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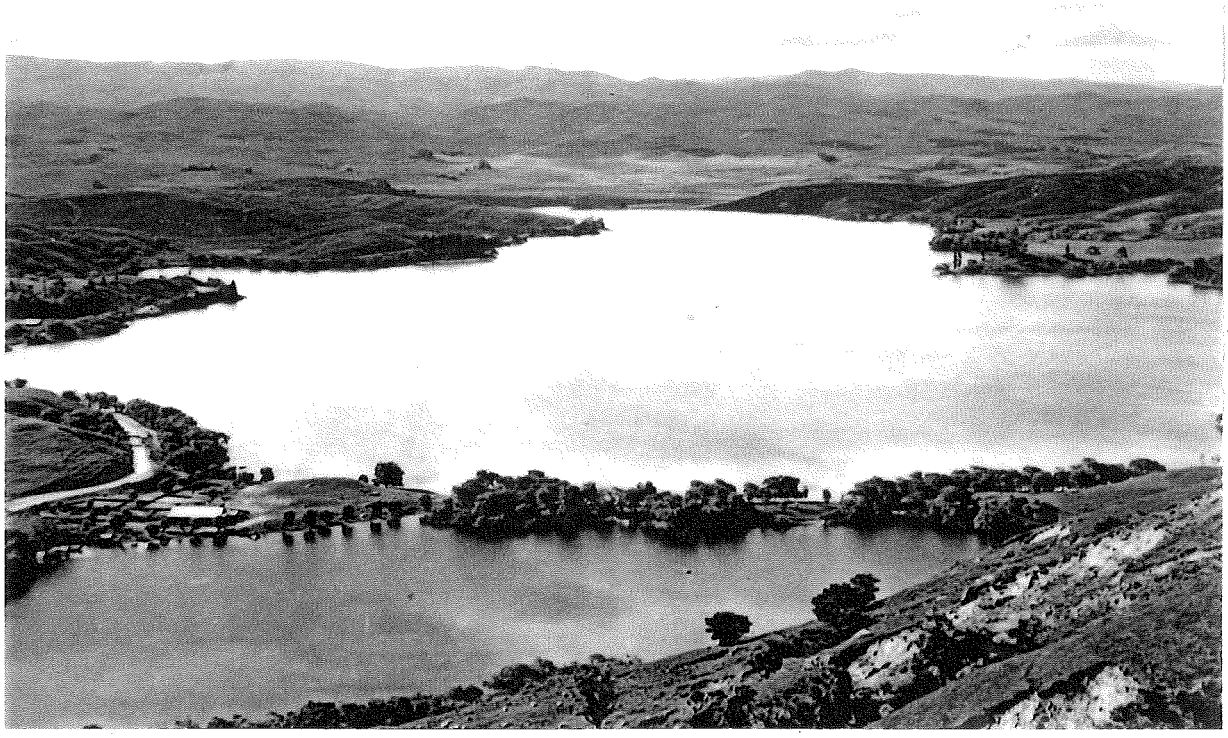
MOHAKA - WAIKARE CONFISCATIONS



TUTIRA LAKE 1936 *LOOKING NORTH*

KAUMATUA INTERVIEWS

By Bevan Taylor : October 1994

KAUMATUA INTERVIEWS

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MOHAKA WAIKARE CONFISCATIONS

ESK FOREST

KAUMATUA INTERVIEWS

RANGIAHO BROWN Born 27 12 1914

RESERVES Mangapukahu bush reserve is at Arapaoanui where once stood a kainga. There our people lived off the natural resources such as berries, kereru, tui and tuna. There is a reserve of eighteen acres at Ridgemount (Moeangiangi block). It is Maori land of which a section running out onto the beach is a urupa. The pakeha use it as a camping ground. This is wrong. It is Maori land.
Some of these natural resource areas were taken in the confiscations. They were never sold, but set aside as reserves. Our people never wanted the pakeha to interfere with their bush. Ngati Hineuru at Te Haroto had a reserve of five hundred acres set aside for homes. But on other reserves pines are growing and I don't know the reason why the Conservation Department has moved into the reserves and claimed them, when it does not belong to them.

