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KAHURANGI NATIONAL PARK:

A History of Maori

of Kahurangi and District

Prepared for

Department of Conservation, Nelson
Kahurangi National Park Management Plan

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TE TAU IHU HISTORY OF KAHURANGI

Ko Wharepapa te Maunga
Ko Mohua te Moana Takutai Tokerau
Ko Te Tai Tapu te Takiwa Hauauru
Ko Rototai me Rotoroa te Rohe ki Te Tonga
Ko Motueka, Takaka me Aorere nga Awa
Ko Onetahua te Kaitiaki Taipuroa
Ko Kahurangi te Taonga Tuku Iho.
Ko Tainui me Tokomaru nga Waka
Ko Ngati Rarua, Ngati Tama me Te Atiawa nga Iwi
Tihei Mauriora!

Background:

The following history notes reflect perspectives which are mainly of Ngati Rarua, Ngati Tama and Te Atiawa of Te Tau Ihu (the Nelson-Marlborough region) who are nga iwi manawhenua of Motueka and Mohua (Golden Bay) from the northern environs of Kahurangi National Park. The narrative begins with legendary accounts regarding earliest events within or near the boundaries of the Park, followed by the chronological sequence of tribal occupation of the region.

Ngahue and Poutini:

Knowledge of Te Tai Tapu on the northern boundary of Kahurangi National Park is revealed in the earliest creation myths involving Polynesian visitors to Aotearoa. Onetahua (Farewell Spit) at the northern extremity of ancient Te Tai Tapu was one of the landfalls named in the Ngahue saga. According to Polynesian and Maori traditions the god Ngahue and his taniwha guardian Poutini were pursued across the Pacific by their arch-enemies Hine-Tu-Hoanga and her guardian, Whatipu. Ngahue and Poutini had spiritual powers over the rock and mineral formations of Papatuanuku (Mother Earth) and all of the landfalls in the pursuit became valuable resource areas, either for the stone deposits left by them or for stone-working agents left by Hine-Tu-Hoanga. Onetahua was a valuable source of "floater" pounamu which have been swept north on the prevailing currents from southern rivers and glacial deposits. At another landfall further south at Pahau (near Barrytown in the Paparoa National Park) Hine-Tu-Hoanga left flints - an exceedingly hard mineral with which Maori could drill holes and otherwise shape other hard rocks like

argillite and pounamu. Within the Kahurangi Park itself was a proliferation of other resource sites where other important minerals, including pounamu, could be obtained.

Waitaha and Rapuwai:

There is archeological evidence indicating ancient occupation of many localities throughout Te Tau Ihu, including Mohua and the northern West Coast, and there are traditional accounts of peoples of the early tribes of Waitaha and Rapuwai having resided in these districts. The first workings at the gardens on the Waimea Plains near Nelson, dated as pre-1450 AD, are attributed by some to Waitaha and Rapuwai, as are the initial quarryings along the argillite belt in the eastern hills behind Nelson, reaching north to Rangitoto (D'Urville Island) and south to Mangatawai (Tophouse near Lake Rotoiti).

Ngati Wairangi:

Kahurangi and Te Tai Tapu were not unknown to distant generations of North Island Maori. Te Tai Tapu was regarded by Wanganui River Maori as the locality in Te Tau Ihu where their ancestors, Tu Ahuru and Tauirapareko eventually put down roots after leading Ngati Wairangi on an arduous expedition from their North Island papakainga tuturu (ancestral home). It is possible that it was Ngati Wairangi who gave the name to the large inlet in Te Tai Tapu now known as "West Whanganui". It was from their new bases in these districts of Onetahua and Te Tai Tapu of the north-western South Island that Ngati Wairangi spread into the Kahurangi region and further south to Te Tai Poutini (Buller and Westland). Ngati Wairangi became the dominant force along that coast for a few generations, edging the Waitaha and Rapuwai people to South Westland.

