

Wai 271 <sup>7</sup> A1

In the Matter of the  
Treaty of Waitangi Act  
1975

and

In the Matter of a claim  
by Te Uri O Hau O Te  
Wahapu O Kaipara  
( Wai 271 )



**Manawhenua Report**

**Te Uri O Hau O Te Wahapu O Kaipara**

**The Evidence of Wiremu Wright.**

December 1996





## **Table of Contents**

	Page
Introduction	1
Preface	2
1 Background	3
2 Mythology	5
3 Origins of Te Uri O Hau O Te Wahapu O Kaipara	7
4 The Impact of other Waka on Te Uri O Hau O Te Wahapu O Kaipara	17
5 Ngati Whatua's exodus from Muriwhenua to the Kaipara	27
6 The settlement of Ngati Whatua in the Kaipara	36
7 The 'birth' of Te Uri O Hau Iwi	51
8 The migration of Ngati Whatua from the North Kaipara to the South Kaipara regions	57
9 Te Uri O Hau Rohe	59
10 Hakiputatomuri	64
11 The sons of Hakiputatomuri	68
12 The battle of Mahipatua	74
13 The battle of Moremonui	80
14 The battle at Tauhara pa	85
15 The battle of Te Ika A Ranganui	90
16 After the battle of Te Ika A Ranganui	96
17 The return of Te Uri O Hau	101
18 Mahinga kai	106
19 Mana Rangatira	111
20 Bibliography	115



**In the Matter of the  
Treaty of Waitangi Act  
1975  
and  
In the matter of a claim  
by Te Uri-O-Hau O Te  
Wahapu O Kaipara (Wai  
271).**

**Introduction**

**This report has been written by Wiremu Wright, claims manager for Te Uri O Hau O Te Wahapu O Kaipara and associated claims.**

**My qualification(s), apart from those gained at various institutions in Management, business structures and Human performance since 1974, and which is more applicable is that I am tangata whenua of Te Uri O Hau O Te Wahapu O Kaipara.**

**The report itself, as highlighted above, is a 'supplement only' to oral evidence and any other related whai korero my Kaumatua and Kuia wish to present themselves. The recorded information enclosed has been sourced from writer's of the past, and although classified as 'secondary information' it must be noted that indeed some of the recorded events were actually scribed from 'oral evidence' told by our tupuna. Some of S.P. Smith and Geo. Graham's accounts are evidence of this.**

## Preface

Te Uri O Hau O Te Wahapu O Kaipara treaty grievances against the Crown were first filed by Mr Ross Wright and Chairman of the claimant committee on the 30th November 1991. The claim was registered by the Waitangi Tribunal on the 13th February 1992 and the allocation number "Wai 271" in relation to Te Uri O Hau lands in the Pouto peninsula and Okahukura lands was issued.

Mr Harry Pomare filed a claim against the Crown dealing with land on the Pouto peninsula as well and on the 16th July 1992 registration of his Tribunal number "Wai 294" was allocated.

Mrs Kapairo Kepa Te Awe Taane also registered a claim against the Crown specifically dealing with a block known as Pouto 2E7b2 and registration of "Wai 409" was entered on the 26th November 1993.

All three Kaumatua and Kuia are members of the claimant committee that represent Te Uri O Hau O Te Wahapu O Kaipara and their grievances against the Crown.

Mr Morehu Ihimaera Kena - Kaumatua of our people, has been instrumental in the movement of our research. His knowledge of Te Uri O Hau tikanga and knowledge of past and present issues that has surrounded and impacted on our people since the Treaty of Independence and the Treaty of Waitangi has been invaluable. He has spent most of his life on the whenua and it has been through his position that we have been able to gauge the extent of the grievances from our Tupuna of yesterday to the generation of today.

It is most unfortunate and sad that over the last two years since the research properly began three members of our committee - Uncle George Taurua, Uncle Wiki Wright and Aunty Grace Kapa have passed away. Uncle Fraser Kena - who was also a member of research team has recently died too. I pay tribute to them and the many members of our Whanau and Iwi who have also passed on since the beginning of our research and special mention is made to Nana Meti Ihimaera Kena who was our Kuia of Waikaretu Marae, Pouto when she died at the age of 89 last year.

*Okī okī mai i roto  
nga wairua o te tini o te mano  
kua nunumi ki te po.*

## 1. Background

The purpose of this Mana Whenua report is threefold. It is to:

- a) explain the basis of the claimants rights to the whenua. This will be adopted throughout the report by way of Whakapapa (genealogy), whaikorero (oratory) and traditional history;
- b) illustrate the means by which those rights were expressed in the traditional economy; and
- c) define the rohe (boundaries) of the whenua (land) that is under our claim.

For the purpose of our claim(s) this Mana Whenua report is mainly focused around, and for, the Iwi of Te Uri O Hau O Te Wahapu O Kaipara. This report will not only give insight and highlight the traditional history within our claim rohe from both written and oral evidence but will also touch on the traditional history of other Iwi and hapu that are connected and affiliated to us.

The affiliation with other Iwi and hapu may take place in many forms. This can be seen by way of Whakapapa, marriage, conquest of war, Whanaungatanga (relationship through settlement), tukuwhenua (gift of land) and from the origins of the earliest waka that came to Aotearoa many generations ago. As you will also see, our affiliation with other tribes could flex and wane at any moment throughout time, whether for the benefit (or loss) of an individual, a group or for all parties.

Our claimant committee which consists of Ross Wright, Morehu Kena, Jimmy Connolly, Harry Pomare, Hilda Manukau, Kapairo Taane, Alex Wright, Mane Hartley and Hemi Kena is an example of belonging to one Iwi and one Marae and at the same time they can all affiliate to another Iwi and another Marae when ever this may suit. In some cases this affiliation may take place on a daily or even a yearly basis, but the importance of belonging or being connected to other tribes in other regions is the affirmative of the past, the recognition of another and the bonds of Maori in traditional history.

*Nau te RouRou*  
*Naku te RouRou*  
*Ka ora te iwi*  
*Tihei Mauri ora*

This report does not stand alone and describe the whole story of Te Uri O Hau O Te Wahapu O Kaipara's grievances against the Crown. The other submitted reports of archaeology, geographical information services (map supplement), block history and land alienation, and the social impact reports together all support our grievances and the Treaty breaches that we believe is concise and detailed. However, what this report does and will do is give the reader an insight of what it is to be of Te Uri O Hau. It forms the basis of understanding my Iwi and the fabric of my culture from the beginning of time up to the time of the signing of the Treaty of Waitangi in 1840.

Archaeology will confirm the data scientifically, block history reports on our land and its alienation and the social impact submission coagulates all the information and measures the benefits and non benefits for my people since the inception of the Treaty. The geographical information services (G.I.S) digitisers the information on computer and prints us a visual reading of coverage's by way of maps. All these submissions together with the Mana Whenua report make up the factual evidence of our Treaty breaches against the Crown. The 'statement of claim' highlights and endorses Te Uri O Hau O Te Wahapu O Kaipara actual grievances.

*E hara taku toa*  
*I te toa taki taki*  
*Engari he toa takitini*  
*Ka whiriwhiria*  
*Ka poupoua*  
*Ka puta he ira tangata*

(My strength is not the strength of one  
 but the strength of many.  
 Woven and Kneaded together  
 to realise life's principles  
 and then I can stand tall.)



## 2. Mythology

From the beginning of time, Te Uri O Hau (hapu of Ngati Whatua) believe that Kupe (Toka Tu Moana - the pillars that all waka could be tied to) was the first person to discover Aotearoa, but it was the Demi god - Maui, who fished up "*te ika a Maui*" (North Island) from his waka. The brothers of Maui were jealous that he had caught the biggest fish and in rage they mutilated his fish by beating and attacking it with their weapons. This savage act on Maui fish created the shape of the North Island of Aotearoa.

It was to be Hine Te Aparangi (Kupe's wife) who saw from a distance an unusual shaped cloud. As they approached the cloud mass they found it to be longer than expected and with land beneath it. The name of this land was to become Aotearoa - the land of the long white cloud .

When Kupe, his wife and crew returned back to Hawaiiiki (homeland) the people were excited and anxious to hear of their travels. When Kupe spoke of high cloud and mist that surrounded the land that they had discovered the whanau were curious and asked whether any inhabitants lived on this land. Kupe said to them "*I saw only Kokako and Tireiraka*"<sup>1</sup>.

The first two waka to return to Aotearoa from Hawaiiiki were called the *Mamari* and the *Ngatokimatawhaorua*. The Rangatira of the *Mamari* waka was Ruaanui O Tane and the Rangatira of the *Ngatokimatawhaorua* waka was Nukutawhiti, a tuakana (elder brother) of Ruaanui O Tane<sup>2</sup>. Their father was Te Hou O Te Rangi and their grandfather was Toka Aku Aku. Aniwaniwa (sister of Te Hou O Te Rangi) was married to Nukutawhiti.

---

<sup>1</sup>Cassidy, Mere - Oral evidence (Taha Maori Methodist Church)

<sup>2</sup>See Daamen, Hamer and Rigby. Waitangi Tribunal Rangahaua Whanui district 1 p 20. (note that S.P.Smith as in other accounts there are different versions of who actually accompanied the Waka Mamari and Ngatokimatawhaorua).

Before leaving Hawaiiki for Aotearoa, Kupe gave instructions to Ruaanui O Tane, he said "*keep the bow of your waka in the direction of the pillar of cloud to the south west. At night, set your course by the star Atu-tahi (canopics) keeping to the left of the Manga-roa (milky way) guided by Niwa and Arai te uru*"<sup>3</sup>.

The *Mamari* carried the kai on the journey for both waka along with a crew of forty-two; included on board was Haumai Tawhiti, Maru O Te Huia and Te Ao Kaitu.

On arrival to Aotearoa the *Mamari* sailed down the west coast to Ripiro<sup>4</sup> before returning back to the Hokianga whilst the *Ngatokimatawhaorua* waka arrived directly and settled in the area of Muriwhenua.

On their arrival, Ruaanui O Tane and Nukutawhiti established themselves on the north and the south side of the Hokianga harbour. After setting up homes and fortified pa it was time to celebrate. The karakia of Nukutawhiti brought a whale ashore as food for the people and Ruaanui O Tane recited his karakia which sent the whale back out to sea. Thus rivalry began between the two brothers - hence the name "*Hokianga Whakapau karakia*"<sup>5</sup>.

---

<sup>3</sup>Cassidy, Mere - Oral evidence (Taha Maori Methodist Church).

<sup>4</sup>Ripiro is the long stretch of beach from Maunganui Bluff south to the entrance of the Kaipara Harbour on the West coast (see G.I.S map 2). Te Uri O Hau O Te Wahapu O Kaipara Marae at Pouto prior to its destruction by a tornado in 1991 was named - 'Ripiro-Waka-Te-Haua' - (The beach were many ancestral Waka landed). The Marae that was situated on the foreshore (before erosion from the Wairoa river claimed the land) at Te Karetu last century and early this century was also called Ripiro-Waka-Te-Haua and the Marae (prior to the tornado) was given this name again in 1938. D.B.DOC A. A-11.

<sup>5</sup>Cassidy, Mere-Oral evidence (Taha Maori Methodist Church)



### 3. Origins of Te Uri O Hau O Te Wahapu O Kaipara Iwi

Most tribes, and Te Uri O Hau is of no exception, can claim descent from the crew of more than one canoe<sup>6</sup> and throughout this report the relationship existing between Te Uri O Hau and Ngati Whatua with other tribes within Tai Tokerau and such southern tribes as Te Arawa, Ngati Porou and others will become more apparent. As mentioned earlier, Te Uri O Hau is very closely related to Ngati Whatua and is recognised as a hapu to that tribe because of their common Tupuna - Haumoewaarangi<sup>7</sup>. Nevertheless, Te Uri O Hau can also be recognised as an Iwi of their own, due to the fact that a number of hapu are also interwoven and associated with Te Uri O Hau<sup>8</sup>. The Iwi of Ngati Whatua derived its name when in the regions of Muriwhenua (before Ngati Whatua's move into the Kaipara region) and Te Uri O Hau's name originated from the Pouto peninsula some eleven or twelve generations ago after Haumoewaarangi was killed in the southern Kaipara harbour region.

However, I will give accounts of our traditional history before focusing on our tangata Whenua and Mana Whenua status that is associated in and around the Kaipara areas of today.

The Mahuhu canoe is described as being "*the canoe of Ngati Whatua*"<sup>9</sup> because of the strong genealogical ties to this Waka through settlements and intermarriages with the people known many generations ago as the *Mahuhu people*. The crew of the Mahuhu waka intermarried and settled with the "*descendants of Toi*" before dispersing into other regions of the north - in which I will elaborate on a little later in this report.

---

<sup>6</sup>Kaumataua will recite further Whakapapa that associates Te Uri O Hau with other Iwi and Waka not presented in this report.

<sup>7</sup> Spelling of Haumoewaarangi is taken from the Kohatu (stone monument) erected in 1903 on Tangaroa Whakamanamana (Urupa of Te Uri O Hau descendants). See G.I.S. map 3. There are other spellings: e.g Haumoewharangi, Haumoewarangi.

<sup>8</sup>Te Uri O Hau. The Uri (descendants, children) of Haumoewaarangi.

<sup>9</sup>History of Ngaati Whatua (manuscript 770 - commissioned by Ani Pihema.1966-7) D.B. p.2.

At a recent Hui-A-Iwi<sup>10</sup>, the elders confirmed that their immediate ancestral Waka was the Mahuhu<sup>11</sup> although strong ties to the Takitimu Waka were also very relevant as "*Tamatea, captain of this canoe*" travelled widely throughout the North and the Kaipara region. The Otamatea river<sup>12</sup> is believed to have been named after the captain - *Tamatea*, and many Te Uri O Hau descendants claim descent from the Takitimu Waka as well<sup>13</sup>.

The Mahuhu canoe (among others<sup>14</sup>) came to Aotearoa from the regions of Hawaiiiki and travelled from North Cape to the East Cape and back North again, landing at places for crew members to settle with the Tangata Whenua of the area. The Mahuhu then travelled down the West coast to the Kaipara harbour as recorded by Geo. Graham<sup>15</sup> from Te Uri O Hau O Te Wahapu O Kaipara Tupuna in 1887 to 1889 at North Kaipara Heads. Their account is as follows:-

"The Mahuhu brought hither some of our ancestors. That canoe came from the *hautiu* ( northwest ) from Waerota. The *take* (cause) of that coming was a quarrel between two brothers - Rongomai and Rongoatu. The trouble was over a cultivation (Te Pare-O-Tonga), also family occupation areas and boundaries, and ceremonies concerning the cultivations. Rongomai, the elder brother, therefore decided to search for another country "<sup>16</sup>.

<sup>10</sup>Hui-A-Iwi for Te Uri O Hau Kaumatua and Kuia at Otamatea Marae, Tanoa on 1st & 2nd February 1996 in which both research groups (Te Uri O Hau O Te Wahapu O Kaipara and the Otamatea Trust Board) facilitated discussions of Traditional history.

<sup>11</sup>Some elders say - Mahuhu ki te rangi (Mahuhu to the sky heavens) and others - Mahuhu nui o te rangi (big Mahuhu of the sky). All agreed on the Waka-Mahuhu. D.B p 15 (Recorded from oral evidence tapes of the Hui).

<sup>12</sup>See G.I.S map 2

<sup>13</sup>History of Ngaati Whatua (manuscript 770 - commissioned by Ani Pihema. 1967-7) D.B p.2

<sup>14</sup>Waitangi Tribunal report - The Orakei claim (Wai 9) 1987. (Wellington, NZ: Brooker & Friend Ltd ) p 15.

<sup>15</sup>Geo.Graham was a cousin to Sheehan (Sheehan's creek). Stayed at Tauhara in his early boyhood years. Letter (10/2/1926 - Graham to Halfpenny). D.B p 17

<sup>16</sup>The Journal of the Polynesian Society, Vol 48, p 186:-extract from Mahuhu: The Ancestral Canoe of Ngati-Whatua (Kaipara), by Geo Graham. D.B p 20. - narratives as noted down by me (Geo Graham) and told by Te Manihera, Reihana, Mihaka Makoare, and others of Te Uri O Hau.

Rongomai built and fitted out his Waka and called it *Mahuhu*, after the cultivation ceremonies (Whaka Mahuhu) "being the cause of contention and migration". When it was time to leave in search for another land, Rongomai called to his younger brother Rongoatu and said :-

"E noho! Ko to taua maara he tuakana mou!"

("Remain, let our cultivation be an elder brother for you")<sup>17</sup>

Upon hearing what Rongomai said to him, Rongoatu called back to his brother and replied:-

"Haere! E taku tuakana kumara - ou kumara he teiha mou!"

("Depart, my elder kumara brother - may the kumara be a younger brother to thee")<sup>18</sup>.

It is appropriate to note here, as one will see through-out this report, that cultivations and land were to become a very major cause for disputes amongst tribes which invariably led to many battles with the loss of many lives. Such was the importance placed upon land and cultivations that sustained a tribe's livelihood and survival.

Land for gardens to cultivate and grow various kinds of food for the Te Uri O Hau iwi on the Pouto peninsula was to become very much a matter of survival as will be seen in the report - Te Uri O Hau and the Crown<sup>19</sup>.

On leaving Polynesia (Waerota), Rongomai is said to have travelled to "Mata-te-ra" and on hearing of Aotearoa he sailed directly to the new country and brought with him:-

"seed of the hue, and tubers of the uwahi, the hoia (a taro), and several varieties of the kumara - and also plants of the aute (or cloth-bark) and the edible ti (a species of cordyline)."<sup>20</sup>

---

<sup>17</sup>Ibid, p 187. D.B p 20

<sup>18</sup>Ibid.

<sup>19</sup>Armstrong, David. - Te Uri O Hau and the Crown: 1860-1960.

<sup>20</sup>The Journal of the Polynesian Society, Vol 48, p 187. extract from Mahuhu the Ancestral canoe of Ngati-Whatua (Kaipara), by Geo Graham D.B p 20.



When the Mahuhu reached Aotearoa it was found that the land was already inhabited and the first landing place was as recorded:-

"Mahuhu made land at Takou<sup>21</sup> (near the North Cape) - they sailed onto Whangaroa, and thence to Whangaruru, thence to Ohiwa, and thence on to Waiapu (Wai apu ?) or East Cape. All these places were already populated by the Tini-O-Toi. At each place, one or more of the crew remained to marry and settle down among these tangata Whenua "22

The Mahuhu Waka after a time left the East Cape and returned northward to Takou and stopping at "Parengarenga" harbour where others from the crew settled as well before passing around the Northern tip of Aotearoa, down the West coast and past the Hokianga to finally settle for a time inside the Kaipara harbour, as recorded, to:-

"Taporapora, an island which then existed inside the Kaipara Heads, where Rongomai himself finished his voyage."23

I must mention here that the Mahuhu canoe is also reported to have stopped at Kawerua<sup>24</sup> and at Mahuta<sup>25</sup> to replenish food supplies as well, in which the captain of the Mahuhu (Whakatau Ariki<sup>26</sup>) was to have settled with the tangata Whenua. This could have been well possible as Te Uri O Hau O Te Wahapu O Kaipara Kaumatua verify that *Whakatau Ariki* or *Whakatau Potiki* (version of our Te Roroa whanaunga to the former) was indeed the father of Rongomai, however, because Rongomai is noted to have brought the Mahuhu waka into the Kaipara harbour - Te Uri O Hau have established him as their common ancestor as did many other tribes as well. Percy Smith<sup>27</sup> is quoted to say "Rongomai is an ancestor common to Ngapuhi and Te Rarawa (as well as Ngati Whatua)", and he also provided a Maori

<sup>21</sup>Takou is situated on the East coast between Whangaroa harbour and the Bay of Islands.

<sup>22</sup>The Journal of the Polynesian Society, Vol 48, p 187. extract from Mahuhu The Ancestral canoe of Ngati-Whatua(Kaipara), by Geo Graham. D.B p 20.

<sup>23</sup>Ibid. See also G.I.S map 4 of the Mahuhu travel path and Taporapora.

<sup>24</sup>Waitangi Tribunal, Te Roroa report 1992, (Wellington, Brooker & Friend Ltd) p 4 (Waka called, Mahuhu-ki-te-Rangi in Te Roroa report).

<sup>25</sup>Mahuta (Mahuta gap - West coast, south of Dargaville). Morehu Kena - Oral evidence. See G.I.S. map 2

<sup>26</sup>Late Rev. Maori Marsden - Oral evidence, Waitangi Tribunal - Te Roroa report 1992 (Wellington, Brooker & Friend Ltd ) p 8

<sup>27</sup>The Peopling of the North, by S.Percy Smith, 1897 (Vol 6) D.B p 26

account' of the descendants of those who arrived in the Mahuhu, which emphasised the interwoven relationship between Ngapuhi, Te Rarawa, Ngati-Whatua, Ngati-Porou, Ngati Kahungunu and Tainui: all descendants of Po. Po was Rongomai's son<sup>28</sup>.

Po is believed to have been on board with other crew members when the Mahuhu waka arrived at Taporapora but there is also a number of other reports where Po is to have arrived on another waka - the Kurahaupo canoe<sup>29</sup> for example.

Upon the arrival of the Mahuhu at Taporapora, Rongomai settled here with "the descendants of Toi, Toko-o-te-rangi, son of Te Kauea"<sup>30</sup> who had (before the arrival of the Mahuhu) come from the Whakatane region on a war of invasion through the Waikato, Tamaki and the Kaipara and into the reaches of the far North. Toko-o-te-rangi is believed to have settled at Taporapora with a Ngati Awa chieftainess<sup>31</sup> and it was from these people that Rongomai took his wife and they settled in the area of "Manukapua and at Okahukura"<sup>32</sup> where they lived for many years to come and gaining ascendancy over the Ngaoho<sup>33</sup>. A large whare (temple), believed to have been erected by the Mahuhu people, was the principle feature there, a place where the chiefs from many districts would recite ancient knowledge, karakia and Whakapapa. C.M Sheffield wrote:-

"The newcomers installed their sacred relics from Hawaiiki in a newly built meeting house and named the settlement Taporapora after a remembered place in the homeland."<sup>34</sup>

---

<sup>28</sup>The Journal of the Polynesian Society, Vol 48, p 190. extract from Mahuhu The Ancestral canoe of Ngati-Whatua, by Geo Graham. D.B p 22

<sup>29</sup>Waitangi Tribunal - Te Roroa Report 1992. (Brooker & Friend Ltd, Wellington) p.10. The Peopling of the North,- By S.Percy Smith (Vol 6) p 16. D.B p 33

<sup>30</sup>The Journal of the Polynesian Society, Vol 48, p 187. extract from Mahuhu The Ancestral canoe of Ngati-Whatua, by Geo Graham. D.B p 20

<sup>31</sup> Ibid p 188. D.B p.21

<sup>32</sup> See G.I.S. map 4. re:Manukapua (cloud of birds) and Okahukura. Maori traditional history (and other accounts) say that the western shore of Okahukura formally extended out into the centre of the Kaipara harbour and that the Wairoa and the Kaipara channels were separate, the Wairoa passing Pouto, North Head and the Kaipara close to South Head. This region was known as Taporapora and the local community have taken a shorten version - Tapura, and named part of the Okahukura block after this ancestral area.

<sup>33</sup>Men came voyaging, 1963 - p 23, by C.M Sheffield

<sup>34</sup> Ibid

The Kaipara harbour, rivers and estuaries would have been teeming with fish in those days, with fertile low-lands for cultivations, dense bush full of bird life and not to mention the berries and roots of plants to live off. Taporapora would have been an idyllic place to live and settle as the area could quite easily support a great number of people, some of the Toi people, the Mahuhu people, the Aotea people (as will be seen below) and of course a mixture of all tribes that intermarried. In the year 1916 an area of scrub land along the foreshores of the Okahukura block was cleared in readiness to be sown in grass. The now exposed land (mostly sand) was wind blown by the south and westly winds, uncovering:-

"long-hidden relics of that former habitation. Evidence of many feasts were there in plenty, huge heaps of empty shells, of pipis, scallops, oysters and several other kinds of shell-fish. There were also the bones of fish, dogs and birds, and included in one rather large hangi (oven)...a very large moa."

Other delicacies that was found among the food pits, as recorded was:-

"evidence that human flesh was occasionally on the menu."<sup>35</sup>

One must assume that these former occupations were directly related to the Mahuhu era<sup>36</sup> initially, but more importantly, the evidence shows that the abundance of *kai* that was available to the many generations of Maori that inhabited the shores around Okahukura and undoubtedly Taporapora, Manukapua and the Kaipara harbour could sustain a large population of inhabitants. It was a place to be remembered again by the Ngati-Whatua people for them to return to the Kaipara from the Muriwhenua region many generations later in which I will elaborate on a little later.

As they (the Mahuhu people) were already in possession of Taporapora when the *Aotea* waka (whose rangatira was Turi) came into the Kaipara, the people of Aotea sought to settle elsewhere. Thus the quote:-

"Kei kino nga ngakau o te Iwi o Ripiro"  
 ("lest the hearts of the people of Ripiro become ill at ease")

---

<sup>35</sup>Fitzgerald's Run - The story of Okahukura, Kaipara. (unpublished, H Marsh), D.B p 84?

<sup>36</sup>Moira Jackson - Archaeologist for Te Uri O Hau O Te Wahapu O Kaipara,  
 Oral evidence.- Dog was brought in to Aotearoa by the first 'settlers' i.e. Maori.

Although the majority of the people from the Aotea waka settled in Taranaki<sup>37</sup>, some stayed and intermarried with the Mahuhu people as well. The visit that the Aotea canoe made, into the Kaipara, must have been influential, as Shelly beach, on the South Kaipara heads, was formerly known as Aotea or (in full):-

"Te Aukahanga o Aotea - the lashings of the bulwark to the hull of the Aotea canoe".<sup>38</sup>

It is said that while on a fishing expedition, and crossing the Taporapora channel his Waka capsized and Rongomai drowned. His death being attributed to an act of witchcraft by his jealous brother-in-law and his failure to perform the appropriate karakia (uru uru whenua) before setting out to fish. His body was found on the rocky foreshore at Pouto, hence the name "*Te akitanga O Rongomai*"<sup>39</sup> and his widow's lament:-

" Taporapora whakatahuri waka, whakarere wahine" ....

("Taporapora, that capsizes canoes, and bereaves women")

This remains a proverb because of the many lives lost in crossing the Kaipara channel<sup>40</sup>.

After the tragedy of Rongomai, some of his people, including his son Po, left Taporapora to live in the "North Cape" before settling in the Kaitaia area with the Kui people. The Mahuhu waka is said to have left the Kaipara - travelling back up the West coast to finally come to rest at "Rangaunu" where the:-

"canoe was finally hauled up in a creek...that spot is Tapu to this day, and known as Te Wai-popo-o-Mahuhu (the creek of Mahuhu's decay)."<sup>41</sup>

After the departure of the Mahuhu waka, the people of Rongomai created a great storm which devastated the island of Taporapora and the remaining

---

<sup>37</sup> MS 770: The History of Ngatiwhaatua, commissioned by Ani Pihema (1966-67) D.B p 3

<sup>38</sup> Men came voyaging, 1963, p 23 by C.M. Sheffield.

<sup>39</sup> See G.I.S. map 4 where Rongomai was found drowned.

<sup>40</sup> The Journal of the Polynesian Society, Vol 48, p 188 extract from Mahuhu The Ancestral canoe of Ngati-Whatua, by Geo Graham. D.B p 21.

<sup>41</sup> Ibid p 187, D.B p 21.

inhabitants with their taonga and whare were washed away. This event was known as *Te Taraitanga* (the shaving off) and now only parts of the former Taporapora site is visible at very low tide - although parts of Manukapua still exists in front and around the sand islands - Otera and To Korangi today<sup>42</sup>.

George Graham gives a Whakapapa<sup>43</sup> from Rongomai to his son Po and as the Te Uri O Hau people had furnished some of their traditional history to Graham last century, we take into account also that this Whakapapa could well have been recited to him by our Tupuna. It is from Po (who now lives in the North) and his marriage to a women of the Kui people that their grandchildren became known as the Ancestress of many tribes in Aotearoa.

Po is acknowledged to have married Takarita<sup>44</sup> who died when giving birth to their daughter. It is believed the death of Takarita was attributed to *Makutu*<sup>45</sup> which she endured during child-birth. Consequently her daughter inherited the name Whatu-tahae, meaning "the stolen weaving". Po's nephew - Mawete, who was living at Te Reinga, married Te Whatu-tahae and they produced three daughters. The eldest daughter - Whatua kai Marie was to become the ancestress of Ngati Whatua (whom some say was the recipient of her name - Whatua). *Kai Marie*, it should be noted, is her supplement name, and it was attained due to:-

"her fame as a hostess and her universal liberality and benevolence. All who sought her in trouble, also refugees from war, secured her protection. Hence her prominence, and her being regarded as the founder of her tribe."<sup>46</sup>

---

<sup>42</sup>See G.I.S. map 4 . N.B. The island called To Korangi is believed to have been named after - Toko-o-te-rangi, p 11 of this report.

