

*THE ROCK AND THE SKY The Story of Rodney County* by H.Mabbett

5 Rodney's Eketahuna

THE HERALD HUMORIST Gordon McLauchlan aroused many a chuckle in Rodney with his tale of an Eketahuna which he claimed there never was. Even I enjoyed the fun - until I set out to define Tomarata. It was no trouble to find the Tomarata school, the Tomarata public hall, the Tomarata rugby clubhouse, the Tomarata church, and even a quaint little hall called in endearing terms either "Bay City" hall or even "the bughouse." And there was also a Lake Tomarata and an excellent cricket-cum-hockey field. A photograph of a tiny edifice a few feet square was thrust under my nose with the inscription "Tomarata Post Office" and a brave cypher GR on the mailbox.

There is even a lookout hill whence the visitor can scan this amazing countryside, the Tomarata Districts, stretching for miles to the blue hills, an expanse of undulating pasture land almost unrivalled in Rodney, a present miracle where once was leached gumland, depressing acre upon acre of greyishwhite pipeclay; that is, except down below in the Pakiri No. 1 Block where the once-great swamp shrouded in flax, a fit home for pukeko and bittern, now yields in abundance its treasure of produce.

This flourishing Tomarata is there all right, but it is not shown on the map. It is a thing of the mind - and a fine thing too. On the north it runs into Rodney's share of Mangawhai Parish, on the west into Oruawharo Parish, balanced on the east by Arai Parish and south, beyond Arai, lies the Pakiri Survey District - all originating from one cardinal point, the widespread Y shape where three parishes meet.

Before Otamatea was formed, Rodney extended north to meet Whangarei County almost in the shadow of Bream Tail.

But he would be a bold man who tried to persuade the Tomich family, the Don Dunnings, the Hugh Grants and the Granvilles that they do not belong in the Tomarata. It would be just as easy to persuade Bill Logue or Owen Gray or Tozer Came that Tomarata is only Rodney's Eketahuna.

Because the tideway provided the first easy access to Rodney (which did not receive the Rodney name until it was so scheduled in the original Counties Act of 1876) the first Crown sales were in those parts of the Mahurangi Purchase accessible by sea and possessing river-ports or harbours. So Matakana was opened up first in March, 1853. Mahurangi followed in November, 1853, Omaha in January, 1855, and Mangawhai came in July, 1858. The last of these coast sales was for Pakiri, on 20 April, 1859. The Puhoi River was used to get the settlers inland to their block but it was only with the Third Migration • in 1873 that the coastal lands had become available by purchase from Te Hemara Tauhia. And the southern boundary of Old Rodney was the Orewa River.

There were two Crown purchases in the Mangawhai area. The first was on 3 March, 1854, when Paikea Te Hekeua, Arama Karaka Haututu, Wiremu Tipene and McQuarrie Hawaiki, of the Ngati Whatua, sold 50,000 acres to the Crown for £1060. The second sale came just on 20 years later, when on 12 February, 1874, Arama Karaka was again instrumental in selling some 3457 acres for £150. The crown witness was J.M.Dargiville. Why was it that Ngati Whatua were not only willing but also eager to sell these tribal lands? Judge Maning explains in a few words the guiding principle behind the Maori idea of land ownership, or indeed of any "private" ownership at all. "It was theirs while they held it". This concept of ownership by

conquest and effective occupation must be understood to appreciate how Maori owners and Crown negotiators could reach agreement in such diverse cases as:

(A) The Mahurangi Purchase of 1841. This deal was between the Crown and the tribes which claimed the land between Te Arai Point and North Head. These were the Hauraki-Thames-Coromandel-Miranda tribes of Ngati-Paoa, Ngati-Maru, Ngati-Matera and Ngati-Whanaunga, who held the land by right of conquest and of occupancy from the twice-vanquished Ngati-Whatua who had fallen both to the Ngapuhi (at Te Ika-a-Ranganui and also to the invaders from the gulf. This claim of the Hauraki tribes is not invalidated by the fact that over some 13 years small payments were made to Pomare, Parihoru and Ngati-Whatua merely “to extinguish their claims.”

On the occasion of the Mahurangi Purchase, no mention was made of the interest of the Ngapuhi-related Ngati-Wai, of Pakiri, who were in possession and apparently remained in possession of their lands, at the very least in the Cape Rodney area. If that were an implicit acknowledgment of the rights of Ngati-Wai at that time there would be the ready-made answer to the question behind the purchase of the Pakiri No. 2 Block, which included the coastal land from Pakiri River, around Cape Rodney to Ti Point and Whangateau. It always seemed to me to be largely an unnecessary purchase - a second purchase of land already bought and paid for. Nothing specific can be found to justify a second purchase along the coast, so it could be assumed that there was a tacit understanding that this land earned by conquest and held by effective occupation was not at the time of the Mahurangi Purchase under negotiation. It was not even expressly excluded. It is a pretty little problem for the experts to solve.

(B) The Kourawhero Purchase of 1854. This, according to the official documents reproduced by H. Hanson Turton, was between the Crown and Te Kawerau, who were Ngati-Whatua, but in this case living outside the boundary of the Mahurangi Purchase; but Te Kiri, of Ngati-Wai, and some of his relatives took part in the sale along with well-known Ngati-Whatua chiefs such as Arama Karaka Haututu. It is interesting to try to determine what sort of hegemony Te Kiri considered he held to justify his participation. It would almost appear to be a marginal case where the interests of the Ngapuhirelated Ngati-Wai and the Ngati-Whatua Kawerau and Uri-o-Hau merged.

(C) The Mangawhai Purchases of 1854 and 1874. These were again made by an agreement between Ngati-Whatua and the Crown. The southern boundary of the 50,000-acre purchase was along the “old tribal line” to Te Arai Point, which is now also the Arai Parish line. So it was outside the Mahurangi line. The Thames-Hauraki tribes recognised the tribal line as the limits of their interests and made no issue on that point. Neither did the Ngapuhi-related Ngati-Wai.

(D) The Oruawharo Purchase (“Albertland”), 1860, of 30,000 acres was also clearly between the Crown and Ngati-Whatua and no other tribes challenged the right of Uri-o-Hau so to dispose of their land.

In actual fact, after the crushing Ngapuhi victory at Te Ika-a-Ranganui in 1825, followed by Hongi Hika’s raids of extermination in which he harried the unfortunate Ngati-Whatua even into the villages of Waikato, it was only with great caution and very gradually that Ngati-Whatua emerged from deep forests, impenetrable swamps and hill-bound refuges. They filtered back -

what was left of them - to their ancestral lands. Hongi had brought a new dimension to Maori warfare. There was an end to the casual type of Maori tribal clashes where men would fight one day and be at peace the next, where warfare was almost a game. Hongi's new dimension included total slaughter, total extermination in his mad lust for "utu" (payment or revenge).

Scattered and broken, almost powerless, Ngati-Whatua welcomed the chance to sell land which was far beyond their needs and in some cases had become "tapu" to them. They were eager to come more securely under the umbrella of the Crown which in 1840 at Waitangi had given them citizenship and the protection of Victoria.

So the Maori was a willing seller, the Crown a willing buyer and in every case the Crown negotiators strove to meet the wishes of the Maori owners... In the later cases where John Rogan acted for the Crown he had the added advantage of the services of S. Percy Smith and of William Gittos, a dedicated servant of the Maori people.

