

## **Ko te Putaki a Ngāti Wai:**

### *The Origin of Ngati Wai*

Tradition has Manaia fleeing Hawaiki in the waka Tokomaru, being pursued by Nukutamaroro, with a battle finally taking place at Mana Island near Wellington. Peace was eventually made between the two chiefs and Nukutamaroro departed returning to Hawaiki.

Another version of this tradition has Manaia fighting a series of battles with Ngatoroirangi of the Arawa waka. These narratives and Manaia's battles with his contemporaries are well documented and do not form part of this story. Suffice to say that Manaia resided at a number of places, Motukokako (Cape Brett), Maunganui, Taupiri, Mimiwhatanga, Whangaruru, Ngunguru, Matapouri, Whananaki and Tawhiti-Rahiri (Poor Knights). In recent times the descendants of Manaia can be located from Whangaroa in the north to Pakirikiri in the south, including offshore islands.

The affiliated hapu who occupy the most southern boundary of Ngati Wai reside in the Rodney District, and are known as Ngati Manuhiri (Te Uri-o-Katea). Although Ngati Manuhiri is not traditionally a hapu of Ngati Wai, but of Tainui origins, Ngati Manuhiri of more recent times became connected to Ngati Wai through blood.

The emergence of the name Ngati Wai appears to be a more recent occurrence as the northern narratives refer to a people by the name of Te Ngare Hauata, Te Ngaungau, Ngati Uri, and Te Ngare Raumati, though the name Te Ngare Raumati appears to be synonymous with the name Ngati Wai.

Te Ngare Raumati appear to originate in the Bay of Plenty region, and arrived in the north in the 1500's. Morore Piripi of Ngati Wai (A Tohunga of renown) comments that confusion over the ancestry of Ngati Wai arose through some descendants identifying themselves with either Rahiri of Nga Puhi or Manaia of Ngati Manaia,

***'It is possible for Ngati Wai to claim descent from Rahiri because two of Rahiri's wives-Ahuaiti and Whakaruru – are descendants Manaia and all Ngati Wai can trace themselves to Rahiri by either of these two marriages. It is interesting that Ahuaiti and Whakaruru actually derive from a junior line of Ngati Wai and that a number of families can trace a senior line from Manaia, which does not bring Rahiri into the picture at all. This senior line is highly regarded and serves as sufficient proof that Ngati Wai is in fact an iwi not a hapu of Nga Puhi.'***

Ngati Wai are descended from Manaia, and inherit their name through the sacred waters at Taiharuru and Marotiri. In his narrative about the origins of Ngati Wai, Piripi states that Ngati Manaia came in the waka Mahuhu-ki-te-rangi. This statement was incorrect, and the reason for this discrepancy was to protect Ngati Wai whakapapa from outside influences. Ngati Wai are in fact descended from both Manaia's waka Tokomaru and Puhikaimoana's waka Mataatua.

Quoting from Te Rarawa sources, P Smith states that Mataatua landed part of her crew at Whakatane, and the remaining crew sailed north, settling at or near Whananaki and Motuukookako. Piripi's narratives suggest that when Puhikaimoana arrived in the north in the Mataatua, he met Manaia (but more likely his descendant Manaia II) at Te Whara. The arrival of Puhikaimoana was to have a devastating effect on Ngati Wai in the future.

Puhikaimoana sailed along the northern coast naming places as he went. Taiharuru was named after the place where he was cautioned by Manaia who warned him 'you may meet with disaster from the tides that thunder there.' When Puhi heard the tides thundering at another place he called it Ngunguru. At yet another place he snared a kaka and named it Tutukaka. A dark landing place was called Matapouri.

He then came to a river, and during the night he got the cramp and kicked with his foot, and the place was called Whananaki. Near Cape Brett a bailer was washed overboard so a rock near the headland was called Tiheru o Mataatua. From the above narrative it can be seen why many Ngati Wai whakapapa into Nga Puhi genealogies, and the reason why Mataatua is the waka usually referred to as the descendant waka.

