

## **Nga Pakanga ki a Ngati Whatua:**

### ***The wars with Ngati Whatua:***

The Ngati Whatua iwi are the descendants of Tua. The wars relating to the arrival of Makinui from Kawhia, and the conquest of the Tamaki and Kaipara areas are extensively detailed in the NLC records. The following events were to have a significant effect on Ngati Manuhiri, who, while they were never to feel the absolute taste of defeat, were in effect integrated and subsumed to some degree by more dominant tribal groups.

By the early 1600's the confederated hapu of the descendants of Tua (Whatua) had commenced their migration southward through the Opanaki Valley until they reached Te Awa Wairoa. Here they arrived at the lands occupied by the confederated hapu of Te Kawerau and Wai-o-hua. In those times mana whenua of the confederated hapu of Te Kawerau extended from Paratutae and Mangawhai in the north to Whatipu and Waikowhai in the Tamaki rohe. Conflict between the two tribes became inevitable when Ngati Whatua raided the cultivations of Te Kawerau in the South Kaipara Heads.

The retaliation by Te Kawerau resulted in the death of a high ranking Ngati Whatua woman. Kawharu of Ngati Whatua retaliated attacking many Te Kawerau pa in the south Kaipara and Waitakere areas. This phase of warfare was known as 'Te Rau-patu-Tihore' According to G. Graham's unidentified informant, the war extended into the Tamaki area where the pa Korekore and Hikurangi were besieged, but not taken. Peace was then made between the two iwi.

As a result of Kawharu's retaliatory raids Te Kawerau were severely tested and sought revenge. At the invitation of Te Kawerau, a party of Kawharu's people came to Waitakere on a peace initiative, and were killed at Hikurangi pa. Kawharu took revenge for the deaths of his people and attacked a number of Te Kawerau pa killing their inhabitants. After peace was again established Kawharu was killed in an ambush while entering an enemy pa at Waiherunga (Sth Head) to see his sister Kohari,

***'Thereafter Kawharu went to see his sister Kohari, who had married Te Rawhara, one of the chiefs of the pa at Waiherunga, Te Huhunu was another of the chiefs. When near the pa at night fall he sounded his whistle calling out, 'who am I?' The Pa then knew that it was Kawharu. A reply call was promptly made. 'Thou art he who hath been heard of.' Then Kawharu who had arrived, they murdered him.'***

The occupiers of the pa then went out to fight the followers of Kawharu which took place near the sea at Unu-whao. Kawharu's followers won the battle and besieged the pa,

***'When that woman (Kōhari) saw that the people were being killed, she assembled the women of the pa in one house. When the pa fell the attackers found that the women had been made tapu so they did not lay their hands (upon them). Thus were extinguished the men of that tribe, which became extinct.'***

According to Paora Tuhaere, Kawharu initially managed to escape from the pa by climbing over three palisades before being surrounded and killed. After the death of Kawharu, his people were led by his nephews, who made a tactical retreat while being pursued. During their retreat they laid an ambush for their pursuers and the tide of battle turned in the favour of Kawharu's

people.

The killing of Kawharu brought an immediate response from Hau-mai-wharangi and his people who attacked Te Kawerau in the Waitakere area causing loss of life, but not defeating Te Kawerau. According to Tuhaere, it was at this time around 1700 (AD), that Hau-mai-wharangi and his daughter Rongo-te-ipo had been left behind by the taua due to lack of waka to transport their food.

Heading inland Hau-mai-wharangi was ambushed by Te Kawerau, and he and his daughter killed. According to Smith Hau-mai-wharangi's party landed at Manunu-tahi near the South Kaipara Heads and took food belonging to the Wai-o-Hua and Te Kawerau. The result was that they were both killed by the people of that area.

According to Tuhaere, there was an immediate response from Ngati Whatua (Te Uri-o-Hau) for the killing of Hau-mai-wharangi who besieged the pa of the people Te Ngitu and two other pa and the people exterminated. The killing of Hau-mai-wharangi was not avenged until Paora Tuhaere time. Kawharu was eventually buried at Oraerae near Whatitiri north of the Tangihua Mountains.

Around 1730 to 1740, at the time of Te Ata-a-kura, the great great grandson of Hau-mai-wharangi Ngati Whatua moved into the lands occupied by Te Kawerau and in a number of battles succeeded in putting Te Kawerau and their Wai-o-Hua allies to flight, Te Kawerau taking refuge in their Waitakere fortress and other places. Ngati Whatua could not totally defeat Te Kawerau, and peace between the two tribes took place at Taupoki (Taupaki) in West Auckland.

Warfare again flared around 1760 (AD) when the combined forces of Ngati Whatua and Te Taou attacked Te Wai-o-Hua, Nga iwi and Te Kawerau,

***'Then came Ngati Whatua and Te Taou, and the men of Nga iwi and Te Kawerau were fought against. The tribes of this side of the Kaipara were defeated and then abandoned that part. Two canoes were manned, the 'Potae-o-Wahieroa' was one and the 'Wharau' was another. These were the canoes whereby was captured the Kaipara.'***

It appears that Te Kawerau were not defeated in these battles and remained in occupation of their lands at Waitakere and Omaha, while during this period Te Wai-o-Hua and Te Maruiwi became extinct as a people. G Graham suggests that Te Kawerau's existence was due to the fact that there had been intermarriage between the two tribal groups, and as was the custom in those times, Te Kawerau may also have fought with Ngati Whatua against their previous allies. To this day Ngati Whatua acknowledges iwi whenua status to Te Kawerau.

While the confederated hapa of Te Kawerau lost a considerable portion of their land in the wars with Ngati Whatua, Ngati Manuhiri retained mana whenua status over their lands between Te Mangawhai to Mahurangi and Te Kawerau-a-Maki over their lands at Waitakere.

After peace was established, through a process of integration the more dominant Ngati Whatua effectively subsumed the remnants of Te Kawerau until the latter's history and identity was either forgotten or became intertwined with that of Ngati Whatua and other iwi. The history

of Te Kawerau consigned to a forgotten past has only come to light over recent time as a result of extensive research by the uri of Ngati Manuhiri.