

IN THE MATTER

of the Treaty of
Waitangi Act 1975

AND

IN THE MATTER

of Remehio TE
MAUNGA
MANGAKAHIA of
Whangapoua and on
behalf of descendants
and whanau members
of HAMIORA
MANGAKAHIA

Brief of Evidence of Remesius Mangakahia

1. My name is Remesius (Remehio)Te Maunga Mangakahia. I was named after one of my grandparents. I am 72 years old. I was born in 1928 at Rawini township, Panguru in the far north. My grandfather, Te Maunga was from the north. Remesuis is my church name but I am often called Reg. My parents were land owners in the North. In addition, my father was working with Maori Affairs and he was a first grade Maori language interpreter. He dealt with police summons and that sort of thing. He worked regularly with Apirana Ngata and Whina Cooper. My father was Waipapa Mangakahia and my mother was Lucy Browne.

Whangapoua

2. We came to Whangapoua when I was about 13 or 14 years old - around 1939-1940. I had never been to Whangapoua before then. Dad came back to Whangapoua because Hamiora Mangakahia, his father, made my Dad a part-owner of the Mangakahia lands after he died. So we came back. I have a brother who is deceased, a sister who is deceased, no other brothers or sisters are alive, except for Winnie. My mother was a very sick woman and she was in the Thames hospital for quite a long while. My mother died from TB - I would have been about 14. My father never married again.

3. My Auntie Tangi was living down there with her big family. The Mangakahia homestead was there then. Her family were doing

a bit of farming on the land. At first we all stayed with Auntie Tangi in the old homestead. It was a nice big house. There were cloaks at Auntie Tangi's house and a mere made of greenstone. There were paintings and photographs of the old people - my grandfather and grandmother. I have some - I have a nice one of my grandmother. We stayed in that house for a while and then Maori Affairs built a house on another part of the farm which we are still in today - that is the house I am in now.

4. We had gardens with kumara, pumpkin, marrow, potatoes and corn. The Brights had orchards - apple, plum and peach trees. The Denizes also had orchards.

Mahinga Kai (Food Gathering and Preparation)

5. When I was living at Whangapoua, we used to collect plenty of kaimoana. We used to fish for schnapper, mullet, kahawai, flounder. We would get the flounder inside the Whangapoua harbour, down near Raukawa. We would get schnapper inside and outside the harbour. Mullet and kahawai were also all caught in the harbour. We caught schnapper out at sea too, but you had to have a decent boat. But generally there was no need to go out there because you could fish in the harbour.

6. We used to collect many types of shellfish - mussels, pipis, cockles, pauas. We would collect them from the inland harbour. Down on the point where the Denizes live - you could get mussels, paua and kina there. We would go over to New Chums to get paua and kinas, as well as crayfish. We had crayfish pots made of wire. I never tried to make one - but I have seen a few done. My cousin, Bunty, he was good at that sort of thing.

7. The paua were quite big - the bigger they are the deeper they go. We would catch plenty of flounder - by net, hand line and fly, and we would also spear them. For all species we used hand-lines - with mussel bait. Alternatively we used jags. They also used to take netting.

8. We collected kaimoana for survival - it was either that or you starved. My family were poor - rich in resources but poor. However, I do not remember not having enough to eat - anybody who says that when they lived in Whangapoua were lazy. We had kaimoana there all the time.

9. We would also get bush food. There was always plenty of watercress and some puha. In the bush areas we would get karaka berries and eat them like lollies.

10. I remember being amazed at my cousins cooking huhu grubs - I did not know what they were, I thought they were something awful - thought they were maggots. That was one of the first things I remember. But eventually I got used to eating them and I liked them too. We would collect them from fallen trees. They taste beautiful and they smelt nice too - not dirty or anything. There was plenty of huhu grubs in the area. I have not eaten them lately - only because we have not been out after them. I would not turn one down today though.

