

Drury NoR

Historic Summary

Ngāti Tamaoho Trust

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Map of the seat of war, North Island, New Zealand by Frederick H. Richardson. National Library of New Zealand, 9918218367002836.



1. Tīmatanga Kōrero – Introduction

*Ko Taupiri te Maunga,
Ko Waikato te Awa,
Ko Te Mānukanuka o Hoturoa te Moana,
Ko Tainui te Waka,
Ko Mangatangi ko Whātapaka ko Ngā Hau E Whā ngā Marae*

- 1.1. Ngāti Tamaoho descend from the first peoples of Te Ika-roa-a-Māui (North Island). Our whakapapa stretches back to the earliest inhabitants of our rohe and the many descendants who came after them. This includes Ngā Tūrehu, Te Tini O Maruiwi, and Te Tini O Toi.
- 1.2. Journeys from across Te Moananui a Kiwa (Pacific Ocean) also brought our tūpuna to these lands. These were the waka Tainui, Aotea, Mātaatua, Arawa and others. In particular, Tainui passed through Te Waitematā, Te Moananui O Toi, and Te Mānukanuka O Hoturoa, with many of its crew remaining in these places. These tūpuna, including Rakataura, Marama, Pāpaka, Poutūkeka, Riukiuta and Taikehu, are vital parts of our people's whakapapa. These were the early ancestors of the great iwi known as Ngā Oho, descendants of the ariki Ohomairangi.
- 1.3. As these peoples grew and spread, hekenga from across the motu arrived in the rohe. These include Ngāti Awa on their hekenga from Te Tai Tokerau, and Ngā Iwi from the Taranaki coast.
- 1.4. From Waikato came Tamaoho, a warrior of great renown. After journeying from Marokopa, Tamaoho settled at Maungaroa with his relations of Ngā Iwi, Ngā Oho and Waikato. The descendants of these unions became known as Ngāti Tamaoho with interests stretching from the Waikato River to Tāmaki Makaurau, and from Tīkapa Moana to Te Pae O Rae.

2. Te Takiwā – Cultural Landscape

- 2.1. For Ngāti Tamaoho, no place exists in isolation. Each māhinga kai, each papakāinga, and each pā taua exist as part of a wider cultural landscape that makes up our rohe. While each of these places has its own unique character

and history, they are all connected by their whakapapa, their history, the natural environment, and their use by generations of tūpuna before us.

- 2.2. For Ngāti Tamaoho, our whenua is the basis for life itself. We have long protected and utilised the resources of our rohe, including the waters, forests, wetlands, and rich, fertile soils. This was land in which crops flourished, beside wetlands, waterways and harbours which supported prolific fisheries.ⁱ
- 2.3. Drury, in particular, is an area characterised by numerous waterways and large areas of former wetlands. Meanwhile, the headlands and promontories around the Pahekeheke awa (Drury Creek) were used as pā, papakāinga, and wāhi nohoanga on a seasonal basis. These allowed movements of waka and people to be overseen and resources to be gathered.
- 2.4. The river and its adjacent wetlands, and waterways were used extensively, particularly during the summer months. Fishing camps were established and many other resources utilised, including timber, birds, plant fibres (such as harakeke), and rongoa.ⁱⁱ
- 2.5. Archaeological evidence reveals a pattern of site distribution in which settlement was focused on headlands that projected into the harbour and at the entrances to major estuaries and waterways. Such spots provided easy access to the harbour and other communication routes as well as containing land for gardens near sources of fresh water.ⁱⁱⁱ However, the archaeological record provides only a minor glimpse of Ngāti Tamaoho's history in this area.
- 2.6. The over-reliance of historians on archaeological evidence of the occupation of the area by Ngāti Tamaoho in this area reflects the enormous and rapid loss of land that occurred after 1840.^{iv} This systematic process removed Ngāti Tamaoho from most of our lands, and we were blocked from engaging in many of the cultural practices associated with the land and water.^v

3. The Drury NoR area

- 3.1. The geography of the Drury NoR area was particularly well suited for settlement, including areas of defensible high ground overlooking extensive fertile soils ideal for cultivation. The region is also interconnected by numerous waterways and wetland areas providing vital resources and travel routes. Many of the awa of this region were navigable from Pahurehure inlet for many kilometres inland.