All present writers are indebted to S. Percy Smith, a government surveyor who became the country's Chief Surveyor and adviser to the Government on Maori matters. The modern ethnologists and archaeologists differ on some details and timing of events but most agree with his broad outline. His work as a surveyor is commemorated by a tablet set in stone on the summit of Mt Eden, but his record of Ngati-Whatua is a more fitting memorial to a man who had all the elements of greatness. Smith spoke Maori well and had that magic quality the Maori called "mana," so chiefs spoke freely with him and the men of the "whare kura" passed on their knowledge. He was a great admirer of the Ngati-Whatua of his day and of William Gittos' civilising work among the Uri-o-Hau. Smith's findings are admirably presented in brief in the Kaiwaka centennial booklet, Rautou-o-Kaiwaka, 1859-1959, and with acknowledgments are further summarised here:

1. The Ngati-Whatua people of the Mahuhu Canoe settled in very early times in the Kaitaia region and even further north where Ngati-Aupori and Ngati-Rarawa still live, and remained there for many years.
2. A branch or "hapu" of Ngati-Whatua, known as Te Kawerau, later settled at Taporapora (fapora) near the mouth of the Oruawharo River, Okahukura, killing off the local inhabitants, probably Maori people of an even earlier day.
3. At least two other Ngati-Whatua parties settled in what are now called the Mangawhai-Te Arai districts.
4. Some time in about the 16th century the Ngati-Awa tribe of the district now known as the Bay of Plenty, owned and occupied most of the land now known as Northland. Many of their burial places and old pa relics remain. Paikea-te-Hekeua said: "These bones do not belong to our tribe - they are Ngati-Awa."
5. After about 150 years Ngati-Awa again migrated. Ngati-Whatua became dominant once more but much of the old Ngati-Awa blood is claimed by their descendants, for example, by Paikea-te-Hekeua's wife Ami and Arama

Karaka Haututu and others.

6. About 1730-40 Ngati-Whatua conquered all the Kaipara.

7. Then they conquered the Tamaki Isthmus, "Tamaki-Makau-Rau." Some Ngati-Whatua hapu engaged in the fighting were the local tribes of Kawerau. Uri-o-Hau and Te Taou. These Te Taou were once owners of what are now called Cape Rodney and Mahurangi lands. By some agreement Te Taou remained in occupation of the Tamaki Isthmus. It was at this time that Ngati-Whatua claimed to be masters of all the land from the Tamaki River to the Manganui Bluff at Kaihu.

8. In the early 19th century a bitter and lasting feud arose between the blood-relations Ngati-Whatua and Ngapuhi.

9. About 1807, Ngati-Whatua, under their great fighting chief Murupaenga, utterly routed Ngapuhi at the Battle of Moremonui, the first occasion when firearms were used extensively in a Maori battle. A young Ngapuhi warrior, Hongi Hika, escaped only because of his fleetness of foot. Archdeacon Henry Williams said this crushing defeat was the cause of Hongi's trip to Britain, his planning for "utu," his "practice raids" on other tribes and the culmination at Te Ika-a-Ranganui. Te Ika-a-Ranganui in February, 1825, saw Hongi completely crush Ngati-Whatua and set out on his "crusade" of extermination. The Historic Places Trust has a memorial plaque only a mile or so beyond Kaiwaka on the Kaiwaka-Mangawhai roadside.

Events in European times can be summarised thus: (1) Hobson, at Waitangi, promised the protection of the Crown. (2) Ngati-Whatua chief, Apihai Te Kawau, invited Hobson to Tamaki. (3) The fugitive remnant of Ngati-Whatua gradually straggled home. (4) These were the people with whom Commissioner John Rogan negotiated.

Sixty-five years after the crushing defeat at Te Ika-a-Ranganui the official census of 1891 gave the following figures relating to the Maori tribes: Ngapuhi, 6314; Ngati-Whatua, 471.

At that date there were about 42,000 Maori people in all. The all-conquering Ngapuhi were the largest tribe enumerated. Alas, the Ngati-Whatua! Some attempt must be made to reconcile the Maori traditions and folklore of this area, especially regarding Manga-te-Whai.

In European times the question arose of preserving Hauturu (Little Barrier) as a sanctuary on account of its distinctive fauna and flora. Long and involved action took place to determine the ownership of the island to enable the Crown to buy by agreement. What is important to the Rodney story is that the "whakapapa" of Ngati-Wai, as determined from evidence given before the (then) Native Land Court, has been preserved in Bulletin 137 of the DSIR.

This whakapapa shows the descent of Rahui Te Kiri, Tenetahi Pohuehue and Wi'Taiawa and gives evidence of the apparently good relations existing between Ngati-Whatua and Ngati-Wai. There was clearly no animosity between these two tribes: they intermarried quite often. Indeed some were shown to be more Ngati-Whatua than Ngati-Wai. For example, it will be seen that Rahui herself had to trace her descent back to her grandmother Te Wera to show

her Ngati-Wai blood. Her father Te Kiri had a Ngati-Whatua father, Matire, and a Ngati-Whatua wife, Pepei.

The line of descent of Rahui: Rangihokaia to his son Haua (who married Te Kero) to his son Turua (who married Kupapa of Ngati-Whatua) to his daughter Te Wera (who married Matire of Ngati-Whatua) to their son Te Kiri (who married Pepei of Ngati-Whatua) to their daughter Rahui who married first Te Roa and then Tenetahi. Rahui had a daughter Ngapeka by Te Roa and her later family by Tenetahi took the name of Brown which had been used much earlier 'by Wi Taiawa ("Willie Brown") who was drowned in 1912 at the age of 44.

The line of descent of Tenetahi: Rangihokaia to his son Hikihiki (who married Moehau) to Ranginui (who married Ropahi) to Hoakai, f (who married Te Toanui) to Matuku (who married Wahia of Manuhihi) to Heru (who married Te Kapa) to Pohuehue (who married a Pakeha with at least some Portuguese blood) to their son Tenetahi. •

The line of descent of Taiawa - known as Willie Brown: Rangihokaia to Hikihiki (who married Moehau) to Ranginui (who married Ropahi) to Te Kare (who married Taiwhanga) to Rangioma, f (who married Taranui of Te Waiariki) to Taiawa (who married Parahere of Te Arawa) to Ngawhare (who married Ngapeka who was the daughter of Te Roa and Rahui).

The Deputy Registrar for the Tokerau District Maori Land Court also helped out. "It will be seen that Rahui claimed her Ngati-Wai descent from her grandmother Te Wera. There is no doubt that the people of Pakiri are closely related to the Ngati-Wai of Hauturu. It would be that Rahui married (1) Te Roa and (2) Tenetahi, Tenetahi being one of the Ngati-Wai and from that union descended the Browns of Pakiri. The point I am trying to make is that Te Kiri could be recorded as Ngati-Whatua and as such would have no problem in establishing a pa at Pakiri. No doubt Pakiri or Omaha was used by the Ngati-Wai people, being directly opposite Hauturu, and it may be said at this stage that the people of Pakiri and Omaha are more of Ngati-Wai than of Ngati-Whatua."

Mr David Simmons, ethnologist to the Auckland Institute and Museum, points out again that the Ngati-Wai are not Ngapuhi but are Ngapuhi-related. He also points out that the chief Te Hemara Tauhia, who did so much to help the early Puhoi settlers, was living at Pakiri in 1877, which would be about the time of the sale of his reserved East Coast lands in the Wenderholm and Te Muri areas. The point is that, although a prominent Ngati-Whatua of the Ngati-Rongo hapu, he could still live at peace among the Ngati-Wai. I have been going a long way round, and beg the reader's indulgence, in an effort to find a basis and a date for the story relating to chief Te Whai's expulsion from the ancient Maori fortification now known as Pakiri. The tale insists that Ngapuhi attacked Te Whai, who was Ngati-Whatua, and managed to escape and establish the remnant of his tribe near the Mangawhai River.

If this occurred, as some claim, in the very early 1800s, it would have been a brief stay for Ngapuhi, for Murupaenga's crushing victory at Moremonui in 1807 would have reversed the position. There seems little doubt that Hongi and Te Wharemu detached a force to make sure there would be no Te Whai in their rear when they advanced towards Kaiwaka, so, if the facts that appear

as facts are really so, they would allow Te Whai the occupancy of his new pGI only a few years - far too short a period for the development of the mass of folklore that has grown up around the name of Te Whai.

