



Nga Tupuna II *o* *Te Whanganui-a-Tara*



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Nga Tupuna o Te Whanganui-a-Tara Series II

Introduction

During 1841 Te Ropiha Moturoa gave evidence in the Old Land Court. When asked who had the right to sell land at Te Whanganui-a-Tara, Moturoa replied with the names of 90 chiefs. It is not easy to understand who all the 90 people were although the names of Te Ipu and "young Manihera Nga Toru" stand out and are included in this volume. Luckily for historians there are a number of later official documents which assist in identification. In 1847 the first Maori Land Assessors were appointed and their names are listed in the *New Zealand Gazette*. At the other end of the time scale there is a list of 36 names published in 1877 when payment was made for the Wellington Maori Reserves. By the later date the spelling of names had become more standardised.

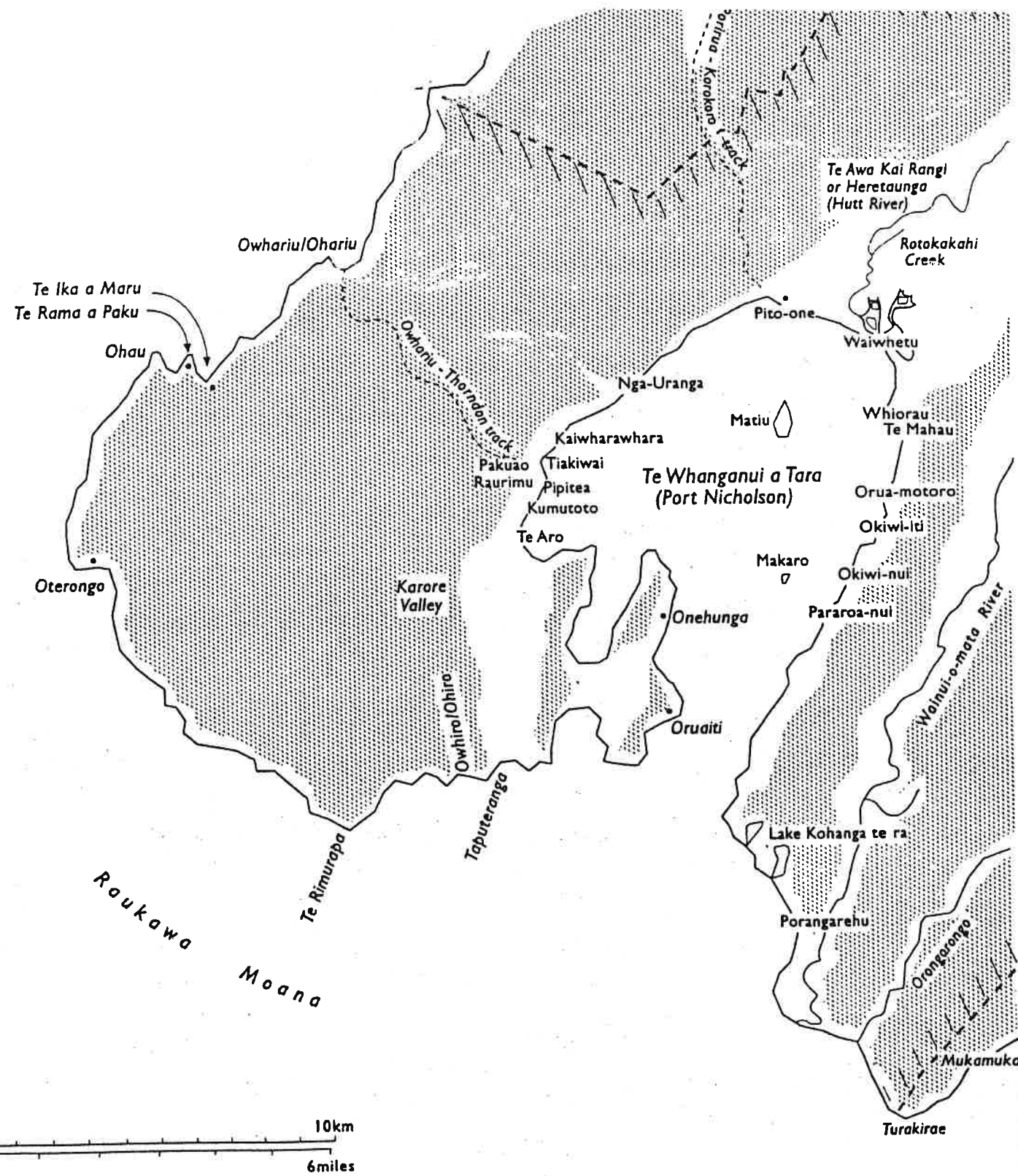
With the publication of this, the second series of Nga Tupuna o Te Whanganui-a-Tara, 48 biographies have been completed and in each biography a number of brothers, sisters and children have been listed. However, 48 out of 90 still leaves a large number of shadowy figures that we know very little about. This volume extends our knowledge beyond the visible sites at Pipitea, Petone and Waiwhetu and the former Te Aro to the kainga at Tiakiwai, Kaiwharawhara, Ngauranga, Pakuao and Ohariu including present day Makara, and even Muka Muka.

In this volume the researcher has continued to place considerable emphasis on identifying those who signed the Deeds of Release in 1844 at the 11 sites either within the Port Nicholson Harbour or on the West Coast. Our research has brought to light strategic marriage alliances which have underlined the social structure of the region. The list of names has been rigorously debated during the two years since the first series was published and we now know a lot more about the residents of Port Nicholson in 1839 when the Tory arrived.

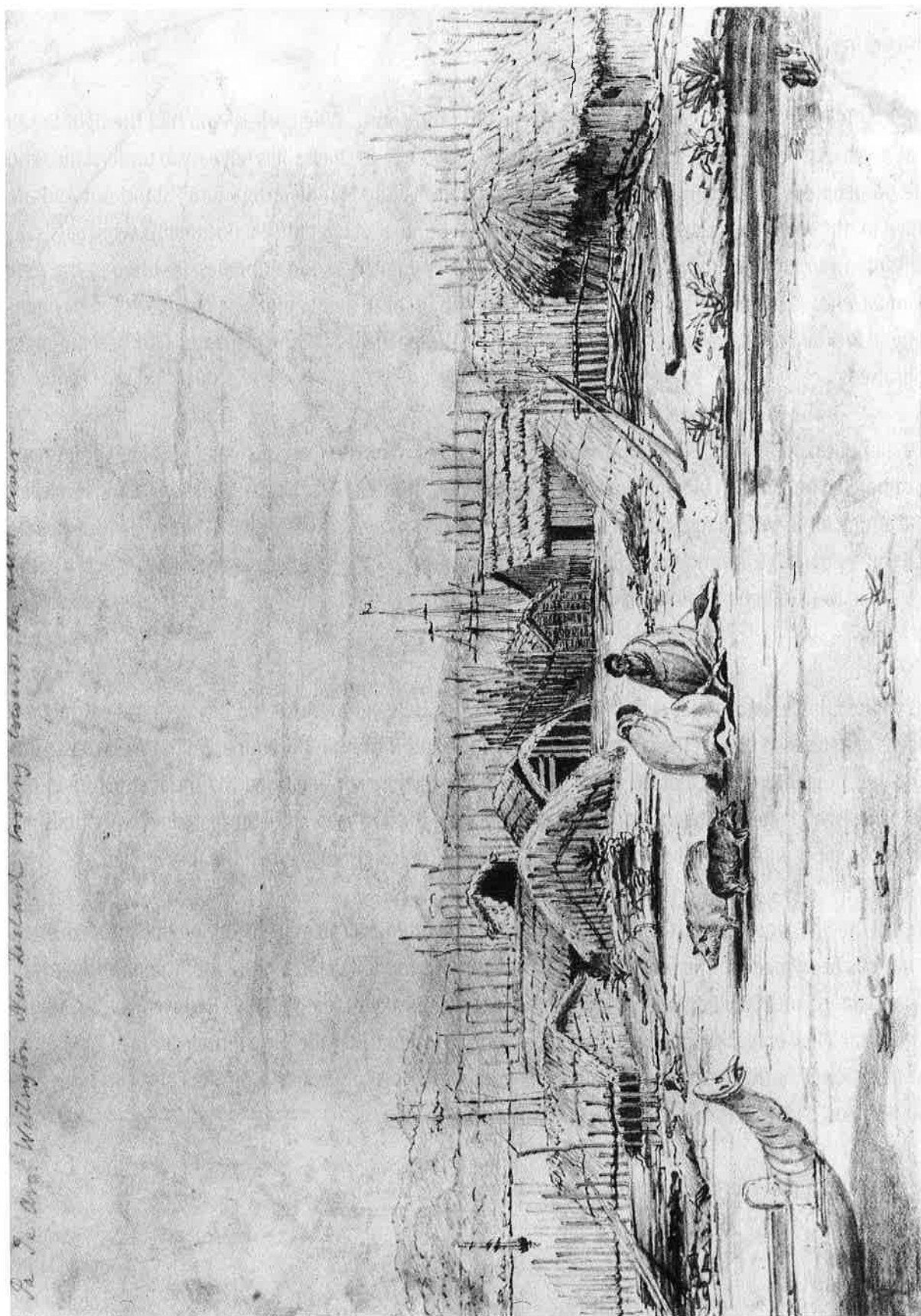
We are not the first generation to try to record the owners of Port Nicholson in 1839. During this study constant reference has been made to the list of names recorded in the Courts in March 1888 as official participants in the New Zealand Tenth's Wellington District. The list was authorised under the Native Reserve Act 1882, Clause 16 covering the Town of Wellington. This series of biographies introduces readers to a further group of Wellington Tenth's Beneficiaries. They committed their loyalty and allegiances to working with the European settlers to establishing the Town of Wellington, later the capital of New Zealand.

Let us salute our tupuna for their foresight and courage.

Sandra Clarke
Lotofoa Fiu
Ann Reweti



Some place names of Te Whanganui-a-Tara.
Map by N. Harris (1998)



Te Aro Pa, by Edmund Norman, 1842

Minarapa Rangihatuake 1820? – 1893?

