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Mana Whēnua: Te Akitai Waiohua; Te Kawerau a Maki; Ngāti Tamaoho; Ngāti Te Ata; Ngāti
Whātua Ōrākei.

Cover image: Metal Reserve (strip above Recreation Reserve outlined) and the Board offices and
pound (sec. 85C) “Reserves-volcanic cones, 1914-1974”, BADY A1645 1109, Box 565, Ref. (e), No.
8/5/106, Pt. 1,
National Archives, Auckland.

Te Tātua a Riukiuta
Three Kings
Heritage Study

Foreword

The Puketāpapa Local Board is very pleased to make this Te Tātua a Riukiuta-Three Kings Heritage Study available to the community.

Our history is as important and interesting as that of any other community, but has not been as well documented and celebrated as that of many other areas. The local board is working to turn that around. This publication complements several other pieces of research commissioned by the Board in recent years, including:

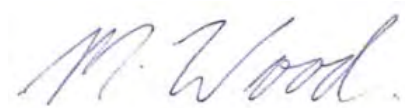
- Puketāpapa- Mt Roskill Heritage Survey (2014)
- Waikōwhai Coast Heritage Study (2015)
- Understanding Mt Roskill through the careers and achievements of Keith Hay and Arthur Faulkner (due for completion late 2015)

Council has also produced an excellent history of Monte Cecilia Park (2012), and the former Mt Roskill Community Board commissioned Jade Reidy's 'Not Just Passing Through' (revised 2013), a very readable, broad overview of Roskill's history.

Copies have been provided to the Mt Roskill library and local schools. You can contact the Puketāpapa Local Board on 09 3674310 or at puketapapalocalboard@aucklandcouncil.govt.nz for more information.

The Board would like to thank authors Dr Elizabeth Pishief and John Adam and also to acknowledge the Mt Roskill (Puketāpapa) Historical Society for their ongoing support and expertise.

Enjoy the read!



Michael Wood

Puketapapa Local Board Heritage Portfolio-holder

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Figure 1 Showing a sketch by Dr Kinder of the Three Kings volcanic crater, Auckland with (extreme right) Te Toka-tu-Whenua, the Kumara god, in its original location (later transferred to Cornwall Park), c.1875. Auckland Art Gallery Accession No: 1937/15/38. Other ID: 0/352, OCM 1485.

Introduction

This is a report originally prepared to assist with understanding the Mana Whenua values associated with Te Tatua a Riukiuta and the wider heritage environment that encompasses the Three Kings Precinct Plan area. The history is complex and to a large extent intangible because of the considerable physical changes that have occurred in the vicinity in the past 160 years since the arrival of European settlers. Those heritage places that do remain are a palimpsest of the former extensive cultural landscape, which includes lava caves, pa, middens, and urupā. Subsequent European activity has added an overlay to the cultural landscape in the form of memorials, buildings and places of significance to the present inhabitants of the area. It is hoped that this report provides a fair and inclusive overview of Mana Whenua's history of Te Tatua a Riukiuta and that all the suggestions, changes, or alterations in emphasis anyone wanted included have been encapsulated in this version of the heritage report.

The stories revealed in this report and the connections that Mana Whenua have with the area together provide a rich foundation for understanding the value of this area to Mana Whenua. Many different iwi have links and stories about Te Tatua a Riukiuta. The history is evidence of the intertwined layers of history that have built up over time to form this significant

cultural heritage place. Te Tatua a Riukiuta tells the story of human settlement in Tāmaki Makaurau from the very beginning when Ngaoho were the people of the land through the arrival of successive waves of people who have mixed with those original inhabitants until the present time when the place is still valued by the descendants of all the ancestors. Everyone has brought their stories, ideas and perspectives to add to this many-hued tapestry, and although they do not necessarily replicate one another, all are relevant, important and real to the people whose identities they encapsulate. It is this very complexity—the layers upon layers of history, the different versions and inter-connections between people and the places that make Te Tatua a Riukiuta so significant to many Mana Whenua.

Subsequently the purpose of the report was widened to include information about the European history of the area including vegetation history, reserves, early settlers and prominent people, the Mt Roskill/Three Kings School and the pump house and water storage.

There are a number of areas that may provide further useful information about the area that have not been fully explored, such as:

- The *Urban Farm Land Rating Act, 1932* practical application and history about Three Kings. Some links to this Act were found at the end of writing this report but time constrains limited what was found.
- The Mount Eden Borough Council had some minor governance over the Big King reserve that has not been investigated. They may have had access to quarries near here.
- Stone walls are a feature throughout the area and the walls still form residential boundaries that deserve to be surveyed and recorded. Important portions still lie on the Three Kings Reserve and may have stopped functioning in the 1930s, replaced by post and wire materials.
- The Three Kings Wesley College land use history from the 1840s to 1940s deserves serious fuller study.
- The quarrying activities on the Big King and Three Kings Reserve deserve further in-depth study. There may be internal reports that will

shed light on the potential illegal inter-generational quarrying practices¹.

Geology

Thomas Kirk described the geology of the Isthmus in 1870 saying it belonged to the tertiary formation, being composed of stiff clays, marls, and sandstones pierced by numerous volcanoes. The lava streams and ashes cover two-fifths of the area, which made the soil was very fertile. Between the lava streams were deep depressions, which could not drain, so extensive swamps were formed, which sometimes dried up during the summer. There was a very large swamp on the Wesleyan Mission land at Three Kings called Te Aumaro by Māori and the Mission Swamp by Europeans. The hills are were low volcanic cones, with the highest being Mt Eden, which is 642 feet [195.682m] above sea level².

The original cluster of scoria cones and craters known as Te Tātua a Riukiuta or Three Kings, was Auckland's largest and most complex volcano, which erupted about 28,500 years ago. The explosion threw huge amounts of volcanic ash and debris onto the existing ridged landscape of Waitemata sandstones and mudstones, thereby creating a roughly circular tuff ring nearby, and ash layers up to four kilometres away. There were five significant scoria cones and about a dozen smaller scoria mounds, formed by 'fire fountaining', sitting inside an explosion crater measuring approximately 1 km in diameter. Molten basalt lava flowed down the Meola-Motions Valley towards the sea, with the outside layers of this large lava flow cooling faster than the inside. As the outside solidified, the inside kept flowing, creating a complex of caves and tunnels where the still-hot lava had drained out of the cooling lava. Many of these formations have collapsed, but some notable examples still exist in the area, such as Stewarts Cave and other properties along Landscape Road³. Quarrying of the hills began

¹ John Adam, Three Kings Heritage Study, 2015, pp. 4-5

²Thomas Kirk, "On the Flora of the Isthmus of Auckland and the Takapuna District" in *Transactions and Proceedings of the New Zealand Institute*, 1870, vol.3, pp. 148-161
http://rsnz.natlib.govt.nz/volume/rsnz_03/rsnz_03_00_003330.html

³ Hayward et al *The Volcanoes of Auckland*.

in the mid-1800s, reducing the cones to one (Big King) by the late 20th century. The lava caves have considerable heritage significance for their geological values and also for their cultural values as they were important burial places for Māori prior to the arrival of Europeans.

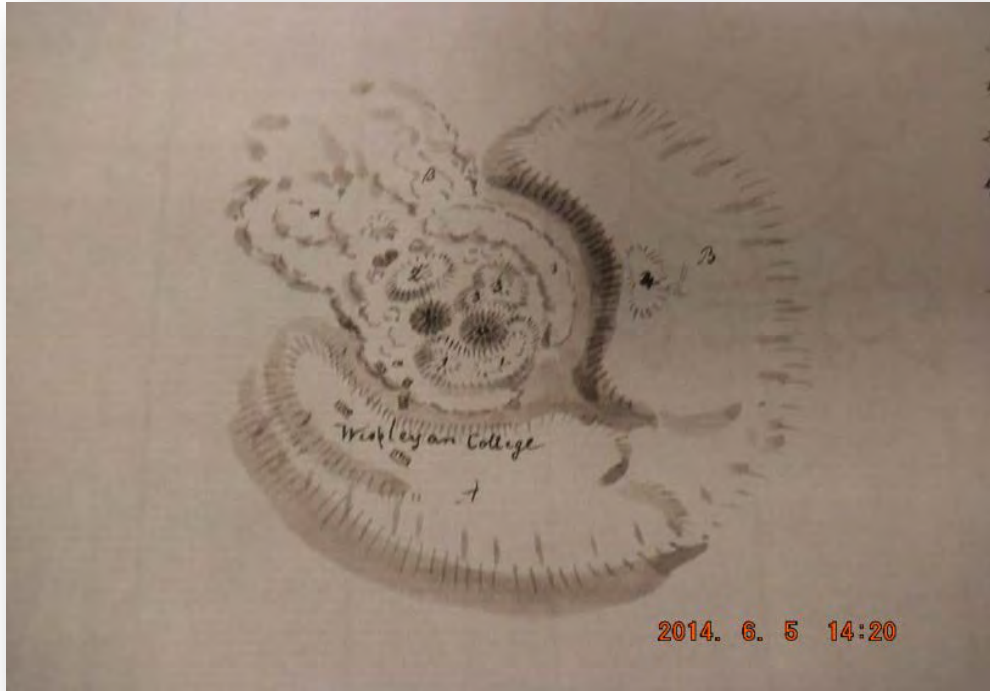


Figure 2 A drawing of the Three Kings cone and the Wesleyan College building footprint drawn about 1856 by visiting scientist and geologist Dr Ferdinand von Hochstetter first published in 2013.⁴

⁴ S & S B. Nolden. 2013. *The Hochstetter Collection, Part 1 New Zealand Paintings and Drawings*. Mente Corde Manu Publishing.



Figure 3 Part of an 1853 British naval map (above) illustrating Three Kings. Source NZ Map 890 'Manukau Harbour,' Surveyed by Commander B. Drury, RN. 1853. D995.1129aj 1861. London: Hydrographic Office of the Admiralty, 1861. 63 x 93cm. Black and White. Auckland Libraries Map Collection



Figure 4 Big King and Winstone's Quarry from the Air, Photographer: Robert Brassey, Auckland Council, c.2011

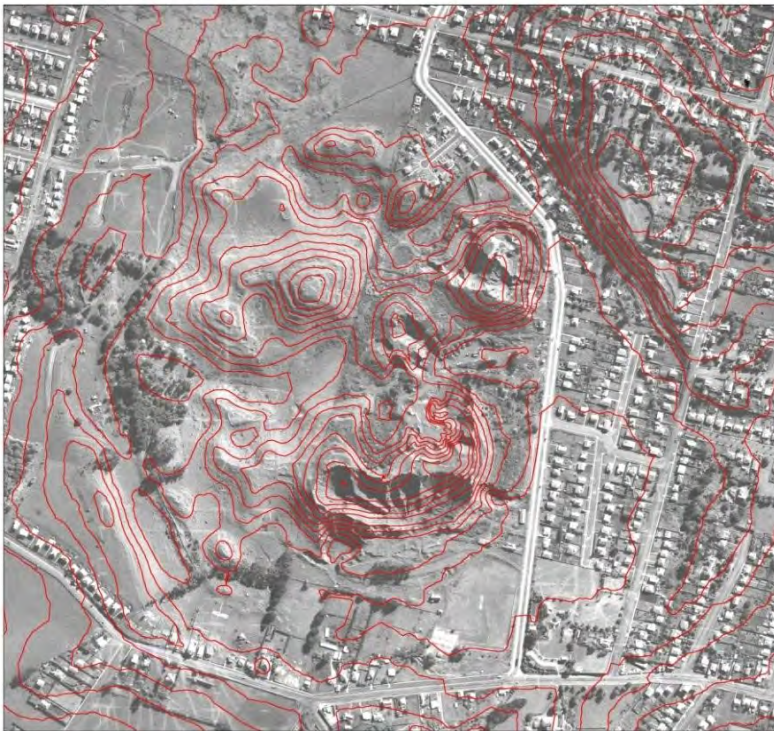
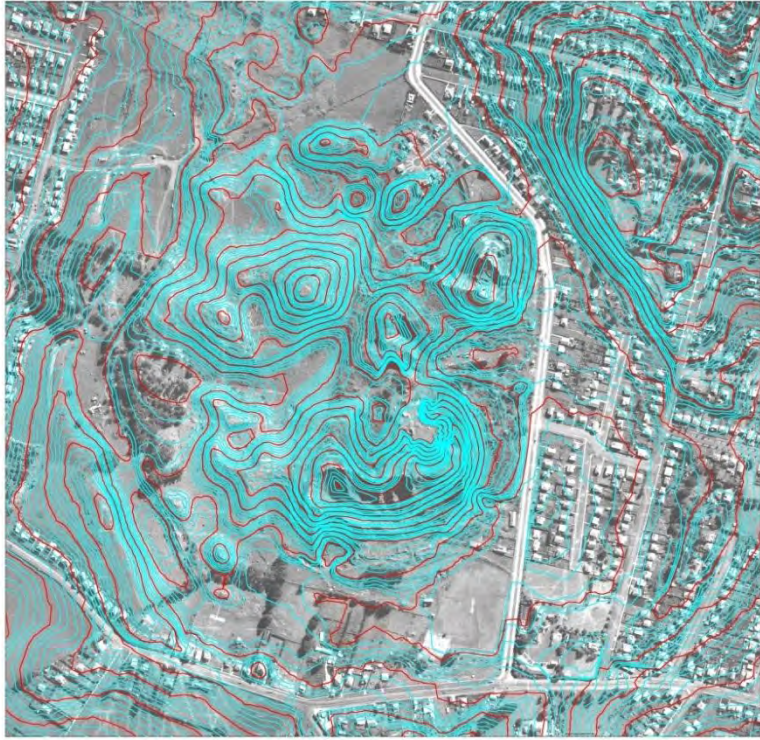


Figure 5 Topographical maps of Te Tatu a Riukiuta or Three Kings prepared by Winstone's, 2014

Vegetation in 1870

Thomas Kirk described the vegetation of the Tamaki Isthmus in 1870, when the population of Auckland was about 23,000 people:

Nearly the whole of the Isthmus has been brought under cultivation, although here and there patches of clay land, or unusually rough portions of a lava stream, yield merely a sparse return of native grasses, with a large number of introduced plants; these are, however, rapidly decreasing, and from the almost entire destruction of the clumps of bush that formerly clothed the gullies, and the scrub that concealed the ruggedness of the scoria, indigenous plants exist even under less favourable circumstances than in an agricultural county in England, for the friendly shelter of hedge-rows and patches of coppice is almost unknown.

The scoria cones of the Isthmus have become covered with a dense sward of introduced grasses and small forage plants, amongst which a few native plants, still maintain their existence; Numerous ferns and low-growing plants are found amongst the blocks of scoria which form the lava fields in all directions, and, where the shrubs and small trees have been preserved, these exhibit a luxuriance of growth for which one is altogether unprepared ... The same remark applies, in an equal degree, to the shrubs and trees found in these seemingly unfavourable habitats; This luxuriance of growth in such an unpromising locality is a striking proof of the great amount of moisture in the atmosphere of the district. Taking 100 to represent saturation, the mean for Auckland is found to be 75; only two localities in the colony are known to give higher means, viz., Taranaki and Hokitika, for which the figures are respectively 80 and 90⁵.

The undulating clay hills and gullies were mostly covered with low-growing tea-tree and tauhinu varied by clumps of the gumland grass tree (*Dracophyllum sinclairii*); while dwarf cabbage trees, and pygmy clubmoss (*Phylloglossum Drummondii*),— which grows in wet petty areas and is now critically endangered⁶ — were found in all suitable localities, and in wet places. The gullies were usually swamps filled with raupō, edged with a

⁵ Thomas Kirk, "On the Flora of the Isthmus of Auckland and the Takapuna District" in *Transactions and Proceedings of the New Zealand Institute*, 1870, vol.3, pp. 148-161 http://rsnz.natlib.govt.nz/volume/rsnz_03/rsnz_03_00_003330.html

⁶ http://www.nzpcn.org.nz/flora_details.aspx?ID=84

varied growth of sedges and other moisture loving plants. The slopes of the gullies were covered with karamu and cabbage trees⁷.

In the patches of bush that remained the most conspicuous trees were mangeao, (which was an important tree on the volcanic fields of Auckland⁸) puriri, Northern rata, tawa, kanuka, toro, red mapou/red matipo, rewarewa, hinau, kaiwhiria (used by Māori to form trumpets—because it was so sonorous⁹), and kauri, with many other fine species, accompanied by the usual undergrowth of the northern forest such as toropapa and the large leafed coprosma, as well as many small ferns¹⁰. Kirk continued:

The effects of the changed conditions of plant life incidental to agricultural progress, are chiefly exhibited in two directions; —(1.) the restriction of species once plentiful in the district, to narrow habitats, in some cases to a few individuals only, and conversely in the increase of a limited number of species; — (2.) in the rapid diffusion of many introduced plants, followed under certain circumstances by a further displacement of indigenous forms¹¹.

Although at that time it was a popular belief that the settlers were causing plant extinctions, Kirk was of the opinion that: “there is no evidence to show that the operations of the settler have entirely eradicated even a single species; although many forms once common in the district have become extremely local, and exist under widely altered conditions”¹².

⁷ Kirk, 1870. “On the Flora of the Isthmus of Auckland and the Takapuna District” in *Transactions and Proceedings of the New Zealand Institute*, 1870, vol.3, pp. 148-161

⁸ http://www.nzpcn.org.nz/flora_details.aspx?ID=940

⁹ Elsdon Best, *Games and Pastimes of the Māori* <http://nzetc.victoria.ac.nz/tm/scholarly/tei-BesGame-t1-body-d9-d1-d8.html>

¹⁰ Thomas Kirk, 1870. “On the Flora of the Isthmus of Auckland and the Takapuna District” in *Transactions and Proceedings of the New Zealand Institute*, 1870, vol.3, pp. 148-161 http://rsnz.natlib.govt.nz/volume/rsnz_03/rsnz_03_00_003330.html

¹¹ *Ibid.* pp. 151-2

¹² *Ibid.*



Figure 6 Three Kings – Panoramic Views 1860? Negative 892, Auckland Libraries.



Figure 7 Looking west from the vicinity of Three Kings Road before the Three Kings were quarried for scoria showing vegetation at the time. Terracing and walls are also apparent. (1860-69) J. D. Richardson, Auckland Libraries ref: 995.1115 T52

Vegetation in 1880s



Figure 8 Portion of Deed S14 showing vegetation in part of area in 1880s. LINZ Collection, Auckland Libraries

Figure 8 shows part of Deed S 14 (1880s) that illustrates a vegetation history of open (native) and enclosed (exotic shelter) and other physical evidence over the paddock enclosures in the 19th century. There are details of stone walls, and a house is marked on this plan. The original allotments (on the left of the image) are Nos. 53-55, Suburban Section 10 Auckland. The land has been subdivided from three into five allotments¹³.

¹³ John Adam Three Kings Heritage Study, July 2015

The First People

There are various stories concerning the first people to inhabit Tāmaki Makaurau. All agree there were people living here before the arrival of the various waka collectively known as 'The Great Fleet'.

An interesting reflection of J. A. Wilson's is related here because it identifies how the original inhabitants may have been overlooked. He tells a story about how Ngaitai were humiliated by Rangimatanuku an important chief of Ngātirua, because they were unable to provide him with the name of the canoe they had arrived in. Yet they had a very ancient whakapapa stretching back twelve generations before the arrival of the waka from Hawaiki. Wilson says:

Rangimatanuku was a chief of note, and was no doubt well informed in Māori lore, and if so his speech betrays the pride the Māori of his time had in Hawaikian descent, which is suggestive of the superiority of the immigrant, not only in his possession of seed and the art of cultivation, but as having personal qualities such as tact and address, skill at sea, and a knowledge of war on shore. As a rule Hawaikian blood has been more thought of, and this has led many natives and many tribes unconsciously astray in figuring to themselves their ancient history. A fact cannot be ignore for generations with impunity, sooner or later it will become diminished in men's minds, or lost sight of altogether. Not that I have ever found a native ashamed of an aboriginal connection; far from it, but his other side seems always to be more present to him, more engrained, so to speak, in his being and memory.¹⁴

Ngāti Te Ata and Te Akitai Waiohua

The first story about the earliest settlers comes from information and references provided by George Flavell of Ngāti Te Ata and discussed with David Wilson of Te Akitai Waiohua.

The story begins when the earth was covered with water and Maui who was fishing with his three sons hooked the earth; with great labour he and his sons pulled it up. The sons of Maui took possession of the earth but Maui disappeared back to the place he had come from. The canoe remains on the top of Hikurangi Mountain at Waiapu. The land was named Te Ika a

¹⁴ J.A. Wilson, 1907. *Sketches of Ancient Māori Life and History*, p. 148

Maui or Ehinomaui (fished up by Maui). The head of the fish is at Cook Strait and the tail at North Cape where the departed spirits left this world through a subterranean tunnel by the seashore.¹⁵

In time Māui's people increased and spread themselves in tribes and hapū over most of the North Island. By the time the canoes of the immigrants arrived from Hawaiki about 600¹⁶ years ago the Māui or Māori nation inhabited the country from Wairarapa to Waitakere (north of Auckland) and from Tuparoa and Hick's Bay in the east, to Mokau and Kawhia in the west.¹⁷

Te Kawerau a Maki

“Ki tā kōrero i mua he ika tēnei whenua; ko te Tangata i huti ko Māui’.

“The talk of old tells us that this land is a fish, the man who fished it up was Māui.”¹⁸

The Kawerau a Maki traditions say the first inhabitants of Te Ika Roa a Māui, which was hauled up from the sea, were the Tūrehu people—they are the people who literally ‘rose from the earth’; they were occupying the land when the later ancestors arrived here. Most of the earliest traditions are associated with the Tūrehu, although some go back to the age of stone, Te Ao Kōhatu, when inanimate objects possessed human qualities and the rocks and mountains moved around in the landscape. After the emergence of Te Ao Marama—the age of light—the Tūrehu, and the more secretive forest dwellers, the Patupaiarehe, occupied and modified the land. Te Kawerau a Maki know the latter people as Tahurangi or Tutumaiao and Ngaurukehu. Tiriwa was a chief and the most famous of these ancestors, from him comes the name Te Wao nui a Tiriwa, the great forest of Tiriwa—Waitakere City. He was capable of many remarkable feats including moving Rangitoto Island from Karekare to its present position. The kāhui tipua, or guardian taniwha, lived alongside the Tūrehu and Tahurangi and were seen

¹⁵ J.A. Wilson, 1907, p. 126

¹⁶ That is c. 1300 AD, (this was written in 1907)

¹⁷ Wilson, 1907, p. 127

¹⁸ Tawhiakiterangi (Te Wakataruhi Tawhia) 19th century Rangatira speaking when opening the Ōrakei Māori parliament in 1860, cited in Te Warena Taua, “He kohikohinga korero mō Hikurangi” in *West: The History of Waitakere*, 2009, Ruth Kerr & Finlay Macdonald (eds) Auckland: Random House

as both kindly and malevolent. Troublesome ones include Te Mokoroa and Kaiwhare. Others of great spiritual significance include Ureia and Taramainuku, Paikea and Tangihua; of particular significance is the kawau, or cormorant, the kaitiaki of both Waitakere and beyond.

Ngaoho

Each iwi has a different version of their own origins and connections to this land and each is not only valid, but adds to richness to the complex layers of history. I have tried to capture all of the different versions in this draft and hope I have not misinterpreted them or put them forward inaccurately. I wonder if some of the variation is also attributable to different origins, for example, many different groups have lived at Te Tatua a Riukiuta, including the original people, and the people from both the *Tainui* and the *Arawa* waka, who each have their own origin stories.

Te Akitai Waiohua state that Nga Oho is named for Ohomairangi who originates from Hawaiki.¹⁹ This fits with the history recorded by both Wilson and Fenton.

Ngāti Tamaoho agree with Te Akitai that Nga Oho is named after Ohomairangi.²⁰ But Ngāti Tamaoho do not agree that the ancestral Ohomairangi is the same one who began the Ngā Oho iwi of Tāmaki Makaurau.²¹

According to J.A. Wilson the aboriginal Māori believed in the tradition of a Divine Incarnation and had faith in the supernatural power of such a Being. The story of how the child Oho manifested his divine origin is simple and beautiful.²²

When the child Oho was being tuatia-ed and prayer that he might be brave and strong in war, and strong in peace to cultivate the ground and perform the many functions of social life was being made, he stretched forth his hand and took the sacred food offered to the Deity and ate it. His two brothers perceiving the fearful thing called their father, who, when he saw the demeanour and action of the child

¹⁹ Email from Karen Wilson, Te Akitai Waiohua, to Elizabeth Pishief, 1 March 2014.

²⁰ Email from Lucie Rutherford, Ngāti Tamaoho to Elizabeth Pishief, 9 May 2014.

²¹ Email Lucie Rutherford Ngāti Tamaoho to Elizabeth Pishief, 9 May 2014

²² J.A. Wilson pp. 130-1

*became aware that he was of Divine origin, and said to his sons, 'The child is not one of us, it is his own food that he is eating.'*²³

On the other hand Jones and George Graham both attribute the name Ngā Oho to Ohomatakamokamo, a much later ancestor, which agrees with Ngāti Whātua o Orakei's history.

Kawerau a Maki say the descendants of Rakataura, the famous tohunga of Tainui, and other members of the crew who stayed in the district were collectively known as Ngaoho, the original tribal name of the *Tainui* people when they left Hawaiki. Over time they developed their own tribal names such as Ngai Riukiuta, Ngāti Poutukeka and Ngāti Taihaua while retaining the collective and ancient name Ngaoho. Within western Auckland they were also known collectively as Nga oho mata kamo kamo being so named after Oho Matakamokamo a great grandson of Rakataura. They were also often referred to as Ngaoho moko kaha on account of their distinctive method of tattooing²⁴.

J.A. Wilson says that in ancient times the name of the Arawa was Ngā Oho Matakamokamo and their pepeha was: "Oho tapu nui te Arawa."²⁵ He adds further that:

*...though we have a Hawaikian Awa and an aboriginal Awa, also Hawaikian and aboriginal Oho tribes, we have no Hawaikian Toi tribe in New Zealand, only the aboriginal Toi is to be found in Te Ika a Maui; and yet in the genealogies of each nation the names of these three ancestors are found standing in the closest relationship at a long time before the passage of the canoes. The Maui Toi lived nearly 200 years, and the Hawaikian Toi 400 years before the migration.*²⁶

The following story is from: *Important Judgements Delivered in the Native Land Court* in which Judge Fenton relates his understanding of the first people to inhabit Tāmaki Makaurau:

The land about this isthmus appears to have gone in early days under the general name of Tāmaki, though that name is now confined to the river so called and a limited district adjoining it. In early times, the part of New Zealand comprised between lines drawn from Cape Rodney

²³ J.A. Wilson, p. 130

²⁴ Te Warena Taua, Kawerau a Maki, "He kohikohinga kōrero mō Hikurangi", pp. 29-30

²⁵ Wilson, p. 141

²⁶ Wilson, p. 143

across to the West Coast, and from Waikato to Tauranga, were in the possession of one great tribe, called—from their ancestor Oho—Ngaoho. As the tribe increased, it seems to have divided itself, without any express compact or arrangement, but simply by the gradual operation of ordinary causes, into sections, and these sections in the same unmarked and gradual manner became the possessors or persons especially entitled to reside in particular and partially defined sections of the original great tribal estate. These sections of the Ngaoho came to be distinguished by names taken or acquired from different origins. Those which have been brought to notice in this trial are Ngariki, Ngaiwi, and Ngaoho. Ngariki inhabited chiefly the land about and to the south of Papakura, Ngaiwi the interval between Papakura and the waters of Waitemata, and Ngaoho to the north of Waitemata, in the direction of Kaipara. At a later period Ngaiwi divided itself again into Ngaiwi and Te Waiohua, and a species of half-recognised boundary seems at a still later period to have existed between them at the canoe portage of Otahuhu, half of the peninsula of Mangere and Ihumatao being attached to the northerly subdivision. I do not think that this territorial division was ever distinctly laid down and agreed to, but there was a sort of understanding that that portion of the tribe who looked up to Hua (the origin of the name), who lived at Maungakiekie (One-tree Hill) and Mangere, and who inhabited the country around that place, should continue to live there, and should be called Waiohua, and those who remained in the southern part of the district should continue to be called after their ancestor Ngaiwi. But the names never had any definite meaning, and a person was still described by both names or by either of them indiscriminately, and the territorial understanding carried no evidence of "ownership," for, in these days, the idea of ownership of land, or of anything else, except slaves and other movable property, did not exist.

As these original tribes became mixed up with intruding tribes, new names arose, such as Te Aqua, Te Akitai, and many others, and the long inhabiting a particular piece of land by a particular tribe gradually grew into a right of possession, which was recognised as long as the tribe was strong enough to protect their persons from hostile attack without fleeing from the land to the protection of other tribes, or to the concealment of the mountains.

Thus at the opening of our history we find that the part of the Tāmaki district to the north of Otahuhu portage, including part of the Mangere peninsula, was inhabited by a tribe called Waiohua generally, but still bearing the name of Ngaiwi. The northern section of the Ngaoho, who seem to have retained their original name, were at the same time gradually amalgamating at Kaipara with a conquering tribe from the North, called Ngaririki, subsequently called Te Taou, and the original name of Ngaoho disappeared in favour of the name of the intruders.

...

The Ngātiteata and Ngātitamaoho, Ngātiuaho, and Ngātipou, are inhabitants of the southern or western sides of Manukau, and the result of intermarriages of Waikato tribes with the southern portion of the great original tribe Ngaoho. The Waikatos intruded from the South in precisely the same manner, though at different periods, as the Taou did from the North, though in my judgment Maki and Ngātipou would be more fitly included amongst the Uringutu than in tribes that have come to be regarded as almost purely Waikato.²⁷

Paul Tapsell writing about Te Arawa in *Te Ara* relates the following information about Ohomairangi:

The Te Arawa people of the Bay of Plenty are the offspring of Pūhaorangi, a celestial being who descended from the heavens to sleep with the beautiful maiden Te Kuraimonoa. From this union came the revered ancestor Ohomairangi. He was responsible for protecting Taputapuātea marae—a place of learning on the island of Raiatea or Rangiātea, in the Polynesian homeland known as Hawaiki. High priests from all over the Pacific came to Rangiātea to share their knowledge of the genealogical origins of the universe, and of deep-ocean navigation.

By the time Ohomairangi's great-grandson Atuamatua was born, the people were known as Ngāti Ohomairangi and lived in the village of Maketū. Atuamatua married the four granddaughters of Ruatapu. A generation later, six of their sons, Tia, Hei, Rakauri, Houmaitawhiti, Oro and Makaa became the leading family group of Ngāti Ohomairangi. Then war descended on the isle of Rangiātea, contributing to the migration to Te Ika-a-Māui (New Zealand's North Island). This occurred over 20 generations ago.²⁸

According to Stafford the Arawa waka tradition began in Hawaiki when a woman of great beauty and spirituality, Te Kuraimonoa, attracted the admiration of Puhaorangi, a spiritual being who took human form. Te Kuraimonoa and Puhaorangi had a son named Ohomairangi who became the eponymous ancestor of the Ngāti Ohomairangi people; these people much later came to be known as the Te Arawa Confederation of Tribes²⁹.

²⁷ Fenton, *Important Judgements in the Native Land Court*, pp. 58-9
<http://nzetc.victoria.ac.nz/tm/scholarly/teiNatImpo-t1-g1-g2-t6-body1-d2.html>

²⁸ Paul Tapsell. 'Te Arawa - Origins', *Te Ara - the Encyclopedia of New Zealand*, updated 22-Sep-12

URL: <http://www.TeAra.govt.nz/en/te-arawa/page-1>

²⁹ Stafford, 1967, p. 1

The Great Fleet migration

The next arrival of people is commonly known as 'The Great Fleet'. According to the version recorded in *Nga Iwi o Tainui* and repeated by Jeff Evans in his book *Ngā Waka o Neherā: The First Voyaging Canoes*, the people left Hawaiki because of a long famine caused by a lengthy war between the chiefs Heta and Uenuku.

Atuamatua Ohomairangi's great grandson had six sons, including Houmaitawhiti who too had a son, Tamatekapua. Tamatekapua took up his father's challenge to seek a peaceful new home in the southern islands of New Zealand, reputed to have been found by Ngāhue, captain of the *Tāwhirirangi* canoe. Ngāhue had a greenstone axe called Kaoreore, which was used to carve a 40-metre twin-hulled voyaging canoe named *Ngā rākau rua a Atuamatua* (the two trunks of Atuamatua). There were more than thirty Ngāti Ohomairangi tribal members including Tama's uncles, Tia and Hei, the twin sons of Atuamatua in the waka. However during the voyage the canoe was almost swallowed by the great ocean creature, Te Parata. "However, they were delivered from the jaws of certain death by a mythical great shark, [named an arawa] and the people renamed the canoe and themselves Te Arawa in its honour³⁰".

The *Te Arawa* and *Tainui* waka, set out from Rangiātea at the same time, *Te Arawa* was captained by Tamatekapua and the *Tainui* by Hoturoa³¹.

Evans relates the story of the building of the *Tainui* by Rakatāura and seven others, and provides the karakia that were said during its construction³².

Jones and Biggs say the men known to be on board were:

- Hoturoa,

³⁰ Paul Tapsell. 'Te Arawa - Origins', Te Ara - the Encyclopedia of New Zealand, updated 22-Sep-12
URL: <http://www.TeAra.govt.nz/en/te-arawa/page-1>

³¹ Ibid.

³² Jeff Evans, *Ngā Waka o Neherā: The first voyaging canoes*, pp. 132-6

- Ngātoroirangi,
- Rakatāura,
- Taikehu,
- Taininihi,
- Hiaroa,
- Rotu,
- Riukiuta,
- Poutūkeka,
- Kopuwai,
- Kahungunu,
- Rangiwahairiao,
- Hāpopo,
- Hotuāwhio,
- Taungakitemarangai,
- Hautai,
- Te Huakioterangi,
- Uhenga,
- Hotunui,
- Horoiwi,
- Te Keteanataua,
- Tāki,
- Marukōpiri,
- Taihaua,
- Tānewhakatia,
- Taranga,
- Waihare,
- Mateora,
- Hotuope³³.

The women were:

- Whakaotirangi (Hoturoa's wife),
- Maramakikohura (Hoturoa's second wife),
- Kahukeke, (Hoturoa's daughter),
- Kearoa (Ngātoroirangi's wife),
- Whaenemurutio (Rakatāura's sister),
- Hinepuanganuiarangi (also Rakatāura's sister),
- Hēara (another sister of Rakatāura),
- Amonga (the wife of Poutūkeka),
- Takahiroa (another wife of Poutūkeka),
- Kahutuira
- Hinewai³⁴.

Two other people were on board: a woman Tōrere, and a man Taritoronga³⁵.

³³ Pei Te Hurinui Jones, Bruce Biggs, 1995), *Nga Iwi o Tainui: The traditional history of the Tainui people/Nga korero tuku iho a nga tuupuna*. Auckland: Auckland University Press. p. 29

³⁴ Jones & Biggs, 1995, p. 38

The captain of the *Tainui* was Hoturoa. Various tohunga were associated with the *Tainui* canoe including Rakatāura (the waka builder), Ngātoroirangi and Riukiuta. The *Tainui* left the sands of Hawaiki and sailed for a number of days before stopping at Rarotonga where Ngātoroirangi and his wife Kearoa were kidnapped by Tamatekapua of the *Te Arawa* canoe³⁶.

Riukiuta the Navigator of the *Tainui* waka

After Ngatoroirangi's untimely departure Riu-ki-uta was appointed navigator and immediately summoned the children of Tangaroa to accompany the waka for the remainder of the voyage. These taniwha were the descendants of Ruaimoko the youngest child of Rangi and Papa and were the spirits of the gods; they were called Ngāti Theeke³⁷. The leader of the guardians is remembered as Māwake-nui-o-rangi; other taniwha were Paneiraira who beat down the waves and the mischief makers, Ihe and Mangōhikaroa³⁸. Altogether eighty taniwha, or fish, swam with the waka on its voyage to Aotearoa³⁹.

Riu-ki-uta had to manage the guardians and if they came too close to the waka he said to them:

“Kaua e tomotomo, turaki ki waho; he tamawahine koe, he tamatāne au. Nā runga nā koe, nā runga atu au.”

“Don't come aboard, fall away from the canoe. You are female, I am male. You came by the lower path, and I by the upper”⁴⁰.

Riukiuta's paddle chant was as follows:

*Taku hoe tapu nei ko Hauhauterangi!
Taku koe tapu nei ko Hauhauterangi!
Whaia Te Arawa me kore e rokohina,
Me kore e rokohina.
Ka riro ia i te tarawa putuputu.
Whakapoi ake te kakau o te hoe
Ko Maninitua, ko Maniniaro.
Ka tangi te kura, ko tangi wawana!*

³⁵ Jones & Biggs, 1995, p. 38

³⁶ Evans, p. 137

³⁷ Leslie G. Kelly. (1949) *Tainui: The Story of Hoturoa and his Descendants*, Polynesian Society Memoir no. 25, p. 46

³⁸ *Reed Book of Māori Exploration* revised by Ross Calman, 2006, p. 98

³⁹ Evans, p. 137; Jones & Biggs, p. 32

⁴⁰ Calman, 2006, p. 99; Jones & Biggs, pp. 32-3

*Ka tangi te kura, ka tangi wiwini!
E hika e Rata! Nau mai!
Te haria, te kawea a Tane ki uta.
Na lo te wai kei te pae o Maruaonui.
Waimimiti, waipakora.
Na Rangi-nui-a-lo, Taia te wai.
Mimiti! Pakora⁴¹!*

This is the translation that Leslie Kelly provides:

*My sacred paddle is Hauhauterangi!
My sacred paddle is Hauhauterangi!
Follow Te Arawa, if she be not overtaken,
If not overtaken
She will have been overwhelmed
By the fast flowing billows
Swing well the shaft of the paddle Mininitua and Mininiara
Calls now the kura, it calls shrilly!
Calls now the kura, it calls tremulously!
Leap onward oh Rata! Come!
Lift forward, carry Tane landward.
Of lo is the water reaching the cross-beams of maruaonui.
Be the water drained off.
Be the water drawn off.
Oh Rangi-nui-a-lo, bale off the water.
Be it drained! Be it drawn off⁴²!*

Kelly mentions that there is a similar incantation given by Rore Eruera, supported by other authorities, but they attribute the chanting to another tohunga on the waka—Taikehu⁴³.