<sup>43</sup>The Journal of the Polynesian Society, Vol 48, p 190. extracts from Mahuhu The Ancestral canoe of Ngati-Whatua, by Geo Graham D.B p 22

<sup>44</sup>Waitangi Tribunal - 1992 Te Roroa report, p 10. Te Roroa state that Rongomai married Takarita!

<sup>45</sup>in where she had learned the method of weaving (*whatu*), by entering the weaving house (*wharepora*), of the Kui people, unaware that she, herself, was actually a visitor due to her mixed blood.

<sup>46</sup>The Journal of the Polynesian Society, Vol 48,p 191, extracts from Mahuhu The Ancestral canoe of Ngati-Whatua, by Geo Graham.D B p 22



Poroa, the second daughter, is said to have migrated to the south to Waiapu to be with her other relatives that settled there when the Mahuhu canoe first came to Aotearoa. She is reputed to be the ancestress of Ngati Porou and the Ngati Kahungunu (which originated from Kahungunu, son of Tamatea) of the other notable waka mentioned earlier that ventured in to the Kaipara harbour as well - the Takitimu.

The third and youngest of Po and Takarita daughters was Taiko who was to become the ancestress of the Rarawa, Te Aupouri and the Nga puhi tribes<sup>47</sup>.

Frequently Whakapapa given by tribes in different areas can vary quite substantially, although containing the same names and at times with different spellings. This is not to say that either is incorrect but that in genealogies which go so far back in time and over considerable generations inevitably discrepancies will occur. An instance of this has been noted between the marriage of Rongomai and Takarita (Te Roroa's Waitangi Tribunal report) and that of Te Uri O Hau's belief that Po (Rongomai's son) married Takarita.

The very same situation of Whakapapa discrepancy occurs with our ancestress - Whatua Kai Marie, where she and her sisters Poroa and Taiko are recorded as being male and the spelling of Whatua kai Marie and Poroa is slightly different.

We have discussed in detail the 'origin' and travel path of the Mahuhu canoe, the settling of crew members amongst the tangata whenua in the regions of Ngati-Porou, Muriwhenua, Te Roroa and finally at the Kaipara harbour and surrounding districts. As already stated - the Mahuhu waka was not only the 'accepted' ancestral waka for the Te Uri O Hau Iwi and our close relations Ngati Whatua but also the ancestral canoe for many other tribes as well. It is fitting, therefore, to highlight our relationship with other tribes 'ancestral waka'. To be able to associated with other tribes, hapu and smaller whanau groups by way of ancestral canoes, is but one part of being Maori. The relationships that existed from time immemorial amongst tribes and hapu within Aotearoa was 'interrupted' only by the perception from another culture - the pakeha, and Maori have always - and still do today, hold close

---

<sup>47</sup>Waitangi Tribunal - 1992 Te Roroa report and the Rangahaua Whanui District 1 Report p 15 by Daamen, Hamer and Rigby 1996 highlight slightly different versions.

the alliance and co-existence that is respectful to our race. In the Muriwhenua fishing report, the claimants stated, and I quote:-

"It is important, in the Maori order, that ancient connections are also recognised and maintained."

and that the

"two neighbouring tribes, Nga Puhi and Ngati Whatua...also share significant historical and genealogical links with the claimant tribe".<sup>48</sup>

This statement by the representing claimants - Ngati Kuri, Te Aupouri, Te Rarawa, Ngai Takoto and Ngati Kahu highlights the very essence (all that makes a thing what it is) of being Maori and tangata Whenua within Aotearoa.

As already seen from the Whakapapa<sup>49</sup> given by one of our claimant members - Harry Pomare, that, to be of the Te Uri O Hau Iwi does not mean to distant or isolate oneself from your past and from other tribes, and believe that you only belong within the barriers of that Iwi, no, on the contrary, your Whakapapa is your 'passport' that can affiliate you with other tribes, whether you like it or not, and the ancestral canoes is the foundation to your passport whenever and wherever you may travel amongst the descendants from Hawaiki. As shown by Harry Pomare, his 'passport' stems from the waka - Ngatokimatawhauroa, which is recognised as a Nga Puhi ancestral waka, and although he is Te Uri O Hau by way of marriage generations ago, he can affiliate himself to Nga Puhi as well. All my claimant members are able to affiliate to other tribes as will be seen throughout this report. The respect of acknowledging another tribes waka is an acknowledgment of who we are and as Judge E.T. Durie put it, the waka:-

"symbolised the common origin of many, engendered a sense of wider group collectively, and served as a rallying call for unity in times of outside aggression."<sup>50</sup>

---

<sup>48</sup>Waitangi Tribunal 1988 - Muriwhenua fishing report, p 4.

<sup>49</sup>Refer p 96.

<sup>50</sup>Custom Law 1994, by E.T Durie. p 30.

#### 4. The Impact of other Waka on Te Uri O Hau O Te Wahapu O Kaipara

It has been said that when the Mahuhu arrived, with it came 27 other canoes and settled around the regions of Aotearoa<sup>51</sup>. Whether or not this is in fact true pertaining to the number of other canoes arriving at the same time is irrelevant. What is vitally important here is, the fact that by making such a statement illustrates the acceptance that other waka - just as important as the Mahuhu - can equally be held in a similar light as being 'special' to an individual, hapu or Iwi.

The Takitimu<sup>52</sup> canoe, as already noted, is highly regarded as having very close ties with Te Uri O Hau and is claimed as a canoe of Nga Puhī. It is reported to have landed at Awanui, near Kaitia before sailing down the east coast of Aotearoa and returning back to the North<sup>53</sup>. The arrival of the Takitimu canoe into the Kaipara is unknown, however, it is noted that one of the ancestors on board - Mareao introduced the:-

"toheroa to the west coast beaches".<sup>54</sup>

The captain of the Takitimu canoe was Tamatea and it was his great grandson Kahu-Hunuhunu who was to become known as kahungunu. He became the ancestor of Ngati Kahungunu. His grandfather was Tamatea-Nui who became Tamatea Pokaiwhenua. Kahungunu had seven wives - the last being the beautiful Rongomai, wahine of Te Mahia<sup>55</sup>. Percy Smith recorded that Kahu-ngunu was the son of Tamatea and that Tamatea's father was - Kauri, a chief of the "Ngati-te-Awa " who had occupied the regions around "Pukepoto, Aurere...including the shores of Ranga-unu Bay"<sup>56</sup>. This was also noted by Daamen, Hamer and Rigby where they wrote:-

---

<sup>51</sup>Hemi Kena - Claimant member, Oral evidence

<sup>52</sup>Refer p 8. The Takitimu is also spelt - Takitumu, Taaki-Timu.

<sup>53</sup>Rangahaua Whanui District 1 1996 - Waitangi Tribunal, by Daamen, Hamer and Rigby. p 23.

<sup>54</sup>The history of Ngaati Whatua, commissioned by Ani Pihema( 1966-67) D B p 2

<sup>55</sup>Cassidy, Mere - Oral evidence

<sup>56</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 45, by P Smith. D B p 48.

"Elsdon Best too recorded a tradition, told to him by Matiu Kapa of Te Aupouri ...the Takitimu was said to have first landed in Muriwhenua...landing was at Rangaunu and Ngai Tamatea lived there and at Kaitaia before heading south via Te Aurere (near Mangonui)".<sup>57</sup>

Elders from the Ngati Whatua tribe, as recorded by Smith again, said:-

"some of their ancestors came in Takitimu".

Smith went on further by adding that John White, who wrote "Ancient history of the Maori" quoted traditions given by the Ngati-Kahu-ngunu tribe themselves of the "East Coast". They said that some of the crew from the Taki Timu:-

"took up their abode at Wharo, at Kaitaia, near the North Cape, at Rangi-aohia, and at Oruru...the very place...from which Ngati - Whatua migrated, and the connection between the crews of Mahuhu and Taki-tumu would occur at that time".<sup>58</sup>

The Te Roroa people wrote about the connection between the two waka and said:-

"the Mahuhu line of descent was linked to the Takitimu canoe when Te Kura married its captain (or his grandson) Tamatea-pokai-whenua, circumnavigator of land and sea. The name Ngai Tamatea comes from him and applies to many bands of his descendants"<sup>59</sup>.

A.T.Ngata was to add another perspective to the Takitimu waka when he said that it was unfortunate that we have lost most of the Ngapuhi traditions in regard to Takitimu. However, you can establish that:-

---

<sup>57</sup>Rangahaua Whanui District 1 1996 - Waitangi Tribunal, by Daamen, Hamer and Rigby. p 23.

<sup>58</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 51, by P Smith. D B p51.

<sup>59</sup>Waitangi Tribunal - 1992 Te Roroa report, p 10

"Tamatea was father of Kahungunu, but not the Tamatea who came in Takitimu...according to some Whakapapa there is a period of four generations between the Tamatea who came over in Takitimu. All the Ngati-Poroú Whakapapa, that's our Rakeiora whare wananga...count (from Tamatea)..1,2,3, then Kahungunu. Iranui, the sister of Kahungunu, is one of the top East Coast ancestresses"<sup>60</sup>.

He went on to say that Ngati Whatua who were located at Awanui, and the Ngapuhi at the mouth of the Hokianga harbour, revolted against the Ngati Awa and it was during these times of trouble that:-

"...Tamatea, father of Kahungunu - migrated to Tauranga"

The family dispersed down the coast. Kahungunu is believed to have gone into hiding around west Opotiki and later emerges at Whangara on the East Coast north of Gisborne and this is where Kahungunu's sister married a Tolaga Bay man called "Te Ngangaro"<sup>61</sup>. Records above clearly show that the Takitimu people and the Mahuhu descendants who had left Taporapora, whilst living in the North together, may have intermingled and married, and it may be, that in fact the Takitimu did not venture into the Kaipara harbour, but through the migration of the Ngati Whatua people back to the Kaipara region that the Takitimu origins and descendants became well established, and perhaps this may be why the Takitimu waka is held in high regard, similar to the Mahuhu.

Te Uri O Hau and Ngati Whatua, as already noted in part, claim several of their ancestors who came in the Takitimu. These ancestors were:-

"...Paikea, Ruawharo..., Mareao, Tangaroa, and Tua "

The 'Paikea' descendants living around the Kaipara today, and elsewhere, descend from this ancestor, through the marriage of Te Hekeua and Whakakahu the mother of the great Te Uri O Hau chief - who maintained ahi kaa in the Kaipara after the battle of Te Ika-a-Ranganui in 1825 - Paikea Te Hekeua<sup>62</sup>.

---

<sup>60</sup>The Journal of the Polynesian Society, Vol 59 p 342. extract from The io Cult - Early migration - Puzzle of the canoes, by A.T. Ngata. D.B. p 126.

<sup>61</sup>Ibid. p 344. D.B. p 127.

<sup>62</sup>See Whakapapa, Waitangi Tribunal -Te Roroa report,p 359,360 and 361.



Sheffield was to describe another ancestor from this canoe - Tua, and is considered by some "to have given his name to Ngati - Whatua"<sup>63</sup>, and as seen from the above accounts, this too may be possible, especially if one is more inclined to favour the Takitimu waka.

The Arawa Waka is believed to have arrived after the Mahuhu canoe and is reported to have landed at various places - Maketu, in the Bay of Plenty, and at Ratanui, Whangaparaoa. The rangatira at the helm of the waka was Tamatekapua and before the Arawa people finally settled around the regions of Rotorua and Taupo a visit was made to the Waitemata, where Tamatekapua "had been involved in an incident with Hoturoa, captain of the Tainui canoe"<sup>64</sup>. Some accounts suggest that the Arawa and the Tainui canoe were "double canoes" with a platform connecting them together and that they travelled to Aotearoa before separating to become individual canoes. However, a more widely accepted account is that the traditions common to both waka suggest that they could of ventured to Aotearoa almost in unison, for both waka's landed "together at Ratanui, Whangaparaoa"<sup>65</sup>.

Te Uri O Hau O Te Wahapu O Kaipara Iwi was to become affiliated to the Arawa waka through the grandson of the rangatira - Tamatekapua. The grandson's name was Ihenga and his father's name was Tuhoromatakaka<sup>66</sup>.

Tamatekapua's eldest son was called Kahumatamoemoe who was to have settled with the Ngati -Whatua people at Orakei for a period and in fact - Okahu, a village at Okahu Bay still bears his name to-day<sup>67</sup>.

Ihenga's elder brother (tuakana) was called Taramainuku, who was already living in the Kaipara district at Pouto on the North Head and he had married a wahine from Pouto, as Smith notes, he was living with:-

"the people of Ripiro, the descendants of those who had come in the Mahuhu canoe".

---

<sup>63</sup>Men came voyaging, 1963,p 24 by C.M.Sheffield

<sup>64</sup>The history of Ngaati Whatua, commissioned by Ani Pihema(1966-67) D B p 2.

<sup>65</sup>The Journal of the Polynesian Society, Vol 59, p 341 - extract from The IO cult - early migrations - Puzzle of the canoes. by Sir A.T.Ngata. D B p 125.

<sup>66</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 30, by S.Percy Smith.D B p 48.

<sup>67</sup>Waitangi Tribunal - Orakei report, 1987 (Wellington,NZ; Brooker & Friend Ltd) p.16.

It was to be a visit from Ihenga and his uncle - Kahumatamoemoe that the Kaipara is said to have gained its name, Kai-para (food of the fern root). During this time the South Head and through to the Manukau was occupied by the Kawerau and Waiohua people.

When Kahumatamoemoe and his nephew Ihenga went to visit Taramainuku at Pouto they left their home which was near Lake Rotorua and travelled north via the Waikato, the Manukau harbour to the southern Kaipara and then to the North Head of Pouto. On arrival at the Whenua of the 'Ripiro people', Taramainuku's wife served the cooked root of the 'para fern' to Kahumatamoemoe and he was so impressed that he insisted that the district be named Kai Para<sup>68</sup>. Over time the ancestors of Te Uri O Hau extended the name - kaipara. This was due to tales about the women and children from the Ripiro region who would collect pipi, kutai and other shellfish from within the Kaipara harbour whilst the men remained guarding the pa, and on one such occasion while the women and children were collecting Kai, a taua came and made war upon them, hence the name - "Kaipara whakarere wahine"<sup>69</sup>.

Eventually Kahumatamoemoe returned home but Ihenga stayed on with Taramainuku and built himself a fortified pa on the edges of the Wairoa river -Pare O Tonga pa<sup>70</sup>.

This pa is situated some 15 km north of Tauhara creek and it is believed that Ihenga distinguished himself by the impregnable defence that was to be tested in battle on many occasions. One such battle that was recorded by Percy Smith and told to him by the Rev. Hauraki Paora was around the time of Haumoewaarangi (from Whakapapa estimates) in which Nga Puhi came south to the Pouto Peninsula and waged war against Ihenga at Pare O Tonga pa. With the assistance of Kumekume (Kumi Kumi -see Whakapapa below<sup>71</sup>), Tamareia, Tarakete (son's of Ihenga) and Iramutu, Ihenga was able to drive off the Nga Puhi war party. During the battle one of the Nga Puhi party shouted:-

---

<sup>68</sup>The history of Ngaati Whatua, commissioned by Ani Pihema( 1966-67) D B p 2.

<sup>69</sup>Morehu Kena - Oral evidence.

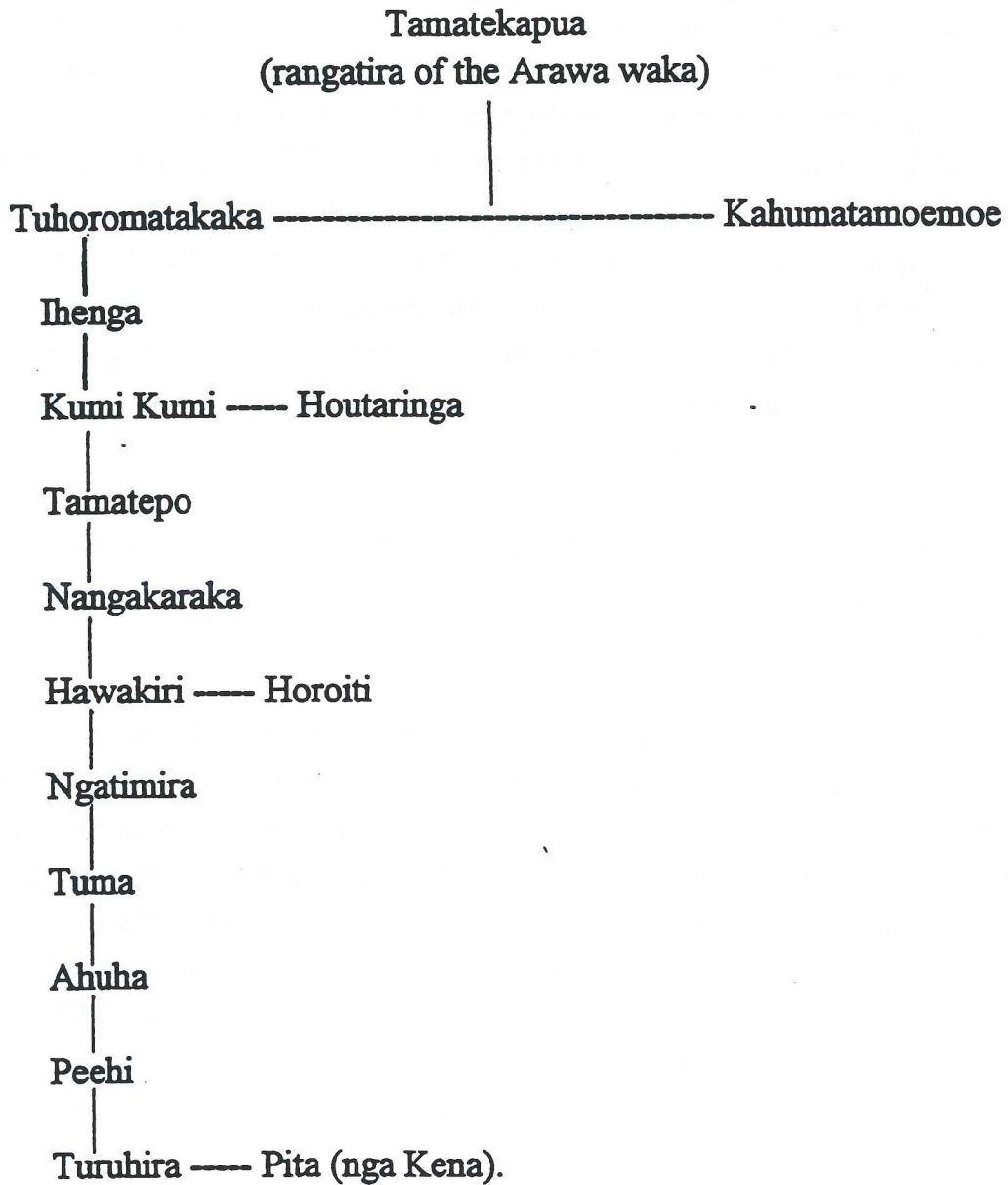
<sup>70</sup>See G.I.S map 3. Pare O Tonga pa is all but eroded away now by the Wairoa river.

This spelling of 'Pare O Tonga' was confirmed by claimant members and Kuia. There are other recorded versions e.g Pari O Tonga

<sup>71</sup>Whakapapa by Morehu Kena - Claimant member and Kaumatua.

## Whakapapa

Ihenga to Te Uri O Hau  
(see footnote 71)





"Ihenga - E! me tupu i hea te tangata?"  
(Ihenga, ahoy! whence shall men grow?")

The meaning being 'where shall people be found to replace those in the pa when it is taken'. Ihenga answered:-

"Me tupu i a wiwi, i a wawa, turia i te wera, piri ki te rito o te rengarenga, waiho me whaka-pakari ki te hua o te kawariki"

("like the flowers of the evening primrose, men may die in the day but are renewed at night, and are matured like the little Kawariki, which although the smallest of plants still bear fruit")<sup>72</sup>.

Nga Puhi did not defeat Ihenga on this occasion and his taua gave chase, following them up to Wai te taniwha on the West coast, only returning after a heavy slaughter. Smith's informants went on to say:-

"Ka tangi te patu, a Wai te taniwha"  
(*"the club resounded even to Wai-te-taniwha"*).

At a succession investigation hearing in Helensville on 4th August 1897 of the Pouto No.2<sup>73</sup> block, Hemi Parata<sup>74</sup> gave evidence in regards to Pare O Tonga pa and Ihenga. He said:-

"he...fought against Ngapuhi; Ihenga was of Ngati Whakaue of the Arawa. He fought on this block at Pariotonga...who had come there to fight Ihenga. The pa belonged to Ihenga, who...was from Rotorua and settled there."<sup>75</sup>

He then gave a very brief Whakapapa in connection with his evidence. As seen below:-

Ihenga  
Ruangu  
Marupatua = f. (N. Awa)  
Te Hana (f) = Rangiwahapapa<sup>76</sup>

<sup>72</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 65, by S.Percy Smith. D B p 58.

<sup>73</sup>See G.I.S map 5.

<sup>74</sup>Hemi Parata - Great grandfather of Harry Pomare, Claimant member.

<sup>75</sup>Kaipara Minute book 7, p 104.D B. Doc A, A-4.

Ihenga is noted by the Arawa people to have been a man of peace and "an intrepid explorer" and this "illustrious Arawa ancestor is well remembered for naming many areas around the Rotorua district" and "his expeditions did not stop there, his travels took him as far as Auckland and Northland"<sup>77</sup>.

After a time Ihenga left the Pouto peninsula and ventured north via the Ripiro beach where he and his party collected toheroa for their journey. However, while his companions were absent Ihenga ate all the toheroa for himself and then pretended he knew nothing about their disappearance. The rest of his party were not fooled and called the place Kaihu a Ihenga (food desire of Ihenga).

After venturing up the Ripiro beach Ihenga and his party travelled inland and it is recorded that they went on to Kawakawa, Bay of Islands, to visit his brother, Warenga, with whom he stayed with for only a short time. After his brief visit with his elder brother, Ihenga then went down to Whangarei with Warenga's son, Maiao, to call on Tahu-whakatiki, the eldest son of Hei, who apparently had alighted and stayed in the region when the Arawa waka first arrived at Aotearoa. From there, Ihenga and his travelling companions, which now included Tahu-whakatiki two sons they set out to visit Huarere, another older brother of Ihenga, who was living at Cape Colville<sup>78</sup> before returning home to Maketu.

As seen in the Whakapapa (see following page) that was recorded in the 'Tangatarua programme' the Arawa people show the many affiliations and connections that Ihenga and Taramainuku had with numerous other Iwi.

Recently on the 4th and 5th of October a delegation from Te Uri O Hau O Te Wahapu O Kaipara were invited to attend the opening of the new Marae and Wharekai complex in Rotorua. The Wharekai (dining room) is named "Te Whare Tahu A Hinetekaraka" - symbolic of good food and hospitality (hence the reference to Tahu, god of such domains) and dedicated to Hinetekakara, wife of Ihenga. The Whare is called "Te Whare Taa a Ihenga" and dedicated to their ancestor - Ihenga.

---

<sup>76</sup>Rangiwhapapa is the elder brother of Haumoewaarangi.

<sup>77</sup>See Tangatarua programme. D B p 131.

<sup>78</sup>S.Percy Smith also noted that Tuhoromatakaka lived and died at Cape Colville

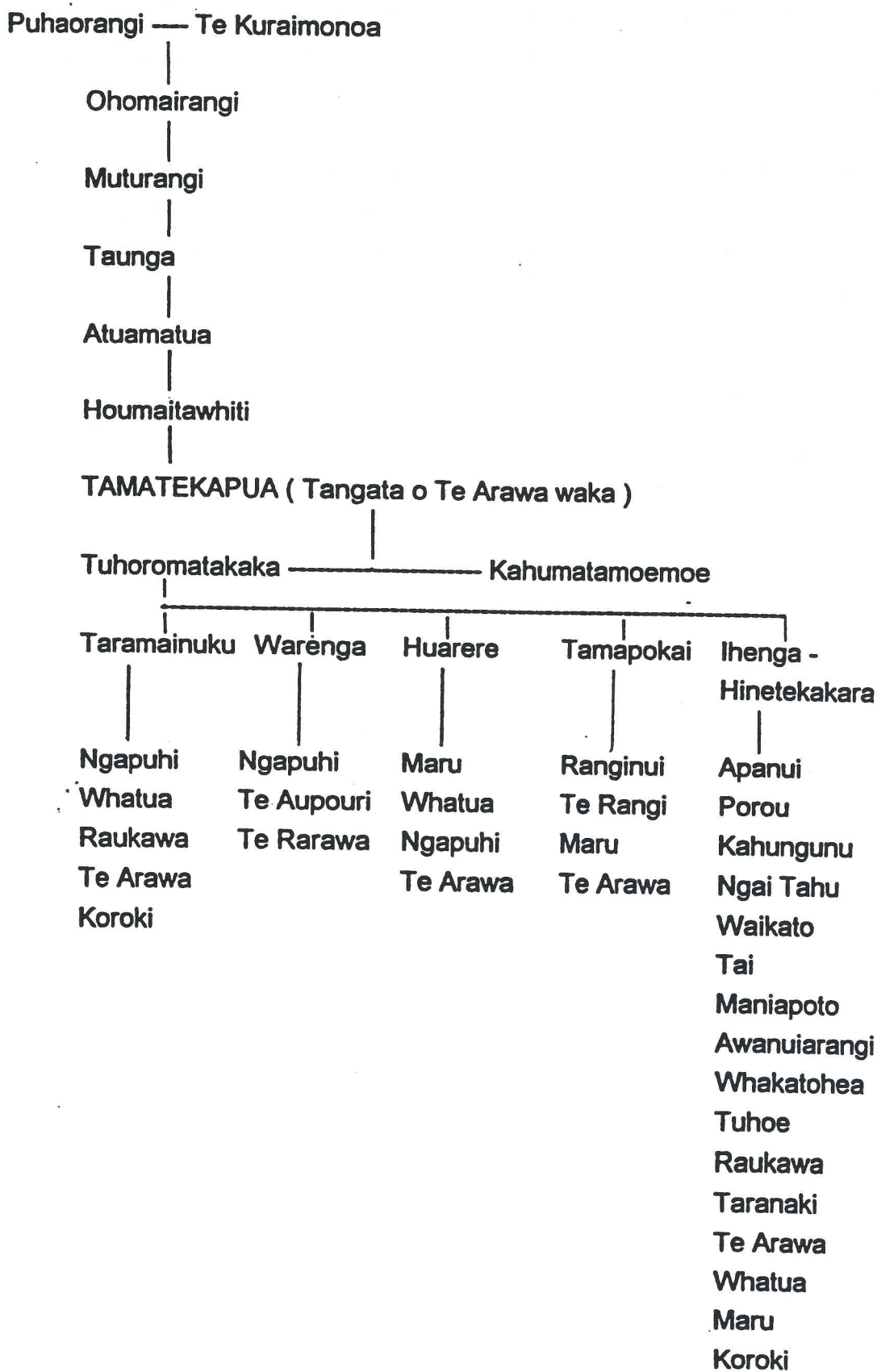
Morehu Kena, on behalf of Te Uri O Hau and Ngati Whatua was very much involved with the opening and blessing of the Wharekai and Ihenga's Whare as a mark of respect and acknowledgement between the Arawa Iwi and the Iwi's of Te Uri O Hau and Ngati Whatua.

It must be noted that there are various other accounts<sup>79</sup> as to whether there were two people called Ihenga and whether the Ihenga from Pouto was the contemporary of Haumoewaarangi. From the above Whakapapa supplied by Hemi Parata in 1897 this could not be the case.

---

<sup>79</sup>Dr.Shortland provided Smith with a conflicting version,- The peopling of the North (supplement to the Journals of the Polynesian Society ). Vol 6 1897, p 31, 32. - The history of Ngaati Whatua, commissioned by Ani Pihema( 1966-67) p 3 also notes conflicting stories.

## TE WHAKAPAPA O IHENGA



## 5. Ngati Whatua's exodus from Muriwhenua to the Kaipara

I have already described earlier in this report the 'origins of Te Uri O Hau O Te Wahapu O Kaipara' and of Ngati Whatua and their ancestral waka - Mahuhu, it's migration to Aotearoa and the travel path from the east coast of Aotearoa and finally, after alighting many crew members along the way including the regions of the North, our tupuna, Rongomai and his crew that was left on board arrived safely at Taporapora in the Kaipara harbour.

After Rongomai was drowned, and his body found off the shores of Pouto, Po (son of Rongomai) and others left Taporapora and travelled back to the north and settled with the people of Kui where he married Takarita. As seen, it was to be their grandchild, Whatua Kai Marie<sup>80</sup> who reportedly became the ancestress of Ngati Whatua.