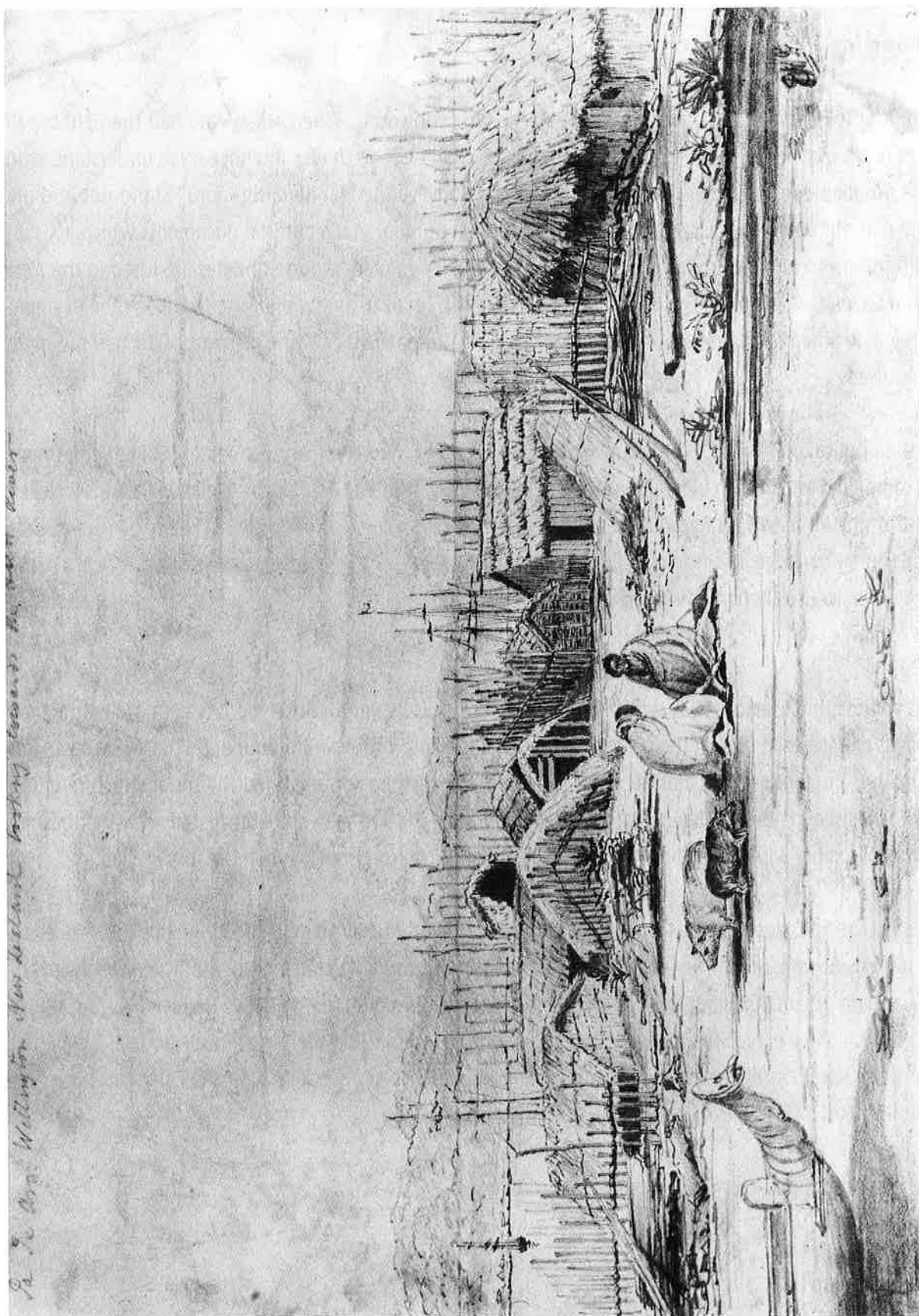
Minarapa was also known as Minarapa Te Atua-ke and Taapu Minarapa. His parents were Te Kaea and Pororaiti (matua) and he belonged to the Puketoretore hapu of Taranaki and Ngati Haupoto of Taranaki. When he returned to Taranaki in the 1840s he married Ripeka Marere-awhe-turi of Ngati Ruanui and Taranaki descent. They had eight children but only five survived to adulthood. The names of those who survived were Wiremu Te Kahui Kararehe (1846–1904), Rongotuhiata, Mane Tukokiri (or Maretu Kokiri), Karira Te Kawau Urua and Taurua Pororaite Minarapa.

When a very young man (about 26 years of age) Minarapa was taken captive by Waikato in one of their attacks on Taranaki tribes. Later he went to live with Nga Puhi. Under missionary influence the Nga Puhi captives were set free and Minarapa became a Christian and went to live with Rev Bumby at the Wesleyan Mission at Mangungu, Hokianga. Minarapa then trained as a preacher. He received payment as a preacher to the Nga Puhi people for five years before the Rev Bumby and Rev Hobbs sailed with Minarapa and about 19 others to Te Whanganui-a-Tara on the 18th May 1839. The party included Richard Davis, (Reihana Te Kamo) who later became minister at Pipitea Pa. On the 9th June 1839 the party reached Pipitea Pa where Minarapa was greeted by a woman, a relation named Hina Ka Ro Rama (of the Tuhekerangi hapu, and wife of Wi Kingi Wairarapa). The next day Bumby, Hobbs and Minarapa crossed to Te Aro Pa to preach. On the 11th June arrangements were made by these three to buy some land to build a church. This land was the origin of the Wesleyan Reserve as it became known after 1840. The first church was built on this site in June 1840. Later it was followed by a number of other buildings until replaced by the Wesleyan Church we now know in Taranaki Street in the 1870s. This is not on the original church site.

Minarapa remained at Te Aro till early in 1842 when he appointed Wi Upo (or Ipo) to act as lay preacher while Minarapa returned to Taranaki. Minarapa then preached to his own people in the Taranaki area for the rest of his life. He preached at Rahotu from 1842 until 1860 and possibly introduced both Tohu Kakahi (1828–1907) and Te Whiti (?–1907) to the Bible. They were later students of the Lutheran Johann Riemenschneider. Minarapa was living amongst his own people at Rahotu, Taranaki, when he died, and he is buried at Mahau Whero.

References:

- Roberts, John H. Rangihatuake, Minarapa fl. 1839–1893, in, DNZB : URL: <http://www.dnzb.govt.nz>
 Jackson, June. Personal communication
 Laurenson, George. Te Hahi Weteriana. Auckland : Wesley Historical Society of NZ, 1972. P 55



Te Aro Pa, by Edmund Norman, 1842

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Te Kahui Kararehe

Wiremu Te Kahui Kararehe 1846 – 1904

Te Kahui Kararehe also known as Reremoana or Poukohatu was born at Te Ahoroa Pa, Punga-ereere on the 14th January 1846. His father was Minarapa Rangihatuake and his mother was Ripeka Marere-awhe-turi of Ngati Ruanui and Taranaki descent. His second wife was Riria, eldest daughter of Hana Nipo, wife of Karena Te Whiawhia of Waiwhetu. Te Kahui and Riria had nine children but only three sons survived to manhood. They were Reremoana, Riki and Tuiau. A daughter of Te Kahui called Te Kaea died in 1905 a year after her father.

In 1873 Te Kahui and Lydia (Riria) Tinirongoa Holder (also known as Te Aomaangi) both abandoned marriages to run away together. He was at the time living at Te Namu. As a result, a raiding party from surrounding villages stripped his hapu, Ngati Haupoto, of their possessions (the "Great Muru"), and he and his followers then shifted to Rahotu. Te Kahui was instructed by Taranaki tribal elders in his youth. Among his teachers were Arama Karaka Te Raeuaua, Waitere Te Kongutuawa, Wiremu Kingi Te Matakatea and Minarapa Rangihatuake. During the wars of the 1860s he was a follower of the prophets Te Ua Haumene, Te Whiti and Tohu. At the age of 18 he carried Te Ua's flag at the Battle of Kaitake and was present the following month at the Hauhau attack at Te Morere (Sentry Hill).

He had met Riria on his visits to Parihaka. He was present with other Parihaka chiefs at Sir George Grey's meeting with Maori leaders at Waitara in June 1878. On the 4th September 1880 he was one of Tohu's followers arrested and sentenced to two years hard labour in the South Island. He returned home ill in January 1881 after only four months. After John Bryce's raid on Parihaka in November 1881, Te Kahui worked within the framework of Pakeha law to help the Maori people in the Taranaki confiscation district. In 1890 and in December 1896 he stood unsuccessfully for parliament. During the 1890s Te Kahui began recording his knowledge of Taranaki tribal matters and corresponded with S. Percy Smith who published some of this material in the *Journal of the Polynesian Society*. Te Kahui established a school at Rahotu and in 1904 asked Te Rangi Hiroa (Peter Buck) to serve the area as medical doctor. He wished to establish health clinics in the area because he and Riria had lost 4 sons and a daughter to epidemics.

Te Kahui died at Rahotu on the 7th September 1904 and Riria died in January 1931 and is buried beside her husband at Mahau Whero.

References:

Smith, Ailsa. Te Kahui Kararehe, Wiremu. 1846-1904, in, Dictionary of New Zealand Biography updated 30th September 2002. URL: <http://www.dnzb.govt.nz>

**Karepa Tuwera
d.1865?**

Karepa Tuwera or Karipa Tuwhera belonged to Ngati Rahiri and lived at Te Aro. His parents were Te Moko (matua) and Tawhara. Karepa had no children but his uncle's grandson, Pitama Rongowaka, son of Piraki Rongowaka, together with another grandson, called Renata Kauereia, succeeded him.

Karepa lived in the Tuwharetoa rohe at Waihi and Turangi with his parents before joining the heke of Ngati Haumia. A heke consisting mostly of Ngati Haumia o Taranaki came with Kopeka to Te Whanganui-a-Tara in about 1830 and was joined by Karepa Tuwhera and also Tautara Renata who settled at Pipitea. Renata gave evidence in court in 1894.

In the 1840s Karepa together with Tanera and Apuka lived with their families on the land that became Fitchett's farm and then, in about 1904, the suburb of Brooklyn. There are three streets named Karepa Street, Tanera Crescent and Apuka Street in the area named after these early residents.

Karepa Tuwera remained at Te Aro for the rest of his life. He died at Te Whanganui-a-Tara about 1865.

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**Kerei Pakuahi
d. 1852?**

Kerei Pakuahi belonged to Ngati Haumia o Taranaki. He was the son of Wahanga i te Rangi (kuia) and Te Puha Haeretahi. His mother's younger sister Whanga Te Ataura was the mother of Hemi Parai. His only son Takuruawai died at the Chatham Islands (Wharekauri). Various land court witnesses also referred to him as Hone Kerei Pakuahi or Rawiri Pakuahi. He possibly had a sister Tirakau.

In 1827 when many of the hapu from Taranaki migrated to Port Nicholson a group of about 120 warriors and their families remained at Te Namu Pa near Opunake. They preferred to remain on their own soil but Pakuahi, a senior chief of Taranaki, tried to persuade them to do otherwise and obviously made the decision himself to come to Port Nicholson later and live.

At Port Nicholson he signed the 4th McCleverty agreement on the 22nd March 1847 together with a number of other chiefs and a separate group calling themselves the Ngati Kura noho ki Te Aro under Te Wera. He had an interest in subdivision 8 in section 7 of Wiremutaone and in 1849 he was with a group of Maori workers who lived at Akaroa while they helped build the houses for the new settlement of Canterbury, at Lyttleton.