Ngati Tumatakokiri:

During the early 1600s Ngati Wairangi's sojourn in Mohua and Te Tai Tapu was threatened by the arrival of Ngati Tumatakokiri who also originated from the upper Wanganui River districts. Over a period spanning several generations Ngati Tumatakokiri expanded its domain over much of the central and north-western quadrant of the South Island and eventually they came to hold mana over the inland districts from the Nelson Lakes, tributary valleys and headwaters of the great rivers such as the Karamea, Kawatiri (Buller), Maruia, Inangahua and Mawhera (Grey) to the sea, and north to Whakatu (Nelson), Mohua and Onetahua. Ngati Tumatakokiri were in control of Mohua at the time of Abel Tasman's ill-fated visit of 1642.

More than a century after its retreat south under pressure from Ngati Tumatakokiri, Ngati Wairangi again found itself threatened, now by contingents of Ngai Tahu from Kaiapoi and other east coast strongholds. Over a period of several years Ngati Wairangi were virtually displaced by Ngai Tahu (now called "Poutini Ngai Tahu"), although intermarriages with the conquerors ensured the survival of many of the traditions of Ngati Wairangi on the West Coast, especially in the southern districts of Westland.

Over these early centuries of occupation extensive networks of trails, campsites and gardens were established for parties moving through the Park area to exploit the many resources which were found within or adjacent to the Park area. Maori needed access to mineral deposits (argillite, pounamu, flints, etc), seasonal hunting and harvest areas, and to do battle. The location of Ngati Tumatakokiri's large fern gardens are still clearly evident on the hillside across Lake Rotoroa opposite the Lodge.

Among the many important resources of the region was the highly prized scented Kakara Taramea ("Spaniard" spear grass, from which the district name "Karamea" is derived). While most deposits of high quality jade pounamu are found in Westland, local Maori knew that within the Park itself lenses of pounamu could be found. At Onekaka in Mohua (Golden Bay) extensive deposits of rich red ferrous clays were prized for dyestuffs and paints, and the black muds of Parapara Inlet have long been regarded as second to none, even by modern Maori, for fixing black dyes of fishing lines and muka for weaving. The frequent stranding of whales within the sweep of Onetahua provided important resources including meat, teeth, bone, fats and oils (for paints and preservatives).

Ngai Tahu and "Kurahaupo" Tribes:

One of the important centres of power of Ngati Tumatakokiri was at Te Tai Tapu, and as Ngai Tahu came to dominate Ngati Wairangi and establish themselves more firmly on the West Coast, their attention turned to their northern neighbours. At much the same time Ngati Tumatakokiri also came to be assailed on its other flanks. The "Kurahaupo" waka tribes, Ngati Kuia and Rangitane attacked Tumatakokiri's eastern flanks and flotillas of Ngati Apa from the Kapiti coast of the North Island assaulted the northern factions at Motueka and Mohua. These attacks on Ngati Tumatakokiri did not seem to be coordinated efforts of the attacking parties, but were largely opportunities taken independently.

As retributive raids escalated during the late 1700s and early 1800s, Ngai Tahu targeted Ngati Tumatakokiri's power bases along the northern Kawatiri coast and at Te Tai Tapu. Following the killing of their chief, Pakeke, at Maruia a joint party of Ngai Tahu from the east coast led by Warekino and another from Mawhera under Tuhuru converged at Karamea before advancing north to knock out Ngati Tumatakokiri holdings along the Kahurangi Coast to Te Tai Tapu and Mohua. Soon after, Ngati Apa fleets from the Marlborough Sounds, Kapiti Coast and Rangitikei again battered Ngati Tumatakokiri of the Motueka and Mohua coastal districts. Ngati Tumatakokiri crumpled before the cumulative impacts of these onslaughts and after the final battle in the Paparoa Ranges in 1810 they were a spent force, apart from a small number of individuals who were enslaved or survived as refugees in hiding.

Ngati Apa:

Ngati Apa largely took over as the dominant force in western Tasman Bay, Mohua, Aorere (Collingwood district), Onetahua, Te Tai Tapu and south through Kahurangi to Kawatiri. Te Rato (a.k.a. Te Kotuku), a full brother of Tutepourangi of Ngati Kuia (of eastern Tasman Bay, Rangitoto and Pelorus districts), became a

senior chief of Ngati Apa from Te Tai Tapu to Kawatiri. He was also a significant participant in subsequent events during the mid-1820s.

