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The Oral Transmission of Mātauranga Māori
in regard to Traditional Hokianga Stories and
the Revitalization of Significant Place Names.

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requirements for the degree of
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By
Maria Barnes

The University of Waikato

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ABSTRACT

This thesis researched the oral transmission of *mātauranga Māori* from one generation to another with a particular focus on the significance of place names in the *Hokianga* area from *Waimamaku* through to *Opononi*. It also sought to understand the stories and history that accompany this area. Our oral traditions are critical in helping to define our identity as *Māori*, and our relationship with the land.

This thesis begins by looking at the ways in which we as *Māori* are connected to the land and some of our traditional values regarding cultural practices and the way our *tūpuna* lived. It also shares an example of the way in which our oral traditions and histories were preserved and taught. There is then a detailed section regarding the significance of *Hokianga* place names within the *Waimamaku*, *Omapere* and *Opononi* area of *Hokianga*. This information has been provided orally from the generosity of *kaumātua* of our area. Following this I have concluded by providing an overall statement about the significance of findings and outcomes of my research.

This *kaupapa* is important as more and more of these place names and their histories will continue to be lost if records are not kept and shared with future generations. I also understand the importance of protecting this knowledge. Through colonisation and over time the use of our traditional educational practices and our place names and their histories have been forgotten, watered down, and sometimes lost. Our learning methods, histories and whakapapa constitute important elements of who we are as *Māori*. They recognise the past, help us to understand today and guide us into the future.

The research strategy used in my thesis is collaborative storying co-constructed between myself the researcher and local *kaumātua* deemed to hold traditional knowledge of our area. This has provided the opportunity to find out significant place names and our local histories. Prior to working on this thesis only a few names were known and understood. However in the end we are able to get a more detailed picture of our history. There are still plenty more place names to be found and understood.

We live and come from a beautiful place.

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*Ko Mahūhū-ki-te Rangi,
Ko Ngātokimatawhaorua, Ko Māmari ngā waka
Ko Kai-a-te-whetu te māunga
Ko Waimamaku te awa
Ko Te Whakamaharatanga te marae
Ko Ngāti Pākau, Ngai Tu, Ngāti Pou, Ngāti Korokoro ngā hāpū
Ko Te Rōroa, Ko Ngāpuhi, Ko Tainui ōku iwi*

*He mihi aroha ki te atua mō tōna manaakitanga
He mihi aroha ki ngā hunga mate kua haere kei tua o te ārai
He mihi aroha ki te hunga ora e pānui ana i tēnei pukapuka
He pukapuka tēnei mō toku whānau, me ngā uri o Hokianga Whakapau Karakia*

I dedicate this thesis to my *whānau* and relatives of the Hokianga area.

As I was growing up and spending time with Uncle Toi Marsden and Auntie Bella Marsden I can remember him telling me “we must remember the original names for the place in which we live and how on today’s maps many of our traditional names have been lost and will be gone forever if we don’t take the time to use and know them. Our history is in the names of the land.” That stuck with me and after a trip to the Waimamaku beach and listening to my eldest son ask; “whats the name of that maunga mum?” I decided to dedicate my time and efforts into ensuring that our traditional place names and their meanings were not lost but shared with generations to come. I thank my whanau for their ongoing support throughout my journey. You are my world! I also want to express my thanks and gratitude to the *kaumātua* of this area who have provided generously the information that is included in this thesis. The *kaumātua* include Toi Marsden, Daniel Ambler, John Klaricich, Frazer Toi, Alan Hessel, Garry Hooker and Goff Rawiri. I also want to thank Dr Patu Hohepa for reading over and giving feedback regarding this thesis. *He mihi nui ki a kōutou.*

CONTENTS

ABSTRACT	ii
ACKNOWLEDGEMENTS	iii
CONTENTS	iv
LIST OF MAPS AND PHOTOGRAPHS	v/vi
 CHAPTER 1 INTRODUCTION	 1
 CHAPTER 2 LITERATURE REVIEW	 5
Whenua: Importance of Land	5
Kaitiakitanga: Guardianship	6
Mana Whenua: Rights to make decisions about the land	6
Waahi Tapu: Burial Grounds	7
Raupatu Whenua: Land taken during warfare	8
Tuku: Sharing Resources	9
Hōhou te Rongo: Solving Disputes	11
Rāhui Whenua: Resource Management	11
 CHAPTER 3 METHODOLOGY	 13
Te Whare Waananga – Oral transmission of Mātauranga Māori	13
Conducting Research in a Kaupapa Maori context	17
Narrative Research Design - Collaborative storying as a Research Method	24
Introduction to Research Participants	29
Other Sources of Information	38
 CHAPTER 4 FINDINGS & DISCUSSION FOR OMAPERE & OPONONI	 40
 CHAPTER 5 FINDINGS & DISCUSSION FOR WAIMAMAKU	 79
 CHAPTER 6 CONCLUSION	 122
 REFERENCES	 129
 APPENDIX	 135

LIST OF MAPS AND PHOTOGRAPHS

	Page
Map 1; Research area - Opononi, Omapere, Waimamaku	3
Map 2; Terrain Map of Research Area	4
Uncle Toi and Aunty Bella Marsden	29
Matua Daniel Ambler	31
Matua John Klaricich	32
Matua Frazer Toi	33
Matua Goff Rawiri	34
Matua Allan Hessel	35
Researcher Maria Barnes	37
Map 3; Hokianga Place Names	48
Maunga Hunoke	49
Patipatiārero	51
Ohinetūrere	52
Pukekohe	53
Pukanui	54
Pukekohu	55
Roharoha	58
Tangikura	60
Waiarohia	62
Maungaroa	63

LIST OF MAPS AND PHOTOGRAPHS

	Page
Wheorooro	64
Pūtoetoe	66
Matire Ahi	67
Totokā and Whānui	70
Kahakaharoa	71
Maunga Rangatira	72
Kawewhitiki Point	73
Map 4; 1928 Lands and Survey Map	83
Kai-a-te-whetu	91
Whangaparaoa	92
Okekakeka Pā	93
Māunga Kaharau	94
Te Moho	99
Whakauaua Marae/Te Whakamaharatanga Marae	103
Te Whakamaharatanga now	104
Map 5; Coastline Map	105
Waimamaku Bridge	109
Whakapoi	110
Waiwhatawhata	112
Te Awa o Waiwhatawhata	113

1. INTRODUCTION

Whaiā te mātauranga hei ora mā kōutou

Seek knowledge for the sake of your well being

People live storied lives. They tell stories to share their lives with others and to provide their personal accounts about their experiences (Creswell, 2005). People are also our living connection to the past and to the histories of our land. It is through their knowledge that we come to understand our environment and past events. Oral histories and the transmission of knowledge was an extensive and integral part of *Te Āo Māori* (Marsden, 2003). Today the oral transmission of knowledge is less practised and unfortunately this is leading to important knowledge being lost from generation to generation. This concern has prompted my interest in this area of research. My aim was to record oral histories as told by our local *kaumātua* in regard to the *whenua* and *moana* in the *Waimamaku*, *Omapere* and *Opononi* area, as this is where I am from, and also because my father was raised here and his *whānau whakapapa* to the *Waimamaku* valley and the *Omapere* and *Opononi* area. I also aimed to research any available written sources of information. Currently there is a great deal of European information published about the area; there is very little *Māori* information. Therefore I wanted to contribute to the collating and understanding of our *Māori* histories and the preservation of our *Māori* place names.

My aims in this research study included finding out about:

- the ways in which we as *Māori* connect to the land and the *tikanga* that are associated with those connections.
- the traditional ways of transferring *mātauranga Māori* from one generation to another.
- the names and history of the *māunga*, *awa* and significant places from the Waimamaku area through to Opononi.
- the *hapū* of the Waimamaku to Opononi areas.
- the developments of the *Marae* in Waimamaku.
- the stories and names of the coastal areas from Kawerua to Waimamaku right through to Ārai-te-Uru and the inner Hokianga Harbour.

This research project also involved me finding pictures and taking photographs of the area to accompany the stories and the histories uncovered. The research conducted has also incorporated the treasured stories that had been told and recorded by me from the late Toi Marsden in 1999 prior to his death. It was important that this information was shared with our future generations and not left sitting in boxes. He wanted his stories to be remembered by future generations.

MAP 1: Location of Research Area from Opononi to Waimamaku

HOKIANGA-NORTHLAND



http://wikitravel.org/en/Image:Hokianga_map.jpg (2008)

MAP 2: Location of Research Area from Opononi to Waimamaku

TERRAIN MAP OF RESEARCH AREA



<http://en.wikipedia.org/wiki/Hokianga> (2009)

2. LITERATURE REVIEW

It has been critical to this research to understand the ways that our *tūpuna* were associated with and connected to our environment. To do this, we must first understand the *tikanga* that our *tūpuna* lived by. A critical point to note here is that *tikanga* can differ from *hapu* to *hapu* and *iwi* to *iwi*. The following eight values and principles are connected to the *tikanga* of our Hokianga area.

1) Whenua; Importance of Land

Land is fundamental to *Māori* identity (Ka'ai, Moorfield, Reily, & Moesley, 2004). Land is much more than a mere resource; it is a large part of *Māori mana* as well as being a primary ancestor; it embodies the past and at the same time is the foundation for future generations (Ka'ai, et al., 2004). *Māori* are connected to the land through *whakapapa*. Our *tūpuna* and their deeds are closely connected with the *whenua*. The naming of places often arose from specific events or people living in an area (Marsden, 2003). *Māori* are not just connected with the land. "We are an integral part of nature with a relationship to every other living thing. We belong to the land."

2) Kaitiakitanga; Guardianship

Due to the relationships that exist between *tangata whenua* and nature, comes the requirement for people to be guardians of nature. This is referred to as *kaitiakitanga*. We have a responsibility to protect and nurture the resources in our environment and also to protect the knowledge of our environment (Marsden, 2003). The principle of *kaitiakitanga* ensured that generations were obliged to pass on to their descendants at least as good a supply of resources as they themselves had inherited (Ka'ai, et al., 2004). This was often achieved through passing on place names that marked the location of resources or marked the location of significant occasions and events. In the words of two of our *kaumātua*:

“Our generation have been brought up to respect the things connected to our ancestors. We have connections to all things – land, sea, rivers they are all part of a whole. We don't own them, they own us. We must have respect for our connections with other people. We must also respect them for what we have. The place for making decisions for those things which we are connected should be made in the *marae*, in the area to which the concerns are being talked about” (Ambler, 2008).

“We had an obligation that if we took from the *moana* that we also gave back to the *moana*. We would have to go scrape the rocks in order to clean them for the *kūtai* and *tio* to grow again. These *tikanga* are going out the window these days” (Marsden, 1999).

3) Mana Whenua; Rights to make decisions about the land and resources

The right to hold and exercise responsibility for land and resources is *mana whenua*. It is based on *take* (particular issues) and *ahi-kā* (home-fires). *Mana whenua* can

operate at various levels (Ka'ai, et al., 2004, p.3). *Mana whenua* is directly related to *rangatiratanga* (the right to exercise authority). *Rangatiratanga* is usually inherited through the male line, but can at times come through a female line (Ka'ai, et al., 2004, p.3). It is important that to a *Māori* one does not hold *mana whenua* over land in a sense of ownership for that would be claiming *mana whenua* over *Papatūānuku* (Ka'ai, et al., 2004). *Mana whenua* drawn from *Papatūānuku* is held in an area that relates to decisions being made over resources (Marsden, 2003). *Mana whenua* defines who are the legitimate *kaitiaki* for the land. As different *hapū* entered the valley of *Waimamaku* place names and *hapū* names have changed in regard to who held, and who now holds, *mana whenua* over the area. Different chiefs who resided in the valley made decisions about the resources for the residing *hapū*. The *Waimamaku* valley was known for its plentiful supply of *kaimoana* (seafood), *kaingahere* (food from the bush), gardening and growing attributes. There are certain *pā* sites showing evidence of storage pits and gardens that would have fed thousands of people (Ambler, 2008). Today there are very few gardens in the valley and the majority of the valley is in private ownership.

4) Wāhi Tapu; Burial Grounds

It is important to understand the significance and *tapu* of *wāhi tapu* within specific areas, so that no harm will come to those who venture over the lands (Ka'ai, et al., 2004). There are *poūka* or *ana kōiwi* (burial caves), and *parikarauna* (burial sites) in most areas of the Hokianga. Only certain people were given the responsibility of

caring for the remains of those who had passed on, and rituals based around our *tikanga* are very different from those practised today. There are several burial sites and *ana kōiwi* within the *Omapere*, *Opononi*, *Waiwhatawhata* and *Waimamaku* area. As explained to me by Uncle Toi Marsden;

“some of the rituals included collecting the bodies and wrapping and leaving these to decay. The bodies were usually left in trees or on *ātāmira* (platforms). These were very *tapu* places. At a certain time the remains would be collected and the bones washed down. These were then dried and placed in carved *waka kōiwi* (mortuary containers). Sometimes one person may be in a *waka kōiwi*, other times whole families were placed inside them. These were then taken to the caves.”

When the Waimamaku caves were raided some of the *waka kōiwi* (burial chests) were removed. Some of these ended up in the Auckland museum and are still there today. The bones have been returned and are buried at the *Āhuriri urupā* (cemetery) in Waimamaku. I have seen some of these *waka kōiwi* at the Auckland Museum and they look as if they were carved yesterday. The ability to preserve the carvings showed how skilled our people were.

5) Whenua Raupatu; Land Taken during Warfare

When land was taken by warfare it was necessary for the conquerors to completely expel or enslave the vanquished in order to establish their own entitlement (Ka'ai, et al., 2004). Then the victors must remain in possession (Asher and Naulls, 1987, p 7). It is usually accepted that at least three generations of absence is required before the fires are cold and the new occupancy fully confirmed (Ka'ai, et al., 2004). There

have been many brutal wars in the Waimamaku valley. There have also been many disputes over women. The concept of *utu* (revenge) was well exercised during the 1700-1800's. From the stories I have been told and the stories I have read our *tūpuna* (ancestors) were hard people and I now understand what Uncle Toi Marsden (1999) explained to me about the coming of Christianity, as a way of opening our eyes to other ways of dealing with conflict rather than death or war. Hence the welcoming of the early Missionaries to the Hokianga.

Although inheritance through the male line was favoured, rights were often sometimes ambilineal. An individual could claim rights through any one of four grandparents. (Ka'ai, et al., 2004). The ability to claim through women was particularly important in times of war and internal migration because strategic marriages could ensure rights would not be questioned in later generations (Ka'ai, et al., 2004). There were strategic marriages that took place in the Omapere, Opononi and Waimamaku valley in order to gain land rights, hence the coming and going of *hapū* throughout this area (Ambler, 2008).

6) Tuku; Sharing of Resources

In the event that any group had plenty of a certain resource but their neighbour had very little then limited access and usage may be ceded to the neighbour especially if harvesting of the resource was labor intensive or the harvesting season short. This was called *tuku* (gifting) and was an important way of securing boundaries by

ensuring goodwill of ones neighbours. Boundary disputes could often be avoided by allowing neighbours limited access. *Tuku* was the usual way of ceding a land interest to somebody who was not of the descent group that held *mana whenua* (Ka'ai, et al., 2004). The trading of certain resources was also common practice. In the *Waimamaku* valley the practice of *tuku* was practised amongst both the *Te Rōroa* of *Waipoua* and the *Te Rōroa* of *Waimamaku*, there were also agreements made between coastal *hapū* and those living inland (Hooker, 2008). Amber (2008) also states that "I was told that at times the inland *hapū* would come to the beach and have their spots to collect *kaimoana*. They would often trade other *kai*, such as *tuna* and *kūkupa* with the coastal *hapū*". Therefore it is evident that these practises occurred in the *Waimamaku* area. In terms of resources in the valley, the oral accounts shared by participants showed that the *Waimamaku* coastline was abundant with *kaimoana* especially during the 1950's – 1960's.

Ambler (2008) reported that "the waves were a rolling red colour from the all of the snapper close to the shore" and stated that when collecting *kaimoana* "you never had to dive deeper than your knees to get a feed". Further he noted that the normal size of *koura* was 50cm. He also told me stories about my grandmother going diving in her singlet and coming up with crayfish attached to her. They did not have any of the diving gear that there is today. Some of the nannies would also go diving in the nude. My father also told me stories of the rolling red waves and the fish that would come right up the river. He said "you only needed to be at the beach for about half and hour and you would catch a feed".

The worry I have these days is that the coastline is no longer plentiful in this way. You now need to dive rather deep to collect *kaimoana* and the waves are certainly not rolling red with snapper. You also need to be there a lot longer than half and hour to

catch a feed. In terms of our obligation to pass on at least as good a supply of resources as we had inherited to the next generation, I'm not sure that we will be doing this unless as a *hapū* and *iwi* we put in place procedures to protect and regenerate our resources. Commercial fishing I believe has also not helped in our area.

7) Hōhōu te Rongo; Resolving Disputes

As the *mana* of various chiefs increased or decreased, and as strategic marriages altered the power balances, certain adjustments would be required especially as population pressures built up. The principal of *ahi-kā* continued to apply (Ka'ai, et al., 2004). Where if the victors could not completely extinguish the home fires then they would not gain the rights to that land (Ka'ai, et al., 2004). Some of the battles of the Waimamaku valley are discussed later in the report. It was through these battles that there came to be many *hapū* residing within the Waimamaku valley. Resolving disputes may have been through warfare, through death, through moving *hapū* out of areas or through marriage. This was common in all of these areas.

8) Rāhui; Resource Management

An essential concept for management of resources was *rāhui* (closed area). *Rāhui* were imposed often for seasons or when resources were becoming depleted or were needed for an important forthcoming occasion. A *rangatira* would impose the *rāhui*.

Strong social controls were ensured to protect the *rāhui*. (Ka'ai, et al., 2004). *Wāhi tapu* were permanently set aside and no resources were harvested from these areas. Sanctions of a spiritual nature or *murū* (asset stripping) would be put upon a person who set about the breaking of the *tapu*. Generally as Daniel Ambler (2008) recalls “the old people would establish *rāhui* in order to preserve *kaimoana* and to let the beds replenish themselves.” These are among the *tikanga* that we are not practising today and a possible reason why the *kaimoana* is not as plentiful as it was in the past. *Rāhui* today are generally put in place when someone has drowned or is missing in an area of the ocean for a particular period of time or until the body is found.