Again, all the evidence of marriages and so on points to a long period of peace between Ngati-Wai and Ngati-Whatua, both at Hauturu and Omaha. It does seem impossible that Ngati-Wai in a much earlier day ousted Te Taou from Pakiri. If that had been so it would certainly have been mentioned in evidence before the Native Land Court. Indeed, the reverse was the case, Ngati-Whatua claimed the island by conquest. This was thrown out and Hauturu was awarded to Ngati-Wai on the grounds of continued occupancy.

So I am forced back on the assumption that if it were Ngapuhi aggression that drove out Te Whai, it occurred much earlier than generally supposed, probably quite a long time before the Battle of Moremonui in 1807, and that at that stage Ngati-Wai (though Ngapuhi-related) stayed out of the quarrel safe on their sea-girt fortress where they had often sought refuge.

To attempt a reconstruction of the course of events is perhaps an idle exercise based on too many suppositions but having come so far I am reluctant to leave the matter without at least attempting a solution for someone else to demolish or confirm:

1. When Te Taou were in occupation of the Tamaki Isthmus, they were probably "thin on the ground" in their home area, Omaha, and Te Whai fell to a raiding party of Ngapuhi between 1740 and 1760.
2. In 1807, with Murupaenga's victory at Moremonui, the Ngapuhi would find their position at Pakiri untenable and just faded away.
3. About this time or any time up to about 1820 the young chief Te Kid moved to the mainland and set himself up at Pakiri. Te Kid had a foot in both camps and because of his Ngati-Whatua connections was allowed to stay in occupation. In 1863 Charles Septimus Clarke described Te Kiri as an "old man." Te Kiri apparently weathered the storm in 1825. After all, his tribe was Ngapuhi-related.
4. I feel there is at least some truth in the stories that describe how the Ngati-Wai were attacked by both Ngati-Paoa and their allies and by their own related Ngapuhi, both coming and going.
5. Te Kiri, Rahui, Tenetahi and possibly Taiawa were the only people keded on as "chieftain material" during the European years. Te Kiri's father Matire is not mentioned in relation to Pakiri.

It is fair to assume, as has been done above in accordance with tradition, that Ngapuhi did in fact seize the ancient Maori fortifications now known as Pakiri. It is safe to assume, too, that the name Pakiri came much later after a young Te Kiri had become dominant in the coastal areas. This could have occurred some time after Moremonui in 1807 - perhaps quite a few years later. With the total defeat of Ngapuhi by Murupaenga the Ngapuhi would almost certainly have moved out as soon as possible, and somewhat later young Te Kiri would step into the vacant territory. His father Matire, who was of Ngati-Whatua, has never been mentioned in this regard, if indeed he were still alive.

It is fairly certain that it was Ngapuhi, not Ngati-Wai, who drove Te Whai out of "Pakiri." It has not yet been ascertained whether Te Whai was a member of Te Taou, once dominant in the Cape Rodney area, though he certainly was Ngati-Whatua. Te Whai's wife, it is said, was a daughter of that chief Te Arai, of Te Arai Point, and the lass known as Te Hana whom folklore connects with the Poutu legend.

Te Whai's tribe was heavily attacked and after holding out for some weeks were at last with their backs to the wall. In desperate straits, it is said, they left a rearguard to fight to the last man while Te Whai led the remainder and the women and children, slipping out at night, and making a circuitous journey far to the southwards before doubling back to the northern coast to the vicinity of the Mangawhai River.

There he managed to establish the remnant of his tribe. What I found difficult to reconcile is that the Maori who was a born strategist as well as a great fighting man should allow this to happen. The river was an important key to the "toanga waka" or portage, where canoes from the east coast could be hauled either to the Kaiwaka and Otamatea Rivers or to the Topuni and Omawharo, via Hakaru. The story appears much more probable if it is granted that this was just a sporadic raid by Ngapuhi (the real life-blood of the old-time Maori) in an area where Ngati-Whatua were the acknowledged masters, and that Te Whai could confidently expect support from his major tribe. He merely had to bide his time.

Then in 1807 came Murupaenga's great victory at Moremonui. I believe that any Ngapuhi in the area would get back to their northern lands as fast as they could go. Eighteen more years were to roll by before Hongi exacted his fearful "utu" at Te Ika-a-Ranganui.

This was the last great tribal showdown. The warriors of Hongi and Te Whareumu met at the Mangawhai mouth, a party was detached to make sure there were no enemies left in the rear - and that was the end of Te Whai. His name survives in Manga-te-whai, shortened to Mangawhai, "the place belonging to Te Whai where the streams meet." These were two tidal creeks now known as Homes Creek and Henrys Creek after the names of two early settlers, Thomas Horne and Thomas Henry.

The story of the progress of the invading Ngapuhi into the hinterland of Kaiwaka and the bloody battle of Te Ika-a-Ranganui needs only brief mention. The first wild charge of Ngati-Whatua almost carried the day. It was only the shrill cries of Hongi's blind wife that rallied Ngapuhi and the deadly muskets piled the defenders in heaps as they fought. Then they broke and fled and the battle turned into rout and slaughter. Ngapuhi returned to the bay. The survivors of Ngati-Whatua fled south to the Waitakere Ranges or north to the forests of the Tangihua or to the hills and swamps of Waikeikei. Hongi's emissaries pursued them even into the villages of Waikato. Hongi's son Hare lay dead on the field and Hongi himself had but a few years to live. Ngapuhi made no effective occupation, and when the remnant of Ngati-Whatua who had survived the Ngapuhi raids of extermination straggled timidly home after Waitangi their power was completely broken. The first land they offered for sale to Commissioner John Rogan was the tapu site of the great battle. Finally, I find it difficult to understand why Murupaenga, a celebrated fighting chief,

the victor of Moremonui, could allow himself to be diverted from his original plan of meeting Ngapuhi at the beaches. Of course he would not know this but history before and after his time has demonstrated the difficulty of landing on a hostile coast. Caesar in Britain, the Anzacs at Gallipoli and the Allies on the beaches of Normandy all illustrate this point. Murupaenga, the old lion, survived the battle but was killed soon afterwards near Te Arai.

A few years rolled by and, without being too dogmatic about dates, it is certain that Europeans had arrived at Mangawhai before the signing at Waitangi in 1840. Some people are specific and say 1838 saw the first Europeans arrive, but in truth there is really no reliable record such as a personal diary or a ship's log to go by. If Mangawhai followed the usual pattern there would be the odd trader or timber man calling in, a few would-be land speculators hoping to pick up some choice land or even the usual deserter or "wanted" type eager to lose his identity in the anonymity of the tribe - a "tatua" to the Maori inhabitants. Inevitably among this floating population there would be one who settled in on a subsistence basis to make a "purchase" claim later to the Claims Commission, but so far I have been unable to identify any old land claims with this district.

Then came the first land purchase from Ngati-Whatua of 50,000 acres for £1060 on 3 March, 1854, by the Treaty of Mangawhai. By July, 1858, Charles Heaphy and his team had completed their survey, including Molesworth, and on 5 July the first Crown grant was made. This grant, 81 acres, was freehold. The lady, Jane Skeen, was a schoolteacher.

John and Samuel Tutin received their Crown grant on a land order, on 21 January, 1859. This lot, which is the western portion of Lot 69, is situated on the eastern bank of the Hakaru Stream which was the boundary of the Mangawhai Highway Board district. John Tutin was a licensed Anglican lay reader and his two daughters, Elizabeth and Sarah, conducted a boarding-cum-day school for the Hakaru area - and even far beyond.

John Ryan, JP, who was a qualified solicitor from Ireland, received his Crown grant a day later than the Tutins. He got 250 acres next to the Tutins and in the angle formed by the junction of the Oruawharo Parish line and the Hakaru River. The first meeting to discuss forming a Mangawhai Highway Board was held in John's house and, being a lawyer, he was able to explain all the legal niceties of the Highway Act.

