

Ko Hauturu-o-Toi te Moutere Koingo

The above whakatauki was suggested by our matua Taki Marsden and was incorporated into our Pepeha. The Island of Hauturu-o-Toi was born out of the mists of time, I mua he tangata kohatu (before men were stone). As part of Te Ika-a-Maui it lay beneath the abode of Tangaroa since the time of the great rains of Ranganui, until the coming of our ancestor Maui.

When Maui caught Te Ika-a-Maui and pulled him from the sea he forbade his brothers to eat food until he had made an offering to the gods at the Tuahu. Because Maui's brothers began to eat before the appropriate karakia's were said and the first catch from the sea offered to Tangaroa, the gods became angry and caused Te Ika-a-Maui to thrash about. The brothers attempted to secure Te Ika-a-Maui and struck him with their rakau and Patu's. These actions caused Te Ika-a-Māui to shed his scales and parts of his flesh to fall from his body and thus Hauturu was born.

No tua iho (as time passed), Hauturu became the abode of the Te Patupaiarehe who our old people believed to be the kehua who had past beyond the veil and dwelt on the forested ridges and summits of Hauturu. They cloaked themselves in the mists and ferns of the forest and did not appear in the light of day, but may be seen from twilight flitting through the forests. While they had the shape of nga tangata Maori, they were fair in appearance and at times when they choose, lived with our people. The chief of the kehua was Te Nanakia and to this day the highest summit of the Island is known as Te Puke-o-Nanakia.

Now there came a time when Te Iwi Maori came to Aotearoa that is Toi Te Huatahi (Tenetahi states that it was Toi-Kai-Rakau who arrived). From his lofty summit Nanakia sighted Toi heading straight for Hauturu from the vast ocean of Te Moana-nui-a-kiwa. He called the Patupaiarehe to his summit and together they recited karakia to envelope the island in mist so that Toi would not see the Island and sail past or smash his waka onto the rocks surrounding the Island. But Toi had sighted the Island and persisted in his endeavours to land.

When he arrived Toi sailed around the Island searching for a landing until he arrived on the western side at Te Maraeroa. All around the Island landing is very difficult because of the big seas and the rocky coastline, so Toi decided to send his kuri (pet dog) Moi-aue-roa (Moi of the long howling) to shore to locate a landing site. Toi also sent his Mokai (slave) with the dog and he swam towards shore on the back of the dog. But Moi would not go onto the shore because he sensed a strange odour being that of the Patupaiarehe.

The Mokai called to the dog to go ashore, but still the dog, knowing better than humans, refused to enter upon places occupied by Kehua. The Mokai became angry and struck Moi across the back with his Maipi killing him. He then dragged Moi up onto the rocky foreshore and ran into the forest. He knew that Toi would be angry that he had killed his pet dog. Moi can be seen to this day preserved as stone laying upon the rocky shore with the scar of the weapon upon his back. Moi then became a Tuahu where the first fish of the season is offered up to Tangaroa and Pihanui, the sea gods in the form of karakia. Moi is also a Mauri (a talisman for protection of all things) and a place where nga kupenga hou are dedicated to the gods.

The god Pihanui (big gills) takes the form of the fish Hapuku who patrols his domain around the Island ensuring that the appropriate homage is paid to him. Woe betides those who do not comply with the formalities as have been evidenced by the many deaths on and around the Island. To this day our people do not eat Pihanui from Hauturu.

Toi eventually landed and took possession of the Island and named the Island Hauturu-o-Toi (the resting place of the wind of Toi). He also named the place where he first landed as Te Maraeroa (the long Marae) after his marae in Hawaiki from whence he had come. Toi could not locate his mokai who had now hidden in the forest. For his worthless deed the Patupaiarehe placed a makutu (spell) upon him to eternally wander the forests and the shores looking for Moi. On stormy nights or in the early misty morning if you listen carefully you may hear the Mokai calling “e Moi, e Moi, kei hea koe.”

Toi lived for a time upon Hauturu and after some time he left traveling north to Tāmaki and onwards leaving behind some of his people to cohabitate with the Te Patupaiarehe. Whakarua ngā toto (the bloods mingled). From that time onwards the descendants of Toi intermarried or were assimilated by other races who arrived on Hauturu. The people who possessed Hauturu progressively were Te Tini-o-Toi, Te Pahangahou, Waiohua, and Te Wharau.

Totahi i te tau kotahi mano whitu rau, ka haere mai a Makinui arrived (around 1700) with his brother Mataahu. They defeated Nga Oho, Waiohua and Te Wharau who at that time occupied the mainland and Hauturu. Makinui had also defeated the people at Tamaki and the Kaipara.

His son Manuhiri occupied the mainland from Te Mangawhai to the Kaipara and to Mahurangi in the south. Rehua the son of Mataahu occupied Aotea. Both Manuhiri and Rehua became the kaitiaki of Hauturu and their mana spread over the whenua.

