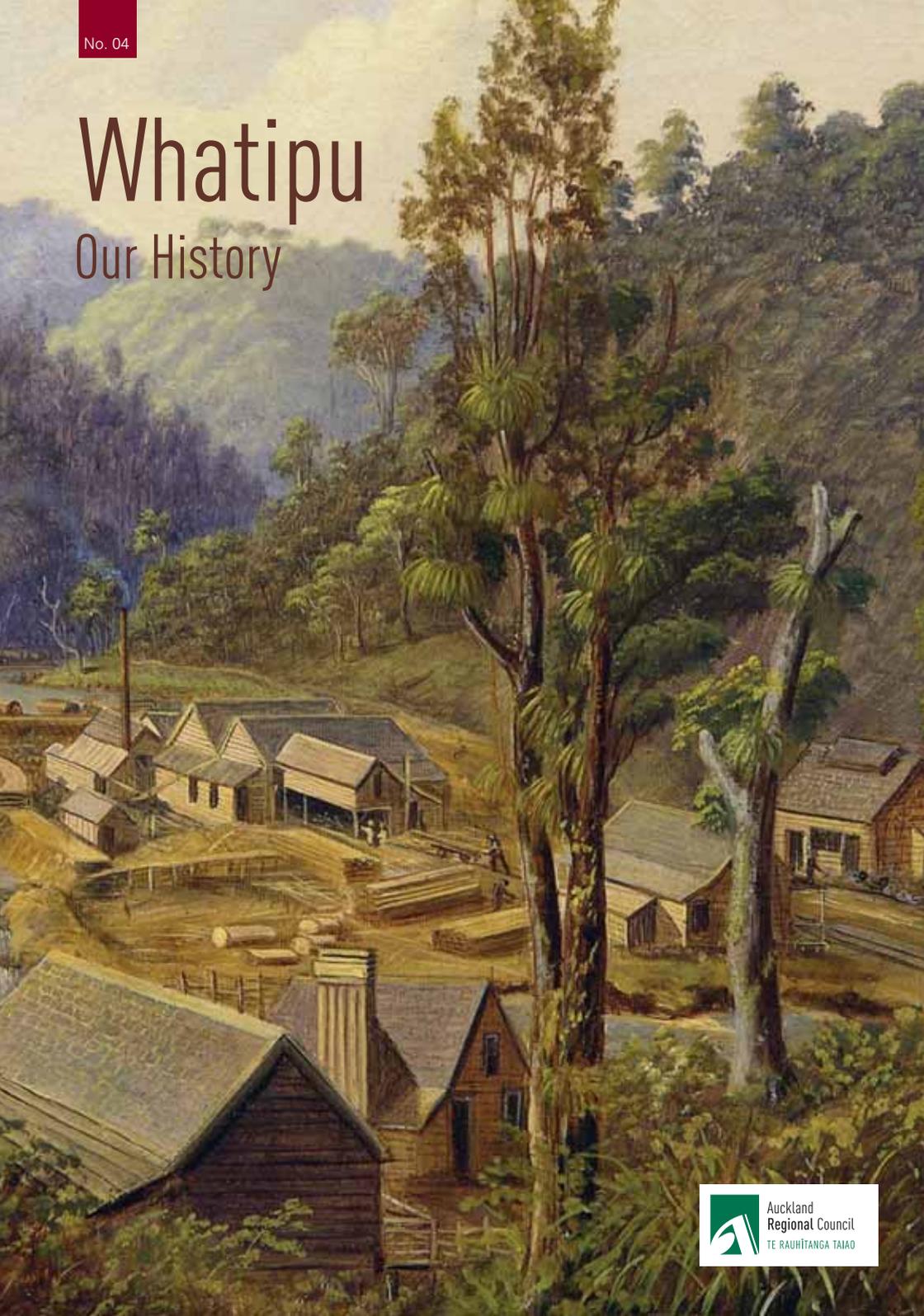


Whatipu

Our History





WELCOME Nau mai, haere mai

Whatipu sits on the northern side of the entrance to the Manukau Harbour. It is a remote place with a large, open valley dominated by bush covered rocky peaks, and extensive black sand dunes stretching out to the wild waters of the Tasman Sea. Whatipu appears to be a natural place, yet people have gardened, fished, lived and died here for hundreds of years.

This brief history tells some of the stories about the people who have lived at Whatipu and of the great drama that has happened in this now quiet place. Visitors to this part of the Waitākere Ranges Regional Parkland can still see physical reminders, such as pā (defended fortifications), shell middens (refuse heaps), railway sleepers and historic buildings, that tell of this remarkable history.

These carved pou (posts) represent Te Kawerau ā Maki kaitiakitanga, or guardianship, over Whatipu and the surrounding seas. The pou facing inland represents Tiriwā the ancestor after whom 'The Great Forest of Tiriwā' is named. The pou facing out to sea represents Taramainuku, the ancestor and guardian taniwha associated with the Manukau Harbour entrance.



MAP KEY

- Heritage Site
- - - Walking Tracks
- ≡ Wetlands
- 👤 Lookout site
- ⛺ Camping
- i Information

Cover image: 'Bush Mill', Whatipu, West Coast, Charles Blomfield 1880, oil on canvas, purchased 1930. (Auckland Art Gallery Toi ō Tāmaki)

What To See And Do

- Take a walk from the carpark to the beach and Paratūtai Island (40 minutes return) to gaze at the natural landscape that surrounds you. If fishing or swimming take great care, as the sea currents are powerful and sea conditions can change very quickly.
- Take one of the many signposted inland bush walks in the area. They range from easy strolls to overnight tramps.
- Walk out from the carpark to view the remarkable Giant Cave (1 hour return).
- Stay a while and learn some more about the area's history. Book a stay at historic Whatipu Lodge, or book a campsite in the adjoining campground (telephone 09 811 8860 or email whatipulodge@xtra.co.nz). The Lodge is operated under licence and can be visited by arrangement.
- *Please do not remove or disturb any archaeological remains. They provide an important record of our history and are protected by law.*



How To Get There

Whatipu is located 42 km (1 hours drive) from central Auckland. Head west to Titirangi and then follow Huia Road. Take care driving on the last 7.5 km from Little Huia on the winding gravel Whatipu Road.



EARLY MĀORI OCCUPATION

The strategic position of Whatipu on the northern side of the entrance to the Manukau Harbour, and its rich natural resources, attracted people from the earliest period of Māori settlement in the region. Whatipu was located at the southern end of a coastal walkway which stretched all the way north to the entrance of the Kaipara Harbour and beyond. The flat, sandy, frost-free Whatipu Valley was ideal for the cultivation of kūmara. The coastline provided a wide variety of seafood. A huge amount of food, timber and medicinal plants was available from the surrounding forest.

The long period of Māori settlement can be seen in many physical marks left on the land. These include five pā (fortifications) that defended the land, terraces for houses, shell middens (rubbish dumps from food processing and cooking waste), groves of karaka trees, rock shelters and sacred places. The place names and traditional stories told by the local people of Te Kawerau ā Maki bring this physical landscape to life. Their stories suggest that Whatipu has been settled for a very long time.

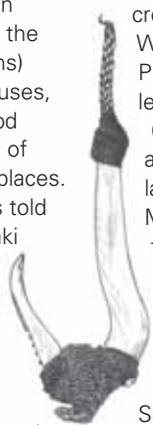
Whatipu

The name Whatipu is said to be associated with an ancient taniwha, or spiritual guardian, who came from as far away as Tūhua (Mayor Island) in the Bay of Plenty and settled at the mouth of the Manukau Harbour. The small bay north of Paratūtai Island (Figure 1) became the meeting place for Whatipu and his fellow taniwha, including Taramainuku, Paikea, Ūreia and Kaiwhare. As a result, this bay also became known as Waitīpua, or the 'bay of the spiritual guardians'. The small rocky islands that stand off Whatipu are named after the ancestor and taniwha Taramainuku. Together they are known as 'Te Kupenga ā Taramainuku', the fishing net of Taramainuku.

(If you visit Cornwallis Beach you can see a large carving with an information panel that tells you more about the taniwha of the Manukau Harbour).