11. We would hunt wild pigs. It was usually the dogs that trapped the pigs. My brother and I would often go by foot so we could jump the fences. Sometimes my brother would go by himself. Everybody around us could teach us about hunting - so the younger ones would tag along and learn. We would go up into the mountain range behind the Denize's place, or even near the wharf by the hills where the rock is as you're coming into Whangapoua. There's probably a lot more pigs there now because not many go pig hunting these days. The land is all private land. Even in the old days, wild pig mostly fell into the delicacy category - kaimoana was our basic diet. I do not ever remember saying no to fish.

12. Every now and then we came across kereru. In Pangaru there were plenty up there and we ate a lot of pigeon there but there were not that many in Whangapoua. You can still see them now and then. There are few karaka trees or the trees that have the food for them.

13. Before refrigeration, fish were preserved by salting them. They would be hanged out on the line and dried. Sometimes the fish were smoked in the smokehouse.

14. The older people would make kits out of flax for taking out on the boat, or for bringing your fish back in. I never made them, but my cousins used to - most of the girls did. I do not recall the men ever making them. We helped by getting flax. There was plenty of flax not far from Auntie Tangiora's house and at the end of the beach near Raukawa there were some rocky places where the flax was always growing.

Tikanga Maori me te Taha Wairua (Maori Customs and Spirituality)

15. My father was also a full blooded Maori. He spoke Maori. When Ben and I arrived at Whangapoua we did not speak English very well. Our first language was Maori, but I do not speak it very well now - mohio ana te reo - engari he ahua koretake. Depending on where people come from I can understand most speakers of Maori. Auntie Tangi spoke Maori. I went to school at Te Rerenga.

16. We did not collect kaimoana at a special time of the year - we only had to observe the tides - it was in and it was out. We did not go out when it was in. Every now and then, I'll karakia. My mother was very spiritual - so am I.

17. I know you did not swear or anything when you were out fishing. You were told not to swear when out fishing. We were told not to shell our shellfish on the beach - they seemed to think that the shellfish would move if the shells were left there. The pipis would certainly know, and they would move.

18. Women were able to go fishing with the men. My first cousin, Mabel, was as good a fisher person as anybody. She would catch them when nobody else could - she just had something about her.

19. I still get kaimoana - whoever goes out, they bring some back for everyone. That is basically how it has always been - it is our custom.

The Mangakahia/Browne Farms

20. Upon our return to the Whangapoua area in the 1930s my father set about farming. My father was a hard worker but he was also suffering the effects of the gassing he had in the war. The Maori development schemes that were in operation in the 1930s were a government idea - the Labour Government. They made a hash of it to tell you the truth. They would say, "You need cows", then they would come and have a look at your farm and give you 50 cows. Then they would tell us we needed manure and fertiliser - and they would send us tonnes of fertiliser. There were only two of us boys then, Ben (my brother) and I -

and we both had to milk cows on the farm. We would milk before and after school.

21. After the Maori Affairs took over they were supposed to help us but they did not. For example, they kept bringing fertiliser down and before you could get rid of it, they would have another load there and they would charge us for it. We would be expected to pay for it. They would deduct the sum by debiting our account and so there were very little money left after they took what they considered they were owed. It was not a very satisfactory arrangement at all. The amount of fertiliser they sent was too much and could not be handled in such quantities. When I was young I had to help my father spread that damn fertiliser - truckloads of the stuff - and they would just drop it in the paddock - no cover or anything on it. We did not have any covers and the fertiliser would go hard and you have to shovel it out. It was just one bloody big mess to tell you the truth. It cost us more money than it was worth.

22. There was only my Dad and Bunty (Tangiora's son) working the farm - and they were expected to sew all this manure - loads of it coming in. There was heaps of it all over the place and Maori Affairs still kept bringing it in. We had to scoop it and make a pikau for it. We would put the pikau over our shoulders and then fill the bag with fertiliser. We would scoop it, carry it and spread it with our hands. This was not a good idea - but it was the only way to do it. Maori Affairs definitely was not any help at all.