The tohu of the passing of Makinui and Mataahu is marked by a burial place near Te Titoki point at Te Maraeroa called Ngapuamataahu. This name was given by Mataahu who had bought his Pua kahikatea (bird snare) to Hauturu to catch the kaka. Mataahu lived for a time on Hauturu and as time passed the descendants of Manuhiri and Rehua intermarried with the Ngāti Wai from the north and remained in possession of Hauturu up until 1894 when the government legislated against our people and took the Island.

Our Tupuna occupied Hauturu for many generations occupying Pa sites at Parihakoakoa and Haowhenua. There are defensive Pa sites inland from the coast and utilized stone for defensive walls and wind breaks for our mara. Our main Kainga was situated at Te Maraeroa, however we also had Kainga at Hingaia, Tirikakawa, Te Waikohare, and Te Hue. Te Kiri Patuparaoa had lived at Te Maraeroa for up to 60 years until his death in 1872. During times of conflict Ngati Manuhiri would move inland to the kaipara or to Hauturu to hide. During a conflict with a group of Ngati Whatua Tenetahi was chased to Omaha but during the night he and Rahui built a raft and swam to Hauturu.

Te Kiri claimed descent to the land from many lines. From his father Te Matire he claimed descent from Ngai Tahu and Te Uri-o-Hau. From his mother Te Wera he claimed descent from Ngati Wai through Turua. From Manuhiri he claimed descent from Te Kawerau. And Te Uri-o-Katea. From his ancestor Wananga the husband of Turangi he claimed descent from Ngai Tāhuhu. Given these prominent lines Te Kiri was considered by the Native land court (chief Justice Fenton) to having the superior claim to Hauturu.

Ka moe a Te Kiri ia Pepei, no Te Taou a ka puta ko Rahui raua ko Puru-o-mangawhara. Rāhui was born in 1835 and her first marriage was to Te Roa of Ngati Rehua (Aotea). They begat Ngapeka Te Roa. On the death of Te Roa, Rahui married Wiremu Tenetahi from Motairehe, Aotea. Tenetahi’s mother was Totou of Ngati Kahungunu from the East Coast. He was also part Portuguese. Their first home was situated at Kohuroa but on the death of their first child,

as was Maori custom they burnt all their belongings and went to live with Rahui's father Te Kiri at little Omaha. The whanau lived at times on the mainland at Omaha and Pakirikiri and at times on Hauturu.

James Cowan a prolific writer of Māori history of those times, described Rahui as being a very strong looking woman of about 5' 10 in height and of muscular build. In his book 'Suwarrow Gold' he goes on to say.

“Tenetahi, jolly old skipper, was well off. His large family manned the little ships, with his buxom and plucky wife Rahui the best mariner of them all. His scow the Ida, was a hard used old craft, one of the square-bilge fore-and-afters so useful for the coast bays. In the summer time Tenetahi and his tribe would all cruise out to the Mokohinau islets for a spell of Hapuku fishing. Home they would come with huge fish cut up and hung in the rigging, and if you chanced to pass to the leeward of the Ida you would not be likely to forget that powerful deep sea fragrance of sun-drying Hapuku.”

In 1877 the Austrian naturalist Andreas Reischek arrived in New Zealand to study its wild life and specifically to study the Ti Ora bird, which could only be found on Hauturu. His first visit to the Island was in 1880 on a Scow owned by Tenetahi. He returned again in September of 1885 where he was welcomed to the Kainga of Rahui and Tenetahi at Te Maraeroa. He goes on to comment,

“All the inhabitants of the Island were present, mostly Maori with two Portuguese and two white girls. Dance music was provided by a Maori playing waltz, polka and quadrille music on an accordion. The chief Tenetahi sang snatches of Maori, Portuguese and German songs.”

From 1840 onwards the colonialist appetite for our land became rapacious and the Hauturu was to suffer the same fate as the majority of the lands owned by our people, however there was also conflict between Maori as to ownership. From this point onwards the descendants of Rahui and Tenetahi remember the continuing struggle to retain Hauturu for our people. In 1844 the Nga Puhī chief Pomare, a tribe to the north attempted to sell Hauturu to the government without consultation from the original owners.

In a letter to the Government land agents in 1862 Te Kiri stipulated the names of the owners favouring Ngati Manuhiri and Ngati Wai. Amongst the owners he listed his tuakana (older brother) Te Urunga, himself, his eldest son Wiremu Taiawa and Hou Te More. He considered Hou Te More and himself to be the last of the race of Manuhiri. In 1872 Te Kiri died leaving Manawhenua of the Island to his daughter Rahui.

In 1878 in an attempt to establish ownership of the Island Rahui Te Kiri lodged an application in the Native land court to have the title established. From this point onwards the dispute over Hauturu's ownership was to carry on for the next 22 years. 1879 saw the first of the claims lodged on behalf of Te Kawerau with Paora Tuhaere being one of the prominent Ngati Whatua claimants. It was also interesting to note that the list also included Hou Te More of Ngati Manuhiri, but there was no mention of Rahui's name although it was later added.