Others elected on Mangawhai's first highway board were Thomas Henry, Henry Shepherd, William McMillan and J. P. Smallwood. John Ryan was elected chairman. The Thomas Henrys, both father and son, took a full part in local affairs. Henry Shepherd was an English relative of Thomas Green Shepherd and his wife Martha. The T. G. Shepherds and John Shepherds of Port Albert were in no way related.

On 15 June, 1859, Charles Hogan, 1818-86, an ensign of Signals, whose name is still remembered in his old district, received a Crown grant of 86 acres. The last Hogan to live in the district was George Beaumont Hogan, now retired to Sycamore Drive, Takapuna.

William Moir, the Crown grantee of Lot 103 on the Rodney side of Mangawhai on 18 June, 1859, came from Kelvingrove, Glasgow, and is reputed to have been a sergeant in the regular army. The Albertland Centennial volume,



1962, quotes Mr Johnson's Gazette: "As we approach Te Arai (from Mangawhai) we pass the residence of Captain Moir and Mr Griffin, both away at the front." This presumably refers to the Maori War in Waikato. It also seems they had the one home at that stage. When the elected members of the Mangawhai Highway Board of 1870-1 had their names gazetted as required by law, the list read: John Ryan, JP (chair), Thomas Henry, Captain Moir, Charles Eyre and William McMillan. So it can be safely assumed, failing other evidence, that even if Moir had been a non-commissioned officer in the army - and that alone would qualify him for a substantial land order - he certainly was a captain during the Waikato War.

It is not certain today whether the Cornish Sarah family started their many enterprises first at Mangawhai or at Hakaru. It was most probably at Mangawhai where "Bill" Sarah was reputed to have a general store next to William Moir's hotel. The Hakaru store complex with its boarding house, later licensed, general store, hakey, butchery and kauri-gum depot was supposedly started some 10 or 11 years later, about 1870. This would therefore place the family in Mangawhai about 1859 with the first settlers.

Further branches were established at Te Arai, Topuni and Te Hana, and the firm was closely linked with the kauri-gum trade. The storekeepers were the gumdiggers' bankers. At one time the boarding house, they say, was licensed as the Cornish Arms but as the licensing law was toughened up in 1873 a licence became a valuable asset. The Sarahs sold theirs to a brewery firm and it was transferred to Maungaturoto.

As Hakaru was in a more central position than Mangawhai, a courthouse and lockup became established there in the 1880s, usually with a justice to preside. To carry out the findings of the bench and to issue summonses and so on, a local farmer, Thomas Sturch, became the local constable. His duties would be not too onerous but the law had to have an executive arm and it was the adequate arm of Thomas Sturch.

When the Albertlanders who travelled to their sections via Mangawhai needed help to get to the Te Hana Landing it was Samuel Mooney, mine host of the local hostelry, who helped them along. The hotel he occupied was owned by William Moir. When the Licensing Act of 1863 came into operation Samuel Mooney held the first regular licence in 1865. By 1868 William Moir was the licensee. The present tavern is the second; the first Moir hotel was exactly opposite, over the road, and was destroyed by fire in 1861. William Moir also owned land over the river at Moirs Point, where some remains of his old home can still be found. At present (in 1975) the old Moir homestead land is owned by Orrin Brown, of Browns Road, Kaiwaka, while another section of this is now the property of Peter Kelly. William and Ann's son Robert was the first constable in the district. Captain Moir went to Canada and all trace of him was lost. Edgar Moir, a son of David and a grandson of William and Ann, lives on at Mangawhai on a piece of beach property once owned by his father. Frederick, Belle, May and Jessie were also grandchildren of William and Ann.

Charles Griffin, mentioned in the Albert/and Gazette as being at the front with Captain Moir, was another Crown grantee. In July, 1859, George Augustus Selwyn paid £33 for the 66 acres of part

Lot 70, a provision often made by the bishop in areas where he thought his church might require land. (This section was the site of the later church at Hakaru.) Another Crown grantee was Alexander Archibald Marquis Graham, almost certainly a Scot, whose birthplace was sought by a granddaughter in the far south. All that can be judged is that he prospered as starting with his immigrant's lot of 69 acres. He was listed later as owning some hundreds of acres in the county.

In November, 1859, Charles Eyre received a Crown grant of 229 acres. His purchase was always known locally as "The Point" as his land actually embraced the most prominent part of Te Arai Point a shade to the north of the parish line. Thenceforth Te Arai Point was known equally well as Eyres Point - the Eyre property was later farmed by his son Thomas but is now included in the State Forestry project.

About the time of the inauguration of Rodney County a young immigrant bid fair to emulate the deeds of Charles Levet, of Wellsford Creek. Wendolin Albertz established a commercial vineyard but it never quite reached the standards attained by Charles Levet who was a regular supplier to the Governor. Albertz, Somerville and Hogan and one or two more had over eight acres in grapes. Wendolin Albertz had up to 1000 gallons in his cellars but the unhelpful attitude of the Government which did not have the desire - or the wit - to ease the heavy taxation killed an industry which could quite well have attained the stature it has reached now, a century later.

All the old maps I have seen spell the parish, harbour and district as MangaWHAI but when the Waste Lands Commissioners advertised the local lands for sale or selection in early 1858, the district name was given as angaWAI. Naturally enough, when a would-be settler received written notification that he had been allotted land in the Parish of Manga WAI, that became recognised as the official spelling, notwithstanding that the map said ~angaWHAI. It seems uncalled for today to blame the simple error on some poor postal official as has been done. The error began higher up and persisted until the 1950s when the Geographic Board decided that -WHAI, was correct and officially made it so. It is said that when the first school was opened in 1860 it was named Manga-te-Whai. Henceforth the name will be a memorial to the gallant Te Whai.

With the decisive victory at Orakau in 1864 bringing to an end the Waikato war a withdrawal of Imperial troops became imminent. Business had boomed in Auckland, primed by the expenditure on some 4000 regular and colonial troops. The return to their homelands of at least 2000 British men of the 50th, 55th and 65th Regiments threatened a minor slump with consequent unemployment. It is said that in these circumstances the Mangawhai district received a grant of some hundreds of pounds to provide some labour-intensive work, to assist employment.

In essence, the scheme was designed to concentrate the flow of the outgoing tide to the channel on the seaward side of Big Rock. It was hoped and expected that this concentration could be forced by building a wall or breakwater between Big Rock and the mainland, thus obtaining more scour on the ebb tide and improving conditions at the bar,

In actual fact, if little was gained it was probably because the breakwater was not finished to an appropriate height. So the sea resumed its old course either side of Big Rock just as it does today. This is probably due to the dredging of sand, with the disturbed sand flowing back to the bar area. It probably could be made quite effective with modern machinery at little cost and would make the river a magnificent holiday area.

In the early days travellers between Mangawhai and Te Arai had to cross the Mangawhai River, probably no great difficulty when the tide was out or, if time permitted, a walk upstream to find a crossing place.

However, at the RCC meeting on 28 June, 1885, a petition was received from the residents of Arai and Mangawhai asking that "a road be carried over the Mangawhai River from Lot 13 to Lot 12." The roadwork and causeway were not immediately proceeded with and within a few months it was clear that drastic changes were coming - a new county, to be called Otamatea, was almost certain to be formed and eventually the work was done on a cost-sharing basis between Rodney and Otamatea, after the new county was formed in 1887. Local government began with the formation of highway boards after the passing of the Highways Act of 1862. Twenty years later, in 1882, these highway boards became road boards. In between, in 1876, came the inauguration of the first 63 counties. The provinces were abolished and counties became lawful on the same day. The legislation came into force on 1 November, elections were held late in December and most councils met for the first time early in January, 1877; but Otamatea, Rodney's neighbour, did not come into existence until about 10 years later. Mangawhai Highway District, from the Te Arai-Oruawharo Parishes line to Cape Bream Tail, with its western boundary on the Hakaru River, was an important part of early Rodney. It elected its riding member, the Quaker storekeeper William Bleckly Farrand, who served throughout the 10 years that the highway district was in Rodney, except that John Brown had the second term.

