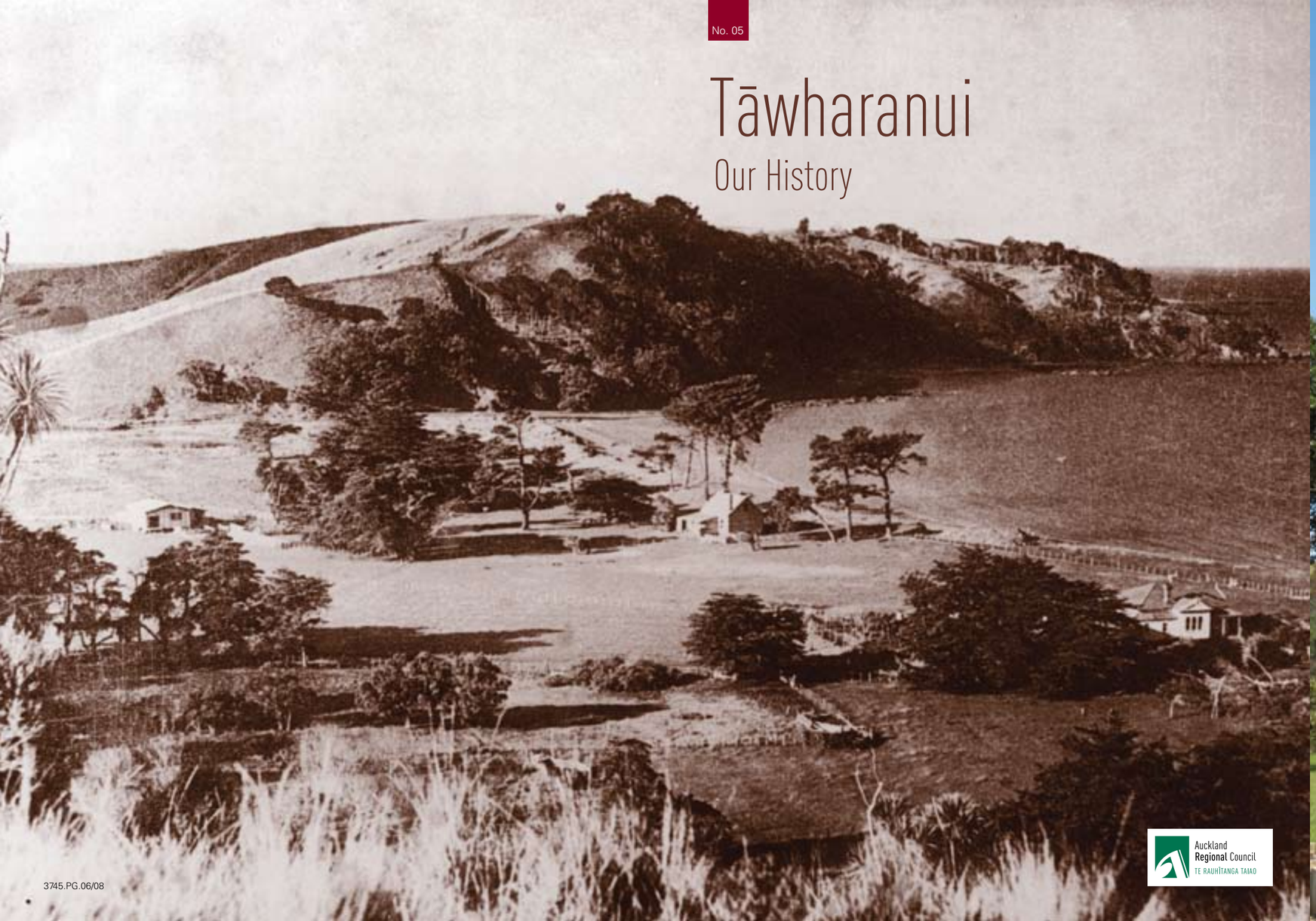
No. 05

Tāwharanui

Our History



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Auckland Regional Council
TE RAUHĪTANGA TAIAO

V. Tanner

WELCOME
Nau mai, haere mai

Tāwharanui Regional Park is located on the eastern end of the Tokatū Peninsula. The 588 ha. park boasts some of the Auckland region's most beautiful white sand beaches, as well as rolling pastures, shingled bays, native coastal forest and regenerating wetlands. Tāwharanui is New Zealand's first integrated public open sanctuary where farming, recreation and the conservation of native species combine behind a predator proof fence.

This brief history tells some of the stories about the people who have lived at Tāwharanui and of the dramatic events that have taken place in this now quiet place. Visitors can see physical reminders such as archaeological sites, historic buildings and trees that tell of this remarkable history.

This carved pou (post) represents Manuhiri, the ancestor from whom the local tribal group Ngāti Manuhuri take their name, and their kaitiakitanga, or guardianship over Tāwharanui. The carvings on the base of the pou illustrate the treasures of the natural world and the special place that whales hold in local tradition. The pou was carved by Vern Rosieur, Ringi Brown and Harry Wikaire in 2005.

What To See And Do

- Stop at the interpretation area just inside the sanctuary gate for park and open sanctuary information, and visit the carved pou (post) by the western edge of the lagoon.
- Take one of the seven signposted walks on the park. They begin at Anchor Bay and the Lagoon, and range from easy strolls to the two hour North/South Coast Track. A favourite for many people is the Ecology Trail (2 hours) signposted from Anchor Bay.
- Swim, surf or snorkel at Anchor Bay, or dive in the Marine Protected area on the north coast. Fishing is not allowed here but is allowed on the south coast and at Jones Bay near the park entrance.
- Stay a while and experience the park's historical and natural values. Book a campsite in the campground, or book a stay in the cottage that is available for rental (phone 09 366 2000).
- *Please do not remove or disturb any archaeological remains or shipwrecks. They provide an important record of our history and are protected by law.*

Waikōkōwai (Anchor Bay) 1990, G. Murdoch *Figure 1*

How To Get There

Tāwharanui is a 90km or 80 minute drive from central Auckland. Take SH1 north to Warkworth. Follow the signs to Matakana. 1 km past Matakana turn right at the Ōmaha turnoff and drive 11 km along Takatū Road to the park. (Note: the last 6 km of the route is a winding gravel road).

EARLY MĀORI OCCUPATION

The strategic location of Tāwharanui, and its rich natural resources, made it an attractive place to live from the earliest period of human settlement in the region. The name Tāwhara – nui literally means 'the abundant edible bracts of the kiekie vine' *(Freycinetia baueriana)*. This place name is used here in a symbolic sense, reflecting the rich resources of the area, as expressed in the following whakataukī or proverbial saying,

He whā tāwhara ki uta,
He kiko tāmure ki tai.

'The flowering bracts of the kiekie on the land; the flesh of the snapper in the sea.'

This saying describes the qualities of an ideal living environment which contained the abundant resources of both the land and sea in close proximity. The coastline provided a wide range of sea foods from both sandy and rocky shore habitats. Areas of sandy and north facing soils were ideal for the cultivation of kūmara, with the once large wetlands providing an important source of food and thatching materials. Food, timber and medicinal plants were plentiful on the peninsula.

'Tāwhara', the flowering bracts of the kiekie vine, ARC Lindsay Charman photograph *Figure 2*

Evidence of the long period of Māori settlement can still be seen in the many physical marks on the land. These include five pā (fortifications) that defended the land, hillside terraces for houses, food storage pits, shell middens (rubbish dumps from food processing and cooking waste) and groves of karaka trees. Sacred places associated with ritual and burial are also found at several places in the park. The place names and stories that have come down to us from the past bring this physical landscape to life. These stories confirm that Tāwharanui has been settled by people for a very long time.

The park is located on the Tokatū Peninsula which takes its name from the distinctive 'upstanding rock' located at Tokatū Point *(see Figure 3)*. Tokatū was an important landmark on the eastern coastline, a navigational marker, and a sacred place of ritual. The traditions of the area tell us of ancestral canoes voyaging along this coastline from the earliest period of human settlement in the region.

Early Ancestors

The traditions of the tribal groups of the eastern coast of Te Tai Tokerau (Northland) tell us that the area was occupied from ancient times. In fact local tradition states that Te Ika roa ā Maui, 'Maui's long fish' (the North Island) was hauled from the sea to the north east of Tāwharanui. After the fishing up of the land, the area was occupied by ancient peoples known as Ngāti Kui, Tūtūmaiao and Tūrehu (Wiripo Potene in G. Graham, 1927).

Tokatū – 'the upstanding rock' at Tokatū Point, 1973, ARC *Figure 3*

Local tradition also tells us that the famous ancestor and voyager Toi te huatahi visited the area approximately eight centuries ago and named many of its prominent features including Te Hauturu ō Toi (Little Barrier Island). The large island adjacent to Tāwharanui (Kawau Island) was named Te Kawau tū maro ō Toi, 'the sentinel cormorant of Toi', and the Hauraki Gulf was named Te Moana nui ō Toi, 'the great sea of Toi'. In local tradition Toi te huatahi is credited with living for some time at Maraeroa on Hauturu. The descendants of Toi were known as 'Tini ō Toi' or 'the multitudes of Toi', and some of them settled in the area with the more ancient people who were already there. They in turn were absorbed by later migrations associated with several of the famous ancestral waka (canoes) which voyaged to Aotearoa from the Pacific.

Ngā waka tūpuna – ancestral voyaging canoes

At the time of first European contact the hapu (sub tribal groups) in occupation of the Tāwharanui area were Ngāti Manuhiri and Ngāti Raupō. Both groups claimed their mana whenua, or traditional right to the land, on the basis of their descent from the Te Kawerau ancestor Maki and his sons Manuhiri and Maeaeariki (also known as Maraeāriki) (Native Land Court Kaipara, MB 3, 1873). Like all of the subtribal groups occupying the Takapuna–Te Ārai coastline they also had older ties to several of the famous ancestral voyaging canoes which arrived in the district in the 14th century. They were associated with Ngāti Tai who descended from Taihaua and Taikehu of the Tainui canoe, as well as with Ngāti Te Wharau

An aerial view looking west to Waimaru and Pukenihinihi Point, ARC, C. Roberts photograph *Figure 4*

who were descendants of Hei of the Ārawa canoe. The ancestral canoe with which they were however most closely associated was Moekākara, also known as Wakatūwhenua. This canoe, commanded by Tāhūhūnui ō rangi, landed at Wakatūwhenua the small bay which is now the site of the Goat Island Marine Reserve. The descendants of the crew of this canoe became known as Ngai Tāhūhū. They occupied Tāwharanui from the 14th to the early 17th century.

