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*INTRODUCTION TO  
OPANAKI / KAIHU*

THE RIGHTFUL OWNERS OF THE VILLAGE

ALSO WHAKAPAPA FOR

**WHARE TOHUNGA AND WIREMU RIKIHANA**

COMPILED BY ROGER MOLD



ADAMS SHOP AND BOARDING HOUSE NEAR RAILWAY SIDING AT OPANAKI/KAIHU

**Note:**

**Whanau=Family**

**Hapu=Clan**

**Iwi=Tribe**

**Taua=War Party**

**Ariki=Leader/Chief**

**Aotea=New Zealand**

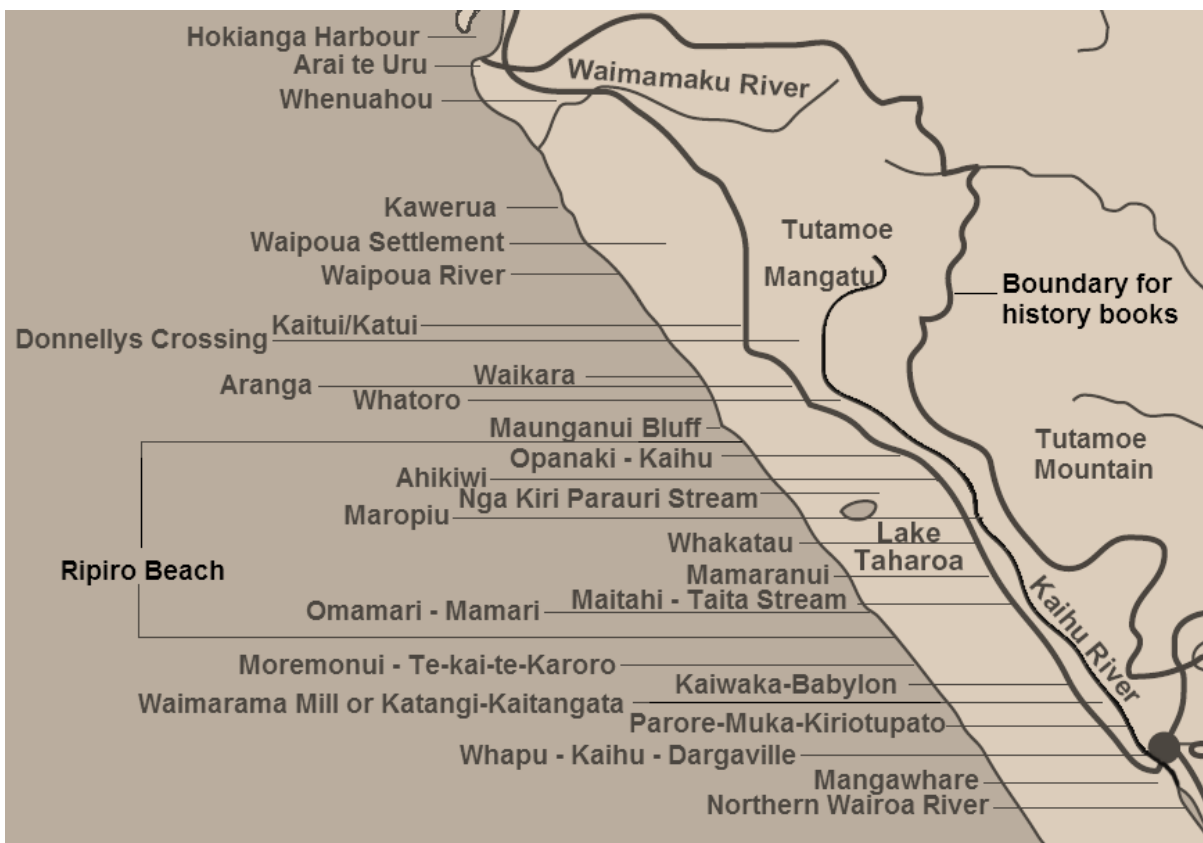
**Whapu/Kaihu=Dargaville**

**Whakatehau=Maunganui Bluff**

**Opanaki=Modern day Kaihu**

**“Te Ika a Maui” (the fish of Maui) North Island of Aotea**

BELOW: COMPUTER DRAWN MAP SHOWING THE PLACE NAMES BETWEEN MANGAWHARE AND SOUTH HOKIANGA



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*FOREWORDS: BY JANE STEWART NEE  
WEBSTER...*

*After knowing Roger in early years, I connected with him again earlier this year – 2014 – through my cousin, Gordon Morfett. To my amazement I found Roger has become a researcher and historian ‘par excellence’. His diligent research ability and love of local and Maori knowledge has led him to compiling many journals which are now available to the public. Well done, Roger.*

*Roger wrote to me saying he had an unexplained area and people he had not been able to put together connected with land near the Kai Iwi Lakes – land that had an old cemetery on it. He asked if my mother and I could help, and also too if he could add our family history to his extensive and ever-growing journals.*

*So began a deeper unfolding of my family history – a subject I have been working on for some time now, and compiling as movies for my family – a heritage to leave behind me when I am gone. This kind of work is a ‘labour of love’ – something that Roger would very much agree with me on. So, with much to-ing and fro-ing between him and I, as well as getting to know each other again, Roger has taken our family history that I have given him – filled in the the gaps through his vast research resources and diligent research work – and put the threads of our family all together. May many blessings be upon you, Roger Mold.*

*Now to answer his original question to me about the Kaiwi Lakes land:*

*When I was a young girl, I used to go with my mother and uncle to the land that the old cemetery was on. Roger tells me that the first Catholic Church was there - the details of which follow. My uncle, Harry Moore, owned the land at that time. He had bought it from his mother, Rohario Margaret Moore of Kaihu, my maternal grandmother. She was known by many in the Kaihu District as Madge Moore.*

*Nana was born Rohario Margaret Ushaw. Her father was Hosdale George Ushaw whose parents came from England on board the ship the ‘Lancashire Witch’ on the 2nd June 1865. They were assisted immigrants. Nana’s mother was Wiha Daniels. Wiha’s Maori name was Te Pea Taniere. Her family were originally from Panguru, Hokianga. My great grandparents, Hosdale Ushaw and Wiha Daniels married on the 2nd June 1900. Sadly, great grandfather Hosdale did not live long after that. He died on the 9th May 1901 of a haemorrhage from a gunshot wound in the leg from accidentally shooting himself whilst hunting Pidgeon’s. He was 24 years old. As my mother said, my grandmother never knew her father – she was only a baby when he died.*

To go back a step, it was Nana's grandfather, Taniere Rangipawa (Rangipaoa), who originally bought the land in the NGAKIRIPARAURI VALLEY by the Kai Iwi Lakes where the old church & cemetery were. The land was later transferred to Nana's father, Hosdale Ushaw. When Hosdale died it became Granny Wiha's land, and then was passed on to my grandmother, Rohario Moore. Granny Wiha was the daughter Rangipawa. Nana was born in the NGAKIRIPARAURI VALLEY & spent her early formative years there. She spoke only Maori in those early years. She was eventually taught English by the priests & had a couple of year's education at the Kaihu School when they came to live in Kaihu. My mother tells me that living in Kaihu came about because Granny Wiha owned land in Hokianga & swapped it for land in Kaihu through the Maori Land Court. My Uncle Harry, the last family owner of the Kai Iwi Lakes land, later sold it to Emmett Olsen when he was farming in the area – hence it went out of the family.

I have clear memories of going to the NGAKIRIPARAURI VALLEY land with my mother. It was very much loved and revered, I would say, by my grandmother and mother, & also by many of my aunts and uncles. It was a special place to them all. Now I understand through Roger's help, that it truly represented their family roots. Uncle Harry had cattle on the property and I remember going with my mother in early years. Mum told me there was an old house there & reminded me that we sat on the front steps enjoying the ambience of the 'The Valley'. This was nigh on 60 years ago! She said Nana's Uncle Kutania used to live there. The old church was long gone by the time we visited the valley land, but I remember that the old graveyard was fenced in and surrounded by trees. We kids never went near it – we were told by Nana to keep well away, and whatever Nana said – we did! Uncle Harry also had another property in Montieths Road that we visited as well & helped with the sheep at docking time. We kids were 'lamb catchers' and 'lamb holders' for the process – so we always got taken along to help.

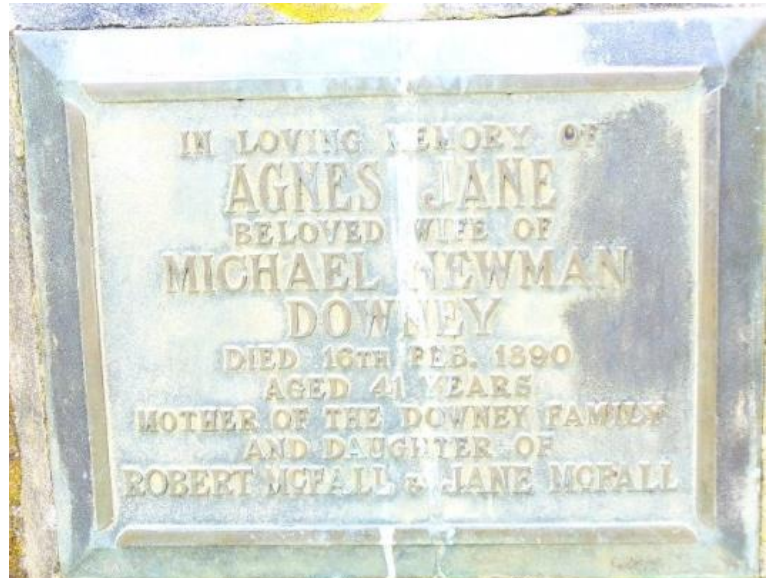
My mother told me the graves of the Maori people were all lifted and taken to the new Kaihu Church when it was built, and a new burial ground for the people was established. Roger tells me that the St Agnes Church at Kaihu was built in 1893, so that was a long time back. My grandmother Rohario knew who all the people were – but her time is long gone. Many of them would have been my ancestors.

I asked my mother why the graves were 'lifted' & taken into Kaihu. Mum said that old Grandpa Rangipawa wanted their people brought in with them from the Kai Iwi land as they too gradually relocated themselves at Kaihu. She told me the old Maori people did not like the thought of their ancestor's bones being left at Kai Iwi, so they brought them into Kaihu with them & reburied them at the new Kaihu Church Cemetery. My mother's sister, Esmá Thornton, told me that it was Wi Boyce – Granny Wiha's second husband – who brought the remains of the NGAKIRIPARAURI VALLEY cemetery graves into the Kaihu Church Cemetery in a bullock wagon. Esmá told me they were all reburied in a mass grave which was eventually covered with a large concrete slab. Today there is nothing to identify these people except for that concrete slab. May their souls rest in peace?

However, one grave remained in the NGAKIRIPARAURI VALLEY – that of Mrs Agnes Jane Downey. My mother says that old Mrs Downey came from County Downs in Ireland. She was always told that. She used to work for Clarrie and Connie Downey when she left school up to when she married my father. So she always had a very strong connection with them. She tells me that Grandpa Rangipawa asked the Downey family if they wanted their mother brought into the new Church Cemetery in Kaihu with the other ancestors. The Downey family chose to leave their mother in her original resting place.

Mum told me that Mrs Downey's grave was not marked, so Clarrie Downey asked my grandmother Rohario Moore where she was buried. Mum tells me Clarrie wanted to mark her resting place with a large strainer post with a brass plaque on top. The Downey family then decided to mark her burial place with the headstone in the photograph. Old Mrs Downey was the head of their family tree in New Zealand.

BELOW: OLD MRS DOWNEY'S MEMORIAL STONE AT THE OLD GRAVEYARD SITE IN THE NGAKIRIPARAURI VALLEY



Jane continues: An interesting piece of information my mother told me about the Kai Iwi Lakes:

Granny Te Pea (Wiha) used to say to her grandchildren – that is my mother & her siblings – “Don’t you kids go in that big lake (Taharoa) – that water too heavy. You kids swim in Waikere – it soft water.” I find this most interesting as Nana Rohario always told us kids – her grandkids – not to swim in Taharoa. She said it was tidal & had a drag in it – a weight, as my mother said – & not a good lake to be in. Nana also warned us severely never to turn our backs on the waves at the beach. She told us to watch for the ninth wave which every now & then could come ashore as a massive wave & catch unsuspecting swimmers unawares.

## *HOW IT ALL STARTED...*

*My journey with history research started in 1985 after finding a large butter box full of family history files on my back doorstep at the Waitoki farm where I was share milking. One of my dear 'Aunties' had recently departed and somehow or another this box of hers made it to me. No one seems to know how it arrived? From this box my amazing journey of researching and compiling my families' genealogy/whakapapa their threads and history began. I included and recorded as well the personal sacrifices these families made for their districts and country by parting with their sons as they went off to the Boer War and both World Wars. Someone else's wars!*

*Some of their sons would not return those who did were mentally injured for the rest of their lives.*

*While concluding with this research it became very obvious to me that these people, my family/whanau, my **'Old People'** had played a big part in the pioneering and the settling of this, the **'Northern Lands of Aotea'**.*

*The interest created by this past detective work extended therefore, my research capabilities towards compiling some of the history of this, the land of my **'Old People'**, the land I grew up and lived on for the first thirty years of my life, the legendary land of **'TOA'**, along the **'Northern Ripiro West Coast'**, between the two mighty Harbours of **'Kaipara And Hokianga'**.*

### **OVERVIEW...**

*Twenty eight years ago I started researching the threads of my **'Old People'** and their history. As I continued forth along this path of discovery, I became aware of the importance of recording these people and their history for **'future generations'**.*

*The struggle I had, to find information for 'my people' and the history of the areas from whence they came and lived was sometimes very frustrating. Very little written knowledge had been kept by past family members and very little written knowledge had been recorded about my village and district.*

*Because of this struggle to find knowledge for my **'Old People'** the recording of knowledge for this current journey of discovery became of paramount importance: This importance has been reinforced from my past experience and conclusions as a researcher and compiler of history.*

*Now, as I record the history of the characters that came over the hills and into the valleys of my section of the West Coast of Aotea/New Zealand, I hope to apply the same philosophy of this importance.*

*I started my research and this current journey of discovery in 2009 after ill health prevented me from doing my physical work of property development. My family situation at home allowed me to sit down at my computer and start.*

*At first, I was just going to record the history of my little town in the valley called 'Kaihu', which up until about 1898 was known as 'Opanaki'. As I stumbled forward not knowing how it was all going to work out, I discovered that I had to actually bring in all of the neighbouring areas of Kaihu as well.*

*Early facts of my research revealed that the ever present, local 'Maori' people, were generally, spiritually bound to this land of the West Coast between Mangawhare and Omapere and had been for centuries: Because of this fact, my research expanded to all of the areas outside of Kaihu not realizing the implication of how significant the Maori people, their culture, their history and legends would expand into my final accounts.*

*Occasionally, I feel ashamed, that after growing up in these Valleys and having lived here for the first 30 years of my life, I did not totally understand the spiritual and cultural ways of these 'First Nation' people: As well this lack of knowledge included all of the other people of our valleys and hills, who too, had very colourful, cultural pasts.*

*With reflection, I feel very fortunate my parents were well respected by the Maori people in our districts, especially my Dad: Fortunate of the personal friendships I made with all of our 'peoples' children at school, on the Marae of the individual Hapu/clans, both on and off the rugby field, on the dance floors of our memorial halls and during the social gatherings in the rugby clubs and Hotels as we played the after match game of, "should have and if only":*

*Some of these past contacts, I hope, will help me learn the protocols, the cultural being and the history of all of the people who settled amongst the hills and valleys of this land.*

*My intention is to present the facts as I see them, but I know very well that I am not going to be able to please all the people of our valleys and hills with my factual and legendary Maori records: please excuse me if I don't, but you see good people, no one else has attempted this huge task before and as I am only human and try as I may, there will be some mistakes. You see good people, I left school just before I turned fifteen to work on my parent's farm, but, I have taught myself so much since then and so the mistakes will be minimal.*

*These compilations of history for the hills and valleys of this small speck of dust in the big picture of the Universe, the place I call home, has become a personal goal for me: I am convinced that my records will be of some benefit to some of the people of these districts and some of those from outside, now and in the future, and with this belief instilled in my heart I will keep pushing on. Who knows, one day there could be a best-selling novel come from these journals.*





ABOVE: THE PROMINENT MAUNGANUI BLUFF OR WHAKATEHAUA ON THE RIPIRO COAST-LINE<sup>1</sup>

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<sup>1</sup> THANKS TO WAYNE MIDDLEDITCH: TAKEN FROM HIS PARENTS FARM AT OMAMARI

## WAIKARA

### MY SPECIAL PLACE BY THE OCEAN

*"We Must Respect And Conserve Our Oceans And All Of Their Fruitful Giving"*

#### I REMEMBER...

I have very fond memories of my days, while a teenager and a young man, of my time of solitude spent enjoying the spiritual, peaceful, remote beauty of nature at Waikara: just South of Waikara the mysterious magnificence of the Maunganui Bluff tower's upwards with her immense mana: extending North and South run her miles and miles of the beautiful coast line of 'Ripiro Beach'.

During the day-time I would marvel at nature, as I watched the gulls, frolicking and chasing each other over an elusive shellfish which had been left exposed after the rush of a long sweep of the sea: at night, listening to the lonely call of the Ruru/owl in land, while the sound of the gentle swish of the nearby stream pass's by my sleeping nest on the back of my old truck: it all seems so unreal now in these days of hustle, bustle and modern technology.

Depending on the tide, I remember the early morning excitement in anticipation of meeting my old friend Joe Tane, the elderly Maori farmer of Polynesian descent from next door, as I wait for him to pick me up on his old Allis Charmers tractor, on his way to the Waipoua River about four miles north along the beach, for some netting and sea food gathering. Memories I had with me as I wandered around the World and New Zealand later in my life, memories, which are very vivid to this very day. (Bucktoothed Joe)

Once reaching the Waipoua River Joe would always park the tractor above the high water mark and sit peacefully and wait for the tide to be full and I would listen attentively to Joe's korero/talk about the spiritual aspect of this beautiful place called 'Waikara' and its coastline: He would also talk about his '**Old People**' and what this valley meant to him. I felt so privileged to have been a guest of Joe's at that time and even though my family owned a block of land that ran right down to the high water mark at Waikara, I felt, after talking with Joe as if we, my people, being the later arrivals too Aotea and his being some of the first had only the use of this coastline and could never own it. It had always been here for those before and those who would come after, and as long as it was nurtured and harvested without greed and just for need, it would always give to those who care and to those who passed along her ever changing shores.

You see readers, Joe was known to be a simple man, but really he was more than that, he was a man of nature and of this place and he understood all of this.

Joe was a very big and powerful man, so typical of his Pacific Island heritage, so when it was full tide at the Waipoua River it was always my job to swim the net across the mouth. I always felt safe in his very strong grip as he released the very long net as I spluttered towards the other bank.

We would make several sweeps from the mouth of the river where the white foamed waves came thundering in, him on one side of the net and me on the other. I always acted so very brave but was also very relieved when our sweep up the river with the net reached the calmness of the backwater and then, it was with all of my fit young strength to drag my end of the net back in a loop onto Joe's side of the bank. As my youthful enthusiasm and excitement about our catch spilled forth he would calmly and quietly say "*Kapai (very good) Rodge, another good catch. I think we should have another drag/sweep*"

Once a large sugar bag or two was filled with Mullet and Kahawai, it would be back along the beach as the high tide released her grip to hunt for the elusive shellfish the 'Toheroa', and then if Joe thought the rock shellfish the Kutai/mussels were fat (he always knew) we would carry on past the mouth of the Waikara stream to the rocks below the Maunganui Bluff.

Note: A sugar bag those days was a large hessian bag which could hold about twenty mullet.

Often, we would stop on our way along the beach at the many deep water holes created by the rip of the tide to cast our hand lines into. Fresh toheroa was best for bait, tied onto our hooks with cotton to stop this soft alluring bait from falling off. It was always nice to catch a nice fat snapper or trevally, and we did often: but just the relaxing time we had together watching the waves come in and out, pushing the shells of some unnamed dead sea creature to and fro at its will and then to see the newly released flower head of the maram grass from the sand hills skipping before the wind along the beach while we waited for low tide was all we needed: Just being in this beautiful place together Maori and Pakeha as one.

'Waikara' some have said, means 'coloured waters'. Significant of that time there with Joe, 'white and brown'.

It would be time, to soon, to clean our fish and then carry on down to the rocks. We would wait a little longer, and as if something or someone had sent a message from a primeval past, Joe would say "*it is time Rodge*": then he and I would enter the sea and battle the unpredictable waves of the West coast, shoulder to shoulder, half swimming and half staggering and spluttering to reach those further most rocks, way beyond low water to where the largest of that green lipped delicacy the Kutai/mussel, grew in abundance.

Once again I felt safe, for Joe was like a Rock Cod/fish in the water and his reassuring grip was always close by.

After being knocked over several times from that seventh wave that has more strength than the rest, blood dripping from the many cuts received from the sharp mollusc's growing on the rocks, we would emerge from the surf with our flax Kete/baskets over flowing with

these beauties, he with a knowing grin, his big teeth showing white from his brown face, and me laughing with joy and relief that I had survived another gathering.

Joe would take off his cotton singlet and trousers, wring them out and then lay them over a large flat rock heated by the summer sun to dry and then proceed to sort through our mussels (picking out the largest) as natural as the day he was born, and me being a shy white boy, I would stay in my shorts, dripping wet and shivering.

We would then prepare our fire of drift wood to cook our Kutai/mussels and brew a billy of tea. This we would drink with lots of sugar.

There was always a half sheet of corrugated roofing iron lying above high water to lay over the fire for this occasion and it was not long before the mussels were sizzling open on this iron and a great feast would be had with his 'tukaco paraoa' or homemade Maori bread. It was not long also, before I too was dry and warm and feeling well satisfied with our day of hunting and gathering and a puku/stomach full of mighty fine food.

Sometimes Joe and I would fish for the spotted rock cod. The sea snail Pupu was the best bait for this, the stain of which would stay on ones hands for days after, and just a hank of twine about 4 metres long tied onto the end of a light Manuka/tea tree stick with a light stone for a sinker and a small hook was sufficient. Standing on one of the ever present suitable rocks that stood out of the ocean we would soon each have our sugar bag full of these delicious fish.

One or two laid over the hot coals of our lunch time fire was adequate to cook and I would perhaps eat half of one and Joe the rest. One had to watch out for the small bones of this fish but the flesh was indeed delicious on large pieces of homemade Maori bread covered in butter.

Two or three hours after the tide had turned from low to high, we would crank up the old Allis Charmers, climb aboard and head back up the beach to the Waikara creek: heading inland through my parents property, beside the creek, Joe would sometimes stop to collect Water Cress and Taro and occasionally he would sweep out onto the bank, with his very broad but gentle hands, a fat wriggly Tuna/eel to be cured and smoked that evening with his other fish. The Tuna was a delicacy for Joe but not for Rodge. Joe never went without, and nor did I, without the eel.

Joe would drop me off near the old Whare/hut where my old truck was parked and then head on further up the valley to his home after a job well done.

Joe's Whanau/family was many and so everything we caught or collected was never wasted: I always had enough for my dinner and breakfast while I stayed at Waikara, which was often, while Joe would have plenty to feed his people for a few days or perhaps a week.

Waikara was my place of solitude and peace as it was for Joe. For me it was away from the variants of my family life back on the farm at Maropiu.

For Joe it was his life, his home and his place of gathering. It seemed as if he had always been here and being so close to his people spiritually, perhaps he had?

Sometimes I would do some farm work there for my father but not often. It was much more fun spending my time hunting and gathering with Joe and at times on my own.

### CONCLUSION...

As it was for me and Joe Tane it was for Joel Polack and his Maori companions 140 years before. The differences being, Joe and I at Waikara were as one on an equal standing. For Joel and his companions ... well you will have to read my history journals to find out as 'Joel' features often.

Although our ancestors were from different cultures, Joe and I accepted our differences and just got on with it, and yet as 'beings' on this planet, were we so different? His seafaring people and mine had both been explorers and travellers, with his people landing on the shores of Aotea, a little sooner than mine, and as individuals Joe and I shared the same spiritual feelings for the ocean and the same respect for the natural resources and nature which was abundant along these shores at 'Waikara'. His words and I quote *"if you look after her, the sea, she will look after you"*

As my brother 'Peter the fish' would say, *"we must always look after the super market"*

From the early 1800's, Maori and Pakeha of the valleys and hills between Mangawhare along the Ripiro Coast to Hokianga had grown to know each other with respect. This I believe came from the early teachings of chief 'Parore Te Awha' to his people and the early visits to the Kaihu Valley of the missionaries.

Generally speaking, I am the first to say that those 'Second Nation' people, being an individual tribe from another culture and spiritual being, should not have imposed themselves and their addictive habits (booze, tobacco, etc.) on other tribe's cultural and spiritual being.

Those past explorers and settlers of other tribal territories other than their own have a lot to answer for.

Joe and I, well we had no say because we were both born into a multi-cultural society, and *'that is, how it is'*. Thanks to our ancestors whether they settled Aotea rightfully or wrongfully we are both people of Aotea/New Zealand and *'that is also, how it is'*.

*"Thank you Joe for your time with me, your quiet words of wisdom, they will never be forgotten. I hope through my compilation of our history your word passed to me will be passed to others. (Please look after our oceans).*

*Kia kaha (be strong) Joe, and I hope you are still a hunter and gatherer in the resting place of your people.*

*Your friend: Rodge."*

**REFLECTION...**

I also have fond memories of the days of catching sugar bags full of snapper with my Dad and my adopted Uncle **'Eddie Sherman'** off the **'Far Rock'** at the further most point of the Maunganui Bluff just South of Waikara and the many trips back and forwards to the South side carrying them out.

Then it would be all hands on deck, preparing, curing and smoking the snapper in a large old tin water tank using kanuka/tea-tree wood smoke from a fire funnelled into the bottom of the tank to flavour the fish. On top of the tank would be laid wet sugar bags to retain the smoke and heat, then when the smoking and cooking was to satisfaction the snapper would be left to cool and then loaded into a vehicle and off to the Kaihu Hotel where they were sold to help purchase the weekend's well-earned refreshments after a very successful fishing expedition. I think many were given away, or just swapped for other life necessities, because, that is how it was those days.



**ABOVE: FRIEND AND DAYS CATCH AT WAIKARA: SNAPPER AND KAHAWAI: THE OLD TRUCK WITH SLEEPING QUARTERS ON THE BACK**

**BELOW: ON THE WAIKARA BEACH (RIPIRO) WITH THE MAUNGANUI BLUFF (NORTH SIDE) IN THE BACKGROUND  
MYSELF AND MAORI FRIEND WITH SPLIT SACKS FULL OF  
KUTAI/MUSSELS FROM THE ROCKS**





**ABOVE: COLLECTING**

**TOHEROA/SHELL FISH WITH MY PARENTS AT WAIKARA**





**ABOVE: WHITE WAVES AT THE BOTTOM OF THE VALLEY IS WAIKARA BEACH  
JUST TO THE RIGHT OF THE PINE PLANTATION NEAR THE BEACH COVERED IN SCRUB IS AN OLD PA SITE**

**BELOW: A NICE SNAPPER CAUGHT BY MY FRIEND AT THE "FAR ROCK" MAUNGANUI BLUFF: NOTE THE CHIEF'S HEAD IN THE  
BACKGROUND**





**ABOVE: LOOKING SOUTH FROM THE FAR ROCK AT THE BASE OF MAUNGANUI BLUFF**

**BELOW: MAUNGANUI BLUFF**



3

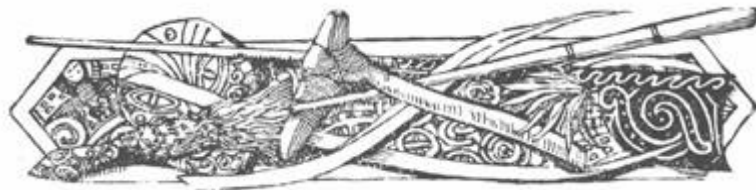
*FIRST NATION PEOPLE*

**THE LANDLORD 'TOA'**

(MEANING OF 'TOA' CAN BE "BRAVE, BOLD, VICTORIOUS, EXPERIENCED, ACCOMPLISHED, ADEPT, COMPETENT, SKILFUL, AND CAPABLE)

**Note: By the year 1840 nearly all Maori who lived along the North West Coast of Ripiro between Waimamaku and Mangawhare had a common ancestor: His name was 'TOA'...**

**THE LEGEND**

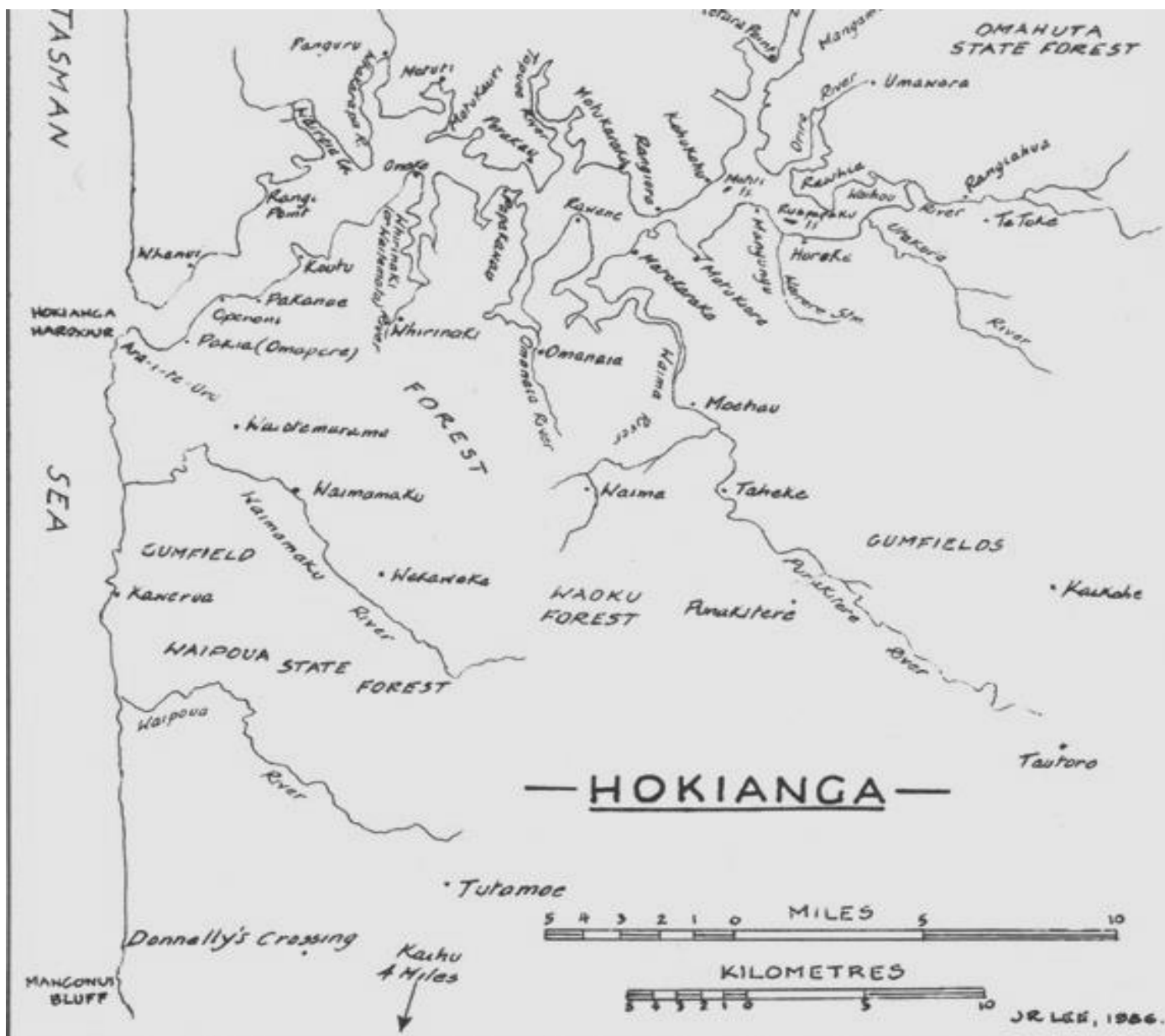


'Toa' was a descendant from the legendary '**Manumanu**' of Ngati Rangi who were ancestors of the very first people off the Waka/canoe *Mamari* who came ashore on the Ripiro West Coast about 1300 AD. By the period of 1700 Iwi Ngati Rangi had emerged and was affiliated to the Ngapuhi Iwi/tribe of Hokianga and Kaikohe districts:

From my reckoning '**Toa**' was influential with the land of local Hapu in the Waiotemarama, Waipoua and Whakatehaua /Maunganui Bluff areas about the year 1720.

Additional legendary historical accounts speak of his mana or his lordship over the lands extending southward, down the Ripiro Coast and into the Kaihu Valley all the way down to the Northern Wairoa River.

By the period of 1876 when the Crown made a very controversial decision about the ownership of Waipoua most of the descending Hapu of 'Toa' who had survived disease and warfare would all have a mix of bloodlines predominantly from Hokianga, Kaikohe and North Kaipara: by 1900, most of these Hapu of the **KAIHU RIVER VALLEY, THE RIPIRO WEST COAST AND SOUTH WEST HOKIANGA**, would say their 'Iwi' or 'Nation' was '**NGAPUHI**'.



ABOVE: THIS HAND DRAWN MAP GIVES AN IDEA OF THE AREA I HAVE NAMED THE LANDS OF "TOA" THESE LANDS TAKE IN WAIOTEMARAMA, EAST INTO THE WAUKU AND TUTAMOE FORESTS AND SOUTH OF WHAKATEHAU/MAUNGANUI BLUFF AND INTO THE KAIHU VALLEY...

## TOA

LIEUT.-COL. W. E. GUDGEON, C. M. G. WHO WROTE IN THE JOURNAL OF POLYNESIA 1904  
GIVES A VERY GOOD DESCRIPTION OF "TOA" AS FOLLOWS;

*FOR many generations previous to the arrival of the first European settlers in 1840, the social condition of the Maori was such that the very existence of a tribe depended upon the courage and ability of its leading chiefs and warriors. If these men were wanting in-tact, political ability, or courage of the highest order, then the tribe stood but a poor chance of coming creditably through the hundred and one dangers that menaced the existence of the Maori in those days of blood and fire. Hence it was that the warriors of great reputation were known as Toa, and whose deeds are recorded in the memory of the Maori people, played a very leading part. So much so, that at one period, their influence was well-nigh equal to that of the sacred hereditary chief, the first born of many generations of elder sons.*

*Happy the tribe that could claim among their members one or more well recognised Toa, since it might in many instances mean immunity from attack or insult, to which less fortunate tribes would be subject. The presence of a famous Toa was moreover a guarantee of success, in as much as his mana was very great, and the bravest warrior before engaging in battle with such a one, might take solemn leave of his relatives, and perchance murmur to himself these words "Hei kona te ao-marama" (Farewell O world of light!)—an expression not unusual under the circumstances, and significant of the fact, that the Maori recognised that the home of disembodied spirits was one of gloom and deadly quietude.*

*It is not easy to define the full meaning of the word Toa, but it is properly applied to any man of extraordinary courage and good fortune who had survived dangers, wherein ordinary men would have perished. To the Maori mind the word carries a much wider significance, for to them such courage is superhuman, and hence they have evolved the theory that a Toa is a man specially selected and protected, a favourite of the gods of the Maori people. A Maori is naturally brave and sometimes berserk, and the uncertainty as to both life and property which had been the normal condition of the Maoris for at least seven generations, had induced contempt for all consequences, including death, that was almost sublime.*

*In the years preceding the adoption of Christianity, there was nothing that could induce the sentiment of fear, and therefore all Maori were brave; the Toa exceptionally so, but he was also something more than that, since it required a special combination of qualities, moral, intellectual and physical, to turn out a complete Toa ready for use. Great skill with his weapons was a need, also strength or activity beyond that ordinarily given to man. So also the ability to lead a war party, and think out a plan of campaign was an indispensable quality in the composition of a Toa; but above all it was necessary that he should possess*

*the magnetic power, which is the gift from heaven to all great men, born with them and not to be acquired by any process known to mankind. This last qualification is known to and identified by the Maori under the name of mana; a very useful word, and one that fits many phases of human character, and specially applies to that, which for want of a better term, I call magnetic influence, the power often felt, but seldom mentioned, but which alone gives certain men and women extraordinary power over their fellows.*

### **THE LEGEND UNFOLDS...**

'Toa' was a descendant from the legendary 'Manumanu' of the Iwi, Ngati Rangi and Ngati Whatua. Ngati Rangi are descendants of the very first people off the Waka/canoe *Mamari* who came ashore on the Ripiro West Coast about 1300 AD. By the period of 1700 Iwi Ngati Rangi had coupled with and was affiliated to the Ngapuhi Iwi/tribe of Hokianga and Kaikohe districts:

From my reckoning 'Toa' was influential with the land of local Hapu in the Waiotemarama, Waipoua and Whakatehaua /Maunganui Bluff areas about the year 1720.