Tūrehu

Among the earliest human ancestors to live in the area were the Tūrehu people, literally 'those who arose from the earth'. In local tradition these ancestors had remarkable personal qualities and powers, including the ability to shape the land. They were often referred to as 'Ngā Urukehu' because of their fair skin and hair. One of the best known of these people was the ancestor Tiriwā, who made his home at the mouth of the Pāraraha Valley between Whatipu and Karekare. From Tiriwā comes the traditional name for the Waitākere Ranges – Te Wao nui ā Tiriwā, the great forest of Tiriwā. Takamiro, one of Tiriwā's fellow Tūrehu chieftains, is credited with the creation of Cutter Rock at Whatipu. While standing at Hikurangi near Piha during a meeting of tohunga (spiritual leaders), he is said to have thrown his maro (flax kilt) into the air. It flew to the south and landed at Whatipu where it is now a large rock (Cutter Rock) known as 'Te Marotiri ō Takamiro', or the flax garment thrown by Takamiro.



Kupe mai tawhiti

Several famous Māori ancestors and voyagers are associated in tradition with Whatipu. These illustrious ancestors include Toi te huatahi, and in particular Kupe mai tawhiti. Kupe made a mark on Paratūtai Island to commemorate his visit. He then said sacred karakia (prayers or incantations) at Ninepin Rock in order to safeguard himself and his people who were being pursued. It is for this reason that the Ninepin was given the traditional Māori name 'Te Toka Tapu ā Kupe', the sacred rock of Kupe. (Figure 2) The powerful incantations chanted by Kupe raised up the seas behind his canoe so that those chasing him were forced to take shelter. From that time the rough seas off the western coastline became known as 'Ngā Tai Whakatū ā Kupe', the upraised seas of Kupe.



Paratūtai Island and Pā

Figure 1

Ngāoho

In time other tribal groups visited the Waitākere Ranges and settled there. One of these peoples was the Tini ō Maruiwi who came from the Taranaki area. On a clear day, while standing on the high ridge north of Whatipu, these people could see their beloved mountain Taranaki to the south. It is for this reason that they named the bay and large hill just north of Whatipu, 'Taranaki'.

In the 14th century the Tainui canoe arrived in what is now the Auckland region. The famous Tainui spiritual leader Rakataura visited Whatipu and the Waitākere coastline, bestowing such names as Titirangi and Hikurangi on the land after places in his Pacific homeland. Hoturoa, the commander of the Tainui canoe, also bestowed names on the surrounding area. Some of the crew of the Tainui settled in the area, married earlier local people, and adopted the collective tribal name 'Ngāoho'. These people lived throughout the Auckland region, including at Whatipu.

Te Kawerau ā Maki

In the mid 1600s, several large groups of Ngāti Awa people from the Taranaki–Kāwhia area began to migrate northward to settle among their Ngāoho relatives. One of these Ngāti Awa groups from Kāwhia was led by a famous warrior chieftain Makinui who was generally known as Maki. He and his people first settled on the Tāmaki Isthmus (Auckland). They then moved to the southern Kaipara area where they became known as Te Kawerau ā Maki, a name which their descendants have retained to this day. Maki took control of the Waitākere Ranges after battles with Ngāoho at Muriwai, Piha, and Pāraraha near Whatipu. The peaks of the ranges became known as 'Nga Rau Pou ā Maki', the many posts of Maki, and he bestowed the name 'Rau ō Te Huia' (Huia Bay) in memory of his home at Kāwhia. Maki also named a hill standing to the east of Whatipu, 'Te Kā ā Maki' to symbolize his 'long burning fire' or occupation of the land. Maki settled at Kaipara and later at Mahurangi, while his only Kaipara-born child Tāwhiakiterangi (better known as Te Kawerau ā Maki) settled at what is now Woodhill.

The descendants of Tāwhiakiterangi lived throughout the Waitākere Ranges and West Auckland. They held the land in turbulent times. As a result they built many fortified pa, including those at Whatipu. They also made peace-making marriages with their Waiōhūa relatives who lived on the Tāmaki Isthmus and around the Manukau Harbour, and with Ngāti Whātua who were then forming their identity in the northern Kaipara area. Tension however arose between Te Kawerau and Ngāti Whātua, and developed into open conflict following the killing of Haumoewhārangi, the paramount chief of Ngāti Whātua.

At the time the famous warrior Kāwharu was visiting his Kawerau relatives in southern Kaipara. Even though he was from Kāwhia and closely related to Maki, he was also related to the widow of Haumoewhārangi. Kāwharu saw the killing of Haumoewhārangi as inappropriate and offered to take revenge. He gathered a war party and chased those responsible south to the Waitākere Ranges where he killed them at Makaka (Destruction Gully) east of Whatipu. Kāwharu then exacted muru (ritual plunder) on those of Te Kawerau ā Maki who had sheltered the killers. During this episode known to Ngāti Whātua as ‘Te Raupatu Tihore’, ‘the stripping conquest’, the valued belongings of many of the Te Kawerau ā Maki settlements were taken. This included those of the occupants of the pa on Paratūtai Island (Figure 1) at Whatipu.

Following this event Te Kawerau ā Maki remained in occupation of the Waitākere Ranges, including Whatipu, and they made further peace-making marriages with Ngāti Whātua. Soon after however, their leader Tāwhiakiterangi was killed near Woodhill and they retaliated by killing a Ngāti Whātua group which was visiting Piha, and then by killing Kāwharu. After a generation of peace and further intermarriage between the two tribes, Ngāti Whātua sought to avenge the death of Kāwharu and several large war parties attacked the Kawerau communities of south western Kaipara. They were successful in defeating Kawerau in several major battles and settled in south western Kaipara.

Te Kawerau ā Maki were pushed southward. However, after a series of peace making meetings and marriages, they remained in occupation of their land extending south of a line from Muriwai to Riverhead. Te Au ō Te Whenua the Te Kawerau ā Maki chief who then lived at Te Korekore Pa, Muriwai, concluded a peace known as ‘Te Taupaki’. During the Ngāti Whātua conquest of the Tāmaki Isthmus in the mid 1700s, a major battle was fought on Te Kawerau ā Maki land near Titirangi, but Te Kawerau ā Maki remained neutral in this episode as they were related to both parties involved in the fighting. Te Kawerau ā Maki continued to occupy the Waitākere Ranges, including Whatipu, from this time.



Te Toka tapu ā Kupe (The Ninepin)

Figure 2

THE TRADITIONAL CYCLE OF RESOURCE GATHERING

As with all Māori in pre-European times, Te Kawerau ā Maki did not generally occupy permanent settlements. Rather they moved around their ancestral land according to the seasons in a cycle of hunting, fishing, gathering and harvesting. They had settlements around the mouth of the Whatipu Valley, to the east at Te Rau ō Te Huia (Huia Bay), along the northern shores of the Manukau Harbour, around the shores of the upper Waitematā Harbour, and along the coastline to the north of Whatipu, extending from Pāraraha to Karekare, Anawhata, Piha, Te Henga and Muriwai.

Whatipu was an important place, and an ideal place to live in pre-European times. It is sited at the mouth of the Manukau Harbour which was the gateway to Tāmaki Makaurau (the Auckland Isthmus) and beyond. It was also located at the southern end of a coastal trail that ran down the beaches, cliffs and ridgelines from Muriwai to Whatipu. The area was surrounded by coastal forest which provided a wealth of food, medicines and building materials.

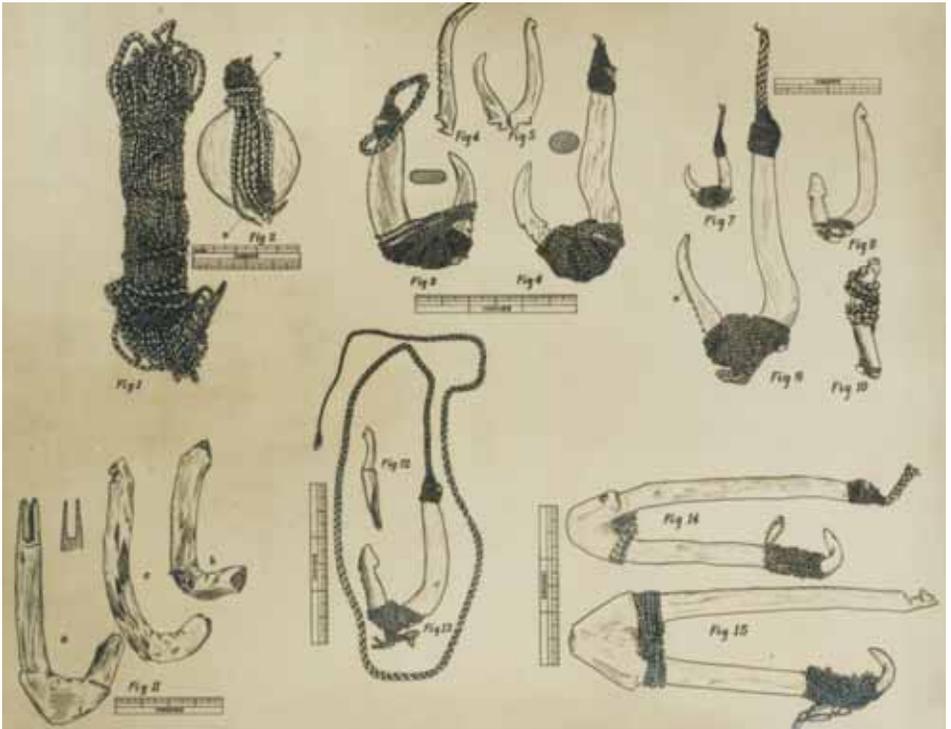
Most importantly the rocky and sandy coastline at Whatipu also provided a wide range of resources from the sea.