Huruhuruwaea – 'the parting of the hairs'

In the early 1600s a large group of Ngāti Awa people migrated into the Auckland region from Kāwhia. Led by Maki and his younger brother Mataahu, these people conquered Tāmaki and settled at Rarotonga (Mt. Smart). Over the next generation they spread northward into the Mahurangi area and south Kaipara. From an incident involving Maki during the conquest of south Kaipara the tribal name 'Te Kawerau' arose. As a result this name replaced Ngāti Awa as the general name for the descendants of Maki, his brother Mataahu and their sons Manuhiri, Ngāwhetū, Maeaeariki and Tāwhiakiterangi. In time they took control of the eastern coastline and offshore islands from Takapuna to Te Ārai ō Tāhūhū (Te Ārai Point) through defeating the local Ngāoho and Ngai Tāhūhū people and intermarrying with them. During this conquest Maki and his followers were victorious in a battle referred to as 'Huruhuru waea' or 'the parting of the hairs'. This fight took place on the beach at Waimaru near Pukenihinihi Point *(see Figure 4)* which is located on the north western edge of the park.

After the conquest of Tāwharanui and the surrounding area, Maki divided the land up among his sons and their followers. The land that now makes up Tāwharanui Regional Park, "belonged to Maeaea riki. Maki gave it to him. Manuhiri also had a right to it." (Te Hemara Tauhia, NLC Kaipara MB 3, 1873:42). Manuhiri, the eldest son of Maki, and his followers initially lived on the eastern shores of the Kaipara Harbour and later spread to the Matakana – Mangawhai coastline. Their descendants became known as Ngāti Manuhiri, 'the tribe of Manuhiri', one of whose ancestral homes was Tāwharanui. Ngāti Manuhiri still live in the surrounding district today and maintain Te Kiri Marae at Ōmaha (Leigh).

Ngāti Raupō

The permanent occupants of the Tāwharanui area from the time of the conquest until the late 19th century were the descendants of Maeaeariki who occupied the coastline between Whāngaparaoa and Ōmaha. From his sons Te Utu and Te Rupenga came the hapu known as Ngāti Raupo and Ngāti Kā. They occupied the coastline between Matakana and Whāngateau, although Ngāti Raupō focused their settlement at Tāwharanui. The origin of the name Ngāti Raupō is not known, although it is thought that this name derived from the raupō *(Typha orientalis)* wetland that once covered the low lying flat land in the park prior to the late 19th century (pers. com the late Hamuera Paraone).

Ngāti Raupō were the descendants of Maeaeariki who had taken part in the conquest of the land with his father and brothers. Through intermarriage with the earlier peoples they also had direct ancestral links with the tribal groups who had formerly occupied the land. They maintained close ties with their neighbouring Ngāti Manuhiri relatives who often occupied Tāwharanui, and also with their Ngāti Rongo relatives who lived immediately to the south. All of these closely related hapu had made peace settlements and marriages with the tribal group known as Ngāti Whātua whose influence was growing in the Kaipara district at this time. Likewise they had concluded peace making alliances with Ngai Tāhūhū and Ngāti Manaia (Ngāti Wai) the two large iwi who occupied the coastline north of Paepae ō Tū (Bream Tail). As a result Ngāti Raupō and their relatives were able to occupy Tāwharanui in peace for several generations.

Punga waka (canoe anchors) from Jones Bay, Tāwharanui. J. R. Diamond collection *Figure 5*

Toki (stone adze) from Jones Bay, Tāwharanui, J.R. Diamond collection *Figure 6*

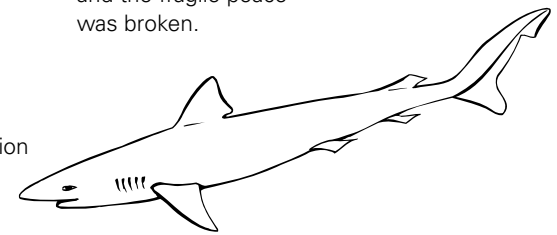
Conflict with Marutūahu

In early 18th century the sub tribal groups who occupied the eastern coastline north of Takapuna were coming under increasing pressure from the tribes of the powerful Marutūahu confederation who occupied the Hauraki Gulf. While being related through Tainui and Ārawa descent, conflict developed between these two tribal groupings over control of the bountiful fishing resources of the eastern coastline north of Whāngaparaoa. Fighting between Te Kawerau and the Marutūahu tribes began in the 1720s and continued off and on throughout the 18th century. Victories were gained by both parties, although by the late 1700s the Hauraki tribes were predominant.

The Hauraki tribes were not directly seeking control of land but wished to gain control over the famed tauranga mango or shark fishing grounds north of Whāngaparaoa. At these grounds, which included Kawau Bay off Tāwharanui, thousands of school sharks, known locally as muri, were caught and dried in late summer. They were then taken home to the Hauraki district as a valuable winter food source. During this period Ngāti Raupō and their relatives remained in occupation of their land, although the dominance of the Hauraki tribes was shown by their annual occupation of the nearby Matakana River mouth area during the shark fishing season.

By the late 1700s the Te Kawerau confederation could no longer tolerate this ongoing intrusion on their ancestral domain, although interestingly the chance to attack the Hauraki tribes came from within the latter confederation itself. Internal disputes within the Uri ō Pou people in the south western Hauraki Gulf area led to a request from Tokawhero, an Uri ō Pou chief of Kawerau descent, to attack his own people to avenge the death of his father Ngātara. As a result a large taua (war party) was assembled at Mahurangi to attack the Marutūahu tribes. This taua was led by Te Maeaea, a Ngāti Manuhiri chieftain who lived between Pakiri and Tāwharanui, and his relative Pōnui who lived at Mangatāwhiri (Jones Bay, Tāwharanui). His impressive fortified settlement, *(see Figure 7)* located above the park entrance, is still known as 'Ōpōnui'– 'the dwelling place of Pōnui'.

The Te Kawerau war party defeated Hauraki forces at Motukaraka near Howick and at Kawakawa Bay, and returned home victorious. During the latter battle the Te Urikaraka (Ngāti Paoa) leader Te Mahia was killed. The death of this leading Hauraki chieftain could not go unavenged. As a result Hauraki forces attacked Te Kawerau, with battles being fought as far west as Hōteo and as far north as Waihē (the Mahurangi River). Warfare continued between the two tribal confederations until the 1790s when a major peace making meeting, known as 'Mihirau', was held at Pūhoi. Taonga (heirlooms) were exchanged and Te Ngare, a young Ngāti Manuhiri woman from Tāwharanui, was gifted to a Ngāti Paoa chief. Te Ngare however refused to consent to this arrangement and the fragile peace was broken.



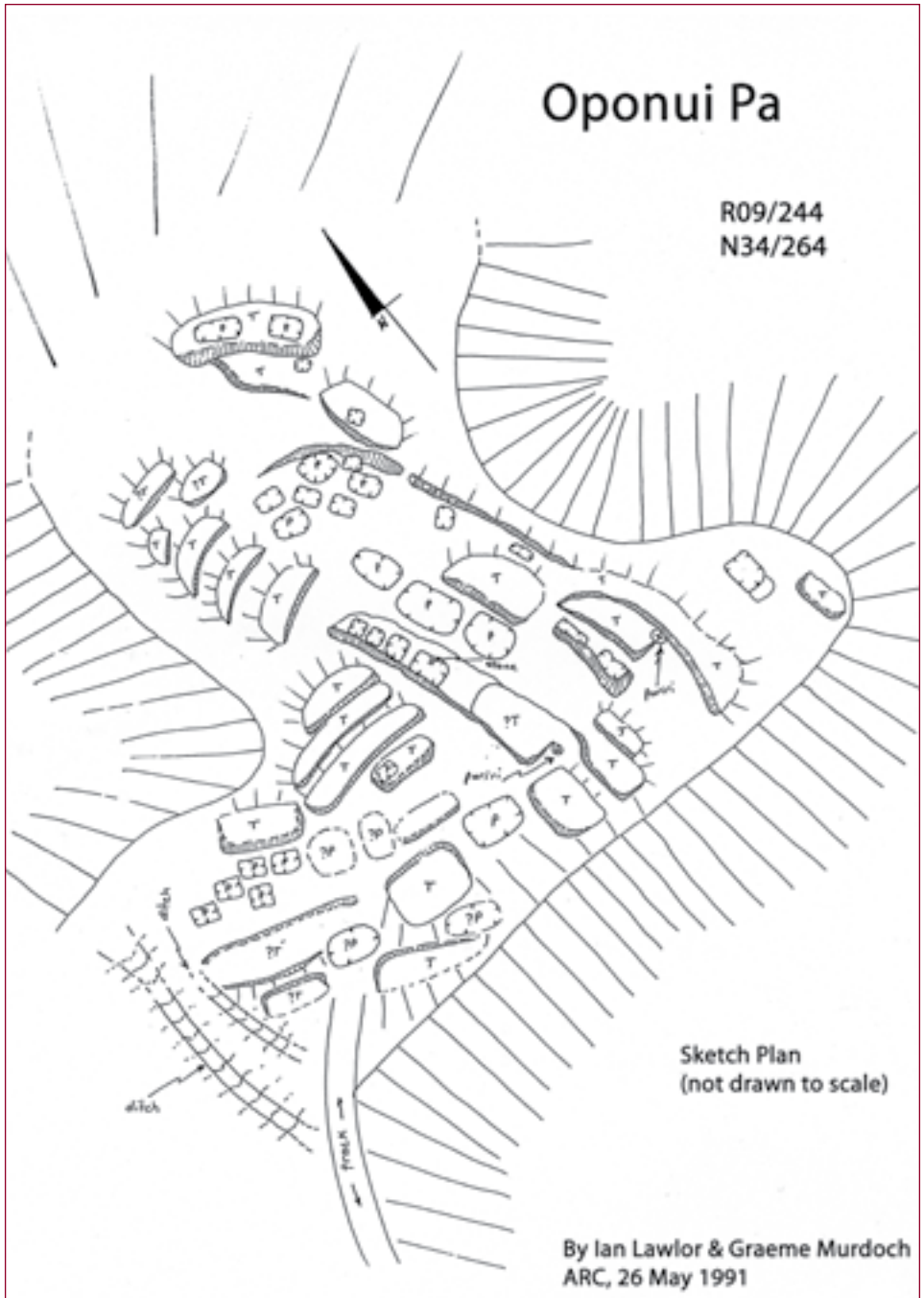


Figure 7

In a major battle at Te Ngaere (Christian Bay) just south of Tāwharanui, local chieftains Te Maeaea and Te Awhi were killed by a Hauraki force led by Pōkai the son of Te Mahia. Pōnui, the Ngāti Raupō leader, was briefly forced into exile with his Ngāti Rongo relatives in the south eastern Kaipara area. Soon after he returned to his home at Tāwharanui where he lived out his life beside his fellow rangatira Te Rua ā Te Whenua and Marokōpaitū. The direct descendants of these chiefs were to occupy the Waikauri Bay-Tāwharanui area until the mid 1870s, and to retain ownership of the western part of what is now Tāwharanui Regional Park until 1912.