Arrival of *Tainui* and *Te Arawa* in *Āotearoa*

The *Tainui* first made landfall at Whangaparaoa near Cape Runaway at East Cape where the people in the waka were captivated by the red flowers of the pōhutukawa and tried, unsuccessfully, to make them into head-dresses. Further along the coast, while admiring the trees, the waka was caught in a strong current, but fortunately grounded on the inland side of some rocks. Luckily the ocean swell soon lifted the waka free and the crew

⁴¹ Kelly, 1949, pp. 46-7

⁴² Kelly, p. 47

⁴³ Ibid

was able to paddle to safety. Hotunui took care to steer clear of the rock when landing the *Tainui* on the beach in Āotearoa⁴⁴ .

When the *Tainui* landed the tohunga (sometimes named as Taikehu) got into the sea and pulled a number of hairs from his head and body, and threw them into the sea. Graham claims Riukiuta was the tohunga:

*To prevent a disaster on landing in the surf, the tohunga Riu-ki-uta first jumped into the water, recited an incantation to appease the monsters, plucking forth a lock of his hair, he threw the same together with his red feather plume (rau-kura) into the sea*⁴⁵

The taniwha and fish that had accompanied the waka on its journey were set free by this ritual and left the *Tainui* to go back to their usual activities.⁴⁶ Once this ceremony had made the people safe they were able to disembark.⁴⁷

At Whangaparāoa the crew discovered that several other canoes had arrived before them, including *Te Arawa*, but had gone off to discover and claim land. They continued on to Ahuahu, Great Mercury Island with the *Te Arawa* waka and then parted company. While the *Tainui* was being paddled along the coast Tōrere jumped overboard because she did not like Rakatāura, and swam to the mouth of a river that is still named after her; she eventually married a local man Manākiao⁴⁸ .

Taritoronga left the *Tainui* near Opotiki and settled at Motu. The *Tainui* journeyed north visiting places including Whitianga and Wharenga. When they arrived at Wharekawa on the west of the Hauraki Gulf Marama, Hoturoa's second wife decided to go overland and rejoin the *Tainui* at Tāmaki,⁴⁹ which suggests that by this time Hoturoa was well-acquainted with the coastline. This interpretation concurs with some accounts that the *Tainui* went to Muriwhenua (North Cape) first, later returning to Tāmaki; or that she first visited Tāmaki and then proceeded to the West Coast by way

⁴⁴ Jones & Biggs, p. 36

⁴⁵ George Graham, (1919) *Journal of the Polynesian Society*, Volume 28, no. 110. "The account of Kupe and Tainui," p. 111-116

⁴⁶ Evans, p. 138

⁴⁷ Jones & Biggs, p. 36

⁴⁸ Jones & Biggs, p. 38

⁴⁹ Kelly, p. 51

of North Cape. But most of the traditions assert that the *Tainui* was dragged over the Tāmaki isthmus to the Manukau and then went to Kawhia⁵⁰. The *Tainui* was buried at Te Ahurei between two stones that mark the bow and stern.

The *Tainui* and *Te Arawa* canoes met again at Rangitoto Island, which resulted in a fight with Hoturoa beating Tamatekapua and shedding his blood because Tamatekapua had made advances to Whakaotirangi, Hoturoa's chief wife.⁵¹ Rangitoto is an abbreviation for Te Rangi-i-totonga-a-Tamatekapua (the day the blood of Tamatekapua was shed).⁵² Taikehu named Motu-tapu, then the *Tainui* landed at Te Kurae-a-Tura (Devonport) before proceeding to the Tāmaki estuary. Many people remained at Tāmaki. Te Keteanataua and Taihaua who settled at Taurere (Keteanataua is identified as either a man or woman depending on the authority; Taihaua is Keteanataua's son); Horoiwi lived at the east headland of the Tāmaki River which he had claimed by naming it⁵³.

Jones notes there are a number of conflicting versions of the traditions at this point. However for this report we will stay with Jones' version, which he collected from Aoterangi, because the purpose of the report is to identify the history, people and stories associated with Te Tātua a Riukiuta and his version mentions Riukiuta while the others do not.

When Tainui reached Taamaki headwaters Raka-taaura laid the skids for dragging the canoe. The people began to haul the canoe across into the Manakau Harbour. But it would not move. When Marama-of-the-exposed-flesh arrived this is what happened: she stood up and asked "Why won't the canoe move?" Riu-ki-uta was there at the time. When he heard the question he thought that something was wrong, that Marama' had misbehaved with one of her party. According to others it was with one of the local people, named Okaroa. With appropriate ritual the Tainui moved at last and was dragged into Manaaka (sic)⁵⁴.

⁵⁰ Kelly, p. 50

⁵¹ Kelly, citing Graham (no reference), p. 51

⁵² <http://www.teara.govt.nz/en/te-arawa/page-1>

⁵³ Kelly, p. 52; Jones

⁵⁴ Jones & Biggs, p. 42

Jones says the portage was called Te Tapotu-o-Tainui (the Launching of the Tainui) and the name of the hill called Rarotonga (Mt Smart) was brought here. Also two small hills at Otāhuhu, Waihihī and Waihāhā are names brought from Hawaiki. Hotunui became the navigator of the *Tainui* once she had “glided on until ‘her prow dipped into and drank of the water of Manuka[u⁵⁵]”.

Riukiuta at Tāmaki Makaurau

Te Kawerau a Maki say that some of the crew of the *Tainui* including Hoturoa, Rakataura and Poutukeka settled permanently in the [Auckland] district and married into the earlier people. In time new tribal names such as Ngāti Taihaua and Ngāi Riukiuta developed, but they retained the original tribal name of the *Tainui* people Ngaoho. Te Kawerau a Maki and all iwi of Auckland are the direct descendants of these ancestors and through these famous ancestors have treasured and enduring relations with many places on the Tāmaki isthmus⁵⁶.

Riu-ki-uta remained here in Tāmaki Makaurau and lived beyond Maungawhau (Mt Eden) at the three hills called the Three Kings. Poutūteka, Hāpopo, Te Uhenga and Hautai and their wives also remained in Tāmaki because kinsmen of theirs had already settled in these places—the descendants of Tāhuhunui (commemorated in Otahuhu). These people had come to Āotearoa two generations earlier and it appears that Hoturoa went to Tāmaki because he knew, or had heard, that Tāhuhunui’s descendants were there⁵⁷. According to R.C.J. Stone these people intermarried with the local inhabitants to found the iwi known as Ngāti Tai, or more commonly, Ngāi Tai⁵⁸.

Riukiuta settled in Tāmaki after the incident at the portage, and he appears to have remained there, because: “his child Tahinga married a local woman

⁵⁵ Stone, p. 14 citing Phillips *Landmarks of Tainui* vol. 1, p. 8

⁵⁶ Te Warena Taua pp. 29-30

⁵⁷ Jones & Biggs, p. 40

⁵⁸ R.J.C. Stone, (2001). *From Tamaki-makau-rau to Auckland*. Auckland: Auckland University Press, p. 13

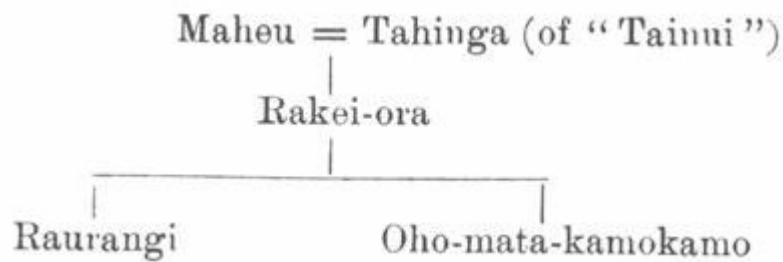
named Maheu and had Raakei-ora, who had Ruarangi and Oho-mata-kamokamo⁵⁹.

George Graham provides more information about Maheu saying:

Now the old tribes of Tāmaki were known as Nga-oho. This is their whakapapa:—

Hamoamoā was an ancient ancestor of those people; he was born of Rangawhenua, his father being a god. Hamoamoā gave the name to those ancient people who were the tangata-whenua of those parts—Tāmaki and Waitematā.

From Hamoamoā was descended Maheu⁶⁰.



The Legend of Te Tātua Pa

The following story by George Graham is given in full because it is about the residents of Te Tātua a Riukiuta⁶¹. This story was dictated to George Graham by Te Tete Ngahuripoko of Awataha, Waitemata and concerns Ngāti Huarere who are of Te Arawa descent through Huarere, the grandson of Tamatekapua, the captain of the *Te Arawa* waka. The waka *Te Arawa* had landed at various points around the Coromandel Peninsula and the people on-board had named several places including Moehau Mountain, which Graham links to Te Tātua a Riukiuta through the presence of similar stone walls on both places. The full name of that place is Te Moengahau-o-Tamatekapua—the windy sleeping place of Tamatekapua, who is buried there⁶².

⁵⁹ Jones & Biggs, p. 44, fn. 77

⁶⁰ Graham *JPS*, (1919) 28, no. 110, p. 116

⁶¹ Graham *JPS*, (1921) 30, no.119, pp. 164-171

⁶² *Te Ara* "Māori Peoples of New Zealand", p. 78

However, Te Kawerau a Maki provide evidence that these walls were built by Kowhatukiteuru, one of their chiefs, who lived in the Waitakere ranges. Nevertheless here is George Graham's story; Te Kawerau a Maki's story will be told later on. Additionally Hugh Boscawen writing in 1914 says in his report: "The Natives seem in olden days to have used the rocks in constructing their fortifications, evidence of this can be seen on the South side of South Cone⁶³". Boscawen's picture (figure 10) suggests that the walls were in the vicinity of the 'Metal Reserve' and adjacent quarry and have been destroyed for many decades.



Figure 9 Three Kings drawn by Hugh Boscawen and included in his report to the Scenery Preservation Board, 1914. National Archives, Auckland: BABY A 1645 1109 Box 565 File 8/5/106 Pt 1 Reserves – Volcanic Cones 1914-1974

⁶³ Boscawen, 1914 in BABY A 1645 1109 Box 565, File 8/5/106 Pt 1. Reserves - Volcanic Cones 1914-1974, National Archives, Auckland

Te Whaoroa and his Sons

The following account I obtained on making enquiries into the origin of a very interesting series of stone walls, forming part of the defence system of the above ancient pa.

These stone walls are located on the Western hillside, in the vicinity of the Māori College. For many years I thought they might have been erected by early pioneer settlers, but closer examination shows they are undoubtedly Māori work, in substitution of what in the ordinary way would have been earthen or rubble embankment as elsewhere. There are other places in the District where such stone walls and parapets are found on the hillsides; as also on the flat scoria lands, where the great plenty of stone afforded an easier method of fortification on lava or rocky surfaces than otherwise was practicable.

It is a coincidence that Ngāti-huarere as a tribe should be stated to be connected with Te Tātua; in their district at Moehau (Cape Colville) are similar stone erections. This, to some extent, confirms statements that this tribe (of Arawa origin) became much intermarried with Ngāti-Paoa, the Wai-o-hua and other original tribes, and which formerly held the pa at Orakei, called Okahu, near Auckland. This history has not been elsewhere recorded in detail that I know of. It agrees much with what I noted down some twenty-five years ago at the request of Kawe Maria, in connection with evidence claiming a succession title in Araperera Block, Kaipara, wherein her claim was admitted at that time.

This story sheds some further light upon the history and customs of those times, and preserves the record of several proverbs and name places of local applications now almost forgotten.

Ngai-Riu-ki-uta Residents at Te Tātua

This is a legend of Te Tātua. This pa was the fortified homes of that hapū known as Ngai-Riuki-uta. This olden people was of Tainui migration through Riu-ki-uta; of Arawa, through Ihenga-Ringaranga-ware 1,⁶⁴ and Huarere his tuakana (elder brother); of Ngāti-Awa through Ti-tahi. 2⁶⁵ Hence the pepeha (motto) of that hapū—“Te Tātua-o-Riu-ki-uta,”—“The girdle of Riu-ki-uta”, because they were bound together by a girdle of ancestral unions 3⁶⁶.

⁶⁴ 1. Ihenga-ringaranga-ware. This serves to further identify this grandson of Tamaki-te-kapua, reputed to have lived in Kaipara as well as hereabouts.

⁶⁵ 2. Titahi was the leader of a number of Ngāti-Awa people who migrated from the north to Taranaki, where his descendants still live.—EDITOR. [of the JPS]

⁶⁶ 3 “Ngai-Riu tātua tahi,” another form of this tribal pepeha; i.e., descendants of Riu—bound with one girdle.



Figure 10 A view south from one of the Three Kings with Mount Eden Road (left) and Mount Albert Road (diagonally across picture) [showing former habitation/storage pit sites of a pa] James D. Richardson, 1900-1909, Classification No. 995.1115 T52 Auckland Libraries heritage Images on-line

The Ohaki of Te Whao-roa 4⁶⁷

In the days of Huatau, came here Whaoroa from Tai-rawhiti-o-Moehau (East Coast of Cape Colville) with his followers. He was descended from Huarere of those parts. Huarere was a grandson of Tama-te-kapua.⁶⁸ Whaoroa married here, and had several sons, Tai-haro the eldest, and Rau-iti the youngest but cleverest of these sons; and

⁶⁷ 4 “Ohaki” - instructions given by an aged person to his children to be observed on his death, but often given long before his actual decease

⁶⁸ Of the Te Arawa waka, and after whom the island Rangitoto is named

these all lived in their respective pas at Te Tatuā with their wives of Ngai-Riu-ki-uta.

When Whao-roa was in extreme old age, he addressed his sons thus: "This is my 'ohaki' (desire expressed before time of death). "Oh sons, prepare a canoe for us to go to see our relatives at Moehau that I may again taste of the foods of those forests, streams, and coasts of my ancestors; that I may be wept over by my relatives there; that you may also become acquainted with those relatives, and take wives from among your cousins at Moehau, and that our daughters here may marry with their brothers (cousins—male): lest it be said our genealogical descent has erred (Kei he nga whakapapa)." Such were the ideas and customs of those olden people of ours.

When Whao-roa thus spoke there was a long silence—none of his elder sons responded; they merely listened and talked among themselves. Hence a proverb, "Nga uri o Whao-roa whakarongo puku" (the offspring of Whao-roa who listened in silence—that is, without making appropriate reply).

Thereupon, up rose and spoke Rau-iti, the youngest, saying: "'Tis well, Oh sire, that we do thy bidding; thy sons will fulfil thy desires. We will go and see those relatives, that thou mayest weep over them, and they over thee; that we may also by our marriages preserve our genealogical descent. 'Tis well, old man. This is the word of Rau-iti thy son who speaks in decision." Hence the proverb: "Nga kupu o Rau-iti whakarite" also "Te Rau-iti kupu whakarite," said of a person whose decisions carry weight with a tribe, as well as finality to a dispute.

Therefore the elder brothers of Te Rau-iti became jealous. By their delay in replying to their father's words their mana had passed on to Te Rau-iti their younger brother ⁶⁹ who had, by his action intercepted the speeches they had been silently preparing in reply to their father's ohaki. Hence the proverb applied in such cases. "He Karoro kokoti ihu waka: ("A flying fish intercepting the bow of the canoe.") They, however, otherwise concealed their jealous thoughts; intending at some future time to humiliate their younger brother. Such were the evil thoughts of yore which brought about war and strife.

⁶⁹ 5 Rauparaha obtained his *mana* from a similar incident. Replying first to the *ohaki* of Hape-ki-tua-rangi, *vide* White, Vol. VI., p. 9

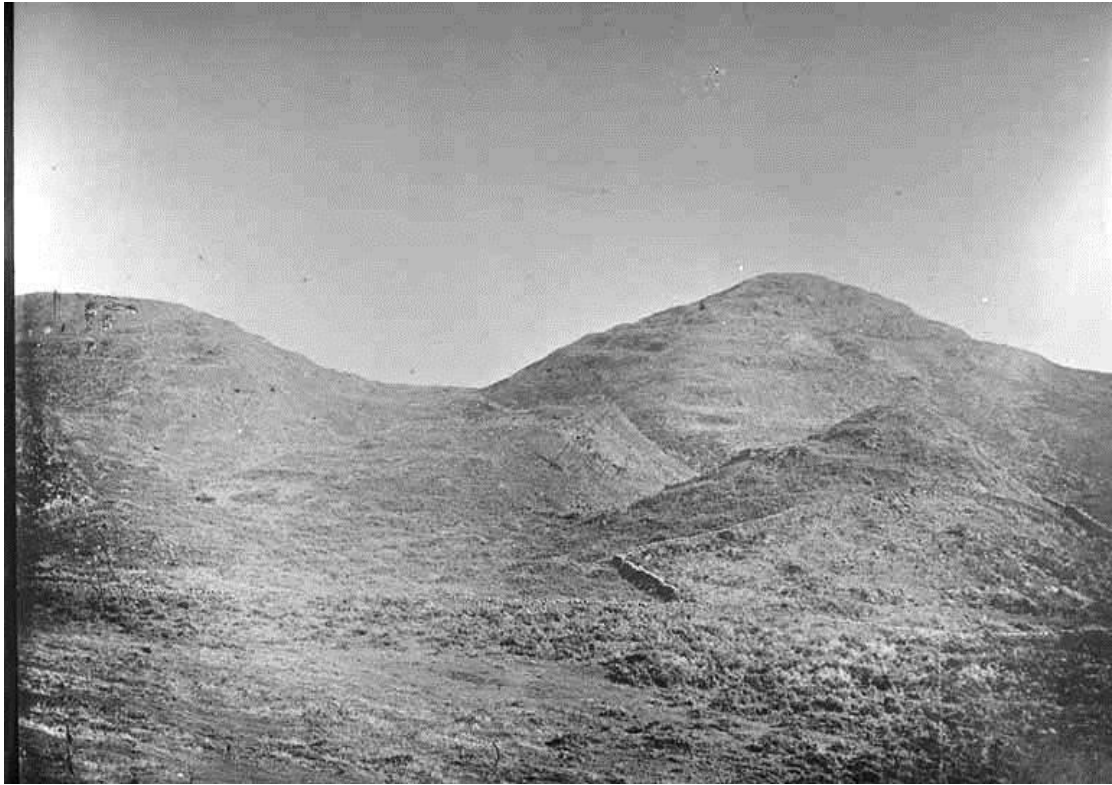


Figure 11 Looking west from the vicinity of Three Kings Road before the Three Kings were quarried for scoria. James Richardson, c.1860s, 'Sir George Grey Special Collections, Auckland Libraries, 4-891'

The Building of the Canoe 'Kawenga-Roimata'

The brothers then selected a party to go ahead to the forests at Pukehuhu ⁷⁰ to prepare a camp and carry food for the canoe builders. They then selected the canoe building party, and the axes were brought from the tuahu—the ceremonies thereof were performed by their sister ⁷¹, the ceremonies in respect of the mauri of the axes and of the sharpening of them; of the mauri of the forest, and the tree-felling. Thereupon they set forth to the tree selected aforetime by olden men for a canoe. No women accompanied this party—such was the custom, nor must any woman approach the canoe until it was completed and made usable (whakanoatia).

When the tree was felled for the hull of the canoe; and one for the bow, and one for the stern; they began to shapen the tree-trunks for their purposes. Then arose a quarrel as to the architecture of the canoe. Now Te Rau-iti far excelled his brothers in ability. It was his opinion that the canoe sections should be made to unite dovetailed for greater strength. Now this was a very difficult method, although by all

⁷⁰ 6 Puke-huhu: "Grub hill," one of the summits of the Waitakere Ranges, whence, as the name implies, large quantities of an edible grub, the *huhu*, were obtained

⁷¹ 7 Their sister—Te Horo-pounama, was their elder—a *wahine ariki*. The association of women with axes and the sharpening thereof is of Hawaikian origin. *Vide* various myths *re* Hine-tua-hoanga. White, Vol. I., folio 69, etc.

admitted to be the best, but the elder brothers resented Te Rau-iti's superior knowledge in canoe building. They said, "How conceited this young man is! He claims to know everything." But Te Rau-iti ignored their remarks and sent for his sister that she might whaka-puta the dove-tailing ⁸ of the canoe parts. This is a ceremonial observed also in dove-tailing the tahuhu of a house. Hence the name of that place in the Waitakere forest, "Te Whaka-putanga."⁹ Te Rau-iti thereupon directed his fellow-workers to proceed with their work; hence another name of that place, "Te Kotuitanga." It is at the head of the Whau tidal creek, whither the roughly hewed canoe parts had been dragged to be completed. There is also this proverb said of a well united tribe or family:—

"He wakakotuita, kahore e tukutukua nga mimira."

"A dove-tailed canoe—not unloosened, shall become its lashings."

It would not be easy to defeat such a tribe if its various hapus were in unity in peace and war. However, this quarrel was regarded as a tohu-aitua—omen of evil portent—predicting the death of the person for whom the canoe was being built—Te Whao-roa, their father. In due course the canoe was finished, but before it was launched a taua set forth and killed a man as a koha (sacrificial offering). After the canoe had been ceremonially performed over and made noa by their sister, it was launched and made ready for their expedition. The canoe was called "Kawenga-roimata." (Carry the tears, i.e., the mourning offerings of men, precious garments and weapons who were about to proceed to Moehau.) On such occasions offerings were brought as condolences for those dead since last meeting, such offering was called roimata.

Visit to Moehau, Death of Whao-roa, and his Sons Return

Thus this people set out for Moehau, and came to their relatives there. During their sojourn there Te Whao-roa died, and was buried with his elders at Wai-kawau, near Cape Colville. Thereafter his children returned with some of their relatives. There were many intermarriages as the result of this visit, hence it is that Ngāti-huarere had residential rights living at Ngahu-wera ¹⁰,⁷⁴ Rerenga-oraiti ¹¹⁷⁵ and in Horotiu ¹²⁷⁶ as well as at Orakei.

⁷² 8 Dove-tailing (Katuitanga). I have not elsewhere heard any special reference to this method of joinery, but probably identical with that mentioned in "Journal," Vol. XXIII., p. 119

⁷³ 9 "Whakaputanga," the embracing by the sister *ariki*—probably identical with the ceremonial also mentioned in "Journal" as above. In the building of houses the woman mounted the ridge pole and embraced it. "*Ka ekea, ka pa i tona puta*"—a phallic rite now perhaps unexplainable as to its actual significance

⁷⁴ 10 Nga-hu-wera, "the burnt breasts," in commemoration of a cannibal affair there—somewhere near the site of the Waitemata Hotel, Auckland, formerly, a fortified headland.

⁷⁵ 11 Rerenga-ora-iti; the leap of the survivors—Point Britomart, Auckland, now cut away. A name to commemorate the capture of that *pa* by Kawharu of Kaipara in olden time

⁷⁶ 12 Now Queen Street, formerly a tidal creek ran up the gully. Hukanui says Horotiu, the name of a *pa* near site of Town Hall, foot of Grey Street.

Further Quarrels at Te Tatuā between the Brothers

On the return of the brothers to Te Tatuā from Moehau, further disputes arose because Te Rau-iti was desired by his cousins as a husband they preferred him to the elder brothers. These were the two daughters of Hau-kore, his uncle. Rau-iti married these women, and lived in his own pa as heretofore. His brothers lived in their fortified homes nearby, where they meditated continuously how they might eventually belittle their younger brother, who maintained, nevertheless, his mana; for it was he who had replied to the ohaki of his father, and fulfilled his dying wishes. They composed annoying songs, which they sang in chorus in the still nights, so that Rau-iti might hear them. Also sang such airs upon the putorino (flute), and blew sounds upon the pukaea (trumpet). (In olden days such sounds conveyed meanings, and in the hands of an adept, were a favourite method of beguiling the evening hours, being replied to from pa to pa). However, Te Rau-iti replied not to their taunts, he commanded only that dignified songs be sung, and airs played; and that his sentry songs (whakaaraara) should not descend to such coarseness as his elders delighted in. Hence the proverb:—

*“Nga waiata whakaara ahuareka o Te Rau-iti-pai”
“The vigil chants so pleasant of Te Rau-iti the dignified”.*



Figure 12 Showing one of the Three Kings volcanoes [and terracing of pa in the background] James D. Richardson, 1900-1909, Classification No.995.1115 T52, Auckland Libraries heritage Images on-line

The Stone Walls of Te Tatuā

His brothers continued, nevertheless, to taunt and jeer, saying, “This fine fellow living within his stone walls thinks himself so secure, how conceited he is.” This was because Te Rau-iti's pa was in part defended by stone walls; not earthen or rubble parapets as usual. These stone walls are intact to this day, where was the pa of Te Rau-iti, whilst those parapets of earth and rubble elsewhere are much in ruin, hence the proverb mentioned hereafter.⁷⁷



Figure 13 This is described as “Showing part of the Three Kings volcanic rock formation”, but this is a wall from volcanic rocks – which may, or may not, be of Māori origin. James D. Richardson, Classification No. 995.1115 T52 Auckland Libraries Heritage Images on-line

Kowhatukiteuru of Te Kawerau a Maki

Te Kawerau a Maki have a very interesting story, which aligns neatly with this story about the stone-walled pa of Rauiti and also links with the story about getting a tree from the Waitakere Ranges to build the waka to go to Moehau.

Kowhatukiteuru (the son of Te Auotewhenua and great grandson of Tawhiakiterangi) is famed in Te Kawerau a Maki tradition as a builder of pa in the Waitakere Ranges and was renowned for possessing many chiefly skills. He was given his name because he used stone retaining walls in the pa he constructed, from Pakohatu and Anawhata

⁷⁷ George Graham

in the north of the district, to Te Ka a Maki at Huia. He even assisted his Te Waiohua relative Te Rauiti to build such fortifications at Te Tatua a Riukiuta (the Three Kings) on the Tāmaki isthmus. He built the pa known as Pakowhatu and Koropotiki above Lake Wainamu which are of the few remaining examples of stone pa⁷⁸.

George Graham relates more information about the relationship between Te Kawerau a Maki and the people of Te Tatua a Riukiuta. Unfortunately Te Rauiti was drawn into the quarrel because of the insult or curse on Rauiti's elder brother, Te Whaoroa.

The curse of Te Kawerau

A party of Te Tatua and other people went to fish at Waitemata for the sharks then in season. There also came there a party of Te Kawerau from inland for the same purpose. These parties began gibing and joking one another; but it was the foolish words of Rau-iti's elder brother that provoked Te Kawerau, who had caught a shark. They grimaced at Te Kawerau, who, losing patience, said, "Oh! Behold the large schnapper eyes of those low-born men." This was a curse, but had been provoked by the unwarranted action of the elder brothers—their action was a pokonoa. Hence the proverb:—

"Nga mahi pokonoa o nga uri o Te Whao-roa"

"The ill-advised acts of Te Whao-roa"

But the curse must be avenged, and involved Te Rau-iti's hapū, which was not present at that fishing incident.

War against Te Kawerau

In due course a war-party set out, proceeding by Waitemata to inland Makarau. Here, on the Kaipara harbour, Rau-iti advised his brothers to camp near the deserted cultivations of Te Kawerau. They, however, determined to show their superior military knowledge and pressed on against Rau-iti's advice. Te Rau-iti formed his camp there, near by the Kanohi station, called formally "Nga-wharau-a-Te Rau-iti." ("The camping sheds of Te Rau-iti.") The foolish brothers met Te Kawerau, they were ambushed in fact, and fled back to where Te Rau-iti and his well-organised party were securely camped. As the elder brothers fled, they sang out, "O Rau! The mat pins of Huarere have become unfastened." ("E Rau! E! Kua makere nga autuhi o Huarere.")

They were descended from Huarere, but they now recognised that their disunion was responsible for their unseemly reverse.

Rau-iti replied thereto, "E aku tuakana! E! Ka horo ko pare oneone, ka tu ko pare-toka. Ko waka kotuita, kaore e tukutukua nga mimira." "Oh! My elder brothers—Alas! Earthen parapet will indeed crumble, but

⁷⁸ Edward Ashby, Heritage and Environmental Manager, Te Kawerau Iwi Tribal Authority, Personal communication, email send to Elizabeth Pishief, 27 May 2014

stone parapet endure—dove-tailed canoe will not unloosen its lashings.” These expressions have turned into proverbs nowadays.

Battle at Kanohi

The children of Whao-roa then rallied, and under Te Rau-iti's direction defeated the impetuous charge of the oncoming Kawerau at that place—Kanohi. Its full name is Kanohitamure-nui. (“Large schnapper eyes.”) Because the curse was then avenged. Also, another name of that battle is “Ruinga-nga-roro.” “The scattering of brains.” This latter is also the name of our mere (buried with Nga-hurituke, our father, at Taupiri)—formerly kept by us here at Awataha (North Shore, Auckland) in the tree trunk called Nga Huru-a-Taiki 13⁷⁹ (Taiki's hairs), a sacred place of concealment formerly. Hence the proverb in respect of things well concealed or lost—“Kua ngaro ki te puta a Taiki.” Lost within the tree hole of Taiki.”

Another proverb concerning those elder brothers is “Nga tama puhaehae o Whao-roa.” (“The jealous sons of Whao-rao.”) Said of jealous people. As to Te Rau-iti, whose forbearance towards his brothers was life-long, he is remembered in these proverbs and mottoes: “Te manawanui o Te Rau-iti”; also “Te Rau-iti manawanui roa” (i.e. “The enduring patience of Te Rau-iti,” and “Te Rau-iti of long enduring patience”).

Final History of the Brothers

Rau-iti and his brothers lived in the times of their elder cousin Kiwi Tāmaki. His troubles involved them also. When was fought the battle of Titirangi, all these brothers then perished, hence one name of that battle. “Te Rangi-hinganga-tahi” (The day when all fell as one). Their sons, then grown to manhood, also fell with them; only their sister, Te Horo-pounamu, who had a Kawerau husband, was spared with her family on the destruction of Te Tātua, also Te Moumou and his children who went to Te Hunua and Wairoa, south of Auckland, living there with our relatives Ngai-Tai. Hence our genealogical table.⁸⁰

⁷⁹ 13 Nga-huru-a-Taiki—a *puriri* trunk. Recently felled for fencing

⁸⁰ George Graham

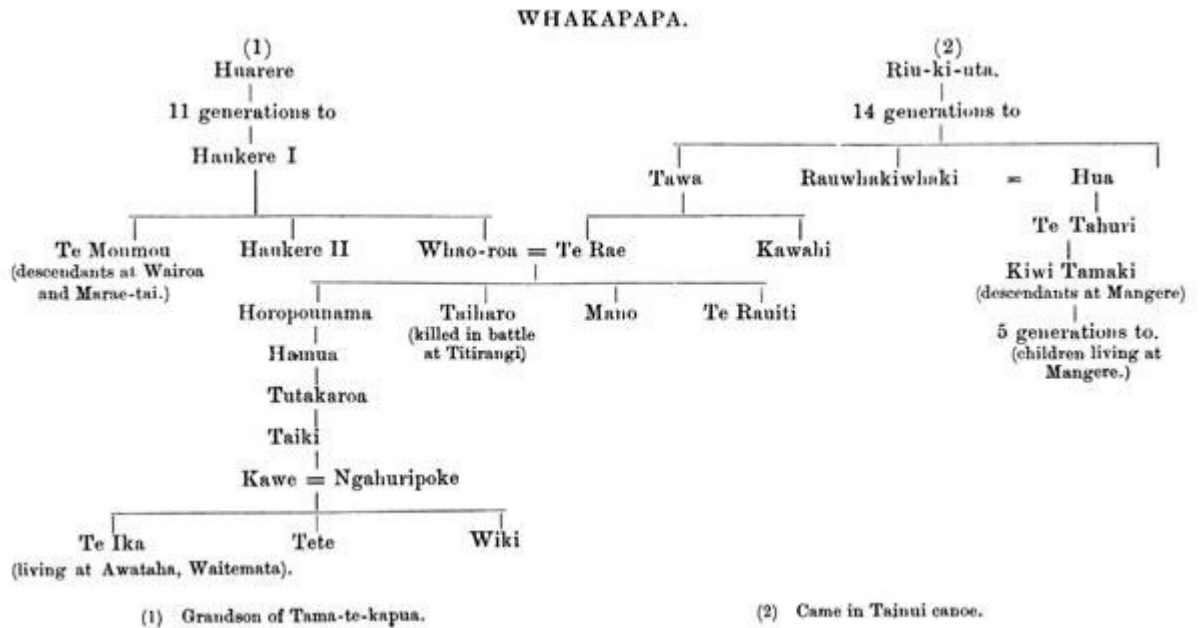


Figure 14 Whakapapa from George Graham

The whakapapa shows that the events just related took place many generations after Riukiuta arrived in the *Tainui* waka and decided to settle at the place now known as Te Tatua a Riukiuta or Three Kings.

George Flavell of Ngāti Te Ata has provided a correction to this whakapapa saying: “The whakapapa has Tahuri as the daughter of Huakaiwaka. Not so, she is the wife of Ikamaupoho, son of Huakaiwaka living on Maungakiekie. Huarere and Waiohua were closely related and were attacked by the combined forces of Marutuahu and Whatua during the Tāmaki Invasions.

Huakaiwaka (o Waiohua)
|
Ikamaupoho = Tahuri (o Ngāti-Mahuta o Waikato)”⁸¹

Kiwi Tāmaki

Fenton provides some history about Kiwi the chief of the Waiohua and his people that is related to the story about Rauiti and his brothers. This history confirms that Kiwi was a powerful overlord of numerous peoples, including those living at Te Tatua a Riukiuta.

⁸¹ Email from Karl Flavell to Elizabeth Pishief quoting George Flavell, 25 February 2014.

About the year 1720, a great chief of Waiohua or Ngaiwi is found living in strength at Onetree Hill, where he had a pa, the trenches of which may be seen to this day. His people held pas or positions of defence, formed by large ditches and protected by stakes, and in some places by stone walls, at Maungakiekie (One-tree Hill), Maungarei, (Mount Wellington), Mangere, Ihumatao, Onehunga, Remuera, Omahu (near Remuera), Te Umuponga at Orakei, Kohimarama, Taurarua, (Judge's Bay), Te To, (Freeman's Bay), Rarotonga (Mount Smart), Te Tatua (Three Kings), Owairaka (Mount Albert), and other places. In fact, he appears to have held undisputed possession of the whole country from the Tāmaki River to Te Whau, and stretching from the Manukau to the Waitemata. But prosperity and power appear to have made him treacherous and overbearing to his neighbours. For we find about the year 1740, at a feast at Wai-tuoru Kiwi, assisted by Te Rangikaketu, the great-grandfather of Heteraka, surprised and treacherously murdered thirty of the tribe Te Taou; and about the same period he murdered, at Mimihanui, in Kaipara, Tahatahi, the sister of Tuperiri, a chief of Te Taou, and grandfather of Apihai, (the claimant), and other members of the tribe. We are also told by Hoterene Taipari that Kiwi's people murdered Kahurautao, an ancestor of Ngātīmaru, "a different man," he adds, from the ancestor in "Heteraka's pedigree;" and about the same time Kiwi or his people treacherously killed Te Huru and Taura, of the Ngātiwhatua tribe, in Kaipara.⁸²

The Story of Ponga and Puhihuia

Te Tatua is mentioned in passing in the story of Pongo (a man from Ngāti-Kahokoka of Awhitu) and Puhihuia—the high-born and beautiful daughter of Ngaiwi from Maungawhau. This story, “Ponga Raua Ko Puhihuia”, is reprinted in *Te Ao Hou* from volume IV of John White's *Ancient History of the Māori* (1889). The English translation is based on White's one. The tribes concerned in the story are Ngaiwi at Maungawhau (Mt Eden) and Ngāti-Kahokoka at Awhitu, and Tipitai (on the South Manukau Heads)⁸³. “The road the Awhitu party took was down the slope of Mount Eden, on the south side towards the Tatua (Three Kings), then on over the scoria flat to One-hunga”⁸⁴.

⁸² Fenton, *Important Judgements of the Native Land Court* pp. 67-8
<http://nzetc.victoria.ac.nz/tm/scholarly/tei-NatImpo-t1-g1-g2-t6-body1-d5.html>

⁸³ <http://teaohou.natlib.govt.nz/journals/teaohou/issue/Mao45TeA/c8.html>

⁸⁴ <http://teaohou.natlib.govt.nz/journals/teaohou/issue/Mao44TeA/c15.html>

E.H. Nepia's history, including the story of Ureia

In 1931 a group of the 'Anthropology and Māori Race Section' of the Auckland Museum visited Te Tātua a Riukiuta in the company of Mr E. H. Nepia, who pointed out the remaining features and "delivered an instructive address on the history of the three mounds".

He said that Three Kings full name was Te Tātua a Riukiuta, the girdle of Riukiuta, an Arawa chief. There was little known of the ancient history; neither were the names of the three hills known. It was known, however, that the hills had first been occupied by the Moriori (the so-called Mōa-hunters), who arrived after Kupe discovered New Zealand in 950 AD. Subsequently they settled in Tāmaki where they were called Ngāriki—"the small people". In 1200 Kawerau arrived from the Bay of Plenty and were given land at Te Tātua and Waitakere. Fifty years later another Kawerau chief, Te Kauea, arrived and captured Te Tātua. In the 14th and 15th centuries the Tāmaki was taken over by the Arawa people who occupied most of Tāmaki Makaurau, as well as the islands of the Hauraki Gulf, and most of Coromandel.

An extraordinary incident occurred in the 17th century when Ureia, the pet sea monster of the Hauraki people, was invited to Tāmaki by Waiohua, and then killed at Puponga by the people from Maungawhau and Te Tātua. After this, several Hauraki chiefs were killed when they were visiting Maungawhau; consequently the Hauraki people sought their revenge by attacking Maungawhau and defeating the inhabitants. Many of the people fled to Te Tātua, while Maungawhau was never lived in again.

During the 18th century there was constant strife around Te Tātua and in 1760 a great battle took place at Titirangi between an invading force from Kaipara and the Tāmaki people, who were defeated. Te Tātua was destroyed and the people killed, enslaved or fled to the Waikato. All that

remains are the earthworks, the middens, the burials in the lava caves, and the unusual stone walls that are unique at Te Tatua⁸⁵.



Figure 15 Visit to Three Kings in 1931. Source: Three Kings. 10. DU446. 124. 17061.16.

The picture in figure 18 is one of a pair of photographic images that is believed to be a record of the visit of the Anthropology & Māori Race Section from the Auckland War Memorial Museum led by Nepia (standing far right) to the Three Kings. Note Eucalyptus trees on a boundary line behind group⁸⁶.

⁸⁵ Papers Past. "The Three Kings: History of Occupation," *New Zealand Herald*, Volume LXVIII, Issue 21007, 19 October 1931, p. 4

⁸⁶ John Adam "Three Kings Heritage Study," 2015.

European History of Three Kings

The Settlers

The main land uses in the area in the 19th century were various kinds of farming and quarrying and associated industries such as dairy factories, woollen mills and grain merchants. Education was also an important activity at Three Kings with the Wesley Native Institute being established on part of Three Kings Te Tatua a Riukiuta in 1848/9 and the Mt Roskill Three Kings School beginning on the corner of Mt Eden and Mt Albert Roads in 1879.