Summary of the eight values and principles

These *tikanga* that our *tūpuna* lived by relate to a time when our *tūpuna* had *mana whenua* over most of these lands. This was during the 1800's. However as more settlers arrived much of these lands have been sold or stolen leaving descendants land less and disconnected to their *whenua*. This in turn has also resulted in the loss of *tikanga* and knowledge around our place names and histories. The process of decolonisation is essential for rebuilding our *whānau* support systems and *tikanga* associated with the *whenua*. The resource base of our people was protected and highly valued when our *tūpuna* held *mana whenua* over the lands.

3. METHODOLOGY

Oral Transmission of Mātauranga Māori from one Generation to Another

In pre-European times *Māori* had already developed their educational learning frameworks. There were formal and informal frameworks. In order to preserve tribal lore it was necessary that it should be formally and carefully taught to a certain number of *tauirā* (students) of each generation. These learning places were known as *whare waananga* and *whare kura*. Each tribe contained people skilled in tribal history and rituals. The subjects taught were sometimes classified as 1) High class ritual and lore 2) historical matters 3) the arts of black magic and 4) warfare. The teaching of all the *tapu* (sacred) matters was often done in secluded areas away from the village or within the village, in houses that were put under *tapu* for some time and to which others did not have access. These *whare waananga* were prominent amongst each tribe. They contributed to the wellbeing of the whole *hapū* (Marsden, 2003). To my knowledge Uncle Toi Marsden was one of the last to participate in the traditional forms of *whare waananga* here in Hokianga. The way in which he was taught differs considerably from the way in which we teach our *tamariki* today.

Uncle Toi also talked about how informal tuition took place;

“*kaumātua* and *kuia* played a vital role in observing children from a young age and providing them with an education best suited to their observed needs, abilities and strengths. Children were nurtured to develop in different ways to provide for the *hapū* and *whānau*. They had access to a variety of people and *whānau* all around them. If a child liked the water they were taken and taught

all about the *moana* – how to protect, preserve and collect *kaimoana*. The tides and ocean patterns and all things associated with it. If they couldn't sleep at night they were taken to learn all about the stars, they were considered to be potential navigators. Oral traditions and life skills were demonstrated daily to children within this *whānau* environment. Those who were seen to have the ability to hold knowledge of the more sacred form were then taken to learn these ways.”

Through colonisation and successive government policies such as the “Tohunga Suppression Act, 1907”, these practises and the traditional *whare waananga* no longer take place in the way they traditionally did (Marsden, 1999). As mentioned this has contributed to much of our *mātauranga Māori* and *tikanga* being lost and also a breakdown in *hapū* structures and processes. The following example shows how our oral histories and traditions were passed on. The first is what was shared by Uncle Toi Marsden in regard to the transmission of knowledge from one to another and some of the ways in which they in their family received their knowledge.

“When we were growing up we were grounded in the history of this area and of the whole of the north by our father who was the last chief of Te Aupouri and Ngāti Kuia, Ngāti Kaha and Ngai Takoto, Te Rarawa tribes. We were grounded in the lores of our people. In the *waananga* our father who was a historian knew different things that many would not accept these days. He had powers that not many people had. These powers have been slowly taken away due to people's greed and misuse of these powers. When our father was nearing his time of death he asked our sister to ring through to our younger brother to come home as the rest of us were in the Middle East during World War II. Our brother Maori Marsden was a brilliant scholar. He was only at university for six months before our dad got sick. He couldn't speak *Te Reo Māori* then. He came back home to our father, and when our father took him into the room they stayed in there for twelve hours from six at night until six in the morning. He didn't know what he was in for. When he came out he could speak like our father, and trace any *Māori* family, and the ancient names of many *Māori* families. He was able to trace them back to pre-Hawaiiki times and that all happened in twelve hours. That's how you know that these people had special powers. This has happened to others in the family too” (Marsden, 1999).

Therefore here we acknowledge the powerfulness of Uncle Toi's father to instil such *mātauranga* in such a short time to his son who prior to this could not speak *Te Reo Māori*. It also demonstrates that our people had certain powers that are not evident or understood today. When thinking about these powers, Uncle Toi had told me about knowledge being for some and not others. He said that many people would come to speak to him to find out information. They would want to tape the interviews. He would often ask them to replay their tapes at the end of the session. Sometimes there would be nothing on those tapes and Uncle Toi would say they were not there for the right reasons or were not meant to have this knowledge. He said there were still powers protecting the knowledge. Therefore I feel privileged to have had time with Uncle Toi Marsden and to have learnt from such a knowledgeable man. Uncle Toi had also been asked at times why he had not been forthcoming in sharing his knowledge with others. He said;

“this was because a lot of our history is not accepted within the *Pākehā* timeframes and that some people do not respect our knowledge. The timeframes he talks about relate to the coming of *Māori* to *Aotearoa*. He has a detailed explanation as to the timeframes for *Māori*. He does not accept the *Pākehā* timeframes and does not support text books claiming the time periods for the arrival of *Māori* as being 925 for Kupe and around 1350 for the “main migration”. *Māori* were here long before then. To give you an example he said if you have ever read the book by Sir Peter Buck he made the statement that up until the turn of the century there had been 167 generations of Tois in this country. Toi's mother was the 167th generation so Uncle Toi was the 168th generation which makes myself the 170th generation. Sir Peter Buck also made the statement that he had sighted proof of the genealogy that Uncle Toi's mother had held. Uncle Toi stated that when we give a conservative estimate of 20-25 years per generation we are looking in terms of 4000 years plus yet we understand in *Māoritanga* that Kupe preceeded Toi so we are looking at a time period for Kupe as something like 5000 years to which takes him back to the time of Abraham. Abraham was 10 generations down from Shem. In the past this information has never been accepted by the Europeans. As we were growing up our father made sure that we abided by the European timelines in

order for us to pass our subjects at school. However deep down we have always known and understood our own *Māori* timelines and history.”

Royal (1992) is well aware of the misrepresentation of *Māori* knowledge. He states that ‘this misrepresentation of *tūpuna Māori* and their histories has been exacerbated by the state education system accepting findings of *Pākehā* historians of *Māori* tribal history. It has indoctrinated generations of New Zealanders as to what *Māori* society was and is (p.25). Raureti (2000) states that she is of the firm opinion that ‘the version of New Zealand history taught in schools was not wholly and correct. It was devised to assimilate the people into the acceptance of *Pākehā* norms and culture through the abandonment of our own *Māori* histories”.

This information has sat with me as I have been teaching classes. However I feel times have changed now and that we can challenge the European timeframes and set things right in terms of our history as *Māori* without the fear of failing subjects. It is important for us to honour this knowledge. It is clear that the oral transmission of knowledge could have been done in one evening or through several *waananga* or years of learning. The main method of transmission was through recital of information. The recital of information and the ability to retain it signalled whether you were worthy of holding that knowledge. Oral language traditions were the way in which our histories and *whakapapa* were kept alive. Some of these included *karanga*, *whaikorero*, *pakiwaitara*, *moteatea*, *waiata* and *tautohetohe*. The interviews that I have conducted and the information that I have been shared mainly relates to

information that has been passed on orally. The information that has been gathered in this way has allowed me to achieve my research aims.

Conducting Research in a Kaupapa Māori Context

Past research on *Māori* has largely operated from within Western Eurocentric frameworks (Smith 1992a; Bishop 1997). Much of this research has not surprisingly tended to best serve the interests of non-*Māori* (Stokes, 1985; Mead, 1996) and has contributed to the further denigration and marginalization of *Māori*. (Stokes 1985; Bishop & Glynn 1992; Bishop 1997; Jackson 1998; Durie 1998). Rau (2004) states that many of the Western models of knowing, and knowledge construction and researching were challenged in the 1990's as literature emerged regarding the issues around research being conducted on *Māori*. From such challenges arose *Kaupapa Māori* research where *Māori* academics, (Mead, 1996; Bishop, 1997; Durie, 1998; Bevan Brown, 1999) agreed that the research should:

- 1) Arise out of *Māori* self identified needs and aspirations
- 2) Fully involve *Māori* at all levels of the research enterprise, from identifying research questions and research design, to data analysis and interpretation
- 3) Ultimately lead to benefits for *Māori*

Māori should not have to wait to be invited into the research academies. Instead *Kaupapa Māori* asserts that we have the right to access our own *Māori* based

research processes (Lee, 2005). The reclamation of our language and culture and the process of and the struggle for *tino rangatiratanga* are all part of the transformative aspirations of *Kaupapa Māori* research. In turn *Māori* researchers seek ways in which to make transformative change in the wider framework of self-determination, decolonization and social justice (Bishop, 1996; Smith, 1999; Smith, 1997). Mead (1996) has compiled a list of what she refers to as the working methodological principles of *Kaupapa Māori* research. These are based on *Māori* values, processes and practices. They are:

1) The Principle of Whakapapa

Whakapapa has been identified as the most fundamental aspect of the way *Māori* think about and come to know the world. *Whakapapa* contributes to *Kaupapa Māori* research as it is embedded in *Māori* knowledge and thinking patterns. It is through *whakapapa* that *Māori* relate themselves to other significant things in their world such as *awa*, *māunga*, *marae* and *whenua*. It also provides *Māori* with a sense of location within *whānau*, *hapū* and *iwi* (Mead, 1996).

In terms of my research it has been imperative that I am from the *Hokianga* area and that I have *whakapapa* links to the participants, information and histories that have been gathered. Without this connection and the relationships already formed with participants in this area it would have been extremely difficult for me to have accessed or understood any of this information.

2) The Principle of Te Reo Māori

Powick (2002) states that *Māori* worldviews are embedded in the language as well as social practices and personal characteristics. *Te Reo Māori* also provides pathways to histories, values and beliefs of *Te Iwi Māori*. Often certain forms of *Māori* knowledge can only be transmitted and fully understood in *Te Reo Māori* which has a crucial impact on the effectiveness of the research. Within the framework of *Kaupapa Māori* research it can be expected that participants involved may wish to transmit information in *Te Reo Māori*. It is for this reason that the researcher must also possess a knowledge of *Te Reo Māori* for the benefit of the research project, as often participants may only be able to express a certain issue in *Te Reo Māori* and the point being made could be missed if the researcher does not have competency in the language (Powick, 2002).

Familiarity with *Te Reo Māori* throughout this research has been an advantage and allowed me access to information that I may have not had if I did not have this understanding. My familiarity of *Te Reo Māori* has enabled me to understand Land Court Minute books, papers written in *Te Reo Māori* and the stories shared in *Te Reo Māori*. Throughout this research I have recorded entire stories if they have been shared in *Te Reo Māori* and not directly translated this information. This information has been given in this way and must be respected and kept this way. Knowing your language opens up a whole new world and access to sacred and important knowledge. You also gain access to a completely different worldview.

3) The Principle of Tikanga Māori

Tikanga Māori is the ethical framework in which *Kaupapa Māori* research is conducted. For *Māori*, ethics is about *tikanga* (Powick, 2002, p.23). From the beginning, *Māori* have had their own ethical system which has governed the way in which we view the world, and determine our relationships with each other (Te Puni Kokiri, 1994, p.12). *Tikanga Māori* are referred to as the rules, restrictions, behaviours and practices that *Māori* abide by and follow to operate within a *Māori* cultural worldview (Powick, 2002). It can also be described as the correct or appropriate way to feel or do something. As an important aspect of *Kaupapa Māori* research *tikanga* ensures that the researcher conducts the research in a culturally safe and correct manner (Mead, 1996: 215). When conducting *Kaupapa Māori* research, mentorship in the form of participation of *kaumātua* or *kuia* is used to guide the process and acknowledge the formal, ritual and spiritual dimensions of *tikanga Māori* (Powick, 2002). The relevance of *tapu* (sacredness) is also part of *tikanga*. Often information and knowledge possessed by a research participant can be held as *tapu* and is therefore restricted, or if accessed, requires particular respect and care. It is important for the researcher undertaking *Kaupapa Māori* research to have an awareness of *tapu* and to ensure that the appropriate avenues or *tikanga* are followed if access to *tapu* information is granted (Powick, 2002). Indeed for *Māori* all information can be *tapu* so it is important for the researcher to respect those who wish to share their knowledge for the benefit of the project (Mead, 1996).

It was very important for me to acknowledge and respect *tikanga Māori* throughout the research process. I have been very mindful of the fact that the information being shared was of a very sacred nature. It was important to establish with participants at the beginning of the interviews I carried out, the reasons and developments of my research and the forums in which the information would be put. Participants had to approve to this being done. All of the *kaumātua* involved sanctioned the work I have done and this sanction has protected and assisted my research throughout the process. Many of the *kaumātua* were inspired by the fact that I was even interested in this *kaupapa*.

Other *tikanga* throughout my research involved meeting participants *kānohi ki te kānohi* (face to face), taking *kai* to share during interviews, dropping off *kaimoana* to participants, taking off shoes before entering *whare*, greeting all those in the *whare*, keeping in contact with participants throughout the process, staying as long as participants wanted, speaking in *Māori* and recording information in *Te Reo Māori* if that was how it was given. *Karakia* was also used to protect and ask for assistance throughout the research. These are things that we have been brought up with and part of who we are as *Māori*. All of the above relate to the ethical framework for *Kaupapa Māori* research.

4) The Principle of Rangatiratanga

The principle of *rangatiratanga* (governance and control) relates to the process of decision making and *mahi tahi* (collectivism) between the researcher and *whānau*, *iwi* or *hapū* (Powick, 2002). Mead (1996) states that the following aspects must be addressed:

- what research is carried out?
- Who is it for?
- What difference will it make?
- Who will carry it out?
- How will the research be done?
- How will we know it is a worthwhile piece of research?
- Who will own the research?
- Who will benefit from it?

Ultimately the research I have conducted was developed from my desire to take up the challenge set down my Uncle Toi Marsden to preserve and know the *whenua* in which we live on by the names given by our *tūpuna*. Working alongside our *tamariki* daily in this area also prompted me to researching and upholding the *tikanga*, histories and place names of this area. This research is for the descendants of the *Hokianga* area, it is for our *whānau*, our *tamariki* and those who are connected by *whakapapa* to it. The difference it will make will be that we are upholding and

respecting *ngā tāonga tuku iho o ngā tūpuna*, we will know the names of places and the events which have taken place in certain areas. It will hopefully enable us to protect significant cultural sites and places from being sold, developed and disrespected. It will bring us together as a people to talk, collect more stories and preserve the information that we have. It will also give us a greater sense of belonging and connection to the *whenua*. I, Maria Barnes, carried out the research collaboratively with participants. The research was done using the narrative collaborative storytelling approach and was sanctioned by *kaumātua* of this area. The *kaumātua* who sanctioned my work will ultimately judge its worthiness and validity. The owners of this thesis are the participants and our *hapū* who the information belongs to. The information is not to be published in any other forums unless prior permission has been sought from the *kaumātua* involved and researcher Maria Barnes. This research will benefit *Māori*, the descendants of our area, my *whānau* and our community. It has also been used as a guideline for other *hapū* and *iwi* to research their traditional place names.

5) The Principle of Whānau

Whānau provide the support structure for *Kaupapa Māori* research to develop (Powick 2002). Metge (1989) states that embedded in the concept of *whānau* are a series of rights and responsibilities, commitments and obligations, all of which are termed the *tikanga* of *whānau*. These are defined as *aroha*-love, *awhi*-helpfulness, *manaaki*-hospitality, *tiaki*-guidance. These principles have guided my research and

my links to the research through *whānau* have contributed to the ability to access and develop my thesis. My immediate *whānau* have also supported me throughout the process. The framework within *Kaupapa Māori* research allows us to re-conceive our social circumstances, our predicaments, and the multiple experiences of being *Māori*. It is not singular, fixed or prescriptive (Hoskins, 2001; Pihama, 2001). *Kaupapa Māori* recognizes the exclusive nature of knowledge that has emerged from Western ‘scientific’ positivist discourses, codified within ideologies such as imperialism and colonialism which has named, categorized and positioned *Māori* as the ‘other’. As an indigenous theoretical framework *Kaupapa Māori* research has created the space within the realm of research to centre *Māori* epistemologies and constructions of the world (Lee, 2005). *Kaupapa Māori* accepts *Māori* philosophies, concepts and practises as valid and legitimate drivers of research (Smith, 1997), and offers the possibility of returning to *Māori* cultural traditions as the taken for granted ideological assumptions that can guide our research processes.

Narrative Research Design – Collaborative Storying as a Research Method

Throughout my research I have followed the narrative research approach. Bishop (1996b) strongly advocates the use of narrative inquiry as an approach that is consistent with *Māori* oral tradition and its predilection for narrative story telling as a means of knowledge transmission. Narrative inquiry is based on two assumptions: human lives are woven from stories and people construct their identities through their own and others stories. The narrative inquiry technique involves creating a series of

experiential narratives. The inquirer collaborates with the participants in an inquiry to record field notes, interviews, journals, letters, autobiographies and oral stories and uses this material to create mutually constructed stories out of all their lives. Connelly and Clandinin (2000) recommend narrative inquiry as a way of capturing and investigating peoples individual, social, and cultural identities as they live them. When reporting the significance of place names from the *Waimamaku* to *Opononi* area I have used the collaborative storytelling approach. Collaborative storytelling allowed me to build a 'rich picture of participant experience and knowledge about the significance of the Waimamaku to Opononi place names and histories'. It also ensured that the '*Māori* voice of my participants was heard' within the literature review and the findings and results part in my report. All participants were involved from the beginning to the end of the research process.

According to (Bishop. et, al., 2003) effective partnerships are developed through conducting a spiral discourse in which participants collaboratively tell and retell stories co-constructing knowledge in ways that validate the diverse knowledge and identities of all. Collaborative storytelling enables all participants to explore ideas, highlights and conclusions in ways that help them to critically examine the assumptions and implications of the viewpoints they have expressed. This research methodology is highly appropriate given the importance of oral stories in the presentation of histories regarding place names. The oral transmission of knowledge is preferential to that which is written since it often conveys information not able to be expressed or revealed in written form. Binney (2001) is certain that "narratives illuminate a world

that could not be recovered in any other way.” Coles (1989) is also of the opinion that “only through stories can we fully enter another person’s life.”

To gain information in regard to my topic I conducted a series of seven interviews. Firstly I approached each participant personally to inform them of my *kaupapa*. They were informed of my desire to interview them, the process and the time needed in order to complete the interviews. Participants were also informed that information shared would be returned to them for editing and approval and then published in my thesis. They had to approve of this process prior to interviews beginning. They were also informed that they had the right to withdraw at any time if they wished and that their information would not be used. All *kaumātua* agreed and said that they were happy to share our stories. I then conducted all interviews at the home of the participants, at times that suited them. This approach is supported by Hutching (1993) who states that “if you are hoping to record *Māori* informants, you should be prepared to fit in with their arrangements and allow them to become involved in the organisation of the interview” (Hutching, 1993, p30). This allows for the sharing of control, power and decision making because people have a moral right to participate in decisions that claim to generate knowledge about them. Such a right protects them from being managed and manipulated (cited in Lather, 1991a, p.55).