Pakuahi returned to Wellington from Akaroa and died at Te Aro Pa in about 1852.

References:

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Wellington MB no. 3, p.40, 59

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Wellington MB no. 15 p.32-33, 37, 52-56, 87

Wellington MB no. 16 p.370





Pairoke

Pairoke
1823?– 14 September 1853

Pairoke belonged to the Puketapu or Ngati Tuara hapu of Ngatiawa. Her parents were Rawiri Nukaiahu and Pakewa (or Paekawa). On the 19th February 1849 she was married to William Jenkins (1813–1902) at the Anglican church at Waikanae by the Rev Samuel Williams. They had 8 children including two sons called William both of whom died before the age of 10. Some details about the 6 daughters are hard to verify.

The daughters were Riripeti (Elizabeth) Maehi b1841, who married Thomas McKay at Wellington in 1861, Hema (Emma) (1843–1865) second wife of Francis Bradey (b1836) (married in 1862) (2 children), Erena (Ellen) (1844–1884) who married William Franklyn Browne in 1868, Mere (Mary) Pairoke b1849 who married William Cameron in 1868, Jane b1849 who married Mr Clements and Henrietta (1851–1929) who married Henry Hughes. William and Paeroke's second son died about one year after his mother (1854).

After Paeroke's death William Jenkins married, in 1857, Margaret Nesbit Carmont, an immigrant from Scotland, in a Roman Catholic ceremony. As Bill Jenkins was known as the Pakeha Maori of the Puketapu hapu he was expected to marry Pairoke's sister after Pairoke had died. The different religious affiliations later caused a further split in the family and at least one child, Mere Pairoke, lived with and was brought up by her grandparents.

Later in life Mere Pairoke claimed and was awarded a Crown Grant for two and a half acres of land on which she had lived and cultivated an orchard with her grandparents. The trees had originally been brought from Sydney by her father. Jenkin's second family included 12 children of whom 8 were sons.

Pairoke's parents had come to Waikanae probably in the 1830s and settled on land at Uruhi, later often referred to as part of the Ngarara Block. At the time of her marriage to Jenkins he was running a hotel near Waikanae and had been very successful in the whaling industry. He had arrived in New Zealand in 1836 on the whaler the Caroline. He was the eldest child of William and Catherine Jenkins of Kent England.

Pairoke Jenkins died in September 1853 after the birth of the second son. She was a cousin of Nukutaia, and also of Manu Toheroa.

References:

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Hana Te Awhitu

Hana Te Awhitu 1831?-1923

Hana belonged to Ngati Haumia o Taranaki and Ngati Tairi. She was born at Te Aro in Wellington. Her parents were Wi Kingi Te Awhitu d.1859? and Pirihiara Matangi who died 1st September 1897. After Te Awhitu's death Pirihiara married Hemi Parai and had two more sons. Hana had an elder sister called Ani Te Kai (Bluett) who had a daughter called Ani Durling. Hana also had a brother called Te Waaka Houtipu who died 15th March 1882. Te Waaka was survived by a daughter from his first marriage and then in later life he married Hana Waitara. Hana Te Awhitu sometimes known as Ngakareti Te Wera married Tamati Te Wera after his first wife died but she had no children of her own. An adopted daughter died in 1901.

Hana was very involved in helping her people establish and defend their rights to local land through the courts. Her husband Tamati Te Wera had led a group of people who went to live on land near the Athletic Park site in the 1870s to establish Maori rights in the area. By 1897 Hana applied for a change of designation to land she held in the Polhill Gully reserve so that she could take out a mortgage to build a house. Hana and Tamati lived in this house till 1903 when Tamati died. The address was Franklin Avenue off Nairn Street. The house was possibly demolished when the Brooklyn tramline was established in 1906. The tramline has now been replaced by Brooklyn Road. As a widow Hana went first to live in Johnsonville and then returned to live in the Te Aro area. In evidence Hana referred to the Franklin Road area as Ohiro. Hana held land in the Port Nicholson Block, at Waikanae and at Taranaki. There are business documents in existence recording her sale of flax in Taranaki.

Hana died on the 10th January 1923 and is buried in Karori cemetery together with her husband Tamati and adopted daughter.

References:

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Wellington MB no. 6 p.119, 142, 334

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Alexander Turnbull Library MS73-128-184. Field, William Hughes, 1861-1944: Papers (73-128)



Hana Waitara

Hana Waitara ?-1882

Hana belonged to Te Ati Awa. Her father was Waitara Tioro who signed the McCleverty agreement no. 6 at Ngauranga on 4th October 1846. Hana's grandparent Kahukino was Rawiri Matangi's sibling. Hana had three sons, Wiremu Matangi (1851-1900) who died at Parihaka. His wife and children lived at Waikawa in the South Island. Hana's second son was called Taare Waitara (1854-1910) who married Perana Ngaruaki the only daughter of Te Whiti-o-Rongimai III. They had no children. Hana had a third son who was half brother to Wiremu and Taare and he was called Henry David Bates (Rawiri Matangi). He was born in January 1857.

In the 1870s Hana married Te Waaka Houtipu but they had no children. Te Waaka died only a fortnight before Hana on the 15th March 1882. He willed his land interests in Whanganui-a-Tara to Hana as she had no land of her own. Te Waaka was the brother of Hana Te Awhitu and had a daughter who lived in Taranaki.

Taare Waitara or Charles Waitara was Hana Waitara's second son. He was a very significant figure in the establishing of a large permanent village at Parihaka. He was known to be very wealthy and used his resources to maintain the village. There is an impressive headstone on Hana's grave at Christ Church Taita and it is adjacent to her cousin Te Manihera Matangi.

There are descendants of both Wiremu Matangi and Henry D. Bates living in the Hutt Valley.

Hana died at Taita on 28th March 1882 and was buried at Christ Church, Taita.

References:

Wellington MB no. 2 p.40, 160-161

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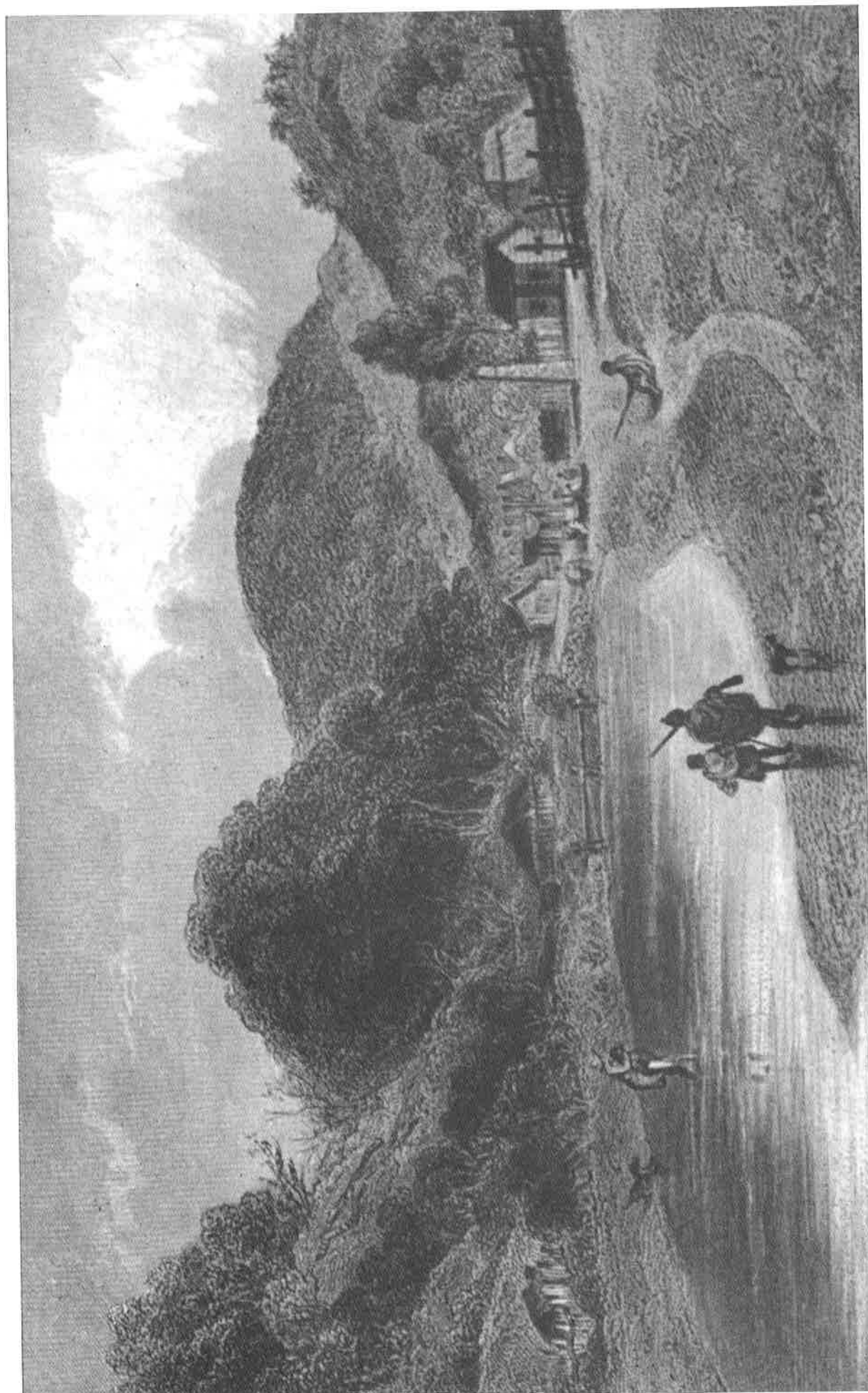
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Te Pipiwharauroa, no. 118 Jan. 1908 p.6

Aubrey Matangi personal information.



N'gauranga, by S.C. Brees

Rawiri Matangi Alive in 1843-1844?

Matangi was of the Ngati Te Whiti and Ngati Tawhirikura hapu and also Ngati Hamua and related to Ngati Mutunga. Matangi was also known as Rawiri Matangi Ruhau or Ruahau. He took the name Rawiri after his baptism. He was the son of Te Ua and Mahanga, and grandson of Aniwanawa and Tawhirikura and thus a cousin of both Te Puni and Wharepouri and closely related to Ngatata and Pomare. His wife was called Pikia Te Rangi and her sister called Tawhirikura Karopihia was the wife of Hemi Parai of Te Aro Pa. Matangi and Pikia had a daughter Kakea Te Rangi and a son Manihera Te Ngatoru.

