

IN THE MATTER OF THE TREATY OF WAITANGI ACT 1975

AND

IN THE MATTER OF THE MURIWHENUA LAND CLAIM (WAI-45)

SUBMISSION BY TUINI SYLVA

My name is Tuini Sylva, my iwi is Ngati Kuri. I was born on 17 April 1923 at Waikanae.

Kapowairua was a kainga of my tupuna, they all lived there and I was brought up there as a child.

Mihipeka = Rewiri Hongi = Harata

:

:

Emeri Hopa = Murupaenga = Maata

:

:

Tuini

My grandfather, Rewiri Hongi, was the paramount chief at Kapowairua, as was Hongi Keepa before him. Rewiri stayed at a number of places including Te Wairahi (the first ridge behind the lighthouse at Te Rerenga Wairua), Whangakea, Kapowairua and Takapaukura. The majority of his children to Mihipeka were born at Takapaukura, including my father. The second family were born at Kapowairua.

Rewiri Hongi has been blamed for something he didn't do, selling land at Te Paki, Muriwhenua and Kapowairua. He was a rangatira, he was not so stupid as to sell his land. If he had wanted to, he would have had to get the permission of the whole tribe, Ngati Kuri, including Te Rau Karora and the other chiefs. He never sought that permission because he knew that if he sold the land his people would have nowhere to stay.

His signature supposedly appears on documents in 1873 saying he sold the land. My grandfather could not have understood or signed these documents because for one thing, he didn't understand English. Even my father, his Maori was perfect but he couldn't speak English. The old people who knew him said that whenever any Pakeha came to Te Hapua looking to buy land they were sent to my father. He could only speak broken English and so he would say "see te rori kua ma mai, haerenga no shipi no go" meaning not even a sheep or a cow would like to go through that track. That was his way of saying there was no land for them.

My father could not read or write. He had a lawyer, Bosich, who was his secretary. Bosich would write everything for him. My older sister Ethel told me that when she was a girl she would hold my father's hand for him if he needed to sign anything. My grandfather was even less able to read or write than my father, so I don't see how he could have signed those documents. Te Paraha Ratahi and other elders said to me that my grandfather never sold our land.

Rewiri stayed at Kapowairua until his death on 17 May 1886. He is buried there and his headstone is situated at the urupa on the hill near the beach.

After Rewiri, my father, Murupaenga, became the Ngati Kuri chief at Kapowairua. He operated over a large area and worked in conjunction with Eru Ihaka at Te Kao.

Jobs were scarce in those days, people would go to Waikanae for gum digging, Te Reiahapi, Ngatiwhete and Takapaukura. The whole community would move to the gum digging camps. My father had a team of bullocks and he would cart gum and be paid for cartage. Walter Wells and Te Hiko Neho also had bullocks. My father's first wife is a sister to Te Hiko and they would work together.

One of the things Murupaenga wanted was for a school to be established at Kapowairua. A letter from J McGavin to the Secretary of Education, dated 15 July 1891, notes that Kapowairua and Takapaukura were the principal settlements and that Murupaenga's wish was for the school to be located at Kapowairua. (Appendix A)

However, because it was hard to get a teacher and supplies in to Kapowairua, Murupaenga was persuaded to have the school at Te Hapua. He went to Te Hapua which was then lake Opuia, the site of a whaling station. He drained the lake and established a papakainga there.

With the new papakainga, people would still go to Kapowairua for the gardening. Education Department papers from 1897 record Maori living at Kapowairua with dwellings and cultivations. (Appendix B) Cultivations are also noted in a 1900 survey plan of Pakohu Blocks Nos 1 and 2. (Appendix C). These papers confirm the continued occupation of Kapowairua, which I am aware of because my parents and tupuna lived there.

The gum digging lifestyle continued and I was born in that era at Waikanae in 1923. When I grew up we lived at Te Hapua and Kapowairua.