Semi Structured Interviews

The interview process that I used was semi structured. Semi structured interviews are designed to have a number of interviewer topics prepared in advance but such prepared topics are designed to be sufficiently open that subsequent questions of the interviewer cannot be planned in advance but must be improvised in a careful and theorized way (Wengraf, 2001). It is important in these types of interviews that the interviewer is prepared to improvise in response to the answers given by the participant (Wengraf, 2001). Wengraf (2001) believes that these interviews are well suited for those who are asking participants to tell a story and/or produce a narrative of some sort regarding all or part of their life experience. Prior to the interviews, I had designed some brief questions as a guideline relating specifically to my topic. They were open ended questions that allowed for description and detail to be shared. See Appendix 1. The semi structured interviews allowed participants to freely speak and give information without being interrupted. They also opened up the way for further questions and conversation. Many of the interviews went way over time at the request of *kaumātua* some until early hours of the morning. It was important culturally that they were not cut off and the information being given was recorded correctly. The information being given was so interesting that I did not notice the time taken. I hand scribed the interviews and took the transcripts back to each participant to confirm the information shared. More information was shared at this second visit. I therefore had to return again to confirm the information once more, therefore creating a spiral discourse (Bishop & Glynn, 1999). In confirming the information there were often

times when I needed clarification on where specific places were. Often participants described places and I would then try to picture these places in my mind and go and see if their descriptions matched my thoughts of where a particular place was. In order to confirm significant places I then photographed many of them and returned to the participants to confirm information in this way. I also used satellite maps to help with the naming of the coastal bays. Sometimes participants were within view of the areas being talked about. Once the information was confirmed I gave each participant a copy of the information they had shared. I then selected themes to build my thesis upon. The *kaumātua* interviewed are elders who are respected largely due to their years of experience and developed wisdom (Berger, 1994; Westheimer and Kaplan, 1998; Hemara, 2000; Bird and Drewery, 2000). “With their great age and accumulated wisdom they are accorded the greatest respect, or *mana* which a long life, well lived deserves” (Bird and Drewery, 2000). The following is a profile of each participant. My seven participants were Uncle Toi Marsden, Daniel Ambler, John Klaricich, Frazer Toi, Goff Rawiri, Alan Hessel and Garry Hooker.

Uncle John Toi Marsden



Bella Marsden, Maria Barnes, Toi Marsden

18.11. 1922 - 26.11.2003

Toi Marsden is the older brother of Maori Marsden and is a descendant of the Toi *whānau*. He was married to Aunty Bella Marsden (nee Te Whiu). His mother was Te Hana Toi who married Hoani Matenga. Te Hana was the seventh child of Iraia and Hiraina Toi. My *tūpuna* also came from this line. My great great grandmother was the fourth child of Iraia and Hiraina Toi. Her name was Karati Toi she married Wiremu Maioha. Iraia Toi descended from the Rahiri and the Ahuaiti *whakapapa* line which also intersects many times with the Rahiri and Whakaruru line. Hiraina descended from both lines of Rahiri and Whakaruru and Rahiri and Ahuaiti. Toi

Marsden was one of the last students of the traditional *whare waananga* here in Hokianga. We grew up living next door to Uncle Toi and Aunty Bella in Omapere below Kokohuia *Marae*. They were like grandparents to us. After the birth of my first child Amai-Nuku Toi Tuoro Rawiri I would spend many days sitting with Uncle Toi after Aunty Bella had passed away, sharing stories, reflecting on life and having lots of cups of tea. After hearing some of the same stories over and over again I asked Uncle Toi if I could record some of the stories as I had not heard histories and knowledge like he knew. I felt it was important to understand our history and for these stories not to be lost. He agreed to being recorded. He would choose what he spoke about. At this time I was grateful for any information that he shared, as it helped me to see and understand life in different ways. He also served as part of the Maori Battalion and shared many stories of his travels overseas.

Matua Daniel Ambler



Whaea Toti Ambler and Matua Daniel Ambler with their mokopuna

Matua Daniel Ambler is a *kaumātua* from the Waimamaku Valley. He is a descendant of Ue Taoroa of the Ngāti Ue *hapū* of Waimamaku. He is also directly connected to Waimamaku through Kohekohe and Piwakawaka lands and *wāhi tapu*. On his mothers side he is connected through the Te Whata line. This comes through Kohuru to Ngāti Ue; from Ue Taoroa (he was Kohuru's ancestor). He also has links to Ngai Tu. Daniel is married to Toti and has three *tamariki* and six *mokopuna*. I have listened to Daniel speak at various Te Rōroa land claim *hui* and felt he would be a valuable person to interview. He was happy to share his information and also shared stories about my grandparents who lived close to him in the valley.

Matua John Klaricich



John Klaricich is a descendant of the Toi *whānau*. His father was Dalmatian and his mother a *Māori* named Te Aumihi Toi of Ngāti Whararā – Ngāpuhi. He was born in Rawene in 1932 and he and his wife have six children. I am connected to John through the Toi *whānau* line. We are both descendants of Iraia and Hiraina Toi. They had seven children. John's *whānau* line is from Wi Whata the fifth child of Iraia and Hiraina. As mentioned my great-grandmother was Karati Toi she was the fourth child of Iraia and Hiraina Toi. Therefore John's grandfather and my great-grandmother were brother and sister.

Matua Frazer Toi



Ko te taha o taku matua

Ko Ngāti Korokoro

Ko Ngāti Whararā

Ko te taha o taku whaea

Ngāti Korokoro

Te Hikutu

I tupu ake ahau i roto i Kokohuia. Ko ngā kōrero i riro mai ki ahau nā ōku mātua me ōku matua kēkē, me ōku tini kuia, ngā kaipupuri o ngā kōrero tuku iho. Ko rātou ngā tino poutokomanawa ō ā mātou whānau, hapū me ngā marae. Ko rātou katoa ngā wairere e whakakīkī nei ngā puna mātauranga o te kāinga. Tōku nei mahi kei te pupuri ake i ēnei tāonga hei whāngaitanga ki ngā uri whakatupu mā rātou anō hei kawē ake kia kore e ngaro.

Matua Goff Rawiri



Ko Te Ramaroa te maunga

Ko Whirinaki te awa

Ko Mātai-ara-nui te marae

Ko Te Hikutu te hapū

Ko Ngāpuhi te iwi

Matua Goff Rawiri was born and raised in Whirinaki, however he has lived in the Waimamaku valley for over 60 years. He is married to Mei Rawiri (nee Naera). He is a well known *kaumātua* in our area. He likes to help the people in his community and he has been awarded the Q.S.M – Queens Service Medal for the contributions he has made to the community. He has also received The Order of St Marys award and has two life memberships with the Lions Club. He has also received other Lions awards.

Matua Alan Hessel



Alan Hessel has lived in Pakanae for 25 years. He has been married to Jill for 33 years and has three children. Alans mother was a Joyce first and then married a second time to a Hessel. She came from Otaua. Alan connects to Pakanae through Tupoto and Te Tutearu. Alan Hessel is a historian in regard to local Hokianga history. He has interviewed over 37 *kaumātua* and *kuia* over time. He is also chairman for the Te Kahukura a Ngāti Korokoro, Ngāti Whararā me Te Poukā –Ngā Hapū o Te Wahapū o Te Hokianga nui a Kupe Hapu Environmental Management Plan. He has been collecting stories regarding many Hokianga place names for several years.

Garry Hooker

Garry Hooker is a historian and has worked for many years on the Te Rōroa land claim. He is a descendant of Taoho a well known chief of the Te Rōroa people. He currently lives in Dargaville. I am connected to him through my Te Rōroa *whakapapa*. He did not wish to be photographed.

Researcher – Maria Barnes



Maria Barnes and Amai-Nuku Toi Tuoro Rawiri

I am related to the seven participants. My father is Frank Barnes from the Waimamaku valley. He married Judy Irwin. Our *whānau* line in **Waimamaku** is the Tuoro line. My grandparents were Vivian Cope and Sonny Barnes (Arthur Abraham Barnes). My great-grandparents were Te Rina Tuoro and Arthur Robert Barnes. My great great grandparents were Ruepena Tuoro and Apihaka, before them was Hoani Tuoro who married Marara Huna. Our connection to **Kokohuia** is through the Toi line. Vivian Mary Copes parent's were Lilian Te Oho Maioha and Rameka James Cope. Lilian's parents were Wiremu Tamehana Maioha who married Kariti Toi. Kariti Toi was the daughter of Iraia and Hiraina Toi. The Maioha whanau is our connection to **Waimate North** and **Tainui**. *Ko Piripi Rawiri toku hoa taane. Nō Whirinaki ia.* We have three beautiful *tamariki* Amai-Nuku Toi Tuoro Rawiri, Waimania Te Awa Kōmai Rawiri and Te Ākau Roa Wiki Rawiri. They have all motivated me in this journey. I also thank my parents for always encouraging and supporting me in education and my brother Mark and sisters Sarah and Anna. I hope you all learn something from this research and are always proud to be *Māori* and come from the Hokianga.

Other Sources of Information

I have also collected information from our local Information Centre and Hokianga Historical Society. From the Hokianga Historical Society (2008) I found stories collected by George Nichols our local honeybee man in the Waimamaku valley. He had interviewed several *kaumātua* from the Hokianga in the 1990's, but the exact dates were not always recorded. The information George had collected helped me with finding some place names and the meaning of names in the Waimamaku Valley.

I also made a trip to Wellington to The Alexander Turnbull Library. At the Alexander Turnbull Library I was able to access old manuscripts from the 1700's-1800's in regard to the Waimamaku Valley and also to access interviews of *kaumātua* and *kuia* done by Garry Hooker one of my participants. These tapes not only provided me with information regarding place names but also information regarding life in the valley and relationships between those living there.

The Whangarei Land Court Minute Books were also helpful. The Minute Books reported on evidence given by different *tūpuna* of the Waimamaku valley and the Omapere and Opononi area. They also helped to clarify the boundaries for Waimamaku. There is a Land Court Minute Book data base made by the Auckland University at the library which cuts down a whole lot of time when searching the records. Individuals can purchase this data-base CD at a cost of \$75.00.

Another important source of information was gained from the Waitangi Tribunal Reports. There was information about the histories and significant place names regarding the Waimamaku valley in the reports. This information added detail to many of the events in the valley. I have presented the information as given in the oral interviews alongside information found using the above sources. There have been times where there has been a difference in stories and histories shared however I have stated the findings as they were given or found.

4. OMAPERE AND OPONONI FINDINGS AND DISCUSSIONS

Outline of information covered

- A) Te Haerenga Mai o Te Iwi Māori ki Aotearoa; The Coming of Māori to Aotearoa – as told by Uncle Toi Marsden
- B) Ngā waka i tae mai ki kōnei; The waka that arrived here – as told by Uncle Toi Marsden
- C) The meaning of Te Taitokerau
- D) The meaning of Te Puna o te Aōmarama and Hokianga-nui-ā-Kupe
- E) The meaning of Hokianga Whakapau Karakia
- F) Information regarding “Te Wahapū o Hokianga”
- G) Significant Maunga and sites in the Omapere and Opononi area
- H) Significant Coastal Names
- I) Names across the harbour
- J) The Hapū of this Area

A) Te Haerenga Mai o Te Iwi Maori ki Aotearoa:

The Coming of Maori to Aotearoa

The following is an account provided by Uncle Toi Marsden (1999) in regard to the coming of *Māori* to Aotearoa. It is relevant in that he would always say “you need to start at the beginning. You need to understand your past and know your histories. When you are grounded in your history nothing will ever stand in your way”. This was his *kōrero*;

“Tēnei kōrero, he kōrero mo Te Iwi Maori mai i te haerenga mai i Raiatea ki kōnei ki Aotearoa. I tērā wā ko te ingoa o tērā Moutere ko Rangiatea kē. I haere mai te ope tae mai ki kōnei ēngari te haerenga mai i reira i te Raumati. Ka whakareri rātou ki te haere mai e puawai ana tētahi putiputi ko te ingoa o te putiputi nei ko Tiaretāporo. He kowhai te kara, te ahua o tēnei putiputi. E rua, e toru anō wiki tera putiputi e puawai ana. Ko te wā e puawai ana tēnā putiputi rā, i haere mai te iwi Māori ki Aotearoa. I haere mai ki kōnei, ko te tupuna ko Kupe. I whakaatu atu ki a rātou ma, i kōnei tētahi whenua rangatira, kii ana i te kai, nui atu i ngā moutere o te takiwa i haere mai nei rātou. I haere mai tae mai ki kōnei.

Kotahi waka nā te hau e pupuhi ki te taha, haere tika, horekau rātou i tau mai ki Aotearoa. Haere tika ka tau ki te moutere rangatira nei tēnei wa Ko Rapanui, Motunui. Te Reo nō tērā ope nō rātou Te Reo tino tata ki Te Reo Maori o tēnei waahi, nā ka tae mai ki kōnei ka wehewehe ka haere ake nei ki Te Waipounamu tēnā takiwa katoa. Ēngari te ope nō ēnei takiwa kua rongo nei ahau i Hokianga nei. E toru ngā waka i tau mai ki tēnei takiwa. Ngā mea e rua ko Ngātokimatawhaorua, me te Mamari. Te waka tuatoru ko te Tinana, tera i tau mai ki Whangapē ēngari ka haere mai te Iwi o tērā waka ka tae mai ki Hokianga nei i whakawhiti mai, haere raro mai i reira ki kōnei. Tērā waka a te Tinana, ko te rangatira o tērā waka ko Tumoana. Ko te rangatira o te Mamari ko Ruanui, ēngari te waka nei a Ngātokimatawhaorua he ingoa anō tēnā i mua atu i tērā. Koia nā te waka o te tupuna o Kupe.

I tērā wā i te wā i a Kupe tērā waka. Te ingoa ko Te Matawhao ki Te Reo tauhiwi ko te “carved prow” or “tattooed face”. Nā te hokinga o Kupe ki Rangiatea taenga atu nā no muri noa iho tino kaumātua a Kupe. Ka hoatungia e ia tana waka ki tētahi o ōna mokopuna. Ko te mokopuna nei ko Nukutawhiti. Ka mauria e Nukutawhiti te waka nei ki waho me tana ope, a hoe hoe wahō, ā, ka hoki mai ka mea atu ki tana tūpuna taimaha rawa tērā waka, kia tere ai, i reira i runga i te moana i whakarerengia

me hāhau tuarua te waka nei ka mea atu te kaumātua. Āe, hoki anō. Nō reira ka mahingia e rātou tuarua, te hāhaunga tuarua o te waka nei. No reira ka whakaroangia atu te ingoa o te waka nei ka tae ki uta. I karangatia ai – Ngātoki – “the adzing of Te Matawhao tuarua. Matawhaorua.” Na pēnā te ingoa o tēnā waka i u ai ki reira. Ēngari e hoki mai anō tātou ki Rangiatea.

Kei te haerenga mai o te iwi nei ka mauria mai e rātou he kete, me whakakī ngā oneone o tērā moutere, te moutere nā. Ko Rangiatea. Ka haere mai ki kōnei mauria mai e rātou i runga o rātou waka taua ngā kete nei. Ka mauria ka haerengia e ngā Māori o ēra wā tēnā kete e kī ana te rautau i haere. I haere rā tae noa mai ki te wā i riro ai i a Te Rauparaha ngā oneone nei. I tērā wā kua huri a Te Rau he karaitiana. Nō reira ka whakahaungia e ia i whakatungia he whare karakia i Otaki, nā, tikina e rātou ngā totara nunui tērā takiwa ka mauria mai hei whakatu whare karakia mō rātou mō te Iwi Māori i reira. Nā i te wā i whakatu ai tēnei whare karakia me tanu ngā oneone Māori e mauria mai e rātou i Rangiatea. I keria rātou he poka i waenganui o te whare karakia nei. Ngā oneone nā ki reira ka whakatungia tētahi o ngā pou o te whare karakia nei ki runga. Nō reira, ka karangatia tērā whare karakia te whare karakia mai i te oneone ki raro i te Pou. Ka karangatia tērā whare karakia ko Rangiatea nā ngā oneone i mauria mai e rātou. Koinā ngā kōrero mō te haerenga mai o tō tātou nei iwi ki kōnei.” (Marsden, 1999).

Uncle Toi Marsden was very particular about the fact that Kupes *waka* was Matawhao and not Matawhaorua. It became Ngātokimatawhaorua when it was given to Nukutawhiti to return to Hokianga. He also stated to me that if we wanted to find out the true timeframes of when the journey was made to Aotearoa then we could carbondate the Mōai that stood on the island of Rapanui as there were two *waka* that came at the same time and one ended up going to Rapanui which is why our langauges are so similar and the other *waka* continued on here. Another point of interest is that it was summertime and the beautiful Tiaretaporo flower was blooming at the time the *waka* left Raiatea. These flowers grow up high in the mountains and you are fined \$5,000 if you are caught plucking them.

B) Ngā Waka i tae mai ki kōnei – The waka that arrived here

The following is an account given by Uncle Toi Marsden (1999) regarding the waka that travelled over time to Te Taitokerau. Our people navigated the ocean with ease.

Uncle Toi said that “the ocean was our highway and our people were steeped in the knowledge of navigation”.