It was Ngati Apa people who probably developed the ancient path through Kahurangi between Mohua and Te Tai Poutini - now known as the "Heaphy Track" - since this inland track was much more accessible in most weather than the tidal route past the many dangerous bluffs south of Kahurangi Point. When they were at the mouth of the Whakapouai (a.k.a. Heaphy River) during their traverses along the coastal route in 1846 with the guides Kehu and Tau, the colonial explorers Thomas Brunner and Charles Heaphy were told that this was the southern end of the track where

> *"... Ngateapa formerly traversed a path leading to the Houriri* (Aorere), *in order to catch wekas or woodhens, which abound near the source of the river. Eneho* (Niho Te Hamu of Ngati Rarua) *also had a potato ground near the beach but this is long grown over ..."*

Mid to Late 1820s; Tainui and Taranaki Iwi:

The period of relative calm following the conquests by Ngai Tahu and Ngati Apa, and the assumption of control by the latter tribe in the north-western districts of the South Island, was short-lived. During the early 1820s the Tainui tribes (Ngati Koata, Ngati Rarua and Ngati Toa) who were living around Kawhia Harbour were ousted by their inland cousins of Waikato and Ngati Maniapoto. As they escaped south to Taranaki, a number of famous farewell laments were sung, including one by Te Rauparaha, the warrior chief of Ngati Toa who had been cast into a warrior leadership role. The lament of Ponehu, another senior chief, is interesting in that in his concluding phrases he refers to the southern destinations they hoped to reach eventually, including Tu Ahuru's ancestral domain at Te Tai Tapu:

"... ki Wairarapa,	*"... onward to Wairarapa*
Ki Te Tai Tapu,	*and to Te Tai Tapu,*
Ki a Tu Ahuru, e ...	*To be with Tu Ahuru ..."*

Despite the distances in time, whakapapa and geography, knowledge of South Island peoples and their localities, history and traditions was commonplace among these North Island tribes.

The first stop of the Tainui tribes in their southern journey was in northern Taranaki for about 10 months with their close relatives of Ngati Tama, Ngati Mutunga and Te Atiawa, during which time they regained strength, retrieved their families and others who had taken refuge from the Waikato and Maniapoto raids, and laid in stores for the next stage of their long journey south. The enormous group of warriors and families which eventually headed south in 1822 comprised the Tainui iwi and several hapu of the Taranaki tribes who had been their hosts. By the middle of the decade they had secured a hold in the southern North Island from the Otaki coast across to southern Wairarapa and Hutt and south to Moana Raukawa (Cook Strait), and soon consolidated these positions by migrating their families and securing further reinforcements from the north. While some of the Tainui/Taranaki alliance might have had designs on Te Tai Tapu and Te Tai Poutini from the moment of departure from Kawhia, none of that generation of chiefs had previously visited the region. It

seems more likely that it was subsequent events in the North Island which eventually prompted the assaults by Tainui/Taranaki on these western districts of the northern South Island. First, a party of North Island Ngati Apa surprised Te Rauparaha at Waikanae and more than 60 Ngati Toa were killed, including 4 children of the paramount chief, Te Peehi Kupe, Te Rauparaha's uncle. Soon after, Te Rato who had been visiting the North Island from Kahurangi, was captured by Ngati Toa and enslaved to Te Peehi Kupe. Te Rato managed to escape and fled back to the South Island where he set about mustering forces of "Kurahaupo" tribes (Ngati Apa, Ngati Kuia, Rangitane etc) and factions of Ngai Tahu to mount a retaliatory raid against Ngati Toa at Kapiti Island. Te Rato canvassed long and hard among his kinfolk on both sides of Te Moana Raukawa and eventually assembled an attacking fleet at Waikanae. His activities had not gone unnoticed and Te Rauparaha re-named him *"'Te Kotuku' - 'The White Heron' who flies back and forth from the West Coast of Te Wahi Pounamu".*