THE TRADITIONAL CYCLE OF RESOURCE GATHERING

As noted earlier, the strategic location and rich resources of both the land and sea made Tāwharanui an ideal place to live in pre-European times. Ngāti Raupō and Ngāti Manuhiri had settlements at Tāwharanui, while moving over their wider ancestral land between Matakana and Te Ārai in a seasonal cycle of fishing, hunting, gathering and harvesting. Archaeological and traditional evidence indicates that Māori settlement was focused around Waikauri Bay just south of the park, and around the Mangatāwhiri Stream valley (Jones Bay). Associated outlying seasonal occupation sites, used for both gardening and fishing activities, were also located on the northern coastline between Pukenihinihi Point and Waikōkōwai (Anchor Bay). In addition, small sites associated with fishing and shellfish gathering were located around the coastline of the Tāwharanui Peninsula itself.

In the lower Mangatāwhiri Stream catchment there are at least seven clusters of pits and terraces indicating intensive settlement and the storage of large amounts of kūmara. The two most extensive settlement sites are to be found on the highest points above either end of Jones Bay. On the top of the ridge above the outlet of the lagoon is an extensive defended settlement known as Pā-hī – 'the lofty fortified settlement'. This site (R09/242) extends for nearly half a kilometre along the ridge. Its earthworks have become indistinct as a result of farming practices since the 1870s, however it includes at least 24 terraces and 15 pits, and was defended at its eastern edge by two large ditches and banks that are 60 metres in length.

Another large defended settlement is located on the top of the ridge above the park entrance. The site (R09/244), known as Ōpōnui, is relatively well preserved and contains at least 25 terraces and 31 pits *(see Figure 7)*. It was defended by a double ditch and bank on its western boundary. It is significant that the Ngāti Raupō leader Ruka Taiaho stated in the Native Land Court that he wished this area inland of Waikauri to be 'inalienable' (NLC Kaipara MB 3, 1873:29). These two extensive settlements were located on ideal vantage points with expansive views over the surrounding district. They appear to have been relatively well defended, although the smaller, more heavily fortified, headland pā at Waikauri Bay and Pukenihinihi were probably used as refuges in times of crisis.

Ōpōnui and Pāhī were situated well above the mosquito-ridden wetlands. Being located on high ridge tops they also provided warm, well drained areas in which to store kūmara. This important crop would have been cultivated on the adjoining north facing slopes, as well as on the warm sandy flats behind Main Beach. This latter area is shown on an early Māori Land Plan (ML 1874) as a 'native clearing' *(see Figure 15)*. It was known to have been planted in potatoes until at least 1873 (Pātara Pani, NLC Kaipara, MB 3, 1873: 39). The kūmara tubers were stored in rua (rectangular pits) with thatched or earth covered roofs. A staple food source that would also have been harvested from garden clearings was aruhe, the starchy root of the bracken fern *(Pteridium esculentum)*.

Another major source of natural resources was the large wetland which formerly covered all of the flats between the park entrance and the Main Beach – Anchor Bay area. Known as 'Te Whauwhau Rangaunu', this wetland was used by Ngāti Manuhiri to catch eels (Arama Karaka Te Haututu, NLC Kaipara, MB 3, 1873: 37). The wetland would also have provided foods like raupō pollen, and wildfowl such as pūkeko and ducks. Its margins would also have been ideal for growing taro *(Colocasia esculenta)*, and the main wetland would have also provided vast quantities of building and weaving materials including: raupō, kuta *(Scirpus lacustris)* and harakeke or flax *(Phormium tenax)*.

Tāwharanui also provided a valued source of kōkōwai or red ochre which was mixed with natural oils, and used for many decorative and ritual purposes. The kōkōwai outcrop behind Anchor Bay *(see Figure 8)* gave the place its traditional Maori name, Waikōkōwai – 'the bay of the red ochre source'. When harvesting the red ochre and the other resources of the area, Ngāti Manuhiri stayed at the small headland pā known as Pāpahi, at Anchor Bay (Ibid.).

Ngāti Manuhiri also occupied Pukeruhiruhi Pā at Pukenihinihi Point at the north western end of Main Beach on a seasonal basis as explained by Pātara Pani in 1873,

> *"My fathers had a pā on this land at Pukeruhiruhi. Many of the Mātuas died on this land…Taimaro used to live on it, he lived in the pā and had houses in it. My father Te Toka used to go on it constantly to get sharks – The pā was still standing in his time and he used to live in it while fishing. The earthworks of the pā are still to be seen." (Pātara Pani, NLC Kaipara , MB 3 1873: 39-40)*

The coastal forest which once covered the park would have provided a huge source of food, medicine and building materials. A wide range of berries were harvested to eat, as were the 'tāwhara' or edible bracts of the kiekie vine which give the park its name. Smaller tree species were not only used for food but for many other specialized uses. For example the light weight timber of the whau *(Entelea arborescens)* was

Kōkōwai (red ochre) deposit at Waikōkōwai (Anchor Bay), 1991, G. Murdoch *Figure 8*

used to make floats for fishing nets, and the leaves of the ngaio *(Myoporum laetum* - which is still found growing naturally on the north coast at Ngaio Bay*)*, were used as an insect repellant. The leaves of the nīkau palm *(Rhopalostylis sapida)* and the stems of the toetoe *(Cortaderia splendens)* were used as thatching material in the construction of houses. Karaka *(Corynocarpus laevigatus)* trees are found by many old occupation sites in the park. The fruit of the karaka *(see Figure 9)* was gathered when ripe in March. It was soaked to remove poisonous toxins and then pounded to produce a type of flour used as a winter food source.

Over the centuries the Maori occupants of Tāwharanui also harvested the rich resources of the coastline and the surrounding sea, as indicated by the archaeological evidence to be found in the numerous middens found throughout the park. Oral tradition suggests that Ngāti Raupō, Ngāti Manuhiri, and related hapu, came to the area to fish until well into the twentieth century. Fish bones, in particular tāmure or snapper are found in almost every large midden at Tāwharanui,

Shell midden exposure (R09/251) near Waimaru, Main Beach, 2004, ARC *Figure 10*

Karaka tree with ripe berries, above Bluebell Point, T. Lovegrove *Figure 9*

and midden analysis to date has identified eighteen shellfish species. It is of interest that these include both local rocky shore species like paua *(Haliotis iris)* and sandy shore species like tuatua *(Phaphies subtriangulata)*, as well as estuarine species like cockle *(tūangi, Austrovenus stutchburyi)* which appear to have been gathered from the nearby Whāngateau Harbour. Local tradition notes that whales occasionally stranded on Main Beach, providing a considerable amount of food, and also bone which could be used to manufacture a wide range of tools, weapons and ornaments. The importance of whales to Ngāti Manuhiri is reflected in their inclusion on the base of the carved pou located at the lagoon *(see cover foldout image)*. Whales have continued to strand at Tāwharanui on a relatively regular basis until recent times.

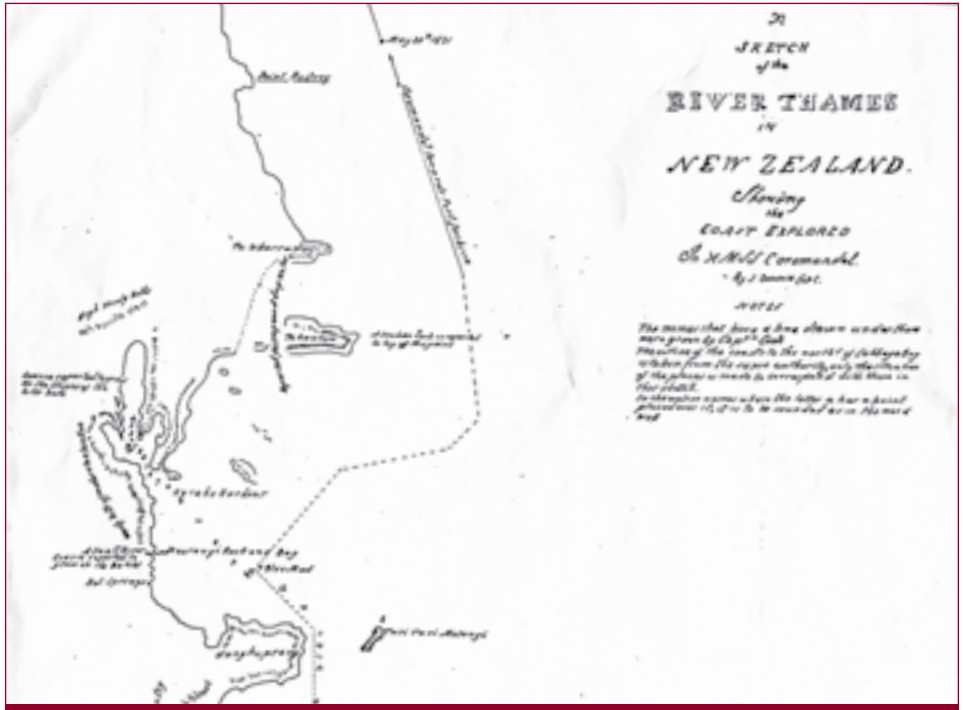
CONTACT WITH EUROPEANS AND ITS IMPACTS

In December 1770 Captain James Cook sailed through the northern Hauraki Gulf. At this time he roughly charted the coastline in the vicinity of Tāwharanui and named nearby Point Rodney after Vice Admiral Sir George Rodney. European sailing vessels, mainly whaling ships, began to appear on the coast from the early 1800s, although there is currently no known record of them visiting the Matakana area. In 1820 the missionary Reverend Samuel Marsden and several other missionaries camped on Kawau Island opposite Tāwharanui. In the following year Captain J. Downie of the Royal Navy Supply Ship HMS *Coromandel* sailed north up the coastline outside of Kawau Island with a load of spars bound for Sydney. He sketched 'Te Kawhow' (Kawau Island) and noted the 'reported passage and deep water' off the high peninsula that he recorded as 'Ta Wharranui' *(see Figure 11)*.