23. We were milking cows and the Maori Affairs Department built us a house. They also renovated my aunties house and then they built an implement shed and a cow shed. All those things had to be paid for. The only way to pay for it was through mortgaging yourself with the cows and the land. By the time you paid for everything, there was virtually nothing left for anybody. So we just walked away from it - we just left the old people to do it. My brother and I had to go away and find jobs in Auckland to work it off. We were mortgaged up to the hilt. Most people would walk away from it all. I do not think Maori Affairs even cared about what they were doing - they just did not care.

24. We stopped milking quite a while ago now - a long while ago. We stopped in the 1950s sometime. Dad was disgusted with Maori Affairs. After the milking stopped then the area went into decline.

- when did you go when stop you making?
- went to Auckland.

25. Despite the problems I did return to Whangapoua. I took over the farm around 20 or 30 years ago. I was still married and my wife came with me to Whangapoua. We had three sons and a daughter. They are involved with the claim and have been active. My three sons have helped me with the farm. I am one of the few family members still living there. Winifred and I are two of the few family members still living there holding the ahi kaa.

26. The farm is a nice place to live - but it is not a huge money making thing.

Importance of the Whanau Lands

27. The Whangapoua area is very important to me. My mother, my grandmother and grandfather, my brother and my Auntie are all buried there.

28. Raukawa is an important site for the family. There is a cave there, and only certain members of the family know where it is. I have never been there but I have been told to keep away from it.

29. An outcome of the claim I would like to see is the return of my family to Whangapoua. I hope that the tribunal will act in the best interests of everyone.

19 MANGAKAHIA

19 Hamiora Mangakahia

1838-1913

Ngati Whanaunga leader, assessor, politician

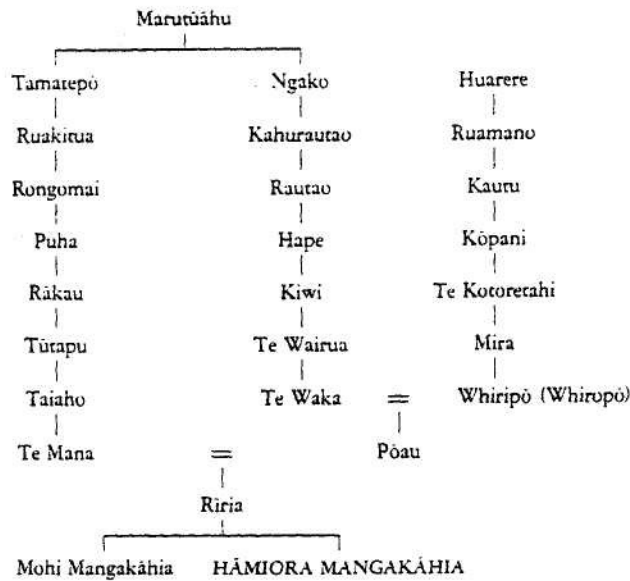
Hamiora Mangakahia, also called Tana and later Piripi, is said to have been born in 1838 at Waikaurau, which was probably at Whangapoua Harbour on the eastern Coromandel Peninsula. His mother was Riria Poau (Ponau) of Whangapoua. Because of wars between her people and Nga Puhi, she had been born and brought up on Tuhua (Mayor Island), where she met Hamiora's father, Piripi Te Aue Te Ikatōroa, of Ngati Kahungunu. He had been captured, probably by Ngati Maru in the 1820s. After intertribal fighting died down in the 1830s, Riria took her family back to Whangapoua. Hamiora Mangakahia was descended from Ngati Maru and Ngati Tama-Te-Ra, but his most important link was to Ngati Whanaunga. His hapu were Ngati Hei and Ngati Pare. He claimed land as Ngati Huarere, the earlier inhabitants of the Coromandel Peninsula.