Ngati Awa and Ngai Tamatea<sup>81</sup> were at this stage scattered through - out the regions in the North and were constantly at war with Ngati Whatua and according to Smith, played an "important part" in the final departure of Ngati Awa. In the recordings of A.T.Ngata he had this to say about the Ngati Awa tribe, he said:-

"this Ngati Awa tribe was fully established round about Kaitaia, Awanui, Rangaunu bay and towards Taipa, and according to the Ngapuhi story that is where the Tamatea family established themselves"<sup>82</sup>.

In due course came the rising of the Ngati Whatua who were also located at Awanui and in the far North, and the Ngapuhi in the area of the Hokianga, together they "revolted" against the Ngati Awa dominance in the North and as Ani Pihema noted in her manuscript:-

---

<sup>80</sup>refer p 14

<sup>81</sup>refer p 17. Crew members from the Takitimu waka married and intergrated with the tangata whenua of Muriwhenua.

<sup>82</sup>The Journal of the Polynesian Society, Vol 59, p 343 - extract from The IO cult - early migrations - Puzzle of the canoes. by Sir A.T.Ngata. D B p 126.



"the population grew in the North, all these tribes warred more and more with each other, and gradually Ngaati - Awa began to move southward again. Pressure from the other tribes was not the sole reason for their departure - some divisions quarrelled among themselves...some left in peace, motivated only by the restlessness that characterises the tribe"<sup>83</sup>.

As the Ngati Awa began to move southward (some remained as they had mixed and intermarried with other tribes such as Ngati Kahu) into the lower North and the Kaipara regions Ngati Whatua moved in and inhabited the very fertile lands that Ngati Awa had abandoned around the Victoria valley region, as Smith recorded:-

"the headquarters of Ngati Awa during their occupation of the North appears to have been about Kaitaia and the fertile lands of Victoria valley : they were here gathered in greatest numbers, and cultivated all the land that was capable of being worked"<sup>84</sup>

Victor Wright said that he could remember as a young boy being told by the old chief Kawiti from Waiomio that the Ngati Whatua people:-

"lived in the Victoria valley, this side of Kaitaia about 350 years ago, drifting down to Kaikohe before coming to the Kaipara region "<sup>85</sup>.

For how long Ngati Whatua stayed in the regions of the North and Victoria valley is unknown, but from the oral evidence above, the period of three hundred and fifty years would be about the time Haumoewaarangi was mentioned to have arrived in the Kaipara, then as a young warrior. I will write on this a little later.

---

<sup>83</sup>The history of Ngaati Whatua, commissioned by Ani Pihema( 1966-67). D B p 3.

<sup>84</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 40, by S.Percy Smith. D B p 46.

<sup>85</sup>Victor Wright - Kaumatua and claimant member now deceased. I doubt whether this is the same Kawiti who gave shelter to the Te Uri O Hau and Ngati Whatua survivors from the battle of Te Ika Ranga nui in 1825. More probably his son.

According to Paora Tuhaere<sup>86</sup>, as Smith noted, the migration of Ngati Whatua to the Kaipara was because of a:-

"murder by Ngati-Kahu-mate-ika. That people murdered my ancestor Taureka. That is the people who live at Hokianga".

Taureka's death is referred to "as a kohuru" <sup>87</sup> and although details about the specifics of his death is not recorded the Maori response to this type of murder demanded a heavy retribution at the hands of the whole tribe at the "first opportunity". The "offender" apparently belonged to that branch of Ngati kahu which lived at the Hokianga and "on that people fell the wrath of Ngati Whatua" as Smith concluded:-

"in seeking utu for the kohuru of Taureka, Ngati Whatua, as Paora Tu-Haere says, conquered Hokianga. This means, I take it, the north shore of Hokianga and the heads, and from there as far as Maunga-nui bluff, twenty-five miles south of there; for the Mahurehure people of inland Hokianga have never, it is said, been conquered"<sup>88</sup>.

After this conquest, parts of the Hokianga area and down to the Maunganui bluff, Ngati Whatua, it is said, occupied the land but the soil was of poor quality and "was not the most desirable place as a residence that Ngati Whatua had now acquired" thus causing the tribe to migrate again even further south to eventually settle on the southern side of the bluff and into the fertile valley's of Kaihu. The Ngati Awa people were at this time also living in and around the fertile lands of Kaihu, having being 'overcrowded' by other tribes in the north as seen above when they were living in the Victoria valley below Kaitaia.

At this time this branch of the Ngati Awa people were under the leadership of Titahi, "son of Rahiri's and a brother of Kaharau's", who was related to the Ngati Awa people. It is believed that Ngati Awa spent some

---

<sup>86</sup>Chief of Ngati Whatua from Orakei - Auckland (also known as 'Paul of Orakei'). Died 17th March 1892, refer Auckland minute book 4, p 74 and cert. of succession. D B p 134 Paora Tuhaere was included in the title of Pouto No 2 block for his services to Te Uri O Hau O Te Wahapu O Kaipara. Kaipara minute book 7, p 40. D B Doc A, A4..

<sup>87</sup>Kohuru,- to murder; treachery. The revised dictionary of modern maori, by P.M.Ryan.

<sup>88</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 58, by S.Percy Smith. D B p 55.

considerable time living amongst the Ngati Whatua people around the Kaihu area and later in many parts of the Kaipara. The Ngati Awa, it is said, built the many pa's within the vicinity of the north Kaipara and around the Okahukura peninsula, as Mabbett recorded:-

"in the 16th century the Ngati - Awa tribe were in possession of Okahukura, living peaceably with Ngati Whatua. Many Okahukura hills show traces of Ngati Awa fortifications once trenched, terraced and palisaded. Between these two peoples the historical legend of Te Hana arose. For more than 10 generations the Okahukura peninsula was inhabited by the Ngati Whatua ".<sup>89</sup>

No doubt with Ngati Awa and Ngati Whatua now residing back in the Kaipara region, the descendants of the Mahuhu waka that stayed after the tempest of Taporapora, would by now occupy many parts of the region all around the Kaipara including the North Head and the South Head peninsula's. From the above quotation I would have to say that Mabbett classified the Mahuhu people that lived on Okahukura for ten generations as 'Ngati Whatua'. This is certainly the case when one identifies the Ngati Whatua as common descendants from the Mahuhu waka and more precisely, the Ngati Whatua only became known as a tribe in the regions of Muriwhenua, as already seen, before they moved back to the Kaipara and began living again amongst their descendants from the Mahuhu. It is noted, and as you will see later that Haumoewaarangi, our great chief, was reported to have been a young man when the Ngati Whatua returned back to the Kaipara. Pihema said:-

"Here they were living in the time of the great Ngaati-Whaatua chief, c.1640 Hau-moe-Whaarangi".<sup>90</sup>

Mabbett also mentions above the legends of Te Hana. As you will read later Te Hana was to become the cause for Ngati Whatua to wage war on the Ngati Awa living at Okahukura and to completely wipe them out of the Okahukura region and forced the survivors to retreat as far east as the Mangawhai coast.

However, while the Ngati Whatua and Ngati Awa were living in peace in the north Kaipara and Kaihu, it is said that sections of the Ngati Awa after

---

<sup>89</sup>The Rock and the Sky, by Harold Mabbett. p 251.

<sup>90</sup>The history of Ngaati Whatua, commissioned by Ani Pihema(1966-67) D B p 3.



some time moved south into the South Kaipara and the Tamaki. Some Ngati Whatua report that they drove Ngati Awa from the northern regions and other Ngati Whatua believe that Ngati Awa left of their own accord.

Mr. Fenton<sup>91</sup>, as recorded by Smith, said:-

"they (Ngati Whatua) deny any violent expulsion, and they say that their migration was voluntary"<sup>92</sup>.

Smith thought that Fenton was referring to the Ngati Awa living in the South Kaipara and not the Ngati Awa of the Northern regions. This, to some degree, would be right as descendants of the Te Uri O Hau Iwi maintain, through whakapapa, close ties to Ngati Awa through connections of such hapu's as Ngati Kahu (Ngati Kahungunu) and Ngai Tahu, tribes which are still to be found in the Kaipara today. Paora Tuhaere told Smith that:-

"we find that there are at this day descendants of them there, of whom Mai, wife of Paikea was one, and Arama Karaka, Wi Apo, and others of the Uri O Hau hapu of Ngati Whatua, also claimed descent from Ngati Awa, their hapu's being Ngati Kahu and Ngai Tahu".<sup>93</sup>

Some claimant members themselves can whakapapa to Ngai Tahu or Ngati Kahungunu or both, including myself - the writer. This is not to say that I am solely Ngai Tahu or solely Ngati Kahungunu, for I can also be of Te Uri O Hau at the same time.

While the Ngati Whatua were residing in the Kaihu valley it was in that time that Tutaki prospered. Tutaki was of Ngati Whatua descent and a notable chief and it was his daughter, Waihekeao that married Haumoewaarangi. She became the second wife to Haumoewaarangi and it was through this marriage that the Iwi of Te Uri O Hau (the Uri of Hau) gave rise.

However, around the latter part of the sixteenth century, Tutaki is believed to have committed an act that was to have a drastic effect on Ngati Whatua. Smith recorded some evidence from Paora Tuhaere about this battle that took place. Apparently Ngati Whatua were on very friendly terms with a

---

<sup>91</sup>Francis Dart Fenton - Resident Magistrate of the Kaipara around the 1850's - 1880's. Died in 1898. D B p 135.

<sup>92</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 59, by S.Percy Smith. D B p55.

<sup>93</sup>Ibid

tribe living around the lower Hokianga called the Ngati-po. Whether these people were descendants of Po (Po of the Mahuhu waka) is not known. The story told was that:-

"Tutaki pushed a chief of Ngati - po named Tuiti over, and he fell on a stone and seriously hurt himself. This was the cause of a great disaster to Ngati Whatua".<sup>94</sup>

Toronge, a very close relation to Tuiti, felt highly insulted and sought the revenge of Tutaki and Ngati Whatua. He (Toronge) was said to have sought the expert advise of Tama-ariki, a noted warrior in the north, on how to avenge this insult that had befallen upon the Ngati-po. After laying down their strategy a messenger was sent down to the Ngati Whatua living at Kaihu and the Kaipara informing them that two pa of Ngati-po were to be attacked. Being on friendly terms with the Ngati-po, Ngati Whatua had no idea that this was a trap, a trap to lure Ngati Whatua in to their pa and to exterminate them all. This is in fact what happened...

Ngati Whatua sent a taua of three hundred into the North to support the Ngati-po against the 'impending' attack on the two pa. One hundred and forty warriors were assigned to one pa and the rest of the Ngati Whatua were to assist at the other. "Tamatea", a chief of one of the pa<sup>95</sup> saw the taua of Ngati Whatua coming to give support and he said to his own people, the tribe of Toronge:-

"let 140 of Ngati Whatua come to my pa, (hei wero i tahu pa), because mine will probably be attacked first".

Ngati Whatua divided and sent the remaining two hundred to the other pa and as Paora said:-

"140 going to one pa, 200 to another, and on the arrival of the 140 at Tamatea's pa, nothing was heard but the sounds of Tamatea's weapons; not one of Ngati Whatua escaped."

<sup>94</sup>The peopling of the North (supplement to the Journals of the Polynesian Society) Vol 6 1897, p 60, by S.Percy Smith.D B p 56.

<sup>95</sup>'Tamatea' from the Arawa canoe? - More probably a person with a similar name to the Arawa captain 'Tamatekapua'.

When Tamatea and his people had killed the Ngati Whatua that had entered his pa to give support, or so Ngati Whatua had thought, they then went to investigate the other pa that had enticed the remaining two hundred taua from Ngati Whatua, and upon their arrival had found Ngati Whatua still very much alive and the slaughter had not commenced, Tamatea said:-

"Kahore ano i patua noatia te kararehe mo to koutou nei anuhiri? kua mara ke te ararehe mo taku ope  
have you not commenced killing the dogs for your guest? My dogs have long been killed for my party".<sup>96</sup>

Upon Tamatea saying these words he immediately jumped up and with the help of the rest of his people "commenced killing the guests" and soon none of the "200 were left alive". This kohuru was aptly named "Te-rore-piko-wawe-a-Tamatea" (Tamatea's quickly sprung snare).

Toronge had now felt that the insult on Tuiti had been satisfied as Tutaki was reported to have fallen in this 'slaughter of trickery' and hence his saying:-

"Tutaki ki runga te kete toheroa, ka wehe Toronge ki raro, te kahawai te whitia".<sup>97</sup>

When the Ngati Whatua in the Kaipara region had heard of the massacre they "arose in force from Kaipara" and went north to avenge the slaughter of their people. A pa called "kuku-taiapa" was attacked and all the inhabitants killed. It is suggested that this pa was not one of the offending pa that was involved in the original slaying of the two hundred Ngati Whatua but was of Ngati-po and their chief was Te Whare-umu. The other pa where one hundred and forty Ngati Whatua died under the trickery of Tamatea, now under the command of Tara-hape, was taken and all these people were reported to have been killed. However, prior to the pa of Tara-hape being taken by Ngati Whatua, Paora Tuhaere said that Tara-hape had heard the cries and screams coming from Te Whare-umu's pa and immediately he knew then that Ngati Whatua had returned to seek the revenge for the

---

<sup>96</sup>The peopling of the North (supplement to the Journals of the Polynesian Society) Vol 6 1897, p 61, by S.Percy Smith. D B p 56.

<sup>97</sup>Ibid



slaying of so many of their numbers. Tara-hape is reported to have said, when he heard the screams coming from the kuku-taiepa pa:-

"Haere ra, e tama ra ! Ko koe i te po, ko ahau apopo!  
(Farewell, O son! It is thy turn to-night, mine to-morrow) "98.

Paora Tuhaere said that Tutaki was killed when the three hundred taua from Ngati Whatua were slain at the pa's of Toronge and Tamatea. If this was the case obviously some survivors (although reported that there were no survivors) must of returned his body home to the Kaipara region and finally laying his body to rest on the West Coast of Ripiro. As Wirihana Te huhu said in evidence at the rehearing of Pouto No.2 that took place on the 4th July 1878:-

"my ancestor Tutaki was buried there - at Oteono in Ripiro... "99.

In 1928, an archaeologist by the name of Harnett recorded several pa sites in this region and today they are no longer visible. Whether these pa sites were associated with the kaianga of Tutaki and his ancestors is now not known. Perhaps, like the pa's themselves which have been eroded away by the wind and the shifting sand dunes, so too has the traditional history of this area and the importance of these once noted complex of pa<sup>100</sup>.

Once the Ngati Whatua had taken revenge for the slaying of their people they moved on down to the Kaipara proper, leaving the Kaihu valley's and established themselves again amongst their own descendants from the Mahuhu waka. The Ngati Awa people were now constantly on the move in search of better cultivations and resources to feed their ever growing Iwi. Some Ngati Awa had remained in the North, some by now had settled in the northern part of the Kaipara and around Okahukura and obviously some had scattered even further south to Taranaki and thereabouts. They were, as noted earlier, great cultivators of the land but lead a very transient and nomadic life style motivated by the "restlessness that characterises the tribe".

---

<sup>98</sup>Ibid

<sup>99</sup>Kaipara minute book 3, p 322. D B Doc A, A-3. Oteono (also spelt - Oteone) is on the West Coast of the Ripiro Beach - north of Lake Karaka and west of Muarangi trig.  
See G.I.S map 3.

<sup>100</sup>Pouto Peninsula: An Archaeological Perspective. Commissioned by Te Uri O Hau O Te Wahapu O Kaipara. by Moira Jackson, p 69.

You have already seen in the report that other tribes did have an influence and an association with the 'Mahuhu people'. Intermarriages between these people and other tribes had taken place over the many generations since the departure of Po from Taporapora. Now the descendants of Po, in the form of a new tribe and with it's 'birth name' originating from the regions of Muriwhenua had returned. The Ngati Whatua were by now recognised as a tribe of fearsome might, a tribe that could seek assistance from another - in times of support, and, when called upon were able to give assistance and support to other tribes when the need arose. This was now the beginning of an era where Ngati Whatua would be tested in battle, from small scale warfare that involved inter tribal disputes to massive open warfare with other tribes. These battles, especially in the case against other Iwi, required (at times) the call from Ngati Whatua to their close relations to do battle against the enemy together, and in one case - the battle of Te Ika Ranganui, saw almost the entire destruction of the Ngati Whatua and the Te Uri O Hau Iwi for which I will address in a later chapter - 'The Nineteenth Century Battles'.

However, first I must carry on with Ngati Whatua and their settlement in and around the Kaipara.



## 6. The Settlement of Ngati Whatua in the Kaipara

Haumoewaarangi, as Pihema had said, was "born about 1620"<sup>101</sup> and the Ngati Whatua tribe were now living amongst their descendants about the time when Abel Tasman "passed up along the coast on his way to the North Cape" in 1642.

Ngati Whatua had began to settle around the now present towns of Dargaville and Mangawhare, and elsewhere, and having established their home around Mt Wesley<sup>102</sup> Haumoewaarangi, with his father and elder brother began their advance down the north peninsula securing all the land to the bottom of the North Head. Smith said:-

"the tribe had advanced down to Kaipara Heads and occupied the fertile lands around Tauhara and Poutu"<sup>103</sup>.

This occupation by Haumoewaarangi, his father - Te Awe O Te Rangi and Haumoewaarangi's elder brother - Rangiwhapapa was confirmed by one of their descendants Reihana Kena in August 1897 when he said:-

"Rangiwhapapa was a child of Te Aweoterangi...he lived and died on the land...with his father...Haumoewarangi lived on the land also [but]...went about fighting"<sup>104</sup>.

I am unsure at this stage whether Haumoewaarangi was married or not and certainly no accounts have been recorded to suggest otherwise, therefore before I go any further with the occupation of the Kaipara and more specifically the Pouto peninsula it would be wise to firstly discuss the marriage(s) of Haumoewaarangi so that the reader is able to identify clearly.

---

<sup>101</sup>The history of Ngaati Whatua, commissioned by Ani Pihema( 1966-67) D B p 3.

<sup>102</sup>Mt Wesley situated where the present maritime museum is now. The pa is called Poutu O te Rangi pa.

<sup>103</sup>The peopling of the North (supplement to the Journals of the Polynesian Society) Vol 6 1897, p 65, by S.Percy Smith. D B p 58.

<sup>104</sup>Kaipara minute book 7, p 82. D B Doc A, A-4.

The descent line, in which many Ngati Whatua claim descent from and the establishment and formation of the many Iwi<sup>105</sup> we have today such as Te Uri O Hau.

As I have already stated - Waihekeao was the daughter of Tutaki, the notable Ngati Whatua chief who was supposedly killed in the North by trickery at the hands of the Ngati-Po tribe. This marriage of Haumoewaarangi to Waihekeao was his second, his first marriage, although a little contradictory is explained below.

Haumoewaarangi is reported to have married a Waikato women called Waewaekura, this being his first marriage and it was from this marriage that they produced a daughter named Rongoteipu. From other accounts, namely the Ngapuhi people from the Hokianga region believe that Haumoewaarangi's first wife was called Poko. She was known as the "runaway wife" because she could not bear any children to Haumoewaarangi. This is said to have brought great shame on her people, causing her to flee. The Hokianga people say that Poko is buried in the limestone caves at Waiomio - Kawiti's territory, the area in which she fled to after leaving the Hokianga<sup>106</sup>. Perhaps, because she could not bear any children, she may not have been considered as a 'wife' to Haumoewaarangi but I have not seen any evidence of this myself in any written accounts. This is not to say that the Hokianga people are wrong, I am merely stating it here because, as we know, Haumoewaarangi did come from the regions of the North. Whether he was of age, or in fact old enough at that time to wed is another matter or on the other hand he may have ventured back to the Hokianga from the Kaipara and Wairoa regions at a later date?.

However, we are not sure what happened to Waewaekura, whether she died or whether she moved back to the Waikato to be with her own people, but in one of Ngati Whatua traditions, their daughter - Rongotepu is reported to have stayed with Haumoewaarangi and was present when her father, a great chief of the Ngati Whatua was killed in the South Kaipara Heads. I will account for this event later. Anyway, below is the tradition that tell us of the meeting between Waihekeao and Haumoewaarangi which led subsequently to their marriage. The Rev. Hauraki Paora sent the following version to Smith that was passed on to him by Tamati Whakatara last century.

---

<sup>105</sup>Iwi in their own right, recognised as a hapu to Ngati Whatua.

<sup>106</sup>Mrs Mere Cassidy - Oral evidence.

Mahanga, was initially from Waimamaku, several kilometres south of the Hokianga Heads and his authority and mana is believed to have extended as far south to the Wairoa river<sup>107</sup>. He was the first husband of Waihekeao and at times his father-in-law Tutaki would go to the pa of Mahanga and visit his daughter. Their pa was at Maunganui Bluff whilst Tutaki's resident was recorded as being at Mt Wesley, the same pa obviously as the one Haumoewaarangi and his whanau stayed prior to their migration south to the North Head of the Pouto peninsula.

It is said that while Tutaki was staying with Waihekeao and Mahanga at Maunganui Bluff, he (Tutaki) took his daughter from the pa and went south to Horehore<sup>108</sup> and it was there that he told his daughter that the two of them would not be returning to Mahanga and his people. The reason why Tutaki made this decision was because he felt that Mahanga had belittled and denigrated his mana and status as a Chief. The circumstances surrounding this event while Tutaki was visiting is as follows:-

"and whilst staying with them, one evening Mahanga told his father-in-law to go and fetch some firewood. Tutaki went; but he considered this was improper conduct on Mahanga's part, for it was depreciatory of his rank "<sup>109</sup>.

Tutaki apparently made no 'big deal' about this insult and it is suggested that Mahanga probably did not know of his father-in-law's hurt, however the next day Tutaki asked his daughter to accompany him and he said to her, "let us go! together so you may carry my clothing". Mahanga noticed them leaving but obviously thought nothing of this and expected them to return later that day.

Waihekeao knew nothing of her father's plan until they had reached Horehore where, upon their arrival Tutaki said to his daughter Waihekeao "I think, in reference to we two, we will not go back at all". This is believed to have been the final separation of Waihekeao from Mahanga.

---

<sup>107</sup>The Wairoa river extends in to the upper reaches of the Kaihu area and whether Mahanga's Mana extended only to that region or to the actual Wairoa river of the North Kaipara is not known.

<sup>108</sup>Horehore - few kilometres south of Mangawhare, Dargaville.

<sup>109</sup>The Journal of the Polynesian Society, Vol 20, p 82 - extract from Ngati-Whatua Traditions, by T. Whakatara



From Horehore they both travelled over to the West Coast heading north to Moeatoa<sup>110</sup> where they stayed at a pa there, apparently " belonged to Tutaki" Perhaps it was his mana and chiefly status that gave him authority to reside there with "the people of the pa" as this was the custom for Maori in those times. It can be seen already that Tutaki had the 'right' to occupy the 'Pouto O Te Rangi' pa at Mt Wesley and a pa at Moeatoa because he was noted as a Ngati Whatua chief, and after their (Ngati Whatua) migration from the north to the Kaipara region, now held mana within this rohe. This here highlights the perfect example of Tutaki's mana and as Mr Durie puts it:-

"Mana described the personal and political dimensions of Maori authority and illustrated...the close connection between the people...and authority with personal power and influence"<sup>111</sup>.

The people of the pa welcomed them and they stayed for some time.

One day the people of the pa, together with Waihekeao, went down to the beach and travelled south along Ripiro where they met up with the people from the Mahuta Pa<sup>112</sup>. This pa as recorded:-

"Mahuta was the name of the pa of Hau-moe-warangi; it is situated close to the Ripiro beach, where the toheroa preserving works are now"<sup>113</sup>.

When the people from Mahuta returned to their pa, they told Haumoewaarangi about a woman of beauty "beyond any other" and he knew that it must be Tutaki's daughter - Waihekeao.

Haumoewaarangi decided to visit the pa at Moeatoa where Tutaki and his daughter were staying. That evening while visiting Tutaki, and awakening from his sleep, Haumoewaarangi said that he was thirsty. Upon hearing these words Tutaki asked his daughter to fetch water so that Haumoewaarangi could quench his thirst. As Waihekeao was fetching water, Haumoewaarangi rose from his bed and followed her, and seizing his opportunity he abducted her and carried her back to his own pa at the

---

<sup>110</sup>Moeatoa - located on the west coast and north of Dargaville.

<sup>111</sup>Custom Law, By E.T.Durie 1994, p 5 & 6.

<sup>112</sup>Mahuta pa - located at the Mahuta gap, refer G.I.S map 2.

<sup>113</sup>The Journal of the Polynesian Society, Vol 20,p 83 - extract from Ngati-Whatua Traditions, by T.Whakatara.D B p 136.

Mahuta gap. This is how our traditional history describes the meeting of Waihekeao and Haumoewaarangi and how she became the second wife to Haumoewaarangi.

It is unknown if Haumoewaarangi was at this stage living in the fertile Pouto and Tauhara areas as already mentioned or whether he had met up with Waihekeao in the time when he "went about fighting". Te Otene KikoKiko of the Te Taou people (hapu of Ngati Whatua) shed some light about their residence during this time when he said in 1878, that he knew the land at Pouto and he said:-

"I know it by the name of Ripiro... Waihekeao was the ancestor of all the tribes. Waihekeao and Haumaiwarangi lived on Ripiro...all their descendants have since lived at Pipiaho and other places. Pipihaha is the proper name of that settlement".<sup>114</sup>

Obviously Haumoewaarangi, like Tutaki, moved about and during his reign as a great Ngati Whatua warrior his dominion and supremacy was notable throughout all parts of the Kaipara, especially the Northern parts of the Kaipara. We have seen too that Haumoewaarangi did migrate and settle on the southern portion of the Pouto peninsula and no doubt he would of travelled extensively during his time as a warrior and as Arama Karaka<sup>115</sup> also said too that Haumoewaarangi's "principal place" was at "Mt Wesley pa".

As a chief he was entitled to, and obviously he did, exercise his right by having and maintaining many kaianga's around his dominion and would from time to time stay at the various pa as noted above.

When Mahanga had heard of Haumoewaarangi taking Waihekeao from the pa of Tutaki he was not impressed for he believed that Tutaki was responsible for the safety of his wife. He immediately raised a taua to

---

<sup>114</sup>Kaipara minute book 3, p 312. D B Doc A, A-3. Pipihaha is situated within the land of Pouto Forest Farms. The Pipihaha Urupa was desecrated by our own by people because the court ordered them to dig up the dead and remove them. This, as the courts said was to save " the expense of it's survey ". Mr Bruce Stirling will cover this topic in detail.

<sup>115</sup>Arama Karaka - Te Uri O Hau chief, lived in the days of Paikea Te Hekeau. Became one of the 18 on the ' Memorial ' for Pouto No.2. See Kaipara minute book 3 p 284. Died 23rd October 1885. See kaipara minute book 4, p 337. D B p 140.



"secure payment" for her. He attacked one of Tutaki's pa and many of his people fell, the remainder that survived were taken as slaves. It was not noted whether Tutaki was in the pa himself when Mahanga attacked.

When Haumoewaarangi heard of this battle he too immediately raised a war party and went to seek revenge for the attack on one of Tutaki's pa. However obviously feeling some reprisal for his act Mahanga had by now moved his taua to another strong hold on the other side of the Wairoa river. This was supposedly another pa and fortification of Mahanga's, as reported by Whakatara. He said:-

"at this time Mahanga was at his pa Maunga-raho (that picturesque rock seven hundred and twenty feet above sea level, situated on the east side of the Wairoa river)...and which, as a pa, was absolutely impregnable to assault"<sup>116</sup>.

As expected Haumoewaarangi's taua was defeated, and only by climbing into a tree was he able to save himself. Haumoewaarangi and the remainder of his party returned home and upon their arrival he asked Waihekeao - what gives Mahanga the power in battle. She replied:-

"He has no power of his own; but his success is due to his braves...the one very dark, the other reddish in complexion, adding,...if those two are killed, Mahanga would be done for".<sup>117</sup>

After a short period Haumoewaarangi gathered together another taua and set out to do battle against Mahanga again, but Mahanga was not prepared, for he was trapped with his party on the western shores of the Wairoa river and they had no choice but to engage in battle. This time Haumoewaarangi and his warriors became the victors but Mahanga survived and fled with two hundred of his people, one hundred of them being the slaves that were taken from Tutaki's pa. There was no further mention in the accounts as to what happened to the "dark" and the "reddish" braves that gave Mahanga the edge - whether they lived or perished in the battle was not recorded.

What was left of Mahanga and his people that survived now fled to the Arapaoa peninsula<sup>118</sup> where they settled for some time at Hukatere.

---

<sup>116</sup>The Journal of the Polynesian Society, Vol 20,p 84 - extract from Ngati-Whatua Traditions, by T.Whakatara. Maunga - raho pa lies behind Tokatoka.