At Whatipu, settlement appears to have been concentrated around the lower valley, on and behind the sand dunes, and in the vicinity of the present day campground. Evidence of settlement is still to be seen in the many terraces, caves, and rock shelters found throughout the area. In particular it can be seen in the large number of shell middens (refuse heaps) located in the lower Whatipu Valley, and at many places along the coastline. These deposits contain a considerable amount of fishbone, as well as seal and whale bone. Whales that became stranded on the Whatipu shoreline were a wonderful gift from the sea. They provided a considerable amount of food, and also bone which could be used to manufacture a wide range of tools and ornaments. Whale strandings have continued to occur at Whatipu over the last 150 years, with a major stranding of twelve sperm whales occurring as recently as November 2003 (Figure 3).



Whale stranding at Whatipu, November 2003, DOC Auckland

Figure 3



Māori Fish-Hooks from Manukau Heads, from F.G. Fairfield

Figure 4

The harvesting of the resources of the sea is also reflected in the many artefacts that have been recovered from Whatipu over the years. These artefacts include a special two-piece hook for hapuku, trolling lures, harpoon heads, stone sinkers, a wide variety of wooden fishhooks (Figure 4), and even fragments of flax fibre fishing lines and nets.

The many middens in the Whatipu area contain a wide range of shellfish. These include: mussels, tuatua, hopetea (white rock shell), oysters, cat's eye, paua, pipi and limpet, that were harvested from the Whatipu coastline, as well as cockles which

probably came from Huia Bay. Most of the middens also contain charcoal and hāngi (oven) stones which indicate that shellfish and fish were cooked at these sites over many years.

Karaka (*Corynocarpus laevigatus*) trees are associated with many of the old Māori occupation sites in the Whatipu area. The fruit of the karaka (Figure 5) was gathered from planted groves in March. The fruit was then soaked to remove poisonous toxins and it was pounded to produce a form of flour used as a winter food source.

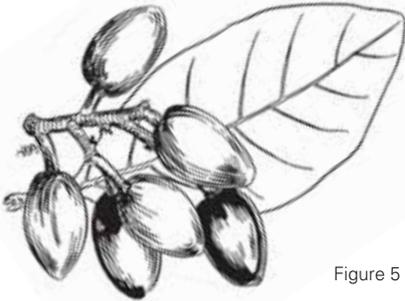
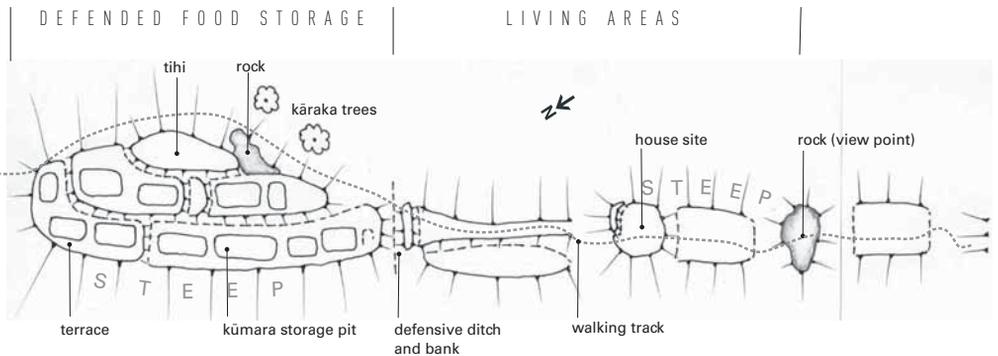


Figure 5

Te Kawerau ā Maki, and the people who came before them, cultivated kūmara gardens in the warm sandy soils found in the Whatipu Valley and in the Pāraraha Valley to the north. The kūmara tubers were stored in rua (rectangular pits) with thatched roofs.

These pits were also sometimes used as houses and their earthwork remains can still be seen at many sites in the area. Taro would also have been grown in wet areas beside the Whatipu Stream.

The rich resources of Whatipu were protected by five pā (defended fortifications). They include: two hilltop pā inland of Whatipu Lodge, an island pā on rocky Paratūtai Island, a headland pā below Pukehūhū, and a ridge pā at Ōmanawanui. These pā were built to provide safe places in times of war, and were located on steep places that were difficult to attack. The remains of Ōmanawanui Pā (Figure 6) can be seen on the Ōmanawanui Track which can be accessed from the main carpark, or from Whatipu Road. At this pā Māori built a defensive ditch with an accompanying earth bank across the narrow ridge-line. These visible defensive features, along with pallisade posts and the naturally steep sided ridgeline, would have defended what appears to be the main kūmara storage place in the Whatipu area. Within the defended area, the ridge was levelled and reshaped to form two long terraces which contain 13 rua.



CONTACT WITH EUROPEANS AND ITS IMPACTS

Early Visitors

Although Captain James Cook observed the Waitākere coastline from a distance in October 1769, the first European visit to the Manukau Harbour entrance was not made until November 1820. Reverend Samuel Marsden and his fellow Church Missionary Society (CMS) missionaries William Puckey, John Butler and James Shepherd were brought to the area in a large canoe by the Ngāti Whātua chief Te Kawau Te Tawa who was then living at Māngere. There is no evidence that they landed at Whatipu but they did observe the rough waters of the Manukau Bar.



Ngā Pakanga ā Te Pū – The Musket Wars

The early 1820s saw local Māori meeting Europeans for the first time, and also marked the beginning of a decade of anxiety and then disaster for the local people as a result of the introduction of European weapons. In 1821 the local people provided refuge for the survivors of an attack by a northern raiding party on the Tāmaki Isthmus. In 1826 the Te Kawerau ā Maki people were attacked by a Ngapuhi raiding party at Te Henga (Bethell's Beach), and then at Anawhata and Karekare. They suffered huge losses because they had only traditional wooden and stone weapons and they faced an attacking force armed with muskets. Te Kawerau ā Maki, and all of the tribes of the area, took refuge in the Waikato. They eventually returned ten years later in late 1835 under the protection of the Tainui leader Te Wherowhero who settled across the Manukau Harbour from Whatipu at Āwhitu (Wattle Bay).

Te Whakapono - Christianity

Soon after their return home from exile in 1835 the Te Kawerau ā Maki people resettled the Waitākere Ranges including Whatipu. Several flax traders visited the Manukau Harbour around this time, and in 1836 Wesleyan (Methodist) missionaries established a mission station at Ōrua Bay on the Āwhitu Peninsula opposite Huia. The Reverend William Woon travelled across the Manukau Harbour to visit the Te Kawerau ā Maki villages on the Waitākere coastline, including Whatipu. His fellow Wesleyan missionaries William White and James Buller (Figure 7) also preached in the area. Reverend Buller ultimately converted Te Kawerau ā Maki chiefs Tāwhiakiturangi (Te Wātarauhi - Waterhouse) and Te Tuiau (Hoani - John) to the new Christian faith in December 1845.



Figure 7

Reverend James Buller, (from G.I Laursen, 1972)

In the 1840s increasing numbers of Europeans arrived in the Auckland area and they began to mill timber on the eastern side of the Waitākere Ranges and at Huia. In 1853 the Crown purchased most of what is now West Auckland, including the Whatipu area, from Te Kawerau ā Maki and Ngāti Whatua as part of the Hikurangi Purchase. Te Kawerau ā Maki retained large reserves at Te Henga and Piha. They continued to gather the bountiful resources of the Waitākere coastline and they also remained living around, and working at, the Whatipu Signal and Pilot Station, established in late 1853.