“I kōrerohia nei e whitu ngā waka, e maha ana ngā waka ki te Taitokerau nei, tae atu ki mea, ki ngā takiwa o Pakiri tekau ngā waka. Ētahi ko Te Kurahaupo Tuarua, Ko Ngātokimatawhaorua, Ko Māmari, Ko Tinana, Ko Wakatuuwhenua, me te maha atu, Ko Mahanga, Ko Riukakara, Ko Moekakara i tau mai ki tēnei takiwa. Ahakoa a mea te waka nei Ko Takitimu. Ko tēnā waka te waka o Tamatea-Pokai-Whenua i tau tuatahi mai i Te Awanui, he takiwa o Kaitaia. I reira ka noho no muri ka haere a Tamatea tae atu ki ēra takiwa a Heretaunga. Ēngari ka noho i reira mō te wā poto ka hoki ake te tangata nei i runga i tana waka ka tae ake ki Parengarenga. I whakawhiti atu ki Te Kapo Wairua ki reira ka moe tana wahine Ko Te Kura. He tupuna whaea tēnā o te tangata i takahua mai nei. Mai i reira ki ngā takiwa o Maunganui Bluff. Ko Tohe, koia nga kōrero mō tēnā takiwa. Nā Tohe i haere mai i Kapo Wairua, ēngari tēnā wā ka korekau tērā waahi i karangatia anō ko Kapo Wairua. Nō taua haerenga mai i reira ko tino kaumātua hoki. Kātahi ka mea atu tētahi tohunga “haere ana koe ki te kite tō kōtiro”. Ko tana kōtiro e noho ana ki tawahi, na Takiura. Tētahi takiwa e karangatia nei ki Tangiteroria. I reira tana kōtiro a Raninikura e noho ana. Ka mokemoke te kaumātua nei, no reira ka haere ia ki te kite tana kōtiro i mua atu i tana matenga. E rua raua, ko tana pononga. Ko te pononga rangatira kei te haere mai ra. Nānā i huhua haere ngā ingoa mō ngā takiwa katoa nei. Mai i te Rerenga Wairua tae noa atu ki Maunganui. Nō reira ko Te One Roa a Tohe – Ninety Mile Beach nānā i hūhūha haere ana, ngā hukatere, tomokanga, honuhonu te wharo te waahi e karangatia e tātou i tēnei wā ko Ahipara, ka whakawhiti mai nānā i huhua haere ake i Herekino i Pawarenga, tērā whenua katoa tae noa mai ki tēnei taha, mai i te haerenga mai ki tāwahi nei o Hokianga nei. I Pouahi ka tau mai raua, ka kau mai raua ko tana pononga kia tau mai ki te waahi ki te toka ki waho nei ko Ākiha. Ka okioki raua ki reira muri iho tawhiti mai ki uta ka haere, ēngari tana haerenga mai i te Rerenga Wairua ka mea atu tōna tohunga ki a Tohe i a koe e haere ana kaua koe e titiro mai ki muri ka hinga koe, na, te kaumātua nei te tohunga. Ka kite koutou e haere ana Te Rerenga Wairua. Me kapo mai e koutou ka hoki mai au ki taku tunga. Koina te ingoa o tērā takiwa inaianei ko Kapo Wairua – Spirits Bay. Ko te kōrero o Tohe nā ka mate te tangata taenga atu ki mea o Maunganui Bluff. Kātahi ka pa mai te aroha ki tana kainga tana huri mai, ka titiro mai ki muri. Ka kite ai tona pononga e takoto ana ia ki runga i ngā toka i Maunganui, kua mate, na, ka kaingia ngā kānohi e te karoro.

Nō reira ko tērā te timatanga o tēra karangatanga ki reira ko Ngāti Manu (Marsden, 1999).

The main *waka* that are talked about today in our area are Ngātokimatawhaorua, Mamari, Tinana, Māhūhū-ki-te-rangi. To hear of some of the other names supports the point that Uncle Toi was making in that there was not never only seven *waka* that came to Aotearoa that are sung about in certain *waiata* but in fact there were many *waka* that came and navigated their way around Aotearoa. He also shares in this story his version of the journey that Tohe made on his way to visit his daughter Raninikura. This is significant in that many of our place names in the Hokianga, in the area of Opononi, Omapere, Waiwhatawhata and Waimamaku come from the journey that Tohe made. These will be discussed further in this report.

C) The meaning of Te Taitokerau

Te Taitokerau covers the area from the Far North from Cape Reinga through Hokianga right to West Auckland. It contains all of Ngāpuhi, Te Aupouri, Ngāti Kahu and part of Ngāti Whātua and Te Rōroa.

“The name Te Taitokerau came from one of our old chiefs named Tumoana who lived in Hokianga. He wanted to return to Hawaiiki on account of his son Tamahotu wanting his mana. Tumoana refused to hand it over because he knew Tamahotu would not use his mana in the proper way. The chief decided the best way to return to Hawaiki was to cross the East Coast. During the journey he climbed the Maungataniwha ranges to get a view of the land. It was night when Tumoana arrived and as he glanced down the beach to Doubtless Bay he saw thousands of glowing sea-worms.” **Āue! Tai Tokerau**” the old chief proclaimed. The chief got to the beach, when a canoe had arrived from Hawaiiki called Maamaru which was led by a man named Te Parata. Tumoana asked Te Parata for the canoe and it was decided he

could take the canoe on the condition that Te Parata took Tumoanas daughter Kahutianui as his wife. The bargaining of Te Parata and Kahutianuis marriage was how the Ngāti Kahu tribe originated.” Ben Te Wake (Hokianga Historical Society)

These luminous lights can be seen at night along the waters edge in the Hokianga harbour especially in the Omapere and Opononi area. As you sweep your hands through the water the lights bubble up and glow on your hands. These are the minute seaworms called “pūrātoke”.

D) The meaning of Te Puna o te Ao Mārama and Hokianga-nui-ā-Kupe

The original name for Hokianga was **Te Puna o te Ao Mārama** – The wellspring of moon light” The whole harbour was known by this name until Kupe returned to Hawaiiki. When Kupe left to return to Hawaiiki he left his son Tuputupuwhenua as *kaitiaki* for the spring (Allan Hessel, 2009). As Kupe left he said “*Hei konei rā i te puna o te ao mārama. Ka hoki nei ahau, e kore anō e hokianga-nui-mai.*” “Farewell, to the spring of the world of light. I am leaving, I will not be returning here again.” This is where the name **Hokianga-nui-ā-Kupe** has come from. Today many say it is the great returning place of Kupe. In fact he clearly states he will not be returning here and he did not return (Marsden, 1999).

E) The meaning of Hokianga Whakapau Karakia

The name Hokianga Whakapau Karakia originated after the arrival of Nukutawhiti and Ruanui to Hokianga. This account provided by Alan Hessel talks about the

origins of this name. It is also a story that Uncle Toi had shared with me but that was not recorded.

Alan Hessel (2009) stated that; “Hokianga Whakapau Karakia originated from a battle between Nukutawhiti and Ruanui. Nukutawhiti was the captain for the *waka* Ngātokimatawhaorua and Ruanui was the captain of the *waka* Māmari. Nukutawhiti settled on the North side of the Hokianga Harbour and Ruanui settled on the South side. They both went on to build a *whare waananga* for their people. This was done in order for their stories and traditions to be taught to their people. Ruanui had finished his *whare waananga* first and Nukutawhiti asked him to delay the opening ceremony until he had finished building his. Ruanui agreed. However by the time Nukutawhiti had finished the *kai* for the *hākari* that Ruanui had prepared had all been eaten. Both chiefs became angry and upset with each other. Nukutawhiti wanted to have a big ceremony for his people to remember so he ordered his *tohunga* to perform a chant to bring a whale in for his *hākari*. Ruanui could see the whale heading towards Nukutawhiti’s *pā*. Therefore Ruanui ordered his *tohunga* to *karakia* to the whale to make it return to the *moana*. Both *tohunga* kept chanting the ancient *karakia* hence came the name “Hokianga Whakapau Karakia – Hokianga the place where the *karakia* were exhausted.”

This name is still commonly known and used in the area and within *waiata*.

F) Te Wahapū o Hokianga

The following is an account given by Uncle Toi Marsden (1999) in regard to the Hokianga harbour and the *kaitiaki* at the entrance of the harbour. He also explains the way in which *Kupe* made sure that the people who were left here did not try to return back to *Hawaiiki*. This demonstrates further the powers of our people in earlier times.

“Kō ngā waka i tau mai ki kōnei i mua ko Ngātokimatawhaorua me te Mamari. Ko te kaihautu o te waka Ngātokimatawhaorua ko Nukutawhiti. Tō te Mamari ko Ruanui. Te waka nei Te Mamari, ko te kaitiaki taenga mai ki kōnei ko Ārai-Te-Uru. Te Kaitiaki o Ngātokimatawhaorua ko Niwa. Engari te rōanga atu o te ingoa ko Āniwaniwa. He taane tera. Ko Ārai-te-Uru he wahine taenga mai ki

kōnei e hapu ana tērā taniwha. Koina ngā kaitiaki o tēnei wahapū tae noa mai ki tēnei wā. Ko te manu tuatahi o tēnei takiwa i mua he Tirairaka. I ngā rā o mua e kī ana tēnei takiwa i te inanga, mo taua takiwa rānō. Ētahi o āna tangata kaitiaki i tēnei kainga e kore roa e hiahia ana te hoki ki Hawaiiki. Ka karakiangia e Kupe i waho o te wahapū o Hokianga ka tae atu ki tana iwi ki reira i runga o rātou waka. Ka whakaaro ana ki te hoki ki Hawaiiki kua wehe tētahi hoki o ngā mea ēra tangata i tērā wā ka taea e rātou ki te whakahuri e rātou he manu, he ika rānei. Ka mohio a Kupe nā pērā tō rātou hiahia ka karangangia a Kupe. Kotahi te manu e taea ai te huri te iwi nei, nā, ko ngā Tirairaka nei. Horekau ke e rere ana ki te moana. I ngā inanga e mohio a Kupe ki te kore e puta rātou ki waho te mea tuatoru e whakahuri e rātou he ika. Kotahi anō te ika i whakaengia e Kupe kua hui rātou he inanga. I noho i ngā awaawa nei, koina te nohongā o tērā ika kahore e haere atu rā ki te moana whānui.

The *kaitiaki* Ārai-te-uru and Niniwa still guard the Hokianga harbour entrance. Uncle Toi would tell me to look out his window and see the image of a *wahine* along the landscape following Pukekohe up to Patipatiarero. The features of a *wahine* represent that of Ārai-te-uru. She is the mother to all of the children who make up the many rivers flowing into the Hokianga harbour.

G) The Mountains and Significant places of the Omapere and Opononi Area

The following are some of the names and their meanings that have been collected in regard to the Omapere and Opononi *māunga* and significant sites. The names and their meanings for this section have been given mainly by John Klaricich (2008), Frazer Toi (2009) and Alan Hessel (2009). The following map shows where some of these places are and photos have been taken to help provide a reference to where they are.



Māunga Hunoke



Māunga Hunoke – The *pā* fortification on Hunoke was named **Te Haumaora Pā**. Hongi Hika attacked the *pā*. Tuohu was the chief of the *pā* at the time and he was killed. A lone warrior by the name of Haki Iraia Te Manu stood his ground and held off raiders for as long as he could. He jumped off the cliff and landed in the Puriri trees. He broke his ribs hence came the name Ngāti Whararā (Hessell, 2009).

This version differs to that of John Klaricich who states that **Hunoke** is the place where Hongi attacked Te Roroa. Te Hunoke is named after one of Kupes pet dogs. A *pā* fortification the domain of Rape Huamutu and tribe who were attacked by a transient war party were suffering heavy casualty. Fortunately most women and

children survived utilising a specially designed slipway escape system. While they made good their getaway lone warrior *toa* by the name of Hakanoa Tuohu stood his ground and held off raiders for as long as he could. Rather than being taken prisoner or even possibly killed there on the spot he walked to the southern edge of the steep cliff face and leapt off. He soared outwards, crash landed eventually in a large Puriri tree far below. Severely injured with a broken leg and broken ribs he lay painfully entrapped but still alive, within the lifesaving embrace of the tree branches. It is uncertain how many days he lay there but he was eventually rescued and nursed back to health by his own people of Te Rōroa, Waipoua who had wearily returned days later to grieve and assess the situation. The local resident hapu Ngāti Whararā derives its name from this particular Puriri tree, from this courageous historic incident that took place many years ago.

Patipatiārero



Following along from Hunoke is **Patipatiārero**. According to Klaricich (2009) this is where the Ngāti Wharara name was established. This was not a *māunga* of residence or *pā* fortification due to its rocky treacherous makeup but never the less significant in that it represents the facial features of our taniwha – Ārai-te-uru (Marsden, 1999).

Ohinetūrere



Ohinetūrere is the spring and the name of the land around this area including the *māunga*. **Ohinetūrere** was the woman who stood and flew or left this area. The little stream flowing out from the spring is called **Motupakapaka** from the lathing up around the face area. This stream flows out onto the beach from George Goodhews place (Klaricich, 2009). This is the smallest of peaks and the *papakāinga* of Hine Turere sister of Koromairangi the *rangatira* and sentinel of the last inline of the prominent peaks Pukekohe (Klaricich, 2009).

Pukekohe



Pukekohe was the name given by Uncle Toi Marsden for this *māunga*. It was known by John Klaricich as **Pukohekohe**. It is the first maunga of Ārai-te Uru and gets its name from the brown vines of Kohekohe that use to grow all over this area. These vines were used for making bedding. When the vines got near trees they would choke them (Klaricich, 2009). According to Alan Hessel (2009) the Kohekohe is a shrub or tree that would have been growing there.

Pukanui



Pukanui is the ridge line running across from Hunoke around to the mountain of Roharoa. It was given this name from the Puka trees that grew through here. When the leaves were shimmery this meant that the coast was good. Northeasterly to easterly winds. If the leaves were shiny like a mirror then the coast was no good. It was southwesterly and bad winds for the coast.

Pukekohu



Pukekohu is the name for Misty Mountain this is the area that runs down from Pakia hill to Waiwhatawhata. This is named by the mist and fog that sits in this area (Hessell, 2009).

Te Riu o Kokohuia: The Valley of Kokohuia

The following was an account given by Uncle Toi in regard to the Kokohuia area. He speaks about the Kokohuia Spring that is still there today below Kokohuia *Marae* and how the name Kokohuia originated from this spring and the kokopū that resided there. Following this are other versions given in relation to the name Kokohuia.

“Te ingoa o te Maraе i runga nei a Kokohuia i karangatia ai, Kokohuia nā tētahi puna wai kei runga nei. Ko tēnei puna wai he puna wai inu mō te iwi whānui o tēnei takiwa he rongoā, he puna hei whakatere o rātou kumara, ēra mea katoa. Nā tētahi wahine nō kōnei ko te ingoa o te wahine nei ko Hinerangi. Kātahi ka haere ki ngā takiwa o Ngāti Whatua noho ai. Ka hapu te wahine ka kōrero tēnā wahine kia kai ki te wai o te puna nei, nā taua puna nei e kī ana i ngā kokopū, nā ngā kokopu nei e whakamā i te wai, ko ēra ngā mea hei kai ngā kinonga, ngā kino katoa o taua puna nō reira ko te ingoa o Kokohuia mai i ngā kokopū i huihui i roto i tēnā puna wai. (Toi Marsden, 1999).”

In a written account also given to me by Uncle Toi Marsden it is further explained that;

Kokohuia derives its name from the life sustaining (bordering on sacred) puna wai which emanates from the considerable limestone of the surrounding area. It is situated just below the existing local marae and was once the central water supply of the ancient *Māori* population of the district. It was imperative therefore that it was kept in pure pristine state. To achieve this five to six kokopū a small freshwater fish of the trout species were placed within the water of the *puna wai*. Hence the name Kokohuia was created as in “**Te huihuinga o ngā Kokopū.**”

However according to Klaricich (2009) Kokohuia was a stream in the Te Rarawa area and the meaning and naming of this stream may have been transferred to the Kokohuia here. In my thoughts Kokopū need running water to live and I can’t see

how this naming could relate to the well as there has never been running water from here.

Allan Hessel (2009) however stated that Kokohuia was the “puna o ngā Kokopū”. It was a running water spring. The spring is attached to the Kaitoke lake above and often the soft brown trout made their way down there. The dam now built above Kokohuia does not let the fish migrate. The spring runs underground and comes out at Ākiha in front of the bowling club. According to Allan Hessel it was Hinetapu who lived at Kokohuia who married Rangihamaomao of Kaipara. She moved to live with her people however when carrying her children she would yearn for the water from the spring and would send her servant to fetch water from the spring. A child died in the spring and it was closed.

The general boundaries that define the area of Kokohuia begin at the harbour estuary of the Waihuka stream south rising upward inland toward the east to the first of the lofty bush clad mountains “Roharoa”. From here the mountain range of Ārai Kohu sweeps around to the north in a horse shoe formation returning westward again to the harbour shoreline Te Paraoa point some 3-4kms north of Waihuka Stream. The mountain ridge of Ārai Kohu is referred to as “Te Riu o Kokohuia” and comprises of a number of historical sites and locations and *kōrero*. Mountain peaks, *pā* fortifications, *waahi tapu*, *torere*, *ana kōiwi*, lakes and streams all derive their names from the many events and incidents good or otherwise the deeds and actions of the various inhabitants of the time (Marsden, 1999).

Roharoa



The name **Roharoa** is derived from some unfortunate events. Tautauwhea a tribal member of ordinary status upon the death of his father inherited the duty of *kaimahi tūpāpāku* (guardian of the deceased) and *ana kōiwi* (burial caves). He was the *kaitiaki* (guardian) serving the wider area of Kokohuia. As a youngster he would assist his father in the practise of collecting the dead for burial including operating different *torere* (burial sites) and finally placement of high-ranking *kōiwi* (bones) remains within burial caves. The area serviced was quite extensive and it wasn't long before Tautauwhea realised that shortcuts could be taken making his job just that less strenuous. The delivery of *kōiwi* required great physical work. Surely noone would notice them if he hid them along the trail somewhere to be gathered up and dealt with

at some other time. Eventually it was found that Tautauwhea had been careless with the *kōiwi* hence came the name “**Tangi Āue**” the last of the southbound continuation of the **Ārai Kohu** range. The name came from when the rangatira of the Kokohuia *hapū* had heard the reverberation of the Tangi Āue as emitted by the several *kōiwi* that had been ill-treated. The name Roharoa means messy and untidy and a careless attitude (Marsden, 1999).

Tangikura



Associated closely to **Tangikura** is **Te Paraoa Point** a harbour shoreline promontory, situated 300 metres north of the Waiarohia Stream and 300 metres below the first of the mountains. The *pā* fortification of **Tangikura** is to the east. These two go hand and hand as they relate to the war of *karakia* between two cousins Ruanui of **Tangikura Pā** and Nukutawhiti of **Pouahi Pā** across the harbour, both *mokopuna* of Kupe. It was on Tangikura that Ruanui witnessed the extensive injury suffered by the *paraoa* (pet whale) whose duty it was to convey messages across the harbour from one cousin to the other. The sea and beach turned red with blood (*kura*)

and Ruanui grieved (tangi) for his whale hence the name Tangikura was derived (Marsden, 1999).

According to Hessel (2009) **Tangikura** was given its name after an event where Ruanui's pet whale was called upon by both Ruanui and Nukutawhiti. One called it in to feast upon it. The water from the blood of the whale turned red hence the name "Tangikura" was formed. The name of the *whare waananga* at Ārai-te-Uru the *pā* of Ruanui was called "**Te Puna a Werewere**" and the *whare waananga* at Pouahi was called "**Whatu Pungapunga**" (Hessel, 2009).

From the eastern base of Tangikura a long low ridgeline of 450-500 metres to the base of the first lofty bushclad mountains is **Ātarangi Rua** a name derived from the casting of shadows one in the morning and one in the afternoon. From this ridgeline the land slopes gently downward to the river valley of the Waiarohia stream.