Mangakahia was exposed from childhood to the new commercial world arising from contact with Europeans; his mother and her cousin Te Ngarahu arranged the early timber contracts at Whangapoua. As a youth he lived for some years with his father's cousin Wi Paekohe in Poverty Bay. In 1862 he was trained in genealogy and tradition by elders at Whareongaonga. Although he was probably a Christian from an early age and later belonged to the Mormon church, he was also a pupil of the tohunga and prophet Toiroa at Nukutaurua on the Mahia Peninsula, and considered himself bound to carry on the prophet's teaching after his death in 1867. From his brother, Mohi, who had been deprived of much of his land, Mangakahia learned a profound and lasting distrust of Europeans. Mohi, who was a Native Land Court agent and involved in politics, was expected to stand for election to the Western Maori seat in Parliament in 1876, but died in 1875. Hamiora Mangakahia was the heir to both his brother's influence and his problems.

Hamiora Mangakahia married three times. The name of his first wife is not known. His second wife was Puriake or Pauaka of Ngati Awa, the mother of his eldest son, Hamiora Whakakoro Mangakahia, and of a daughter. Father and son became estranged in later years. Mangakahia married again, probably in the late 1880s or early 1890s. His third wife was Meri Te Tai of Te Rarawa. They had two sons, Mohi and Waipapa, and two daughters, Whangapoua Tangiora Edith and Mabel Te Aowhaitini.

Throughout his life Mangakahia was plagued by Europeans anxious to profit from his Whangapoua lands, valued for their kauri and other timber. His battles with the Kauri Timber Company, the New Zealand Timber Company and the solicitor Frederick Earl were generally unsuccessful, resulting in the transfer of his interests to his mortgagees. Efforts from 1914 to 1916 to succeed to Wi Paekohe's interests in land around Gisborne and in Portland Island were also unsuccessful. At the time of his death, of all the thousands of acres once controlled by his family, Mangakahia retained only one major block.

For a time Mangakahia felt the only solution to Maori economic problems was to abandon Maori customs of hospitality, as the proceeds of land sales were being consumed by chiefly extravagance. His own unhappy experiences with land matters



Mohi Mangakahia wrote part of this whakapapa, and part was published in Te Wananga in 1875.

made him a shrewd counsel in the Native Land Court, where he not only represented his own kin, but was invited to conduct cases as far afield as Cambridge, Alexandra (Pirongia) and Napier. He also became an assessor of the court, practising at hearings across the country, including Maketu, Mokau, and some of the various hearings into the Horowhenua block. In 1891 Mangakahia was one of few Maori whose views were sought in Auckland, and again at Waipawa, by the Maori Land Laws Commission. He advocated setting up a tribunal with powers to settle all outstanding land disputes between Maori and Europeans, and the repeal of all legislation in connection with the Native Land Court.

Hamiora Mangakahia's greatest political achievement was his contribution to Te Kotahitanga, the Maori parliament movement. He was at the Bay of Islands in 1889 when Nga Puhī formally initiated an attempt to forge the political union of the North and South Island Maori tribes, and was among the first signatories of the movement's deeds of union. Mangakahia was selected by Heta Te Haara to explain the purpose of the union to delegates at the preliminary session held at the meeting house Te Tiriti o Waitangi at the Bay of Islands in April 1892. Mangakahia explained that the movement hoped to establish a Maori government to control Maori land and other matters. Such an institution was authorised by section 71 of the 1852 constitution, he claimed, and it would be the executive arm of a national Maori union under the authority of the Treaty of Waitangi. The treaty established the Queen's authority over the whole country but also established that Maori alone had authority over their lands. Under Maori custom, Mangakahia pointed out, one authority would never encroach on another. He also stated that if the movement provoked serious trouble between Maori and Europeans it would have to be abandoned.

On 20 April 1892 Mangakahia was appointed to a committee to reconsider the movement's aims. Its report advocated the abolition of the Native Land Court and

its Maori assessors, and all related legislation. Maori committees should be established to consider lands still under Maori title; land court sessions, with the exception of rehearings, were to be boycotted. By the end of the preliminary session Mangakahia, working alone, prepared all the documents for the first sitting of the Maori parliament, to be held at Waipatu in June 1892. On 17 June, nominated by Henare Tomoana and Te Keepa Te Rangihwinui, Mangakahia was elected premier of the Great Council (the lower or elected house). Four days later he presented a bill requesting that a petition be sent to the colonial parliament asking that all legislation on Maori land and people cease, and that Maori be empowered to make their own laws.

