

## TOTO-U NO KAHUNGUNU

(1820's - 1830's)

This story relates to Totou of Kahungunu. She is an important ancestor of Te Uri-o-Katea at Omaha and Pakirikiri, being the mother of Wiremu Tenetahi Pohuehue. This korero not only involves Totou, but also Pomare, Te Wera Hauraki, Mauparaoa of Nga Puhi and Te Whare-umu of Kahungunu.

The story commences during the winter of 1820-1821 with an expedition mounted by Titore, Te-Wera-Hauraki and Pomare to the East coast area. It appears that this expedition arrived at the East Coast around the middle of 1820 attacking Okau-Whare-toa and Te-Whetu-Matarau Pa's before moving onto Te Mahia-mai-tawhiti and the tribes around Te Whanga-o-Nukutaurua and Te Whanga-a-Ruawharo. At this time they fell in with a force of Waikato and Ngāti Maniapoto under Tu Koehu, joining forces to attack Rongo-Whakaata and Kahungunu at Te Whanga-o-Nukutaurua. The Rongo-Whakaata and Ngati Kahungunu met the combined forces of Te Arawa and Nga Puhi at the Waiapaoa River in the Bay of Tūranganui-a-Kiwa, which resulted in the defeat of Ngati Porou and Kahungunu.

It was at this time that the Kahungunu chief Te Whare-Umu was captured and it is also probable that the chief Mauparaoa was also captured at the fall of Nukutaurua or on further movement of the Nga Puhi to the south to Mōhaka. A number of Ngati Porou chiefs were also captured at this time. It is recorded that in April of 1821 the expedition returned to the Bay of Islands after a 16 month time lapse and on their arrival at Kerikeri on or about the 19 April 1821, it was observed that their waka contained a number of significant people from the defeated tribes.

According to Mitchell Nga Puhi returned to the East coast in 1824 although the year may have been earlier, to join with a combined force of Hauraki, Waikato, Whakatohea and Tuhoe in a joint expedition against Kahungunu, which resulted in the fall of a number of Pa including Titirangi, Nuhaka and Pukekaroro. The expedition had formed into two taua with Tuhoe under the leadership of Te Maitaranui coming by the way of the Ruakituri River and Nga Puhi, Hauraki, Whakatohea and Waikato under Pomare came by way of the Waiau valley. Titirangi situated near Fraser town above Pakowai was the first Pa to fall with great slaughter to the combined Nga Puhi force. Meanwhile Tuhoe had attacked the tribe situated at Ruakituri at the Waireporepo Pa, which also fell.

The two forces then combined to attack the people at Nuhaka at Pukekaroro Pa. In an attempt to make peace, Te Ra-taau of Kahungunu offered the invaders the greenstone axe Te Rama-apakura and the meres Kahawai and Kauae-hurihia without success. The siege duly took place and Puku-karoro fell. During the siege the greenstone mere Te Heketua was captured in exchange for the lives of Kahu and Te Kani-a-takirau.

After the fall of Puku-karoro some of the invaders returned to their respective homes, but Nga Puhi and Ngati Maru proceeded to attack Ngati Rakai-paaka at Te Moumou-kai Pa inland from Nuhaka without success. Nga Puhi then returned home

to the Bay of Islands, Pomare taking with him the axe Te Rama-apakura. On their return Te Whare-umu recognised the axe and began to lament. When asked the reason for his lament he replied that due to the fact that the tribal heirloom was now in foreign hands that it meant that his people had become extinct. Because of his prowess in battle for Nga Puhi, from that time he was not considered a prisoner but a Rangatira pakanga. Te Wera then informed Te Whare-umu that because of his faithful service that he would return him and the heirloom to his own people.

The korero moves forward in time to Hongi Hika, Pomare and Te Wera's expedition to the East Coast in 1826 when they arrived in the Bay of Plenty area with a large force. The take appears to be revenge for a defeat by Ngati Pukeko and Ngati Awa in 1818 and for the taking of heads to sell in trade. Smith suggests that it was around 1823 after Nga Puhi returned from their Rotorua expeditions, that their force divided with Hika returning to the Bay of Islands and the Pomare and Te-Wera-Hauraki taua carrying on to the southern East coast. Pomare's take was to return several Ngati Porou including Rangi-i-paea, he had captured in a previous expedition around 1820-21, to their people. Te Wera Hauraki was returning Te-Whare-umu who he had captured at Nuku-taurua at Te Mahia. Of Mauparaoa it appears that he was now an integral part of Pomare's people, being a capable leader in war, which was the custom of those times by people who had been taken as prisoners in battle.

