# ROUNDAWAY

THE STORY
OF A
SHEEP FARM

# R O U N D A W A Y

This is the story of Roundaway. It is the history of the development of these steep hills and shady valleys and their emergence, as time unfolds itself, into the entity and individuality of the sheep farm it is to-day. I hope those who come after me will, in their turn, bear the same affection for this country of Roundaway as I have in the years gone by.

Five hundred years is a long time, but that is the age of the oldest tree in the Roundaway bush, an erstwhile giant rimu, high up on the hillside overlooking the flowing waters of the Wharepokakaha below. Five hundred years, and these waters still flow and though here and there a new channel has been cut and one ancient tree has surrendered its sceptre to another and its body to the creek, the Wharepokakaha still flows on and has been much the same since the days when first the Morioris, and later the first of the Maoris, traversed these hills and valleys or followed the stream bed.

These men are dead; their names died with them, but they have bequeathed to us a spirit and a love for these hills and valleys without which no love of country can survive, and in that gift they live.

To start with the earliest legends of the old Maoris, to a certain extent substantiated by the earliest map of the coast, a rather vague one of 1843, the main Maori track ran up along the coast itself from Porangahau and then turned inland probably about Pourerere and came up the valley of the Wharepokakaha which is the principal creek running through the Roundaway country. The name Wharepokakaha had its origin in the old Maori meeting house behind the Pah at Pourerere.

The walls of this meeting house were neatly lined with toi toi stems arranged in dignified and attractive designs. It had much the same effect as the old English "linenfold" type of panelling, which was such a feature of early Tudor designs. This meeting house became quite well-known for its attractive interior and so the stream that flowed past it became called the "Wharepokakaha" or "the place where the house is finely decorated with toi-toi stems". (Photo 1).

The inland Maori track went up past the meeting house, following the bed of the stream, until it reached the seaward end of the Roundaway ridge. There it climbed on to the ridge itself. The bed of the stream was rough and strewn with boulders which, since those days, have been carted away to provide the foundations for the present coast road, and so it was with relief that the traveller climbed up out of the creek on to the clear country of the Roundaway ridge. (Photo 2). Farther on, at the termination of this ridge, it again descended to the Wharepokakaha but almost immediately climbed out again on the far side, a few hundred yards past the Moto-iti cattle yards. From here it crossed the boundary into Omakere station and went steeply up the ridge in Omakere next Te Koroha. The track then went over the Kairere saddle between Omakere and Rangitapu keeping to the lower slopes of the Omakere

Hill. In fact, one of the resting places on the track can be seen on Turner's property. Here, beside the well-worn track, there are blackened stones from the cooking fires and a good spring of water nearby. This track, after passing through the Tarowera Bush (at Titoka) eventually crossed the Tuki Tuki river below Tamumu and led to the famous Maori inland fortress of Roto-a-Tara, near Pukehou.

The Maoris sought the easiest route for a track, provided it did not require too much trouble to keep it from getting overgrown. As he did not possess tools fitted for excavating, paths were not often on a sidling, but as a rule in hill country, ran up leading spurs and along the crest of ridges. At certain points there were resting places and the one mentioned in Turner's, would be such a place. The old Maori much appreciated a place with a view (called a Taumata) from which he could see his tribal lands. It was here they would croon old songs that referred to incidents in the history of their tribal lands that they looked upon.

Curiously enough, conversation at these places was confined to gossip or ordinary subjects. Serious deliberations would not be embarked upon on these occasions but were usually reserved for orations on the marae or for discussion by the fireside in the Wharepuni.

All paths were narrow, hence all travelling was done in single file and so a large party would be strung out over a considerable distance. The Maori objected to travelling by night and possessed the widely known fear of the darkness or rather, what the darkness is said to conceal. On the other hand, he had by no means so strong an objection to travelling in wet weather as we have. Certainly the old native garments were most suitable for such travelling, with a rough cape over his shoulders to protect his body, he did not seem to mind getting his bare legs wet. When travelling he might pass the night on wet ground and make no form of shelter when rain threatened. All he would often do was squat down and wrap his rough cape round his body leaving only the hair on top of his head exposed.

As to fording rivers, and I am thinking of the crossing of the Tuki Tuki on the way to Roto-a-Tara, the Maori was an expert in the water and so bridging was seldom resorted to. Swift, turbulent rivers he was given to crossing by means of treading water, taking a somewhat long slant downstream so that the current would assist him to reach the other side. Very little clothing was worn when on the march, but just before arriving at a village on a friendly visit, the "best clothes" he had carried in a bundle would be duly put on.

As to the Maoris themselves the best yardstick to judge them by was their own law of "aroha" or generosity. Generosity was regarded as the highest virtue and a characteristic of the rangatira - and the absence of it as a sign of the lowborn. Samuel Marsden, when in New Zealand (1815) sums up the Maori as "the finest and noblest race of heathens known to the civilised world".

To go back to the coast, the long curving ridge which is known as the Roundaway, had its origin in the fact that this same old Maori track was used in pakeha times as the route out to the cattle station at Omakere

and the outstation at Amblethorne near where John Nairn lives to-day. The cattle yards at Omakere have been dismantled, but they were beside the old track about half a mile before Omakere Station is reached. In the old days on the way out to the cattle station, this long curving ridge below the bush and the Kairere saddle came to be known as the Roundaway and as such it has retained its name to this day. (Photo 3).

Another Maori track went past Salt Springs but to the old Maoris this was a fearsome place, inhabited by an evil atua, living in the swamp beside the present road. It was here that the old Maoris could tell the state of the tide from the effervescence and bubbling of these brackish or Salt Springs. The track forked here and one branch followed the general line a few hundred yards north of the present road, leading down the Punawaitai hill to the Kupenga fighting pah, a Maori fortress sited on the rocky outcrop at the foot of the hill. Kupenga means a net or trap or it could also apply to an ambuscade, for the old track up to the Wharepokakaha passes through a natural defile here and it would have been a good place for an ambush.

To return to the Salt Springs (Punawaitai, as the Maoris called them) although the locality was sometimes referred to as Makaianga), if they indicated that the tide was not right for crayfishing on the reef at Tuingara, the Maoris could take the other branch of the track here, which led through Ngahere to the coast off Clareinch, where there was a bed of exceptionally large mussels. Years ago, Mr.Gordon Williams told me that this mussel was known as "Zealandica atrina" and only lived in very sheltered water such as harbours or behind a good reef. But since those days, heavy seas have broken up the reef and that famous mussel bed has almost disappeared.

Around Salt Springs, with its evil reputation, phantom lights were sometimes seen at night and this does occur on odd occasions to the present day. It was quite natural, however, that the old Maoris would associate a supernatural being with the uncanny and intermittent bubbling of the Springs. There are stories told of this evil atua and of the most revolting tortures of impalement and death of its victims right up to comparatively recent times. To the Maori, this place still exerts an evil influence. Old Sarah and Ihaaka, who ran the shearing gang at Clareinch and Waipari in years gone by, tell the tale of a Maori shearer at Pourerere (about 1916) who went over to Clareinch to bring back his erring and faithless wife. On the return journey, as he passed Salt Springs, he threw her backwards out of the gig and killed her, or rather left her dying, for some Maoris, including old Sarah, came by soon after and before she died, she told them what had happened. Her husband was arrested for murder, but no case was proved, as possibly to the Maori the evil atua was responsible for the crime.

At the time of the big earthquake 1863, a shepherd was riding on the Deviation ridge on Nation's property above the road. Looking down on Salt Springs, he saw the whole rounded top of the hill swaying like a balloon while elsewhere the land was moving in jerks with the tremors of the earthquake. About 1930 I collected the gas that created the effervescence of the Springs in a test-tube. This gas would ignite with a small poplike explosion and burnt with a blue flame.

The 1931 earthquake saw some enormous cracks in the ground in this area. They were several chains long and in places several feet wide at the surface. Since then, these fissures have filled in but no doubt they will come again with future earthquakes. It would never be wise to erect any buildings in this locality. (Photo 4). After an appreciable earthquake as on 29th August 1952, the Springs became greatly agitated and bubbles and effervescence could even be seen coming up through the dew on the grass. The dam beside the Springs sometimes turns a muddy red almost as if the blood of its bygone victims had been stirred up.