I stayed at Kapowairua until 1941. When I was there there were many families living there. Some of the people I remember who had families there were:

Jack Neho,  
Pāraha Ratahi,  
Waata Wells,  
Neta Brown,  
Kiritipa Te Awa,  
Makinihi Ngaumu,  
Wiri Ngauma,  
Pare Ngauma,  
Karu Ngarare Mehana,  
Moko Aperahama,  
Murupaenga,  
Maitai Tipene,

Bill Subritzky,  
Keapa Harawe,  
Fisher Harawe,  
Pene Waenga,  
Titi Waitai,  
Waata Subritzky,  
Rapata Subritzky,  
Rapine Romana,  
Teddy Romana,  
Jimmy Romana,  
Rapata Hoterene,  
also the Murray, Karanui and Waitohi families.

We are all related to each other. They were big families and in all there were three to four hundred people living there.

Some of the surviving kaumatua in those days were very old and one of the eldest was Te Paraha Ratahi. Te Paraha lived into the 1930's and though no-one could guess his exact age he must of been close to or in his hundreds. He was I remember a giant of a man, weighing twenty to thirty stones.

Te Paraha said he first came to Kapowairua as a young boy and he had lived there ever since. He was there in Hongi, Keepa's time and was himself a warrior in Rewiri Hongi's army. Though he was very old he still had beautiful teeth and when we asked him why he said it was from eating the flesh of his enemies that kept his teeth clean.

Te Paraha showed us the caves on Maunga Piko where he said Hongi Keepa placed his people as lookouts so they could tell which way the enemy was coming. He also showed us the pohutukawa tree where Ngati Kuri would bring back their captured enemies, hang them up and chant over them before they would put them in a hangi. Kapowairua, he said, referred to what they would say in battle, kapohia mai tena, grabbing the spirits of their enemies and taking them to that tree.

Nobody annoyed us at Kapowairua in those days. We lived there in whare raupo. There is a certain way of weaving the raupo so the rain doesn't get in. Its the same with the whare harakeke and the whare nikau. When we would go to camp along Te Horo beach or at Scott's Point we would use whare harakeke.

Later, some people built tin houses at Kapowairua, about 1937-38. The people I remember who had tin houses were: Te Paraha Ratahi, Hone Neho, Jerry Brown and Moko Aperahama.

It was at that time we were made to move by the army to Ngaharoa. They said our lights and fires at night might be seen by the enemy so we had to move inland. We shifted to Ngaharoa and at that time we worked on the public works, the Kapowairua road. Prior to then it was all track and only a buggy and a team of collocks could come through.

The main crops we grew were at Kapowairua, they were kumara, pumpkins, corn, maro, water melon, rock melon. I remember when we went to school we had pumpkin and kumara for lunch, no bread.

The kumara we would bury in pits lined with rahurahu (rushes), we would heap rushes over it and tie it with flax, bury it and drain it right around. Kumara stored that way would keep for months, even years. We would still be eating one crop when we were planting the next crop.

At Te Hapua we had potatoes, lettuce and other crops. My mother used to plant a lot of peanuts there and we would make our own peanut butter.

Gooseberries were running wild at Kapowairua and we would make gooseberry jam. We also made fig jam and jam from the tatara moiroa, an orange berry which grew wild at Kapowairua. There were plums at Kapowairua and where Paraha Ratahi lived there were peach, apple, lemon and fig trees.

We also ate the rikiriki and titi. Karaka berries were another of our menus. When they were ripe we would eat the outside and keep the kernels. These are poisonous so you have to boil them all day then put them in running water at Waitanoni for at least ten days before they are ready to eat. Karaka berries are not easy to crack, we would open them with a knife.

There was plenty of honey on the hill, mainly on the ti tree at the back. Some of the people had beehives. Honey was used for medicine so if you had a stick on your leg the honey will suck what's in your leg out. For coughing we would mix honey with lemon juice and boil it up. Paraha had quite a few lemon trees at Kapowairua.