By the 1820s the Māori occupants of Tāwharanui would have seen European shipping traveling up and down the coast, and had certainly come under indirect European influences. These included the introduction of new food sources such as pigs and potatoes, as well as European steel tools and utensils. Sadly, like the other iwi of the region they had almost certainly been affected by the introduction of introduced epidemic disease, and in the mid 1820s they were to suffer the disastrous consequences of the introduction of European weapons.

Ngā Pakanga ā Te Pū – the musket wars

Some of the sub tribal groups of the Mahurangi-Matakana area had taken part in an attack on Ngāpuhi at the Bay of Islands



From - A Sketch of the River Thames in New Zealand, J. Downie, 1821, ARC *Figure 11*

Matatūahu – 'the headland place of sacred ritual', G. Murdoch *Figure 12*

in the 1790s and had been involved in the killing of the Ngāpuhi chief Te Koriwhai in the Mahurangi area in 1820. As a result they were attacked by a Ngāpuhi force at Te Kohuroa (Mathesons Bay) in 1822. In this battle they faced muskets for the first time and suffered heavy loses. Then in 1825 a large combined Ngāpuhi force fought a major battle near Kaiwaka against a Ngāti Whātua force which included Ngāti Rongo and Ngāti Manuhiri warriors. Major losses were suffered by both sides, however the greater numbers of muskets held by Ngāpuhi prevailed.

Following this battle the surviving members of the local hapu fled both north and south to seek shelter. Te Hemara Tauhia and some of the Ngāti Rongo people of Mahurangi sought refuge in the Bay of Islands with the Ngāpuhi chief Pōmare II who was also of Ngāti Rongo descent. Others fled to the Waikato where they took refuge with Ngāti Korokī at Maungatautari near Cambridge. Ngāti Manuhiri and Ngāti Raupō took refuge with relatives living north of Whāngarei, including with the Te Parawhau chiefs Parihoro and Tauwhitu who were also of Ngāti Manuhiri descent.

The Maori inhabitants of Tāwharanui were to remain in exile until the mid 1830's at which time Ruka Taiaho and his people returned to Waikauri and Mangatāwhiri (Jones Bay, Tāwharanui). Now only an extended family group, they continued to occupy their ancestral domain in much the same way as their ancestors had done. Ngāti Manuhiri now lived permanently in the Ōmaha-Pakiri area, but continued to make seasonal visits to the northern coastline of Tāwharanui to fish and cultivate the land. Both groups had returned from exile to a very different world which now had a permanent European presence.

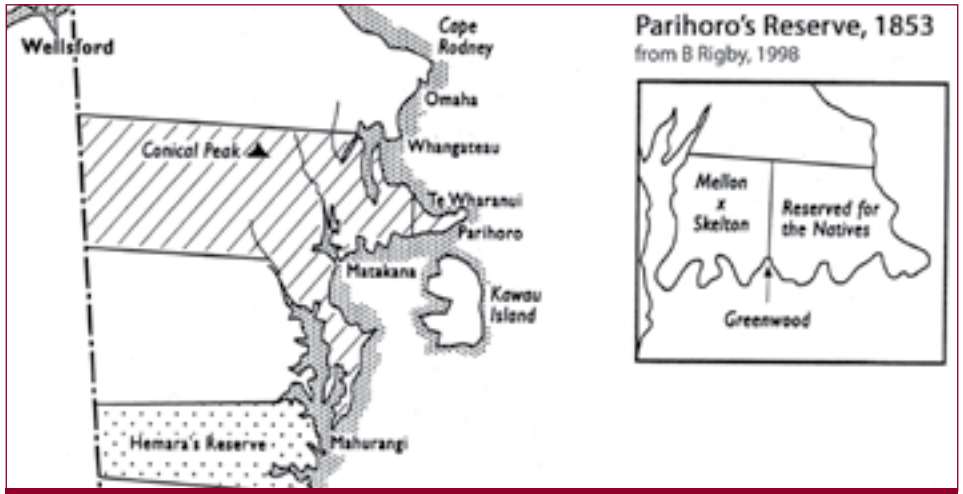
Ngāti Paoa from the south western Hauraki Gulf had made an early peace with Ngāpuhi and had begun to venture north into the then uninhabited coastal area north of the Waitematā Harbour. From 1832 they helped European timber traders to cut kauri timber from the catchments of the Matakana, Mahurangi and Pūhoi Rivers. By the late 1830s Ngāti Manuhiri, Ngāti Raupō and related hapu had returned to their ancestral homes in the Matakana area. They were however unaware that European timber traders had begun to purchase large parts of their ancestral land from the Hauraki tribes.

The loss of the land

In 1839 William Webster, an American timber trader working out of Coromandel Harbour, purchased the 'Point Rodney' block from Ngāti Paoa. This block, estimated to be 4046 ha. (10,000 acres) in extent, included the entire coastal area between 'Point Rodney' and 'Point Tāwharanui'. In 1839 Ngāti Paoa also sold an estimated 2023 ha. (5000 acres) to Thomas Millon and James Skelton *(see Figure 13)*. This block of land, known as 'Te Pau', extended out along the Tokatū Peninsula from Matakana to the western end of Te Ngaere (Lagoon Bay) near Tāwharanui.

These 'pre-Treaty' private land purchases were ultimately investigated by the Crown and the acreages granted were substantially reduced. Nevertheless, by mid 1841 Ngāti Manuhiri and Ngāti Raupō had lost a significant part of their ancestral domain without their knowledge or consent. Their situation was to become more perilous as a result of the Crown purchase of the Ōmaha and Mahurangi block from 'the united tribes of Thames'on 13 April 1841. This purchase related to all of the coastal land between Takapuna and Te Ārai Point extending inland to the main ridge, including Tāwharanui. It effectively left Ngāti Raupō and Ngāti Manuhiri landless.

The Crown soon came to recognize the complexity of ancestral interests within this purchase area and spent the next two decades sorting the mess out. By the early 1840s the Crown had recognized the interests of resident groups like Ngāti Manuhiri and Ngāti Raupō, but had not moved to formally create reserves for them. In 1845 Parihoro, a Te Parawhau chief from Whāngarei, asserted his rights held in the Matakana area as a descendant of Manuhiri. He undertook the muru (ritual plunder) of Millon's sawing station on the Tokatū peninsula and threatened other settlers in the area. The Crown retaliated by confiscating some of his land at what is now Marsden Point, although they ultimately purchased Parihoro and Tauwhitu's interests in the Matakana area with a payment of £150. In this transaction on 1 November 1853, the Tokatū Peninsula east of Millon's claim was "reserved for the natives' *(see Figure 13)*. This meant that the coastal area between the Ōmaha Spit and Lagoon Bay was finally recognized as remaining in Māori customary ownership.



Parihoro's Reserve *Figure 13*

A time of great change

In the 1850s Ngāti Raupō, now led by Porotaka the son of Taiaho, remained in occupation of what is now Tāwharanui Regional Park, although their main settlement was at Waikauri Bay which offered a much better all weather landing than Mangatāwhiri (Jones Bay). Ngāti Manuhiri, now under the leadership of Te Kiri, continued to visit Tāwharanui to fish and to cultivate land on the northern coastline. Ngāti Raupō had access to European material goods via the newly established village of Matakana, the mill town of Warkworth, and the copper mining settlement on Kawau Island. The hapu had now adopted Christianity, having been visited from the early 1840s by the Reverend James Buller and other missionaries from the Kaipara Wesleyan Mission Circuit. On his baptism Porotaka adopted the Christian name Ruka (Luke), and became known as Ruka Taiaho. His son took the Christian name Wiremu Pātene (William Barton) after one of the organizers of the Wesleyan Mission.

In the 1860s over forty European families had settled on land in the Matakana area and a thriving economy based around timber milling, boat building and farming had developed. The Māori residents of Tāwharanui were involved in these activities, although they continued to live a largely subsistence lifestyle on their ancestral land. From 1862 they observed the purchase of nearby Kawau Island by Governor George Grey and his introduction of exotic plant and animal species with great interest. This activity reflected the great change that was then taking place in their ancestral home. In relation to this an 'old Kawerau lady' Mereri recalled,

> *"When our people first saw the foreign birds (emu) brought by Governor Grey to Te Kawau we called it the moa, and my cousin Te Hemara made a speech to those birds and cried, and we all cried, for we remembered those old proverbs and laments concerning the past, which likened the disappearance of our dead parents and ancestors to the extinction of that bird the Moa." (Journal of the Polynesian Society, Vol. 28, 1919: 108)*

In 1864 the Māori residents of Tāwharanui were disturbed to learn that a large number of Māori prisoners, captured a year earlier by British troops at the Battle of Rangiriri, had been imprisoned at Kawau Island on old ship hulks.

