Part 2

The Beginnings of
Ngā Puhi
2.1 Introduction

It has been established in the first part of this work that during the period 1815 to 1819, the peoples of the Te Waimate and Taiamai regions belonged to two opposed hapū alliances. Significantly, the leaders, Hongi Hika, Tārehia and Ruatara were descendants of a common ancestor, Te Wairua. To the south, at Taiamai and Pukenui, the leaders of three main hapū — Ngāti Rangi, Ngāti Hineira and Ngāre Hauata — were descendants of Rangihaketini and/or her niece, Hineamaru (table 20). This section of the study concerns the ancestors of Te Wairua, Rangihaketini and Hineamaru, early ancestors of the tribe now known as Ngā Puhi.

```
Rāhiri
  Uenuku
  Maikuku
Rangihaketini
  Torongāre
  Hineamaru
  Kaharau
  Taurapoho
  Māhia
  Ngāhue
  Te Wairua
```

Table 20

The founding (but not the eponymous) ancestor of Ngā Puhi was a man named Rāhiri. Ngā Puhi genealogies and traditions widely agree that Rāhiri was the son of Tauramoko and his wife Hauangiangi, and that Tauramoko was a descendant of Nukutawhiti, who came by canoe from Hawaiki to Aotearoa. The first descent line given in table 21 was recorded by Hare Hongi Stowell from Te Hotere Kanohi of Hokianga. Te Hotere was described by Hare Hongi as ‘perhaps the most learned genealogist’ of the Ngā Puhi, Te Rarawa, and Aupōuri tribes (Stowell, Maori Notes, 5). Some other lines are also shown in table 21 to illustrate variations in length.

Traditions recorded last century by two Ngā Puhi historians state that the name of Nukutawhiti’s canoe was Mamari. In a manuscript written in 1885, Hone Mohi Tāwhai of the Waimā hapū, Te Mahurehure, described the coming of Nukutawhiti to Aotearoa as follows,

1. I haere mai a Nukutawhiti i tawahi, raua ko tona taokete, ko Ruanui. Ko Mamari to raua waka. I haere mai ki tenei whenua ki te rapu i a Tuputupuwhenua. Ko te motu i haere mai ai ratou ki tenei motu ko Wauwauaatea, ara ko Wauwau [sic].
2. I tutaki a Nukutawhiti ki a Kupe i te moana, i tawahi. Na Kupe i mea mai ki a Nukutawhiti, ‘Kei Hokianga a Tuputupuwhenua’.
3. Ka puta a Nukutawhiti i te wahapu o Hokianga, ka toregi a Tumutumawhenua [sic] ki raro ki te whenua.

1. Nukutawhiti came hither from beyond, he and his brother-in-law, Ruanui. The Mamari was their canoe. They came hither to this land to seek for Tuputupuhenua. The island whence they came to this island was Wawauatea, or Wawau [sic].

2. Nukutawhiti met Kupe on the ocean beyond, Kupe told Nukutawhiti, 'at Hokianga is Tuputupuhenua'.

3. When Nukutawhiti came in sight of the entrance of Hokianga — Tumutumuhenua [sic] disappeared beneath the land.

4. The houses of Nukutawhiti and Ruanui were (there) built. The name of that of Ruanui was ‘Te Pouahi,’ the name of that of Nukutawhiti was ‘Te Whatu-pungapunga’ (Tawhai and Graham, 1940:224-25).

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
<th>5.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nukutawhiti</td>
<td>Nukutawhiti</td>
<td>Nukutawhiti</td>
<td>Nukutawhiti</td>
<td>Nukutawhiti</td>
</tr>
<tr>
<td>Ngarunui</td>
<td>Ngarunui</td>
<td>Ngarunui</td>
<td>Ngarunui</td>
<td>Ngarunui</td>
</tr>
<tr>
<td>Ngaruroa</td>
<td>Ngaruroa</td>
<td>Ngarupaewhenua</td>
<td>Ngaruroa</td>
<td>Ngaruroa</td>
</tr>
<tr>
<td>Ngarupaewhenua</td>
<td>Ngarupaewhenua</td>
<td>Hikutai</td>
<td>Ngarupaewhenua</td>
<td>Ngarupaewhenua</td>
</tr>
<tr>
<td>Hikutia</td>
<td>Awa</td>
<td>Tauramoko</td>
<td>Te Hikutia</td>
<td>Hiku-hi</td>
</tr>
<tr>
<td>Taura</td>
<td>Taura</td>
<td>Râhiri</td>
<td>Tu</td>
<td>Taura I</td>
</tr>
<tr>
<td>Tauratu</td>
<td>Taura te po</td>
<td>Taura I</td>
<td>Taura II</td>
<td></td>
</tr>
<tr>
<td>Tauramoko</td>
<td>Tauramoko</td>
<td>Râhiri</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Râhiri</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Hotere Kanohi, in Stowell)

(Stowell) (Clendon) (Clendon) (Tawhai, Letters)

6. 7. 8. 9.

<table>
<thead>
<tr>
<th>6.</th>
<th>7.</th>
<th>8.</th>
<th>9.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awa</td>
<td>Awa</td>
<td>Te Awa</td>
<td>Awa</td>
</tr>
<tr>
<td>Awanui</td>
<td>Awanui</td>
<td>Awanui</td>
<td>Awanui</td>
</tr>
<tr>
<td>Râkei Tapunui</td>
<td>Tamakiterâ</td>
<td>Râkei Tapunui</td>
<td>Râkei Tapunui</td>
</tr>
<tr>
<td>Tamakiterâ</td>
<td>Pahi-moana-rika</td>
<td>Tamakiterâ</td>
<td>Tamakiterâ</td>
</tr>
<tr>
<td>Pahi-moana-rika</td>
<td>Te Hauangangi</td>
<td>Pahi-moana-rika</td>
<td>Pahi-moana-rika</td>
</tr>
<tr>
<td>Te Hau (angâangi)</td>
<td>Râhiri</td>
<td>Pahi-kai-rika</td>
<td>Te Hau (angâangi)</td>
</tr>
<tr>
<td>Râhiri</td>
<td>Pahi-taniwha-rawa</td>
<td>Râhiri</td>
<td>Hauangangi</td>
</tr>
</tbody>
</table>

(Hotere Kanohi, in Stowell)

(Stowell) (Clendon) (Clendon)

Table 21
The above account of Nukutawhiti’s arrival is similar to one written thirty-six years earlier by Aperahama Taonui. Taonui was a member of the Hokianga hapū, Te Popoto, and as a descendant of Hineira he was also closely related to Kaitara of Ngāti Hineira (table 22).

