu were alienated to private interests through the Native Land Court. This was the case with Hikurangi, which had title issued by the Native Land Court in 1868 and was then sold by its seven owners to William Blythe in August 1869 for £150. The block, which had been a Native Reserve, contained the Hikurangi maunga and an urupā.

4.5.1 – Hikurangi Title Investigation 1868

283. As we have seen, the Hikurangi Native Reserve was set aside from the Hikurangi block agreement in 1861. The land received no special legal protection as a 'Native Reserve' and was brought to the Native Land Court for title investigation in July 1868. Notable was the fact that Judge W. B. White was the presiding officer at the investigation, the same man who had organised the purchase of the Hikurangi block in 1861 and surveyed the land in 1857.

²⁰² Suzanne Woodley, 'Muriwhenua Post-1865 Block Narratives Report Two: Southern Blocks', 2025, Wai 45, T024; Heather Bassett 'Muriwhenua Post-1865 Block Narratives Report One: Northern Blocks', 2025, Wai 45, T026.

284. The first person called for evidence was the surveyor Campbell, who had apparently recently surveyed the block (**Map 23**, overleaf). He said that he had completed the survey at the request of Pene Te Kaitoa, who had pointed out the boundaries to him. He stated that there were no cultivations on the block and that he did not consider it a ‘desirable piece to reserve for the Natives’. He said he had been paid for the survey by Henare Kepa, Pene Te Kaitoa and several others when the survey was made.²⁰³ It was also noted that the survey had shown the land was 500 acres, just shy of the 522 acres from White’s survey in 1857.²⁰⁴

285. The fact that the land was a ‘Native Reserve’ was noted during the hearing. As Woodley points out:

A reference to the land being a reserve in investigation of title Court minutes was unusual with many of the reserves examined for this report not referred to as such when title was investigated. Unlike some of the other reserves made after Crown land transactions in the area, Hikurangi had also been recorded as such in a government list of Native Reserves in 1862.²⁰⁵

286. However, being a ‘Native Reserve’ did not afford the land any special protections in the Native Land Court.

287. Pene Te Kaitoa was the first claimant to give evidence. He stated that he lived at Peria and belonged to Ngāti Te Rurunga, who he called a hapū of Ngāti Kahu. He said that his people had occupied lands at Rangiawhia, Parapara, Hikurangi and Toatoa and held them up to the present day. He asked that a Crown grant be issued to him and his six fellow co-claimants, as the land had belonged to their ancestors. He named the other co-claimants as Reihana Kiriwi, Matiu Tauhara, Henare Kepa, Hetaraka Te Kawau, Timoti Ngatote, and Netana Te Hemorere.

²⁰³ NMB 1, 21 July 1868, pp. 36-37; Maurice Alemann, p. 15.

²⁰⁴ Stokes, ‘A Review of the Evidence’, pp. 565-567; Alemann, p. 15.

²⁰⁵ Woodley, p. 177.

Map 23: ML611. Source: LINZ.



288. Pene Te Kaitoa also asked that title to the land be issued without restrictions on sale:

I do not wish that any restrictions should be put on the disposal of the land, we wish to sell it, we have plenty of other land to make use of [illegible] not using the land now.²⁰⁶

289. The only other person to give evidence was Netana Te Hemorere, who supported the kōrero of Pene Te Kaitoa. As there were no counter-claimants to hear,

²⁰⁶ NMB 1, 21 July 1868, pp. 36-37.

the Court wrapped up the hearing and delivered its judgement, issuing a certificate to the seven claimants:

- a. Pene Te Kaitoa.
- b. Netana Te Hemorere.
- c. Reihana Kiriwi.
- d. Matiu Tauhara.
- e. Henare Kepa.
- f. Hetaraka Te Kawau.
- g. Timoti Ngatote.²⁰⁷

290. Notably, none of those awarded title to the block were signatories to the Hikurangi transaction deed, which had been signed just seven years prior. Reihana Kiriwi was, however, listed as a witness to the Hikurangi transaction.

291. As requested, no alienation restrictions were granted by the Court. Following the hearing, White reported that Hikurangi had been investigated and granted without restrictions to seven people (**Image 4**, overleaf).²⁰⁸ He stated that it was clear from the hearing that the land was intended for sale. A grant was issued on 3 May 1869.