Mangakahia was not re-elected for the second sitting of the Maori parliament in 1893, but continued to be called on for advice. His plain speaking may have caused offence, for in April the Council of Paramount Chiefs (the upper house) was considering his expulsion from the movement, but on 1 May he was sworn in as a member of the Great Council. He told the house that he was willing to stand for the colonial parliament, and that he had given up an annual income of £500, a sum which included his salary as Native Land Court assessor, in order to devote himself to the work of Te Kotahitanga.

Mangakahia was re-elected premier at the fourth session, held at Rotorua in 1895. This session was noted for the obstruction by Henare Tomoana, who styled himself leader of the opposition and attempted to force Mangakahia's resignation on the grounds that Te Kotahitanga funds had been mismanaged. Mangakahia, with support from many other chiefs, was able to show that the movement's financial problems had developed under the premiership of his successor in 1893, Te Whatahoro Jury.

Apart from personal ambitions, the issues between Mangakahia and Tomoana reflected a growing split in the Kotahitanga movement, which was never to be resolved. Mangakahia represented those who refused to accept a moderate line acceptable to the colony's government. This split grew out of two bills asking for separate powers for Maori, presented by Hori Kerei Taiaroa and Hone Heke. Taiaroa's bill sought power of assembly for the Kotahitanga parliament which would pass bills that the governor would sign into law. Mangakahia favoured Heke's bill, which asked for separate Maori institutions and excluded the governor.

Although still officially premier in 1897, Mangakahia was prevented from attending either the April or October sessions by the death on 17 April of his 26-year-old daughter from his second marriage, and by a severe attack of rheumatism. In March 1898, still premier, he claimed in *Te Puke ki Hikurangi* that between 13 March 1889 and 6 October 1897 the Kotahitanga deeds had been signed by 37,000 Maori. He warned the people that the colonial government had mortgaged the country to English interests, and advised them to hold fast to the Treaty of Waitangi, to the 71st clause of the 1852 constitution, and to the Kotahitanga deeds they had signed.

The split within Te Kotahitanga became more obvious after the moderate party, led by Tomoana and Tamahau Mahupuku, succeeded in having the 1897 and 1898 sittings of the parliament transferred to Papawai. The issue now became the Native Lands Settlement and Administration Bill. It was promoted at Papawai by the premier, Richard Seddon, who promised that if Parliament passed this bill the government would purchase no more Maori land, and would not permit Europeans to do so. Mangakahia's party regarded the bill's provisions as paternalistic, and he



Hamiora Mangakahia.

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explained their objections at meetings with Seddon in Wellington in July 1898. Land given up to the proposed boards would effectively be controlled by the government, the boards' expenses would swallow up the revenue, and all that would be left to the owners of the land would be their names on a piece of paper. He and others collected 9,775 signatures to their petitions declaring their opposition to the bill.

Mangakahia spent most of his later years at Te Pungapunga, Whangapoua, attempting to settle his private affairs. In 1907 he attended a meeting at Waahi. Huntly, organised to discuss Maori grievances arising from breaches of the Treaty of Waitangi, and to form a new union under the authority of the treaty and the 1852 constitution. The resurrected Kotahitanga would enable a united Maori appeal to

the imperial government. Mangakahia reminded the meeting of earlier efforts, and approved of the plan to send a deputation to England, but it failed to go ahead as he had hoped.

Mangakahia was at Papawai again in 1911, but this would have been one of his last excursions; he was in a wheelchair in his last years. According to family information, he died on 4 June 1918, and was buried on a knoll above his homestead at Whangapoua.