<sup>117</sup>Ibid.

<sup>118</sup>See G.I.S map 2.



**ARAWA KARAKA, NATIVE CHIEF, OLAMATEA, KAIPARA.**

They were now living in an area that was quite visible to Haumoewaarangi and his people because they were occupying the shores opposite the Pouto Peninsula so they had to limit themselves to the resources that were immediately about. This meant that the Wairoa river and Kaipara harbour, which would of been teeming with kaimoana, was in a sense 'out of bounds' to Mahanga and the remnants of his tribe for fear of being spotted.

Whakatara went onto report that one day the desire for seafood was becoming so great that Mahanga and his entire party decided to go fishing, as quoted:-

"when one day the desire for fish from the sea of Kaipara decided then to proceed to one of the sand banks in the Kaipara harbour to drag their nets, for which purpose a number of the prisoners caught at Aoroa were taken along"<sup>119</sup>.

The Kaipara Harbour has many sand banks and bars which are only visible at low tide and once the tide is out one is able to walk for 'miles' gathering cockles, pipi, scallops, mussels, netting mullet, kahawai, snapper and many other types of kaimoana for a meal<sup>120</sup>. By now the Mahuhu people, the Toi people, the Ngati Awa, the people of 'Ripiro', Ihenga's people, and the Ngati Whatua have all sought the resouces from the Kaipara whilst living in close proximity and now Mahanga and his people could hold back no longer from the 'riches' the Kaipara had to offer. In times to come the resources of the Kaipara were to attract and entice the Pakeha, Crown purchase officers and settlements for the colonial immigrants<sup>121</sup> and as the chief land commisioner, D Mclean said to Govenor Gore Browne in a report about the Kaipara district dated 20th March 1857, he wrote, the Kaipara and the Wairoa:-

"lies in a most desirable position for settlement. These districts...with mullet and other fish, are capable of maintaining a large and flourishing population."<sup>122</sup>.

---

<sup>119</sup>The Journal of the Polynesian Society, Vol 20,p 85 - extract from Ngati-Whatua Traditions, by T.Whakatara.

<sup>120</sup>Wiremu Wright oral evidence.

<sup>121</sup>See Archaeology report - by Moira Jackson, p 13, 21, 26, and 34. See Te Uri O Hau and the Crown - by David Armstrong, p 22 - 31.

<sup>122</sup>Turton records - Official correspondence in reference to Native affairs in the North Island of the Colony of New Zealand. p 56. D B p 142.

Like everybody else before him, Mahanga had to 'taste the riches' of the Kaipara as well. This attraction to satisfy his "desire" was to eventually kill him and some of his people, for they died 'by the hands' of the Kaipara waters because of their greed to catch more fish than necessary. Admittedly the slaves did not help in their plight either. This is how Mahanga perished:-

"they continued drawing the net for a long time, and then the tide commenced to rise. When Mahanga saw that the waters were rising fast, he sent the prisoners to bring the canoes nearer. When these people got there, instead of doing what they were told, they poled the canoes out over the shallows and then, taking to their paddles, made off."

Mahanga called out to the slaves to return with the canoes but this was in vain. The slaves took no notice and continued paddling away and making good their escape. The tide was continuing to rise quickly and the sand banks were disappearing by the minute. Whakatara went on to say:-

"The people then turned to make their nets into a heap, on to which they jumped. But the tide still rose, and soon the heap of nets was covered with water. They then commenced swimming, but all in vain, for Mahanga and all his people were drowned."<sup>123</sup>

There is a sand bank off the shores of Okaro<sup>124</sup> according to Whakatara called "Te Wai-a-Mahanga" (the waters of Mahanga) and today this may only be seen at spring low tide. Such is the erosion and the continuing shifting of sand banks due to the swiftness of the tides.

It would of been around this time, the period that Haumoewaarangi who was now married to Waihekeao, his father - Te Awe O Te Rangi and his elder brother - Rangiwahapapa, that whilst living in the Pouto area that Ngati Whatua started to construct and occupy the many pa (measured by Whakapapa and radiocarbon data) and creating other significant sites, such as midden pits etc as recorded in the Archaeology report<sup>125</sup>. Admittedly some pa and sites, now abandoned, would of belonged to the mixed lineage of tribes that had already occupied the region prior to the migration of Ngati

---

<sup>123</sup>The Journal of the Polynesian Society, Vol 20,p 85 - extract from Ngati-Whatua Traditions, by T.Whakatara.

<sup>124</sup>Hemi Parata believes off Tauhara. See G.I.S map p 3 for Okaro and Tauhara.

<sup>125</sup>See Archaeology report - by Moira Jackson.

Whatua, such as the 'Ripiro people', the Mahuhu people and other tribes as noted earlier in the report. Obviously some pa, settlements and cultivations were used again by the Ngati Whatua (as they did when Ngati Awa left the Victoria valley) as tribes moved on to seek better conditions elsewhere, or were physically removed. However, some people such as Ihenga's descendants still resided in the area, for Rangiwhapapa, Haumoewaarangi's eldest brother marries the maiden Te Hana, Ihenga's great granddaughter<sup>126</sup>, who was by now of mixed blood - her father, Marupatua of Arawa and her mother, Hou - Pipito of Ngati Awa.

This then is the Te Uri O Hau O Te Wahapu O Kaipara version<sup>127</sup> about the maiden Te Hana. As you will see, she marries the tuakana of Haumoewaarangi - Rangiwhapapa, and one of their daughters - Kuiteao<sup>128</sup> marries Hakiputatomuri, the youngest son of Haumoewaarangi and Waihekeao.

Hemi Parata said that this incident "occurred about the middle of the sixteenth century". This would of happened around 1550 AD or there - abouts. As Haumoewaarangi and Ngati Whatua had not settled in the Pouto peninsula till around the early seventeenth century (1640 AD approx - as from the accounts recorded) and using a very rough guide of twenty five years per generation, our Whakapapa would confirm this occurrence around the seventeenth century to mid seventeenth century. Some three hundred and fifty years ago from today. Radiocarbon data on pa site in Pouto such as Tauhara, associated with Ngati Whatua has a 'carbon date' of 408 +/- 58 years thus recording it around the "early 1600s"<sup>129</sup>. This certainly fits in with the description of occupation when Haumoewaarangi and his whanau reportedly settled in the "fertile areas" of Tauhara and Pouto. Maybe Hemi Parata meant the 'middle of the sixteenth hundredth'?

However, the story is as follows. At Mahipatua pa<sup>130</sup>, near lake Humuhumu, lived a young chieftainess called Te Hana. She was a betrothed virgin (puhi), the Iwi's intentions were for her to marry Rangiwhapapa who

<sup>126</sup>Refer p 23.

<sup>127</sup>Te Hana's legend is narrated by Parone Kena (in 1926) and Hemi Parata (in 1892) - both Te Uri O Hau Tupuna.

<sup>128</sup>Kuiteao - Claimant committee spelling. Also spelt - Kuiteao.

<sup>129</sup>Land, Pa and Polity, by Geoffrey Irwin, p 109. Archaeology report, by Moira Jackson, p 80.

<sup>130</sup>Mahipatua pa - See G.I.S map 29. Archaeology report, by Moira Jackson, p 80 - 81.



at this time was residing at Rangitane pa<sup>131</sup> with his people. She was of great beauty and her charms were known throughout the regions of the Kaipara.

"From all around the young chiefs came to try and win her"<sup>132</sup>.

At a pa on the Okahukura<sup>133</sup> peninsula lived a young warrior, Rangikahui<sup>134</sup>, of the Ngati Awa tribe. He was residing at the Oparu pa<sup>135</sup> at this time, when he had heard of this wonderful maiden, he, and some of his warriors, travelled across the Kaipara harbour to Tauhara and from there crossing over land to Mahipatua. He and his men, as recorded, were received as guests and were afforded a great welcome with "haka's and shouts of welcome".

Te Hana, and her maid, could not mix or partake in the ceremonies as she was living "in a state of tapu" although she watched the celebrations from a distance. After some weeks, Rangikahui before leaving on their return to Okahukura, and believing that he had by now wooed her affections, approached Te Hana and cast a spell over her, as Parone said:-

"he cast a spell of atahu over her, that is, he enkindled her love"<sup>136</sup>.

As time went on the spell began to take effect and the maiden Te Hana could think of nothing else but Rangikahui, as this was indeed the spells intention. After bearing these thoughts for no longer, Te Hana, with "her pet dog" and her maid sneaked from their whare and walked down to Tauhara, and at low water began to swim to Okahukura to the pa of Rangikahui, leaving their garments (huru) on two rocks at Tauhara. Before taking to the water, Te Hana spoke to her maid and gave her these instructions:-

---

<sup>131</sup>Rangitane pa - See G.I.S map 31 Archaeology report, by Moira Jackson, p 98.

<sup>132</sup>Letter, C.J.Halfpenny to Geo Graham, 30.8.1926. D B p 143.

<sup>133</sup>Pouto 105 years, by L Forrest, said that it was South Kaipara, p 4. Mr. Victor Wright - claimant member now deceased confirms Okahukura.

<sup>134</sup>Paora Kawharu said 'Te Rangi-tau-marewa'. The Journal of the Polynesian Society, Vol 20, p 90 - extract from Ngati-Whatua Traditions, by Geo Graham. D B p 146.

<sup>135</sup>Oparu pa - See G.I.S map 4. Oparu pa, northern tip of Okahukura, the hill top above the 'Tapu's' on LandCorp land now sold. As a boy we would travel past this pa in order to gather kaimoana from the Oruawharo river. Inside the 'Tapu bush' are many burial caves. This land is under the Conservation department now.

<sup>136</sup>Letter, C.J.Halfpenny to Geo Graham, 30.8.1926. D B p 143.

"you will swim first with the dog and I will come after, but you must swim on, and not look back".

They entered the Wairoa river and began their swim to Okahukura and after nearly completing their swim of the first channel called "Moe-tarau" the maid, fearing for the safety of Te Hana, looked back and she and the dog immediately drowned. Te Hana pressed on, walking over the first sand bank and entered the second channel called "Wai-pana" and then swimming the third channel "Te Rengarenga"<sup>137</sup> until she had reached the shores of Manukapua<sup>138</sup>.

When Te Hana had reached the shores of Manukapua on Okahukura she was spotted by the people from Oparu pa whilst gathering shellfish and they rushed back to Rangikahui and told him of their 'find'. He knew that it was Te Hana for he had earlier casted the spell for this to happen.

On learning of the missing Te Hana, the virgin betrothed to Rangiwhapapa, the people from both the Mahipatua and Rangitane pa searched the area of Ripiro and on inspecting around Tauhara found her garments on the rocks. They instantly knew that Te Hana had crossed the harbour to Okahukura and now she would be with Rangikahui. The people on Pouto gathered quickly for they knew that time was against them. The warriors from all over gathered together on the shores off Waikaretu and Tauhara and set forth to Okahukura to do battle on the Ngati Awa people and specifically Oparu pa and Rangikahui.

Rangikahui, saw the taua coming, as recorded:-

"looking from his pa, over the harbour towards Tauhara, saw them coming. The water was black with canoes"<sup>139</sup>

He told his people to prepare for battle. When the taua from the Pouto peninsula landed on the shores, they attacked Oparu pa. After a considerable battle the taua of Rangiwhapapa started to completely destroy

---

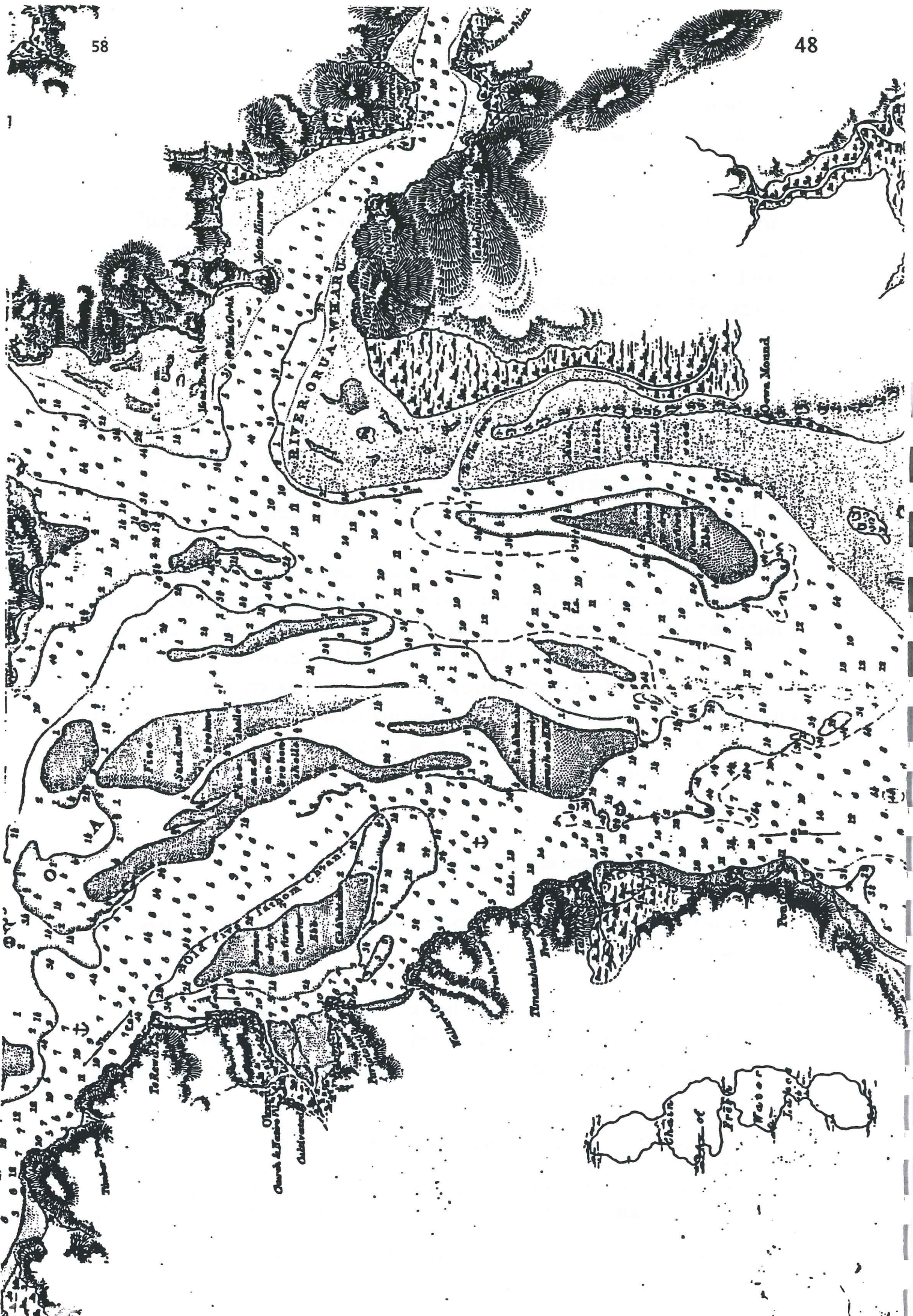
<sup>137</sup>The Journal of the Polynesian Society, Vol 20,p 92 - 93 - extract from Ngati-Whatua Traditions, by Geo Graham.D B p 147.

<sup>138</sup>Refer p 14. See also following page of map "Pandora Survey, (832-11aj, 1858)".

Note the three sand banks at low tide, between Tauhara and Okahukura,- Oparu spelt 'Oparo'.

<sup>139</sup>Letter, C.J.Halfpenny to Geo Graham, narrated by Parone Kena,30.8.1926. D B p144





Mo no Kiumaro

Mo no Omal

RIVER ORUA-WEARU

Te Kaitake

Orua Mound

Pine-land  
Sand-land

MAKOHU CAVE  
Cave  
at river  
Quartz  
Cave

Timamahurangi

To Rangi

Church & Friends  
Quilwood

Orua  
of  
Te Kaitake

the Ngati Awa. Rangikahui was killed. Many Ngati Whatua died in this battle as well but they fought on bravely and as the survivors from Oparu pa fled the invading taua gave chase killing them as they sought shelter in other pa's, "Whakaahu-rangi, O-poro-iti, O-poro-nui, Maunga-nui and Tau-nuke-kai" pa's fell and Ngati Whatua, as it is said "captured...all the pa and land on the Oruawharo right through to Mangawai [sic]". This ended the occupation of Okahukura, Oruawharo, Topuni, Kaiwaka and through to the East Coast of Mangawhai by the Ngati Awa tribe.

Once the Ngati Awa were driven from the region the Ngati Whatua gained full occupation over the area and "lived in all the pa over there"<sup>140</sup>. Te Hana was brought back to Mahipatua and she was married to Rangiwahapapa.

After the marriage between Rangiwahapapa and Te Hana, their descendants became known, as Pita Kena said "Rangiwahapapa descendants are Ngati Te Hana"<sup>141</sup> and Hemi Parata confirmed this.

You have now read how Te Awe O Te Rangi, with the migration of Ngati Whatua, brought his two sons in to the Pouto and Tauhara areas, and obviously from there how they moved to various places within the rohe as the need arose - determined by their mana and the development of their immediate whanau and cultivation productions.

Haumoewaarangi then married Waihekeao, his second wife, who are both recognised as the main Tupuna for Ngati Whatua descendants today. Then the marriage of Rangiwahapapa to Te Hana, reinforcing our connections with the Arawa people through Ihenga and now establishing the new tribe of Ngati Te Hana. It is fitting therefore to include here the Whakapapa of our ancestors from the time when Ngati Whatua moved in to the Kaipara and intermarried amongst themselves and into other tribes.

Through the marriage of Haumoewaarangi and Waihekeao they produced seven children and through all the seven various Iwi developed - hapu's of Ngati Whatua. Their names were - Makawe, Mauku, Whiti, Weka, Ruinga, Rongo and Hakiputatomuri.

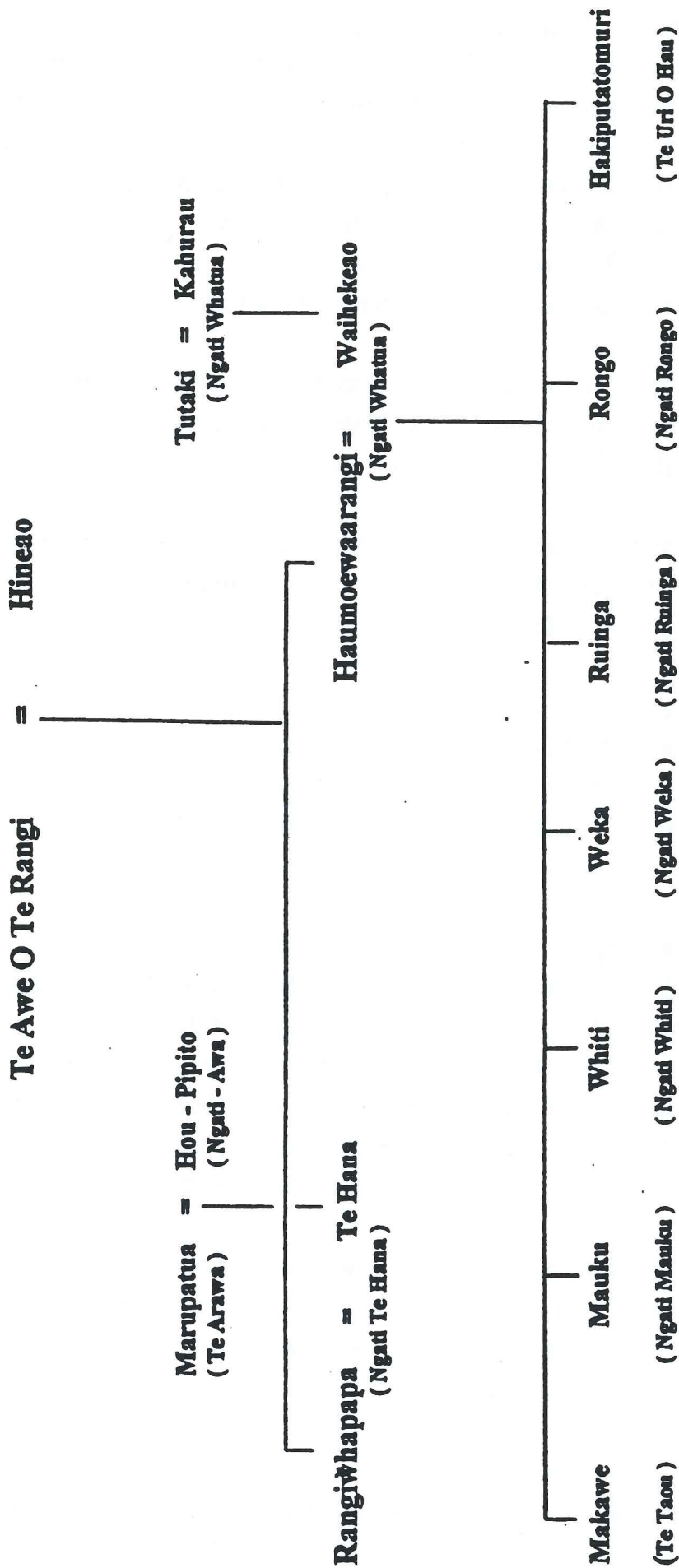
---

<sup>140</sup>Mr. Victor Wright - Claimant member, now deceased. Oral Evidence.

<sup>141</sup>Pita Kena, Te Uri O Hau chief at the end of last century until his death 2nd April 1903. Application to succeed. D B p 148. Kaipara minute book 7, p 74. D B Doc A, A-4.



**WHAKAPAPA**





## 7. The 'Birth' of Te Uri O Hau Iwi

"Haumoewaarangi was a great warrior, some say the most fearsome warrior of all time, so great was his stature and mana"<sup>142</sup>, but unfortunately no specific accounts have been recorded of his battles as 'paramount chief' of Ngati Whatua apart from the very brief descriptive quote that he "went about fighting"<sup>143</sup>. However, like most stories told, it was to be Haumoewaarangi's death that we find recorded accounts of this warrior and chief. The account of his death is of particular importance to Te Uri O Hau because it was after his death that the Iwi of Te Uri O Hau (hapu to Ngati Whatua) was founded. I record below the battle on the South Kaipara peninsula that later led to his slaying, then from there the battle that took place at Pukekura pa<sup>144</sup> on the southern tip of Pouto by Hakiputatomuri in which the name Te Uri O Hau (the uri of Hau) originated. In 1897 our tupuna confirmed the battle and they then decribed the boundaries that were 'set down' in recognition to Hakiputatomuri's victory. The boundaries confirmed his authority and mana over the land associated with this battle and Ruinga's (Hakiputatomuri's sister)<sup>145</sup> "confirmed his occuptaion". This is the story of Haumoewaarangi's death.

In by gone years there lived on the Wairoa river a great chief named Haumoewaarangi who had many sons, as was the custom, he also had many wives. One day Haumoewaarangi asked his people to prepare their kits and from such a saying they knew that a raid on anothers cultivation was in preparation. Some accounts say that the cause for the raid was in retaliation to an insult on Rongoteipu by Ngati Awa or the Kawerau people<sup>146</sup>. This raid and confiscation of another tribes food was to take place at the South Kaipara heads where people lived "not of his own".

---

<sup>142</sup>Morehu Kena - Claimant member and Kaumatua of Te Uri O Hau. Oral evidence.

<sup>143</sup>Refer p 36.

<sup>144</sup>See G.I.S map 25, Archaeology report p 100, by Moira Jackson.

<sup>145</sup>See Whakapapa previous page.

<sup>146</sup>Victor Wright - claimant member now deceased. Oral evidence. believes it was the Kawerau tribe.

Apparently, the taua included Haumoewaarangi's sons, "Rongo, Whiti, Weka and Haki-puta-tomuri"<sup>147</sup> and they went south down the Wairoa and stayed for a short time at a pa on the Southern tip of Pouto with relatives before seeking revenge on the Kawerau tribe. At the pa<sup>148</sup> lived "Te Atua" "(Te Atuahaere) of Ngati Whatua"<sup>149</sup> and they were fortifying and building palisades to their pa. For their gratitude in allowing them to rest, the sons of Haumoewaarangi helped them with the construction before they left for the South Kaipara. Te Atuahaere (known as a mean person because of his treatment of others) had a brother called Hinga Mairangi who was jealous of his tuakana as he would claim the best of the fish and the food for himself, as the Ariki does.

While Hakiputatomuri was digging the holes for the palisades, Hinga Mairangi said to 'Haki', "do not dig deep holes for the posts" and when Te Atuahaere asked Haki how deep the holes were he put his arm into the hole - bending them at the elbows, and Te Atuahaere believing that they were at full arms length deep said "it is well, continue the work". After a time Haumoewaarangi with his taua that included his sons left to plunder the cultivations of the Kawerau people and they "raided all the pa's from Okaka to where Helensville now stands" taking "all the Kumera and dried shark".

When all the kits and waka's were full, Rongoteipu, the daughter of Haumoewaarangi from his first wife - Waewaekura, asked her step brothers if they could take her share in their canoes. They refused by saying "you are not our sister", and when Haumoewaarangi heard this he gave her his canoe to carry herself and kai back to Pouto, and whilst waiting for their return Haumoewaarangi started to walk back up the South Head coast.

When the brothers and Rongoteipu had reached Te Kawau they heard a commotion behind them and turning around had saw their father and others "splashing and people rushing about". Haumoewaarangi was engaged in a battle with some of the Kawerau tribe. Returning immediately to help their father and chief they hurried back, but it was too late. When they had

---

<sup>147</sup>The Journal of the Polynesian Society, Vol 20, p 97 - extract from Te Atua and Hinga mai rangi, by Hami Parata. D B p 150.

<sup>148</sup>Archaeology suggests Pukekura pa whereas Parone Kena said Pouto pa?

<sup>149</sup>Kaipara minute book 7, p 57. Te Atuahaere -son of Mauku. D B Doc A, A-4

reached the shore they found their father had been "killed and beheaded"<sup>150</sup>. Kingi Ruarangi said that both Haumoewaarangi and Rongoteipu were killed in this battle near "Te Kawau"<sup>151</sup> on the shores off Omokoiti flats.<sup>152</sup>

It is said how Hakiputatomuri glowed with hatred for the party that had killed his father and swore revenge (utu), later called "Te Rei O Haki" or "the glowing of Hakiputatomuri". The taua of Haumoewaarangi, it is said, swept the area and killed those who had taken part in the death of their father and chief.<sup>153</sup>

With the body of Haumoewaarangi placed in their waka, the taua returned to the Wairoa, briefly stopping at the pa of Te Atuhaere. Once rested they then continued their journey north. When they were at a distance from Te Atuhaere's pa he called to the sons of Haumoewaarangi saying "Take your dearly beloved father to Wairoa". Hakiputatomuri believing that Te Atuhaere had actually said "take your bundle of dried fish up to Wairoa" he was highly insulted and they immediately returned back to the pa, and Hakiputatomuri knowing the weakest spot in the fortifications because of the shallow holes that he had dug, attacked that area of the palisades and a great battle ensued. 'Haki' and 'Te Atua' engaged in battle from what Parata recorded. He said:-

"Te Atua made a lunge at Hari [sic] and wounded him in the belly, but not seriously, for his entrails did not protrude. As Haki fell he made an upward thrust with his spear and struck Te Atua in the face. This was the fall of Te Atua; he was killed right out by the thrust."<sup>154</sup>

Once the battle had ceased and Te Atua's "people were driven from Pouto" Hakiputatomuri was attended too by the tohunga. Meanwhile the brothers of Haki were boasting that they had killed Te Atuhaere but they could not state specifically in which part of the body Te Atuhaere had received the

---

<sup>150</sup>Morehu Kena - claimant member and Kaumatua, Oral evidence. Some whanau members believe that the 'head' of Haumoewaarangi was taken to England last century, preserved after his death and now residing in a unknown museum.