Farming was started by the Wesleyan Mission from 1848/9, although early land speculators took up farming briefly before moving on to other places. Some people such as William Conelly combined both activities — he was a dairy farmer and had a quarry (Conelly's Pit). In 1865 George Wardell sold his farm at Three Kings⁸⁷. This later formed the core of the quarried area. Other than the Wesleyan Native Institute other early landowners included people such as Daniel Donohue and Jeremiah O'Keefe who took up 83 acres in Three Kings in December 1845.

Charles Ring bought two farms soon after he arrived in Auckland, one was near the Pa at Onehunga (later known as Hayr's Farm). The other was at Mt Roskill.

The transfer of property was simple in those days: the Māori chief who happened to be the vendor pointed out two boundaries; the purchaser handed over the consideration agreed on, and the affair closed without the intervention of law courts or lawyers. Mr. Ring stocked his farms with 500 sheep, obtained from Mr. Busby, of Waitangi. Owing to the great scarcity of cattle in New Zealand, he went to New South Wales and brought over two cargoes; but experiencing a difficulty in obtaining from the Government sufficient depasturing ground, he collected his imported stock and drove the mob into Messrs Connell and Ridings' sale yard ... and sold them on three, six, and nine months' bills, there being no money in the place.

⁸⁷ *Daily Southern Cross*, 16 August 1865, p. 2

Ring then left for the Californian Goldfields finally ending up in Australia, but never returning to New Zealand⁸⁸.

Archibald Wallace was by trade a blacksmith and maker of farm implements who took up farming when he arrived in Auckland. His first farm was only 5 acres and situated at Three Kings. He is listed in the Auckland Police Census as living there in a raupō cottage in 1843 and 1844. He harvested the following crops from his land in 1843: 35 bushels of wheat, 10 bushels of oat and 5 bushels of potatoes. The following year he grew 45 bushels of wheat, 40 bushels of barley and 2 bushels of potatoes. The Wallaces' seventh child, Jane, was born in 1844. In 1845 Mr Wallace gave up farming⁸⁹.

On 31 December 1845 Jeremiah O'Keefe and Daniel Donoghue of Auckland Labourers, made a deed with the Chiefs Kawau and Te Hira of Ngati Whatua to buy 87 acres of land for £15. The land is described as:

*All that piece or parcel of land situate near the Three Kings in the vicinity of Auckland aforesaid containing by admeasurement 87 acres or thereabouts and Bounded on the North-East by land the property of the Crown, 2,330 links on the South West by land the property of the Natives, 2,300 links on the North West the land the property of Mr P Donovan, 3,708 links and on the South East the land the property of the Natives 4,210 links...*⁹⁰

⁸⁸ <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cyc02Cycl-t1-body1-d1-d61-d45.html>

⁸⁹ Jackson, Elizabeth. 2005. *Delving into the Past of Auckland's Eastern Suburbs. Section 7. Glendowie*. Third edition. P107.

⁹⁰ Turton's Deeds, Wellington, 1880, Manukau District Deed no. 115 "Three Kings (land at) near Onehunga, Manukau District", p. 515

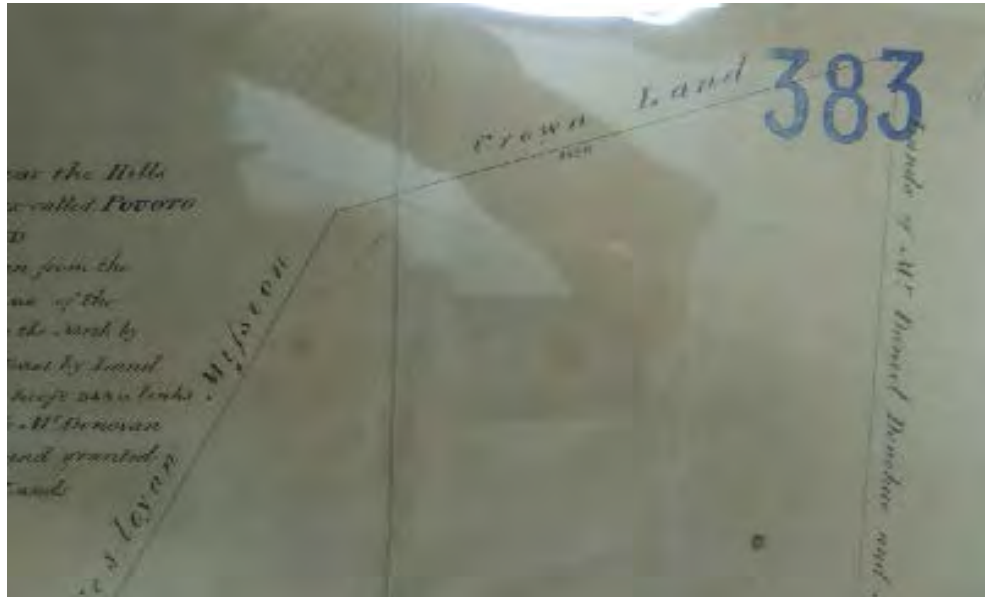


Figure 16 Part of Patrick Donovan's land with Daniel Donohue and Jeremiah O'Keefe's land on east. Source: National Archives Auckland R22923263. Old Land Claim 383.

Daniel O'Donohue and Jeremiah O'Keefe owned Kingsview, also known as Kotematau, at Three Kings; the record of this land purchase is detailed in the "Old Land Claim 346 Kotematau"⁹¹. The Old Land Claim block O'Keefe and Donohue were on was divided between them by a boundary going east and west⁹². Jeremiah O'Keefe is recorded on the Auckland Jury List as 'Farmer, Three Kings',⁹³ which suggests that he was living at Three Kings by at least 1846.

Jeremiah O'Keefe owned a depasturing license in the Hundred of Onehunga in January 1854⁹⁴. He bought Section B Lot 11, 103 ½ acres at 25 shillings per acre at Waiuku in a general land sale of the Waiuku Block in 1856. Five other people had bid for the same lot⁹⁵.

By 1849 O'Keefe and his neighbour Patrick Donovan were arguing in the Magistrate's Court over straying cattle and poor fencing. Patrick Donovan had laid an information against Jeremiah O'Keefe for "a breach of the 15th clause of the Impounding Ordinance, which enacts a fine not exceeding £10 for impounding cattle in any place not authorised by the

⁹¹ Archives New Zealand, Auckland. R22923239

⁹² 2D 1275

⁹³ *Daily Southern Cross*, 7 February 1860 p. 4.

⁹⁴ *New Zealander*, 18 January, 1854

⁹⁵ *Daily Southern Cross*, Volume XIII, Issue 908, 11 March 1856 ,p. 3

Ordinance, or in any manner contrary to its provisions". The two were both settlers living and farming in Epsom near the Three Kings, and they had adjoining lands⁹⁶. There was a fence between their lands, which ran down to a swamp "on the side facing which, the land of the defendant [O'Keefe] was protected by a ditch and bank only". The court spent a great deal of time discussing whether the fence of the plaintiff was, or was not, in such a condition as to be called a fence. This was what the important conditions of the case rested upon. Additionally the question whether the swamp, where there was no fence was a sufficient fence also arose. The evidence on both points was very contradictory. Donovan asserted that the fence had been in for several years and was much decayed and there was a gap in the bank facing the swamp through which a cart could be driven. O'Keefe said there was a well over the gap and cattle could not pass through it. According to O'Keefe the five head of cattle belonging to Donovan that had caused the complaint had got onto his land by "starting a post of a three-rail fence". The magistrate finally decided the fence was adequate and dismissed the information⁹⁷.

In 1850 "9 acres of a standing crop of potatoes " were for sale adjacent to the farm of Mr J O'Keefe at Three Kings. They could be viewed by applying to Mr O'Keefe⁹⁸. This suggests that perhaps O'Keefe was growing potatoes on waste land. A daughter Mary was born to Jeremiah and his wife Mary (née Burns) on 12 January 1851 at Three Kings⁹⁹.

In 1852 O'Keefe and Henry Hayr were among other local residents who petitioned James C. Hill to put in his nomination for a position on the Provincial Council¹⁰⁰. In 1854 he signed a petition that argued that there was inadequate provision for securing a fair proportion of the Lands for real working settlers¹⁰¹. He was one of the electors of Auckland who petitioned

⁹⁶ *Daily Southern Cross*, Volume V, Issue 241, 19 October 1849, p. 3

⁹⁷ *Daily Southern Cross*, Volume V, Issue 241, 19 October 1849, p. 3

⁹⁸ *Daily Southern Cross*, Volume V, Issue 363, 20 December 1850, p. 2

⁹⁹ <http://ouraucklandstuff.freesevers.com/KendallOQ.htm>

¹⁰⁰ *Daily Southern Cross*, Volume IX, Issue 527, 16 July 1852, p. 2

¹⁰¹ Votes & Proceedings of the House of Representatives of New Zealand, 1854 Sessions. I and II.

William Brown to stand for the position of Superintendent of the Province in 1855¹⁰².

In 1864 he was in the Police Court in Onehunga being charged by Mary O'Keefe with having threatened her life with a knife on 4th October. The charge was postponed "by the desire of the defendant" for one week¹⁰³. He may have still been living at Three Kings in May 1868, when J.J. Symonds, Registration Officer, Onehunga, objected to his retaining his name on the list of voters for the electoral district of Raglan¹⁰⁴.

Joel Polack (1807-1882) was a trader, land speculator, writer and artist who arrived in Auckland in 1845¹⁰⁵. He obtained the Crown Grant of Lot 83 Section 10¹⁰⁶, but this Lot along with Lot 84 were for sale by 1848¹⁰⁷. They would later be owned by William Conelly and form the main area of Te Tatuā that has been quarried away.

Another early farmer was Mr Robert Brent who was selling his farm at Three Kings in 1861 after having "ably owned and cultivated it for many years"¹⁰⁸. In the advertisement his farm is described as 215 acres, with 40 acres in a "state of high cultivation", 115 acres of fine arable soil, and the remainder slightly intermixed with scoria. A swamp that had been drained to reduce it to "useful dimensions", provided an area of very fertile rich soil. The whole of the land was in "good grass" and was fenced with some land near the house being divided into two paddocks. There was a house, stable, cow shed, and stock yards, which were all "durably erected" and in good condition. Messrs Aitken and May owned the neighbouring properties, and

¹⁰² *Daily Southern Cross*, Volume XII, Issue 796, 13 February 1855, p.4

¹⁰³ *Daily Southern Cross*, Volume XX, Issue 2256, 13 October 1864, p. 5

¹⁰⁴ *Daily Southern Cross*, Volume XXIV, Issue 3375, 11 May 1868, Page 4

¹⁰⁵ Jocelyn Chisholm. 'Polack, Joel Samuel', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, updated 8-Jan-2014
URL: <http://www.TeAra.govt.nz/en/biographies/1p18/polack-joel-samuel>

¹⁰⁶ Joel Polack land owner. 3G 529, 3G 531, 3G 659. Source: Crown Grant Registers. Source: Archives New Zealand, Auckland.

¹⁰⁷ *Daily Southern Cross*, 8 July, 1848, p. 4.

¹⁰⁸ *Daily Southern Cross* 12 April, 1861, p. 2

the Model Farm belonging to the Wesleyan Native Institution was immediately adjoining. The soil of the district was renowned for its “double crops of potatoes as well as heavy crops of cereals” and its abundance of grass and cattle feed¹⁰⁹.

James Hayr was the son of an early settler, having arrived in Auckland with his parents when he was 9 years old. His father was Henry Hayr of Epsom, who had signed a petition with Jeremiah O’Keefe in 1852. James Hayr went farming in Hillsborough when he was a young man, retiring about 1885. His farm was called Leicester Farm, where he was still living in 1890 when his second son Thomas married Helen Patterson¹¹⁰. He was born about 1834 in Leicester, England, died at his residence in Walters Road, Kingsland in June 1920 aged 86 and is buried at St Andrew’s cemetery. He was survived by two sons and four daughters with his eldest son Mr H.H. Hayr being secretary to the Avondale Jockey Club¹¹¹. Two girls, Annie and Mary Hayr, presumably his daughters, were attending Mt Roskill School when the first Inspector’s report was tabled in 1878¹¹².

Joseph May (1816-1890) wrote *A Guide to Farming in New Zealand: Arranged for the Seasons & Climate with a Calendar of the Operations of Each Month of the Year*, which was published by G.T. Chapman. This also contained the names of the Māori Seasons and Stars. The review in the *New Zealand Herald* in 1869 said that “coming from such an authority as that gentleman is allowed to be, it is worthy of more than passing notice,”¹¹³ He had earlier in 1869 had published by Chapman, *A Handy Book for New Zealand Sheep Farmers: How to Select and Manage a Sheep Station*.

Joseph May came to Auckland in the forties and settled near the City, farming and breeding stock. He married Helen Wilson (Edinburgh), who arrived by the Delhi (1840). He resided for 25 years in Epsom. May was elected to the Provincial Council in 1855, and sat throughout the provincial period (for Northern Division 1855-57; Southern Division

¹⁰⁹ *Daily Southern Cross* 12 April, 1861, p. 2

¹¹⁰ *Auckland Star* 19 April, 1890, p. 5

¹¹¹ *Auckland Star*, 8 June 1920, p. 5

¹¹² New Zealand Education Department Mt Roskill 1878

¹¹³ *New Zealand Herald* 5 July 1869, cited in Adam, 2015, p. 85

185961; Raglan 1861-73; Eden 1874-75). He was a member of the executive in 1856, 1862 and 1869-70, and deputy superintendent in 1870. He stood for Parliament without success in 1855, and represented Franklin 1874-75, making a notable speech against provincialism. May died on 10 Feb 1890¹¹⁴.

He is recorded as growing a crop of potatoes at Three Kings on an 8 acre allotment in 1871¹¹⁵. This may have been one of the allotments 82, 83 or 84¹¹⁶.

The people who owned land and were paying rates to the Mt Roskill Road Board(MRRB) in the Mt Roskill Three Kings area in 1868 included, (but are not limited to): William Aitken, Thom Booth, Alfred Buckland, Albert Dornwell, William Donnelly, Richard Fletcher, John Hodgson, John Hall, Roderick McKenzie, Captain Machell, Joseph May (who was the Chairman of the MRRB), R. S. Marshall, John O'Neill, Thomas Quinn, Thom Russell, Andrew Rooney, H.P. Stark, Thomas Watters and Michael Wood¹¹⁷.

John O'Neill was a farmer who owned Allotment 6 of 77 acres, which is the location of Ranfurly Home, until 1876¹¹⁸.

Albert Dornwell owed Lot 7, (83 acres), Waitemata S.D. at Three Kings, which he may have purchased from O'Keefe and Donohue. He also had part of Lot 9 Waitemata S.D. (42 acres) and part of Lot 48 Titirangi S.D. (16 acres, 2 roods)¹¹⁹. He had a slaughter house at Three Kings, , where there was a bad accident in 1871, when he, and 7or 8 other people were engaged in erecting apparatus for boiling down bones etc., when there was an explosion and the side of the building was blown out, injuring several people¹²⁰.

¹¹⁴ Scholefield, G.H. 1940. *A Dictionary of New Zealand Biography*, Vol.2. M-Addenda. Wellington: Government Printer, p. 77

¹¹⁵ *Daily Southern Cross* 2 February 1871 p. 4

¹¹⁶ John Adam comment received 9 July 2015

¹¹⁷ *Auckland Government Gazette 1868* 'Assessment Rates Roll' for Mt Roskill Road Board photographed by John Adam, 2015, citing Jackson, Elizabeth. 2005. *Delving into the Past of Auckland's Eastern Suburbs. Section 7. Glendowie*. 3rd edition, p. 10.

¹¹⁸ 4G 63. Deed Register. 12 September, 1852. 4A 282

¹¹⁹ *Auckland Provincial Government Gazette*, 1868, "Mount Roskill Road Board, Assessment List for the Year 1868: Rates", p. 521

¹²⁰ *Auckland Star*, Volume II, Issue 520, 9 September 1871, p. 2

¹²¹ Papers Past: *Daily Southern Cross*, 16 August 1865, p. 2 Advertisements Column 3

On 16 August 1865 Ridings and Dowden sold at auction all the land belonging to George Wardell, which included a farm of 60 acres at Three Kings being Lots 82, 83 and 84. The land was fenced, subdivided into paddocks, had a good house on it as well as outbuildings and stock yards. It adjoined the properties of Thomas Russell Esquire, Alfred Buckland Esquire and the Wesleyan Mission Estate¹²¹. These were the three 20 acre lots that formed the core of the quarrying industry.

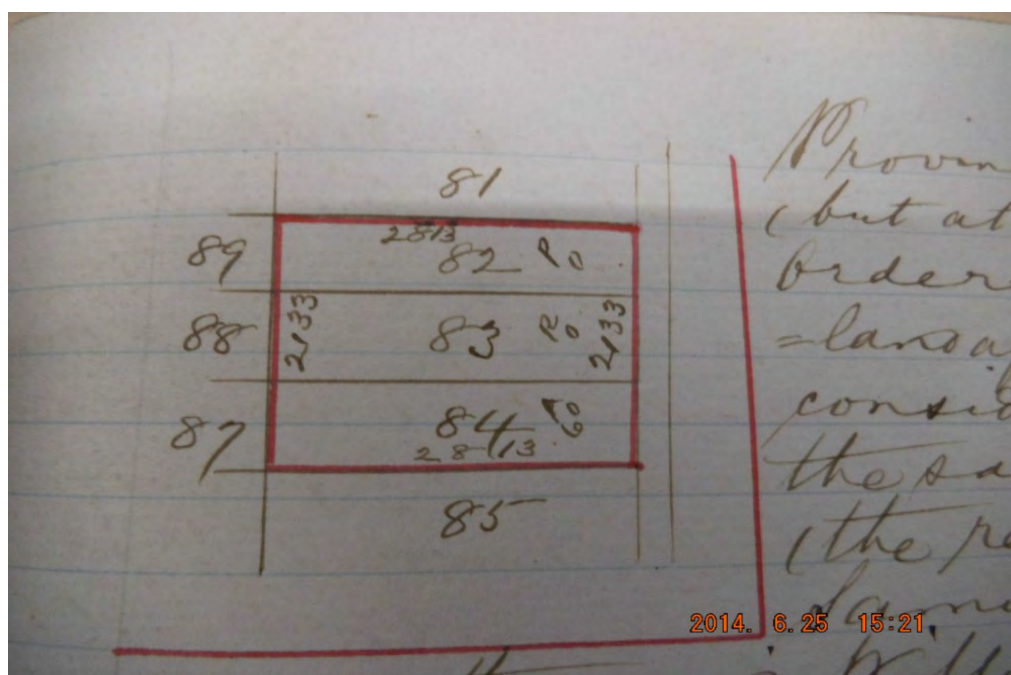


Figure 17 The three 20 acre allotments 84, 83 and 82 of Section 10, Suburbs of Auckland, that formed the central core of the privately owned quarry lands as recorded on one of the early Deeds. Source: Archives New Zealand, Auckland (Photographed by John Adam, 2015)

The first public description of a scoria reserve at Three Kings was in January 1852 when the Auckland Municipal Council was discussing the need to set aside scoria reserves if the infrastructure work required was to be achieved, Three Kings was listed as one of the proposed places¹²². Then in December 1854 Henry L Ruis, of Onehunga, wrote to the Commissioner of Crown Lands for permission to take stone from Government land at

¹²² Auckland Municipal Council 17 January 1852 *Daily Southern Cross* 20 January, 1852, .
2

Three Kings¹²³. This is probably the Allotment 85, 20 acres, which is listed in the Government's 1855 Inventory of Public Lands across Auckland¹²⁴.

A letter dated 7 May 1877 was forwarded from the Onehunga District Board about the management of Three Kings Scoria Reserve. The same inwards letter is described in the published minutes of the Waste Lands Board for May 1877 under the subject 'Gravel Pits':

Mr Jackson, Chairman of Onehunga Board, wrote to complain that Mr Joseph May, a member of the Board have prevented him from getting scoria from the Three Kings Reserve for public roads without paying the same.

Mr MAY said as the chairman of Mount Roskill District [Road] Board he had obtained from the Superintendent for the District the right to prevent private persons taking the gravel because they cut up the roads, also to impose charge.

The Subject was returned to the Volcanic Hills Inspection Committee¹²⁵.

Members of Waste Lands Board included John Logan Campbell and Josiah Firth¹²⁶.

W. J. Conelly was living at Three Kings in 1877 when the first meeting about the school was held at his house¹²⁷. The first reference to his involvement with quarrying is a notice in the *New Zealand Herald* asking for tenders to be sent to him at Three Kings for carting scoria per cubic yard from the quarry at Three Kings for repairing the roads in the Mt Roskill Road District. Joseph May Chairman of Mount Roskill Road Board¹²⁸.

There were not many roads in the district, which was primarily a farming area in the 1880s with some associated industry such as a slaughter house and a dairy factory. The roads were Mt Albert, May, Mt Eden, Mt Roskill and Pah Roads. Hillsborough Road was formed as far as the cemetery and

¹²³ Archives New Zealand Wellington R23523116,

¹²⁴ Archives New Zealand Wellington

¹²⁵ Waste Lands Board Minute Book 1876-1878. P152. R23818675 ANZA.

¹²⁶ John Adam 2015, p.75

¹²⁷ http://www.3kings.school.nz/Site/Our_School/School_History/Earliest_Days.ashx

¹²⁸ *New Zealand Herald* 17 April, 1879, p. 1

Buckland Road as far as Liverpool Street. It had a scoria surface. When Hillsborough Road was formed it is stated to have cost 5/- per chain¹²⁹. Metal was required for all sorts of infrastructure development, particularly road formation. The Mt Roskill Roads Board was closely involved with quarrying and the procuring of metal for road building. Mr Conelly, who lived about where Winstone's concrete building now stands sold metal privately¹³⁰.

In January 1884 W.J. Conelly owned allotments 82, 83 and part of 84 Section 10 (the lots sold by George Wardell in 1865 that formed the core of the quarrying in Three Kings).

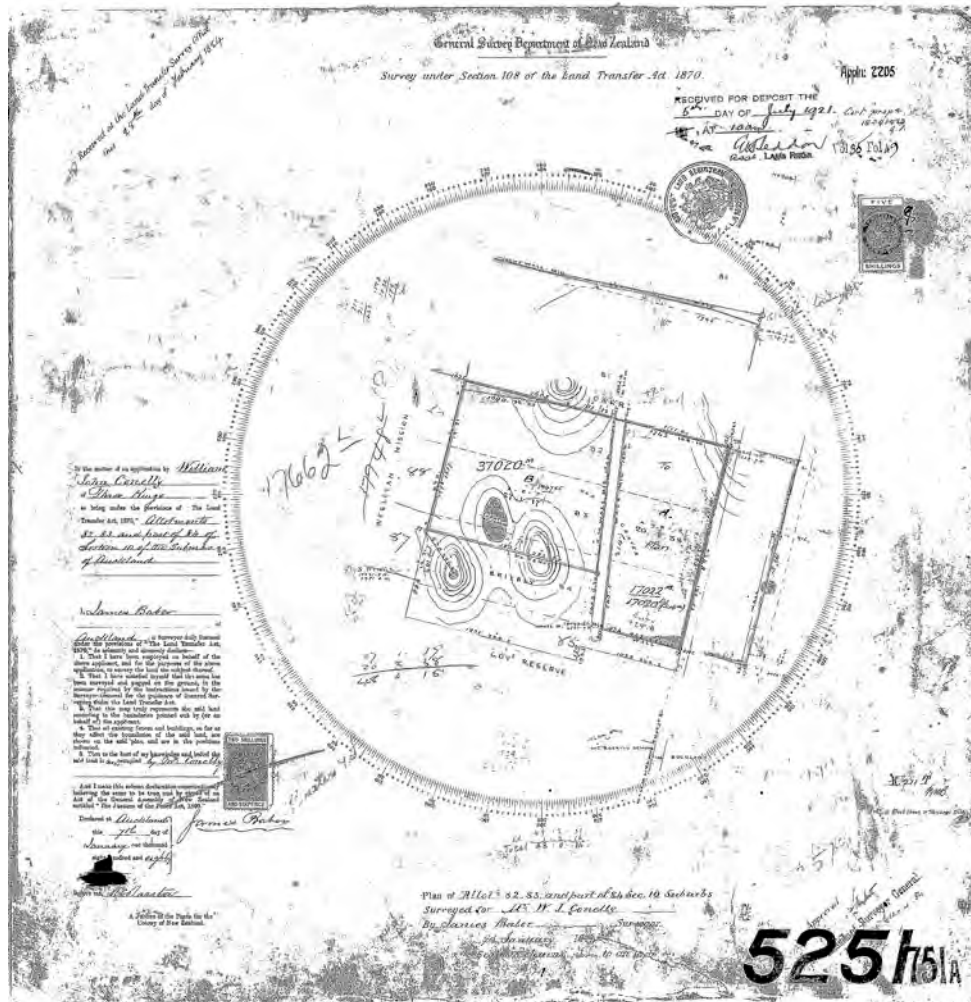


Figure 18 LINZ map: DP 5251 (1884) by James Baber for W. J. Conelly.¹³¹

¹²⁹ http://www.3kings.school.nz/Site/Our_School/School_History/Earliest_Days.aspx

¹³⁰ http://www.3kings.school.nz/Site/Our_School/School_History/Earliest_Days.aspx

¹³¹ Copy Supplied to John Adam by Lisa Truttman, in John Adam, 2015.

The *Cyclopedia of New Zealand* provides a biography of him:

*Mr. William John Conelly, Old Colonist, of "Summerhill," Three Kings, Auckland, and brother to Mr. Stewart Conelly, the well-known wholesale and shipping merchant of Manchester, was born at Ballydonnelly, County Antrim, Ireland, in 1844. In his early youth he was engaged in farming, and came to Auckland by the ship "Romulus" in 1862. For some time after his arrival he was contracting and bush felling about the Waitakerei [sic] district, but afterwards entered the employment of Mr. Sinclair, chief surveyor, at Remuera. Seeing the great future in store for farming around Auckland, Mr. Conelly leased a large tract of land in Remuera, and he successfully farmed it for over four years and a half. After the opening of the Thames goldfields Mr. Conelly went there, and established a general store, which he carried on for over nine years with the greatest success. After buying his fine estate at Three Kings, with its valuable gravel pits, he carried on dairying, and considerably improved his property, which is now one of the most charming homes around Auckland. Mr. Conelly also owns two other valuable estates, one of 2500 acres at Cambridge, and another at Maungaturoto. He is very energetic in looking after the welfare of his district, and has been for twenty-four years a member of the Mount Roskill Road Board, and has several times been asked to take the position of chairman. Mr. Conelly has been a member of the Three Kings school committee since its creation, and in conjunction with the late Mr. Greenwood, obtained the grant required for the establishment of the school. He is also an elder of the Onehunga Presbyterian Church, and has been one of the committee of management for a number of years. During the native troubles Mr. Conelly was a member of the Remuera Volunteers, under Captain David Graham. Mr. Conelly married Miss Jackson, of County Kildare, and they have a family of five sons and five daughters. The sons are engaged in responsible positions, and the daughters are all married*¹³².

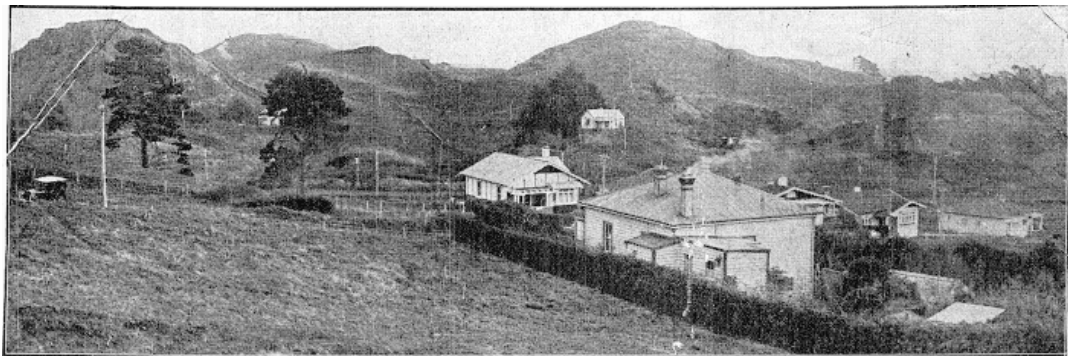
After Conelly's death in 1920 tenders were called for people wishing to tender for the right to quarry in the "pit known as Conelly's Pit for one year"¹³³.

¹³² *The Cyclopedia of New Zealand* [Auckland Provincial District] 1902, Christchurch: The Cyclopedia Company, Limited.

¹³³ Papers Past *Auckland Star* 6 February 1920, p. 2 Advertisements, column 6

Later Residents and Occupations

In 1868 Thomas Booth had owned 56 acres in Mt Roskill being Lot 17 Psh of Waitemata¹³⁴ Bart Booth was a nursery man, one of the Booth Brothers who ran the Three Kings Nursery in Mount Roskill¹³⁵. An advertisement in the *New Zealand Herald* in 1916 said they were selling lemon trees – 10,000 available as well as nectarines and peach trees. The varieties of lemons were Eureka, Lisbon, Messina, Villa Franca and Belair. O’Leary Brothers and Downs, Seed and Plant Merchants in Cook Streets were their agents and the plants could be viewed there¹³⁶.



GIFT OF TWO VALUABLE AREAS FOR RECREATION AT MOUNT ROSKILL: THE LAND DONATED BY THE BOARD OF THE WESLEY COLLEGE TRUST.
A photograph of the Three Kings, showing the "Big King" to the right, which has been given to residents of Mount Roskill, together with an area of bush beyond the spur on the extreme right.
—Staff Photographer

Figure 19 Photograph of land given by Wesley College Trust showing the Booth family home in 1927, *New Zealand Herald*, 3 June 1927, p. 6.

This image looking north from near Mount Eden Road reveals old pine trees (ca 60 years of age). The house in the foreground (right) is the Booth family home. Note what appear to be several glass-houses at the rear of house inside hedge enclosed garden. The 3½ acres of bush quoted in the description is probably an error as the trees that can be seen (top right) are pines and Eucalyptus. A small block of native bush was secured later to be built on as housing¹³⁷.

The Three Kings Dairy Factory

Until 1897, four Dairymen, William Dibble, Ambrose Dibble, Joseph Butler, and John Wesley Butler were partners in the firm Dibble and Butler, which

¹³⁴ *Auckland Provincial Government Gazette*, 1868, Rates, p. 521

¹³⁵ New Zealand Association of Nurserymen. 16th Annual Meeting, 1925. *Official Report of Meeting & Conference of NZ Hort. Trades Association*. "Obituary: Bart Booth", p. 58.

¹³⁶ *New Zealand Herald*, 1 July 1916, p. 2

¹³⁷ John Adam, "Three Kings Heritage Study", July 2015, p. 52

had a farm of 223 acres known as Three Kings Farm, and a dairy factory. Then on 13 September 1897 the partnership was dissolved, and the business was carried on by William Dibble, Joseph Butler, and John Wesley Butler, under the name Dibble and Butlers¹³⁸. The dairy factory made butter, cheese, pasteurised milk, etc.¹³⁹. Four years later the partnership was again dissolved, on 6 June 1901; the land was advertised for lease;¹⁴⁰ and the stock was advertised for sale at auction. The reason given for this change was: “Consequent of effluxion of time of partnership¹⁴¹”.

The stock included 200 choice dairy cows – Alderney, Shorthorn and Ayrshire, the result of careful breeding over many years, 15 horses, 4 bulls, and 20 pigs, were to be sold at auction by Alfred Buckland and sons, on 28 and 29 June 1901. All the equipment from the dairy operations was also sold as well as farm produce, and farming equipment¹⁴². On 6 July a notice in the *New Zealand Herald* announced that the business had been taken over and renamed the Auckland Dairy Company. The partners to this new enterprise were: William Dibble, Cornelius Taylor, Arthur J. Hurndall, Joseph May¹⁴³, William Foubister and John R. Sceats¹⁴⁴.

Occupants of Three Kings Road in 1921¹⁴⁵

The list of occupants in 1921 shows both the continuity of occupations in the Three Kings area, but also the beginning of urbanisation as suburbia began to take up the farm land and the tramlines stretched towards Three Kings.

- Mrs Alice Morton,
- W.B. Booth, Nursery man
- Herbert Sydney, Linotype operator
- Harold E. Forrest, Draper
- James Thomas, Conductor

¹³⁸ Papers Past: *New Zealand Herald*, Volume XXXIV, Issue 10550, 17 September 1897, p. 1

¹³⁹ *New Zealand Farmer*, January 1899, pp. 14-15.

¹⁴⁰ Papers Past: *New Zealand Herald*, Volume XXXVIII, Issue 11686, 22 June 1901, p. 8

¹⁴¹ Papers Past: *New Zealand Herald*, Volume XXXVIII, Issue 11686, 22 June 1901, p. 8

¹⁴² Papers Past: *New Zealand Herald*, Volume XXXVIII, Issue 11686, 22 June 1901, p. 8

¹⁴³ Probably the son of Joseph May

¹⁴⁴ Papers Past: *New Zealand Herald*, Volume XXXVIII, Issue 11698, 6 July 1901, p. 8

¹⁴⁵ *Auckland Directory* 1921. Auckland Libraries.

- Michael O’Shea, Farmer
- Arthur Henry Longley, Driver
- Frederick Hall, Dairyman
- Hull Kinloch, Three Kings Scoria Quarry
- James Higham, Pitman
- George Shaw, Grain merchant
- Rev J.H. Simmonds, Three Kings College Principal

Education

The Wesleyan Missionary Society

The Beginnings of Wesleyan Methodism in New Zealand 1823–40

The Wesleyan mission in New Zealand began at Whangaroa in June 1823 when Samuel Leigh established a mission station there. In August, Nathaniel Turner and John Hobbs arrived, accompanied by Samuel Marsden who purchased land for them and took Leigh, who was ill, back to New South Wales. On 10 January 1827, ‘Wesleydale’ was attacked during Hongi’s raid on the Whangaroa tribes, and the mission station had to be abandoned.

The Wesleyan Missionary Society’s (W.M.S.) instructions to the early missionaries emphasised that they were “to propose the gospel in its simplest and most explicit truths, as an undoubted revelation from God” and to refrain from disputing the superstitions of the natives. They were to learn the language, teach the natives agriculture and some of the useful arts of life, and to cultivate in them habits of labour and industry. They were prohibited from trading and, unlike the members of the Church Missionary Society (C.M.S.) they were forbidden to buy land except for the use of the W.M.S.¹⁴⁶.

Hobbs and Stack returned to the Hokianga and six months later established the mission station at Mangungu. By the 1830s many Māori were being converted, and William White, superintendent of the mission (1830–36),

¹⁴⁶ <http://www.teara.govt.nz/en/1966/missions/page-3>

extended the Wesleyan activities south into the Waikato, which created conflict with the C.M.S. until boundaries were agreed between the two denominations. The mission continued southwards with Māori teachers paving the way for the establishment of new stations; the South Island was reached in 1840 when a station was opened at Waikouaiti.

Schools were attached to some of the stations; under Sir George Grey's governorship the Wesleyans received one-third of the education grant, the Catholics one-sixth, and the Anglicans one-half.¹⁴⁷

In 1846 there were 14 mission stations with 17 missionaries, 345 native helpers, 2,960 church members, and 4,834 children at school. By the time of the Māori Wars [sic] there were stations at Mangungu, Waima, and Pakanae on the Hokianga; Tangiteroria and Mangawhare on the Kaipara; Mechanics Bay and Ihumatao at Auckland; Raglan, Kawhia, Aotea, and Te Kopua south of Auckland; Mokau, New Plymouth, and Heretua in Taranaki¹⁴⁸.

Tuition was in Te Reo Māori because “it was rightly judged that to enable them to read and write in their mother tongue was the first duty”¹⁴⁹. It was quickly found that Māori were “apt at figures” so arithmetic was added to the curriculum, and, as accounts of foreign countries were listened to eagerly geography was included in an informal manner. However, there were difficulties and expenses associated with holding schools in many kainga and although the most capable students were often used as substitute teachers when the missionary was not there, this too proved unsatisfactory. Consequently it was decided to establish a central school in each district where pupils could spend time but to still continue the village schools. A higher school or training college where distinguished pupils could be trained for various positions such as minister or teacher was also required¹⁵⁰.

¹⁴⁷ <http://www.teara.govt.nz/en/1966/missions/page-3>

¹⁴⁸ <http://www.teara.govt.nz/en/1966/missions/page-3>

¹⁴⁹ William Morley, 1900, *The History of Methodism in New Zealand*, Wellington: McKee & Co., p. 109

¹⁵⁰ William Morley, 1900, *The History of Methodism in New Zealand*, Wellington: McKee & Co., p. 110

The Wesleyans in Auckland

The Wesleyan headquarters were in Auckland from 1844 when the Rev. Walter Lawry was appointed General Superintendent of Missions. A public meeting was held on 14 March 1844 to gain support for the establishment of the Wesleyan Native Institution.¹⁵¹ Then on 7 October 1844 Governor Fitzroy granted the Superintendent of Missions Mr Lawry Lot 20, Sec. 3, Auckland Suburban Lands containing 6 acres 3 roods.¹⁵² On that site a simple cottage was built for the Rev. T. Buddle as well as a schoolroom, used for services as well, and dormitories.

