



Kaipātiki/Helensville/Kaipara/Parakai has clearly had many different names but all who have gone there seek to enjoy the warm waters.

I should have looked over 60 when I visited the land I knew as Kaipātiki in 1883. My mind was at last beginning to show signs of wisdom and maturity, but my body stubbornly refused to grow old. As I looked into the mirror, my face and body looked to be no more than twenty five. My bathing costume was navy blue and covered me from neck to knees. As I entered the bright light of a crisp morning, steam rose from the waters and the air had the familiar odour of the hot mineral springs at Waiwera.

The land looked so different from my childhood. I recall visiting the valley and seeing the hot water bubble up from the ground. The springs were used by the local tribe, Ngāti Whātua o Kaipara for cooking, bathing and cleaning and were shaded by enormous **kauri trees not far from the Kaipara River. The local Helensville Council had taken the land from Māori in the 1870's to create public pools. The ancient kauri were gone, cut down and shipped away; a valuable building resource for the many Pākehā homes that were popping up around the country. The only kauri left were the thick slabs that lined the hot pools so that the bathers could be comfortable.**

The pool that I lowered myself into had few women in it (at this time men and women **bathed separately), none of whom were Māori. Pākehā did not want to bathe with Māori as they thought of them as dirty, perhaps thinking that our brown skin would somehow rub off as we soaked and infect them with colour!**

I was a regular visitor over the years, seeing new baths (including ones for the use of Māori), a bathhouse and boarding rooms for people to stay. In the early 1900's a new name was given to the area. Pākehā at first thought that the region should be known as Kaipara after the river and the Kaipara Dairy Company which now farmed the valley. Many pākehā however got confused with the Kaipara Harbour further north, so they swapped the name around, with Kaipara becoming Parakai.

In 2013 the Crown returned the reserve that hosts the springs to Ngāti Whātua o Kaipara. They were now kaitiaki or guardians of the place alongside the Auckland Council. Together they changed the name once more to better reflect the area's past, giving the land back its original name Kaipātiki.

- 1) Why was the name Kaipara given to the area where the hot pools are?
 - a) It was what Māori called the area.
 - b) A nearby river.
 - c) It was close to the Kaipara Harbour.
- 2) When did the area around the hot pools become known as Kaipara?
 - a) 1883
 - b) 1870's
 - c) 1900's
- 3) What was the reason that the name Kaipara did not last very long?
- 4) What is the reason mentioned in the story that suggests why Māori were not allowed to bathe in the same pool as pākehā?
 - a) Māori were seen as dirty.
 - b) Māori had their own pool to use.
 - c) Both of the above.
- 5) Why was the land taken away from Ngāti Whātua o Kaipara?
 - a) To be used for farming.
 - b) So the kauri trees could be milled.
 - c) To open the pools up to the public.
- 6) Using all the information from the story, identify a possible reason why men and women bathed separately during this time period?
- 7) List three uses that the local Māori tribe had for the hot pools.
- 8) Which two groups are now responsible for looking after the hot springs?
- 9) What are two uses for the cut down kauri trees, mentioned in the story?
- 10) The area where the hot pools are has had at least four different names over recent history. Explain which name you think should be kept as the permanent name for the hot pools.

Word Salad

There are many unusual words and phrases in the story you have just read. Complete the following tasks to ensure your understanding:

- 1) Find the definitions of the following English words.
 - a) wisdom
 - b) stubborn
 - c) odour
 - d) infect
 - e) original
- 2) Use each of the five words/phrases in five separate sentences using your own words.

Parts of Speech: Conjunctions

Conjunctions are joining words and often join two small sentences together. Identify each conjunction in the following sentences:

- a) They lost sight of her yet still held hope for her return.
- b) The pools were very hot although still pleasant.
- c) Wikitoria entered the pool even though she was Māori.

Did You Know?

It was not only in Parakai where Māori were barred from using the same public facilities as pākehā. Despite having used the natural springs for centuries prior to European colonisation, Māori were seen by some settlers as inferior, dirty and prone to disease. For these reasons many pools did not allow Māori to bathe at all. In other cases, Māori, fearing that a resource they used would be taken, often purchased land and built their own facilities, often right next door to pākehā baths!



Local Histories / Mātauranga Māori

Produced by Paul Tucker@Orewa College (2023)