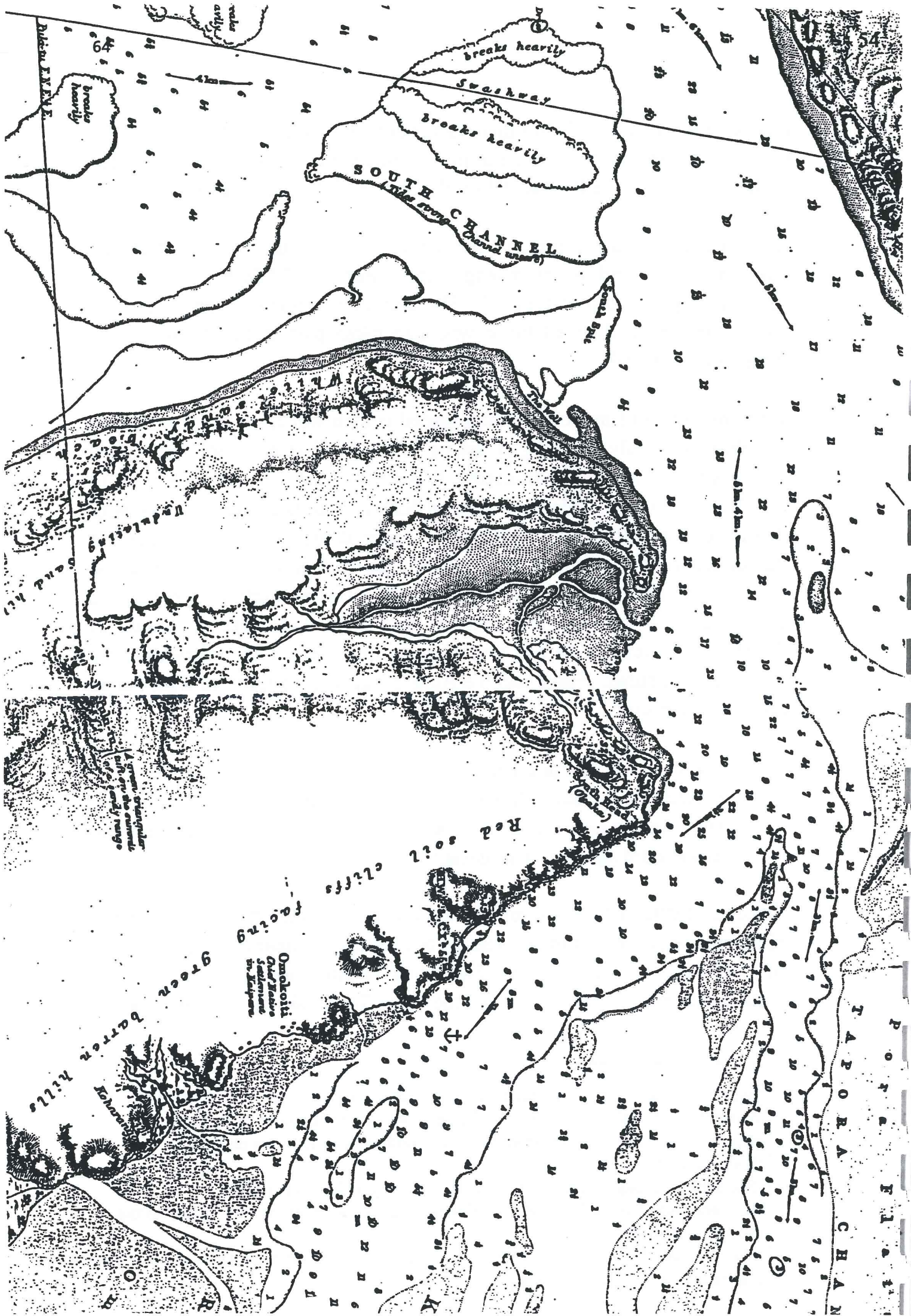
<sup>151</sup>Kaipara minute book 10, p 190.

<sup>152</sup>See following page - Omokoiti. "Pandora Survey, (832-11aj, 1858)".

<sup>153</sup>Kaipara minute book 2, p 104. Te Keene Tangaroa's version is very similar to the accounts described above.

<sup>154</sup>The Journal of the Polynesian Society, Vol 20, p 98 - extract from Te Atua and Hinga mai rangi, by Hami Parata. D B p 151.





fatal blow. When the people asked Haki how did Te Atua haere die, he said:-

"I was wounded by Te Atua, and I killed him by wounding him in the face".

When the people had heard this they said that this was "indeed...correct" and the boasters (Hakiputatomuri's brothers) were overwhelmed with shame. After Haki had recovered, he and his brothers with their taua left and "paddled away to their homes".

Henare Wharara Toka on oath at a court sitting last century in 1897 said:-

"As to the conquest. It was made by Haki...over Te Atua haere of Ngati Whatua. Haki killed him, and the mana went to Haki. The boundary of the land thus acquired was at Tauhara, following the Tauhara stream to Te Heke, Ruatauiwha, Whakapirahira, Waimate, Haumia, Waikorerokino, Puhia, Otaraka, and thence along the side of the harbour to Kohanganui, Omawete, Waioporohe, Tokiapupunui the pilot station, to Tauhara the commencing point"<sup>155</sup>.

In further discussions about the land south of Tauhara, Pita Kena stated that this block was conquered due to a conquest made by Haki, and after this conquest Ruinga occupied the area. As Pita said:-

"Haki's mana made the conquest but Ruinga's occupation confirmed it"<sup>156</sup>.

Hemi Parata then took the stand and also spoke about this battle made by Haki and his brothers. The scribe of the court wrote the following:-

"The conquest...was made by all the children of Hau, of whom Rongo was one, and Haki was another. It is the same conquest as already spoken of but I say the conquest was made by them all. Haki and the others came from South Kaipara. They had been fighting with the people there but their home was at the Wairoa. In that war, Haumoewarangi [sic] had been killed at South Kaipara. When Haki and the others were returning with his body the people called from the shore words which Haki twisted into an insult. It was Te Atua who (?) the words. So Haki attacked and took his pa at Pouto. Te Atua was killed and Haki took his land. ...Te Atua's people were driven from Pouto. Haki and his party went on up

---

<sup>155</sup>Kaipara minute book 7,p 57.D B Doc A, A-4.

<sup>156</sup>Ibid,p 78.



the Wairoa. I don't know that Haki ever lived at Pouto but his sister Ruinga did through the conquest.<sup>157</sup>

He then went on to say that:-

"Ruinga lived at Pouto, in a pa called Pukekura. She died there and was buried there. Since then other Uriohau [sic] dead have been buried there. This is now the proper urupa of Uriohau. Te Hekeau and others are there and Paikea and his children"<sup>158</sup>.

Te Uri O Hau traditions believe that it was after this battle that Hakiputatomuri named his Uri - Te Uri O Hau in memory of his father and for the assistance his brothers gave in defeating Te Atuaheere and his tribe. Today Te Uri O Hau descendants are recognised under the specific tupuna of HAKIPUTATOMURI, with his brothers and sisters all creating their own tribe as time went by through intermarriage and migration. However, it must be noted that although Ruinga was the ancestress for Ngati Ruinga, it is suggested that her people lived at Pouto, in the Pukekura pa, under the mana of Hakiputatomuri until her death.

---

<sup>157</sup>Ibid, p 90

<sup>158</sup>Ibid p 97.

## 8. The Migration of Ngati Whatua from the North Kaipara to the South Kaipara regions.

As you have already read<sup>159</sup>, the killing of Haumoewaarangi was avenged by his sons on the South Kaipara heads at the time by slaying those Kawerau people that had taken part in his death. However, the full utu from Ngati Whatua had not been satisfied on the Kawerau tribe that were still living on the peninsula of South Head. As Hayward and Diamond wrote of their occupation:-

"In 1680 the Kawerau were still in peaceful possession of all the land from Kaipara South Head to the Manukau and east to Cape Rodney"<sup>160</sup>.

It was some generations later that Ngati Whatua decided to conquer the Kawerau and their relatives, the Waiohua, living in the Tamaki Isthmus area. As S.Percy Smith noted, it must of been around "1690 to 1700" that Haumoewaarangi was killed and it was his great grandson - Tumupakihi, who was specifically educated to avenge his death. Apparently Ate-a-kura (Haumoewaarangi's great great grandson) took part also in the avenging of his death. Smith thought that this utu would of been around the time of:-

"1730 to 1740 that Ngati Whatua decided to avenge the death of their old chief"<sup>161</sup>.

He noted the leaders of the taua that were included in this utu. They were "Tumu-pakihi, Hakiriri, Poutapu-aka, Papaka-rewa, Te Ate-a-kura, and Tuku-punga" and others.

Throughout this period the Ngati Whatua tribe, whilst still living in the Northern parts of the Kaipara "were becoming restless" and they, as recorded:-

---

<sup>159</sup>Refer p 53.

<sup>160</sup>Prehistoric Archaeological sites of the Waitakere Ranges and West Auckland,NZ. by B.W. Hayward and J.T.Diamond,p 10.

<sup>161</sup>The peopling of the North (supplement to the Journals of the Polynesian Society).Vol 6 1897, p 72, by S.Percy Smith. D B p 62.

"looked enviously upon the fertile south Kaipara land (ancestral land of their Muhuhu canoe)"<sup>162</sup>

Ngati Whatua started to make small warring advances on the Kawerau people and in one instance two Ngati Whatua chiefs perished in battle. After the death of these two warrior chiefs Ngati Whatua sent a request for assistance to their Waikato relative - Kawharu. Kawharu was a "reputed giant" and had led Ngati Whatua on many successful conquests capturing many pa in the Southern Kaipara. However, on one such visit while he was returning to the Kaipara to visit his sister he was "treacherously killed" by the Kawerau people.

Ngati Whatua were by now seething for revenge as the Kawerau tribe had not only taken the life of Haumoewaarangi but had now slain Kawharu "the giant" - their relative from Waikato.

For the "next 20-30 years, the Ngati Whatua brooded over revenge" and finally about "1730" after leaving the northern Wairoa in the waka's "Te Wharau" (commanded by Tumu-pakihi) and "Te-potae-o-Waihieroa" (under the command of Haki-riri), moved in on the Kawerau tribe<sup>163</sup> of the Southern Kaipara. They gained a "conclusive victory" throughout the lower Kaipara, and sent the survivors from the Kawerau fleeing to the Waitakere Ranges and to their neighbours the Waiohau living in Tamaki.

---

<sup>162</sup>Prehistoric Archaeological sites of the Waitakere Ranges and West Auckland, NZ. by B.W. Hayward and J.T.Diamond, p 10.

<sup>163</sup>S.Percy Smith records the Wai-o- hau, but also suggests it could of been the Kawerau tribe.

## 9. Te Uri O Hau Rohe

After some one hundred and fifty years of living in the North Kaipara the Ngati Whatua had now moved out and were now occupying that portion of the South Kaipara lands. The death of Haumoewaarangi was now fully satisfied by the Ngati Whatua, and his children and descendants were now moving into other areas with their whanau and settling on these newly acquired land . Some moved into the South Kaipara with Ngati Whatua, such as Makawe and her descendants. They became known as the Te Taou tribe, and the Ngati Rongo (descendants of Rongo) migrated to the regions of Mahurangi.

Daamen, Hamer and Rigby<sup>164</sup> expanded, 'to a degree' on the important aspects already mention in this and the previous chapter noting that:-

"Te Uri O Hau were closely related to Ngati Whatua...they took the name Te Uri O Hau during the time of Hau-mai-wharangi [sic]...who was pure Ngati Whatua".

Then followed the occupations of people to various land highlighting the boundaries of their rohe. They noted, in particular, accounts from Smith after land had been sold by Te Uri O Hau to the Government, recording a "fully recognised tribal boundary which existed in the time of the Wai-o-hua occupation of Eastern Kaipara, and was the limit of the latter's territory towards the north, quoting:-

"up to their tribal boundaries on the one side, and the Ngati Rongo and others - who are inheritors by conquest of the Wai o-Hua lands - did the same on the other side. The boundary runs from opposite Kaipara Heads through Okahukura, and thence follows the south boundaries of the parishes of Orua-wharo to Te Arai Point on the East Coast . To the south of this 'boundary' lived the Waiohua and subsequently Ngati Rongo"<sup>165</sup>.

---

<sup>164</sup>Rangahaua Whanui district 1 Auckland report, 1996 p 30, by R.Daamen, P.Hamer, and B.Rigby.

<sup>165</sup>Ibid



The above account highlights the southern boundary line to Te Uri O Hau lands after the exodus and migration of Ngati Whatua from the Northern Kaipara, and a little later we will deal with the northern boundary of Te Uri O Hau lands.

During the reign of Ngati Whatua in the Northern Kaipara districts, the sons of Te Awe O Te Rangi, Haumoewaarangi and Rangiwahapapa, through their fathers mana were considered to be on the same par in all aspects of land and resources. This may have been the case in lands affecting the immediate area of Pouto as Paraone Hemana had said in relation to their 'rights'. He said that their "rights to the land were equal"<sup>166</sup> pertaining to land at Pouto, however on a more regional basis involving lands outside this rohe, Haumoewaarangi's mana and authority extended much further as is seen from the settlements of pa that he lived at at various times of his life and through the marriage to Waihekeao became, as is already said, the chief for all Ngati Whatua. Thus his mana, apart from settlement of pa, included the vast areas around Kaihu, Maunga-nui bluff, Dargaville and across to the East Coast of Mangawhai and down to and including the Okahukura peninsula. Hemi Parata was quoted as saying this in respect of mana and rights; that as far as the whanau, the relationship of kinsmen, the hapu and the wider Iwi were concerned, the rights were equal until it came to occupation. He said:-

"as far as ancestry, burials and conquest are concerned, we are all equal, now we come to occupation"<sup>167</sup>.

During this court investigation, like Parata, the Kaumatua gave 'occupation' of the land to be the determining factor to 'better rights' to the whenua. The principles of Ahi Kaa (keeping the home fires burning) was the all important factor for a person to hold more mana and rights to the whenua than a relative who may live elsewhere and not on the immediate whenua. As Parata said that the rights of an individual, after a period of not living on the land may have "grown cold".

Once the Ngati Whatua had moved from the north, Te Uri O Hau moved in and settled in amongst the many settlements and cultivations that were being abandoned by Ngati Whatua. In time they occupied the entire region of the

---

<sup>166</sup>Kaipara minute book 7, p 95.D B Doc A, A-4.

<sup>167</sup>Ibid, p 97



North Kaipara including Okahukura. In 'olden days' the region of North Kaipara was known as the 'Wairoa', and as Geo. Graham noted, when accounts were narrated about the Northern Kaipara region, he said:-

"I think the author is wrong in calling this part Kaipara; it should be Wairoa, for the former name, according to my informants, in the sixties of last century is confined to the southern branch of the harbour".<sup>168</sup>

This then, to me, suggests that when Te Uri O Hau were recorded as living on the shores of the 'Wairoa', presumably the writers actually meant that they (Te Uri O Hau) were living on the shores of the 'North Kaipara' harbour. The many recordings of Ngati Whatua, Te Uri O Hau and the 'conquest of the Kaipara' by Smith and Graham certainly clarifies this point. Maintaining that the "Kaipara" was considered the southern portion of the Kaipara Harbour in keeping with the named 'Kaipara River' that flows from the South Head to the Helensville region and environs. The Wairoa River that flows from the North Head up to Dargaville and encompassing that land north from North Head was known as the "Wairoa".

The above comments were 'confirmed' by Paora Tuhaere on 4th July 1878 with regards to the rohe of Ngati Whatua and Te Uri O Hau. He said:-

"There was an understanding between Uriohau and Ngati Whatua that one should be on the north and the other on the south of Kaipara - Ngati Whatua left Kaihu and Wairoa and came and occupied - the Kaipara."<sup>169</sup>

To the far north the boundaries between Ngapuhi and Ngati Whatua (prior to their migration) were marked by, as recorded:-

"shining yellow rock, Motuhuru, between Ngati Kahu of Waimamaku and the earlier tangata whenua of Waipoua and Maunganui, Ngai Tuputupuwhenua"<sup>170</sup>.

Smith described the rohe, which was once the dominion of Ngati Whatua and now in the hands of the Te Roroa Iwi, as being along the coast from Kaihu (modern Dargaville) to near Hokianga and Hone Mohi Tawhai

---

<sup>168</sup>The Journal of the Polynesian Society, Vol 20, p 85 - extract from Ngati-Whatua Traditions, by Geo Graham. D B p 138.

<sup>169</sup>Kaipara minute book 3, p 318. D B Doc A, A-3.

<sup>170</sup>Waitangi Tribunal, Te Roroa report, p 9.

explained further that once Ngati Whatua occupied Wairau, Kawerua, Waipoua and Waikara. Smith went on to record that:-

"The Roroa branch of Ngati Whatua live on that coast at the present day...Maunga-nui is a natural division in that great long stretch of sandy beach which extends from Kaipara to Hokianga heads, and as such has entered into the 'tribal wisdom' of Ngati Whatua, who say: Ka titiro a Maunga-nui, ka titiro ki kaipara; ka titiro a kaipara, ka titiro ki Maunga-nui, Maunga-nui looks towards Kaipara, and Kaipara looks towards Maunga-nui"<sup>171</sup>.

The above proverb means, should either the Te Roroa or the Te Uri O Hau people require assistance from the other, a smoke signal is sent. Te Roroa's fire is lit on the Maunga-nui bluff and Te Uri O Hau's fire is lit on the Muarangi pa and assistance is sent at once. This 'signal' was used as late as 1807 when Nga Puhī, under their leader Hone Heke, waged war on the Roroa, Te Uri O Hau and Ngati Whatua people at the battle of Moremonui. I will discuss this battle later.

To the east of the Te Roroa boundary the land was, as Smith noted, to have been the home of the Ngai Tahu and the Parawhau tribes. Ngai Tahu being in occupation of the upper Wairoa river and Manga-Kahia valley's, and Parawhau people occupying the land around the Whangarei district with both tribes having close connections to the Nga Puhī in the north and the "Ngati Whatua" in the south. The Ngai Tahu and the Parawhau apparently being very closely related as well, which was noted by Daamen, Hamer and Rigby.<sup>172</sup>

John Rogan, District commissioner for Whangarei described the borderlands between Ngai Tahu and Te Uri O Hau lands (although recorded as Ngati Whatua lands) in 1862<sup>173</sup>. This came about when the Te Uri O Hau chief - Paikea and the chief of Ngai Tahu-Tirarau came in conflict between themselves as to the boundary line. Tirarau and Parore claimed the Wairoa because their tupuna had won this area many generations before in battle. Paikea, who could Whakapapa to Ngai Tahu disagreed. After the battle of Te Ika Ranga nui (see below), Te Uri O Hau scattered themselves

<sup>171</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 58, by S.Percy Smith. D B p55.

<sup>172</sup>Rangahaua Whanui district 1 Auckland report, 1996 p 30, by R.Daamen, P.Hamer, and B.Rigby.

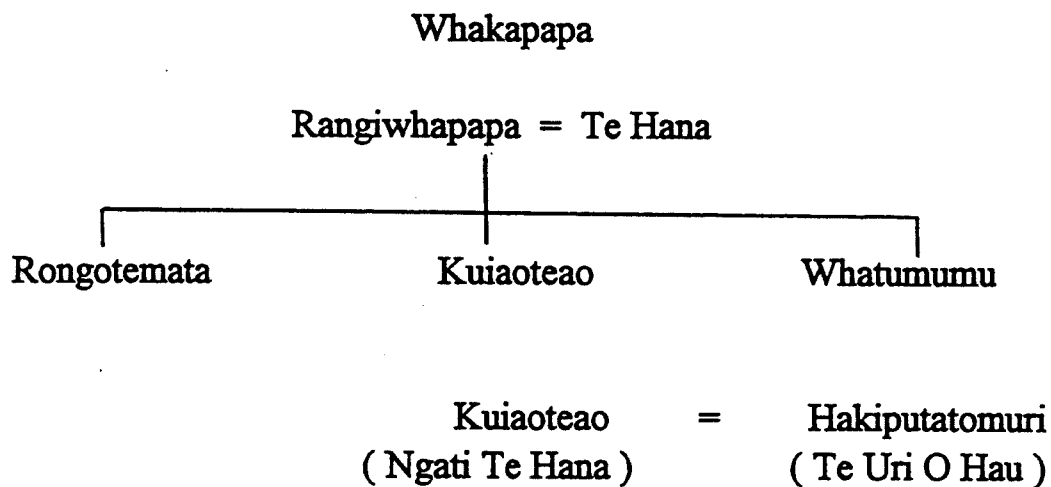
<sup>173</sup>AJHR 1863, E4.

throughout this region (and elsewhere) seeking shelter and protection from Tirarau and Kawiti of the Ngatihine people. Paikea was reported to have stayed with Tirarau during this uncertain period of '1825-1840's' and maintained the principles of Ahi Kaa for Te Uri O Hau. In the late 1850's Paikea and Tirarau were in a disagreement because of the borderline and were nearly in conflict when the Government stepped in. After major discussions, Tirarau conceded the land south of the Tauraroa river to Te Uri O Hau. Paikea was not satisfied. A little while later during the tangi of Paikea's wife, Tirarau visited Paikea and conceded to him the land up to the Wairoa river. Thus, to me, Te Uri O Hau's northern boundary now went from the Mahuta gap to Mt Wesley at Mangawhare, following the Wairoa river to an unknown spot and from there down to Te Arai south of Mangawhai. It should be noted that the Kaumatua and Kuia are best to describe the boundaries in full in oral evidence for I have only reported here secondary sources of information.

## 10. Hakiputatomuri

The reason for explaining the borderlands above, at this stage of the report, was to give the reader some idea of the land that is considered 'inside' the rohe of Te Uri O Hau. The land is questionable when it comes to the Okahukura peninsula.<sup>174</sup>

Hakiputatomuri was the youngest son and child from the marriage of Haumoewaarangi and Waihekeao. As Morehu Kena said "his name was apt, for he was born of breach birth - Haki-puta-tomuri, meaning the ancestor who came out backwards". He married Kuiaoteao, a daughter of Rangiwahapapa and Te Hana. See below the Whakapapa of the marriage between Ngati Te Hana and Te Uri O Hau.



From their marriage were born two famous sons to which many great Te Uri O Hau chiefs would show either way their descent to Hakiputatomuri. The two sons were called Whitirawatea and Pokopoko, the latter more widely known to Te Uri O Hau as 'Pokopoko-whiti-te-ra'.

At the land court investigations in August 1897, in relation to the eighteen people that were included in the 'Memorial of ownership' for Pouto No.2 block Pita Kena stated:-

<sup>174</sup>See Bruce Stirling report, Vol 1 p 51.



"My tribe is Uriohau. I live at Pouto. The ancestors for this block were Haki and Ruinga. Most of the 18 are from those two. All the 13 are "<sup>175</sup>.

When Pita Kena said "all the 13 are", he referred to five other people nominated in to the 'Memorial of ownership' that could not Whakapapa to Hakiputatomuri and Ruinga but sought inclusion as 'owners' through Rangiwhapapa and Ngati Te Hana, from the marriage of Kuiaoteao to Hakiputatomuri. Two names were inserted out of 'aroha' even though they had not, or ever did, occupy any land at Pouto. However, after a lengthy court hearing the main agreements to the 'rights of the land' was in effect mostly settled through the two sons of Hakiputatomuri and the occupation of the land. Such comments made by Matiu Tautau in 1878 at the re-hearing was echoed by others with similar remarks when he said, "Hakiputatomuri owned this land - Uriohau are not the only descendants of Hakiputatomuri - Pokopoko was Haki's son, Pokopoko had a claim on this land"<sup>176</sup>.

The above was in relation to land at Pouto, but I have already stated that Te Uri O Hau's boundaries far exceeded those in Pouto in the previous chapter. The reason for this, is because even though the other children of Haumoewaarangi created their own Iwi or hapu of Ngati Whatua they would also recognise themselves as belonging to Te Uri O Hau, that is 'the uri of Haumoewaarangi'. This may cause a slight confusion of who's who, but as you have read, it was Hakiputatomuri who initiated the Iwi Te Uri O Hau in memory of his father after he was killed, and after the battle at the Pukekura pa against Te Atuhaere. The land was taken and the boundaries to that battle were set<sup>177</sup> for the people of Te Uri O Hau, his descendants. Ruinga occupied the pa under 'Haki's' mana to confirm his occupation.

In 1877 that piece of land was to be made inalienable for his descendants to reside on whilst other lands were to be leased for revenue for the people living at Pouto. This land was recognised as the best land for cultivation, an area that went back for many generations as cultivable land as you saw when Haumoewaarangi and his Whanau first settled in Pouto.

---

<sup>175</sup>Kaipara minute book 7, p 37.D B Doc A, A-4.

<sup>176</sup>Kaipara minute book 3, p 315. D B Doc A, A-3

<sup>177</sup>Refer p 55.

Bruce Stirling covers this reserve boundary in his report<sup>178</sup> and as you will see the land court disregarded the application for this reserve for the people of Te Uri O Hau. This was, and still is, one of the most important blocks of land to the Pouto Maori. Not only for cultivations but because their Urupa and Wahi tapu stretch throughout the sand country to the west coast. The Crown now grow pine trees on this land.

Anyway I shall return to the wider Te Uri O Hau boundaries. Like I said, other children of Haumoewaarangi classified themselves as "of the Te Uri O Hau" tribe. For instance, the blocks called Otioro and Te Topuni in the parish of Oruawharo were, as Tapihana Eramiha Paikea said:-

"I live at Otamatea - my hapu name in connection with this land is N' Mauku [sic] - which is a sub hapu of Te Uri O Hau...I claim the whole of it for myself and others - for N' Mauku and also for Te Uri O Hau"<sup>179</sup>.

He went on to say that the land was for "tuku, tupuna and noho tuturu" and the tuku was for "the marriage of Mauku, daughter of Haumaiwarangi, to Paharakeke" and the land "given was all Oruawharo" and Mauku's pa was "at Waingohe" and "Huruhuru". Wiremu Henare at the same hearing confirmed the statement when he said:-

"I claim this land for Te Uri O Hau - the whole hapu - my sub hapu name is N' Mauku .... the ancestor Mauku owned this land...Mauku was the child of Haumaiwarangi, the tupuna of all Te Uri O Hau"<sup>180</sup>.

The court minutes are extensive but the recognition of Mauku being the ancestress of Ngati Mauku is quite evident and that Ngati Mauku is a sub tribe of Te Uri O Hau. This is the case for all of Haumoewaarangi's children, they all had their own hapu name for example like Ngati Mauku above. Ngati Rongo, Ngati Whiti, Te Taou from Makawe, Ngati Weka and Ngati Ruinga are in the same category that being a sub hapu of Te Uri O Hau or a hapu of Ngati Whatua. This is why I class in my writings that Te Uri O Hau is an Iwi in their own right as we have many sub tribes that is affiliated to or take a direct link to the Te Uri O Hau tribe - Hakiputatomuri

---

<sup>178</sup>Refer Bruce Stirling Vol 1, p 148.

<sup>179</sup>Kaipara minute book 8 p 111. D B p 160.

<sup>180</sup>Kaipara minute book 8, p 97. D B p 152.

being the principle ancestor to the Te Uri O Hau Iwi of the children from Haumoewaarangi.

Therefore, as you will now understand that when I say the land within the Te Uri O Hau boundaries belong to Te Uri O Hau, I mean in fact that land is under the 'umbrella' of Te Uri O Hau but specific blocks of land may be more closely associated with a sub tribe of Te Uri O Hau. Like Ngati Mauku being the closer 'owners' for Oruawharo lands through occupation and Whakapapa, so to is the Pouto peninsula land more directly related to Hakiputatomuri.

There is very little recorded information about Hakiputatomuri and his battles apart from those already spoken of above. Smith attempted to include 'Haki' with the battles associated with Haumoewaarangi by saying:-

"It may be presumed that Hau-mai-wharangi's son, Haki-puta-tomuri, took part in the events...but my notes make no mention of him:...Pokopoko has however left a record in the tribal history"<sup>181</sup>.

I will now write of Pokopoko-whiti-te-ra, the 'taniwha slayer' and his elder brother Whitirawatea.

---

<sup>181</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 70, by S.Percy Smith. D B p 68.

## 11. The Sons of Hakiputatomuri.

Pokopoko was well recognised as a Rangatira for all Te Uri O Hau and Ngati Whatua and is firmly entrenched in our traditions through Whakapapa, karakia and waiata's. He is known for the many wives that he had and other tribes acknowledge him through their whakapapa from one or more of his marriages. I have heard that he had married some seven times during his life time and on his death Te Uri O Hau traditions say he was transfixed from a mortal being to a 'spiritual taniwha'.

Our Kaumatua, Morehu Kena says this of Pokopoko:-

"Pokopoko lived to a ripe old age of over one hundred years. Nga Puhī claim they killed him in a battle up north by Otaua. They claim this because during his reign his mana and taonga were so great they could not get to him whilst he lived."

Nga Puhī say that one of his wives was Hinerangi, a women of Tainui and Arawa descent. She was the daughter of Rangitihi of Te Arawa. They resided at the Kaipara where their four succeeding generations were born up to the time of Waikona and Waimirangi, the latter being a descendant of Pokopoko and Hinerangi.<sup>182</sup>

From Te Uri O Hau's whakapapa, Pokopoko was married three times, the first wife - Waitakingarangi, then Kuia O te po and the third wife was Raninikura.

S.Percy Smith recorded another marriage of Pokopoko and he noted that:-

"Pokopoko married Taumutu, a descendant of Maki, the great Wai-o-Hua chief who lived about the period of Hau-mai-wharangi, and by her he had a son, Ruarangi, from whom was descended the well known chief Te Keene Tangaroa...As a descendant of both Ngati Whatua and the Wai-o-Hua he represented both conquerors and conquered"<sup>183</sup>.

---

<sup>182</sup>Mrs Mere Cassidy - Oral evidence.