At an early RCC meeting, the Government asked: Would the new council agree to take in the extra districts of Whakapirau and Pukekaroro? In the spirit of a good neighbour the answer was: Yes - provided the districts concerned desired to do so. The Pukekaroro Highway District preferred to stay with Hobson, but Whakapirau joined Rodney as part of Albert Riding. Seven years later it became a separate riding with Mr Jackman as its sole member, December, 1884, to December, 1886.

In any writing dedicated to the pioneers care must be taken to clarify how they developed and influenced what could be called in the grand manner the "democratic institutions," whose fruits are enjoyed today. They are different from those in any other part of the world, and, always provided that the folk of today continue to play well their part, the plants nourished by the pioneers will still bear goodly fruit.

The names of the pioneers in local government in old Mangawhai, as far as they can be retrieved from government Gazettes and old newspapers, are listed here. The old minute books of this Otamatea area which are "of public record" are no longer available - the twin curses of silverfish and negligence have seen to that.

Chairmen's names in capitals

1869-70: Inaugural: J. RYAN, JP, T. Henry, H. Shepherd, W. McMillan  
J. P. Smallwood. 1870-1: J. RYAN, T. Henry, C. Eyre, Captain W. MOIL  
W. McMillan. 1871-2: J. RYAN, T. Henry, Captain W. Moir, W. McMillan  
H. Shepherd. 1872-3: T. HENRY, W. McMillan, J. Tutin, T. Horne, T. Henn  
jun. 1873-4: T. HENRY, jun, T. Howe, J. Stewart, J. Ryan, T. Henry. 1874-5:  
J. RYAN, T. Henry, sen, J. Stewart, S. Mooney, J. P. Smallwood. 1875-6:  
T. HORNE, J. Ryan, J. P. Smallwood, W. Albertz, T. Sturch. 1876-7:  
G. T. BOLDERO, S. Mooney, J. H. Ryan, T. Sturch, P. Wilson.

I could not have resurrected so much of the past of old Mangawhai and its long association with what became known as Rodney without the help of its men - Owen Gray, of Tomarata, and Louis Wintle, of Tara. Louis could not be fitted personally into this story as his father, ex-army captain Alfred Wintle did not arrive in Mangawhai until 1896. Alfred Wintle came to Auckland in 1861 by the ship Gananoque from the Port of London and was a pioneer settler of Mangapai, coming on to Mangawhai later in time to perform his community service after the inauguration of Otamatea County. Alfred came from Bristol and married a Margaret McCullough, of Newcastle, and from this couple all the Wintles of Mangawhai and Rodney are descended.

The Wintles have become known as good community people, farmers, and rugby men, but there are few with the dedication of Louis and Mrs Wintle's preserving memories of the past. Their home is a treasure house of lovely things but perhaps their greatest pleasure is the mental retention of the pioneer's worth and those lovely trees.

The first settlers in the Te Arai district came to their lands almost exclusively by way of the Mangawhai River port and pushed through bush and across the Mangawhai-Te Arai Parish lines. The Mangawhai Crown sales of 1854-5 distributed ownership, whether effective occupancy were made or not, up to the parish line, but two years later, with the 1860 Te Arai sales, the new settlers had to find their own way to their allotments as well as they could, but lucky sometimes to find a piece of cloth on a stake where a survey peg practically hidden in undergrowth. No wonder some of these early settlers went along with a compass in hand. The second wave of settlers came as an overflow from the Oruawharo sales in what is now called North Albertland; but before the Albertlanders began to arrive from October, 1862, onwards the Provincial Council had taken a step which was to help settlers in both Arai and Oruawharo. It is safe to assume that the Provincial Council fully appreciated the difficulties of all these early settlers. They knew, too, that the resources of many would be stretched to their limit. Luckily there were people in Te Arai who could form a small labour force and by their efforts not only make roads, pounds and open up better access into the wilderness, but they would thereby help the new settlers as well as themselves. Captain Tunks and his brother who had settled on their 100 acres (Lots 70 and part 71) opposite what is now called the "Silver Hill turn-off," where Noel Lyttle lives; the Close brothers John and Ian; Dennis Shannon, another ex-army officer; father John Brooker; Henry (of a later Millbrook) and William John Walker were employed to define the road line and erect a series of a dozen or so small bridges and culverts from Closes Hill to the Te Hana Landing. This was much better treatment than the Mangawhai and Te Arai settlers had received; the latecomers who used the tracks both to and from Oruawharo and Te Arai gained in the process.

On 19 July, 1860, the Crown sales (or selections) in Arai Parish began.

The first allotment, Lot 27 of 300 acres, went to Thomas Green Shepherd,

and his wife Martha, directly over the Arai Parish line. Little is known of Martha (nee Tattershall) and Thomas Green except that they were English and no relation to the John Shepherd family of Albertlanders. They seemed to have considerable cash resources. Being entitled on their land order to 80 acres, they also bought an additional area of 220 acres for £110 cash. The Shepherds called their land Brook Farm and a few years later Henry Shepherd came out also. Thomas Green Shepherd served on his district's highway board from its inception in 1868-9 and Henry was chairman in 1875-6.

In 1881, Martha then widowed and living in Auckland (T. G. Shepherd was never strong and in fact met Martha on a health trip to Switzerland), gave the site of the Te Arai church out of the old Shepherd property by a deed of gift to trustees and a church was built there, to be destroyed by fire in 1899 and never replaced - the insurance had lapsed.

On 13 September, 1860, John Close and his brother Ian Close were Crown grantees of Lot 26 and part of Lot 25, listed as 300 acres, on a land order, south of T. G. Shepherd's land. In the days when wheeled transport was impossible and food for horses by no means common, the trusty bullock-and-sledge came into its own. The Close brothers' work in helping to provide access has been referred to. They seem to have left the district within 10 years as their name disappears from the library records, but old-timers still refer to "Closes Hill."

Henry Hodgson was listed as being the Crown grantee, on 26 September, 1860, of 40 acres, part of Lot 3, now part of the Granville property.

Clem Hodgson, a son of the RCC one-time chairman Frederick Hodgson, has no connection with that early family. Frederick came from Southland in 1920.

The William Lawrences settled on their original Crown grants of Lots 35 and part 36 of 120 acres on either side of Slipper Lake. People today recall that a roar of flames and a glare in the sky awakened the Lawrences at 3 am on 25 August, 1899. The church was a blazing pillar of fire. Their own farm buildings, one and a half miles from the church, were also destroyed, only the house being saved. Arson was suspected and Detective Kennedy came from Auckland but no proof could be found. It must be presumed that the roar the family heard was the roar from their own fire. That two big fires well over a mile apart should blaze at the same time caused suspicion, but it was a long time ago and now presents only an exercise in surmising what really did happen.

John Brown, 1821-1909, his wife Elizabeth, 1829-1904, their five sons, Henry, Alfred, Francis, Robert and James and an infant daughter Martha, came to New Zealand in 1860 in the ship Northern Bride. They came from Harpham, in Yorkshire and the grandparents accompanied them. Close to the graves of John and Bessie Brown in the old Te Arai cemetery is another headstone bearing this inscription: "Robert Brown, died 1864, aged 65. Also his granddaughter Martha Brown, died 24.3.1881, aged 21 years."

Centennial of Albertland, referring to market days in 1863, says; "To these market days would come Robert Brown, grandfather of Henry, a man in his sixties. . . The day before market he would take as many of his young fruit trees as he could carry and walk the eight or nine miles to the Maenene, where he would stay the night with the Dudding family. Next morning he would load his trees into young William Dudding's boat and take them to market ... That is one way some of the first fruit trees came to Port Albert."