²⁰⁷ NMB 1, 21 July 1868, pp. 36-37.

²⁰⁸ White to Native Land Court Office, 5 September 1868, BAIE A646 4309 b-40, ANZ (AKL), R10506103. Document Bank, p. 35.

Image 4: Certificate of Title - HIKURANGI at Hikurangi in the District of Mangōnui in the Province of Auckland Owner/Owners: Reihana Kiriwi, Matiu Tauhara, Henare Kepa, Hetaraka Te Kawau, Timoti Ngatote, Netana Te Hemorere and Pene Te Kaitoa. ABWN 8910 9 1061, ANZ (WLG), R25285530.

001061

CERTIFICATE OF TITLE

Ordered to be Issued by the Native Land Court of New Zealand, at a Court holden at
Mangonui, in the District of Mangonui, in the
 Province of Auckland, on the twenty first day of July, 1861.

DISTRICT OF Mangonui COUNTY OF Mangonui PROVINCE OF Auckland
 In the Matter of a PARCEL OF LAND at Hikurangi in the District of Mangonui
 in the Province of Auckland, called Hikurangi

To all to whom these Presents shall come: IT IS HEREBY CERTIFIED That Reihana Kiriwi, Matiu Tauhara, Henare Kepa, Hetaraka Te Kawau, Timoti Ngatote, Netana Te Hemorere and Pene Te Kaitoa of the district aforesaid aboriginal owners are the Owners according to Native Custom of all that Piece or Parcel of Land at Hikurangi in the District of Mangonui, in the Province of Auckland, and called or known by the name of Hikurangi, containing by admeasurement Four hundred Acres be the same more or less, bounded towards the North East by the Mangonui Bay, towards the East by the Bay of Plenty a line 307 1/2 links, towards the South East by a line 337 links and 1/22 links towards the South West by the Mangonui Bay 49 1/2 links and towards the North West by a line 766 links 114 links 352 links 186 links 115 links 900 links 67 links and 2623 links

as the same is delineated on the Plan drawn hereon or hereunto annexed: Together with all the rights, numbers, and appurtenances thereto belonging.

Given under the hand of Reihana Kiriwi, Reihana Kiriwi, Judge of the said Court, and issued under the Seal thereof, the twenty seventh day of August, 1861

10054

No. 111

Surveyed by J. Campbell
 State of New Zealand

THE NATIVE LAND COURT, NEW ZEALAND

1861

M. G. B. R. 111

Plan	Survey	Section	Area
Hikurangi	111	1	400
Examination of Plan	111	1	400
Certificate	111	1	400
Amount Grant	111	1	400

292. Three months later, on 4 August, the block was sold to William Henry Blythe by the seven owners for £150. Under the Native Lands Act, the vendors had to pay duties to the Crown for the conveyance, which in this case was £22.10.0.²⁰⁹

293. In his report for the original Muriwhenua Inquiry, Alemann suggests that five acres of Hikurangi were kept aside as an urupā reserve:

The Crown Grant under the Native Land Acts without any restrictions was issued on 3 May 1869 (in 2GH383) and the land was sold on 4 August 1869. A burial ground of some 5 acres is still Maori Land.²¹⁰

