

## THE HOROUTA CANOE AND PAIKEA

Paikea, like others of his era, was not only adventurous but appears to be one of the prominent heroes of antiquity with a mythical touch to his being. The arrival of canoes was an event worth memorising because there were many at that time who through their trials, performed deeds which were considered outstanding and they were ultimately preserved in a fairy tale like manner. Even today we pass on revered memories of any significant events and many of us are guilty of embellishing such stories. So it was in past times and the older the story, the more often it has been quoted and stretched to suit the orator. This story of Paikea, like many others, is ancient and time has played tricks with it. Of his arrival to this land, we learn that he was transported here on the back of a whale.

One version mentions that Paikea was commissioned to transport certain chiefs from one place to another by canoe but as they had previously slighted him, he decided to unobtrusively dispose of them. Before setting out on this mission, he bored a hole in the canoe into which he inserted a plug, which when well out to sea, he removed and swamped the canoe, leaving the crew to perish. Being an excellent swimmer and having youth to his advantage, he was confident of being the sole survivor and set out for the shore of Ahuahu Island (Great Mercury).

The following is another version worth considering.

Uenuku, a chief of Ahuahu, had many wives. Pahimoutaka, the mother of Ruatapu, agreed that she was indeed only a maid wife of Uenuku and that Kahutiaterangi's mother Rangatoro was Uenuku's proper wife. Ruatapu felt bad about this, being envious of the mana which his half brother Kahutiaterangi possessed. Ruatapu asked his mother what he should do to overcome his inferiority complex. Pahimoutaka advised him to arrange for Kahutiaterangi and other chiefs to accompany him on a fishing trip in their large canoe Tutepewa-aranginui but first to secretly bore a hole in the vessel into which he was to insert a plug. She also advised him to conceal a weapon under his garment and when well out to sea to remove the plug, allowing the vessel to fill with water. While the occupants were struggling to survive, he was to bring his weapon into use and kill the entire crew.

While Ruatapu was performing his sinister deed on the crew members, Kahutiaterangi managed to make his escape. When still some distance from land and quite exhausted, Kahutiaterangi called upon the sea monsters to come to his aid. A sea mammal did come to his rescue and delivered him safely to land. This species of whale was known as a paikea and from that day on, Kahutiaterangi has been referred to as Paikea.

As most mythical stories appear to possess a factual foundation which has been preserved in the form of a fairy tale, perhaps we could accept that while he was swimming to safety, a porpoise came to his rescue and guided him to land.

Nga Ohaaki o nga Whanau o Tauranga Moana  
 Nga Ohaaki o nga Whanau o Tauranga Moana  
 J.A.W. Steedman 1985

However it appears that this Kahutiaterangi mentioned, is identical with Paikea whom for centuries, the Ngati Porou have claimed, came here on the back of a taniwha ancestor named Paikē and there after took this name in commemoration of this Great exploit, also as an expression of gratitude and respect for being granted his appeal to the sea gods.

Time and imagination has presented us with these acceptable stories, so let us go along with the original conceptions and recognise that not only was he a mythical person but very much an ancestor of our people. Taking the recognised four generations to a hundred years, he lived about 1300. Although this following table does not mention Uenuku, it does give a reasonable balance and coincides with names of people in which period he lived.

Toi T 19

Raurū  
 Whatonga  
 Ruarangi  
 Manutohikura  
 Taneuarangi  
 Paikea (Kahutiaterangi)  
 Pouhēni  
 Manāia

In the story of Paikea, his parents unfortunately differ from those given in the Whakapapa but as they appear in several recordings, I have chosen to use them accordingly. Genealogies of distant times can only be accepted if versions from different districts coincide. As several of these ancient ancestors were known by two or more names, it is difficult to make decisions and in cases like this, one can only be guided by a majority of recordings with a reasonable balance of generations.