The same source describes how the Marcroft brothers went to John Brown at Te Arai to try to buy a cow. John did not want to part with the beast - he had a family to provide for too - but at last he relented and let one of his two cows go for £20 and another settler, William Thornton, his brother-in-law,

sold the Marcrofts a “springer” for £14. Then the visitors had to get the animals home. They started next morning. The “road” was so narrow that they had to go in single file with leading ropes round the cow’s horns. Young Henry was allowed to go with the Marcrofts to give “encouragement” from the rear. They did not reach Albert Town until midnight and next day the women of the settlement would not allow Henry to go home by himself. He would be lost in the bush, they thought, or be eaten by wild pigs. So they kept him with them for three weeks. There was not even a track in 1863 between Te Hana Landing and Albert Town and from Mt Brame to the settlement was all in tall teatree. Reputedly, Henry was then nine years of age.

The whole Brown family once lived in a house, aptly named Bleak House, on an exposed hillside at the far extremity of Civil Road.

Some of the Civil family, well known from early Rodney days, undoubtedly became settlers in the uplands of the Whangaripo. Later, Alan Civil, who had moved down from the hill country to establish himself close to the present road in the Whangaripo Valley, also became a landowner in Te Arai, a district he represented as riding member on RCC. His main Te Arai property was in the locality later farmed by Thomas Mulligan and the road by the Mulligan property still bears the Civil name. At the extremity of this old-time track, John Brown lived in Bleak House.

Henry Brown lived on in Bleak House after his marriage to Catherine Gozar, the daughter of a Genoese engineer, George Gozar, who had arrived in Auckland by the ship Emily Mitchell, in January, 1854. Bleak House was a very old building when it was moved down to the main road at Tom Mulligan’s about 1948. It was destroyed by fire in 1957. The story of Henry Brown’s connection with Te Arai ended when he started a big farm in the Pakiri Block which was later consolidated with other properties to enlarge the Millbrook property now owned by Thomas Longuet-Higgins. The Bleak House site is now owned by Roger Flavell.

Dennis Shannon and his family came to a Crown grant of some 120 acres on 1 May, 1862, and settled in the locality now known as Grays, almost exactly opposite the present Tomarata Public Hall and the rugby clubhouse. In fact, the concrete bridge the traveller crosses not far beyond the rugby field is known in the records as Grays Bridge. During his lifetime many of the Crown grantees had given up and moved away and Dennis Shannon increased his holding to over 800 acres.

On Dennis’ death or retirement, 240 acres went to his son Frank, the man who went to the RCC meeting as the Arai Riding member and left it as the county engineer. He was a qualified surveyor and after some years of service in Rodney he became the engineer for Rotorua Borough.

Owen and “Mick” Gray’s father, George Andrew Gray, bought Frank Shannon’s 240 acres in 1909. The Grays came to Auckland from the Channel Islands about 1875 and came to Mangawhai by cutter. They lived for some time in a nikau whare at Mangawhai, and then moved to Hoteo North, finally coming to Tomarata.

The eldest brother, Charles Gray, settled in Hoteo North and married Caroline Wilson, their son Jack Gray now living in Wellsford, with his son Bob farming at Wayby. Harry Gray spent much of his life as a bushman, marrying quite late in life, a widow, Louisa Margaret Woodcock, who had been an early Buchanan from Lower Matakana.



George Andrew Gray died during the Second World War. Later, L. R. ("Mick") Gray took up 140 acres as a "rehab" farm and Owen bought the remaining 100 acres of Frank Shannon's old farm from the estate. Catherine Shannon (known as Kate) was a schoolteacher at various schools in the district, especially at Te Arai where she met and married Les Simpson, a widower with three children, Elsie, Mona and Lew, of whom only Mona is left, living at Henderson. As a young man Owen was often in the Simpson home and admired a sword used as an ornament. Kate told him it was Dennis Shannon's sword and he was an army officer in India. Lew settled on land adjoining the original Shannon holding which now is cut up among Arnold and Clive Simpson, Alf Henderson and Gordon Greenwood, of the old-time William Greenwood line of Omaha.

Owen Gray has now retired on 30 acres of his original farm, selling the balance between Morris Came, a descendant of the original Came family of Matakana, and Ben Thomas, rugby administrator and father of the distance runner Fay Thomas.

I must acknowledge my indebtedness to Owen Gray, without whose help much of the district's local story would not have been written. Owen has proved a mine of information, having worked in his district on the Petrie flax and kauri-gum enterprises and on the tobacco project. As a young man he worked as a surveyor's assistant on local jobs and inevitably has always taken an interest in surveys and plans.

In 1864 the Te Arai Public Library was begun either in the school or in a leanto attached to it. The site was next door to William Bleckly Farrand's store which opened about 1865 and is marked today by a Norfolk Island pine four or five chains up Cemetery Road on the left. This is the spot where the Te Arai hamlet grew, flourished for its little day - and died.

W. B. Farrand was the same Farrand mentioned earlier. He was an Albertlander, being Crown grantee on 12 February, 1863, of Lots 189 and 190 of 160 acres in Oruawharo, but in that part today known as North Albertland. He must have bought his 35 acres in Te Arai where he built his store. As a ratepayer he succeeded Charles Haselden as chairman of the local highway board - Arai - and, as Arai Highway District was part of Mangawhai Riding, he represented Mangawhai as its riding member.

The Te Arai Library became an institution. It has operated now continuously for 112 years, with more members at times than the total number of families in its district, for its members came from miles around, from Hakaru, Mangawhai, Albertland North and even as far afield as Port Albert and the Pakiri Block. So, with such a wide distribution of subscribers, it is not surprising that after 20 years of progress the library changed its style to Te Arai and Mangawhai District Library and took the first steps towards incorporation, this being carried out by Charles Haselden while in Auckland. The little library was rebuilt in 1928 and a few years ago was moved to a new site at Hodgsons Corner, opposite the Clem Hodgson house, with Clem's niece, Mrs Arthur Simmons, as librarian. The move was made mainly to improve supervision and also to place the library on a main route to permit easier access for the Country Library Service. Marie Simmons is deservedly proud of her charge and has done much to preserve books which date from the library's first days. They show the actual



volumes the early settlers read and requested at the library meetings. Some of the old-time favourites such as *The Leisure Hour* and *Sunday at Home* came out in monthly parts and were later bound into volumes. A study of the minutes, including lists of requests year by year, show how exploration, biography, travel and standard works of the Victorian authors were much in demand.

At varying times four schools existed in Te Arai. At different periods two would be “half-time” schools. These would be open, say, on Monday, Tuesday and Wednesday in one area and on Thursday, Friday and Saturday in another, the teacher usually boarding out in one area for three days and living at his home base for the next three.

In 1857 the Auckland Provincial Council passed the Auckland Education Act under which approved teachers were subsidised up to £30 a year, the local district supplying the school building, equipment and the balance of salary. A Board of Education Commissioners was nominated by the Superintendent, being in effect the initial board of the Education District of Auckland.

The first school in Te Arai was conducted by Charles Haselden. It seems certain that he first began to teach in a room in the Hedges’ house, but a school could not for long be conducted in a private house and a school was built by parents on the site now marked by the Norfolk pine. It was built and equipped by the district and presumably the salary was subsidised by the Provincial Council.

The next school was built much further south in Te Arai, on the Jennings’ land in Fishlock Road. Gordon Greenwood has recently built his haybarn exactly on the site. Here the school, officially known as Te Arai South, became known as Tomorata. When it was realised that something better was due to the local children and with an increase in population from the Pakiri Block development, a new school was built on the present site and named Forest Reserve School as Forest Reserve was a well-known map reference for the east side of the great swamp which had become farms - now some of the most productive in Rodney.