The assault on Kapiti, named "Whakapaetai", took place in late 1824. It was a major defeat for the "Kurahaupo" tribes and allies who were overwhelmed by the superior technology of musketry of the Tainui/Taranaki defenders on the island. The rout left behind dozens of canoes which became spoils of war for the victors. Survivors of the abortive assault fled back to the Waikanae coast and into the fastnesses of the Tararua and Ruahine ranges, or south across the Strait to southern refuges. Te Rato escaped back to Te Tai Tapu and Kawatiri.

Retribution was inevitable but Te Rauparaha bided his time. Apart from Ngati Koata who crossed Te Moana Raukawa to Rangitoto in pursuit of the fleeing Ngati Kuia, most of the Tainui and Taranaki forces remained in the North Island for the time being. They spent the next 2 - 3 years consolidating their positions there, bringing their families and reinforcements south from Taranaki and developing further trading links with the European whalers and traders who were now operating in increasing numbers on both sides of Cook Strait. It was 1827 before the alliance made its initial forays across the Strait to Te Tau Ihu, but even then there was no immediate rush to try to subdue outlying districts. A systematic campaign gradually spread outwards from the Sounds and the Wairau.

A number of the southern chiefs and warriors were marked men, as utu for the roles they had played in the organisation and execution of "Whakapaetai" and for insults and other serious challenges to the mana of the northern tribes. After securing the central region bordering Cook Strait, one brigade of the alliance under Te Peehi Kupe and Te Rauparaha progressively invaded east coast districts, eventually reaching the great Ngai Tahu stronghold at Kaiapoi where Te Peehi Kupe and several other Ngati Toa chiefs, including at least one brother of Te Rauparaha, were killed. At the same time another brigade, of mainly Ngati Rarua, Ngati Tama and Te Atiawa moved westwards through Whakapuaka, Whakatu, Waimea, Motueka and environs, eventually crossing to Mohua, Aorere and on to Te Tai Tapu where Te Rato and his son, Komakorau, and others of Ngati Apa and affiliated tribes were killed.

As with remnants of previous tribes, some survivors escaped to the hinterlands and for a considerable period pockets of Ngati Apa (some joined with Ngati Tumatakokiri refugees from former skirmishes) secreted themselves in various places within and near the Park boundaries. Small communities of

survivors hid in the general districts of the Nelson Lakes and neighbouring valleys, constantly moving from one hideaway to another to avoid detection; the ancient fern gardens at Rotoroa were often revisited, and small canoes and food stores were hidden, for use by passing travellers. The Maori guides who helped the colonial explorers of the 1840s made use of some of these resources which had been hidden some years earlier.

Ngati Rarua, Ngati Tama and Te Atiawa:

Senior chiefs of the three attacking tribes established advance outposts in the north-west of Mohua and Te Tai Tapu. Wiremu Kingi Te Koihua of Atiawa established his main pa at Pakawau and had outlying villages a few kilometres distant at Te Rae and West Whanganui Inlet. Niho Te Hamu, Riwai Turangapeke and others of Ngati Rarua set up a base at Te Tai Tapu, as did Takerei Te Whareaitu of Ngati Tama. From these bases a major assault on Te Tai Poutini was mounted, led by Niho and Takerei. The invasion of Te Tai Poutini proceeded south through coastal areas of Kahurangi to Kawatiri and on to Mawhera and Hokitika and eventually to Okarito; pa and kainga en route were overrun. The paramount chief of Poutini Ngai Tahu, Tuhuru, was captured at Kowhiterangi (inland from Hokitika) and brought to Rangitoto to pay tribute to Te Rauparaha before being imprisoned for approximately 5 years at Paturau, a few miles north of Kahurangi Point. Tuhuru's ransom included the granting of his daughter as wife of Niho and the gift of his fine greenstone mere, "Kai Kanohi", to Ngati Rarua, before being released to return to Te Tai Poutini.