There were many people present at the opening of the new school, including the Governor and other notables, and many representative Māori were present. The addresses indicated the aims and the methods to be pursued. A speech by William Naylor, recorded by Mr Buddle, provides some insight into the attitudes of the newly converted Māori present at that time. Naylor comments that:

*I approve of this school as a place where we may receive instructions, and let all who approve of it come; and I am wishful that all the young men should be instructed. It is by this— tikanga— that we live. Let us remember the words of Christ in Luke. “No man having put his hand to the plough and looking back is fit for the Kingdom of God.” This word is for me and for all chiefs. We ought not to embrace evil and then return to evil, for it is by this new word we live. These are all my thoughts.*¹⁵³

Angas’s explanation of figure 22, “Plate V. Te Awataia and Te Moanaroa: Waingaroa,” gives valuable information about Naylor:

Te Awaitaia, baptized Wiremu Nera (William Naylor) is the principal chief of the Ngātimahangas, one of the numerous tribes generally known as the Waikato. He resides at the picturesque little harbour of Waingaroa, on the west coast, at the foot of the mountainous cape, designated on the charts as “Woody Head.” From the present mild and quiet demeanour of this chief, it would hardly be imagined that his

¹⁵¹ Morley, 1900, p. 111

¹⁵² This site was situated at the corner of Grafton and Carleton Gore Roads, where in 1900 the Grafton Road Church and parsonage and a number of houses were located. (In 1900 a portion of the original school room formed part of the Grafton Road Sunday School)

¹⁵³ Morley, 1900, p. 112

*name as a warrior, once struck terror into the breasts of his enemies. In conjunction with Te Wherowhero, he was actively engaged in the long and sanguinary conflicts, which were carried on for many years between Waikato and Taranaki, and which terminated in the destruction and captivity of the tribes of the latter district. So highly was the prowess of this chief esteemed by Te Wherowhero, that on Awaitaia's embracing Christianity, he exclaimed, in the figurative language common to the New Zealanders, "I have lost my right arm." Fifteen years ago, he led the expedition against the Taranakians, and which effected the bold destruction of the great Pah "Pukerangiora," in which one thousand eight hundred natives were assembled during the siege. His countenance exhibits a shade of melancholy, which at once awakens the interest of the beholder, and unless in moments of unusual excitement, when the kindling of his eye betrays the latent embers of a daring spirit, there is nothing in his appearance calculated to point out a man whose name was a very terror to his foes. He has proved himself the invariable friend of the Colonist, and since the disturbances in the north, has offered his services to the Government to defend the Capital with the power of his tribe. The other portrait is that of Te Moanaroa, or Tepene (Stephen), likewise a Chief of Waingaroa: he is an intelligent and enlightened man, and a friend of the Europeans.*¹⁵⁴

¹⁵⁴ <http://www.aucklandartgallery.com/the-collection/browse-artwork/16280/te-moanaroa-te-awaitaia-waingaroa>



Figure 20 Te Moanaroa (Stephen) Te Awaitaia (William Naylor Waingaroa, George French Angas [delt]; W. Hawkins [lith]. Plate 5, 1847 National Library of New Zealand Ref No. PUBL-0014-05¹⁵⁵

Morley said vice-regal patronage, Māori approval, and the active sympathy of Auckland citizens provided an excellent start to the new venture, but the final crucial element was employing the right teacher. The school at Grafton opened in 1845 for boys from Waingaroa, Kaipara, Pehiakura, Kawhia, and Hokianga.¹⁵⁶ Mr Buddle was principal and governor oversaw the general administration and the religious education and the Rev. Lawry took the English instruction. The first students applied themselves very diligently and made rapid progress. Morley says of the first enrolled several

¹⁵⁵ National Library of New Zealand Te Moanaroa (also known as Te Amoahanga and Amoanaroa) of Waingaroa or Raglan Harbour, standing on the left, dressed in a fringed cloak with tassels and pom-poms of wool. On the right, squats Te Awaitaia or William Naylor, dressed in a kiwi feather and flax cloak. Behind them are the palisades of a pa and the rape roof of a building. Both men are described as chiefs of Waikato and both are converts to Christianity associated with Rev. Robert Maunsell at Waikato Heads.

¹⁵⁶ Morley, 1900, p. 112

of them “rendered excellent service to the Church and State in after days.”¹⁵⁷ Two of the most proficient students (Hoani Piha and Aperahama Kokika) became teachers and assisted the missionary H.H. Lawry in his work around the villages. The Ihumatoa mission station, established about 1847, functioned like this for several years until it became part of the general Manukau circuit. Then Ihumatoa came under the charge of a Māori minister trained at the Wesley College at Three Kings¹⁵⁸.

Three Kings Native Institution

The school was open at the Three Kings site for two distinct periods. The first period was from 1848 to 1869 and the second period was from 1876 until 1922, when the school relocated to Paerata. The principal objectives of the school were the same from 1849— assisting young people especially Māori to an education that was fundamentally religious and industrial rather than academic. Māori girls as well as boys were eligible for these opportunities, although girls were not admitted during the second period the school was open¹⁵⁹.

The purpose of the Three Kings Native Institution during the period 1848 to 1869 was:

*To hold ... in trust, for the use and towards the support and maintenance of a school for the education of children subjects of Her Majesty and of children of other poor and destitute persons being the inhabitants of the islands of the Pacific Ocean as long as religious education, industrial training and instruction in the English language shall be given to youths educated therein, or maintained thereat*¹⁶⁰.

Land

The Colonial government was solicitous to promote Māori education to the utmost and following the first grant six months later, on 1 April 1845, granted a further 192 acres to the Superintendent on the same terms as for the Grafton Road land. These 193 acres formed the central part of the

¹⁵⁷ Morley, 1900, p. 112

¹⁵⁸ A. E. Tonson, 1966, *Old Manukau*, pp. 42-3

¹⁵⁹ E.W. Hames, 1945, p. 20

¹⁶⁰ Morley, 1900, p. 114

property known as Wesley College, Three Kings. Subsequent grants between 1850 and 1858 were for 527 acres, 19 acres, 65 acres and 20 acres; — making a total of 823 acres altogether¹⁶¹.

The property at Three Kings was described as being admirably located with charming views of the country side around about. Most of the first grant was excellent land; some of the other land was fair, but the large block of 227 acres at Waikowhai that fronted onto the Manukau Harbour was steep and of little value. It had originally been given as a fishing ground for the Māori attending the school¹⁶².

Supplementary Income

The Institute relied on leasing its land to supplement its income so in May 1859 it was decided to offer the 280 acres adjoining the farm (Lot 87) for lease at £50 per annum for a period not exceeding 14 years. The unfenced land on the hill was also to be offered for lease. The Mission had 597 acres at Three Kings in a number of different lots¹⁶³.

- Lot 87 was 280 acres
- Lots 86-92 (excluding 87) was 192 ac 3 roods and 12 perches
- Lot 124 was 20 acres
- Lot 93 was 20 acres
- Lot 119 was 19 ac. 1 rood 6 perches
- Lot 118 was 19 ac 1 rood 6 perches
- Lots 122, 123 were together 46 acres¹⁶⁴

Additionally the Mission had Lot 14 of 227 acres at Waikowhai. That land was “valuable only for firewood and pipis on which the Natives[sic] then fed largely,”¹⁶⁵ although there were about ten acres of useful land at Wattle Bay or Taunahi, which the Natives, presumably the Māori students, had cultivated until the “war” broke out .

¹⁶¹ Morley, 1900, p. 113

¹⁶² Morley, 1900, p. 114

¹⁶³ Board of Education Native Schools Minute Book 1854-1869 MRT 0 23/1/1 held John Kinder Library, Auckland, 26 May 1859

¹⁶⁴ Ibid

¹⁶⁵ *Appendices to the Journals of the House of Representatives* (AJHR) 1869, A:-No. 5 “First Report of the Commission of Inquiry into the Condition and Nature of Trust Estates for Religious, Charitable, and Educational Purposes”, Wellington, p.19

In August 1859 it was decided to lease the land at Waikowhai either in one lot at £120 p.a. or in 50 acre lots at £20 p.a.¹⁶⁶. However the land at Waikowhai was very difficult to make a living from because it was steep and infertile.¹⁶⁷ This cultivation was located at Wattle Bay or Taunahi, where there are also large middens recorded. Consequently profits from leases were not always achieved, for instance, in 1866 the Board received a letter from the Lessee, Mr Carey, stating that circumstances had prevented him from obtaining any income from the place and consequently he was unable to pay the balance of rent due. It was resolved by the Board that considering the circumstances of the case the balance of rent for the past year would be remitted¹⁶⁸.

Mr Turnbull of Onehunga offered to lease the swamp land known as 'Te Aumaro', which was 90 acres to Māori and the 'Mission Swamp' to Europeans, in 1866.¹⁶⁹ The offer was accepted on the conditions that:

1. The drain across the road was to be 6ft by 4ft;
2. The boundary between himself and the Institution property was to be completed by Mr Turnbull at his expense within the first year;
3. The boundary was to be made and kept secure;
4. The amount of land left under crop was not to exceed 1/3 of the quantity leased;
5. The right of entry be reserved for purpose of deepening the main drain and carrying into it.¹⁷⁰

By May Mr Turnbull had taken possession of the 90 acres at Three Kings, but the Board did not know if the lease had been executed because the late Chairman Mr Buddle had left the district, so it was resolved to have a lease drawn up and executed as speedily as possible¹⁷¹.

¹⁶⁶ Board of Education Native Schools Minute Book 1854-1869 MRT 0 23/1/1 held John Kinder Library, Auckland, August 1859

¹⁶⁷ *Appendices to the Journals of the House of Representatives (AJHR)* 1869, A:-No. 5 "First Report of the Commission of Inquiry into the Condition and Nature of Trust Estates for Religious, Charitable, and Educational Purposes", Wellington.

¹⁶⁸ Board of Education Native Schools Minute Book 1854-1869 MRT 0 23/1/1 held John Kinder Library, Auckland, 25 May 1866

¹⁶⁹ 4 January 1866. Board of Education Native Schools Minute Book 1854-1869 MRT 0 23/1/1 held John Kinder Library, Auckland.

¹⁷⁰ 13 February 1866. Board of Education Native Schools Minute Book 1854-1869 MRT 0 23/1/1 held John Kinder Library, Auckland.

¹⁷¹ *Ibid*, 14 May 1866.



Figure 21 Fox, William, 1812-1893, "Wesleyan Native School. Three Kings, near Auckland." ourheritage.ac.nz | OUR Heritage, accessed February 14, 2014 <http://otago.ourheritage.ac.nz/items/show/5258>

From 1 October 1868 the farm at Three Kings was leased to Captain Machell for the sum of £250 per annum, (10 shillings an acre) for ten years, apart from the school buildings, garden, and water and wood rights which were required by the Institution¹⁷². The endowment consisted of about 500 acres (excluding Waikowhai) and was all fenced; with about 100 acres in very excellent grass. There were two enclosures of arable land that had been cropped with potatoes and the rest of the land was uncultivated¹⁷³.

However three years after taking on the lease and other nearby private lands Captain Machell sold his stock and farm equipment because he was "leaving for the South"¹⁷⁴. The animals included Choice Dairy Stock: 24 dairy cows forward in calf, 17 springing 3 year-old heifers, 15 2 year-old heifers, 5 2 year-old steers, 1 well-bred bull from Mr Heslop of Napier; Sheep: 260 long-woolled ewes, 68 long-woolled lambs, 3 Lincoln rams bred by Mr Jas. May; and 3 light harness

¹⁷² *Appendices to the Journals of the House of Representatives (AJHR) 1869, A:-No. 5 "First Report of the Commission of Inquiry into the Condition and Nature of Trust Estates for Religious, Charitable, and Educational Purposes"*, Wellington, p. 20

¹⁷³ *Appendices to the Journals of the House of Representatives (AJHR) 1869, A:-No. 5 "First Report of the Commission of Inquiry into the Condition and Nature of Trust Estates for Religious, Charitable, and Educational Purposes"*, Wellington,

¹⁷⁴ *New Zealand Herald*, 11 March, 1871, p. 4.

Horses. Equipment included 2 tip drays, shaft and leading harness, ploughs etc. Everything was being sold on Wednesday 15 March 1871 at the Three Kings Farm by Hunter & Nolan with luncheon at 12 o'clock and the sale commencing at 1 o'clock. The stock had been carefully selected by Captain Machell and the sheep were from the best blood in the province so well worth the attention of sheep farmers¹⁷⁵.

Buildings

The foundation stone for the Three Kings Native Institution was laid on 5 April 1848, followed by a Māori repast of potatoes, pumpkins, corn, melons etc. that had been grown on the spot. The first buildings were of scoria and consisted of a small chapel (also used as a school room) with dormitories attached and one or two living rooms¹⁷⁶. There were also seven raupō cottages.

A description is given in the *Auckland Provincial Government Gazette* for 1853:

This school was established in 1849 for native children of both sexes. A large building 60 feet by 34 feet is used as the school-room and chapel.

The master's dwelling house is detached, and comprises, in addition to the apartments exclusively used by him, a sewing room, kitchen, wash-house, and play-room, all for the use of the school.

In another separate building there are six bedrooms and a store. One bedroom is 29 feet by 12 feet; four are each 21 feet by 10 feet, and the other 16 feet by 10 feet.

There are also seven raupō cottages, averaging in size 20 feet by 10 feet; each having two rooms 10 feet square, for the use of the youths¹⁷⁷.

The exact date when the wooden school was built is not known, but appears to have been sometime before 1853. A while after it was erected a principal's house consisting of eight rooms was built a short distance from the school. According to William Morley the building was mainly done by

¹⁷⁵ *New Zealand Herald*, 11 March, 1871, p. 4

¹⁷⁶ Morley, 1900, p. 114

¹⁷⁷ *Auckland Provincial Gazette*, 1853

Māori labour, which suggests the pupils assisted with this work¹⁷⁸. In July 1865 it was decided to reroof the school room with galvanised iron¹⁷⁹, with repairs to the buildings being in progress by August of that year¹⁸⁰.

A report to the General Government in 1867 provides a list of the buildings on the site at that time and how they were used.

- Headmaster's house (wood) 8 rooms, 1 for use of Board
- Farm Overseer's house (stone) 5 rooms and dairy
- Boarding house for children (wood with stone kitchen) 14 rooms
 - Second Master 2 rooms
 - Matron 2 rooms
 - Seamstress 1 room
 - Boys' bedroom 50 feet by 25 feet
 - Boys' second bedroom 24 feet by 20 feet
 - Girls' bedroom 30 feet by 19 feet
 - Dining room 32 feet by 25 feet
 - Play room for small children 12 feet by 10 feet
 - Lavatory 21 feet by 9 feet
 - Store room 8 feet by 12 feet
 - Kitchen 19 feet by 15 feet
- Schoolroom (wood, containing most comfortably 122) 60 feet by 34 feet
- Old boarding house (stone) 8 rooms¹⁸¹.

The 1869 report adds some additional information about the construction of the buildings and their uses. Captain Machell was living in a house built partly of stone, but with an addition in wood he had made after he took over the tenancy, and which was valued at between £50 and £60. There was a dwelling house of two stories occupied by the Wesleyan Minister the Rev. James Wallis. This house was well and substantially built of timber,

¹⁷⁸ Morley, 1900, p.114

¹⁷⁹ Board of Education Native Schools Minute Book 1854-1869 MRT 0 23/1/1 held John Kinder Library, Auckland, 6 July 1865

¹⁸⁰ Ibid, 21 August 1865.

¹⁸¹ AJHR 1867, Papers Relative to Native Schools, A No.3 pp.5-6

contained eight rooms and was well finished inside although it needed painting and re-shingling. It was valued at £250. Then there was the large building consisting of dining room 35 feet by 25 feet, dormitories, kitchens, matron's apartments, mangling rooms and store-rooms. The dormitories were large and roomy and very clean. The outside needed painting and the roof re-shingling, but the whole was valued at £500. There was another building called the schoolroom (63 feet by 36 feet) which was "well and substantially built on scoria foundations" with timber walls and a corrugated iron roof; it was worth £350. A large scoria building called the "old college," was used by Captain Machell as a stable, cow-house and cart house. It was very dilapidated, but valued at £100. The valuer, Mr Reader Wood (architect and estate agent) did not think it was worth repairing for the school's use. He considered the whole estate worth about £4,000, subject to Machell's lease, but did not think it would be easy to find a purchaser because of the encumbrance of the lease¹⁸².



Figure 22 Showing the milking sheds and farm buildings at Wesley College [formerly the school,] June 1904, Classification No. 995.1115 T52 (1900-09) Auckland Libraries Heritage Images on-line

¹⁸² *Appendices to the Journals of the House of Representatives (AJHR) 1869, A:-No. 5 "First Report of the Commission of Inquiry into the Condition and Nature of Trust Estates for Religious, Charitable, and Educational Purposes", Wellington,*

The building being used in 1900 consisted of wooden school room (60 ft. by 30 ft.) with dining, sitting and sleeping rooms, and a kitchen that had been made possible by a government grant¹⁸³. The original stone chapel/school room and dormitories were still being used as a barn, stable and other out-offices¹⁸⁴ (figure 24).



Figure 23 Showing the front view of Wesley College, Three Kings and a rugby game on the playing fields, June 1904, Classification no. 995.1115 T52 (1900-09), Auckland Libraries Heritage Images on-line

The First Period 1848/9 –1869

The first Headmaster of the Three Kings Native Institution, the Rev. Alex Reid, who had been chosen by the Committee in England on the mission's behalf, proved to be an excellent choice. He arrived on the *Ennerdale* in April 1849 and devoted himself to the school at Three Kings for the next ten years. Reid was a Scotsman and a Presbyterian by birth but a Methodist by conviction who had been brought up to 'scientific horticulture' but become conscious that he had a vocation as a teacher. He was one of the first students to be trained at the Normal College in Glasgow set up by David Stow in 1836 to train teachers. Although later he was ordained, he

¹⁸³ Ibid

¹⁸⁴ Morley, 1900, p. 114

remained essentially a teacher. Reid had an aptness for imparting knowledge, a quickness to see a point and a facility for illustration which combined to make him a most competent instructor of youth. He rapidly acquired Te Reo Māori and a deep interest in the welfare of the students. He inspired pupils with a love for their work whether he was directing mechanical work on the farm or teaching in the classroom. Their quickness at figures, their natural ability as speakers and the sensitiveness which they showed to praise or blame all greatly interested him¹⁸⁵.

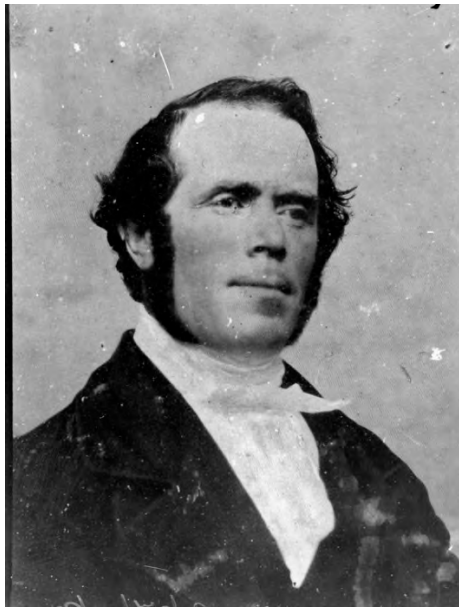


Figure 24 Alexander Reid, headmaster of Wesley College from 1849- 1858 and 1888-1891, 1857, James D. Richardson, Classification No.920 REI, Auckland Libraries Heritage Images on-line

The number of persons in the Institution in October 1852 was as follows:

- Boys.....71
- Girls.....25
- Monitors17
- Wives of monitors.....13
- Infants6¹⁸⁶.

Besides the academic education Reid was responsible for overseeing a large farm, which the pupils worked on as part of their 'industrial' training.

¹⁸⁵ Morley, 1900, p. 115

¹⁸⁶ Report of Schools in District of Auckland, *Auckland Government Gazette*, 1853, p.67

Mr Buddle's 1851 report lists the industrial achievements throughout the year: 106 acres of land were fenced during the year, with 30 acres being in potatoes, 25 acres in wheat, 12 acres in maize, and 14 acres in pasture. He said that several of the older boys could plough and harrow, ditch and fence, and others were learning carpentry under the supervision of an experienced tradesman. The girls made, mended and washed the clothes for themselves and the boys under Mrs Reid's supervision¹⁸⁷.

Prior to Mr Reid's going to Waipa, (his next position), the position of governor was filled by the Rev. John Hobbs for a year (he was greatly assisted by his very accomplished daughter), which enabled Mr Reid to devote himself to teaching. Then, successively, for short periods, the school was under the charge of the Rev. Turton, the Rev. Stannard, and the Rev. H.H. Lawry. Later Mr Collis, Mr W. Arthur and the Rev. James Wallis took charge. During Mr Wallis's time a number of orphans and neglected children were received at the school and their capitation was paid for by the Auckland Provincial Government.

Pupils and Māori Teachers

It was originally intended that girls as well as boys should enjoy the advantages of education and at one time from sixty to seventy girls were actually residing there. Youths and young men came in considerable numbers, living in raupō huts constructed by themselves. The expense of a boarding school for 150 youths was considerable but the school was greatly assisted by Governor Grey.

A list of some of the pupils who attended the school in the first few years of its establishment at Three Kings indicates that they came from all over the North Island and as far south as Waikouaiti, just north of Dunedin¹⁸⁸.

- *Kawhia*—John Egglestone, Taniora, John Lee
- *Waingaroa*—Hamiora Hetaraka

¹⁸⁷ Morley, 1900, p. 115

¹⁸⁸ <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Stout78-t8.html>

- *Waipa*—Himiona
- *Aotea*—
- *Taranaki North*—Wiremu Kingi, Jabez Waterhouse, Hone
- *Taranaki South (Wellington)*—Timoti Rinpane
- *Port Nicholson*—Hemi Karene, Timoti Ihaka
- *Cloudy Bay*—Hore Patara
- *Waikowaiti*—Timoti Taiho, Paora Tua, Mohi

The Three Kings partook of the nature of both a College and Central School; native teachers and ministers were trained, and as many as 150 pupils were at one time under education and boarded in the institution. A Central School existed at Taranaki, and primary schools were opened at Mokau, Kawhia, Aotea, Raglan, Waipa, Kaipara and Hokianga. ... There were sometimes as many as 24 European children at Three Kings, with Māori and half-castes. Funds were not unlimited, and during the early years the land produced nothing but a few potatoes. Government grants were supplemented by grants from the Wesleyan Missionary Society, which supplied £200 per annum for first four years, and £500 per annum for the next six years; with these means the trustees did what they could. ... The different schools were expected to raise all they could on the lands connected with them, and the grants of money were distributed amongst them according to their respective claims. The land at Three Kings was farmed, and a regular account kept of farm produce sold for the support of the school.¹⁸⁹

Of those Māori educated, and/or, who taught at the Kings Native Institution many are only partially identified, for example the two Native Assessors, but a few are well-known such as are Heni Te Kiri Karamu (1840–1933) a Te Arawa woman of mana, teacher, warrior and interpreter; Hare Hongi Stowell (1859-1944) a Ngā Puhi interpreter and genealogist; and Te Wahanui, an important Maniopoto leader.

Heni Te Kiri Karamu belonged to Ngāti Uenuku-kopako and Ngāti Hinepare of Te Arawa and descended from Ngatoro-i-rangi of Te Arawa canoe. She was born probably on 14 November 1840 at Kaitaia, where her mother Maraea (also known as Pihohau or Pikokau) had been taken as a child by Ngā Puhi after Mokoia Island was captured.¹⁹⁰

¹⁸⁹ <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Stout78-t8.html>

¹⁹⁰ Steven Oliver. 'Te Kiri Karamu, Heni', from the Te Ara - the Encyclopedia of New Zealand, updated 30-Oct 2012
URL: <http://www.TeAra.govt.nz/en/biographies/1t43/te-kiri-karamu-heni>

Heni was at Henry Williams' mission at Paihia in 1845 and witnessed the burning of Kororareka (Russell), after which she was evacuated with her family to Auckland. Her parents remained there, but she was taken by her kinsman, Arona, to Maketu. She attended Thomas and Anne Maria Chapman's school at Te Ngae, Rotorua, before returning to Auckland in 1849. There she attended two mission schools, including the Three Kings Native Institution a boarding school for Māori children. Fluent in Māori, English and French, she became an assistant teacher there and also worked as a governess.¹⁹¹



Figure 25 Heni Te Kiri Karamu¹⁹²

Hare Hongi Stowell born on 4 February 1859, was the son of John Shephard Stowell, a sawyer who had come to New Zealand from the United States, and his wife, Huhana (Susan), daughter of Rimaumau (Maumau), a high-born woman of Ngā Puhi. He first attended school in Parnell, probably through the influence of Governor George Grey, before attending the Wesleyan Native Institution, Three Kings, where he excelled as a scholar and athlete. He worked as an interpreter for the Native Land Court and later for many years in the Native Department, and published many articles on Māori lore and criticism of Pākehā versions of Māori history in the *Journal of the Polynesian Society* and newspapers between 1893 and 1923¹⁹³.

¹⁹¹<http://www.TeAra.govt.nz/en/biographies/1t43/te-kiri-karamu-heni>

¹⁹² <http://www.TeAra.govt.nz/en/biographies/1t43/te-kiri-karamu-heni>

¹⁹³ P. J. Gibbons. 'Stowell, Henry Matthew', from the Dictionary of New Zealand Biography *Te Ara - the Encyclopedia of New Zealand*, updated 26-Feb-2014
URL: <http://www.TeAra.govt.nz/en/biographies/3s38/stowell-henry-matthew>

Wahanui Huatare (born late 1820s-1897), also known as Reihana Te Huatare, Te Reihana Whakahoehoe and Te Wahanui, was the son of Te Ngohi-te-arau, also known as Te Huatare, of Ngāti Maniapoto. Wahanui was brought up as a Christian and educated at the Native Institution at Three Kings where he was a very able student, before returning to Te Kopua. He was an important Maniapoto leader who had fought against the Crown at Pukekohe, Orakau and Hairini where he was wounded. After the New Zealand Wars he emerged as a significant leader and he was recognised as having much needed diplomatic skills. He became principal advisor to the Maori King. He and Rewi Maniapoto signed a petition to Parliament in 1883 invoking the Treaty of Waitangi and the guarantee of free and undisturbed possession of their lands. In September 1884 Wahanui said he would co-operate with the government over the railway through the King Country on certain conditions, which included the right of the King movement to manage their own affairs, the banning of liquor from Waikato–Ngāti Maniapoto territory, and the right of his people to have sole responsibility for administering their ancestral lands¹⁹⁴.

He was a significant figure in Ngāti Maniapoto at a time when new policies and new methods of leadership were necessary. He led his people towards constructive contact with the Pākehā world, although he was always aware of the need to preserve his own mana and that of his people¹⁹⁵.

Native Assessors

In 1857 an interesting article in the *Daily Southern Cross* newspaper referred to a court that was held by Native Assessors to settle a disputed debt between two Māori. The claimant obtained a summons from Isaac, the Native Assessor for Pukaki, and the defendant appeared to answer it. As Isaac was related to one of the parties he asked Katea of Otawhao, Tati of Rangiorhia and James Naylor of Waingarua to hear and decide the case. David of Puketapapa acted as lawyer and examined the witnesses. Two of the Native Assessors were educated at the Three Kings Native Institution

¹⁹⁴ Manuka Henare. 'Wahanui Huatare', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, updated 30-Oct-2012

URL: <http://www.TeAra.govt.nz/en/biographies/2w2/wahanui-huatare>

¹⁹⁵ Ibid.

and, "... gave satisfactory proof that the labour and expense bestowed on them had not been lost¹⁹⁶". It is likely that James Naylor was one of those educated at Three Kings because he is, if not the son, then a close relative of William Naylor of Waingarua an ardent supporter of the school.

As the pupils and trainees who attended Three Kings Native Institution came from all over New Zealand – not only from the Auckland region. Consequently there may be Māori from other iwi who may have connections to the Three Kings Native Institution through their links with Wesleyan Methodism.

A list of the children who were attending the school in 1867 is in Appendix 1. By 1869 there were only 27 children at the school, although there was accommodation for a considerable number perhaps 100 to 150. There was one Māori, five "Half-Castes" and 21 Europeans who were all very young some only 4 or 5 years old and all under ten except for the Māori boy who was 13 and earned his keep by working. Each child had an iron bedstead and the whole place was exceedingly clean. The children were sufficiently well-clad but wore no shoes or stockings. The children were taught by Mr Wallis' daughters and Mr Wood, who visited the place on 29 March 1869, heard about half a dozen of them read and thought they seemed to read as well as children that age did¹⁹⁷.

On 1 April 1869 15 of these children were sent to the Superintendent's office by conveyance accompanied by the driver who handed a letter to Mr King the Provincial relieving officer with a list of their names. Mr King inspected their heads which were clean and the children all seemed healthy except one who had whooping cough. They were taken to the Orphan Home at Parnell and inspected by Dr Goldsbro the following day. He found 13 of them had the itch {scabies?} and 6 also had scab disease. One older girl Rachael Bartelman was clean and tidy and was one of the two who were not diseased. One child Mary Jones was very much infected. Dr

¹⁹⁶ *Daily Southern Cross*, June 1857

¹⁹⁷ *Appendices to the Journals of the House of Representatives* (AJHR) 1869, A:-No. 5 "First Report of the Commission of Inquiry into the Condition and Nature of Trust Estates for Religious, Charitable, and Educational Purposes", Wellington, pp. 23-24

Goldsbro thought some of the children's clothing was scanty and not very clean, but he did not think this implied much as "children dirty their linen very fast"¹⁹⁸. He said the children should have been "otherwise disposed of temporarily, until they were in a fair condition to be taken in" [to the Orphan Home¹⁹⁹].

The school closed in 1869 and the rent from the leased land was then used to assist with the education provided at the various mission stations. There were various contributing reasons for the closure of the school, in addition to the political quarrels and the disastrous New Zealand War, including: the demoralisation caused by colonisation and the unrest this produced as well as Māori questioning whether education was really beneficial, particularly an industrial rather than an academic education and the lack of financial support from the Government, which had reduced its contribution from £10 per child to £5, which was totally inadequate to care for the children. These reasons resulted in the number of pupils becoming fewer and fewer.²⁰⁰

The Second Period 1876 -1923

The school reopened in 1876 with a new focus. There was a need for a place to train European students for the ministry and it was decided that they should also live at Three Kings, attend some classes on such topics as the classics and mathematics in Auckland, but be taught theology and homiletics by Mr Buddle as part of his work as Principal of Three Kings. Free education and board would be given to Māori pupils and the European students would assist with their tuition. Mr Buddle held the post of Principal for the following six years. He was succeeded by Mr Watkin for three years, then Mr Reid again until his death in 1891. Mr W. Morley was Principal for one year before the Rev. W.J. Williams took over the position²⁰¹. Then the Rev. J.H. Simmonds was Principal from 1895 until he retired in 1923 after

¹⁹⁸ AJHR, 1869, A No. 5, p. 23

¹⁹⁹ Ibid.

²⁰⁰ Morley, 1900, p. 176

²⁰¹ Morley 1900, p. 185

having successfully initiated and carried out the policy to establish the school at Paerata²⁰².

When Mr Simmonds took over there was “decay and disorder...in every direction”²⁰³, and he said it was impossible to cater for a large number of boarders under such conditions especially as there was insufficient income to keep them. It cost at least £10 per head for board, lodging, school requisites, and incidental needs, so if twenty pupils were taken that would cost £200 out of the annual income of £500. The annual income needed to cover salaries, connexional charges and repairs as well as provide for the students. He aimed to get the institution out of debt, to put it in good order, and “to bring to it and educate scholastically and industrially the most capable and promising youths that it can be induced to accept its benefits”²⁰⁴.

During this period between 12 and 20 Māori boys received instruction in the ordinary branches of an English education and industrial training in the form of farm work and elementary carpentry. They proved themselves very capable and “in singing and drawing have discovered unexpected talent.” They usually remained at the school for no more than three years so a considerable number were aided in the last 23 years of the nineteenth century. It was disappointing that more did not take up the opportunity, but those who did then discovered that when their education was completed that there were practically no opportunities to learn a trade or handicraft and they had no option but to return to their kainga. Some however decided to become ministers and in 1900 when Morley was writing, the six Māori ministers who were working had all been trained at Three Kings. By 1900 the school had become a school exclusively for Māori students²⁰⁵.

²⁰² Hames, 1945, p.16

²⁰³ Hames. 1945, p.16 citing Simmonds' first report.

²⁰⁴ Hames, 1945, p.16

²⁰⁵ Morley 1900, p. 185

Ministers

During the early years of the Institution no less than ten ordained ministers were sent forth into the interior of New Zealand to minister among the Māoris, and proved faithful unto death. I cherish grateful memories of Hohepa Otene, Hone Eketone, Piripi Hana, Hori Te Kuri, Hamiora Ngaropi, Wiremu Patene, Te Koti Te Rato, Hone Waiti Hikitangi and his two sons, Karawini Waiti and Matini L. Waiti. They were all worthy of their position in those generations, and their names an honour to the Institution which sent them to the work. Of ten others since ordained to similar work, only one failed to endure. The others worthily hold the fort, and justify the original effort to help the production of missionary workers²⁰⁶.

Karawini Waiti whose father had been co-adjutor of Mr Gittos in the Kaipara was received into the ministry in 1878, but died of consumption a few months later. His brother Martin Luther took up his work in 1880 and laboured for seven years before he too died. Both these men had trained for the ministry at Three Kings and their refined manners and gentle spirits won the esteem of everyone²⁰⁷.

In 1882 Hamahi Paul of Kaipara and Piripi Rakena of Mangamuka were received into the ministry. Both had attended Three Kings as boys and after a further term as ministerial students went forth better equipped than their predecessors. Both had some knowledge of English and had mixed freely with Europeans and they were also more self-reliant and resourceful than most of their compatriots²⁰⁸.

Paraire Karaka Paikea of Ngāti Whatua descent (1894-1943) was an important political figure who was educated at the Three Kings Institution (1910 and 1915) being dux in 1914. He was ordained as a minister in 1920, but became interested in the Ratana movement and in 1925 resigned as a Wesleyan minister. By 1928 he was chosen to stand for the Northern Māori seat in parliament and required to campaign for the redress of grievances arising from breaches of the Treaty of Waitangi, and for Māori autonomy.

²⁰⁶ H.H. Lawry, 1906, in <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Stout78-t8.html>

²⁰⁷ Morley (1900) p. 174

²⁰⁸ Morley (1900) p. 175

He took special responsibility Ngāti Whatua's grievance over the ongoing land losses at Orakei.

Maori Ministers Trained at the Institution²⁰⁹

Grafton Road Period 1845-1848

- Hamiora Ngaropi
- Hoani Waiti
- Wiremu Patene
- Hohepa Otene

Three Kings Period 1845-1848

- Hetaraka Warihi
- Wiremu Te Kote Te Rato
- Karewini Waiti
- Matena Ruta Waiti
- Hauraki Paora
- Piripi Rakena

Three Kings Period 1876-1922

- Wi Warena Pewa
- Hamiora Kingi
- Hapeta Renata
- Te Tuhi Heretini
- Rapata Tahupotiki Haddon
- Heemi Noho Papakakura
- Hone Marena Hare
- Eruera Te Tuhi
- Paraire Karaka Paikea
- Tupito Maruera
- Matarae Tauroa
- Oriwa R.T.P. Haddon

The Move to Paerata

During the first part of the 20th century it was realised that the old Three Kings site was no longer suitable for a demonstration farm and training school, but that the expansion of Auckland provided an opportunity for the land to be subdivided and sold as urban sections and for the Church to

²⁰⁹ Hames, 1945, p.24

embark on an expansion plan. Figure 30 shows the expansion of Auckland towards the farmland around Three Kings and Mt Albert.

...It is evident that if the college is to give effective agricultural instruction, it must have at its command a considerable area of good and workable land for cultivation and grazing... ploughable portions being limited and scattered. Land is being subdivided on every side of us... For several years past it has been impossible for us to keep sheep because of the City dogs, and we must expect that our orchards and gardens will ere long be raised by pilferers as is the case with other suburban residents. Agricultural education requires rural conditions, and as we have shown, the Three Kings site does not and cannot meet our requirements in that respect. ...

Our Māori scholars have enjoyed good health because they have breathed clear fresh air, have had plenty of natural exercise, and have been remote from the infection of epidemics. With narrower bounds, less open air and play, and close neighbours, we must expect to forfeit this immunity.

We shall have to make no small sacrifice in abandoning the plantation and orchards that now make Three Kings so beautiful and so interesting.²¹⁰

Following this minute was a draft Bill which was promoted in Parliament and passed into law as The Methodist Charitable and Educational Trusts Act 1911, which set up the Wesley Training College Trust Board to take over the functions of the Native Education Trust and the Wesley College Executive Committee.

²¹⁰ Auckland Methodist Archives: Te Hahi Weteriana o Aotearoa, Methodist Church of New Zealand, 409 Great South Road, Penrose, Auckland, File 13, Land Story Box No 2. Cited in Adam, 2015.



Figure 26 Looking south from Mount Eden towards Three Kings (left), Mount Roskill (right) and the Manukau Harbour, 6 August 1905, Henry Wincklemann, 'Sir George Grey Special Collections, Auckland Libraries, 1-W1219'

In 1912 the Board purchased a farm of 680 acres at Paerata. World War 1 intervened with the building plans but a range of new buildings was finally completed so that on 28 August 1922 the school moved to the new site. The old wooden College building was pulled down and the home farm was leased. The only building that remained occupied was the Principal's house, which was destroyed by fire in April 1934²¹¹.

This expansion created a considerable debt for the Board, which was aggravated by the Depression that began in 1929 and continued until the mid-1930s, but the sale of the Three Kings property and the Mt Albert Farm (known as the Mission swamp) to the Housing Department enabled the Board to pay off all its debts²¹².

²¹¹ Hames, 1945, pp.18-19

²¹² Hames, 1945, pp. 20-21

The Vegetation at Three Kings Institution



Figure 27 "Principal's House at Wesley College, 1904". Note flaxes and Cabbage trees in garden. J.D. Richardson, Sir George Grey Special Collections Auckland Libraries 4-2635.

After the College reopened in 1876 the following remarks describe the landscape of the farm at that time. They are recorded in a letter book kept from 1876 to 1880s by Thomas Buddle (1812-1883) the Principle of the College. Much of the farming work was done by the students: "The Natives go to the gardens & Field work from 2 to 5 o'clock every afternoon"²¹³.

The Institute has a small farm of 40 acres of land attached to it but which has been sadly neglected while in the hands of the late tenants & which will require time to repair gates & fences & to clear the land of a forest of docks & other [rubbish] & to repair dilapidated buildings. A farm servant has been engaged, a small flock of sheep & cows obtained which supply the house with mutton milk etc. about 2 ½ acres of land has been ploughed sowed as Oats – a number of Fruit and

²¹³ St Johns College, John Kinder Theological Library: Te Puna Atuatanga Thomas Buddle (1812-1883). MET. Methodist Archives. 8/2. Letter Book 1873-1878., p.314 St Johns College, John Kinder Theological Library: Te Puna Atuatanga Thomas Buddle (1812-1883). MET. Methodist Archives. 8/2. Letter Book 1873-1878.,

*Forest trees have been planted and the fence erected around the Principals dwelling & good kitchen garden has been formed & planted which will in time produce good supply of vegetables*²¹⁴.

Influence of Rev. Simmonds

The Rev. J.H. Simmonds (1845 - 1936) was the Principal of Wesley College at Three Kings from 1896 until 1923. He was a member of the New Zealand Forestry Council League. He was “a lifelong lover of trees and a notable authority on eucalypts in New Zealand”²¹⁵. Most of the beautiful trees that were growing on the Wesley College land in 1939 were the legacy of Rev. Simmonds. Beside the entrance drive were five fine evergreen holly oaks and there were many others planted there as well as Portugal oaks and other varieties especially in a grove looking towards Mt Albert, which was The New Zealand Herald considered “should be marked for preservation”²¹⁶.