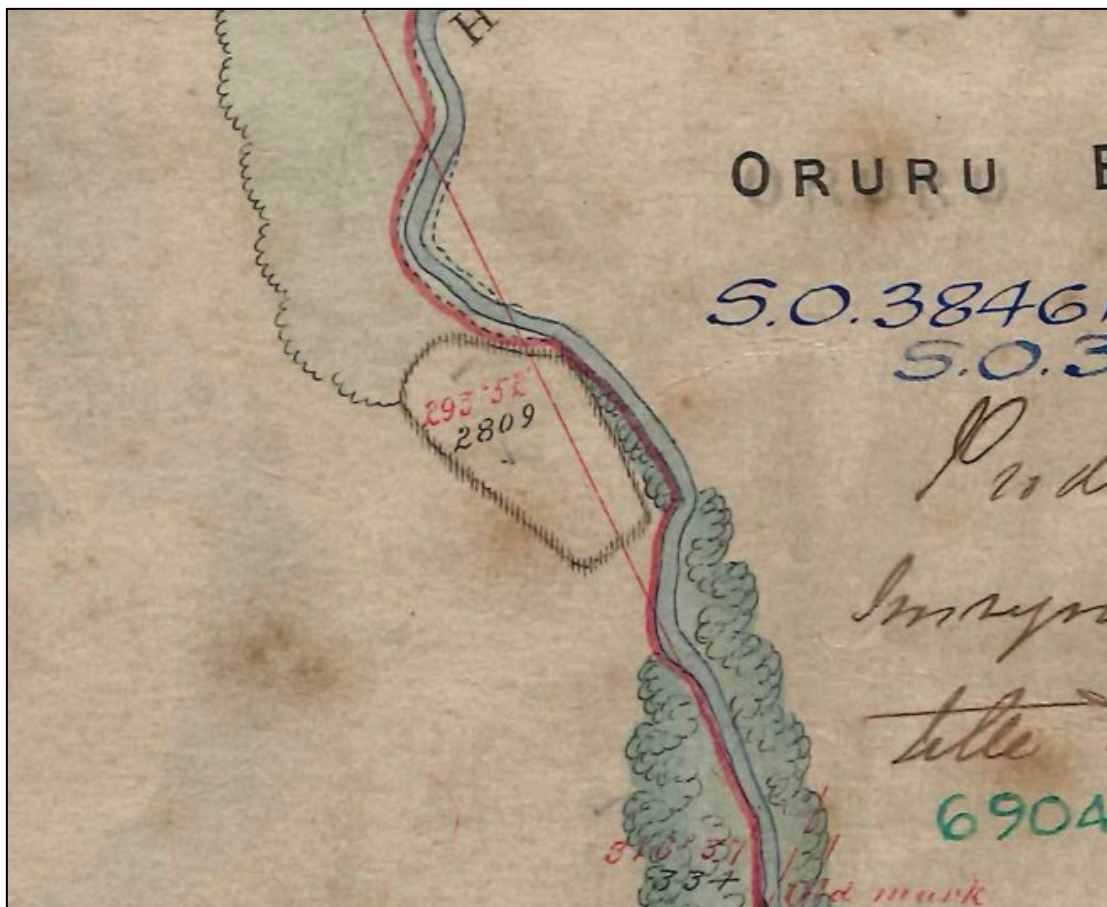
294. However, there is little evidence of a five-acre urupā reserve in any of the evidence other than Alemann's claim. Unfortunately, Alemann did not offer any supporting evidence. Indeed, the Hikurangi block remains entirely whole as it was at the time of its sale to Blythe in 1869. The title contains no reference to an urupā reserve, or any other land excluded from the 522-acre block.

295. Campbell's 1867 survey map of the block does show a small, fenced section along the Paranui stream in the block's eastern boundary (**Map 24**). However, this section does not appear to have been set aside from the Hikurangi block, nor is there any such subdivision to this day.

²⁰⁹ Hikurangi Deed, 4 August 1869, Deeds register book H1 [Mangonui (Mongonui), Whangaroa Counties], 1854-1879, H1-257, BAJZ 23656 779/a H1, ANZ (AKL), R22764160, Accessed online at: https://ndhadeliver.natlib.govt.nz/delivery/DeliveryManagerServlet?dps_pid=IE57643209; Alemann, p. 15.

²¹⁰ Alemann, p. 15.

Map 24: Detail from ML611. Source: LINZ.