Of other Maori legends in the vicinity of Roundaway, there is the story of a hidden treasure just across the Omakere boundary at the south end of Kowhai. This treasure is said not to amount to very much, a specially carved stick (which might be anything from a Taiaha or spear to a Tewhotewha or tomahawk), being the principal article, together with some ornaments of greenstone. The legend of this treasure is that a small hapu left Parimahu (Blackhead) and went to live for a time at Patangata. Later, they decided to return, but on the journey rather foolishly interfered with some fishing nets or weirs on the Tuki Tuki river belonging to a family near Tamumu. Fishing rights were always jealously guarded amongst the Maoris, because it was, together with the right to snare birds in certain areas or even individual trees, one of their principal sources of food. The enraged Maoris at Tamumu hotly pursued the offenders who, to escape, followed a little-used track round the eastern side of the Omakere hill. The story is that, when they realised they were not going to get away, their few family treasures were buried beside the waterfall in the Southland bush, just across the Roundaway boundary.

Then again, a few hundred yards over the Roundaway boundary where the Wharepokakaha flows into Nation's property, there is said to be a small burial ground at the foot of the sheer, limestone cliffs in the valley. Burial customs generally followed the practice of more or less "trussing" the corpse for the lying in state after which it would be buried. Then, about three years later, depending on the state of inter-tribal wars, the exhumation of the corpse together with others, would take place. Under the orders of the tohunga, the bones of each corpse would be placed in separate piles. The men of the digging party, always carried out the directions of the tohunga, who usually had a surprisingly accurate knowledge of the anatomy of the human body, probably due to experience in cannibalistic matters. Sometimes a bone would be missing and the tohunga would exhort the searcher to delve further to find it. Needless to say, the exhumation party was under a very severe tapu until the work was completed and the bones tied up in bundles to be deposited by one or two specially selected men in the niches in the cliffs or even high up in hollow trees. It is said that the bones of a respected chief or powerful tohunga would, from time to time, be laid on the ledges or in the small caves in the face of these cliffs along the Wharepokakaha.

Incidentally, there is a hill on Ngahere which is not so very far from Salt Springs called Puke-tei-tei. At the bottom of this hill were mud pools in which there were eels about 9" long and as thick as your finger. These eels were regarded as a great delicacy but they were under a tapu which

was only lifted every third year, when the Maoris could take them.

You all know the old Maori custom that, when a person loved and respected by his family, is dying, his last wishes - however difficult - are carried out. You hear in the old legends of a dying chief asking for a drink of water from a certain spring and great distances were sometimes travelled and tremendous efforts made to obtain a gourd filled with the desired spring water. I remember being rather touched years ago, when old Sarah was nearing the end of her days and she asked for a dishful of these Puke-tei-tei eels. Old Ihaaka, her husband, made a special journey from Te Aute, a great effort for an old man as he was then, to get a Maori kit of these eels for her.

It has been suggested that something should be set down about the tribes of Maoris who lived here in days gone by.

As far as is known, the earliest inhabitants of our district, before the arrival of the Maoris, were said to be two tribes of Morioris (also called Maui or Maruiwi). These two tribes were known as the Raemoiri and the Upokoiri, meaning the "people of the overhanging brows or suspended heads". They lived principally near Porangahau about 1150 A.D.

The Ngati-Upokoiri later expanded and eventually established themselves in a strong pah that they built at what in later years came to be known as Roto-a-Tara (near Pukehou). Other sources tell us that the first tribes to live round Napier and southwards along the coast were a somewhat shadowy people known as the Ngati Hotu. They were followed by the descendants of Mahutapoanui, later known as the Whatumamoa tribe, and the Tini-a-Awa tribe. It is suggested that these tribes probably arrived at the latter part of the 13th Century.

The Great Migration of the Maori to this country took place about 1350 A.D. It was then that the earlier peoples, mentioned above, succumbed to the more virile Polynesians either by battle or by intermarriage. In this migration of 1350 A.D., a chief named Whatonga came here in the Kuruhaupo canoe and settled at Mahia. Later he moved to Cape Kidnappers where he had two sons, Tara and Tautoki. Tara was the ancestor of the Ngati Tara tribe and a son of Tautoki, named Rangitane was the ancestor of the Rangitane tribe. These two tribes occupied the area around Hastings and Waipukurau and probably intermarried with the earlier peoples.

Incidentally, some of the Ngati Tara journeyed south to Wellington and Wellington harbour is called Te Whanganui-a-tara after their ancestor. A number remained in Hawke's Bay and appear to have spread gradually down the coast from Waimarama.

The Maori is proud of his ancestry and likes to claim descent from one or more of the more famous canoes in the Great Migration of 1350 A.D. Our Hawke's Bay Maoris sometimes claim to be from the well-known canoe Takitimu. In actual fact, although the canoe in which the Ngati Kahungumu travelled to Hawke's Bay was called the Takitimu, it was not the same as the one used in the Great Migration. Their original ancestor, Kahungumu himself, was born at Kaitaia in the Bay of Islands, and both his mother, Te Kura, and his father, Tamatea, were of illustrious lineage. It was

Tamatea who built the Hawke's Bay canoe and called it Takitimu and this is often confused with the Great Migration canoe of the same name. Tamatea himself was a great navigator and with his son, Kahu, sailed right round New Zealand.

It was the great-grandson of Kahungumu named Taraia, a prominent chief of the ever-increasing Ngati Kahungumu now established at Turanga (near Gisborne) who about 1550 A.D. or as early as 1490 A.D. (accounts differ in date) led a party down into Hawke's Bay which proved to be the main invasion of Heretaunga. They established themselves here and proceeded to fight and subdue the previous tribes of the Ngati Tara and Rangitane. Taraia conquered the country between the Tuki Tuki and Ngaruroro rivers and another chief (said to be one of Taraia's captains) called Te Aomatarahi, went on to subdue the people south of the Tuki Tuki river to the fringe of the 70-mile bush and further south along the coast.

It is interesting that even at this time Blackhead was famous for its supply of crayfish and Taraia is mentioned as having sent a party south to Parimahu for this purpose. We know that during this campaign Taraia and Te Aomatarahi attacked the Ngati Tara people and their relations, the Rangitane, at Roto-a-Tara (this lake has now been drained). In this fighting two of the leading chiefs of the Ngati Tara called Tuteremoana and his brother Tarawhakarewa, escaped and took refuge in a strong pah known as Te Ikitiere which appears to have been somewhere near Pourerere.

Taraia and Te Aomatarahi moved over to the Waimarama district and attacked the pahs Matanginui, Hakikino and Karamea and then moved south to Te Ikitiere Pah. They attacked the pah but were unable to take it. Later Tarawhakarewa was caught away from the pah and was killed. The invaders made a second assault on Te Ikitiere and again failed to capture it. Peace was made and intermarriage took place between the opposing tribes.

The descendants of Te Aomatarahi, more correctly known as the Ngati Ira, but now known as the Ngati Kahungumu, settled on the coast and a mixed people grew up there. The Ngati Tara intermarried with the Rangitane and gradually became absorbed by that tribe. They continued to occupy the Porangahau-Cape Turnagain area and in fact all the Wairarapa as well for some time to come.

About 1625 A.D. in the time of Te Whatuiapiti (one of the principal Hawke's Bay ancestors), there was another series of battles between his Ngati Kahungumu people and the Rangitane. This fighting started at Castle Point and a series of running fights took place at Mataikona and Tautane. Peace was eventually made between the tribes again.

At this time a chief called Te Angiangi was living at Parimahu (Blackhead) and probably considered Pourerere as in his tribal area. Incidentally this chief was a descendant of Te Aomatarahi himself. Te Whatuiapiti gave a great feast for Te Angiangi, who was honourbound to repay the compliment. Unfortunately, his people gathered such a small amount of food that Te Angiangi, overcome with shame, gave away to Te Whatuiapiti large areas of land around Porangahau. Here the Ngati Kahungumu lived until it appears they were so depleted by raiders from Taupo (the Ngati Tuwharetoa)

and the Waikato, that those not killed, taken slaves or absorbed by marriage, retired back once again towards Nukutaurua (Mahia). A settlement of Ngati Kahungumu does seem to have remained, however, at Wharerangi (near Napier).