- 3.2. The Drury NoR area was traditionally known by a number of names, describing the many awa, māhinga kai, and papakāinga of the area.
- 3.3. Streams that flowed through the area include Awa Paheke, Otūwairoa, Hingaia, Ngakoroa, Mangapū, Waihoihoi, and Waipōkapu.^{vi} The low-lying area to the north of Drury included the Mangapikopiko wetlands, an area of many resources for our people. All of these awa flow into the Pahurehure inlet and on to the wider Manuka Harbour (Te Mānukanuka O Hoturoa). Thus this was an area of travel, trade, and connection.
- 3.4. The main areas of settlement in the region were at the mouth of Otūwairoa/Awa Paheke (Opaheke), at the headwaters of Waihoihoi, and at the Hingaia Pā.^{vii}

4. Te Kaiā o te Whenua - Land Alienation

- 4.1. During the early 19th century, Pākehā began arriving in Ngāti Tamaoho's rohe. This included the British Crown and their representatives. From the 1830s onward, Pākehā began seeking land from Ngāti Tamaoho and from 1840 onward the Crown assumed a pre-emptive right to trade with Ngāti Tamaoho for land rights under Te Tiriti O Waitangi.
- 4.2. This phase of colonisation includes many nuanced concepts of tikanga and its intersection with the Crown's concepts of law and ethics. For instance the degree to which the Crown could assume pre-emptive rights to land is undermined by the fact that Ngāti Tamaoho never signed Te Tiriti O Waitangi. However, there is evidence that at least some rangatira used Te Tiriti as a basis for ongoing relationships with the Crown.
- 4.3. Ignorant of Ngāti Tamaoho tikanga, the Crown sought to 'purchase' lands around Drury from around 1842.^{viii} The first agreement was the Papakura #1 block. This was followed by an individual claim made by the settler Adam Chisholm for two blocks around Hingaia and Papakura supposedly made during the suspension of the Crown's pre-emption in 1843-1844. Chisholm's claim was rejected by the Government in 1848 and the Crown took possession of this land including parts of what would become Drury. In 1845 a block named Mangapū was claimed by William Hay, despite the resumption of Crown pre-emption in 1844. Much of the southern portion of the modern township of Drury was purchased by the Crown in 1846 as the northern boundary of the Ramarama block. A second Papakura purchase took place in 1847.

4.4. By this time, Pākehā settlers were generally referring to the area as 'Slippery Creek' owing to the difficulty they had in crossing Otūwairoa/Te Awa Paheka. 'Opaheke', derived from Te Awa Paheke, was also used to refer to the area and survey district during the 1840s and '50s. By August 1855, sections in the village of Drury were onsold by the Crown to Pākehā settlers. Meanwhile, Ngāti Tamaoho maintained settlements nearby at Te Aparangi and Te Pukekoiwi-riki, Te Karaka, Tuhimata, and Te Maketū.

5. Te Whakaekenga o Waikato - Crown invasion of Waikato

5.1. While the Crown had acquired extensive land blocks throughout Ngāti Tamaoho's rohe by dubious means, it was not satisfied. Both Governor Thomas Gore-Brown and his successor George Grey sought more land for settlement and to put an end to the Kīngitanga movement that was resisting their encroachment.

5.2. In 1861, as tensions escalated and war broke out in Taranaki, a military camp was established at Drury. The area was selected because of its strategic importance, and location along what would become the road to war, the Great South Road. This also became the location of General Cameron's headquarters, along what is now Fitzgerald Road.

5.3. The 65th Regiment arrived in Drury and five encampments were established along Great South Road from 1861 on. This was intended as a military supply line for the coming invasion of the Waikato region by the Crown.

5.4. In June of 1863, the Crown began the systematic invasion of the Ngāti Tamaoho rohe in spite of our people's commitment to peaceful relations with the Pākehā government. Our tūpuna were forced from their kāinga at Te Aparangi, Karaka, Whātāpaka, Patumāhoe, Tuhimata, Tūākau, Pōkino, Paparimu and other places with little to no notice.

5.5. The Drury military camp was the site where many of our tūpuna were imprisoned after raids on their papakāinga. This included the arrest (without cause) of women, children, and the elderly. Many died in this camp and as such it is a place of great sadness for our people.

5.6. Ngāti Tamaoho continued to support our whanaunga of Waikato-Tainui and Te Kīngitanga for months afterward, as General Duncan Cameron's forces pushed in to the Waikato. The Crown labelled our tūpuna rebels and confiscated our remaining lands between 1863-1865. Our people were not

able to return to their rohe for several decades, and when they did it was as itinerant workers and ‘returned rebels’ on land stolen from their forebears.

ⁱ David Armstrong, *Ngāti Tamaoho Environmental History: An Overview Report prepared for Crown Forest Rental Trust and Ngāti Tamaoho Trust* (December 2012), 39.

ⁱⁱ *Ibid.*, 40.

ⁱⁱⁱ Te Roopu Kaitiaki O Papakura, *Cultural Heritage Assessment: Drury South Business Project*, (April 2010), 6.

^{iv} Armstrong, 41.

^v *Ibid.*, 44.

^{vi} Te Roopu Kaitiaki o Papakura, 15.

^{vii} *Ibid.*

^{viii} Graeme Murdoch, *A Brief History of The Human Occupation Of The Slippery Creek Catchment*. Prepared for the Regional Water Board. Planning Department of the Resource Management Division, Auckland Regional Council, (1990), 4.

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