4.6 – Hikurangi Petition, 1923

296. The Hikurangi block, containing the Hikurangi maunga, remained a single block of private land throughout the late nineteenth and early twentieth century.
297. In 1923, a petition regarding Hikurangi was made to Parliament by Kataraina Te Hira, Wiki Pikaahu, Kararaina Hati, Mereana Pikaahu, Meri H. Pikaahu, Hemi Reweti, Riki Noho, Wiremu Manuera, Nehana H. Pikaahu, Mamoni Pikaahu, Erueti Topi, [illegible] Pikaahu, Ani Poharama, Tikitahi Topi, Kararaina Manuera, Heta Kiriwi, Perene Hiorama, Hemi [Kuiti?], Nopera Puru, Henare Pikaahu, Wiremu Noho, Pereniki Matiu, Hone Wi Kaitaia, Henare Piripi, Riripeti H. Puhipi. The petition claimed that Hikurangi had ‘been taken by a European.’²¹¹
298. The petition stated that the block contained an old urupā, a papakāinga, and a landing place. They said that there was a burial ground where their ancestors were buried called Hikurangi, and that their parents had a papakāinga there called Waimihia and a landing place that they still used.
299. The petitioners claimed that they also still used the land to de-pasture sheep, cows and horses. They noted that the block was referred to as ‘Native Land’ in the Stout Commission’s Schedule of lands. The petition was referred to the Native Affairs Committee.²¹²
300. There appeared to be some initial confusion about where the block was located. When the Registrar enquired about its locality in July 1924, he claimed that it could not be in Mangōnui as Hikurangi block is situated ‘some distance inland’ and ‘apparently has no landing place or papakāinga called Waimihia’.²¹³ However, the boundary descriptions of the original Hikurangi block (1861) note that Waimihia is a stream that runs through the block. The names of the petitioners also make it clear that the block in question is that in the Mangōnui District. The Registrar was then advised that it was indeed located in the Mangōnui district.²¹⁴

²¹¹ Petition of Kataraina Te Hira and 26 others (translated) (119/23), 1923, AEBE, LE1, Box 784, ANZ (WLG), R17692823. Document Bank, p. 15.

²¹² AJHR, 1923, I-03, p. 1

²¹³ Registrar, Native Land Court to Under Secretary, Native Department, 4 July 1924, ACIH 16036 1325 MA 1 1923/369, ANZ (WLG), R22408643. Document Bank, p. 8.

²¹⁴ Under Secretary, Native Department to Registrar, Native Land Court, 17 July 1924, ACIH 16036 1325 MA 1 1923/369, ANZ (WLG), R22408643. Document Bank, p. 9.

301. The Registrar investigated the claim and reported back in July 1924, stating that the block had been sold to William Henry Blythe for £150 on 4 August 1869. He noted that the land, or any urupā upon it, had not been mentioned in the Stout-Ngata Commission.²¹⁵
302. The Native Affairs committee reported in 1924 that it had no recommendation to make in respect to this petition and that a copy of the report from the Native Land Court would be sent to the petitioners.²¹⁶ Woodley notes that this was ‘one of a number of instances where inquiry district Māori were unaware that their land had been alienated.’²¹⁷

4.7 – Forestry

303. The Hikurangi block appears to have been partly farmed and used as a run-off, with a small block of mature native forest remaining on the southern side of Hikurangi maunga. By the 1990s, some of the land had reverted to gorse and scrub mixed with small areas of pasture.
304. In 1996, a group called Far North Afforestation NZ Ltd were granted resource consent for the planting of pine tree forestry on the block (and others surrounding it). By this time the former Hikurangi block was owned by Robert Adamson and is often referred to as the ‘Adamson block’. Parts of Hikurangi had been cleared for planting in 1996, with the remainder to be cleared and planted in the 1997 planting season.²¹⁸
305. The land was archaeologically surveyed by Leigh Johnson in 1996, following clearance and before planting began. The report notes the existence of an urupā in the area:

²¹⁵ Registrar, Native Land Court to Under Secretary, Native Department, 22 July 1924 and 23 July 1924; Under Secretary, Native Department to Chair, Native Affairs Committee, House of Representatives, 4 August 1924, ACIH 16036 1325 MA 1 1923/369, ANZ (WLG), R22408643. Document Bank, pp. 10-12.

²¹⁶ Report of Native Affairs Committee, 1924, AJHR 1924, I3, petition No. 119, p. 44; Native Affairs Committee minutes, 30 October 1924, p. 38, AEBE 18507 LE 1 1924/23 Committees- Native Affairs – 1924 Minute Book, 1924, ANZ (WLG), R17693022. Document Bank, p. 23. Note that no reference to the petition (No. 119) was located in ‘Committees - Native Affairs - Petitions No's 88 – 338’, 1924, ANZ (WLG), AEBE 18507 803 LE 1 1924/23, R17693024.