LAND CONFISCATIONS

The Government confiscated the land at Tarawera because Ngati Hineuru were seen as rebels supporting the Hauhau movement.
Around about 1924 there were a number of court cases held in Heretaunga where Ngati Hineuru were fighting for the return of their lands They were not fully compensated but only had their land returned. As I understand it all those who had rights to the land had it returned to them. Lands at Titiokura down through the Waitara block to the Mohaka Te-Hoe junction then on towards the Kaingaroa forest.

During this period Gardiner came into the area and established a timber mill. Ngati Hineuru gave him permission to fell and mill two thousand acres of native timber. The money from this arrangement went to pay for enormous cost of court hearings.

I don't think Ngati Hineuru were paid in full for the milling of the timber, though Raroa Sullivan had been paid some monies.

The evidence above is supported by Raroa Sullivan at a hearing of the Tarawera - Tata raakina case 19 4 1923 NMB 71 pg 136. It was informed that my parents were loyalist. No one ever disputed our occupation. The proceedings cost us a good deal.

FARMING SETTLEMENTS FOR MAORI RETURNED SERVICEMEN

I can remember there were Maori lands set aside for our Maori returned servicemen. Reginald Hiha's was further up the Arapaoanui river . Tame Waata was another at Waipatiki and Arthur Joseph. They did not occupy all the land that was set aside and we don't know whether any remaining lands were returned to the hapu.

Unfortunately for these Maori returned serviceman who had know previous farming and financial skills, and the lack of assistance from Government made them walk off their farms.

NGATI HINEURU BOUNDARY

The Ngati Hineuru boundary starts from Titokura down through the Waitara block along to the Mohaka and Te Hoe junction and onto the Tataraakina block. Then continuing towards the Kaingaroa forest then in the direction of the Napier - Taupo road where the Rangitaiki plains begin, then down to the river at Te Ngakau o Hinekuku.

When my koro Wano died Tuwharetoa came to the tangi at Te Haroto. They having been there for three days were about to return home. When a message from Te Hauke arrived, saying Hori Tupaea was coming. Tuwharetoa said to Ngati Hineuru pointing in the direction of Titiokura. " Tu atu tena kaore matau e mohio ko wai kei tu atu tena kei te hoki matau " (they were refering to the Titiokura range) " We do not know who is on the other side of the range so we are returning home ". There were no other hapu living on these lands other than those people who were working for Gardiner at Pohokura mill.

WIARI ANARU Born 1914

CONFISCATIONS

My dad never spoke about the confiscations because it was a sore subject. The Crown had accused them of being Hauhau when infact we were not.

Dad had land at Tarawera in an area known as the kiwi block. For some reason that we could not under stand his name was taken off the agreement, only to find out later it was due to non occupation. How could he when he also had interest at Tutira and Tangoio where he lived. It was about 1920 when Dad learn't of his misfortunes.

I can remember Dad and I going to Napier to receive some payment from a sale of land at the northern end of lake Tutira. I asked Dad why should he be selling land because that is our Turangawaeawae. His reply was, though he opposed the sale the majority agreed and that he had know further say in the matter.

I am unaware of who received or if any rentals were paid. As far as I know Dad did not receive any rent from Tarawera. Land was taken by the Government and we could not do anything because legislation was introduced preventing us from doing so.

Many of the court proceedings cost us a lot of money. Even if you did have the finance it was a waste of time. The courts will find all sorts of excuses. When we were young our parents never told us what was happening to our lands.

They did not have any monies in those days to do any research, unlike what is available today to have it researched and prepared for the Waitangi Tribunal to hear.