At Ngaharoa and Waihuahua were wild pigs. All the men would go pig hunting.

The Mokoroa, the huhu bug, was plentiful in the puriri trees. We would eat some and use the others for eel bait.

Tuna was one of our main menus, we would catch them at the creek and there were two good fishing spots by the bridge and at Ngaharoa. The best time for catching tuna at Kapowairua was when there was a flood. Sometimes the whole valley would flood below Waitanoni and over the flats about waist deep. We would put our kete under the water and scoop the eels out. The best place for tuna however was not Kapowairua but Te Ketekete lake, just below Rangitane, and the men would go there to get tuna and taro grew there also.

Tuna were dried and smoked and every house had a smoke house. I remember Te Whio Motu used to play pranks on people, he would go out at night and replace their smoked tuna with fresh ones.

In the creek at Kapowairua there were flounder and mullet at certain times. Also karewaka and kokopu. The kokopu is a fresh water fish which was plentiful at Waitanoni. It lives on bugs and so before you can eat it you have to clean them out. To catch these fish we would tie cobweb onto wiwi. The cobweb was the bait and when they bite it it sticks.

We used to hunt korora at Kapowairua, my brother used to catch them under the flax bushes. Other birds we caught were pigeon and kuaka, there were a few of these on Horohoro beach.

Kaimoana was another of our menus and we would have dried pipi and paua. At the point at Kapowairua there were kutae and kina, round the point were crayfish and paua.

Other good places we used to go to for kaimoana included: Ninety mile Beach for toheroa, Rehia (Twilight) for kutae and kina, Te Hapua for tipa and pipi, A stream below Rangitane for tuatua and pipi and the light house at Te Rerenga Wairua for crayfish and paua.

I remember going fishing with my mother and my aunty. They used to take us around the point at Kapowairua to a caye and the foundation to this cave was level to the sea. In it were little lagoons which were full of maomao, parore, pakirikiri and karati. The lagoons were only waist deep so we didn't need to use a sinker.

This fishing place could be dangerous and when we could go depended on the tides. My mother and my aunty were in charge of these expeditions, so we would wait for them or if they weren't around, the older men to say when we could go. We would go about three or four times a week.

As kids we were left on the beach sometimes to watch the waves. When we saw a school of mullet in the waves we would run and tell the men and they would go out and net them. I remember Te Paraha would organise the fishing.

He and some of the other men made their own rowing boats out of trees from the bush. The people I remember who had boats at Kapowairua were: my father, Te Paraha, Te Hiko Neho, Tame Romana, Titi Waitai, Glass Murray and Henare Romana. They also made their own oars and the only thing they bought were the rollocks.

My mother, Titi Waitai, Glass Murray and Bill Subritzky used to make fishing nets out of twine. For patching them they would take them to my mother and she taught me how to repair a fishing net.

As well as netting fish they would go out deep sea fishing. They would catch whapuku, snapper, kahawai, kingfish and shark. One great deep sea fisherman I remember was Rauna Subritzky. He would come up from Awanui and catch whapuku. He would always drop some of his fish off at Kapowairua. The fish which were caught in those days were eaten fresh, dried or smoked.

I remember shark fishing off the rocks at Kapowairua. There are a lot of sharks there and some of them are quite dangerous. They would kohaha the shark into strips and hang them up until they go hard. You have to hammer them before you can eat it. I remember it used to stink, like kanga wai. We used to have kanga wai at Kapowairua, we would take the kanga up to Waitanoni because near the beach the water is too salty.

Everybody had their job to do. I remember Haana Paneere, she was a kuia when I was young and she was the midwife. She saved many mothers and children.

Haana also knew a lot about bush medicine. Her cure for womens' sicknesses was mingimingi juice. Mingimingi have little pink berries which are sweet to eat. She would boil the leaves of the mingimingi for about an hour then strain it and you drink it while its still hot. Half a cup of mingimingi juice with half a cup of brandy.