He was invited to join the heke in 1824 called Te Niho-puta which Pomare and others brought to Te Whanganui-a-Tara. Te Matangi then returned to Taranaki and came back to Waikanae in 1832 with Te Puni and Wharepouri in Te Heke Tama-te-uaua. While the others remained at Waikanae, Te Matangi and his son Manihera Te Toru came to Petone at the invitation of Te Mana as he was a relation. They lived first at Matiu Island and then built houses at Ngauranga and shared cultivations with Te Mana at that site. Before Pomare left for the Wharekauri (the Chatham Islands) in 1835 he gave Petone and Ngauranga to Matangi while Mohi Ngaponga was given Paekawakawa and Te Aro. Te Matangi and his son were at Ngauranga before Mohi Ngaponga and Hemi Parai came south from Waikanae. After the major migration of Ngati Tama and Ngati Mutunga to Wharekauri in 1835 Wharepouri returned from the Wairarapa to Okiwi and was invited by Te Matangi to settle at Ngauranga. Later when Te Puni returned from the Wairarapa Matangi invited him to settle at Petone. Te Matangi signed the Treaty of Waitangi at Te Whanganui-a-Tara in April 1840. During the negotiations by Major Richmond over the Deeds of Release, Matangi's son Manihera Te Toru refused the payment offered to them for Ngauranga as it was not large enough.

In 1843 Rawiri Matangi sent a sad letter to his daughter at New Plymouth pleading with her not to sell her land as they had done in Te Whanganui-a-Tara.

References:

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Wellington MB no. 1C, p.79

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Alexander Turnbull Library M.S. Papers 0083-193 Folder 193



**Manihera Te Toru
1802?-1884**

Manihera Ngatoru or Manihera Te Toru was also known as Te Manihera Matangi. He was the son of Rawiri Matangi, of Ngati Rahiri, Ngati Tawhirikura, Ngati Hamua hapu of Te Ati Awa and Pikia Te Rangi of the Ngati Te Whiti and Tawhirikura hapu. His parents were first cousins. He was the grandson of Wahanga and thus descended from Aniwanuiwa and Tawhirikura which made him a close relation of Te Puni and Wharepouri as well as Ngatata and Pomare. He had a sister Kakea Te Rangi whose daughter Neta Pikia married Heta Te Manurua of Ngati Ruanui. His successor was Taare Waitara the son of Hana Waitara.

Manihera left Taranaki with his father Matangi, Te Puni, Wharepouri, Wi Tako and followers in 1832 after the Battle of Otaka. They settled at Te Uruhi near Waikanae. Shortly afterwards Te Mana who was living at Petone invited Matangi and his son to come and share his cultivations at Ngauranga. Before he left for Wharekauri, Pomare, from Matiu Island, allotted areas to certain chiefs. Matangi and Manihera Te Ngatoru were given the care of Petone and Ngauranga to one side of the Ngauranga stream. Ngatata was given the area at Kumutoto and the Wellington City side of the Ngauranga stream. Mohi Ngaponga was given Te Aro and Paekawakawa. Ngati Tama claimed Kaiwharawhara, and Moturoa, claimed Pipitea through his relationship to Patukawenga. The various claims to Ngauranga were discussed in an extensive Maori land case regarding ownership in 1868.

Just after the migration to Wharekauri in 1835, Wharepouri returned to Okiwi from Wairarapa and was invited by Matangi to settle with his family at Ngauranga which he did. About 5 months before Wharepouri settled at Ngauranga Hemi Parai was invited by Ngatata-i-te-Rangi to come and settle there. He sent Mohi Ngaponga from Waikanae to cultivate at Ngauranga and then Hemi Parai's people joined him. Later because of Mohi Ngaponga's interests at Te Aro, Manihera confiscated Mohi's potatoes at Ngauranga.

The first house built at Ngauranga was that of Te Mana followed by Matangi and then Manihera Te Toru. In 1859 Manihera Te Ngatoru built a plank house at Ngauranga and lived there till he leased it to Mr Wallace in 1864. He also built a house called Te Raho o Te Kapowai at Petone. In 1844 when Major Richmond was making further payments for the Port Nicholson land he offered Manihera payment for Ngauranga during negotiations over the Deeds of Release but the money was refused. In 1847 Manihera Te Toru signed the McCleverty agreement for both Ngauranga and Petone and in September that year was made a Maori land assessor for Ngauranga. In 1860 Manihera Ngatoru, Porutu and Epiha Wairaweke represented the Ngatiawa of Wellington at the Kohimarama conference convened by Governor Gore Browne. When the Maori Land Court was established in September 1862 he appeared as a witness in various cases and Manihera Ngatoru also signed with a number of other chiefs the agreement for payment concerning Wellington City Reserves in January 1877.

Later in life he regularly used the name Te Manihera Matangi and after settlement lived for a period at Pipitea before going to live at Taita.

Te Manihera Matangi died on the 27th October 1884 and was buried in the cemetery at Christ Church Taita beside Hana Waitara who died in 1882. A memorial erected on his grave is still maintained by Matangi descendants.

References:

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Dictionary of New Zealand Biography updated 30th September 2002.

URL: <http://www.dnzb.govt.nz>

Aubrey Matangi of Taita : personal communication.

See also documents listed in Alexander Turnbull Library Archives Catalogue.

URL: <http://www.tapuhi.natlib.govt.nz>



Manihera Te Toru
1802?-1884

Manihera Ngatoru or Manihera Te Toru was also known as Te Manihera Matangi. He was the son of Rawiri Matangi, of Ngati Rahiri, Ngati Tawhirikura, Ngati Hamua hapu of Te Ati Awa and Pikia Te Rangi of the Ngati Te Whiti and Tawhirikura hapu. His parents were first cousins. He was the grandson of Wahanga and thus descended from Aniwanuiwa and Tawhirikura which made him a close relation of Te Puni and Wharepouru as well as Ngatata and Pomare. He had a sister Kakea Te Rangi whose daughter Neta Pikia married Heta Te Manurua of Ngati Ruanui. His successor was Taare Waitara the son of Hana Waitara.

Manihera left Taranaki with his father Matangi, Te Puni, Wharepouru, Wi Tako and followers in 1832 after the Battle of Otaka. They settled at Te Uruhi near Waikanae. Shortly afterwards Te Mana who was living at Petone invited Matangi and his son to come and share his cultivations at Ngauranga. Before he left for Wharekauri, Pomare, from Matiu Island, allotted areas to certain chiefs. Matangi and Manihera Te Ngatoru were given the care of Petone and Ngauranga to one side of the Ngauranga stream. Ngatata was given the area at Kumutoto and the Wellington City side of the Ngauranga stream. Mohi Ngaponga was given Te Aro and Paekawakawa. Ngati Tama claimed Kaiwharawhara, and Moturoa, claimed Pipitea through his relationship to Patukawenga. The various claims to Ngauranga were discussed in an extensive Maori land case regarding ownership in 1868.

Just after the migration to Wharekauri in 1835, Wharepouru returned to Okiwi from Wairarapa and was invited by Matangi to settle with his family at Ngauranga which he did. About 5 months before Wharepouru settled at Ngauranga Hemi Parai was invited by Ngatata-i-te-Rangi to come and settle there. He sent Mohi Ngaponga from Waikanae to cultivate at Ngauranga and then Hemi Parai's people joined him. Later because of Mohi Ngaponga's interests at Te Aro, Manihera confiscated Mohi's potatoes at Ngauranga.

The first house built at Ngauranga was that of Te Mana followed by Matangi and then Manihera Te Toru. In 1859 Manihera Te Ngatoru built a plank house at Ngauranga and lived there till he leased it to Mr Wallace in 1864. He also built a house called Te Raho o Te Kapowai at Petone. In 1844 when Major Richmond was making further payments for the Port Nicholson land he offered Manihera payment for Ngauranga during negotiations over the Deeds of Release but the money was refused. In 1847 Manihera Te Toru signed the McCleverty agreement for both Ngauranga and Petone and in September that year was made a Maori land assessor for Ngauranga. In 1860 Manihera Ngatoru, Porutu and Epiha Wairaweke represented the Ngatiawa of Wellington at the Kohimarama conference convened by Governor Gore Browne. When the Maori Land Court was established in September 1862 he appeared as a witness in various cases and Manihera Ngatoru also signed with a number of other chiefs the agreement for payment concerning Wellington City Reserves in January 1877.

Later in life he regularly used the name Te Manihera Matangi and after settlement lived for a period at Pipitea before going to live at Taita.

Te Manihera Matangi died on the 27th October 1884 and was buried in the cemetery at Christ Church Taita beside Hana Waitara who died in 1882. A memorial erected on his grave is still maintained by Matangi descendants.

References:

Wellington MB no. 1C, p.70, 86-98, 108, 124, 131, 188

Wellington MB no. 1H, p.348, 360, 365-371

Nga Tangata taumata rau : 1769-1869. 2000 p.329

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Middle: Mrs Mere Robson (Mere Kapa II); Right: Mrs Mary Stowell
(Source - Collection of the Museum of New Zealand Te Papa Tongarewa, negative : C 000297)

Mere Kapa Ngamai I
d. 1852

Mere, or Mereana Ngamai, or Mere Kapa Ngamai I, was the daughter of Rawiri Kowheta, who was also known as Rawiri Motutere, and Maweuweu. Rawiri lived mainly at Koangaumu at Titahi Bay but visited Ngauranga regularly and stayed in a house built by his son in law Enoka Mangu. Arnold Park in Titahi Bay is named after one of Rawiri's descendants. Mere belonged to the Ngati Te Whiti and Ngati Tawhirikura hapu of Te Ati Awa. She was one of four children, the others being Rawinia, Te Ngira, and Mere Tako (Mere Te Hamene). The mother of Te Wharepouri and Mere's mother were closely related.

Presumably she travelled with her family to Waikanae in 1832 in the Te Heke Tama-te-uaua. According to the *Dictionary of New Zealand Biography*, she married James Harrison an American whaler (from Massachusetts) who lived on Kapiti Island. They had a son called James Te Tana, or Te Taha, Harrison and a daughter called Mere Kapa Ngamai II or Mere Harrison. Mere Kapa I had another son called John who died at a young age. James (Jnr) married Julia Wallace at Opunake, and they lived at Patea. Julia died 11 September 1910, and was buried at Orimupiko Urupa, Opunake. James moved north to Tauranga where he died. Mere Kapa II (daughter) married James Robson in 1863 at St Peter's church Wellington and lived first at Carterton and then Stratford in Taranaki. In 1891 their daughter Mary Rachel Robson (d. 1939) married Henry Matthew Stowell (1859-1944). Mere and James Robson had a number of other children.

Mere Kapa Ngamai I lived at Kapiti Island until the death of her husband James Harrison about 1845. She then went to live with her father Rawiri Kowheta or Rawiri Motutere at Ngauranga. By 1847 she had married Wi Tako and went to live briefly at Kumutoto. After the earthquake in March 1848, Wi Tako and Mere Ngamai shifted to Ngauranga and then to the Hutt Valley where Mere Ngamai died in 1852. Two of her three children survived her. The next year in 1853 Wi Tako married her sister Mere Te Hamene.