Paikea T 19a  
 Pouhēni  
 Tarawhakatū  
 Whakapoutawhero  
 Tamahenga  
 Korikori  
 Awaruanuku  
 \* Moeahu  
 Ueŷupuke  
 Kahurawairaraia = Kahungunu  
 Moetai = Tuaiti  
 Nanaia = Aniwanīwa  
 Porourangi  
 ( T 20-21 )

\* (Refer T 20)

Porourangi = Hamo

Rongomaianiwaniwa Tuere

Aparere Haukoko

Haupunoke = Titapu

Tamaurirere = Hinepuakirangi

Rongowhakaata

( Married the three daughters of \*Moeahu )

T-20

Porourangi

Ueroa

Tokerauwahine

Iwipupu = Tamateapokaiwhenua

Kahungunu Iranui = Manutangiuru

Tauaariki Hauiti Mahaki

Hau Rakaipo

Hingangaroa Karimoe

Tumoetahua

Apanuiwai papa

T-21

Tuaiti (T 19a) was the son of Kahungunu and his third wife Kahukurawaiaria. This Tuaiti married Moetai, a daughter of Moeahu of Poverty Bay. They lived at Putahi on the banks of the Wairoa River. Shortly after their marriage, Moetai's brother Rironga came to visit them and during his stay, developed a great dislike of his brother-in-law Tuaiti, which became most obvious to Moetai. Rironga crossed the river each day and spent much of his time hunting, the fruit of his daily effort being given to his hosts. Tuaiti, noting Rironga's route through the bush, laid in wait and slew him. When Rironga failed to return, Moetai questioned her husband who said he had returned to Poverty Bay. Moetai, having noticed the obvious friction between the two men, was suspicious of his answer as it was most unlike her brother not to bid her farewell. Her suspicion was increased when Tuaiti returned from the bush the next day with the strong smell of cooked human flesh on him. She observed that he had been crossing the river each day and disappearing into the bush and so followed him at a distance. Her suspicion was confirmed when she saw him eating the flesh. She stealthily retreated and returned home unnoticed, then at the first opportunity notified her father Moeahu. Rongowhakaata was married to Kahupaka, another daughter of Moeahu so he offered his services in avenging Rironga's murder. On the arranged night, she kept watch for Rongowhakaata's taua and after Tuaiti went to sleep, she crept to the river edge and took a canoe to the opposite bank. After crossing the river, they upturned the canoes and advanced on Tuaiti's whare. Tuaiti, sensing trouble, awakened and talaia in hand, made a dash for the river. While trying to right his canoe, he was seized and dispatched.

The party took two of Tuaiti's pa and killed many of the

occupants. Those who escaped dispersed in all directions.

Tuaiti's body was placed in a canoe and floated downstream where it finally beached and was located by his own people. News of the canoe and cargo was dispatched to Kahungunu who, when learning that Moetai had gone to live with Rongowhakaata, became aware that he was the culprit.

As Kahungunu was now aged, he asked his nephew Wekanui to assist him in avenging his son's death. The Ngai Tahu, under their chief Tahitotarere also took part and what with Kahungunu's band under the leadership of his son Kahukuranui, there was indeed a great army.

Little is recorded of the actual fight except that many chiefs on each side were killed, including Tahitotarere and his son Rakenui who was married to Pouwharekura, a woman of high standing, being a great grand-daughter of Whaene. (Refer T 23). It would seem that women sometimes accompanied their husbands at war as on this occasion, it is said that while Wekanui was leading Pouwharekura away, Kahukuranui obstreperously expressed his desire to possess her for himself. Being at hand, Kahungunu, to prevent further trouble, claimed her for himself.

Past stories express that she was captured by Wekanui and yet her husband who was killed in this battle, was one of their allies. Like many stories of olden times, it is apparent that the informer has not been fully aware of the relationship or circumstances. It is also believed that she chose Kahungunu and eventually married him. Her child Ruatapu, claimed to be Kahungunu's, actually belonged to her former husband who was killed at this battle. Kahungunu probably adopted the child, recognising him as a mokopuna, being his brother's great grand child.

According to Smith and others, the words uttered by Pouwharekura when Wekanui and Kahukuranui were fighting over her were, "I am no longer young, give me to the older man." This does not entirely add up as according to the whakapapa, both Wekanui and Kahukuranui were certainly younger than Kahungunu but still much older than Pouwharekura.