Karaka juice was used for eczema and sores. I used it to cure my own mokopuna's eczema, you apply it hot. She knew many other medicines, the nastiest one was flax roots. For constipation you boil the flax roots and get a water that's like treacle and very sour.

Kare Karena was another kuia and she was great for bringing up children. She had eight children of her own and adopted many others, she would cook and look after them all. One day her daughter, Taata Brown and I counted how many children she had and there were thirty two in all.

There were quite a few of us who did weaving and the champion weavers I remember were: Heni Holloway, Taata Brown, Neta Brown (senior), Haana Paneere, Ahinoama Mihaka, Maata Murupaenga, Makinihi Ngauma and Mamae Waitai. There were also two sisters, Maru and Ngo, who were both blind and yet they were beautiful weavers.

One of my jobs was to take flax to a place called Parunui, above Te Waikere a Pehimana at Paparei. I would dye the flax in the mud. I would take it there and weigh it down, leave it overnight then come back to pick it up and it would be pitch black.

We made kete for everything, for the beach, and each family would make their own kete kumara. We stored our riwai seeds in kete until they were ready to plant, and we also made decorative kete with patterns like patikitiki.

We also used to weave mats for our houses and the marae at Te Hapua. In those days we would weave mats without a plait down the middle though these days I can only remember how to make a mat with a plait in it.

As for our materials, we never ran out of harakeke which was plentiful at Kapowairua, Paparei and Waitiki. There was plenty of pingao at Te Kokota and Ninety Mile Beach, we would use it for kits and hats. Kuta was also used for kits and hats and that was collected from the swamp at Kapowairua. Kiekie grew at Waitanoni on top of the puriri and I remember using the tops of the raupo, which were broken up like hune and used for mattresses and pillows.

Harakeke was used for making piupiu, we would use strands which were part flax, part muka. These strands were alternated with strings of kakahu shells and the shells gave the piupiu the clicking noise when we performed waiata a ringa. Our tops and head bands were made of hoihere (lacebark). My brother made taiaha for our haka team, he was a great carver. He would use wood taken from the bush below Pakarena near Spirits Bay Road. My mother used to compose waiata for our haka group.

I stayed at Kapowairua until 1941. At that time, the scows which had been coming in to Te Hapua to collect the gum stopped coming. They were the Aupouri and the Clansman. I remember Te Tiri which was the last to come in 1941 and when it stopped we had to leave. Our only income apart from gum was the family benefit, £1, 17s per child per week. We had to leave to Auckland for employment.

Since then I have at times returned to Kapowairua and I now go back at Christmas times to holiday with my children and my pokopuna. I was there last Christmas.

Four years ago, when I went back, I had a big argument with the ranger, Bill McLeod, over camp fees. I said, why should I have to pay to come back to visit my grand father? Since then they have stopped trying to charge me or my family camp fees.

I would like to speak about Taylor's Grant. I never heard about Taylor's Grant until the investigations of the Waitangi Tribunal. As far as I know, Taylor never stayed at Kapowairua or tried to enforce his claim. I don't see how he could have done so in the time my grand father, Rewiri Hongi, lived there, along with my father and other elders like Te Paraha Ratahi.

The Yates were based at Paua. They had a bit to do with Te Paki but to my knowledge nothing to do with Kapowairua. In those days my father was at Kapowairua as was my grandfather on my mother's side, Tipene Whakaruru.

When we lived at Kapowairua we had no problems. I remember when the Keenes were mustering they would ride past and wave out, that was all. My belief was that land at Kapowairua had been leased by my father to the Keene's. My father was getting paid by the Keenes and that money he would use to buy food for various families living in the bush. They would come into Te Hapua and be able to purchase food.



When we looked for the papers we found out about the sales of Taylor's Grant, we couldn't find any papers about the lease and still can't.