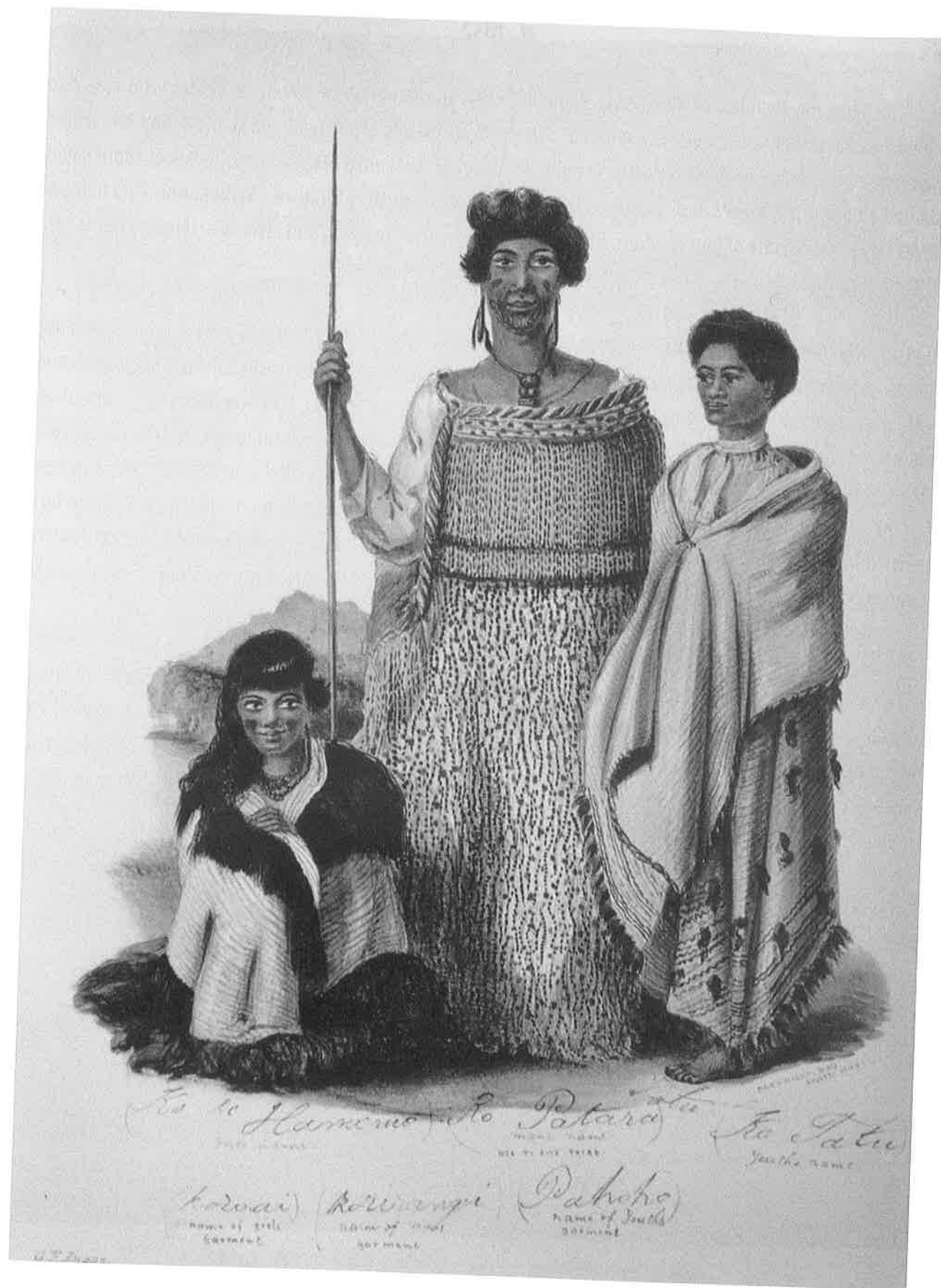
References:

Wellington MB no. 1C p.36, 44, 80, 84, 102, 117; no. 2 p. 157; no. 12 p. 90.

Evening Post 18th November 1939

Gibbons, P.J. "Stowell, Henry Matthew. DNZB: URL: <http://www.dnzb.govt.nz>





Te Hamene (at left), by G.F. Angas

Mere Te Hamene Alive at 1868

Mere Te Hamene or Mere Tako Ngatata was a younger daughter of Rawiri Kowheta also known as Rawiri Motutere and Maweuweu. She belonged to the Ngati Te Whiti and Ngati Tawhirikura hapu of Te Ati Awa. Her father Rawiri, when giving evidence, said he had four daughters and a son who went to the Chatham Islands. Mere Te Hamene was a sister of Mere Ngamai.

Mere Te Hamene was married first to John Drummond and lived in the Wairarapa until he was drowned on August 7th 1850. John Drummond was buried in the Bolton Street cemetery. In the same accident one of John Drummond's sons and another man called Donald Drummond, who was no relation, were also drowned. One of John's children, also called John Drummond or Hone Taramena, later farmed in the Hutt Valley and went with Wi Tako to Waikanae in 1860 where he remained till the 1890s. After Mere's elder sister Mereana Kapa Ngamai I died in 1852, Mere Te Hamene married Wi Tako in 1853 in a Roman Catholic ceremony. Wi Tako had become a Catholic. They had a daughter called Te Amo Ngatata later better known as Josephine Love.

In the 1860s Mere Te Hamene or Mere Tako attempted to get some land surveyed at Ngauranga which caused a strong reaction by Te Manihera te Toru.

When Mere Te Hamene died she was buried in the Owhiti Cemetery at Seaview.

References:

Wellington MB no. 1C p.36, 38, 42, 46-52, 118

Neville Gilmore personal notes



**Te Wira Mangatuku
d. before 1867**

Te Wira Mangatuku belonged to Ngati Hamua and Te Matehou hapu of Te Ati Awa. His wife was Te Raro Te Ua who was related to Watarauhi. Watarauhi's wife was Ngakura's sister. Mangatuku had three children. They were Tipene Te Raro (1832?-1892), Maraea Te Ua who was married to Wiremu Paki Hianga, d. 5th August 1900, of Ngati Raukawa, and Hone Ngaukaka.

In 1836 there was a migration from Wairarapa back to Te Whanganui-a-Tara which had been left seriously under populated by those who had gone to the Chatham Islands (Wharekauri). Firstly Moturoa came back and settled at Onehunga then Pipitea. Karaka Bay was known as Onehunga in pre-settlement days. Moturoa was followed by Mangatuku. When that party reached Pipitea, Te Puni arrived on the same day but it was Mangatuku's wife who with the help of some young men built a fence between their land and Te Puni's. Mangatuku signed the Treaty of Waitangi. Moturoa and others signed for Mangatuku and his son Tipene Te Raro on the Pipitea McCleverty agreement. It was Moturoa and Mangatuku together who sold 3 and 1/2 acres to Robert Tod near Pipitea Pa on the 4th January 1840. Tod was a South Australian businessman who arrived at Wellington on the *Success* with J.C. Crawford in 1839. After settling at Pipitea with Ngakura and Watarauhi, this group of people lived for certain periods at Waiwhetu as well as Pipitea.

Mangatuku's son Tipene Te Raro claimed an interest in sections no. 7, 15 and 22 at Pipitea Pa and also in other Wellington reserves. Tipene also claimed an interest in the Araheke M Block (on the Waiwakaiho River), New Plymouth, through Mangatuku.

Mangatuku's son Tipene is buried with his wife Heni Tipene (1831?-1916) at Owhiti Cemetery at Seaview.

References:

- OLC 1/906 Tod's claim p.52-3.
- Taranaki MB no. 3, p.344
- Wellington MB no. 1, p.259, 273
- Wellington MB no. 1C, p.56
- Wairarapa MB no. 1 p.23-34
- A Summary history of the Wellington Tenths : 1839-1884. Wai 145 C1 p.37.
- Adkin, G.L. The great harbour of Tara. Wellington : Whitcombe & Tombs, 1959.



**Wiremu Kingi Puwhakaawe
d. 1850s?**

Wiremu Kingi Puakawa, also known as Wiremu Puwhakaawe or Wi Kingi Puakawa, was the eldest son of Ngakura Puwhakaawe and Hoana (kuia). He belonged to Te Matehou of Te Ati Awa. He was the grandson of Te Moana (matua) and Te Urupe. Te Urupe was the sister of Hoani Te Matahiwi (Rikitaia) who died at Pipitea in 1858. This made Wiremu Puakawa a first cousin to Ramari Ropiha and Mere Kauamo. He was also closely related to Ruhia, wife of Ihaia Porutu of Pipitea and Wi Hape Pakau on his father's side. His mother was the sister of Hirini Nukutaia.

Wiremu Puakawa was the eldest of Ngakura's five sons. When his father was killed in February 1840 he became one of the senior chiefs of Waiwhetu. He signed the Treaty of Waitangi at Port Nicholson on the 29th April 1840. He also signed the Deeds of Release at Waiwhetu on 15th March 1844 together with Te Waitapu, Te Keepa Papawhero and Rihia Patu Ngaro. Only his youngest brother Hare Wiremu Puwhakaawe seems to have left descendants through a son also called Hare Wiremu Puwhakaawe. Hare, the father, died at Whakatu (Nelson) in 1858 when returning from the goldfields in Melbourne.

Wiremu Puakawa died while visiting Pipitea with his wife according to the evidence of Mere Pararaki a great-grand daughter of Hoani Te Matahiwi.

Wiremu Puakawa was buried in Waipiro Urua (Sydney Street Cemetery in Thorndon).

References:

- Wellington MB no. 2, p.69, 70
- Wellington MB no. 14, p.308-312
- A summary of the Wellington Tenths 1839-1888. Wai 145 C1
- Nga Tupuna o Te Whanganui-a-Tara. 2001. Kura Puakawe
- Nga Tupuna o Te Whanganui-a-Tara. 2001. Hirini Nukutaia





Kauamo

Harena Kauamo
1841-1918

Eleanor, or Harena (Robinson), of Te Matehou hapu was born in Lower Hutt in 1841. She was the second child of Kauamo of Waiwhetu, and Joe Robinson, Joe's parents Joseph and Ada were farmers in Kent, and Joe and his brother sailed to Australia on a whaling ship (possibly the Nordford or the Thetis in 1823 (or 1833?). Five months later, they entered Port Nicholson perhaps on board Capt Thoms whaling vessel, and Joe settled on land between the Hutt River and the Waiwhetu stream.