Tawharanui as this area is generally known. For generations this has always been a favourite Tawhara and Patangatanga gathering area. It is also where Totara and Kauri were felled for the making of *waka* and the Waiarohia stream was used to float them down to sea. The area below Tangikura is **Taumatawiwi**. This was the place of burial trees and funeral preparation (Marsden, 1999).

Waiarohia Stream



Waiarohia was a paua breeding place rich in paua spat. The meaning of Waiarohia is ‘the river with its own mind’. There are many streams that feed into the Waiarohia river. This was also a place referred to as “*Te unga o ngā waka*” The meeting place of many *waka* (Hessell, 2009). This is where the stream comes out to meet the Hokianga Harbour. It is also the exit point for the Omapere Sewage System.

Maungaroa



Maungaroa is the name of the hill behind the sewage ponds heading up towards Mereana Watenes place.

Wheorooro



Wheorooro is the *māunga* close to the Opononi hall. The name refers to the echoing sound that was made across the harbour between Panguru and Opononi (Rawiri, 2009).

H) Inner Harbour Names

From Ārai-te-Uru following around to Opononi these are a few of the significant inner harbour place names. There are many more. Many of these places were named through the journey that Tohe made described earlier by Uncle Toi Marsden.

Klaricich (2008) believes that the bay from Ārai-te-Uru to Waianga was named **Poroki**.

Taiharuru is the creek running out under the cattle-stop going to Ārai-Te-Uru. This was the source of water for many of the houses in this area (Klaricich, 2008).

Te Papakinga – This is the place below Harriet Dawson’s meaning the crashing of the waves against the cliffs where Tohe landed when coming across the harbour (Toi, 2008; Hessel 2009).

Rua Kēkeno was the rock where seals were seen during Tohe’s journey. (Toi, 2008; Hessel 2009).

Taiwhatiwhati – Is the name of the sound that can be heard of the breaking waves. (Toi, 2008).

Waihuka was a burial ground. The reserve was called Moerewarewa after the daughter of Nukutawhiti. It was also a *tauranga waka*. Waihuka is the land all the

way to the information centre (Hessell, 2009). Waihuka gets its name from the white foamy froth that was left on the sand. As a child I remember Uncle Toi telling us we were not to play there. *Kaumātua* from the area however lifted the *tapu* from this place.

Waiatarere is the spring that flows across from the playcentre (Hessell, 2009, Toi, 2008).

Putoetoe was the warm spot amongst the flax. It was a praying spot to repent. It was also Toi's first *whare waananga*. Ngakuru and Moetara both attended this *whare waananga* (Hessell, 2009).

Putoetoe



Matire Ahi



Matire Ahi is a place off Kokohuia Road where Wawe would light the fires to guide *waka* into the harbour. When the fisherman would travel out over the bar they would rely on the lit fires to guide them in safely. It was the job of Wawe Te Whata to light one of the fires. However one day she found out that her husband was having an affair and she was so upset she could not light the fire. Those who had been out fishing were looking for the fires to guide them in. They could not see fire, but they could hear the wailing of Wawe. As they tried to enter the harbour they capsized. Therefore Wawe was exiled to Ārai-te-Uru where she could see her people but could not have contact with them. The place where she lived was then called “Te Papa o Wawe” (Hessell, 2009; Toi 2008).

Omapere

According to Uncle Toi Marsden (1999) Omapere is related to the rubbing and rolling sound of the rocks when the waves had washed over them and was returning. It is a distinctive sound. Rawiri (2009) also supports this *kōrero* saying that when the sand was banked up, when the tide comes in, it rolls the stones like rolling marbles. That is why the stones are rounded. The Omapere area was originally from Waiarohia to Waihuka (Rawiri, 2009). Alan Hessel (2009) also added that the original name for all of the area from Pakia to Taumatawiwi was Pakia. There was a school there, and a shop.

Te One Korekore o Toi – The bay of no kai. This is where Toi took the last provisions of *kai* and starved his people. His people put a *makatu* on him and the only food he had to eat was the fern root. Hence the name of the *wharenuī* at Kokohuia Te Roi Mahaki – The humble fern root (Hessel, 2009).

Waharau is the bay around from the bowling club, beneath Kokohuia Marae. This means “the hundred mouths” (Toi, 2008).

Opononi. The name Opononi did not arise until 1827. Prior to this the area was known as Panoni - The *pā* of Noni who was a chief of this area. The Europeans changed it because they wanted it to sound like Omapere (Hessel, 2009). Many of the names have been changed through the mis-pronunciation of *Pākehā* and the way

in which they wrote them down. As explained by Alan Hessel when researching these names it is often impossible to find information as the names were misspelt when recorded in earlier documents. For example Omapere was often written as Omapiri by the European settlers. This account differs to the account given by Rawiri (2009) who states that in the days of the gum-diggers, the diggers would go down to Opononi for some crazy nights. They would drink up a storm and in those days people who were a bit crazy would be called “noni” in the head. Hence came the name Opononi – The nights of the crazy ones. He said there was a *kuia* that lived there by the name of Noni and she was a bit crazy. Uncle Toi however told me that the name Opononi relates to the fishing at a certain spot there in the night on the bend (noni meaning bend). Therefore there are various meanings for Opononi.

I) Names Across the Harbour

These are a few of the names across the harbour insight from Omapere and Opononi. Many of these names also came from Tohe.

Tokotā and Whānui



Tokotā is the rock at the entrance of the harbour.

Whānui was named by Tohe when he and his *pononga* Ariki swam across the Hokianga Harbour during their journey to visit Tohe's daughter prior to Tohe's death. It was named this due to the long stretched out bay, just inside the harbour entrance (Klaricich, 2009).

Kahakaharoa



The original name for the sand dunes was **Kahakaharoa**, burnt crumbly brown rock. This place was burnt when Kupe left a *pou* that he set fire to which set fire to the entire forest hence the name Pouahi (Hessell, 2009). My Aunty Bella explained to me that this area was originally covered in Kauri trees. In an account by Hamiora Kamira Pouahi was a sunglow through the clouds, to the land.

Māunga Rangatira



This was named *māunga* Rangatira as so many Rangatira wanted to live there (Hessell, 2009). Rawiri (2009) stated that this *māunga* belonged to Whetu ki Te Tonga Moetara. He was a chief. The Wesleyan people came to baptise him. Shortly before the ceremony he died. Rangatira Moetara his younger brother then went on to claim rights to this *māunga* and hence the name Rangatira has remained. According to Toi (2009) Rangatira was the younger brother of Moetara. At this time it was policy that people should have a first and last name. Therefore Rangatira adopted the name of his brother Moetara as his surname. He became Rangatira Moetara.

Kawewhitiki Point



According to Toi (2009) the name Kawewhitiki came about through Tohe's journey. Tohe and his *ponongā* Ariki were looking for a place to cross the harbour. They had been down to Whānui and looked back up the harbour to this point. They decided that that would be a good place to cross from. They would use the tide to get them across the harbour. Tohe was not that well. They decided to make a raft. They went up into the bush to collect the materials to make the raft. They put their gear on. Tohe climbed upon the raft and Ariki pushed him out into the water and steered them down the harbour. *Ko te ingoa kua puta mai ko "Te waka i kawe Tohe whiti ki te wahapū o Hokianga"* From this came Kawewhitiki meaning 'the waka that carried

Tohe across the Hokianga harbour'. According to Rawiri (2009) this point represents the linkages between Ngāti Korokoro and the Te Rarawa Iwi. It represents the bounding together of people (whītiki)

J) Ngā Hapu o tēnei Takiwa: The sub tribes of this area.

The following is a little information provided by *kaumātua* regarding the four main *hapū* of the *Omapere* and *Opononi* area, these also extend out to *Waiwhatawhata* and *Pakanae*.

Ngāti Korokoro

According to Hessell (2009) Koro was the son of Kaharau. He grew up in Pakanae and then Kaharau moved him to Waimamaku to take care of this area. He died in Waimamaku. He was then interred at Matawera near the Motukaraka Church. His people became Ngāti Korokoro (Hessell, 2009). According to Toi (2009);

Rahiri = Whakaruru

Kaharau

Taurapoho

Tupoto

Korokoro married Kauae

Ngāti Korokoro began here and all of the Moetaras are descendants of Ngāti Korokoro. Ngāti Korokoro moved throughout the Motukaraka, Pakanae, Omapere, Opononi and Waimamaku areas. In an account written by Ballara, Klaricich, Tate (2009) it states that Moetara was the leader of Ngāti Korokoro during the period of European contact in the 1820s-1830s. Ngāti Korokoro occupied land on the southside of Hokianga extending from Pakanae to the head of the harbour and south to Maunganui Bluff, including the river valleys of Waimamaku and Waipoua. They state that Moetara's wife was Kohau. Ngāti Korokoro were involved with many battles in these areas and in other areas of the country. Ngāti Korokoro while situated at the North Head benefited from the European trades that were developing mainly in timber and food. Moetara planted 200 acres of crops. Much of this was for trading. Moetara formed relationships with many of the settlers and often protected them from attack. Moetara signed the "Declaration of Independence" in October 1835. He died on December 23rd 1838. Shortly before his death he had been baptised by Wesleyan Missionaries and took on the name "Wiremu Kingi". He was succeeded as leader of Ngāti Korokoro by his brother Rangatira, who adopted the name Rangatira Moetara by which he signed the Treaty of Waitangi. This relates to the place name and *māunga* Rangatira across the harbour. Here you can see how the place names are connected to people and histories.

Ngāti Awa

According to Hessel (2009), the Ngāti Awa people originally landed in Maketu in the Bay of Plenty. Toroa and Puhimoanaariki had disputes over the land here.

Puhimoanaariki decided to leave and took the *waka* Mataatua north and came to Hokianga. Here Puhi's family settled. This information differs from that of Uncle Toi Marsden.

E ai ki te kōrero o Marsden (1999) “He wehenga anō tētahi, ēngari tata Māori ma rautau i muri iho ia Kupe i haere mai anō tētahi ope. Nā i tau mai ki Maketu. Te waka o tera iwi e korerongia ana i reira i tēnei wā, heoi anō ngā waka e mohio ana rātou. Ko Te Arawa te Mataatua ēna waka ēngari te waka o Toi, Toi te Huatahi ko te Kurahaupo 1, e rua hoki ngā Kurahaupo. Ko te Kurahaupo 2 ko te waka i pakaru. Tērā ko te waka o tō mātou nei tūpuna, tērā ope e kore e taea te whangai te maha o rātou. E toru ngā wehenga. Ko te wehenga tuatahi e noho atu ana ki reira. Ka puta ki Whakataane, i haere mai i Maketu ki Whakataane. Ko te ope tuarua i haere ake tae noa ake ki Kapo Wairua – Spirits Bay. I heke mai i reira tae mai ki Hokianga nei, ka whakatungia tō rātou nei marae tō rātou nei pā ki konei ki Kokohuia. Nō reira ko ngā Toi i uru mai ai ki Hokianga nei, ēngari te ope i haere ki Taranaki ka haere, a, puta atu ki Te Waipounamu, i haere ētahi. Ēngari ka mea ke, kotahi ai te karangatanga nā Toi te Whatonga. Ko Onearangi, nō reira te ingoa nei a Ngāti Awa te tangata nei ko Awanuiarangi nā ka haere te tangata ki Taranaki ko te ingoa o tērā ope ki reira ka mea ēhara i Ngāti Awa ko mea ke Te Atiawa ēngari ko taua kupu rānō ēngari ka rereke ai nā te roanga a te nohonga i reira. Ka rereke Te Reo koina e honohono ai tātou katoa nā tēnā waka. (Marsden, 1999).

Te Poukā

The *hapū* of Te Poukā were originally from Whangapē and were known as “Uri o Tai”. Moetara married one of the Whangapē women. The people of Whangapē were always being attacked. He offered for the “Uri o Tai” people to come to Pakanae under his wing to protect them. When they came to Pakanae they came into dissention with the Pakanae people who were the *ahi-kā*. Moetara therefore took a

pouwhenua and set fire to it. By doing this he made them *ahi-kā*. They then became “the burning pou people” – Te Poukā (Hessel, 2009).

Ngāti Whararā

The *hapū* of **Ngāti Whararā** came from the battle mentioned earlier at Hunoke *pā*. Hongi had left his *pā* site and when he was gone Tuoho attacked his *pā*, killing the old people, women and children. Tuoho then traveled back to Hunoke. Hongi heard of the attacks and went back to his *pā*, when he found his people dead he was furious. He gathered 800 to 1000 men and made his way over to Hokianga. He attacked at Mataraua, Waihou then continued on and attacked Whiria *pā*. He gave up after he was losing a lot of men trying to take the *pā*. He then came to *Te Haumaora pā* on Hunoke. Hongi killed Tuoho. In this battle Haki Iraia Te Manu escaped by jumping off the end of the maunga into the Puriri tree. He broke four ribs when doing this. He managed to get down and made his way to Waimamaku. Prior to this battle they were Ngāti Pou descendants. Ngāti Whararā, Te Poukā, Ngāti Korokoro all shared land from Waipoua through to Whirinaki (Alan Hessel, 2009). This story relates to the stories shared about Hunoke Pā earlier. According to Toi (2009) Rape Huamutu was the chief of that *māunga*. The wind use to shape the trees there. The top and ends of the branches protruded and that is the whararā the protruding branches. Therefore this is another version that has been shared.

Summary of findings and results for the Omapere and Opononi area

The following table demonstrates the progress made through the research in learning about the significance of the names in the Omapere and Opononi area.

Before research began I knew the names of:	After the Literature Review	After Oral Interviews
Māunga – 1	Māunga – 2	Māunga some including
Awa – 2	Pā – 0	Wāhi Tapu – 21
Waka- 2	Wāhi Tapu – 2	Pā – 4
Inner harbour names – 2	Awa – 3	Awa – 5
Hapū – 1	Coastal names 7	Waka - 9
	Hapū – 2	Inner harbour names – 18
		Hapū – 4
TOTAL 8 names	TOTAL 26 names	TOTAL 51 names

These are only a few of the names found. There are many more in between bays and certain rocks however I have only recorded here those that I am exactly sure about.

This table demonstrates the progress made from knowing eight names to now knowing a total of 51 names.

5. WAMAMAKU REPORT FINDINGS AND DISCUSSIONS

Outline of information covered

- K. The naming of Waimamaku and Tohe's Journey
- L. Waimamaku Boundaries
- M. The meaning of the name Te Rōroa
- N. Te Waka Māhuhu-ki-te-Rangi – Our waka
- O. Ngā Hapū o Waimamaku – Our sub-tribes
- P. Significant Places in the Valley – Ngā Maunga, ngā pā me ngā awa
- Q. Te Moana – Coastline from Kawerua through to Ārai-te-Uru
- R. Ngā Pakanga – The Battles
- S. The Te Rōroa Land Claim

K) The Naming of Waimamaku and Tohe's Journey

The name Waimamaku has a series of meanings; According to Ambler (2008) the name **Waimamaku** relates to the Mamaku fern growing in the valley. According to the Waitangi Tribunal Report (1992), when leaving Te Reinga, Tohe accompanied by his servant Ariki journeyed down Ninety-Mile beach (Te One-Roa-a-Tohe), when they reached Waimamaku he thought the river resembled another in the far north called Waimamaku-a-Rua and so conferred the name **Waimamaku** to the river (Waitangi Tribunal Report, 1992). Hooker (2008) provided the following information saying that Piipi Tiopira defined this as the luxuriously ferned clear water of Rua". She said that the name was given by Rua a descendant of Te Kuri and an ancestor of hers. Rua was a contemporary of Rahiri. Hooker (1979) also claims that during his youth the Te Rōroa people who still live at Waimamaku pronounced the word as "Waima-maku" and not as "Wai-mamaku". Waima and its variants occur in the immediate vicinity of Waimamaku. To the east of Waimamaku is Waima itself whilst to the west is Waimawhatawhata now known as Waiwhatawhata. There are many names in the Hokianga beginning with wai – Waireia, Waiotemarama, Waipoua, Waitapaua.

According to Tamehana (1998) the name **Waimamaku** is referenced in his story in regard also to the journey that Tohe made from Te Reinga. Toro Ihaka (1998) explains that Tohe was a chief of the Ngāti Kaha who preceded Te Aupouri. He

longed to see his daughter Raninikura who had married a man from Kaipara and who was living near Tangiteroria. His people tried to persuade him not to make the journey as it was the season of wind and rain. He told them “I can shelter from the wind but not from longing for my daughter. All that you should possess is my spirit” hence the naming Kapowairua. He chose a young man Ariki to assist him on his journey. They made their way down from Te Reinga naming many places along the way. They eventually arrived to the Hokianga Harbour where they crossed from Whānui to Te Papakinga or as Uncle Toi Marsden (1999) explains from Pouahi to Ākiha or as Matua Frazer Toi explains from Kawewhitiki to Te Papakinga.

Tamehana (1998) then states that they climbed Pakia hill (where they were dried out) and carried on down the coastline naming places again along the way. When they came to the Waimamaku River first they stayed for a long time gathering and eating (**Kaikai**) shell-fish to regain their strength. There are still mussel rocks there to this day. The continuous rain had flooded the lower reaches of the river so they went inland to cross where it was narrower. Here the water foamed white over the rocks and poor old Tohe fell in and got wet (mākū) in the white waters (waimā) which gave the name **Waimāmākū**. He named other places along the coastline which will be reported on in another section of this report. Therefore there are various meanings for the name **Waimamaku**. The people living in the valley today refer most commonly to the first description given by Ambler (2008). This version is given in several of the books written on Waimamaku by the early settlers.