This seems to have occurred in the 18th century and Roto-a-Tara remained in the hands of these invaders until they were driven out by Pareihi and the Ngati Kahungumu once again re-occupied this district. Pareihi seems to have established himself at Patangata and was chief of the Roto-a-Tara pah.

It should be remembered that the luscious eels of the swamps at Roto-a-Tara and Poukawa, and the fat patiki or flounder of the Inner Harbour were always a great attraction to the Maoris.

We come now to about the end of the 18th or beginning of the 19th century, when a chief named Hikawera brought a war party from Te Awanga to Waimarama and attacked the pah there, while the men were out fishing. The women were spared but one man Kourakiterangi was captured and killed. The Waimarama people had to avenge the death of this man and they sent to the chief Totara at Pourerere for help. Totara was sowing gourd seeds when the messenger arrived. But when he heard there was a fight in the offing, he threw away his basket of seeds and gathered his warriors together. They went to Waimarama and hid during the night. In the early morning, a woman was captured and questioned as to the whereabouts of Hikawera. They learned he was in his pah at Ruakiwi and most of his men were down at the coast fishing. They attacked the pah and during the fight Hikawera climbed on to a watch-tower above the palisade. Totara had a long spear and was able to wound Hikawera with it. The pah was taken and Hikawera was captured. The attackers then went on to the coast and defeated the fishermen. Honour satisfied, Totara and his party returned to Pourerere.

Early in the 19th century, after Te Rauparaha had settled in the Otaki district, he tried hard to get the Ngati Raukawa tribe to join him. They, however, tried to occupy Hawke's Bay, but were driven out by the Ngati Kahungumu. Finally their chief Te Whatanui decided to go from Taupo, where he was living, to Otaki and he took the opportunity to go by way of Hawke's Bay to pay off old scores.

Aided by the Rangitane people of Dannevirke, he attacked the people at Tangoio and then moved south to Waimarama. The local people fled to Motu-o-Kura island (known as Bare Island to-day). As Whatanui's men had no canoes, they set to work to make rafts of flax sticks to cross to the Island. However, during the night the Waimarama people left the island and landed at Paoanui (near Pourerere). In the morning they climbed a hill and saw that the enemy had reached Motu-o-Kura and finding no one there, had fired the houses. Whatanui and his men then came back to the shore and probably laid seige to the pah at Kairakau. This occurred about 1824, and is mentioned again later in this narrative. Unsuccessful in taking the pah at Kairakau, Whatanui moved down the coast but the people at Paonui appear to have lost their vigilance and were too slow in getting away, for one family was captured by the Ngati Raukawa. They were taken to Otaki, but eventually escaped and returned home after an arduous journey of three months.

The last tribal fight in Hawke's Bay took place in 1857 between Te Hapuku and the chiefs of Heretaunga at a place called Pakiaka, some bushland

near Whakatu. Here Hapuku was defeated and retired to live at Te Hauke where he died on 23rd May 1878. When he was dying, Sir George Grey took Te Moananui, his principal enemy in the Pakiaka fight, and effected a deathbed reconciliation. This wise action put an end to further tribal feuds.

History shows that hunters and fighters are not always good workers, so perhaps we may be expecting too much of the Maori after only a century of our culture.

The first mention of Pourerere in pakeha times is just a general one during Captain Cook's first voyage to New Zealand. On the 16th October 1769, he mentions the large Maori population at Parimahu or Blackhead (hence its name, it was literally black with Maoris). At that time, the 18th century, he describes our coastal country as not having so much bush as further up the coast and that it looked more like the English downs. He saw several pahs in the valleys, on the hillsides and on the hilltops, all indicating a numerous Maori population. But it is on his second voyage we get quite an interesting account, when on the 21st October 1773, two canoes put out from Pourerere and Captain Cook in his ship, the "Resolution", hove to.

The Maoris in the first canoe were fishermen who exchanged fish for pieces of coloured cloth and nails. The second canoe was manned by two chiefs; according to Maori history one of these chiefs was Ruanui and was an ancestor of Henare Matua, a prominent chief of Porangahau at the end of the last (19th) century. The two Maori chiefs came on board for two or three hours. Mr.George Forster, the official naturalist on the ship, gives a good description of those two chiefs, with their long hair carefully oiled and tied into a bun on the crown of the head and stuck with white feathers - a little different from the native horn or bone comb that was generally used.

The reference to the white feathers is interesting as at rare intervals, perhaps only once in a lifetime, the white heron (kotuku, appears where the waters of the Wharepokakaha flow into the sea at Pourerere. After an absence of many years, the kotuku again visited Pourerere in 1952. Although at times this bird is said, like the cormorant at Taupo, to have been regarded as an augur of good or evil omen for the future, the feathers of the kotuku, like the huia, were at the same time highly prized and were sought for far and wide.

As omens for the future, a herring or flying fish, crossing the bows of a war canoe at sea was an evil omen and the same is said of a lizard appearing in a path traversed by a war party. In fact, I remember about 1929 catching a small, bright green lizard, the kakariki variety of the ngarara. It was shearing time and when I showed it to the Maoris at Pourerere (old Riwa and Nirai Aporo) the little lizard, still full of defiance in my hand, raised its head and 'barked' at me. The Maoris looked away and fell silent and then one said: "There will be a death in your family". A week later, news came of the death of my dear uncle Joss in Queensland.

However, to return to the white heron at Pourerere, a chief, to vindicate his mana with his tribe and his successful career for the future, would take the risk and kill the bird and wear the feathers. A similar idea when an enemy, renowned for his courage, was killed in battle, his heart would be eaten and his courage would be passed on. Perhaps a man might

possess exceptional eyesight and here again his eyes would be much prized. Whaitiri was the name for the white feathers of the heron. The larger feathers were known as the whaitiripapa or plumes of the bird. The extreme wing feathers were called hikurangi. Certain feathers had individual names such as tatara, titapu, kapu and kira. The titapu feathers were looked upon as tapu objects. Women were not allowed to wear these highly-prized plumes or, if they did, then their hair would assuredly fall off and leave them bald-headed! Again, should a man wearing heron plumes be included in a number of men partaking of a meal, then no woman was allowed to join the group, unless the plume-wearer was considerate enough to lay his decoration aside.

On board the "Resolution", George Forster remarks that, in addition to the white feathers, one chief had in each ear a piece of albatross skin with its white down, and his face was tattooed in spirals and curves. On leaving the ship, they were given two boars and two sows, two cocks and four hens and seeds of wheat, beans, peas, cabbage, turnips, onions, carrots and parsnips. The chiefs promised not to kill the pigs and fowls and, as seen by the numbers of pigs killed in later years, they must have kept their promise. This also is the first record of pigs arriving in Hawke's Bay and one can imagine that they may have been the original ancestors of the wild pigs of our province. Hanging up in the stable at Roundaway is the jawbone of a large boar, which was ploughed up years ago, I think on the Ngahere flat across the road from the woolshed. Mr.J.S.Fleming managed Blackhead about 1880 and he told his son, J.T.Fleming of Tamumu, that 4,000 pigs were killed in one year on Blackhead. One man on foot and armed only with a spear killed 400 pigs in one day on one hill alone! (Photo 5).

However, no attempt was made to populate New Zealand with white men until - in order to alleviate the distress following upon the Napoleonic wars - a group of Englishmen founded the New Zealand Colonising Company and reached this country in 1826. They sailed up the East Coast from the South Island and actually entered Wellington Harbour, which, strangely enough, had not been visited by Captain Cook. They continued up our coast to Holianga and the Hauraki Gulf but at this time Hongi's wars were at their height and the tribes all greatly disturbed. Somehow the Maoris became aware that the pakeha ship was carrying ten tons of precious gunpowder and, of course, the tribes would stop at nothing to gain possession of it. To attempt to colonise the country became too precarious and the would-be colonists eventually left the New Zealand coast for Australia and so the first New Zealand Company failed, with a loss of £20,000 to the promotors.