In 1913 he prepared an inventory of the Eucalyptus trees he had grown in the grounds of the ‘Wesley Training College’. Some trees grow across the site today: *Eucalyptus siderophlora*, *E. paniculata* and *E. robusta* have been listed by Wilcox (2012) with some potentially planted (or wind-blown seed) into the Three Kings Reserve²¹⁷.

In 1927 published a large book called *Trees from Other Lands in New Zealand. Eucalyptus*, which he dedicated to the late manager of the Royal Sydney Botanic Garden, Joseph Maiden (1859-1925). The ‘Foreword’ of the book was written by Auckland University College lecturer Hugh Corban, who was the University’s short serving ‘Forester’, and J.P. Grossman, the University College historian and a strong advocate for contemporary afforestation and soil conservation.

²¹⁴ St Johns College, John Kinder Theological Library: Te Puna Atuatanga Thomas Buddle (1812-1883). MET. Methodist Archives. 8/2. Letter Book 1873-1878., p.314 St Johns College, John Kinder Theological Library: Te Puna Atuatanga Thomas Buddle (1812-1883). MET. Methodist Archives. 8/2. Letter Book 1873-1878., p. 314

²¹⁵ *New Zealand Herald*, 8 April, 1939, p. 10

²¹⁶ *New Zealand Herald*, 8 April, 1939, p. 10

²¹⁷ Forestry Commission Report 1913. AJHRNZ, C-12, p. Li.

*At both places [Three Kings and Paerata] he [Simmonds] established experimental plantations of Eucalyptus and other timber yielding trees. Many species of Eucalyptus were included in the experiments. ...The plantation at Three Kings bears witness to careful research and enthusiastic and persistent efforts. It is very much regretted that they were not all placed together in an arboretum, where they could be permanently preserved for the instruction of students and for the enjoyment of the public...*²¹⁸.

“In Mr Simmonds’ day nearly all the trees bore labels, but these have long since disappeared. The native bush, which unfortunately has lost its undergrowth, is mainly of kohekohe, but other species are represented...”²¹⁹.

A Eucalyptus [tree] herbarium of the Rev. J.H. Simmonds is held by Auckland War Memorial Museum²²⁰.

Mount Roskill/Three Kings School

This school was originally called Mount Roskill School because it served the entire area of Mt Roskill, but the name was changed to Three Kings School in 1943 when a ballot among the parents was held; they voted 180 to 19 in favour of the name change.

In December 1877, the Waste Lands Board agreed to grant three acres from Allotment 85 at Three Kings as a site for a school house and teacher’s residence. The inaugural meetings of the School Committee were held in Mr W.J. Conelly’s home in 1877. On 11th January the first school committee elections were held. The first Chairman of the School Committee was William Greenwood Sen., who was succeeded by his son William, who in turn was followed by his brother Joseph. Joseph Greenwood remained in office until his death in 1891²²¹. On 23rd March 1878 a sum of £30 (pounds) towards school buildings was accepted as the subscription of the district and the Education Board recommended that the tender put forward by Messrs Smith

²¹⁸ Hugh Corban & J.P. Grossman, “Foreword” in Simmonds, 1927 *Trees from Other Lands in New Zealand. Eucalyptus*, Brett Publishing.

²¹⁹ *New Zealand Herald*, 8 April, 1939, p. 10, column 1

²²⁰ *New Zealand Herald*, 26 June, 1931, p. 17

²²¹ http://www.3kings.school.nz/Site/Our_School/School_History/Earliest_Days.aspx

& Woller to erect a school building for £325 should be accepted. In December 1878 tenders were sought for the erection of a school house²²².

William Greenwood, was the first Chairman of the Mt Roskill School Committee. He had been born in England in 1807. He migrated with his wife and four young children to New Zealand in January 1841 buying the land now known as Greenwood's Corner in the first suburban land sale in 1842. A few years later he purchased another property in Mt Roskill, which extended from May Road, along Richardson Road to White Swan Road, then along what is now known as Stoddard Road to May Road²²³. His family lived in the area for many years with his grandchildren being some of the first children enrolled at Mt Roskill School when it opened. His son and grandson were also chairmen of the school committee at various times. When he died he had three sons living, Charles at Matakana, and William and Benjamin in Epsom. His two daughters were widows with families, while the widow of his son Joseph was living with her family at Three Kings.²²⁴

William Greenwood had been a stone mason and built old St Paul's Church, and the first bridge foundation of Newmarket connecting the Parnell and Epsom districts. Other work he undertook included construction for the Kawau Copper Mining Co, the Great Barrier Island Mining Co., Dangar's Mill (Official Bay), Snodgrass' Mill, and W.S. Grahame's. He also erected the monument to the Reverend J.F. Churton the first incumbent of St Paul's Church before his early retirement in 1853. He was one of the founders of the Onehunga Woollen Mills²²⁵. He died at Greenwood's Corner in September, 1895, in his 89th year.

The establishment of the school was the result of the Education Act 1877, which established free, secular and compulsory education:

²²² <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=NZH18781204.2.24.2>

²²³ http://www.3kings.school.nz/Site/Our_School/School_History/First_Chairman.ashx

²²⁴ Papers Past New Zealand Herald, Volume XXXII, Issue 9939, 1 October 1895, p. 5

²²⁵ Papers Past New Zealand Herald, Volume XXXII, Issue 9939, 1 October 1895, p. 5

All children had to attend school between the ages of seven and 13, and were entitled to attend between five and 15. Schooling was offered from entrance level to Standard 6, the equivalent of Years 1–8. In practice, it was far from compulsory – by law children had to attend for only half the time the school was open, and in remote country areas children attended irregularly, if at all. Parents were often keen to put their children to work as soon as possible. Children could be exempted from school attendance earlier than 13 if they had completed Standard 4 (Year 6). In 1898 this was raised to Standard 5 (Year 7).²²⁶

One of the changes introduced by reforming Secretary of Education George Hogben in 1901 was to increase the leaving age to 14, subject to the standard five exemption clause. From 1914 children could only be exempted if they were over 13 and had a Certificate of Proficiency (commonly known as Proficiency) after passing Standard 6 (Year 8).²²⁷

Although school records were lost in a fire in 1920 some information has been obtained from other sources including Papers Past, Archives New Zealand, and the *Appendices to the Journals of the House of Representatives* (AJHR) and various web sites including Mt Roskill Puketapapa Historical Society's facebook page.

Early days

The school opened 6 May 1879, with 44 children enrolled²²⁸. The first Inspector's report on the Mount Roskill School in 1880 details the children who attended the school and their examination grades. Some of the children were quite old to be in classes such as standard 4, but probably had not had many opportunities for formal education prior to this. The first sole teacher was Miss Burns, who, in due course, was followed by Miss Hungerford. Both of these teachers boarded with Mrs Schmiedl, who lived opposite the school on the site, now occupied by the original building of the Veteran's Home²²⁹. When the third teacher, Miss Fletcher married Mr Roney, a teacher's

²²⁶ Nancy Swarbrick. 'Primary and secondary education - Education from 1840 to 1918', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12
URL: <http://www.TeAra.govt.nz/en/primary-and-secondary-education/page-2>

²²⁷ Nancy Swarbrick. 'Primary and secondary education - Education from 1840 to 1918', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12
URL: <http://www.TeAra.govt.nz/en/primary-and-secondary-education/page-2>

²²⁸ Lisa Truttman on <https://www.facebook.com/RoskillsPeople18401949> 13 March 2015.

²²⁹ http://www.3kings.school.nz/Site/Our_School/School_History/Earliest_Days.aspx

residence was built in School Road (now St Andrews), which then had no exit and ended at the gate of the teacher's residence²³⁰.

The children who appear in the first Inspectors' Examination Report in 1880 were:

Class 1 and 2 presenting for examination in Standard 4

- Emma Parfitt 12.11
- Carrie Johnson 11.11
- Lucy Greenwood 14.2
- Anna Bray 13.7
- James Laing 12.8
- George Laing 14.0

Class 1 and 2 presenting for Standard 3

- Lillie Glasgow 11.1
- Annie Hayr 10.5
- Mary Hayr 14.5
- Mary Conelly 13.2
- Annie Conelly 12.2
- Ada Laing 11.0
- Alfred Greenwood 11.10

Classes 3 and 4 presenting for examination in standards 2 and 1
Standard 2

- Jane Taylor 11.3
- Martha Greenwood 9.7
- Clara Conelly 10.5
- Jane Livingstone 11.6
- Emily Hill 10.6
- Ellen Greenwood 7.11
- Mary McKay 9.0
- Ettie Taylor 6.0
- Isabel McKay 13.3
- Faith Bishop 11.6
- Martha Given 10.1
- Georgina Bishop 9.3
- Herbert Hill 8.2
- Charles Conelly 8.11
- Willie Laing 9.0
- Stephen Bray 10.9
- Standard 1
- Alice Barker 13.8
- Fanny Barker 12.2
- Ethel Schmiedal 6.1

²³⁰ http://www.3kings.school.nz/Site/Our_School/School_History/Earliest_Days.ashx

- Mary Barker no age given
- James Anderson 6.2
- Harry Bishop 7.6
- Tom Patten 6.2

Mt Roskill/Three Kings School Buildings

The first school consisted of a one-roomed building with a porch²³¹. An additional school-room 38 feet by 20 feet was added in 1885 by J. Rowe²³².

Each classroom had a fireplace. In the older room there was a big open one which was surrounded by a high old-fashioned fire guard on which coats and stockings were hung to dry on wet days. In the newer room, there was an old style register grate which was far too small for the room, so that Standard 3 children, whose desks were close to it, were the only ones who derived any benefit from a fire on a cold day.

Between the two classrooms there was a clear glass door, and over this, on the side of the larger room hung a large gilt framed picture of Queen Victoria. Year after year, we commenced and ended our singing lessons with the National Anthem²³³.

The front four rooms of the School House were built in 1891. In 1912 two more rooms were built by A.J. Jenkin,²³⁴ because the roll had increased. The headmaster reported to the committee that the roll had increased to 202 pupils since the meeting the previous month, and that additional accommodation was urgently required. It was decided at this meeting to expedite the school enlargement scheme by making further application to the Department and also to continue the socials in aid of the school picnic funds²³⁵.

An Infant School, a brick plaster concrete unit of two rooms, was erected in 1921, under the supervision of the Education Board's foreman. The nucleus of a new block fronting Three Kings and Mt Albert Roads, consisting of two classrooms, cloakrooms and Headmaster's office, was

²³¹http://www.3kings.school.nz/Site/Our_School/School_History/Earliest_Days.aspx

²³² www.3kings.school.nz

²³³ http://www.3kings.school.nz/Site/Our_School/School_History/Earliest_Days.aspx

²³⁴ www.3kings.school.nz

²³⁵ "MOUNT ROSKILL SCHOOL NEEDS". Papers Past, *New Zealand Herald*, Volume XLIX, Issue 15014, 8 June 1912, p. 5

erected by A.J. Jenkin in 1927²³⁶. The *New Zealand Herald* said that the new classrooms were being built to accommodate the 5th and 6th standards and would be finished by March as part of a building programme to add nine more classrooms to Mount Roskill School. The main school had opened at the beginning of the year with 461 pupils, plus there were 45 children in the side school.



Figure 28 A cheery group of scholars at Mount Roskill School on first day back after the New Year Papers Past *New Zealand Herald* 2 February 1928, p. 8

Then in 1929 concerns developed that Mount Roskill School's roll was dropping with accommodation to spare, while nearby schools Royal Oak and Brixton Road were overcrowded; 45 children from Mount Roskill were attending the Royal Oak School with 27 from the same district going to Brixton Road School. The Auckland Education Board decided to transfer 45 children from Royal Oak to Mount Roskill and to insist that 14 children from the lower classes at Brixton Road should be sent to Mount Roskill's side school in order to maintain Mount Roskill School's grade. In circumstances where schools were overcrowded the Board had the authority to insist that children attended the school in the district where they lived²³⁷.

In 1928 the school committee had £130 in hand for the proposed dental clinic, a scheme that was actively supported by the parents, but they were waiting for authority from the Education Department before they could start the clinic²³⁸. This dental clinic was opened in May 1930.

²³⁶ www.3kings.school.nz

²³⁷ "TRANSFER OF PUPILS". Papers Past. *New Zealand Herald*, Volume LXVI, Issue 20274, 6 June 1929, p. 12

²³⁸ *New Zealand Herald*, Volume LXV, Issue 19866, 9 February 1928, p.11

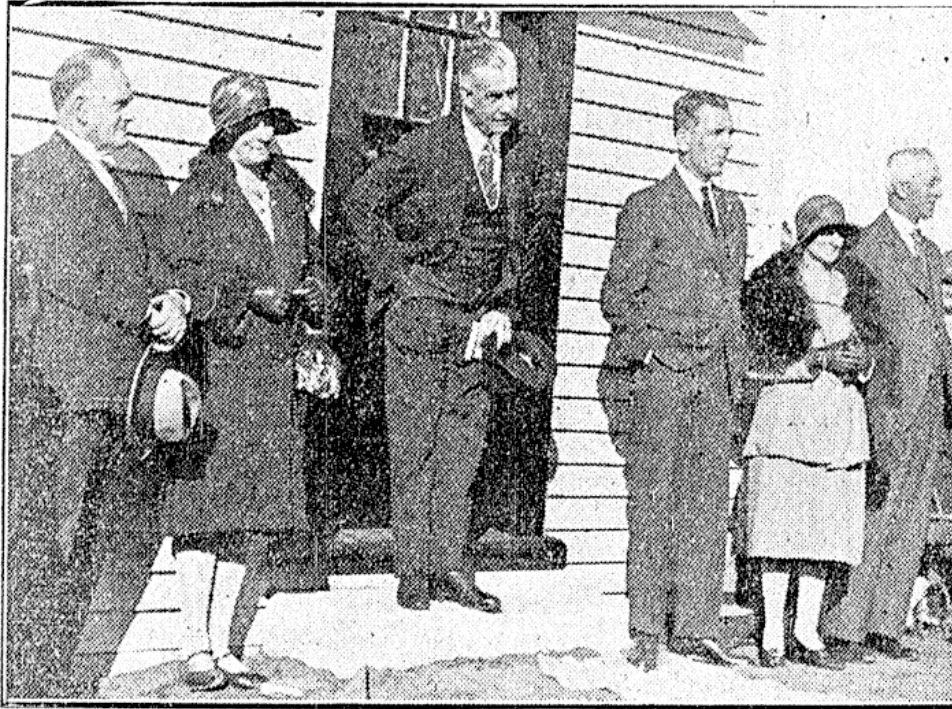


Figure 29 "MOUNT ROSKILL SCHOOL DENTAL CLINIC OPENED. The Minister of Health, the Hon. A. J. Stallworthy, speaking, on his left is the headmaster Mr F.A. Garry". Papers Past: New Zealand Herald, Volume LXVII, Issue 20560, 10 May 1930, p.8

Four additional rooms were added by A.J. Jenkin in 1935, forming what is now used as the main infant class building²³⁹.

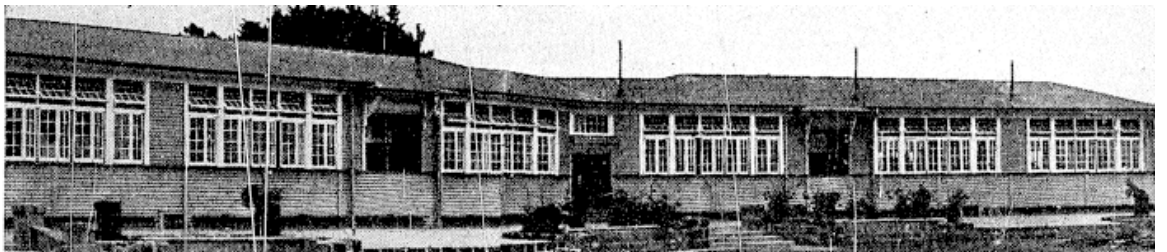


Figure 30 Mount Roskill School in 1938. Papers Past. New Zealand Herald, Volume LXXV, Issue 22988, 16 March 1938, p. 10

The two-roomed tiled roof block and teachers common room came into use in August, 1946. Following this period an increasing roll demanded the erection of two pre-fabricated two-unit temporary buildings, which were used until the school became a full contributing one to Mt Roskill Intermediate in 1957.

The School Grounds

²³⁹ www.3kings.school.nz

From the beginning of the school's existence in 1878 the parents and community wanted to have attractive grounds and additional facilities for the children. Sufficient money was raised in the early days of the school's existence, by public subscription, to plant shelter trees in the playground, purchase a piano, and start a library²⁴⁰.

The land that the school occupied was owned by the Crown for thirty odd years beforehand and was probably managed as part of the common grazing and stone gathering lands about the Three Kings Reserve, which was formally gazetted in 1886, at the same time as more land was added to the school site. There are old trees growing in the grounds today that would have been planted in the 19th century. No Arbor Day foundation plantings from the 1890s have been confirmed, but most 19th century founded primary schools across Auckland that were founded in the 19th century can trace their trees to the foundation Arbor Days.²⁴¹

The children of Mt Roskill School participated in the Arbor Days and other tree planting occasions in the 1930s. In 1937 the children from the three Mt Roskill schools were invited to attend a tree planting ceremony in the Three Kings reserve when members of the Road Board would plant a variety of native and exotic trees. And the One Tree Hill Borough Council had made arrangements for native and flowering cherry trees to be planted along the streets of the Borough²⁴².

One of the most active people to improve the school grounds was the principal Mr Garry. He started in 1924 and was a most capable and popular Principal. He had a list of things he wanted achieved when he started including more teaching apparatus, electric lighting, better playgrounds, and a rock wall on the east boundary, better conveniences and furnishings for the staff room. He also established a good library and a Magazine Club²⁴³.

²⁴⁰ http://www.3kings.school.nz/Site/Our_School/School_History/Earliest_Days.aspx

²⁴¹ John Adam, 2015, p. 44

²⁴² *New Zealand Herald*, 7 August, 1937, p. 21

²⁴³ "Centennial Jubilee of Three Kings School Booklet", Archives New Zealand, Auckland

In 1935 a fair was held to raise funds for improving the school grounds²⁴⁴. Mr Garry designed the school grounds, which were in addition improved by the removal of rocks from the grounds and the construction of the rock walls which remain such a feature of the school. They were built mainly by unemployed men during the Depression in the 1930s²⁴⁵.

In 1932 Mr Garry suggested improvements and a beautifying scheme at The Three Kings Tram Terminal to the Mt Roskill Road Board. He said that the school on one corner of the terminus had employed some 120 relief workers for about 18 months to build walls and terraces on the school grounds. In a month or two the men would be idle because the school improvements would be completed. He said that the Board should provide a lay out plan of improvements to the Three Kings Reserve on the opposite corner from the school. The “lay out to be for 50 years ahead”. The men could be started on the work that would be part of the plan. The Veterans’ Home would also lend itself to the beautifying scheme²⁴⁶.



Figure 31 Mr. FA Garry copied from 1978 School History²⁴⁷

There were various fund raising events held in the 1930s to get funds for beautifying the ground. A carnival was held in 1933 (figure 35) and a fair in 1935 (figure 36).

²⁴⁴ *New Zealand Herald*, Volume LXXII, Issue 22067, 25 March 1935, p. 6

²⁴⁵ http://www.3kings.school.nz/Site/Our_School/School_History

²⁴⁶ *Auckland Star*, “Minutes of Mount Roskill Road Board”. 20 July 1932, p. 3

²⁴⁷ John Adam, 2015



Figure 32“MĀORI DANCING A FEATURE OF SATURDAY'S CARNIVAL AT THE MOUNT ROSKILL SCHOOL: A native dance in progress”. Part of carnival to raise funds for the school grounds Papers Past New Zealand Herald, Volume LXX, Issue 21463, 10 April 1933, p. 6



Figure 33“AUCKLAND PRIMARY SCHOOL FAIR IN AID OF GROUND IMPROVEMENTS LARGELY ATTENDED ON SATURDAY.” Papers Past. New Zealand Herald, Volume LXXII, Issue 22067, 25 March 1935, p. 6



Figure 34 View of school entrance on corner of Mt Eden and Mt Albert Road, showing stone walls. This is part of a photograph commemorating opening of tramway extension to Mount Albert. Taken from new tram terminus at Mount Albert looking back towards old terminus at Three Kings with Mount Roskill School on right. Papers Past. New Zealand Herald, Volume LXVIII, Issue 20833, 27 March 1931, p. 8



Figure 35 "NEW GATES FOR MOUNT ROSKILL SCHOOL. The children held an unofficial opening yesterday of the new school gates which have been built by unemployed relief labour". Papers past. New Zealand Herald, Volume LXVIII, Issue 20940, 1 August 1931, p. 8



Figure 36 "A Willing Encounter" Pupils boxing at the Mount Roskill School as part of the Diamond Jubilee programme of entertainments. Papers Past: New Zealand Herald, Volume LXXV, Issue 22997, 26 March 1938, p. 12

The children grew vegetables in the school gardens during World War 2. "Boys working in the garden while other children occupy the new swimming pool. Water from the pool is used to irrigate the garden were children grow vegetables for their school lunches"²⁴⁸.

The following year (1940) it was decided to continue with the cultivation plots that were irrigated by water from the school's miniature swimming baths. The headmaster Mr E.F. Snell said that in the last season over three

²⁴⁸ *New Zealand Herald*, Volume LXXVI, Issue 23523, 7 December 1939, p. 8

¹⁴⁹ *Papers Past New Zealand Herald*, "School Garden," 6 September 1940, p. 9

hundredweight of tomatoes had been produced in addition to quantities of green salad vegetables²⁴⁹.

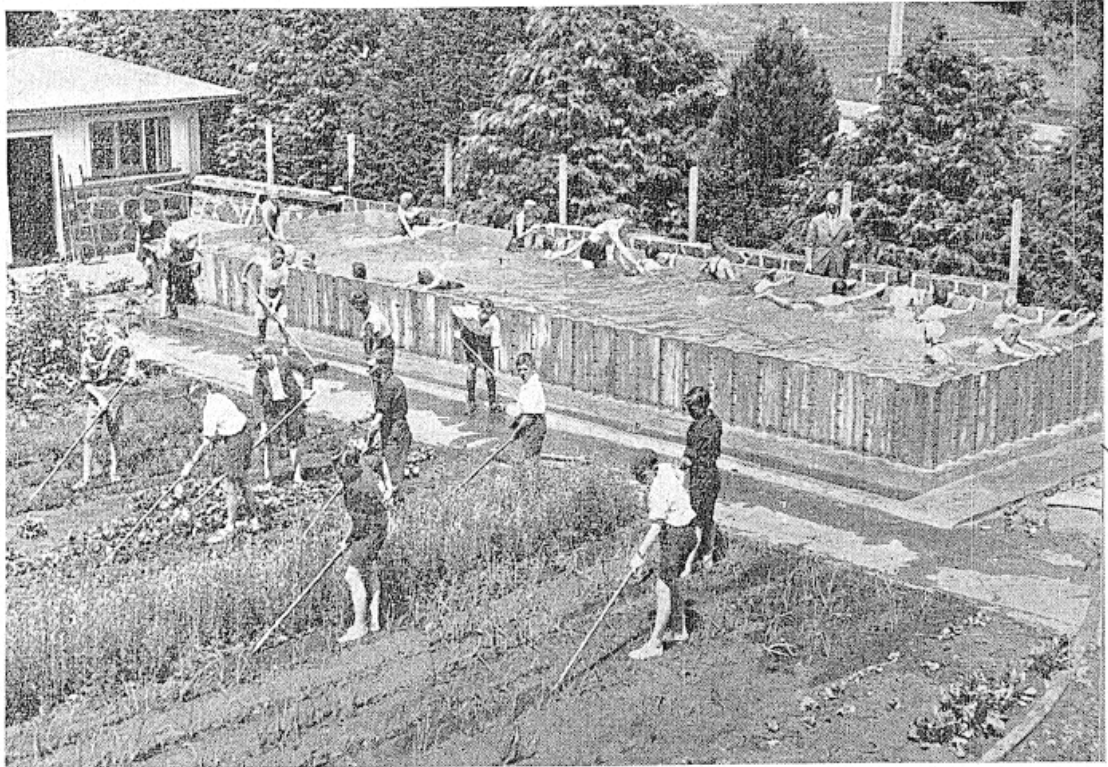


Figure 37 “Outdoor activities at the Mount Roskill School”. *Papers Past New Zealand Herald*, Volume LXXVI, Issue 23523, 7 December 1939, p. 8

The History of the Reserves

Crown Land - Occupation Licenses

During 1844 the New Zealand government issued 14 “Occupation” licenses on the “Westside of Mount Eden.” These licenses were issued “under the *Regulations of the 17th clause of the Land Sales Imperial Act, 5th & 6th Victoria Chap. 36.*” This was a New South Wales law that appears to have functioned in New Zealand until 1849.²⁵⁰

²⁵⁰New Zealand Archives, Wellington. IA 1. 1844/ 1635. Return: Squatting Licenses... under Regulations.

There is strong evidence that these “occupation licenses” [and a diverse range of other licenses such as those for “cutting and sawing timber” or “making bricks”] were converted into depasturing licenses under New Zealand law when a “Hundred” system of local government land management was introduced to the Auckland Province by Governor George Grey in 1848.²⁵¹ The Three Kings district was on the boundary of the Auckland and Onehunga Hundred but it is likely that the Auckland Hundred was the dominant authority.

Depasturing Licenses

A group of depasturing licenses was issued to Onehunga and Auckland persons including James Magee, Jeramiah O’Keefe, W. Powditch, E. George and Thomas Somerville.²⁵² The documents detail the fees paid but do not illustrate the run where animals were grazed. There is much debate about the depasturing of stock that took place along all the roadsides. The width of contemporary roads is a legacy of the wide grazing runs that were created from the 1840s onwards.

Trees were planted for firewood and shelter of animals that grazed these public lands.

Tree Cultivation and Plantation Reserves

The Auckland Provincial Council through its *Highways Act, 1874*, which was in turn enabled by central government legislation, funded tree cultivation.

It shall be lawful for any District Board out of the expenses of procuring and planting upon any public highway, public recreation ground, river or creek bank, public reserve, or upon waste lands of the Crown within the district, any forest or other trees and the Superintendent may out of monies to be placed at his disposal for that purpose by the Provincial Council pay to any District Board any such sum or sums of money as he may consider reasonable as a contribution towards the expense of procuring and planting trees as afforested.

²⁵¹ Blomfield, GT. 1971. *The Evolution of Local Government Areas in Metropolitan Auckland 1840-1971*. Auckland University Press. .

²⁵² Archives New Zealand, Wellington.R23520237.

To support its tree planting reform, The Auckland Provincial Government allocated £700 during the 1870s, for example to the Devonport and Mount Eden Highway Boards. Trees were planted on Mount Eden as a result.²⁵³

Several 'Plantation Reserves' were created in the 1880s and one near the Three Kings School from land subdivision. Trees were planted for firewood and the shelter of animals that grazed these public lands. There continued to be debate about the grazing of stock that took place along all the roadsides.

Recreation and Quarry Reserves

The establishment of later reserves is intimately connected with the history of quarrying of the hills of Te Tātua a Riukiuta, and the urban development of the area. The original two reserves were set aside for recreation and quarrying. Those trusted to manage the public estate had private interests in the resources held in the public land. The complex play between conservation and development are revealed extensively in the archives.²⁵⁴

The areas of land that were first reserved were to the south of the Three Kings volcanic complex. Sections 85A, 85B and 85C were permanently reserved by notice in the *New Zealand Gazette* 1886²⁵⁵, then vested in the Mt Roskill Road Board by notice in the *New Zealand Gazette* 1888, pages 301 and 301. Section 85A was a Metal Reserve and Section 85B was a Recreation Reserve. Section 85C was for the Mt Roskill offices and the pound, although the public pound was at that time actually situated on the Metal Reserve²⁵⁶.

Images of Reserves

²⁵³ The Highway Act, 1874. *Statutes of New Zealand*, 1874; John P. Adam, 2011. "Plant Trees: A Short History of the Otago and Auckland Forest Tree Encouragement Planting Policy of the 19th Century". *Legacy: Journal of New Zealand Federation of Historical Societies*. Volume 23 (1). pp. 8-11.

²⁵⁴ John Adam, 2015 p. 5

²⁵⁵ *New Zealand Gazette* 1886, page 601

²⁵⁶ Commissioner of Crown Lands Auckland to Under Secretary for Lands Wellington 13 January 1928, "Reserves-volcanic cones, 1914-1974", BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

The following images are the official Crown Plans of the specific Lots and the names given them in the 1886 as quoted in the *New Zealand Gazette* notice. Another *New Zealand Gazette* notice appeared in 1888 'Vesting reserves in the Mount Roskill Board' that included the Metal Reserve 85A and the Public Pound 85C²⁵⁷. All the reserve plan images in figures 43-47 were copied from Archives New Zealand, Wellington. Ref. R18648635²⁵⁸.

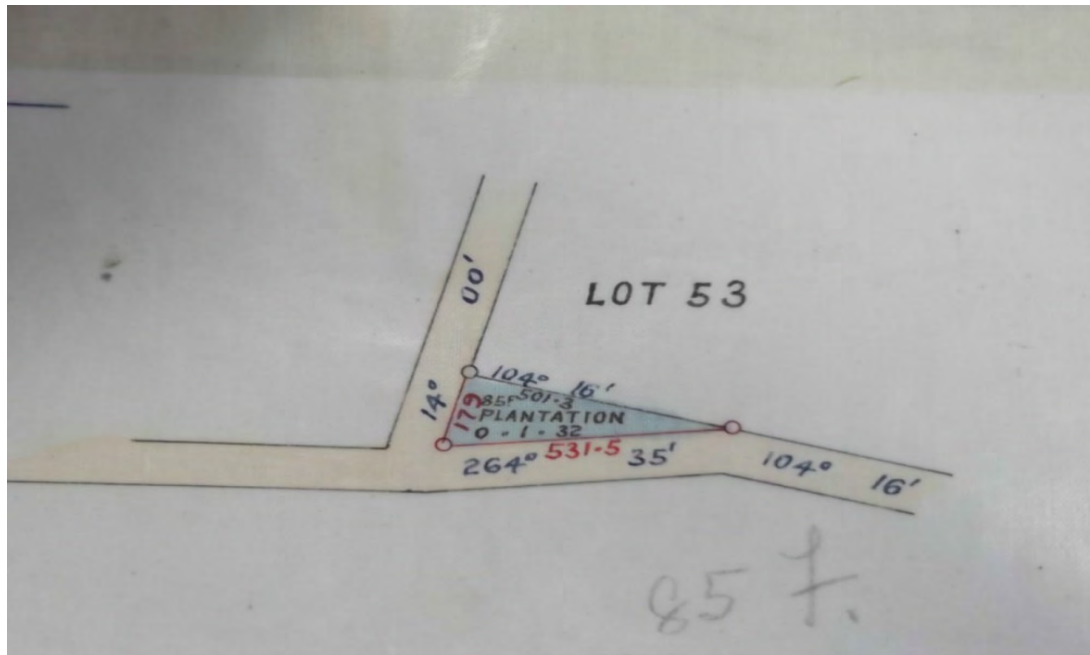


Figure 38 Allotment 85F Plantation Reserve. Called Andrews Road reserve in 2015.

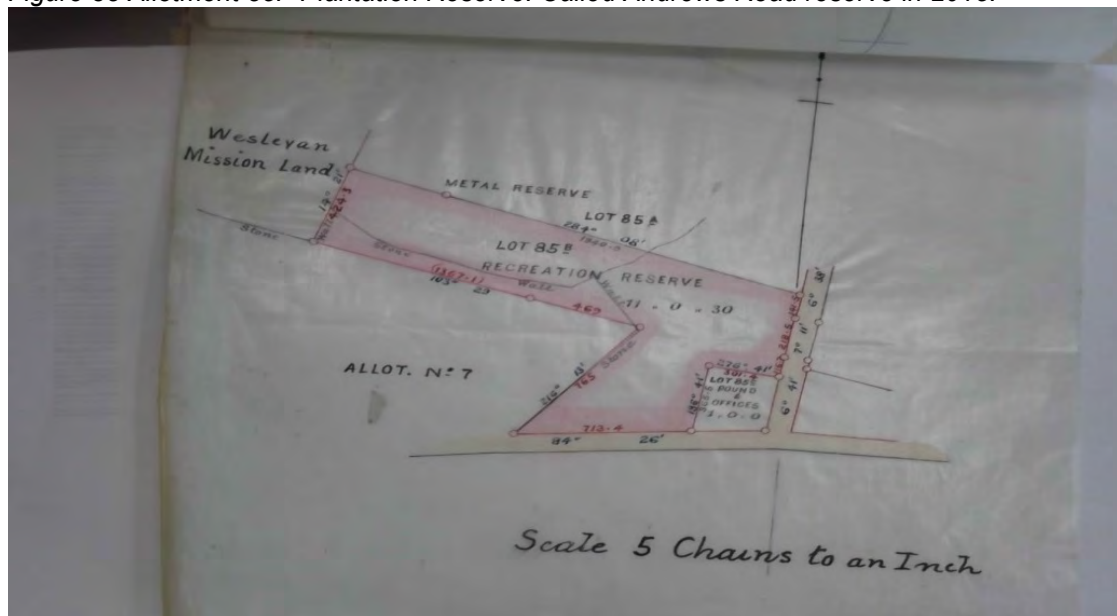


Figure 39 Allotment 85B Recreation Reserve. Note 'Stone Wall' boundary. Called Three Kings Reserve in 2015.

²⁵⁷ *New Zealand Gazette*, 1888, p. 302

²⁵⁸ John Adam Digital images, DSCF1894, DSCF1891 and DSCF1888 cited in Adam 2015.

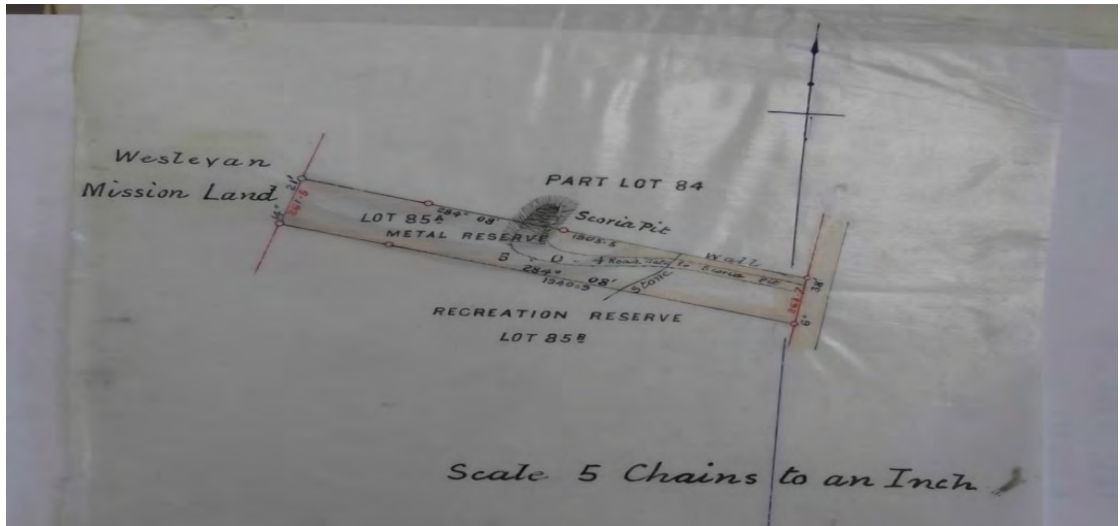


Figure 40 Allotment 85A Metal Reserve. Note access to Scoria Pit in private allotment 84. Stone wall also marked.

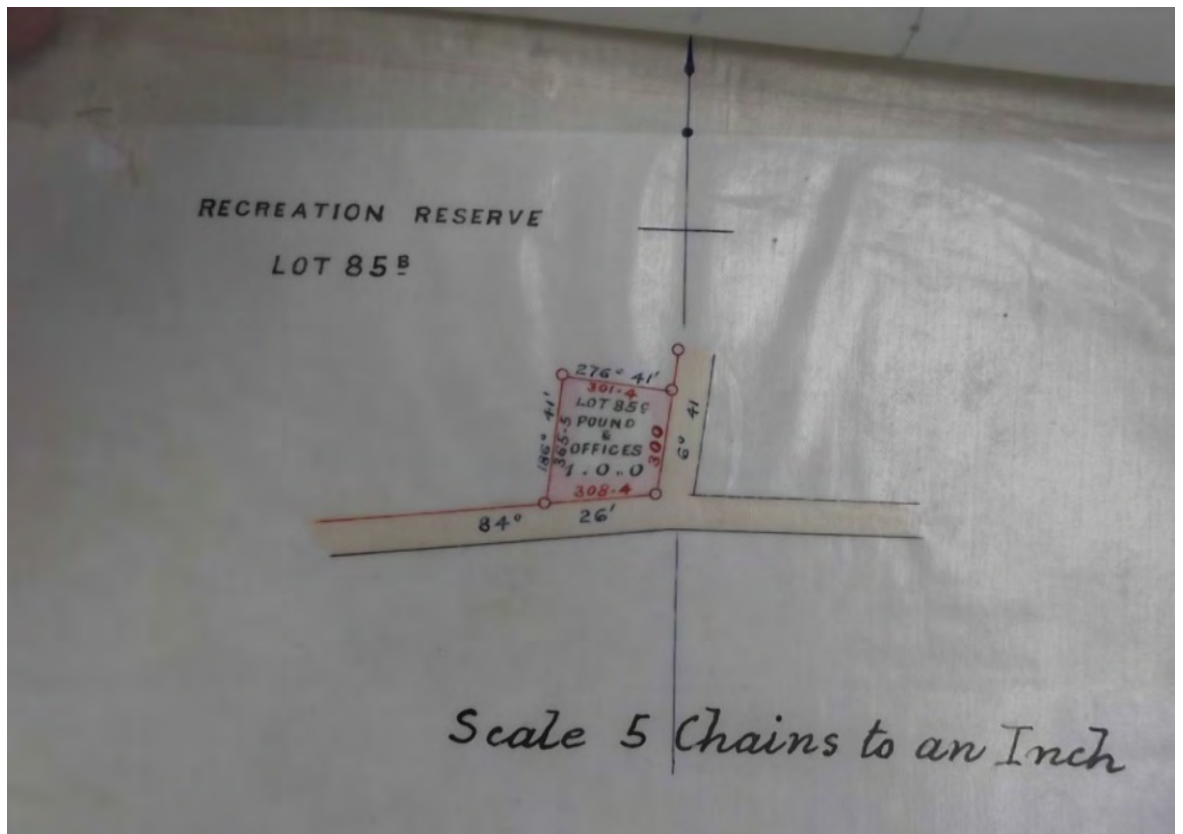


Figure 41 Allotment 85C Pound and Offices. Not used for this function and evidence suggest that trees were planted on this land in 1880s.