<table>
<thead>
<tr>
<th>Hineira</th>
<th>Motu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nawa</td>
<td>Aokaitu</td>
</tr>
<tr>
<td>Kohukohu</td>
<td>Hautai</td>
</tr>
<tr>
<td>Kaitara</td>
<td>Mokoare Taonui</td>
</tr>
<tr>
<td></td>
<td>Aperahama Taonui</td>
</tr>
</tbody>
</table>

Table 22

Taonui wrote that prior to the sailing of the Mamari, Kupe had visited Aotearoa in search of Tuputupuwhenua, whom he saw at Hokianga.

*Ko Kupe te tangata kua tae mai ki tenei whenua i mua. I haere mai ki te rapu i a Tuputupuwhenua, a, pau katao nga whā ki tane motu te haere e ia. Kihai a Tuputupuwhenua i kītea ki runga. I kītea mai ki Hokianga. He Hokianga no Kupe koia a Hokianga* (Taonui, Ms).

Kupe was the man who came to this land in former times. He came in search of Tuputupuwhenua, and his travels took him to all the places of this island. Tuputupuwhenua was not seen in the south. He was discovered here at Hokianga. Kupe’s return, that is the origin of [the name] Hokianga.

Wiremu Wi Hongi of Kaikohe, author of the text which follows this introduction, insists that genealogy and narrative (tātai and wānanga) must always be regarded as interdependent parts of a single whole — each needs to be checked against the other. He notes that for some of the traditions concerning ancestors who lived before Rāhiri, tātai and wānanga do not fully correspond and hence both should be treated with caution. Moreover, he points out that many of the lines of descent to Rāhiri are ‘rere-tahi’ (single descents) and less reliable than whakamoe lines which show marriages.

A case in point is the descent of Rāhiri from Ngārunui (Great wave), Nukutawhiti’s son (or perhaps his daughter). Ngārunui is not mentioned in the narratives written by Tawhai and Taonui, yet Tawhai gave Rāhiri’s descent from him (Tawhai, Letters to S.P. Smith, Waima, 1892). While accepting that Rāhiri may well have been a descendant of Ngārunui, Wiremu prefers to trace his descent from the canoe ancestor through Nukutawhiti’s daughter, Moerewa, since this accords more closely with his wānanga (see table 23). He further notes that Moerewa did not accompany her father on the Mamari canoe, but instead came to Aotearoa on the back of a taniwha (water demon) named Takauere. This taniwha now resides in Lake Ōmāpere.
Nga Puhi tatai available to us generally agree that Rahiri’s mother was Hauangiangi, a daughter of Puhi-moana-ariki, eponymous ancestor of Ngā Puhi. Puhi-moana-ariki, also known as Puhi-kai-ariki and Puhi-taniwha-rau, was in turn a descendant of Awa and his son Awanui, the founding ancestor of Ngāti Awa, an early Northland tribe (table 24; Tawhai, letters to S.P. Smith, Waima, 1892; Stowell, Maori Notes 5; Clendon, genealogies).

Wiremu Wi Hongi notes that in Rahiri’s time, prior to the rise of Ngā Puhi as a tribe, Ngāti Awa built and occupied many pā within their territory, which extended east from Hokianga to Te Waimate, and north to Whangaroa. They were defeated, he adds, by the early Te Waimate tribes, Ngāti Miru and Te Wahineiti, and by the Taiamai and Whangaroa people, Ngāti Pou. Yarborough wrote, in 1906, that Rahiri’s people and Ngāti Pou forced Ngāti Awa to retreat northwards, abandoning Whiria and other Hokianga pā (Yarborough, 1906:222).

Table 23

<table>
<thead>
<tr>
<th>Ruanui</th>
<th>Nukutawhiti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korakonuiarua</td>
<td>Moerewa</td>
</tr>
<tr>
<td>Tūwharepapa</td>
<td></td>
</tr>
<tr>
<td>Tūwharekakaho</td>
<td>Te Waro</td>
</tr>
<tr>
<td>Toko-0-te-rangi</td>
<td>Waitohi</td>
</tr>
<tr>
<td>Taura-i-te-po</td>
<td>Tamakiterā</td>
</tr>
<tr>
<td></td>
<td>Mihipō</td>
</tr>
<tr>
<td>Tawakehaunga</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td></td>
</tr>
<tr>
<td>7 generations to</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Hongi Hika</td>
<td></td>
</tr>
</tbody>
</table>

Table 24

<table>
<thead>
<tr>
<th>Awa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awanui</td>
</tr>
<tr>
<td>Rākei-tapunui</td>
</tr>
<tr>
<td>Tamakiterā</td>
</tr>
<tr>
<td>Puhi-moana-ariki</td>
</tr>
<tr>
<td>Te Hau[angiangi]</td>
</tr>
</tbody>
</table>

Rahiri
Two interesting accounts of the defeat of Ngāti Awa at Whangaroa were given by Wiremu Naihi and Pāora Ururoa in 1875 during a Land Court hearing for Ōtangaroa Block, south-west of Whangaroa Harbour. Both agreed that Te Kaka and Tōmuri (who appear to have lived at about the same time as Rāhiri) defeated Ngāti Awa (table 25).