Kauamo was the daughter of Te Matahiwi (or Rikitaui) and Takuaiteangi. Takuaiteangi's grandparents were Te Kokiri and Moari. One of her cousins, also named Moari was the parent of Paratene Te Poho, Wi Hape Pakau and Ani Moari. Te Matahiwi was the son of Te Oi Poutokomanawa and Ngawhakahiaha. His sister Te Urepu was the mother of Hakopa Te Putake and Ngakura Puwhakaawe. Kauamo's sisters included Huhana Te Autoroa, who was the mother of Mere Pararaki, and Ramari Ngaotaota, the second wife of Ropiha Moturoa.

Harena married William Brown at Queen Charlotte Sound, but they farmed later at Happy Valley, Nelson. There were eight children, but after the death of William, Harena returned to Port Nicholson with the children. In December 1880, her marriage (second wife) to Ihaia Porutu was solemnized by Bishop Hadfield and their child Lousia was born 1882, but Louisa died later at Pipitea Pa, in 1889 and Ihaia Porutu died 1883. Harena later married Charles Thoms, but there were no children from this marriage.

Harena's two sisters were Ripeka, and Mere Kauamo. Mere was the mother of Harena Te Kotuku, and then Te Makiki, Hoani, Kauamo, Puhipuhi, Te Wirihana, and Te Moanatumetume (Apimerika). Harena's brother James was born in Queen Charlotte Sounds, 1837, but later went to Australia.

Mere Pararaki says that Te Matahiwi and his brother Ngakura lived at Waiwhetu but had no other kainga in the vicinity of Wellington. Along with others of Waiwhetu, they owned a share of the Araheke M Block in Taranaki. In 1908, Harena and her family were allotted a partitioned share of Waiwhetu Pa no. 3 and also a share of the urupa, Waiwhetu Pa no. 4. Harena died at Naenae, April 1918.

References:

Alexander Turnbull Library 77-124, MS-Papers-2683

Wellington Minute Book no. 14 p. 312-4

Wellington Minute Book no. 16 p. 256-257

Taranaki Minute Book no. 3 p. 341

Lawton, Tata R. The taking of Waiwhetu Pa for river protection purposes under the Public Works Act, 1908. p. 10-11. Wellington : Waitangi Tribunal, 1997. (Wai 442.



Karipa Tawake
d.1883

Karipa Tawake also known as Karipa Tawhaki or Karipa Te Iwi belonged to Te Matehou hapu of Ngatiawa. He lived at Waiwhetu. His wife was called Rahira Karipa and they had no children.

Karipa had an interest in Wainuiomata Section no. 22, Pamutana Nota (Palmerston North Maori Reserve), Hutt Section 16 (Whakahukawai), Taita Section 57 in Te Whanganui-a-Tara, and also Araheke M in Taranaki. Karipa applied on behalf of himself and six other people mostly women who belonged to Te Tangata o Waiwhetu for a section in the Te Momi subdivision west of Te Umumamaku (Woburn). Karipa paid for the survey. Te Momi is a part of Section 20 or Te Momi West which was east of the Hutt Bridge and on Col. McCleverty's deed no. 1. The people who shared Te Momi were Ramari Ropiha, Ruhia Ihaia Porutu, Huhana Te Nui and her whaea Maraea Te Ngana, Rahira Karipa, Karena Te Whiawhia, and Tini Waitapu. The land had previously been leased to Joseph Hall by Rahira Karipa's brother-in-law Teretura who had since died.

As Karipa had no children of his own he willed his land to Enoka Hohepa.

Karipa died on the 24th August 1883 at Wainuiomata.

References:

- Wellington MB no. 1, p.187, 192, 219 – successions.
- Wellington MB no. 1C, p.9, 140-145
- Wellington MB no. 2, p.50, 67 – original owners of Hutt 57.



Enoka Hohepa Taitea
9 August 1840 – 16 August 1900

Enoka Hohepa Te Taitea was also known as Enoka Hohepa, Enoka Te Taitea or Enoka Hohepa Taitea. He was the son of Hohepa Kopiri and Mere Rii also known as Mere Moko. Mere belonged to Kahungunu ki Wairarapa. Enoka belonged to Ngati Hamua and Ngati Tuaho through his father. Kopiri and Mere Rii had four children. Hemi Ngauru Hohepa, Tare Ruka Hohepa d. 12 August 1898, Enoka Hohepa, the subject of this biography, and Raima Hohepa.

Enoka Hohepa married Hematini Putiki also known as Hematini Enoka (1844?-1904) after he went to Waikanae in 1861. Hematini was the daughter of Wi Perahama Putiki of Otaraua hapu who died at Waikanae on 29th November 1875. Enoka and Hematini had two children Hemi Enoka Te Taitea and Ani Enoka (1 August 1874-1915) who married Utiku Tanerau (Hector Love).

Enoka Hohepa is listed at various times as living at Pipitea, Waikanae and Waiwhetu and in his later life gave evidence in the Maori Land Courts frequently. His brother Taare Ruka Hohepa, who married Wikitoria Te Hunahuna, predeceased him by two years. Taare and Wikitoria had eight children. Their sister Raima died in Hawkes Bay on the 31st December 1907 and had no children. Papers relating to Enoka can be found in the Alexander Turnbull Library. Enoka with his brother and son had an interest, with others, in Section no. 5 of Pipitea Pa. Enoka also held land in other Wellington Reserves of the Port Nicholson Block, at Waikawa in Queen Charlotte Sound, in the Araheke M block (succession to Kopiri), in Taranaki (PKW,) through his father and the Wairarapa in various blocks.

He died on the 16th August 1900 in the Wairarapa. Enoka and his wife Hematini Enoka are both buried in the Owhiti Cemetery at Seaview.

References:

- Taranaki MB no. 3, p.343
- Wellington MB no. 1, p.242
- Wellington MB no. 10, p.139, 159
- Wellington MB no. 14, p.279
- Alexander Turnbull Library manuscripts fMS Papers – 6904-11



Pirihira Te Tia
1832? – 1908

Pirihira Te Tia belonged to Ngati Kura, Kaitangata (or Tupawhenua) and Ngati Uenuku. Her father was Maketu who died in the Battle of Pukenui at Whanganui. Her mother Te Tia died at Waikanae. Pirihira's husband was a Maori preacher. She had 14 children but at her death only a son Wiari Te Tia was alive.

Pirihira was possibly born at Waikanae shortly after Te Heke Tama-te-uaua arrived. After the battle of Haowhenua in 1834 the Ngati Tama were driven south to Ohariu with their associates and settled there and on various sites near Te Whanganui-a-Tara harbour. Pirihira said she lived at Tiakiwai and Pipitea after leaving Waikanae during this period. She was in the Te Whanganui-a-Tara area when the land was sold to the New Zealand Company in 1840s but at Waikanae to hear the guns at the battle of Kuititanga. After the battle between Rangihaeata and Governor Grey in 1846 in the Hutt Valley Pirihira left Wellington again and went back to Waikanae. That year Tiakiwai land was claimed by Governor Grey to build military barracks and the Maori residents were shifted to Pakuao which was only used for occasional visits by Kaitangata from that time. Pirihira was back at Waikanae for a short period before Wi Kingi Te Rangitake, in 1848, encouraged a large party of Te Ati Awa to return to Taranaki. At Waikanae, Pirihira had lived with just three families of Kaitangata on the south side of the Waikanae river which included the family of Tuhata and the Uenuku family. Tuhata did not return with Wi Kingi. Later Pirihira went to Wanganui, married and remained in that area for the rest of her life. In 1892 she was living at Kukuta a few miles east of Wanganui.

Pirihira claimed an interest in land at Tiakiwai through her mother's uncles Te Matau (Tamatoa) and Whakatau who had both died before 1888. She also claimed land at Oterongo and at Terawhiti Section no 94 in South Wellington now generally referred to as Waiairiki and the suggested site of a kainga called Pirihira Kainga. She also held land in Taranaki and at Onairo (Onaeroroa) near Waitara. Pirihira had a cousin Inia Te Hunahuna (d 1898) who came from Waitara aged about 8 or 9, to Waikanae. He went with the boat load of Kaitangata to live at Collingwood and then he returned to Wellington. A large number of people also left Waikanae after the Battle of Haowhenua to settle on Arapawa Island and were visited regularly by their chief Tuhata and in later generations by his son Inia Tuhata d 1871 a Maori preacher who had married Mere Pomare in 1857.

In the 1890s Pirihira was a witness in Maori land court hearings at Otaki and Wellington and was able to provide a number of whakapapa of Te Ati Awa people. Pirihira died at Te Kuiti in 1908.

References:

Wellington MB 2 p.197 4th April 1888

Otaki MB 10 p. 10, 286-290, 308, 311, 399, 407, 422-427, 466-469

Wellington MB 16A (Judge Scannell's MB 16?) p. 10, 26, 27, 28, 318, 320, 353

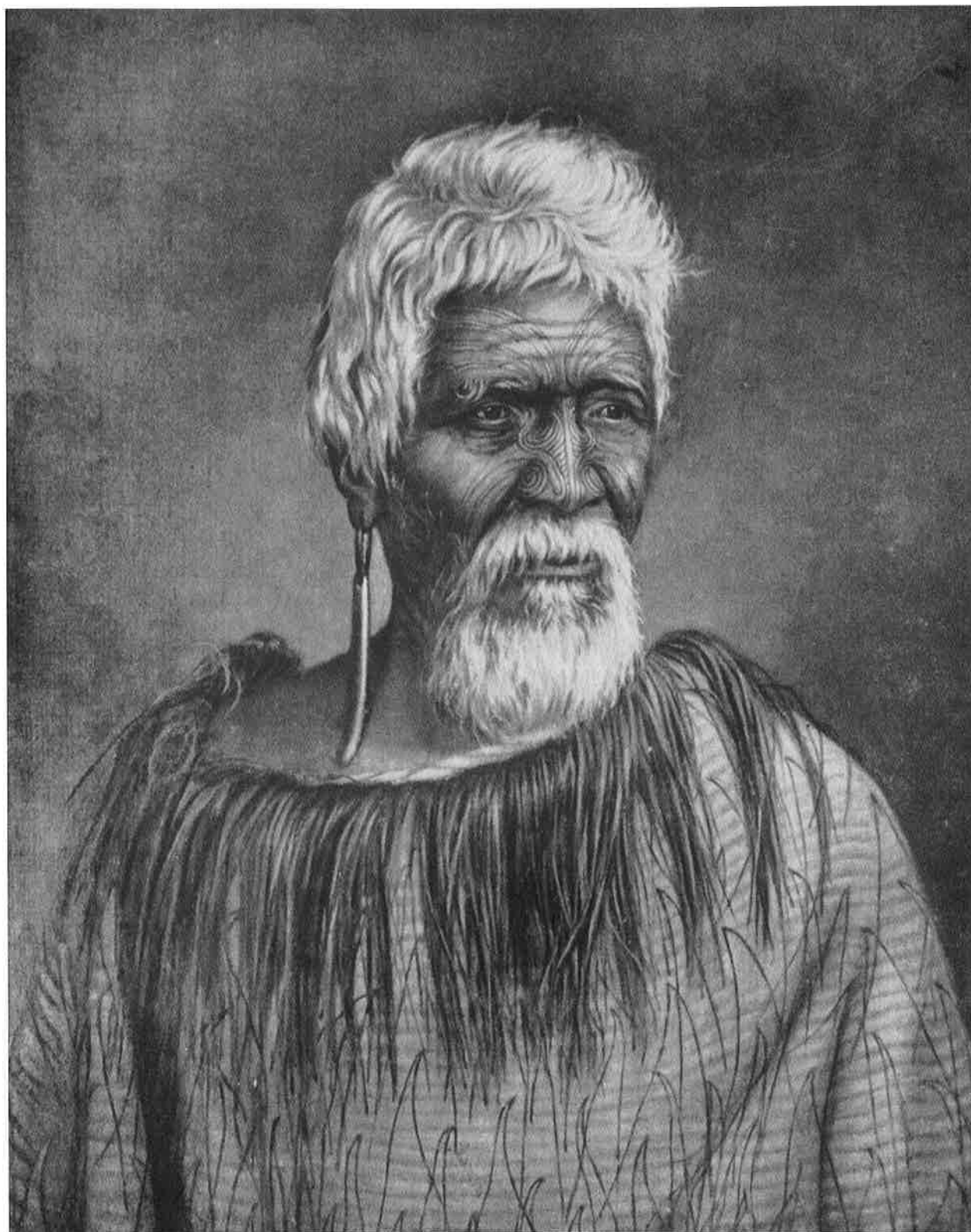
Otaki MB 11 p.348.