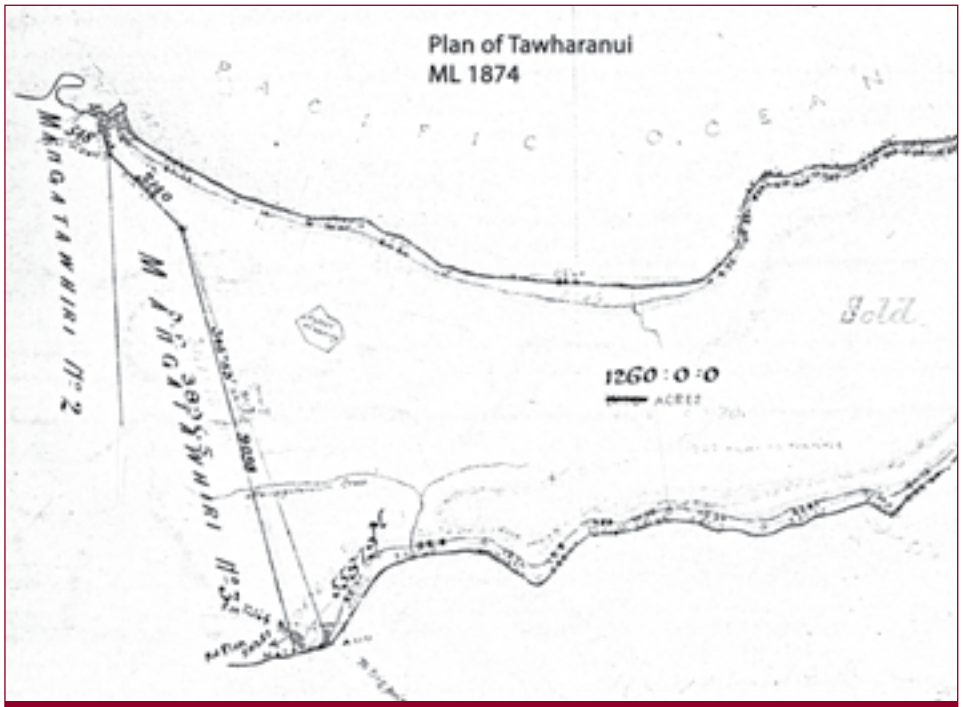
Tauwhitu the Te Parawhau and Ngāti Manuhiri leader, then living at Waikauri and Mangatāwhiri, was disillusioned with the Crown and had an old debt of gratitude to Waikato. He and his infant son had been spared from death by the Waikato paramount chief, and later first Maori King, Pōtatau Te Wherowhero in a battle fought near Whāngarei in 1827. Tauwhitu knew that the Kawau prisoners had been fighting in support of King Tāwhiao the son of Te Wherowhero. With the help of Ngāti Manuhiri he organized whale boats and ferried the prisoners to the mainland. Some of them came ashore on the southern coastline of the Tāwharanui Peninsula. Their landing place near Bluebell Point became known as 'Māori Bay' *(see Figure 14)*. After camping briefly at Waikauri, the escapees traveled overland to Whāngateau and built a fortified position on the top of Mt. Tamahunga. They created great concern among local European settlers, although they were ultimately given free passage by the Government to return to the Waikato.

In 1866 an application was made by the Ngāti Manuhiri chief Te Kiri to establish title to the Māori reserve land set aside in the vicinity of Tāwharanui in 1853. The land was surveyed 1870/71 into two large blocks. They included the Tāwharanui Block (the high Tāwharanui peninsula itself) and the Mangatāwhiri Block which extended from Waikauri Bay to the northern end of the Ōmaha Spit. The land was investigated by the Native Land Court at Te Awaroa (Helensville) 1873/75, with claims being made by the resident rangatira Ruka Taiaho, as well as by others living as far away as Waitākere and the Kaipara.

Māori Bay where the Kawau prisoners landed on 12 September 1864, G. Murdoch *Figure 14*

All claimed rights to the land on the basis of their Te Kawerau ancestry, and specifically through descent from Maki and his sons Manuhiri and Maeaeariki (Maraeāriki). In relation to the Mangatāwhiri Block Judge H.H. Monro issued the following Judgement after hearing extensive evidence - "It was shown that this land belonged to Maki in former times. His descendants had occupied it for generations and built pās and houses on it and cultivated it. The whole of the persons proved to be descended from Maki are entitled to claim." (NLC Kaipara, MB 3, 1873:46) It was recognized that a primary right to the land lay with Ngāti Raupō and Ngāti Manuhiri who actually occupied the land. As a result the narrow 214 acre (86 ha.) portion of the Mangatāwhiri block between Pukenihinihi Point and Waikauri Bay was surveyed off for their use as the Mangatāwhiri No.3 Block *(see Figure 15)*. Title was awarded to Ruka Taiaho, his son Wiremu Pātene and Te Kiri Paraone the grandson of the recently deceased Ngāti Manuhiri chief of the same name.

The absentee owners of the Mangatāwhiri No.1 and No.2 and Tāwharanui blocks indicated their willingness to sell the land which was sold in two transactions 1873/75 to John Atkinson 'gentleman' of Dunedin. Ngāti Raupō remained living at Waikauri and Mangatāwhiri (Jones Bay) until the death of their leader Ruka Taiaho in April 1875. At this point they leased the Mangatāwhiri No.3 block to Emanuel Christian (who had purchased part of Mangatāwhiri No.2 from Atkinson and settled at Christian Bay). They then moved to live with Ngāti Manuhiri at Pakiri. Atkinson was a land speculator and he quickly sold the remaining land to another wealthy land speculator, Dunedin politician, John Cargill. Within a month Cargill had sold the property to Antonio Martin for the sum of £1400 sterling.



Māori land plan (ML 1874), showing Tāwharanui and Mangatāwhiri No.3 blocks, 1870, ARC *Figure 15*

The Martin Era 1877-1898

Antonio Martin (1825 -1882) the first European owner to develop the Tāwharanui property had an interesting past. He was Portuguese and had arrived in New Zealand under the name Antonio Mathias de Varga. A descendant recalled that he had been,

> *"shanghaied from the Farilhoes islands (off the coast of Portugal) by the crew of an American whaler – the Barque Noble, which after a year in the Antarctic, was damaged off Great Barrier Island, then ran aground in the Thames estuary…in June 1846." (H.A. Martin 1987:1)*

On arrival in Auckland de Varga immediately adopted the name Antonio Martin, married Agnes Fleming (1830-1907), and gained work in his original trade as a cooper (barrel maker). Martin did well in Auckland and by 1860 had a small cutter the *Agnes* built at Matakana to ship timber and firewood to the lucrative Auckland market. By 1870 Antonio owned a small fleet of coastal trading vessels, a hotel, and a fine home in Hobson St. Auckland. He and Agnes now had a very large family consisting of four girls and ten sons. Antonio purchased the 4156 acre (1681 ha.) Tāwharanui as a source of kauri timber, firewood and shingle.

In late 1879 Martin built a small shanty behind Shingle Bay (Jones Bay), and began milling the Tāwharanui and Mangatāwhiri blocks using contractors and his eldest sons. Much of the forest had been modified after centuries of Maori occupation, although a large amount of kauri remained in the Mangatāwhiri Stream catchment and on the central part of the peninsula. Mānuka scub covered almost all of the remaining land providing a huge source of firewood. Kauri was pit sawn on the property and sledge loads of sawn timber and firewood were hauled to Shingle Bay to be loaded into Martin's cutters which stood close offshore in good weather. Logs were hauled to Shingle Bay using bullocks, the first of which were said to have swum ashore from the 29 ton cutter *Phoenix* which was wrecked on Phoenix Reef on the northern coastline on 4 June 1879. The large anchor from the *Phoenix* was later recovered from near Flat Rock, giving the locality the name Anchor Bay.

As land was cleared, pasture was sown and sheep and cattle were introduced to the property. Antonio Martin enlarged the original shanty into a two storied cottage and employed a fellow Portuguese John Da Silva as farm manager. After Antonio's death in 1882, Da Silva remained as farm manager under the direction of Agnes Martin and her son Francis then aged 15. By 1896 the timber had largely been milled out and wool from a flock of 900 sheep was providing the main income from the farm. The sheep were hand shorn and the baled wool taken out from Shingle Bay by punt to waiting cutters. By the late 1890s Francis Martin, like his brothers, had left Tāwharanui to work in Auckland as a draughtsman, and Agnes had retired to Takapuna.

Antonio and Agnes Martin c. 1875, H. Harvey and NZ Genealogist *Figure 16*

The Martin cottage c.1880, Fred Marshall album *Figure 17*

James and Alice Young's first home at 'Shingle Bay', Tāwharanui, 1898, Leo Young album *Figure 18*

The Jones and Young families settle at Tāwharanui

On 23 September 1898 the 1681 ha. Martin farm was leased to David Jones and the Da Silva family moved to another Martin property, Kaikoura Island off the coast of Great Barrier Island. At the same time Emanuel Christian gave up his lease of the Māori owned Mangatāwhiri No.3 Block which was transferred to James Young. He was a farm worker from Kawau Island who had befriended Ngāti Manuhiri who often called at Kawau Island in their trading vessels. Young, known to local Maori as 'Hēmi Ianga', and his wife Alice (nee Wyatt) moved to Tāwharanui in late 1898 with their three children. At first they lived in a nīkau whare *(see Figure 18)*, and then in a small weatherboard cottage built on the flats immediately inland of the present day park entrance.

James Young initially struggled to make a living by cutting firewood from the property for sale to Auckland merchants, and by selling kahikatea milled from the wetland behind what is now the park workshop and depot. The timber and firewood were taken to the beach by horse and sledge and loaded by hand onto scows which grounded on the beach at low tide. As the land was cleared pasture was developed for a small dairy herd. The milk from the cows was used to produce homemade butter which was sold to shops in Auckland. Alice Young also kept 300 hens, selling the eggs on the Auckland market as well as to local bush workers. The family kept a large vegetable garden and orchard, and found much of their food from the environment around them. They caught large numbers of fish, which were smoked in the wheelhouse of the scow *Waipū* wrecked near Jones Bay in 1904, and sent to Auckland with the butter and eggs. James Young was also well known in the district for his honey made from nectar collected from wild bees, and for his home-brewed beer which gained extra potency from the inclusion of flax roots.

After leasing the Mangatāwhiri No.3 block for 14 years, James Young was finally able to purchase it from its Māori owners for one pound an acre in 1912. In 1914, using timber milled from the property, James Young built a new larger house beside the original cottage with the help of Tom Jennings of Waikauri Bay. The isolation faced by the Young and Jones families was symbolised by the fact that the Young's new house incorporated a flagpole on top of the front verandah *(see Figure 19)*. If they wanted a passing steamer to stop to pick up produce or passengers they would run up a flag. While at Tāwharanui James and Alice had a further four children, although sadly two of them, both girls, were to die soon after birth. Ellie Young died in December 1901 and June Young died in February 1910. Both infants were buried on Matatūahu Point *(see Figure 12)* by what is now the park entrance at the western end of Jones Bay. The freesias planted on their graves can still be seen today.