The only pakeha inhabitants of New Zealand at this time (1830's) were the traders, whalers and the missionaries. The first white man to move in from the coast was Mr.Chapman, a missionary from Tauranga, who went inland to Rotorua and eventually to Lake Taupo in January 1839. There is quite an interesting story told by the Maoris that when Mr.Chapman came to set up a mission station on Mokoia Island at Rotorua, he had a long and very frank discussion with an old tohunga who lived there. The tohunga then challenged Mr.Chapman to a trial of strength between their respective gods. At this moment, a hawk flew across the sky and the old man, pointing his

finger at the bird with his whole arm quivering as only a Maori can do, he recited his Karakia and the swooping hawk dropped dead. The tohunga next pointed to a shrivelled leaf on a small branch near Mr.Chapman's feet and as he recited his incantations the withered leaf commenced to turn green. The destruction of the hawk was to show the tohunga's power through his god to cause death and similarly the restoration of the green leaf demonstrated his power to create life. Poor Mr.Chapman, the Maoris tell us, was rather discomforted when asked to put on a similar demonstration, nevertheless he still established his mission station there.

He was followed by James Currie Bidwell who penetrated not only to Lake Taupo but was the first man to brave Maori tapu and opposition to climb Mount Tongariro on 3rd March 1839.

It was not until a later New Zealand Company, when Col.William Wakefield, newly appointed Resident General to the Company in New Zealand, arrived at Port Nicholson and dropped anchor between Soames Island and Pito-one beach at 3 p.m. on the 20th September 1839, that successful colonisation commenced.

Wakefield records "a good anchorage, eight fathoms, a muddy bottom" and so our capital city, Wellington, came into being. In actual fact the site was to be at the Hutt, but there was a severe earthquake on 25th May 1840 and a disastrous fire, followed by the 1840 floods which submerged the Hutt valley under 2-3 feet of water and so it was decided that, spacious as this site was for a town, it was too heavily penalised by nature to admit of immediate homemaking. So the move was made to Lambton Harbour, the south-west arm of Poneke, which was the Maori way of pronouncing Port Nicholson. The name was then changed to Wellington in honour of the famous Duke of Wellington.

By the end of 1840 Wellington had 2,500 settlers while ships were fast bringing more. An interesting extract from a letter dated 29th November 1842 and written in Wellington by Miss Mary Swainson to her grandparents in England gives the prices of essentials in those days as "2 lb. loaf of bread is now 5½d.(has been 9d.), pork 6d - 9d per lb., beef at 10d. to 1/1d per lb (has been 1/4), mutton 6d. to 1/- per lb, fowls 8/- to 10/- each and sugar at 7d. per lb". Currants at Christmas that year were very short and sold for 4/1 per lb. Good potatoes were 1d. per lb. or 20 lbs. for 1/-. Incidentally the authoress of these letters (Miss Mary Swainson) subsequently married Major Marshall of the 65th Regiment and so founded the Marshalls of Tutatotara near Marton. Mrs.Charles Parmiter of Waipari is her granddaughter (Charles Parmiter is godfather to Guy). It is of interest that in a hollow cabbage tree in Onepoto-Aramoana valley, the bones of a Maori were found with the remnants of a jacket and buttons of the 65th Regiment.

A little should be said now about whaling. In the early days this was carried out by ships far at sea but when it was discovered whales travelled along both coasts of New Zealand at certain seasons (from May to October) shore stations were established and passing whales, when sighted, were pursued and when killed, were towed to a landing stage where the blubber was stripped and melted down in huge iron boilers or pots. The first shore station in New Zealand was in Queen Charlotte's Sound at Te-Awa-iti. In Hawke 's Bay

the first whaling station was set up at Waikokopu by the War brothers in 1837. Stations were established at various places including Te Awanga, Clifton, Waimarama and Castle Point.

In 1848 the whaling station at Waikokopu was run by Morrison with 3 boats and 20 men; at Kidnappers by Morris with 3 boats and 20 men.

Whalers' houses were built of reeds and rushes over wooden frames, with two square holes fitted with shutters for windows. One side of the hut would be fitted with a huge chimney and the other with bunks. In the centre of the room would be a deal table with long benches. From the rafters would hang coils of rope, oars, masts, sails, lances, harpoons and a tin oil lamp. Piled up in the corners would be casks of meat and tobacco, and hanging on the walls would be muskets and pistols. In the chimney hung hams, fish and bacon while on the dresser stood tin dishes, crockery and bottles. Around the fire lay dogs, half-caste children and natives, probably relatives of the whaler's wife. Amongst the Maoris, an alliance with a whaler was regarded as a good connection especially as the girl's family would be certain to benefit by it. Many whalers did in fact possess Maori wives selected from amongst the best tribal families.

But to return to Pourerere, at this time in the 1840's, there was probably a whaling station at Tuingara, where the Pourerere beach cottages are to-day. The whales sought after would be the "right" or baleen whales. The long boats were hauled up on the beach and perhaps one or even two would be turned upside down to provide shelter and living quarters for the whalers. At any rate we know two sheds for sheltering whalers' boats stood here till 1880. These boats were drawn up at the south end of the beach in the lee of the point running out to the Old Man Reef. Muddy Point would be much greater in size a hundred years ago and would accordingly provide considerably more protection from the southerly storms than it does to-day. Years ago, there was ample evidence of this abode of the whalers from the huge pots and whale bones lying in this area, as well as fragments of cups and plates of old-fashioned designed which have been found here. The high hill behind Tuingara Cove was used as a look-out.

Here again, according to Maori legend, in a tribal battle on the hills above Muddy Point the losing side hid their valuable greenstone tikis and much-prized meres in the swamp at the top before fleeing into the hills. This swamp has now degenerated into the series of slips that come down to the sea at this place.

As soon as the look-out signalled the appearance of a whale, in a few moments two or three Europeans with their Maori helpers would have laid wooden skids for the boats across the sand and in a very few minutes the two boats would be afloat with harpoon and rope, propelled by a crew keyed to the limit with excitement and hope of capture. The killing of a whale was laborious, exciting and dangerous.

The channel used by the whalers for their boats was in the lee of the Old Man Reef and was not the same used in later years (1850's) to ship wool. There was a wool dump and a storage shed at the north end of Tuingara beach. The channel used by the surf boats was opposite Tommy Ireland's cottage. It was a somewhat dangerous channel because of a large rock in the

centre of the passage. Timmy Ireland's channel was to the right of this channel and was used by him for setting crayfish pots. It was a great sight right up to 1952 to see him going out this way in a rough sea, rowing hard between the breakers as he worked his way out in an old boat belonging to Tim Nairn built in 1924 by Piper of Napier. It was a grand little sea boat.

From the 1840's onwards the whalers came and went from the south end of the beach but, owing to the scarcity of whales, whaling had generally ceased on this part of the coast by the 1860's. In other parts it did go on till the 1880's. Some whalers remained ashore and settled on the stations. Black Peter, the negro whaler, assisted in the pit sawing of the third house to to built at Pourerere in 1857. What happened was that the cow baleen whales would come up the coast from the south every winter from May to October to give birth to their calves on these shores. But they were so mercilessly slaughtered, without regard to cow or calf, that the remnants left our seas and emigrated to the Indian Ocean. Occasionally, when a whale is sighted from our hills, I wonder if it is just a hurried visit to the scenes of childhood for a whale is at its prime at 2-300 years of age and does not really get old till 500 or 600 years.

The first pakeha visitors to arrive by land at Pourerere walked up the coast on the old Maori track from Porangahau. They were two men called Harrison and Thomas, and they mention spending the night 25th October 1844 at Ouepoto. The following day they arrived at Tuingara at 11 a.m. Here a Maori chief called Daylight who had been crayfishing on the reef at Tuingara, gave them a lift in his canoe to Manawarakau (now known as Kairakau). There is an interesting little story of how he took them up the Mangakuri creek to show them the pah where about 1824 he had successfully led the defence of his people against a raid by the renowned Waikato warrior, Whatanui. Whatanui raided Hawke's Bay from time to time because allegedly Hawke's Bay Maoris were better eating than those on the West Coast!