TE MANUKANUKA Ā HOTUROA – The Manukau Harbour Entrance

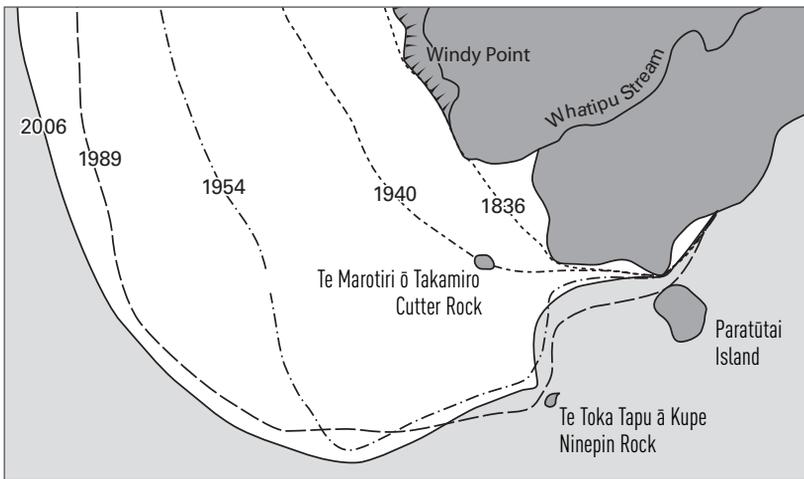
The Manukau Harbour entrance is known to Māori as ‘Te Manukanuka ā Hoturoa’ – the anxiety of Hoturoa. This refers to the anxiety felt by Hoturoa the captain of the Tainui canoe when setting off through the dangerous waters of the Manukau Harbour entrance on his journey southward to Kāwhia. Māori not only recognized the dangerous nature of the harbour entrance, but also observed that it and the surrounding coastline was constantly changing as the large mass of iron sand moved up and down the coastline (Figure 8).

The Lost Land of ‘Paorae’

In pre European times the appearance of the Manukau Harbour and its entrance was certainly very different to the seascape that we see today, as it included an extensive area of dry, sandy land known as ‘Paorae’. Māori tradition records that there have always been large areas of sand above the high water mark in the vicinity of the Manukau Harbour entrance, and that they have constantly changed shape and location. The first Europeans to visit the area heard stories about a vast sandy land called ‘Paorae’ that once extended from off Whatipu south to the Waikato River mouth. Government interpreter John White, who spent some time with the Te Kawerau ā Maki people in the mid 19th century, was informed that,

“when our ancestors lived in times long past, it is said the swell of the sea did not come near to the present mouth of the Manuka Harbour, and a great flat space of land occupied the place where the sea-coast now is. This flat was covered by a dense scrub, with lakes in which eels were plentiful...”

That space of flat land in which kumara was cultivated was called Papakiekie.”
(J. White 1888: 80-81)



Changes to the Whatipu coastline 1836 - 2006, G. Murdoch

Figure 8

In 1898 historian James Cowan gained a more detailed description of Paorae from two rangatira Patara Te Tuhi and his brother Honana Maioha who were then living at Māngere. They noted that,

“anciently the face of the land round the Manukau Harbour and the Heads presented a very different appearance...In those days there was no South Channel...The three creeks of the Manukau, then, according to ancestral traditions, discharged to the north of the present bar, out beyond where the sharp volcanic heights of Paratūtai and Marotiri stand...There was a fresh-water lagoon abounding in eels and wild duck. There were villages of the ancient people on the land, and it became a favourite spot for the tribes to go for kai mataitai - fish, and pipi and mussels.”
(J. Cowan 1930:118)

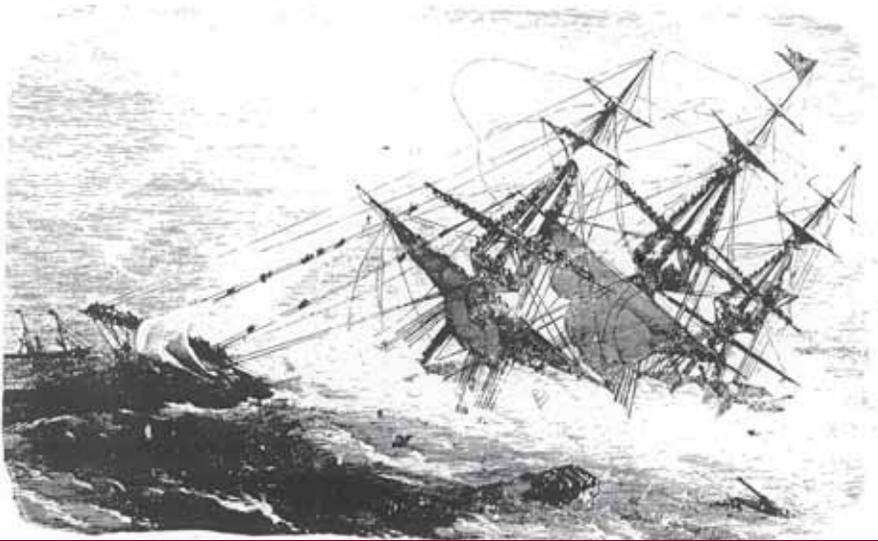
Pātara Te Tuhi noted that, “his father, the warrior chief Maioha remembered seeing in his boyhood (1780-1800) the fast vanishing land of Paorae.”
(J. Cowan 1930:119)

The Manukau Signal and Pilot Station

In 1820 the missionary Samuel Marsden had observed the extensive shoals, sandbanks and dangerous seas at the harbour entrance, and also that the harbour entrance appeared to be navigable for ships. Sailing ships involved in the flax trade had certainly entered the Manukau Harbour by 1831. Captain Thomas Wing, who transported the early Wesleyan missionaries around the area, made the first survey of the Manukau Harbour and its entrance in 1836. Wing's chart remained in use for around 20 years and it featured key Whatipu landmarks such as the Ninepin and Paratūtai Island. In 1853 the British Admiralty sent Captain B. Drury in the *Pandora* to survey the Manukau Harbour and its entrance. Drury's chart made use of the harbour much safer, and on his recommendation the Governor established the Manukau Signal and Pilot Station at Whatipu.

On 1 November 1853 Captain Hannibal Marks was appointed as the Manukau Harbour's first pilot. Marks lived in a small cottage on the exposed summit of Paratūtai Island where he operated a signal mast. He also had a Māori boat crew of four who rowed him out to ships that required a pilot. The boat crew lived in a small settlement located in the sandhills across the stream from the present day Whatipu campground. After only seven months Captain Marks was succeeded as pilot by William Champion. A proper signal mast was then installed and a published code of signals relating to the use of the Manukau Harbour entrance was introduced (Figure 10). In October 1855 William Lewis replaced Champion as the first Manukau Harbourmaster, a position which was created in recognition of the increasing amount of shipping using the harbour. In April 1857 Lewis was replaced by Captain Thomas Wing as Harbourmaster and Pilot of the Manukau.

Captain Wing, his wife Lucy, and their then five children, lived in a newly built house that was located on Wing Head. This position was ideal for the pilot as it overlooked the signal mast on Paratūtai island and the Manukau Bar. It was however a long 100 metre climb up to the house from the beach. Water supply was difficult, and the house had to be secured by large chains to prevent it being damaged during the frequent gales. Wing replaced missing buoys and markers and restored the signal mast to good working order. He was assisted by four Māori boatmen, and from 1858 he was able to employ a signalman. This made the Whatipu Signal Pilot Station more efficient and it allowed Wing to leave the station to pilot vessels right up the harbour to Onehunga. The signalman position was initially filled by Hugh Evans and then from 1861 by Thomas Wing's eldest son Edward.