Additional, legendary historical accounts speak of his mana or his lordship over the lands extending southward, down the Ripiro Coast and into the Kaihu Valley all the way down to the Northern Wairoa River.

By the period of 1873-76 when the Crown made a very controversial decision about the ownership of Waipoua most of the descending Hapu of 'Toa' who had survived disease and warfare would all have a mix of bloodlines predominantly from Hokianga, Kaikohe and North Kaipara: by 1900, most of these Hapu of **THE KAIHU RIVER VALLEY, THE RIPIRO WEST COAST AND SOUTH WEST HOKIANGA**, would say their 'Iwi' or 'Tribe' was 'NGAPUHI'.

### **THE TE ROROA WAITANGI TRIBUNAL REPORT 1992**

This report gives a mixed account of the ancestors of Toa but the one that makes some sense to me is the following. It works in with the arrival back onto the Kaipara of Ngati Whatua about 1650-1700...

## **'MANUMANU'**

### **LEGENDARY GREAT GRANDFATHER OF "TOA"**

Traditions tell us that 'Manumanu' had Mana Whenua over Waipoua...

Note: Mana Whenua: (noun) (Meaning that he had territorial rights, power from the land or power associated with possession and occupation of tribal land.) The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.

It could also mean that he neither owned the land nor had authority appropriate to existing rights of usufruct:

(Usufruct is a right of enjoyment enabling a holder to derive profit or benefit from property that either is titled to another person or which is held in common).

Waipoua had been occupied long before his arrival by Ngati Rangi and the rights of usufruct established by the early inhabitants remained intact. Such rights would have been transmitted to their descendants, among them the wife of Manumanu, who was Ngati Rangi.

In general, chiefs held relatively small rights of usufruct over land. Their leadership roles and the informal tributes of food they received reduced the need for them to labour directly on the land and hold rights of usufruct in it. This is not to say that they did not or could not cultivate their own plots.

Manumanu is said to have established a kainga at Whenuahou (new land) along with cultivations which he called Te Wai-o-rua. He would have done so while acknowledging the right by occupation of every individual or family to an equal share of the community's resources.

The protection of these rights and access to resources depended on his leadership, which in turn demanded the community's support. A system of mutual obligation and dependency was the result. To defend his Mana Whenua, Manumanu built the Pa 'Kaitieke'.

A pattern of consolidation over three to four generations followed Manumanu. Linkages between Ngati Rangi were established through the marriage to Ngati Rangi women of his grandsons Rangiwatuma and Matohi and great grandson Pinea, the noted legendary Te Roroa Tohunga. While these marriages may have been influenced by the isolation of Waipoua, they nonetheless stressed the Maori preference for marriage to close relatives. It is summed up in the whakatauki...

*“E moe i to tuahine, kia kino, e kino ana ki a koe ano” (Marry your cousin, so that if evil comes it will be kept to yourself)*

The marriage rule changed little over succeeding generations. Notable among them was the marriage of ‘Toa’ the great grandson of ‘Manumanu’ to his cousin and first wife Waitarehu. This marriage strengthened the ties between Waimamaku and Waipoua. Through her he could claim interests at Hunoke, Waiwhatawhata and even further afield, at Wairau and the Kaihu Valley.

## ARIKI OR LEADERS FROM ‘TOA’

### 1/. ARIKI TARAMAINUKU

It has been said that those who descend from ‘Toa’ and his first wife became the Hapu Te Roroa.

Those who descend from ‘Toa’ and his third wife propagate the Hapu ‘Te Uri-o-hau’ who lived about the Northern Wairoa River.

Those descended from ‘Toa’ and his second wife ‘**Hei**’ adopted the Hapu name **Te Kuihi**. From this Hapu we had emerged the Paramount Ariki/chief **Parore Te Awha** who descends from the grandson of Toa ‘**Taramainuku**’: The second cousins of Parore, **Tirarau and Taurau of Maungakahia and Tangiteroria descend from the sister of Taramainuku**: her name was ‘**Haumu**’. Parore Te Awha, the grandson of Taramainuku, by birth right and seniority inherited the lands of Waipoua, Tutamoe, Maunganui and the Kaihu Valley with the help of Haumu the sister of Taramainuku, who remained faithful to the Ngati Rangi Hapu.

Taramainuku and his sister Haumu owned through marriage and bloodlines all the lands South of Waimamaku to Mangawhare then East to South Kaikohe and Mangakahia and down to Tangiteroria.

The son of **Haumu** was **Kukupu** who inherited land near Whangarei: that is why his sons **Tirarau and Taurau** had occupation over the lands South of Kaikohe to the Northern Wairoa River. This was all arranged within the compounds of **Ngapuhi** so they could have claim to all of the hinterlands of central Northland giving them access to the East and West Coasts and the Hokianga and Kaipara Harbour’s. This in turn would help them to control Ngati Whatua who kept encroaching onto these lands.

Following is a copy of the sworn Whakapapa of Parore Te Awha of Ngapuhi and Tiopira of Te Roroa who were giving evidence at the Maori Land Court Kaihu/Dargaville re the purchase of Maunganui-Waipoua Lands, 1876. This gives us an actual insight as to who their ancestors were...<sup>2</sup>

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<sup>2</sup> 1873 MINUTE BOOK AUCKLAND ARCHIVES



Loa  
Loro  
Le Munga  
Loken  
Rumanga  
Lopira

4 17  
Side jobs 170 for 1  
which was decided in the  
Lulu in the (Mungana)

All other claims with me claim from the same source  
My Ancestors all lived on the land and are still are  
living on it. There was no dispute about this land  
in the days of my Ancestors - They were never driven  
off the land -

Parric Le Hekeua approved

Parric (app) I belong to Ngapukhi - I know the land called  
Mungana. I claim the land from my Ancestor Lora-  
mainakua and Loa

Loa = Hei

Pukia = Kawa

Laramainakua

Hannui - Le Hekeua

Lawaataha

Kutupa

Laramainakua

Pukia

Laramainakua

Laramainakua

Le Hekeua

## 2/. PARAMOUNT ARIKI/LEADER PARORE TE AWHA

OF WAIPOUA AND KAIHU DISTRICTS FROM ABOUT 1818 TO 1876

Iwi: Ngapuhi; Descended from 'Toa' who was Ngati Rangi, Ngati Whatua, and Ngapuhi and descended from Rahiri through his mother 'Pehirangi' who was Ngati Rangi and Ngapuhi of Kaikohe and close kin to Hongi Hika.

Hapu: 'Te Kuihi' from his grandfather 'Taramainuku' who had married an Ngapuhi Wahine from Kaikohe. The sister of Taramainuku connected Parore to Te Tirarau.

### Whakapapa/Genealogy for Parore...

(Born approx. 1683) Toa = Hei

|

(Born approx. 1715) Paikea = Kawa

|

(Born approx. 1740, died approx. 1818) Tara-mai-nuku = Te Taia of Ngapuhi Kaikohe

|

Tore-tumua-te-Awha = Pehirangi (of Ngati Rangi of Ngapuhi)

|

### Parore-te-Awha

It must be remembered that Parore lived in the Waipoua districts from about 1818 as lieutenant for Ngapuhi proper. Parore was related to Hongi.

Small pockets of Te Roroa, under sufferance, lived on the fringes near the people of Parore. Ngati Whatua and Uri o hau leading up to and including 1825 had almost been annihilated by Hongi Hika of true Ngapuhi and those Ngati Whatua who were left lived way south of the Kaipara. A small pocket of Te Uri o hau lived under sufferance from Tirarau near the northern reaches of the Wairoa River.

From Polacks journals of 1832: *"Paikea of Uri o hau returned to live on the Northern Wairoa River under sufferance with Te Tirarau"*.

**Note: We have three known threads from Ngapuhi connected to the bloodline of Parore, and so therefore, from 1818-1890 Parore Te Awha would be by birth right and occupation, the senior most Ngapuhi Paramount Ariki of them all for the lands of "TOA"...**

**Note: In the late 1800's and from census records Te Roroa are adamant they are affiliated with Ngapuhi and not Ngati Whatua as legend portrays. I wonder was this because of the timely arrival of the blood thirsty Ariki of Ngapuhi, Hongi Hika: During the period 1810-**

**1828, he would sweep all Hapu of Ngati Whatua before him along his pathway of revenge for Ngapuhi grievances from the past.**

**As my dad used to say when he talked about war... *“Who would you rather be, a live Communist or a dead Democrat”***

**3/. ARIKI TE TIRARAU OF NORTHERN WAIROA**

Iwi: Strongly linked by blood to Ngapuhi

Second Cousin to Parore

Hapu: Te Parawhau

**4/. ARIKI TE HEKEUA PAIKEA OF NORTH HEAD KAIPARA**

Father: Te Hekeua

Iwi: Ngati Whatua

Second Cousin to Te Tirarau and Parore

Hapu: Uri o hau.

He is strongly linked by blood to Te Tirarau and was protected by him during the Ngapuhi raids after 1825. He was living with Te Tirarau during the visit by Polack in 1832.

**5/. ARIKI TE RORE TAOHO OF SOUTH NORTHERN WAIROA THEN LATER OPANAKI (KAIHU)**

Iwi: Ngati Whatua

Hapu: Te Roroa

**6/. ARIKI MOETARA MOTU TONGAPORUTU OF NGATI KOROKORO**

Iwi: Ngapuhi. Hapu: Ngati Korokoro.

Moetara was a leader of Ngati Korokoro at Hokianga during the period of European contact in the 1820s and 1830s. He also had connections with Te Rarawa, Te Roroa and Ngati Whatua. He is thought to have been born in the late eighteenth century and was descended from the Ngapuhi ancestor Rahiri and his second wife, Whakaruru.

**7/. ARIKI HAPAKUKU MOETARA**

He would inherit Ngati Korokoro from Tongaporutu

**8/. ARIKI TIOPIRA KINAKI OF WAIHOU, THEN LATER WAIPOUA**

Iwi: descended from Toa

Hapu: Te Roroa

About 1857 an enterprising gentleman by the name of 'Tiopira Kinaki' would take an elder or Ariki role for the Te Roroa Hapu or clan of the Waipoua area after Parore had moved into the Kaihu Valley. He was a very clever man and in time his people would benefit greatly from the inadequacies of those European who were in charge of the legal system of that time in 1873-76 when large tracts of land between Northern Wairoa and the Hokianga was purchased by the Crown.

**ANCIENT POWHIRI/KARAKIA: THE WAR SONG OF WHAKATAU**

There lived in North Kaipara, an Ariki/chief of the *Te Uri-o-hau* Hapu or clan named *Toko-o-te-rangi* who was a first cousin to *Paikea-te-Hekeua* a paramount Ariki of that Hapu. He seems to have been, as many Ariki were in those days, a Tohunga, or priest of high class, and of course a believer in the power of the Maori atua, or spirits, as will be shown.

Note: Te Toko a direct descendant of *Toko-o-te-rangi*, was visited by Marsden in 1820 on his second visit too Kaipara and was then living near the Northern Wairoa River...

The legendary story from the '*Te Popoto*' Hapu of Ngapuhi relates that...

*"In former days Ngapuhi often went to war against the Ngati-Whatua Iwi or tribe, and in consequence of their frequency, an Ariki of Kaipara named Te Toko made a journey to Kaikohe, to consult an old Priestess who lived there, and to obtain from her an atua to help his tribe against Ngapuhi.*

*After passing the night at Kaikohe, Toko o-te-rangi made known his object to the old Priestess, who gave him a Hei or Tiki to be worn on his neck, it was made of Raukawa<sup>3</sup>, carefully bound up in aute bark, Toko o-te-rangi asked, "How shall I use this atua?" The old woman replied, "Do this: When you reach home command thy people to build a carved house in which to keep the atua. Then make a copy of the atua, let it be an image of a living man; make it out of a large tree, the height whereof shall be three maro (about 18 feet).*

*One end of the Poro rakau or log of wood shall be carved in the semblance of a man; the other end shall be sharpened so it may be forced into the ground. Let it stand upright when set in the ground, so that all may see it from the Marae of the Pa. The top part must be the height of a man, and let the moko (or tattooing on the face) be fully carved (moko-tukupu), with eyes of paua shell. Thou shall form an image of a child in the arms of the man, and let some lizards (moko moko) crawl on his legs, on his sides, and on his hands and breasts. At the back of the Poro rakau, make a receptacle with a cover, and therein deposit the atua which I have given thee. Let the handle of the cover be carved in the shape of a lizard. When the Tiki or carved figure is completed, all of ye-men, women and children, shall set to and build a carved house. When this is finished, let the Tohunga go inside and there sit in the right hand corner as ye enter, with his face turned to the window, and then recite his Kawa (class of Karakia) for removing the tapu from a new house”*

Note: This Karakia is very old and there is little doubt it was brought over by the “Old People” from Hawaiki or their last place of sojourn in the Pacific. It embodies the tau or war-song of Whakatau when he attacked the Poporokewa people, and burnt Te-Uru-o-Manono or the tribal meeting house of the Ati Hapai.

The valiant hero Whakatau is said to have been very small in stature and that in the expedition to avenge the death of Tu-whaka-raro, he sat in the fore part of the Waka, “*hidden like a spider*”: It is also said of him (metaphorically) that he could be hidden under the finger-nail.

*AND SO, LET HIM RECITE THIS KARAKIA WHICH IS CALLED "WHAKATAU"...<sup>4</sup>*

*Tangi amuamu ki ona tuahine,  
Nunui, roroa, a Wai.  
E kore e taea te riri,  
Ko Whakatau anake te toa,  
E ngana ai te tangi a te wahine.  
Rukuhia hukahuka,  
Tapatu ki te tai,  
Hangaia ake ko tona ihu,  
Tiro ake ko tona hoe,  
O—i!*

*Hekeheke iho i runga i ona aitu,  
Ka rarapa ki te rangi,  
Mau o rongo keo,  
Te hono o Whakatau,  
He poke tahua,  
Tuku atu Whakatau,  
Ki roto ki te whare tona tino,  
Ka whakapungawerewere.  
Tu tara wananga te toa i tai nei,  
He toa! he rere!*

*With sobbing cries to his sisters,  
the great, the tall ones of Wairerewa)  
none can prevail in war,  
Whakatau alone is the brave,  
to persist in the appeal of the mother.  
Plunge deep in the foaming (waves)  
Launch forth on the sea,  
Striking up at the bow of the Waka,  
Then glancing at his paddle,  
O—i!*

*Guided from above by his omens,  
That flash out in the sky,  
For thee is the piercing fame,  
The binding charm of Whakatau,  
To harry the heaps (of dead),  
Let Whakatau go on,  
Into the house, his body,  
Like unto a spider's.\*  
Incantations reciting are the brave at the  
shore,*

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<sup>4</sup> SOURCE: IN THE POLYNESIAN JOURNAL, VOL. VIII. THE INCIDENTS CONNECTED WITH THE DEEDS OF WHAKATAU ARE SHOWN FROM RAROTONGA TRADITIONS TO HAVE OCCURRED IN THE HAPAI ISLAND OF THE TONGA GROUP, CIRCA 875.

*He ngaro ki roto te matikuku  
Tenei ahau e Tipua!  
Tete te niho i te pou o te whare,  
Whakatau! hikitia to tapu wae  
Tu ana i waho,  
Me he kahui manu,  
Te rakau a Whakatau,  
He mumu, he awaha tai,  
Penei tai wheneke, whanaua,  
O—i!*

*Kua makawe te ngakinga o te toto,  
Te iramutu o Tu-te-Kahu,  
Nau mai e waha i taku tua,  
Ka whano taua ki to matua,  
Manawa i tauria e Paka-whara,  
Ka riro i a koe na!  
Te horo o Rakai-nui,  
E tu nei, e noho nei,  
Aua i te riri, aua i te nguha,  
Whiria te kaha tuatini mou.*

*He koutu whenua,  
He take whenua,  
E kore e taea te riri,*

*Ko Whakatau anake  
Te toa i tamana Whiti-roua,  
Haramai te toki!  
Haumi—E!  
Hui—E!  
Taiki—E!*

*A courageous one! A swift one!  
Small enough to hide under a finger nail, here  
am I, O Monster!  
Grinding my teeth at the pillar of the house,  
Whakatau! Uplift they steps,  
And stand outside, like a flock of birds.  
The weapon of Whakatau,  
Is as the humming of the storm, the tempest  
at sea,  
Like the rising new-born tide.  
O—i!*

*The avenging of blood has been striven for  
(By the) nephew of Tu-the-hawk,  
Come, then, be carried on my back,  
Let us go to thy parent.  
Well was the assault made by Paka whara  
Now hast thou secured it!  
The fall of Rakainui  
that stands there, that remains there,  
Doomed to anger, doomed to rage,  
Plait them a rope of many strands.*

*Cannot be conquered,*

*But Whakatau alone,  
Was the brave who bound Whiti-roua.<sup>†</sup>  
Bring hither the axe!  
Bind it on!  
Gather it!  
“It is finished*

### **‘Toko o-te-rangi’ is back at the Northern Wairoa River...**

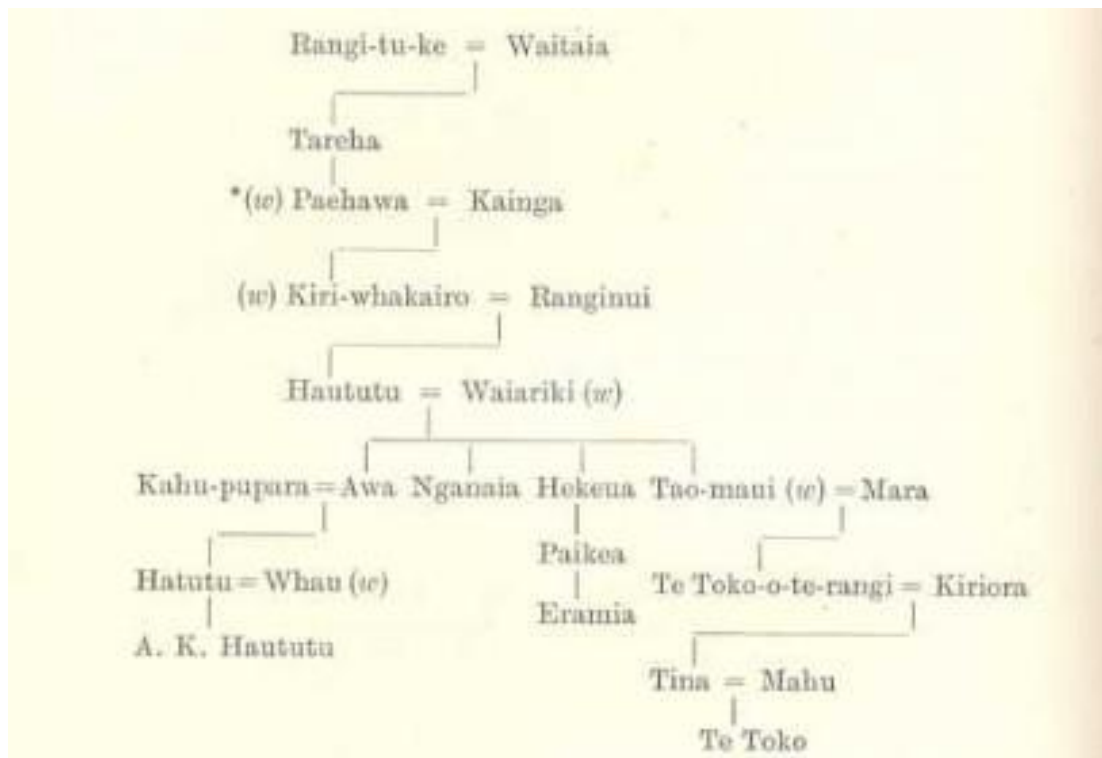
Directly *Toko o-te-rangi* reached his house on the Wairoa River, all his people set to work to make the Tiki and build the house exactly as the old Priestess had directed. On completion, they proceeded to the woods to catch birds and to the rivers to fish, and collected Kumara, Pohue, Tawa, and Hinau berries, and lastly quantities of dried shark.

This food was set out as a feast. When cooked it was stacked in two rows as high as a man. Then the people assembled, standing outside the pile of food, whilst the Tohunga went backwards and forwards between the rows where the people could hear him “telling or

counting” of events to come, for they could see the spirits of the Ngapuhi people who would be killed by Ngati-Whatua after the feast.

When this was over, the Ariki Tohunga called to those sitting around the rows of food, “*Totoro—Stretch forth!*” Then each one of the assembled multitude simultaneously stretched forth his left hand towards the food, and took a portion, bringing their hands back to their mouths all at the same time. When this was over, they all sprang to their feet, and took the food away, dividing it up into groups of six and eight, and proceeded to consume the eatables in the baskets before them. The remains of the feast, not consumed, were left as they stood in the baskets, as an offering (koha) to the gods.

Note: The following table shows the threads of ‘*Toko o-te-rangi*’. It is an Uri-o-hau line, a branch of the Ngati-Whatua tribe...<sup>5</sup>



<sup>5</sup> TITLE: MAORI WARS OF THE NINETEENTH CENTURY AUTHOR: S. PERCY SMITH



**Note:** It is very evident from my research that this area between the Kaipara and the Hokianga Harbours from about 1795 until after the death of Hongi Hika 1828 was sparsely populated by Maori with just small Hapu/Clans living at Waimamaku, Waipoua and in the Kaihu Valley. This I contribute to two factors...

**1: The warring factions** between Ngati Whatua (who came from outside around 1700) and Ngapuhi proper from the Hokianga and Bay of Islands.

After the battle at Moremonui on the West Coast South of Omamari in 1807 between these two tribes, and the near annihilation of the Ngapuhi 'Taua' or war party with Hongi Hika witnessing the deaths of his two half-brothers and his sister, Hongi swore to avenge his people and from that day he pledged to claim Utu on Ngati Whatua in the future.

Revenge was completed by Ngapuhi at Te Ika a Ranganui 1825 with Ngati Whatua scattering before the North winds into the Southern country. And so up until about 1830, we had Ngati Whatua or those who were left after the revenge taken on them by Hongi of Ngapuhi about 1825, living in small groups South of the Kaipara with some of these people moving back into the North Kaipara area slowly after the death of Hongi in 1828.

Hongi Hika was generally happy with the coming of the European and would have passed his thoughts on to Te Tirarau and Parore Te Awha, the two main chiefs for the Northern Kaipara to Hokianga area, who were by and large affiliated with Ngapuhi and by this time their Mana or power was well established at Waipoua and Tangiteroria:

**2: Introduced diseases** by those first Europeans: These would have been spread by the first sealers and whalers as they came into the Bay of Islands to replenish their supplies as they mingle with the local people and then compounded by other cultures as they came to cash in on New Zealand's natural resources...

## RESERVED MEETING OF CULTURES...

**Note: From my research there was only one altercation in these districts, between the First and Second Nation people as they merged together from 1820 and on until the 1900's...**

### **1842: THOMAS SPENCER FORSAITH, AT MANGAWHARE**

In 1838 Thomas Forsaith chartered the *Coromandel* loaded it with trade goods and lumber making machinery, and immigrated to New Zealand. In 1839 he purchased two blocks of land in the Kaipara district and established a trading station at Mangawhare on the Northern Wairoa River. He also erected a mill to cut kauri spars (then selling at £17 each) for the British Government, and imported cattle and farm implements to break in his land. By May 1841 he had cleared and fenced 12 acres, of which 10 acres were sown in wheat.

In February 1842, while Forsaith and his wife were visiting Sydney, a Maori skull was discovered on his property. Local chiefs claimed that a tapu had been broken and exacted utu, or payment, by plundering the station. Forsaith petitioned Governor Hobson for compensation. The claim was investigated by George Clarke the Protector of Aborigines. His report cleared Forsaith of complicity, and the chiefs responsible agreed to cede him a small block of land (10 square miles) by way of settlement. This was the first occasion on which Government Officers had visited the district and Clarke made valuable recommendations concerning the establishment of magistracy there.

## PARORE TE AWAHA

1872: The following news clip from 'Papers Past' confirms the regard that Chief Parore and his people of the Kaihu Valley had for the European as it was for the European in return...

### NORTHERN WAIROA: MARRIAGE FESTIVITIES.

DAILY SOUTHERN CROSS, VOLUME XXVIII, ISSUE 4782, 23 DECEMBER 1872, PAGE 3

WEDNESDAY last was a bright day here in every respect; bright with its splendid weather and glowing sunshine, making even our muddy river look as bright and smiling as though it had been washed and cleansed from all its impurities; bright with an unwonted display of all the displayable bunting, and bright also with the animated and expectant faces of Europeans and natives, who, dressed in holiday attire, congregated at Mangawhare, the residence of M. Marriner, Esq. This unusual scene was called forth from the fact that this was the appointed day for the marriage of Mr. William A. Marriner to Miss Mary Douglass, the daughter of William Douglass, Esq., of Rosevale, one of our most energetic and highly respected settlers. Early in the morning Mr. W. Marriner, accompanied by Parore, the oldest and most influential chief in the district, and European friends, steamed down the river in the steam launch 'Elsie,' which had been kindly placed at their disposal by Mr. Frazer, of the Kaihu Flax-mills, to the residence of the bride's father, where the marriage ceremony was performed by the Rev. F. Gould. The wedding breakfast was then partaken of, and the usual toasts were given and enthusiastically drunk; after which, Mr. Douglass proposed "The health of the chief Parore." He was glad to welcome to his house so influential a chief, who had always been so conspicuous for his loyalty to her Majesty, and for his desire to promote peace and settlement, and friendly relations between the Europeans in this part of the realm, and the people over whom he held rule. He was especially pleased to

part of the realm, and the people over whom he held rule. He was especially pleased to see that he took such an interest in Mr. Marriner's family, particularly in his (Mr. Douglass's) new son-in-law; and he trusted he would extend to his young daughter, now leaving the paternal roof, that kindness he had always shown to her husband, Mr. Marriner.—Parore, in responding, said: This was the first time he was present at an English wedding; he had always taken a deep interest in Mr. Marriner's family. He felt for Mr. William Marriner such affection as a father felt for his well-beloved son, and come weal or woe he should never change towards him. He felt proud and happy at the confidence reposed in him by Mr. Douglas, and he would so far as lay in his power be the guardian and protector of the fair young bride before him, whom he would be delighted to welcome to her new sphere. He had always been a loyal subject of her Majesty the Queen, in proof of which he could say that he now possessed three flags, presented to him by as many of her representatives in this country. He trusted that the present friendly relations between Europeans and Maoris in the North would never be interrupted; it was his intention always to be the guardian of all his loyal European neighbours.—After the breakfast the bridal party proceeded up the river in a gaily-decorated whale-boat, towed by the 'Elsie.' Their arrival at Mangawhare was greeted by the loud acclamations of the English, and the still louder ones of the Maoris, who, numbering about 250, rent the air with their shouts of "Haere mai, na haere mai, te hunga Marena." On landing

bering about 250, rent the air with their shouts of "Haere mai, na haere mai, te hunga Marena." On landing the natives welcomed them with a war-dance, and the more than energetic manner in which it was executed showed the high estimation in which Mr. Marriner was held by the natives. After sunset a dance of another kind took place in one of the large sheds, which evergreens, flowers, flags, lights, &c., had transformed into a sort of "Arabian Nights" scene, which was heightened by the gay dresses and smiling faces of the ladies assembled. Outside the door, and peeping through every available point of vision, were assembled crowds of admiring Maoris; and, if the pakeha style of dancing did not appear to be quite so demonstrative as theirs, it must have been to those engaged therein quite as exhausting. The evening was frightfully hot: notwithstanding this, dancing was kept up with great spirit till "morning's rosy blush illumed the eastern sky," when, as a winding-up, Sir Roger de Coverley was joined in by all present. Next day, Thursday, a feast was given to the natives assembled at Mangawhare, in honour of the occasion. About mid-day, a huge "four-storeyed" wedding cake was borne out of Mr. Marriner's house on the shoulders of four stalwart natives, followed by a procession of about 100 Maoris, marching two-and-two, and headed by the chief Wynyard. The cake was taken out, and set down on a platform, the crowd forming a circle around it: the bride then walked up and formally cut it, when 300 such cheers went up from 300 throats as it has seldom been our lot to listen to. Wynyard then made a speech: He said they were met at the wedding of Mr. William Marriner, the son of one of the oldest European residents. He supposed there were some present who had tasted the wedding cake of his father, Mr. Matthew Marriner. They, with the rising generation, must now eat of this cake, and he hoped that, if the young bride should be blessed with children, the rising generation would never forget in their intercourse with those children that they had tasted their mother's wedding cake, and that the friendship existing between them now would be handed down from generation to generation. He concluded by calling for three cheers for the bride and bridegroom, which were responded to in such a manner as only Maoris can respond. The feast was then partaken of by the Maoris, and such quantities of beef, pork, potatoes, kumaras (to say nothing of over 1cwt. weight each of plum-pudding and cakes) fell before their united attack, that it made one imagine they were under oath to clear off the whole or die in the attempt. In the evening, the process of digestion having been aided by another war-dance, the usual gifts were freely distributed, and the majority departed to their homes, evidently on the best of terms with themselves and everybody else. A cricket match was got up by the Europeans in the afternoon, and, judging from the play, the pleasures of the previous night had not produced any enervating effects upon the players. As usual in such cases, the side scoring the greatest number of runs were declared the winners. About 10 o'clock the last remnants of the merry party left Mangawhare, and your correspondent gladly sought that rest so necessary before writing this article.—  
[Own Correspondent.]

## MAORI LAND COURT

We shall now look briefly at attempts to get legal titles to the Kaihu, Opanaki and Waimata blocks by the local Maori as in effect these were trial runs for the purchase of the Waipoua and Maunganui blocks by the crown during 1876...

In February 1871, a claim for a 43,700 acre block of land in the Kaihu valley, was brought in the Kaipara court by Parore Te Awha, and contested by Tiopira Kinaki. There was no doubt in the mind of the court that the land belonged to the descendants of Toa, and a certificate of title was awarded to Tiopira Kinaki, Te Rore Taoho, Parore Te Awha and seven others, and a list of 66 names registered under the Native Lands Act 1867.

In 1873 the Opanake block of 14,457 acres was investigated and Te Rore Taoho and Parore Te Awha were named as owners to represent the Hapu. They then leased timber rights to a Sash and Door company for 2000 pounds for a period of 50 years. Tiopira also contested Parore's claim to the Waimata block, which the court awarded to Parore in 1875.

These early contests between Parore Te Awha and Tiopira and/or Te Rore Taoho in the Native Land Court were a continuation of traditional rivalries and warfare between Ngapuhi and Te Roroa. They were fought to establish mana and to share in a valuable source of new wealth in the market economy, rather than to sell the land to Europeans. Although only ten or fewer people were named on the titles, from a Te Roroa perspective they were representatives of the Hapu, not absolute owners. As yet Te Roroa did not fully appreciate that the ten owner system would disinherit all those whose names were not included.

About 1876 most of these large tracts of land was purchased by the crown and then sold on to emerging European business men. A more detailed account can be read in the Journal **'Land Deals'**...

FOLLOWING IS JUST SOME OF THOSE MAORI OWNERS OF THE KAIHU VALLEY...

BLOCKS 1-3-4.

Ordered that a Memorial of the Ownership of  
↓ Parore Te Awha  
↓ Piopira Kinaki  
↓ Te Rone Taoho  
↓ Te Tuarau Kukupu  
↓ Heta Paikoa  
↓ Eramiha Paikoa  
↓ Hakaiaia Te Manu  
↓ Taurau Kukupu  
↓ Parana Ngutahi  
↓ Turohu Moetera  
↓ Hemara Tauramini  
↓ Te Pahi Hiki Parore  
↓ Tamati Whakatera  
↓ Paratene Tokaakuku  
↓ Ani Patene  
↓ Hariatia Henekinio  
↓ In

- ✓ Hainiona Pirika Ngai
- ✓ Mailii Puhii Te Ura
- ✓ Tana Waitahake
- ✓ Tai Kiamana
- ✓ Kaha Taikei
- ✓ Hone Waiti
- ✓ Te Wharepouri
- ✓ Tautari
- ✓ Nopera Te Waitahake
- ✓ Waka Tuaea
- ✓ Otene Kikokiko
- ✓ Mastā Tirakorohake
- ✓ Weteri Nui
- ✓ Re Te Tai
- ✓ Ereatare Te Tarehu
- ✓ Tarati Whakaatu
- ✓ Te Kookoa
- ✓ Rauhi Kataraina
- ✓ Wirimu Tana Te Tai
- ✓ Tawhio Muriwhenua
- ✓ Ani Tatarahau Boyce

- ✓ Tareti Whakaatu
- ✓ Te Kookoa
- ✓ Rauhi Kataraina
- ✓ Wirimu Jana Te Tai
- ✓ Tawhio Muriwhenua
- ✓ Ani Tatarahau Boyce
- ✓ Karauria Koutahi
- ✓ Hori Kiwhi
- ✓ Wi Marua
- ✓ Hone Kiwhi
- ✓ Pene Tukurini +
- ✓ Wirimu Tauwi
- ✓ Hirini Pihikete
- ✓ Kohaka Marae . +
- ✓ Patoropa Huihauwaka

of a piece of land called Kaikū No. 1 containing  
 Acres be inscribed on a separate plan

63  
 of the Court Rolls  
 Fee charged <sup>Memorial</sup> £1.0.0.



240 Ordered that a Memorial of the Ownership of  
 Pouaka Parore  $\frac{1}{2}$   
 Kawe Tia  $\frac{1}{2}$   
 of a piece of land called Kaihu N<sup>o</sup> 3  
 containing 844 Acres be inscribed on a  
 separate folium of the Court Rolls

Fee charged  
 Memorial £1.0.0

Ordered that a Memorial of the Ownership  
 of

Te Maati Rewharaua	$\frac{1}{24}$
Reweti Tamakihiti	$\frac{1}{24}$
Wirimu Reweti	$\frac{1}{24}$
Kihirini Reweti	$\frac{1}{24}$
Tashe Reweti	$\frac{1}{24}$
Pinja Maya Tekeene	$\frac{1}{24}$
Porra Reweti	$\frac{1}{24}$
Te Puna Reweti	$\frac{1}{24}$
Pirimitika Reweti	$\frac{1}{24}$
Te Tuhia Reweti	$\frac{1}{24}$
Te Wirihana Reweti	$\frac{1}{24}$
Te Wirihana Reweti	$\frac{1}{24}$

of a piece of land called Kaihu N<sup>o</sup> 4  
 containing 1048 Acres be inscribed on a  
 separate folium of the Court Rolls

Fee charged  
 Memorial £1.0.0

Court adjourned sine die

4

*CHRISTIANITY COMES TO THE VILLAGES  
OF THE KAIHU VALLEY'S*

**NGAKIRIPARAURI**

This place is just east of the Kaiwi lakes in the valley and is near the Ngakiriparauri stream. This was also a camp or nightly stop over for the “old people” travelling to and fro from the Kaihu River to the lakes and coast and travelling from Hokianga on the inland trail to the Northern Wairoa River... This was also the site for the first Christian church to be built in the kaihu area.