It must have been raiders such as Whatanui who caused great uneasiness at Pourerere. As far as is known, there were only two fortified pahs here. One was at Kupenga, at the foot of the Punawaitai hill, on top of whose rocky outcrop the forttess was built. Where there were no rocks, the faces were scarped or made precipitous by hand. These escarpments can still be seen on the top of the hill. Pieces of obsidian and broken odds and ends have been found here. The other fortified pah was on the Church Knob at Pourerere. Here two sides of the fort were surrounded by water and in olden times a swamp may have encircled the remaining sides. It was here that the last cannibal feast in Hawke's Bay is said to have taken place.

The origin of the name of Pourerere is said to be either of two interpretations. One, and this is considered to be the correct one, is that "Pou" means a post or branch and "rerere" to swing, a sort of swing or giant stride. It was here at the Pourerere pah on the Church Knob that a branch of a tree lay well over the water and it was by swinging on this branch that they could swing themselves over the creek without having to get wet while fording it. As a game or pastime, young Maoris often amused themselves swinging over a creek and dropping into a deep pool below. The other meaning of Pourerere is "a place of sudden gusts of wind" and this, of course, is true

enough of the coast in this bay.

The hillside above the Church Knob, where the old Pourerere house was built was considered tapu ground. An old tapu covered ground where tribal treasure was said to be hidden in a horizontal shaft above the creek near where the old flour mill used to be. The atua of this area was considered to be a very evil one. At a later date, after some trouble between pakeha and Maori, an angry tohunga placed another curse on it. Some of it was associated with an wahaika (rather like a mere) belonging to old Morena, the local chief. Some concern was expressed over this double tapu, and it was duly exorcised in a most impressive ceremony by the Maori Bishop of Ao-Tea-Roa in 1952. Curiously enough, the large ball-shaped rock beside the road at the entrance to M.E.Nairn's drive is also tapu and even to this day on occasions Maoris defend themselves by spitting at it on their way to the beach. This rock and the one uncovered at low tide away out in the bay are associated together in a rather vague Maori myth of the race of two young chiefs to challenge the rising sun. For their impertinence, they are said to have been turned to stone and remain as tapu rocks to this day. (Photo 6). The rock out in the bay, called the "Storm Rock", was named by the Maoris Whatu-a-Atara. On a calm day, if waves are breaking on it, then a southeast storm will soon follow.

The old Maori closely observed plant life, birds and the stars in an endeavour to fretell the nature of the coming season. Generally speaking, when trees such as the kowhai, rewa rewa or tawhiwhi, commenced to blossom on their lower branches, then a warm and bountiful season (tau ruru) would follow. But if these trees blossom at the top first, then a cold, unproductive season (tau matao) follows.

Certain individual trees were famous for their indications of the future and were much prized in consequence. A tree with such a reputation would be carefully examined from time to time and perhaps if the fruit was more prolific on the seaward side, then it would be a good season for fishing, but if on the landward side, then it would be better to concentrate the tribal effort on wildfowling. Nevertheless, early in the season, experienced bushmen would be out examining the forest trees for a heavy or poor, early or late fruiting of the berries.

The cry of the shining cuckoo (pipiwharauroa) in the spring was said to indicate the coming season. If the cry consisted of a succession of the "kiri" notes, then the season would not be a prolific one. But if the cry was followed by the well-known "whitiwhiti ora", then a fair and plentiful season will follow.

The way the riro riro or grey warbler built his hanging nest was another indication. If the hole into the nest faced east, then westerly winds would prevail and a dry season follow. If the entrance faced north, then it indicated a fair and pleasant season. Again, generally speaking, if a fruitful season was to follow, birds would be seen flying upward in flocks and then swoop down with extended motionless wings, finally after gambolling about on high for some time, they would alight.

Concerning the stars, some of the old tohungas appear to have had wonderful eyesight, especially with regard to navigation on the sea at night.

Meteors were said to indicate the weather. A meteor descending steeply indicated a windy season, but one moving with a more horizontal sweep through space indicated that a fair season was coming and bountiful supplies of food would be secured. The opening of the fishing season for moki was attended with tapu ritual and did not commence until the appearance about the middle of June of the Seven Sisters (Pleiades). According to an old tohunga of the Wharemaire or black magic school, should a season be free of earthquakes, then a lean season follows, but should earthquakes occur frequently, then all crops will do well during the coming season. Not so far from Pourerere across country lies Kahuraniki (2,117 ft.) and a tapu mountain to the Maoris. From the shapes of the mists on its summit, forecasts of weather were made.

The origin of some of our local names is interesting., for instance:
WAIPAWA means "smoky or steaming waters". It is said that a long time ago the water was hot and threw off steam similar to hot springs.
WAIPUKURAU refers to the mushroom-like fungus, called "pukurau" which grew on the swampy flats down near the river. When they were short of food, the Maoris used to collect them. Wai, of course, means water.
CAPE KIDNAPPERS: The Maori name for this is "Te Matau a Maui", or the fish hook of Maui whereby he pulled New Zealand out of the ocean. When land is first seen from a canoe as it grows larger, in Maori mythology, it was likened to a fish coming out of the water. Hence the North Island used to be called Te Ika a Maui, or the fish of Maui.
PARIMAHU or BLACKHEAD: The origin of this name is interesting involving, as it does, some of our local Maori history.

A man called Taewha was one of four landed at Waimarama from the Takitimu canoe. One genealogy gives Taewha as a grandson of Ruawharo who was the chief tohunga of Takitimu. At any rate many generations ago, a man of this name established a school of learning on the hills behind Waimarama. It included a whare maire where the evil arts and black magic (Makutu) were taught. This whare maire was called Pae-whenua and Taewha's kainga was Maunga Wharau (map ref. 315920). It was situated towards the southern end of the Te Aratipi tableland. Access was only possible by means of a ladder. The school of learning was said to be on a cliff face just south of the Aratipi.

Now a man called Mahu lived at Te Mahia and he was also a descendant of Ruawharo. Times were hard and, although the kumara crop was a poor one, Mahu had a good store hidden away in his store pit. As the lean season advanced, his wife discovered that someone was pilfering the kumara. Mahu was unable to discover the thief and eventually decided to make the journey to consult his brother-in-law Taewha, the tohunga of Maunga Wharau. He set out down the coast with a servant and eventually passing Pourerere stopped at what is now Blackhead to enquire for Taewha's kainga. He was told he had passed it and was directed back but the place where he stopped was ever afterwards called Parimahu or Mahu's cliff.

To finish the story of Mahu's quest, he met Taewha and was subjected to some nauseating initiatory rites, which included swallowing a live lizard. These were presumably to test his good faith. He was then instructed in the black arts of makutu by Taewha and was finally given his

qualifying examination. He had to kill a live bird, blast a stone, shatter a tree and finally, kill the first near relative he met, all by his newly acquired powers.

The relation he first met was Kurapatui, Taewha's daughter and his own niece. She was dressing flax by the side of a lagoon when she was struck dead and there she may be seen to this day in the form of a rock. Word of her untimely death so incensed the people of Waimarama, Kahuraniki and the surrounding districts, that in spite of their fears of his evil powers and a warning from him that he would use them, they came up in a body with the express intention of killing and eating the hearts of Taewha and Mahu. They too can be seen to this day, even to the children on their parents' backs, as a line of limestone blocks on the Kohuipu Ridge leading up to Maunga Wharau.

Mahu, fully equipped now to deal with his kumara thieves, returned to Te Mahia, dealing vigorously with one or two people who annoyed him on his journey. One of these unfortunates is now the rock Papa-o-tiri or Papa-o-tihi in the Tuki Tuki river just below the old Red Bridge on the Waimarama road.

The canoe Takitimu was eventually wrecked on a reef near the Waiau on the south coast of the South Island and although it was refloated, it had to be abandoned. To this day, the Takitimu mountains of Southland commemorate this famous old canoe and its final resting place.