Wreck of the HMS *Orpheus*, lithograph, artist unknown

Figure 9

The *Orpheus* Disaster

The Wing family lived a difficult but generally happy life at Whatipu for ten years during which time three more children were born. Nothing however was to prepare the Wing family for the tragedy that was to occur off Whatipu on 7 February 1863 when the Royal Naval corvette the HMS *Orpheus* was wrecked on the Middle Banks of the Manukau Bar. This is to date New Zealand's worst maritime disaster with 189 men out of 270 crew and passengers being unaccounted for. Thomas Wing was absent at Onehunga at the time and his son Edward was manning the signal mast. The Wings

were held responsible for the disaster by the British Admiralty. It is, however, now generally accepted that Commodore Burnett and his officers had simply not used the latest sailing directions for the Manukau, and had not followed the signals issued by Edward Wing. The Māori boat crew from the Whatipu Pilot Station was awarded Royal Humane Society Medals for their bravery in rescuing members of the crew in very difficult circumstances. In spite of the massive controversy that surrounded the disaster, Captain Wing retained his position as Harbourmaster and Pilot of the Manukau until 1888.

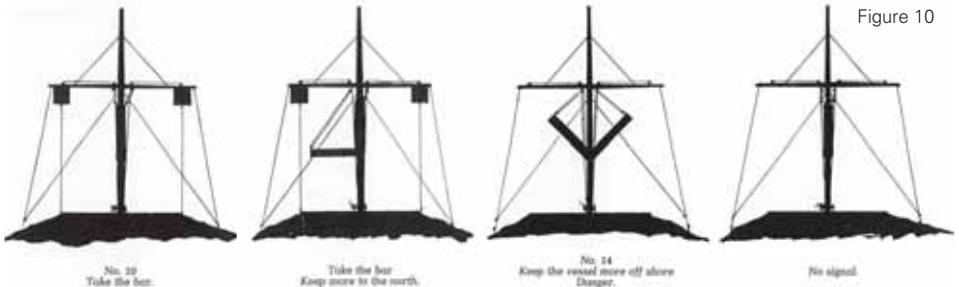


Figure 10

Signals issued to the HMS *Orpheus* from the Paratūtai Signal Mast, 7 February 1863, from T. Fairburn, 1987

The HMS *Orpheus* had been involved in the British preparations for war with Waikato Māori. When fighting finally broke out in July 1863 Thomas Wing's house at Whatipu was fortified by filling the wall cavities with stones and earth, and through the construction of loopholes for rifles. Armed sentries were also posted to guard the Pilot Station. In spite of this, a Waikato raiding party climbed Paratūtai Island and cut down the Signal Mast in November 1863. This disturbed the Te Kawerau ā Maki leader Te Wātarauhi, who, while having a close association with the Waikato tribes, also understood the military power of the Government. He quickly sent a letter to Governor Sir George Grey assuring him of the loyalty of his people to the Crown.

When the HMS *Eclipse* temporarily grounded on the Manukau Bar with nearly three hundred troops on board in January 1865, the Royal Navy stopped any of their vessels

entering the Manukau Harbour. At the same time the Signal Station was transferred to the South Head of the Manukau where it remains in operation today. Captain Wing and his family and the pilot crew remained at Whatipu until 1867. From 1867 until 1888 Thomas Wing carried out his Harbourmaster duties from Onehunga. The house at Wing Head was left empty for several years, although it is thought that some of materials from it were used by the Gibbons family in building their homestead at Whatipu in 1870.



THE NATIVE INSURRECTION

Enclosure in No.2.

Letter from Te Wātarauhi To His Excellency The Governor

Waitākere, November 16, 1863

FRIEND THE GOVERNOR –

Salutations. Great is our love for you. We have heard that the flagstaff at Manukau has fallen. The Pākehā you sent here did not come; but Mr. Percy Smith went to Ōngārahu, and we there heard your words relative to the cutting down of the Manukau flagstaff. Great is our annoyance at this conduct of the Waikatos, who have cut down the flagstaff to cause mischief in our district. We know that this has been done to bring us into disrepute. And now, O father, (be assured that) our only fixed thought is love for you, our true parent, for you provide for us. Enough.

Te Wātarauhi.

AJHR 1864

The Wreck of the HMS *Orpheus*

The HMS *Orpheus* was a Royal Navy corvette, 68.8 metres in length, launched in 1860. The vessel was a fully-rigged, three-masted ship, that was also powered by two steam engines. The *Orpheus* left Sydney, Australia on 31 January 1863 so that Commodore W.F. Burnett could assess the Royal Navy contribution to preparations for war with Waikato Maori allied to the King Movement. Because he was pressed for time, Burnett decided to take the vessel into the Manukau Harbour. The vessel had up-to-date charts and sailing directions on board, yet in spite of the signals from the Paratūtai Signal Station manned by Edward Wing, it took a course slightly to the south of the main northern channel. In fine weather and moderate seas the vessel struck the northern end of the Middle Bank at 1.20 pm on 7 February 1863. Over the next four hours the ship began to break up as it was battered by large waves formed by the force of the outgoing tide and a rising westerly wind. In spite of a rescue attempt staged by the coastal steamer *Wonga Wonga*, and Captain Wing with the Whatipu pilot station boat, 189 officers and men, including Commodore Burnett, were unaccounted for out of a complement of 270. Over the following weeks bodies washed up all along the surrounding coastline, with two being buried below Wing Head at Whatipu. The HMS *Orpheus* was not the first or the last ship to be wrecked on the Manukau Bar. Between 1848 and 1981 eighteen ships were wrecked on the Manukau Bar with the loss of 244 lives.

(Today there is little to remind the visitor of what was New Zealand's worst maritime disaster. Several *Orpheus* graves can be visited at Kakamatua Inlet east of Huia, and at St. Peter's Church, Onehunga. The Huia Museum has on display part of a mast and a number of artefacts from the wreck).



HMS *Orpheus* Figurehead, as sketched by T. Fairburn, 1987

Figure 11

Timber Milling

Between 1866 and 1886 Whatipu was at the centre of a major kauri timber milling enterprise established by the Gibbons family who had emigrated to New Zealand from Newfoundland in 1853. John Gibbons and his sons Ebenezer, James, Thomas, Nicholas and Robert had operated two large sawmills at nearby Huia from 1854. In 1866 the 'Niagara Mill' at Hinge Bay, Huia, was closed, and the Gibbons brothers set about establishing a new sawmill in the lower Whatipu Valley where kauri were plentiful.

The Whatipu Mill (Figure 12), which was located about 1 km upstream of the present Whatipu Road bridge, was operational by the end of 1868. The stream was impounded by large earth banks and a wooden dam (Figure 14), and the saws were powered by a large waterwheel.

From 1874 the saws were generally driven by a small steam engine that was more reliable than water power, especially in summer. Logs were taken from throughout the Whatipu Stream catchment by contractors and were transported to the mill using driving dams, log chutes and teams of bullocks.