During 1880 a Catholic church (St Linus-Hato Rini) was built at Opanaki (Kaihu) this is said to have been in the Ngakiriparauri Stream Valley lying between Kaihu and Kaiwi lakes, on land given by Chief Parore. This was replaced at Kaihu in 1893 with the church of St Agnes, and with a presbytery being built in 1901. A priest moved there in 1902 to look after the Northern Wairoa as a separate parish.

Note: While out hunting for pheasants in my youth I discovered in the Ngakiriparauri stream valley the old site for the following church. There were grave sites evident back then. My Dad said there had been a small settlement there but most were wiped out by the epidemics (measles and flu) of the European about 1900.

**CATHOLIC CHURCH AT OPANAKI/KAIHU IN THE NGAKIRIPARAURI STREAM VALLEY**

*Dans les années 1880, une église, St Linus (Hato Rini), fut construite à Opanaki. (Kaihu), sur une terre donnée par Parore.*

**Translation:** *In the 1880, the church St. Linus (Hato Rini) was built in Opanaki (Kaihu), on land gifted by Chief Parore.* <sup>6</sup>

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6 SOURCE: INDEX TO THE SACRAMENTAL REGISTERS FOR ROMAN CATHOLIC PARISH NORTHERN WAIROA



ABOVE: THIS EARLY CATHOLIC CHURCH WAS BUILT BETWEEN KAIHU AND THE KAI IWI LAKES IN THE NGAKIRIPARAURI STREAM VALLEY. 7

In areas where converts had been won, the missionary's next task was to build churches. This one photographed at a bush settlement at Opanaki (Kaihu) in Northland in the 1880s is typical of early places of worship. It was raised under the supervision of the Catholic priest James McDonald (centre with beard), who ministered to northern Maoris from 1880 until

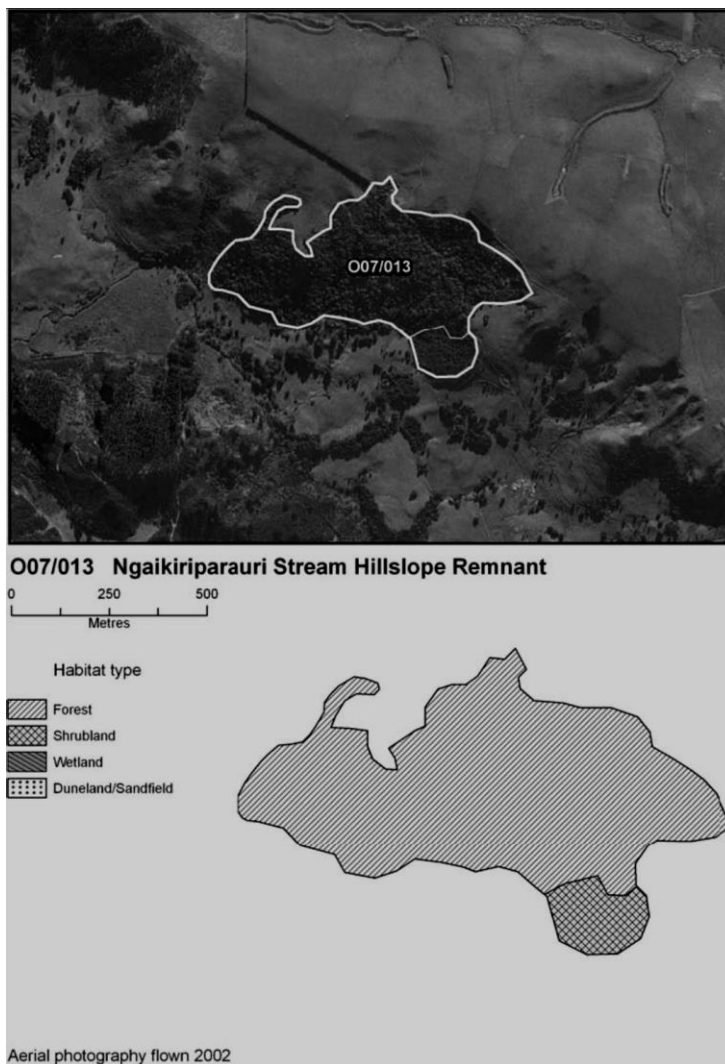
his death in 1890. The use of Maori materials and large wooden crosses was characteristic of McDonald's churches. His visits to each settlement were necessarily infrequent, however. In his absence, Maori catechists would lead the community in prayer, maintain religious instruction, and generally keep the Faithful faithful until the return of their priest.

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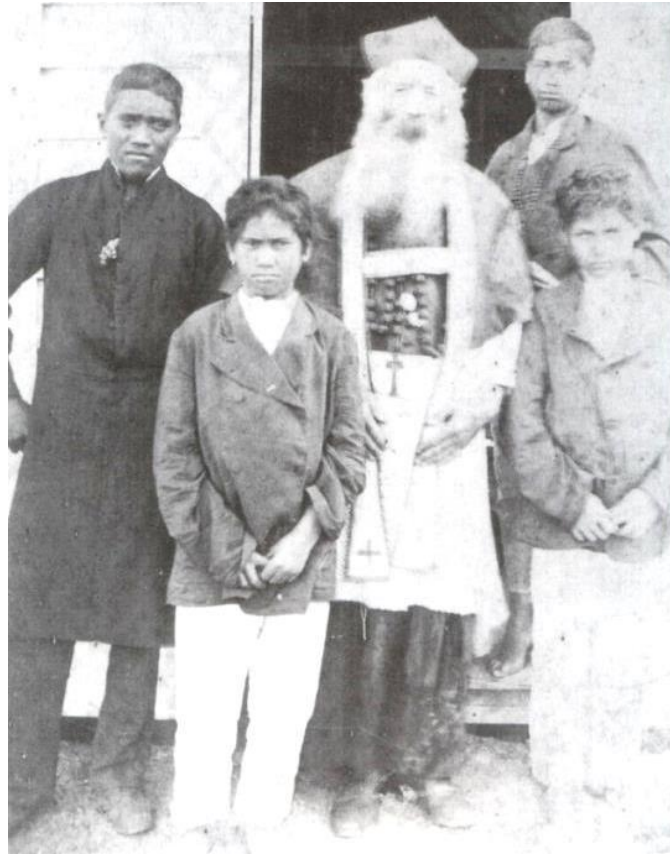
<sup>7</sup> ABOVE PHOTO AND FOLLOWING CLIP FROM: "MAORI" BY MICHAEL KING.



ABOVE: ST AGNES, CATHOLIC CHURCH AT KAIHU



**LEFT BELOW: FATHER JAMES MCDONALD WITH MAORI ALTAR BOYS, WHANGAROA, NOVEMBER 1885 8**



**BELOW: GATHERING OUTSIDE THE KAIHU CHURCH**



## **FATHER JAMES MCDONALD**

(Maketanara)

**APOSTLE OF THE MAORI**

**EARLY CATHOLIC PRIEST FOR NORTHLAND INCLUDING THE KAIHU RIVER VALLEY**

After the Maori Wars, Father James McDonald was for some years practically the only priest for the Maori mission, and would visit from Hokianga to the Waikato. In the 1880's the Mill Hill fathers were invited to conduct the Maori mission in the Auckland diocese. During the following 50 years, stations were re-established in Northland, Bay of Plenty, Waikato, and the King Country, and St. Peter's College, Northcote, was founded for training Maori catechists. In the Wellington diocese only Sister Mary Joseph Aubert at Hawke's Bay was still respected and listened to by the Maoris. At her suggestion a missionary was appointed to Hawke's Bay in 1879. In 1881 this priest, Father Soulas, visited the Wanganui River and shortly afterwards re-established a station there. The Society of Mary began to send out priests again in 1884, and by 1887 there were again estimated to be about 1,000 Maori Catholics at Hawke's Bay, Otaki, and on the Wanganui River. From these small beginnings the Catholic Church was rebuilt, and at the 1961 census had 28,656 adherents out of a total Maori population of 167,086.



ABOVE AND BELOW: NGAKIRIPARAURI VALLEY WITH MAUNGANUI BLUFF IN THE DISTANCE <sup>9</sup>





**ABOVE: SURROUNDED BY OLD MACROCARPARA TREES IS A OLD BUILDING SITE IN THE NGAKIRIPARAURI VALLEY**





**ABOVE: OLD MRS DOWNEY'S MEMORIAL STONE AT THE OLD GRAVEYARD SITE IN THE NGAKIRIPARAURI VALLEY**

Rogers notes: 45 years ago while hunting in this area for pheasants I came across an old grave yard. It was pretty much surrounded by bush at that time. My Dad told me the people buried there were victims of the flu epidemics that had overtaken this small Ngakiriparauri Valley settlement towards the end of 1800 and the early part of 1900: Just recently I revisited this area and all that is left is one tombstone and a few hollows in the ground where those poor victims of the flu were buried. The bush has gone and the whole area is now in grass.

The remaining grave stone is for 'Agnes Jane Downey-nee McFall who died out there in the wilderness in 1890. She has a grand view of the Maunganui Bluff.

## KAIWI LAKES/OMAMARI

*(Kai: eat. iwi: bone or people)*

The Kaiwi Lakes and surrounding Omamari district have important associations with the First Nation People.

Few written records are available on Maori settlement patterns around the Kaiwi Lakes. Early maps of the area record the remains of a pah on the main ridge South of Lake Kaiwi and former burial grounds at Promenade Point and Pine Beach.

During the early part of this century lakes Kaiwi, Taharoa and Waikere along with Shag Lake and an unnamed lake North West of Lake Waikere were known as the Rotorima lakes (five lakes). These lakes were important as a seasonal source of mahinga kai being the tuna/eel, Inanga/whitebait and Kewai/freshwater crayfish.

An aged old path connected to the path from the Hokianga to the Kaihu River at the Ngakiriparauri stream in the Valley just east of the Lakes and the natural pathway of the Ripiro beach provided access for hunters and gatherers.

During the purchase by Crown from Chief Parore Te Awha and his people in 1876: Parore stipulated that a reserve be placed around the lakes to allow his people to be able to hunt and gather for as long as they needed. This was highlighted in recent times during the Waitangi treaty claim for this area as follows...

### **“Why did Chief Parore Te Awha insist on this reservation”?**

In the fourth statement of the claim, it is assumed that Parore Te Awha wanted to ensure that the area he defined for the Taharoa Native Reserve *“be reserved, in perpetuity”* to his descendants *“as Wahi tapu, papakainga and mahinga kai for tangata whenua”*.

The claimant Robert Parore described Lake Kaiwi as: *“a mahinga kai of some renown: a Wahi tapu used by tangata whenua from time immemorial down to the present day”*.

The Kaumatua, Lovey Te Rore remembers: *“I know there are Wahi tapu around the Kaiwi Lakes. There are both urupa (burying place) and Pa: two urupa on the lake shore: One at the Promenade point on Lake Taharoa. The other on the North Eastern shore of Lake Waikere: they must be very old urupa.*

*Ngakiriparauri is an urupa, to the East of the Lakes Taharoa and Waikere, outside the Domain, but fenced off from the surrounding farmland: not far from where the old track to Kaihu went. As far as I know, the area was named by the Waiariki people [of Ngawha] who moved down into the area under Parore. I feel that part of the reason for reserving the lake estate was to make provision for these people as well as for all people.*

*There is another lake in the area called Shag Lake: important to us because this is the lake which feeds the spring at Whangaiariki.*

*Use of the fishing resource has always been an important part of our relationship with the Kaiwi lakes”.*

Lovey Te Rore believed in his heart that Parore *“sought the reserve in order to preserve this valuable source of food for the hapu living in and around the lakes”*. He had *“never heard of him [Parore] or his descendants ever seeking to stop Te Roroa, Te Hokakeha, Waiariki or any of the other hapu from this area taking eels from the lake”*.

He believed Parore *“saw himself as a trustee over the resource in favour of all the hapu who used it”*.

That was why Parore *“wanted the land reserved and made inalienable”*. He thought Parore *“intended to protect access to all of the lakes for tangata whenua. The reserve provided a sort of gateway into all of the lakes”*.

During the 1800’s the Lakes district was at that time a major gum digging area. Five gum diggers huts were observed on the Western shores of Lake Kaiwi in the late 1870’s.

In 1892 there was a small gum digging camp including a general store on the eastern shores of Lake Taharoa. In 1908 a camp was established on the eastern shores of Shag Lake. The largest gum diggers camp (Jacksons) was established near Johnsons Swamp South of Lake Kaiwi.

In the early 1900’s an attempt was made by the Hall Brothers to drain Lake Kaiwi for gum recovery. A drain was dug from the present lake Kaiwi outlet to Johnsons swamp and the lake lowered by about 2 metres. At about the same time gum was being recovered from Lake Waikere with the aid of a diving bell.

In 1921 the Crown set aside a large area of land between Lake Taharoa and the West Coast for gum recovery operations. The swamps in the area were bored with hand augers in the hope of recovering gum chips. The operations met with little success and by the late 1920’s most gum diggers had left the area.

Few signs remain of the gum digging operations around the lakes. A gum diggers hut from the shores of Lake Kaiwi is now situated at the Dargaville Maritime Museum.

The Crown in 1928 set aside 8.5 hectares on the eastern shores of Lake Taharoa as a scenic reserve.

Lake Taharoa and the surrounding land were added to the scenic reserve in 1952.

**In 1962:** Lake Kaiwi and Lake Taharoa and the surrounding land were declared a recreations reserve to be known as the Taharoa domain. Administration and control of the reserve was vested in the Hobson Country Council in its capacity as the Taharoa Domain Board under the Reserves and Domains Act, 1953. Lake Waikere and the surrounding land were incorporated into the domain in 1968.<sup>10</sup>

5

*THE VILLAGE OF OPANAKI/KAIHU*

*Opanaki-to throw a net*

On the East and West bank of the Kaihu River

Approximately, 23 km by rail from Dargaville

First Nation Village: Second Nation Timber Town

Flax, Kauri Gum, Timber Mill, Farming

Four Marae, Native School, Public School

Rugby fields, Skating Rink, Movie Theatre, Rail Station, Stock yards, Post Office,  
Slaughter house, Shops, Churches, Public Halls, and Liquor/Booze outlets.

Note: From old knowledge the name Kaihu has been used as a general term for the whole of the Kaihu River district and also for the location of Dargaville as it is today. Whapu was also used to name this location at the mouth of the Kaihu River being on the east bank with Mangawhare on the west.

The Kaihu village as we know it today was originally known as Opanaki/e with the main Village or Pa on the east bank. The settlement of Ahikiwi and Taita just south was also referred to as Kaihu and so this makes it very hard to actually pin point the exact area's from the old given word.

It seems it was easier to write the word 'Kaihu' for all related areas along the river than to try and write the village names as they sounded.

The Central Hotel in Dargaville was originally known as the Kaihu Hotel.

The name Kaihu was changed to Dargaville by the New Zealand Education Board.

The rail reached Opanaki February 1889.

The school was renamed Kaihu from Opanaki in 1900.

This was also changed to its present form by the New Zealand Postal service and the Board of Education as it clashed with the Opunake in Taranaki.

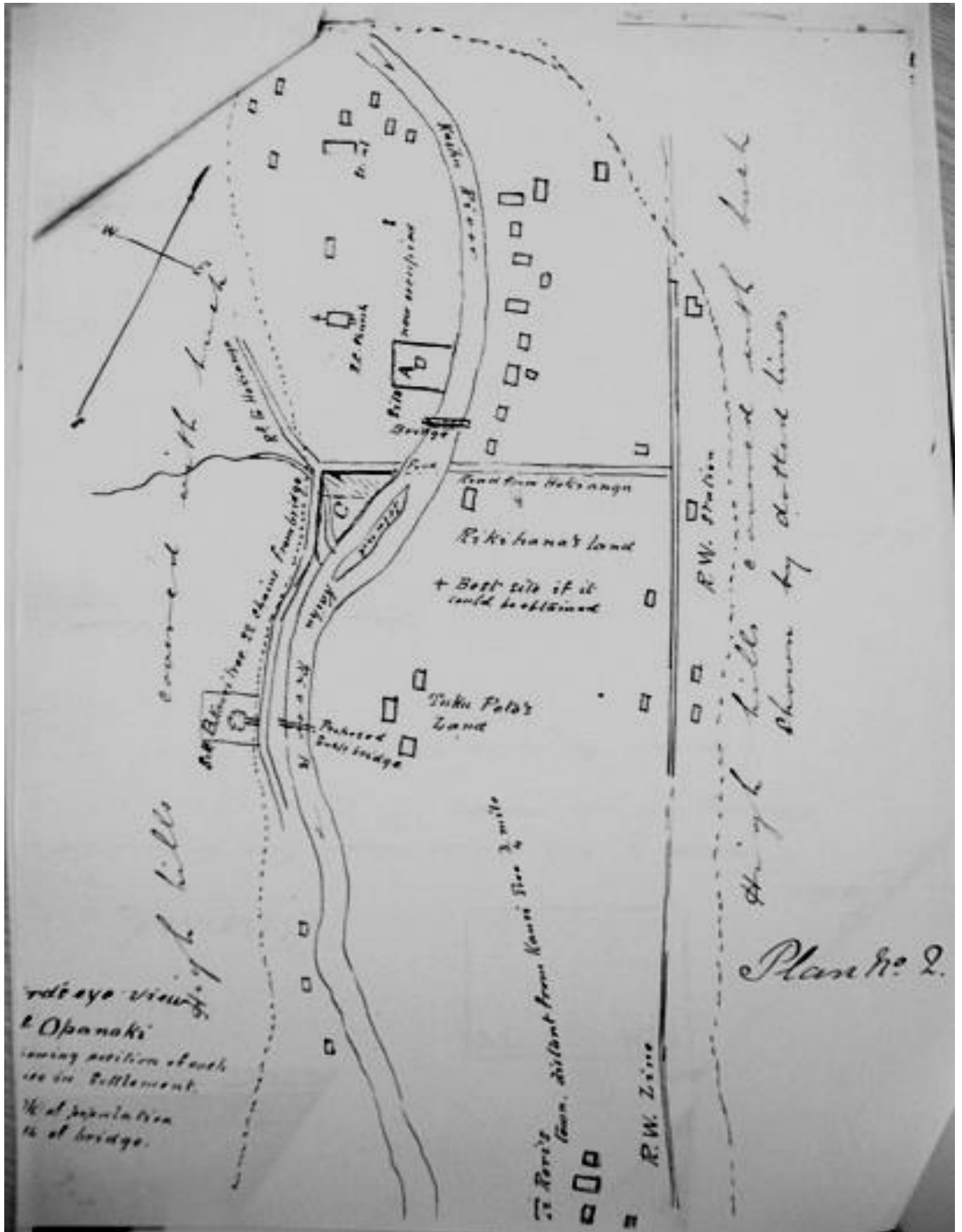
What I have learnt through my 'First Nation People' research is that most first nation people who lived in Opanaki/Kaihu came from outside to work the gum, flax and timber. The land which encompasses the railway Village and that area both sides of the Kaihu River the Church, Hotel, rugby field, Marae and old school site is a total of 197 acres was gifted to the parent of **Wiremu Rikihana** who was Te Rarawa. The parent had given **Parore Te Awha** the local Paramount Ariki of Ngapuhi for all of the land between Mangawhare along the west coast to south west Hokianga a hand during a minor skirmish against an outside Hapu up near the Hokianga about 1860.

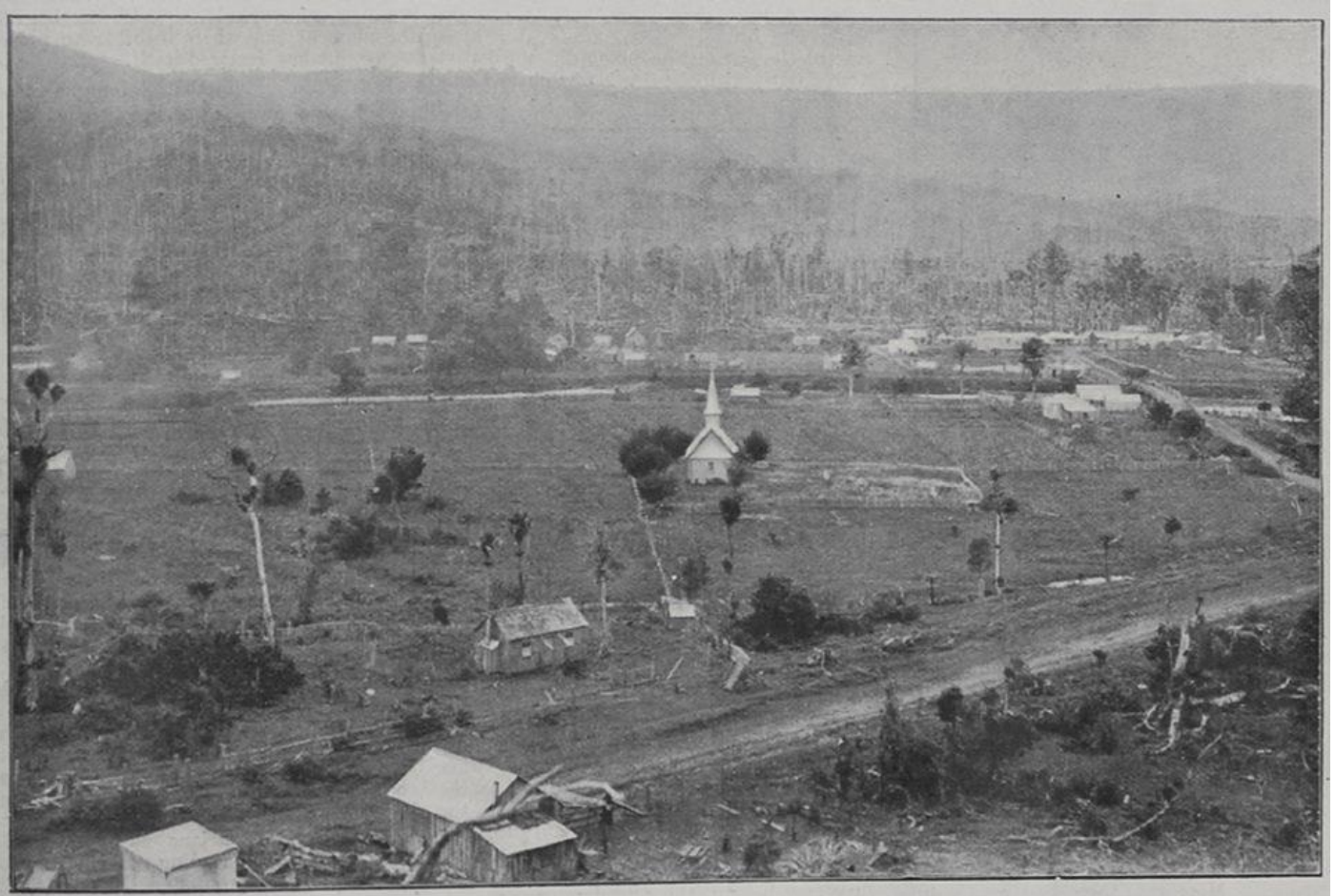
Rikihana in turn gave sections of this land to his people who had followed him down from North Hokianga: The land where the church is and also the land where the old school had been was also gifted by Rikihana.

Rikihana and his people were originally from Mitimiti: Their Marae being Matihetihe. Hapu Te Hokoheha (Tumai).

Note: 'Te Rarawa' was cited in the Land Court (Tokerau Maori Land Council M.B. No 1 pages 93-95) "**Having no Ancestral Rights to land at Kaihu**". E.g. outside this 197 acres

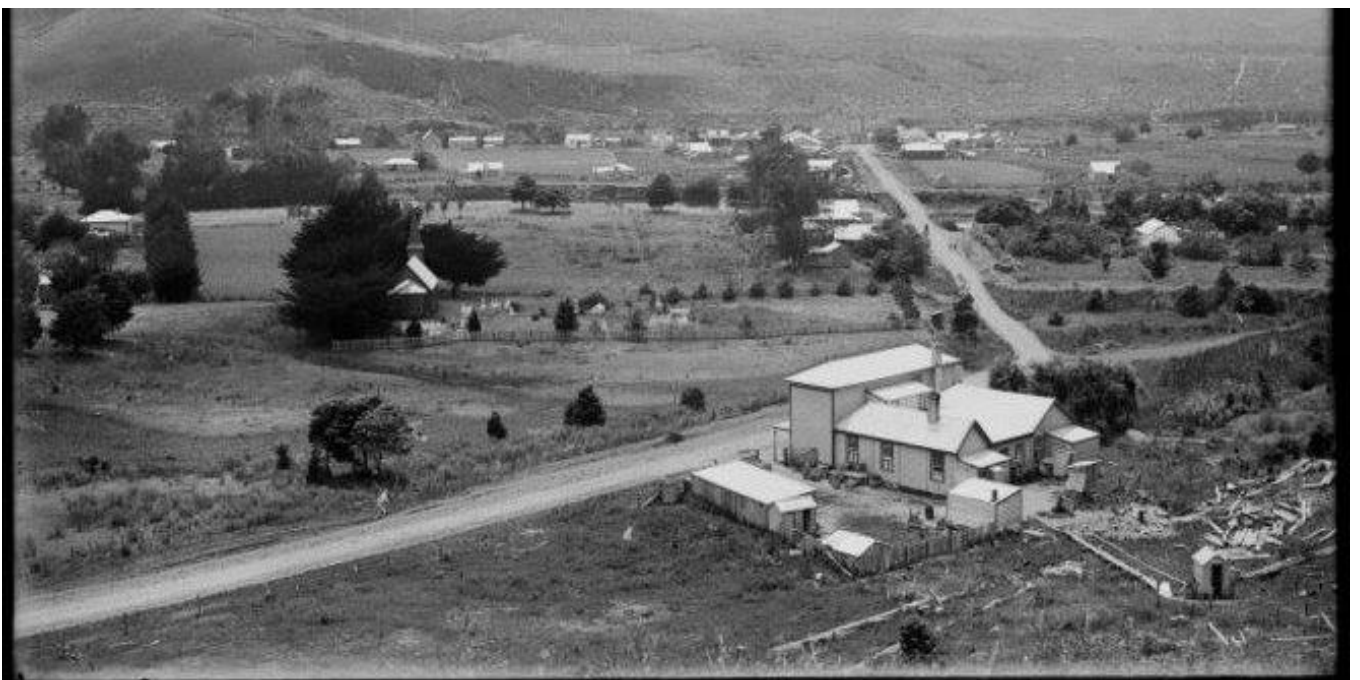
BELOW: A ROUGH SKETCH OF THE VILLAGE OF OPANAKI/KAIHU SHOWING VARIOUS OWNERS...





A BIRD'S-EYE VIEW OF KAIHU, THE RISING TOWNSHIP OF THE NORTHERN WAIROA.

**ABOVE AND BELOW: THE OPANAKI/KAIHU VILLAGE LOKING EAST**



6

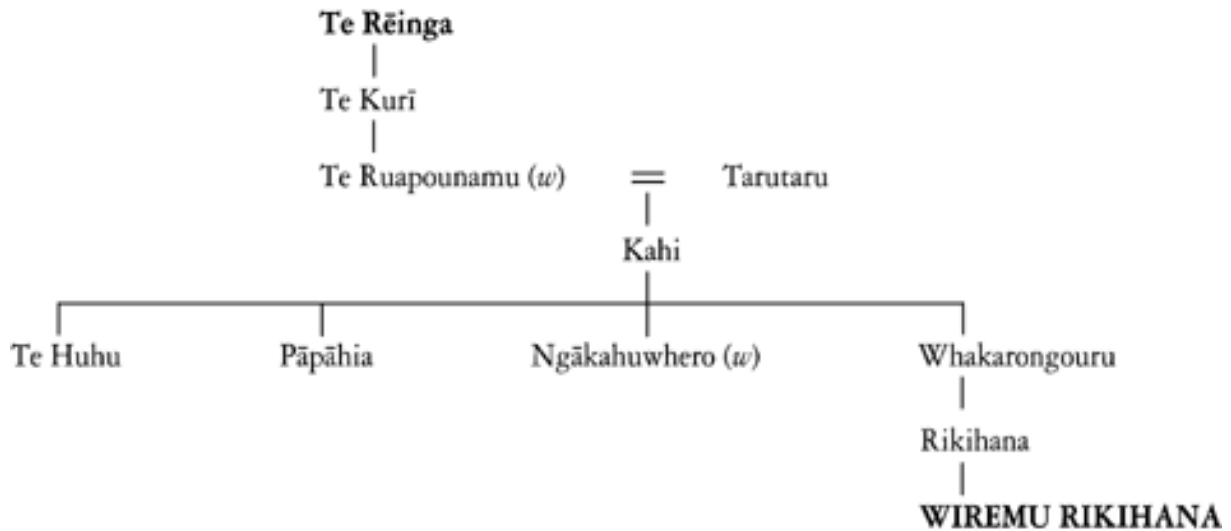
WIREMU RIKIHANA

THE FOUNDER OF THE OPANAKE/KAIHU VILLAGE 1879



WIREMU RIKIHANA, 5 DECEMBER 1927

WHAKAPAPA OF WIREMU RIKIHANA



Ētahi rārangi whakapapa nā Hēnare Tate i tuhi mō Ngākahuwhero; ko tētahi wāhanga i tāia i tana pukapuka, i *Karanga Hokianga*.

Note: In this whakapapa (genealogy) of Wiremu Rikihana, some lines concerning Ngākahu-whero are from Henare Tate, and some lines are from Tate's book, *Karanga Hokianga* (1986).



**WIEMU RIKIHANA**

**1851-1933**

**TE RARAWA LEADER, POLITICIAN**

Wiremu Rikihana was born at Kaiawe, near Waireia, northern Hokianga, in 1851. He was of Ngati Te Reinga of Waihou, and Te Rarawa; his hapu, Te Tawhiu, was prominent in the north. His mother's name was Harata. His father was Rikihana, the son of Whakarongo-uru, who was the younger brother of Te Huhu, Papahia and Nga-kahu-whero. Te Huhu had signed the Declaration of the Independence of New Zealand at Mangungu in 1835; Papahia was a signatory to the Treaty of Waitangi; Nga-kahu-whero married Muriwhenua, and their son Nganiho Te Tai was also a signatory to the treaty. Te Tai's grand-daughter, Meri Te Tai Mangakahia, was to become active in women's suffrage within the Kotahitanga movement.

Wiremu Rikihana grew up mostly at Waireia, but also lived in his mother's district of Taikarawa. Nothing else is known of his childhood, although he is said to have been a noted athlete. His father was a prominent leader of his people, and Wiremu inherited this role. He was present in the Native Land Court when Rikihana presented evidence in the Te Kauae o Ruru Wahine case in December 1873. Following Rikihana's death, Wiremu was a signatory to the deed signed at Rawene in 1875, under which the block was sold to the Crown.

Herewini Te Toko and Wi Tana Papahia wanted Wiremu Rikihana to marry Raiha (also known as Tahuripo), the daughter of Ihapera and Rapata Harimana (Hardiman). Her brother, Hori Harimana, objected, but Herewini got her to leave home and the couple were married at Waireia. They lived at Waireia and Rangi Point where their two sons were born. The family moved to Kaihu in 1879, where they settled on a block of 200 acres that had been presented to Wiremu's father by Parore Te Awha in recognition of the services of Rikihana and his people. The block became the township site. However, Wiremu never severed ties with his home and whanau at Waireia and Rangi Point, and frequently returned to Hokianga.

In 1903 Wiremu was a principal speaker for claimants to the lands of Waihou and Whakarapa (Panguru) in the Native Land Court. His accurate knowledge of the land and people resulted in his receiving considerable shares in the land. He gave evidence on the Manuwhetai and Whangaiariki lands to the Stout-Ngata commission in 1908.

In 1913 Wiremu Rikihana was the principal speaker in the complicated Waireia land case. In 1914, despite the wishes of the owners, the Native Land Court authorised the selling of the Waireia D block provided that permanent villages were reserved, that all survey costs in excess of a fund collected by the owners were paid by the purchaser, and that the milling timber was valued and paid for separately from the land. Wiremu Rikihana and others wished to retain part of their shares. The conditions were not fulfilled – the timber was never paid for – and the Waireia case was to become the subject of claims against the purchaser and the Crown from 1914 onwards. In 1919 a petition was presented by Rikihana

to the MP Tau Henare for a hearing before the Native Affairs Committee. It was referred to the minister in 1920, but nothing was done. A further petition was presented to Parliament in 1925. The Native Land Court concluded in 1932 that a great injustice had been done. The Waireia land was finally returned to Te Rarawa ownership in 1987.

Wiremu Rikihana was a prominent Maori Catholic. His wife and children were baptised in October 1882. Eruera, his son, later married Ani Katete (Cassidy), a grand-daughter of Maraea Te Kuri of Waima, who was believed to be one of the first Maori to become a Catholic. Rikihana established close links with the Catholic family of his friend John Bidois of Te Puna, near Tauranga, and with the Ngai Te Rangi people. He arranged four marriages, three of them successful, between young women of Kaihu and young men of Te Puna.

From 1923 to 1930 Wiremu Rikihana was a member of the Legislative Council. He was in failing health when appointed, and was probably not reappointed for health reasons. He spoke infrequently, although in 1926 he strongly opposed the teaching of religion in state schools. He was concerned at the potential for divisiveness between different denominations, and was convinced that religious instruction was better left to parents than to teachers. He died at Kaihu on 10 July 1933; his wife and children predeceased him, and he was survived by 11 grandchildren. He was buried in the Catholic cemetery at Kaihu.<sup>11</sup>

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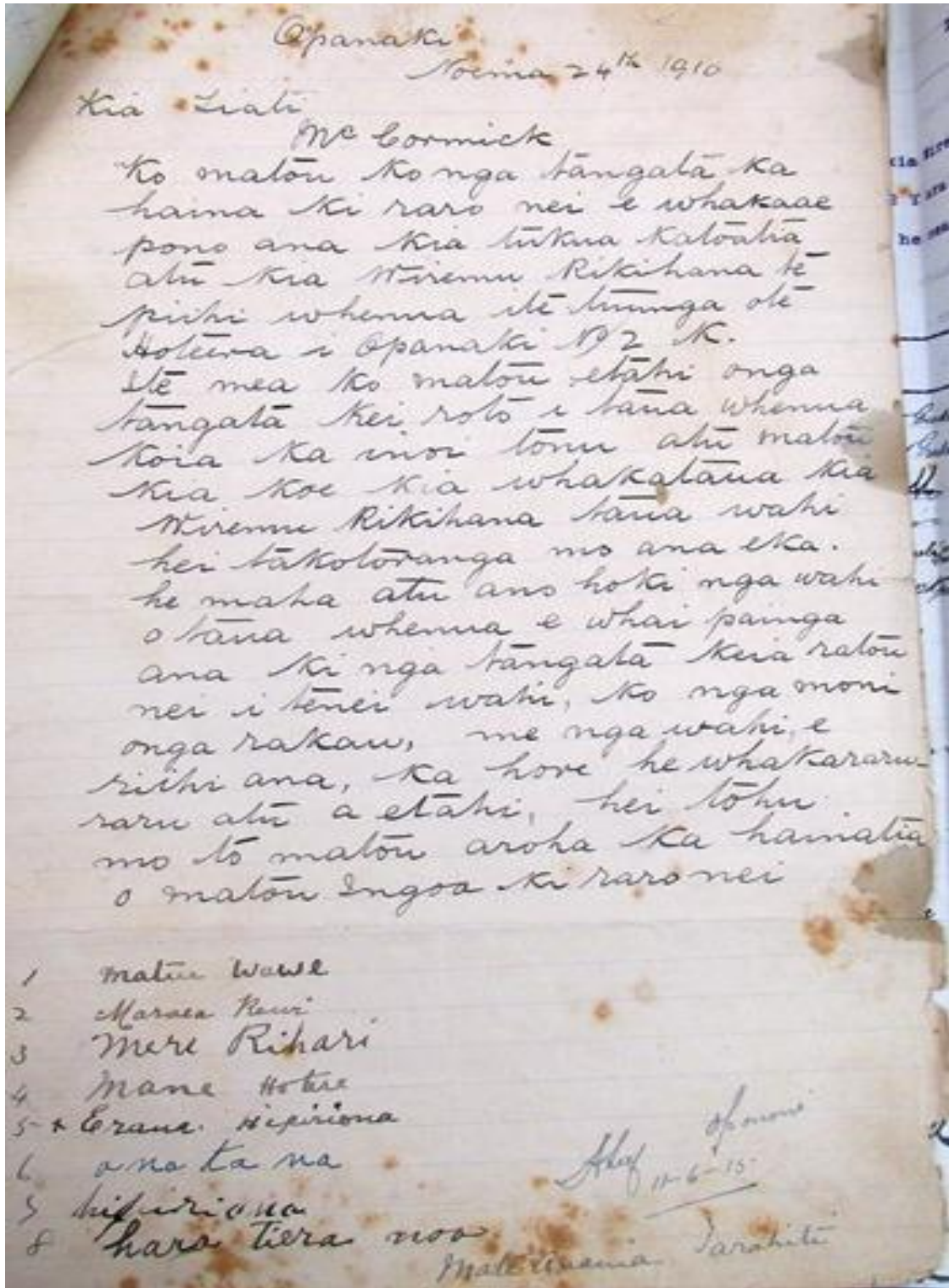
<sup>11</sup> THIS BIOGRAPHY WAS WRITTEN BY HENARE AREKATERA TATE AND WAS FIRST PUBLISHED IN THE DICTIONARY OF NEW ZEALAND BIOGRAPHY VOLUME 3, 1996



**LEFT: WIREMU RIKIHANA  
THE FOUNDER OF THE KAIHU VILLAGE WITH LAND  
GIFTED TO HIS FATHER BY PARORE TE AWHA**

Following are documents related to the purchase of an acre of land the Kaihu hotel now stands on. They give an account of the names of those First Nation people who were initially involved with Rikihana as joint owners of the 197 acres of land that encompasses the village of Opanaki/Kaihu as mentioned in the lead up into this chapter...