APERAHAMA ANARU

Aperahama whilst living at Tutira would travel to Arapaoanui for kaimoana and on his return home would stayover at three kainga which his hapu had built in previous times.

Wi Taunoa took me over the track following the Waikoau river then over the hills then down to the Arapaoanui river following it to the sea. Pointing out to me the kainga where they stayed for several days during their return to Tutira.

The main reason their tipuna returned to Tutira over the hills was to see if the way was safe from any awaiting war party.

KUIA GRAY born 5 11 1926

RESERVES

The Whakaari reserve was used by everyone including the pakeha as access for landing canoes or boats when fishing. We always understood that all the area beginning from Whakaari along the beach front to the ngutu awa of Te Ngarue was Maori reserve land. Imediately south of the beach cottages is a wahi tapu. Marangatu and Te Ruruku beached their waka there.

TUTIRA

Prentice would correspond with Te Aturangi informing him of previous court minutes and further hearings. I was fortunate to have read the correspondence. Tutira like Opouahi was taken by the Government because of non payment of rates. This was the excuse the courts used. Policies were changed by the pakeha.

The taking of lake Tutira by the Government was resented by our people. It provided kai for our mokopuna. Food was exchanged throughout our hapu katoa. Therefore we would not sell our mahinga kai.

A whakatauaki our people referred to, " ka hoko koe he kai he moni te mea kaore tika ka ngaro nga kai " (It is not right to sell food for money because in time there will be nothing.)

MERE KINGI RATIMA Born 11 1 1914

SALE OF LANDS

According to our tipuna Pera Anaru Maori land were being sold by people who had no ancestral and ocupational rights. Te Moananui Tareha was working for the Government. He had know ancestral rights to our land.

Our people objected strongly to the sale of the Tutira block and the taking of the lake.

NO UNDERSTANDING OF CONTENTS OF AGREEMENTS

Our tipuna never understood the English language and did not understand the contents of agreement of sale. They were being pressured by the Government agent McLean to sign the deeds of sale

ALLOTMENT OF SHARES

The lands at Tarawera and Taraakina were alloted to the whanau of Ngati Hineuru tutururu. Inlaws and other hapu were not allowed.

TANGOIO NORTH

I was told the Government settled a lot of Pakeha people including some of our Maori returned servicemen on this block. How the Government acquired the land I would not know. Our people walked off the farms because they lacked management skills. The Government resettled those farms.

BOUNDARY

The Waikare river was always our boundary this was done and agreed by our tipuna.

BILL BROUGHTON Born 1912

CONFISCATIONS

There were hundreds of acres taken under the Public Works Act along the Waikare river, Moeangiangi, Tutira and up the Matahorua river towards the Maungaharuru range. These lands were being made available for pakeha first World War returned servicemen for the establishment of farm runs.

Many Maori served in the first World War. They suffered injuries and exposure to gas during the war. Like wise the pakeha returned servicemen.

Our people were never consulted properly. They were just told by the Government that the land was to be taken for settlement or roading. Whether the Government paid for the lands I do not know . Like every other land dealing of the past you were fortunate if you had received any compensation.

The lack of consultaion is evident in the Tarawera -Tataraakina case 12 5 1924 NMB 72 pg 177. Evidence given by Paora Rokina " I did not hear about the court sitting at Napier in 1882, communications in those days were very difficult and slow. People felt sore being left out ".

Te Kooti's fighting in the area had nothing to do with the taking of these lands. Except to say the Government accused our people of taking part in Te Kooi's activities resulting in land being confiscated.

BOUNDARY

Anaura, that was where Ngati Pahauwera would go mostly to pig hunt and eeling, other places were Kotemaori and Willow-flat. Very seldom going to Maungaharuru. We would go right down to the Waikare river fishing, (ko tena te manawa o Ngati Pahauwera) that was the common boundary.