Whatipu Sawmill, men by ramp c.1877,
Waitākere Library and Information Services

Figure 12



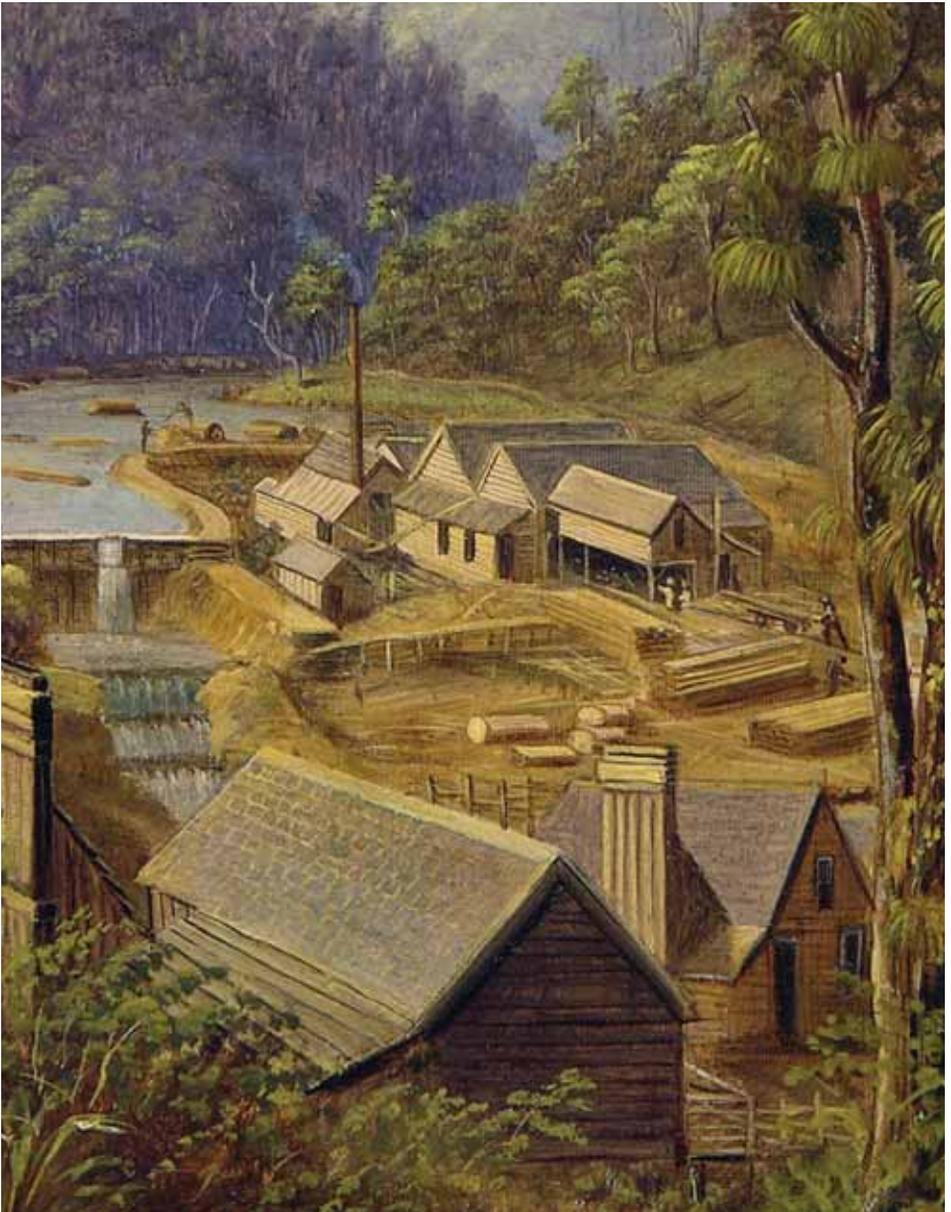
Loading timber, Paratūtai Wharf, 1920
(J. Lawrence photo), Waitākere Library
and Information Services

Figure 13

A wooden tramway was constructed to transport sawn timber from the mill to a wharf (Figure 13) that was built on the sheltered north eastern side of Paratūtai Island. Timber was also transported to the wharf along a tramway that ran north around the coastline as far as the Pārahaha Mill established in the same period by William Foote, the son in law of John Gibbons. Together the Whatipu and Pārahaha Mills could cut 100,000 super feet of timber per week. The sawn timber was exported from Paratūtai Wharf by sailing ship around New Zealand, and in particular to Australia. In 1877 the two mills were sold to the Dunedin firm of Guthrie and Larnach. The mills operated until 1881 when they were closed following a dry summer which affected the driving dams and caused several bush fires, and then the destruction of the Pārahaha Mill by fire. A new mill was then constructed further north at Karekare, and it operated until 1886. Timber from the Karekare mill was again hauled down a coastal tramway to Paratūtai Wharf, Whatipu, for export. During the years 1906-1921 there was a revival in timber milling to the north focused on Piha, and timber continued to be transported down a rebuilt tramline to Paratūtai Wharf.

In its heyday the Whatipu Mill was the focal point of a large community of over one hundred people. The mill itself had a manager's office, a store, a blacksmith's

shop and 20 worker's cottages (Figure 14). There was also a school for local children and a small post office sited on the wharf at Paratūtai.



Bush Mill, Whatipu, West Coast, Charles Blomfield 1880. Auckland Art Gallery Toi o Tāmaki

Figure 14

The Parara Express

(From The Waitākere Ballads of John T. Diamond, 1978)

*From the timber mill at Kiri to the wharf at Paratu
I rode the Parara Express way back in 82
Bearded Jan a Dutchman was the driver on this trip
He said he'd take no passengers but I bribed him with a tip.*

*I heaved my pikau in the tucker box and clambered in on top
And with just the faintest whistle the Parara Express was off.
Underneath the coastal cliffs, through a tunnel rather low,
Then over miles of ironsand dunes was the way we had to go.*

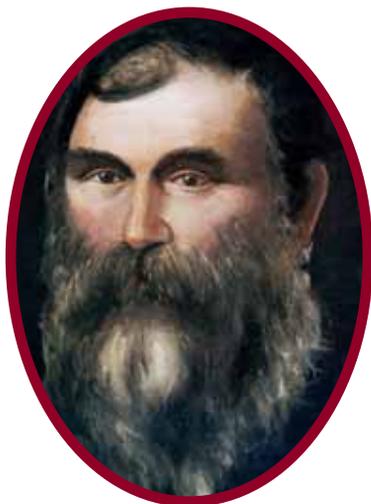
*At a tunnel through a headland we made the scheduled stop
While Jan lowered down the smoke stack so it wouldn't get knocked off.
Getting near to Pāraraha, old Jan now throttled down
For the stream is crossed on trestles full 12 feet above the ground.*

*We clattered past the siding that once was Bill Foote's Mill
Now just a blackened ruin 'mid charred trees beneath the hill
Chugging slowly round the headland to the ironsand dunes once more
The track is built on trestles six chain back from the shore.*

*Jan always ran the loco full speed along this line
But from Windy Point to Whatipu was where he lost some time.
The waves that break against the track can lift and twist this length
Although 'tis built on trestles triple braced to give them strength.*

*Moving slowly neath the cliffs past caves both deep and dark
Jan stopped beside a waterfall to fill the water tank.
Three times he blew the whistle the blasts echoing round the bay
To let the wharfmen know the Express was on its way.*

*So on this fine day in August of 1882
The Parara Express pulled in at the wharf at Paratu
Here the brig 'Wild Duck' was waiting to sail out with the tide
So I took a passage on her bound for the goldfields down near Clyde.*



Nicholas and Matilda Gibbons (nee Laurie), Gibbons Family Collection

Figure 15

The Gibbons Homestead 1870

Another important focal point for the Whatipu Mill community was the Gibbons homestead (Figure 16) constructed by Mill Manager Nicholas Gibbons in 1870. This building is now at the centre of the complex known as 'Whatipu Lodge'. Here Nicholas and his wife Matilda (nee Laurie) (Figure 15) raised eight children, six boys and two girls, while also running a small farm supplying meat and vegetables to the mill. They farmed their own land and some of the Auckland Harbour Board land that had been set aside for the Pilot Station in 1853. When the Whatipu Mill changed ownership in 1877, Nicholas Gibbons gave up his position as manager, although he and his family continued to live in the homestead. Nicholas carried on doing timber milling work throughout the Waitākere Ranges, and for a time operated a small flax mill at Pāraraha.

By the end of the nineteenth century the Gibbons children had left home to marry, to attend school at Weymouth, or to seek work elsewhere. Only the second son Fred

remained at Whatipu with his wife Laura (nee Williams). The Gibbons boys all remained involved in the timber milling industry. Ebenezer Gibbons became well known as a designer and builder of timber driving dams, while Bob Gibbons was regarded as one of the most skilled kauri bushmen of the period.

A Subsistence Lifestyle

The closing of the mills on the Waitākere coastline in the late 1880s signaled a quiet period in Whatipu's history, with the Gibbons family barely making a living from milling flax and farming livestock. In the late 1890s Nicholas and Matilda Gibbons retired to Weymouth and the farm was taken over by Fred and Laura Gibbons. They now lived in isolation at Whatipu, and continued to struggle to survive economically on their small farm property that was physically cut off from the Auckland market. Whatipu still had no access road and the steamer *Weka* now only called at Whatipu once a fortnight. The Gibbons family was totally reliant on the food that they grew and the resources that they were able to get from the sea.

Family Tragedy

Times were certainly tough for Fred and Laura and their eight children, as their grandson Bruce Harvey describes –

“At one time in the early years of the twentieth century, when Fred and Laura Gibbons had a young family, all eight of their children contracted the dreaded childhood infection diphtheria... At Whatipu there was no doctor or medical help and the parents were desperate. Fred took the worst affected children in a flat bottomed dinghy, and rowed them to Cornwallis where they proceeded by cart and boat to the hospital at Auckland. Apparently he kept a fire burning aboard the boat on a piece of corrugated iron to try to keep the patients warm. He had to battle against the tide and the journey took 14 hours. One of the children died on the journey and another died in hospital the following day.” (B. Harvey 2001:126)

WHATIPU – A HOLIDAY PLACE

The Gibbons family and the development of ‘Whatipu Lodge’.