Matatūahu, meaning 'the headland place of ritual', had obviously been sacred to Māori, and the 1870 Tāwharanui Māori land plan shows a marked grave on the point *(see Figure 15)*. It is of interest that the Young infants were buried beside what are said to be the graves of four French sailors. Edgar Young, son of James and Alice Young recalled this interesting story about an event which still remains a mystery.

> *"Dad told me it was a French warship putting up trig stations (surveying)…round the 1900s…they went down (Kawau Bay) in the morning. My father and Mr. Day were fencing up on the hill and in the afternoon they saw them sailing back up…they thought they must have taken the sail down because next time they looked they couldn't see them anywhere. Next day sailors off the warship came and asked them if they'd seen them and they told them just where they had seen them last. I never asked Dad where they found them…they buried them on our point there, right against the boundary between us and Mrs. Jones. Just up about 20 feet where you could dig a decent hole." (Edgar Young, June 1990:8)*

Living beside the Young family were the Jones family who settled at Shingle Bay, Tāwharanui in December 1898. David Jones was a Welshman who had emigrated to New Zealand as a 13 year old in 1864.

The Young family on the verandah of their new house (1914), with flagpole on verandah, Leo Young album *Figure 19*

The Jones family c.1896, E. Jones, Fred Marshall album *Figure 20*

Jones had been a manganese miner on Waiheke Island where he married a local girl Effie McLeod. In the late 19th century he operated a firewood and timber business from Freemans Bay, Auckland. It was through this business that he came into contact with the Martin family and ultimately arranged a lease with right of purchase over the Tāwharanui property. The lease was backed by the Mayor of Auckland David Goldie who owned the Oceanic Sawmill at Freeman's Bay and was interested in milling the remaining timber from Tāwharanui.

David and Effie Jones and their five children settled in the old Martin cottage with bright prospects ahead of them. "Thomas, Ellis and Donald had a whole future mapped out for them to fell the firewood, kauri, posts, battens, shingles and flax." (Errol Jones, 1989:2). Sadly however, only three months after their arrival, tragedy struck the Jones family on 28 March 1899.

"It was noticed that sheep were stranded by a rising tide as they moved along the coast (by Elephant Point), so David, his only girl Laura, aged 12, and the youngest Robert, together with a farm assistant John Day rowed in a flat bottomed punt to rescue the sheep. The punt grated on a reef in the swell and the boat overturned. John Day rescued the young boy but David and his daughter were drowned." (Ibid.)

Although stricken with grief, Effie Jones had little choice but to carry on with the lease assisted by John Day and a friend Margaret Gordon who came from Waiheke to help. By 1900, with the help of her four sons Thomas (20), John Ellis (19), Donald (17) and Robert (11), Effie Jones had developed a successful farm based on a flock of 600 sheep. By February 1902 she had sufficient money for a deposit to buy the property from the Martin Estate.

Although surveyed in 1901, the road was not formed out to Tāwharanui until 1915, and it was often impassable in the wet. As a result almost all supplies and produce from the Jones and Young family farms was transported in and out by coastal steamers like the *Kawau (see Figure 22)*, *Kōtiti* and *Ōrewa*. Trees were felled on the property by local contractors like Henry Green and hauled to Jones Bay as Shingle Bay had become known. They were then rafted and towed to Auckland by the steamer *Rimu*. Scows came up on to the beach to load stock from temporary yards erected there, and also to load shingle which Effie Jones had begun to sell to Auckland firms like J.J. Craig Ltd.

The often rough seas off Jones Bay must have reminded Effie Jones and her family of their tragic loss, in particular as sailing ships continued to sink within view of Jones Bay.

On 15 November 1904 the scow *Waipū* was wrecked just east of Scow Point.

On 19 September 1907 the cutter *Eleanor* was wrecked at Bluebell Point, and then on 30 September 1908 the 63 ton schooner *Zior* stranded near Elephant Point becoming a total wreck.

By the mid 1900s Donald, Thomas and Ellis Jones had left the farm to seek their fortunes elsewhere, with the youngest boy Robert remaining at Tāwharanui to help his mother. In mid 1907 Effie Jones sold the land west of Pukenihinihi Point, including Ōmaha Spit, to John Wilson who wished to take sand and shell from the coastline for use in his Warkworth cement works and concrete construction business. With the money from this sale Effie was able to freehold the rest of the property and also to finance the construction of a new homestead for her son Ellis who returned to Tāwharanui with his family to run the farm.

In 1912 Ellis Jones built the impressive Jones homestead which still stands near the park

A view of Jones Bay c. 1920. Jones Homestead and cowshed in foreground, Martin Homestead and boatshed in background, with the scow Jane Gifford taking on shingle on the beach. Fred Marshall album *Figure 21*

Shipwrecks on the Tāwharanui coastline

Between 1871 and 1978 nine vessels are known to have come to grief on or near the Tāwharanui coastline with the loss of four lives. This does not include the currently unidentified mystery 'wreck' with the loss of four lives as described earlier.

- 28 May 1871 – the 15 ton schooner *Julia* was wrecked at Tokatū Point with the loss of one life. The exact position of the wreck is currently unknown.
- 4 June 1875 – the 16 ton cutter *Julia* was wrecked on Tokatū Reef with no loss of life. The exact position of the wreck is currently unknown.
- 4 June 1879 – the 29 ton cutter *Phoenix*, struck Phoenix Reef on the north coast and broke up.
- 28 March 1899 – an unnamed punt owned by the Jones family sank off Elephant Point with the loss of two lives.
- 15 November 1904 – the 42 ton schooner-rigged scow *Waipū* was wrecked at the 'Shag Roost' near 'Scow Point'.
- 19 September 1907 – the 22 ton cutter *Eleanor* struck Māori Rock off Bluebell Point and became a total loss.
- 30 September 1908 – the 63 ton schooner *Zior* stranded just east of Elephant Point and later broke up.
- 6 November 1950 – the fishing trawler *Comet* was wrecked on Comet Rocks, Main Beach.
- 19 July 1978 – the fishing vessel *Golden Belle* was wrecked near Tokatū Point with the loss of one life.

Main source New Zealand Shipwrecks 1795-1982, C.W.N. Ingram 1984

entrance today (private residence). He used timber milled from the property and also from the kauri logs that broke free from rafts and washed up on the Tāwharanui coastline.

Effie Jones and her son Robert remained living in the old Martin Cottage behind the Jones Bay foreshore. After only three years Ellis Jones purchased his own property at Matakana. Robert Jones married and also purchased a property at Matakana and Effie put the Tāwharanui property up for sale. It was sold to William Sinclair from Mauku on 20 April 1917. The Jones family remained in the district where David and Effie Jones still have many descendants. In the meantime the Young family was to remain on the neighbouring property for another 35 years.

A succession of owners 1917 - 1925

William Sinclair was the first of a succession of people who were to own the Tāwharanui property over the next decade. All continued to use it as an extensive grazing run, although manure was not applied and pasture quality declined. To make ends meet several owners sold shingle from the Jones Bay foreshore, as well as vast quantities of firewood to Auckland firms like J.J. Craig and Winstones. Sinclair only owned the property for one year but in that time used a local Māori family, the Astles, to drain the extensive flats behind the dunes on the north coast.

On 9 May 1918 Tawharanui was sold to Walter Carey of Te Kōwhai in the Waikato who in turn sold the property to Frank Thompson of Ōrini on 8 July 1920. The experience of Thompson, who farmed the land for four years, typified the problems faced by owners of the property in this period. He faced declining pasture quality and significant transport difficulties in getting manure and other materials to the property, and sending stock out by scow from weather dependant Jones Bay. In 1924, when he only received £5 for fat steers that he had purchased for £10 as yearlings, Thompson was forced to relinquish the property to Carey who still held the mortgage,

The Hydes – 1925-1940

In February 1925 Tāwharanui was sold to William Hyde of Kaikoura in the South Island. Hyde and his wife Elizabeth built up a herd of Shorthorn cattle and Romney sheep, and like previous owners sold firewood and shingle by contract. William Hyde certainly brought change to the farm and the district as recalled by Leo Young.

> *"William Hyde was the first in the district to own a 2-stand motorized shearing stand which caused a lot of excitement among the locals, (and) was the first in the district to introduce kikuyu (a South African grass). He brought 4 plants back from an agricultural show in Auckland. William gave grandfather (James Young) 2 plants and told him to take special care of them as it was going to be the grass of the future. Grandfather planted his plants down by the foreshore near Matatūahu Point, while William planted his plants out near Anchor Beach." (Leo Young, 2004)*

The farm was uneconomic during the economic depression of the early 1930s and William Hyde relied largely on earnings from shingle royalties to fund its development. Following his death in 1937, the property was transferred to his brother Herbert.

Bert Hyde, like his brother, was remembered as a 'gentleman farmer' who had impeccable manners and treated the farm staff with respect. Under Hyde's management pastures and fencing were extended and improved, and by 1939 he had built up a flock of 850 breeding ewes and grazed approximately 250 cattle. Bert Hyde was assisted by a shepherd, a married couple to undertake farm and house work, and itinerant farm

Edgar Young shipping wool out from Jones Bay to the *SS Kawau*, 1935, Leo Young album *Figure 22*

Firewood cutters Wally and Mac with Melville Diamond by their whare, 1940, Waitākere Library and Information Services, J. T. Diamond Collection, 749.1 *Figure 23*

labourers who carried out fencing and drainage work. A significant proportion of the farm's income continued to come from the sale of shingle to Winstones at ninepence per cubic yard. This shingle was scooped into heaps on the beach by neighbour Edgar Young and then loaded by mechanical grabs onto scows. Hyde also employed two men Wally and Mac to cut mānuka firewood from 'Woodcutters Paddock' on the peninsula. These two characters lived in a nīkau whare inland of Bluebell Point *(see Figure 23)*. The firewood was transported to the clifftop by horse and sled then sent down a long timber chute to the beach below where it was loaded onto scows by hand.