HEENI TIPUNA ERU born June 30th 1917

My mother was Tauteka Anaru from Tangoio and my father was Archie Curtis from Gisborne.Patumoana Anaru my uncle and my aunty Matewai brought me up at Tutira and Opouahi. The lands that Patumoana owned at Tutira that I know of is at the end of the lake, because I received rent money from there. His father left this land to him. It was quite a bit of land there, right down to the lake and Stoney Creek. All the given lands were ancestral.

Patumoana gave his brother Te Aturangi land at Tutira from which they farmed. The Tutu whanau also had land there. Most of which was leased to Gutherie Smith, later sold to the same person. Old man Aperahama Anaru use to come here and at times go and stay with Gutherie who loved to listen to the history, explaining how our tipuna Tiwaewae was killed.

LAKE TUTIRA

I regard the lake as belonging to the whanau. We owned it from the beginning, we would never part with it because it supplied us with so much food. I would like to see the lake Tutira returned to us.

TE OTENE ANARU born 5th April 1900

Born at Tangoio in a shearing shed belonging to the Andrew family. Pera Anaru shared the farm out equally among them and some of the people living at Petane. Patumoana and Aturangi were the shepherds. My dad was Wetini.There were three hundred people living at Tangoio in my time. Beginning on the flat at the bottom of the Tangoio water-falls, the first home was old Tu Watene. Our home and grand-dad (Anaru Kune) was on this side of the river. Then we would walk to Tame Papi, then onto Charlie Mutu and Ludo, then continuing to granny Mihi Ngawaka. The Mita's home was on the other side of the road, next was Nikora Anaru. Then living right next to the hill was Henare Ratima and his brother Kake. Down on the flat on the Wairoa side of the school house lived Kipa Anaru who was adopted by old Mika. They had a whata the kichen was next to the little creek. In them days all the creeks were clean, took the pakeha to dirty them. Then there was Sam Tutu and next was Te Teira. Opposite the old cemetery was Oriwa and Tamihana, they bought Reg Hiha (Retimana) up. The Waipatiki road at that time was the old Napier-Wairoa highway, along there was Pera Anaru's home. Turning right following the river down stream was aunty Ellen's home, the mother of Joe Ransfield. Further down were the homes of Toko Eparaima and Akuhata Puna.

Ngati Tu had its own fishing grounds at Tangoio and further up the coast. At lake Opouahi Simon Tutu and I would go pig hunting. On one occasion I saw this white pig, Simon seeing it as well indicated for us both to return home. He explained to me that it was a tipua belonging to the hapu and that if it appears something must be wrong. The Tutu family had two farms there, next door was Rangi Haiata's farm.

LAND SELLING

It was during World War1 when the people of Tangoio started to break up. The sale of Purahotangiihia blockwas sold cheap for the return soldiers,which included the pakeha. This was Ngata's doing. We became angry with Ngata because we wanted the land to be only for Maori.From that point on we never supported Ngata. I go back to the Treaty of

Waitangi, we were not allowed to sell our land privately but only to Queen Victoria the Government. They would give you what they thought it was worth. Our people sold it to the crown because they got use to the pakeha way of living.

At lake Tutira Guthrie Smith had the lease of a six thousand acre reserve. In 1933 when the lease expired. Babara a mokopuna of Guthrie's lodged a claim with the Forbes (Prime Minister) government for the old homestead. Forbes gave to her three thousand acres and to us three thousand acres.

I was living at Ratana Pa at the time receiving all these cheques by mail. I handed them to Tirikatene to return them to Forbes and said he was the culprit. Speaking to Tirikatene in Maori " Nga tipuna korero ki ahau ki ona tamariki ki ona mokopuna, tera wahi kaua ke hokongia ko era te waiu " (our tipuna told me, their children and grandchildren that that place Tutira and its lake was never to be sold. It was like a mother feeding from her breast her children and grandchildren.) The family still retains a portion of the bed of the lake.