<table>
<thead>
<tr>
<th>Rāhiri</th>
<th>Te Taniwha (Ngāti Awa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaharau</td>
<td>Te Kākā</td>
</tr>
<tr>
<td>Taurapoho</td>
<td>Maru</td>
</tr>
<tr>
<td>Ngahue</td>
<td>Te Rā</td>
</tr>
<tr>
<td>Te Wairua</td>
<td>Moewao</td>
</tr>
<tr>
<td>Auha</td>
<td>Te Patu</td>
</tr>
<tr>
<td>Te Hōtete</td>
<td>Te Puhia</td>
</tr>
<tr>
<td></td>
<td>Wharerau</td>
</tr>
<tr>
<td>Hongi Hika</td>
<td>Ngā Rā</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 25

Wi Naihi told the court,

All Whangaroa belonged formerly to Ngāti Awa. My ancestor, Te Kaka, fought and conquered the Ngāti Awa and took this land. A remnant of Ngāti Awa [one of whom was Te Taniwha] was spared and my ancestors intermarried with them (NMB 1:79).

Pāora Ururoa added,

Whangaroa did not belong to Ngāti Pou originally. It belonged to my ancestor Tomuri who took it from the N’ Awa, the former owners. I have heard of Te Kaka, he lived at the same time as Tomuri. They had separate war parties. Te Kaka attacked the people at Taupo, a section of N’ Awa. Taupo is the sandy bay north of Whangaroa heads. Te Kaka never fought at Ōtangaroa. The Ngāti Awa had two pas. Tomuri destroyed one and his brother the other (NMB 1:82–83).

Genealogies already cited indicate that Puhi-moana-āriki and his daughter, Hauangiangi, belonged to Ngāti Awa, and that Rāhiri’s father, Tauramoko, a descendant of the Mamari immigrants, married into this tribe.

A second early tribe, which occupied lands surrounding Pouerua pā to the south of Ngāti Awa, was Ngāi Tāhuhu. Genealogies recorded last century by Wiremu Kātene (of Ngāi Rangi and Ngāti Hineira), and kindly made available to us by his great-granddaughter, Hera Motu, indicate that Ngāi Tāhuhu were contemporaries of Ngāti Awa (table 26).
Table 26 shows that both Rahiri and his son Uenuku married descendants of Tahuhunui-o-rangi, the founding ancestor of Ngāi Tahuhu. In the text which follows this introduction, Wiremu Wi Hongi tells us that Uenuku and his mother, Ahuaiti, lived at Pouerua in the house of Tahuhunui-o-rangi, Ahuaiti’s great-grandfather.

Regarding Wiremu Wi Hongi’s narrative: Wiremu Wi Hongi is recognised as one of the most knowledgeable elders of his hapū, Te Uri-o-Hua. His descent from Rahiri, Hua and Te Taniwha (who first named his hapū Te Uri-o-Hua) is given below (table 27).
Wiremu Wi Hongi wrote the text which follows in 1935. It is drawn almost wholely from the wānanga book of his grandfather, Wi Hongi Te Ripi. His grandfather’s book is named ‘Te Kakahu o Te Uri-o-Hua’ (The Precious Cloak of Te Uri-o-Hua). In 1935, Wiremu copied the less tapu parts of this book (omitting some sacred karakia) into a second book, and in 1984, a handwritten copy of the 1935 text was made on the understanding that it be included in this study. Wiremu’s text is an extremely terse, semantically dense narrative. It is the work of a tohunga who demands of his readers a high degree of concentration. In translating the work, Pat Hohepa has endeavoured to preserve these qualities.

In order to assist the reader in understanding this wānanga, it is here prefaced by a tātai (table 28) showing the relationships between the ancestors referred to, and a map locating the places with which they are associated (map 4). The tātai also relates the ancestors to some of their descendants who were living at Te Waimate and Taiamai during the period 1815 to 1819, thus connecting parts 1 and 2 of this work. The tātai and the map are essential tools in this case since one of the major purposes of Wiremu’s account is to relate tātai to whenua (land), so confirming the status of Ngā Puhi as tāngata whenua (people who belong to the land).
Table 28
2.2 He Wānanga nā Wiremu Wi Hongi

Some tribal history by Wiremu Wi Hongi, translated by Pat Hohepa.
1. Ka moe a Rāhiri i a Ahuaiti, i a Ahuaiti o Ngāi Tahuhu. Ka hapū a Ahuaiti i a Rāhiri, ka haere a Rāhiri ki ana mahi. Ka mea iho ki a Ahuaiti, 'Ki te tae iho ō autāne i muri i au, ko ēnei roi kua hoatu e au ma rāua. Me hoatu e koe. Ko ēnei kua wehea nei e ahau ki tētahi taha, kaua e hoatu.' Te taenga mai o ngā autāne o Ahuaiti i muri i a Rāhiri, hoatu ana e Ahuaiti ngā roi i mea iho raka Rāhiri kaua e hoatu. Ka hoki hoki mai a Rāhiri, tae mai, ka kite a Rāhiri kihai i whakaritea e Ahuaiti tan kōrero mo ngā roi. Whakarērea hapūtia iho ana e Rāhiri a Ahuaiti. Koia te whakapepeha nei: ko ngā roi whakaporepore ure a Ahuaiti.


3. Ka nui ake a Uenuku, ka pātai ki tōna whaea, 'Kei hea tōku matua?' Ka kia atu e Ahuaiti, 'Kei Hokianga tōna kāinga, kei Whiria.' He pā tēnei. Ka mea a Uenuku me haere ia kia kite i tana matua. Ka mea atu ia ki tōna whaea, 'He aha te tohu e mōhio ai ahau ti tōku matua ana tae atu ahau ki reira?' Na, ka mea atu te whaea, 'È tomo koe ki te tomokanga tuatahi o te pā. Haere tonu ki te tomokanga tuarua. Kei waenganui te nohoanga o Rāhiri, o tō matua.'