²¹⁷ Woodley, p. 183.

²¹⁸ Leigh Johnson, ‘Archaeological Survey Of The 1996 Planting Area, Adamson Property, Parānui, Doubtless Bay’, Conducted for Far North Afforestation NZ Ltd, August 1996, p. 1. Document Bank, p. 43.

A number of archaeological sites including a former Maori burial ground are known to occur in the balance of the Adamson property to be developed by the Adamson - Far North Afforestation NZ Ltd joint venture partnership as a pine forest in 1996/1997.²¹⁹

306. Johnson's report and conclusions are more fully discussed in the archaeological report for this Project by Sunrise Archaeology.²²⁰ However, of interest for this discussion is Johnson's historical conclusions:

... Once settlement of the valley occurred, it was intensively occupied and was sustained over a considerable period, probably until shortly after European contact when it collapsed along with the rest of the region following the introduction of acute infectious diseases in the last decade of the 18th century. In addition to the archaeological landscape relating to this period, is a burial ground reported for the area of native forest on the southern flank of Mt Hikurangi (presumably the reason the patch of forest has been retained over the centuries) and at an unspecified point to the west of the Oparera stream (Adamson pers com).²²¹

307. Notably, Johnson's report also states that:

It is understood that the local iwi (Ngati Kahu) have previously been approached for any concerns they may have in relation to the development and have requested that no development take place on the upper slopes of Mt Hikurangi for cultural, spiritual and heritage reasons.²²²

308. As a result of this request, the summit of Mt Hikurangi, outside of the proposed planting area, was retained as unmodified. The report does note, however, the damage sustained by other archaeological sites in the immediate area. These were apparently the result of forestry development activities 'involving roading, construction of pads and roller crushing and burning'.²²³

309. The report notes that in order to protect the sites and to comply with the requirements of the Historic Places Act, Far North Afforestation had agreed to:

The location of all sites (including a 15m buffer zone) listed in the planting area in this report be marked on the ground with a coded colour batten (a

²¹⁹ Johnson, p. 31. Document Bank, p. 46.

²²⁰ Maxwell and Huebert, p. 56.

²²¹ Johnson, p. 2. Document Bank, p. 44.

²²² Johnson, p. 1. Document Bank, p. 43.

²²³ Johnson, p. 30. Document Bank, p. 45.

single band of red or orange fluorescent paint on the top end) to prevent the sites being planted during the planting programme.

That all sites listed in the report be reassessed immediately after the planting programme to remove any trees placed on the sites.

That all sites listed be permanently marked by a single white tanalised post bearing an aluminium tag with the sites NZAA site number and the inscription 'Protected Archaeological Site' to prevent any further damage from maintenance, thinning, logging or any other activities undertaken during the life of the forest.

If any further unrecorded sites are identified or subsurface archaeological remains are uncovered within the 1996 planting area, Northern Archaeological Research or the New Zealand Historic Places Trust, should be notified immediately, so that any appropriate action can be taken.²²⁴

310. The only taonga noted during the survey were a single adze at O04/681, which was left where it was found.

4.8 – Far North District Plan 2009

311. In 2009, the Far North District Council (FNDC) adopted the District Plan as part of their responsibilities for implementing the Resource Management Act 1991. The wāhi tapu provisions of the plan are discussed above in the Pararake case study and in the Te Paatu Wāhi Tapu and Portable Taonga Report, Volume 1: Historical Report.²²⁵ However, no sites in the Hikurangi cultural landscape are listed in Appendix 1F: Schedule of Sites of Cultural Significance To Maori.²²⁶ This is possibly because the Schedule only lists those sites that are:

- a. on Māori land or on Department of Conservation estate; and/or
- b. were in the Transitional Plan (a prior plan); and/or
- c. are on general title land and there has been consultation with the affected landowner.²²⁷

²²⁴ Johnson, pp. 30-31. Document Bank, pp. 45-46.

²²⁵ Leonard, p. 405.