Bert Hyde's shepherd was Peter Thornton, an old style bushman and stockman from Tangiterōria. In 1939 the farm's married couple were J.T. 'Jack' and Melville Diamond who came to the farm on a government subsidized agricultural training scheme. Jack, who was new to farming, learned the basic skills from Peter Thornton and undertook a wide variety of tasks after learning how to ride a horse and to use a horse and sled. Melville, who was a city girl, capably filled her position, once she had mastered the large and temperamental coal range. It was her job to cook for Hyde and the farm workers as required, and to clean the large Jones homestead which the Hydes had renovated. Melville often had to cook for visitors at short notice which was a difficult task as basic supplies were often in short supply and had to be collected from Christian Bay, a four mile (6.4 km) horse ride away.

Jack Diamond (later be awarded the MBE for services to local history) and his wife Melville worked long hours but enjoyed their time off as Melville recalled –

> *"Sunday was usually our day off, and we had the beautiful rocky coastline, the beaches and hills to wander around, plus the added interest in finding evidence of Māori times in the area. Jack discovered that the tarpaulin which covered the haystack was kept in place with the help of Māori anchor stones (see Figure 5) tied on ropes in various places. Nobody else was interested in such things so he replaced several with less interesting weights and when the family visited us he had several transported back home. With the pebbly beach at our front door it was good to take a dip in the summer evenings when we were free. We occasionally did a little fishing, not with great success until one afternoon, not feeling very energetic I reclined in a cosy hollow on the beach, tied my fishing line on to my big toe and dreamed the time away, until great excitement something was on my line. From then on I could tell of the large snapper I had caught."*
> *(M. Diamond, undated : 7-8)*

Later owners 1940-1973

On 31 October 1940 Bert Hyde sold the property to Theodore Hodges an Auckland based property developer, although Hyde retained a twenty year right to mine shingle on the property. Hodges continued to use the property as an extensive grazing run and built up the sheep flock. He also improved the swampy flats with the introduction of a properly surveyed drainage system. In 1943 he demolished the old Martin cottage and used much of the timber, and the proceeds from a win at the races, to build a new shearing shed which is still being used by the ARC.

On 9 December 1943 Tāwharanui was sold to William Ingram a retired dentist then living on Kawau Island. *(The cover photo shows the property in that year)* At this time the ocean beach was used by large numbers of US soldiers undertaking training for beach landings in the Pacific. The paddock where they established their tent camp is still known as Camp Paddock. William Ingram's married daughter Eleanore accompanied him to Tāwharanui as her husband was then in a POW camp in Italy, having been taken prisoner in Egypt. Eleanore recently recalled the family's tough but enjoyable three year stay, as follows,

J.T. (Jack) Diamond and firewood sledge, Home Bay, Tāwharanui, 1939 J.R. Diamond collection *Figure 24*

"From Kawau we were taken in Captain Jock McKinnon's scow Rāhiri with all our furniture, two cows, and a horse and landed on the shingle beach below the homestead – a really exciting performance! Then our neighbour, Edgar Young, with his horses and sledge, transported our belongings to the house… It was war years and we were on a small petrol allowance which only allowed us to go to Matakana for mail and supplies once a week, whilst the Youngs did a similar trip weekly…We killed our own sheep for meat and separated some of the milk to make butter from the cream, shot rabbits for dog tucker, kept hens and I soon had a large vegetable garden…We had black polled Angus cattle, Romney sheep and three riding horses. A diesel engine gave a few hours of electric light but the large wood burning stove in the kitchen provided ample hot water…Guy Ashton and his mate came for 3-4 days shearing – a very busy time when my day commenced with milking cows. Then it was a constant management of meals and tea breaks until after dinner. Cribbage games were the entertainment. No TV of course! Not a bright social life as visitors came infrequently but always enjoyed summer swimming on the magnificent beaches". (E. Clark, TOSSI newsletter No.9, 2004)

Because of ill health William Ingram sold the property to Peter Schick from Ōrini in the Waikato on 4 November 1946. Schick and his sons ran Angus cattle and Romney sheep on the property and grew pumpkins and jam melons which were trucked to the Auckland market. They also cut large quantities of firewood from the peninsula after building a concrete bridge across the stream at Anchor Bay which provided truck access out to the Point.

In May 1952 Schick purchased the majority of the neighbouring property which had been farmed by the Young family for 54 years, becoming the first person to own all of the

Eleanore Clark (nee Ingram) and her pets, E. Clark Album *Figure 25*

land that now makes up Tāwharanui Regional Park. Edgar Young (1905-1996) had taken the farm over from his father James in 1938. In earlier times he had cut firewood for sale, had done the back breaking job of loading shingle from Waikauri and Jones Bay on to scows, and had carried out the local mail run 1925-37. Edgar and his wife Isabella now made their main living by selling cream from a herd of fifty dairy cows. They made the decision to sell the farm where Edgar had lived since childhood because it was difficult to run the home and farm, while also trying to educate their four school age sons by correspondence. In 1952 the Young family moved to Warkworth where they settled beside the school, had another son Christopher, and experienced the luxury of electricity for the first time.

On 12 February 1954 Peter Schick sold the 1453 acres (588 ha.) Tāwharanui property to Keith Georgetti who had previously purchased the Schick property at Ōrini. Keith Georgetti was a capable farmer who had served for several terms on the executive of the Sheepowners Federation and Federated Farmers (Waikato). With the help of his sons Peter and Tony he set about a major upgrade of the farm. Ten miles of fencing was renewed, scrub was cut, and the rushes which had taken over the flats were mown. Most importantly an airstrip was constructed on the peninsula in 1956. As a result of aerial topdressing pasture quality was significantly improved for the first time, so that by 1958 Tāwharanui was wintering 200 Hereford cattle, 600 dry sheep and 1500 Romney-Cheviot cross (later Perendale) breeding ewes. In this period the Georgetti family shipped in two farm workers cottages. (The one that is now the Park office was formerly a warder's house at Mt. Eden prison) Keith Georgetti also undertook major renovation of the old Jones homestead and built the stone wall which is still a feature of its frontage.

Shingle extraction and the creation of the Lagoon

Shingle had been taken from the 'Shingle Bay' foreshore by the Martin family and transported to Auckland in their own vessels from the 1870s. Antonio Martin was particularly proud of the fact that shingle from the bay was used in the construction of St. Patrick's Cathedral, Auckland. All subsequent owners of the property until Bert Hyde continued to sell shingle from the bay and sand from the Main Beach to Auckland merchants on a royalty basis. Throughout the period that shingle was taken from the Jones Bay foreshore it was transported by flat bottomed sailing scows which came right up on to the beach at low tide.

One of these vessels was the *Jane Gifford (see Figures 21 and 27)* owned by Reg

Looking north to Anchor Bay c. 1943 when the Mangatāwhiri Stream still meandered across the flats before the creation of the lagoon, Leo Young album, Tudor Collins photograph *Figure 26*

Collins from 1917-1937. A crew member on this and other scows in the early days was Tudor Collins (1896-1969), the younger brother of Reg and an identity in the Matakana area. He recalled the difficult process of loading shingle onto the old sailing scows.

> *"It was hard work shoveling in those days, with no machines to do the work… We had to wait until the tide had gone out for two hours and then pull the scow broadside to the beach for loading. As soon as the scow hit the beach, all the ropes were pulled tight so she couldn't move. Then the big main plank was put down to the beach, as well as some smaller ones, so that twenty or thirty barrow loads of shingle could be wheeled aboard…We used to travel about a chain (around 20m.) along the beach to get shingle…When loading was finished a great hole was left in the beach, but the incoming tide would soon fill it in…With loading completed and the tide coming in, we would pull all of the planks aboard and lay them on top of the shingle, so that we could walk on them while preparing the sails. We were wholly dependent on the winds as well as the tides…An average load was 50 to 56 yards." (Memoirs of a Scowman, The Jane Gifford Society, undated:2)*

In the late 1950s shingle extraction intensified at Jones Bay, Tāwharanui. Bert Hyde had retained a caveat over the property to extract shingle until his death in 1959, but had earlier come to an agreement with Lance Julian and his son Harry of Gulf Freighters Ltd. (later Auckland Water Transport Ltd.) to extract shingle from the lower Mangatāwhiri Stream valley. Boosted by major contracts associated with the construction of the

The scow *Jane Gifford* with Reg Collins alongside, 1926, from T. Ashby 1975 *Figure 27*

The derelict metal conveyor and hulk of the former naval minesweeper *T140 Sandra*, Jones Bay, 1969, Fred Marshall album *Figure 28*

Auckland Harbour Bridge, a major shingle quarrying and processing operation developed on the flats inland from the Mangatāwhiri Stream mouth at the northern end of Jones Bay. The operation was staffed fulltime by three men who, along with their families, lived in several cottages built behind the dunes *(see Figure 29)*. Shingle was pumped from a small lake on the flats to a crusher and screens located behind the beach. The gravel was then processed to the mix required and pumped out to several old hulks from which it was loaded onto barges for export to Auckland and elsewhere. In later years the processed gravel was transported out along a 450 metre conveyor *(see Figure 28)* directly to waiting barges loading on all tides.

In 1964 Harry Julian sold half his maritime business interests to the overseas owned Dillingham Corporation which continued to extract shingle at Jones Bay until 1967. On the completion of shingle extraction, the plant, and breakwater were removed from the site. This allowed the Georgetti family to once again live in peace and quiet, and it left behind the Jones Bay lagoon *(see Figure 29)* which is now the home to large numbers of wildfowl and is a valued recreational area. Tāwharanui continued to be farmed by the Georgetti family into the late 1960s, with more land being developed and stock numbers increased.

Tāwharanui Regional Park – Purchase and early development

The Auckland Harbour Bridge (opened 1959), sat on massive concrete piers constructed from gravel extracted from Jones Bay, Tāwharanui. The bridge also had an indirect, but ultimately more important link with Tāwharanui, as it stimulated rapid urban growth on the North Shore. The newly created Auckland Regional Authority (ARA) quickly became concerned with the associated growth in applications for the subdivision of prime coastal land on the eastern coastline within Waitematā and Rodney counties further to the north. In order to preserve these high quality coastal landscapes and public access to the coastline, the ARA began to develop a regional parks network through the acquisition of Wenderholm (1965), Long Bay (1965) and Shakespear (1967) regional parks.