5. Kātahi ka tino kino te īwi nei. Tīmata tonu te īwi rā ki te hopu i a Uenuku kia patua. Ka puta mai tana matua, a Rāhiri, arā, ka whakamāramatia atu e te īwi nei ki a Rāhiri, 'Kua nohoia tō nohoanga e tētahi tamaiti.' Ka haere Rāhiri ki te pātai i te tamaiti nei. 'I āngia mai koe i hoa?' Ka whakautua mai e Uenuku, 'I haere mai ahau i te rāwhiti.' Mōhio tonu atu a Rāhiri ko tana tamaiti tēnei. Ka ki atu a Rāhiri ki te īwi, ko tana tamaiti tēnei.
1. Rāhiri married Ahuaiti, Ahuaiti of Ngāi Tāhuhu. When Ahuaiti was pregnant by Rāhiri, Rāhiri went to his [place of] work. [Before going] he said to Ahuaiti, ‘If your brothers-in-law [i.e. Rāhiri’s brothers] arrive after I’ve gone, these are the fernroots I’ve reserved for them both. You give them. Don’t give these I have put aside.’ When the brothers-in-law arrived after Rāhiri had gone, Ahuaiti gave them the fernroots that Rāhiri told her not to give. And so, when Rāhiri came back, he saw, on his arrival, that Ahuaiti had not followed his instructions concerning the fernroot. Ahuaiti was abandoned immediately, pregnant, by Rāhiri. That is the origin of this saying: the penis-courting fernroot of Ahuaiti.

2. The birth-pangs of Ahuaiti began. She had no companions, she was by herself. Her only friend was Aniwaniwa, a rainbow [uenuku]. When the child was born his name was given after that rainbow, that is, Uenuku. That is the origin of that name, Uenuku-kūare, or Uenuku-the-ignorant. The reason was, he had no father to teach him incantations.

3. When Uenuku grew up, he asked his mother, ‘Where is my father?’ Ahuaiti replied, ‘His home village is in Hokianga, at Whiria.’ This is a fortified village [at Pākanae]. And so Uenuku decided to go and see his father. He asked his mother, ‘How shall I recognise my father when I get there?’ The mother then replied, ‘When you enter the first entrance of the fort, go straight to the second entrance. The special sitting place of Rāhiri, your father, is within.’

4. And so Uenuku went, and arrived there. He went through the first gateway. When the people saw him they ushered him out. He did not obey. He continued through, and passed through the second entrance. He was again pushed away by the sentry, but he did not obey and continued through. It was here that he saw the resting place of his father. Rāhiri was not there. Uenuku went directly to and sat on the sitting place of his father.

5. These people then became very angry and began to close in and catch Uenuku in order to kill him. His father, Rāhiri, arrived and the people explained, ‘Your resting place has been sat upon by a boy.’ Rāhiri questioned this boy, ‘Where did you come from?’ Uenuku answered, ‘I came from the east.’ Rāhiri knew immediately that this was his son, and told this to his tribe.

7. No kōna, no Pouerua, ka moe a Uenuku i tana wahine, i a Kareariki. Te tohu o tērā wahine, ko tētahi kauri, he taniwha kei roto i tētahi takiwā o te ngāwhā kaukau, arā, e kiia ana ko ngā mōkaikai a Kareariki.


9. Ka nui a Uewwhati, ka hoki ki te taha ki tana tūpuna tāne ki Hokianga. Ko te kāinga i noho ai ia, ko Pākanae. Ka nui a Maikuku, ka whakataupua, ka ākona ki ngā haka māori, ki te pūkana, ā, he wahine ātaaaha hoki. I runga i te nui o tana tapu, ka noho ia ki roto i tētahi ana, i Ruarangi, arā, kei Waitangi tēnei ana. Koia e kiia nei ko Te Ana o Maikuku, nōna e noho ana ki konā.

10. Ka tae ōna rongo ki Taratara, kei Whangaroa tēnei wāhi. Ka rongo tētahi tangata, ko Hua tōna ingoa. Ko haere ake a Hua ma te moana ake tōna huarahi. Ka uru mai ki roto i te Wahapū o Tokerau. Ka whakaaro a Hua me pēhea e kitea ai e ia te wahine rongo nui nei, a Maikuku, ara, Te Ana o Maikuku. Ka tata mai ki uta ka rongona e ia te tangi a ngā taniwha i roto i te wai. Ka whakatakina haeretia e ia, tae noa ki roto o te ana. No konā, kātahi anō ka kitea e ia a Maikuku.
6. It was this that introduced Uenuku to his father and also to his junior brother, Kaharau. It was here that Uenuku asked his father to teach him karakia. He was taught by Rahiri, and therefore learnt the karakia. When he learnt these, Uenuku came back here to his mother. Afterwards Ahuaiti and her son Uenuku lived at Pouerua, Pākaraka, in the house of her ancestors, of Tāhuwhunui-o-rangi. The explanation for this name, Pouerua, there are two posts supporting the ridge pole for the house of Tāhuwhunui-o-rangi. That is why it is called Pouerua [Two posts].

7. It was there, at Pouerua, that Uenuku married his wife Kareariki. The sign of that woman was a certain kauri — a taniwha in a certain area of the hot bathing springs [Ngāwhā Springs], hence, they [the springs] are called the pets of Kareariki.

8. Their children [the children of Uenuku and Kareariki] were born; Uewhati [female], Maikuku [female], Hauhauā [male], Tamure [male] and Ruakiwhiria [female]. The reason Uenuku gave these names — Maikuku, Tamure, Ruakiwhiria — was because of the death of his ancestor, Te Hakiro, at the mouth of Whangarei [harbour]. He was finally found inside the fish which was a taniwha, a giant snapper. When that fish was caught its stomach was squeezed to make it vomit. The [Hakiro’s] hand emerged, all twisted. The fingernails were seen and were recognised as the nails of Te Hakiro. Thus the reason for the three names of Maikuku [fingernails], Tamure [snapper] and Ruakiwhiria [vomit-twisted].