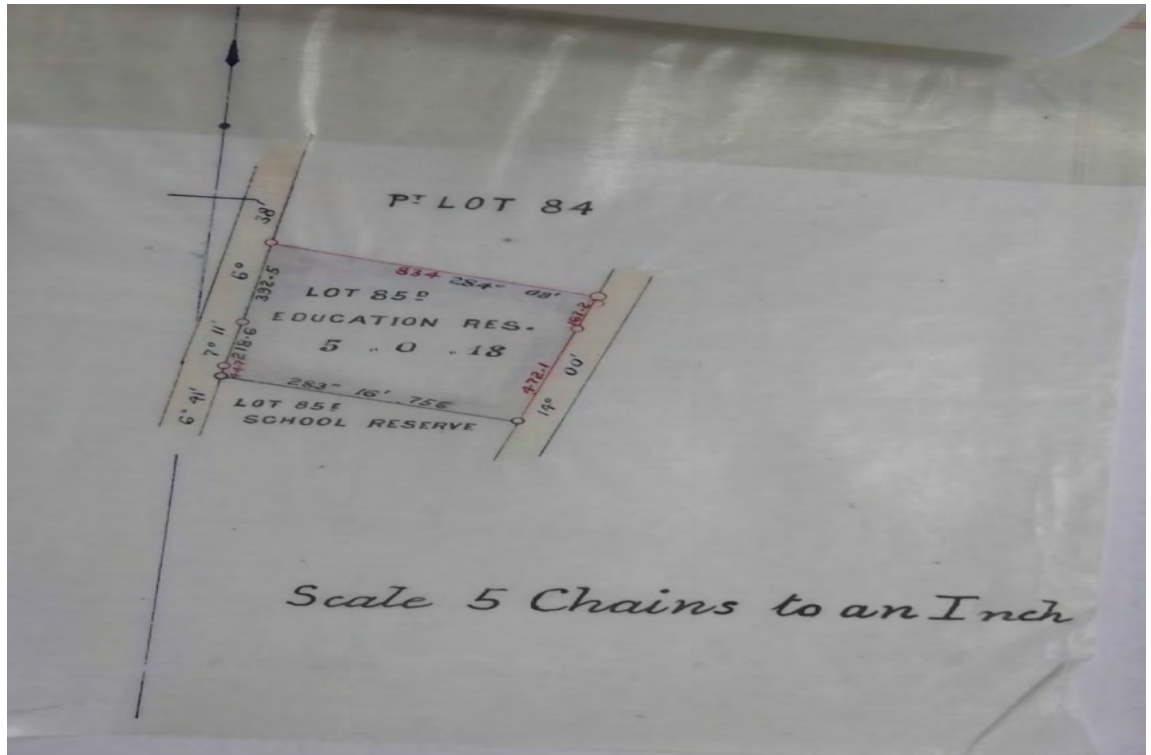


Figure 42 Allotment 85D/E Education Reserve. Today Three Kings Primary School.



Figure 43 Reserve 85F recorded against Town of Three Kings' approved owned by AL Foster in 1903. Located west of 85B. DP3029 (1903). LINZ.

The 'Town of Three Kings' subdivision plan drawn by A.L. Foster records a stone wall on the southern boundary where the relict boundary exists today [2015].

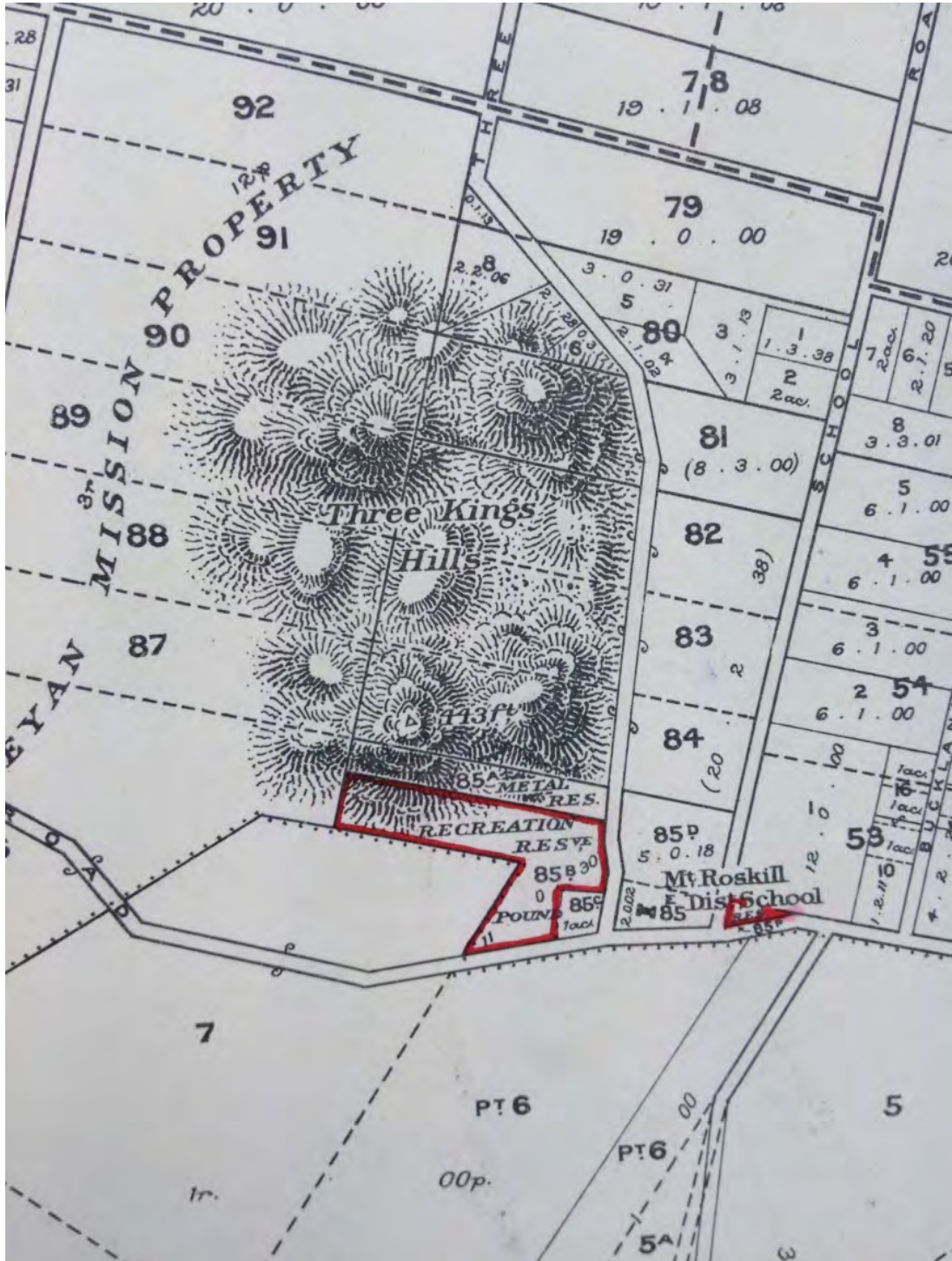


Figure 44 Plan showing Metal Reserve (strip above Recreation Reserve outlined in red) and the Board offices and pound (sec. 85C) "Reserves-volcanic cones, 1914-1974", BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

“Public Parks”

In 1912 there was interest in a proposal by Mr Simmonds that the hill known as Three Kings should be acquired as a public park when the Methodist College moved to Paerata. “The opportunity therefore offers of securing a splendid site, commanding beautiful views of the whole isthmus, as a public reserve”. The Mayor of Auckland visited the site and said he hoped the people of greater Auckland would not let the chance slip by.

Now was the time to provide for the open-air needs of this big suburb. If Aucklanders were lax about the matter, the opportunity would pass, and the Three Kings would become a huge quarrying site, and in the course of time would be dug and carted away altogether. Already nearly half of the fine southern King hill had gone as the result of quarrying operations, and the other half was being fast removed for the purposes of road metal, concrete, etc.

From a public point of view ... there cannot be any doubt about the advisability of securing 40 or 50 acres of these fine volcanic hills as a big park for the future, and the question naturally arises as to who should 'pay the piper,' because the Methodist authorities will require to be paid fair value for the property. Plainly, it is not the business of the Auckland City ratepayers to provide parks for suburban districts which decline to come into a Greater Auckland scheme. I do suggest, however, that the city might well 'help' the suburbs should the suburban districts take up the scheme. The suburban districts are most concerned, and, indeed, I go so far as to say that the suburban boroughs and road boards will be neglecting their plain duty if they should lose this opportunity of securing this land for the public²⁵⁹.

The Mayor of Auckland went on to suggest that the Mt Roskill Road Board, the Mt Eden Borough Council, the Mt Albert Borough Council, the Onehunga Borough Council and the One Tree Hill Road Board should hold a joint meeting to consider the matter. He was happy to attend and to assist with moving the proposal forward²⁶⁰.

However this proposal did not move forward and in 1927 the Wesley Training College Trust Board offered 14 acres of land as a public park. The Auckland Star expressed appreciation of the gift, but remarked that “some 15 years ago the whole estate of about 130 acres could have been

²⁵⁹ *Auckland Star*, Volume XLIII, Issue 207, “A Public Park”, 29 August 1912, p. 5

²⁶⁰ *ibid*

purchased by the city at comparatively small cost²⁶¹. The gift was the result of the Wesley Training College Board's decision to undertake subdivision of its land at Three Kings. Mr Simmonds presented the plan of the Three Kings Estate to the Mt Roskill Road Board on 16 November 1926. The Board decided to meet at the corner of Parau Street the following Tuesday with the plan of the layout²⁶².

Then in December it was decided by Wesley Training College Board to create a Reserve of the small piece of bush facing Parau Street that was originally going to be subdivided for housing. The legal costs of reserving it as a scientific and recreational reserve were to be paid by the Mt Roskill Road Board²⁶³. New Plans presented to the Mt Roskill Road Board in January 1927 complied with all the Board's stipulations, except that the width of the road would be 66 feet, although the Wesley Training College Board was only required to surface the internal 40 feet. The Wesleyans would also be asked to provide more playing areas in the estates²⁶⁴. However the resolutions that had been adopted on 8th February 1927 by the Board in regard to the road widths and extra playing areas in the estate were later rescinded and the plans were approved.²⁶⁵

By 1928 concern was being expressed that the Recreation Reserve that was administered by the Mt Roskill Road Board, which was also the Domain Board, was disfiguring the Domain by opening up a quarry on it²⁶⁶. The Domain (or Recreation Reserve) was "a pleasing hillside, which is a valuable adjunct to a Domain already containing a large proportion of

²⁶¹ Papers Past: *Auckland Star*, "Our Volcanic Hills", Volume LVIII, Issue 128, 2 June 1927, p. 6

²⁶² MRB 100/9 1923-1928. ACCA, p. 131.

²⁶³ Minute of 14 December 1926. Mt Roskill Road Board- Meeting – MRB 100/9 1923-1928. ACCA.

²⁶⁴ Mt Roskill Road Board- Meeting – [??] 1927. P171. MRB 100/9 1923-1928. ACCA. [JPA. DSCF9335].

²⁶⁵ Ordinary meeting, 1927. P246. MRB 100/9 1923-1928. ACCA.

²⁶⁶ Minister of Lands, Wellington to J. Turner Mt Albert Road, Three Kings Auckland, 31 May 1928, "Reserves-volcanic cones, 1914-1974", BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

practically level land, will eventually be destroyed.”²⁶⁷ The culprit was the Mt Roskill Road Board, which was taking material out of the Recreation Reserve and using it for road works. The Clerk of the Road Board assured the Commissioner of Crown Lands that the Board were under the impression that they were working on the Metal Reserve.

This excuse was doubted, but a resurvey was carried out and it was decided that that the practical solution was to include the damaged area of the Recreation Reserve in the Metal Reserve and part of the Metal Reserve was to be alienated to the Recreation Reserve as compensation (see figures 21 and 22). But by 1937 the Mt Roskill Road Board was proposing that the alienated portion of the Metal Reserve would be “of much greater value to the community, since the quarrying of stone from this portion would be much less expensive and more convenient than at present pertains”²⁶⁸ — to enable a fund to be created for the development of Lot 85B.²⁶⁹

²⁶⁷ Commissioner of Crown Lands Auckland to Under Secretary for Lands Wellington 13 January 1928, “Reserves-volcanic cones, 1914-1974”, BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

²⁶⁸ Department of Lands, 3 December 1935, “Reserves-volcanic cones, 1914-1974”, BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

²⁶⁹ Department of Lands 3 December 1935, “Reserves-volcanic cones, 1914-1974”, BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

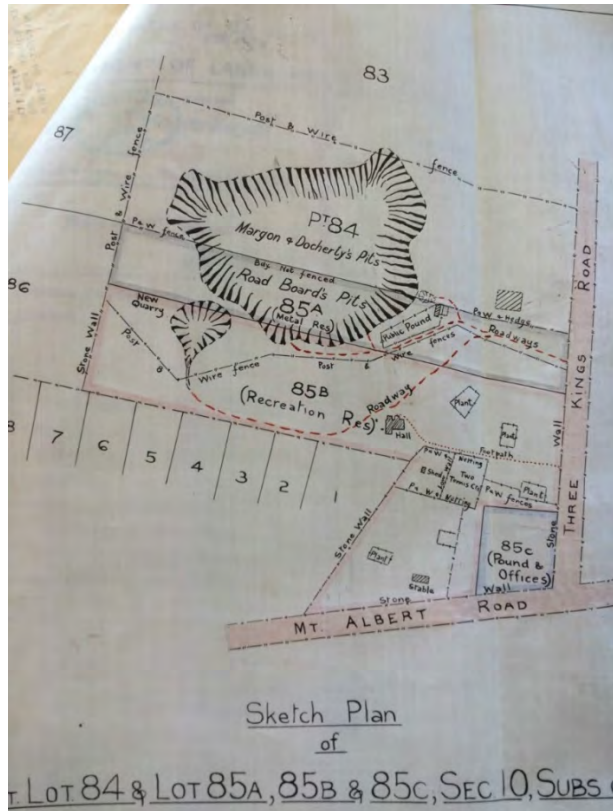


Figure 45 Map showing area of Recreation Reserve being quarried by Mt Roskill Road Board in 1928. "Reserves-volcanic cones, 1914-1974", BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland²⁷⁰

²⁷⁰ Figure 50 is a plan of Allotments 84 and 85, drawn by N.J. Till and dated 19 December 1927, which is attached to a lease owned by Maron & Docherley. It illustrates the materials used in the construction of the boundaries (Stone Wall, Post & Wire, Netting) and the position of buildings, including Public Pound, Tennis [courts] and 'plant' (meaning "plantations") of living trees that would have probably been *Eucalyptus spp*²⁷⁰.

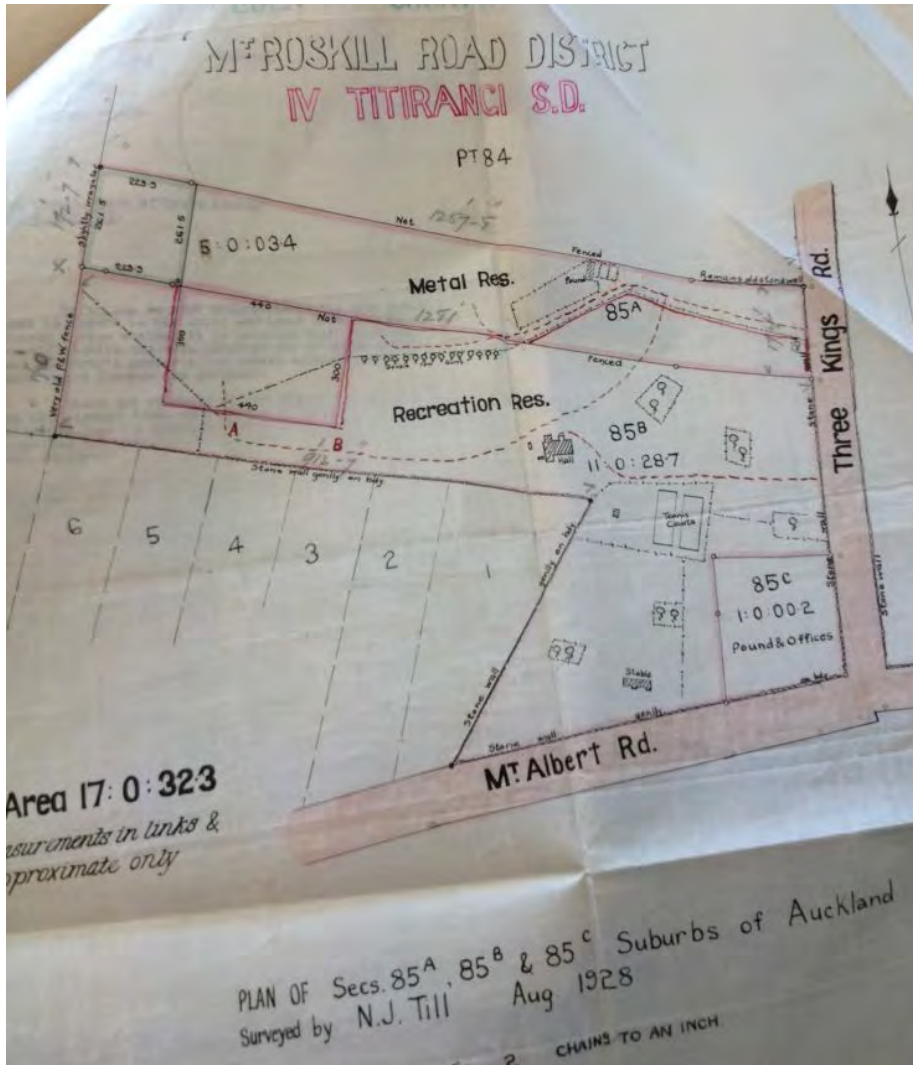


Figure 46 Showing extension of Metal Reserve into Recreation Reserve and area of Metal Reserve re allocated to Recreation Reserve. "Reserves-volcanic cones, 1914-1974", BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

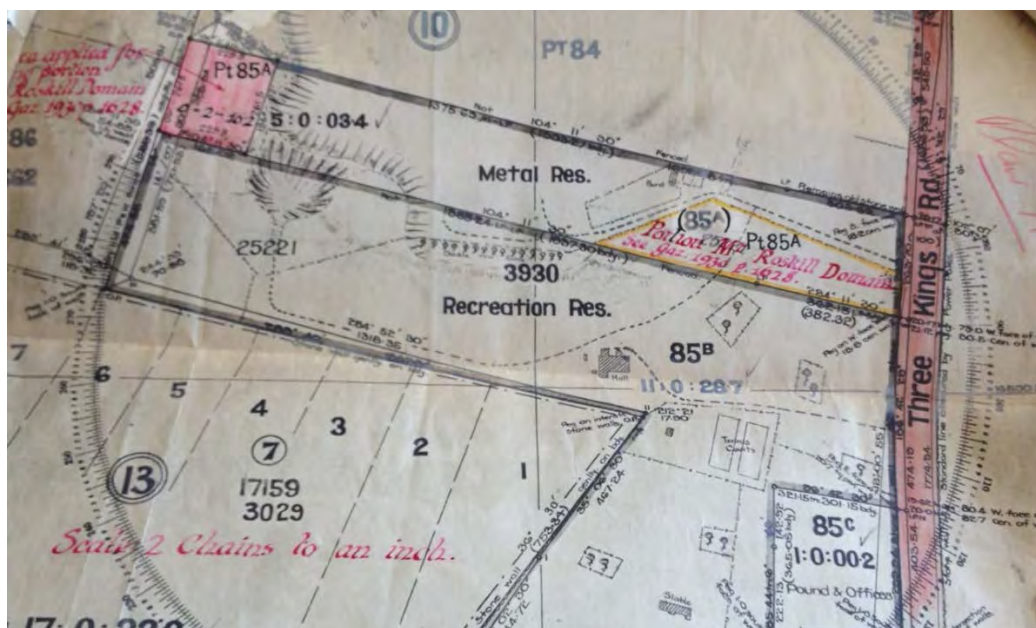


Figure 47 Additions to Recreation Reserve NZ Gazette 1930, page 1628. "Reserves-volcanic cones, 1914-1974", BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

However it was not until 23 December 1936 that an agreement was reached and finally in 1938 part of the Metal Reserve comprising 1 acre 0 roods 24-1 perches, was changed to Recreation Reserve, and notified in *New Zealand Gazette* on 22 July 1938²⁷¹.

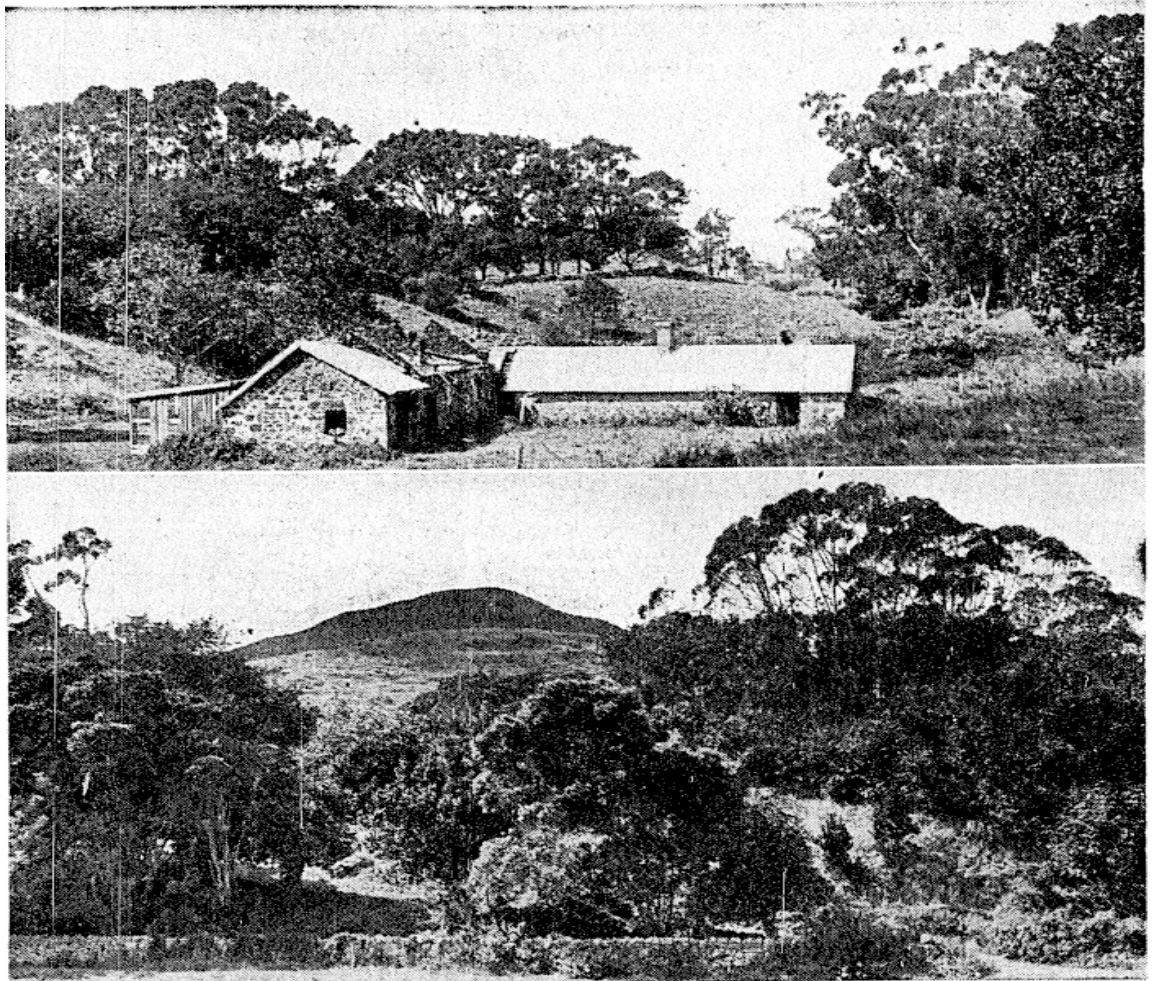


Figure 48 Showing portion of Pt 85A changed from Metal Reserve to Recreation Reserve. BBAD A169 1054 Box 2761 Wesley College Block, Parau Road, Mt Roskill National Archives, Auckland

In March 1939 the *New Zealand Herald* announced that it was likely that the government would buy 140 acres at Mt Roskill from the Wesley Trust for housing and it was anticipated that 600 houses would be built on the land²⁷². However a final decision was not expected until the cost of roading and reticulation had been estimated. The Wesley College Block was purchased by the government to subdivide for urgent housing during World War II.

²⁷¹ BBAD A169 1054 Box 2761 Wesley College Block Parau Road, Mt Roskill National Archives, Auckland

²⁷² *New Zealand Herald* 8 March, 1939. p12



BEAUTIFUL AUCKLAND PROPERTY PURCHASED FOR STATE HOUSING
 Scenes on the Wesley Trust Estate, Three Kings, which has been purchased by the Government for the erection of about 600 houses. It is hoped that the hundreds of fine trees, planted while the Wesley Training College occupied the property between 1848 and 1922, will be preserved. The upper view shows the remains of the first college buildings. The Big King, 440ft. high, appears in the lower photograph.

Figure 49 Photograph from New Zealand Herald, 8 April, 1939, p. 10 Column 2 to 4

The Māori Fortifications

The Department of Housing Construction was aware of the importance of the Māori fortifications and the Director observed in a letter that: “The deletion of this road was dictated by the Department’s desire to preserve the Māori fortifications shown on the plan” (figure 24). He went on to say that: “It is understood that they are the most perfect example of their type in the Auckland Isthmus and as such every effort should be made to preserve them.” He continued: “I might add that in view of the historic associations of the site and the magnificent trees thereon more careful consideration has

been given to the development of this block than any other the Government has subdivided"²⁷³.

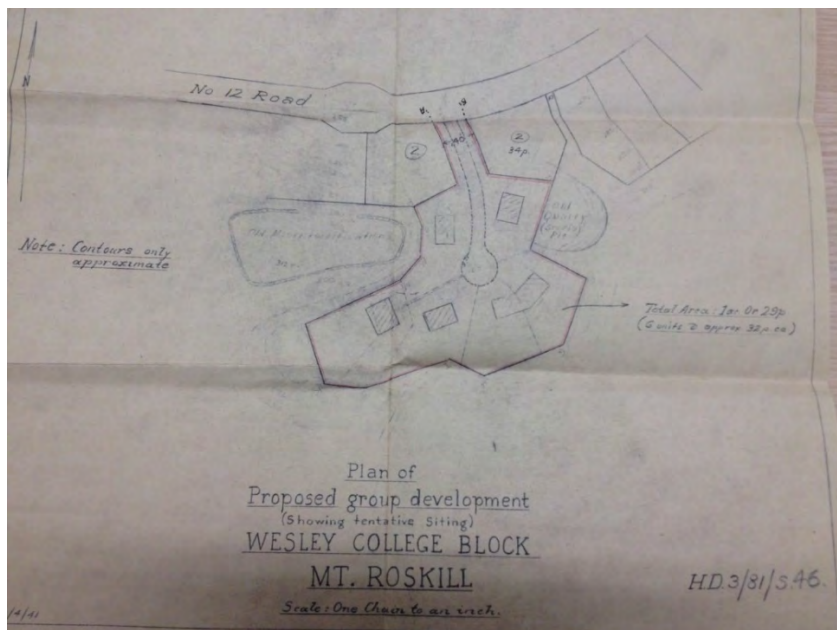


Figure 50 a) & b) Sketch of proposed layout showing area protected from subdivision because of Māori fortifications (b) Close-up of fortifications. National Archives, Auckland BBAD A169 1054 Box 2761 Wesley College Block Parau Road, Mt Roskill

The 'Old Maori rock fortification' is illustrated on a subdivision plan but the precise position of the structure is problematic because of the tentative number codes found on the filed maps and the late naming of the roads in the Upper Wesley subdivision. The street number No 12 is believed to be Fyvie Avenue.

The first description of the object is: "I enclose herewith a copy of a press report dealing with the above. Please have the rock fortification surveyed

²⁷³ Director of Housing Construction to the Clerk of Mt Roskill Road Board, Auckland 27 August 1941. BBAD A169 1054 Box 2761 Wesley College Block Parau Road, Mt Roskill Part 2, National Archives, Auckland

and let me have a plan as soon as possible”²⁷⁴, which is quoted in a memorandum dated 25 July 1939.

A plan is illustrated on a map (figure 52 a&b) that was one of the ‘tentative’ documents²⁷⁵ drawn with a block of six houses to be placed bounding the ‘Maori fortification.’ This house layout never proceeded and the housing block was to become a reserve – called P[ar]t 257, but during the middle 1950s to 1960s it was quarried, down some 30 yards (27.4m) by Winstone’s for a sports ground called ‘Smallfield’ (after a nearby street). This reserve land had initially been secured by the government from the Wesley Training College Board in 1927, but it was not formally gazetted as a ‘recreation reserve’ until 1950²⁷⁶. One plan from the 1940s has the word ‘Plantation’ written across the reserve space²⁷⁷.

There is some evidence of a local town planning scheme for the whole site being commissioned in the 1920s, before the 1929 share crash, by the Wesley Training College Board but institutional or legal documents illustrating this have not been found. The original map illustrating the fortification was commissioned by the government about 1940/41 and drawn by a local consultant surveyor whose name is associated with other maps.²⁷⁸ The government in one memorandum revealed that it was skeptical about the status of the Maori fortifications:

Under separate cover two white prints [AE?] 33/1/76 are being forward showing the position of trees worthy of preservation, location of scoria pit and supposed Maori fortifications²⁷⁹. ...The names given to the trees cannot be guaranteed.²⁸⁰

²⁷⁴ Memorandum: Tyndall, Director of Housing Construction to Inspector of Housing Construction Robinson Bros. Building, Ferguson St. Auckland. Bldg. ‘Housing Scheme – Wesley College Block.’ 25 July, 1939. 1 p.

²⁷⁵ This ‘Plan of group development (showing tentative siting) Wesley College Block Mt Roskill. HD 3/81/S46. 6 April 1941’. And others such as ‘Tentative Site Plan Mt Roskill Wesley College HD5/140/R1. 13 November, 1941.

²⁷⁶ *New Zealand Gazette*, 1950, p. 755

²⁷⁷ John Adam 2015

²⁷⁸ Mr ‘ARG’ Mr Griffiths.

²⁷⁹ My red emphasis

²⁸⁰ Memorandum ‘Town Plan, Wesley No 5 Block – Mt Roskill Fixation of trees, Fortifications, Scoria Pit & Cross Sections.’ For Director of Housing Construction,

Another memorandum written on 12 May 1941 records 'Section 124' as a 'Maori fortification'²⁸¹.

However the appreciation of the importance of the remaining vestiges of Te Tātua a Riukiuta (and probably some public pressure from people such as G.M. Fowlds) resulted in the Commissioner for Crown Lands declaring that 19 acres 3 roods 17.8 perches of land at Mt Roskill shown on SO Plan 34527 (where Big King was situated) was Crown land available for reservation. This land was proclaimed a Reserve in the New Zealand Gazette no. 44, page 1591, on 28 July 1949²⁸².

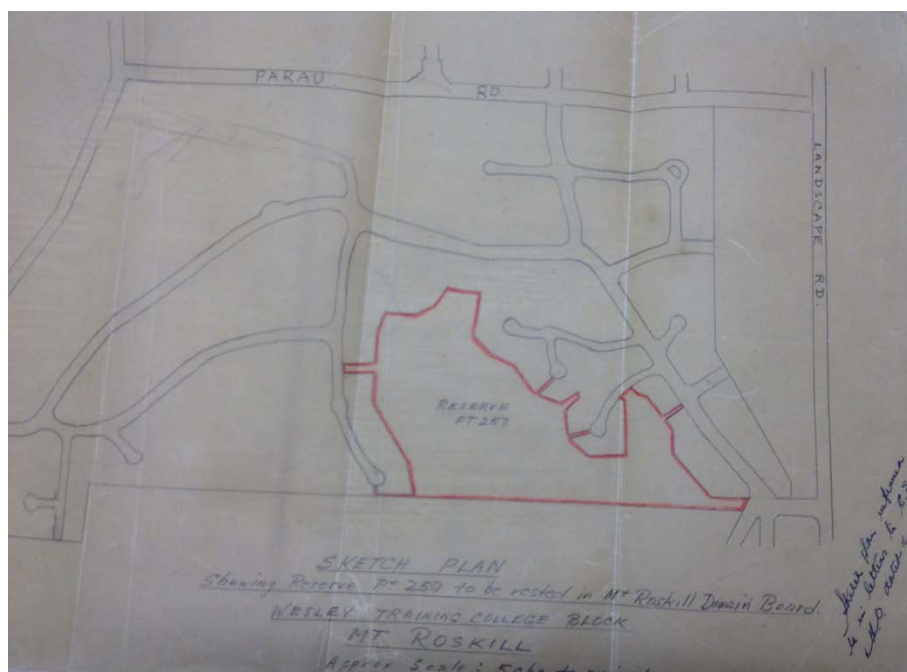


Figure 51 Sketch plan showing proposed 18 acres for reservation around Big King BBAD A169 1054 Box 2761 Wesley College Block Parau Road, Mt Roskill, National Archives, Auckland

Wellington, from Inspector of Housing Construction [Initials signed]. 21 March, 1941. 1p R22452882. ANZA.

²⁸¹ John Adam 2015, pp. 21-22

²⁸² National Archives, Auckland BBAD A169 1054 Box 2761 Wesley College Block Parau Road, Mt Roskill Part 3,



Figure 52 Map showing Crown and Council owned land 2014. (Light blue Crown Entity land, bright blue Council owned property, striped CCO property) Auckland Council GIS downloaded 1 October 2014.

‘Protection’ of Te Tatua a Riukiuta

During the debate over the One-tree Hill Reserves Bill on 17 June 1886, Sir Maurice O’Rorke said : “About 1845, when Sir George Grey first came to the colony, all the volcanic hills about Auckland, except, he believed the Three Kings, were dealt with in the same way—they were all reserved as public parks: Mount Hobson, Mount Eden, Mount Wellington &c”²⁸³.

Petition to Parliament 1914

A petition to Parliament from the Mayor of Auckland and other mayors of the region asked the government to intervene to protect the Volcanic Cones around Auckland from further destruction. The petition said they had been described by Dr von Hochstetter as “true Volcanic Hills which, although extinct and of a small size, are perfect models of Volcanic Mountains” and Auckland Isthmus is “one of the most interesting districts of the globe”. The mayors were of the opinion: “It is desirable on national grounds that steps should be taken forthwith to preserve these Hills from further destruction

²⁸³ *New Zealand Parliamentary Debates*. Vol. 54. May-June. 1886, p. 555

and inasmuch as the problem is beyond the means of local bodies to solve, it is necessary that Parliament should intervene.”²⁸⁴

Mr Myers M.P. asked the Minister whether:

In view of the manner in which the various volcanic hills around Auckland City are being destroyed by excavations, he will consider the advisability of the government resuming possession of all of them under the Public Works Act, charging local bodies with all or part of the interest and sinking funds of the costs of purchasing the hills. (Note: From a geological point of view these hills are of unique interest, while it is universally admitted that they form one of the most interesting and beautiful of the many features that render Auckland City and its surroundings so attractive.) These hills should be reserved for the people as public domains and the government should be the first to show an example in preserving their natural beauty by instructing their departments that no further quarrying such as is going on at Mt Albert shall take place.”²⁸⁵

The Minister responded to by saying the Scenery Preservation Board would be asked to provide a report on the feasibility of preserving intact a number of the volcanic hills in Auckland. This resulted in the Under Secretary asking the Commissioner of Crown Lands in Auckland to “please get Colonel Boscawen of your staff to report on this matter for the information of the Board as soon as possible.”²⁸⁶

Hugh Boscawen: Report 1914

Three Kings Consists of four cones which are the remains of an old crater lip. The more recent crater is in the centre. The group is a very picturesque one. The Lava from the crater is mostly what is known as ropey and does not occur at Mt Eden and the scoria is more decomposed. To the West the Main flow of lava must have become tapped when hot. Thus causing the core to flow, leaving a thick crust on outside where cooled. This has formed long underground caves; here and there this crust has broken and fallen in. These caves were used by the natives in the beginning of 1800 as burial Caves. Some 40 years ago the native bones were taken out crushed and spread on the

²⁸⁴ Petition, in “Reserves-volcanic cones, 1914-1974, BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

²⁸⁵ In letter from Under Secretary to Commissioner of Crown Lands, 16 July 1914, in “Reserves-volcanic cones, 1914-1974”, BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

²⁸⁶ Letter - Under Secretary to Commissioner of Crown Lands, 16 July 1914, in “Reserves-volcanic cones, 1914-1974”, BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

surrounding land as manure. The hills seen from the Western side appear intact, but on South, East, and North big quarries can be seen. A large amount of scoria has been carted away leaving unsightly slips. I do not see what can be done to prevent this as the land is private property and a considerable income is paid to the owner. There is a Recreation reserve on South side at foot of the hills but nothing done with it. Adjoining it to the North, a Metal reserve. Property to the West is the Māori Mission School and farm. The Natives seem in the olden days to have used the rocks in constructing their fortifications evidence of this can be seen on South side of South Cone.²⁸⁷

Numerous letters concerning the volcanic cones are in this file, including one from the Under Secretary of Lands on 23 April 1928, which says regarding Three Kings:

Actually there are four cones included in the hills known as Three Kings. One of these is within the Wesley College Trust Board's property and has recently been included in the recreation reserve in a scheme plan. Upon deposit in the Land Transfer plan in agreement this hill will vest in the Crown. It is the one remaining unscarred cone of the system and consequently is a valuable asset.

It was realised that it might take some time before the subdivision occurred and it was recommended that the cone be included in the first Land Transfer plan lodged in order to ensure that it was not destroyed, because since the report on the condition of the reserves written in January the recreation reserve had been quarried and “what was once a picturesque grassed slope has been permanently destroyed.” Yet again there was a plea for protection of the cones. “Attempts should be made to preserve the vast majority of the cones from being further scarred by the opening of new quarries.” There was discussion about the legislation that managed quarrying – from 1910 the Stone Quarry Act required people to apply to the Minister of Lands to open up a new quarry. However it appeared that most of the local bodies were unaware of this. It was also recommended that as, apart from the one unscarred cone, the rest of the nest of hills had been so quarried that it was considered advisable to permit them to be quarried

²⁸⁷ Hugh Boscawen, 1914, Report in “Reserves-volcanic cones, 1914-1974”, BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland.

down to the level of Three Kings Road which would provide an enormous amount of material for many years to come²⁸⁸.