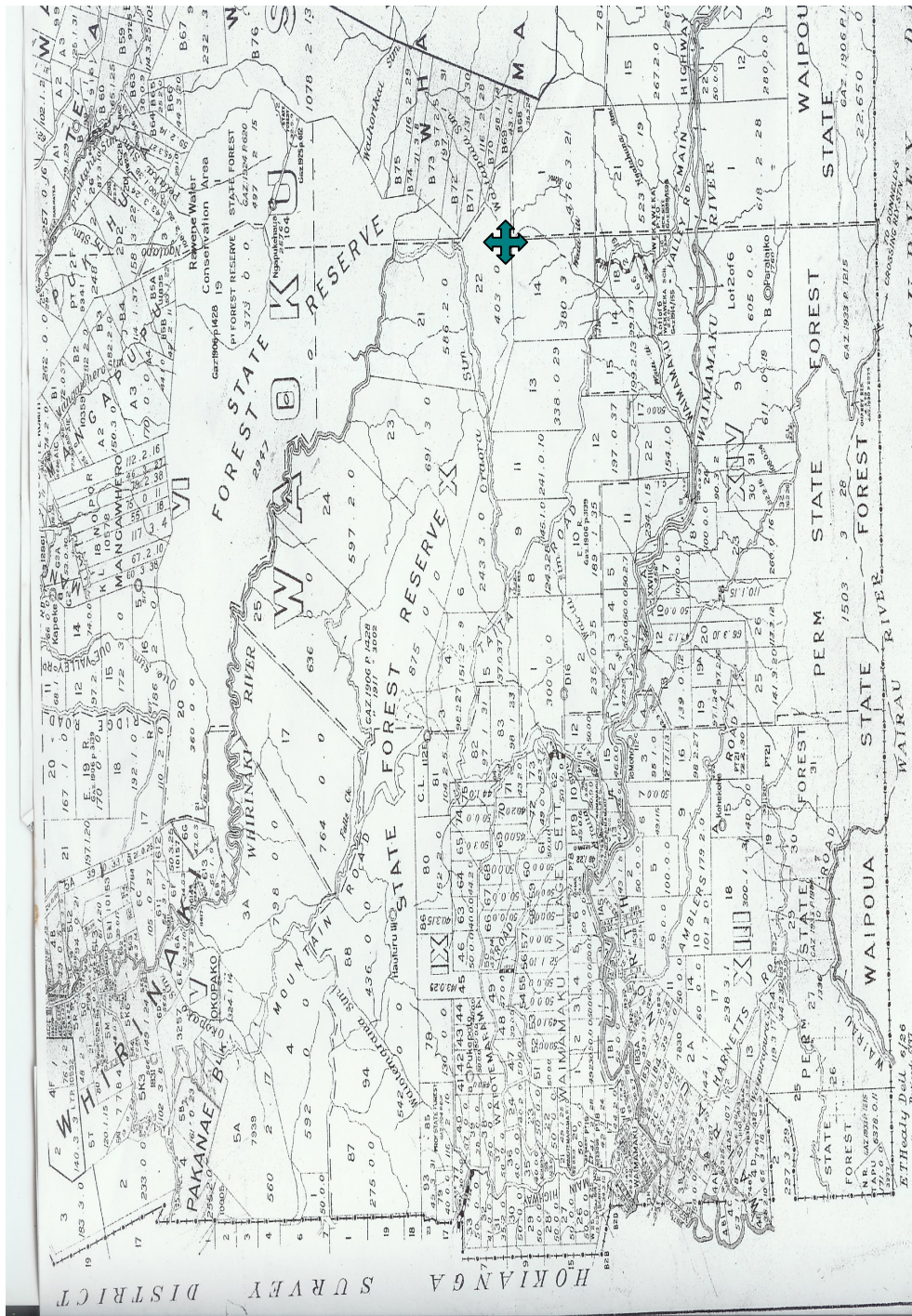
L) Boundaries of Waimamaku

According to Ambler (2008) the southern boundary of Waimamaku 1 is Ārai-te Uru. Since time began Iehu Moetara gave this as being the boundary to Waimamaku. The Waimamaku 2 boundary goes through Te Moho up to Kahumaku and into the Manawakaiaia Range. According to Tiopira Kinaki (1875) in the Northern Land Court Minute Book 2 the Waimamaku Block extends from the coastline to **Te Waoku**. This is all one piece of land without divisional boundaries. According to Peneti Pana (1875) in the Northern Land Court Minute Book 2, the eastern boundary of Waimamaku runs from **Hukaiti** through to **Waitapaua**. The boundary between us, Kahumaku and Manawakaiaia was laid down by Arama Karaka, Hakaraia and others. The names on the land were given in the time of Te Taonga – such as **Kahumaku o Te Taonga, Raewa o Te Taonga**. He says that Kahumaku is a continuation of Waimamaku (Pana, 1875). This area is now known as Wekaweka.

Kahumaku is the block of land joining to the Waimamaku 2 block. Kahumaku was the original name of **Wekaweka**. This was Te Whata's Land (Ambler, 2008). I was told by Owen Waley of the Hokianga Historical Society (2008) that what had happened, was a person looked at a map and saw a *māunga* named Wekaweka and inferred this name to the whole area. Ambler (2008) said that he was told by Ropata Heremaia – Ropata Whiu that **Kahumaku** means the wetlands. This makes sense as it is a very wet place. The Kahumaku block ran from Te Moho through to the Manawakaiawa Range (Ambler, 2008).

Hapakuku Moetara (1875) claims that the boundary of Waimamaku runs up as far as the line shown west of **Hukaiti**. The whole of the land west of Hukaiti belongs to Te Rōroa. He supports the evidence given by Tiopira Kinaki. He states there has never been any settlement on the disputed portion of the block, Ngai Tu have never lived on it, our boundary extends to the east to **Waikurakura**. Our old people have always named that as our boundary. On the 1928 map I have been able to locate the position of **Waitapaua**. I am yet to find the place they name as **Hukaiti** and the place named **Waikurakura**. These were the boundaries prior to the land sales in the 1870's.

MAP 4; 1928 Lands and Survey Map



After the land sales in the 1870's the land was divided into blocks. Waimamaku 1 and Waimamaku 2. These are the boundaries that Ambler (2008) referred to. These boundaries are still in place today.

M) Te Waka Māhuhu-ki-te-Rangi; Our waka

There are many *waka* that have ties to the Te Rōroa area. These include Matawhao, Ngātokimatawhaorua, Mamari, Mataatua and Takitimu. The *uri* from these *waka* came to produce a great mix of semi-nomadic *hapū* who moved about the rohe. (Waitangi Tribunal Report, 1992). However the *waka* that is commonly referred to as landing at Kawerua is the **Māhuhu-ki-te-Rangi**. This *waka* was captained by Whakatau. It is said that this *waka* travelled from the far north before arriving at **Kawerua**. At Kawerua, Rongomai (who is Whakatau's son) married a *tangata whenua* woman named Takarita. They set up their *kāinga* beside the stream which was later called **Waiaraara**. Their *pā* was named **Te Puke-o-Rongo** which overlooked the *tauranga* (landing place) of Māhūhū and the rich fishing resource of Kawerua below (Waitangi Tribunal Report, 1992).

N) Te Rōroa as an Iwi

Te Rōroa is the iwi of Waimamaku, according to Ambler (2008) "I was told by Ropata Heremaia that the name Te Rōroa was derived from a battle where the enemies said '*Te rōroa o te tangata – rite tonu ki te kahikatea*' This was referring to

the long body of the person who had been killed. This is supported further in the Waitangi Tribunal Report (1992) where it states **Te Rōroa** represents the northern *hapū* of Ngāti Whātua, although their name derives from their common Ngai Tamatea *tūpuna* **Manumanu 1**. To his son **Manumanu 11** special recognition is given. Traditions describe him as ‘an enormous person’ and as ‘brave as a lion’. A *toa* (warrior) of repute he repelled all attempts by invaders to conquer Waipoua the ancestral heartland of the *hapū* and place to which his father Manumanu 1 had brought the people when they left the far north.

Manumanu 1 had returned to Waipoua about 400 years ago. At the time of his death Manumanu 11 earned the admiration of his enemies when he was killed at Kawakawa in the Bay of Islands fighting the Ngai Tahu. His enemies exclaimed “*Tihei, te rōroa o te tangata, rite tonu ki te kahikatea!*” (‘Behold! How tall the man that resembles the Kahikatea (White Pine)’). This is how Te Rōroa came to replace the old name of **Ngai-te-Rangi** or **Ngāti Rangi** a practise also consistent with custom where special attributes, events or circumstances were frequently commemorated by a change in *hapū* name. **Ngāti Rangi** was one of the many lineages of the *tāngata whenua* **Ngai Tuputupuwhenua**. Despite the passage of many generations the name **Te Rōroa** has survived (Waitangi Tribunal Report, 1992).

O) Ngā Hapū o Waimamaku; Our Sub tribes

I have found that there have been many *hapū* living and migrating to and from the Waimamaku valley. Originally I only knew of **Ngāti Pou** as the *hapū* of Waimamaku, however it is now clear that many *hapū* have resided in the valley. It is also clear that many of the *hapū* are interlinked through marriage and that we have links to many *iwi*, *hapū* and *whānau* through relationships formed in the past. Sometimes there were battles between *hapū*, which meant *hapū* were driven out of the area. Often there were fights over women or resources as mentioned earlier. Te Rōroa traditions state that Manumanu came first to the composite Waimamaku community where his **Ngai Tamatea** relatives were living alongside **Ngāti Miru** and **Ngāti Ririki**. The latter were the tangata whenua stock. In that community too was a branch of **Ngāti Kahu**, some of whom were living at Maunganui Bluff among Te Rōroa.

Rangitauwawaro, Manumanu's brother and teina in terms of descent remained at Waimamaku among relatives and neighbours. He married Taurangi of **Ngāti Kahu** and became well-known for his extraordinary powers as a *tohunga*. To his son Rongotaumua fell the task of defending Waimamaku against Ue Taoroa of **Ngāti Ue** a small Ngāpuhi tribe closely related to **Ngai Tu**. Together with his teina Te Puni, Rongotaumua ensured the consolidation and identity of Ngai Tamatea by marrying women of their own *hapū*. Through their children the first direct linkages with **Ngāpuhi** were forged. In the next generation a number of marriages between **Te**

Rōroa of Waimamaku and Ngāti Pou of Taiaimai occurred involving succession through women (Waitangi Tribunal Report, 1992).

Ambler (2008) agrees that there were many *hapū* in the valley of Waimamaku. He says that Ngāti Pou came from Whangaroa and in Iehu Moetara's letter to Judge Leary he describes Ngāti Pou as a quarrelsome people. Ngāti Pou followed the same lines all over. They also built most of the *pā* sites all over Waimamaku. They moved to many different areas like Pouerua – Taiaimai in the Ohaeawai and Ngāwhā area.

Lee (1987) also describes the Ngāti Pou people and provides reference as to how this *hapū* originated and how it was named. He claims that they were a dispersed people in the North and that they were in fact part of the Ngāti Kahu tribe which in turn had its origin with the old northern Ngāti Awa, some of whom migrated to the Bay of Plenty and other parts of the East Coast. Here a marriage was contracted between a woman of the migrant group and Pourangahua a prominent local man and the northern people to whom she had belonged perpetuated this link by adopting the name Ngāti Pou.

Garry Hooker refers to statements made by Hone Mohi Tawhai during the Waimamaku case before the Māori Land Court (1875) who claims the name Ngāti Pou originated with Rangihaua's mother who came from Waikato. The name was first used during the lifetime of Rangihaua. According to Ngāti Manu however (Ancient History of the Maori Vol.4 p.203) in referring to the defeat of 'Uri o Pou' by

Maru-Tuahū, the name apparently is derived from Uri-o-Pou of Hauraki. There were also some who escaped from the slaughter of Te Ika-pukapuka who were of the Uri-o-Pou tribe. These people fled to the north and settled in the Hokianga district of whom the chief Maratea is the descendent. Piipi Tiopira who descended from Ngāti Pou stated however that the name was derived from Uri-o-Pou who in ancient times lived at Whangaroa and Taiamai.

According to NzeTC (2008) - a great Ngāpuhi leader was wounded in an inter-tribal fight at a place named Hunuhunua on the banks of Mangamuka a branch of the Hokianga Harbour. The fight occurred between the Ngāti Pou of Whangaroa aided by the Te Rōroa sub-tribe of Hokianga and Hongi's partisans. Hongi Hika drove Ngāti Pou out of Whangaroa and was pursuing them when he was wounded near Oporehu. Ngāti Pou finally fled to Waimamaku near Hokianga Heads. A young man named Maratea connected with the Taou branch of Ngāti Whatua, but whose father was a Ngāti Pou had joined the Te Rōroa people and during a fight managed to shoot Hongi Hika through the breast. This was in January 1927. Hongi Hika was taken back to Whangaroa where he lingered on until 6 March 1928. It is stated that Ngāti Pou formerly occupied the whole of the country around Waimate and Ohaeawai, the area known as Taiamai. A tribe named Ngāti Miru and another named Te Wahine-iti occupied at the same time as Ngāti Pou. They were driven out by Ngāpuhi. It is probable that Ngāti Miru are the descendants of one Miru who is said to have settled at Whangapē, having come to Aotearoa on the Kurahaupo *waka*. Maratea referred to

above was the chief of Te Rōroa and Ngāti Pou who killed Hongi Hika and this may have some bearing on why the origin of the Northern Ngāti Pou is disputed.

Ambler (2008) refers to **Ngāti Ue** as the original hapu of Waimamaku. There was a dispute over Marara Mahuhu. Tiopira Kinaki was keen on her. Te Whata was living across from Whetu's place. He could feel the people coming so he left his two slaves and said *karakia* (prayer) over them to fight those who were coming. He then took his people through Waiotemarama and Whirinaki. As he was leaving Whirinaki he hid his people in the mangroves at Oue, he said *karakia* to bring the mist down. The people chasing them came there and said Aue! Meaning where are they? This example demonstrates how the recordings of Europeans has influenced and changed placenames over time. Te Whata and his people then went to live at Otaua, then moved to Whangaroa, across to Whangapē, over to Whānui then across to land they were given at Waiarohia. There was a village up there. He also states that Ngāti Rangi was also a *hapū* within the Waimamaku valley. They came from Waipoua and went to Ohacawai. This was the Te Haara line. Ambler (2008) further states that within the valley all *whānau* homesteads also had names. “**Koneke** was the name of the Naera Home. **Te Marae** was the name of our *whānau* homestead where Mark Ambler now lives. This was originally the home of Iehu Moetara there was no *marae* there however if anyone was sick they visited Iehu. The Moetara *whānau* had healing powers. Iehu was a *tohunga* and Marama was a healer. Every *Māori* I believe has mental powers of knowledge and belief.”

From the various sources it is clear that there have been many *hapū* residing in the valley of Waimamaku and the people that now live there are descendants of many of these *hapū*. In the Waitangi Tribunal Report (1992) the *whakapapa* given shows the many links across *whānau* lines in regard to the *hapū*. Through my research I have found that there have been at least nine *hapū* residing over time in the valley. I have also found that I am not just a descendant of **Ngāti Pou**, but also of **Ngai Tu**.

P) Significant Places in the Valley.

The Waimamaku valley has many *maunga*, *pā* sites, *wāhi tapu* and *awa*. The majority of the following information was given by Daniel Ambler but is mixed with other pieces of information I have found regarding these places.

Kai-a-te-whetu



Kai-a-te-whetu- is the *māunga* behind **Te Whakamaharatanga Marae**. It means ‘the stars eating the top of the hill.’ Ngapuri Naera said to Daniel Ambler that when you look at the *māunga* “the stars were nibbling at the ridge.” This was a lookout place and a place where food was cultivated. We believe it was not a burial site. There were many *kumara* pits there (Ambler, 2008). The ridge across from Daniel’s place also had *kumara* pits.

Whangaparaoa to the Right



Looking across from Kai-a-te-whetu we have **Whangaparaoa**, also a look out point.

Whangaparaoa is the *māunga* ridge along from Kaharau and Piwakawaka heading towards Waimamaku beach. Uncle Prince Rueben told me this resembled the shape of a whale hence it was given this name. My uncle Dennis Barnes claims that the correct name is Mangaparaoa.

Waipurapura Stream – This is the stream coming down from Barney Poka's place.

This comes down from Whangaparaoa. Ambler (2008) reported that it is from here down Poka's Road that they would take the horses down to the domain and to Kawerua to go diving or fishing. My father further stated that this was the highway of the day and that when the diving was good you could see the dust flying from the horses galloping to the beach.

Ōkekakeka Pa



“Ōkekakeka Pā – It is just below Whangaparaoa. Te Rore came and took Te Whata from here to the Kaihu block and lived on **Puketapu** (Ambler, 2008).”

Maruapō was Te Whata's *pā* site. This was close to Whetu Naera's house. It was across from Goff Rawiri's house straight across the Rd. It was a properly formed *pā* with trenches. Over the bridge from Hiku's, behind Rollo and Violets house was also a *pā* palisade named **Rātahi**. Te Whata lived here but was chased out by Tiopira Hinaki. They then formed the Ngāti Ue tribe (Ambler, 2008).

Māunga Kaharau



Joined to Whangaparaoa is *māunga* **Kaharau**. Within the *māunga* of Kaharau are several burial caves. We have **Kohekohe** or **Kohikohi** is the original name stated by

Hooker (2008) and **Piwakawaka**. We also have **Te Rere-a-Poutu** and **Aka Te Rere** which are burial caves on the back of **Māunga Kaharau**. Ambler (2008) states that Rahiri's son Kaharau never actually lived there. Therefore he was uncertain as to how this *māunga* was named. However in an account told by Tamehana (1998), Kaharau died at Whangaruru and was buried there. The place where he was buried is called Te Paihere a Kaharau (bundled up). There is a saying: "The birds are singing up above my son. I am at Whangaruru." Kaharau's bones were eventually taken to Waimamamku and are lying in a cave at Kohekohe. Therefore this may possibly be the reason this *māunga* was named Kaharau (Tamehana, 1998).

Emily Paniora and Dr Patrick Hohepa in Waitangi Tribunal Report (1992) believe that it is likely that the name is connected to Kaharau, the son of Rahiri and the *tūpuna* of the area. They stated also that the Kaharau reserve contained ancestors of Te Rōroa, Ngāti Korokoro, Ngai Tu, Ngāti Pou and others". Emily Paniora stated that our *tūpuna* always intended to protect Kaharau and other *wāhi tapu* as *Māori* reserves and it was on that basis that Tiopira and other Rangatira agreed to sell the Waimamaku 2 block to the Crown (Waitangi Tribunal Report, 1992).

Ambler (2008) talks about the importance of the places and the *tapu* of these places also. He says "People need to have authority to go to these places. There are people who have been there without authority. I believe that the authority should come from the people." There were different *kōiwi* in the caves at Kohekohe. The remains of Ngāti Awa, Ngāti Pou, Te Rōroa, Ngai Tu are within certain caves. Some of the

kōiwi of these different *hapū* are together in caves. There were two *tiki* placed outside the caves that protected the entrance of the *ana* (cave). The *kaitiaki* (guardians) knew how to get in and out.”

Ana Kōiwi; Burial Caves

On 6th April 1902 James Morell Jnr and his friend Bougen accidentally came across the burial caves at Kohekohe containing carved chests and human remains. James older brother Lou later visited the caves several times and discovered that the largest contained about 60 skeletons, six enlarged images and one wooden box with a lizard carved on it and that altogether there were about twelve caves and crevices containing one or more skeletons. He removed the lizard carving and image to his home to prevent possible vandalism (Waitangi Tribunal, 1992).