<sup>183</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol



During the proceedings at the Kaipara court in 1897, many of the eighteen "caretakers...to the land"<sup>184</sup> that were included in the 'memorial of ownership' traced their descent to the land at Pouto through the marriage of Waitakingarangi, who was of the Ngati Kura tribe, and Pokopoko. Reihana Kena confirming this when he talked about Pokopoko's marriages. He said:-

"Pokopoko married a wife of N' Whatua, his first wife was of N' Kura a hapu of Uriohau, his third wife was of N' Whatua and N' Rango. At this time N' Whatua and Uriohau had separated, N' Whatua lived at Kaipara and Uriohau lived at Pahi and Wairoa"<sup>185</sup>.

Because of the intermarriages that took place over generations to come between the descendants of Haumoewaarangi and Rangiwahapapa all eighteen tupuna could describe their descent back to Hakiputatomuri, through Pokopoko or Whitirawatea, Haki's two sons.

Below is an example of how, by using whakapapa, one could show descent through either of the two sons, Pokopoko or Whitirawatea and then to Haki. In one case this was done through the connections of intermarriage(s) and the case of the two men mentioned in the next chapter 'the battle of Mahipatua' - being Pokaiwhenua and Rangitawhakarere will give you an idea of how the connection to Hakiputatomuri can (as was the way of Maori) be shown.

Rangitawhakarere and Pokaiwhenua "were cousins"<sup>186</sup>, Pokaiwhenua being the grandson of Pokopoko and great grandson of Hakiputatomuri and Rangitawhakarere, the grandson of Whatumumu and great grandson of Rangiwahapapa. Pita Kena gave one side of the tatau to Hakiputatomuri through Pokopoko when he said:-

"Pokai's wife was of N' Kura, her name was Urutaki her father was Kou. Kou's father was Pokopoko, who was of Haki"<sup>187</sup>.

---

6 1897, p 70, by S.Percy Smith. D B p 68.

<sup>184</sup>Kaipara minute book 7,p 67. D B Doc A, A-4.

<sup>185</sup>Ibid, p 82.

<sup>186</sup>Ibid, p 74.

<sup>187</sup>Ibid, p 75

Kehaea Waiti (who spoke on behalf of his father - Hone Waiti, now deceased<sup>188</sup>) gave the tatau that connected their rights to the land via the descendants of Rangiwahapapa and in particular Rangitawhakarere. This tatau went through the other son of Haki-Whitirawatea as shown on the following page.

You will see from the battle that the two men Pokaiwhenua and Rangitawhakarere were to become important tupuna to the Te Uri O Hau Iwi through this conquest even though Rangitawhakarere was of the Ngati Te Hana tribe. As Pita Kena said "they were cousins".

Whakapapa in this case, shows a direct link by marriage via the two sons and then to Haki. This was all important in establishing a persons right to the land, especially land at Pouto.

Pokopoko, as I have already stated was a well known Rangatira as far as Te Uri O Hau was concerned. His reputation as a 'taniwha slayer' was known throughout the land and because of this I presume, is given more 'attention' by historical writers and others than his tuakana - Whitirawatea.

Pokopoko was recognised as a "peace maker" and through this trait in his character got the second part to his name, and thus became known as Pokopoko-whiti-te ra' (Pokopoko, who causes the sun to shine)<sup>189</sup>. At a gathering at Aotea, Kaipara, in 1883, at an opening of a new wharenuī, and with Nga Puhi present, Te Keene Tangaroa addressed the guests with "Welcome O Ngapuhi, come to the house of Pokopoko-whiti-te-ra". Te Keene was implying to their present meeting in peace after the ancient hostilities that once existed between Ngati Whatua and Nga Puhi. Especially so in the case of the Te Ika Ranga nui battle at Kaiwaka between Nga Puhi and Ngati Whatua in 1825.

His notoriety as a 'taniwha slayer' has been passed down through traditions by various people and various tribes. Te Uri O Hau is of no exception.

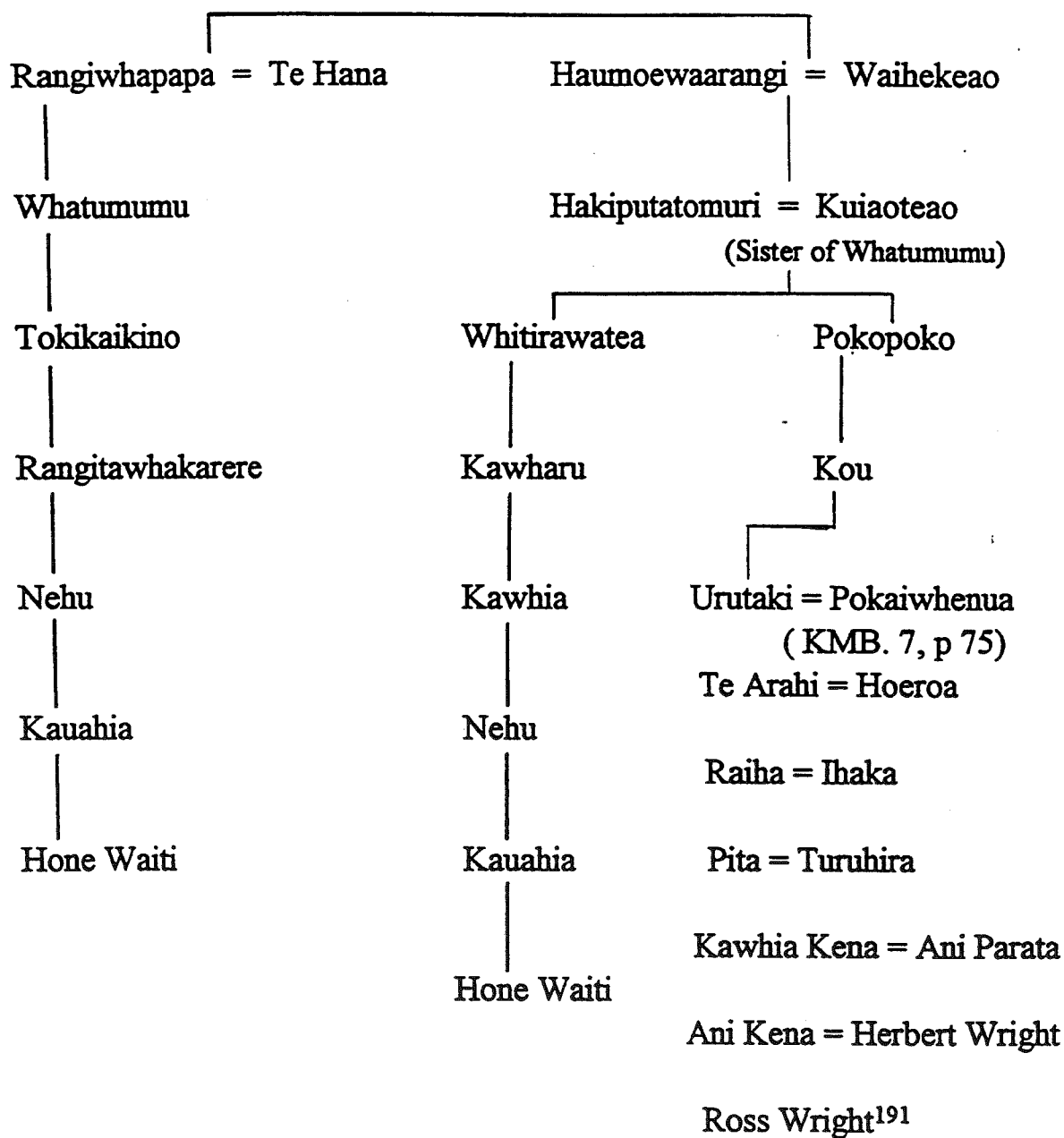
---

<sup>188</sup>Hone Waiti - One of the eighteen people in 'Memorial of ownership', died in 1879. Kaipara minute book 4, p 48. D B p 153.

<sup>189</sup>The peopling of the North (supplement to the Journals of the Polynesian Society). Vol 6 1897, p 70, by S.Percy Smith.D B p 68.

WHAKAPAPA  
(See previous page)<sup>190</sup>

Te Awe O Te Rangi = Hineao



( KMB. 7, p 86 )

<sup>190</sup>See Whakapapa after p 50 and 64.

<sup>191</sup>Oral evidence Claimant Member.



One such taniwha that Pokopoko was known to have slain resided in a pool at the head of the Orewa river called "Te Rua-taniwha" (the taniwha's lair) and was said to "kill and eat all the people who attempted to pass along this old native track".

Another taniwha that supposedly resided at the Pahi river, where there is a limestone out crop called "Turi-ara-harahara" was also reported to have been slain by Pokopoko.

Smith recorded accounts also from Ngati Whatua that "Hata" (another taniwha) lived in the Wairoa river at "Tangi-kiki[sic]" (Tangitiki? Bay) who was claimed by "Manukau, a well known chief of Te Uri-o-Hau" to have been an ancestor of his, in which this taniwha - Hata finally residing to lake Roto-tuna. There are other such mythical stories about large eels that lived in lake Rototuna<sup>192</sup> called "tuoro-a kind of large eel, or snake like monster" and whether the two are connected is unknown. What is known though is the size of the eels that are found all throughout the lakes in Pouto and for many many generations our people have always sought these eels for their kai. When Te Uri O Hau returned back to Pouto in 1841 an eel weir that was located in Pouto was to be the death of "Tapuri". He was with the party of Te Uri O Hau on their retrun and an argument arose over the catching of eels while the people resided elsewhere after the battle of Te Ika Rangi nui. Henare Wharara Toka submitted this in regards to the eel poachers:-

"When Uriohau heard of it they came and offend opposition because they were catching eels in the absence of the people...The privilege belonged to the whole tribe...he was killed by Kawahua"<sup>193</sup>.

Such was the status of eels to Te Uri O Hau Maori, it was one of the most prized delicacies of their diet and much later, they fought hard with the Government to return their lakes and eels that were taken from them this century<sup>194</sup>. This was a matter of survival, and to date this has been ignored by the bureaucrats, but like I said I am unable to say whether this or eels had any connection to the taniwhas that Pokopoko killed.

---

<sup>192</sup>See G.I.S. map 40.

<sup>193</sup>Kaipara minute book 7, p 58.D B Doc A, A-4

<sup>194</sup>Bruce Stirling's report Vol 3, p 197.



When Pokopoko died Morehu Kena said this about him. He said:-

"After his death, his whanau sealed his body form in a cave. His life form was transferred to a rakau - Rakau Rangiriri, which travels up and down the northern Wairoa and around the Kaipara harbour. Whenever a prominent person passes away, Pokopoko will be seen in the area. Today the transferred spirit of Pokopoko rests at Whatuwhiwhi".

Grace Kapa (claimant member - now deceased) saw on more than one occassion the 'taniwha' floating up the Wairoa river and is said to float against the swift currents of the Kaipara and the Wairoa rivers.

## 12. The Battle at Mahipatua.

Rangitawhakarere was of the Ngati Te Hana tribe, descendants of Rangiwahapapa and Te Hana. He lived at the pa of his great grandmother - at Mahipatua, the pa associated with the legend of the maiden Te Hana. From the 'measurement' of whakapapa, this would have been some eight or nine generations ago, and using the twenty-five years per generation as a guide line this would approximately be around the 1770's or late eighteen century.

In these times, from the oral evidence supplied by Hemi Parata to Geo Graham lived two trouble-makers by the name of "Meke and Hau-pae-whenua" descendants of Ngati Rongo, a hapu of Te Uri O Hau. Hemi Parata said, they "were not men of a different tribe, but of the same people". They themselves were living at an island at lake Humuhumu<sup>195</sup>, which was some 4-5 kilometres from Okaro, a very noted Te Uri O Hau settlement on the shores of the Wairoa river. These two would plunder the food and cultivations of others and cause general havoc and their depredations extended as far as the Mahipatua settlement.

On one such occasion, Rangitawhakarere took a taua from his people to do battle with the "northern People", and with him he took an elder by the name of "Hau-tukia" and his cousin Pokaiwhenua, who was living at Okaro at the time. They travelled over land north and after some distance from Mahipatua, Hautukia, feeling uncomfortable and thinking of the women and children that were left behind spoke to Rangitawhakarere, and expressing his concerns:-

"I am greatly troubled as we go along. My troubles refers to those left at home on account of the women and children and the mischievous behaviour of the black one and the red one"<sup>196</sup>.

---

<sup>195</sup>See G.I.S map, 40.

<sup>196</sup>The Journal of the Polynesian Society, Vol 20 - extracts from Ngati Whatua Traditions, p 109, by Geo Graham.D B p 155.

Rangitawhakarere knew exactly what Hautukia was considering and he told Hautukia that he and some of their taua should return back to Mahipatua and guard the women and children while the main taua was warring in the north. Hautukia told Rangitawhakarere and Pokaiwhenua to take a selected group back to Mahipatua, but to be secretive otherwise "least all the party want to return". Rangitawhakarere chose seventy men and with Pokaiwhenua they returned back to their pa.

However, in the meantime Meke and Hau Pai Whenua with their renegades had already started the plunder of the Mahipatua settlement and their storage areas where the food was stored. Mahipatua is only a short distance from the northern end of lake Humuhumu, with the island being situated in the southern part of the lake. Lake Roto Pouua is north of lake Humuhumu located at middle distance from Mahipatua. All the land surrounding this area was cultivable by those living in the vicinity with the fresh water lakes being used not only for the gathering of Kaimoana, but for the irrigation of their crops as well. This was a prized region for any settlement of Maori in those days, not only for their cultivation uniqueness but also for the strategic positioning of Mahipatua<sup>197</sup>. From the pa itself, one can see the Wairoa river to the east and Ripiro beach to the west and as far north and south as possible.

When the party had returned to their settlements they found the women and children wailing and were told by their whanau that Meke and Hau Pai whenua with their party had already started robbing the food of their people but had not taken everything as yet. Rangitawhakarere and Pokaiwhenua questioned them further and asked when the last food stores were likely to be taken. Their people reported:-

"To-morrow will be taken the rest of the food in the food-stores - there are only two stores left owing to the plundering of those men and their people"<sup>198</sup>.

As the taua rested from their return, Rangitawhakarere and Pokaiwhenua planned their surprise for the coming day as the 'raiders' at this stage knew nothing of their return. They were to separate themselves equally inside the food stores and from there wait for the 'food robbers' to arrive.

---

<sup>197</sup>See Archaeology report, p 80.

<sup>198</sup>The Journal of the Polynesian Society, Vol 20 - extracts from Ngati Whatua Traditions, p 110, by Geo Graham. D B p 156.

Rangitawhakarere explained to Pokaiwhenua that before their return home - Hautukia asked that one death be the punishment for both Meke and Hau Pai Whenua. These were his instructions:-

"When the time comes to catch those plunderers, if the red one only is caught do not kill him; also, if the black one alone is caught, do not kill him either. But when both are caught, then kill them, so there may be only one death for both"<sup>199</sup>.

The next morning they all hid themselves inside the food stores and all the waiting taua knew what their instructions were as far as Meke and Hau Pai Whenua were concerned.

It was not long before the robbers appeared; they came from their island on their waka's to the 'mainland' to Ruatiti and from there to the settlement at Mahipatua.

It is said that when the raiders arrived they were taken completely by surprise by Pokaiwhenua and Rangitawhakarere taua and a battle ensued. One of the "chief robbers" was caught, but the other and their taua that survived the immediate ambush fled to the "sand ridge" in the hope of escaping to the West Coast. Pokaiwhenua and his people gave chase until they had caught the fleeing plunderers. Meke and Hau Pai Whenua were brought together with the remaining prisoners and they were killed. The remaining prisoners were spared their life and the Ngati Rongo were finally 'asked to move on', as Pita Kena said "Ngati Rongo were completely driven away"<sup>200</sup>. Obviously those Ngati Rongo who had not migrated to the Mahurangi regions earlier had mixed in with the Te Uri O Hau Iwi and through their ancestral connections and intermarriages shared in common the occupation of Pouto but only to a degree. This is why Meke and Hau Pai Whenua, being kin of Te Uri O Hau, were allowed certain leniency but to raid another's food store was automatic death. Even if it belonged to your own relations. This is also why the surviving prisoners were given a second chance and allowed to live.

In 1897 at the court hearing in Helensville, many kaumatua spoke of this battle. The battle happened some one hundred and thirty years previous so

---

<sup>199</sup>Ibid, p 110

<sup>200</sup>Kaipara minute book 7, p 74.D B Doc A, A-4.



the oral descriptions of this battle was well known to them all for they would of heard this story from their parents or grand parents at least.

Hautukia and Rangitawhakarere gifted an area of land to Pokaiwhenua because he had captured one of the plunderers and for the assistance he had given Rangitawhakarere in securing the food stores that were left. The land that was conquered and passed over to Pokaiwhenua was from Tauhara to Okaro on the Wairoa river side and extended to the West Coast. Pita Kena spoke of this 'gifted land'. He said:-

"The conquest over this land was by Pokaiwhenua and Rangitawhakarere. They conquered N' Rongo, that is Meke and Haupaiwhenua. A part of Pouto, from Tauhara to Okaro was the land conquered...The land conquered extended to Whakaneke on the West Coast. The land belonged to Pokaiwhenua and Rangitawhakarere"<sup>201</sup>.

Pita Kena further emphasised Pokai's 'rights' to the land by adding:-

"Pokai derived his rights there by conquest, also by descent from Haki"<sup>202</sup>.

Hemi Parata then questioned Pita (who was under oath) as to the status of the land. This was the question asked by Hemi:-

"Did not land belong to N' Rongo?"

Pita Kena answered:-

"No, N' Rongo were travellers with purpose of taking the land"<sup>203</sup>.

Mihaka Makoare in his evidence to the court had earlier agreed with what Pita Kena had said. He also spoke of the land from Tauhara to Okaro and stated:-

"This belonged to Pokaiwhenua...Pokaiwhenua was partly Te Uri O Hau...Pouto block belongs to Te Uri O Hau"<sup>204</sup>.

---

<sup>201</sup>Kaipara minute book 7, p 74.D B Doc A, A-4.

<sup>202</sup>Ibid, p 75.

<sup>203</sup>Kaipara minute book 7, p 79.D B Doc A, A-4.

<sup>204</sup>Ibid,p 64 - 66.

So it was said, the land belonged to Pokaiwhenua after the conquest of Ngati Rongo or more specific Meke and Haupaiwhenua.

Hemi Parata in his narrated version to Graham then gave an account about the land once it had been gifted to Pokaiwhenua. Apparently the land was then given to Te Peha, a nephew of Te Hekeua and the father of Paikea Te Hekeua, because Te Peha had saved Pokaiwhenua's life. This came about when Pokaiwhenua abducted a woman from Te Uri O Hau and because of this Te Uri O Hau sought to kill Pokai but Te Peha was sent from Otamatea to Okaro by Te Hekeua to save him. Parata, at the hearing said:-

"Pokaiwhenua did give to Te Peha the land he conquered; the gift was because of a woman of Uriohau, the belle of the tribe. Pokaiwhenua took her. So Uriohau sought to kill him. Te Peha went and made peace, saving the life of Pokaiwhenua, who gave him the land"<sup>205</sup>

After the gift to Te Peha, Pokaiwhenua left the Pouto peninsula and went to the south Kaipara where he resided and did not return. However, in the meantime Te Peha married a daughter of Pokaiwhenua as Parata went on to explain. He said:-

"and Pokaiwhenua went away to south Kaipara and did not return. But one of his daughters married Te Peha. His desc. are Kira Kerepe. Reihana Kena is from another daughter of Pokai"<sup>206</sup>.

From the above accounts it is worthy to note that this was in fact how the Te Uri O Hau people and other tribes exercised their rights to the land and resources. Firstly, Meke and Haupaiwhenua were killed for the breach of Tapu and Rahui and the 'taking' of another's mana. In this case - Hautukia, Rangitawhakarere's and their people's mana had been insulted on account of their tribes food stores being invaded by another party, and in this case by close relatives. Rangitawhakarere and Pokaiwhenua exacted revenge on the

---

<sup>205</sup>Kaipara minute book 7, p 98.D B Doc A, A-4.

<sup>206</sup>Ibid, p 99.

plunderers, in which, under tikanga Maori, they were entitled to do so. E.T. Durie wrote :-

"Warfare was a course of last recourse if mana could be restored to the aggrieved party (utu) without further diminution of the mana of the offenders"<sup>207</sup>.

This was done by killing Meke and Haupaiwhenua together, as stated, "but when both are caught, then kill them, so there may be one death for both"<sup>208</sup>. The releasing of the prisoners was also a sign that the mana of another's tribe, especially close kin, is not lessened. This practise was performed so that 'all out war' between two kinship tribes would be abated.

Secondly, Pokaiwhenua was 'gifted' the land because he was a close kin to Rangitawhakarere, as Pita Kena said "they were cousins", both their ancestors being Haumoewaarangi. Durie noted this arrangement as well when he recorded the following:-

"other groups and individuals generally had no rights of user except by special arrangements, as gifts for assistance in war "and" there was no individual right to gift land rights outside the kin group...gift transactions between groups occurred in limited situations where reciprocal obligations were owed..."<sup>209</sup>.

When Pokaiwhenua had heard that his life was in danger from Te Uri O Hau, he fled to reside in the southern Kaipara region. The union of his daughter to Te Peha meant that his entitlement to the land that was gifted to him was not all together 'passed over' from himself to Te Uri O Hau. Through the marriage of his daughter, and we are not sure whether this was an 'arranged' marriage to Te Peha of Te Uri O Hau or not, but his rights to the land were still 'in tact' because of his whakapapa link through his daughter. His ancestors still held it even though he lived now in a different area.

---

<sup>207</sup>Custom law, by E.T.Durie 1994, p 45.

<sup>208</sup>Refer p 76.

<sup>209</sup>Ibid 63.

### 13. The Battle of Moremonui

The intertribal war, or skirmish is probably a better word for the previous chapter, happened around the time, from my estimation, about the mid 1750's to the 1800's. I have no doubt other such occurrences took place within the Te Uri O Hau Iwi before the turn of that century. However, almost at the beginning of the 1800's, a war was to take place that almost changed the history of Te Uri O Hau. The almost extermination of the Te Uri O Hau tribe and Ngati Whatua in 1825 had it's 'beginning' in 1805. The 'take', by one account, was supposedly because of a seduction of a Te Roroa wahine by a Te Uri O Hau man. This women was a wife of a Te Roroa chief and Nga Puhī felt 'obligated' that this insult should be avenged. The other account is given by Hugh Carleton and is different from the above. This is a brief of his account:-

"The take or original cause of so much bloodshed, which made Hongi so great a warrior, originated, as was generally the case in all Maori wars, in a love story. Pokaia, ancestor of the famous Hone Heke, was deeply in love with Karuru, sister of Hongi Hika, and persecuted her so to become his wife, that she, to be rid of him, became the wife of Tahere, a much older chief. Pokaia, in order to vent his rage and vexation, made a wanton attack upon Taoho, chief of Kaihu, a brave of the Ngatiwhatua tribe. Taoho escaped, but Pokaia killed about twenty of his people. Ngatiwhatua in return made a taua on Mataraua, near Kaikohe, and killed the same number as utu. The friends of those who were slain had now to seek for utu, and they joined Pokaia in a descent upon Ngatiwhatua, whom they encountered at Maunganui, on the west coast. An engagement took place on the beach by moonlight, in which Ngapuhi killed about fifteen of NgatiWhatua. This success gave Pokaia a great name, and on his return home he induced Ngapuhi to go again in force against Ngatiwhatua under his leadership; they mustered on this occassion about five hundred fighting men, thinking to make an easy conquest"<sup>210</sup>.

---

<sup>210</sup>The life of Henry Williams: Archdeacon of Waimate, Vol 1, 1874, by H Carleton.



The principal chief of this battle for Te Uri O Hau, Ngati Whatua and Te Roroa was Murupaenga, who was of Ngati Rongo descent, and, just prior to this event, had just returned from the Waikato where he was assisting Waikato and Maniapoto in the battle called "Hinga-Kaka". A tohunga had told him that he had dreamt of a sandstorm approaching the coast of Kaipara driving clouds of sand before it from Maunganui. In the dream Murupaenga had stopped the progress of the storm by erecting a screen. This screen was interpreted "as an impending attack on Kaipara by Ngaa-Puhi[sic]"<sup>211</sup>. Murupaenga is said to have uttered these words:-

"Na wai i ki ka haere mai te riri ki roto te pae o Kaipara?

(By whom has it been said that war shall enter the confines of Kaipara?)"<sup>212</sup>.

Murupaenga and his taua left the South Kaipara by canoe for the Wairoa to meet up with the Te Roroa people. In the meantime the NgatiWhatua taua was led by the chief Wana-a-riri, the Te Uri O Hau Iwi by Te Hekeua and Paikea and the Te Roroa tribe by their chief Taoho. Together they all congregated on the beach at Moremonui.

During the battle, Nga Puhi had the advantage for they had several muskets but eventually the combined taua of Te Roroa, Te Uri O Hau, Ngati Rongo and Ngati Whatua defeated Pokaia and his war party. Pokaia, along with two of Hongi's brothers and other important Nga puhi leaders were killed but Hongi Hika escaped.

The surviving Nga Puhi taua turned and took flight, retreating back up the beach and it was then that Taoho of Te Roroa instructed a chief to draw a line across the sand close behind the retreating Nga Puhi. This line drawn in the sand was in effect a 'boundary line' for the conquerors to stop and not to proceed past. Apparently, Taoho did not wish for his taua and kinsmen to advance beyond this mark because of his close relationship with Nga Puhi. Hence the name of why this battle is also known as "Te Haenga o Te One" (The marking of the sand).

Nga Puhi acknowledged that they had lost 150 men out of 500 but accounts say there was more because the victorious taua is believed to have impaled at least 170 heads of their enemy up on poles.

---

<sup>211</sup>The History of Ngaati Whatua, commissioned by Ani Pihema, 1966 -7. D B p 8.

<sup>212</sup>Ibid

The dead from Nga Puhi, it is reported, were too many in numbers for the conquering taua to eat, so many were left for the seagulls to finish off. This gave rise to the other name of this battle called "Te Kai a te karoro"<sup>213</sup> (feast of seagulls).

Hongi Hika, after he had survived this battle, swore a terrible vengeance on Ngati Whatua and this is reportedly the main reason why he went to England, to secure as many muskets and powder as possible for the pending revenge, which was to take place in 1825<sup>214</sup>. This too was noted by Carleton with this account:-

"This was a grievous blow and a sad disgrace for Ngapuhi, and must be avenged at any cost; and it was for the purpose of avenging this disaster that Hongi determined to go to England, to provide guns and ammunition, the fame of which he had heard from the whalers now frequenting the Bay of Islands..."<sup>215</sup>.

Once again at a court hearing (re-hearing for Pouto No.2<sup>216</sup>) in 1878 many Kaumatua present gave some insight to this battle "Moremonui". Some accounts are recorded by Ngati Whatua and some by the Te Uri O Hau men and in one case, a kaumatua who actually gave evidence was actually present with the fighting taua for Te Uri O Hau and the other tribes. His name was Te Otene Kikokiko (as recorded by Smith) which would of made him at least in his 80's plus at the time of this hearing. Te Otene Kikokiko was of the Te Taou Iwi, hapu of Ngati Whatua, descendants of Makawe and daughter of Haumoewaarangi and Waihekeao.

However, Te Otene Kikokiko had this to say about the events after Moremonui:-

"Shortly after Moremonui N' Whatua left this land to Uriohau - we went to assist Uriohau at Moremonui - this was long before Ikaranganui "

<sup>213</sup>The History of Ngaati Whatua, commissioned by Ani Pihema, 1966 -7. D B p 8.

<sup>214</sup>Extracted from 'Transactions and proceedings of the New Zealand institute', by S.Percy Smith, Vol 28, p 45.

<sup>215</sup>The life of Henry Williams: Archdeacon of Waimate, Vol 1, 1874, by H Carleton.

<sup>216</sup>See Bruce Stirling's Report, Vol 1, p 139

Paoro Tuhaere further agreed to the assistance given to Te Uri O Hau tribe by our Southern Kaipara relatives. He confirmed the above speaker when he said:-

"We were asked to assist Uriohau at Kopuru...After Moremonui we came back to Kawau"<sup>217</sup>.

Paora was obviously meaning, when he said "kopuru", that this was where they (Te Taou) met up with Te Uri O Hau before venturing across the land to the West Coast to Moemonui. It should be remembered that some accounts speak solely about Ngati Whatua waging battle with Ngapuhi, as does Carleton. This is the reason why I have sectioned information specific to Te Uri O Hau, for they have been included in some scripts as 'Ngati Whatua'.