1910



- 9 Widenun. Noli
- 10 Grana peti Nohs
- 11 Hamora Tchui
- 12 Pi Ritari
- 13 trate Tchui
- 14 Mte Tchui

Hoori Le Waru

Ngraea peti

Rekene peti

Jamihana peti

Rekene peti Tarahili

Witners - Mr. J. Coughlan  
P.M. Wainui 15/12/11

Witners  
Mr. J. Coughlan  
P.M. Wainui  
15/12/11

Witners  
11-6-15

Opanaki

Novemba 24<sup>th</sup> 1910

Kia  
 Liati me borineti Macomira  
 ko matou ko nga tangata  
 ka haina ki raro nei i  
 whakaae pono ana ki nga  
 korero katoa o te pukapuka  
 i whakaritea e te iwi o  
 Opanaki No 2 K. motu tuku  
 kia Whimaru Rikihana i  
 tana piki whenua te tuinga  
 o te hura i Opanaki No 2 K.  
 hei takotoranga mo ana eka  
 i te mea e mahara ana matou  
 ko matou nga tangata ika  
 hei riuhi mo nga tupapaku  
 koia kaina matou ki raro  
 nei i to matou whakaaetanga.

Tupapaku

1. Mere Pene.

Trustee for Children.

Koia kua karahia mo nga tamaiti a mere Pene

2. Hereama Rihari. mere Rihari

3. La Kopa Hawe. matua wale

4. Kaiha Pita

Pelera Hohini  
 Hone Hohini Mate Anania  
 Harata Hohini  
 Haratiera Hohini

*George  
 11-6-11*  
 Witness to signature of  
 Mate Anania  
 R. S. Steel  
 P. M. S. Steel  
 Kahi

OPANAKE 2 K 2Y ✓

Partition Order dated 15-10-10. ✓  
 Area: 1 acre or. opp. (surveyed)

NAMES AND ADDRESSES OF OWNERS

OWNER

ADDRESS

OWNER	ADDRESS
1. Ana Tana	Opononi
2. Erana Hikipiriona	do
3. Eruera Rikihana	do
4. Harata Mahima Papita	Whangarei (Portland Rd)
5. Bikipiriona	Miti Miti Hokianga
6. Haratiera Noa	Te Hia Hia Whakarapa, Hokianga
7. Hotere	Miti Miti
8. Hone Hohimi	C/o Mate Anania Kaihu
9. Harata Hohimi	do
10. Huihana Rakuera	Kaihu
11. Hamiora te Hui	deceased
12. Haora te Hui	Te Puke
13. Iriata te Hui	do
14. Iritana te Hui	do
15. Keremaru Rihari	deceased
16. Mere Pene	do
17. Mererina Pene	Kaihu
18. Meri Rihari	Whangape
19. Matiu Wawe	(Transfer of share to G.W.Kendal Miti Miti confirmed)
20. Mahima Papita	deceased
21. Mate Anania	Kaihu
22. Maraea Rikihana	Miti Miti
23. Mohe Peri	Kaihu
24. Merapia Rapata Katete	do
25. Ngawiki Paiwiko	deceased
26. Nehita Peita	do
27. Petera Hihimi	C/o Mate Anania Kaihu
28. Paniki Hohimi	do
29. Pio Rihari	Thames
30. Pehi Neho	deceased
31. Pape Ngakuru	do
32. Rewi Pene Haara	Miti Miti

No succn. order

No succn. order

No succn. order

No succn. order

	14. Iritana te Hui		do	
	15. <u>Keremaru Rihari</u>	deceased	do	do
	16. <u>Mere Pene</u>	do	do	do
(P.)	17. <u>Mererina Pene</u>		Kaihu	
	18. Meri Rihari		Whangape	
	19. Matiu Wawe		Transfer of share to G.W. Kendal Miti Miti confirmed (25/11/13) No succor. order.	
	20. <u>Mahima Papita</u>	deceased		
(P.)	21. <u>Mate Anania</u>		Kaihu	
	22. <u>Maraea Rikihana</u>		Miti Miti	
	23. Mohe Peri		Kaihu	
	24. <u>Merapia Rapata Katete</u>		do	
	25. <u>Ngawiki Paiwiko</u>	deceased		No succor. order.
	26. <u>Nehita Peita</u>	do		
	27. <u>Petera Hihimi</u>		C/o Mate Anania	Kaihu
	28. Paniki Hohimi		do	
	29. Pio Rihari		Thames	
	30. <u>Pehi Noho</u>	deceased		
	31. <u>Pape Ngakuru</u>	do		No succor. order.
(P.)	32. <u>Rewi Pene Haare</u>		Miti Miti	
	33. <u>Toko Mikahere</u>	deceased		No succor. order.
	34. <u>Taipua te Hui</u>	do		
	35. <u>Tukiora te Hui</u>		Te Puke	
	36. Timoti Rikihana		Napier Rangi Pt	Hokianga
	37. Te Hui te Hui		Te Puke	
(P.)	38. <u>Wiremu Paiha</u>		Kaihu	
	39. <u>Wiremu te Aratai</u>		do	
	40. <u>Wiremu Rore</u>	deceased		No succor. order.
(P.)	41. <u>Wiremu Rikihana Whakarongouru</u>		Rangi Pt	Hokianga

Pehi Noho deceased. Succession Order dated 19. 10. 14

- Successors.
- ✓ Rekene Pehi Noho m. Kaikohe
  - ✓ Tamehana Pehi Noho m. Waima Hokianga
  - ✓ Rena Pehi Noho f. Omanaia Hokianga
  - ✓ Tamahū Rewa f. Tikinui
  - ✓ Hemoata Pororua f. Waima
  - ✓ Maraesa Pehi Noho f. Gisborne
- (Sharing Equally)

Trustee Order dated 21.9. 08 Signed by Judge Reeve vesting estate of Petera Hohimi M 10 ✓ Hone Hohimi M 9 ✓ Harata Hohimi F 8 ✓ Paniki Hohimi M 7 ✓ in Mate Anania as trustee &c 2 K 2 ✓



OPANAKE 2 K 2 Y

NAMES AND ADDRESSES OF OWNERS

Partition of land 15-10-10.  
Area 0.00p. (unimproved)

OWNER	ADDRESS
1. Ana Tana	Opononi
2. Erana Hiperiona	do
3. Eruera Rikihana	do
4. Harata Mahima Papita	Whangarei (Portland Rd)
5. Bipiriona	Miti Miti Hokianga
6. Haratiera Hoa	Te Hia Hia Whakarapa, Hokianga
7. Hoteere	Miti Miti
8. Hone Hohimi	C/o Mate Anania Kaihu
9. Harata Hohimi	do
10. Huihana Rakuera	Kaihu
11. Hamiora te Hui	deceased
12. Haora te Hui	Te Puke
13. Iriata te Hui	do
14. Iritana te Hui	do
15. Keremaru Rihari	deceased
16. Mere Pene	do
17. Mererina Pene	Kaihu
18. Meri Rihari	Whangape
19. Matiu Wawe	Transfer of share to G.W. Kendall Miti Miti confirmed
20. Mahima Papita	deceased
21. Mate Anania	Kaihu
22. Maraea Rikihana	Miti Miti
23. Mohe Peri	Kaihu
24. Merapia Rapata Katete	do
25. Ngawiki Paisiko	deceased
26. Nehita Peita	do
27. Petera Hohimi	C/o Mate Anania Kaihu
28. Paniki Hohimi	do
29. Pio Rihari	Thames
30. Pehi Neho	deceased
31. Pape Ngakuru	do
32. Rewi Pene Haare	Miti Miti
33. Toko Mikahere	deceased
34. Taipua te Hui	do
35. Tukiora te Hui	Te Puke
36. Timoti Rikihana	Napier Rangī Pt Hokianga
37. Te Hui te Hui	Te Puke
38. Wiremu Paiha	Kaihu
39. Wiremu te Aratai	do
40. Wiremu Rore	deceased
41. Wiremu Rikihana Whakarongouru	Rangī Pt Hokianga

Pehi Neho deceased. Succession Order dated 19. 10. 14

- Successors.
- ✓ Rekene Pehi Neho
  - ✓ Tamahana Pehi Neho
  - ✓ Rena Pehi Neho
  - ✓ Tanahū Rewa
  - ✓ Hemoata Pororua
  - ✓ Maraea Pehi Neho
  - ✓ Kaikohe
  - ✓ Waima Hokianga
  - ✓ Omanaia Hokianga
  - ✓ Tikinui
  - ✓ Waima
  - ✓ Gisborne

Trustee Order dated 21.9. 08 Signed by Judge Reeve vesting estate of Petera Hohimi M 10 Hone Hohimi M 9 Harata Hohimi F 6 Paniki Hohimi M 7 in Mate Anania as trustee & 2 K 2

OPANAKE 2 K 2 Y

Title. Partition Order

dated 15th. October 1910

AREA :-

*1 acre*

OWNERS.

<i>present</i>	<i>p</i>	Ana Tana	<i>8</i>	1/4	<i>P</i>
	<i>a</i>	Erana Hipiriona		1/4	
<i>George Mearns</i>	<i>as</i>	Eruera Rikihana		13/18	
	<i>as</i>	Harata Mahina Papita		1/3	
<i>prop</i>	<i>a</i>	Hipiriona		1	
<i>no</i>	<i>as</i>	Haratiera Noa		1	
	<i>a</i>	Hotere		1	
<i>as</i>	<i>a</i>	Hone Hohimi ( m II)		1/8	
	<i>a</i>	Harata Hohimi ( f IO)		1/8	
<i>prop</i>	<i>a</i>	Huihana Rakuera		1/2	
	<i>a</i>	Hamiora te Hui		1/6	
	<i>a</i>	Haoru te Hui ( M 19)		1/6	
	<i>a</i>	Iriata te Hui		1/2	
	<i>a</i>	Iritana te Hui ( 18)		1/6	
	<i>a</i>	Kereama Rihari		1/6	
	<i>a</i>	Mere Pene (dead)		1/4	
<i>prop</i>	<i>a</i>	Mererina Pene		3/4	
	<i>a</i>	Mere Rihari		1/6	
	<i>a</i>	Matiu Wawe		1	<i>Sold to Mearns</i>
	<i>a</i>	Mahima Papita (dead)		1	
<i>prop</i>	<i>a</i>	Mate Anania		1	
<i>as</i>	<i>a</i>	Maraea Rikihana		1	
	<i>a</i>	Mohi Peri		1/9	
<i>prop</i>	<i>a</i>	Merapia Rapata Katete		1/9	
	<i>a</i>	Ngawiki Paiwiko (dead)		1	
	<i>a</i>	Nehita Peita		1	
	<i>a</i>	Petera Hohimi (12)		1/8	
	<i>a</i>	Paniki Hohimi (9)		1/3	
	<i>a</i>	Pio Rihari		1/6	
	<i>a</i>	Pehi Naho		1	

*except  
etc*

<i>George Bloufield</i>	a Erana Hipiriona	1/4	
<i>George Bloufield</i>	a Eruera Rikihana	13/18	
<i>George Bloufield</i>	a Harata Mahina Papita	1/3	
<i>George Bloufield</i>	a Hipiriona	1	
<i>George Bloufield</i>	a Haratiera Noa	1	
<i>George Bloufield</i>	a Hotere	1	
<i>George Bloufield</i>	a Hone Hohimi ( m II)	1/8	
<i>George Bloufield</i>	a Harata Hohimi ( f IO)	1/8	
<i>George Bloufield</i>	a Huihana Rakuera	1/2	
<i>George Bloufield</i>	a Hamiora te Hui	1/8	
<i>George Bloufield</i>	a Haora te Hui ( m 19)	1/8	
<i>George Bloufield</i>	a Iriata te Hui	1/2	
<i>George Bloufield</i>	a Iritana te Hui ( 18)	1/8	
<i>George Bloufield</i>	a Kereuma Rihari	1/8	
<i>George Bloufield</i>	a Mere Pene (dead)	1/4	
<i>George Bloufield</i>	a Mererina Pene	3/4	
<i>George Bloufield</i>	a Mere Rihari	1/8	
<i>George Bloufield</i>	a Matiu Wawe	1	<i>sold to George</i>
<i>George Bloufield</i>	a Mahima Papita (dead)	1	
<i>George Bloufield</i>	a Mate Anania	1	
<i>George Bloufield</i>	a Maraea Rikihana	1	
<i>George Bloufield</i>	a Mohi Peri	1/9	
<i>George Bloufield</i>	a Merapia Rapata Katete	1/9	
<i>George Bloufield</i>	a Ngawiki Paiwiko (dead)	1	
<i>George Bloufield</i>	a Nehita Peita	1	
<i>George Bloufield</i>	a Petera Hohimi ( 12)	1/8	
<i>George Bloufield</i>	a Paniki Hohimi ( 9)	1/8	
<i>George Bloufield</i>	a Pio Rihari	1/8	
<i>George Bloufield</i>	a Pehi Heho	1	
<i>George Bloufield</i>	a Pape Ngakuru	1/4	
<i>George Bloufield</i>	a Rowi Pene Haare	1/4	
<i>George Bloufield</i>	a Toko Mikahare	1	
<i>George Bloufield</i>	a Taipua te Hui	1/8	
<i>George Bloufield</i>	a Takiara te Hui ( m 20)	1/8	
<i>George Bloufield</i>	a Timoti Rikihana ( 20)	13/18	
<i>George Bloufield</i>	a Te Hui te Hui ( 17)	1/8	
<i>George Bloufield</i>	a Wiremu Paiba	1	
<i>George Bloufield</i>	a Wiremu te Aratai	1	
<i>George Bloufield</i>	a Wiremu Fore	1	
<i>George Bloufield</i>	a Wiremu Rikihana Whakarongouru 1		

*Correct search  
7/16/15*

*Pehi Aho - 19/10/11*

- Kekene Pehi Aho*
  - Tamahana Pehi Aho*
  - Rewa Pehi Aho*
  - Tametew Rewa*
  - Waimoata Poroua*
  - Otaraea Pehi Aho*
- (equally)*

22 shares.

*Certified as Correct.*

*Paris Bloufield*  
*183*

1912

<u>KAIHU.</u>			
		Oketopa	1912.
Kia Tiati Wirihana			
Ote Keoti Whenua maori.			
<p>He whakaaetanga tenei na matou kua tuhi ki raro iho nei kite tuku kia Wiremu Rikihana Whakarongouru te pihi whenua kua whakaingotia nei ko Opanaki 2 K 2 Y ara te pihi whenua kei reira nei te Hotera e tu ana. No te mea ko taua pihi he mea atu whakaae ano e nga Kaumatua kia riro i taua Wiremu Rikihana Whakarongouru.</p>			
INGOA	HAINATANGA	KAI TITIRO	TE RA
Ana Tana	Ana X Tana	Rev. S. Woodall	28. 1. 13.
Erana Hipiriona	Erana X Hipiriona	Rev. S. Woodall	14. 1. 13.
Eruera Rikihana	Eruera Rikihana	George W. Hendall	18. 2. 13
Harata Mahima Papita	harata mahimapaipita	W. H. J. O'Brien	30. 12. 12
Hipiriona	hipiriona	Rev. S. Woodall	25. 1. 13.
Haratiera Noa	haratiera noa	Rev. S. Woodall	27. 1. 13
Hotere	Hotere	George W. Hendall	6. 1. 13
Hone Hohimi	Mate Anania	W. H. J. O'Brien	24. 10. 12
Harata "	Mate Anania	W. H. J. O'Brien	24. 10. 12
Huihana Rakuera	Huihana Rakuera	W. H. J. O'Brien	24. 10. 12
Hamiora te Hui			12. 2. 13

Hotere	Hotere	George W. Hubbard	
Hone Hohimi	Mate Anania	W. H. J. O'Brien	24
Harata	Mate Anania	W. H. J. O'Brien	24
Huihana Rakuera	<sup>see names of O'Brien</sup> Huihana Rakuera Mary	W. H. J. O'Brien	24 10 12
Hamiora te Hui			
Haora " "	Mere Telui	W. H. J. O'Brien	12 2 13
Iriata " "			
Iritana " "	Paul Mere Telui	W. H. J. O'Brien	12 2 13
Kereama Ritari			
Mere Pene			
Mererina Pene	Mererina Pene	W. H. J. O'Brien	30 12 12
Meri Rihari			
Matiu Wawe	matiu Wa He	George W. Hubbard	6 - 1 13
Mahima Papita			
Mate Anania	Mate Anania	W. H. J. O'Brien	4 10 12
Maraea Rikihana	Maraea Rikihana	George W. Hubbard	6 1 13
Mohi peri	Mohi Peri	W. H. J. O'Brien	31 12 12
Merapia Rapata Katete	Merapia Rapato	W. H. J. O'Brien	24 10 12
Ngawiki Pawike			
Nehita Peita	Niheta Peita	Geo. W. Mearns	27 1 13
Petera Hohimi	Mate Anania	W. H. J. O'Brien	30 12 12

Tokerau 537

(M.L.B.-11)

Application to summon Meeting of Owners under Part XVIII  
of the Native Land Act, 1909.

(REGULATION No. 45.)

*The Native Land Act, 1909.*

TO THE MAORI LAND BOARD FOR THE TOKERAU  
MAORI LAND DISTRICT.

Hancock & Co. (N.Z.) Limited

~~I~~ hereby apply to the Board to summon a meeting of the owners of the  
Opunake & K Block (being the land comprised in a certain  
Memorandum of Lease from Wiremu Rikihana and others to Moss Davis  
bearing date the Twenty fourth day of May 1899 and now vested in  
Hancock & Co. (N.Z.) Limited

for the purpose of considering the following proposed resolution:—

THAT the said piece of land be leased to Hancock & Co. (N.Z.) Limited  
for a period of fifty years from date at a rental for the first ten  
years of Fifty pounds per annum (being the rental payable under the  
existing lease which has about ten years to run) and thereafter for  
the respective terms of twenty years and twenty years at a rental  
calculated at 5% on the Government unimproved value of the said  
piece of land in the tenth and thirtieth years of the term - such  
lease shall provide (as in the present lease) that all buildings at  
present erected on the said piece of land and the license appurtenant  
thereto are the property of the Lessee and that the same and all other  
buildings and erections for the time being erected and standing  
thereon and any license appurtenant thereto may be removed by the  
Lessee at any time without the consent of the Lessors -  
IN the event of such resolution being carried the present lease will  
be surrendered

Dated at Auckland, this Sixth day  
of February, 1912.

Hancock & Co. (New Zealand) Limited  
by its Attorneys  
J. Nicholson  
E. J. O'Connell

Tokerau 537

[M.L.B.—12.]

Application to summon Meeting of Owners under Part XVIII  
of the Native Land Act, 1909.

(REGULATION No. 45.)

*The Native Land Act, 1909.*

TO THE MAORI LAND BOARD FOR THE Tokerau

MAORI LAND DISTRICT.

**Hancock & Co. (N.Z.) Limited**

~~I~~ hereby apply to the Board to summon a meeting of the owners of the Opanake 2 K Block (being the land comprised in a certain Memorandum of Lease from Wiremu Rikihana and others to Moss Davis bearing date the Twenty fourth day of May 1899 and now vested in Hancock & Co. (N.Z.) Limited

for the purpose of considering the following proposed resolution:—

THAT the said piece of land be leased to Hancock & Co. (N.Z.) Limited for a period of fifty years from date at a rental for the first ten years of Fifty pounds per annum (being the rental payable under the existing lease which has about ten years to run) and thereafter for the respective terms of twenty years and twenty years at a rental calculated at 5% on the Government unimproved value of the said piece of land in the tenth and thirtieth years of the term - such lease shall provide (as in the present lease) that all buildings at

TO THE MAORI LAND BOARD FOR THE Tokerau

MAORI LAND DISTRICT.

Hancock & Co. (N.Z.) Limited

~~I hereby apply~~ hereby apply to the Board to summon a meeting of the owners of the Opanake 2 K Block (being the land comprised in a certain Memorandum of Lease from Wiremu Rikihana and others to Moss Davis bearing date the Twenty fourth day of May 1899 and now vested in Hancock & Co. (N.Z.) Limited

for the purpose of considering the following proposed resolution:—

THAT the said piece of land be leased to Hancock & Co. (N.Z.) Limited for a period of fifty years from date at a rental for the first ten years of Fifty pounds per annum (being the rental payable under the existing lease which has about ten years to run) and thereafter for the respective terms of twenty years and twenty years at a rental calculated at 5% on the Government unimproved value of the said piece of land in the tenth and thirtieth years of the term - such lease shall provide (as in the present lease) that all buildings at present erected on the said piece of land and the license appurtenant thereto are the property of the Lessee and that the same and all other buildings and erections for the time being erected and standing thereon and any license appurtenant thereto may be removed by the Lessee at any time without the consent of the Lessors - IN the event of such resolution being carried the present lease will be surrendered

Dated at Auckland, this Sixth day  
of February, 1912.

Hancock & Co. (New Zealand) Limited  
by its Attorneys  
J. Nicholson  
Applicant.  
E. J. Davis



Royal Insurance Buildings,

Auckland, 7th February 1912

The Clerk,

Tokerau Maori Land Board

AUCKLAND

Dear Sir,

We enclose herewith Application to summon meeting of owners of the Opanake 2 K Block to consider a resolution authorising the sale of the same to Messrs Hancock & Co (New Zealand) Limited. We desire the application forwarded you yesterday in this same connection to be treated as an alternate application to the one now enclosed.

Yours faithfully,

Nicholson & Fugbin

1914

TOBERA U. DISTRICT MAORI LAND BOARD.

Revenue Number

T. 1764.

With

MAORI LAND ADMINISTRATION.

Date of Paper.

December, 14th 1914

From John Webster.

Horeke, Hokianga.

Date when recorded.

December, 16th 1914

Subject: OPANAKE No 2 K 2 Y. (

Application under Section 341/1909.

Previous Paper.

"That the said land be given to Wiremu

Rikihana ~~Turner~~ by way of gift

Fee charged: £ 3  
Date paid: 16/12/14  
Receipt No. 20213

MINUTES.

Meeting held at Horeke  
12th 15

Spoke

W. Norman  
Re.

Meeting to the field Opunake  
11/6/15

Resolution

Resolution given. Handwritten notes

10/202. Paware  
Lapsed. Struck out.

Handwritten signature

Required -

- Gov. Valuation
- Particulars of Title
- Other Land
- Information

Consideration

Survey fees ✓

Court fees

Tithe

T 1764.

(M.L.D.—12)

Application to summon Meeting of Owners under Part XVIII  
of the Native Land Act, 1909.



(REGULATION No. 45.)

*The Native Land Act, 1909.*

TO THE MAORI LAND BOARD FOR THE  
MAORI LAND DISTRICT.

I [WE] hereby apply to the Board to summon a meeting of the owners of the

*Opanaki No 2. K 2 Y*

for the purpose of considering the following proposed resolution:—

*That The said land be given to  
Wiremu Ririkiana a Tutu*

Dated at *Horeke*, this *14<sup>th</sup>* day  
of December, 191*4*

*John Webster*

Applicant.

na Lana	f 1/4	Omapiere
Arana Hiperiona		Mitimiti
Eruera Rikihana		Rangi Point - Opononi
Harata Mahimo Papita		Kaikou
Hiperiona		Mitimiti
Haratera Hoa		Whakarapa
Holere		Mitimiti
Hone Hohini		South
Harata "	) mati auau	Kaikou
Huhana Rakuera		Kaikou
Hamiora Te hui		Kaikou
Haora Te hui		Kaikou
Iratā "		Rotorua Rotorua
Iritāna "		" Rotorua
<u>Kereama Pitari</u>	Dead	dead
<u>Meru Pene</u>	Dead	"
Mererina Pene		Kaikou Kaikou
Meri Rihari		Whakarapa Whakarapa

Mererina Pene		Kaihu Kaihu
Meri Rihari		Whayaf Whakarapa
Matui Wawe		Hahe Haheora
<u>Mahima Papita</u>	Dead	dead
Mate Anania		Kaihu Kaihu
Maraea Rikihana		Mitimiti
Mohi Peri		Kaihu
Merapia Rapata Katete		Kaihu
<u>Ngawiki Pauko</u>	Dead	dead
Niheta Peta		Rawene
Petera Hohimi	}	Mati anania Kaihu
Pauki Hohimi		Kaihu
Pio Rihari		Thames
<u>Pehi Neho</u>	Dead	dead
Pape Ngakuru		Mitimiti
Rewi Pene Haare		Mitimiti
Soko Mitakere		Kaihu

Taipua te Hei	}	Rohoua
Takera " "		Taumaruwini
Timoti Aikihana		dead
Le Heihui	Dead	Kaahu
Wieruu Paia		Kaihu
Wieruu te aratai		Raewene
Wieruu Roi		

Maori Land Board,  
13th April

Mr John Webster,  
Horeke.

re Opapeke 2a No. 2Y. -(Wire-u Hikibana).

Referring to the application lodged by you herein,  
I beg to advise you that the meeting has been granted and will be  
held at Dergeville.

A meeting in connection with another block is  
being held there on the 14th proximo, and if you could lodge a  
list of owners and their addresses at once, both meetings might be  
held on the same date.

*J.M.*

Registrar.



Hocelle  
14/12/14

Mr Newton

Registrar

Auckland

Dear Sir

Please find enclosed a  
application for Opanaki, for first meeting  
of Board at Kaitoke or Hokiangs as  
most of owners are here

Yours truly,  
John Webster



1915

FORM No. 14.

Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I Wiremu Tearatāi being an Owner or Trustee  
for an Owner of the land called Opunaki 2K 27 do hereby  
appoint Teuera Rikihana (who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
Opunaki on the 11<sup>th</sup> day of  
June 1915 next and at any adjournment thereof.

~~I DECLARE THAT I AM OPPOSED TO THE PROPOSED RESOLUTION.~~

I DECLARE THAT I AM IN FAVOR OF THE PROPOSED RESOLUTION.

(One of the lines to be struck out)

As witness my hand this seventh day of June 1915.

Wiremu Tearatāi

Witness to signature of the said

H. J. Nelson, P. M. Whelan

Solicitor of the Supreme Court.

Justice of the Peace  
Specially Magistrate  
Registered Medical Practitioner  
Officiating Minister under Marriage Act, 1908  
Member of Maori Land Board  
Licensed Interpreter of First Grade  
Postmaster  
Teacher of Native School under the Education Act, 1908

[Signature]  
11-6-15

FORM No. 14.

Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I *Toko Mikahere* being an Owner or Trustee  
for an Owner of the land called *Opanaki 2 K 2 Y.* do hereby  
appoint *Lucas Rikihana* (who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
*June* *Opanoni* on the *11<sup>th</sup>* day of  
*1915* next and at any adjournment thereof.

~~I DECLARE THAT I AM OPPOSED TO THE PROPOSED RESOLUTION.~~

I DECLARE THAT I AM IN FAVOR OF THE PROPOSED RESOLUTION.

(One of the lines to be struck out)

As witness my hand this *Fifth* day of *April* 1915  
*Toko Mikahere*

Witness to signature of the said

*W. H. J. O'Brien*

Solicitor of the Supreme Court,

or

~~Justice of the Peace~~  
~~Stipendiary Magistrate~~  
~~Registered Medical Practitioner~~  
~~Officiating Minister under Marriages Act, 1908~~  
~~Member of Maori Land Board~~  
~~Licensed Interpreter of First Grade~~  
~~Postmaster~~  
~~Teacher of Native School under the Education Act, 1908~~

*[Signature]*  
*11-6-15*

FORM No. 14.  
Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I *Ruwi Pene Haane* being an Owner or Trustee  
for an Owner of the land called *Apanaki. 2-H. 2-Y.* do hereby  
appoint *Eruara Rikihana* (who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
*Aporangi* on the *15th June* day of  
next and at any adjournment thereof.

I DECLARE THAT I AM OPPOSED TO THE PROPOSED RESOLUTION.

I DECLARE THAT I AM IN FAVOR OF THE PROPOSED RESOLUTION.

(One of the Lines to be struck out)

As witness my hand this *31~~th~~* day of *May* 19*15*

*Ruwi Pene Haane.*

Witness to signature of the said

*George W. Kendall*

Solicitor of the Supreme Court.

Justice of the Peace  
Stipendiary Magistrate  
Registered Medical Practitioner  
Officiating Minister under Marriages Act, 1908  
Member of Maori Land Board  
Licensed Interpreter of First Grade  
Postmaster *Milford*  
Teacher of Native School under the Education Act, 1906

*Attest 11/6/15*

FORM No. 14.  
Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I *Pape Ngakuru* being an Owner or Trustee  
for an ORDER of the land called *Apanaki - 2. K. 2. Y.* do hereby  
appoint *Louisa Rukhama* (who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
*Opononi* on the *10 11<sup>th</sup>* day of  
*June* next and at any adjournment thereof.

~~I DECLARE THAT I AM OPPOSED TO THE PROPOSED RESOLUTION.~~

I DECLARE THAT I AM IN FAVOR OF THE PROPOSED RESOLUTION.

(One of the lines to be struck out)

As witness my hand this *3<sup>rd</sup>* day of *June* 19*15*

*Pape Ngakuru*

Witness to signature of the said

*Pape Ngakuru*

Solicitor of the Supreme Court.

or

Justice of the Peace  
Sipewhoy Magistrate  
Registered Medical Practitioner  
Officiating Minister under Marriages Act, 1908  
Member of Maori Land Board  
Licensed Interpreter of Fijian Grade  
Postmaster *Mitimiti*  
Teacher of Native School under the Education Act, 1908

*George W. Kendall*

*Shel*

*11-6-15*

FORM No. 14.  
Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I Maranaa Rikihana being an Owner or Trustee  
for an Owner of the land called Opanaki E.K.E.V. do hereby  
appoint Euara Rikihana (who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
Opanaki on the June 10th day of  
next and at any adjournment thereof.

~~I DECLARE THAT I AM OPPOSED TO THE PROPOSED RESOLUTION.~~

I DECLARE THAT I AM IN FAVOR OF THE PROPOSED RESOLUTION.

(One of the lines to be struck out)

As witness my hand this

day of 31<sup>st</sup> May 1915

Maranaa Rikihana

Witness to signature of the said

George W. Hendall

Solicitor of the Supreme Court.

or

Justice of the Peace  
Spendiary Magistrate  
Registered Medical Practitioner  
Officiating Minister under Marriage Act, 1908  
Member of Maori Trust Board  
Licensing Inspector of First Class  
Postmaster Amihamehi  
Teacher of Native School under the Education Act, 1914

Shoe  
11-6-15

FORM No. 14.

Proxy Form to be used at Meeting of Owners

(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I Maki-Anania being an Owner or Trustee  
 for an Owner of the land called Okanaki 2K 2Y do hereby  
 appoint Guera Rikihana (who is beneficially interested in this land) my  
 proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
June Opononi on the 11<sup>th</sup> day of  
1915 next and at any adjournment thereof.

~~I DECLARE THAT I AM OPPOSED TO THE PROPOSED RESOLUTION.~~

I DECLARE THAT I AM IN FAVOR OF THE PROPOSED RESOLUTION.

(One of the lines to be struck out)

As witness my hand this Fifth day of April 1915  
Maki-Anania

Witness to signature of the said

W.H.J. O'Brien

Solicitor of the Supreme Court.

- Justice of the Peace
- Specially Magistrate
- Registered Medical Practitioner
- Officiating Minister under Marriages Act, 1908
- Member of Maori Land Board
- Licensed Interpreter of First Grade
- Postmaster
- Teacher of Native School under the Education Act, 1908

A. Huel  
11/6/15

FORM No. 14.

Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I *Merapia Rapata Katete* being an Owner or Trustee  
for an Owner of the land called *Opanaki 2K24* do hereby  
appoint *Ernera Kikihana* who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
*Opunoni* on the *11<sup>th</sup>* day of  
*June 1915* next and at any adjournment thereof.

~~I declare that I am opposed to the proposed resolution.~~

I declare that I am in favor of the proposed resolution.  
(One of the lines to be struck out)

As witness my hand this *7<sup>th</sup>* day of *June* *1915*.

*Merapia Rapata Katete*

Witness to signature of the said

*J. O'Brien*

Solicitor of the Supreme Court.

or

- ~~Justice of the Peace~~
- ~~Supervisory Magistrate~~
- ~~Registered Medical Practitioner~~
- ~~Officiating Minister under Messengers Act, 1908~~
- ~~Member of Native Land Board~~
- ~~Licensed Interpreter of First Grade~~
- ~~Postmaster~~
- ~~Teacher at Native School under the Education Act, 1908~~

*A. Hees*

*11-6-15*

FORM No. 14.  
Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I *Murina Pene* being an Owner or Trustee  
for an Owner of the land called *apanaki 2K24* do hereby  
appoint *Luera Kihana* (who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
*Oporoni* on the *11<sup>th</sup>* day of  
*June 1915* next and at any adjournment thereof.

~~I DECLARE THAT I AM OPPOSED TO THE PROPOSED RESOLUTION.~~

I DECLARE THAT I AM IN FAVOR OF THE PROPOSED RESOLUTION.

(One of the lines to be struck out)

As witness my hand this *5<sup>th</sup>* day of *June* 1915

*Murina Pene*

Witness to signature of the said

*J. O'Brien*

Solicitor of the Supreme Court,

or

- ~~Justice of the Peace~~
- ~~Stipendiary Magistrate~~
- ~~Registered Medical Practitioner~~
- ~~Officiating Minister under the Marriage Act, 1908~~
- ~~Member of Native Land Board~~
- ~~Licensed Interpreter of First Grade~~
- ~~Postmaster~~
- ~~Teacher of Native School under the Education Act, 1907~~

*Shuf*  
*11-6-15*



FORM No. 14.

Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I *Huihana Rakura* being an Owner or Trustee  
for an Owner of the land called *Opunaki 2 K 2 y* do hereby  
appoint *Emera Rukihana* (who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
*Opunaki* on the *11<sup>th</sup>* day of  
*June 1915* next and at any adjournment thereof.

~~I declare that I am in favor of the proposed resolution.~~  
I DECLARE THAT I AM IN FAVOR OF THE PROPOSED RESOLUTION.  
(One of the lines to be struck out)

As witness my hand this *7<sup>th</sup>* day of *June* 1915  
*Huihana + Rakura*  
*mk.*

Witness to signature of the said

*J. O'Brien*

Solicitor of the Supreme Court

- ~~Justice of the Peace~~
- ~~Skipendary Magistrate~~
- ~~Registered Medical Practitioner~~
- ~~Officiating Minister under Marriage Act, 1908~~
- ~~Member of Maori Land Board~~
- ~~Licensed Interpreter of First Grade~~
- ~~Postmaster~~
- ~~Teacher of Native School under the Education Act, 1908~~

*Ahuf*  
*11-6-15*

FORM No. 14.

Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I *Karata Mahina Papita* being an Owner or Trustee  
for an Owner of the land called *Opanaki 2 N. 2 Y* do hereby  
appoint *Truera Kikihana* (who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
*Opanaki* on the *11<sup>th</sup>* day of  
*June 1915* next and at any adjournment thereof.

~~I declare that I am opposed to the proposed resolution.~~

I declare that I am in favor of the proposed resolution.  
(One of the lines to be struck out)

As witness my hand this *11<sup>th</sup>* day of *April* 19*15*

*Karata Mahina Papita*

Witness to signature of the said

*W. H. J. Brice*

- Solicitor of the Supreme Court.
- or
- Justice of the Peace
- Stipendiary Magistrate
- Registered Medical Practitioner
- Officiating Minister under Marriages Act, 1908
- Member of Maori Land Board
- Licensed Interpreter of First Grade
- Postmaster
- Teacher of Native School under the Education Act, 1906

*Ad. J.*  
*11/6/15*

FORM No. 14.  
Proxy Form to be used at Meeting of Owners  
(REGULATION No. 53)

THE NATIVE LAND ACT, 1909.

I Holere being an Owner or Trustee  
for an Owner of the land called Apanaki 2 K 2 Y do hereby  
appoint Erura Rikihara (who is beneficially interested in this land) my  
proxy to attend and vote on my behalf at the meeting of owners of the said land to be held at  
Opouone on the 11<sup>th</sup> day of  
June 1915 next and at any adjournment thereof.

~~I declare that I am opposed to the proposed resolution.~~

I declare that I am in favor of the proposed resolution.

(One of the lines to be struck out)

As witness my hand this Fifteenth day of April 1915

Holere

Witness to signature of the said

W. H. J. O'Brien

Solicitor of the Supreme Court

or

Justice of the Peace

Stipendiary Magistrate

Registered Medical Practitioner

Officiating Minister under Marriages Act, 1908

Member of Maori Land Board

Licensed Interpreter of First Grade

Postmaster

~~Teacher of Native School under the Education Act, 1906~~

Holere 11/6/15

1915

President Tokerau District  
Native Land Board.  
Auckland.

Russell  
June 13<sup>th</sup> 1915.

Sir  
Re Opanake No 3 K. 34

I beg to report that on the 11<sup>th</sup> inst at 12 a m I attended a meeting of the owners of Opanake No 3 K. 34. Block held at Opanake under Part XVIII of the Native Land Act 1909. There were seventeen owners present or represented by proxy. The notices calling the meeting was read out by me and the procedure explained by me to all the owners present. I was elected chairman of meeting on the motion Eruera Rikihana and seconded by Wiremu Paika. I gave a long explanation of a special ruling that on a resolution of owners under a gift the President of the Tokerau Land Board will only allow the interests of the owners present or represented by proxy and who's votes are recorded in favour of the resolution will be carried by such resolution the objectors and the absentees will not be included in the said resolution. After much discussion and all matters that was brought up were explained to the meeting. The resolution was then read out again and was put to the meeting:- "That the said land be given to Wiremu Rikihana by way of gift" And was carried only one dissent Wiremu Paika. I believe Carried by majority present.

James [Signature]  
Rep of the Board.  
13. 6. 15

Block 2 K 2 1 Block.

Meeting of Owners in terms of Part XVIII of the above Block  
held at Opononi on Friday  
the 11 A. day of June 1915,

for the purpose of considering the following proposed  
resolution, viz:- That the said land be given to

Waiama Kihikana by way of gift.

*For  
also mention  
of the  
of the*

*one land block...  
Kihikana...  
Waiama Kihikana...  
Whakarongomai...  
Hohi...*

*The  
of the*

Owners present or represented by proxy:-

*Waiama Kihikana, Marata...  
Kihikana...  
Waiama Kihikana...  
Whakarongomai...*

Chairman appointed:-

*George Lee*

Proposer:-

*Ernesta Kihikana*

Secunder:-

*Waiama Parka*

*George Lee*  
Representative of Board.

*Ernesta Kihikana  
Waiama Parka*

1918

TOKIAPU  
**DISTRICT MAORI LAND BOARD.**

Date: 25th September 1918.  
Date: 26th September 1918.

Fee charged: £3	Issued No.
Amount paid: 28/9/18	T. / 3118
Receipt No. 12372	Previous papers:
	T. 1764 &c.

Writer: Hancock & Co. (New Zealand) Limited,  
Address: (Nicholson & Gibb, Solicitors, Auckland.)

**SUBJECT:** OPANAKE No. 2X No. 2Y Block.  
*Continue of 2X 2Y Block* (18. 0 = 05/18)

"That the opanake No. 2X No. 2Y Block be sold to Hancock & Co. (New Zealand) Limited for the sum of One Hundred and fifty Pounds (£150)."

(Note: Request that meeting be called for Dargaville at the time of the Native Land Court sitting in November 1918.)

Advised for Whangarei Date: 24th October 1918.

---

*Required -*  
 Gov. Valuation ✓  
 Particulars of Title ✓  
 other Land ✓  
 Enclosure ✓

**Minutes:**  
 Copy for [unclear] for 20/9/18  
 Copy 20/9/18  
 10/230 - Auckland  
 Meeting to be called for [unclear]  
 first available date after  
 10th April - 1918  
 [Signature]  
 10 JAN 1919

Meeting held at Dargaville  
 on 15th July 1919 and resolution  
 carried with one dissenting  
 owner. Kate Anama

109 Auct Land 9/2/20

Board decided to confirm  
 resolution subject to payment  
 of 1000 (£500) plus outstanding  
 rate with usual period.

17. 2. 20  
 19. 2. 20  
 19. 2. 20

attached  
 Copy for [unclear]  
 25/9/19  
 24/9/19

1918

F. 1764



Memorandum



(Lands Form M. 15.)

Department of Lands and Survey.

Auckland 24/5/1918

Opanake 24 25 Block.

I hereby certify that no moneys are payable  
to the Crown for survey-costs.

*Frankie*  
*J.M.*

Chief Surveyor.

The Registrar,

Tokeran

District Native Land Court.

IN THE MATTER of the Native Land Act  
1909 and its amendments

and

IN THE MATTER of an application by  
HANCOCK & CO (NEW ZEALAND) LIMITED to  
summon a meeting of the owners of the  
Opanake No 2K No 2Y Block

TO The Maori Land Board

of the Tokerau Maori Land District

WE the undersigned owners of the above block do hereby request  
that the meeting of owners for the purpose of considering the  
undermentioned resolution be summoned to take place at Dargaville

"THAT the Opanake No 2K No 2Y Block be sold to Hancock

"& Co (New Zealand) Limited for the sum of One hundred

"and fifty pounds (£150)"

DATED this 16<sup>th</sup> day of December 1918

*Ernera Kihikana*

witnessed by: *H. P. Potts*

Postmaster  
Rangipoi



1919

MINUTES OF MEETING of assembled owners of *Opanake 2<sup>nd</sup> 2<sup>nd</sup>*  
 held at *Dunstable* on *Tuesday* the *15<sup>th</sup>* day of  
*July 1919* to consider the following proposed resolution.

"*That the block be sold to Hancock & Co. Ltd for the sum of £150*"

Representative of Board *Apollaud*

Present:— *in person*

*Eruera Pihimana*  
*Aone Tokemi*  
*Awarata "*  
*Paniki "* } *By trustee Mate Anania*  
*Mate Anania*  
*Pewi Pene Haara.*

*By proxy*

*Ana Tana.*  
*Harakera Hoa.*  
*Heihana Rakuera.*  
*Meremina Pere.*  
*Marara Pihimana*  
*Wirimu Paika*  
*Wirimu Pihimana Whakarangaru.*

Representative of Board

*W. H. Holland*

Present:— in person

*Eruea Kihimana*

*Mahe Tokimi*

*Harata*

*Paniki*

} *By trustee Mahe Anania*

*Mahe Anania*

*Rewi Pere Haave.*

*By proxy*

*Ana Ana.*

*Harakira Hoa.*

*Kuhana Kahuera.*

*Mererina Pere.*

*Harata Kihimana*

*Wixemu Paika*

*Wixemu Kihimana atakarangauu.*

Chairman proposed:—

*Eruea Kihimana - proposer:*

*Rewi Pere Haave - recorder:*

*Resolution put to meeting and carried  
with one dissentient owner - Mahe Anania.*

*W. H. Holland*

Representative of Board.

*Eruea Kihimana*

PARTITION ORDER			
OPANAKE NO. 2 K. NO. 2 Y			
OWNER	SEX.	SHARE	ADDRESS
MA TANA	F	$\frac{1}{2}$	
ERANA HIPIRIONA	F	$\frac{1}{2}$	
ERUERA RIKIHANA	M (80)	13/18ths	
HARATA MAHIMA PAPITA	F (80)	1/3rd	
HIPIRIONA	M (77)	1	
HARATIARA NOA	M	1	
HOTERE		1	
HONE HOHIMI ✓ <i>Maheanama 17</i>	M (11)	1/8th	
HARATA HOHIMI ✓ <i>Do.</i>	F (10)	1/8th	
HUIHANA RAKUERA	F	$\frac{1}{2}$	
HAMIORA TE HUI	M	1/6th	
HAORA TE HUI ✓ <i>Rikihana ✓ a few to him</i>	M (19)	1/6th	
IRIATA TE HUI	F	$\frac{1}{2}$	
IRITANA TE HUI ✓ <i>Do</i>	F (18)	1/6th	
KEREAMA BIHARI	M	1/6th	
MERE PENE	F	$\frac{1}{2}$	
MERERINA PENE	F	$\frac{1}{2}$	
MERI RIHURI	F	1/6th	
MATIU WAVE ✓	M	1	
MAHIMA PAPITA		1	

HARATIIRA NOA		M	1
HOTERE		M	1
HONE HOHIMI ✓	<i>Maatarama 17</i>	M (11)	1
HARATA HOHIMI ✓	<i>Do.</i>	F (10)	1/8th
HUIHANA RAKURUA		F	1/8th
HAMIORA TE HUI		F	1/8th
HAORA TE HUI ✓	<i>Maatarama ✓ "Hui to Hui"</i>	M (19)	1/8th
IRIATA TE HUI		F	1/8th
IRITANA TE HUI ✓	<i>Do.</i>	F (18)	1/8th
KEREAMA BIHARI		M	1/8th
MERE PENE		F	1/8th
MERERINA PENE		F	1/8th
MERI RIHURI		F	1/8th
MATIU WAKE ✓		M	I
MAHIMA PAPITA			I
MATE ANANIA ✓		M	I
MARAIA RIKIHANA		F	I
MOHI PERI		M	1/9th
MERAPIA RAPATA KATETE		F	1/9th
NGAWIKI PAIWIKO			I
NEHITA PEITA			I
PETERA HOHIMI ✓	<i>Maatarama</i>	M (12)	1/8th
PANIKI HOHIMI ✓	<i>Do.</i>	(M (9))	1/8th
PIO RIHARI		M	1/8th
PEHI NENO			I

Auckland, 6th February 1914

	SEX	SHARE	ADDRESS
NGAKURU	M	$\frac{1}{2}$	
TI PENE HAARE ✓	M	$\frac{1}{2}$	
TAKO MIKAHERE	M	I	
TAIPUA TE HUI	F	1/6th	
TAKIORA TE HUI ✓ <i>(Rikihana &amp; Hare at Hui)</i>	M (20)	1/6th	
TIMOTI RIKIHANA ✓	M (20)	13/18ths	
TE HUI TE HUI ✓ <i>(Rikihana &amp; Hare at Hui)</i>	M (17)	1/6th	
WIEMU BAIHA	M	I	
WIEMU TE ARATAI	M	I	
WIEMU RORE	M	I	
WIEMU RIKIHANA WEAKARANGOURU ✓	M	I	

1920

Tokerau **District Maori Land Board.**

Auckland 19th Feb \_\_\_\_\_, 191 20.

THE REGISTRAR,

Native Land Court,

PLEASE note that the undermentioned alienation has been approved or confirmed by the Board:—

Block: Opanake 2.K.2.Y (1a. 0r. 00p)

Area: 1 acres -      roods -      perches.

~~LEASE~~ purchaser: Hancock & Co Ltd Auckland.

Consideration: { Sale, ~~£300~~ £300.  
Lease,      per acre,      years from     

Date of approval: 17/2/20

Board's file: T. 3116

J. J. Esler.  
Registrar Kawitoo

1922

wae 12, 1922  
 JUL 13 1922  
 AUCKLAND.  
 Kia Tiati Horana  
 Native Land Court  
 Lena Koe mate atua Koe emanaaki  
 inga wa Katia. Kati Kua tae mai  
 to <sup>nele</sup> ite 11. otuwal motu patai mai  
 inga ingoa oteru lupapaku nei  
 'ae' ko Peramaria. Piwiko koia tena  
 ko tona ingoa wivi no reira  
 ko Ngawiki me Peramaria he  
 Kotahi tonu ingoa a Kotahi tonu  
 ano tangata koia tena Kote  
 whakamarama ponu atu Kia  
 Koe  
 Eoe ano  
 Kia oia.  
 Na Mate Anama  
 Money sent  
 8/9/22  
 \$6.  
 \_\_\_\_\_

Age Holland

Mate Anania told you the correct name of the deceased (Anamania or Ngawitki). Her father was Paiwiko. Do not be troubled (doubtful). I have seen Paiwiko. Deceased was buried at Kaihu.

Money to be paid to Mate Anania  
see Succession order  
8/9/22/16.



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## NGAPUHI LEADERS' SCHEME.

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### FORMATION OF LEAGUE.

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Delegates representing the five sub-tribes of the Ngapuhi assembled in Kai-kobe to organise a Maori Welfare League. The Rev. W. N. Panapa was appointed chairman, and Mr. Eru M. Pou, secretary. Letters of greeting were received from the Akarana Maori Association and from chiefs of the various parts of the district.

It was unanimously decided to form the league under the name of the Treaty of Waitangi Maori Welfare League.

The following three principles were agreed to as the aims and objects of the league:—(1) To unify and bind together the whole of the Maori people under the principles of the Treaty of Waitangi, and to work for their general welfare; (2) to conform and carry out, both in the letter and the spirit, those foundation principles contained in the sacred pact agreed upon by the Maori chiefs and the representatives of the Queen of England by fostering the spirit of goodwill and true friendship between the Maori and the pakeha; (3) to preserve for posterity the best elements in old Maori life, traditions, history and genealogy, arts and crafts, and Maori lore.

The following officers were elected:—Patron, Hon. Wiremu Rikihana, M.L.C.; president, Mr. Tau Henare, M.P. It was decided that the executive committee consist of 40 members to be selected by the five tribes with Mr. Rapi Wi Hongi, chairman, and Mr. Eru M. Pou, secretary.

The first work to be undertaken by the league is the completion of the work of the Maori Land Consolidation Commission, and the better utilisation of the lands so consolidated.

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**TREATY OF WAITANGI**  

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**HISTORIC EVENTS RECALLED**  

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**NEW MEMORIAL OPENED**  

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**HEARTY WELCOME FOR PRIME  
MINISTER**  

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The ceremony of the opening of the new Memorial Hall at Waitangi on Wednesday was of a most interesting and historic nature. For some considerable time past a large body of natives had been making preparations for this event. A modern canvas town with everything thoroughly up-to-date was established on the scene, and some thousand natives were in occupation.

When the Prime Minister, accompanied by Dr. Pomare and Messrs K. S. Williams, W. S. Glenn and V. H. Reed, stepped out of the launch at 11.15 a.m., he was met by Tamaho Maika and Eru Ihaka, chiefs of the Arawa and Aupouri tribes respectively. Led by these chiefs, the ministerial party reached the gates of the museum, where they were met by three runners (arutakis). The whole party then advanced some chains further, where they were challenged by four Natives in costume (weros). Beckoning the party forward the challengers then broke pace and ran towards the tents and were chased by the arutakis. The latter outran the former and figuratively killed two of them, the signification being that the Europeans were the conquerors. A large party of native men and women then performed their welcome hakas, after which the Prime Minister and party were conducted to seats on the open courtyard.

Representatives of the Ngapuhis, Ngatiwhatuas, Rarawas, Aupouris, Taranaki and Rotorua tribes were present. The Hon. A. T. Ngata and Sir James Carroll, who had been welcomed on the previous day, were also present. When all was in order the speeches began.

Wiremu Rikihana, representative of the Ngapuhi tribe, addressed the visitors as follows:—"Welcome, welcome, the Prime Minister who has come to Waitangi to see the place where our ancestors assembled. Our illustrious ancestors have gone and the principal chiefs of the principal tribes have gone. You, the Prime Minister, can see that there is not a tattooed chief here to-day. Such a thing as this is pitiable to contemplate, because it is a sign that the great men have gone. These ancient people were welded and held together by the Treaty of Waitangi, and here before you are their descendants. Some of them laid down their lives on other fields. Welcome here and try to alleviate the sufferings of the people who are heavily pressed to-day."

The chief then incanted for some moments and continued his address as follows:—"Welcome to see your Maori people that are fast disappearing. A new race of half-castes is taking our place, and we Maoris are disappearing. However, it is our own fault in seeking you to wed. Welcome and deliberate carefully over the matters which will

be placed before you to-day. We pray that the days of the Prime Minister may be prolonged so that he can enact wise laws. We also wish long life to Dr. Pomare and trust that he will be long spared to do acts for the benefit of his people.”

Mita Taupopoki, representing the whole of the Southern Natives, spoke as follows:—“Welcome! Welcome! Wel-

come! My heart is glad that you have accepted the invitation of the tribes. It is right that you should have been present. Welcome, the chief of the Government, welcome to Waitangi. You have the mana, the prestige of the King. Welcome to the commemoration of the hall that is in honour of the Treaty signed between you and our tattooed ancestors. You will see that the representatives of the Maori people before you are almost white like yourselves. Welcome here to adjust those matters that could not be adjusted in those early days. This is the spot where the Treaty was signed. Our allegiance was given to you by the chiefs, not by the plebeians. We trust you will grant the requests that will be made to you by the Ngapuhi people. I support the sentiment given to you by our Maori chiefs.”

A dirge was then sung, the meaning being that a man sold his daughter for powder in the early days.

Mr V. H. Reed, M.P. for Bay of Islands, addressing the Prime Minister, said he had been asked by the Europeans to extend a welcome to him. They were very pleased to see him in their midst. They were pleased to see him in this part of New Zealand, which, as he was aware, was the most historical part of the Dominion. It was here that their ancestors first set foot. A few miles to the north was the site where the first sermon was preached by the Rev. Samuel Marsden. Near at hand was the first Christian settlement at Kerikeri. From here the Methodist mission was established at Kaeo. All the missions were established under the mana of certain Christian chiefs in the locality, and had it not been for the goodwill of these chiefs they would never have been established. It would be interesting to the Prime Minister to know that it was here that the first plough was put into New Zealand soil just 101 years ago. This was the old centre of the great Ngapuhi tribe, and it was through their strength and goodwill that the Europeans were first allowed succour. As he was aware, the first settlers came to settle the hinterland. Those days were past now, and they were living in a different age. They and the Maoris were one people and all were New Zealanders. Let them then of European stock join in with the Maori stock in welcoming the Prime Minister.

Mr Massey on rising to reply was greeted with applause. "Chiefs and people of the Ngapuhi and other tribes of the Maori race," he said, "I want in the first place to thank you for the hearty welcome extended to me in characteristic fashion and according to the ancient customs of the Maori race. I want too to thank you for the invita-

tion forwarded to me by your parliamentary representative, Mr Tau Henare, on behalf of your people. And speaking of Mr Tau Henare I would like to say he is my personal friend and as a Member of Parliament he is trusted and respected not only by the people of our own race but also of all races represented in the House. I want to tell you how pleased I am to be here on this historical spot and on this unique occasion. It is true that the ancient chiefs have passed away and that the early distinctions of race no longer exist, but though the early chiefs have passed away I am glad we have with us their descendants and the descendants not only of those Maoris who took part in signing the Treaty but also of the Europeans who took part in the signing of that Treaty, and among those of whom I am speaking is Mr Ken. Williams, the grandson of the Mr Williams who interpreted the Treaty.

“Speaking of the Treaty, I am glad to be able to acknowledge that on the whole it has been complied with. It is quite true that on occasions differences of opinion have arisen between the two races, but those days have passed and gone, and as chief of the Europeans I am glad both races are now living in peace and harmony under the protection of the British flag.

“I thank Mr Reed for the welcome he has extended to me on behalf of the Europeans. I am glad to notice the friendship existing between the two races and I need scarcely refer to the assistance that was rendered by the young men of the native race when the destiny of the Empire was trembling in the balance. Those dangers have passed, I hope never to return. I believe it to be in the best interests of all to join together in building up the British nation in the Pacific, a nation that will be a blessing, not only to its own people but to all the people of the world.

“Referring to requests that were to be made by one of the previous speakers, anything that I can do for the Maori race will be done freely, gladly, and willingly. Anything that I can do will be done as friend to friend, as fellow-citizen to fellow-citizen and as subjects of the King. I am myself a subject of the King.”

Dr. Pomare then addressed the Natives in Maori for a short time and expressed pleasure at meeting so many people on the historic ground of their forefathers.

## THE LUNCHEON.

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The Ministerial party were then invited to a huge marquee, where a feast was laid out. Some idea of the size of the tent will be gained from the fact that 560 people were accommodated at each sitting. At the conclusion of the feast Mr Tau Henare proposed the King and the National Anthem was sung.

Mr Williams proposed "The Prime Minister."

Mr Massey in reply stated that the gathering was of a unique character and would go down to history. The interests of the Maori people were as great to him, to Cabinet and to Parliament as the interests of the Europeans. He hoped the time would come when the Maoris would settle down on their own lands and farm them side by side with the Europeans. Then would their destiny be fulfilled.



Three cheers for the Prime Minister and for Mr Tau Henare concluded the luncheon adjournment.

### OPENING OF HALL.

After the luncheon adjournment some 2000 people assembled in front of the new hall, where a welcome haka was given by the Natives, after which Riri Marsh Kawiti, of Waiomio, welcomed the Prime Minister as the mouthpiece of the Government and the King of England. He welcomed him to that courtyard at Waitangi. They had there a memorial of the fact of the Treaty which made the Pakehas and Maoris one race. They were the descendants of the ancient chiefs that signed that Treaty and their hearts were full of joy for that occasion. They paid reverence to their Creator for having brought the two things before them to pass. On their left was a stone which was erected to commemorate the fact that the two peoples had become one, and on the right was the Commemoration Hall which they were opening. They were indeed pleased to see so many of their European friends present at the opening of this hall. They reiterated the welcome made by their ancestors on the former occasion when they asked the Europeans to come and be their father. At the present time the Prime Minister was the father of both the Maoris and Pakehas. They sincerely hoped that the bond, the tie of friendship between them, would last for ever.

Ngakuru Pele Haare, the second speaker, prayed that the blessing of God Almighty would rest on everyone there. He welcomed the Prime Minister and all the Native chiefs gathered there. He welcomed them all to see the monument by which they were wedded to Queen Victoria. The ancestors who signed that Treaty had gone into the night and now the signs of

rank were no longer depicted on the face. The tattoo marks on the faces of their ancient chiefs had two significations, life and death, and because they had wedded themselves to Queen Victoria the Prime Minister would see that they had clung to their promise.

Le Te Tai, Chief of Hokianga, spoke as follows:—“Welcome, o Prime Minister! Welcome the parent of both races. You are our father. We express pleasure in seeing you in our midst. Your children cry out to you to have compassion on them. You are a great chief. You are immediately below the cloud yonder. Look at us. There are only a few of us left. We people have clung to you truly. My sons laid down their lives on the field of battle. You did not ask me to go. I went on my own accord because of my allegiance sworn to the Queen. I pray that all the promises of the Treaty and any others you can make will be granted to us this day. Why should it not be so as you are our parent and can grant them. I pay my homage to you, but if you will not do what I ask probably I shall withdraw my homage. (Laughter.) As we have helped to beat the Germans give us our share. We have lost our sons at the war.”

The Hon. A. T. Ngata, speaking on behalf of the visiting members of the North Island, said it gave them pleasure, tinged with pain, to be there. When they looked back 82 years ago and remembered those who had entered into the Treaty bargain they could not help but ask the question, "Did they build well?" The answer was before them that day. Under the sun there could not possibly be a more representative gathering than was assembled there.

One of the most significant sentences in the speech of the previous speaker was, "You did not tell me to go; I went of my own accord because of my allegiance sworn to Queen Victoria 82 years ago." The most eloquent witness that that ancient bargain had been in the best interest of the Native race was the fact that during the most strenuous time in the experience of the British Empire the Natives went forth willingly, not under compulsion, to take their share as citizens of the British Empire. That did not mean that the Natives had no grievances. They had grievances and had them to-day, but there was an old saying among the Natives, "Just between us," which meant that their domestic differences could be settled by themselves when the nation was not in danger.

The previous speaker had said that if anything more could be given by the Treaty they would be glad to have it. This was Mr Massey's chance. He knew he would give all that he could possibly afford because he was a Britisher. He was glad to see the good fellowship that existed between Maoris and Pakehas in the Far North. In the Far East also they were reaping the proper fruits of the bargain struck here at Waitangi. It was a splendid thing for the Natives that they had come under the British flag in 1840. No matter what their little differences may have been, the way the promises of the Treaty had been kept showed how fair, how just, how Christian the British nation had been. They had abundantly proved that promises deposited with the British Empire were in safe keeping. The signing of the Treaty was largely due to the efforts of Governors Fitzroy and Hobson, Mr Busby and Messrs H. and W. Williams and other settlers. They saw what an advantage it would be for the Natives to come under the sovereignty of the British Empire, and the Natives to-day could say that they had come under the most splendid white race in the world, and he believed the British people could say that the Maoris were the most splendid Native race in the world. (Applause.) It was not easy for a race of people to give up its sovereignty. "Imagine

It was not easy for the Native chiefs to give up its sovereignty. "Imagine what it would have meant to you," he said, "to surrender your sovereignty to Germany." Nevertheless, the early chiefs of the North had been wise in their generation. They had waived their mana, surrendered their sovereignty and sworn their allegiance to Queen Victoria." (Applause.)

Mr Massey said it had been stated that afternoon that he had the honour of being the parent of both races. He felt equal to the occasion—(laughter)—and intended as far as he could, to live up to its duties and responsibilities. Among other things it had fallen to his lot to do whatever was customary or necessary to declare the Commemoration Hall officially open, and to his mind it was singularly appropriate that this building would stand for many centuries and right down through those centuries would become sacred to New Zealanders and Natives. It was also appropriate that it should be intended to commemorate the signing of the Treaty which made the two races one, the Treaty which brought the two peoples together so that they should be as one nation, the nation of New Zealand, and not only that but it should also be the home of young men who fought for the rights and privileges of British manhood. As had been said by the Native chiefs, they went without compulsion; no compulsion was necessary, and wherever they went they prov-

ed themselves some of the best soldiers in the forces. Being some of the best soldiers in the New Zealand Expeditionary Force, it could not be contradicted that they were some of the best soldiers in the British Empire. They proved their loyalty wherever they had the opportunity of fighting the enemy. They fought side by side and shoulder to shoulder with British soldiers from all parts of the Empire. To-day many of their bodies lay in the same grave as their white brothers and their blood flowed in the same stream, and by their blood their citizenship was cemented to the British Empire. Mr Ngata had expressed some of the characteristics of the people of the British race. Let him say in reply to what Mr Ngata had said that he was very strongly of opinion that their Native race was the aristocracy, the very pick of the Native races of the Empire. It was something to be especially proud of that when trouble came there was not a tribe that did not send its soldiers to the front, and as time went on, and when the history of the war was written, this fact would be featured, that it was the first time that native races under any sovereignty rose to the occasion and fought for the sovereignty under which they lived.

Mr Ngata had said the Natives had many requests to make, remarked Mr Massey. His reply in all sincerity was that if there was any direction in which it was necessary to place the Natives in the same position and give them the same privileges as the Europeans those requests would be granted, and those privileges given. All that he asked was this, that as the Native race stood side by side in the war and assisted in fighting the battles so he hoped they would stand by their side now and help to develop this grand little country which belonged to them equally with the Europeans. It was a coincidence that certain islands of the Pacific which were placed under the guidance of New Zealand were peopled by people of the same race as the Maoris, by Polynesians, and as they had made friends and fellow-citizens of the Maoris so they should make friends of the natives of these islands. He had nothing further to do but to turn the key and declare the hall open, and in so doing expressed the hope that it would be used for both races for many years to come.

Mr Tau Henare said to the Prime Minister: "May I have the pleasure of presenting this key to you in commemoration of the opening of this hall. Good luck."

Mr Massey replied that the door of the hall was not the only door that might be opened with a golden key. He thanked Mr Henare for the present and stated that he hoped it would be kept in his family as a memento of a very memorable occasion.

The door was then swung open and the crowd surged in until there was no standing space left.

Wiremu Ihaia then requested the Prime Minister to unveil the Roll of Honour.

Mr Massey referred to the part that had been taken by the Natives in the



war, and said that if the question was ever asked whether the Maoris had done their duty the answer was on that roll with its 2000 names of Maoris. The British people had their faults, but they always endeavoured to keep faith with their promises, and as a proof he drew their attention to the fact that when Germany referred to a treaty as a scrap of paper one million of young British men gave their lives to vindicate their promises and faith. A great statesman had said, "Where the honour of the Empire is concerned the cost is not to be counted." They knew what the cost of the war would be, but they did not shrink from it, and if trouble came in the future it would be met as it was faced in 1914 and the years succeeding it. Not only had their military men excelled, but their naval men had excelled too. In every naval battle there were New Zealand sailors, and it was a proud thing to think that their sons, whether European or Maori, never failed.

Mr Massey then withdrew the mat and unveiled the roll of the names of 2000 Maori soldiers. Mr Tau Henare asked Mr Massey to accept the mat as a gift from the Natives.

With the mat thrown round him Mr Massey declared that he only required the tattoo to make him a chief of the Native race. He asked Mr Henare to keep the mat preserved in the hall as the mat of the Prime Minister of New Zealand.

Continuing, Mr Massey said a sacred duty fell on those who had charge of that hall and roll of honour, to keep them properly preserved. Perhaps a thousand years hence people would look upon that roll and by it would be reminded that it was a proof of the loyalty of the Natives to the Treaty signed 82 years ago.

The proceedings terminated with the National Anthem.

On the right of the roll of honour of the New Zealand Maori Contingent and reinforcements is a picture of the signing of the Waitangi Treaty in 1840, and on the left the following letter from Lord Milner:—

Downing Street,  
30 May, 1919.

My Dear Mr Massey,—

I have received your letter of 15th May, in which you tell me that you have been requested by certain of the Maori members of the New Zealand House of Representatives to hand me a copy of the Treaty of Waitangi for the purpose of having it again placed on record as an Imperial document. I am well aware of the importance which the representatives of the Native race in New Zealand attach to this Treaty; and while a copy is already on careful record in this Department (being one of the facsimile copies printed at Wellington by the Government Printer in 1877) it will give me very great pleasure to place the copy which you have now sent me among the archives of this Office.

Yours very sincerely,  
MILNER.

## WIREMU RIKIHANA

### NOTED FIGURE IN NORTH

[BY TELEGRAPH—OWN CORRESPONDENT]

DARGAVILLE, Tuesday

The death occurred at the Kaihu Maori settlement last night of Wiremu Rikihana, a leading chief of the Rarawa tribe and a member of the Legislative Council from 1923 to 1930. He was born in the Hokianga district 84 years ago and came to the Kaihu settlement 50 years ago to settle on a block of land of about 200 acres, the site of the present Kaihu town. This was presented to his father by Parore, father of Pouaka Te Awha, of the Parore settlement, near Dargaville, in recognition of services rendered by members of his tribe to the Ngatiwhatuas.

Wiremu Rikihana's appointment to the Legislative Council gave great satisfaction to Northern Maoris. He was one of the most respected of the old Maori chiefs. His word in regard to matters of tribal history and gifts of land was regarded as law. He was a devout member of the Roman Catholic Church. He enjoyed good health up to the time of his death. One of his last requests was that he should be buried in the Catholic cemetery which stands upon a portion of his original holding at Kaihu. He was a life-long teetotaler.

His wife and two sons died many years ago and are buried at Opononi. There are 11 grandchildren.

A large tangi is now in progress at Kaihu. Mr. V. Trounson, chairman of the Hobson County Council, whose farm is near by Rikihana's late residence, received a telegram to-day from Sir Apirana Ngata, Minister of Native Affairs, expressing regret at Rikihana's death and stating that he was one of the last of the old Northern Maori chiefs.

## WIEMU RIKIHANA.

FOR SEVEN YEARS AN M.L.C.

(By Telegraph.—Own Correspondent.)

DARGAVILLE, this day.

The death occurred at Kaihu last night of Wiremu Rikihana, the well-known Northern Maori chief. He was a member of the Legislative Council for Northern Maoris from 1923 to 1930. He was 84 years of age.

Wiremu Rikihana was one of the senior chiefs of the Rarawa tribe. He came to reside at Kaihu 50 years ago, and settled upon a block of about 200 acres of land on the site of Kaihu township, which was presented to his father by Parore, the parent of Ponaka Te Awha, of Dargaville, in recognition of faithful services rendered by members of his tribe to the Ngatiwhatua tribe.

Wiremu Rikihana enjoyed good health. He was a lifelong teetotaler and was one of the most respected of the old chiefs. His word in regard to matters of tribal history and gifts of land was regarded as law. There was great rejoicing throughout the North when he was called to the Upper House in 1923, and equally great regret when he ceased to be a member in 1930.




**KENDALL- MATIU WAWE, AND RIKIHANA**

**1912-1913**

RECEIVED from *George William Kendall*  
the sum of *Twenty five* Pounds  
shillings and \_\_\_\_\_ pence  
being on account of \_\_\_\_\_  
purchase money for my interest in *Whanake Two K 2y.*

DATED the *Twelfth* day of *October* 1913.

WITNESS :-  
*Cliff S. Mowatt* *Matiu Wawe*  
*Licensed Interpreter*  
*1st Grade*  
*Whangape*



RECEIVED  
12 NOV 1912  
[M.T.D.-2]

**Application for Confirmation.**

(REGULATION No. 22.)

The Native Land Act, 1909.

TO THE MAORI LAND BOARD FOR THE *Tokerau*  
MAORI LAND DISTRICT  
[OR TO THE NATIVE LAND COURT].