... ... ... ...

The first Nairn arrived at Pourerere on 4th October 1847 and you can see where later he carved his initials "C.J.N. 1848" in the rock beside the Wharepokakaha opposite the Kupenga fortress. We know that at this time a certain Captain Northwood and a Mr.Nairn succeeded in procuring a block of land at Pourerere from the Maori chief Morena. This leasing of Pourerere marked the beginning of the first sheepfarming in Hawke's Bay. Northwood at this time, 1847, had a station in the Wairarapa called Ahiaruhi, in partnership with Tiffin. They sent to New South Wales for 3,000 ewes which arrived at Wellington in 1848. These sheep were probably shorn at Ahiaruhi Station and then were driven out to the coast about Castlepoint and then taken up the coast along the old Maori track. The movement of these sheep was under the charge of Fred Tiffin (brother of the surveyor). The sheep eventually arrived at Pourerere on 30th January 1849, the drive had taken 28 days. This is a really important date in the history of Hawke's Bay as it marks the commencement of sheepfarming in the province.

The grazing of sheep at Pourerere in 1849 was a local arrangement with the Maoris. The recognised value was ¼d. per acre annual rental plus some useful presents, such as blankets, saddles, axes and firearms. Then on 4th November 1849 Mr. (later to be knighted) Donald McLean, on behalf of the Government, purchased the Hapuku Block of 279,000 acres in which Pourerere was included, for £4,800. The first instalment of £1,800 was paid on 4th November 1851 at Waipukurau. There were 377 claimants to be paid in their various proportions - what an involved affair it must have been! For the next three years £1,000 was paid annually.

Robert Park, who was the surveyor attached to Donald McLean during his land transactions in Hawke's Bay, made an interesting report in 1851 on

this Hapuku block which can be seen in the Appendix in the Journal to the House of Representatives 1862 (page 313c No.1). Respecting Pourerere, his remarks are: ".... There is no harbour, but there is sufficient shelter at "Tuingara for vessels, several small ones having anchored there and landed and "received goods, as also wool from a station there belonging to Messrs.North-"wood and Tiffin close by ..." He goes on to say that the Hapuku block is nearly square (36 to 38 miles on each side) and "is a most valuable one; "beautifully diversified by hill and plain; the soil is generally very rich "and is nearly all covered with excellent grass". (This would, of course, refer only to native grasses.) "The Tuki Tuki river is navigable for canoes "in wintertime as far as the western boundary" (which was a little west of Waipukurau) "and passes through the richest parts. Roads can be made at "moderate expense; there is abundance of good timber" (i.e. totara, matai and kahikatea). "... There is also a fine site for a town near Waipukurau".

It was Hapuku who persuaded the Maori chiefs to sell their land to McLean, provided suitable areas were set aside as reserves. There were some chiefs who refused to part with their land and this accounts for the substantial 5,000 odd acres of Maori leasehold lands at Kairakau to-day. In those times Kairakau was known as Manarakau.

When Hapuku remonstrated with reluctant chiefs, he used the argument "Why are you so stingy about the selling of these hills, when the value has gone from them?" By this he meant that the game, such as pigeons, had gone with the advances of the bush rat and again there would be no big timber on the hills but only the light ti-toki bush which had little or no value. My wife's great-uncle, John Rochfort, in his diary dated 1853's, describes Hapuku as a "fine, well-made man about 6 ft. tall and of an intelligent countenance".

Other blocks of land purchased by McLean at this time were the Ahuriri block (vicinity Napier) of 265,000 acres for £1,500 and the Mohaka block of 85,700 acres for £800, but the Hapuku block was recognised as containing by far the most valuable land.

To return to Pourerere, we have a record that Charles Nairn established himself there after the sale of the Hapuku block to the Government and there is an interesting story of Charles Nairn and a man called Sam Onyons bringing up 600 sheep from the Wairarapa. There is no reference as to what happened to the original 3,000 Merino ewes. They may have gone inland with the Tiffins to Patangata or they may, in fact most probably would, have suffered severe losses and the stock would be considerably reduced but we are told that Charles Nairn and Sam Onyons brought their sheep up the coast and grazed them on the clear tops and grass faces of the coastal hills, moving them from hill to hill-top as required.

On these occasions, a track had to be made through the fern in the gullies before they could be moved and often this was a difficult task. In later years it was on one such occasion (27th February 1869) that a terrible storm came up and the Nairns were forced to spend the night in the fern in a gully still called the "Ida Zeigler". The gully received the name because it was the same storm that caused the wreck of the "Ida Zeigler" on Petane beach near Napier. The ship, of 860 tons register, built at Bremen, Germany,

1857, was driven ashore and broken up by the heavy southeast seas in a few hours. All the lives of the crew of 28 were saved, but only 3-400 bales of wool out of 2,500 were salvaged. The next day a heavy westerly gale drove everything out to sea, hardly a vestige of ship or cargo remaining. This gully of the "Ida Zeigler" is up towards Stoney Peak and this is the reason for its name.

Other wrecks have occurred from time to time on the coast here. At 4.10 a.m. on 24th October 1927, the auxiliary three-master schooner "Maroro" stranded inside the Blackhead reef, where she was taking shelter from the storm and became a total wreck. She was 230 tons gross; all hands were saved and the timber and wire cables sold at the salvage sale were bought up by neighbouring stations. Mr.E.C.Nation of Punawaitai purchased some of the wire cables and blocks as well as deck hatches for use as bridge decking and also for a loft for piece wool in the woolshed.

Earlier wrecks at Porangahau were in April 1862 when the ketch "Petrel" of 22 tons was lost in a southeast storm at the mouth of the river. Again on 16th July 1872 the schooner "Alice" of 21 tons stranded on the bar to the entrance of the river. The finding of the Court of Enquiry was that the loss of the "Alice" was due to the Master not dropping the anchor when the wind was baffling, after passing through the breakers and the bar. The "Alice" became a total wreck. Another little tragedy was the total loss about 1934 of the small anxiliary yacht "Mizpah" en route from Auckland for Wellington. Of the crew of three, there was only one survivor.

There is no doubt that our coast has been and always will be dangerous for coastal craft in the bad southeast storms so often experienced here.

Before returning to Pourerere, we should remember that the Wellington Provincial Council came into being in 1853 but Hawke's Bay broke away quite early on, in order to form land laws to suit itself. In their turn, the Provincial Councils were eventually abolished in 1876 because they became too parochial and limited in their outlook on the national projects of the country such as the railways.

However, Hawke's Bay in the 1840's was an out-of-the-way place and had a reputation as a resort for escaped convicts from New South Wales and Tasmania. In April 1950 a man named Good was arrested at Omakere for murdering a boy on a ship in Wellington. Two others were also arrested at Pourerere and Tuingara. Good was actually hanged but the two others were acquitted.

The first house at Pourerere was a 3-roomed whare of raupo and was built at the foot of the slope 50 yards to the right of Nairns' entrance gate: it would have been erected in 1848. The next house was of a higher category and consisted of wattle and daub, with a shingle roof. It had two bedrooms, a kitchen and a large bunk room and stood almost opposite the first house but was across the road and faced east. Then in 1857 came a house of five rooms, built of timber pit sawn by Black Peter, the negro whaler. This one was erected on the bank of the Pourerere creek. The place where this timber was sawn is known as "Sawpit" to this day. Presumably the timber used must have

come out of the adjacent bush in Luke's Garden and the Pah hills. The big house was not built till 1873 and is mentioned later.

Incidentally 24th September 1857 saw the publication of the first copy of the Hawke's Bay Herald. It was published weekly and sold for 6d. a copy. It reported that the "Wonga Wonga" arrived at Port Ahuriri from Wellington taking only 56 hours for the voyage. This ship also brought news from England in the record time of 61 days. The paper notified also that arrangements in 1857 had been made for the first overland mail to Auckland via Taupo and would be despatched once a fortnight. This first issue of the Hawke's Bay Herald expressed concern at the hostility of the Maoris around Napier (which had a population of only 1,000 at the time). They showed little respect for the law and a petition was in the process of being sent to the Provincial Council in Wellington asking for military protection. The first magistrate appointed to Napier was Captain John Curling in 1855.