In 1928 the Town Planning Association prepared a booklet on *Auckland's Volcanic Cones*. Most of this was written by G.M. Fowlds who continued to advocate for the preservation of the cones writing to the Commissioner of Lands in 1956 saying "As your department is the custodian of the national estate I presume it is interested in the preservation of reserves on the volcanic cones in the neighbourhood of Auckland," and, "I am deeply disturbed by what is happening." He was referring to the tremendous demand for scoria which had resulted in the opening up of quarries on a number of hills that had "hitherto not [been] interfered with"²⁸⁹. The newspapers at the time were also promoting the preservation of the cones²⁹⁰.

In 1939 G.M. Fowlds wrote to the Auckland Star providing some history of Wesley College and urging the protection of the remaining Maori fortifications in the new subdivision at Three Kings Estate and discussing the importance of Te Tatua. See Appendix 4 for the full article.

A few years later the same protestations were appearing in the newspapers: *The Manukau Progress* on 19 September 1957 has an article on "Extinct Volcanoes as Public Parks: Auckland's Unique Heritage" discussing the response by the Minister of Lands to J. Golson proposing the appointment of a committee to preserve the volcanic cones of the Auckland Isthmus. The Minister said that the government had reserved the main volcanic features and any further acquisition was a local responsibility²⁹¹.

Water reservoir

²⁸⁸ Under Secretary of Lands on 23 April 1928, "Reserves- volcanic cones 1914-1974", BABY A1645 1109, Box 565, File 8/5/106 Pt. 1, National Archives, Auckland

²⁸⁹ G.M Fowlds 29 January 1956, in "Reserves-volcanic cones, 1914-1974", BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

²⁹⁰ *Auckland Star*, 14 September 1954 "Auckland's Volcanic Cones 'Hands Off' protest." "Reserves-volcanic cones, 1914-1974", BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

²⁹¹ *The Manukau Progress*, 19 September 1957, "Reserves-volcanic cones, 1914-1974". BADY A1645 1109, Box 565, Ref. (e), No. 8/5/106, Pt. 1, National Archives, Auckland

A placing of service reservoirs on volcanic cones in the isthmus had not been objected to by the Crown as long as the disturbance of their natural features was kept to a minimum, said Mr Mead. The area to be disturbed at the Big King was relatively small.²⁹²

“With the best will in the world it is impossible to place a quarter of a million people on a piece of land and still keep it in a state of nature”, stated the waterworks engineer, Mr A.D. Mead, in a report to the City Council last night on a complaint from Mr G. Fowlds, who urged the preservation of volcanic cones in the Auckland area and protested against a proposal to construct a reservoir on the Big King at Mt Roskill.

Mana Whenua Connections to Te Tatua a Riukiuta and the Cultural Values

Te Akitai Waiohua

The mana whenua cultural connections of Te Ākitai Waiohua and Te Tatua a Riukiuta, Te Toka Tū Whenua and overall cultural values are ... with Kiwi Tamaki as the eponymous ancestor and progenitor of Te Ākitai Waiohua..²⁹³ Fenton’s history of Kiwi the chief of the Waiohua and his people links the story about Rauti and his brothers to Te Tatua a Riukiuta and confirms that Kiwi was a powerful overlord of numerous peoples including those at Te Tatua a Riukiuta. Kiwi Tamaki the great chief of Waiohua and Ngaiwi was living at Maungakiekie in about 1720. There he had a great pa. His people had pa protected by large ditches and palisades and in some places by stone walls at other places including Maungarei, Mangere, Ihumatao, Remuera, Omahu (near Remuera), Te Umupunga at Orakei, Kohimarama. Taurarua, Te To, Rarotonga, Te Tatua and Owairaka, as well as other places. He had undisputed possession of the whole country from the Tamaki River to Te Whau and stretching from the

²⁹² *New Zealand Herald*, 6 March, 1953 page 9.²⁹²

²⁹³ Nigel Denny, Te Akitai Waiohua, email to Elizabeth Pishief, 28 August 2014.

Waitemata to the Manukau²⁹⁴. This confirms the connections of Te Akitai Waiohua with Te Tatua a Riukiuta.

Ngāti Te Ata

Huarere and Whaorua of Te Tatua a Riukiuta are the tupuna of Ngātiteata, for example, the line George Flavell's mother Kahurimu Te Wharetangitangi belongs to is descended from these tupuna. Hingaia was another tupuna.

When Waiohua and Huarere were attacked during the Tamaki invasions Ngātiteata were in the front line when that event took place²⁹⁵. Oiroa defended the Waiuku creek passage (Ngātiteata history), while his father Horeta defended the Otahuhu-Mangere passage during these troublous times. Both of these men were of Ngātiteata-Waiohua iwi. Oiroa's sister Tahuri was killed at Orohe on the Tamaki stream along with Kiwi Tamaki's son. Oiroa went to avenge her death, but at the battle he and his men, including the son of Manukau, were killed. Te Wherowhero became involved soon after the battle, possibly through whakapapa (Tapuae of Waikato ka moe a Teatairehia of Waiohua—the eponymous ancestress of Ngātiteata born at the sacred mountain Matukutureia). The heads of these men were returned to Ngātiteata (Ngātiteata history).

Another very significant tupuna of Ngātiteata was Huakaiwaka and the name has been carried through in Kahurimu Te Wharetangitangi's family. Huakaiwaka was the common ancestor of Ngātiteata-Waiohua²⁹⁶.

Kawerau a Maki

²⁹⁴ Fenton, *Important Judgements of the Native Land Court* pp. 67-8 <http://nzetc.victoria.ac.nz/tm/scholarly/tei-NatImpo-t1-g1-g2-t6-body1-d5.html>

Emily Dowding-Smith/Hana Maihi Kaitiaki, Toki Taiao, Ngāti Whatua o Orakei, (2014) "Puketapapa Cultural Heritage Overview for Auckland Council", p. 2, citing P. Jones and B. Biggs, (2004) *Nga Iwi o Tainui*, Auckland: Auckland University Press.

²⁹⁵ George Flavell, kaumatua Ngāti Te Ata, citing Fenton, email to Karl Flavell passed on to Elizabeth Pishief, 26 September 2014.

²⁹⁶ George Flavell, email to Karl Flavell passed on to Elizabeth Pishief, 26 September 2014.

Kawerau a Maki say the descendants of Rakataura, the famous tohunga of Tainui, and other members of the crew who stayed in the district were collectively known as Ngaoho which was the original tribal name of the *Tainui* people when they left Hawaiki, but over time developed their own tribal names such as Ngai Riukiuta, Ngāti Poutukeka and Ngāti Taihaua while retaining the collective and ancient name Ngaoho. Within western Auckland they were also known collectively as Nga oho mata kamo kamo being so named after Oho Matakamokamo a great grandson of Rakataura. They were also often referred to as Ngaoho moko kaha on account of their distinctive method of tattooing²⁹⁷.

Kawerau a Maki claim their connections to Te Tatua a Riukiuta through descent and involvement with Te Tatua over time, for example Te Kawerau a Maki's story about the stone-walled pa of Rauiti that also links with the story about getting a tree from the Waitakere Ranges to build the waka to go to Moehau:

Kowhatukiteuru (the son of Te Auotewhenua and great grandson of Tawhiakiterangi) is famed in Te Kawerau a Maki tradition as a builder of pa in the Waitakere Ranges and was renowned for possessing many chiefly skills. He was given his name because he used stone retaining walls in the pa he constructed, from Pakohatu and Anawhata in the north of the district, to Te Ka a Maki at Huia. He even assisted his Te Waiohau relative Te Rauiti to build such fortifications at Te Tatua a Riukiuta (the Three Kings)²⁹⁸.

George Graham relates more information about the relationship between Te Kawerau a Maki and the people of Te Tatua a Riukiuta. Unfortunately Te Rauiti was drawn into the quarrel because of the insult or curse on Rauiti's elder brother, Te Whaoroa which had to be avenged, but the war party of the older brothers was ambushed by Te Kawerau and fled. Later they rallied and led by Te Rauiti defeated Kawerau at Kanohi. Later, as Te Rauiti and his brothers were related to Kiwi Tamaki they were drawn into his troubles and when the battle at Titirangi was fought all of the family

²⁹⁷ Te Warena Taua, Kawerau a Maki, "He kohikohinga kōrero mō Hikurangi", pp. 29-30

²⁹⁸ Edward Ashby, Heritage and Environmental Manager, Te Kawerau Iwi Tribal Authority, Personal communication, email to Elizabeth Pishief, 27 May 2014

perished, apart from a sister who was married to a Kawerau man and so was spared when Te Tātua was destroyed²⁹⁹.

Ngāi Tai ki Tāmaki

Ngāi Tai ki Tāmaki claim their interest in Te Tātua a Riukiuta, as the direct descendants and living representatives of both Taimaro of Ngāti Tai (*direct descendant of Tiki-Te-Auwhatu, aka Te Keteana-taua and his son Taihaua*), and of Te Moumou (*elder brother of Whaoroa*) of the Ngāti Rauiti hapū of Ngāti Huarere and Ngā Riukiuta.

Although the interlinking traditional histories and whanaungatanga relationships associated with Te Tātua are numerous and complex, we reiterate that Ngāi Tai ki Tāmaki are the descendants of Taimaro of Ngāti Tai and Te Moumou of Ngāti Rauiti of Ngāti Huarere and Ngā Riukiuta³⁰⁰.

Ngāti Whātua Ōrākei

Auckland has a long history of Māori occupation and, as the name Tāmaki Makaurau reflects, has been desired by many. It has always been a place where tribal groups came together and coalesced, emphasizing their claim to the land through a multiplicity of ancestral connections. The three segments of what is now called the Ōrākei hapū of Ngāti Whātua, namely, Te Tāoū, Ngā Oho and Te Uringutu, claim Mana Whenua over Tāmaki by right of raupatu, ancestry and ahi kā. Following the strategic marriages of Te Tāoū men with women of the conquered Waiohua confederation, the Te Tāoū Ngātira Tuperiri revived for them the name of his mother's people, Ngā Oho. Te Uringutu was the name applied to the Māngere segment of Waiohua survivors who were now part of Tuperiri's people. Accordingly, it is these three, Te Tāoū, Ngā Oho and Te Uringutu, who have since maintained the ahi kā of the Ōrākei hapū throughout the isthmus. Ngāti Whātua Ōrākei (NWŌ) claims descent from all groups that have occupied Tāmaki over the centuries, exemplified in our ariki Apihai Te Kawau, who

²⁹⁹ George Graham

³⁰⁰ Information from Jeff Lee, Ngai Tai ki Tamaki, 4 July 2014.

signed the Treaty of Waitangi, through the title applied to him of “the man of many cousins” - which reflected the many ancestral strands on which he could call to support his claims to Mana Whenua in Tāmaki. We thus today recognize our role as kai-tiaki for the wahi-tapu, wahiwhakahirahira and histories of all ancestral groups that have occupied Tāmaki over time³⁰¹.

Te Tātua o Riukiuta was originally settled by Ngāti Riukiuta, the people of Riukiuta, a navigator on the Tainui waka. They later invited Ngāti Huarere, of Te Arawa descent, and named for a grandson of Tama Te Kapua, to reside with them there. Riukiuta’s son Tahinga married a local woman called Maheu. In turn they begat Rākei-ora whose children were Ruarangi and Oho-mata-kamokamo (who were to fight each other eventually at Owairaka). Ngāti Whatua o Orakei say Oho-mata-kamokamo is the eponymous ancestor of Ngā Oho an ancient Tāmaki people from whom Ngāti Whātua o Orākei and most modern Auckland tribes trace descent³⁰².

Ngāti Whatua o Orakei show their historical associations to Te Tātua a Riukiuta through the following version of the story about Whaoroa’s sons:

Rauiti (youngest son of Whaoroa), of Ngāti Huarere and Ngāti Riukiuta descent, lived on Te Tātua prior to the Te Tāoū conquest of the mid 1700s, with he and his brothers each maintaining a pā on their own cone. Their alliance itself, or indeed their binding ‘girdle’ of ancestral Tainui, Te Arawa and Ngāti Awa connections, may also be described as Te Tātua. Rauiti’s pā on Te Tātua o Matāho was defended and terraced, especially on its western part, by stone walls rather than the usual earthworks, and hence was given the name Ngā Pare Toka o Rauiti (‘the rock headband of Rauiti’).³⁰³ A saying arose, “Ka horo ko pare-oneone; ka tū ko pare-toka” (earthen parapets will crumble; but stone parapets endure).

Although he was the youngest, Rauiti became pre-eminent amongst his siblings, thereby creating resentment towards him. He was the first to reply to his father’s ōhākī (desire expressed in light of anticipated death) in the face of silence from his older brothers. Their inaction is

³⁰¹ Emily Dowding-Smith & Hana Maihi, Kaitiaki Report, July 2014

³⁰² Emily Dowding-Smith & Hana Maihi, Kaitiaki Report, July 2014

³⁰³ David Simmons. 1987, *Māori Auckland*, Auckland: The Bush Press, cited in Dowding-Smith & Maihi, p. 2

recalled in the saying “Ngā uri o Whaoroa whakarongo puku”, whilst his decisiveness is remembered as “Ngā kupu o Rauiti whakarite”³⁰⁴.

Rauiti’s jealous brothers (“ngā tama pūhaehae o Whaoroa”), such as the eldest Taiharo, would compose annoying songs to play at night to irritate him in his adjacent pā. Rauiti wouldn’t stoop to retaliation however and commanded that only dignified songs be played in return – hence the saying “Ngā waiata whakaara ahuareka o Te Rauiti pai”. Rauiti’s enduring patience is acknowledged as “te manawanui o Te Rauiti”³⁰⁵.

Ngāti Huarere of Tāmaki were part of the Waiohua confederation opposing Te Tāoū of Ngāti Whātua during the latter’s war of conquest. The endurance attributed to Rauiti’s stone defences proved to be short-lived as he, his brothers, and their grown sons, were all killed by Te Tāoū at the decisive battle of Paruroa, and their pā taken³⁰⁶. Some of the people are said to have been smoked to death in caves at Te Tātua³⁰⁷.

NWŌ have continued to be active participants in the society and development of Auckland in the post-Treaty era. Thus we share in the history of the past one hundred and sixty six years of this city with all Aucklanders. Developments of the Tāmaki maunga in that time are a part of our history too, e.g. roading, parkland/reserves, buildings, reservoirs, construction, landscaping, quarrying—even if such developments have not always been supported by Ngāti Whātua and in many instances have damaged significant sites and failed to recognize their values to tangata whenua. Members of the hapū have never ceased visiting these places or appreciating their cultural significance and we share an interest in their ongoing sustainable management³⁰⁸.

Significant Places and Names associated with Te Tātua a Riukiuta

³⁰⁴ Graham, G. 1921, (transcript of dictation from Te Tete Ngahuripoko). “A Legend of Te Tātua Pa”, in *The Journal of the Polynesian Society*, vol. 30, no. 119, cited in Dowding-Smith & Maihi, p. 3

³⁰⁵ David Simmons. 1987, *Māori Auckland*, Auckland: The Bush Press, cited in Dowding-Smith & Maihi, p. 3

³⁰⁶ Emily Dowding-Smith & Hana Maihi, Kaitiaki Report, July 2014

³⁰⁷ D. Scott, 1983, *Old Mt Albert*, Auckland Southern Cross Books, cited in Dowding-Smith & Maihi, p. 3

³⁰⁸ Emily Dowding-Smith/Hana Maihi, Ngāti Whātua o Orakei

There are a variety of different names for the cones depending on the authority providing the information. One perspective says the three largest scoria cones of the group were Te Tātua a Mataaho or Big King at 133 m high, Koheraunui/Omahu/East King at 120 m high, and Taurangi/Southern/Highest King, which was 135 m high.

Te Tātua o Riukiuta

The name may apply either to the arrangement of the cones and their constituent pā or indeed to the elevated tuff ring that surrounded the complex, especially to its east and west. Te Tātua a Mataaho, Te Tātua (o Matāho); ('the girdle', or 'war belt' of Matāho). Te Tātua a Riukiuta (Three Kings) erupted 28,500 years ago. It was probably the most complex volcano in the Auckland volcanic field, consisting of five significant scoria cones and about a dozen smaller scoria mounds, sitting inside a large explosion crater. The first explosions were massive wet eruptions that created the largest explosion crater in Auckland—800 metres across and nearly 200 metres deep. The tuff ring crest is roughly identified by Mt Albert, St Andrews and Landscape Roads, Duke Street and Scout and Simmonds Avenues. After the wet explosion dry fire-founding eruptions began, and over time the crater was partially filled with scoria and five significant scoria cones were formed as well as about a dozen smaller ones³⁰⁹.

According to Hayward, Murdoch and Maitland the earlier name for the cones is Te Tātua o Mataaho or the 'war belt of Mataaho' which was later adapted to become Te Tātua a Riukiuta which refers to the bringing together of the diverse local tribes by Riukiuta, a senior priest of the Tainui waka³¹⁰.

Another version of the name of the complex is that Te Tātua-a-Riukiuta means "the belt of Riukiuta". Riukiuta was a tohunga and one of the people

³⁰⁹ Bruce Hayward, Graeme Murdoch, and Gordon Maitland, 2011, *Volcanoes of Auckland The Essential Guide*, Auckland: Auckland University Press, p. 141

³¹⁰ Hayward, et al, p 143. Diamond, John T. and Bruce W. Hayward, 1979. *The Māori History and Legends of the Waitakere Ranges*. The Lodestar Press, Auckland.

who came to Āotearoa on the *Tainui* waka. He settled in the area now known to Aucklanders as ‘Three Kings’.

The name Riukiuta appears to indicate, or confirm that he was a tohunga with considerable navigational skills— ‘ki uta’ means to the coast/shore or landwards, while one meaning of ‘riu’ is the hull of a boat. Riukiuta’s descendants became known as Ngāti Riukiuta.

Graham says the name Te Tātua a Riukiuta is a pepeha (motto) of that hapū—“Te Tātua-o-Riu-kiuta,” the girdle of Riu-ki-uta, because they were bound together by a girdle of ancestral unions.” He explains: “*this olden people was of Tainui migration through Riu-ki-uta; of Arawa through Ihenga Ringaringa-ware 1¹, and Huarere his tuakana (elder brother); of Ngāti-Awa through Ti-tahi. 2²*. Another version of the pepeha is “*Ngai-Riu tātua tahi,*” or “the descendants of Riu—bound with one girdle.”³

There is another story about the name from Auckland Museum that the area was originally named Te Tātua a Riukiuta because “*the hills formed a group with a tuff (belt) around the central citadel or Te Tātua a Mataoho. Figuratively the name suggests the allegiance of Riukiuta and his two brothers. The Big King was named Nga Toka-a-Ruiti, and the South King, Koherenui.*”³¹¹ This version appears to conflate two stories— the original story of Riukiuta and stories from at least fourteen generations later—about his descendants, the sons of Whaoroa of Huarere who lived at the time of Kiwi Tāmaki (an elder cousin of theirs).

Additionally it is likely that ‘Ruiti’ should be spelled ‘Rauiti’, because Rauiti lived in a pa at Te Tātua a Riukiuta and is the major figure in the stories about the sons of Whaoroa.

Te Tātua o Pere This name applied to the ancient time when the complex was just one large crater and its rim [Sue Bulmer, *pers. notes from*

³¹¹ Auckland War Memorial Museum <http://www.aucklandmuseum.com/>

*Auckland Institute and Museum, Richardson Collection, v. 2, p. 890, recollections of Hare Hongi*³¹².

Taurangi South King / Highest King³¹³. This is now where Winstone's Quarry is located.

Koheraunui ('the large-leafed kohe tree'). This is Big King. This was the eastern cone, now quarried away. Koheraunui was where the son of Taihua, a relative of Maki's, was killed.³¹⁴ Maki (of Ati Awa and Tainui descent, and the progenitor of Te Kawerau a Maki) gained restitution for this by his subsequent defeat of Waiohua in the battle known as Te Waewae Kōtuku³¹⁵. Ngāti Whatua o Orakei say that Big King should be Great King, but it has been mis-labelled³¹⁶.

Te Onekiri

The hill Te One-kiri was on the eastern side of the Three Kings Road, on what was then known as 'Cleghorn's Farm'. This is where George Graham says Te Toka tu Whenua was situated in the early days of European occupation of Auckland.

Omahu

The name that has been given for a pa that stood on one of the hills of the Three Kings complex³¹⁷.

Te Toka a Whenua/Te Toka Tu Whenua

According to George Graham when Auckland was first occupied by Europeans in the 1840s this basalt stone stood on the brow of the hill Te One-kiri on the eastern side of the Three Kings Road, on what was then known as 'Cleghorn's Farm'³¹⁸. Sometime about 1865 somebody rolled it down the hill and it came to rest beside the road where it lay for several

³¹² Emily Dowding-Smith & Hana Maihi, Ngāti Whatua o Orakei,

³¹³ Emily Dowding-Smith & Hana Maihi Ngāti Whatua o Orakei,

³¹⁴ Jones, P. & B. Biggs (translator/editor), *Nga Iwi o Tainui*, Auckland University Press, 2004

³¹⁵ Emily Dowding-Smith & Hana Maihi, Ngāti Whatua o Orakei

³¹⁶ Emily Dowding-Smith & Hana Maihi, Ngāti Whatua o Orakei

³¹⁷ Emily Dowding-Smith & Hana Maihi, Ngāti Whatua o Orakei

³¹⁸ George Graham, "Te Toka-a-Whenua: A Relic of the Ancient Waiohua of Tamaki", *Journal of the Polynesian Society*, vol. 34, 1925, pp. 175-179

decades years until in 1900 Sir John Logan Campbell had it removed to Cornwall Park; later it was set up in its present position so that it could be preserved permanently. Graham said he managed to collect some information about the stone in 1909 at a ceremony at Paremoremo when Eru Maihi related the following:

Te Toka a Whenua – a relic of the Waiohua of Tāmaki

Now let me speak of one other of our ancestral canoes 'Moe-kakara'. Tahuhu was the chief. He landed near Te Arai, so-called because Tahuhu set up a temporary shelter (arai). He there also set up this stone found there as a tuahu (alter) and made the ceremonial offerings to the spirits of the land so as to prevent offending them, as also to safeguard his people against the witchcraft of the people of Toi and Kupe, who already lived thereabouts.

This stone was thereafter known as Te Toka-tu-whenua and became a famous tuahu or ceremonial place, as also an uruuruwhenua (place at which visitors to a locality make their offerings before going into the village of a local people). There were also many other ceremonies observed in respect of children, their birth and christening, the planting and harvesting of the kumara, as also fishing and hunting – rites of the olden regime. Such was the nature of a tuahu, and every village of importance in former times had such a ceremonial place. Now Tahuhu came to Tāmaki and lived some time at Otahuhu, hence the name of that place. His children were the Ngai Tahuhu. They coveted the territory of their neighbours and quarrelled with the descendants of Te Kete-ana-taua who lived at Te Tauoma (Tāmaki West district). Tahuhu died of witchcraft, at the pa at Mt Richmond, Otahuhu and he was interred at Te Arai (circa. A.D. 1375).

Tahuhu's hapū then returned to Te Arai, leaving some of their people inter-married with the Wai-o-hua of Tāmaki, who were also known as Ngai-Tahuhu.

Now Te Ao-matangi, Tahuhu's great grandson meditated on the death of his ancestor and attacked Wai-o-hua (circa. A.D. 1475). This was followed by the attack on the Kawerau and Ngāti-Rua-ngaio of Te Arai by the Wai-o-hua people led by Taimaio. It was then this stone tuahu was taken from Te Arai to Tāmaki and set up in several places. In the days of Huatau (circa. A.D. 1660) it was placed eventually on the ridge at Te One-kiri near Te Tatu (Three Kings).

Owing to its being carried from one place to another it was also called Te Toka-i-Tawhio (the stone which has travelled all round).

Some of the people murdered by Kiwi Tāmaki at Kaipara were the Ngāti-Rua-ngaio, their remains were placed on this stone at Te Tatu, hence the name of the chieftainess of that people Te Toka-i-Tawhio,

she was the grandmother of Te Tirirau and the name was given so as to obtain revenge.

Thus it was that when Ngāti-Whatua invaded Tāmaki (about 1790) that the Uri-o-Hau tribe assisted and it was Taramai-nuku of that tribe who destroyed the Three Kings fortified villages. He took away the hau (prestige) of that tuahu by a ceremony performed for that purpose.

From the time of the conquest of Wai-o-hua that tuahu was disused, for that people was driven away and their homes all destroyed and abandoned³¹⁹.

Ngai Tai Korero associated with Te Toka-tū-whenua

Te Whaoroa here erected the stone tūahu known as Te Toka-tū-whenua at Te Onekiri of Te Tātua Pā, where it became known as Te Toka-tū-a-Whaoroa.

Taimaro of Ngāti Tai, whose younger sister Kahuwaero was the elder wife of Hua-o-Kaiwaka, had formerly brought this sacred stone to Tāmaki following his defeat of Ngāi Tāhuhu at Te Ārai. The tūahu had first been erected at Te Ārai by Tāhuhu-nui-a-rangi following the landfall of *Moekākara waka*.

Also becoming known as Te Toka-i-tāwhio ('The Stone that has travelled all around'), Whaoroa's relative Kiwi Tāmaki later performed highly tapu propitiatory rites at this altar during the wars with Ngāti Whātua.

Mid-nineteenth century vandals later dislodged the sacred stone from Te Onekiri at Te Tātua. Finally, Dr John Logan Campbell placed the tūahu at Cornwall Park, Maungakiekie in 1900. As descendants of Taimaro, Ngāi Tai ki Tāmaki thus claim association to Te Tātua a Riukiuta.

Although the interlinking traditional histories and whanaungatanga relationships associated with Te Tātua are numerous and complex, we

³¹⁹ Graham, pp. 177-178

reiterate that Ngāi Tai ki Tāmaki are the descendants of Taimaro of Ngāti Tai and Te Moumou of Ngāti Rauiti of Ngāti Huarere and Ngā Riukiuta³²⁰.

Ngāti Whatua o Orakei korero about Te Toka Tu Whenua

On the eastern part of the tuff ring stood a mauri stone for kumara gardens named Te Toka Tū Whenua / Te Toka a Whaoroa / Te Toka a Whiuwhiu / Te Toka i Tāwhio (near present day Rewa Road) [Keith Fuller *pers. comm.*] Te Toka Tū Whenua was brought from the north by Huatau of Ngai Tahu and set up there with Whaoroa of Ngāti Huarere. Tokatū and Te One Kiri are names given for pa on that hill, and Kakatahi, a stand of bush on its northern slope. After being pushed down the hill by vandals in the late 1800s, Te Toka Tū Whenua was moved to Cornwall Park. The tohunga at the associated tapu-lifting ceremony was Ngahuri Poko of Ngāti Whātua, Waiohua and Kawerau.³²¹ St Andrews Road now runs along the crest of this eastern part of the tuff ring. We continue to advocate for the inclusion of Māori names in the Puketāpapa area, considering that there is a dearth of Māori road and place names in this precinct.³²²

³²⁰ Information provided by Jeff Lee

³²¹ David Simmons, personal communication with Malcolm Paterson, cited in Emily Dowding-Smith & Hana Maihi, *Ngāti Whatua o Orakei*, p. 2

³²² Emily Dowding-Smith & Hana Maihi, *Ngāti Whatua o Orakei*

Identified Heritage Places

Lava caves

The Three Kings volcanic complex contained, and still does contain, various lava caves, e.g. those at 84 Landscape Road. These were used as ossuaries, and included the remains of people of elevated status, and are hence imbued with a further level of tapu³²³. The bones were suddenly emptied out in the colonial era for use as bone dust fertilizer.³²⁴ The nearby Epsom Windmill (on what is now St Andrew's Road) was used to grind up Māori remains found in the surrounding caves for this purpose³²⁵. Traditions recall that the lava caves of Te Tātua were also associated with Owairaka, and that one tunnel ran partly under, if not right across, the bed of the Waitematā³²⁶.

This is supported by the geological evidence that lava from volcanic eruptions on the isthmus forms Tokaroa, Meola Reef, which extends across the harbour from Pt Chevalier³²⁷. Lava flows ran from the complex of scoria cones down a stream valley for three kilometres to Western Springs. These flows created lava tunnels, which still exist under the ground surface. Thus

³²³ NZAA SRF R11/66, cited in Dowding-Smith & Maihi

³²⁴ "Legends of the Three Kings", *Auckland Star*, 10 January 1958, cited in Dowding Smith & Maihi

³²⁵ V. Ayers, 2003, "The Epsom Windmill", in *Prospect: The Journal of the Epsom and Eden District Historical Society*, Inc. vol. 2, cited in Dowding-Smith & Maihi.

³²⁶ Sue Bulmer, "Personal notes from Auckland Institute and Museum Richardson Collection, vol. 2, p 890, recollections of Hare Hongi in NZAA SRF".

³²⁷ Emily Dowding-Smith & Hana Maihi, Ngāti Whatua o Orakei

rainwater falling on Three Kings and the surrounding area is channelled underground for miles until it emerges at Western Springs Lake. Most of these lava tunnels have collapsed but sections of them form caves and can be accessed from private properties in the area³²⁸.



Figure 53 Map from Auckland Council GIS showing contours and recorded heritage places in vicinity of Te Tatua a Riukiuta (red dots Māori heritage places/ archaeological sites)

It can be seen from the map (figure 55) that the Māori heritage places that remain are associated with the tuff ring and the remaining maunga. These scattered remnant features hint at the previous complex cultural landscape, for example, it is likely that the area where the pa/midden CHI 5981 and the burials CHI 17618 and CHI 11498 are located is the ‘hill on the east of Mt Eden Road’, which appears to have been a particularly distinct portion of the tuff ring—more like a high and large hill so likely indeed to be Te Onekiri and the vicinity where Te Toka tū Whenua was located prior to its

³²⁸ Hayward, Bruce W; Murdoch, Graeme; Maitland, Gordon (2011) *Volcanoes of Auckland: The Essential Guide*. Auckland University Press

overthrow. The following provides more information about the three sites which would appear to be remnant features of the Pa Te Onekiri.

Pa [Te Onekiri] CHI 5981; NZAA SRF R11/531

This site is described as being “located immediately eastward of Three Kings Road, at the rear of Kinloch’s homestead. L.G. Kelly 1929 n. 217, gives the name for this hill pa, [but the name is not recorded.] Additional information was provided in 1981 by V. Rickard. She identified a shell midden during a garage excavation at 13 Quentin Avenue, Epsom. The excavated area was about 7m by 7m. The site was not relocated during the 2009 Auckland City Council Isthmus archaeological survey and was excluded because it was considered probable that it had been destroyed when the platform for the garage was created and subsequent landscaping.

Names attributed to this site include:

- Te Tike Tua Whaoroa,
- Te Toka Tu a Whaoroa, and
- Te Tatua a Riukiuta.³²⁹
- Te Onekiri

Urupā CHI 11498; NZAA SRF R11/136

This urupā is located at the rear of 215 St Andrews Road about 800m directly eastward of Big King. A partly decomposed skeleton was recovered and recorded on 7 September 1958. Dr Cairns noted it as being of Māori origin and c.100 year old. It was reburied in a Māori burial ground at Mangere. The site was recorded in the NZAA SRF in 1961 by Bob Brown. This information comes from police files, Auckland.

Koiwi CHI 17618; NZAA SRF R11/2452

³²⁹ Auckland Council CHI no.5981

This site is located at 209 St Andrews Road. Koiwi were found by a child digging in the rear garden in 2008. It was the complete skeleton of a small adult female buried in a small crevice/ cavern in a rocky outcrop approximately 60cm below the soil surface and the layer of tuff. The garden had been landscaped in the recent past. The owners wished to have the koiwi removed and they were excavated in the presence of Ngarimu Blair and Kaumatua and reburied by iwi at Maungawhau. There is a strong possibility that more burials remain in this garden and in the vicinity.

Midden CHI 5986; NZAA SRF R11/677

This site is located in the garden of 254 St Andrews Road Epsom on the tuff ring, but at some distance from the burials and midden associated with Te Onekiri. The garden has been disturbed and consequently the midden. An obsidian flake was also found. The owner told Janet Davidson in 1979 that she had noted scattered fragments of shell in the soil but no major concentrations. Subsequent to this visit the back section was subdivided off and a large house built on the site, so that it is probably completely destroyed.

Pa: Big King, CHI 11695; NZAA SRF R11/18

This is the last remaining pa of several that originally were built in the vicinity among the cones and the tuff ring of Te Tatu a Riukiuta. The site was first formally recorded in 1961 by Bob Brown and has been visited subsequently by various archaeologists who have described the features remaining on the site as they viewed them.

Aileen Fox in 1979 noted two or three of the original terraces in the scrub between the water tank and the track and two other terraces below the track on the western slope. There are quantities of mainly cockle, (but some scallop), midden exposed on the tracks and throughout the scrub. Lower down the south western side there is a level open space which is crossed by a shallow transverse depression which may be the remains of a filled-in ditch or a power cable line.

spur or ridgeline, the levelling of the ridge that runs north of the cone, and the construction of a walking track around the base of the cone and the perimeter of the reserve area. Intact pit and terrace features are visible on all faces of the cone, some very impressive and most appear intact. There are several excellent examples of pit complexes on the south western edge of the cone and on the ridge that extends out from the south western side of the cone³³¹.

Burial cave CHI 11490; NZAA SRF R11/66

This burial cave is located at 84 Landscape Road. It was recorded in 1972 by Bob Brown who described the cave as being located beneath the property and running under the house. The site comprises a group of four lava caves c.230m and 10m to 2m wide and 5m to 1.2m high which are well ventilated. Further information from Mark Dashper in September 1972 notes that there were two entrances on the property and that an unknown quantity [of entrances] was blocked off during World War II. A Māori skeleton was found in the 1930s and a few other bones have been found since. In 2009 access was denied to the Auckland City Council Isthmus archaeological survey team, which decided it is likely the site has been destroyed.

Built Heritage Places

Wesleyan Māori Institute Memorial CHI 19963

This memorial is located at 54 McCullough Avenue, Three Kings, within a large area of state housing developed on the land sold by the Wesley Mission Trust to the Crown in 1939. This was the earliest comprehensively planned state housing area in Mt Roskill. The memorial cairn on the site of the original buildings for the Wesley Training College at Three Kings was unveiled on 20 September 1941 by the President of the New Zealand Methodist Conference, the Rev. W. A. Burley of Christchurch, as part of the Methodist Church in New Zealand's centenary celebrations.

³³¹ AC CHI no. 11695



Figure 55 Plaque to mark the foundation stone of Wesley College, Three Kings, 6 April 1940, James D. Richardson, Classification No. 995.1115 T52

The monument was erected by the Department of Housing Construction and designed by that department.

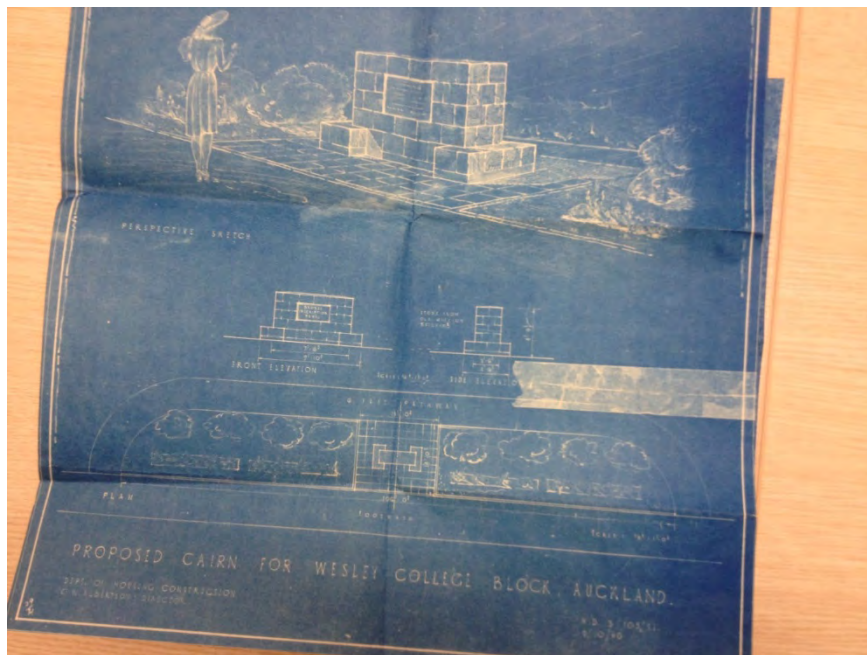


Figure 56 Photograph of blue print in National Archives Auckland, BBAD A169 1054 Box 2761 File 4/17/379 Pt 2, Wesley College Block Parau Road, Mt Roskill

The blue prints are beside the letter dated 16 April 1941 addressed to the Director of Housing Construction from the Inspector of the Housing Construction which says:

Memorial Cairn – Wesley College Block An inspection of the old chapel block reveals there are approximately 100 good stones which would be available for incorporation in the memorial cairn. The average size of these stones is 18 x 18 x 9³³².

The cairn incorporates stone salvaged from the historic stone Wesley School building that was previously in this location. The Department also constructed stone retaining walls in the area at this time. The plaque on the memorial reads:

This marks the site of the Three Kings Wesleyan Native Institution Foundation Stone laid by the Governor Sir George Grey, April 6 1848. Transferred to Wesley College, Paerata, August 28, 1922³³³.

The Mt Roskill Pump house

The Mt Roskill Road Board formed a Water and Gas Committee in 1899, and initially sourced the district's water supply from the One Tree Hill reservoir. Then, in 1911, the Board called in water diviner and Anglican minister the Reverend Harry Mason, who announced in early 1912 that: "an underground river or reservoir of water would be found under the three Kings Hills." Successful test bores later that year, produced 1000 gallons per hour, which convinced the Board that Three Kings was the place to build a pump house. Construction was approved in 1915.

In 1922 there was a typhoid outbreak in Mount Albert caused by sewage contaminated water at the same time as an inquiry was held into the insanitary condition of all Auckland dumps³³⁴. In April 1922 there were 50 cases of typhoid in Auckland Hospital, and one woman had died. All the schools in the area were closed and all the water was being tested. People were advised to boil all milk and water that they used³³⁵. That a small-scale municipal pumping station, using volcanic spring water was involved in the

³³² Letter: 16 April 1941, National Archives Auckland, BBAD A169 1054 Box 2761 File 4/17/379 Pt 2, Wesley College Block Parau Road, Mt Roskill

³³³ AC CHI no. 19963

³³⁴ mtalberthistoricalsociety.org.nz/.../MAHS%20newsletter%20no1%20July

³³⁵ Papers Past: *Northern Advocate*, "Typhoid Outbreak in Auckland Suburb, Schools Closed"

21 April 1922, p.3

outbreak, convinced the Public Health Department to order the Road Board in Mt Roskill to close the pump house in Three Kings and sell the assets.