For the last hundred years Whatipu has become best known as a magical place for relaxed family holidays and fishing. Fred and Laura Gibbons had provided accommodation for visitors in their homestead from the 1890s. When timber milling resumed at Karekare in 1906, and Piha in 1910, the coastal tramway was rebuilt and there was a significant increase in the number of timber workers and visitors arriving at Whatipu. To cater for the growing number of people seeking accommodation, Fred Gibbons built a dwelling for his family behind the old homestead which was now used for paying guests. He also built a new dining hall and kitchen, and a row of bunkhouses (Figure 17) on either side of the homestead. These were used to cater for holiday makers and single workers from the timber tramway and wharf. The complex became known as ‘Whatipu Lodge’. Fred Gibbons also leased out the remaining mill cottages located in the lower Whatipu Valley to married men employed on the tramway and at Paratūtai Wharf.



The Gibbons family by the Whatipu Homestead c.1905 (Carrie Woodward photo).

Waitākere Library and Information Services Figure 16

After timber milling ended in 1921 and the tramline was lifted, the cottages became vacant, and the Gibbons family became almost totally reliant on revenue from holiday makers staying at Whatipu Lodge. Fred and Laura Gibbons were helped in running the Lodge by their three daughters Helen (Nel), Dorothy (Dot) and Laura (Pops), and their older sons Roy and Fred who had returned safely from World War I. In relation to this period Fred and Laura’s grandson Bruce Harvey wrote,

“In the early 1920s the accommodation house was in full swing. The Gibbons family supplied a full service to their guests, and made a speciality of cooking any fish that were caught by their visitors. Whatipu increasingly became an exciting and interesting place to stay and with the road completed in the mid 1920s people did not have to depend on irregular sea transport... courting couples undertook adventurous activities, such as fishing or hunting wild pigs. Dances and social activities were often held in the large cave (Figure 21), about half a kilometre along the coast to the north of the lodge. The cave was lit and festooned with ribbons, and an accordion band supplied the music. There was a wooden dance floor, which is probably still there under the sand. The twenties were a time of gaiety and young people’s frolics at Whatipu.” (B. Harvey 2001:136-138)



Holiday makers at Whatipu Lodge, Labour Weekend 1924. On the far right is Stuart Armstrong. Little would he have realized then that his grand daughter Alison Anderson would be a licensee of the Lodge 80 years later. Alison Anderson family album Figure 17

With their children now married and working away from home, Fred and Laura Gibbons made the difficult decision in 1929 to sell Whatipu Lodge and the adjoining farm property, to give up the lease of the Auckland Harbour Board land, and to retire to Weymouth.

The new owners of Whatipu Lodge were John and Constance (Winnie) Douglas. At the beginning of the major economic depression of the 1930s, and with nine children, John and Winnie had made a brave decision to leave Auckland City to start a new life at remote Whatipu. They were to stay at Whatipu for three years during which time they installed septic tanks and shifted the former Post Office building from Paratūtai Wharf to the Lodge and converted it into a toilet block. They continued to operate the Lodge as visitor accommodation and to farm 200 sheep and 30 cows. The Douglas sisters remembered,

“happy times and memories at Whatipu, swimming with their surf boards, walking and tramping to Pāraraha valley and horse riding... The sisters other memories include watching steamers forging their way through the bar on their way to New Plymouth and men servicing the lighthouse on the ocean side of Paratūtai Island... They remember people from all over the World staying at Whatipu.” (B. Harvey 2001: 144-145)



Whatipu railway ruins, Ron Stephens Album Figure 18

The Farley Era

In 1932 Whatipu Lodge was sold to the Farley family who had been operating a guesthouse at Karekare from 1900. 'Whatipu House' (Figure 23), as they called it, was managed for fifteen years by Wally Farley and his wife Florence. They put in a tennis court and generally tidied the place up to cater for the growing number of visitors arriving at Whatipu as the economic depression ended. Ailsa McElwaine (nee Harvey) a granddaughter of Fred and Laura Gibbons recalled wonderful childhood holidays at Whatipu House in this period -

"We, as children, would have lots of interests, including catching minnows or tommy cods in the stream, rolling and sliding down the sandhill with a toboggan, building sand dams and diverting the water, or playing tennis. Sometimes we would take torches and candles to explore the caves, a great adventure! We also fished with our parents off the wharf...In those days Dad would catch snapper off Cutter Rock – today sand surrounds this rock for hundreds of metres...Each day was so full of fun and adventure. We enjoyed all the meals as one does on holiday and looked

forward to dinner. The evening meal was formal and we all changed into clean and neat things. On the table was a white starched, meticulously ironed tablecloth, napkins folded in mitre style and silver cutlery. The menu was varied but often delicious fish soup (thick and milky), fish, or roast beef or mutton and vegetables and then a desert consisting of guavas with lashings of whipped cream or a steamed pudding...After dinner we would go for a walk or sit by a warm fire in the sitting room of the old lodge and play snakes and ladders and jigsaws or read. The lights of the generator would go out at 9.00 p.m. but we had candles by our bedsides if need be. The holidays at Whatipu are still a treasure in our minds."
(B. Harvey 2001: 151)

To the west of 'Whatipu House', in what is now the campground, was a small group of holiday cottages that had been built from former mill workers cottages associated with Whatipu Mill and the old Whatipu school building. Other cottages were built later as holiday homes and they remained on the former Auckland Harbour Board land until 1984. Of the original cluster of holiday cottages only 'Liebergreen Cottage' (Figure 20) remains.



Figure 19

Liebergreen Cottage

Around 1922 holiday-makers Bert and Anne Jones (nee Cowley) purchased two of the old Whatipu Mill worker's cottages from Fred Gibbons. Bert used horses to drag the huts on rollers to a new site to the west of the Lodge and joined them together to form a holiday bach (Figure 20) on land leased from the Auckland Harbour Board. The cottage was enjoyed by Bert and his descendants for 40 years. In 1964 it was sold to Christian and Yvette Liebergreen who enjoyed holidays in it for 20 more years. In 1984 ownership of 'Liebergreen Cottage' transferred to the Auckland Regional Authority (ARA). Although modified over the years, the cottage retained its basic original fabric as a mill worker's cottage, and its historic significance was recognized by the ARC. From 1984 the cottage has been used as temporary accommodation by park rangers, pest control contractors and research students. In 2003 the ARC completed a conservation plan for the cottage which is progressively being conserved by the Council.



Figure 20

In 1947, after a difficult time running Whatipu House during the war years, Wally and Florence Farley decided to sell the property and to retire. Between 1947 and 1950 the lodge was owned and operated by an English public school educated man Austin Gibson. He built the present manager's accommodation, installed new furniture,

including a billiard table, and introduced new linen and crockery. Mr. Gibson had the grand dream of turning 'Whatipu Lodge' into a high class guesthouse with silver service and waiters, but visitors to Whatipu wanted something far more casual. Bookings fell away and the Lodge soon became neglected and derelict.

Phil Sharp and Whatipu Lodge 1950-1984

Whatipu Lodge was to be managed by a colourful character Phil Sharp for the remarkably long period of thirty four years. Phil Sharp had been a clothes designer and gentlemen's tailor who had suffered a serious leg injury during the North African campaign of World War II. When he took over the Lodge, it, and its surroundings were in very poor shape. Phil poured his energy into the enterprise, clearing gorse from right along the Whatipu Road, upgrading the telephone link, repairing the lodge buildings, and upgrading the water supply. He also installed the '100 man' stove from the old Upper Huia Dam camp in the kitchen. Phil leased the Harbour Board Endowment that included the large and growing coastal sand dune area. He planted sand binding plants on the dunes, although his large herd of cattle grazed them and the surrounding bush heavily. Phil Sharp maintained the Lodge as a basic wilderness holiday establishment based around a large

group of loyal clients who stayed at Whatipu regularly. The enterprise also benefited from the custom of a number of ships masters and four Auckland QCs who brought the Lodge welcome publicity.



Auckland Tramping Club at the Giant Cave, Whatipu, c. 1932, Waitākere Library and Information Services

Figure 21

Te Ipu Kura ā Maki Taua (nee Whareiti)

After the Hikurangi Block Crown purchase of 1853 Te Kawerau ā Maki were confined to the Piha and Waitākere (Bethells Beach) Native Reserves, although they still visited and fished at Whatipu regularly. The last member of Te Kawerau ā Maki to live permanently at Whatipu was Apiata Te Aitu who lived there until around 1880. Members of the tribe have continued to maintain kaitiakitanga or guardianship over Whatipu from that time. Te Ipu Kura ā Maki Taua was one such guardian from the early 1900s until her death in 1968. The Kura Track in the Whatipu Valley is named after her.