Although related through whakapapa, as time progressed animosity grew between Nga Puhi and Te Ngare Raumati, and between 1780 and 1826 a number of battles took place between the two sides. In 1826 further troubles arose between the two iwi over the death of Te Waero of Nga Puhi. Kiritapu of Nga Puhi, an informant of L Kelly stated that the country to the east from Tapeka and along the southern shore to Cape Brett still belonged to Ngare Raumati (Ngati Wai) who were 'tangata whenua' and descended from an ancestor called Huruhuru.

The origins of the conflict appear to be that a party of Te Ngare Raumati raided Te Waimate killing the people at Okuratope, which led to reprisals by Nga Puhi. Nga Puhi attacked the Ngäti Wai pa Whiorau at Te Rawhiti. The occupants were unaware that Nga Puhi were in the vicinity and descended to the beach below their kainga where they were attacked and killed. The pa also fell and the occupants consumed.

The Ngä Puhi taua then captured the pa Touororo at Parekura killing the occupants. Nga Puhi now sent word to allied hapu and as a consequence Tapua the father of Patuone and Nene responded. On the arrival of Nga Puhi a sea battle developed at Touororo and Nga Puhi defeated Ngati Wai near Tapeka Point, but Nga Puhi had to withdraw when Ngati Wai reinforcements arrived from Okuia pa. Ngati Wai responded by killing Pakaramea of Nga Puhi and as a consequence Nga Puhi returned to Touororo and besieged the pa. Both sides engaged in battle and Nga Puhi appears to have lost the initiative and withdrew from the fight.

By this time both sides had acquired muskets. As was the custom in those times Manu of Nga Puhi informed Makari of Ngati Wai that he would attack him for the killing of Auparo. At this time other Nga Puhi taua began attacking Ngati Wai at Motupapa, and Manu's taua attacked Okuia at Omakiwi, both pa being taken. Nga Puhi now attacked Moturahurahu, an Island pa, killing an enslaving the inhabitants. 7

Mimiwhangata was also attacked and taken, and as a result of these battles the mana of Ngati Wai was broken. The survivors fled Te Rawhiti, to the outlying islands, south to Pakirikiri and Aotea (Great Barrier Island). Morore Piripi recalls the battle of his people with Nga Puhi,

***'When Manaia fought Ngä Puhi at Mimiwhatanga his Pä was Te Rearea. One of the others pä was Tarapata, another was Kaituna..... The tribe of Manaia was slaughtered. Manaia escaped and so did some of the others. That is how Manaia's tribe managed to survive. Till this day, Manaia's tribe lies scattered where Manaia left them. Some stayed in the vicinity of Auckland, some at Whananaki and at the places previously mentioned.'***

The event just described was of such a significant nature that it is remembered to this day, not only by Ngāti Wai, but also by other tribes of the central northern area. Although Piripi's narrative of the origins of the name of Ngāti Wai is the most reliable, there is also a version that refers to the slaughter at Mimiwhangata that suggests that the sea ran red with blood, and thus the name Ngāti Wai was born.

This battle is also remembered by Nga Puhi and recounted in their political history, which refers to a war party of Te Ngare Raumati which left Te Rawhiti, and caught Tamaire at Tauhara where he was killed. The war party also killed Whakahoe and Te Auparo and took her daughter Te Karehu and consumed her. In retaliation Te Hotete of Nga Puhi attacked the pa at Manawaora Touororo which fell. Although pursued by Te Ngare Raumati, Nga Puhi defeated them at Maraekawa. All of Ngä Puhi now rose to strike,

*'They (Nga Puhi) arrived at Moturahurahu and besieged (the pa). The siege lasted for four days..... The next morning, some of the people of this pa fled, the pa was over-whelmed. This was the time these people of Te Ngare Raumati were defeated..... After the fall of Te Whiti (their chief) the people of Te Ngare Raumati were bought here captive' 10*

After the fall of Te Ngare Raumati pa at Motuoi, all of Te Ngare Raumati were taken captive and divided between the Nga Puhi war chiefs, and Nga Puhi took possession of Te Rawhiti.