Pomare arrived at Kawakawa about August or September 1823(26) with the main intention of returning Rangi-i-paea to her people the Ngati Porou. On arrival messengers were sent to Taitai pa with an offer of peace. Te Aitanga-a-tu-whakairi-ora arrived at Araroa near where Nga Puhi was camped. Pomare then sent Rangi-i-paea to arrange the meeting but Ngati Porou sensing that Nga Puhi was weak attacked them but suffered a defeat. Pomare then sailed south to Waiapu, with Te Wera and his people. Te Wera's intention was to return Te Whare-umu to his people at Te Mahia. At some stage in the journey south Pomare had a change of mind and returned to Te Kawakawa-mai-tawhiti with the intention of attempting to make peace with Ngati Porou. Ngati Porou after some convincing eventually made peace with Nga Puhi.

After parting from Pomare at Waiapu Te Wera continued down the East Coast to Te Mahia landing firstly at Turanga-nui just north of Te Mahia. Here Te Wera was approached by Te Kani-a-Takirau of the Rongo-whakaata and Te-Aitanga-a-Hauiti tribes, to assist him against Ngati Porou who were besieging a Pa of the Te-Aitanga-a-Hauiti at Uawa. Te Wera consented but was determined to return Te Whare-umu to his people at Nuku-taurua at Te Mahia first.

Te Wera returned Te Whare-umu to his people and on their invitation he took up permanent residence at Nuku-Taurua. The strength of his position in the area became a point of safety for many Hapu on the East coast from the attacks from Ngati toa, Te Ati-Awa and Ngati Tuwhare-toa. By 1823-24 Te Wera had married a number of women from the Te Mahia area. It appears that Te Wera preferred to remain with the Te Mahia tribes due to quarrels between himself and Te Hotete although in his old age he was to return north so that his bones would lay with his ancestors.

Around the early part of 1826 Pomare together with Mauparaoa had commenced an expedition against Ngati Paoa and the Waikato tribes probably in retaliation for the

loss of relatives against these people. Before leaving the Kawhia people warned Pomare that because it was a peace made by a woman it was a bad omen and that he would not return. It appears that Pomare had arranged with a European named Dillon to obtain spars in the Thames area. When Pomare arrived at Thames with about 220 men he found that Dillon had already left. Pomare proceeded further up the Piako River and across the Horotiu where he left his canoes and proceeded overland.

Pomare attempted to induce the local people to go on an expedition against Waikato, which was refused. He then proceeded to Aotea where he met Tawai who having a lust for battle crossed over to the mainland where he and his people were annihilated. Pomare fearing for the safety of his friend went in search of him up the Waipa River near Te Rore and was attacked and killed by Ngati Tama-o-ho and Ngati Paoa. Some Nga Puhi made their escape down the Waipa eventually arriving at the Manukau heads being pursued by Waikato. Most of the retreating force was killed here with the exception of Moetara and Mauparaoa who succeeded in crossing the heads and returning home. The reason for the telling of this story is that it relates to Mauparaoa whose connection to Totou will become apparent.

As can be seen in the story so far, Mauparaoa had by this time become an integral part of Nga Puhi and Pomare's people. After Pomare's death around July of 1826, due to his force of character he became the leader of Pomare's people.

### **Ko Te Whaiwhai ki Moehau 1838:**

The time period now moves to 1838 where the Rev. Dr. Lang records that towards the end of 1838 about one hundred Nga Puhi from Pomare's people probably under the leadership of Mauparaoa and Te Rangi-tukia, left the Bay of Islands for an expedition to the south stopping off at Aotea and killing a number of the inhabitants. Ngati Wai sent word to Ngati Maru for assistance and in the ensuing battle that took place at Te Moengahau-o-Tamatekapua at Poihakena or Te Whare kai-atua, at least twenty Ngati Maru chiefs and many of their taua were killed due to the fact that Nga Puhi although few in number were in possession of firearms. He further records that at least seventy Nga Puhi were killed in the action. The survivors returned to the Bay of Islands on the 2 of February 1839 after obtaining a ride on a small coasting vessel taking pork and potatoes to the Bay of Islands. As a consequence Pomare laid claim to Aotea due to the fact that it was his taua that had nearly been annihilated at Moehau.

Graham continues the story of the battle at Moehau as related by Tukumana Te Taniwha of Hauraki. Probably around December of 1838 a party of Nga Puhi from Pomare's people, including some Ngati Porou and Kahungunu were returning to the East Coast, stopping off at Aotea to replenish their supplies. Unfortunately for Ngati Rehua who were few in number the visitors set about consuming their food supplies, killing their pigs including one, named Pukunu, belonging to the daughter of Te Horeta, and interfering with their women.

Ngati Rehua then went to Waiiau the kainga of Ngati Whanaunga and the chief Te Horeta-te-taniwha to obtain their assistance against Nga Puhi. When informed of the incident he sent a messenger to the Hauraki tribes to gather at Waiiau in readiness to cross over to Aotea. The Ngati Maru scouts located the combined Nga Puhi forces at

Poihakena, they having left Aotea for the mainland. It was a Saturday when Te Horeta's forces located Nga Puhi, with Marutuahu in the outer position and Nga Puhi inland. Sunday duly arrived and it was the intent of Te Horeta to attack Nga Puhi when the Sabbath had passed, however some of the taua were intent on fighting that day and disobeyed Te Horeta. Battle was commenced and there were many losses on both sides, with no side gaining the upper hand.