Rarua, Tama and Atiawa largely oversaw their West Coast estates from their bases in Te Tai Tapu, although some senior families lived on the West Coast at the Ngai Tahu pa and villages they had subdued where intermarriages took place.

A few years later, in 1836, Te Puoho ki Te Rangi who was the paramount chief of Ngati Tama, had ambitions to drive Ngai Tahu out of the South Island. His intended warpath was from Parapara (near Aorere) to Te Tai Poutini via the coastal route through Te Tai Tapu and Kahurangi. He was then to traverse the length of the West Coast south to near Haast where he was to cross the Southern Alps to central Otago and on to Southland. While his taua (war party) was preparing to set out from Parapara several of his fellow chiefs (his erstwhile comrades in arms) viewed his intentions with considerable alarm. Te Puoho was of extremely fiery disposition and had often become a nuisance to other chiefs who were now endeavouring to establish a more stable way of life in their new southern territories, after years of unrelenting warfare and bloodshed. Besides, many of these chiefs at Mohua were closely connected to others of the alliance who were now resident around Cook Strait. There were work and trading opportunities at the whaling and sealing establishments, or in the supply of potatoes, corn, pigs and flax to the European settlements and to the visiting whaling ships. Native missioners and occasional visiting European missionaries to the whaling villages had converted increasing numbers of Maori to Christianity. All of these influences had begun to turn the chiefs away from some of their traditions of inter-tribal skirmishing and warfare.

The Mohua and Te Tai Tapu chiefs were very concerned that with "blood in the nostrils" of his warriors many of the pa and kainga along the route through Te Tai Tapu and Kahurangi to Te Tai Poutini might fall

prey to the depredations of Te Puoho's passing taua. Therefore, by arrangement, Niho and Takerei took their warriors and hastened ahead of Te Puoho's war party to the West Coast where they built defensive palisaded pa at Mawhera and Hokitika to protect their own relatives and the Ngai Tahu living there. The "home front" was similarly protected by the Te Atiawa/Ngati Tama chiefs, Henare Tatana Te Keha and Wiremu Kingi Te Koihua and others; these chiefs and their warriors accompanied Te Puoho's party for the first 80 - 90 kilometres of their journey to ensure that the "hotheads" were safely shepherded without incident past the Rarua, Tama and Atiawa kainga at Aorere, Pakawau, Whanganui, Rakopi, Paturau, Turimawiwi and other districts in Te Tai Tapu and Kahurangi. At Toropuhi, a few miles south of Kahurangi Point, Te Keha and Te Koihua left the taua and returned home, having managed to stave off any violent exchanges between Te Puoho's war party and the residents they encountered en route, through Te Tai Tapu and Kahurangi.

Te Puoho's venture in 1836, which ended in disaster with his death at Tuturau in Southland, brought to an end the several centuries of large parties of Maori journeying through Kahurangi for traditional pursuits. The return to Te Tai Tapu and Mohua by Niho and Takarei and their warriors - after Te Puoho had passed through Te Tai Poutini to Otago - was the final traverse of the district by a Maori party of any size. A few years later the Maori way of life took yet other turns as the earlier interactions with itinerant European whalers, traders and missionaries developed into the planned colonial settlement of the region. Once colonial influences began to take hold, parties of Maori subsequently travelling along the Kahurangi trails were attracted by mainly European values - groups of Maori converts journeying north from Te Tai Poutini to Nelson to be baptised by the missionaries at Nelson or Maori goldminers travelling south from Mohua to seek their fortunes on the Kawatiri fields.