9. When Uewhati grew up she went back to her grandfather’s side [i.e. to Rahiri’s], to Hokianga. The village she lived at was Pākanae. When Maikuku grew up she was made tapu, taught posture dances, facial contortions — she was a beautiful woman. Because of her great tapu she lived inside a certain cave at Ruarangi, and this cave is at Waitangi. That is why it is called Te Ana o Maikuku [The Cave of Maikuku], because she lived there.

10. Her fame reached Taratara, this place [a pā] is at Whangaroa. A man called Hua heard. He came south by way of the sea. He entered Te Wahapū o Tokerau [Northern Inlet]. Hua wondered how he was to find this renowned woman, Maikuku, that is, the cave of Maikuku. When he came close to the shore he heard the wailing of the taniwha in the water. He gradually tracked this right to the interior of the cave. Only then did he find Maikuku.
11. Ka ki atu a Hua ki a Maikuku, ‘Nā ō rongo ahau i te mai ai, i haere mai ahau ki a koe hei wahine mākū.’ Ka ki atu a Maikuku, ‘I te mea kua noa ahau i a koe, kua rite tēnei ana ki tētahi rua te kino.’ Ka whakautua e Hua, ‘E pai ana e anganui ana ki te rā.’ Ka nuku ake a rāua ki Ruarangi, he whare. Tōna whakamōritanga he rangi e rua. No konā ka whānau tā rāua tamaiti tuatahi, ka huaina tōna ingoa, ko Te Rā. Ko te kōrero a Hua ki a Maikuku, ‘E pai ana e anganui ana ki te rā.’


15. I muri o tēnā, ka whakatikatika te hunga na ki te hoki mai, e hāpū ana anō te wahine nei. Ka whānau, ka huaina te ingoa, ko Pūtea. Na, no tēnā wā i te mea kua tīka rāua mo te hoki mai, ka haere rāua ki Whangapē ki te tiki i te kōhatu mauri. E kiia nei te ingoa, ko Te Tuki-a-Manatu. Ko tēnei kōhatu na Ruanui i mau mai i runga i tēnei waka e kiia nei ko Mamari.

11. Hua said to Maikuku, ‘It was your fame which made me come here, I came to you, for you to be my wife.’ Maikuku replied, ‘Because you have made me noa, this cave is ugly, like a storage pit.’ Hua replied to this, ‘It is fine, it faces the sun.’ The two moved up to Ruarangi, which was a house. Its meaning is the two skies [sky and sea at the horizon]. There, their first child [a male] was born, and was called Te Rā [the sun]. It was Hua’s remarks to Maikuku, ‘It is fine, it faces the sun.’

12. After the birth they moved and finally settled at Pouerua. All their children were born there. The youngest of the children of Hua and Maikuku was named Ruakino because of the words of Maikuku to Hua, ‘This cave is ugly, like a storage pit.’ These are their children [the children of Hua and Maikuku]: Te Rā, Rangiheketini, Kawaianga, Torongäre, Ruangaio, Kaio [no issue], Ruakino.

13. Torongäre matured. She married her [classificatory] father, Hauhau. Maikuku and Hua were angered. Because of their opposition and anger they would not agree [to the union]. Hauhau, together with Torongäre, looked at that other [genealogical and geographical] side to Hokianga, to Rähiri, to Uewhati also. They went, finally staying at Whiria.

14. After dwelling there for a long time they thought of coming back here. Because they knew of the opposition and anger of the elders left here, they then could not really come here. After that their thoughts still yearned to return. At that time the wife was pregnant. When born, the child was called ‘the yearning of their thoughts to return’, that is, Tamangana [the Yearning Son].

15. After that they began preparations to come back, and the wife [Torongäre] was again pregnant. When born the name given was Pūtea [Heap of Possessions]. Now, at that time, because it was right for them to come back, they went to Whangapā to fetch the mauri stone, whose name is Te Tuki-a-Manatu [Manatu’s Pounder]. This stone was brought here by Ruanui on the canoe named Mamari.

16. They returned to Whiria, this woman was pregnant again. It was at that point that they finally came, sleeping on the pathway. The world pressed in [clouds billowed in] in the morning. This woman began her birth-pangs. Because of the difficulty with her childbirth that woman bit the winds of the world. When born [the child] was called Te Ao-ngaua [The Bitten Winds].


22. Ka noho a Hua rāua ko Maikuku i Pouerua. Ko ā rāua tamariki, ko Tamangana rāua ko Ruakino. Ka titiro a Ruakino i te kaha manaaki o ngā kaumātua nei i a Tamangana, ka hae tana ngākau. Ka mōhio a Hua e hae ana ki tana kōtiro, tahi ka tae a Hua ki tana pou tapu, ka titia ki te mātenga o tana kōtiro. Ko te take tēnā, i riro mai ai te mana o Hua rāua ko Maikuku i a Ruakino.
17. They continued onwards and [she] became pregnant again on the way. She saw some flowering bracts of tāwhara [*Freycinetia banksii*]. That woman ate these. When the child was born, the name Kotata [spread out flower] was given. They came onwards and arrived at Waimā. They were observed down below by Uewhati, travelling onwards. Uewhati called down, ‘Where is the family travelling to?’ And thus this name, Whakatere [navigate, steer, travel]. Hauhauā replied, ‘Going home, to Pouerua.’

18. They came on, by way of Awarua they travelled. They went directly to Te Mauri. This woman was again pregnant. She was hungry but there were only three dried kūmara remaining. When born [the child] was named Toru-kao [Three dried kūmara].

19. They kept coming and reached Te Hāwera, then Waiomio. They stayed there. [That is why] they left there the Te Tuki-a-Manatu [The Pounder of Manatu]. Their fire was lit there, and they dwelt there with their children. They saw how many were their sons and daughters. At this time the woman was again pregnant. When she gave birth, the name Hineāmurū [Woman-of-the-many] was given that child.