²²⁶ Far North District Council, *Operative Far North District Plan 2009*, Appendix 1F: Schedule of Sites of Cultural Significance to Maori. Accessed online at:

https://www.fndc.govt.nz/_data/assets/pdf_file/0031/8689/Appendix-1-Natural-and-physical-features.PDF.

²²⁷ *ibid.*

4.9 – Heritage New Zealand Pouhere Taonga Protection

312. The Heritage New Zealand Pouhere Taonga Act 2014 is the current regime in place for protecting heritage sites and wāhi tapu as of the writing of this report. It gives a level of generic protection to wāhi tapu, archaeological sites (which may include wāhi tapu) and other sites of significances (wāhi tūpuna).
313. The Act defines a wāhi tapu as ‘a place sacred to Māori in the traditional, spiritual, religious, ritual, or mythological sense.’²²⁸ Wāhi tapu areas are defined as ‘land that contains 1 or more wāhi tapu’. The Act also defines ‘wāhi tūpuna’ as places important to Māori for ancestral significance and associated cultural and traditional values.
314. Based on this definition, Hikurangi maunga and any associated burials would certainly be covered by the wāhi tapu provisions of the Act.
315. With regards to wāhi tapu, the Act gives HNZPT the power to:
- a. identify, record, investigate, assess, protect, enter on the New Zealand Heritage List/Rārangi Kōrero, and conserve historic places, historic areas, wāhi tūpuna, wāhi tapu, or wāhi tapu areas, or assist any person or organisation to do 1 or more of those things;
 - b. assist any person or organisation to acquire, restore, conserve, or manage any wāhi tūpuna, wāhi tapu, or wāhi tapu area;
 - c. promote or supervise the investigation of a historic place or historic area or, where appropriate, of a wāhi tūpuna, wāhi tapu, or wāhi tapu area;
 - d. provide information relating to a historic place or historic area or, where appropriate, to a wāhi tūpuna, wāhi tapu, or wāhi tapu area.²²⁹
316. It also requires HNZPT to recognise the interests of an owner, as far as those interests are known, in a particular historic place, historic area, wāhi tūpuna, wāhi tapu, or wāhi tapu area.
317. Archaeological sites, meanwhile, are defined as:
- e. any place in New Zealand, including any building or structure (or part of a building or structure), that:

²²⁸ Section 6, Heritage New Zealand Pouhere Taonga Act 2014.

²²⁹ Section 14 (1), Heritage New Zealand Pouhere Taonga Act 2014.

- i. was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel where the wreck occurred before 1900; and
 - ii. provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand; and
- f. includes a sites for which a declaration is made by Heritage New Zealand.²³⁰

318. As laid out by Maxwell and Huebert in the archaeological report for this Project, there are numerous recorded archaeological sites on and around Hikurangi maunga.²³¹

319. The Act makes it an offence to modify or destroy archaeological sites, or cause them to be modified or destroyed, if the person knows or ought reasonably to have suspected that the site is an archaeological site. This applies to archaeological sites whether or not they are on the New Zealand Heritage List/Rārangī Kōrero. The main exception to this is for an authority to destroy, damage or modify granted by Heritage New Zealand. The decision requires an archaeological assessment and in some cases a ‘cultural impact assessment’ from iwi authorities.²³²

320. Applications to modify or destroy sites are to include a statement as to whether ‘consultation with tangata whenua and any other person likely to be affected’ had taken place, and details of such consultation. Section 18 also prohibits any archaeological investigation of a wāhi tapu or related site unless the Māori Heritage Council of the Trust considered it appropriate, or lacking the consent of ‘such iwi authority or other body as the Māori Heritage Council considers appropriate’. The Act also made it an offence to destroy, damage or modify a wāhi tapu or wāhi tapu area registered on the HNZPT List/Rārangī Kōrero.

321. In the case of destruction of a site on this list, a fine of \$100,000 would be incurred, and \$40,000 in the case of alteration or damage. To date, no prosecutions under this rule have taken place regarding the claimants wāhi tapu.

²³⁰ *ibid.*

²³¹ Maxwell and Huebert, p. 77.

²³² Section 42 and 82, Heritage New Zealand Pouhere Taonga Act 2014.