Ngakura Pana, Iehu Moetara and other local *Māori* visited Lou Morell and demanded that he give the *tiki* to them for burial in the local cemetery. Morrell promised he would do this. John Klaricich suggested that the law of *tapu* may well have deterred them from physically attacking Morell. However these *tāonga* were not returned to *Māori*. They were taken to Rawene by GG Menzies the local government road inspector (Waitangi Tribunal Report, 1992).

It was reported that Ngai Tu made all of the things in the cave. Kohuru was the man who made them, he was the chief and he was skilled in carving and an instructor of

the tribe. He lived at Otaua. Menzies was instructed to take charge of the carvings in Morrell's possession and to prevent removal of anything else in the caves. They were then sent to the Hon. Mr Carroll the native minister at the Museum for the collection of *Māori* Curios. *Māori* consent was not sought in regard to the removal of the *tāonga*.

This act in itself has been a long and disputed battle for the *tangata whenua* of Waimamaku. Iehu Moetara wrote to Mueller to remind him of their deep grief concerning the sacred resting place of their ancestors that had been desecrated by the Pākehā. The bone chests containing our ancestors were uplifted by the Pākehā from land that has been illegally taken by the government...we are in deep grief of your misunderstanding that you own our *wāhi tapu* (cited in, Waitangi Tribunal Report 1992).

Articles and photos were taken of the chests and carvings and they were removed to the Auckland Museum. After years of disputes over the *tāonga* on 13th May 1988 the *kōiwi* of Waimamaku were finally returned. Reverend Piri Kingi Iraia, Taurau Rueben Paniora, Hone Toi Marsden, Lou Goff Rawiri, Wiritai Toi, Howard Paniora and Ruepena Tuoro were among those who went to collect our *kōiwi* (Waitangi Tribunal Reports, 1992). Our carved chests still remain at the museum.

Daniel Ambler (2008) recalls after the taking of the *tāonga* from the caves the land was sold to Roy Ambler and Rolly Ambler. The two owners now are Paul Ambler

and Paul Coulter. Piwakawaka and Kohekohe are the boundaries between the two Paul's places. Paul Ambler and Paul Coulter have said they will gift back the areas around the caves. All they want is for it to be fenced off. According to the Waitangi Tribunal Report (1992) these places were of great spiritual and historical significance to the people and hapu of Waimamaku. Kaharau extends from **Te Moho** in the east through to **Tutaepiro** in the west, encompassing Te Rereapotu, Kohekohe, Piwakawaka and Kukutaepa. Te Rōroa are the acknowledged guardians of these places. Another of these places is Te Taraire.

According to Ambler (2008) **Te Taraire** is straight opposite the *urupā*, between the road and river. Te Taraire was a block of sixty acres. It was where they prepared the bodies before taking them to the caves. A very *tapu* place. Simon Rueben explained how the *tupāpāku* would be left for a year in the trees to decompose. The bones would then be washed and taken to the caves. If the *tupāpāku* was a person of particular *mana* the bones would be put in a carved *waka kōiwi* or burial chest. (Waitangi Tribunal Report, 1992, Pg 128)

Kukutaepa is the *pā* site and clear area below ridge of Kaharau of Whareumu's brother Tarahape. The name has something to do with the echo sound that you can hear in the valley. When Whareumu was attacked he yelled across to his brother 'tonight I die, tomorrow is your turn' (Ambler, 2008). More about this battle will be discussed further in the report.

Te Moho



Te Moho – This is at the north end of Kaharau and was the boundary and burial cave also. *Kōiwi* are still in there. Dynamite was put there to cave in the entrance to ensure no-one entered the cave (Ambler, 2008). Simon Rueben said that on hearing the *Pakehā* were trying to get into the caves his grandfather camped there and on the third night heard rocks giving way or crumbling. He came down the next day and told his grandson nobody would find their *tūpuna* now. Te Moho had caved in.

(Waitangi Tribunal Report 1992 Pg 129). Tutenganahau Paniora also said in the Te Rōroa Land claim report that there were *kōiwi* at Te Moho which was a very *tapu* place. He said that Te Moho is a sound my dad said – a kissing sound. He said to me if you walk past that place and hear that kissing sound you're in trouble. (Waitangi Tribunal Report, 1992, p129).

Kaiparaheka

Another significant place in the Waiamamaku Valley is the **Kaiparaheka Pā**. According to Ambler (2008) Kaiparaheka is the three knolls going back to Parlane's place. This was Whareumu's *pā* and also a burial place. *Kōiwi* have come down from here into the river. Possibly they may have all gone. However some may still be there. Some were put in the Pohutukawa trees. Kaiparaheka had been a *pā* site and became a burial ground after the people there were massacred. This battle will be discussed further in the report (Waitangi Tribunal Report, 1992).

Prince Rueben's father Aperehama Reupena Tuoro was the person designated to pick up the *kōiwi* of their ancestors from traditional burial grounds in the area of Waimamaku and Wairau for reburial in Āhuriri cemetery. His uncle, Te Ngoiere Tuoro would help him on occasions. He went with his father who taught him not to be afraid of his ancestors. Simon Rueben and his brother Prince Rueben had roamed all over Kaiparaheka where there were still remains of their ancestors (Waitangi Tribunal Report, 1992).

Hawaiiki – Whakauaua Marae

Of particular importance was the site of our old marae **Hawaiiki**, known as **Whakauaua**. This *marae* was the old marae on Poka's Rd. Teremoana Paniora (Aunty Dorrie) tells in her interview with Garry Hooker (1996) that the meaning of this name came from "*te kaha o te ringa..e au ki ana i enei taonga*" – "by the strength of the hand, we have this". She explains that the marae was on the higher ground and down below was the *whare kai* and further down again was the *kauta* the storehouse. My father often talked about this marae and the difficulty they had when it flooded of getting to the *marae*. He told me that there was a swing bridge that often got washed away. Rawiri (2009) stated that the name came from the difficulties and lack of access to the *marae*. Sometimes during winter you couldn't get there at all, or when you did, then you couldn't get out. The *marae* was built out of Pitsawn timber. There was a lot of in house fighting and most of the trustees broke away from the *marae*. The *marae* became neglected and in 1945 fell to bits. The name Hawaiiki he relates possibly to being from the time of Kupe.

Maunga Hauturu

Another *māunga* in the far distance is **Hauturu** it is the highest *māunga* up the George Rd. This has been referred to as the 'seat in the winds'.

Whakauaua Marae



A wedding at **Whakauaua Marae** – down Poka's Road Waimamaku

Te Whakamaharatanga Marae

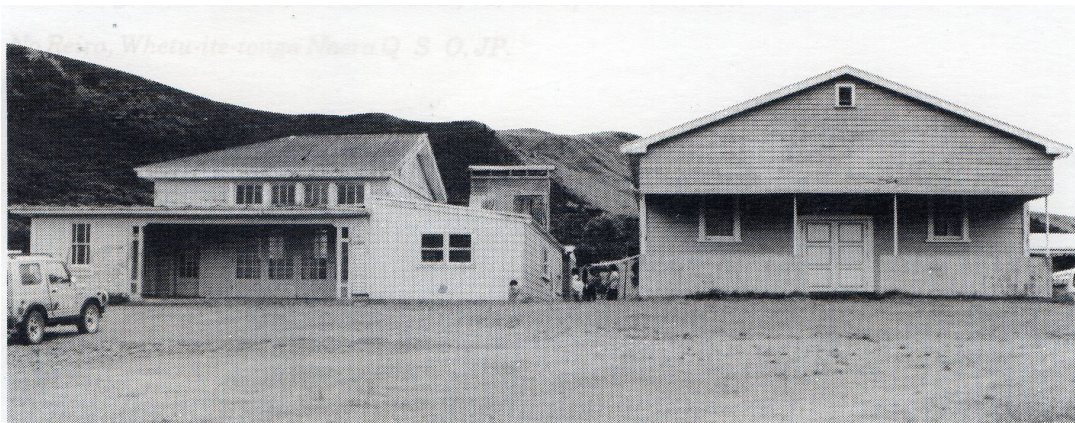


Photo in; Ngakuru, A., Naera, M., & Warwick, S. (1997)

Te Whakamaharatanga Marae before the up-grade. The dining room for this *marae* was brought up from the Waimamaku Native School on Beach Road.

Te Whakamaharatanga Marae



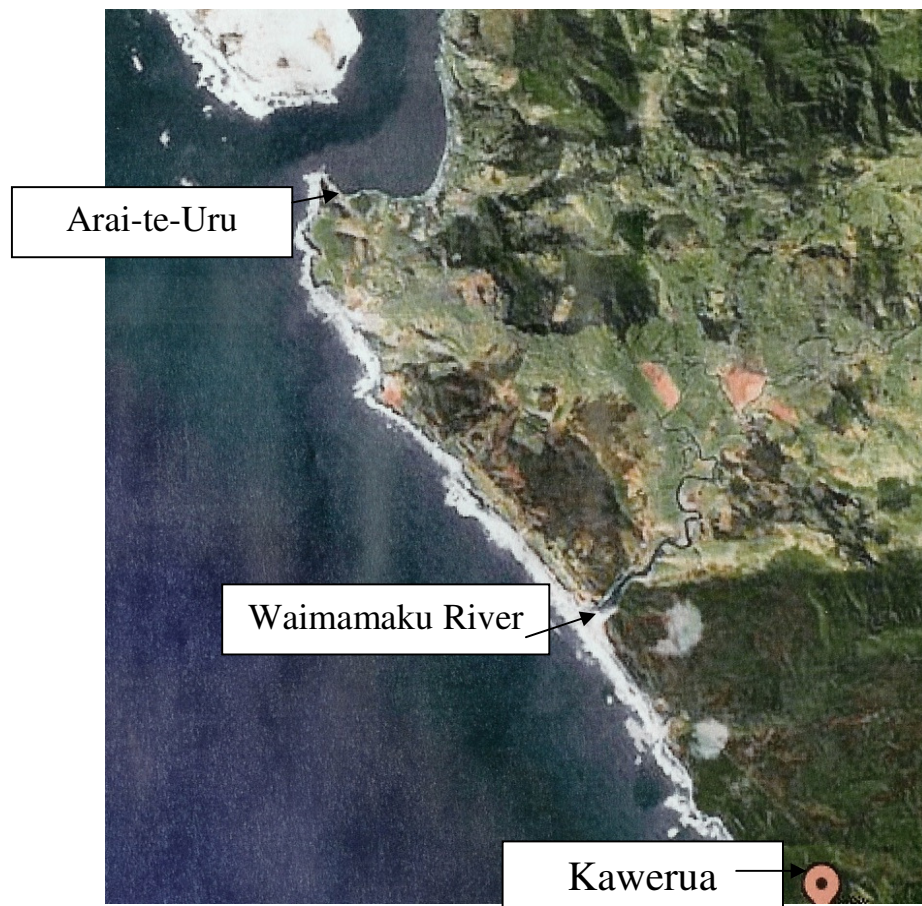
Te Whakamaharatanga Marae

Te Whakamaharatanga is the *marae* of the Waimamaku valley today. The *marae* was about bringing the people together (Ambler, 2008). It was also named Te Whakamaharatanga in memorial of our *tūpuna* that went to war. This *marae* replaced the old one at Hawaiiiki in the 1940's (Ngakuru, Naera and Warwick, 1997). It was through the love and generosity of Heta and Mereana Barnes who provided the funding that Te Whakamaharatanga Marae was up-graded. (Ngakuru et al, 1997). Heta was a brother to my grandfather – Sonny Barnes.

Coastal names

The area of coastline that I have focused on for this report is from Kawerua through to Arai-te-uru.

MAP 5; Hokianga Coastline



<http://en.wikipedia.org/wiki/Hokianga> (2009)

The coastline supplies many resources for our people and is a place of which I have fond memories as a child growing up. As a child dad would pack us up and we would head down the beach. We would often cross the river and walk to where dad would be diving. We would spend our days swimming and playing in rock pools, we would hunt for crabs and pick *pūpū*. We would then walk all the way back. It was a tiring walk but we loved every bit of it. Dad would dive at various places along the coastline.

As Ambler (2008) explained to me “many *whānau* had their spots. On the moon tides you would see the dust flying up as everyone was racing for the beach on their horses. The coast was plentiful in *kaimoana* so much so that you would always be giving it away. There was smoked fish, crayfish, *paua*, creamed *paua*, we ate pigeons too. There were no freezers in these days so you only took enough for a feed and for the *whānau* too.”

Ambler (2008) also recounted to me stories about my grandfather Sonny Barnes and my great grandmother Peka Barnes who dived the whole of the coast. They would often dive at the Depot at Kawerua, Ohe and Panehe. They would travel to the beach by horse. The following section identifies many of the coastline places named by Tohe on his journey from Te Kapo Wairua to Maunganui Bluff. I have begun at Kawerua heading towards Ārai-te-uru.

Kawerua (See Map) is where Tohe broke the two straps of his pack and had to repair them (Waitangi Tribunal Report, 1992). However according to Hooker (2008) Tohe's sandal straps that broke and that they were repaired here. Therefore there are two different versions here. Ambler (2008) states that Kawerua was a deep place to dive. The crayfish hole at Kawerua is called the depot. Ambler (2008) also remembers you could get 40 crayfish in 10 minutes. There is also an open cabin, where you could fit your whole body in. Kawerua is also the place the *waka* Mahūhū-ki-te-rangi is said to have landed (Ambler, 2008). Most of these names have been supplied by Daniel Ambler and Goff Rawiri.

Pari Karoro – Bay before Kawerua known to be full with Seagulls. It always looks as if they were going to attack you (Rawiri, 2009).

Ohe – 2nd creek from Kawerua.

Waipuna – The bay next to Ohe.

Panehe – Point after Motuhuru.

Te Mowhiti – Bay

Motuhuru – This is now known as Yellow Rock. It was named Yellow Rock because my grandfather spilt yellow paint on the rock which is still there today.

Wairau River – This is the first river going towards Kawerua from Waimamaku.

This place was named on Tohe's journey. Tohe found here that the river was dammed up with *rau* (leaves) hence the naming Wai-rau (Tamehana, 1998).

Waimamaku River – This is the main river coming to the coast. According to Tamehana (1998) he claims that it was here that Tohe and Ariki made a bridge across the river using the Mamaku hence the name Wai-mamaku. Therefore this is another version of the name Waimamaku. Ambler (2008) stated that “we would catch eels in the river, we never used to buy bait, we just use to gag the eels. We would get about 10-15 eels. In March when it rains and the eels come overland. The shags eat the eels. Eels were often kept in the wells to keep them clean and could grow to a big size. I have been told that they migrated to Tonga. There was also Kokopu fish in the awa.” As a child I remember floundering in the Waimamaku River. We caught about 10-15 flounder in one night. It was exciting. You can still catch flounder there now.



Waimamaku River – The old bridge survived until the 1960's.

Photo in; Ngakuru, A., Naera, M., & Warwick, S. (1997)

Te Pure – A Tapu place. This was a burial site mainly for those who died of influenza. The old people of the valley in the past lifted the *tapu* off this place. I believe that the *tapu* can be lifted but its always there. If a place has been blessed its done forever we can't take it off. But we can bless the people to protect the people (Ambler, 2008). The bones of those buried there have been washed out during floods.

Kaikai - A place of multiple *kai*, a place that was often black or red with fish. Daniel Ambler (2008). This is were Tohe and Ariki sat to feast on *kutai*. Tamehana (1998). It was here that my father reported “We would catch Ngakoikoi at Kaikai off

the rocks with flax and go up to our camp along the front of the beach at Kaikai. We would place them on our campfire and cook them in the embers until they were black. We would then pull them out and peel the black off and eat the fish.



Whakapoi – Mussel Rocks

Photo in; Ngakuru, A., Naera, M., & Warwick, S. (1997)

Whakapoi – “This is the name of the mussel rocks also” (Ambler, 2008).

Pukorukoru – “This is where the Naera baches are. It is a creek. (Ambler, 2008).

This is where on Tohe’s journey they had to hitch up their clothing to cross the creek”. Pukorukoru means to hitch up (Tamehana, 1998). “This place is where the biggest rock is further towards Waimamaku” (Ambler, 2008).

Iehus Rock – This is a Mussel bed named after Iehu Moetara who lived in the Waimamaku Valley (Ambler, 2008)

Pāhekeheke – I was told by Klaricich (2008) that this is close to Wharewera where the slippery rocks are.

Wharewera – These are the rocks back from the Ambler baches. This is where Mat Hatfield's mother would fish for crayfish on her line. She would put bait on a stick which had two hooks bound together (Ambler, 2008). Mat Hadfield married my father's (Maria Barnes) sister Nelle Barnes.

Hakanui is the island straight out from the Ambler baches.

Omanawaiti – This is where there is a creek. "My mum would stop here on the way back from Kawerua (Ambler, 2008). This is where Hone Petis whare was. He had hundreds of hens. The land is from the baches to creek (Ambler, 2008). Klaricich (2008) shared that this was a place where there were large amounts of Kumara Pits and a sheep station. It was a prestigious place.

Meikarauna – This is the next creek from the Ambler baches heading to Long Point. This was the name of an old man who was living here.

Horis Bay – Is the next bay on from here (Ambler, 2008)

Pouahi – Long Point. This is where Maraea Hadfield Clarence's grandmother would fish for mullet. She would fish at Long Point during the day. You could also get snapper and crayfish from here (Ambler, 2008). Klaricich (2008) claims that the name of this place was **Te Ihu Iti**. The *pā* site here was Ana Taniwha and the old *papakāinga* was named **Ahiwaro**. Another site here was **Morunga** the name meaning the house above. This was by Ship Rock. Therefore there are two names given for this spot.

Ana Taniwha - This is in and around Long Point on the Waiwhatawhata side of Long Point (Klaricich, 2008).

Waiwhatawhata



Te Awa o Waiwhatawhata



Te Awa o Waiwhatawhata. This is where Tohe's *ariki* made a *whatawhata* bridge (*Manuka* sticks made into small crosswire platforms) for Tohe to cross the river (Klaricich, 2008).

Arai-te-Uru is the *kaitiaki* that accompanied the *waka* Ngātokimatawhaorua and Mamari to Hokianga. She is a female *taniwha* who was *hapū* on her arrival and who

gave birth to many children who now all form the many *awa* of the Hokianga Harbour (Marsden, 1999).

These are many of the names along the coastline. I have been to all of these places as a child. Having names to go with these places now makes everything more meaningful. Before I begun my research I only knew three of these coastal names. I have learnt a total of 24 names. I was able to learn the meaning of some of these names, some are yet to be discovered. We (*kaumātua* and I) are currently in the process of using satellite maps to mark these areas on a map. We are also looking at *hīkoi* from Kawerua to Ārai-te-Uru to further consolidate this information with the local *tamariki* joining us.