T-22

Moeahu = Turawha

Turahiriri Taaneuma Kahukurawahitia Moetai Uetupuke Taururangi

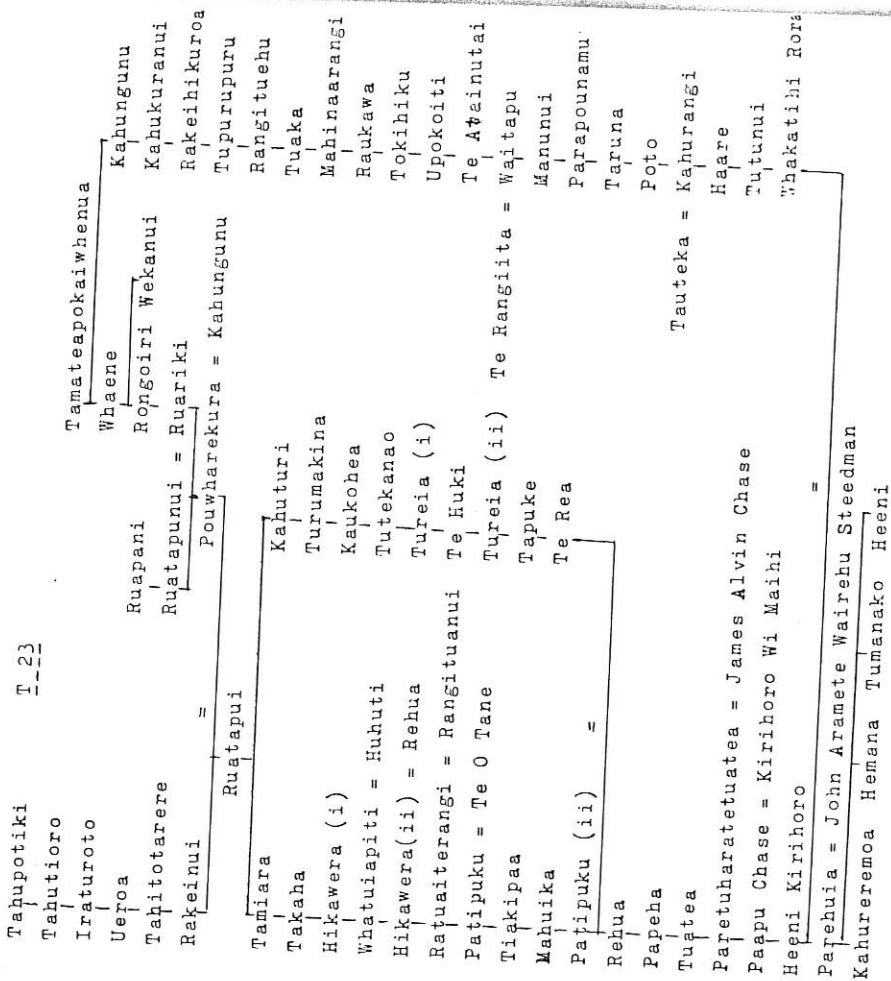
Tamaroa Kahupaka Rironga

Rongowhakaata married three of these sisters, Uetupuke, Moetai and Kahupaka.

No doubt, there are many others who descend from this source but this following table 23, descending to a Tauranga family, is the only one on which I have a complete record.

In this table, the generation gap would seem to make a marriage between Kahungunu and Pouwharekura most unacceptable until a study of circumstances is made. Using conservative

estimates, these following figures could be considered as a guide. Whaene was born about 1420, Kahungunu about 1425, Pou wharekura about 1460 and the fight was about 1490. Kahungunu at the time of the fight was about 65 years of age. To be leading a war party and taking a fifth wife at that age, he must have been a tough and keen old character.



Mitchell states that Ngati Porou claim Horouta only by genealogical descent and says that their mana (prestige) has been extinguished by outside powers. He concludes by saying that the Ngati Kahungunu were the only real descendants of the Horouta but does not give a very sound reason for so stating, although his genealogy of Tamateapokaiwhenua's wives gives descent from Porourangi through Tokerauwahine. Mitchell no doubt, would not lose sight of the important factor that a large portion of Kahungunu's mana derived from his fourth wife Rongomaiwahine who already had her roots well established before his appearance at Mahia.