When my father died I was only five years old, it was my eldest brother, Te Rata, who told me about the lease. Te Rata said Murupaenga had leased land to Arthur Keene. There were three Keene's: Arthur, Len and Clare and they were from Hawaii. Arthur returned to Hawaii and left Len and Clare in charge. When Clare died that left Len. The only thing I remember was when the lease was to be given up it was to return to the Murupaenga family.

TUINI SYLVA

29 JUL 91

Te Kāo APPENDIX A

Mangonui

15<sup>th</sup> July 1891

90  
The Secretary for Education  
Sir,

In compliance with request in your memo of 9<sup>th</sup> June N<sup>o</sup> 604, I visited the principal settlements north of Parongarenga, and also met the chiefs of the district. I now beg to submit to you the following information.

The country north of Parenga is all poor gum land; the only parts fit for cultivation are in very small pieces near the creeks;—consequently the hainga are all small; some consisting of only one or two families, and even the two principal—Kapowairua and Takapaukura—do not contain more than five or six families each.

For the greater part of the year the people live in temporary camps, digging gum; it was so at the time of my visit;—consequently I could not see for myself the number of children belonging to each hainga, but from careful enquiries I made at the hui, I learned that there are not more than a dozen children in any one of the hainga.

Although there are within a radius of about eight miles, six or seven small hainga, yet owing to the broken character of the country, the many swamps, and two or three tidal creeks;—fordable only at low water;—the actual riding distance, from any given centre to the different hainga, would be from eight to twelve miles; it would therefore be necessary that arrangements should be made for the children to board near the school.

I visited two or three gum camps.

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and saw about seventeen or eighteen intelligent looking children of school age, and a fair number under that age; probably in the whole of the district there are about 40 children available for school.

The choice of a site was discussed at the hui; the Chief Muriu R. Hongi appeared anxious that it should be at his haurua -

Kapowairua - and all the others appeared to acquiesce in this, still I am inclined to think that some would have preferred a site near Parenga Harbour, and I fear that in the near future this might prove a source of weakness, if a school is granted.

Kapowairua - see sketch map - is at the eastern extremity of Spirits Bay - North Coast.

Although this is the principal haurua in the district it contains only one wooden house and two raupo whares; it may be considered the home of five families, although at the <sup>time</sup> of my visit it was quite deserted, the people being on the gum field.

Should a school be erected here, I think it would be the most isolated in N.Z. and the teacher would have much trouble in getting supplies, unless the G.S.S. "Hinemoa" could land them for him on her quarterly visits to Cape Maria Van Diemen lighthouse, in fine weather this would cause a delay of about half an hour.

A site could be found near the harbour that would be quite as convenient for the Maori and would be no more isolated than are Te Kāo and some other Native Schools, but I fear the

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Chief and his friends would not give their hearty support to a school elsewhere than at Kapowaima.

Should the Department grant a school the men would be willing to assist in erecting the buildings.

Perhaps if the U. S. S. "Hermes" landed the timber at Kapowaima, a rough building with three more carefully finished rooms attached for a teacher with only a small family - might be erected for about £100.

I will sum up thus.

Reasons why school should be granted.

- 1<sup>st</sup> There are about 40 children of school age in the district.
- 2<sup>nd</sup> The people promise to make arrangements to board all the children near the school.
- 3<sup>rd</sup> The men promise to help to erect the buildings they also promise to keep the children at school regularly and not to take them away to dig gum.
- 4<sup>th</sup> I have no doubt that at present the men mean to carry out all they promise. - But -

Reasons Against Granting a School

- 1<sup>st</sup> The children are scattered over a moderately wide district.
- 2<sup>nd</sup> No one or even two adjacent <sup>could</sup> ~~hainga~~ maintain an average of over 15; - therefore any misunderstanding or jealousy arising between the various hainga might prove fatal to the school.
- 3<sup>rd</sup> Supposing their present enthusiasm does not cool, and that <sup>no</sup> misunderstanding or jealousy arises, - would their financial position enable them to do quite as they choose? - or would their "nanna" dictate to them, I fear the latter is possible.
- 4<sup>th</sup> On the gum field the people have plenty of good

ford; for the children and old people left at the  
hainga, nothing is provided except plenty of kumera  
and whatever fish they can catch for themselves.