ANGELA BALLARA

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20 Meri Te Tai Mangakahia

1868-1920

Te Rarawa woman of mana, suffragist

Meri Te Tai was of Ngati Te Reinga, Ngati Manawa and Te Kaitutae, three hapu of Te Rarawa. She is said to have been born on 22 May 1868, near Whakarapa (Panguru) on the Hokianga Harbour. She was the great-grandchild of the woman of mana, Nga-kahu-whereo. Her father, Re Te Tai, was an influential chief of Te Rarawa in the Hokianga district in the 1890s and later; her mother was Hana Tera. Hana's marriage to Re Te Tai was her second; three children had been born of her first marriage, to a member of the Parore family. Meri was the eldest of the four children of Hana's second marriage.

Family tradition suggests that Meri Te Tai was well educated. She is said to have studied at St Mary's Convent in Auckland, and was an accomplished pianist. In the late 1880s or early 1890s she became the third wife of Hamiora Mangakahia, of Ngati Whanaunga and other Coromandel hapu. He was an assessor in the Native Land Court, and was working at Waimate North in 1887. He was also at the Bay of Islands in 1889, attending the meeting at which Te Kotahitanga, the Maori parliament movement, was formally initiated.

Hamiora and Meri built a homestead on his land at Whangapoua on the Coromandel Peninsula. During the following years Meri gave birth to four children: two sons, Mohi and Waipapa, and two daughters, Whangapoua Tangiora Edith and Mabel Te Aowhaitini. Mabel Mangakahia became a registered nurse and midwife, and is thought to have been the first Maori to gain the postgraduate diploma in public health nursing in 1939.

Hamiora Mangakahia was elected premier of the Kotahitanga parliament in June 1892. In 1893 both he and Meri attended the second session of the parliament at Waiparu in Hawke's Bay. The women's suffrage movement had been gaining strength from the 1880s, and it is likely that Meri had knowledge of this. She may, like many Maori women, have come into contact with the New Zealand Women's Christian Temperance Union, which campaigned for women's suffrage. On 18 May



Meri Te Tai Mangakahia.

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1893 the Speaker of the lower house of the Kotahitanga parliament introduced a motion from Meri Mangakahia, requesting that women be given the right to participate in the selection of members. It was suggested that she come into the house to explain her motion, and later that day she addressed the parliament - the first woman recorded to have done so.

She requested not only that Maori women be given the vote, but that they be eligible to sit in the Maori parliament, thus going a step further than the contemporary aims of the European suffrage movement. She argued on the grounds

that many Maori women owned and administered their own lands, either because they had no male relatives or because the women were more competent. She claimed that although chiefs had appealed to Queen Victoria over Maori problems, Maori women had received no advantage from these appeals, and suggested that the Queen might more readily respond to representations by women.

Meri was followed in the debate by Akenehi Tomoana, wife of Henare Tomoana, the host at Waiparu. Akenehi suggested that discussion of the issue be postponed until the men had 'achieved their goal' - until, she appears to have meant, they had succeeded in achieving recognition for the Kotahitanga parliament. The matter then lapsed.

Little further is recorded of Meri Mangakahia's participation in the Kotahitanga movement, but she continued to be active in Maori politics and welfare. An oil portrait painted about this time, preserved by her family, shows a beautiful young woman dressed in the height of European fashion. It is likely that she was a member of one of the women's committees of the Kotahitanga movement. These committees, early forerunners of the Maori Women's Welfare League, organised the activities of young people attending Kotahitanga meetings, and undertook massive catering. They also held meetings and debated political issues.

Meri and Hamiora Mangakahia spent most of their last years together at Whangapoua. When Hamiora died in June 1918, Meri became one of the two executors and trustees of his complicated estate. He left his property at Whangapoua to their four children, with the proviso that Meri had the right to live there and be maintained by them. She returned, however, to her own people and lands at Panguru, taking some of her children with her. According to family information she died of influenza on 10 October 1920, aged 52, and was buried at Pureirei cemetery, Lower Waihou, near her father.

ANGELA BALLARA

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