CHAPTER ELEVEN  
RANGINUI

When the Arawa canoe called at Whangarei on its coastal voyage from North, as the result of dissension which had developed between he and his younger brother Waitaha, Tahuwhakatiki and his followers decided to make that place their future home, while the canoe continued on its journey. On reaching Moehau, Tametekapua, laid claim to the area and vowed he would return there and make it his home. Some time after the Arawa berthed at Maketu, he returned to Moehau accompanied by his son Tuhoromatakaka and others. At a much later period, Taramainuku, the son of Tuhoromatakaka, migrated to Kaipara and settled at Pou. Ihenga, Tuhoro's other son, lived at Moehau until he grew to manhood but when his grandfather Tametekapua died he went to Maketu to inform his uncle Kahumatamoe of his father's death. While there Ihenga married his cousin Hinetekakara, the daughter of Kahumatamoe. This union became the foundation of a large portion of the Te Kaha, Torere, Pukehina, Rotorua and lakes districts. After their first child Tumaihutoroa was born, in company with Kahumatamoe and others, they travelled to Kaipara to see Ihenga's brother Taramainuku. Kahu stayed there for some time and then returned via Waitemata, from where he took a canoe across to Moehau (Cape Colville) to see his brother Tuhoromatakaka and Huarere, another brother of Ihenga. Ihenga did not accompany his uncle but chose to go to Kawakawa to see his other brother Warena who had gone there to settle. After staying there for a spell, he travelled to Whangarei where he visited his grand uncle Tahuwhakatiki, the eldest son of Hei. Some time later, with Tahu's two sons, Te Whara and Hikurangi, they set out for Moehau; Te Whanaa a Tahu (the family of Tahuwhakatiki) furnishing them with a canoe, by which they crossed Hauraki Gulf to see Ihenga's relations. He eventually returned to Maketu and settled with his wife and son.

While Kahumatamoe was in the North, it was decided that Taramainuku's daughter Hineteterauniao, who was at that time only a child, would when grown to maturity, be a suitable wife for Kahu's grandson Uenukumairarotonga and so took her back to Rotorua when he returned.

Ranginui, the son of Tamatea(2) and his wife Ihuparapara, was born at Kaitaia about 1397 and came to Tauranga with his father. He left Tauranga when his father left the district and went to Turanganui about 1418 and met up with Tamateamoa while travelling through the Papuni district. At this time, Tamateamoa was engaged in building a house at Tupapakurau where he lived, when he was visited by Ranginui. Elsdon Best claims that this Ranginui came from Tauranga. However, after becoming acquainted with Tamateamoa, Ranginui, being a professional builder, hinted that Tama was not adzing the battens correctly and Tama, annoyed at the strangers impudence, handed the adze over to Ranginui and told him to demonstrate his ability. Tama soon realised that although he considered himself good at this work, Ranginui was even more adept. After commending him on his effort, Tama requested that Ranginui be his guest and to assist in the completion of the building, which he did. When it was finished, they named it

At this period, the Ngati Maru of Hauraki had been thorns in the side of Ngai-te-Rangi and seemed bent on exercising superiority throughout the Waikato and surrounding districts. The Tauranga Historical Society Journal exhibited a lengthy article of a battle at Waikato of which I have here-under taken sections which relate to the period now being written of.

"The two tribes, by common consent, made up their minds to enter contest in one great final battle. With this in view, the Ngati Maru abandoned all their scattered forts with which the country was studded and in the neighbourhood of which many of the previous disultry battles had taken place. They concentrated their whole force at their principal fortress of Haowhenua.

"Te Waharoa for years had nursed a wish to oust the unwelcome Ngati Maru from the northern slopes of Maungatautari Mountain and to regain what he deemed to be his tribes ancestral lands but he was hopelessly outnumbered in warrior strength.

"About the year 1830 he learned that the remnants of the related Waikato tribes, having obtained firearms from pakeha traders at Manukau, were forming plans to attack the Ngati Maru. It would have been a serious blow to the mana of Te Waharoa and the Ngati Haua if the district were conquered by anyone but themselves. His tribe at this time mustered only 300 fighting men against 3,000 or more Ngati Maru. However 90% of the Ngati Haua by this time possessed a firearm of some kind. They had been trained in the combined use of firearms and tomahawks and disciplined in Waharoa. For eight years he had taught every man of them to look forward to the time when they could burst into Waikato and by their valour, coupled by his own shrewdness, recover their ancestral lands from their numerous enemy in possession. Their relatives were moving south from Manukau and if he allowed his allies to take part in the battle and to successfully drive out the Ngati Maru, he would be permitted to return to his ancestral land but only in a subservient position. With Te Waharoa, it was all or nothing.

"He asked his friends the Ngai-te-Rangi of Tauranga to lend him a thousand men. They were not to be exposed to great risk he assured their chiefs but would merely make a show of force. On these conditions a thousand Ngai-te-Rangi were forthcoming. With these show allies and his own three hundred, Te Waharoa marched against Haowhenua while the war parties from the north were several days distant. The address Te Waharoa made to his own people before leaving on his hazardous expedition was typical of the man. "Our women and children go with us, for we go to stay. If we cannot conquer we die and our women and children shall be with us in any case. At dawn we march. You are each as good a man as I and it is my intention to conquer before the Waikato tribes come up." They made contact with their Ngai-te-Rangi allies and together they crossed the Waikato River not far above where the town of Cambridge now stands.