### ***Ko nga Honohonotanga i Waenganui a Ngati Wai a Ngati Manuhiri Hoki:***

#### ***The Connections Between Ngati Wai and Ngati Manuhiri:***

Ngati Wai survived the wars with Nga Puhi and after a period of time reoccupied their lands. Later marriages with Ngati Manuhiri cemented the relationship between the two tribes. The main genealogical line connecting Te Uri-o-Turangi (Ngati Manuhiri) to Ngati Wai is the Manaia line showing five generations from Manaia to Te Rangihokaia who begat Haua who married Te Kero. They begat Turua who married Kupapa of Ngati Manuhiri. They begat Te Wera who returned to her people at Pakirikiri and who married Te Matire of Ngai Tahu (Te Uri-o-Hau). They begat Te Urunga and Te Kiripatuparaoa of Ngati Manuhiri.

Another Ngati Wai genealogical line connecting Te Kiripatuparaoa to Ngati Rehua of Aotea shows that about 10 generations (BP), around 1755 Te Rangihokaia of Ngati Wai married Tutuki of Ngati Manuhiri and begat Hikihiki. Hikihiki married Matawahine of Ngati Manuhiri. From Hikihiki's first marriage to Maihau of Ngati Wai, there are three generations to Matuku, who married Wahia of Ngati Manuhiri. From Matuku there are three generations to Tenetahi Te Heru who married Te Rahui of Ngati Manuhiri. They begat seven children.<sup>11</sup>

From Hoturoa of the Tainui canoe, there are twelve generations to Makinui and his wife Rotu who begat Kahikatearoa and Turangi (Te Uri-o-Turangi). From Kahikatearoa there are two generations to Matawahine. From Turangi there are five generations to Te Rahui and Te Kiripatuparaoa.<sup>12</sup>

From these genealogical connections one can see the intimate relationships that existed between many northern hapu and iwi. Although these relationships existed it did not prevent related hapu and iwi coming into conflict. Although Ngati Wai took as wives the women of Ngati Manuhiri incursions into the rohe of Ngati Manuhiri for revenge, slaves and kaitangata (human food) were quite frequent.

Originally referred to as Ngāti Manaia and Te Ngare Raumati, the eponymous ancestors of Ngāti Wai are Manaia and Puhikaimoana. Some Ngāti Wai consider their Manaia line more prestigious, while others prefer their Ngā Puhī ancestor. The name Ngāti Wai originates from the sacred waters located at Taiharuru and Marotiri, and not from the subsequent battle that took place near Mimiwhatanga.

As was the case with many tribal groups, important marriages took place, usually to establish peace between the tribes as in the case of Rangihokaia of Ngati Wai and Tutuki of Ngati Manuhiri. However these peace-making efforts were often short lived. On a number of occasions Ngati Wai sailed south to attack Te Kawerau in their strong holds between Mangawhai and Mahurangi.

### **Ko te patai-nui nei:**

Why does Ngati Manuhiri bear a Tainui name? The answer to this question lies partly in the sale of Maori land throughout the 1800's and 1900's. Both Te Urunga and Te Kiri sold their lands under the authority of either the Te Kawerau iwi or Te Uri-o-katea iwi, both names being of Te Kawerau origin. However, the most important reason was that both Te Urunga and Te Kiri have stated consistently within the NLC records that both were of the Te Kawerau iwi. They never ever stated any other affiliation.

<sup>8</sup> Piripi. A History of Ngati Wai, Te Ao Hou, March 1962, pp. 43-45.

<sup>9</sup> A personal observation from a Kuia of Ngati Whatua.

<sup>10</sup> Te Waaka Hakuene cited in Sissons, J., Wi hongī, W., Hohepa, P., (2001). Ngā Puriri o Taimai, A Political History of Nga Puhī in the inland Bay of Islands, pp. 140-143.

<sup>11</sup> Nga pepa whakapapa a Ngati Wai na Roi McCabe.

<sup>12</sup> Nga pepa whakapapa a Ngati Manuhiri na Roi McCabe.