Tirikatene took the cheques and return in a fortnight with them. He repeated to me what Forbes said, " If you don't take them you can go without ". He had offered us two sterling pounds an acre , on the opposite side of the road he was offering one hundred sterling pounds to the return soldiers whose land was in no better condition than ours.

The Tangoio North block grand-dad (Anaru Kune) gave Aturangi and others shares in that block they were seven years old at the time.That block was sold without our knowledge, it was not until many years later we became aware. People from outside the area who had know interest in the land was doing this sorts of things.

TARAWERA AND TATARAAKINA

The Government accused us of being rebels and confiscated our lands. Then they found out we weren't and returned some of the lands but kept those that were set aside as reserves. It was not right that they should do that. The Commission sold lands to people who were only living there but had know rights to the land.

Mr Sutton (who had a freight service on the Napier - Taupo highway about 1945 ?) and, his friend approached me to sell our shares of the number eight block at Tarawera so they could mill the timber. And that they were going to file it with the court. I told them they could not do that. They then approached other people who had know interest in the land, but having to be told to attend a meeting at Tangoio. The meeting sent them back to me. Mr Sutton who wanted the bush badly, made contact with me whilst I was having a few ales at the hotel.I told him this was not the place to talk but to see me the next day.

I returned home to the family and discussed what Sutton wanted. We had no finance and no machinery to mill the timber ourselves. Sutton knew this and kept pressurising us. We agreed to sell the cutting rights only but not the land. We asked for three pounds sterling a hundred feet of timber. Sutton and his friend tried to use previous agreements they had made with others of three shillings a hundred feet. It finally went to Court and the Judge ruled it be two pounds and ten shillings.The Court also ruled in favour of the family that the roads were the expense of Sutton and his friend.

Sutton later appealed to the Court that the expense of putting the roads through was not their responsibility. The Judge just refered them to the written agreement. It came to our notice at a later date that these people who bought the cutting rights were making a hell of a profit.

Our old people were being used, they had very little knowledge of what they were agreeing to. Our people collected a lot of money among themselves in order to have redress through the Courts

In those days you had to get the permission from your chief. Some of our people were being influenced by outside people like Tareha, whom the Government was promoting as chief over everyone. He had know rights to the land and he was never a chief of our people.

BOUNDARIES

The Kaiwaka boundary is down where the Kaiwaka sheep station is. The pakeha moved the boundary above the railway line onto what is known as the Purahotangiihia block. Some of the Petane people are Ngati Moe and Ngati Whakaari but they were minor hapu inside Ngati Tu rohe, which was from the Waikare river down to Petane up towards Puketitiri at the Waipuna stream.

Summary

The first thing which becomes apparent on reading these kaumatua interviews is that they have a very limited knowledge of the Mohaka- Waikare Confiscations. There are several reasons for this.

1. It was a painful experience for their tipuna. They wished to blot out of their minds so did'nt talk about it.

2. They did'nt want their mokopuna to habour the grievences of the past so they kept this knowledge from them.

3. They felt shame that some of their relatives were used as justification for the confiscations because they had sided with the Hauhau.

4. They felt bitter about the lands retained by the Government or awarded to others without customary rights. The cost of the contesting these injustices was crippling and forced further sales on them.

The second issue that arises is an economic one. The lack of ready cash gave the Crown a permanent advantage in any transactions.

1. Challenging the Kaiwaka ruling through the Privy-Council involved heavy expenses.

2. The expenses of the Tarawera and Tataraakina hearings required the sell-off of large tracks of native timber.

3. There were no money for payment of rates which amassed until they were forced to sell the land .

4. Maori rehab farmers were placed on farms with no financial experience and little farming experience. Without this support they fared very badly and often had to walk off the land.

A third issue was the lack of command of the English language and British law.

1. A people with little command of the English language were poorly equipped to understand the implications of what they were told much less to understand it in writing.

2. With little or no understanding of the British law they were easily co-erced into legally binding situations which were not in their best interests.