20. It was at this time that the news reached Hua and Maikuku, and they were sent for by Hua and Maikuku to go to Pouerua. This woman was pregnant again. When they arrived their children were lined up in front of those old people. And so the peace and harmony of Hua and Maikuku were restored and made permanent. When that woman [Torongāre] gave birth, the name given the child was Rongo-patū-taonga [Peace created by line of precious possessions]. Those old people were touched, and Tamangana was kept [to be raised] by them.

21. Afterwards, the woman [Torongāre] became pregnant, and when close to parturition, she wanted to drink water. The order came that water be fetched from Hokianga. Tamangana was one of that party fetching water from Hokianga. By the time that water arrived this woman had already given birth. And so she drank the water and her words came, ‘How sweet is the water of Hokianga’ and died immediately. The name of the youngest was given — Waireka [sweet water].

22. Hua and Maikuku lived at Pouerua. Their children [i.e. grandchild and child] were Tamangana and Ruakino. Ruakino saw how deep was the care of these old ones for Tamangana, and felt jealous within. Hua realised that jealousy was affecting his daughter, so he then got his sacred feather and placed it on his daughter’s head. That is the reason why the mana of Hua and Maikuku came to Ruakino.
23. Na, i a rātou e noho ana i Pouerua, ka tae atu te ngākau a Ngāti Manu, arā, a Korora rāua ko Te Huru rapua e Hua he utu mo tō rāua mate ki tētahi iwi no Hokianga. Ka whakaaetia e Hua, e toru tau i takā ai e Hua tana taua riri. Ka haere mai, ka tuakina mai te rākau i reira hei waka. Ka tae mai ki tētahi wāhi. Ka kai, ka tuhaina kinotia mai ngā kai. Koia tēnei ingoa, Tuhakino.


25. Na, i muri o tēnā, ka nuku mai a Hua rāua ko Maikuku me tana whānau, noho rawa mai i Pārahirahi. Ka huaina te ingoa o tana pā, ko Te Pā-o-Hua. Kei runga ake o Te Rākautao tēnei pā.

[The narrative now returns to Rahiri and his second wife, Whakaruru.]

23. Now, while they were living at Pouerua, the war message of Ngāti Manu, that is of Korora and Te Huru, arrived, asking that Hua seek vengeance for their troubles with a certain iwi [people, tribe] of Hokianga. Hua agreed to this, and he spent three years preparing his war party. He came with his party [towards Kaikohe] cutting the trees there for a canoe. He reached a certain place, began eating and truculently spat out the food. Hence this name, Tuhakino [truculent spit].

24. They dragged this canoe, adzing it out as they went. The name of this canoe was Te Atua-rere-mai-tawhiti [The god who sailed from afar]. On reaching a certain place they put a mast on the canoe, and hence the name Te Tira. They reached another place and they began splitting paddles there, and hence the name, Rākau-wāhia. Reaching another place they broke off skids for the canoe, thus, Te Whaitiwhatangi [The Breaking]. They continued from there and reached the Taheke River. They went on the canoe. When they reached a place called Motukōtuku [Heron Island] they fought the tribe that the war message was about. When vanquished, the defeat of Ngāti Manu was avenged. Huru and Korora came to a decision to give this land, Ōpango, to Hua. Hua returned and lived at Pouerua.

25. Now, after that, Hua and Maikuku and their family moved, finally settling at Parahirahi [Diminutive pa]. This pa was then called Te Pā-o-Hua [Hua’s pa]. This pa is just above [or south] of Te Rakautao [near Kaikohe].

[The narrative now returns to Rāhiri and his second wife, Whakaruru.]

26. Rāhiri married Whakaruru. Whakaruru became pregnant. All the tohunga were used to induce birth but this did not occur. Whakaruru then tightly grasped the strand of the kahakaha [Collospermum hastatum, an epiphyte plant] and only then was she able to give birth. By the time the male infant emerged he was close to dying. His voice indicated that the breath or heart was already straying, and so his name was given after the strand of kahakaha, that is, Kaharau-manawa-kotiti [Kahakaha strand-heart-astray].
76 Ngā Pūriri o Taiamai

27. Ka tohia ia e tōna matua ki te tohi a karaka-whati. E whā ngā rā o te tamaiti ki waho, ka marere te paku o te kotinga o te pito, ka tohia te tamaiti nei ki te tohi a karaka-whati. He mea kia toa ai ia ki ngā pakanga me ētahi atu mahi. Ko te tohi tēnei:

  Taku tama
  I tohia ki te hutu
  Ki te ake
  Kia riri
  Kia ngunguhua me te ngau-a-hau
  Karo patu ki te tai mo Tū
  Karo mape ki te tai mo Tū
  Karo tai ki te mo Tū
  Tohi tapu ki te wai o karaka-whati.


27. He was dedicated by his father through the ritual of karaka-whati. The child spent four days outside the womb before the dried navel cord fell off, then this child was dedicated with the karaka-whati ritual. This was to make him successful in battles and other endeavours. This is the ritual chant:

My son
Dedicated with the pohutukawa [Metrosideros excelsa, a tree]
Dedicated with the ake [Dodonaea viscosa, a tree and a vine]
To be angry
To be fierce in battle
And to attack like the wind
Dodge clubs in the tides of war of Tū [God of War]
Dodge projectiles in the tides of war on behalf of Tū
A sacred dedication with the water of karaka-whati.

28. This child grew up and when a man he came to know his senior brother, Uenuku, from the genealogical side of the first wife of Rahiri. He was furthermore taught the various incantations and also to bear arms. It was at this time that the thought came to him to make a kite. When it was finished the name was given, Tūhoronuku [Land-speeder]. He planned to let it fly to the interior and to the east coast. There was a special incantation for the releasing of this kite. He let his kite begin its flight at Whiria. When the kite string holding his kite reached the end it was set free to fly in space, and he followed it. That kite flew onwards and landed at Te Tuhuna [near Kaikohe]. This was the tūrangawaewae of the Ngāti Awa people.