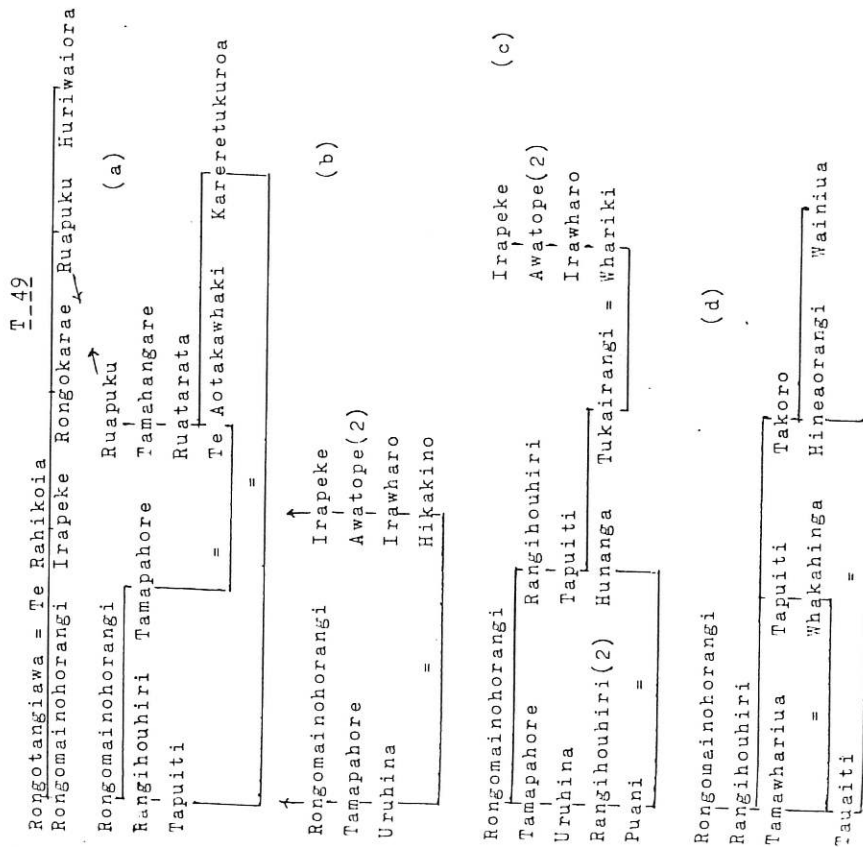
"Ngati Maru, learning of the proximity of their enemies and spolling for a fight, decided to advance and meet them in the open.

"Accounts of the sequel of the battle differ in detail according to whether the source is Ngati Maru or Ngati Haua. The fact remains that Te Waharoa took possession of Haowhenua and there with his people."

## CHAPTER SIXTEEN

## TANEMOEAEHI

After the Ngati Awa were sacked from their Tawhitirahi pa at Opotiki and migrated to Waikohu Valley near Whangara, it is obvious by the whakapapas which have been made available, that the remark or suggestion made by the leader of the exiles, 'to marry into their own tribe and build up their numbers', was certainly carried out. During the fifty years or more that they were there, the following genealogies that are known from the better known members of the tribe, indicate that they did not venture outside the territory allotted to them to any great extent. It has been calculated that the children of Rongotangiawa and others of their era were the age-group who were granted asylum. The following tables of this family appear to be the only ones preserved and they give an excellent example of what actually took place for them to have built up sufficient numbers to accomplish what they did from the time of their arrival at Waikohu, to the time of the Mauao battle.



Rongotangiawa Awatope(1)  
 Rongokarae Tawhaki  
 Marie Tutonga  
 Mahuru =  
 Korokaiwhenua Te Atapare

(e)

Paewhitu = Rongomainohorangi = Hinetekura Tamahape Tuwairua  
 Rangihouhiri Waiomatete Tamatuhuru Rangipapu Tamapahore  
 Tapuiti Aotaiwharu Puraraora Tihape  
 Uretakarora = Korehe = Hineawa

(f)

Awatope and his brother appear to have married at Te Teko during the movement of the heke as they both married women from that area.