5 – SUMMARY & CONCLUSIONS

322. This report gives a very brief overview of the traditional, historical and cultural significance of wāhi tapu in Ngāti Tara’s two nominated case study cultural landscapes; Pararake and Hikurangi. It also details the history of the land since the arrival of Pākehā, including its alienation and Ngāti Tara responses.
323. Hikurangi pā, maunga and burials are the principal wāhi tapu in the Hikurangi landscape, while Pararake landscape contains Pararake, Te Ahuponga, Tīrepa Wāhine, Kaurinui, two other pā, Taratara maunga, Takapuna urupā, St Matthews Church, Parapara Marae, and several other burial areas. Based on the evidence gathered for this report, it is clear that these wāhi tapu are of immense significance to Ngāti Tara.
324. However, few of these wāhi tapu remain in Ngāti Tara ownership today. Of those surveyed for this Project, only Takapuna urupā and St Matthews Church, Parapara Marae and parts of Te Ahuponga and Tīrepa Wahine still remain in Māori land. Only Takapuna urupā, St Matthews Church, and Parapara marae have specific legal reservations based on their significance.²³³
325. For the wāhi tapu of the Pararake case study, alienation began with the Parapara/Raramata/Aurere ‘Old Land Claim’ by Reverend Joseph Matthews. This included Pararake itself, which fell into the land claimed by the Crown as ‘surplus’. It is clear that the original intent of agreement was for Matthews to have a small portion of the land, with the rest retained by Māori. This can be seen in the wording of the deed, Panakareao’s evidence to Godfrey, Matthews evidence to Bell, and the later petition by Heta Kiriwi and others in 1923. It was also the finding of the Waitangi Tribunal in the original Muriwhenua Inquiry.²³⁴
326. Despite this, Bell granted 2,097 acres to Matthews, with only the 340 acre Okokori reserve going to Māori. The Crown retained the remaining land, including Pararake.

²³³ Parapara Marae (Parapara A2B1) is a Māori Reservation for the purposes of a meeting place and recreation ground, Takapuna urupā and St Matthews Church (Parapara A2C) is a Māori Reservation for the purpose of a cemetery and church.

²³⁴ Waitangi Tribunal, *Muriwhenua Lands Report*, p. 234.

327. The Crown had heard from Papahia and other rangatira that Pararake was not intended to be sold, and this was supported by Matthews evidence during the Bell Commission. Indeed, it seems to have been Matthews understood that Bell had agreed to reserve the wāhi tapu. While the land was marked 'Native Reserve Hill' on the resulting survey map, it was never reserved. Instead, it was partitioned and sold.
328. Tīrepa Wāhine, meanwhile, was used as a boundary marker for the Otengi and Toatoa block agreements and thus alienated in two parts, with one in each block. Whatever was intended by the signatories to those deeds regarding wāhi tapu is not recorded in evidence, though it has been suggested in oral interviews for the previous Te Paatu Project that those who signed the deeds did not consider the possibility that 'ownership' over their wāhi tapu would pass to someone else.²³⁵ This view was supported by the findings of the Waitangi Tribunal in the previous Muriwhenua inquiry.²³⁶ A small part of the southern section of Tīrepa Wāhine remains in Māori ownership, part of the Parapara A2B2 block.
329. The remaining wāhi tapu in the Pararake landscape were part of the Parapara block that was investigated by the Native Land Court in 1877. This included Te Ahuponga, Taratara, Kaurinui, Takapuna urupā, St Matthews Church, Parapara Marae, Pā (O04/1180), Pā (O04/1179), and the other burial areas discussed above. The block was partitioned and progressively sold off, with Takapuna urupā, St Matthews Church and Parapara Marae eventually receiving reservation status in the twentieth century. Whatever the intentions of the sellers of the land at Te Ahuponga, Taratara, Kaurinui and other wāhi tapu alienated during this period, they are not recorded in evidence. Some of these wāhi tapu have suffered significant damage since coming into private ownership, such as Kaurinui which has been damaged by bulldozer.
330. Returning to Pararake, a 1923 petition by tūpuna of the current claimants (among others) argued that the land within the Matthews claim had never been sold. This was set down for a hearing by the Native Land Court in 1926, but then adjourned and delayed until eventually being picked up by the Surplus Land Commission 20 years later in 1946. In the meantime, claimants tūpuna continued to protest the loss of this land.