In 1967 the ARA began looking at possible regional park acquisitions in the area north of Matakana as development proposals were beginning to arise in the district. In the

Jones Bay, Tāwharanui when the ARA took possession, December 1973, shingle workers cottages in the foreground, workers cottages and shearing shed beyond, 'Jones Homestead' in the left background, and lagoon on the right. ARC

Figure 29

same year the 121 ha. Fraser property on Ōmaha Spit was offered to the ARA, and the Authority began investigating the purchase of this and other large coastal properties in the area 'for recreational purposes'. In May 1968 the Georgetti property at 'Takatu Point' was offered for sale to the ARA on a cash basis but a price could not be agreed on. The ARA indicated that it wanted to purchase the property and it was formally designated as a proposed regional reserve in late 1969. Wishing to show the development potential of the land, the Georgetti family had plans drawn up for a major residential and resort development on the property in 1972. Although protracted negotiations between the two parties continued for some time, the ARA was able to take possession of the property on 20 December 1973.

The park was initially referred to as Takatu Regional Reserve, although in early 1974 the ARA resolved to formally name it Tāwharanui Regional Reserve, as it was more 'geographically appropriate' and "a more euphonious word". (ARA File 2397, 23 April 1974). A decision was taken to develop Tāwharanui as a 'Coastal Farm Park' and Fred Marshall was appointed as Farm Manager, later Park Superintendent, a position he was to fill for 16 years, ably assisted by his wife Lynette a trained Kāritane nurse.

In the first phase of development, when Fred was assisted by Ranger Joe Buckton, effort was focused on the development of the farm and associated facilities. The Jones homestead and farm buildings were renovated, 40 km of fencing installed, drains and roading were significantly upgraded, and a causeway was constructed to give better access to Anchor Bay. In this period a high quality Hereford cattle herd *(see Figure 30)* and Perendale sheep flock were built up, and the yards and shearing shed improved. The park was opened to visitors for short periods from the summer of 1974-75, although it was not until 1985 that it was opened on a year round basis.

In the mid 1980s the second phase of park development began with a greater focus on visitor facilities and the enhancement of the environmental values of the park. Fred Marshall was now assisted by Ranger Colin Wards (1985-present) and Neil East (1988-1994). Important improvements in this period included: the installation of a water supply dam to service increased farm and visitor needs, an upgrade of the woolshed, the construction of a workshop, the creation of a camp ground, the installation of an information kiosk at Anchor Bay, and amenity plantings undertaken around car park areas. On 30 July 1981 New Zealand's first Marine Park was created on the northern coastline, and the 'Ecology Trail' was established in 1989.

Recent years

From 1992-1998 Tāwharanui park development was led by Senior Ranger Kevin Beals under the supervision of Principal Ranger Mathew Vujcich. In this period the park was formally managed as a 'remote park' with an emphasis on retaining the open park setting, promoting remote nature-based recreational activities, and actively enhancing the park's ecology. A signposted track network and a mountain bike trail

Farm Park Co-ordinator Trevor Wadams and Park Superintendent Fred Marshall, with Tāwharanui's Hereford breeding herd, 1989, Fred Marshall album

Figure 30

The predator-proof fence 2004, ARC *Figure 31*

were completed, the campground was extended, and ecological restoration work was significantly increased. Gullies, sidlings, and native forest remnants were fenced, and restoration work began on the 'Campground Wetland', with the result that effective pasture land was reduced to 180ha. From the mid 1990s up to 10,000 native plants were planted annually by schoolchildren and community volunteers. Long serving rangers in this period included Maurice Puckett (1994-present) and Rob Mouldey (1997-2007).

The open sanctuary

From 1995 the concept of developing Tāwharanui as a 'mainland island' was explored by the ARC, although always as an 'open sanctuary' which combined ecological restoration with the operation of a working farm , and the retention of full public access and a full range of recreational opportunities. The ARC approved the development of the Tāwharanui Open Sanctuary (TOS) in 1999, and in 2002 Jo Ritchie was appointed as the project co-ordinator. The initial phase involved fund raising, extensive baseline monitoring, followed by the construction of a 2.5 km predator proof fence from Jones Bay to the northern coast, and the installation of a buffer pest control network outside the fence. This was followed by an aerial poison drop to remove predators September-October 2004. All mammalian pests except mice were removed from the sanctuary. From 2005 ongoing habitat enhancement has been undertaken, with a focus on wetland restoration and the planting and seeding of previously fenced areas.

Following the removal of major predators, existing native reptile and bird species grew rapidly in numbers, with the bellbird re-introducing itself from Hauturu (Little Barrier Island). This period also saw the re-introduction of a range of 'missing' bird, reptile and plant species, with the highlight to date being the public release of 40 North Island brown kiwi 2006-07. This latter species had been missing from Tāwharanui for 62 years. (Edgar Young had kept the last known kiwi in the area as a pet, before releasing it on Kawau Island in 1944, pers. com. L. Young, 2008). Tāwharanui Regional Park was finally officially opened as an Open Sanctuary by ARC Chairman Mike Lee on 19 March 2006.

A key feature of the TOS project from the beginning has been that it has been undertaken by ARC Parks and Heritage staff in partnership with heritage agencies, tertiary educational institutions, tangata whenua, schools, business partners, and most importantly the community based Tāwharanui Open Sanctuary Inc. (TOSSI). Formed in March 2002, TOSSI has played a major role in fundraising, monitoring, pest control, education and planting. TOSSI now has a membership of just over 400, has its own website, runs planting and work days, the 'Art in the Woolshed' event, and in 2006 opened its own plant nursery on the park. The TOS has provided a nationally acclaimed best practice example of co-operation between local government and the community in undertaking a major ecological restoration project.

After 35 years in public ownership Tāwharanui Regional Park has become a special place to Aucklanders, and to visitors from all over the world. It is a place noted for its relative isolation at the end of a metal road, its stunning landscapes and expansive coastal vistas, as well as its increasing natural values and wide ranging recreational opportunities. Above all the park is valued as an integrated 'Open Sanctuary' where conservation, farming and recreation take place together, and where the community and tangata whenua are directly involved in the park's restoration and development. It is hoped that this booklet will help the long and rich human history of Tāwharanui to become better known and increasingly valued, for its history mirrors the history of our region and our nation.

The official opening of Tāwharanui Regional Park as an open sanctuary, 19 March 2006. Hamish Alexander, Chair of TOSSI, Cr Sandra Coney and ARC Chairman Mike Lee. *Figure 32*

The campground at Main Beach, 1988 ARC *Figure 33*

Our secret hideout

by Stephen Gilbert, aged 8, (2005)

A camping ground really close to the beach,
Soft, white sand, crawling to the white horses,
Greeny-blue water hitting the sand hard,
Flat rock is our diving place full of shrimps and crabs,
Bush, behind the beach,
packed with natives for your amazement,
As you are sliding down the grassy hills,
on cardboard you come to a bump and fly off,
Tāwharanui ..... sshhhhh,
Don't tell anyone about it.

TOSSI organized planting day, May 2008. A. Stanes photo *Figure 34*

'Our History' is a booklet series produced by the Auckland Regional Council (ARC). It is part of a cultural heritage initiative established to provide information about local history and regionally significant historic resources.

For further visitor information:

- Contact the Auckland Regional Council ph: 09 366 2000
- Visit the Auckland Regional Council website www.arc.govt.nz

For further reading and historical information:

Jade River: A History of the Mahurangi, R.H. Locker, 2001

The Rock and the Sky - the Story of Rodney County, H. Mabbett, 1977

Visit the TOSSI website www.tossi.org.nz

Visit the Warkworth and District Museum website
www.wwmuseum.orconhosting.net.nz

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www.arc.govt.nz

Tāwharanui Regional Park

Cover image: Jones Bay, Tāwharanui, 1943, Leo Young album, Tudor Collins photograph.

Tāwharanui Timeline

1200s Māori occupation of Tāwharanui begins.

Mid 1400s people from the Tainui and Moekākara canoes arrive in the district.

Mid 1600s battle of 'Huruhuruwaea' – the Te Kawerau descendants of Manuhiri and Maeaeariki settle in the district.

1700s conflict between the tribes of Mahurangi-Matakana and the Hauraki tribes.

1821 Captain Downie notes Tāwharanui on map of east coastline.

1825 musket raids, Ngāti Manuhiri and Ngāti Raupō in exile for a decade.

1839 'Point Rodney' land block sold by Ngāti Paoa to William Webster.

1841 Crown purchase Ōmaha & Mahurangi block from Hauraki tribes.

1853 'Native reserve' recognized by the Crown at Tāwharanui.

1864 escaped prisoners from Kawau Island come ashore at Māori Bay.

1873/75 Tāwharanui land investigated by Native Land Court and most sold to Atkinson. Ngāti Raupō and Ngāti Manuhiri retain Mangatāwhiri No.3.

1877 Antonio Martin purchases Tāwharanui and Mangatāwhiri No.s 1&2 blocks.

1898 David Jones leases Martin property and James Young leases Mangatāwhiri No.3 block from Ngāti Manuhiri.

1908 Essie Jones purchases Tāwharanui from Martin Estate.

1917 Jones family sell Tāwharanui.

1925-1940 Tāwharanui owned by Hydes, large scale shingle extraction begins.

1946 Peter Schick purchases Tāwharanui

1952 Young family sell Mangatāwhiri No.3 so Peter Schick becomes first European owner of all of what is now Tāwharanui Regional Park.

1954 Georgetti family purchase Tāwharanui, reticulated electricity arrives.

Late 1950s-1967 a major shingle extraction operation creates the lagoon.

December 1973 the ARA takes possession of Tāwharanui Regional Park.

1981 New Zealand's first Marine Protection Area is created on the north coast.

1985 campground opened.

1989 Ecology Trail opened.

1999 preparatory work for Open Sanctuary commences.

2002 community partnership group TOSSI formed.

2004 predator-proof fence completed and poison drops undertaken removing all mammalian predators except mice.

1 March 2006 Tāwharanui Regional Park officially opened as an 'open sanctuary'.

2006/2007 40 North Island brown kiwi released.

Today