Awanuarangi = Uiraroa = Tuwharetoa (g)  
 Rongotangiawa Rakeiuekaha Manuwhare  
 Irapeke Moepuia = Maruka Manawa  
 Tamatearehe Awatope(2) = Tuhirangi Romaituki

Awatope married the two sisters, Tuhirangi and Romaituki. Only two of the three daughters of Moepuia and Maruka are shown as the third Tutewero, married back into her own tribe Tuwharetoa and remained in their territory. The other two sisters and Manawa, their aunt, married into the Ngati Awa and became progenitors of that tribe.

There does not appear to be any mention of these two sisters being with the Ngati Awa while in exile at Waikohu but it appears that their children were there, as one, Irawhara, the son of Awatope and Romaituki married Kahurere, a descendant of Rongowhakaata who lived in the Gisborne area.

Rongowhakaata  
 Rongopopoa = Rangiparoro  
 Kahuki = Karere  
 Kaonga  
 Reimahana  
 Kahurere = Irawhara  
 T-50  
 Rongopopoa = Maruwakaena  
 Haweamatarae Hokopurakau  
 Uru tapu  
 Tamaku  
 Pukai = Rangihouhiri

As these two marriages appear to be the only ones known which extend outside of their own territory while in exile, the explanation could go back to the relationship of Rongopopoa to the Ngati Awa through Tanemoeahi.

The story reverts to when Rongowhakaata and Uetupuke were married and a slight unpleasantness developed at which time Uetupuke

left Rongo and fled to Opotiki. Although Rongo went there in an attempt to restore their marriage, she refused to return.

Shortly after this, Tanemoeahi heard of the broken marriage and that she had gone to Karaka pa so he went in search of her with the intention of persuading her to return with him to become his wife. On his arrival there, without disclosing his mission, he was informed of her whereabouts. Whether she objected to his rather rash method of approach is not known but he took her by the hand, led her to his canoe, placed her within and paddled away to Onekawa pa at Ohiva where he lived. Uetupuke was pregnant to her former husband and while living with Tane, bore a child and named him Rongopopoa.

When this child grew to manhood, he married the two daughters of Panekaha, one of the chiefs of Onekawa pa. Te Mawhai and Onekawa pas were quite close and although Te Mawhai was occupied by the Tini-o-Toi, being related, they accepted each other as neighbours. One day, when two children of Onekawa were playing with their kites made of auti bark, one caught in the palisade of the defences and in their attempt to release the cord, they were seized and killed.

That evening, as the children were missing and Rongopopoa's wives were related to Tuamutu, the chief of Te Mawhai pa, they organised a search which revealed that the children had been slain and the bodies concealed in a kumara pit. When the people of Te Mawhai heard that the bodies had been found, they realised that trouble was inevitable and left the pa.

When Rongopopoa and others went there to settle accounts, they found the pa empty, with exception of Repanga, an old man who was the son of Maruiwai, Toroa's sister. Repanga, being aged, considered that his life was not in danger and decided to remain but after being pressurised into revealing the whereabouts of his people, he was slain.

When the news of his father's death reached Tamamutu, he returned to Onekawa before the occupants of the pa had organised their taui and killed Rongopopoa whose two sons Hakopurakau and Haweapoa fled to where their grandfather Panekaha lived. Here they took sanctuary. Soon after this incident, Rongopopoa's second wife gave birth to a boy whom she named Kahuki. Tuamutu was well aware that the child, if a boy, would eventually seek revenge on reaching manhood. He went to see the mother to ascertain the child's sex and asked Rangiparoro to hold the baby up for his inspection. Rangiparoro, realising his intentions, held it in such a manner that a certain manipulation made it appear like a female. Satisfied with his inspection, Tamamutu left but Rangiparoro, aware that time would catch up with her deceitful actions, later fled to Kaharoa. Here she married Haeroa of that district, and had twin girls. Kahuki, with his two half sisters, grew to maturity at Kaharoa and his mother ensured that he was trained as a warrior with the view of eventually avenging his father's death. He was taught the use of various weapons and news of his prowess soon reached the districts about Whakatane.

Having learnt the circumstances of his father's death, his immediate reaction was . . . Accompanied by his two sisters, he first decided to visit their relation Ruapururu, where the two girls were to be left before organising and entering into battle.

When almost at the settlement of Ruapururu, they were spotted by Tamango and a few of his companions who were out hunting. Not wishing to risk the consequences of hostility with strangers and for the safety of his two sisters, Kahuki unfortunately made it obvious that he did not wish to confront them and fled. In their flight to evade the pursuers, they became separated and the two sisters were captured. Kahuki, on reaching the river, called back and pleaded with them not to harm his sisters but was advised that they had been killed. Now more determined to escape, he fled in the direction of Ruapururu's pa.