After the battle of Moremonui, and preceding the great battle at Kaiwaka, there were skirmishes of war between Te Uri O Hau and Nga Puhī. These wars were known as the 'musket raids' and this was noted by Haywood and Diamond. Although brief it still gives an insight to these turbulent years from 1807 to 1825. They wrote:-

"In the first part of the nineteenth century, the Ngapuhi of the Bay of Islands became strong by trading flax and later pork and potatoes with the Europeans in exchange for muskets. They made numerous raids to the south on the Ngati Whatua of Northern Wairoa and Kaipara and in 1823, under their great chief Hongi Hika, they made their famous raid through all the North Island"<sup>218</sup>.

In 1820 (while Hongi was in England) the Nga Puhī chief, Tareha, took a war party into the confines of the Kaipara region to again seek utu for their loss at Moremonui some thirteen years previous. Samuel Marsden wrote that Hongi Hika had left word with his people, before he went to England, that this should happen, and Smith, from Marsden's records said that Tarehu's taua visited Kaipara in June. This account from Marsden's Missionary record.

---

<sup>217</sup>Kaipara minute book 3, p 320.D B Doc A, A-3.

<sup>218</sup>Prehistoric Archaeological Sites of Waitakere Ranges and West Auckland, New Zealand, by B.W. Hayward and J.T. Diamond, p 12.

"They went by way of Mangakahia, and down the Wairoa river, and as they proceeded devastated the country and killed as many as they came across"<sup>219</sup>.

The Te Uri O Hau people on the Pouto peninsula, that were living at Tauhara pa at this time was to see first hand the 'musket raids' that swept the Kaipara and later the North Island by Nga Puhi. Initially I had thought that this attack on Tauhara had happened after the battle of Te Ika Ranganui in 1825, and so too did Polack. On closer inspection the Nga Puhi taua against Te Uri O Hau at Tauhara must of occurred prior to 1825 as accounts written state that "no one" remained on their land after the battle of Te Ika Ranganui. However I will give a full account of this battle later. Therefore, I am confident that the battle at Tauhara pa must of coincided with the Nga Puhi raids in 1820.

---

<sup>219</sup>Marsden's Missionary record, 1822, p 440 and Maori Wars of the Nineteenth Century, by S.Percy Smith, p 143.



#### 14. The Battle at Tauhara Pa

Tauhara (means "time of wrong doing")<sup>220</sup> pa is situated at the mouth of the Tauhara stream<sup>221</sup> (opposite Keiha) and immediately to the left and below Waikaretu Marae. It is noted as one of the most impregnable pa sites ever constructed. The meaning "old one" certainly fits it's description recorded by Irwin who wrote that:-

"Tauhara is one of the earliest of Pouto pa known in tradition and , moreover, has produced the earliest radiocarbon age from a fortification there"<sup>222</sup>.

It's location, being surrounded by the Wairoa river on three sides and a deep gully on the other, aid to it's "impregnable" status, but now as you may observe, the Wairoa river has eroded some of its embankments away.

This then is the account of the battle that took place at Tauhara pa. It was told to Pollack by two Maori guides - Tamaroa and Rapu, who, like most of the other guides in the party, were "present, actively engaged in the fight on the side of the allies"<sup>223</sup>. They returned with Pollack in his travels of the Kaipara district in 1832. The party of Maori, in which there were ten young sons of Maori chiefs from the Hokianga regions, consisted Tamaroa, he being the nephew of Parore<sup>224</sup>.

"It appeared that an alliance had been formed between the Ngapuhi chiefs under E' Ongi (Hongi), of the Bay of Islands, their friends of the North Cape and Hokianga. These tribes then proceeded against the people of Kaipara, who acted on the defensive, and kept within their fortifications. Repeated assaults were made on the pa by the former, but proved unsuccessful"<sup>225</sup>.

---

<sup>220</sup>Morehu Kena and Ross Wright claimant members

<sup>221</sup>See G.I.S map 3.Referred to as Tauhara Creek.

<sup>222</sup>Land, Pa and Polity, by Geoffrey Irwin.p 23.

<sup>223</sup>Extract from Pollacks "New Zealand", Vol 1, p 204.

<sup>224</sup>See Archaeology report, by Moira Jackson, p 11-15.

<sup>225</sup>Extract from Pollacks "New Zealand", Vol 1, p 204.

Considering the wars and battles with Nga Puhi prior to 1820, it was little wonder that Te Uri O Hau stayed within its defenses of Tauhara. Although they (Nga Puhi) had tried, as quoted above, to invade the pa on several occasions, Te Uri O Hau were quite safe - for the moment. As Pollack noted "this stronghold was invincible to the Northern tribes". As in most battles, a solution to the problem for Nga Puhi, was to make peace between themselves and Te Uri O Hau. This is how peace was settled, as Tamaroa told Pollack. Nga Puhi:-

"despatched a karere, or messenger, to request a cessation of hostilities and after much diplomacy, it was ultimately agreed that a principle chief of the Hokianga tribe should wed the daughter of the principle chief of the Kaipara people".

This was very much agreed to by the Te Uri O Hau inhabitants at Tauhara, and the palisades were opened up to Nga Puhi and much feasting took place, for now both parties had mingled together and all were "delighted at the discontinuance of hostilities". The bride was wooed and eventually the couple were married.

However, on the second day after the ceremonies were drawing to a close, "a preconcerted signal" was given by Nga Puhi. This signalled the start of the massacre that took place on our people in Tauhara pa and no one was spared, as was recorded:-

"a preconcerted signal was given by the allied tribes, and an indiscriminate massacre of the inhabitants of the place ensued; neither sex nor age was spared except such as were reserved as slaves to these treacherous conquerors"<sup>226</sup>.

Whilst the carnage and pilfering by Nga Puhi was happening, a woman from our people, it is said, killed a chief from the tribe of the Bay of Islands - an uncle of Titore. Apparently, while this chief was plundering the deserted huts, he came upon a "female chief" and immediately pounced upon her as his slave woman. In grief, she coaxed this Nga Puhi man inside the hut and when he re-entered outside she beheaded him.

---

<sup>226</sup>Extract from Pollacks "New Zealand", Vol 1, p 204.

"The chief entered, and found some mats, fish hooks and lines and other little native valuables and three [sic] (threw) them outside. Unfortunately for this hero...threw outside with his captures the tomahawk which had done him service during the battle. He had just protruded his head and shoulders, when the woman seized the deadly weapon and in a few blows severed his head from his worthless body"<sup>227</sup>.

There were other numerous occurrences, such as the one above, related to Pollack by Tamaroa, but they are not included here.

Pollack made these comments on arriving at Tauhara in 1832, he writes:-

"Here had been fought the last battle with the unforunate tribes of this river, the remnants saved were taken as slaves. The groves that formed the wahitapu for the bones of the slain, lay in front of us as we landed. On this beach, the vanquished were devoured".

Thus, from all accounts, and Jackson<sup>228</sup> also makes mention, the Nga Puhī sought utu for past grievances of the battles lost in which Te Uri O Hau and Ngati Whatua and other of their kinsmen were generally victorious. This massacre at Tauhara can only highlight the enormous hatred Nga Puhī had for Te Uri O Hau at the time. To treacherously trick the Te Uri O Hau people of Tauhara in such a way, by 'faking' a marriage between the invaders and the invaded is proof that the loss of Nga Puhī at the battle of Moremonui was far from over.

Not long after the 'fall of Tauhara pa', Nga Puhī were "harrassing" the district of Kaipara, and Murupaenga raised a force to chase the Nga Puhī from the region of Kaipara. Although Nga Puhī were armed with muskets, (which incidently was not mentioned by Pollack in the accounts of Tauhara) Murupaenga and his taua had 'mastered' these weapons and scored a "notable victory". Apparently, just prior to Nga Puhī firing their muskets, the taua of Murupaenga would lie down and the "volley passed harmlessly overhead". They would then rush the enemy before they could load their muskets, and consequently Nga Puhī were "put to flight, several of their chiefs being amongst the fallen"<sup>229</sup>.

---

<sup>227</sup>Extract from Pollacks "New Zealand", Vol 1, p 204.

<sup>228</sup>Archaeology Report, by Moira Jackson, p 15.

<sup>229</sup>The History of Ngaati Whatua, commissioned by Ani Pihema, 1966 -7, D B p 9.



During the years 1821-1822 many of the Ngati Whatua and Te Uri O Hau, warriors were absent from the Kaipara. They were on an expedition called "Te Amio-whenua" (round about the land) which took them some 800 hundred miles. He-Kawau is reported to have been the leader for Te Uri O Hau when the expedition left Oneone-nui, near Muriwai on the South Kaipara Heads. Their journey took them via the Waikato, through Rotorua and the upper Mohaka area and on through to the Manawatu gorge. Where they finally finished south at Te Whanga-nui-a-tara (Port Nicholson), "killing and eating all who were unfortunate enough to fall into their hands"<sup>230</sup> before returning north to Tamaki Makarau.

While the expedition was roaming the southern portions of the North Island, Nga Puhi, under their leader Hongi Hika who by now had returned from England, raided the Panmure region, and attacked a pa called Mokoia. Over a thousand Ngati Paoa were slaughtered by the muskets, now in the hands of Nga Puhi, that Hongi had purchased in Sydney on his return to Aotearoa.

Smith also provided in some detail other events that led up to the great battle of Te Ika Ranganui.

"It has been said that Koriwhai, of Nga-Puhi, had been murdered by some members of the Ngati-Whatua and Ngati-Maru tribes, then allied, more through force or circumstances than mutual good will. This event brought to the surface all the old memories of unavenged defeats that Nga-Puhi had suffered at Moremonui, and other places before the introduction of firearms. So Hongi decided to aid Te Whareumu, to whom Koriwhai was related, and at the same time wipe out their brave and warlike neighbours of Kaipara, who were at that time but ill-supplied with muskets"<sup>231</sup>.

The expedition led by Hongi advanced down the Mangakahia valley, in which Te Hihi O Tote (chief related to Te Roroa) hastened on before the war party to save his relatives - the Te Roroa people. There he obtained a mere, greenstone weapon which formally belonged to Matohi, an ancestor of the Te Roroa people. Te Hihi rushed back to Hongi, and gave him the weapon as a peace offering on the part of the Te Roroa division of Ngati Whatua, whose territories Hongi was about to invade. After the offering of

---

<sup>230</sup>Ibid.

<sup>231</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 330.



peace, Hongi and his taua turned about face and went back to Kaikohe and Waimate.<sup>232</sup>

Te Whareumu, was not happy at all with Hongi and his taua in not securing utu for Koriwhai, as Smith noted:-

"Te Whareumu was very wrath at the failure of the above expedition, and blamed Te Hihi-o-tote for depriving him of an opportunity of avenging his relative Koriwhai."<sup>233</sup>

Te Whareumu, in rage, now gathered together his own taua and immediately set off for the Kaipara in what was to be the beginning of the battle Te Ika Ranganui.

---

<sup>232</sup>Extract from Te Ika Ranganui - 1825, 135-137.

<sup>233</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 332.

## 15. The Battle of Te Ika A Ranganui

### Te Whareumu...

"Not being satisfied to wait for Hongi, he gathered together his own immediate hapu, together with some others, and started on in advance, this time avoiding the Roroa territories. He proceeded by sea from the Bay of Islands to Mangawhai...His force numbered 170 men, and the point of attack intended was the middle Kaipara districts of Otamatea,...where dwelt Te Uri O Hau division of Ngati-Whatua."<sup>234</sup>

In the meantime, Hongi Hika had just returned from the Te Roroa area. On hearing that Te Whareumu and his taua had sought utu themselves, Hongi, believing that his mana was at stake, gathered together his taua quickly and set off for the Kaipara region as well. According to Carleton:-

"Hongi, as leader of Ngapuhi, felt himself bound to follow, and fitted out another fleet of canoes with about three hundred fighting men; he overtook Whareumu at Mangawhai, engaged in hauling his canoes across."<sup>235</sup>

Te Uri O Hau and their other sub tribes including Ngati Whatua were expecting Nga Puhi so they had ample time and were in fact ready to meet their enemy when Nga Puhi arrived at Mangawhai. Our people were gathered at the head of the Kaiwaka river, and "not many miles from the nearest of the Uri-O-Hau settlements, and about eight miles from Mangawhai, the Nga-Puhi camp"<sup>236</sup>.

Murupaenga, who was the principal chief at the battle of Moremonui and of Ngati Rongo descent, proposed that a party should go to Mangawhai and catching the Nga Puhi 'off guard', they should attack. However, Rewarewha of Te Uri O Hau thought this was foolish, and said:-

---

<sup>234</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 333.

<sup>235</sup>The life of Henry Williams: Archdeacon of Waimate, Vol 1, 1874, by H Carleton. p 64.

<sup>236</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 334.

"Nawai i mea me pena te matenga mo Hongi-hika

(What an absurd idea to suppose that Hongi Hika could be caught like that.)<sup>237</sup>.

So the Kaipara taua organised themselves and decided to meet Nga Puhi at Te Ika A Ranganui. Together they had over one thousand warriors in readiness for the Nga Puhi invasion. Nga Puhi, on the other hand, under Hongi Hika and Te Whareumu had close on five hundred men and mostly all armed with muskets, Hongi himself having a coat of armour given to him by King George IV whilst in England in 1820.

The night, before the big battle, a Nga Puhi tohunga by the name of Kaiteke asked the gods to reveal to him his success by "matakite". In the trance Kaiteke saw a company of spirits dancing before him and singing:-

"Ki mai te Atua o te Po,  
Ko Managawhai, au ka mate,  
kaore!  
Kei te pikitanga, au ka mate,  
Kaore!  
Kia kite au, te tai o te uru,  
Kia kite au, te tai o te awa,  
E ka kutia, ka wherahia  
Te tai o te awa  
O waihi, ka kutia.  
E kata te wahine,  
A ko Tu! Ko Tu!  
Ka mau  
E pupuhi ke ana  
Te hau whenua iara;  
A, ka titiro au, ki te wao kahikatea,  
E tu ki Kaiwaka, ra! ra!  
A ko Tu! ko Tu!  
Kopiko atu, kopito mai,  
Kopito atu, kopito mai,  
Ka whakaaro Tupua  
Hua mai te riroriro,  
Tautini,  
I! i! i!  
Tautini."

"The gods of night are saying,  
At Mangawhai, I shall be slain,  
No!  
On the mountain side I shall die,  
No!  
When I view the wave of the western sea,  
And gaze on the river's rippling tide,  
My grasp shall hold, my power release  
The flowing tide of the river  
Of Waihi, will I tightly grasp,  
And woman's laugh shall say,  
'Tis Tu! 'tis Tu  
O'ercome  
The land breezes blow  
Another way,  
I see in the distance the khikatea wood,  
That stand on Kaiwaka's brink there! there!  
'Tis Tu! 'tis Tu!  
Backwards and forwards,  
Hither and thither,  
Act ye like gods! for the small  
Summer birds are assembled in flocks,  
All numberless,  
Ah! ah! ah!  
Numberless."<sup>238</sup>

<sup>237</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 334.

<sup>238</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 337-338.

Upon rising from his trance, and when the Nga Puhi taua had awoken from their sleep on the day of battle, Kaiteke told the taua that the spirits had 'informed' him that the enemy was waiting at the line of the Kahikatea trees at the brink of Kaiwaka.

Nga Puhi moved from Mangawhai to prepare for the engagement with the waiting taua of Te Uri O Hau and their supporters. When the first party of Nga Puhi, under Te Whareumu, reached the right bank of the Waimako, they found Te Uri O Hau, Te Roroa and Ngati Whatua and their sub tribes on the opposite side with their right extending into the bush. This river is more commonly known now as - Waititi, or the river of blood.

Just prior to the start of the battle, Nga Puhi, as reported, cried out a war chant or haka to my people:-

"Ka mate koa Kaipara, nei ?  
Ae !  
Ka mate koa Kaipara, nei ?  
Ae !  
Ka mate koa Kaipara,  
Ka tu wehiwehi,  
Ka tu wanawana,  
Ka tutu te puehu,  
Ki runga ki te rangi,  
A ko te puke i Aotea  
Ka piki, ka kake,  
Hi ! ha !  
Ka taupatupatu te riri."

"Will Kaipara be destroyed?  
Yes!  
Will Kaipara be destroyed?  
Yes!  
Kaipara shall be destroyed,  
They stand in fear,  
They stand trembling,  
The dust shall fly,  
Up to the heavens above,  
And the hill at Aotea,  
We climb, we ascend,  
Hi! ha!  
Destructive shall be the battle."

Te Uri O Hau, Ngati Whatua and Te Roroa dashed across the stream, killing several Nga Puhi and forcing a retreat, but the second party under Hongi Hika arrived in support of Te Whareumu's taua. The battle raged on in a frenzy wave of attack, after attack with the Kaipara taua succeeding to the point of driving the Nga Puhi back again and again. The thousand warriors of Te Uri O Hau, Ngati Whatua, Te Roroa and their kin with only two muskets amongst them fought furiously for their lives. Volley after volley of bullets from the Nga Puhi muskets pierced the ranks of Te Uri O Hau and their taua: -

"but the bullets of Nga Puhi were too much for them, they fell in heaps before the guns, being as they were within arm's - length of the muzzles".



They stood their ground and at every opportunity they had fought a hand to hand combat with Nga Puhi, and Hare Hongi, Hongi's son fell mortally wounded, but the muskets balls were too much and silenced many of my tupuna on this day in 1825.

In one last assault that they could muster, they charged Nga Puhi again. The noise of the gun fire and shouting was so great that the spot of their last stand was named "Te ra reoreo (the day of the voices)". Te Uri O Hau, Ngati Whatua, Te Roroa and what was left of their taua turned and fled Te Ika A Ranganui leaving behind the many hundreds of their kin that had fallen at the hands of Nga Puhi and their muskets.

The fleeing taua retreated down the Waimako river to the Kaiwaka and those who could not escape by waka took flight on foot to the vastness of the Kaipara fleeing the onslaught of the Nga Puhi. It is believed that the Waimako river "ran red with blood that unhappy day".

Murupaenga, who managed to escape - for the moment, uttered a poroporoaki for those relatives that perished, and now, had to leave them there to ensure his own safety. This is what he said:-

"E tama ma e! haere atu ra ; popo noa ana te kou - kou, e tawaia ana e te tariroriro!

O sons! Depart! The owl cries alone, being baited by the wren!<sup>239</sup>"

The fleeing Kaipara people scattered themselves all over the land and many sought refuge amongst their relatives of other tribes. According to Smith, after their defeat at Te Ika A Ranganui Ngati Whatua fled south:-

"to the ranges near Waitakarere...; Te Uri O Hau, to the fastnesses of the Tangihua mountains; Ngati-Rongo, to their relatives at Whangarei, and to the wilds of the forests. The old men have often described to me the state of fear and alarm they lived in during their wild life in the mountains of Tangihua, Mareretu, and the forests of Waikiekie; they rarely approached the rivers or the paths, but confined themselves to the wild bush, living on eels, birds, and the produce of a few cultivations."<sup>240</sup>

---

<sup>239</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 344.

<sup>240</sup>Ibid, p 345-346.

After 18 years, Hongi Hika and Nga Pahi had now avenged the many battles that they had lost to Te Uri O Hau, Ngati Whatua and Te Roroa since Moremonui in 1807 and Te Whareumu had now avenged the death of Korowhai. Te Uri O Hau were always aware of the utu being sought by Hongi and Puriri, like Paikea Te Hekeua were some of the noted few Te Uri O Hau chiefs who managed to escape with their own life, and we are fortunate that whilst Puriri was still alive he gave Smith the following lament, a lament for those who had fallen at Te Ika A Ranganui.

### Te Tangi Mo Te Ika A Ranganui

"Tera te marama Ka mahuta i te pae  
E Pewa! moe-roa; kati ra te moe,  
Maranga ki runga,  
Ka tu taua ki runga te parepare  
Kia rokohanga atu Te Kau-whaka-tau,  
Te nui o 'tiwaka'.  
Tenei to pu, ko wehi-ki-te-rangi  
Tenei to pu, Te-Ata-o-kaihihi.

Kei apo to hoa,  
Ka tau korua, ki whare-kinatu.  
To matua nui ki a Tama-na-tina  
Mana e whakarewa te kakau o te hoe,  
Ka manu ki te Tapuae-nuku.  
Ka wara kei muri, tui ana te toto  
Te whana i te rangi,  
Paenga rangatira, ki runga o kaiwaka.  
Ka whakarauikatia ratou ki reira.

Tautika te haere,  
Ki runga ki te kaipuke,  
Mo koriwhai.  
Mo Moremu-nui,  
Ka u ra, ka koa ia kei riri poka hou,  
He hau tangi kino  
Na Tama-na-rangi.

Ka mate mai te utu,  
Te puke o Ihe,  
E kai ana ahau, te roro o Hongi.

I haere koutou I te Tane o roto  
I te riri whatiwhati  
I roto Waimako, te moenga o te iwi e.

## (Translation - Te Tangi Mo Te Ika A Ranganui)

See the bright moon on the horizon appears,  
 Then cease thy deep sleep, O Pewa the slothful,  
 Arouse thee, and arm !  
 Let us the parapet man,  
 And in readiness be when the war-canoes come  
 With the host of Ngati-waka  
 Here is thy gun, - "The fear of heaven."  
 Or take this, - "The shade of Kaihihi."

For should thy friends in unreadiness find thee  
 Together will you sleep on the funeral bier,  
 Thy great ancestor, Tama-na-tina,  
 Shall ply the skillful paddle,  
 And float you on to Tapuae-nuku.  
 Let the past be forgotten, for now  
 The heavens with bloody rays are flashing  
 Above the chiefs that lay in heaps at Kaiwaka,  
 Where all - consuming death devoured them.

Straight was his course, by ship over the sea  
 An avenger to seek, for Koriwhai's death,  
 For the slain that fell at Moremo-nui,  
 He returned, with gladness, fresh war to seek,  
 Like an evil-sounding blast  
 From the son of the heavens.

Deep was our revenge, on the heights of Ihe,  
 Where Hongi's head laid low.  
 Alas! ye warriors, ye are gone the way of man,  
 In the overwhelming battle of retreat.  
 On Waimako's sacred banks  
 Lies the tribe in deep death-sleep.<sup>241</sup>

---

<sup>241</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 346-347.

## 16. After the Battle of Te Ika A Ranganui

From one of Nga Puhi's accounts, a Hokianga Maori conqueror said:-

"After Te Ika-a-ranga-nui we went to plunder the Kumara cultivations of Te Uri-o-Hau, and discovered a wahi-tapu, or burial ground, with a dead body on it....It was then cooked by Hupe and eaten, because the body when living had eaten some of his relatives."<sup>242</sup>

Meanwhile the survivors of Te Uri O Hau, Ngati Whatua and Te Roroa and their kin had sought shelter and were in hiding from the Nga Puhi invasion that had almost exterminated them all at Te Ika A Ranganui. Te Uri O Hau had scattered to the "fastness" of the "Tangihua mountains, Mareretu and Waikiekie forests"<sup>243</sup> and others from our whanau sought shelter with our neighbours like the Te Roroa and Ngati Hine tribes. Most others, and especially Ngati Whatua escaped to the Waikato districts and sought protection from their relatives there. As Henare Wharara Toka said in 1897:-

"At the time of Ika Ranganui, most people fled to Waikato, not the Pouto people, when peace was made the people returned"<sup>244</sup>

Hemi Parata confirmed this when he stated that:-

"We returned from Kaihu. We went there after the Ikaranganui fight. After that, up until 1841 my parents and I lived at Kaihu....Ihaka, (father of Reihana), Kerepe and a great many more (about 40) came at the same time and settled at Okaro."<sup>245</sup>

---

<sup>242</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 347-348.

<sup>243</sup>Tangihua Mountains, Mareretu forest and Waikiekie forest in the regions from Waipu to Dargaville.

<sup>244</sup>Kaipara minute book 7, p 57.D B Doc A, A-4.

<sup>245</sup>Ibid, p 97.



These survivors from our Whanau were most fortunate, whilst many others were not. John Webster told Smith that "many of those not killed in the battle were brought prisoners to Hokianga, where they were held in bondage for many years, being distributed among the different villages at and near the mouth of Hokianga river, at Pakanae, Wai-mamaku, and other places."<sup>246</sup>

However, while most of our people had either been taken as prisoners by now, or had found refuge with our neighbours, or had hidden in the cover of the forests, the survivors who had fled to the south met up with "Apihai Te Kawau" who with his party from the Te Taou section residing at Okahu, and a taua of Nga-Oho, were on their way north to Ika Ranganui to give assistance to their Te Uri O Hau relatives. Not realising that they were far too late and the battle had finished, they found themselves running into the fleeing fugitives and together they quickly retreated and headed off to the Waikato as well where they "left their women and children". When they had reached the Waikato Heads, as Smith noted:-

"Ngati Whatua proper, Te Mangamata, and Te Wai-aruhe hapus, under the chiefs Rewharewha, Ohurua, and Whaka - oho, then raised a taua hiku toto, or party of revenge, and starting from Waikato Heads proceeded by way of their homes at Kaipara, and fell unexpectedly on some of the Parawhau people belonging to Hongi's army at Otamatea, and out of a party of eighty killed seventy and captured ten...One of the chiefs of Parawhau, named Tuhoehoe, was killed in this affair; his head and the flesh of the rest was taken to Waikato"<sup>247</sup>.

This retaliation by sections of the Ngati Whatua tribes on Hongi's taua was the take (or cause) for Hongi to travel to Waikato on another expedition with his taua and for the sole purpose of 'flushing out' and to finally destroy the refugees.

Hongi and his taua went by way to Waikato through Otahuhu and then to Waiuku. From there on to the Waikato river and by travelling the Waipa and Mangapiko rivers they arrived at Noho Awatea, where the refugees had sought the protection from Te Rauroha of Ngati Paoa.

---

<sup>246</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 344-345.

<sup>247</sup>Ibid p 350.

However, the Nga Puhi taua, under Hongi, had numerous Te Arawa Maori fighting for them, in which these Te Arawa people had been taken prisoners in a battle at Mokoia Island at Rotorua earlier in 1823. The prisoners then had been taken back to the Bay of Islands and recruited into the ranks of the taua that fought at Te Ika A Ranganui. They would look on this proceeding as "strictly in accordance with Maori tikanga, whereby they obtained some revenge for their own slavery".

Nga Puhi asked that the Ngati Paoa leave their pa so that the refugees that were sheltering within could be dealt with. This they did and Nga Puhi attacked the pa killing many more of our people; some writers acknowledging that all the refugee inhabitants were exterminated. However, one member of the Nga Puhi taua was the daughter of Pomare, who is reported to have saved a Ngati Whatua child just prior to the slaughter.

In the meantime, whilst Hongi and his taua were seeking out all the remnants of Ngati Whatua and those Te Uri O Hau people that had fled to the Waikato. Pomare, who was of Nga Puhi descent himself, and his taua had left the north in search of his relatives - the Ngati Whatua and Te Uri O Hau in the Waikato to aid in their safe return back to their lands of the Kaipara and surrounding districts. On their journey down they met up with Hongi's party who were by now returning to the north and Hongi insisted that Pomare and his party should return home with them. Pomare did not and proceeded south to gather what relatives he could. As Hemi Parata said, my grandfather:-

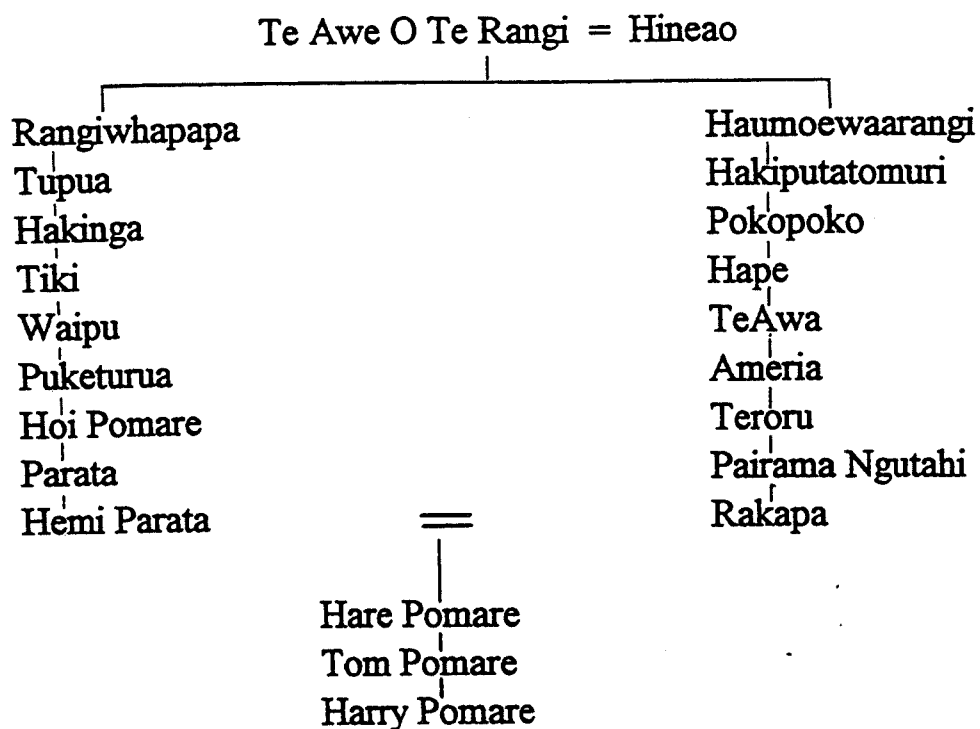
"Pomare was partly Nga Puhi ; but he protected N. Whatua and Uriohau. It was thro N. Whatua he went to Waikato, and was killed. He went there to gather together N. Whatua and Uriohau"<sup>248</sup>.