(Judge Ward's Wanganui MB no 12 p.300, 21st November 1892

Taranaki MB 18 p.149, 1910. – Sec 25 Block 21, Waitara.

Nga Waahi taonga o Te Whanganui-a-Tara : Maori sites of Te Whanganui-a-Tara . Wellington : Wellington City Council,1995. M35, M59, M60, M62.





Topine Te Mamaku

(Source: Pictures of old New Zealand, by G. Lindauer (1930))

Hemi Topine Te Mamaku
1788?-1887

Te Mamaku was a chief of Ngati Haua-te-rangi. His pa was at Tuhua on the Ohura River north of Taumarunui. He had connections with Ngati Maniapoto, Te Ati Awa and Te Ati Haunui-a-Paparangi. His father was Te Ora Kairakau and his mother Kahukarewau. Te Mamaku was the grandson of warrior chief Whakaneke descendent of Tamahina. He had other names including Ngatai, Te-Ika-nui-o-roto-o-te kupenga, and Te Karamu. Te Mamaku had five wives. They were Tahanga, Te Ngohe, Rea, Anakarangahu and Hera Matahinewau. Hera was the sister of Te Kerei Ngatai-e-rua, a tohunga of Ngati Tu. Te Mamaku and Hera were married at Putiki Wharanui on 24th December 1855. Their son was Wharewhare Te Mamaku. Two years before their marriage, on Christmas Day 1853 Te Mamaku was baptised by Richard Taylor and took the name Hemi Topine (James Stovin).

In the 1840's Te Mamaku lived for a time in the Wellington area and in January 1840 helped Alvin Smith build J.C. Crawford's first house. In 1844 Te Mamaku signed the Deeds of Release at Oterongo with the name Ngatai. However by 1846 he had brought 200 warriors to join Te Rangihaeata to fight against the Europeans at Boulcott's farm. In 1857 Te Mamaku was offered the Maori kingship which he refused but he joined the Maori King movement and continued to defend Maori land ownership in the upper reaches of the Whanganui river until the 1870s when he accepted certain changes.

Te Mamaku was a very big man who was regarded by all who dealt with him as very intelligent and with a fine sense of humour. He was highly respected and well liked in spite of his warlike stance on certain issues.

He died in June 1887 at Tawhata near Taumarunui and was buried at Makakore.

References:

Young, David. Te Mamaku, Hemi Topine IN Dictionary of New Zealand Biography Updated 30th September 2002. URL: <http://www.dnzb.govt.nz>

***Paiura Te Rangikatu
d.1889***

Paiura Te Rangikatu belonged to Ngati Tama and Ngati Hinetuhi.. He lived at Ohariu. He was the son of Te Rangikatu and his second wife Whakamau who came from the Whanganui. Paiura had a brother Ihaia Te Poiho Rangikatu d.1870 and a sister Neta Te Hinu or Neta Te Wheoro d. 24 October 1894. Both Ihaia and Neta had children. Paiura was the grandson of Te Ekaia and so was a cousin of Mete Kingi Paetahi.

Paiura lived at Ohariu Rural Section no. 13, part of which was crown granted to Paiura in 1877. Although he spent some time living at New Plymouth he probably spent most of his life at Ohariu. His father Te Rangikatu had settled on land there and his first wife Te Ra Awatea who belonged to Ngati Tama and Te Ati Awa lived and died at Ohariu. Some other members of Te Rangikatu's first family were also buried there. Paiura was one of over 30 chiefs who received payment in September 1877 for some City of Wellington Native Reserves.

Paiura had a shared interest in Pakuao with others and in other lands at Wanganui and Taranaki. He left a will which gave an interest in his lands to Eruera Te Whakaruamako who shared them with Paiura's nieces and nephews.

Paiura died at Wellington on 13 February 1889.

References:

Pickens, Keith. The Wellington Tenth 1873-1896; Wellington : Waitangi Tribunal, 1997. (Wai 145). P. 51-52
Wairarapa MB no.1 p.55-56, 59
Wellington MB no.1C p.20- Ohariu
Wellington MB no.1H p.344-350-
Wellington MB no.5 p.40
Wellington MB no.6 p.326-27, 346-47, 362-64
Wellington MB no.7 p.102-106, 110, 135-136
Wellington MB no.8 p.32
Wellington MB no.15 p.114-115
Wanganui MB no.9 p.199-200, 277-290, 297-310, 312, 315

***Paratene Te Wheoro
d. 1875?***

Paratene belonged to Ngati Tama with possibly Ngati Ruanui connections. His parents were Aperahama Te Haehaeora and Hera. They had at five sons - Paratene Te Wheoro also known as Paratene Te Haehaeora, Rei Te Wharau d. November 1883, Mokena Te Haehaeora d. 8th May 1889, Wira, and Te Watene. Paratene was possibly related to Huria Matenga (1840-1909) through her mother. Paratene married Neta Te Hinu the sister of Pauira Te Rangikatu. She was sometimes called Neta Paratene. Paratene and Neta had two children Heremaia Te Wheoro who lived at Putiki and Karoriana Henare who lived at Whanganui.

Paratene's father moved to Ohariu when many Ngati Tama and Ngati Mutunga went to Wharekauri in 1835. Later he went to Nelson and is buried at Whakapuaka. One of Paratene's brothers Mokena Haehaeora also died in the Nelson area and left his descendants land interests in the Takaka area. Paratene's father held an interest in two hundred acres of land at Makara and Paratene succeeded to these interests. Paratene's children held land interests at Makara and Ohiro 19 and 20 which were awarded predominantly to people from Te Aro Pa.

Paratene signed the deed for Te Aro Pa Reserve Town Sections 89 and 90 dated 24th March 1874.

Paratene lived some of his life at Whanganui and died in 1875.

References:

Wellington MB no. 1, p.128-29
Wellington MB no. 1C, p.2
Wellington MB no. 6, p.245-251
Wellington MB no. 9 p.96, 204, 222
Nelson MB no. 4 p.339
Nelson MB no. 5 p.1A
Pickens, Keith. The Wellington Tenth 1873-1896. Wellington : Waitangi Tribunal, 1997, (Wai 145).





Harata Te Kiore

(Collection of the Museum of New Zealand Te Papa Tongarewa : negative : C 000271.)

Inset, sculpture by Nelson Illingworth. (negative : B 017877.)

Harata Te Kiore 183?-1910?

Harata Te Kiore also known as Harata Te Waipae belonged to Ngati Rongonui. Her parents were Te Kahimata or Ngunguru (matua) and Te Ohi Kohera. In the 1850s she married Wi Pakata Te Whata who died in 1889. He was a distant relation. Later she married Aterea and when he died she married her stepson Pekana Aterea but there were no children from these two marriages. Harata had a sister Ani Tauahu who left descendants.

During the 1840s, as a young girl she lived with her relations at Takapu near Taita, later the property of Quaker Mason. As a result of the disturbances in 1846 in the Hutt Valley promoted by Te Rauparaha and Rangihaeata, Governor Grey invited Harata's people to meet him in Wellington, and subsequently settled them at Tiakiwai. The leaders of the group were Parata Te Kiore, Kumete and Hori Kararu who was Harata's mother's cousin. Parata was Harata's uncle and Harata attended meetings with these whanau members although still a young girl.

One night a soldier assaulted the old man Hori Kararu for his pounamu. As a result the group then shifted to Pakuao and later Ohariu. Subsequently Quaker Mason invited them back to the Hutt Valley to live on what was then his land, as long as they protected the grave of his daughter. Quaker Mason was returning to England because of the fighting between the Maori and Europeans. Thus Harata's people returned to Taita.

In 1853 Kumete said to Governor Grey that they wished to return to Whanganui because their land rights were being eroded. As a result Sir George Grey arranged for a Crown Grant of Haukaretu Block (Section 175, Hutt District) near Upper Hutt. Of the 14 people who subscribed to this land 8 were uncles or an aunt of Harata. The Haukaretu Block was sold off, piece by piece over a period of forty years to European farmers.

For a few years at the time of her second and third marriages Harata lived in the Rangitikei area on land gifted to her.