In July 1880 the first substantial hearing into the ownership was held at Te Awaroa where the court found in favour of the Ngati Whatua claimants. However, Ngati Wai were absent from the hearing and the judgment was set aside and a re-hearing ordered. In May of 1881 the

court ruled in favour of Ngati Wai but the proceedings lapsed, but in June of the same year the court again ruled in favour of Ngati Wai. However sometime later the legislature interposed and ordered a re-hearing into the ownership which was heard in February 1884 with the court ruling in favour of Ngati Whatua. A re-hearing was ordered in October of 1886 where the court found in favour of Ngati Wai.

What became apparent throughout these proceedings was that Ngati Manuhiri was the principal owner of Hauturu. That Rahui's father Te Kiri a Rangatira of Te Kawerau, Ngati Whatua and Ngati Wai held the superior claim to the Island. This fact being substantiated by the evidence given throughout the hearings and mentioned personally to Wiremu Tenetahi by the then chief Judge of the Native Lands Court.

In October of 1891 Ngati Manuhiri and Ngati Wai entered into negotiations with the Government to sell the Island however the sale was conditional. Shortly thereafter the Government changed its mind and the agreement lapsed. In January of 1882 via an advertisement in the New Zealand Herald Ngati Manuhiri withdrew their consent to the sale of Hauturu. However, by this time the Government had re-considered and wanted to purchase the Island.

In 1862 the Government en-acted the Native lands Act which was particularly instrumental in undermining Maori society through the individualization of Maori land titles. While there were a number of reasons for its enactment its main role was to free up Maori land for sale by the colonialist government. With this in mind the Government commenced to approach other individual owners and paid them out.

While the Government had now technically acquired partial ownership of Hauturu Ngati Manuhiri still remained in lawful occupation of the Island. By December of 1892 the government had paid out seven of the fifteen owners leaving essentially Ngati Manuhiri the remaining shareholders. Because the government now wished to obtain the remaining shares, in October 1894 Parliament sat in committee to discuss an act to remove ownership from Ngati Manuhiri.

Some Parliamentarians however had doubts about the Government's intentions and suggested restraint on the governments part and further suggested that the owners be treated generously. However, good sense was not the order of the day and on the 24th of October the Government enacted the "Little Barrier Island Purchase Act 1894," to divest Ngati Manuhiri of Hauturu.

Ngati Manuhiri remained in occupation and in November of the same year a prosecution order was issued against Ngati Manuhiri to remove them from the island. Ngati Manuhiri refused to acknowledge the order and on the 13 September 1895 an ejection order was issued. On the 8 of January 1896 the steamer Nautilus left Auckland just after midnight with a force of armed Government troops to evict Ngati Manuhiri.

The force landed on the island on Monday the 20th and went to Rahui and Tenetahi's home at Te Maraeroa. While ejection was not unexpected, what is remembered of that incident by our people, was that part of the military force consisted of Maori troops and when Rahui saw them she broke down and cried. She could not believe that people of her own race would act detrimentally to their own people. So Ngati Manuhiri surrendered peacefully to the troops and were taken in chains to Auckland prison.

Up until 1910 Ngāti Manuhiri attempted to petition Parliament for the return of Hauturu or for reasonable compensation but to little effect. After the enactment of the Little Barrier Island purchase Act, the Government had deposited what they considered to be a reasonable amount of compensation into Public Trust Office as payment to the remaining shareholders of Ngati Manuhiri. This did not take into account that Rahui was the principal owner of Hauturu, received only one third of the shares.

To this day Rahui's hapu have not been able to trace the money received by the Public Trust as all the documentation relating to its deposit were destroyed. The only record left is a Public Trustee document that suggests that Rahui's son Wi Taiawa uplifted his share of the funds deposited. It appears that Rahui and Tenetahi never uplifted their portion, however part of Tenetahi's share had been removed suggesting either the Government had removed a portion in lieu of costs or someone had committed outright theft as was the case in the sale of Mangawhai.

To Ngati Manuhiri Hauturu is a Wahi tapu and a Tohu Tapu, a sign of remembrance of the struggle to retain Hauturu which is emphasized in the hapu Pepeha as follows. **Ko Hauturu to Moutere koingo (Hauturu the Island yearned for)**. Other than the 'dog tax rebellion,' of 1898 in the Hokianga, this was the last of the Government troop movements against Maori over the question of sovereignty and land.

Of modern times with the establishment of the NMST, Hauturu was returned to the Government without the approval of the people. Hauturu is, 'kua ngaro i te Po' is lost to the night 'mo ake tonu atu' and so the whakatauki 'ko Hauturu Te Moutere koingo' is once again prominent.

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