The fourth small school to be built was on a property known as Dorreens, the old Lawrence property where the fire was, near Te Arai Point in the Ripper Lake area. The school closed during the Second World War and never reopened. At various times the Te Arai North School (at the Norfolk pine) and the Te Arai South or Tomorata School were organised as “half-time” schools. The district school is now known as the Tomarata School (with the spelling changed) because the name Forest Reserve, it is said, conjuring up pictures of a bush settlement in the minds of possible applicants, deterred them from applying for advertised positions. They could not have been more wrong. The Haseldens, Charles and his wife Maria Simpson Haselden, arrived in New Zealand by the *Mermaid* in November, 1860. They had with them their 10 children, six daughters and four sons.

One of the Haselden girls kept a diary of their voyage and early days in New Zealand. She described how sea water invaded their cabins, the discomfort of damp clothes and bedding and the monotony of the ship’s food. Then one day a pleasant woman, Mrs Chaplin, whose family had the comparative luxury of a deck cabin, invited the girls to tea and they enjoyed the change to

fresh bread.

The Haseldens and Chaplins must have met many times later as Haselden was a strong local body man and Chaplin was Rodney's first county clerk. The family rented a house in fashionable Parnell. The weekly rental was 1\_ and the diary tells of the eerie walk along a path through the tall teatree from the Lively City. They called their Parnell home Boyce Cottage just as they called their Te Arai holding Boyce Farm but the reference has not been explained.

Frederick Haselden is supposed to have farmed the 400 acres now forming the unit farmed in part today by H. McIntyre. George Harden lived in Te Arai for a time and married Mary Sabin Haselden. Most of the family stayed on in Auckland for further education and congenial work, while Charles, Maria and Frederick stayed on at Te Arai. Frederick was buried in Te Arai cemetery. Another stone is engraved for Frederick Haselden Granger, which would indicate that a daughter of Frederick married one of the Grangers, probably Richard P. Granger.

Two of the Haselden girls are known for certain to have been good schoolteachers. Mrs Harden with her unmarried sister, Miss Frances Haselden, had been conducting a school in Shortland Street. The city school was relinquished when Mrs Harden went to Remuera and Miss F. Haselden went to Kauaeranga (Thames). The most delightful periods in what is now Ridings Road, Remuera, were when the girls sewed in the garden and Mrs Harden read to them from Kingsley's "Westward Hal"

The highest paid female teachers were Miss Frances Haselden at Kauaeranga Girls' School at £208 and Mrs Mary S. Harden at Remuera, £200.

The Haseldens were an accomplished family. Charles, the schoolteacher and Anglican lay reader, remained in Te Arai until June, 1884. He was in demand as a preacher locally and as far away as Hakaru. He was also a commissioner for Crown lands, known as a waste lands commissioner. Charles John Allen Haselden, who lived at least for a time on the Te Arai property, taught school for a while at Hakaru and also at Turanga, Hawick.

He was the clerk to the deputy adjutant-general of the Auckland Militia and a friend of Colonel H. C. Balneavis, who was in command of the Auckland Militia and was also Sheriff of Auckland. Charles rose to be Under-Secretary for Justice and Registrar of Patents and moved to Wellington in 1865.

William Haselden studied law and became a circuit judge and the Rev John Haselden became well known over almost a lifetime as Anglican City Missioner in Auckland, a task taken over later by the Rev Jasper Calder.

It is said that Frances Moore Haselden derived part of her name from a family connection with General Sir John Moore, of the Peninsular War.

The family proved an asset, not only to Te Arai but to New Zealand as a whole. It showed once again that the British immigrant could adapt and thrive in a new and strange environment.

Mrs Lilian Ansell, nee Fishlock, now of Pt Chevalier, supplied useful information on the Fishlock family who lived in Tomarata' in the road that bears their name. Lilian's father, William, was born at Hakaru in 1870 and married Sarah Ann Ward at the old North Albertland hall-and-church which

stood in the paddock at the rear of the site of the present North Albertland Church of Christ.

The couple had seven children, four sons and three daughters: Ernest William, Sydney Ward, Lilian, Esther Grace, Cyril Gordon, Eric Leslie and Olive May. Ernest William Fishlock (1898-1961), ex-NZEF, married a widow, Maj Anderson, and lived in Monowai Street, Wellsford. It would probably have been called Fishlock Street when the couple made the subdivision but there was already a FisWock Road in the county so they chose Monowai Street after the vessel in which Ernie returned to New Zealand after war service.

Sydney Ward Fishlock (1899-1965) married Muriel Beazley, of Hokianga. As a widow, Muriel lives in Monowai Street with two of her sons, Len and Dennis William (known locally as Peter), each farming parts of their father's old FisWock farm. Eric lives at Glen Eden and Lola and Gay who married respectively William and Brian Jaques, of Kaiwaka, are not far from the old home. Beverley married Jim Williams, of Te Arai, and Nada married David Lennox of Wellsford.

Lilian (b. 1901), now of Pt Chevalier, married Alfred Ansell and there were three daughters: Marie Isabella, who married Owen Dunning, a son of "Pat" and they now live at Titirangi; Iris Lilian, who married Kelvyn Wyatt, of Leigh, and Audrey Alexandra, who married Kenneth Peter Clout, of New Windsor Road, Avondale.

Esther Grace (1903-45) married Gerald Ridge, who now lives in Mt Albert and supplied Tony Tomas with so much material that helped in the tung oil story. Cyril Gordon Fishlock (1907-40) left no issue. Eric Leslie FisWock (b. 1909) lives in Greys Avenue, Auckland. Olive May (b. 1912) married Tony Keane and as a widow, lives at Parakai.

Lilian remembers quite a few of the old families. She recalls that Mr and Mrs Joseph Benton lived in Te Arai near the old cemetery, on a farm where the Manuells lived recently. She also remembers, Alex Dale, who married her father's sister Elizabeth and lived at Mangawhai. They and their two children are all gone now. Walter and Harry Dale both lived in Te Arai and Harry's son Jack is still living in Wairau Road, Takapuna. Miss Jenny Dale lived with her sister Mrs Charles Pratt. The parents of these Dales, John (1838-1913) and Elizabeth (1844-74) are buried in Te Arai cemetery.

The Jennings family, who date back to Dennis Shannon's day in Te Arai, used to live where Irwin Greenwood lives now.

The first Te Arai post office appears to have been next to Farrand's store at the Norfolk pine. It also seemed to have been at one time an important sorting place for mails from as far apart as Paparoa, Matakoho, Maungaturoto and Port Albert. It was a relay system with certain letters taken out at each stage for local delivery. The stages beyond Te Arai were Pakiri, Matakana and Warkworth. Water transport would be used as much as possible, though Samuel Johnson, the local Port Albert printer, would have to do his 10-mile trek overland from coast to coast, from Port Albert to Te Arai and then return on the same day.

As proper tracks developed and communications improved, the Te Arai postal

business fell away to the handling of local mail and newspapers, English papers and the Weekly News. After Farrand's store moved to Ryan Road, which then had a post office in the store, the Te Arai post office was held in the old T. G. Shepherd homestead, then owned by W. J. Barkley, and now part of the Hodgson farm. The later Barkley PO was run by Mrs Clemence, on what is now Murray Grant's farm. It was moved down to what is now known as the "old Duck home" (now Mr Irwin Greenwood's) and then shifted to the home of Mrs Pratt and her sister Miss Dale, where the old Hedges' home once stood almost opposite the southern end of FisWock Road. Then the system changed to one embodying actual deliveries to mailboxes. Mr Whalen, whose two daughters, the Mesdames Vipond, live today in Wellsford, and Daniel Rice were the early mail carriers who serviced the area from a base at Te Hana PO and covering the Tomarata-Te Arai district. It was a weekly delivery from Antony Petrie's to Te Arai and to the next pick-up place at Clemences' and then moving on via Fairy Hill Road to Te Hana. Then, from Te Hana would begin the return journey back to Clemences' near the Norfolk pine, past the old Te Arai cemetery through the mud, to arrive eventually at Mrs Pratt's Tomarata office. In winter it was a case of slushing through the mud in the dark with a further four miles to reach home and a meal; but this runs the story into the modern category, for Mr Whalen and Danny Rice lived in the "model T" days. It is now a six-day rural mail.