I, *George William Kendall of Mitemiti*  
hereby apply for confirmation of the alienation particulars whereof are set out  
hereunder:

Name of land: *Opauake 2K24.*  
Date of execution of instrument of alienation: *12 October 1912*  
Nature of alienation: *purchase*  
Natives alienating: *Matin Waine*

Person to whom alienation made: *George William Kendall*  
Area of land: *1 acre*  
Consideration or rental: *£25*  
Government valuation.—Amount: \_\_\_\_\_ Date: \_\_\_\_\_

Dated this *12<sup>th</sup>* day of *November*, 1912.

*George William Kendall*  
*By his solicitor,*  
*Per of Blomfield*  
Applicant

For charges: *20/-*  
Date paid: *12/11/12*  
Receipt No. *9758*



Wata

~~ia~~ ~~peuhi~~ tiri tūmaki ote  
poari Whenua Mauri

on Kotāhi ano ahau kakite ito  
ta note 5 ongarani kotenei reta  
ki pontāpela nei itakoto ana kanu  
maton mate kingareta kia matonite  
nei kai tiaki pontāpela kanu toku  
mohio atu kua Whaka hoa Kol Kite  
Hoko tahae a wiremu Kanara itaku  
Whenua Kate mea itūhi atu ahau  
kia Kol mau etitiro mai te tika  
ote Hoko awiremu Kanara ite tahi Wahi  
otaku hea Whenua Kotāhi eka  
Kate mea ihaina ahau mote Hoko  
Kotāhi eka iunga ano itaratōn  
korero pono hei utu iaku nama  
piti toa shara ahau iki tūmaki  
kawiremu Kanara itōke kia hau kia  
haina hau mote Kotāhi eka hei utu  
mote tahi Wahi onga nama 25 panna  
tāihoa kahinga ano ahau kia tae  
mai ano tetahi atu onga tūmaki  
hei reira ano ahau kahaina an  
manga eka itōe otāna hea ano

tari tōru nei ahau ite  
i atū onyati tiri Kera palāi ahū  
mū Kia id mea mai ana Kei  
a roia tē Roa

Kati ite tāenga mai  
nei o tō retiā Kia oti  
tē pahi ekoe tē tōko  
Haka Kera awimū  
Kanara itāku hea

Kati metitiro mai ekoe ite 15 ooperira  
Jan 1912

Kainoi awimū Kanara Kia hau  
kia hoatū tōku hea Whenua ropanaki  
No 2 K No Waai hei utū itāku Kama 85 panna  
ite tōa Kawhakahe ahau haina sawa  
erna oya rihiti Kote rihiti iaia Katoke  
2 pane kuni Kote rihiti iaahau Kotahi  
pene kuni Kotahine Kapa Kei au nei  
ano tana rihiti noyūni nei Katoe  
mai na Kote titi taraton Korero erna  
titi Kote tahi onyati mote 60 panna  
Kua eaaku Kama Katoa Kati ra  
ehoa ehihia ana ahau metū mana  
Kowire Kanara Kiton aroaro Kia ni  
uia mana ekoe ite poari

eisa Koe mohio ai eheana  
 ean etika ana ranei  
 te mea umohio ana Koe Kote  
 hea ote tangata napanaki  
 e 8 eka itihoranei. Kati pena  
 tana <sup>ma</sup>iroto toretā Kua tācmai  
 nei Kua haukotahi eka Kanni te  
 tika tana kotenei Kote Kote hea  
 Katoa Kanni te Kino te nei  
 mahi whaka Kua e iahan ile  
 mauri pena Kua akoe na no aku  
 retā ituhi atu ai meturo ano Koe  
 Kihai pea Koe imarama ile Kino  
 otaku retā

Kati ehoa metuhi mai  
 ano Koe te Kanohi o matou onga  
 mauri Kati Kua oaroa Koe  
 mate atua Koe etiaki Kua roa ai  
 ton ora itenei ao

Katō hoa mokai

Matiu Hawl

Mitimiti

Mei 5 ongarā <sup>lan</sup> 1913

Translation

Dear Dimmie  
President of the Maori Land Board.

and, I have only just received your letter which has all this time been lying in the Post Office.

I can see now that you have favoured Mr William Sherrall with the sale of my interest to him, which I must say he bought from me by fraud, because in the very first place I wrote and asked you to look carefully into the matter before proceeding further.

When I first signed it was with the understanding that only one acre was to be sold in order that I could pay off a portion of my debts. Mr Sherrall forced me to sign for the one acre because he said the purchase money for that one acre would be sufficient to pay off my debt which amounted to £25. He also told me that I would have to sign a new deed if I was anxious to dispose of my other interests. The new deed has never yet been signed and when I inquired of Mr Sherrall as to the cause of the delay he informed me that the Solicitors were causing the delay.

When I received your letter, however, I was very much surprised to see that you had confirmed a sale of the whole of my interest to Mr William Sherrall. I would like you to note the following: On the 15th April 1912, Mr Sherrall asked me to give him

are in Opanake 2<sup>d</sup> Block to pay off  
sett (250) and this I agreed to do. I  
signed two receipts one of which I kept  
myself, and the other I still have with me.  
Sometime afterwards, I was asked to  
sign another deed, and was told that the  
amount I signed for was required to pay  
the balance of my account (260). I  
should like both Whendell and myself  
to stand before your Board at its next  
sitting, so that we could all discuss  
this matter, and find out which of us  
is in the wrong. You know yourself  
that the share of each man in Opanake  
& K I is 8 acres more or less, and as you  
mention in your letter that the whole of  
my interest has been confirmed. Then I  
must say that the whole transaction has  
been done by fraud for I was given to  
understand at the time I signed that  
only one acre was being sold. If you  
still have my previous letters you might  
look them up, but perhaps I did not well  
express myself clearly to you.  
I wish I should like you to write  
to me again regarding this matter.

Best wishes.

From your friend & servant.

Walter Howe.

to itimik, Hokianga. Hib  
18

(FORMERLY ARCH. CLARK & SONS' WAREHOUSE)  
Shortland Street, Auckland, N.Z.  
ALL REPLIES TO BE ADDRESSED TO P.O. 71

29th September 1913

Memorandum for The President,  
Tokerau District Maori Land Board,  
AUCKLAND.

Dear Sir:

RE OPANAKE 2K 2Y BLOCK - NATIVES to GEORGE KENDALL.

Referring to your letter of 26th inst, we wish to point out that the delay in completing this matter has not been due to our neglect or to that of our client. Confirmation was granted on the 3rd December of last year, subject to the Government Valuation proving satisfactory. Application for Valuation had been lodged the month previous to the Board meeting, and <sup>the valuation</sup> has not yet been completed, although a period of almost a year has elapsed. The purchase money was paid in full in October last. You will thus see that our client has done all he could to complete the matter, and that the delay has been quite unavoidable as far as we are concerned. We trust that under these circumstances the Board will not take any steps towards rescinding Confirmation, as it is clear that it would work a great hardship on our client, seeing that he had not been at all responsible for the delay.

We are forwarding the Transfer herewith, together with the Receipt, as proof of the payment of purchase money, and shall be glad if you will hold same until the Valuation is completed.

Yours truly,

*P. W. Blomfield*

ENCL.



Office of the Tokerau District Maori Land Board.

AUCKLAND, 30 o Mei, 1913

Matiu Wawe,  
Mitimiti,  
HOKIANGA.

E hoa,

Tenei tau reta kua tae mai ki ahau: a he whakaatu atu tenei  
nakukia mohio ai koe, ki taku whakaaro e ahua pohehe ana koe. Ko  
te whenua kua hokona ko Opanake.3.K.2.Y; (te rahi kotahi eka) a ko  
te toenga atu paanga whenua i tetehi atu wahanga o Opanake kua  
ano kia hokona. Ko te mea anake kua hokona ko te paanga kotahi  
eka noaiaho.

Heoi ano, Na to hoa

Na,

Tumaki o te Poari

a hekupu iware ware iahan  
 i mohio ahan whakakua kuaatia  
 na han kutuhi noati ahan  
 kia koi pena etea ekoe mehoati  
 toku hea katōa motē kamupene  
 ongahotera 300 panna metoku  
 hea katōa kia 100 panna mau  
 hei utū moan mahi kia 200 maku  
 meutu njanama wiremu kanara  
 kite moni 85 16 4 mana tōc mai  
 Kia han 114" 3" 8  
 Kotē pai otēnei iwhai hua Kia han  
 katira man tēna whakaro mai  
 imunga itē Hokotāhne awiremu Kanara  
 iki pono nei ia Kia han kotāhi eka

Kotē tākotō tēnei otāku hea e e eka  
 itūho ranei

Kei roto itē mapī



Kiahan rowen,



Narration

Dear Dimmie  
President of the Maori Land Board.

Dear Sir, I have only just received your letter which has all this time been lying in the Post Office.

I can see now that you have favoured Mr William Kendall with the sale of my interest to him, which I must say he bought from me by fraud, because in the very first place I wrote and asked you to look chiefly into the matter before proceeding further.

When I first signed, it was with the understanding that only one acre was to be sold in order that I could pay off a portion of my debts. Mr Kendall forced me to sign for the one acre because he said the purchase money for that one acre would be sufficient to pay off my debt which amounted to £25. He also told me that I would have to sign a new deed if I was anxious to dispose of my other interests. The new deed has never yet been signed and when I inquired of Mr Kendall as to the cause of the delay he informed me that the Solicitors were causing the delay.

When I received your letter, however, I was very much surprised to see that you had confirmed a sale of the whole of my interest to Mr William Kendall. I would like you to note the following: On the 15th April 1912, Mr Kendall asked me to give him

This is <sup>another</sup> a matter which I forgot to mention in the first part of my letter. I want you to give all my share to the Hotel Company for £200. Out of that amount I shall give you £100 for the Board's expenses, and after paying off Mr Lendall's account, I shall still have £100 to my credit. By doing this, I shall gain something for my land. I should like you to consider this matter on account of Mr Lendall's sale which I again say was all done by fraud.

Kaiti Hawe.

Mr Walter Dinnie  
President of the Board.

I am writing to you on behalf of my son who is unable to write. He is writing with regard to his share in Hainow A&B for notice was received by him that it was to be sold. Had he known this sooner, he would have attended the Board meeting at Lotuhoka.

Kaiti A. Hawe.  
for

Timi Kaiti

Timi Kaiti  
/ JB

OPANAKE 2 K No. 2 Y

(Other Lands)

		A	r	p
Matiu Wawe	Part Matihetihe Block	6	2	0
alias				
Matiu Rapera	Part Kahakaharoa Block	30	0	0
	Part Taikarawa A Block	11	2	0
	Part Wairoa Block	20	0	0
		<hr/>		
		68	0	0
		<hr/>		
		=====		

7

*MERANIA WHARE TOHUNGA*

*(The Puriri tree flowers and then fruits)*

**WHAKAPAPA AND HISTORY**

**GUARDIAN AND KUIA OF HER WHANAU, HAPU, IWI**

**Matriarch of Ngakiriparauri**

*(The valley besides the Lakes)*

**WHANAU THREADS...**

**WHARE TOHUNGA-TANIERE-DANIELS-NETANA-WOOD-MOORE**



## PEPEHA

Ko Tutamoe nga Manganui bluff toku Maunga

Ko Kaihu toku Awa

Ko Tokumaru toku Waka

ko Ngapuhi toku Iwi

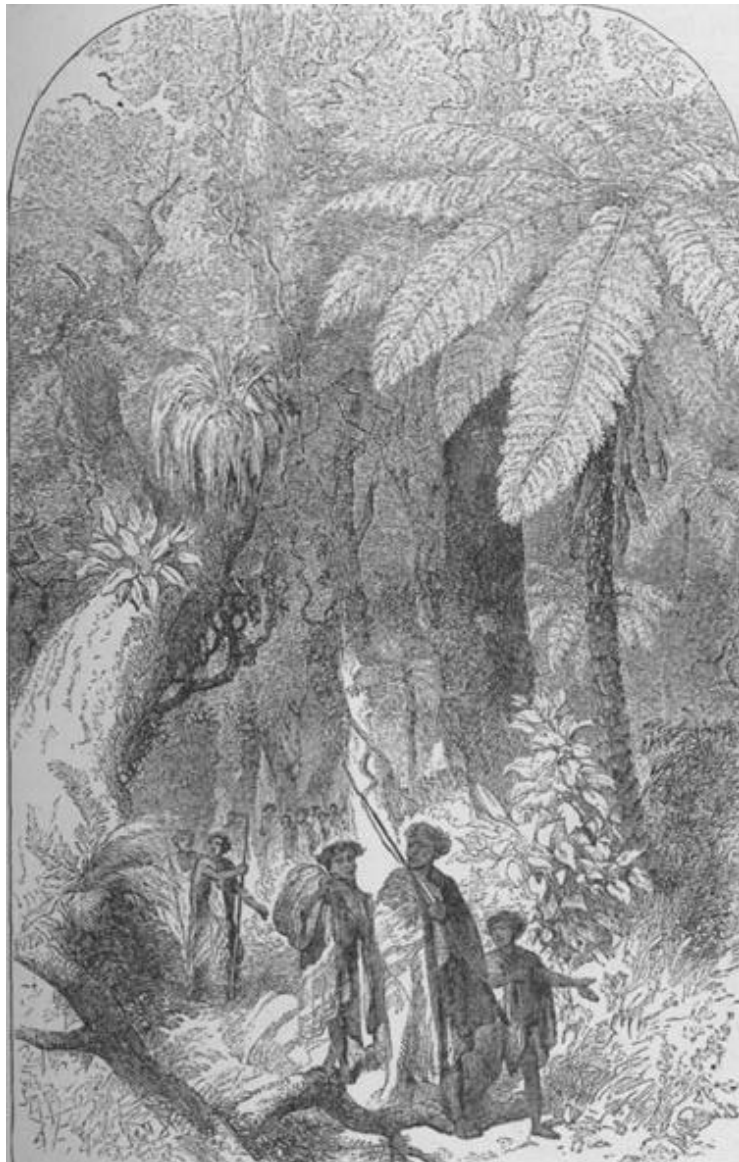
Ko Rarawa toku Hapu

Ko Tama Te Uaua toku Marae

Ko Merania Whare Tohunga' toku Ingoa

Tihei Mauri Ora

### DOWN THE PATHWAY OF TIME



**FOREWORDS BY COMPILER AND OTHER'S**

*I Am From All Those Who Have Come Before  
And Those Still To Come  
They Are Me And I Am Them*

It is time from family oral written knowledge and legendary history to high light this splendid Kuia (elder woman) in cyber space so her memories will live on for ever: also to highlight her people as best I can ... she came to the Kaihu District as a young mother leaving her first family in north Hokianga. She followed her true love 'Moa Taniere Rangi Paoa/Pawa' to the Ngakiriparauri Valley west of the Kaihu Valley near Kaiwi Lakes. Here they took up land and began the life and the ways of the Second Nation people the Pakeha.

Christianity was part of their life together with their traditional and cultural traditions.

This was a time of great change for her people and they took all of these changes in their stride and instilled the goodness of life into their descendants as is proved by those people of today.

It is very sad that so many small communities in our district are now gone. I would have loved to have lived back then. Riding my pack horses from village to village. Dropping off stores and collecting Kauri gum for the merchants.

The epidemics had such a devastating effect on the people of that time and I guess only the strong survived. I would really like to know exactly where the people of Ngakiriparauri valley are now reburied. Was there ever a service for them? Perhaps the church may have some records. There should be a memorial for them.

Education Department,

9-JUL-88

Wellington, 9 July, 1888.

The Inspector-General of Schools, Wellington.

Memorandum.

On 23<sup>rd</sup> June I visited Opanaki, in Kairua Valley, from which place a petition for the establishment of a Native School for Opanaki and Ngakiriparami had been sent. Opanaki is on the left bank of the Kairua River and is about five miles, by a bad road, beyond Taite. Ngakiriparami, which I did not visit, is on the right bank of the river, five or six miles, by a very bad road, from Opanaki. The proposal of the Natives is that a school should be erected at Opanaki for the children of the two villages, and they state that the Ngakiriparami children would then board at Opanaki. I saw nine or ten children of school age, but the Natives state that there are others who were not in the village at the time. They say that they have twenty-one children of school age and that there are nine at Ngakiriparami. I think that the attendance of Opanaki children would probably be from 12 to 15. Experience in other places leads to the conclusion that the attendance of the Ngakiriparami children could not be relied upon after the novelty of the school was at an end. In view of the possibility that the attendance would be small, I think the Department should decline to grant a school at Opanaki.



The site offered is on a fertile alluvial flat

8  
*WHAKAPAPA FOR  
MERANIA WHARE TOHUNGA*

The following 'Whakapapa' for Merania is from 'legendary' and 'word of mouth knowledge' handed down verbally (oral traditions) through the centuries to '**Aunty Kuini Meri Hinengaro Taniere nee Matiu,**' wife of Jack (Hone) Taniere of Ngati Hau ... '**This was the way of the old people**'

Note: Following names in the colour '**BROWN**' are direct family threads for Merania.

(=) means married to

(Note: 'Kuini Merle Hinengaro Taniere (nee Matiu)' is the source of this Whakapapa)

GENERATION ONE

Male; **Maui** = Female; **Tikataarangi**

GENERATION TWO

Female; **Waimirirangi** = First marriage; Male; Waetahi  
= Second marriage; Male; Kaharau

'Waimirirangi' and 'Kaharau' had the following tamariki/children...

a/. Taonui

b/. Te Tahakuri

c/. Rapara

d/. Whakarongo



~ 145 ~

**e/. Tuhuakiaote Rangi**

**f/. Ruarei**

**g/. Tenearuapahu**

**GENERATION THREE**

**Hineranginui (the first) = Pokopoko**

**GENERATION FOUR**

**Pangopango = ?**

**GENERATION FIVE**

Male: **Kaharau (the second) = ?**

**GENERATION SIX**

**Kiritau = ?**

**GENERATION SEVEN**

**Tunuiatawheta = ?**

**GENERATION EIGHT**

**Waikona = Toia**

**GENERATION NINE**

Female; **Hinerangi (the second) = Male; Rangi Hi Mamao**

**GENERATION TEN**

**Haunga=Te Rehu**

**GENERATION ELEVEN**

**Kaho=Te Haupapa**

GENERATION TWELVE

**Tauatahi=Te Keno**

GENERATION THIRTEEN

**Tauatahi=Te Keno** had the following tamariki/children...

- a/. Te Karera
- b/. Te Matangi
- c/. Te Koherangi**
- d/. Tahi
- e/. Tuatahi

GENERATION FOURTEEN

**Te Koherangi** = male Te Ariki...

**Te Koherangi** had the following Tamariki/children...

- a/. Ngaponei
  - b/. Karere Horo
  - c/. Whare Tohunga**
- Male; **'Whare Tohunga'** = female; 'Unu' first wife.  
'Unu' then married male = 'Kawhi' second husband  
Male; **'Whare Tohunga'** = female; 'Mariu' second wife

GENERATION FIFTEEN

**WHARETOHUNGA** and **MARIU** had the following tamariki /children...

- a/. Female; Neareta Wharetohunga

**b/.** Male; Peita

**c/.** Female; **MERANIA WHARE TOHUNGA**

**GENERATION SIXTEEN**

**MERANIA Whare Tohunga'** and (First husband)

'Makamira Matawi' also known as 'Wiremu Te Tane'

(Ngati kahungunu of Hakukituri-Hawkes Bay)

**Had the following Tamariki/children...**

**a/.** Male; TAATI Wiremu = Iritanga Rivers

Child of Taati: Female; Raiha Wiremu = Eruera Tipene

Child of Raiha; Michael George Tipene (of Panguru)

**b/.** Female; HERANGI Makamira = Ritete Puke

Child of Herangi, female; Te Rauhuia Puke = Pak Poata

Child of Te Rauhuia; Te Puhī Paki Poata (of Whangaroa)

**c/.** Female; **HERA Makamira** = Hoani Eremita Ngatai

(of Waiariki Hapu of Taranaki)

Child of HERA, female;

Miriama Eremita Ngatai = Male; Ata Te Hina Matiu

(of Ngati Hau of Whirinaki)

Child of Miriama...

Male; Hone Riti (Rifi?) Turoro Matiu = Beatrice Seymour

Child of Miriama...

Kuini Merle Hinengaro Matiu (Ngati Hau-North Whangarei)

= Male; Hone (Jack) Hohepa Taniere

Child of Kuini, male; Michael John Taniere = Cinderella (Cindy) Te Tuhi

Child of Michael, Male; Kutania Neheta Tukupoto Taniere

**d/.** Terahia Makamira = no issue

9

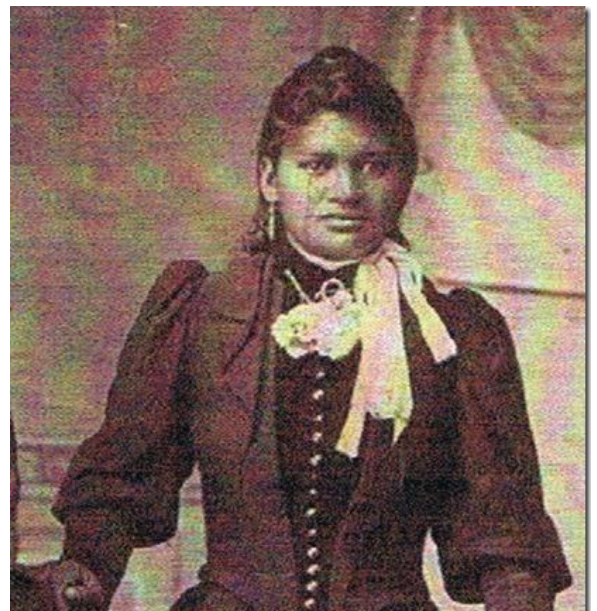
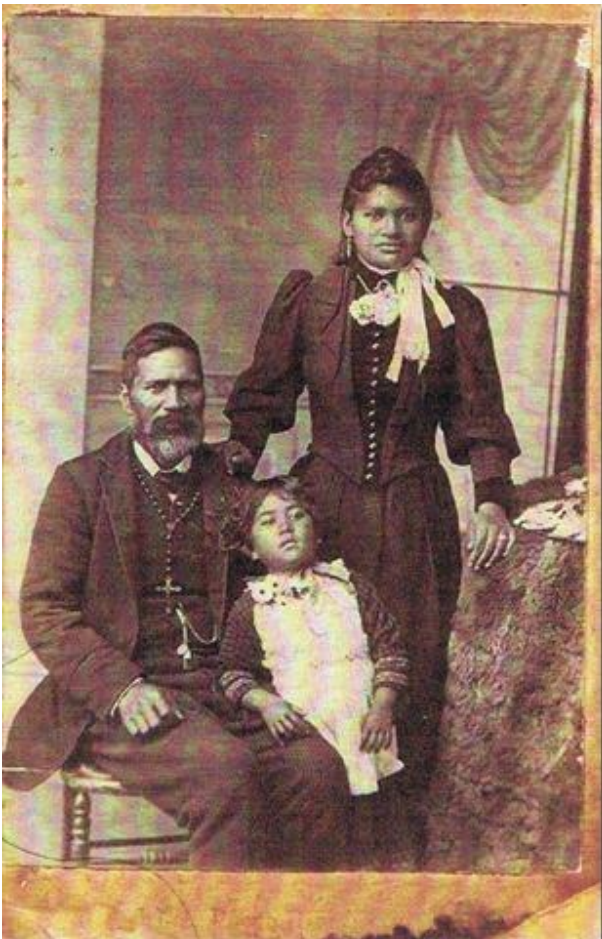
*'MERANIA' AND 'MOA TANIERE' RANGI PAOA*

**MERANIA:** Female: (Iwi/Tribe Te Rarawa) North Hokianga  
(Second husband)

Husband = Male: **MOA TANIERE RANGI PAOA/PAWA**  
(Iwi Ngati Rangi/Ngapuhi: Hapu Paoa and Te Waiariki)  
Waipoua and Hokianga

**BELOW LEFT: WITH HER HUSBAND, MOA TANIERE RANGI PAOA**

**BELOW RIGHT: THIS IS MERANIA AS A YOUNG WOMAN**



**GENERATION SIXTEEN FROM MERANIA FAMILIES OF KAIHU**



**BELOW: KAIHU – A GROUP OF RESIDENTS.**

**(CENTRE IS 'MERANIA')**

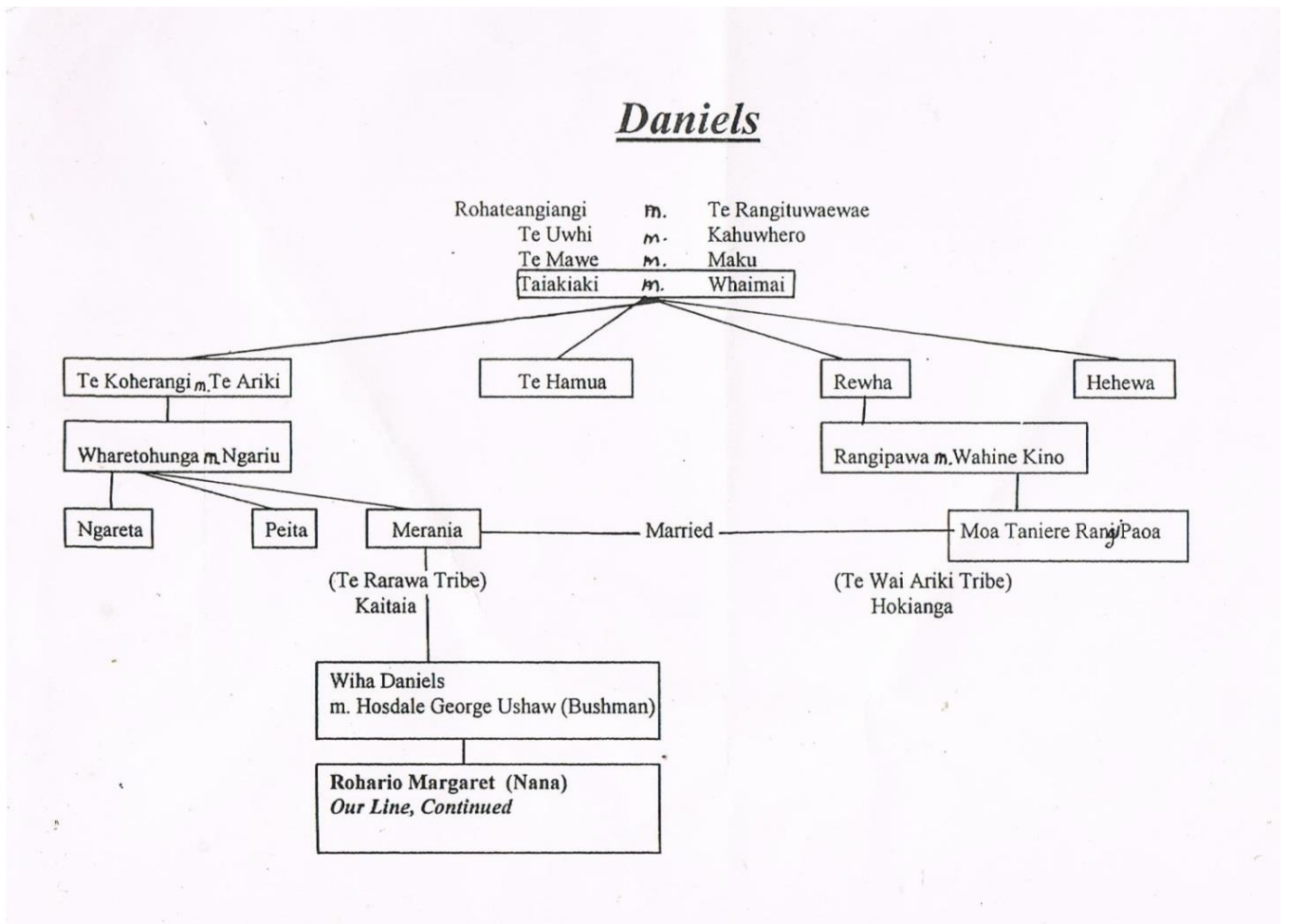
**THE WOMAN STANDING AT THE BACK BEHIND MERANIA IS PIKAKE – WE KNEW HER AS AUNTIE PEACOCKY. SHE LIVED WITH CELIA WAIPOURI (A GRAND-NIECE) JUST UP FROM THE KAIHU GARAGE ON THE LEFT. PIKAKE HAD NO CHILDREN OF HER OWN. SHE LIVED A FULL LIFE – OVER 100 YEARS.**



### MERANIA WHARE TOHUNGA AND MOA TANIERE (RANGI-PAOA)

They had the following tamariki/children...

- 1/. Female; Maria (Pikake) Taniere
- 2/. Male; Haami Te Whitu (Sam) Taniere
- 3/. Male; Rawiri (Kutania) Taniere
- 4/. Female; Te Paea Taniere
- 5/. Female; Te Rua Pounamu Taniere
- 6/. Female; Rohario (Hari) Taniere
- 7/. Female; Pikake Taniere



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*FAMILIES FOR CHILDREN OF  
MERANIA WHARE TOHUNGA*

BELOW: KAIHU NATIVE AND EUROPEAN COMBINED SCHOOL 1899

NO DOUBT AT ALL THAT SOME OF THESE FACES BELONG TO SHIRLEYS ANCESTORS



KAIHU NATIVE AND EUROPEAN COMBINED SCHOOL.

Tracy & Chaston, Photo.





**ABOVE: KAIHU SCHOOL 1912 ROGER MOLD'S GRANDMOTHER ON THE VERY LEFT END (HENRIETTA WEBB). A SCHOOL TEACHER**

**SHE MARRIED HERBERT JOHN MOLD AND HAD ALL OF HER CHILDREN (TEN) AT KAIHU.**

**1/. MARIA (PIKAKE) TANIERE = KINO TOTARA**

(Child of Merania and Moe Taniere)

(Cecilia Waipouri Line)

**BELOW; THE WOMAN STANDING AT THE BACK BEHIND MERANIA IS PIKAKE – WE KNEW HER AS AUNTIE PEACOCKY.**

**SHE LIVED WITH CELIA WAIPOURI (A GRAND-NIECE) JUST UP FROM THE KAIHU GARAGE ON THE LEFT.**

**PIKAKE HAD NO CHILDREN OF HER OWN. SHE LIVED A FULL LIFE – OVER 100 YEARS.**



**2/. MALE; HAAMI TE WHITU (SAM) TANIERE**

(Child of Merania and Moe Taniere)

He married, first Wife; Erana Murphy

**Sam and Erana had the following tamariki/children...**

Male; Moses (Mohi) Daniels

Perimete Daniels

**MOKOPUNA...**

Marion, William (Bill), Barbara, Monica, Paiwiko,

Anthony (Tony) who was whangai are all deceased now.

Only surviving sibling is Hinerangi (Theresa) Toto (nee Daniels).

= His second wife was **Maria Kane (Connie) Netana**

Her parents were Aramiha Netana and Ani Poatu

*(The Amelia Josephine Wood / Bridgeman / Marsh (nee Daniels Line)*



LEFT: HAAMI TE WHITU (SAM) TANIERE

**Sam and Connie had the following tamariki/children...**

**a/. Hihiria** (Tilly) Cecelia was born June 20 1925,

Died in 1983 and buried Kaihu Cemetery

= she married Mariu Wirori

**b/. Kathleen** was born July 15 1927, buried at Te Kao

= She married Brownie Matiu

**c/. Jerry** Ahere Daniels born January 18 1930

He died 1999 July 03 and buried Kaihu cemetery on top of his father Haami Taniere

**d/. Rehina** Te Au Mihi (Milly), buried Taheke Cemetery  
= She married Solomon (Solly) Ruka

**e/. Raiha** Akinihi Hoone Toi Riki she was born 1934 July 25  
Also known as Eliza Agnes Dick nee Daniels  
= She married John Toi Dick  
She died November 21 1980 and buried Kaihu Cemetery

**f/. AMELIA JOSEPHINE** she was born August 31 1935  
She died June 01 2007 and buried at Kaihu Cemetery  
= She married...

**1ST ARTHUR JOHN WOOD** / 2<sup>nd</sup> Raymond Bridgeman / 3<sup>rd</sup> Terry Marsh

## MARIA KANE NETANA

(Second wife of **Haami Te Whitu (Sam) Taniere**)

=she married (second husband) Hakune (Jack) Anania

**They had the following tamariki/children...**

**1/. Carol** Joseph Anania, she was born April 12 1937

She died May 11 1977

= She married Pat Rihirihi Anania (nee Taukiri)

**2/. Mary** (Mardi) Anania buried on Maria Kane Netana, Mangere Urupa.

**3/. Huia** buried at Mangere Urupa = Vera Hopa

**FIRST KNOW GENERATION FOR 'MARIA KANE NETANA' ...**

Male: 'Netana' from Pakanae. Iwi; Ngapuhi

= Female: 'Mereana' from Pakanae. Iwi; Te Pouka

**They had the following tamariki/children...**

Aramiha Netana (male)

He was born about 1870, Hapu Te Pouka

He married: Ani Poatu

He died Nov 23 1935 at Motutoa, Opononi, Hokianga

About 60 years old he died of consumption

Buried: Nov 26 1935 at Waima

**Note: Hapu 'Te Pouka':** During the battles between Te Rarawa and Te Aupouri, Poroa called for the assistance of his relatives in Hokianga. Consequently, the lands from Whakarapa to the coast became deserted. When the war ended, the people formerly of Hokianga remained at Ahipara for mutual protection in the event they were attacked. During their absence, Iwi from the south-side of the Hokianga Harbour crossed over and occupied the land. The hapū included **TE POUKA**, Ngati Korokoro, and Ngati Wharara.

**2/. HAAMI TE WHITU (SAM) TANIERE**

= He married his third wife Maraea Brown

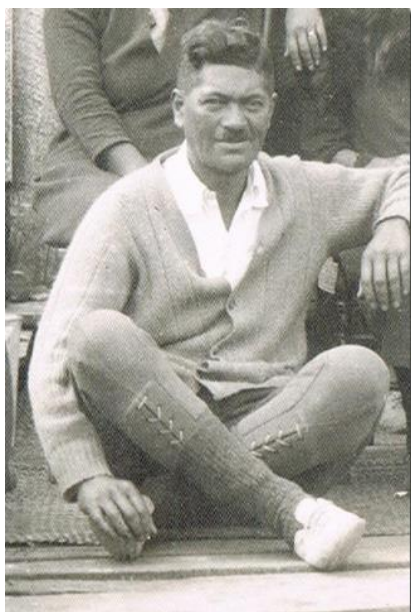
(Verne Rossica Line)

No records for Verne Rosica



### 3/. RAWIRI (KUTANIA) TANIERE

(Child of Merania and Moe Taniere)



LEFT: THIS MAN IS KUTANIA (RAWIRI) TANIERE

NOTE FROM JANE STEWART: "MUM TELLS ME HE LIVED ON THE FAMILY PROPERTY IN THE NGAKIRIPARAURI VALLEY WHICH BECAME NANA'S PROPERTY. SHE SAID HE MILKED COWS THERE & BROUGHT THE CREAM INTO KAIHU"

He Married = Te Waiwera Netana (Of Poroti)

**Rawiri and Waiwera had the following tamariki/children...**

**1/. Male; Hone Ware Taniere = Piripo Ianga**

**They had the following Tamariki/Children...**

**a/. Male; Hone Hohepa Taniere**

He married = Kuini Merle Hinengaro Matiu

(Ngati Hau of Whangarei)

**(The compiler of the handwritten whakapapa...)**

**b/. Pita Taniere (No issue)**

**c/. Hori Taniere = Lilian Matilda Metera of Foxton**

**2/. Female; Herena Maria Taniere = Hori Takapui Tangi Tu (Sonny)**

**3/. Female; Ripeka Taniere (No issue)**

**4/. Female: Mere Taniere = Aterea Te Hau Hotere**

**5/. Female; Maata Taniere = Nehata Tukupoto Haira**

**6/. Male; Toma Taniere (No issue)**

**7/. Male; Taniere Taniere (First)**

**8/. Male; Taniere Taniere (The Second)**

He married= Betty Clarke (No Issue)

= Gloria = child 'Ann Nathan'

= Mere = child 'Tuha Rakete'

#### 4/. TE PAEA/PEA TANIERE =

(Child of Merania and Moe Taniere)

(Jane Webster line)

Known as...Wiha/Paiha Daniels (Taniere)

She was born about: 1877

She married Hosdale George Ushaw (Her 1<sup>st</sup> husband): June 2 1900

He was born about 1876, (Hosdsle) G Ushaw New Zealand

He died May 1901, (Hosdale) G Ushaw.