The Early Colonial Period:

The Tai Tapu and Kahurangi districts were known to a number of early Europeans. An unidentified party of European sealers was described to Thomas Brunner and Charles Heaphy as having put in to Whanganui Inlet during the mid-1830s; apparently they had abducted Niho's daughter but a party of Niho's slaves tracked them south into Kahurangi and eventually killed the whole party and destroyed their boat. Joseph Thoms, a whaler/sealer from the Sounds also operated along the Karamea-Kahurangi-Te Tai Tapu coast for a period in the 1830s; his marriage to Te Rauparaha's niece possibly assisted his relationships with the chiefs at Te Tai Tapu. Another Sounds whaler, Dicky Barrett (married to a high-born Te Atiawa woman), was told of coal at Te Tai Tapu by Atiawa chiefs such as Ngarewa Haereiti, who also showed samples of coal from Te Tai Tapu to Colonel William Wakefield of the New Zealand Company in late 1839. As a result Barrett himself shipped coal from Te Tai Tapu to his whaling station in Tory Channel and Wakefield contracted Frederick Moore ("husband" of Te Paru, daughter of Riwai Turangapeke, chief at Te Tai Tapu) to supply coal from Te Tai Tapu to Wellington.

Wakefield claimed to have purchased for the New Zealand Company in 1839 the Tai Tapu district and lands further south from Te Rauparaha and other Ngati Toa chiefs. However, in 1844 Land Commissioner William Spain constrained the Company's alleged purchases in the South Island to no more than 151,000

acres with the Aorere River and Valley as the western boundary of the Company's purchase. In any event, even though Ngati Toa might have claimed to have sold Te Tai Tapu to the Company the resident chiefs of Ngati Rarua, Ngati Tama and Te Atiawa have never regarded those estates as having passed out of their ownership; the chiefs of these tribes had certainly never been consulted or negotiated with in the matter, and had received no payments for their interests in these districts.

Because of its difficult terrain and remoteness little interest was shown in the far west of the region during the early years of the Nelson settlement. However by the mid-1840s the Company was desperate for additional land and its agents and explorers, Thomas Brunner and Charles Heaphy, passed through Te Tai Tapu and coastal Kahurangi on their journey of exploration of the West Coast during mid-1846. Their guide was Hone Mokekehu, a.k.a. Kehu, a Ngati Tumatakokiri whose services they had obtained from Kehu's masters, Ngati Rarua chiefs of Motueka. At Pakawau Brunner and Heaphy also hired Tau, a Ngai Tahu slave of Wiremu Kingi Te Koihua, to assist as a porter; Tau had killed Kehu's father at the battle of Kotukuwhakaoho (in the Grey Valley) many years before. Brunner and Heaphy record their sharp exchanges with elderly Niho Te Hamu who demanded tobacco in return for permission to pass through his territories at Te Tai Tapu and Kahurangi en route to Te Tai Poutini.

On other exploratory journeys during 1845 - 1848 inland areas of the Park were traversed by these and other Company explorers such as William Fox. Brunner, Fox and Heaphy explored parts of the Nelson Lakes area in early 1846, and towards the end of that same year Brunner again journeyed to the West Coast, this time by an inland route via the Kawatiri River, again led by Kehu and other Ngati Tumatakokiri guides. Had it not been for Kehu's care and concern Brunner would have died on that 18-month expedition, which must rank as one of the great journeys of colonial exploration of New Zealand.

Land Purchases:

Apart from intermittent contacts, West Whanganui and the general Te Tai Tapu and Kahurangi districts were not destinations or stop-overs in early colonial times, and no further attempt was made by Company or Crown officials to purchase these areas from the tribes. James Coutts Crawford claimed that prior to 1840 he had purchased a large tract near Farewell Spit from Hemi Kuku Matarua, son of Wiremu Kingi Te Koihua, but this claim was not upheld by William Spain. In 1850 the New Zealand Company was declared bankrupt and its assets were transferred to the Crown.

It was not until 3 - 4 years later that the Crown's Chief Land Purchase Commissioner, Donald McLean, turned his attention to the acquisition of the remaining unalienated Maori land blocks in the South Island. In early 1852 Wiremu Kingi Te Koihua agreed to sell his interests from Pakawau through to Te Tai Tapu for £500. A few months later Major Richmond, Superintendent of Nelson, claimed that the coast from West Whanganui southwards could be purchased for £2,000 but as that figure had previously been rejected by the Governor as too high, nothing further came of the matter at that time. In 1855 Riwai Turangapeke also sold his interest in much the same area as Te Koihua's earlier sale to the north of West Whanganui Inlet; reserves of a few hundred acres were set aside for these chiefs and families at Rakopi and Tuara on the

Inlet, and at Te Rae near Puponga. No reserves were set aside south of Kahurangi Point in these 1850s sales.