29. When Kaharau arrived his kite was lying there. He saw the woman, Kohinemataroa, and cohabited with her as his wife. She became pregnant. They lived in this fortified village, Whakaruangangana. His wife gave birth here, and their child was given the name Te Taura [The String] which was tied onto his kite. This was tied to the poho [stomach] of that kite, and hence the child’s name, Taurapoho [String stomach]. It was because of this, that Kaharau left his mark on a rock. This rock is at the home of Noki Tuauru at Pakinga.
30. Tēra tētahi mahi a Kaharau. Ko tōna pā, ko Kōpani-tehe, te ingoa, kei Pākanae tēnei pā e tū ana. Ka haere atu te ope taua ki te whawhai ki a Kaharau. Ka eke te taua ki roto o te taiapa o te pā. Ka karanga ngā hokowhitu a Kaharau, 'E Kaharau! tēnei ngā tamariki te parangia nei e te tai nei.' Ka mea a Kaharau ‘Waiho, kia haere he tama kua oti te tohi, ki te tohi a karaka-whati.’


32. Ka hoki mai a Kaharau ki roto i te rohe o Ngāi Tāhuhu, e toru ana wāhine, i reira katoa i tāna roa i ngā takiwā o Whangaruru. He whakaaro nōna i tae mai ai ki tēnei taha, ki a Ngāi Tāhuhu, me ana wāhine, kia paihereta ngā iwi o te wāhine tuatahi, me te wāhine tuarua a Rāhiri. I a ia i Whangaruru, ka hangā e ia tētahi whare mo ana wāhine. Ka haere a Kaharau ki te hī, ka mahue iho ana wāhine ki te whare i hangā nei e ia. Ka hī mai ia i waho, me tāna whanga tonu mai anō ki ana wāhine kei ngaro. Koia tēnei ingoa, a Whangaruru.

33. I mate a Kaharau ki Whangaruru, i tanumia ki reira. Ka huaina te ingoa o te wāhine tapu, ko Te Paihere-a-Kaharau. Ā, koia hoki tēnei whakataukī: Koroki te manu i runga, e tama, kei Whangaruru au.

34. Ka moe a Taurapoho i a Ruakiwhiria o Ngāi Tāhuhu, tamāhine a Uenuku. Ka puta ki waho ko Māhia. Ka nui Māhia, ka hangā anō e ia tōna pā ki te taha o tō Taurapoho, koa huaina te ingoa, ko Pākinga.
30. There is an account of one of the deeds of Kaharau. His pa was called Köpanitehe; this pa is situated at Pākanae. A war party came to fight Kaharau. The war party climbed into the defences of the pa. The forces [or 20 x 7] of Kaharau called out to him, ‘Kaharau! Here and now the children are being slaughtered by this tide of warriors.’ Kaharau replied, ‘Leave it, a child comes who has been dedicated with the ritual of karaka-whati.’

31. Kaharau had three wives — Houtaringa and Kaiāwhā were the two others. When their father [father of Uenuku and Kaharau], Rāhiri, went on his travels, he disappeared from this district. He was traced by Kaharau and Uenuku and he was finally found in the upper [or southern] districts. Some [two] areas were named there; Te Puna-a-Kaharau [Kaharau’s Spring] and Te Huri o Uenuku [Uenuku’s Turn].

32. Kaharau came back to the district of Ngāi Tāhuhu; his three wives were all there during his long time in the district of Whangaruru. It was his thought to come here to this side, to Ngāi Tāhuhu, and to his wives, to peacefully unite the descendants of the first and second wives of Rāhiri. While he was in Whangaruru he built a house for his wives. When Kaharau went fishing he would leave his wives behind at the house he had built. While he fished out at sea he would watch out for his wives in case they vanished. This is the origin of the name Whangaruru [Watching shelter].

33. Kaharau died at Whangaruru and was buried there. The name given that sacred place was Te Paih(e)reakahau [The Peace of Kaharau]. That is also when this saying originated: The bird sings above, O son, I am at Whangaruru.

34. Taurapoho [Kaharau’s son] married Ruakiwhiria of Ngāi Tāhuhu, daughter of Uenuku, and Mahia was born. When Mahia grew up he built his pa [a few kilometres south-west of Kaikohe] on the side of Taurapoho’s pa, and the name Pākinga was given.
A central concern of Wiremu's narrative is to explicate genealogical and geographic relationships between Ngā Puhi hapū. Some of the more significant of these relationships are shown in figure 1, and the comments which follow elaborate upon this figure.

Wiremu's narrative begins with the separation of Rāhiri and his first wife, Ahuaiti. Rāhiri returned to Pākanae, Hokianga, where his second son, Kaharau, was born. Uenuku grew up at Pouerua with his mother's people, Ngai Tahuhu. Thus the two 'sides' of Ngā Puhi, genealogical and geographic, are established: the descendants of Kaharau in the Hokianga district, and the descendants of Uenuku in the inland Bay of Islands around Pouerua. Indeed, an important theme running through the narrative is the relationship between the Hokianga side as te taha tane (the male side) and the Pouerua side as te taha wahine (the female side). Rāhiri and his warrior son lived at Hokianga; Ahuaiti and her non-fighting son lived at Pouerua.

After the separation, Wiremu's narrative re-asserts the common origins of the two 'sides' in a classic manner — Uenuku revealed that he was Rāhiri's son by occupying his father's resting place (similar acts are attributed to ancestors in the traditions of a number of other tribes, e.g. for Tūhoe and Te Arawa see Best, 1925, v.1:58-59, 102-103).

The two sides, male and female, are subsequently re-connected through the marriage of Kaharau's son, Taurapoho, to Uenuku's daughter, Ruakiwhiria. This marriage also brought together the two early tribes, Ngati Awa (Kaharau's affines and ancestors) and Ngai Tahuhu (Uenuku's affines and ancestors). Not surprisingly perhaps, Taurapoho was born at Tuhuna, mid-way between Pākanae and Pouerua, and it was there that he lived with his wife, Ruakiwhiria. Their descendants, Ngati Tautahi, were living there prior to their conquest of Te Waimate under the leadership of Aua and Whakaaria (table 29).