On his arrival there, Ruapururu advised him how, with the aid of his followers, he could effect utu. This was done and although Tamango escaped, several others were killed. Satisfied with the results of his debut in battle and confident of further success he continued on his journey to the pa of his grandfather and two half brothers at Ohiwa.

The reunion of this family was considered worthy of a great celebration and a ceremonial feast was prepared for the occasion. That evening they sat together relating events of the many years of their separation. When Kahuki told them about the killing of his two sisters, Panekaha was furious but Kahuki indicated that he considered his past act of revenge sufficient and did not wish to further pursue the matter. He made it quite clear though, that the principal purpose of his mission was to avenge the death of his father by Tuamutu.

The following day, preparations were made and the Te Mawhai pa was attacked. Several people were killed but Tuamutu fled to Torere where his mother's people lived. The others vacated the pa and fled to Waitotaha. They were pursued and Kahuki did not let up until the two children of Tuamutu had been captured and killed.

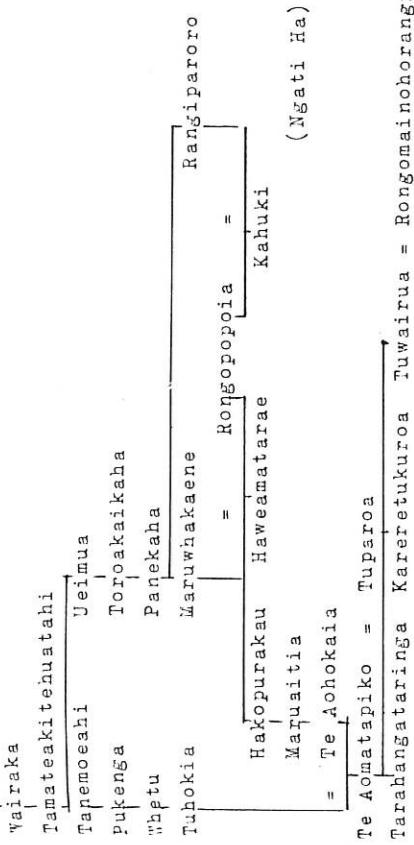
Kahuki considered that as long as Tuamutu was still living, the death of his father remained unavenged. Learning that Tuamutu had gone to Torere, Kahuki decided to follow him and a large canoe was fashioned and floated for that purpose. They named it Ruaraeroa and when all preparations were completed, they set out on their long voyage.

When they were approaching the Torere area, they concealed themselves from view and allowed the canoe to drift broadside on. The people of Torere saw the drifting canoe and decided that it had broken loose from its mooring and was drifting at the mercy of the waves. Many small canoes set out to secure the supposedly drifting prize and not expecting trouble, went without their war weapons. Hakopurakau was chosen to keep watch without exposing himself, while the others remained completely hidden. When the approaching band of canoes were quite close, the excited voices could be plainly heard. The order for attack was given and suddenly there was panic. Several of the small canoes were overturned and the occupants killed. There was general havoc and they were no match for the speed and warlike intentions of the crew of the Ruaraeroa. At first they were disappointed at not having encountered the man they particularly sought among the unfortunate who had been slain. On taking chase of a canoe which had taken flight early in the foray, they were joyed to find that their culprit was aboard and had once again decided to flee from the enemy. His canoe was no match for Kahuki and his crew and soon

upon their man. Kahuki requested and was granted the honour of attending to the avenging of the slaying of his father by this man. On this occasion, Tuamutu was not so fortunate in escaping. For that matter, not a single person survived to relate the tale of their misfortune and the Ruaraeroa crew returned to Ohiwa without disclosing their identity to the people of Torere.

#### Toroa

T-51



In the marriage of Kahurere (T 50), the great grand-daughter of Kahuki to Iravharo, lies the foundation of many Whakatane and Tauranga families.

From the marriage of Torohangataringa to Ruangutu, a chief of the Ngati Tapuika, many Bay of Plenty families descend.

NGATI PATUWAI

The first Awatope, brother of Rongotangiawa, married Tongaraunui, a woman from the ancient tribe of Tini-o-Toi. Their son was Tawhaki who begat Tutonga, who married Tapairu-o-te-Ao of Ngati Apa. Tutonga had another wife Mahuru whose family descend to the Ngati Patuwai of Motiti Island.