Pomare was part Nga Puhi and part Te Uri O Hau/Ngati Whatua, for he was related to Murupaenga through their common ancestor Rongo. As you will remember Rongo was the son of Haumoewaarangi, a tuakana of Hakiputatomuri and the ancestor to the Ngati Rongo tribe - a sub hapu of Te Uri O Hau (see whakapapa following page).

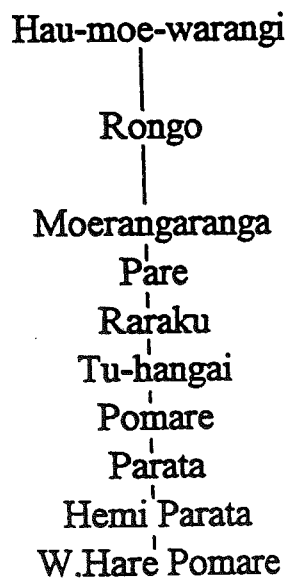
---

<sup>248</sup>Kaipara minute book 7, p 100-101.D B Doc A, A-4.

Whakapapa  
(by Harry Pomare - Claimant member )



(by Matiu Te Aranui)<sup>249</sup>



<sup>249</sup>Journal of the Polynesian Society, Vol 20, extracts from Ngati Whatua Traditions, p 104.D B p 159.

Paikea was also related to Pomare and others of the southern Bay of Islands' chiefs through his Ngati Manu lineage, which may also have served to connect both chiefs to Te Roroa. While Pomare was in search of his relatives, his party was attacked and Pomare was shot in the side. Before he was finally speared to death he managed to slay two enemies. His entire party, with the exception of a few (including his sons who were taken as prisoners), were killed. The Waikato people preserved the head of Pomare and ate his body.<sup>250</sup>

Back in the north, however, Kawiti of Ngati Hine was making ready for the return of "hostages" that he had given protection to prior to the battle of Te Ika A Ranganui. In Walter Kawiti's publication, 'Waiomio's Limestone Caves' 1969 records the following:-

"Kawiti, who was related to NgatiWhatua peoples, realised early that Hongi would exterminate the enemy and before the battle had taken a number of people as "hostages" to save them from the wrath to come. Hongi found this out, and came to Taumarere to demand the release of what he called his "taangatas" - possessions by right of conquest. Kawiti, so it is said, refused, so Hongi threatened to invade. Using his own words, "Te kore koe e whakaae, ka tirohia koe eau" - meaning, "if you do not agree, I will pay you a visit". ...Hongi did not carry out this threat. Later when it was felt that the danger was over, about the time of the Opua lands disputes, an escort party from the Ngati Hine tribe escorted these people back to Kaipara. Mate, of Ngati Hine descent, was taken along and left with NgatiWhatua at Kaipara as a safety measure, so that anyone attacking these people would be warned of the consequences. It would have meant open warfare among the Ngapuhis."

Murupaenga was killed in 1826 when he was surprised by a Nga Puhi war party at Mahurangi<sup>251</sup>, and he was buried at Mihirau on the Puhoi block. Two years later Hongi Hika died and shortly after that Te Whareumu.

---

<sup>250</sup>Extract from 'An account of the death of Pomare of Nga Puhi', 1896.

<sup>251</sup>Maori Wars of the nineteenth Century, S.Percy Smith, p 380 - 381.



## 17. The Return of Te Uri O Hau

Whilst, during the period of 1825 to 1840, while the remnants of the Te Uri O Hau Iwi that had survived the battle of Te Ika A Ranganui were now in hiding or being 'catered' for by their relatives at Kaihu, Paikea Te Hekeua was in the meantime looking after the 'ownership' of the land. As reported already, he maintained Ahi Kaa in the districts for Te Uri O Hau by lighting fires wherever and whenever he could while under the protection of Tirarau - of Ngai Tahu.

Alemann noted in his thesis that:-

"Territories are mainly defined by spiritual attachment through genealogy, occupation and use of the resources and the ability to maintain the "fires burning" on the land...the musket wars did not always bring a conquest and occupation of land by the conquerors, they certainly had as a consequence the fleeing and uprooting of whole communities, and when finally they came back, their claims to land were complicated by the interim occupation by other groups of their ancestral lands."<sup>252</sup>

This was particularly so in Te Uri O Hau's case where Paikea Te Hekeua maintained Ahi Kaa and from a resources point of view taken from a previous quote "they rarely approached the rivers or the paths, but confined themselves to the wild bush, living on eels, birds, and the produce of a few cultivations"<sup>253</sup>. Even though Nga Puhi had decisively beaten Te Uri O Hau at Te Ika A Ranganui, Te Uri O Hau had always maintained their rights to their land. As far as Te Uri O Hau were concerned we were beaten but never did we surrender to Nga Puhi. At our 'Hui of Elders' in February this year the attitude of the Kaumatua and Kuia were one of "defeat as opposed to conquered" by Nga Puhi.

---

<sup>252</sup>Alemann's Thesis - Early land transactions in the NgatiWhatua tribal area, p 1.

<sup>253</sup>Refer p 93.

Certainly, Tirarau and Parore, who are considered Nga Puhi, did, at least for a period, seek to enforce a "raupatu" over Te Uri O Hau 's land. This is evidenced by the transfer they made to Europeans in the period up to 1840, although there is only one incident that land was sold by them. This was the 'old land claim' of Oruawharo to Samuel Hawkes, but a little while later Te Uri O Hau maintained that this was indeed still their land and consequently re-occupied the land before selling the same block to the Government. Both of these actions by Te Uri O Hau constituted a clear exercise of mana whenua over the land and rejected any 'rights' that Nga Puhi held.

Alemann also noted, that a transaction dealing with land in the upper Wairoa regions, and described in a letter to the 'Secretary of the Royal Geographic Society' dated 15th October 1838, sets out how McDonnell, in 1835 was "anxious to explore the entrance to the Kaipara harbour". Alemann quotes from the letter, he wrote:-

"Kaipara being a conquered district lying under a taboo by the Ngapuhi tribes, a treaty with their chiefs was indispensable before I ventured on my...expedition. ...I convened a meeting of the Ngapuhi chiefs, Titore at their head...and my wishes were gratified to their fullest extent - a deed was executed on the 12th...granting me a large tract of country, with the removal of the Taboo..."<sup>254</sup>

McDonnell did set off for the Kaipara in 1836, and on his arrival found that William White, a Wesleyan missionary was stationed there. Upon talking with the Kaipara chiefs, McDonnell went into "a terrible rage" as the chiefs completely "rebuffed" his claim to any land. McDonnell had in fact 'purchased' land off the wrong people - the Ngapuhi.

This type of land transaction (purchasing off the wrong 'owner') was also noted by Dieffenbach in 1841 where he refers to around forty Europeans established "on the kaipara estuary and its tributaries", he stated "claim a great part of the land".

"The Europeans claim a great part of the land, and much difficulty will arise in settling their various claims, as the land was sold to them by the Nga-Puhi, the natives of the Bay Of Islands, who formerly conquered and drove away the original proprietors of the soil".<sup>255</sup>

<sup>254</sup>Alemann's Thesis - Early land transactions in the NgatiWhatua tribal area, p 8.

<sup>255</sup>Travels in New Zealand, by Ernst Dieffenbach, p 268.

In this same paragraph, Dieffenbach noted, and I have assumed that perhaps why the Europeans believe "much difficulty will arise in settling their various claims" is because, not only were their "forty Europeans" living on the Kaipara estuary and its tributaries, but also "about 700 natives belonging to the tribe of the Nga-te-Whatua"<sup>256</sup>. Obviously Dieffenbach included the Te Uri O Hau as that of 'belonging to Ngati Whatua' as well.

It is vitally clear now that Nga Puhī did not and could not establish mana whenua over Te Uri O Hau's land, even though they had "sold" certain tracts of land to various people, their mana was never established in the region. This fact is important to note because, a) Paikea Te Hekeua had always maintained Ahi Kaa since 1825 and, b) a small group, under Kawiti's protection was reunited with their land about the time of the "Opua land dispute".

The only dispute over land at Opua of which I am aware occurred in April and May of 1834 when a party led by Pumuka (a Te Roroa chief) created some disturbance with the missionaries by "trespassing". If this is the same dispute referred to then it would appear that Te Uri O Hau (although a small section) must of at least occupied portions of the land at that time. This was so when William Wade made his observations in 1838 when he travelled to the Manukau via the Wairoa river. Moira Jackson quoted this in her Archaeology report about Wade. She wrote:-

"Te Akeake is a place of a call for natives who go down the river fishing. We found a few on the spot with Waiata their chief, and took up our abode with them...The population of the Wairoa; that is of tribes permanently residing close upon the river, is very scanty."<sup>257</sup>

Te Uri O Hau was certainly by now in some sought of control of their own lands again, although a few blocks were still being sold by Nga Puhī or more specifically Parore and Tirarau, as they were still trying to exert their dominance and supremacy in the regions of Te Uri O Hau. This was causing Te Uri O Hau some concerns as to 'their rights' on behalf of Nga Puhī. Wiremu Tipene made a clearer assertion of Te Uri O Hau's rights when he transferred to Forsaith the "Hokorako Block"<sup>258</sup> under and in his

---

<sup>256</sup>Ibid.

<sup>257</sup>See Archaeology Report, by Moira Jackson, p 16 -17.

<sup>258</sup>See Alemann's Thesis, p 19.



own name. Paikea followed up with a transfer to Wright and Grahame<sup>259</sup> on the 10th January 1840, signing on behalf of the Maori owners. Te Uri O Hau were by now illustrating their mana whenua in response to Tirarau and Parore's transfers and now the Crown themselves were paying particular notice. Still Tirarau and Parore persisted and in the 1850's, Alemann indicated that they were involved in two land sales in the district. The first block was the Tokatoka block (a disputed area between Tirarau and Manukau) that was purchased by the Crown apparently with the intention of forming a neutral territory between the two parties. The Crown paid Parore 20 pounds to extinguish his claim to the land. The second block was the Mangawhai block for which Tirarau was paid 200 pounds to 'get lost'.

The people of Pouto returned in 1841 and Paikea, "Before Ikaranganui, Paikea lived at Pouto, but when the people came back he came to Otamatea" and Hemi Parata ended his court evidence with "Reihana and I came back to the land, at the same time as Pairama"<sup>260</sup>.

This then was the major deciding point for Te Uri O Hau to now return to their lands. This was instigated by Paikea and Pairama, the paramount chief of the North Head peninsula, at that time, had re-established themselves back on their ancestral lands. It was also at this time that the slaves were liberated; as Smith recorded that those captured in 1825 were:-

"subsequently taken back to their old homes and liberated by Moetara and other chiefs of Nga Puhi."<sup>261</sup>

Dieffenbach, also had this to say:-

"But a short time since these latter again returned, and their numbers have increased; where - as the contrary has been the case with the Nga-pui [sic], who have silently given up all claims to the land".<sup>262</sup>

---

<sup>259</sup>Ibid,p 23.

<sup>260</sup>Kaipara minute book 7, p 100.D B Doc A, A-4.

<sup>261</sup>Webster cited Smith, p 345.

<sup>262</sup>Travels in New Zealand, by Ernst Dieffenbach,p 268.



Henare Wharara Toka said, as I have already stated on page 93, that "when peace was made the people returned". This statement, I can only refer to perhaps the negotiated peace at Port Waikato. A missionary, Dr. Maunsell negotiated peace between Waikato, Nga Puhi and Ngati Whatua at Pukekohe on the Tamaki isthmus. Uruamo and Watarauhi were emissaries of Ngati Whatua and Paikea Te Hekeua was also present.<sup>263</sup>

In 1856, as stated briefly on page 58 and 59, and in fuller context here:-

"Paikea's party openly maintained their right to the land occupied by Tirarau and Parore, and were nearly coming to a collision, when the Government interfered, and invited both parties to meet at Auckland. This question was discussed for a week, with a view to strike a boundary between the tribes. Tirarau gave up all claim to land south of the Tauraroa river, but this would not satisfy Paikea. Last year Paikea's wife died. Tirarau paid him a visit to "tangi" over the dead, and ceded the Wairoa to him. This was looked upon as a settlement of this long pending dispute."<sup>264</sup>

Finally the status of mana whenua over the Wairoa and Te Uri O Hau lands had been settled. When the Pouto block investigations came to court many years later, the only Nga Puhi claim to the land was on Pouto No.3 the lighthouse block<sup>265</sup>. The basis was that Ripeka Hopa's father and grandfather lived on and cultivated this land, but she did not know whether this was before or after the battle of Te Ika A Ranganui. Consequently her claim was dismissed. No other Nga Puhi claims ever featured again in Pouto.

---

<sup>263</sup> Alemann Thesis 1992 ; appendix one, p 5.

<sup>264</sup> AJHR 1863, E4.

<sup>265</sup> See Bruce Stirling's Report, Vol 1, p 120.

## 18. Mahinga Kai

Te Uri O Hau, like all other Maori, placed the resources of the land, sea and air on a level higher than man himself. Everything had a purpose in life and resources that were available to Maori was held most precious to that tribe.

The 'power' of any resource was awesome, it could, and it did create many wars and many lives could be lost. It could cause mass migrations of tribes, as it did when Ngati Awa migrated from the Victoria Valley in the North because of the social pressures that 'overpopulation' created on their cultivations. Ngati Whatua themselves left the 'conquered land' between Maunganui bluff and Hokianga because they thought the soil was of "poor quality"<sup>266</sup>, obviously believing that they could not sustain their people if the land could not produce.

People and tribes sought the best for their whanau's welfare and wellbeing and a sustainable resource, whether it be land for cultivations, the water for Kai moana or the air for bird life was treated as equally important as Whakapapa, meaning that the resource or a particular resource itself could be closely linked to that Iwi, hapu or whanua member. For instance, when other Maori people have asked me - "where do your people come from boy!", and I say, "the Kaipara region", the answer is normally - "oh yeh, I know - thats were you get the toheroa, or the scallops".

The resources of the Wairoa regions have always been valued by the Te Uri O Hau and their ancestors, not in a sense of 'money value' but from the perspective of 'richness, wholesome, plenty and beneficial' value. The sustenance and nourishment of a resource is in essence like an 'umbilical cord' to Te Uri O Hau. The source from whence the resource comes is connected to the Iwi and Te Uri O Hau maintained that reciprocity by nurturing it as if it was 'part and parcel' of themselves, like an infant that needs care and attention, for if that bond or link between the Iwi and the resource was ever severed, both would suffer.

---

<sup>266</sup>Refer p 29.

The suffering between Te Uri O Hau and our environment, from whence our resource comes from is more noticeable in today's circumstances because certain acts and legislation have alienated us from 'our child' - the resources. The consequence of this 'umbilical cord' being severed is measurable now in terms of pollution, over fishing, closed toheroa seasons, the quota measures with Kai Moana, individual land titles, protected bird species and much much more but too many to mention here. These are some of the measurable failures that have happened to Te Uri O Hau since the Treaty of Waitangi was signed in 1840.

The main reason for all this, is because the Crown saw fit to isolate Maori from 'their child', the 'living resource'. From a 'colonial perspective' the two were indeed separable, but from Te Uri O Hau's perspective, we are one, or should I say, we were one - 'one with nature'.

Since ancient time for Te Uri O Hau, the resource has always been a part of our heritage and our traditions. This can be heard by way of whai korero in our Marae, through our Whakapapa and through our Kaupapa.

When Kupe was asked<sup>267</sup> if there were any inhabitants in this newly discovered land, he answered, only "Kokako and Tireiraka". From the outset of Te Uri O Hau's traditions, Kupe considered the resource as the number one of importance. It was that important to our ancestors otherwise they would not have travelled by waka for thousands of miles, and certainly they would not have come from such a distance if Kupe had instead said "only a Government who won't let you catch fresh water mullet in the lakes" or something to that effect. The point is clear, the resource belongs in our every day lives for Maori and for Te Uri O Hau this is only one part of being a 'complete Maori'.

As I have already stated, land for growing kai or having cultivations has been part of our heritage. Tribes moved, and in many cases they completely left the district in order to seek better growing conditions to maintain their supply of crops for the survival of their whanau. They would grow crops, not only on an individual basis or even whanau basis but would cater for the entire Iwi or hapu, if that was necessary so that all would prosper and benefit from the land resource that was available to them. Of course, generally, as the whanau group became larger and the resource of land

---

<sup>267</sup>Refer p 5.



became 'exhausted' to the extent that more land was required, it was merely a case where the whanau would divide and a section of that group would move. They might move to the next valley or plains or move entirely from the area to another region of the country. Te Uri O Hau and their sub hapu's 'exercised their rights' many times to achieve that critical equilibrium between man and the resources.

When Rongomai entered the Kaipara and settled with the people of "Toi", and after marrying into the people of Taporapora, they moved to Okahukura and Manukapua, perhaps in those days, only a few miles from their people. Here they lived in harmony sharing the resources of the land, water and air that was sufficient to meet their needs. This is an early case where - by Maori 'exercised their rights' to the land and the resources. The concept was to maintain their immediate whanau from the food that surrounded them and at the same time, to watch over and maintain their relatives as well.

Prior to the "birth of Te Uri O Hau" when Ngati Whatua left the northern regions around the time of the middle of 1500's to the early 1600's they settled initially in the Kaihu valleys. As time evolved and the Iwi became bigger, sections or family groups, such as in the case of Haumoewaarangi and his whanau, migrated down to the North Head peninsula settling at "Tauhara and Pouto". Whether or not there was actually any people living at these spots is unclear but we know that the Mahuhu people, the Ngati Awa and a mixture of all were in residence around the Kaipara and Wairoa, and perhaps Ihenga's people at Pari O Taunga pa. However, the settlement of Te Awe O Te Rangi and his whanau had re-established themselves away from the main body of Ngati Whatua at Kaihu, and other whanau groups sought other areas around the Wairoa (Upper Kaipara) as well. This did not sever their links to Ngati Whatua at all, it only severed their links to the resources of that area around Kaihu as obviously the 'main body' were exhausting the immediate cultivation lands. In those days, it was not a matter of fertilising the land to produce more, it was a case of 'resting the land' so that the rotational crop growing areas could sustain the number of people that relied on the cultivable plots.



Since the formation of the Te Uri O Hau Iwi in the regions of the Northern Kaipara, and to the present day, our people have existed from the many resource areas that traditionally supported our tupuna many generations ago. The collection of toheroa from the Ripiro beach dates as far back, on record, to the era Ihenga. Early this century toheroa was still gathered for their personal consumption up until the time when restrictions were placed on the beds. The restrictions placed upon the public whether for quota numbers or seasonal gathering affected Te Uri O Hau immensely as this eliminated a major resource out of their diet. The same is said for the gathering of kaimoana and birds found in abundance around and in the lakes on the west coast of the Pouto Peninsula. The fresh water lakes of Mokeno, Karaka, Otapuiti, Whakaneke and others were recognised as vitally important kai sources for Te Uri O Hau O Te Wahapu O Kaipara and other whanau members that were living, and still are, around the Kaipara shores. Jimmy Connelly<sup>268</sup> remembers as a child and youngster travelling by boat from Oruawharo to these lakes to collect snipe (a type of bird) for their consumption. They would drop off 'kerosene can' full of snipe to the Pouto people before heading home across the water to Oruawharo. This procedure was considered protocol by whanau members that lived around the Kaipara.

When the Pouto 2e10 block was legislated from their control, Te Uri O Hau O Te Wahapu O Kaipara complained bitterly to the government because the source of food within these lakes were no longer under their control. The alienation of the lakes placed them further into poverty and starvation<sup>269</sup>. The lakes were located within the boundary of Pouto 2e10 and access to their traditional food source was wrested from them. My great grandfather Kawhia Kena in a letter to the Tokerau Maori Land Board in 1909 wrote:-

"These lakes are where we fish of eels, netting mullet and snaring birds for our food. It has been with us since the beginning, handed down by our tupuna to our parents and to us today"<sup>270</sup>.

---

<sup>268</sup>Claimant member residing at Oruawharo.

<sup>269</sup>David Armstrong, Te Uri O Hau and the Crown, p.225.

<sup>270</sup>cited Bruce Stirling The Lands of Te Uri O Hau O Te Wahapu O Kaipara Vol. 2, p.37

When the acclimatisation society took control of this area, and in the following years prior to the establishment of forestry, the Te Uri O Hau people openly broke the law by "trespassing" through this land to the lakes maintaining their traditional rights to their kaimoana. Map supplement page 37 shows the access trails used by different whanau who exercised their rights as did their ancestors to sustain their whanau kai needs. Oral evidence will establish the extent of these food gathering expeditions and in some cases the whanau members would camp for weeks at a time around the shores of the lakes.

There were other reasons for these trails across to the west coast as well, when whanau members ventured to these lakes to gather food. Such trails were used to watch over Urupa and Wahi Tapu within this region as many very sacred sites are located within the vicinity. "In camera oral evidence" can establish the extent of Wahi Tapu and Urupa, and as kaumatua will cite that for generations they have been entrusted to recover and rebury taonga that become exposed due to shifting sand dunes. Since the access to our Wahi Tapu regions have been restricted it is notable now that an increasing number of taonga have surfaced and removed by the public.

Since the afforestation of the region whanau members have been told by the New Zealand Forest Service that they are not permitted to use forestry roads, which have in some cases been created over our traditional walk ways to the lakes. Ironically these roads have been used by "outsiders" in order to access exceptional environs for duck shooting and pig hunting. This "privilege" being granted by forestry managers. Although Te Uri O Hau have at times sort permission to access our Wahi Tapu, they have been refused.

## 19. Mana Rangatira

As whanau groups 'broke' away, the Rangatira or head person of that whanau would then become responsible for that group, hapu or Iwi. It was not the case that an elder automatically became the Rangatira, the position was normally chosen on ones ability, achievements and lineage through Whakapapa. The position of the Rangatira was to 'oversee' the entire operations of the whanau and his tasks would include the political well-being and the smooth running of the settlement that encompassed those that lived together for their mutual benefits. If there was clear cohesion and unity within that settlement then this would be reflected as "mana" - meaning power or influence. A hapu or Iwi could have different Rangatira within their own community, as one may have possessed different mana to another.

A clear case of this was with Te Awe O Te Rangi and Haumoewaarangi. Te Awe O Te Rangi would of held mana over his people when they first arrived in Pouto and this would be more on a political basis and community cohesion. In comparison Haumoewaarangi's mana at this time would of been gained through achievement - that is, his mana was gained through his conquest in battle. Much later and quite differently, Pokopoko's mana was achieved as a "peace maker" and taniwha slayer. Mana waxed and waned could be shifted from one person to another or in some cases the mana could be completely stripped from a person at any time should the whanau, hapu or Iwi consider this necessary. As the Indians in America would say, "no use being a chief if you had no indians to listen to you". This was how the Rangatira was chosen and operated in the times prior to colonisation of New Zealand or the coming of the Europeans. The Rangatira held the mantle of authority until he was considered 'unfit' by the tribe, for it was the sole purpose that the tribe should flourish and prosper. If this had to be done at the expense of another tribe through battle, then so be it. However, if too many battles were lost then the chief or Rangatira would be demoted or killed. The case with Hongi Hika against Te Uri O Hau, where he went to extraordinary lengths by acquiring muskets to maintain his mana by defeating Te Uri O Hau at Te Ika A Ranganui is an example that mana is something that is 'worked on' all the time and to always achieve the highest and best results for the people.

Hence, a Rangatira could hold mana over all things that completed the well being and unity of his people. He could hold mana over people, or over land, or both and this extended to the resources of marine life as well.

Te Uri O Hau of last century clearly showed another example of how they 'exercised their rights' over the land by the divisional power of the Rangatira's. Paikea Te Hekeua held the 'mantle of mana' over the whole tribe of Te Uri O Hau. However in the case of management over the whenua in the North Head peninsula, Pairama Ngutahi was the Rangatira who held the mana of management for the land.

Mihaka Makaore said this in 1897, when questioned by Wiremu Henare and Tapihana Paikea about mana, the questions and answers are as follows:-

- Q. "Had Paikea and Pairama equal mana over the people?"  
 A. "No"  
 Q. "Whose mana was greatest?"  
 A. "Paikea's".<sup>271</sup>

Hemi Parata said this: -

"Te Hekeua was an important man. His son was Paikea. Te Hekeua lived and died at Pouto. Paikea lived at Otamatea and Hukutere: he died at Pouto. Te Hekeua had the mana all over Kaipara, even over N. Whatua. Paikea was the chief of Uriohau"<sup>272</sup>.

Mihaka Makoare then added, although previous to the above statements, he said:-

"Pairama had always mana to the various blocks. His mana was no greater than that of others. The land was handed over to Pairama and Tipene for management, thus giving them more mana than us."<sup>273</sup>

Here is an example on how the 'rights' of Te Uri O Hau were exercised before the Europeans arrived in Aotearoa.

---

<sup>271</sup>Kaipara minute book 7, p 71-72.D B A, A-4.

<sup>272</sup>Ibid, p 100

<sup>273</sup>Ibid, p 66.



To go back again in time, and to fully comprehend and understand the full benefits of 'rights' and how Maori exercised their rights is all important. The reason being is that in the Treaty of Waitangi in article two says:-

"In the English text: the Queen guaranteed to Maori the undisturbed possession of their properties, including their lands, forests and fisheries for as long as they wished to keep them.

In the Maori text ; the Queen promised to uphold the authority the tribes have always had over their lands and taonga.

The English text stresses rights of property and ownership, while Maori text emphasises status and authority.

The use of the word 'rangatiratanga' should be interpreted as the right of tribal self - management rather than national sovereignty.

In 1840, Maori had no conception of national sovereignty.<sup>274</sup>

In the pre-amble to the Treaty articles, the following objectives are stated in the Maori text:-

"the Maori text has a slightly different emphasis. It suggests that the Queen's main promise to Maori was to secure tribal rangatiratanga and Maori land ownership."<sup>275</sup>

This is most important, and as you have already seen, Te Uri O Hau have always throughout their own heritage and traditional history exercised their "tribal rangatiratanga" because this is the way Maori and Te Uri O Hau did things, or 'tikanga Maori', before the Europeans and the Government perspective's said - 'we know what's best for Maori'. In actual fact, what they are really saying, and this is essentially so with the introduction of the Native land acts in 1865 is 'we know what's best for Maori, so they should live like us'. The Maori text of the Treaty was plain and simple to Maori. Lord Normanby concluded that the purpose of this provision (article two):-

"was to regulate settlement but to ensure each tribe retained sufficient land for its own purpose and needs".<sup>276</sup>

---

<sup>274</sup>Te Roopu Whakamana I te Tiriti O Waitangi, by Waitangi Tribunal division; The Department of Justice, 1993, p 6.

<sup>275</sup>Ibid, p 5.

<sup>276</sup>Ibid, p 6.

From David Armstrong's report "Te Uri O Hau and the Crown" this does not seem to have happened and from Bruce Stirlings report this is definitely not what was promised under the Treaty to the Te Uri O Hau Iwi.

As the introduced ways of Pakeha took hold of Maori, the concepts of Te Uri O Hau also shifted. The mana of our Rangatira was perceived by pakeha from a completely different angle after colonisation obtained a 'foot in the door'. The concept of land tenure changed dramatically and Te Uri O Hau in their land hearing's, as recognised from the court minutes, were very much confused. We had our own 'culture' and traditions for a thousand years or more and the 'tribal structure' of Te Uri O Hau had not changed dramatically up to the time of 1841, when our people returned back to their lands.

Our settlement patterns of pa and cultivations were based on tribal structure and the mana of our Rangatira was unquestionable, and if it was, as in the case of Meke and Hau Pai whenua at the battle of Mahipatua<sup>277</sup> then death was sure to follow. This tribal structure changed significantly after the Treaty of Waitangi and our rights that were guaranteed to Te Uri O Hau by the Queen to "uphold the authority the tribes have always had" and the emphasis of "status and authority" has and never was kept. As E.T Durie noted:-

"For the purpose of transacting with Maori, missionaries augmented rangatira status in advising officials. As portrayed, rangatira tenure was shifted from the conditional to the absolute, and from contract with the people to independent status. Some rangatira responded to the colonial expectations of their role, at least when treating with pakeha."<sup>278</sup>

---

<sup>277</sup>Refer, p 74 - 80.

<sup>278</sup>Custom Law, by E.T.Durie. 1994, p 41.