Figure 22

Te Ipu Kura ā Maki Taua (nee Whareiti), Te Kawerau ā Maki Tribal Collection



WHATIPU THE SENTINEL OF
THE MANUKAU

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WEST COAST
HOLIDAY
RESORT

Whatipu House Advert., Weekly News, 1936, Waitākere Library and Information Services

Figure 23

The Auckland Regional Authority (ARA) took over management of the Centennial Memorial Park, including the land surrounding Whatipu, in 1964. In 1971 the ARA was given a lease over the former AHB Whatipu Endowment land which included Whatipu Lodge. The Authority renewed the lease with Phil Sharp in 1979, although the leased land associated with the Lodge was reduced to 15 hectares, and cattle were restricted to the lower Whatipu Valley. The three remaining cottages located to the west of the Lodge were also given separate leases for ten years. The ARA Chief Ranger was Bill Beveridge who set about developing and upgrading walking tracks in the area. Bill has now enjoyed a 72 year association with Whatipu and the Lodge, and has very fond memories of the place.

“He remembers having a holiday with his friend Ivor for two weeks in 1979, and during one night, catching ten snapper in a ‘hole’ out from Pāraraha valley. They caught twenty fish the next morning

before daylight and smoked twenty-seven fish for distribution to their neighbours and friends. As a boy in 1935 he, with Jack Lawrence, had hunted wild pig and caught fish at Whatipu, having earlier ridden on horseback all the way from Glen Eden.” (B.Harvey 2001: 152)

Mary and Neil Roberts 1984-2000

Mary and Neil Roberts were well qualified to run an isolated holiday establishment like Whatipu Lodge, as Neil was a diesel engineer with farming experience, and Mary was a social worker and a trained nurse. In 1984 all of the remaining leased cottages were removed except for the historic Liebergreen Cottage. The Lodge was again renovated and painted in its original dark colours, and the surrounding grounds were upgraded. The road out to Huia had now improved and the Lodge received economically beneficial publicity as a result of the TV programme presented by the actress Annie Whittle.

“Whatipu drew trampers and fishing people in increasing numbers...Several films using Whatipu as a location were made during the 1980s and 1990s, including with the American actress Cybil Shepherd and another with the New Zealand actor Ian Mune. At one time the whole cast of the New Zealand television series Shortland Street stayed at the lodge during the shooting of particular scenes in the soap drama. In this period there was also real drama at Whatipu. Several drownings and a murder occurred in the area.” (B.Harvey 2001: 154)

WHATIPU IN RECENT TIMES

Whatipu Lodge remained under the management of Neil and Mary Roberts until May 2000. The ARC had taken control of the 1000 acre (404 ha) Auckland Harbour Board Endowment in 1989, and in 2002 the Crown declared the 820 hectare Whatipu Beach sand wilderness to be a Scientific Reserve with management vested in the ARC. After considerable public consultation the Council decided to maintain Whatipu Lodge as a short-stay residential lodge under licence, and to manage the Whatipu area as a remote experience wilderness and wildlife protection area.

The Council commissioned the production of conservation plans for Whatipu Lodge and the adjoining Liebergreen Cottage. The considerable heritage value of the buildings was confirmed and the ARC embarked on a comprehensive building conservation programme for the Lodge and Liebergreen Cottage 2001-2007. A small hydro electric power generation plant was also installed and a new ablution block constructed.

The Lodge was leased as a going concern to Alison Anderson and Marnie Hunter (Figure 24) in April 2001. They have continued the tradition of providing a relaxed and high quality experience for those who stay at Whatipu Lodge and the campground. Along with Bruce and Trixie Harvey, Alison and Marnie have also been at the centre of the community volunteer group ‘Friends of Whatipu’ founded in 2002. This group promotes Whatipu’s natural and cultural heritage. It works with the ARC to undertake restoration plantings of native species, to enhance protection for shore birds breeding on the adjoining coastline, and to promote the rich human history of the area.



Marnie Hunter and Alison Anderson at Whatipu Lodge, 2005 (JanYoung photograph)

Figure 24



Community planting day, Whatipu, July 2005, Auckland Regional Council

Figure 25

In 2001 Bruce Harvey the great grandson of Whatipu pioneers Nicholas and Matilda Gibbons published his wonderful local history entitled *Whatipu – The Story of Whatipu and Early Huia*. In it he writes,

“In the hills and valleys of Whatipu today the forest is once more resplendent, the coast looks just as dramatic as in the past. The lodge remains as an historic building to remind us of the past, and hopefully to appreciate better the lessons of history. One wonders what the future is for Whatipu – the present generation is generous in its desire to preserve the past and the environment. New Zealanders and West

Auckland people have a very strong sense of the environment and our history. Many groups such as the Te Kawerau people, Waitākere (Ranges) Protection Society, the Forest and Bird Society, West Auckland Historical Society and the Auckland Regional Council, help to voice the desire of people to protect our heritage. The future looks assured for this unique, historic and beautiful place.” (B. Harvey, 2001:160-161)

This booklet was written by Graeme Murdoch. The author would like to acknowledge the significant contribution from Bruce Harvey and his publication *Whatipu – the Story of Whatipu and Early Huia*, 2001.

‘Our History’ is a booklet series produced by the Auckland Regional Council (ARC). It is part of a cultural heritage initiative established to provide information about local history and regionally significant historic resources.

For further information:

- Contact the Auckland Regional Council ph: 09 366 2000
- Visit the Auckland Regional Council website www.arc.govt.nz

For further reading:

- WHATIPU, the story of Whatipu and early Huia, B.Harvey 2001
- Waitākere Ranges, Ranges of Inspiration, B. & T. Harvey (ed.) 2006
- *The Orpheus* Disaster, T. Fairburn 1987
- Waitākere Kauri, J.T Diamond & B.W. Hayward 1980
- Wing of the Manukau, T.B. Byrne 1991

Whatipu Timeline

-
- 1200s** Māori occupation of Whatipu begins.
- Mid 1400s** the Tainui canoe arrives and the Ngāoho people settle in the area.
- Mid 1600s** Te Kawerau ā Maki settle in the area.
- 1700s** conflict with Ngāti Whātua – Te Raupatu Tihore and then peace.
- 1820** visit of Rev. Samuel Marsden to the Manukau Heads.
- 1826** The Musket Raids.
- 1835** Te Kawerau ā Maki return to Whatipu under the protection of the Tainui Ariki Te Wherowhero.
- 1845** Te Kawerau ā Maki converted to Chistianity.
- 1853** Crown Purchase of the Hikurangi Block and the creation of Native Reserves at Piha and Waitākere (Te Henga).
- 1853** the Signal and Pilot Station established at Whatipu.
- 1863** the wreck of the HMS Orpheus. The Paratūtai Signal Mast is chopped down by Waikato Māori.
- 1868** the Gibbons family commence construction of the Whatipu Sawmill.
- 1870** the Gibbons Homestead is built by Nicholas Gibbons.
- 1886** the first phase of timber milling ends.
- 1906** timber milling resumes and 'Whatipu Lodge' is created.
- 1921** timber milling ends and Liebergreen Cottage is created from two mill workers huts.
- 1926** road access to Whatipu is created and launch services are reduced to weekly.
- 1929** the Gibbons family ownership of Whatipu Lodge ends.
- 1929-32** the Douglas family manages Whatipu Lodge.
- 1932** the Farley family take over Whatipu Lodge for the next fifteen years. The tennis court is built.
- 1950** Paratūtai Wharf is demolished. Phil Sharp takes over Whatipu Lodge and a telephone line is completed to Whatipu.
- 1971** the AHB Whatipu Endowment land is now managed by the ARA.
- 1984** management of Whatipu Lodge is taken up by Neil and Mary Roberts until 2000.
- 2000-2002** conservation plans are completed for Whatipu Lodge and the Liebergreen Cottage and restoration commences.
- 2001** Bruce Harvey's history of Whatipu is published.
- 2002** Alison Anderson and Marnie Hunter take over as licencees of Whatipu Lodge. The Whatipu sand accretion is declared a Scientific Reserve by the Crown and its management is vested in the ARC.
- 2002** Friends of Whatipu Inc. formed.
- Today**



C. BLUMFIELD