After returning to te taha wahine, Uenuku married Kareariki of his mother's people. It is their daughter, Maikuku, and her descendants who subsequently feature in the narrative. Maikuku was set apart in a cave at Waitangi as a tapu woman, a woman of high status who would normally forge or strengthen an alliance with another tribe. However, normal procedure was short-circuited by Hua, eponymous ancestor of Te Uri-o-Hua. He entered the cave and broke Maikuku's tapu so that her abode became noa. Things noa are opposed to things tapu and often associated with food, thus Maikuku's cave became like a storage pit.

Maikuku took Hua back to Pouerua to reside with her people, and while living there Hua passed on his mana to his jealous daughter, Ruakino, by placing his feather in her hair. She, Hua and Maikuku subsequently moved to Pārahirahā, at Kaikohe. (Although Ruakino's move to Kaikohe is not explicitly stated in the narrative, Wiremu confirms this). Ruakino's son, Te Taniwha, founded the Kaikohe hapū, Te Uri-o-Hua.
<table>
<thead>
<tr>
<th>PLACES</th>
<th>PĀKANAE</th>
<th>WAIMĀ</th>
<th>TŪHUNA</th>
<th>PĀRAHIRAH</th>
<th>POUERUA</th>
<th>WAITANGI</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANCESTORS</td>
<td>Whakaruru = Rāhiri</td>
<td>Kaharau = (Kaharau) = Kohinemataaroa</td>
<td>Rāhiri = Ahuaiti</td>
<td>Uenuku = Kareariki</td>
<td>(Maikuku) = Hua</td>
<td>Te Ra</td>
</tr>
<tr>
<td></td>
<td>(Tuapoho = (Ruakiwhiria)</td>
<td>(Uwhati) = (Ruakiwhiria)</td>
<td>Ruakiwhiria = Uehati = Maikuku = Hua</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HAPŪ</td>
<td>Te Māhurehure</td>
<td>Ngāti Taautahi</td>
<td>Uri-o-Hua</td>
<td>Ngāti Rangi</td>
<td>Ngāti Rāhiri</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ngāti Korokoro</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

= Marriage
= Descent
= Geographic movement

1. Maikuku went from Pouerua to Waitangi and back to Pouerua. Hua went to Pouerua from Waitangi with Maikuku.

Figure 1: Genealogical and geographic relationships between Ngā Puhi hapū
Maikuku’s elder sister, Uewhati, departed from Pouerua to Waimā and Pākanae. She became an important ancestor of the hapū Ngāti Korokoro and Te Māherehure, who hold lands at Pākanae, Waimamaku and Waimā.

Te Rā, the eldest son of Hua and Maikuku, was the founding ancestor of Ngāti Rahiri, the hapū which held lands at Pouerua and Waitangi. We should not be surprised to learn, therefore, that Te Rā was born at Waitangi above his mother’s cave, and that he was later taken by his parents to Pouerua. After the departure of Uewhati, Hua and Maikuku, he became the leading rangatira at Pouerua, and held the mana of the land there.

Te Rā’s sister, Rangiheketini, was born at Pouerua. She married her nephew, Te Ao-ngaua, and their son, Tupuarangi, founded the Ngāti Rangi hapū. This hapū is said to have been living at Tautoro, south-west of Pouerua, and at Ruahoanga pā, a little north of Pouerua, prior to their conquest of Ngāti Pou at Taiamai. Hineira, founding ancestor of Ngāti Hineira, was also a descendant of Rangiheketini, and her hapū established themselves to the north of Ruahoanga.

Wiremu’s narrative explicates the above relationships in a concrete and hence memorable way. The names of the ancestors are mnemonic reference points around which the narrative was woven. The narrative explains the names and these, in turn, invite the narrative.

Not represented in figure 1 is the journey of Torongare and her uncle Hauhaua. It will be remembered that Hua and Maikuku strongly disapproved of the marriage between their daughter and Maikuku’s brother, Hauhaua. Hence the couple were forced to move back to Rahiri’s and Kaharau’s side; that is, to Whiria pā at Pākanae. Their return journey to Pouerua took them through key Ngā Puhi settlements along the early southern boundary of Ngā Puhi’s land — Waimā, Awarua, Te Häwera
Discussion

(Mataraua) and Waiohio. The ancestors born at Whiria (Tamanga and Pütea) and those born along the way (Te Ao-ngaua, Köta, Torukao and Hineamaru) probably founded early hapū in the places with which they are associated; however, we are unable to name all of these. Tamanga and Te Ao-ngaua married Rangiheketini, and some of their descendants lived south of Pouerua at Tautoru. We learn from Wiremu’s narrative that Hineamaru was born at Waiohio, and her descendants, Ngāti Hine, still hold the mana of the lands of this place. Indeed, they also hold the mana of the Mamari canoe, Te Tuki-a-Manatu, left there by Hauhaua and Torongare. (Ngāti Hine accounts of the events surrounding Hineamaru’s birth differ in some respects from the version presented here. Most significantly, in some Ngāti Hine versions Torongare is male and Hauhaua is female.)

After the hapū have been placed upon the landscape, Rahiri and his son depart from the scene. Rahiri went south. Kaharau went to the extreme east, to Whangaruru, south of Cape Brett.

The distinction in Wiremu’s narrative between the two ‘sides’ of Ngā Puhi, the descendants of Uenuku and Kaharau, was later reproduced to some extent in the political division between the northern and southern alliances. Hongi was a descendant of Kaharau’s son, Taurapoho; Te Morenga was a descendant of Uenuku’s daughter, Maikuku. However, this opposition breaks down when we note that Hongi was also a descendant of Uenuku’s daughter, Ruakiwhiria, and that Ngāti Rahiri, who belonged to the northern alliance, were descendants of Maikuku. The relationship between Ngāti Rahiri and the northern and southern alliances will be further explored in the next part of this study.