**Second husband for Wiha; William (Wi) Boyce**

(Moore Line –Jenny Webster & Esma Thornton’s Line)

LEFT BOTTOM: JANE STEWART NEE WEBSTER’S GREAT  
GRANDMOTHER – WIHA DANIELS

TE PEA AS SHE WAS ALSO CALLED

BOTTOM RIGHT: TE PEA (WIHA) DANIELS IN LATER LIFE WITH  
HER DAUGHTER – ROHARIO MARGARET USHAW/MOORE







Notes from Jane: Above: This is Granny Wiha's grave. Apparently it had no headstone until her daughter Rohario died in 1972. Sometime after that, it was decided by the family to place both headstones at the same time. There was however a mistake made with Wiha's age at death which was 75 years in 1952, not 79 as shown. Wiha's Marriage Certificate to Hosdale George Ushaw in June 1900 clearly states she was 23 years old in that year, & my mother, Jenny Webster, says Granny Wiha was in her mid-seventies when she died.

Note from Roger: name changed from Taniere to Daniels about 1900: I believe there is a European influence in the Taniere family re the Daniels Surname: Yet to confirm...

Notes re Jane:

Merania	Full Maori
Te Pea	Full Maori d. 1952
Rohario Margaret Ushaw/Moore	Born 1900 - Half Maori
Martha Jane Moore/Webster	Born 1927 - One Quarter Maori
Jane Ellen Webster/Stewart	Born 1947 - One eighth Maori

**Notes from Jane: Te Pea became blind in her later years. Mum says – Because of her blindness, Granny seemed older than she was.** Mum also told me that the Maori Affairs Department built Granny Wiha a one-bedroom-kitchen-all-in-one unit with a porch & a 'bath' in it at Kaihu. They did the same with the Makaore family too. Even though Granny Wiha was blind, she still looked after herself. It was only in her later years that she lived with her daughter Rohario. I can remember her sitting by the wood stove to keep warm. She always had her stick with her & sometimes banged it on the floor. It was a 'call' to be answered!

Mum is certain that Te Pea died in June 1952 in her seventies. Roger got her Marriage Certificate. It states she was 23 years of age when she married Hosdale George Ushaw on 2nd June 1900.

So that makes Granny Te Pea 75 years of age when she died.

## USHAW

It appears that Hosdale Ushaw was married to Mary Anne. Their names were both on the 1899 Kaihu Electoral Roll. Mary Anne must have died, and then Hosdale married Wiha Taniere/Daniels. Nine months later Hosdale too died & was taken back to the Ushaw family burial plot at Rangiahua. Wiha then married William Boyce who was also a settler in the Kaihu district according to the 1899 Kaihu Electoral Roll.



LEFT: HOSDALE GEORGE USHAW.

### HOSDALE GEORGE USHAW

Born 1876 2nd April at Oruaiti, Mangonui

Married: Wiha Daniels 1900 2nd June at Taniere Residence,  
Ngakiriparauri – (Daniels farm near Kai Iwi Lakes)

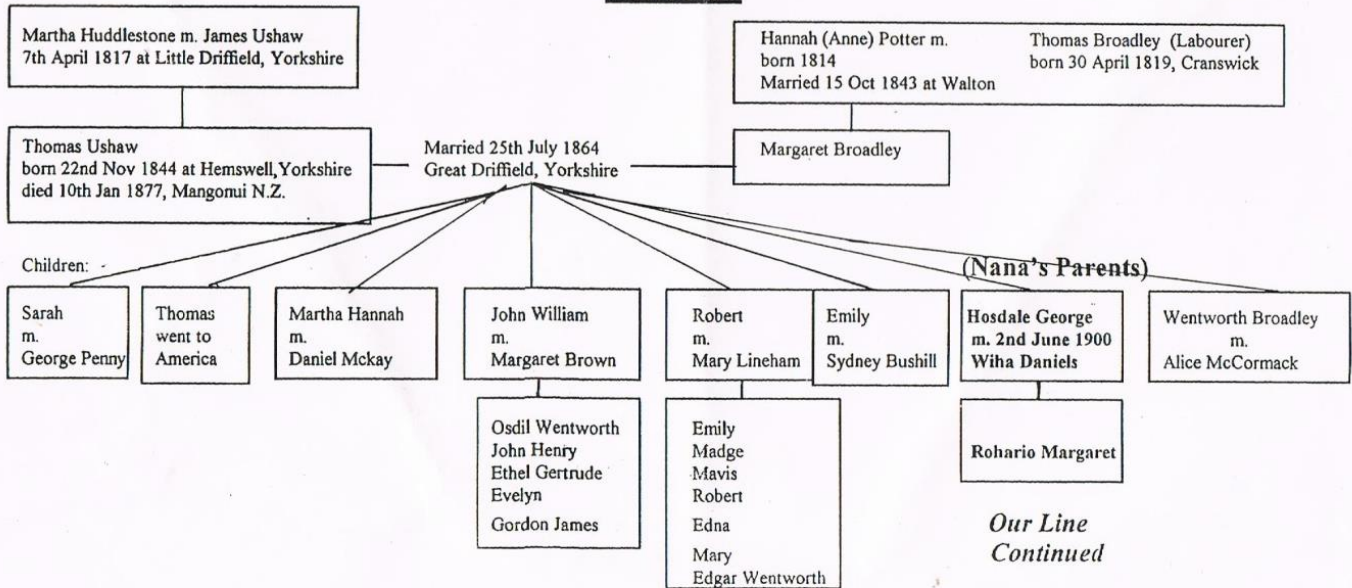
Died: 1901 9th May: of a haemorrhage from a gunshot  
wound to leg at Kaihu. Buried in family cemetery at Rangiahua, Hokianga

**Notes from Jane: This information on Hosdale George Ushaw & the Ushaw Family Tree which follows comes from my Aunt Esma Thornton nee Moore – youngest daughter of Rohario. Interestingly, Esma's second daughter Sherrill has a son – Daniel – who looks very much like the photo of Grandpa Hosdale.**

**From Esma's sheet – below – Hosdale is the seventh child of Thomas Ushaw & Margaret Broadley who arrived in New Zealand on board the ship '*Lancashire Witch*' on the 2nd June 1865.**

**They had sailed from London on the 10th February 1865 – a journey of almost 4 months by sea. They were assisted immigrants as were so many of that era. Thomas & Margaret arrived in Auckland with their 2 month old daughter, Sarah who must have been born on the journey. Just imagine that! The courage of these pioneering people was beyond anything we can imagine today.**

## Ushaw



**Notes:**

Tom and Margaret Ushaw and daughter Sarah, aged 2 months, arrived in Auckland on board the ship "Lancashire Witch" 2nd June 1865, having sailed from London 10th Feb 1865. They were assisted immigrants.

Hosdale married our grandmother (Granny) Wiha Daniels 2nd June 1900. He died 9th May 1901 aged 24years, of a haemorrhage from a gunshot wound in the leg, from accidently shooting himself whilst hunting pigeons. He is buried at Raniahua.

### England Marriages

James Ushaw:

April, 7 1817 Little Driffield, York, England

Spouse: Martha Huddleston

Notes from Jane: This is old James Ushaw – the head of the Ushaw Family Tree as it has been traced back. He married Martha Huddleston on the 7th April 1817 at Little Driffield, Yorkshire. It was James son Thomas who travelled to New Zealand with his new wife to pioneer a new life. Thomas Ushaw became Hosdale George Ushaw's father.

My mother, Jenny Webster, spoke to me about the Ushaw family name of Martha. She said her mother told her that she was named after the old grandmother Ushaw. Although she is known as Jenny, my mother was born Martha Jane Moore. Hence the Ushaw family name of Martha continued with my mother. Thomas & Margaret Ushaw named their third child Martha as well.

## **ROHARIO MARGARET USHAW (NANA)**

### **PARENTS HOSDALE GEORGE USHAW AND WIHA DANIELS**

Rosary Margaret Ushaw was born October 6th 1900 at  
Ngakiriparauri Valley Kaihu NZ

She married Henry Moore 17 January 1921, at Hamilton aged 21

Henry Moore Bachelor Born Pahiatua

Present residence Frankton Junction Usual Residence Mangatu Kaihu

Father: Henry Moore Retired Farmer

Mother: Ellen Moore nee Vaughan.

Father: Oswald Ushaw Labourer

Mother: Wiha Wi Boyce formerly Ushaw nee Daniels.

She died November 21 1972, aged 72 years



**LEFT: A PHOTO OF ROHARIO MARGARET MOORE - NEE USHAW  
- WITH HER FIRST CHILD, GEORGE, WHO WAS BORN IN 1921.**

Notes from Jane: My maternal grandmother - Rohario Margaret Ushaw - was born in the Ngakiriparauri Valley on the 6th October 1900 – the first & only child of Hosdale George Ushaw & Wiha Taniere. Rohario never knew her father as he died in May 1901 when she was only a baby. Wiha remarried settler William Paiha-Boyce, a Maori man who came from the Hokianga. He was known as Wi Boyce & became the step-father of Rohario. Rohario spent the first ten years of her life growing up in the Ngakiriparauri Valley. She spoke mainly Maori in those early years but was taught English by the Catholic priests when they visited the Catholic Church in the valley. When she was about 10 years old the family moved to Kaihu. There Rohario went to the Kaihu School for a few years for a very basic education.

My mother told me that Rohario trained as a nurse before she was married & was awarded a nursing medallion. She nursed many people at the time of the 1918 influenza epidemic, but she herself remained well. She also worked at the Kaihu Hotel doing mainly cooking duties.

Rohario married my grandfather, Henry Moore, who had bought some virgin land in Donnelly's Crossing. A creek ran through the property. They made their home there in a very small house which my mother said was probably no more than a shack. In 1927 Henry & Rohario Moore had 5 children - George, Margaret, Harry, Douglas & my mother Martha Jane (Jenny). Disaster struck the family that year – their little house was burnt down & all their belongings with it. My mother said Nana could never show them her nursing medallion because it was burnt in the house fire. They moved to a very old house by the Donnelly's Crossing Sportsground & began their lives anew. Later, Henry & Rohario were able to build another house on their own property & moved back to their own land.

Four more children were born to Henry & Rohario Moore at Donnelly's Crossing – Shirley, Frances, Bill, & Esma. About 1939 the family moved to Kaihu. A 10th child, Michael, was born at Kaihu.

Nursing skills of Rohario always came to the fore over the years. When she lived in Donnelly's Crossing, people would ask her for help. She brought many babies into the world. She laid out many dead people for their families & got them ready for burial. She also performed many varied nursing duties & was skilled in using what we would now call natural medicine. In those days there was nothing else & people, particularly women, had to learn how to use Nature's many & varied resources. When Rohario moved to Kaihu, she became Dr Mules' local Kaihu nurse. Dr Mules lived in Dargaville.

My grandmother was a very intuitive woman. My aunts & uncles have told many stories of Nana just 'knowing' that it was 'Mrs So-&-So's time'. She would saddle her horse & ride to the person or family in need. There were no telephones in those days & often no one rode to give a message to Nana. There was no need to tell Nana a lot of things for she just instinctively 'knew'. I remember telling her I was having my own first child. "Yes I know dear – You've been having a baby for a while". She was always very 'matter-of-fact' – always very practical – always there – & always could be relied upon.

And when it was time for Sally Ann's birth, Nana said to me – What did the doctor say – Oh this & this, Nana. Phooey – she said. Then very expertly put her hands on me & said – You're baby is like so – & you will be... Guess who was right? It was not the doctor!

### **A Touching Little Story of Rohario**

#### **Finding Her Father's Grave...**

Notes from Jane: My mother told me this story of Nana Rohario finding her father Hosdale George Ushaw's grave before she died. It was September 1972. Nana herself was 72, & she had never been to her father's grave. So my Mum & Dad made enquiries, & one fine day they took Nana north to Horeke. Here I will leave my mother (Jenny Webster) tell the story for she has this written down.

"We went to where we were told there were many graves – it was not the place. Eventually we went to a farm house close by, but there was no one home. There was one clue though – a huge English oak tree had fallen down. Perhaps this was the place the Ushaw family had settled on coming from England. Mum (Rohario) told me her father had been buried up a steep hill that levelled out to a plateau, & then the hill went on up. Walking a little further, we felt we had come to the place – yes, there was the hill, but it was very steep.

Mum was not well but she said "I'm going. I can crawl up." Arthur went up to check first – yes, Hosdale was buried there. Mum crawled on her hands & knees zig zag fashion to counter the steepness. Eventually, after a struggle, we were there. Such elation! Mum cried. "At long last, Dad, I get to your resting place." After a time, we gave thanks & started the journey down the hill & back to the car. Our mission was accomplished. Mum died two months later – HAPPY – she had at long last been to her father. I was so glad to have been able to help her find him."

HOSDALE GEORGE USHAW died in May 1901. Rohario was only a baby.



LEFT: ROHARIO IN HER LATER YEARS

BOTTOM: ROHARIO WITH HER 10 CHILDREN IN MARCH 1970 AFTER THE DEATH OF HER HUSBAND, HENRY MOORE



LEFT: ROHARIO IS BURIED AT THE ST AGNES CHURCH CEMETERY KAIHU WITH THOSE THAT HAVE GONE BEFORE HER



## 5/. FEMALE; TE RUA POUNAMU TANIERE

(Child of Merania and Moe Taniere)

= First husband; Mohi Peri

= **Second husband;** Bill Kaweka

(Tom & Eru Makaore Line)

THE WOMAN BELOW IS TE RUA – SHE MARRIED WIRE KAWEKA. SHE IS TOM MAKAORE’S GREAT GRANDMOTHER

BOTTOM: AN OLDER TE RUA – PHOTO FROM TOM MAKAORE



## MAKOARE THREAD

Note: I believe the men 'Waiti' and 'Makoare' married daughters of **Arama Karaka Haututu the father of Arama was 'Haututu'** An Otamatea Ngati Whatua Chief up until 1825: Haututu was killed by Ngapuhi?

## HONE WAITI (REVEREND)

(Great-great grandfather for Tamaki Waiti)

Through marriage and the reclamation of land the family of **'WAITI'** at Otamatea, Maungakahia and Kaihu became closely associated with 'Ngapuhi' to the extent that today they are "Ngapuhi".

It would appear that these people of Otamatea, who were originally Iwi Ngati Whatua and Hapu Uri o hau, emerged back into central Northland about 1840 and onwards. They could have been remnants of Iwi who were left to struggle south into Waikato and Taranaki after the rampaging Ngapuhi commanded by Hongi Hika pushed those who survived south after he had ordered the blanket destruction of all Iwi of the Kaipara and the Auckland Isthmus during the early years of 1820 and up to his death in 1828. Both Waiti and Karipa feature in these southern areas and one can only make a calculated guess as to whether or not they are the same families who now live in Northland.

Another possibility is that 'Waiti' was captured during the early 1820's by Ngapuhi and taken back to the Hokianga as a slave then released about 1830. We have on record a 'Waiti' living on the Hokianga in 1834. We also have Karipa Waiti claiming land at Waima on the Hokianga about 1900.

**Note: It is very possible though that they were originally Ngapuhi and moved onto the southern lands after the invasion by Hongi Hika 1825: From written records Makoare and Waiti have a very close alliance and from AC Yarborough's census of 1810 we have living at Motu Kiore Chief Makoare of Hapu Te Popoto near Rawene with 100 fighting men. This is very close to Waima where Karipa Waiti had claim to lands. I believe that this scenario is the most likely. Maori moved around a lot back in those days...**

**Note: It is up to the reader to study all relevant knowledge and make one's own opinion.**

**1834:** We have Waiti living at Hokianga. He is noted in Busby's Journals.

**16 March 1834** - *Humiora Pita, Mangungu [in Maori] - Informs Busby, that he received a message from Paratene, that the Hokianga Chiefs, were to meet the captain of the ship now*

*in port. Requires confirmation of the message, as Te Waiti, the originator of the message, did not have it in writing. If confirmation is given, will come (p 136)  
[Use copy Micro 6908]*

**1860:** We have Hone Waiti living at Otamatea.

**About 1865:** Hui (Huihana) Waiti is married to Whakaeke Te Awa and living at Maungakahia.

**1870 From:** Hone Waiti Ruea and others. Subject: Acknowledging receipt of letter that the Court would sit at Waitangi [states persons who live at Wharekauri are: Pakeha 89, Moriori 78, Maori 68] [Maori language with English translation]

**1873: Hone Waiti:** Hapu Ngaitahu; had shares in the Kaihu No 1 block as follows and was also connected with Makoare at Pouto and Otamatea...

**1875:** We have Hone Waiti and Maraea Pirika Ngae involved with land claims at 'Kiri O Tupato'. Part of the Kaihu Block General.

**1896:** Ohaeawai Rawene Road (Procter's Store) - tenders from Rekene Pehi, Rawene; E Johnson and Company, Taheke; S Josephs, Taheke; Hone R Koia, Taheke; Pera Wharerau, Wiremu Waiti, Pine Wikitahi and Rapata Waiti, Waima; Stephen Hancy, Taheke; William Henry Bridge, Taheke; John Jones, Solomon Leth; Heremaia Haori, Taheke; William Birch and Company, Taheke

**About 1900:** We have Karipa Waiti involved with lands at Maungakahia, Kaihu and Waima on the Hokianga Harbour.

Note: The Gittos House was built circa 1866 as the Wesleyan mission house on the Otamatea River. Pioneer Wesleyan missionary in the Kaipara William Gittos settled at Waingohi, near Oruawharo in 1856, but in 1866 he relocated the mission station north to Rangiora on the southern side of the Otamatea river, opposite the mission outpost at Tanoa where a raupo chapel seating around 300 people had been built in 1850 -1. The land at Rangiora was given to the Wesleyans by Rev. Hone Waiti Hikitanga, a chief of Te Uri o Hau. The designer and builders of the house have not been identified.

Standing on the shores of this silent place it was hard to imagine that once, over a century before, here at 'Tanoa' was a hub of activity. The settlement of an Uri o hau Chief Arama Karaka was here and later the Wesleyan missionary Reverend William Gittos. So much history to be told. What went on there during those early years that shaped the lives of the generations that have followed since. It is what stands there now as silent perhaps, an almost a shadowed testament to those events of the early days of settlement.

Tanoa was once known by the name of 'Kakaraea' and just beyond 'Oahau', now called Batley.

In 1874 on the shores of Kakaraea a fine gothic-style church made of the mighty kauri was built. Its siting had a particular significance. According to Dick Scott in his book 'Seven Lives on Salt River' the site was Wahi Tapu and for Arama Karaka it held a personal concern. Having converted to Christianity he had also abandoned his father's name Haututu, to take the name Adam Clark and because of the name change came the rejection of the tapu surrounding his father's death. Dick Scott recorded the following...

*"Haututu had been killed defending his land from Ngapuhi muskets in 1825. His body had been taken by canoe down the Otamatea to be cooked and eaten at his own Kakaraea kainga. A big Pohutukawa marked this especially tapu ground. The missionary (William Gittos) set out to destroy the tapu by employing Europeans to build a church on the site. A handsome building with great kauri beams supporting a high vaulted roof, it became known as the "Cathedral Church of Gittos". At first Arama Karaka was afraid to enter it and violate his father's memory, but Gittos persuaded him with a prayer".*

#### **Opening of the Wesleyan Church at Kaipara...**

The opening of this new Church took place on Sunday March 29th. The building is of wood, built in the gothic style. It is fifty feet in length, by thirty feet in breadth, and provides sitting accommodation for about three hundred worshippers. It is proportionately of a very lofty character, the matter of ventilation having received due consideration, a requisite quality in any church where the natives worship. We were glad to notice there was no pulpit, but a plain reading desk inside the communion rail...Mr Symonds was the architect and builder.

**1873**

#### **MAORI DEEDS OF LAND PURCHASES IN THE NORTH ISLAND OF NEW ZEALAND: VOLUME ONE MARUNUI BLOCK, KAIPARA DISTRICT**

This Deed made the eighth day of March one thousand eight hundred and seventy-three 1873. 8 March. Kaipara District. **Between Arama Karaka Haututu and Honi Waiti Hikitanga of the District of Kaipara** in the province of Auckland in the Colony of New Zealand Aboriginal Natives **Marunui**. of the one part and Her Majesty Queen Victoria of the other part Witnesseth that in consideration of the Sum of Two hundred and seventy pounds paid by Her said Receipt for £270. Majesty the Queen to the said Arama Karaka Haututu and Hone Waiti Hikitanga (the receipt whereof is hereby acknowledged) They the said Arama Karaka Haututu and Hone Waiti Hikitanga do and each of them doth hereby convey and assure unto Her said Majesty the Queen and Her Successors All that Block of land called or known by the name of the Marunui Block situate in the said District of Kaipara containing by admeasurement Two thousand one hundred and sixty acres more or less Boundaries.

[2,160 acres.] Bounded towards the North-East by Government Land Nineteen thousand six hundred and eight (19608) links towards the East by land granted to Mr. Henry towards the North-East by such land towards the South-East by the Mangawai Block Two thousand five hundred and sixty (2560) links towards the South-West by the Pukekaroro Block Twenty-seven thousand five hundred and thirty-five (27535) links again towards the South-East by the Pukekaroro Block Three hundred and eighty-three (383) links Three hundred and fifty-two (352) links Four hundred and three (403) links Four hundred and eighty (480) links Three hundred and five (305) links Seven hundred and twenty (720) links Three hundred and forty-two (342) links Nine hundred and eighty-two (982) links Two hundred and eighty-one (281) links One hundred and eighty-eight (188) links Two hundred and forty-one (241) links One hundred and thirteen (113) links One hundred and eighty-three (183) links Sixty (60) links Seventy (70) links One hundred and ninety-four (194) links One hundred and thirty-three (133) links and Five hundred and forty-four (544) links again towards the South-West by lines One hundred and eighty-eight (188) links Two hundred and fifty-one (251) links Two hundred and ten (210) links Four hundred and seventy (470) links One hundred and seventy-six (176) links Two hundred and twenty-three (223) links Four hundred and eighty-five (485) links Two hundred and ninety-two (292) links Seven hundred (700) links Three hundred and thirty (330) links Two hundred and twenty-seven (227) links One hundred and sixty-five (165) links One hundred and twenty-four (124) links One hundred and thirty-five (135) links One Hundred and sixty-nine (169) links Three hundred (300) links Two hundred and ninety-one (291) links Four hundred and thirty-five (435) links Six hundred and sixteen (616) links One hundred and two (102) links Three hundred and fifty-four (354) links One hundred and seventy (170) links One hundred and eighty-one (181) links Two hundred and fourteen (214) links Ninety (90) links One hundred and forty-four (144) links Three hundred and ten (310) links and One hundred and twenty-three (123) links arid towards the North-West by a line Ten thousand six hundred and fifty (10650) links As delineated by the plan drawn With all the rights and appurtenances thereunto belonging To hold the same unto Her said Majesty the Queen and her successors and assigns forever. In witness whereof the said parties have hereunto subscribed their names...

Arama Karaka Haututu.

Hone Waiti Hikitanga.

Signed by the said Arama Karaka Haututu having been first read over and translated to him in the Maori language in the presence of—

Thos. McDonnell, licensed Interpreter.

W. H. Connell, Solr.,

Auckland.

Signed by the said Hone Waiti Hikitanga having been first read over and translated to him in the Maori language in the presence of—

Thos. McDonnell, Licensed Interpreter.

W. H. Connell.

POUTO NO 2 OR RIPIRO BLOCK

51,500 ACRES

PAGE 8 ADVERTISEMENTS COLUMN 4

NEW ZEALAND HERALD, VOLUME XXXII, ISSUE 9815, 9 MAY 1895, PAGE 8



**A** PPLICATION TO THE VALIDA-  
TION COURT UNDER THE NATIVE  
LAND (VALIDATION OF TITLES) ACT, 1893.

IN THE VALIDATION COURT HOLDEN AT  
AUCKLAND.

In the matter of the Native Land (Validation of Titles) Act, 1893, and in the matter of a Block of Land situated in the district of Kaipara, in the Provincial District of Auckland, and known by the name of POUTO Number Two, or RIPIRO.

A. EDWARD KLINGENDER, of Melbourne, in the Colony of Victoria, Solicitor, is the Applicant.

B. The Applicant desires to have himself found entitled to relief in respect of the said Pouto Number Two, or Ripiro, Block, and desires to appear before the Validation Court, at Auckland, on Monday, the 13th day of May, 1895, at the hour of ten o'clock in the forenoon, or at the first sitting of the Court thereafter.

**C. The nature of the transaction proposed for validation is as follows:—**

**Deed of conveyance bearing date the 11th day of October, 1878, and made between Paipama Ngutahi, Hono Waiti, Arama Karakai Haututu, Netana Kariara, Tiopira Kiuaki, Mitaka Makoara, Te Hemara Tauhia, Paora Tubaro, Hemana Whiti, Reihana Kena, Henare Rawhiti, Paraone Ngaweke, Manihera Makoara, Piripi Ihimaera, Hemi Parata, Eramiha Paika, Kera Kerope, and Kreatara te Tarehu, of the one part, and the Applicant of the other part. The consideration agreed upon between the said parties was the sum of £1000.**

**D. The land which was intended to be alienated was that portion of the said Block commonly known at the time of such alienation as Pouto Number 2A. The area of the Pouto Number 2, or Ripiro, Block was 50649 acres, and the area of the portion known as Pouto Number 2A, and intended to be alienated by the aforesaid deed of conveyance, was 220 acres. The title thereto of the Maori alienors at the time of the said alienation was Memorial of Ownership under the Native Land Act, 1873, bearing date the 5th day of July, 1878.**

**E. The estate, or interest, which the Applicant seeks to obtain in the said land by the aid of the Court is an estate of freehold of the said 2200 acres.**

**F. The manner in which the Applicant came to be invested with the title he now holds to the said land is as follows:—**

**The Deed of Conveyance above specified.**

**G. The address for service of the Applicant in the Town of Auckland, where notices and other documents may be served upon him by leaving the same at such place for him, is at the office of Edmund Thomas Dufaur, solicitor, situated in Queen street, Auckland.**

**Auckland.**

II. The Applicant desires the estates and interests of the Native persons mentioned in paragraph C of this application, and all persons claiming through them, to be bound by the decrees of the Court, and for that purpose requires that copies of this application should be served on them. The names of the persons upon whom the Applicant requires that copies of this application should be served are :—

Parsons Pairama, Rakapa Pirama, Atareta Pairama, successors to Pairama Ngutahi, deceased; Matene Rutawaiti, Te Rima Waiti, Hora Waiti, Hohala Waiti, Rihipoti Waiti, Karaipu Waiti, Huihana Waiti, Waata Waiti, Ripaka Waiti, successors to Hono Waiti, deceased; Mihaka Makoaro, Heta Paika, Keepa te Awe, Tahana Karua, Tipene Makoaro, Wi Aperahama, Heuaro Wharara Toka, Matene Waiti, successors to Arama Karaka Haututu, deceased; Hori Manukau, Heretini Manukan, Mereri Manukan, Te Taana Manukan, Patitiri Manukau, successors to Netana Kariera or Netana Ngakara, deceased; Hewira Tiapira, Hiria Parsons, Aramaera Himiona, Iha Kereama, Pipi Cummin, successors to Tiopira Kinaki, deceased; Mihaka Makoaro; Te Hemara te Huia, who is the nearest known relative of Te Hemara Tauhia, deceased; Meri Paora Tuhare, successor to Paora Tuhare, deceased; George Brown, of Auckland, interpreter, and Harata Tuhare, of Orakei, as trustees for the said Meri Paora Tuhare; Parsons Hemana, Paratene Hemana, Wikiriwhi Hemana, Tatana



Hemana, Wikiriwhi Hemana, Tatana Hemana, Kataraina Hemana, successors to Hemana Whiti, deceased; Heihana Kena, Henare Rawhiti, Parone Nga-weke, Mihaka Makoaro, Mereana Hirini, Tabana Karena, Turuhira Kena, Maraea Kena, successors to Manihera Makoaro, deceased; Piripi Ihimara, Hemi Parata, Kramiha Paika, Kira Kereopa, Matiu Tuturus, Riwia Hikuwai, Heta Paika, successors to Kreatara to Tarahu; Hakapa Pairama, Parone Pairama, Wiremu Tipene Moctara, Ngahiraka Moctara, Mihi Papahia, Amiria Paika, Wiremu Parata, Keremapu, successors to Aterota Pairama, deceased; the Reverend William Gittos, of Ponsonby, Auckland, Wesleyan Minister, as trustee for certain successors of Hone Waiti, deceased.

The said Te Hemara Te Huia resides at Puhoi, near Auckland. The said Meri Paora Tuhaere resides at Orakei, near Auckland. All the other Native persons above-mentioned are resident in the Kaipara district. The Applicant desires that all other persons who may claim to be interested in the validation applied for shall be treated as parties to these proceedings, but the Applicant is unable to specify any names of persons other than those set forth herein.

Dated at Auckland this 29th day of March, 1906.

**EDWARD KLINGENDER,**

By his Solicitor and Agent,

**E. T. DUFAUR,**

To the Registrar of the Validation Court, Auckland.

Recorded Information Follows...

<sup>Maaterehua 7000</sup>  
Reweti Tamahilli 8000  
<sup>Whenua 7000</sup>  
Whenua Te Whenua (or Reweti) 7000  
that Pouaka Parore and Kawe Rua would therefore  
be entitled to 844 acres and Maati Rewharewha  
Reweti Tamahilli and Whenua Te Whenua to 1048 acres

It was arranged that a strip of land near the centre of  
the block extending from the Kaiti River to the coast  
should be allotted to the minors Pouaka Parore and  
Kawe Rua to have 844 acres on the North side of the  
said strip and the Successors of Maati Rewharewha  
Reweti Tamahilli and Whenua Te Whenua to have  
1048 acres on the South side -

Sub-divisions Ordered - Subdivisions to be called  
Kaiti No. 1, Kaiti No. 3 and Kaiti No. 4  
Dividing lines to run as marked in pencil on the  
maps

Ordered

Ordered that a Memorial of the Ownership of

↓ Parore Te Awha

↓ Piopira Kiriaki

↓ Te Rore Taoho

↓ Te Tuarau Kukupu

↓ Keta Paikoa

↓ Enamiba Paikoa

↓ Hakaiaia Te Manu

↓ Taurau Kukupu

↓ Parana Ngutahi

↓ Turohu Moetara

↓ Hemera Tauramini

↓ Te Pahi Hiki Parore

↓ Tamati Whakatera

- ✓ Tamati Makalara
- ✓ Paratene Tokaakuku
- ✓ Ani Patene
- ✓ Karista Henekino
- ✓ Maraea Te Aoia
- ✓ Te Hakuene Parore
- ✓ Taha Te Puhikiki
- ✓ Kohupa Iona
- ✓ Te Waitai
- ✓ Te Mohiti
- ✓ Moli Kuru
- ✓ Henere Paroko
- ✓ Tarawau
- ✓ Weneta Pou
- ✓ Maraea Pirika Ngai
- ✓ Te Keene Te Uene
- ✓ Kemana Whiti
- ✓ Arama Keraka Haututu
- ✓ Henere Mumpanga
- ✓ Paora Tuhaere
- ✓ Parone Ngaweki

- ✓ Kaimiona Pirika Ngai
- ✓ Mailii Tuhii Te Ura
- ✓ Tana Waitahete
- ✓ Tai Kiamana
- ✓ Kaha Taikei
- ✓ Hone Waiti
- ✓ Te Wharepouri
- ✓ Tautari
- ✓ Nopera Te Waitahete
- ✓ Waka Tuaea
- ✓ Otene Kikokiko
- ✓ Mastā Tivakorohete
- ✓ Weterē Nui
- ✓ Re Te Tai
- ✓ Ereatare Te Tarehu
- ✓ Tarati Whakaatu
- ✓ Te Kookoa
- ✓ Rauhi Kataraina
- ✓ Wirimu Tana Te Tai
- ✓ Tawhio Muriwhenua

- ✓ Ani Tatarahau Boyce
- ✓ Karauria Koutahi
- ✓ Hori Riwhi
- ✓ Wi Marua
- ✓ Hone Riwhi
- ✓ Pene Tikini +
- ✓ Wronu Tauwi
- ✓ Hirini Pihikete
- ✓ Hohaia Marae . +
- ✓ Patoropa Huihauwaka

of a piece of land called Kaikw N. 7 containing  
 acres be inscribed on a separate folium

63  
 of the Court Rolls  
 merged  
 Fee charged, £1.0.0.

325

At a sitting of the Native Land Court  
- held at Nelsonville -

Tuesday the 13<sup>th</sup> August 1878

Present

J. Rogan Esquire Judge  
Pihia Te Kaha Assessor.

Notices Read -  
~~Whararua~~

Iukihua (Succession claim)

(4302) Okahuruwa 9562 acres

Arana Karaka Crown

I am a chief of Whihau and live  
at Otamatea - I claim this land  
I ordered the survey - I pointed out the  
boundaries to the surveyor - the adjoining  
lands had been surveyed previously -  
There is no dispute about the boundaries  
Some of the adjoining lands are the property  
of the Crown - There is no native claim  
on this particular piece - This land is  
my property - other people claim with  
me - My claim from Ancestors from  
Takahake

I believe on this matter adjoining land  
was a Matahau - We live at Otamatea  
and now living on the Otamatea -





IN reference to the correspondence, published in our last issue, between Mr. William White and the Native Department, it has been observed to us that a mis-impression might be conveyed by the following words:— “That hearing of this, Matikikuha, William Rawiti, and John White waited upon you at your office.”

The John White in question is not John White of the Native Department, but a Maori, baptized Hone Waiti; his native name is Hikitanga.

RELIGIOUS MEMORANDA FOR THE MONTH

DAILY SOUTHERN CROSS, VOLUME XVII, ISSUE 1458, 6 DECEMBER 1861, PAGE 5

Hone is now a Wesleyan assistant missionary on the Wairoa

**WESLEYANS.**—The annual meeting in connexion with the Australasian mission of the Wesleyan Society was held in Auckland on the evening of the 13th Nov, in his honor the Superintendent presiding. The Revs. T. Buddle, James Wallace, (Whangaroa), Wm Gittos, (Kaipara), Hone Waiti, (native assistant missionary at Wairoa, Kaipara), Alex. Reid, (Waipa), John Whiteley, (New Plymouth), Henry H. Lawry, I. Harding, J. Crump, and Dr Bennett addressed the meeting. The statistics read showed the following as the state of the mission in New Zealand and the South Seas.—542 chapels, 300 preaching places, 63 ministers and preachers on trial, 242 catechists, 206 day school and 2,499 Sunday-school teachers, 1,369 class leaders, 1,069 local preachers, 20,837 church members, 6,058 on trial for membership, 886 Sunday schools, attended by 37,923 scholars, 671 day schools, attended by 35,019 scholars, 92,444 attendants at public worship, 2 printing establishments. The cost of supporting the various institutions of the Australasian missions was £14,147 10s 2d. for the past year, of which £1,092 11s. 9d. had been paid by the parent society in England, and £10,054 18s 5d by the colonial churches. Auckland subscribed £2,339 14s. 9d.; Wellington £1,506 14s. 11d; Friendly Islands £2,306 9s. 6d.; Fiji do, £3,857 13s 7d. From the report read at the annual meeting of the same society held in Napier on the 10th Nov, we learn that there are in New Zealand 16 circuits with 19 ministers, 8 assistant missionaries, and 154 native teachers.