The first stock return was in 1856. In 1856-7 sheep scab came in from the Wairarapa. Sam Onyons relates how they worked at Pourerere till they dropped, bathing the sheep. They could do no more, but having clean country to put the sheep on to saved the flock and that is how they managed to save the flock at Pourerere, although Charles Nairn became so ill from the fumes of the disinfectants used that it was some years before he fully recovered.

It was during this time that John Nairn (Charles Nairn's brother) was grazing sheep inland on the hills this side of Maraekakaho where Donald McLean was establishing his station. Apparently where John Nairn grazed his flock was included in McLean's plans for his own property. He told John Nairn that if he persisted in grazing his sheep in this country, then the land at Pourerere where the Nairn family had their homestead would be included within the, as yet undecided, boundaries of the Native Reserve to be set aside at Pourerere. The threat was considered so serious to the Nairn family as a whole that John Nairn removed his sheep and joined forces with his brother again at Pourerere. Mr.John Nairn told this story to his son, Douglas Nairn, who vouches for its authenticity and related it to me.

Reference is made to this too in the "Chronicles of the Nairn Family", page 6, as known by James D. Ramsden. It is again further substantiated by the fact that in the Appendix to the Journals of the House of Representatives 1862 (page 383 C-No.1) there is a letter from Donald McLean to the Colonial Secretary at Auckland dated 21st May 1862 which reads:

> "..... To settle outstanding questions with the natives, I obtained an advance of £485 from the Provincial Treasury at Napier and I should feel obliged if you would cause that amount to be refunded. For adjusting a difference that had for some years been pending with reference to Mr. Northwood's homestead (Note: Charles Nairn was in partnership with Northwood) I obtained an assurance from that gentleman that he would pay £100 of the sum required to obtain secure possession of his homestead which, with all its improvements, the natives threatened to resume unless they received a large amount of annual rental. The circumstances of this case may be briefly stated as follows: Mr.Northwood leased his run from the natives before any land purchases were made by the Government in Hawke's Bay. His homestead was included in a reserve of 448 acres subsequently made in one of the purchases. (Note: The Hapuku Blocks 4th November 1851).

"A part of the homestead was acquired in 1856 by Mr.Northwood for horses and goods to the value of £90, some of which horses have been lately returned by the natives. Attempts were made to get this question settled which hitherto had only tended to further complication.

"In addition to the 448 acres marked off on the plan as a reserve Te Hapuku claimed an extension of its southern boundary to Tuingara, which would include about 2,500 acres more than the original quantity. I herewith enclose a tracing showing the land in question. (Note: A copy of this tracing is to be seen in the Napier Museum. Also Mr.J.G. Wilson of Hatuma has a copy).

"I requested Mr.Locke to proceed to Pourerere to mark off and define on the ground the boundaries of a native burial ground and some cultivations for the native Chief Morena (Note: Incorrectly spelt Moreura) who resides in the reserve ....." (This reserve would be the 79 acres of Maori leasehold at Pourerere to-day).

As the Hapuku Block was purchased in 1851, it is indeed strange that it took eleven years to settle the boundaries of the native reserve at Pourerere while Donald McLean made himself secure at Maraekakaho. In those days moral scruples were sometimes lacking in the competition to gain possession of good sheep country and it was at this time that the ruthless method of "grid-ironing" land was often common practice. When leases of land fell due, some were quite unscrupulous in their means of obtaining them. Managers of stations or others interested would renew a lease in their own name instead of their employer's name. This is said to have happened at Tamumu when Mr.Johnston sent his manager down to Napier to renew the lease of Maori land adjacent to the Tuki Tuki river.

## Boundaries of Old Pourerere

The boundaries of this 50,000 acres of the original Pourerere station commencing on the north side on a line starting from Paoanui point to the saddle from where, on the road to Pourerere, one gets one's first view of the sea, from here the boundary followed down to Stoney Creek and along this to its junction with the Omakere stream with the Maungamahaki.

The neighbouring property on this boundary was old Mangakuri (owned in 1889 by S. Williams). The Pourerere boundary then followed the Omakere creek and the present boundary line between Aitken's and Butler's was also the boundary between Mangakuri and Tamumu (Johnston's) station. The boundary with Tamumu Station followed the Omakere creek to its junction with the Maungamahaki, and so much, or most, of Mahoe Station was in old Pourerere. The boundary line now followed the Maungamahaki until the back boundary of old Motere (10,000 acres) was reached, it then followed the boundary fence.

The back boundary line of Motere was the limit of the fine old Mangatarata Station (S.K.Gollan) which stretched literally from Waipukurau right out to the Pourerere boundary. From the back of Motere the old Pourerere boundary went south until it reached the old Hapuku Line which ran more or less straight out to reach the coast at Parimahu or Blackhead Point.

... ... ... ...

With all the Nairn family now established at Pourerere, Charles Nairn appears to have exercised considerable authority over the rest of the family. He thought it was time his nephew, James Ramsden, went to school. So James Ramsden, aged 7 years, was placed on the old racehorse, Charles Napier, and sent off across country to ride to Waimarama where he spent the

night. The next day, the boy rode on to Napier to commence his schooling. Incidentally, the paddock "Napier" at Pourerere is named after this racehorse to this day.

By 1865 the Nairn brothers were well established at Pourerere. They imported shorthorn cattle from England, and two bulls named Knight Templar and Knight of the Bath, and two stud cows called Lady Stewart and Clusterberry arrived on the station. To-day Lady Stewart and Clusterberry remain as the names of two paddocks at Pourerere.

On Te Manuiri, Mr.Howard Smith's property, there is a gully called Dinah and on Roundaway there is a valley called Rubeia or Rubera (I cannot be certain of Mr.C.J.Nairn's handwriting to spell the name correctly). Dinah and Rubera were Shorthorn cows that got away from the herd at Pourerere and lived safely in the depths of the fern and patches of scrub in these gullies. To-day their names still remain in these places.

In either 1866 or 1867 Pourerere was put up for auction and I think it was then that the Nairns finally established their title to the land for about 7s.6d. an acre and acquired Northwood's interest for £4,000.

We turn now into the 1870's. In 1870 and 1871 there was a slump. Prices for stock were very low. The Nairns, to make ends meet at Pourerere, bought ewes for 1s.6d. each, took a lamb from them and after fattening the old ewes made money by boiling them down for tallow. The place where this was done at Pourerere is still known as the "Boiling Down" to the present day (Photo 7).

It was in these years that there came into existence the strange legend of the Makutu Bull, that still allegedly roams along the Roundaway ridge or moves through the bush along the banks of the Wharepokakaha. At this time old Grandfather Beck (and it was from Clary Beck, the fencer, that I heard the story) said that he and another man were working on the Roundaway ridge when word was brought to them that they had deeply offended the Maoris at Pourerere. It may have been that they had inadvertently cut down a tapu tree (said to be a small totara) or violated some local tapu, but whatever it was, the warning was brought to these two isolated men to expect trouble that same night. By chance just then, an old bull, with enormous horns, happened to die near the track on the Roundaway ridge. That evening, these two men hurriedly skinned the great beast and half dragged and half carried its hide and head down to the bush at the foot of the ridge. Here, in a narrow part of the track where the valley was confined to a defile and the undergrowth was so dense at either side that they knew the Maoris would have to pass along it, they set up the hide of the great bull over a framework of sticks, with its enormous head and horns facing down the track towards Pourerere. Into each empty eye socket they placed a lighted candle, while into its mouth, with the long tongue hanging out, they inserted another candle. He was indeed a fearsome sight! Darkness fell and up the track stole the party of Maoris.

"Aue", whispered the awe-struck leader, who stood stock still, frozen with terror, for there barring their path, stood a great fiery bull with flickering flames shooting out of his eyes and mouth, while his great, long horns cast awesome, sinister shadows along the sides of the narrow path.

"Aue", echoed the Maoris behind their leader. "It is the atua of the track that bars our way."