At dawn on the Monday Te Horeta gave the signal to the men who had obeyed him to attack. Te Horeta's forces divided in two so that Nga Puhi was attacked from two sides and were thus defeated. Some of the survivors fled into the mountains, while others managed to escape on a European ship anchored nearby. The combined forces of Nga Puhi, Ngāti Porou and Kahungunu were defeated with many being slain and many taken as slaves. It is recorded that amongst the defeated were many women and children. It would also appear that at this time that our ancestor, Totou, together with Ngapiri, who were children at the time, were taken as captives. It is also recorded that this battle was the last recorded between the tribes in New Zealand, the European law having taken effect.

It appears that the Ngā Puhi chief Te Rangi-tukia was killed during this action although Smith suggests that his death was around the end of 1827. His death appears to be in response to the death of Te Maunu a chief of Ngati Maru who was murdered at Aotea earlier. Hoani-nahe relates that Te Rangi-tukia's take was to wage war on the Hauraki and that he left the Bay of Islands in April of 1828, although reading between the lines it would appear that the time frame was more like April of 1838. Ngāti Maru who at this time were residing on the Horotiu River, Waikato sent a taua under Te Rohe to avenge Te Manus death. Ngati Maru camped at Poihakena and Rangi-tukia seeing their fires came from Aotea to engage them immediately. In the darkness a number of both sides were lost however in the morning Nga Puhi were defeated. It is recorded that Nga Puhi lost twelve canoes with only one escaping back to the north to relay the news.

On the 16 July 1880 some 42 years after the battle evidence was related to the Native Land Court at the hearing on Hauturu about various people involved at the battle at Moehau. Wiremu Tenetahi-Te-Heru recounts that his mother was Totou of Kahungunu and his father Pohuehue Te Heru Matuku. At the same hearing Paora Tuhaere suggested to Tenetahi that Totou had previously been a slave of Pomare. Tenetahi denied this suggestion, however the evidence would suggest that Tuhaere was correct.

Kapihana Te Tuhi of the Wai-o-hua recounted that he first went to Aotea during the battle at Poihakena. Wiremu Taupuna a Church of England clergyman further related that it was Te Heru who had invited Ngati Maru to assist them against Kahungunu. It appears that a daughter of Te Heru married a Ngati Maru chief, which established an alliance between the two tribes. Te Hemara Tauhia suggested that Totou came from the south and was brought to Aotea by Ngati Wai, she previously being a slave of Pomare's. The suggestion here would appear to be that she was brought to Aotea after the battle at Poihakena.

Hone Puripi Tawihana stated that Totou was the wife of Te Heru and then Te Heru's son Pohuehue and then his wife. That when Mauparaoa came to Aotea he came as an

enemy. The Ngati Wai gathered at Aotea to attack Mauparaoa and the Kahungunu. His evidence further suggested that when Mauparaoa escaped that he went first to Hauturu and then on to the Bay of Islands.

Ngapiri stated that she was of Kahungunu and was taken captive as a child by Te Heru. Te Heru then took her as wife some time after the battle and she lived with her husband's people on Aotea. That Te Heru went with the taua to attack Mauparaoa at Poihakena. All the accounts relay similar facts that they appear to be of the same incident although there is a ten-year gap between the events. By placing all the facts together one may obtain a more detailed account of the course of the battle and the origins of our tupuna Totou. What is obvious is that Ngapiri and Totou were contemporaries and one may assume that Totou was older than Ngapiri when they were both captured at Moehau. It would appear that Totou was deceased at the time that Ngapiri gave evidence in the Native Land Court in 1881, or she would also have appeared to give evidence for her son Tenetahi.

What can also be concluded is that Mauparaoa and Te Rangi-tukia were enroute to the East coast with some Ngāti Porou and Kahungunu, probably on a trading expedition. It can be assumed that Totou and Ngapiri, who were both young girls at the time, had probably been born in the north and may have been part of Mauparaoa's Hapū either of his immediate whanau or a close relation. If Ngäpiri was a young girl in 1838, probably being born around 1828, it would mean that both she and Totou were born in captivity in the north.

It would also appear that with Mauparaoa now being an established part of Pomare's people that Totou and Ngäpiri were also considered to be part of the race of Ngati Hine, however still considering themselves to be of Kahungunu. It would therefore be reasonable to assume to look for Totou's whakapapa amongst Mauparaoa's people or it is also possible to look for her amongst the Nga Puhi whakapapa as she may well have been considered part of the race of Nga Puhi.

In subsequent NLC hearings, Ngati whatua chiefs accused Tenetahi of not being of the race of Rehua, and they stated that Tenetahi's father was Jack Da Silva (Happy Jack). They further stated that Tenetahi skin colour was lighter than Maori.

DNA as of late seems to indicate that Tenetahi's father may well have been Happy Jack Da Silva and not Pohuehue.