A new Wesleyan chapel was opened at Riccarton, Canterbury, on the 13th Oct. The building will seat 100 persons. The result of the collections and subscriptions only have a debt of £20 13s. on the erection.

The annual session of the district meeting of the ministers of the Wesleyan Methodist Church, of the Southern provinces of New Zealand, was held at Wellington during the month, under the presidency of the Rev. J. Buller, chairman. An addition to the ministerial staff was urgently requested, particularly the appointment of two to Otago. In Canterbury district progress had been made during the year in adding to the church members, increasing the finances, and in church building and educational operations.

On the 12th Nov, Mr. Wm. Watkin, of Wanganui, was ordained to the ministry in connexion with the Wesleyan body, in the Manners street chapel, Wellington. The Rev. H. W. Scott, (Independent), took part in the proceedings.

On the 29th Nov., a missionary tea meeting, in connexion with the Wesleyan body was held in Auckland, Mr. Newman presiding.

PAUL TUHAERE, of Orakei, sends us a report of a discussion amongst the natives at Kaipara in reference to the Maori Representation Act. It is a pity that the Maoris look on the Act in the way they do, namely, that no representation is worth anything unless they have equal numbers with the Europeans. One great use of having Maoris in the House would be that, if honest, they could afford valuable information to the Europeans on the many bills by which Maori interests are affected. The following is the report:—

“ Orakei, March 4, 1868.

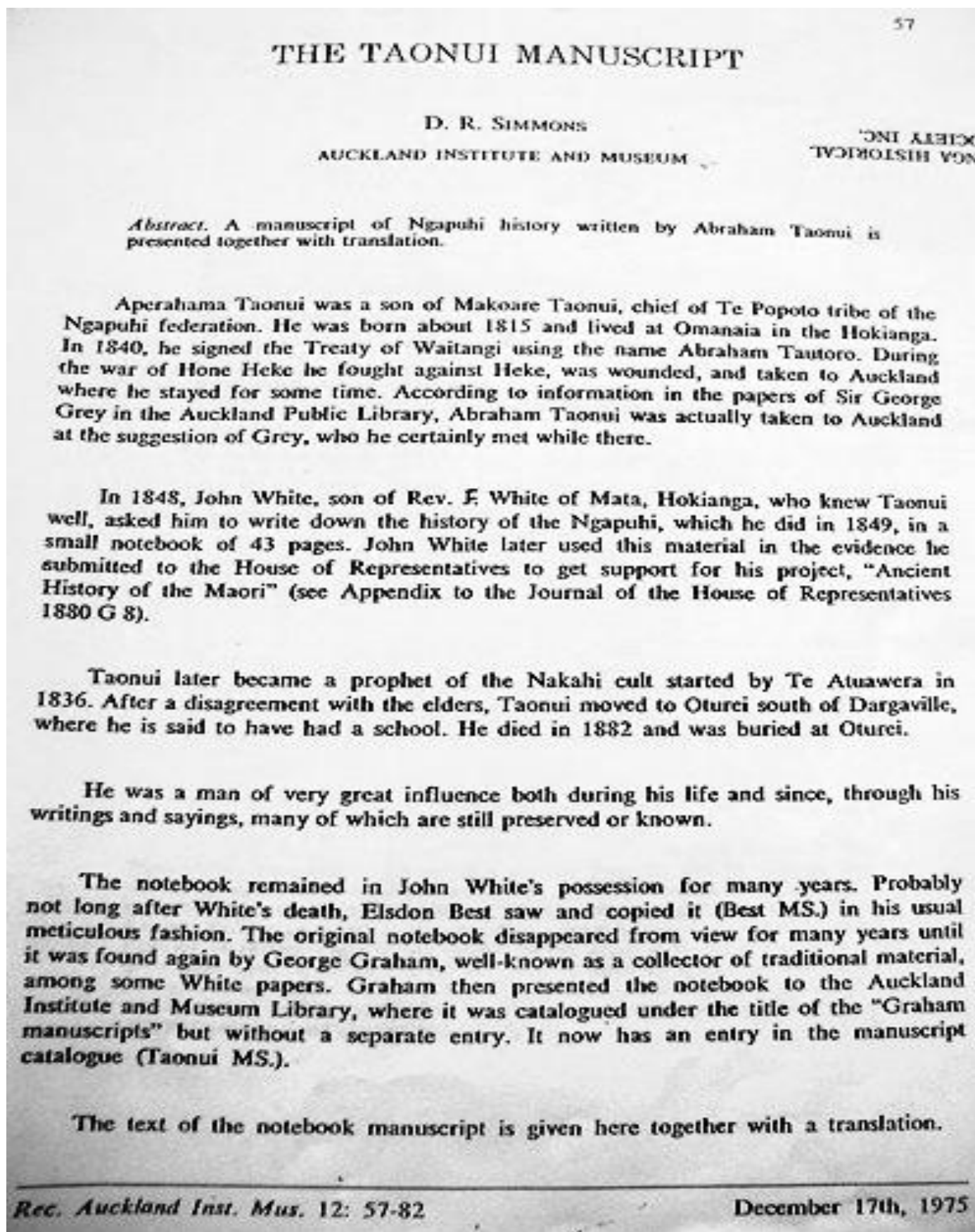
“ This is an account of the meeting held at Otamatea, Kaipara, on the 23rd of February, at night. The object of the meeting was to discuss matters in relation to four Maori members called to the Assembly at Wellington, who were to be elected to carry thither the views of the Maori tribes. These are the speeches of the chiefs:—Winiata Tomairangi said: ‘ I belong to the Northern part of the province from Mangonui to the West Coast. We object to the four members; if there are four Maoris and twenty Europeans we cannot approve.’ Henare Taramoeroa, of Hokianga, said: ‘ We

...by Europeans we cannot approve.  
 Henare Taramoeroa, of Hokianga, said: 'We do not consent.' William Pomare, of Bay of Islands, said: 'We cannot consent to four members being elected. Let there be equal numbers on the M-ori side and on the pakeha side, and the thing would be at once established.' Hare Hikairo, whose boundaries go from Hikurangi to Kaikohe, and thence to the East Coast, coincided in Pomare's remarks. Tirarau, of the Wairoa and Whangarei, also supported what had been previously said. Arama Karaka Haututu, of Otamatea, Kaipara, said: 'I am not willing to elect these four men. Our views could not be carried out by them. They would be swamped by the many European members of the Assembly. We should be deceived. If there be fifty European members, let there be fifty Maoris also, and then matters will work well.' Hone Waiti supported Arama Karaka's sentiments, and gave as an example the parable of Christ which says, 'What king shall assay to go to war with another king with ten thousand men to fight with the king who cometh against him with twenty thousand men?' But let the numbers be equal. Paraone Ngaweke, of Kaipara; Te Hemara Tauhia, of Mahurangi; and Wiremu te Wheoro, of Waikato, supported the previous speaker. Paul Tubaere, of Orakei, near Auckland, said: 'I agree with what you have said; let us carefully consider first this law made by our European friends. The Government first gave us a political power in sitting as assessors, and they said there shall be one law for the Maoris and for the Europeans; but the laws were not equal, but diverse; now also, the law is not equal in relation to these men. Now let us see, all the principal chiefs of this island were elected as magistrates for the Queen, but the thing was not satisfactory. At the Kohimarama conference, I requested that Maoris be admitted into the General Assembly, but it was not conceded. Now, however, that word has been agreed to. How is it they see it now? It is because there is trouble in these days.' All the chiefs of this province, it has been agreed, shall write to the Governor, so that he may come back to Auckland, and leave Wellington, that place of earthquakes. European women have been killed there, and many persons have felt ill from the motion of the earth. As to coming to Auckland to see the son of the Queen, it was agreed that it would be better for him to visit the Ngapuhis in their own country."



## THE TAONU I MANUSCRIPT

The following Manuscript records the memories of 'Aperahama Taonui' as he gives his view



~ 191 ~

as to the conception of his Tupuna of Hokianga...

MS. p. 7

The lament of Nukutawhiti's daughter, Moe-rewarewa, the sister of Papa-tahuri-iho, ended.

Papa-tahuri-iho gave birth to Papa-tahuri-ake. The meaning of Papa-tahuri-iho is: the sky was moved up from below, the meaning of Te Papa-tahuri-ake is that the earth was turned down.

Papa-tahuri-ake	begot	
Mouriuri	begot	
Morekareka	begot	
Morakitu	begot	
Whiro	begot	Toi whose great people were the Tino o Toi, from the Mano o Toi who died in the Rautahi o atua.

January Thursday 4 1849

Toi	begot	Apa
Apa	begot	Rauru the ancestor of the learned carvers of Ngati Kahungunu
Rauru	begot	Kauca who became a taniwha

MS. p. 8

January Friday 5th 1849

who went underground and came out above at Kerikeri.

Kauca	begot	Te Toko-o-te-rangi
Te toko-o-te-rangi	begot	
Te Rangi taumuhumu	begot	
Te Rangi taurwanga	begot	
Te Hekana	begot	
Poupa	begot	
Maroro	begot	
Te Ika-taurangi	begot	
Awa	begot	
Awanui, the ancestor of Ngati Awa who live in Taranaki, this was his village in olden times. All men know this story.		
Awanui	begot	
Rakei	begot	
Tamaki te ra	begot	
Ngati Tamatera live at Hauraki		
Tamaki te ra	begot	
Puhi-moana-ariki. This is the ancestor of Nga Puhi.		

MS. p. 9

This is the end of the old people scattered about

Start with real men: these things were uttered slowly on return from a burial of a corpse to remove tapu so the hands could take up food.

Puhi-moana-ariki begot Rahiri

a great warrior. His first wife was Ahuaiti; she became pregnant and left Rahiri. Her son was born, called Uenuku. Rahiri was married again to a different woman; Whakaruru was her name. The son of this woman was Tawake-haunga, (the origin of the Ngati-Tawake (tribe). Afterwards Tikitiki-ngahuru was born; this man never married a woman, a warlike man. Afterwards

MS. p. 10

Kaharau was born, a great warrior. His pa was attacked by many thousands and one hundred and forty were inside the pa, Kopanitehe was the name of the pa, which stood near Pakanae. The many thousands of the war party danced a hari. This is the hari.

Build your pa, build your pa

Your top-knot is dead (and) will be eaten presently

Your pa stands out; it will be shut, it will be shut,

Kopanitehe!

Kaharau was sad, his son was killed as a remedy for him, and cut up, his heart taken as a sacrifice, burnt in the fire, so as to be seen — whether the war party or the pa would suffer defeat.

The smoke of the fire rose, burning the sacrificial heart of that boy. The smoke of the fire blew upon the many. Kaharau said



MS. p. 11

"They will be dead presently. Let us spread out, it is a dashing down on the tooth of a taniwha. A bird on the ripe Kawariki is quiet" (proverb). The war party came near the fence, and the one and forty said, "O Kaharau. These are children, surrounded by the tide". Kaharau said, "Wait before going, a man is a man when the baptism of Karaka-whati is done." A baptism of Karaka-whati is a Maori baptism on the birth of a child, when he is four days old, when the cut umbilical cord has dried, a thing to make him brave. This baptism is a dedication of man's weapons; this is it.

My son baptised at the "hutu", at the ake trees  
Be angry, rage with bravery

MS. p. 12

Let him kill in Tu's rage  
Let him throw, in Tu's rage  
Let him hold down in Tu's rage  
Sacred baptism in the water of Karaka-whati.

The karakia is finished.

Then came this man again to call to Kaharau "O Kaharau. The children are being covered by the tide." Kaharau rose up inside the house. The war party had taken the inside of the pa by assault. Kaharau went out with his whalebone club, the 'mataika' were two. The 140 stood up, none was killed. The many (thousands) were killed, all of them, by the one hundred and forty.

Many were the children of Rahiri, Raparapa was one, from him came Tarahawaiki,

MS. p. 13

his descendant was Tautahi, who gave rise to Ngati-Tautahi who live at Kaikohe. Whakaeke was another and Uenuku the last. The first wife of Rahiri (a dwarf) was left because of a fern-root. Rahiri said to his wife, Ahuaiti — "When your brothers arrive pound fern-root for them." That fern-root was not pounded by Ahuaiti, she pounded a different fern-root, so she was put aside in pregnancy, and Uenuku-Kuare was born common, because there was no man to teach him the karakia. Uenuku begot Tupoto. Tupoto married the daughter of Ueoneone, and Kauae together with Tawake-iti,

MS. p. 14

Reitu was the mother. Reitu came from Waikato, a younger sister of Reipae a daughter of Kokako who desired Ue-oneone. Ue-oneone went as a guest to Waikato. Whangape was Ue-oneone's village. The son of Reitu was born, a boy, the oldest Taka. Taka married Mokoiti, Tamaroa was born; Tamaroa married Whakaahu, Whahakutia was born,

Whahakutia      begot the father of Rahiri and Kamama.  
Kamama          begot Pairama Te Whe

MS. p. 15

Pairama Te Whe begot Kake  
Go back to Whahakutia after  
Whahakutia      came Te Raroa  
Te Raroa          begot Waitapu  
Te Waitapu      begot Marehu  
Marehu          begot Ururaroto  
Ururaroto      begot Kimi  
Kimi              begot Ripeka  
Ripeka          begot Mihaka a real man

Go back after Taka, came Kauae and Tawake-iti, a woman, who both married Tupoto,

Korokoro was the first born

from this is Ngati Korokoro

Kairewa and his family Penchamine live at Opara.

Next was Tuiti, who married Maroha-whea a woman of Waitemata, a daughter of Rangitauheke. She desired Tuiti standing in a haka. She was a puhi.

When Tuiti got into the canoe, he was given the girdle of Rangi-tauheke, a gage to fetch the men of Tamaki to be killed. Tuiti said this proverb: "Yours is the incessant chatter of birds on Tama at Whangaruru." He didn't like murder. He paddled the canoe, and landed at Waitangi, and started building his house called Tahuhu-rua. When the house was finished he went to look for kiwis at Taiamai. When he saw Taiamai, he saw the beauty of the soil and said: "The soil of this village is very like mine at Tamaki". He pressed it in his hand

MS. p. 16

and the soil stuck to his hand. Then he took some of that earth on his back to be seen by the woman; too much was taken and had to be thrown away, so that place was named Onewaha, it is at Puketona down from the cart track of Pakaraka. So we claim Taiamai, seen by our ancestor, he who cleared it.

MS. p. 17

Their son Rangimitimiti was born. He married Tiraha, Te Raho was born to them

Te Raho begot Tihe

Tihe begot Wheki

Wheki begot Papa

Papa begot Tiraha who lives at Paihia.

Papa died at Rotorua, murdered by Te Raupahara.

MS. p. 18

This was the reason for (Ngapuhi) going to Rotorua. Ngapuhi sought to kill them so it was by treachery, a house was built, those visitors were called to the house. The high fence had been finished, being made beforehand. There were sixty men, and three hundred locals. Maori dogs were killed, the hair was burnt in the fire so that the odour should come to the visitors, so that they should say food for us, no, it was a deception. Te Rauparaha stood up and said an incantation, this is the incantation.

You are a child to learn a thought

Then clear, clear,

Stop your eating of lice,

MS. p. 19

Stop your eating of nits,  
Let fall your untied lashing,  
The stretching out, the stirring up,  
Stretching to East, stretching to South  
The stick is raised, extended  
There is the stirring,  
Be stirred up.

January Saturday 6 1849

Climb up, climb down  
Climb to your shelter of earth, shelter of heaven  
This power, this authority, these warriors  
To the resounding tide, to the rending sea, to the lying below  
By slopping about, by wrapping around, by tightening  
Go down there the power of the warriors  
The authority of the warriors  
The tightening, the whekaka  
Afraid of earth, afraid of sky  
Overturning the night, overturning the day  
That is the weapon, the weapon of Tu of the tenth heaven  
The weapon of Tu of the resounding heaven

Be cleared away the small power  
Be cleared away the great power  
Be cleared away there, out of sight to one side e — i  
Attack the first fence, attack the second fence  
A blocked way  
Give me my girdle, bring me my kilt  
For me to be angry, for me to fight fiercely  
For us to surround the warriors coming here  
What sort of kilt is this? — a warlike kilt  
A kilt to eat warparties of Tumatane  
Hanini Hanene when eats the sky above  
When eats the earth lying below  
When Tawhirimatea eats  
Be stormy above, be stormy below  
Be storming on your two shoulders  
Two be the charms in the oven here  
the dark night, the black night  
In the split night to vomit in sleep  
the keeping here of the demon e — i.  
The incantation of Te Rauparaha is finished.

6/  
RO  
HA  
RIO  
(HA  
RI)  
TA

**NIERE = PIRIPI IANGA**

(Child of Merania and Moe Taniere)

(Young Line)

LEFT: "THE WOMAN ON THE LEFT ABOVE BILL DANIELS IS TE HARI (HARRIET)  
— SHE MARRIED PHILLIP YOUNG. I REMEMBER BEING TOLD SHE LIVED AT THE  
BLUFF. TOM NAMES HER AS HARI, HARIATU"



## 7/. FEMALE; PIKAKE TANIERE = NO ISSUE

(Child of Merania and Moe Taniere)

LEFT: CLIPPING SENT FROM TOM MAKAORE TO COMMEMORATE PIKAKE'S 100TH BIRTHDAY – BUT NEWSPAPER INFO IS WRONG. CELIA WAIPOURI WAS NOT HER DAUGHTER





**ABOVE: KAIHU – A GROUP OF RESIDENTS.**

**(CENTRE IS 'MERANIA')**

**THE WOMAN STANDING AT THE BACK BEHIND MERANIA IS PIKAKE – WE KNEW HER AS AUNTIE PEACOCKY. SHE LIVED WITH CELIA WAIPOURI (A GRAND-NIECE) JUST UP FROM THE KAIHU GARAGE ON THE LEFT. PIKAKE HAD NO CHILDREN OF HER OWN. SHE LIVED A FULL LIFE – OVER 100 YEARS**

**TE WHITU – SAM – WAS NOT IN THE PHOTO WITH MERANIA & HER OTHER FIVE TANIERE-DANIELS CHILDREN. HE IS IN THE DANIELS FAMILY PHOTO WHICH FOLLOWS.**

**TE WHITU (SAM) WAS AMELIA WOOD'S FATHER. AMELIA MARRIED ARTHUR (SKIPPER) WOOD.**

Note: This photo was given to Esma Thornton of Kaihu. She was given it by Celia Waipouri - grand-niece of Pikake. Pikake was the eldest child of Rangipawa & Merania. In her later years Pikake went to live with her grand-niece Celia Waipouri. She had no children of her own & lived to the great age of 107 years. We assume the girl in this photo with Rangipawa & Merania is Pikake – their eldest child.



**ABOVE:THIS IS A DANIELS/TANIERE FAMILY PHOTO FROM TOM MAKAORE**

**LEFT TO RIGHT**

**SAM (TE WHITU) TANIERE DANIELS**

**PIKAKE – MRS MARIA KINA TOTARA WHO LIVED OVER 100 YEARS**

**KUTANIA TANIERE/DANIELS**

**TE RUA – TOM MAKAORE'S GREAT GRANDMOTHER**

**TE PEA (WIHA) – JANE'S GREAT GRANDMOTHER**

**NOTE FROM ROGER: NAME CHANGED FROM TANIERE TO DANIELS ABOUT 1900:**

**I BELIEVE THERE IS A EUROPEAN INFLUENCE (DANIELS) IN THE SAM (TE WHITU) TANIERE/DANIELS FAMILIES**



LEFT: TANIERE RANGIPAOA

HE: (A, AN SOME)

KAUMATUA: (1. (VERB) (-TIA) TO GROW OLD, GROW UP.)

ATAWHAI : VERB) (-NGIA,-TIA) TO SHOW KINDNESS TO.

AWHINA: WE ALL HELPED OUR PARENTS PLOUGH AND PLANT THE CROPS.

HOKE: TELL WITH KNOWLEDGE

I: USED BEFORE VERBS AND STATIVES TO INDICATE PAST TIME.

WE: 1. (VERB) TO SQUEAL, CRY.

WHAKAPONA: SOMETHING TO HAPPEN TO KNOT TIE IN A KNOT

E: USED BEFORE PEOPLE'S NAMES

HEHU: A SOME ALOUD

KE RITO: ACTUALLY CENTRE ROOT OF THE PLANT

TOHUNGA: 1. (STATIVE) BE EXPERT, PROFICIENT, ADEPT.

TONA: NODULE

WAIRUA: SPIRIT, SOUL - SPIRIT OF A PERSON WHICH EXISTS BEYOND DEATH. IT IS THE NON-PHYSICAL SPIRIT, DISTINCT FROM THE BODY AND THE MAURI. TO SOME, THE WAIRUA RESIDES IN THE HEART OR MIND OF SOMEONE WHILE OTHERS BELIEVE IT IS PART OF THE WHOLE PERSON AND IS NOT LOCATED AT ANY PARTICULAR PART OF THE BODY.

MO: 1 (PARTICLE) FOR, ABOUT, CONCERNING, FOR THE BENEFIT OF, ON ACCOUNT OF, FOR THE USE OF, IN PREPARATION FOR, AT, ON - INDICATES FUTURE POSSESSION.

HATA: 1. (LOAN) (NOUN) HART - MALE DEER, USUALLY OVER FIVE YEARS OLD.

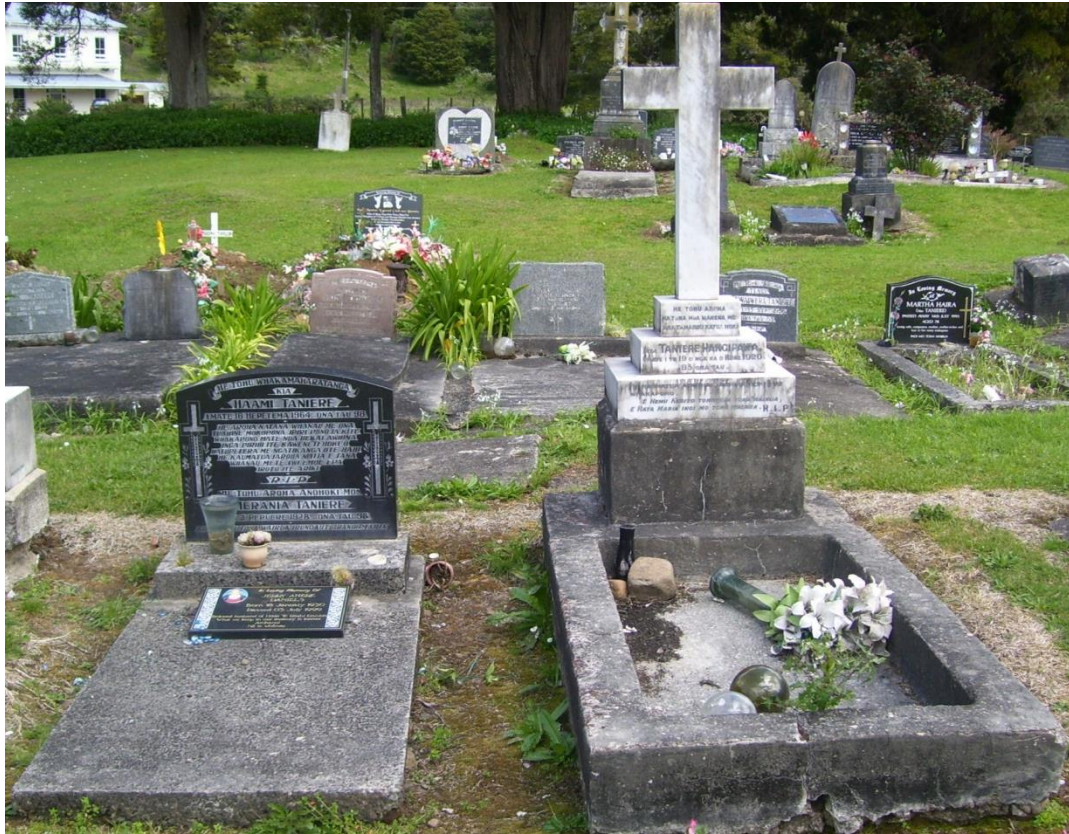
ME KAI E TE POKE, E TE POKEKORE, HE PĒRĀ ME TE KAHERA, ME TE HĀTA (PT TIUTERONOMMI 12:15). / THOSE UNCLEAN AND THE CLEAN MAY EAT OF IT, AS OF THE GAZELLE AND THE HART.

MARIA: FEMALE NAME PROBABLY WIFE

INOI: 1. (VERB) (-A,-TIA) TO BEG, PRAY, REQUEST, APPEAL.

TONA NODULE

WAIRUA: SPIRIT, SOUL - SPIRIT OF A PERSON WHICH EXISTS BEYOND DEATH. IT IS THE NON-PHYSICAL SPIRIT, DISTINCT FROM THE BODY AND THE MAURI. TO SOME, THE WAIRUA



ABOVE: MERANIA (LEFT) ALONGSIDE HER HUSBAND TANIERE RANGIPAWA (RIGHT)



11

*SAILORS OF THE OCEANS*

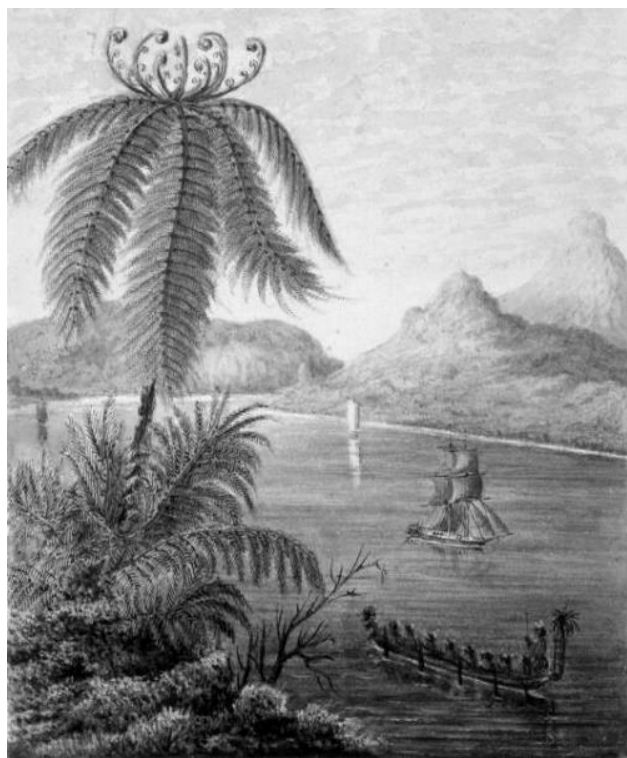
Following is a description of two sailors who lived oceans apart but had the same love for sailing.

One was a legendary Polynesian named 'Kupe', a descendant of **Ranginui** and **Papatuanuku**, 'the Primordial Parents of the Polynesians' who it is said was the first person after Maui to discover "*Te Ika a Maui*" (the fish of Maui) which we now know as the North Island of Aotea:

The other, a European, 'Lieutenant William F. Snowden', my great grandfather descendant from '**The Earl of Harcourt**' who was a descendant from Bernard, a nobleman of the royal blood of Saxony, Denmark AD 876.

Although he did not sail to Aotea his grandson, my grandfather would sail here as a midshipman in the British Merchant Navy many years later and stay.

**Note: The following Legendary sailor named 'Kupe' and his story could be used to describe many leaders of those early crews of Polynesian Waka or canoe as they set forth from their individual villages in South East Polynesia or their last place of sojourn to the shores of 'Te Ika a Maui' of Aotea.**



LEFT: WAKA MEETS SAILING SHIP <sup>12</sup>

<sup>12</sup> SOURCE: GOLD, CHARLES EMILIUS 1809 – 1871

## KUPE

A leader, a sailor, a man of the oceans

**Note: The Polynesian Navigator and Explorer Kupe, is very significant to the people of the Hokianga Harbour and all Maori.**

Kupe is named as the legendary Polynesian discoverer of Aotea and there are many stories of his exploits.

Each Iwi/tribe or Hapu/clan has a different legendary version with small or large variations, but each legendary version is correct for that Iwi or Hapu.

Early ancestors, by word-of-mouth transmission, tell that 'Te Ika-a-Maui' had lain dormant



for many, many moons during the space of time until the tall and handsome Kupe of Raiatea, with his wife Hine-te-Aparangi, and their people aboard the large and seaworthy Waka *Matahorua* (double hulled canoe capable of carrying up to 300 people) set sail from their homeland, Hawaiki or Raiatea, to discover the promised land that the demy-god Maui had created for his Polynesian people. The magician Kura-Marotini and a companion, Ngake, in the Waka *Tawiri-rangi*, accompanied Kupe and his people.

After a long and hazardous journey across the unknown ocean of Kiwa (Eastern Pacific), navigating by the sun by day and the stars by night, and after incredible hardship, the sea voyagers finally sighted AOTEA.

LEFT: SCULPTURE DEPICTING KUPE, HIS WIFE, AND A TOHUNGA<sup>13</sup>

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<sup>13</sup> SOURCE: SCULPTURE BY WILLIAM TRETHERWEY AT WELLINGTON RAILWAY STATION. AOTEA

## MIGRATION TO AND FROM AOTEA/NEW ZEALAND

ABOVE: THE LONG JOURNEY<sup>14</sup>



### Legendary Migration...

There are many Polynesian traditional legends about the arrival of their ancestors in their **Waka** to "*Te Ika a Maui*", (the fish of Maui) the North Island of Aotea, from South East Polynesia and or the legendary place called, '*Hawaiki*'. Some people believed these accounts were literally true, others have seen them as poetic imaginings. The reality is likely to be somewhere in between.

These traditions contain information about distantly remembered voyages, but have been enriched over time.

In later years Waka traditions became important to the identity of Maori whakapapa or genealogical links back to the crew of founding Waka which served to establish the origins of Iwi/tribes, and defined relationships with other Iwi. In the early days when identifying

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<sup>14</sup> SOURCE: DICTIONARY OF AOTEA

themselves on a *Marae*, or special meeting place, the **'Old People'** mentioned their Waka first and foremost.

So Waka traditions do not only explain origins, they also express authority and identity, and define tribal boundaries and relationships...

*They Merge Poetry and Songs; History and Myth  
Fact and Legend*

12

*THOSE WHO DARE SAIL WHERE  
OCEANS PACIFIC AND TASMAN MEET*

**MAMARI**

This legendary Polynesian Waka named *Mamari* and her sister Waka *Ngatokimatawhaorua* are very significant for the arrival of the first Polynesians to the Hokianga Harbour which lies just North of Waipoua and the Kaihu Valley and from these first people we get the beginning of the two early known Iwi/tribes of Ngati Rangi and Ngapuhi: some of their Hapu or clans would settle on the land between Hokianga and North Kaipara Harbour.

It has been said that the Waka of Kupe, *Matahorua/Matawhaorua*, was later re-adzed and renamed *Ngatokimatawhaorua* and accompanied *Mamari* on the return voyage from the sailors place of sojourn to the Hokianga Harbour of Aotea.

The *Mamari* according to legend is also said to have landed and dropped people off, or was wrecked near 'Omamari' on the West Coast Beach of Ripiro which runs parallel and near to the Kaihu River Valley.

It would have been a very ideal place to settle, on the Ripiro Coastline: natural resources were plentiful.

**Note: In my youth I spent countless hours hunting and gathering food along this Coast, always with some success.**

As time went by these people would have ventured inland, exploring and setting up semi-permanent camps with Waimamaku, Waipoua, Opanaki, Te Taita and Mangawhare becoming more permanent bases.

The Kaihu River gave them access to the Northern Wairoa River: the Ripiro beaches giving them access to the mighty Harbours of Kaipara and Hokianga. These were vast areas of natural re-sources and as the population grew Pa or camps were set up on the banks of these arterial water ways, in the Valleys and Hills all the way to the Kaipara Heads.

There is no doubt that as more Waka arrived in other parts of Aotea, hunting and warring parties from these new arrivals such as **Ngati Awa** from Whakatane and **Ngati Whatua** from the far north would pass back and forth through the Waimamaku and Kaihu River Valleys and along the Ripiro Beach between the Kaipara and Hokianga Harbours. Some would conquer and move on and some would stay on the ground: and so as nature would have it there is no doubt that these people from outside would have mingled with the original Iwi/people 'Ngati Rangi' and their Hapu/clans.

Eventually, breakaway Hapu/clans or sections of the larger Iwi would occur and so by about 1840 we have many different named Iwi and their Hapu living about the Northern Wairoa River, the Kaihu River Valleys and along the Ripiro West Coast to Hokianga with these Iwi and Hapu all seeking and stating their separate identity.

## **MAMARI: AFTER 1280**

### **WHOSE PRIESTS BATTLED EACH OTHER WITH POWERFUL SPELLS**

The following legendary story for the very first Polynesian's to Aotea was recorded in the book "**History of Methodism in Aotea**" by William Morley 1900...

In the story of their migration, fact and fiction, history and mythology are strangely blended. The most daring and successful of all of the navigators who at different times came from Hawaiki was a Polynesian who bore the name of Kupe. This bold sailor is reported to have gone completely around the North Island and given names to various headlands and bays as he sailed along its shores. There is an old song which speaks of claiming the North Island for his inheritance.

**Legend 1/.** *There followed Kupe a man called 'Tuputupuwhenua' and after a while an Ariki/chief called 'Nukutawhiti' who came in the Waka called "**Mamari**" in search of the latter. Meeting with Kupe near the North Cape he was told by him his friend was on the West Coast.*

*Kupe had just returned from thence and in doing so had named the river up which he travelled: "**Hokianga**" – meaning, a returning or going back.*

*Nukutawhiti and his friends settled in Hokianga and became the progenitors of the great Ngapuhi tribe. To the North of Hokianga Heads the footprints of Nukutawhiti and his dog are still pointed out, while a stone long at the entrance of the Waima River represents the appearance of a Waka keel upwards is the **Mamari** its self. This is proof positive.*

*All those who came in this Waka were one family consisting of father, mother, and children, including a son in law and their dependants. They lived in peace for some years and then the*

*grandchildren born in the new home quarrelled with their uncles as to the right of leadership.*

*After the primitive fashion, the old patriarch settled the dispute by digging a trench and directing the grandsons to go to the North and the sons to the South. The very trench is still pointed out today at Ohaiawai<sup>15</sup>*

**Legend 2/.** This next legend relates to the Ariki Te Kaha and Te Kairau returning home to Kaikohe after their vigil south of the Maunganui Bluff between 1807 until 1825...

*After this, Te Kaha and Te Kairau of Ngapuhi returned home; and not long after Taoho of Te Roroa and his people also went north, as far as Te Mamari (which is a rock on the Coast shaped like a Waka); the Waka it came from across the seas.*

**Note: Mamari is about eight miles South of Maunganui Bluff, and is said to be where the Waka of that name was wrecked, hence the name O-Mamari, (the place of Mamari) about 1280...**

**Legend 3/.** Professor Hohepa States...

Ruanui is the man, *Mamari* the Waka and Ngapuhi is the Iwi.

*Mamari* was also a double hulled Waka and Nukutawhiti was the ritual expert or tohunga. One account has it that *Mamari* came before *Ngatokimatawhaorua* and was escorted here by the two Taniwha, Niua and Arai-te-Uru; and then on arrival the two Taniwha went back to fetch *Ngatokimatawhaorua*. It is said that Ruanui was an in-law relation of Nukutawhiti.

When the descendants of Ruanui became more numerous and they separated from the descendants of Nukutawhiti, they took the name Ngati Te Awa, then Ngati Ruanui, and much later, Te Rarawa.

Because of the wars between other descendants of Nukutawhiti and Ruanui, Te Aupouri also came into being. In the light of such ties it is not possible to separate Te Rarawa and Te Aupouri completely from Ngapuhi.<sup>16</sup>

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<sup>15</sup> "HISTORY OF METHODISM IN AOTEA" BY WILLIAM MORLEY 1900...

<sup>16</sup> DR HOHEPA WAS THE FORMER PROFESSOR OF MĀORI LANGUAGE AT AUCKLAND