Would education and poor food, balance ~~grow~~  
digging and good living?

I have endeavoured  
fully and impartially to state all the facts of the  
case, but if I have overlooked any point I shall be  
happy to do my best to supply the omission, should it  
be required.

I am,  
Sir,

Yours Respectfully,  
John McGavin.

### Confidential Appendix

1<sup>st</sup> - A friendly therefore semiconfidential conversation I  
had with my neighbour Mr S. Gates, two or three months  
ago, enables me to put this whole matter in a nutshell

1<sup>st</sup> I believe if these Maoris were free and independent, a  
school at Kapowairua would have a fair chance of  
success, - but

2<sup>nd</sup> Mr. Gates has tried hard to persuade the Maoris to  
select a site on the Paronga Harbour. He repudiates any  
interested motive, still he has two children of school  
age and two under that age, who would be able to avail  
themselves of a school on the harbour. Muiu R. Hongoi  
and the Maoris generally are very decided that  
Kapowairua is the proper place for the school.

So the case stands thus,

3<sup>rd</sup> If a school is erected at Kapowairua it will probably  
have the active opposition of Mr. Gates.

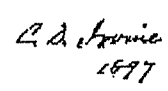
If a school is erected on the harbour it

will have the support of Mr Yates, but only a very lukewarm support from the Maori Chief and his friends.

4 " To be a success anywhere it would require the warm support of all the Maoris.

I may explain that Mr Yates is the only trader of any importance in that district he also leases or owns all the land, — except Maori reserves — North of Parenga Harbour; All the Maori are in his debt, and their improvidence is likely to keep them so, therefore his influence would be considerable

J.M.G.



Mr. - There are  
regularly 8

Wellington, June 15, 1891

12115

Parengarenga.

## Memorandum.

Ngatikawa	4 children	4 years to 12 years
	4	schoolboys
	1	
	1	
	1	
	4	
Wahamua	2	
	3	
Kapuwaimua	1	
	3	
	2	
Tokapu Kura	1	
	1	
	5	
	3	
Te Whenua	10	
Ho		
	47	

With Mr. Te Kapa and another Maori I have been over the census books, and find 42 of schoolboys in the district that Parengarenga school would benefit. They say there are more than these and that the ages in the census are wrong. They will get a rough map of the district with localities marked and give names for school locality. They say all could attend if school were found at Kapuwaimua, because there is plenty of good land there.