Battles

I was able to find out information based on four battles that took place in the Waimamaku Valley. I have provided brief accounts about these battles. The first was an internal battle regarding resources the others were more significant and brutal.

Ngāti Pou Battles

Ngāti Pou lived at Waimamaku in the first place with Te Rōroa. Ngāti Pou have always been a quarrelsome people and they quarrelled with Te Rōroa. I can relate to this as many of the *hui* I have been to reflect the quarrelsome nature of our people. My hope is that we, the next generation will be able to put aside the arguments and

truly come together to focus on the future for the next generations. Te Rōroa were on the coast and claimed the fishing rights and set up a *rāhui* which Ngāti Pou refused to respect. There were other causes of quarrel and eventually they were driven out to Taiaimai. Hence they were driven to Whangaroa and Hongi drove them out of there. After Hongi beat them at Mangamuka they came by invitation of Te Rōroa back to Waimamaku to live. The old people were related to them and sorry for them and sent for them. They came along the south side of the Hokianga river (Ambler, 2009).

Battle at Ponaharakeke 1795

In 1795 Rori drove Te Rōroa from Waimamaku into the Waipoua. Te Rōroa were defeated by Rori at **Ponaharakeke** in Waimamaku. They then moved and mingled with Parore's people another section of Ngāpuhi in Waipoua (Northern Minute Book, 1875). Rori of Ngāpuhi went to Kawerua where they were attacked by Te Rōroa. Rori was employed to catch fish. Here Te Rōroa seized the fish and stripped the men and scratched their backs with the spines of the fish. They escaped and ran off to Owetanga. Rori was angry. Rori and Mahia decided they would attack Te Rōroa in December. Te Rōroa were at a *pā* named Wairarapa. They saw Rori's people in the Karaka grove named Takapau. The Taramainuku chief, Tamatua and Waiputuputu were killed. They then moved back to Waimamaku (Northern Minute Book, 1875).

Again this battle relates to coastal resources. I have not been able to locate the position of Ponaharakeke in Waimamaku however Garry Hooker has heard of this place and is going to further search his records on this one.

Battle at Waituna 1806

Te Rōroa and Uri-o-hau had killed a woman at Hokianga belonging to Ngāpuhi. She was killed at Waituna a place inland of the Waimamaku river two miles south of the Hokianga Harbour. This was said to have been done at the instigation of or with the knowledge of Hekeumu (Uri-o-Hau) and Te Toko (Te Rōroa). Ngāpuhi angered a severe defeat here at the hands of Te Rōroa. It was here that the Rōroa chief Tataka-hua-nui was killed. He was killed by Eruera Patuone – Eruera Patuone Maihi brother to Tamati Waka Nene. Eruera Patuone died 14th September 1872 at about the age of 108. He was part of this battle and was lucky to survive.

Following this battle were after effects. Pokaia of Ngāpuhi put together a *taua* and proceeded to Kaihu Opanake where he fell upon a small *pā* of Taoho's called Whakatau near Maropiu which he took by surprise killing and eating the inhabitants. This place is located a few hundred metres north of the Kaiwi lakes turnoff on the eastern right side of State Highway 12 now a bush reserve. This was the revenge triggered by the earlier battle at Waituna. This is how some of the Ngāpuhi came and dwell at Maunganui re the Rori attack on Te Rōroa several years earlier in the late 1700's. This attack split Te Rōroa into two sections or camps. Those left behind in

Wairau and Waimamaku and those fleeing south with Taoho. It all depended on the blood relationship whether it was safe to stay behind or flee. This shows how *hapū* were split up and reformed and the importance of *whakapapa* in terms of your survival. Garry Hooker was not certain of the dates given for this battle and was unsure where this information for the Waituna Battle may have been sourced from. The first battle was sourced from the Northern Minute Land-Court Minute Books which I have viewed. However Garry Hooker could tell me in detail about the battle at Kaiparaheka and Kukutaeapa that was brutal and where many were killed.

Battle at Kukutaeapa Pā and Kaiparaheka Pā

Tūtaki was the husband of the Ngāti Rangi woman Kahurau and the father of Haumoewarangi's second wife Waihekeao. Upon a visit to probably his Ngai Tamatea relatives at Waimamaku, Tūtaki had a dispute with the Ngāti Pou chief Tuiti, who fell on a stone and seriously hurt himself. Tuiti was the half brother of Kairewa, killed at Kaihu by Ngāti Ririki and Haumoewarangi's people and there obviously was some ill feeling between the two chiefs. Following that event Toronge, Tuiti's classificatory nephew arose to seek *utu* for the insult rendered to his uncle. Upon visiting the Ahipara war leader Tamaariki Toronge was given a strategy of arranging an ambush of Tūtaki's people. Ngāti Pou probably under direction of the master carver Kohuru of Ngai Tu *hapū* then built a *whare manuhiri* (carved visitors house) named variously as **Te Rakau-a-Tu, Tutangimamae or Ngāti Rakau-a-Tu-ka Tangimamae** and invited Tūtaki's people to come and aid them

against a pretended enemy. Tūtaki's people then arose from Kaihu, journeying by way of Ōmamari along the beach to Waimamaku. At the latter place part of the *taua* (war party) was welcomed at **Kukutaepa** *pā*, the *pā* of the Ngāti Pou chief Tarahape, where stood the *whare manuhiri*. The remainder of the *taua* went to **Kaiparaheka** the *pā* of Tarahape's older brother Te Whareumu. Once Tūtaki and his people were assembled in the *whare manuhiri*, Tamatea the son of Kairewa and Ngāti Pou produced their hidden weapons turning on their unarmed guests until there was not a survivor left. Thus fell Tūtaki. Tamatea then set off for Kaiparaheka *pā* only to find there that the slaughter of the *manuhiri* had not commenced. "*kahore anō i patua noatia te kararehe mo tō kōutōu nei manuhiri?*" *Kua maru ke te kararehe mo taku ōpe*" – "Have you not commenced killing the dogs for your guests? He said. My dogs have long been killed for my party." Then commenced the slaughter of the Kaiparaheka *manuhiri* by Tamatea in which he was joined by the *tangata whenua* of the *pā*. This kohuru is remembered as **Te Rore-piko-wawe-a-Tamatea** – Tamateas quickly sprung snare. It commemorates *utu* for both Kairewa and Tuiti. The Ngāti Pou successes were not welcomed by Waitarehu the wife of the Te Rōroa chief Toa, who was concerned that her brother-in-laws were seizing the *mana* of her ancestral land at Waimamaku. She therefore prevailed upon Toa who then was living at Waipoua to assemble a *taua* against Ngāti Pou. In time a large *taua* of Te Rōroa, Ngāti Rangi, Ngāti Ririki and others marched upon Waimamaku. Amongst the *taua* was the famed Tainui toa Kawharu.

The *taua* apparently first attacked Kaiparaheka pā under Te Whareumu which fell to them. From this nearby pā of Kukutaeapa echoed Tarahape's *poroporoaki* to his elder brother: "*Haere rā e tama. Ko koe i tenei pō, ko ahau apōpō*" – "Farewell o son. It is thy turn tonight, mine tomorrow." At dawn the *taua* attacked Kukutaeapa pā which also succumbed. Thus fell the Ngāti Pou brothers Te Whareumu and Tarahape in the battle still remembered as **Rau Kumara**, Kumara Basket, because the dead were piled up like kumara in the basket. The victorious *taua* then dismantled the carvings from the *whare manuhiri* bearing them off to Kaihu. In the lifetime of Tutaki's great grandson Tumupakihi the carvings were removed to Aotea, South Kaipara and from there to Otakanini pā. At the latter place they formed part of a *whare karakia* for Ngāti Whatua tūturu. During the musket wars the carvings were hidden in Te Hihi creek. From here some of them were later recovered and deposited in Auckland Museum (Hooker, 2000).

This information now adds a lot more detailed to both the Kukutaeapa pā and Kaiparaheka pā. These histories are important and acknowledge the deeds of our tūpuna in the past. According to our Te Rōroa *whakapapa* this was approximately 10 generations ago. I am thankful to be living in a time where these ways are no longer practised. Through knowing about these battles we need to be respectful of these places. They are not places to go for a picnic (Klaricich, 2009).

Te Rōroa Land Claim

There are four important areas relating to the Te Rōroa land claim in the Waimamaku Valley. They are: Kaiparaheka, Te Taraire, Kaharau and our *kōiwi* and *tāonga* from the caves which are still in the Auckland Museum. Our *tūpuna* have fought for these areas for many generations. Still the situation has not been rectified. Kaharau and Te Taraire were *wāhi tapu* included in the Waimamaku Block No2. During the sale of the land there were three different survey plans made of the Waimamaku No 2 block and confusion arose over which areas were to be kept out of the sale. Smith's plan in May 1875 (Waitangi Tribunal, 1993) showed Te Taraire and showed roughly the reserve Kaharau outside the area of land for sale. Wilson's plan clearly showed that both these areas were to be reserved from the sale. The Te Rōroa chiefs saw this as the correct plan and thought this was an official record yet the court rejected this plan as imperfect. The Kensington plan drawn in December 1875 (Waitangi Tribunal, 1993) by Kensington who did not visit the site was sent to the court long after the deed of sale thus becoming the official record of what land had been sold. Had he visited the Waiamamaku valley the chiefs would have ensured these areas of land were reserved from sale. As these *wāhi tapu* were not marked on the plan, Kaharau and Te Taraire were officially included in the sale, unbeknown to Te Rōroa and contrary to their wishes (Waitangi Tribunal, 1993).

These places were never intended to be sold. When reading all the information in regard to the claim and the minutes from previous hui, I am now passionate about

continuing the protest my *tūpuna* have held since 1875 when the land was sold with these areas included. I know in my heart that our *tūpuna* would not have sold our *wāhi tapu* and the remains of our ancestors. As Ambler (2008) claims “We are made to put a monetary value on it instead of a spiritual value. *Māori* don’t look at monetary value on *wāhi tapu*. They are of higher value than money.” The settlement bill is an insult to our people. At present only Kaiparaheka is to be given back. However this is not acceptable, all of these *wāhi tapu* need to be returned. This research has helped to bring me up to speed on the issues facing our people at the present time. Overall in terms of my own learning in regard to the Waimamaku area I have put together the following table.

Waimamaku area

Before research began	After the Literature Review	After Oral Interviews
I knew the names of:		
Māunga – 2	Māunga – 6	Māunga/Wāhi Tapu – 15
Awa – 2	Pa – 5	Pa – 5
Coastal names – 2	Waahi Tapu – 6	Awa – 6
Hapū – 1	Awa – 3	Coastal names – 24
	Coastal names 3	Hapū – 10
	Hapū – 3	Placenames – 1
TOTAL 6 names	TOTAL 26 names	TOTAL 67 names

I now know a total of at least 67 names within the valley and I know there are still many more to learn.

6. CONCLUSION

Throughout my research I have been overwhelmed by the information gathered and shared with me. Personally this has been an amazing journey. It is one that is ongoing. I propose to use Metge's five principles for *Kaupapa Māori* research as a framework for interpreting the major learnings from this research project.

Whakapapa Connections

I have been able to spend time with *kaumātua* and *kuia*, building and strengthening our *whānau* relationships. Through developing closer relationships with the participants you are able to gain access to information regarding your own *whakapapa* and the *whakapapa* of your *hapū* and *iwi*. This knowledge empowers you and gives you a stronger sense of belonging. Many of the participants knew my grandparents who lived in the *Waimamaku* valley. I never got to meet them as they had already passed away when I was born. Therefore it was beautiful to hear the stories about how my grandparents lived, what they did and the places they would go in the *Waimamaku* valley. You feel more connected to these places because you know they were places your grandparents and father had dived, planted food, tied up horses, collected *kutai* and lived. Knowing your *whakapapa* connections to the *whenua* also give you a stronger sense of belonging in that you know the places you are from and the way names of the environment in which you live link you to your

pepehā. (Your *pepehā* links you to a *māunga*, *awa*, *marae*, *hapū* and *iwi*). As you are saying your *pepehā* you are able to visualise these places and it means so much more to you. In relation to learning for our students it is really important that our students have a sense of belonging and connection to their own *whakapapa* and *pepehā*. Usually this information would come from their *whānau* however through the process of colonisation for many of our families this is not a reality because we simply do not have knowledge of these things. Therefore through this research our *tamariki* from the Hokianga now have access to information regarding their environment, the place names and some histories associated with them.

Te Mauri o Te Reo Māori

With so many languages dying out worldwide it has been a pleasure to listen to our stories in *Te Reo Māori* and to have worked with a beautiful native speaker Uncle Toi Marsden to record stories in *Te Reo Māori*. The fact that the place names are in *Te Reo Māori* emphasises the need for us to not just see them as *kupu Māori*, but to know and understand the stories and histories behind the names. It has been important to understand that places can have or have had multiple names. The names can change due to extinguishing *ahi-kā* or sometimes through re-kindling *ahi-kā* through marriage and women. Many of our *Māori* names have also changed through the mispronunciation of Europeans and the wrong recording of names. When teaching our *tamariki* we need to ensure that we are sharing their stories with them in both *Te Reo Māori* and English. It would be sad if our histories are only passed on in English

as often the *mauri* of the stories may be missed. We must ensure that our *tamariki* have access to our *Māori* worldview.

Tikanga Māori

It has been important throughout the research to acknowledge and respect *tikanga Māori*. The way we operate is important and as a researcher this knowledge is treasured and a *tāonga* to our people. The information shared needs to be treated with respect and all *kaumātua* acknowledged for their input as these are their stories. *Ko te karakia, te manaakitanga, te aroha, te mana me te kaitiakitanga o te mātauranga he mea nui ki a mātou te iwi Māori.*

Another important learning has been gaining an understanding of how the *tikanga* of our *tūpuna* in regard to the *whenua* and resources governed the way they lived and also influenced the way in which places were named. These practises ensured the protection of resources and showed their commitment to *whānau* and *hapū* sustainability and living. The concept of *rāhui* to replenish *kaimoana* stocks and the cleaning of *kutai* and *tio* beds were part of everyday life. There is a lot to learn from these practises.

Another very important aspect to this research has been the way in which we can understand what has taken place on the land before us, the names of *wāhi tapu* and where *wāhi tapu* are and need to be respected. Many of these places are unmarked

and some have been sold to private owners. The traditional *tikanga* and methods of caring for the deceased served to be a very environmentally friendly way of doing so. Unfortunately due to the disrespectful actions of many European settlers these practises have discontinued.

Rangatiratanga

This form of research gives us as *Māori* the autonomy to research and record our own stories in a way that is culturally acceptable, and culturally safe using *Kaupapa Māori* research guidelines which recognise *Māori* epistemology, concepts, knowledge, skills, experiences, attitudes, processes, practices, customs and ultimately accepts our *Māori* worldview. It has allowed for the participants voices to be heard and stories woven together through collaborative storytelling. The research has allowed for many of our place names to be revitalised and remembered. Without this research our students and *whānau* would have had little access to any of this information. It is our obligation to pass on to the next generation not only resources from the land, but resources in terms of our *mātauranga Māori*. We can do this in this forum.

Whānau

It is the concept of *whānau* that has made this all possible. Having *whānau* connections to all participants has eased the way for me to access the information presented. It is also through the generosity of my own *whānau* by giving me the time

to work on this research that the research has happened. This for me was far more than doing research to gain a qualification. It was about having the opportunity to develop my research skills in a *whānau* based environment ultimately for my *whanau*, *hapū* and *iwi*. For these things I will be forever grateful. My passion and dedication to this *kaupapa* will be passed on to many future generations. I aim to do this orally through visiting these places and through *waananga* at the *marae* with our *kaumātua*. This thesis however will be a back up resource. I am proud to be able to pass on this information.

As a *kaiako* it has empowered me to ensure that the *tamariki* in my classes have access to history of our Hokianga area. It has also emphasised the importance of oral teaching practices within our teachings and the importance of learning about our environment. It has been interesting to see how the students are captivated by these stories and their recollection of them is clear and concise due to visiting the areas they are learning about. We must also ensure that *kaumātua* and *kuia* remain part of and involved with the education of our *tamariki* and that their wisdom and guidance is respected.

Future Research

Although I am coming to the end of this thesis my journey on this pathway will be never ending. The whole process has prepared me for future research and has helped

me to locate and trace information from various sources. The co-construction of stories through the narrative, collaborative storying approach has taught me the importance of collaboratively constructing the information together and validating this information by returning to participants to finalise the information shared. It has been obvious throughout my research that some participants refer to some areas using different names or different versions of stories. This information has been recorded as presented and I have refrained from making judgements about the information. There are further interviews I would like to conduct and more Land Court Minute books to be read. I would also like to map all of the names as they are collected on the Google Earth satellite maps. Permission to use these maps is currently being sought. I would also like to conduct further research around the concept of the *kaitiakitanga* practises of our *tūpuna* in regard to the *moana* and *whenua*. They knew so much and their knowledge base was very advanced and could benefit us in many ways.

Kōrero Whakamutunga

As I listen to people of this area the places, the names and the histories are like jigsaw pieces clicking together at different times along the way. The more we talk about the names and places the more we remember and respect them. As *Māori* we need to reaffirm our connections to the *whenua* as our *tūpuna* did. We need to protect our resources and ensure that they are plentiful for the generations who follow. Knowledge of our place names, histories and the revitalisation of these will help to

strengthen our connections to each other and our environment. Making time and coming together as a people is where it all begins. Traditionally knowledge of this type was only held by a few people and access to the *whare waananga* may of only been for those through birthright or those who had proved themselves within their *hapū* or *iwi*. Today with the breakdown of many of these systems and ways of life, knowledge is held in many forms, places and people. It is the responsibility of those who hold that knowledge to ensure that it is protected and not lost. We have lost so much already. I would like our *tamariki* to grow up knowing our area and using the names that our *tūpuna* gave to certain places. This is one way to ensure that the few names that we do know are not lost.

Nō reira

He mihi nui tēnei ki ōku whanaunga nō Hokianga-nui-ā-Kupe

Kia puāwai tonu te mātauranga tuku iho.

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APPENDIX 1: INTERVIEW QUESTIONS

Could you tell me about your connections to Hokianga?

As you were growing up do you remember particular stories about our area?

Do you remember particular names of maunga, significant areas and places of importance?

Do you remember any of the names for the coastline?

Can you tell me about the hapu that have resided here? – How did these hapu get their names?

As a whanau were there particular tikanga that you upheld in regard to the ngahere, moana, maunga, marae or any other events?

Have any place names changed over time?

Do you have any past photos from this area that I might use?