#### THE ARAI HIGHWAY BOARD

Given that name to differentiate it from "Te Arai", Cook County. Arai Highway District was constituted in 1868 and the board met that year.

Chairmen's names in capitals

1868-9: J. Brown, W. Lawrence, H. Sayee, D. Shannon, T. G. Shepherd (alphabetical order in Gazette. Chair not named). 1869-70: T. G. SHEPHERD, D. Shannon, S. H. Stratford, G. Jennings, W. Thornton. 1870-1: C. HASELDEN, M. Noble, J. Brown, D. Shannon, E. W. Stratford. 1871-2: C. HASELDEN, E. W. Stratford, W. Thornton, J. Western, G. Jennings. 1872-3: W. B. FARRAND, C. Haselden, C. Eyre, E. Percy, J. Y. Redman. 1873-4: W. B. FARRAND, W. Moir, A. A. M. Graham, H. Shepherd, T. Horne. 1874-5: W. B. FARRAND, J. Brown, R. Henderson, J. Logue, G. Jennings. 1875-6: H. SHEPHERD, C. Eyre, J. Brown, C. Hogan, D. Shannon. 1876-7: W. B. FARRAND, A. S. Boldero, J. Brown, T. Eyre, C. Haselden.

Here there is a gap in the record. No further highway boards were elected, apparently. The Gazettes are a blank, the minute book is missing and there are no newspaper references. Highway boards were reconstituted as road boards by the Road Boards Act of 1882, but Te Arai merged in the county in 1885.

Te Arai was going through bad days. Earlier, it had not been uncommon to see 200 people attending a "tea-meeting" - the "soirees" of Matakana and Mahurangi. But the statistics of 30 June, 1875, show that a population of only 169 lived on the 20,000 acres of Te Arai. The easily won resources were almost gone - the timber and the kauri-gum - and the heavily leached clay soil seemed to defy agriculture, except in isolated pockets. Indeed it was only when the railway reached WeUsford in 1909 and Te Hana in 1911, that it became possible to use the lime and chemical fertiliser which with skilled stocking were to change the whole face of the district.

In those days there were only 31 dwellings in Te Arai and 51 ratepayers, of whom a large proportion were absentees. It seems almost ridiculous to have

had the whole organisation of a road board to levy a maximum rate payable of £43 15s 3d of which only about 50 per cent was paid. The arrears in only three years were already over £103.

For an undertaking that “folded” completely less than 40 years ago, to be almost completely lost to local memory seems remarkable but Mr A. I. Tomas, of Wellsford, who grew up in the Te Arai district, was able to supply valuable information of the tung oil venture that failed so dismally.

“The work at Tomarata began in 1929, closing down in 1936,” he said.

“Finance was obtained by selling bonds which gave a sort of title to a specific acreage of tung, a scheme like that promoted by New Zealand Perpetual Forests Ltd.” The end came when the Government introduced legislation severely curtailing bond-selling operations. After all, it really was a very chancy form of investment.

Mr Tomas recalled that Mr Tee’s land was ploughed by contract but later On cultivation was done by Lanz tractor which ran on crude oil and took considerable warming up. There was a bunkhouse and dining hall for single men on this block or near to it. Most of the labour used was employed under the 4B relief scheme for those were depression days. Searching his memory again, he recalled once or twice seeing a prospectus which said that the tung oil would be used in the manufacture of paint, varnishes, linoleum, etc, but he was quite sure that no oil was produced commercially - if at all. Shares were not sold, but were, he thought, held by the directors who gained financial support from the sales of bonds. As far as he knew no local people “fell for the scheme.” In any case it appeared to Mr Tomas that the only people who could gain would be the directors and commission agents.

A field survey of the tung groves in Rodney was undertaken by the soil division of the Department of Scientific and Industrial Research. This appears to have been done after the legislation to be referred to below, was passed. It seemed almost as if it was conducted to find out whether a salvage operation were possible - or desirable.

The survey said: Tung Acres Ltd, Natural Products Ltd: In these two cases 700 acres at Te Arai were used; 56,700 trees were planted, including replants, 1930-6. Tung Oil Debenture Trust: 320 acres were planted at Pukapuka; 28,800 trees planted, 1934-5.

Even if the directors had access to 2000 acres of unimproved Crown land, and that appears to be beyond doubt, the DSIR figures show the actual extent of operations, and the dates given confirm that the investigation followed the actual legislation.

As far as the land used can be identified with some certainty today, it appears that the tung nursery block at Tomarata is the land now used by Harry McIntyre the 4B relief scheme for those were depression days. Searching his memory again, he recalled once or twice seeing a prospectus which said that the tung oil would be used in the manufacture of paint, varnishes, linoleum, etc, but he was quite sure that no oil was produced commercially - if at all. Shares were not sold, but were, he thought, held by the directors who gained financial support from the sales of bonds. As far as he knew no local people “fell for the scheme.” In any case it appeared to Mr Tomas that the only people who

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As far as the land used can be identified with some certainty today, it appears that the tung nursery block at Tomarata is the land now used by Harry McIntyre as his home farm, a highly productive unit. The land later farmed by George Tee is now also owned by Mr McIntyre. When the tung operation was going along, this (later) Tee land was ploughed under contract right through from the Wellsford-Mangawhai road to the vicinity of the old Te Arai cemetery. Eventually, it is said, the tung people got control of what is now Fisher Bros' farm and also the J. M. Busbridge block which now also accommodates the Taylor farm. All these farms are in first-class condition and producing much more pastoral products than the Crown lands people of depression days ever thought possible - or anyone else who can recall the pipeclay wastes clothed in stunted tea tree. Sensible stocking and the impact of fertiliser and lime have wrought a near-miracle here. At Pukapuka some 300 acres of land owned by Mr Harry Parry were developed by the Tung Oil Debenture Trust. Today this area is incorporated into two farm units run by the brothers Brian and Desmond Schollum. Mr Tomas was right. It was government action and prompt action, too, that put an end to these operations. When I made inquiries at the Defunct Companies Branch of the companies office in Auckland, an official promptly produced a file relating to these companies. In it W3.S one letter, or letter sheet, displaying one conspicuous stamp: "Struck Out" - probably sent off to that limbo from which little is ever retrieved - the archives, probably some old basement over in Ponsonby. The Appendices to the Journals of the House told the rest of the story.

In 1934 the Forbes Government set up a Commission of Inquiry into Company Promotion Methods. It consisted of Messrs J. S. Barton, SM, H. Belshaw and F. E. Graham. Its biggest task was to unravel the tangle of an interlocking group of 16 companies, trusts or associations allied to the Investment Executive Trust of New Zealand Ltd, loosely known as the "McArthur Companies." The commission's report consisted of 133 printed foolscap sheets. Witnesses names were not divulged. Under the protective anonymity of an asterisk some remarkable statements were made, particularly regarding the cutting up of bond moneys - the statement that really "rocked" the commission was that by one agent who analysed what happened to every £100 "invested." A punter on the tote had much more chance. The commission compiled files on 11 tung companies.

Some of the commission's remarks were:

"The application of the company form of organisation to flax, tobacco and

tung oil is more recent than for timber which commenced in 1923.”

“Our attention has been turned to bond-issuing companies. The value of bonds issued up to June, 1934, was over 60 times the paid-up capital.”

The commission strongly urged the adoption of recommendations which proposed the abolition of the bond system of finance for land-utilisation companies. This recommendation led to the passing of the Land-Utilisation Companies Empowering Act of 1934, which meant the end of bond contracts and “Goodbye tung acres.”