The return to the security of the whares at Pourerere was made in record time, and local history tells us that from that night rarely was the track used after dark.

According to rumour, on certain nights, the Makutu Bull still roams the track. On occasion tales are told by shepherds riding back after dark or going out on an early morning muster in the darkness, that the dogs will stop and growl on the edge of the bush, possibly at some unseen eerie presence. (Photo 8).

At the time of the Maori Wars, it is interesting to note that although Pourerere was never the scene of any fight between pakeha and Maori, there was some unrest in the district as witness the origin of the legend of the Roundaway makutu bull. The troubles with the Maoris originated in the south with the Wairau massacre of 1843 and in the north with the cutting down of the British flagpole by Hone Heke (nephew of the great chief Hongi) at Russell in 1845. Land purchases of the Europeans proceeded, in spite of the best of pakeha intentions, faster than the schemes for the amelioration of the Maori people. Many of the great chiefs sunk their personal differences and united to form the King movement at the head of which was Te Whero Whero, the greatest friend the pakeha had had up to that time. But from now on Maori and pakeha drifted apart as misunderstanding and friction increased.

As a result, by the period 1861-64, there were 14,000 British troops in the field in the North Island alone. There were ten regiments, two batteries of field artillery together with engineers. Another 3,000 were in the militia making a total of 17,000 men as well as a number of Maori auxiliaries fighting on the pakeha side. By 1865 the Imperial Government was complaining of the expense to which England was put by supporting so large a body of troops. On the other hand, the New Zealand colonists felt that if they had to pay and support these troops, as well as the steamers, New Zealand might as well bear the entire cost of the war, which they would, at least, direct and control themselves. In 1865 the petition was presented to the British Parliament and was approved; as a result the New Zealand colonists took over the direction of their own war and formed what became known as the Self-Reliant Policy.

The most serious period of the Maori Wars concluded about 1872. By 1881 King Tawhiao (Chief of the Kingite movement) and his principal followers with impressive ceremony, officially laid down their arms: "There will be no more trouble", said King Tawhaio, "From now on, we mean peace". And so to the end of this digression on the Maori Wars.

We should not forget that it was at this time that at Napier on the 15th September 1872 arrived the first large-scale Scandinavian settlement of Hawke's Bay. Against tremendous difficulties but with a true Viking-like determination, they won through to establish their settlements at Norsewood and Dannevirke. Prices paid for foodstuffs were: flour 3/4d.per lb., brown sugar 2s. per lb., bad salt butter 2s.6d.per lb., tea 3s.6d.to 4s.per lb and matches 2s. per dozen!

Up to 1873 Pourerere was still 50,000 acres in extent but in this year the Blackhead portion of 24,000 acres was sold to Coleman and McHardy for about £2:10s. per acre. Immediately after the sale, the building of the old Pourerere house commenced and was completed in 1875 (Photo 9). Kauri timber was brought down from Auckland in scows and floated ashore on rafts at Tuingara or the Pourerere Bay. As can be seen in the photograph, the entrance was on the western side of the house. Subsequently alterations and additions to the main entrance were made in 1901. The tower, which can be seen in old pictures, was taken down between 1904 and 1908. Another wing was added at the back together with further alterations in 1911. This old homestead was eventually demolished in 1950.

Of other old station homesteads on the coast, the original Blackhead house was behind the site of the present one in 1873. An old ngaio tree used to be shown as the place where Mr.Alexander McHardy in his first days used to swing his hammock. Later in 1894, Mr.Alexander McHardy built the present Aramoana house for himself and his ~~sisters~~ daughters. The present Blackhead house was built immediately after this in 1895-6 by the same contractor for Mr.Alexander McHardy's son, Leslie. Early photographs show an old fair-sized homestead on the site of the present one but, as mentioned before, the original homestead was behind this one. Timber for the Aramoana woolshed and station buildings (which became Percy McHardy's property) was brought down by three scows from Auckland in 1907 and 1908 and floated ashore on rafts. Incidentally it was from Aramoana, in Ouepoto Bay, during my first year on the coast (1928) that wool was loaded for the last time from drays into surf boats and taken out to coastal ships.

It was a great business before the days of tractors, and teams of men and horses would wait as much as three weeks for favourable weather to allow the boats to come in to load wool. Ramsden relates how once they came ashore but, before the baggage could follow, a southeasterly blew up and it was 3-4 weeks before they could get their luggage. If at all possible, it was arranged that the coastal vessel would return to Napier in time to unload the wool direct into a ship sailing to England. Wool was loaded at Pourerere, Aramoana, Blackhead and Akitio, often the vessel going from place to place wherever the shelter was best. In this respect, Castle Point was the most sheltered place, for the work could be carried out here in a southerly wind. A westerly wind was the most favourable for working the surf boats as it "flattened out" the waves. I know of only one major tragedy as this somewhat dangerous work was taking place: when four men were drowned at Wangaehu.

In return, station stores would be off-loaded. At Aramoana in 1928, 40 tons of coal for the station was unloaded at the same time. At Blackhead, the young McHardy boys (Jock, Sam, Harold and Trevor) would get aboard the ship by means of a surf boat as soon as possible. (Photos 10, 11 and 12). Since then, 1928, lorries travel round the beach to collect the wool until 1950, when a start was made to use the Gibraltar road for wool.

At the great Pourerere sale, the last of the big station sales in Hawke's Bay, in 1918, Mr.Percy McHardy purchased the blocks which had been given access by the Gibraltar road but it was not until his son, Mr.Douglas

McHardy in 1949 extended this road to the Aramoana woolshed that it was possible to use this route for carting wool.

To return to Pourerere, the 1st September 1876 saw the railway from Napier opened as far as Waipukurau and it was not until this occurred that a concerted effort was made to get a road through to the coast. Up to this time all communications were by sea and were anything but consistent for, with no sheltered harbour, all means of travel depended on the vagaries of the weather.

In 1867, the Central Government was forced to recognise the fact that chaos was arising in the local government throughout the country, and a Municipal Corporations Bill, together with a permissive form of Counties Act, was passed to rectify the position. This is a very important landmark in our New Zealand history and in particular, the first recognition of county responsibility.

After 1867 development was rapid and it is probable that a Pourerere Road Board was formed about this time or a little later. Any work done by the Pourerere Road Board was probably in the way of improving bullock dray tracks. It might have also built the first "black" bridge at Pourerere sited about 200 yards upstream from the present bridge behind Mr.Nation's house. Unfortunately it was never officially gazetted as a Road Board. Then in November 1876 the Provincial Councils were dissolved and as part of the same movement, the Counties Act 1876 was passed in a mandatory form dividing New Zealand into 63 counties. We were in the old Waipawa County which stretched from Hastings to Woodville. Within this area, individual road boards were formed.

On the 28th July 1877 a meeting of ratepayers was held to form the Tamumu Road Board and was held in the Tamumu School house opposite Sandy Fleming's house. Eight persons were present: Messrs. John Nairn, Logan, McKay, McKenzie, K.Gollan, Lyons and Price, with Alexander McHardy as the Chairman. A rate of 1s. in the £ was struck. There is an entry that £100 was handed over from the Pourerere Road Board but it appears to have merged its function with the Tamumu Road Board from now on. I see Minutes of the Meetings in the 1880's were headed "Tamumu & Pourerere Road Board Minutes". The Tamumu Road Board performed a useful service and continued in existence until 1918. But to return to the meeting of ratepayers at Tamumu 28th July 1877: the difficulties of getting our road through to the coast were considerable and the telling of the story at times quite dramatic.

After fording the Tuki Tuki river at a place a few hundred yards downstream from the present bridge, the first problem was to avoid the double bridging of the Mangamahake creek. The old native track followed this creek, through the Tarawera bush so plentiful in bird food through Castle Range and finally joined our coastal inland track at Omakere, below John Nairn's house at Amblethorne. Tarawera was a wonderful totara bush and in these years over a million totara posts were floated down the river to Clive where they were caught in a boom. The Prices used to go down the river each year on a raft behind the posts, pushing those caught on the shingle banks back into the river.