²³⁵ See interview with James Eruera discussed in Leonard, pp. 390-391.

²³⁶ Waitangi Tribunal, *Muriwhenua Lands Report*, pp. 399-400.

331. In 1948, Pereene Huirama gave oral evidence to the Surplus Lands Commission about the burials at Pararake and asking for it to be set aside as originally intended. The Commission noted this, and the desire for protection of wāhi tapu more generally, but in the final report only noted that they expected the wāhi tapu to be reserved as a matter of course using the existing legislation. This never took place.
332. Since then, Pararake has been subject to further partition and sale, with a quarry reserve having been taken by the Crown under the Public Works Act. The quarry never materialised and since then the land has sat as part of the surrounding farm area, with a trig station having been previously erected, though now removed.
333. Meanwhile, Hikurangi maunga was originally set aside as a reserve from the Hikurangi block in 1861. It was then taken to the Native Land Court in 1868 and granted to seven owners who sold it in 1869. The wāhi tapu nature of the maunga was made clear to the Native Land Court during the title investigation in 1868. It is notable that none of the people granted the Hikurangi land by the Native Land Court had been signatories to the Hikurangi deed in 1861. This raises an issue regarding who was granted title and able to sell the land. The 1923 petition suggests that many of those with connections to the land were unaware it had been sold.
334. In 1923, Parliament received a petition regarding Hikurangi from a group of Māori including tūpuna of the current claimants. The petition claimed that Hikurangi had been ‘been taken by a European’ and revealed that many people connected with the land were unaware of the Native Land Court grant in 1868 and subsequent sale. The petition noted the presence of an urupā on the land, among other important places. The petition was dismissed by the Native Affairs Committee as a legitimate sale. As Woodley has said, this was ‘one of a number of instances where inquiry district Māori were unaware that their land had been alienated.’²³⁷
335. Parts of Hikurangi were cleared in the late twentieth century, with some of the pā damaged. An archaeological survey conducted in 1996 called for the sites to be marked and protected, with the tihi (peak) of the maunga being informally protected after requests from local iwi.

²³⁷ Woodley, p. 183.

336. Most of the wāhi tapu discussed in this report have some generic protection under current legislation, including the Heritage New Zealand Pouhere Taonga Act 2014 and the implementation of the Resource Management found in the Far North District Plan 2009.
337. The Heritage New Zealand Pouhere Taonga Act 2014 makes it an offence to modify or destroy archaeological sites or those on the Heritage New Zealand List/Rārangi Kōrero. Most of the wāhi tapu in this study are covered by the archaeological provisions of the Act, while none are found on the Heritage New Zealand List/Rārangi Kōrero. This limited protection, though, is based on the archaeological value of the sites, not their cultural, spiritual and traditional value as wāhi tapu.
338. The enforcement of these provisions is also questionable, given that 83 archaeological authorities have been granted by Heritage New Zealand since 1986 in the Far North, with none ever having been declined.
339. The Far North District Plan also list a schedule of sites of cultural significance to Māori that make tangata whenua an interested party in resource consents concerning their sites. Some of the claimants wāhi tapu are found on this list, including Tīrepa Wāhine, Te Ahuponga, Takapuna urupā and some areas of burial in Parapara. However, the list only includes sites on Māori land, Department of Conservation land, or private land where the landowner has consented. This necessarily excludes many of the claimants wāhi tapu that are on private or other Crown lands, such as Pararake.
340. Overall, the claimants have been alienated from the majority of wāhi tapu in these two case study areas. This includes wāhi tapu like Pararake that were clearly intended to be reserved for Māori. Over many generations, claimants' tūpuna have made repeated requests, deputations and petitions for the wāhi tapu to be returned or protected, but these have largely been ignored or disregarded by the Crown. Some of these wāhi tapu have suffered physical damage since being alienated, while others remain in a vulnerable state. Only a few have specific legal protections as reservations. The limited heritage and resource management protections that apply under current legislation are either very weak (calling only for consultation) or simply based on the sites archaeological value.

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