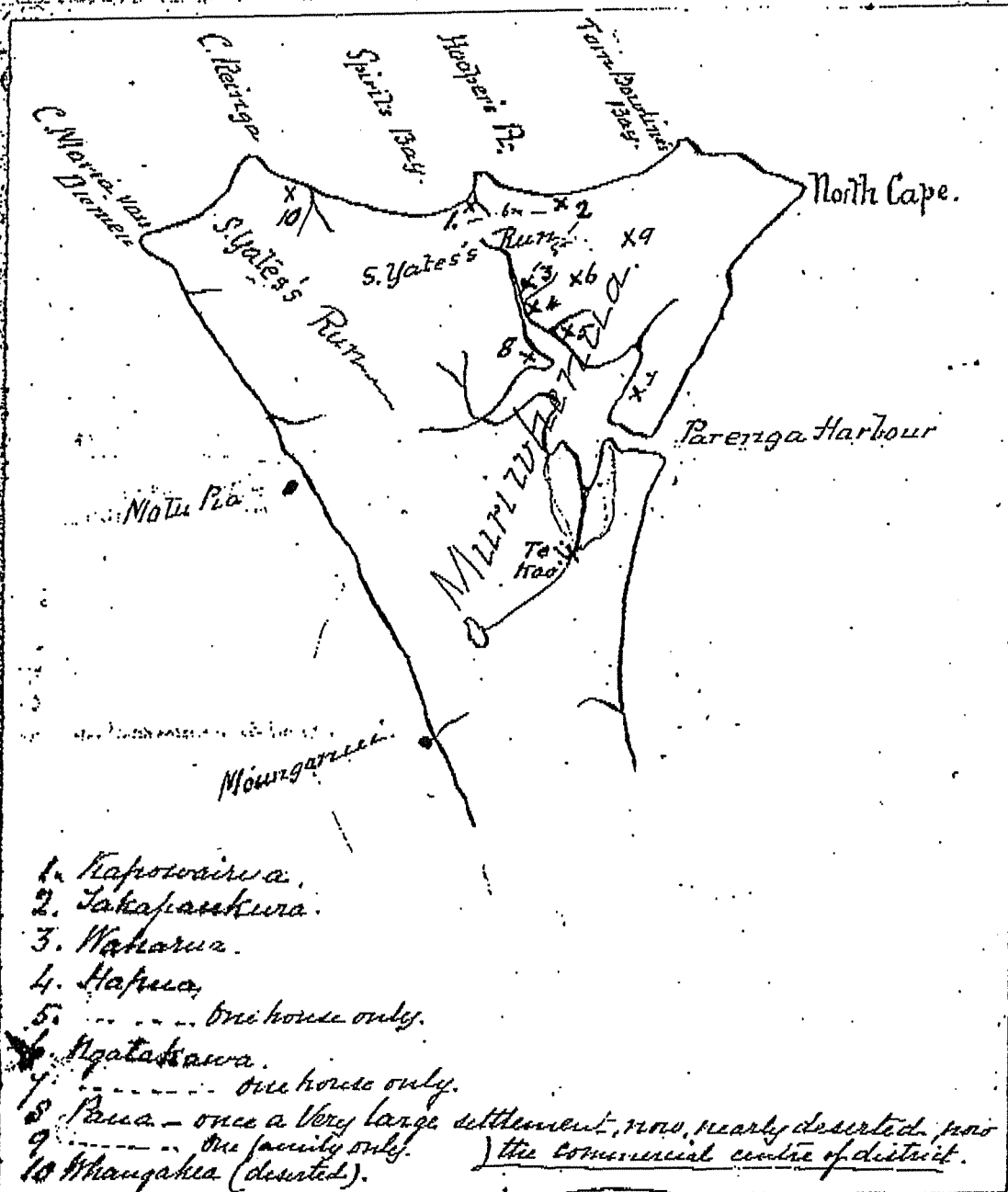
W. J. H.  
15. 6. 91.



# EDUCATION

DEPARTMENT.

20 JUL 91



# Hapua Native School

See plan

2

Parents' Club-Hapua & with-homes & gardens	Scholars at present on the Roll	Scholars on Roll over 15 years of age	Small children and Babies under 5 years of age	Distance of Settlement from Hapua	Name of Committee member
B. Te Wharau	16	1	10	4 miles	Hepa Inia Leckman
C. Hapua Haina	10	1	5	8 miles	Murupunga (Chinam)
D. Paraua	17	5	5	4 miles	tau Hapi Lepene (Hapua)
E. Ngata Kawa	9	2	8	3 1/2 miles	Chas. Laganas
Outsiders	3	0	5	-	-
Totals	55	9	33		

Note: There are several young married women in the District regularly bearing children.

C.S.I.

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SHOT. A



SHOT.C

PARENTS

PAKOHU BLOCKS NOS 1 & 2

PARENCARENCA AND MURIWHENUA SURVEY DISTRICTS

PROVINCIAL DISTRICT OF AUCKLAND

*Volcanics. Ripine Wikanara. Hoera Marupo, Alama le Hora, and Others*