In the preceeding story of Tanemoeahi, there was mention of a fight between Rongopopoa and Tuamutu of the adjoining pa Te Mawhi. Ueimua, the elder brother of Tanemoeahi was also living there with other members of the family. Ueimua and his younger brother Tuhoe quarreled while living at Ohiwa. Each threatened to cut out the other's heart and eat it. Tuhoe postponed the fight and in the meantime, called on his brother Tanemoeahi to assist in teaching Ueimua a lesson. In the ensuing battle, Ueimua was killed and the heart-eating threat carried out. It was after this that Tanemoeahi married Ueimua's wife Tanehiwarau.

Also living at Ohiwa pa was another brother Ruakaikaba, who had a son Hapu after which the Ngai-te-Hapu tribe was named.

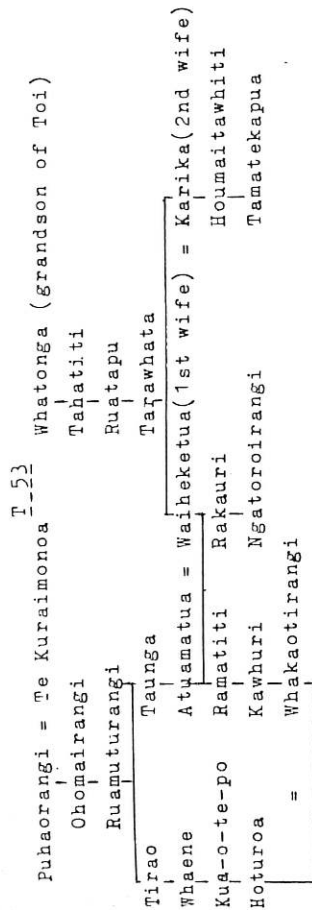
In a nearby pa was a tribe Ngai-te-Kapo and these two tribes quarreled. A fight developed resulting in the defeat of Te Kapo, who with his remaining followers moved to Waimana. While Te Kapo was at this place, the Ngai-te-Hapu, expecting retaliation, decided to avoid further trouble and move to Motiti Island. On learning of this move, Te Kapo lost no time in taking chase and overtook te Hapu's people before they reached the Island. A fight took place in which the fugitives were defeated. After this naval engagement, the survivors continued on to Motiti where they settled and are there to this day. Having fought this battle on the water, the survivors decided to call their people 'Te Patuwai'. From this, it is obvious that Patu were used in this battle on the water. Since their settlement there, they have intermarried with other tribes but early in the piece they married into a section of Awatope's people and became one tribe.



This section descends to the Ngati Patuwai who have over the past centuries, intermarried with the tribes and subtribes of the Bay of Plenty and Waikato.

TE ARAWA

Most accounts of the history of the Arawa and Tainui canoes mention that these two vessels first made land at Whangaparaoa near the East Cape but I have decided that the northern place of that name is the one which should be referred to and that these two canoes did not travel as far down the coast as the East Cape. The Arawa and Tainui have often been referred to as sister-ships. One author describes the two as being joined together with a house erected between. This would not be so as if that was the case, the necessity to abduct Ngatoroirangi at the time of their leaving Hawaiki, would not have existed. However, the genealogy certainly illustrates that some of the crew members of each canoe were related.



Before the Arawa sailed from our Hawaiki, the crew's tribe was known as Nga Oho, so named to represent this early ancestor Ohomairangi.

When Toi-te-huatahi first came to New Zealand, he took to wife a Tangatawhenua woman named Te Kuraimonoo and they had one son, Awanuiarangi.

\* " Some time after this child was born, Te Kura complained to Toi that a spiritual being had been visiting her in the night, she all the time thinking it was Toi."

As mythical as it may appear, she conceived to this spiritual person and the child Ohomairangi was born. Other canoe captains and prominent crew members descend from this supposed spiritual being but for some unknown reason, only the Arawa people recognise him as an ancestor.

On the Arawa's voyage down the East Coast from Hawaiki to Maketu in the Bay of Plenty, on reaching Moehau, Tamatekapua, the captain of the vessel, was the first to make claim to land. His love for this place was so great, he vowed that he would return there and make it his home. After staying there for some time they continued on down the East Coast. On approaching Maketu, the leading members of the crew made land claims which have been recognised and maintained to this day.

\* Don Staffords "Te Arawa"