During the mid-1850s Commissioner McLean held several meetings and hui throughout both the North and South Islands with the chiefs with interests in the as-yet unalienated large blocks. The Ngati Toa people at Porirua agreed to alienate all of their residual interests in the South Island, save for certain reserves in Marlborough; one chief of Ngati Tama, Paremata Te Wahapiro, who happened to be visiting Porirua at the time, also signed that Deed of Sale, but no others of that tribe did so. In fact there was considerable anger expressed by other chiefs of Ngati Tama, among them Paremata's half-brothers, about the alleged sale of their South Island lands. McLean finally met these Ngati Tama chiefs (and the Ngati Rarua chiefs) in Nelson in October 1855. They agreed to sell certain of their residual land interests in Nelson and Marlborough and elsewhere in the South Island, but they specifically excluded Te Tai Tapu from these sales; some of Rarua and Tama have always claimed that they had also excluded their land interests further south in Kahurangi and Te Tai Poutini.

It was not until the Arahura Purchase from Poutini Ngai Tahu in 1860 that the Crown acquired the southern part of the area now within Kahurangi National Park, although as noted above, many families of Ngati Rarua, Ngati Tama and Te Atiawa claim that like McLean's 1850s "purchases", the Arahura Purchase did not alienate their interest in their lands south of Kahurangi Point. These are issues to be presented to the Waitangi Tribunal in due course.

The Ngati Rarua, Ngati Tama and Te Atiawa chiefs retained their ownership of their Te Tai Tapu estates until the 1880s, but the systematic diminishing of their mana in the district by successive applications of "agreements" drafted by Crown agents like James Mackay Jr (Native Commissioner and Goldfields Warden) and stringent statutes, particularly the Goldmining Acts of the 1860s, led to a "sale" in 1882. These iwi regard that sale as having occurred under duress and coercion and question its legitimacy. As a consequence these iwi have petitioned to keep the Crown's present holdings in Te Tai Tapu out of Kahurangi National Park, at least until such time as the issues have been dealt with by the Waitangi Tribunal.

The mana of Ngati Rarua, Ngati Tama and Te Atiawa south of Kahurangi Point was confirmed by the inclusion of many individual northerners among the owners of several of the Native Reserves set aside in the 1860 Arahura Purchase; some of these Reserves are within or near the southern boundaries of Kahurangi National Park. A number of the reserves set aside under the Landless Natives Statutes of the 1890s, including those at the mouth of the Whakapoai (Heaphy River) and at Karamea, also have many northern individuals as owners. Of the 41 people named on the 1896 list of original owners of the Whakapoai Reserve only one was of Ngai Tahu descent, nine were Ngati Apa and the remainder were Ngati Rarua, Ngati Tama or Te Atiawa from Te Tai Tapu or Mohua. The matter of present-day ownership of these Reserves must be disentangled before the conservation issues can be negotiated with the Department of Conservation; this matter may yet have to be adjudicated by the Waitangi Tribunal or the Maori Appellate Court.

Issues relating to traditional fresh-water fisheries within Kahurangi National Park, and the commercial harvest of species such as eels under provisions of the Quota Management System currently being negotiated, have yet to be addressed by iwi of Te Tau Ihu and the Department of Conservation.

Hilary Anne and Maui John Mitchell
August 1997.

27 August 1997

Dear Barney tena koe e hoa

Herewith the Kahurangi history notes. Probably far too long for your purposes, but that's always a problem when you try to compress over a thousand years of magnificent history and tradition. If there is to be major surgery on this, we would like to see the version produced to ensure that inaccuracies are not introduced by whoever edits the material.

Have also enclosed an invoice, in accordance with our agreement.

E whakawhetai ana maua mo tenei wahanga.

Best wishes

Hilary and John Mitchell.