The Road Board closed the pump house, but the building was adapted for another use. A kitchen, ladies' cloakroom and a porch were added to the northern wall. The pump house became Mt Roskill's first community hall, where dances, parties, social gatherings, and local theatrical productions took place. During the 1950s the Auckland Boxing Club used the building until in 1958 the Mt Roskill Municipal Band were granted sole use of the pump house building for their practices. According to the Auckland City Brass website, it is still headquarters for the Municipal Band's successors. In 1988 the Mt Roskill Borough Council restored the building³³⁶.

Other Places of Significance

Rock Walls, Terraces and Gates

Other places that are of importance in the Three Kings area include the remaining vestiges of old rock walls, some of which are to be found on the reserves and the important group of stone walls, terraces and the entrance gates that were built as part of a beautifying scheme at Three Kings School, but also to assist the unemployed men who built these structures. More research will be required to ensure these places are eligible for protection in the Unitary Plan.

Heritage Trees

There are a number of significant heritage trees that were planted on the Wesley College land or in the reserves, on the side of the roads as part of beautifying schemes or Arbor Day events. Some trees may also be associated with farming in the area prior to its urbanisation from the 1920s onwards. John Adam has noted a number of these in his research report; further research should be undertaken, and these should be considered for greater protection.

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Appendices

Appendix 1 Children attending Three Kings Institution 1867

	Name	Age	Where from	By whom supported	Length of residence	Average days at school per month
1	Mokaraka (a)	26	Ngātikorokoro	General Government	6 years	...
2	John Hopkins	12	Half-caste Waipa	"	5 Years	14 3-5
3	Helen Hopkins (b)	14	Half caste Waipa	"	5 years	17 ¼
4	William Reid (c)	15	Half caste Whangaroa	"	1 year 10 months	19
5	George Reid	13	Half caste Whangaroa	"	2 Years	18 1-5
6	Robert Reid (c)	11	Half caste Whangaroa	"	2 years	20 1-5
7	John Reid	9	Half caste Whangaroa	"	2 years	25 ½
8	Herbert Slade	16	Half caste Whangaroa	"	2 years	18 4-5
9	Richard Slade (c)	14	Half caste Whangaroa	"	2 years	18 4-5
10	Edwin Isaacs	8	Half caste Whangaroa	"	1 year 10 months	20¼
11	George Southgate	13	Half caste Bay of Islands	"	1 year 6 months	19
12	Maria Lewis	14	British, Auckland	Provincial Government	1 year 6 months	18
13	Edward Lewis	12	British Auckland	"	1 year 6 months	21
14	Andrew Lewis	6	British Auckland	"	"	25

15	Emma Burton	11	British Auckland	“	“	24
16	William Burton	9	British Auckland	“	“	21
17	James Cooper	11	British Auckland	“	1 year 6 months	23
18	George Cooper	8	British Auckland	“	“	25
19	Caroline Edwards	10	British Auckland	“	“	23
20	William Edwards	7	British Auckland	“	“	22
21	Elizabeth Boyd	10	British Onehunga	“	1 year 5 months	23
22	George Naylor	7	British Onehunga	“	1 year 3 Months	26
23	John Naylor	5	British Onehunga	“	1 Year 3 months	26
24	Samuel Naylor	3	British Onehunga	“	1 Year 3 Months	26
25	Mary Steele	10	British Auckland	“	2 years	21
26	Annie Steele	4	British Auckland	“	2 years	22
27	Marion Steele	6	British Auckland	“	2 years	22
28	Henry Dowsing	10	British Onehunga	“	1 year 7 months	20
29	Annie Dowsing	7	British Onehunga	“	1 year 7 months	22
30	Sarah Law	6	British Auckland	“	1 year 6 months	22
31	Walter Mellett	13	British Onehunga	“	1 year 6 months	20
32	Bertrand Mellett	11	British Onehunga	“	1 year 6 months	21
33	Herbert Young	8	Half caste Auckland	General Government	1 year 5 months	22

34	Edward Young (d)	6	Half caste Auckland	“	1 year 5 months	23
35	Benjamin Culpan	11	British Auckland	Provincial Government	1 year 5 months	22
36	William Culpan	9	British Auckland	“	“	22
37	E.G. Sutor	11	British Auckland	“	“	21
38	Bertha Sutor	5	British Auckland	“	“	23
39	Joseph Young	14	British Auckland	“	“	15
40	William Young	11	British Auckland	“	“	19
41	Joanna Young	7	British Auckland	“	“	23
42	Elizabeth A. Clarke	7	British Bay of Islands	Father	1 year 4 months	23
43	Susan Boyd	6	British Lambs Mill	Provincial Government	1 year 4 months	23
44	Maria Hartshorn	9	British Auckland	“	1 year 3 months	23
45	Ann Wilson	7	“	“	“	22
46	Thomas Wilson	5	“	“	“	23
47	Emily Scott	8	“	“	“	20
48	Henry Foreman	5	“	“	1 year	23
49	George Isaacs	6	Half caste Whangaroa	General Government	1 year	23
50	Herbert Phillips	10	Half caste Ohaeawai	“	11 months	23
51	Agnes Phillips	7	Half caste Ohaeawai	“	“	22
52	Edward Slade	6	Half caste Whangaroa	“	“	20
53	Daniel Slade	8	“	“	“	20
54	Henry Downs (c)	7	Half caste Whangaroa	“	11 Months	23
55	Maria Downs (c)	5	Half caste Whangaroa	“	11 months	23

56	James Weston	11	British Auckland	Provincial Government	10 months	17
57	Robert Matenga	19	Ngātitipa	General Government	10 months	14
58	James Joyce (e)	12	Half caste Bay of islands	"	10 months	23
59	Fanny Joyce (e)	7	Half caste Bay of Islands	"	9 Months	14
60	George Fairburn	6	British Tauranga	Provincial Government	8 months	23
61	James Maclean	8	British Auckland	"	8 months	23
62	Henry Slade (f)	18	Half caste Whangaroa	General Government	1 year	...
63	George Richardson	6	British Auckland	Provincial Government	8 months	23
64	James Richardson	3	British Auckland	"	"	23
65	John Duggin	5	British Auckland	"	"	23
66	Joseph Duggin	3	British Auckland	"	"	23
67	Angelina Lewis	15	British Auckland	"	6 months	14
68	William Dougal	4	British Auckland	"	"	23
69	Samuel Middlesbrooke	9	British	"	"	20
70	Thompson Middlebrooke	7	British Auckland	"	"	20
71	Eliza Wilson	9	British Auckland	"	"	21
72	John Wilson	2	British Auckland	"	"	23
73	Charles Wilson	2	British Auckland	"	"	23
74	Edward Moore	9	Half caste Waiheke	General Government	5 months	21
75	George Moore	9	Half caste	"	"	22

			Waiheke			
76	George Young (g)	4	Half caste Auckland	“	“	23
77	Albert Warbrick	7	Half caste Tauranga	“	4 months	21
78	Alfred Warbrick	6	Half caste Tauranga	“	“	22
79	Joseph Warbrick	5	Half caste Tauranga	“	“	22
80	Matthew Howell	8	Half caste Bay of Islands	“	3 months	23
81	Samuel Howell	10	Half caste Bay of Islands	“	“	23
82	W.H. Caldicott	9	Half caste Onehunga	“	“	20
83	Samuel Slade	17	Half caste Whangaroa	“	2 months	19
84	John Rogers	7	British Auckland	Provincial Government	“	21

- (a) Evening school only
- (b) Went to service 1st November
- (c) Went of a visit 7th December
- (d) Went of a visit 10th December
- (e) Went on a visit 4th December
- (f) Evening school only Went visit 7th December
- (g) Taken by mother 30th November
- (h) Went on a visit 30th November.³³⁷

Appendix 2 Summary of Reserves Created Across Three Kings³³⁸

Cod e no.	Historic names given	Current names Area size	Lot number Date of est.	NZ Gazette history
1				Res. 57 = DP37701.

³³⁷ List of Pupils in the Three Kings Institution Appendices to the Journals of the House of Representatives, 1867. Papers Relative to Native Schools, A No.3 pp.5-6.

³³⁸ Prepared by John Adam 2015

	'Plantation' [Res. 257 (1955)]; 'Big King'	19a. 0r. 16p. Big King. 'Duke Street.'	SO 34827 1949-1950	SO34827. (August 1947) 'Plan of Pt Lot 2, DP28851 being Pts Allots 88-92. Sec 10 Suburbs of Auckland.' [Plantation Res. CT 409/36 H.M. The King] Declared Crown Land available for reservation. N Z Gazette 1949, p. 2734. Recreation Reserve (19.0.16) NZ Gazette 1950, p.755. Vesting Control of Rec. Res. in Mt Roskill Borough Council (19.0.16) NZ Gazette 1951, p. 982.
2	12 Recreation Reserve. [P8250209]	Parau St; Harold Long Reserve; Parau Reserve	DP16446 Lot 113 4ac.2.27.84	NZ Gazette 25 Sept. 1930 p. 2840; NZ Gazette 1949 p.2734; NZ Gazette 1950, p.758; NZ Gazette 1951, p.982
3	MoW Housing building site.	Playground 0.27.2p	DP 37710 Lot 369.	
4	'Robinson Reserve'	Near school reserve	Pt Lot 198	NZ Gazette 1957, p. 1782?
5	[Res. 257 (1955)], Lot 261		SO44263 Lot 261	NZ Gazette 7 May 1964 p. 779.
6	Govt. Quarry;	Smallfield Reserve Bought from Crown for over £5,000	Lot 268	Deferred payment of plus \$5,492.00
7	Refuge dump, Lot 5	1 acre 0 rods 17.72p	Lot 5. DP21107 1930	NZ Gazette 25/09/1930 p. 2840.

8	Metal Reserve		Lot 85A 1886	
9	Run/Mount Roskill Domain	1850s run	Lot 85B	NZ Gazette 1886
10	Pound reserve		Lot 85C 1886	
11	Building reserve		Lot 85C 1886	
12	Plantation (near Big King)	????		Source: Roskill Way subdivision?
13	'Plantation'	St Andrews Reserve	Lot 85F 1886	
15	Dominion Estate Reserve	Fearon Park	Lot 249 1920-1932 <i>Auckland Star</i> , 27 July 1932, p. 5.	AS 27 July, 1932. P.5. NZ Gazette 1962, p. 261.
16	Education		1878	
17	Education		Lot 85D 1886	
18	Plantation Reserves 1904?	Town of Tui Ext No 41. Subdivision made in 1904?	DP 17070 Lot 65, 87 & 88	NZ Gazette 1930 p.2842.

Appendix 3 An Early Church. Three Kings Relics. By Geo M Fowlds³³⁹

In acquiring the extensive property of the Wesley Trust at Mount Eden for housing purposes the State has taken over one of the most historic areas around the city. As New Zealand is less than a century old and most structures were made of wood, it is not rich in historic buildings. It is to be regretted also that some of the earliest of these have not been so designed as to encourage steps for their preservation. Still it is desirable that before any old buildings are allowed to be wantonly destroyed, particularly those having any special associations with famous people or events, a careful review of their condition should be made in order to ascertain whether they warrant retaining. Remembering our callous treatment of the magnificent flora, which the first settlers found this country clothed with, it is not surprising if we display an equal disregard for the preservation of relatively old buildings.

Within five miles of the city of Auckland, on the property of the Wesley Training College, in the Mount Eden district, where the Methodist school for Maori children was opened in 1846, there is an old stone chapel in a fair state of preservation, now used for storing hay and farming implements. The outlines can be traced of the former Gothic windows, now filled up with stone and brick. There are signs that originally the roof was covered with shingles before the present iron was attached. Despite the fact that the building was probably erected in the fifties and the inside of the walls was packed with clay instead of mortar, it stood remarkably well for nearly eighty years. Above the eye-line, use was made of small rough rocks of the local lava, but at the corners and up the sides of the doors and windows larger stones were laboriously squared. Off one end is a long, rambling stone building of single storey in the shape of an "L," once used to accommodate the Maori boys, and still inhabited. With the removal of the wooden college some ten years ago, when the institution was transferred to a large area at Paerata, and the burning down of the seventy-year-old headmaster's house about two years ago, the old church-stable-cottage is the only one of the early buildings now remaining.

It is certain that some of the early educational work was carried out in the old church, for it is stated that the first groups of Maori students were accompanied by their relatives, who lived in raupo whares on the surrounding hill slopes, grew their own crops and had access to the nearby swamps for eels. Upon the approach of the Maori War in the 'sixties, the Maori people and their children hastily departed, and the work closed down for seven years. A subdivision plan had been prepared for the property some years ago, but upon the advent of the depression no further steps were taken to dispose of sections. It was announced at the time that the trustees proposed to vest the Big King Hill in the Crown as a domain, and as this cone is the only one of the Three Kings (really four) group that is untouched by excavation, the proposal was welcomed.

A short distance behind the terrace on which stood the former college building a small hill contains the finest example on the isthmus of the infrequent use made by Maoris of rock facing in their fortifications, and it is to be hoped that they will not be destroyed.

Inside the encircling rim, along the little valley where the old church now stands, it is possible that, provided competent authorities reported that the building was worth retaining and restoring, the trustees might have been induced to allot sufficient land and hand the building over. The mention of this old building again shows the need for some competent authority, like the British National Trust for Ancient Monuments, whose duty it would be to make a survey of old buildings and historic sites, and, where considered desirable, take the necessary steps for their acquisition and conservation.

³³⁹ This is the full clipping received and filed by the Director of Housing. *The Auckland Star*, 15 April, 1939, p. 8

Appendix 4 Places identified in 2013 Heritage Survey of Significance to Puketapapa Residents

Mt Roskill Shopping Centre, cnr of Mt Albert and Dominion Roads

1. Trams came as far as this – some late 1920s-1940s buildings? (Detail in McConnell, P. (2007) “Dominion Road Heritage Study”, Matthews and Matthews Architects, for Auckland City Council.) The oldest shopping strip in Puketapapa
2. Former Farmers Building constructed in 1940 by R.H. Page (Timespanner)
3. Currently shops scruffy, but buildings have potential to be attractive older shopping/café strip
4. Attractive stonework at Dominion Road entrance to Dominion Road School
5. Clock Tower, S.E. corner of intersection, designed by Arthur Beere and donated by Mt Roskill Lions Club.

Dominion Road School, entrance Quest Ave

6. 1929, close chosen close to the tram terminus
7. Mostly attractive wooden (original?) buildings, and large trees

Dornwell Road, Hayr Road, Mt Albert Road area

8. 27 Hayr Road. Very tiny and quaint ‘Mission-style’ stucco home well maintained
9. 9 Dornwell – transitional villa
10. 15 Dornwell – villa-style cottage seen in very early photos and may be connected to Peck’s Paddocks.
11. Fred Woodward Place – 39 flats for newly-weds
Built in late c.1960s/early 70s perhaps by the Mt Roskill Borough Council. Provided as short-term rentals with the stipulation that tenants had to open a savings account for their first mortgage. Now in individual titles.
12. 515 Mt Albert Rd - Three Kings Congregational Church

“This building was first of all a Sunday School, formed in August 1906 under Rev. W. Day who was involved in the Fellowship for 13 years. The Congregationalists were the first in the area starting with 56 students and 2 teachers in the Sunday school. The work progressed sufficiently to have its own building, which was opened in Oct 1907. A Church Fellowship was formed in 1912 with 11 members, and received into membership of the Congregational Union of NZ in 1913. The building was then extended and three classrooms were added, the Sunday school having 94 scholars and 8 teachers”³⁴⁰.



13. 2/513 Mt Albert Road - Former police station

Now Barber Shop. *Appears on GIS 1959 photo.*

Commercial part of Frost Road, Dornwell Road, and Carr Road

‘Between 1950 and 1954 a score of new factories went up at the foot of Frost Road and in Carr Road.’ (*Not Just Passing Through*)

Many of these are still standing, and in commercial/industrial use. Many were built to exactly the same plan, and in the same materials. They have a gable front and are brick clad.

Nos 1-4 below are all the same size and design, and near to each other, and still with their original shape.

1. 81 Carr Road – CBP Bean Products
2. 78 Carr Road – M.J.N. McNaughton – longstanding business
3. 74 Carr Road – Swadesh Indian Cuisine

³⁴⁰ www.tkcc.org.nz

4. 67-69 Carr Road – Redwood Engineering – as above but with ‘art deco’ façade.

Others to the same design are: nos. 60, 46, 47 and 55 Carr Road and 59 Hayr Road, and the Euroglass showroom in Dornwell Road.

Frost Road

1. 30 Frost Road Large 2-storied former industrial building.

Now occupied by Fruit Word, Aussie Butcher, and Big Ups Inflatable Games

North and south facades still attractive brick and concrete (1950s) construction. South façade backs onto narrow alleyway, the other side of which has some small old (1950s) industrial buildings now belonging to BA Drainage and PJ Automotive of 87 Carr Rd. *Like an old-time alleyway*

2. 32 Frost Road – offices*

Offices fronting Carr Road are tiny, distinctive and attractive
Occupied by M.K. Kitchens and Bathrooms, and by Silk.

**Nos. 3 and 4 have only parts of their buildings still original:*

3. 42 Frost Road - M.J.N. McNaughton

Longstanding business,
Parts of buildings 1950s

4. 52 Frost Road - Anglo Engineering.

Part of complex on the south sides is 1950s? – Concrete block and asbestos roof.

Other buildings in Carr Road

1. 81 Carr Road Euroglass

South façade facing Carr Road

Well proportioned, large 1950s 9-pane windows

2. 10 Carr Road – Industrial building

Large 2 storied industrial building in exactly the same style as the many smaller ones.

North façade has top floor all in windows (*a future railway station?*)

3. Big commercial buildings between Hayr and Hillsborough Roads

6B Carr Road 1950s? Chipmunks Adventure Playground

4 Carr Road Calendars Co. Classy brick complex (age?)

With residential and commercial intensification planned for the Three Kings area, it would be wonderful to be able to keep a little neighbourhood of these 1950s commercial/industrial buildings in this Carr/Frost Road area. They could be converted to other uses, as has happened in Newmarket.

Hayr Road / Warren Avenue

1. Corner of Hayr Road and Mt Albert Road (125 Mt Albert Road)

Grinter Brothers bought the land on this corner in 1928 and flattened it to build a service station and row of 3 shops. Above the shops was a flat originally occupied by one of the Grinter women, but which has been the Electorate office of Phil Goff for many years.

The Grinter Brothers were prominent early developers, builders, and quarry owners.

2. 2A Hayr Road.

Appendix 5 Short Chronology of Three Kings³⁴¹

- 1840 The Parish of [Titirangi].
- 1845 *The Public Roads and Works Ordinance 1845 (No. 6)*, came into force on 19 April 1845.
- 1848 Hundreds of Auckland and Onehunga established.³⁴²
- 1849 Wardens of Hundreds elected.
- 1854 *The Reserves Act, 1854*.
- 1865-75 The Hundreds of Auckland is replaced by the Roskill Highway District.
- 1882 Mount Roskill Road District established.
The Cemeteries Act, 1882.
- 1903 Mr W.F. Massey MHR address to students at Three Kings College. Distribution of Prizes³⁴³.
- 1905 Sarah Simmonds died on 23 January, 1905 at site³⁴⁴. Distribution of Prizes at Three Kings College. Dux Percy Moke. Speech by the Governor³⁴⁵.
- 1910 *Stone Quarries Act, 1910*
- 1912 *Land Laws Amendment Act*–Private Sub-dividers to make provision for reserves.
- 1914 Report of Auckland Civic League about preservation of volcanic cones.
Hugh Boscawen official and unpublished report on volcanic cones.
- 1915 Act to protect 15% angle of cone sides.
- 1916 December, Sir Frederick Lang and Mayor Gunson visit Three Kings College for prize-giving.
- 1919 *Housing Act, 1919*.
- 1920 *Stone Quarries Act, 1920*
- 1922 Winstone's buy the quarry for £7,200
Subdivision of Town of Tui Extension 41 owned by Winstone family made bordering the Mt Roskill/Three Kings School with a narrow strip of 'Plantation Reserve' since incorporated into the School lands.³⁴⁶
- 1923 Survey Regulations. *NZ Gazette*, 1923, P1809. 5% of area of allotments to be reserved.
- 1924 *Land Act*. Reserve provision on both private and Crown land.

³⁴¹ Prepared by John Adam

³⁴² Bloomfield, G. T. 1973. *The Evolution of Local Government Areas in Metropolitan Auckland. 1840-1971*. Auckland/Oxford University Press. 175p.

³⁴³ *New Zealand Herald*, 10 December, 1903

³⁴⁴ *New Zealand Herald*, 27 January, 1905, p. 1.

³⁴⁵ *New Zealand Herald*, 14 December, 1905

³⁴⁶ See Appendix 2 for details of three lots. DP17070. LINZ

- 1925 A grazing tender of sixteen pounds is awarded to Mr E Preston by MRRB³⁴⁷.
- 1926 Mount Eden Cadets are given permission for training on three consecutive Saturdays at Three Kings Reserve 'marking and distance and judging practice...'. [*Auckland Star*. 7 April, 1926. P14.]
- Town Planning Act, 1926*
Public Reserves and Domain Act, 1926
- 1928 *Public Works Act, 1928*.
Section 13. "Crown lands, public reserves, &c., roads and streets.
Section 15. Land taken for recreation. ..."³⁴⁸.
G.M. Fowlds 1928. *Auckland's Unique Heritage. Report on Preservation of Volcanic Cones and Craters*. Auckland Town Planning Association 26p.]
- 1930 Revoking the vesting in the Mount Roskill Road Board of Parts of a Metal Reserve, Suburbs of Auckland, North Auckland Land District. Lots 85A and 85B. Changing the Purpose of Parts of a reserve in Suburbs of Auckland, North Auckland Land District. 85A to Recreation.
Recreation Reserves in North Auckland Land District brought under Part II of the Public Reserves, Domains and National Parks Act, 1928. 85A³⁴⁹
- 1931 Mr J Dawson presents plans as Board Engineer for sports ground development with ongoing debate over specific sports code use such as croquet, bowls³⁵⁰.
Grazing rights for recreation reserve lands are awarded to G. Phipps of thirty pounds and four shillings per annum³⁵¹.
- 1932 *The levelling of the Three Kings to form play ground is progressing satisfactory a report to the effect being made at a meeting last evening of MRRB. So far about 7,000 yards of spoil have been removed*"³⁵².
Urban Farm Land Rating Act, 1932
- 1933 Hillsborough Square Domain and Three Kings Reserve grazing rights announced³⁵³.
- 1936 'Portion' of grazing rights described³⁵⁴.
Factories Amendment Act, 1936 and Shop and Office Amendment Act, 1936.
Compulsory 40-44 hr working week
- 1937 *Physical Welfare and Recreation Act, 1937*. [Physical land use surveys were required under this Act.]
- 1940 Auckland Metropolitan Planning Organisation established.
Section 6. Access-ways. The Housing Amendment Act, 1940³⁵⁵.

³⁴⁷ *Auckland Star*. 6 May, 1925, p. 14

³⁴⁸ *Statutes of NZ, 1928*, p. 271.

³⁴⁹ *New Zealand Gazette*, September 1930, pp. 746; 1127; 1628

³⁵⁰ *Auckland Star*. 10 June, 1931, p. 3

³⁵¹ *Auckland Star*. 28 October, 1931, p.3

³⁵² *New Zealand Herald*. 21 December, 1932, p.10

³⁵³ *New Zealand Herald*. 11 November, 1933, p. 6

³⁵⁴ *New Zealand Herald*. 28 November, 1936, p. 6

- 1943 Obituary of Capt. HS Blackburne (1854-1943) who owned portions of Allotments 84-86.³⁵⁶
- 1950 Big King lands gazetted Recreation Reserve³⁵⁷.
- 1953 *Reserves and Domain Act, 1953.*
Town and County Planning Act, 1953.
Local Government Commission Act, 1953.
- 1954 *Municipal Corporations Act.* This made provisions for cash contributions in municipalities.
- 1955 *Housing Act, 1955*
“...FWD Jones said there was definitely a need to look ahead and preserve some volcanic hills intact, and to concentrate on removing those greatly excavated.... *Auckland Star*, 14 September 1955.
National Historic Places Trust established as cones are being quarried and enters critique of quarrying³⁵⁸.
- 1956 ARA established and presents planning development ideas for the Three Kings.
- 1957 Report by G. M. Fowlds et al about Volcanic Cones. See end image cover.
Car park land *Gazetted*, p. 1782.
- 1958 Council ‘rubbish tip’ taking place on Big King area of Three Kings lands
Gordon Hunter obtains lease to remove basalt from Big King Reserve. Trees planted by community [Mrs Anderson] destroyed by Hunters dozer
July. Greater Auckland Beautifying Council founded
- 1960 Town and Country Planning Regulations – Recreational needs to be provided for in advance of subdivision.
Local Government Commission Act 1960
- 1963 Auckland Regional Authority established. (Bush, 1989: 163)
- 1970 Debate about sightlines to protect cones listed.
- 1973 Government Ministry of Recreation and Sport established. (Drain 1980: 227).
Recreation and Sport Act, 1973 and Ministry and Council for Recreation and Sport. (Perkins, H. C. and Booth, K. 2000: 322)
- 1977 *The Reserves Act, 1977.* [Seven types of reserve defined. *Honorary Rangers-----Section 8.* Domain concept abolished.].
The Town and Country Planning Act, 1977.
- 1979 March. Archaeologist, Aileen Fox visit and reports about the Big King area of the Three Kings. This was written when Puketapapa

³⁵⁵ *The Statutes of New Zealand, 1940*, pp. 142-147

³⁵⁶ *Evening Post*. 14 October, 1943, p. 6.

³⁵⁷ *New Zealand Gazette*, 1950, p. 755

³⁵⁸ *New Zealand Herald*, 10 September, 1955

was being reported as to excavation for water pipes and published in the *Auckland Institute & Museum Journal*.

- 1985 *Three Kings Reserve Management Plan*. This document states that the oldest building is the 1915 Scout Hall. No mention of any stone walls. Does not relate to Big King public lands secured in public ownership in 1927.
- 1989 Buckland, M. 1989. *The Big King-Landscape Report*, unpublished report prepared for Mt Roskill Borough.
- 1991 *Resource Management Act, 1991*.
- 1997 LA4 1997 *Volcanic Landscapes and Features Management Strategy*. 78p.
- 1999 The Three Kings reserve is quoted on page five of this report. *Recreation Precinct Strategy for Auckland City, 1999*.
- 2009 Auckland Council established.

Appendix 6 Report on the discovery of a stone/basalt wall on Three Kings Old Reserve. By John P. Adam, Landscape Historian, Endangered Gardens, July 2014.

The 1.5 metre dry stone basalt wall running along a rising slope of the original 1840s/1886 boundary of the Three Kings reserve is believed to date to the first enclosure of the 20- acre reserve of Allotment 84 Section 10 Suburbs/Farms of Auckland. A stone wall is recorded on early plans of the reserve held in National Archives files in Wellington that the writer found several years ago while searching for archives dealing with the Winstone Park/Puketapapa.

The wall runs up hill for about 20 metres from the Right of Way entrance into the reserve from Barrister Avenue, which was opened in the 1950-60s when the house was built on the Upper Wesley Block (Wesleyan Institute). The wall is currently covered in 'wild' Jasmine climber. There is also a *Eucalyptus botryoides* tree growing up the slope, which is a relic of the shelter belt of evergreen trees that can be seen on the 1940 aerial image of this part of the park. The size and placement of the wall stones suggests that it was built by hand and would define a small portion of the boundary between Allotment 87 of the Wesley Church Institute Mission farm.



Figure 57 Orange line marks position of stone wall on boundary between No 9 Barrister Avenue 'right of way' and Three Kings Reserve boundary. Source:

<http://maps.aucklandcouncil.govt.nz/aucklandcouncilviewer>.



Figure 58 View showing 1940 historic aerial photograph. Binoculars (upper centre) mark location of land that has since become 9 Barrister Avenue. The wall is beneath trees to right and a fence of some kind extends north. Source: <http://maps.aucklandcouncil.govt.nz/aucklandcouncilviewer>.



Figure 59 Image taken of part of base of wall by John Adam in early June 2014. Photograph no. DSCF 0362.



Figure 60 Concrete reinforced posts with stay and wire and netting imbedded into section of wall dissected by Right of Way. Image taken by John Adam in June 2014 Photograph no. DSCF 0366



Figure 61 Section of wall covered by Jasmine vine taken by John Adam, June, 2014. Photograph no. DSCF 0365



Figure 62 James McDonald photograph across government reserve with section of wall that stands in 2014 visible in middle ground as stone feature on boundary transformed into timber post and wire? Fence titled 'Three King Pa' on positive image taken close to Mount Albert Road (One Tree Hill visible centre right) and sourced from Te Papa Collection, June 2014. 35/4507.



Fig. 74—Sites of Old Terraced Hill Forts, Auckland Isthmus. (See p. 289.)

Cl. Boscawen, Photo

Figure 63 Similar photograph as figure 6 above.

This image (figure 7) with stone wall visible from a position near Mt Albert Road — centre right—was found on-line and is copied from Elsdon Best's book published in 1927 entitled *The Pa Maori: An Account of the Fortified Villages of the Maori in the Pre-European and Modern Times; Illustrating Methods of Defence by Means of Ramparts, Fosses, Scarps and Stockades*. Bulletin No. 6. Dominion Museum, New Zealand.

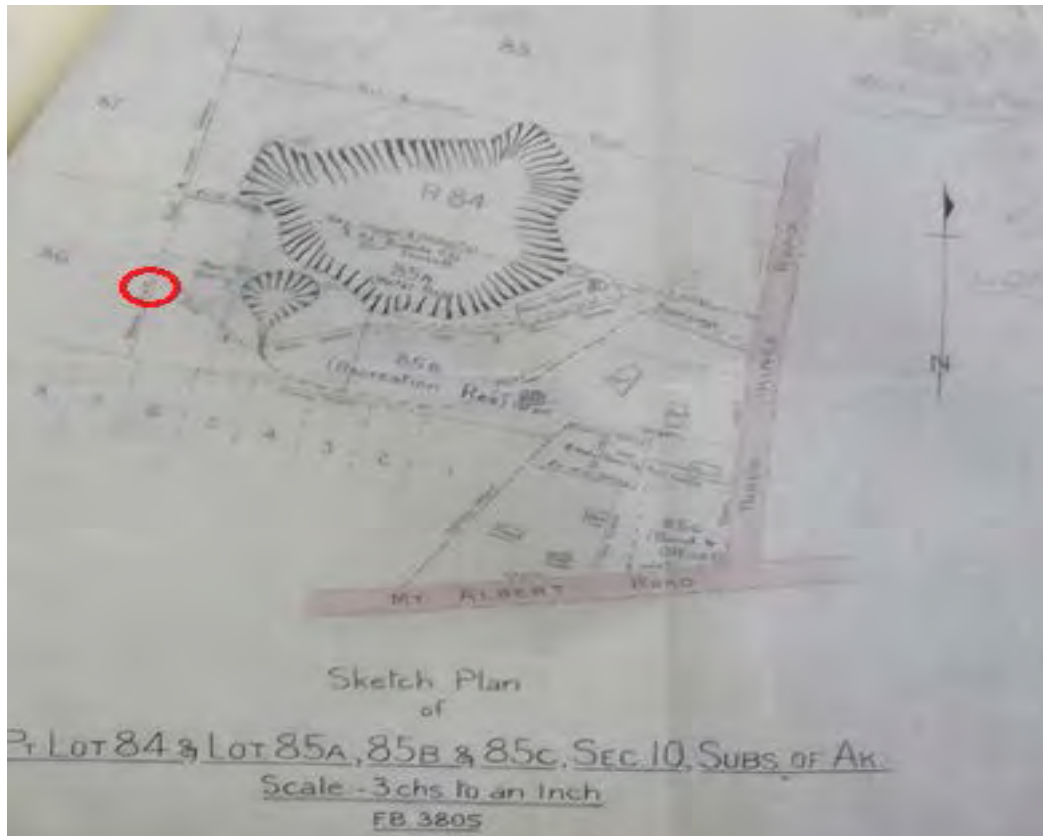


Figure 64 This is part of a plan (cropped) and drawn in 1927 by T.L. Till. on Archives New Zealand, Auckland. Ref. no. R21926373. John Adam Photograph no. DSCF 2526



Figure 65 Source: Lower left calls boundary a 'stone wall'. Archives New Zealand, Auckland: Ref. no. R21926373. John Adam, Photograph no. DSCF 2526



Figure 66 Metal and recreation reserves at Three Kings. Plan held in folder 'March Boscawen File' and into 'Holding file 2012', John Adam Photograph no. DSCF 2448

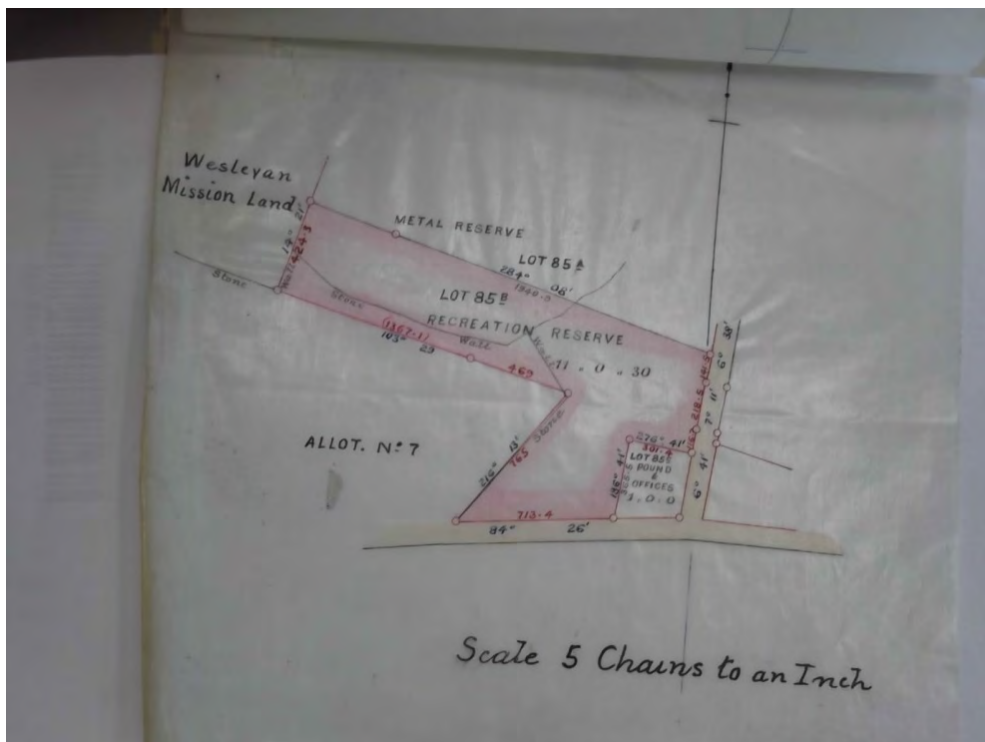


Figure 67 This is the scale plan that was drawn by the Crown in the 1880s when it gazetted the lands to be administered by the Mount Roskill Road Board. Archives New Zealand (Auckland) source: R18648635. Digital Source: John Adam: DSCF 1891

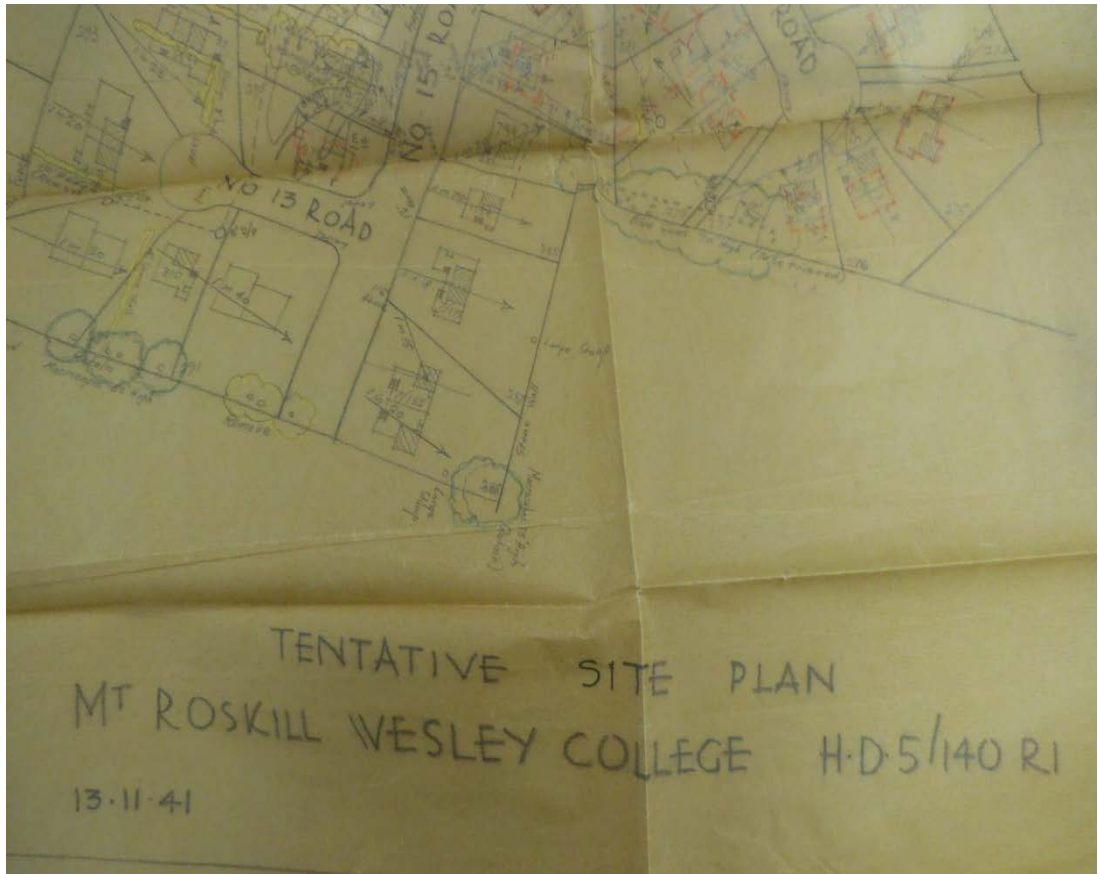


Figure 68 This is the title of a map found for the Wesley Block lands dated 1941 when the Housing Division was surveying the block and marking all the vegetation and stone walls as found. Archives New Zealand Auckland, Ref. no. R22452883. John Adam Photograph.



Figure 69— Part of map above (figure 12) detailing boundary of Three Kings Reserve in 1941. Archives New Zealand Auckland, Ref. no. R22452883.