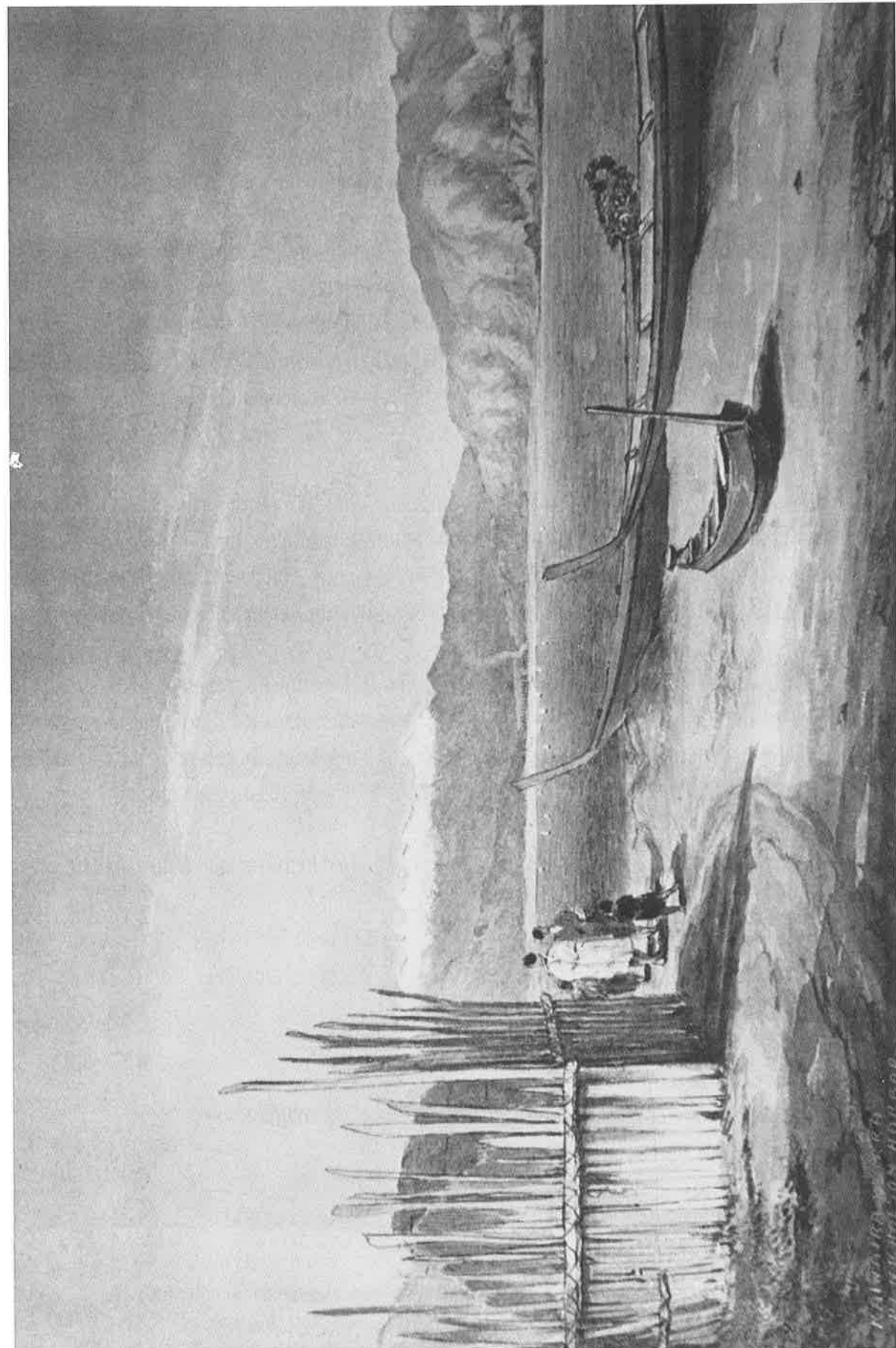
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Kaiwarawara [Kaiwharawhara], Port Nicholson, by G. F. Angas

Aperahama Tuhana Wakaruamoko d.1885

Aperahama Tuhana belonged to Ngati Tama with close associations to Ngati Ruanui. His father, called Tuhana, had two wives. His first wife Rerepa, of Ngati Tawhirikura, had 14 children including Komene Paipa (d.4 December 1891). Tuhana's second wife Ruihi was the mother of three children. They were Waaka Te Kumara (who married Mere Tuari), Aperahama Tuhana and Te Ngaio. Aperahama Tuhana in turn had two children Otahui (kuia) and Takirau d.1895?. Wi Takirau had a son called Eraiaha Waikanae Takirau. After his second marriage to Te Rina, Aperahama Tuhana II had another son called Hikaka Takirau b.1868 who was baptised at Putiki. Otahui had a daughter by W.B. Rhodes called Mary Ann Rhodes. Mary Ann inherited the Rhodes estate as she was his only child. In 1883 she married Edward Moorehouse at St Paul's Cathedral and went to live in England where there are still descendants. Aperahama's brother Waaka Te Kumara had a son called Kotahi alias Teretiu Paora who was granted section no. 21 at Te Aro Pa. Another son was called Wiremu Tamehana Te Neke or Nakona.

Aperahama Te Pohe signed the Deeds of Release at Te Ikamaru in March 1844 and some sources indicate that the name of his brother may be a reference to his pa. Aperahama lived at Kaiwharawhara and had an interest in the Ngati Tama of Ohariu block of land at Otari which was sold to Europeans in the 1850's. Aperahama possibly lived at Ohariu in the 1850's and also had an interest in Pakuao and Hutt Sections no. 102 and 98 called Mauihakona where Taringakuri was often seen cultivating by himself. This section was leased to Wilkins in 1860. In 1870 Hori Paengahuru claimed Hutt Section no. 84 for five Ngati Tama who had not gone to Wharekauri. The five names included Aperahama Tuhana and his cousin Komene Paipa. Like another cousin called Taituha te Rena, Aperahama used various names as was appropriate for the occasion, such as Aperahama Taupo, Aperahama Te Pohe, Aperahama Kamamoko or Aperahama Wakaruamoko. His son Takirau fought briefly on the side of the Europeans against Titokowaru. Takirau and his wife went, with others, to live at Hawera after the battle of Pokaikai.

References:

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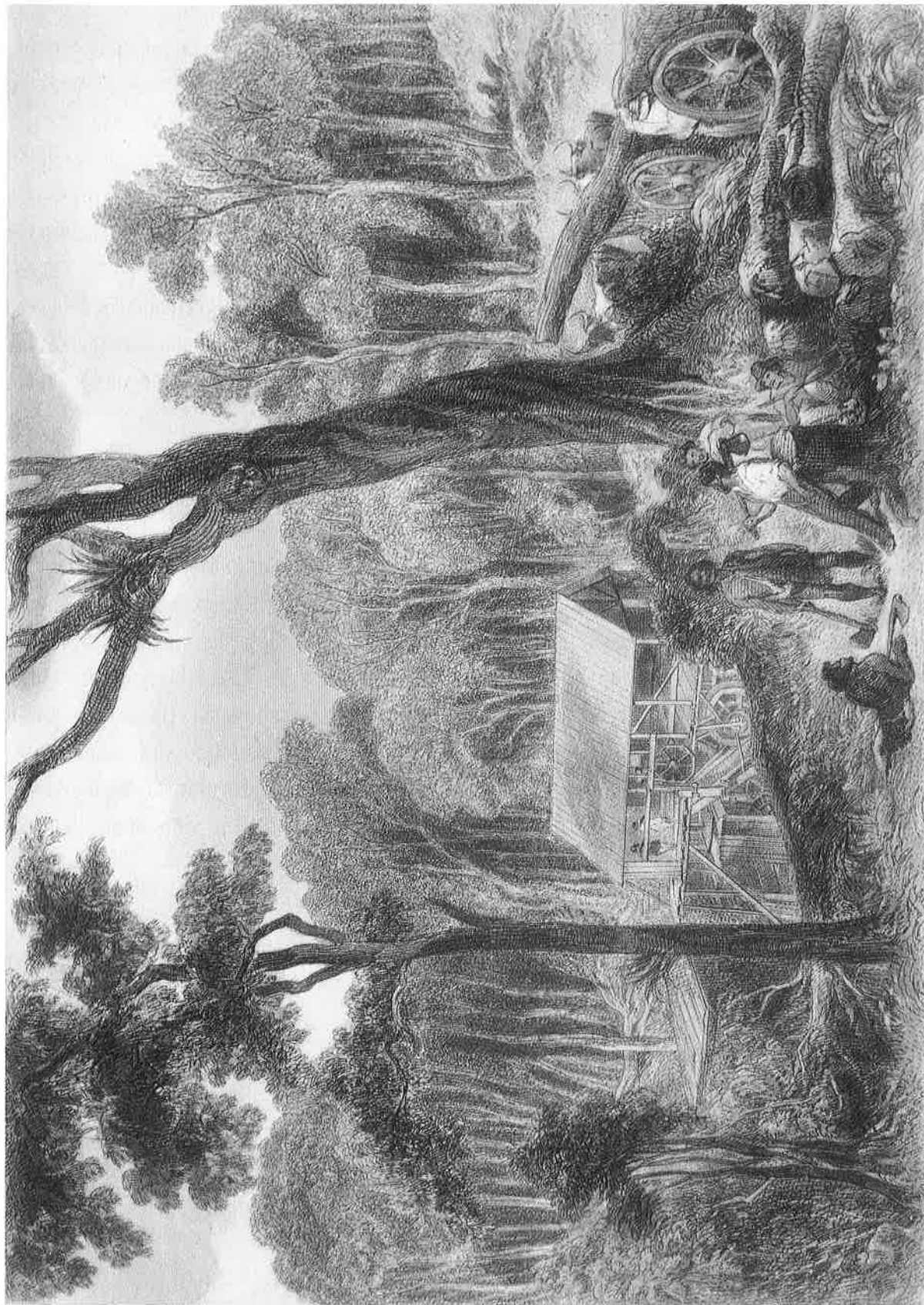
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Taranaki MB no. 7 p.88-89, 21-22, 29-32, 41-45, 46, 48-51, 76-78

Dominion January 1 1967 p.25



Kai Warra Warra saw mill, by S.C. Brees

Taituha Te Rena
d. 18th August 1880

Taituha Te Rena belonged to the Ngati Tama. He was also known as Taituha Tumoana, Taituha Te Urepoke, Taituha Takutumoana. Each name was associated with a particular event. He was the son of Tumoana (matua) and grandson of Te Rangapungu and Te Ata-airere. His wife was called Miriama Kahuri.

Taituha lived at Kaiwharawhara and Ohariu and had an interest in Pakuao and Otari where he signed a lease with others in 1862. He was a cousin of Waaka Te Kumara. When a number of Ngati Tama and Kaitangata left Otari for Mukamuka in the 1840s Taituha and his wife Miriama went with them and were there at least till 1853.

He died at Parihaka on 18th August 1880.

References:

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**Wi Omere Te Ipu
d. May 1884**

Wi Omere also known as Te Ipu or Rangiwahia belonged to Kaitangata. He was the son of Manukino and Tutonga. Wi Omere had two daughters called Hera Te Ipu and Mere Wiremu Te Ipu d.1890. Mere in turn had two daughters called Rangitiapa Pohonui and Ngamako Pohonui who lived at Kihikihi in the Waikato. His second wife called Riria belonged to the Ngati Ruanui and died in 1900. They had no children. His brothers Pene Te Riri and Pita Te Haukoti also came to Whanganui-a-Tara. His sister Rapana Rangiwahia married Te Aratangata of Ngati Toa who was a brother of Nohorua and Hinekote (kuia). Nohorua was the elder half brother of Te Rauparaha, Chief of Ngati Toa, and took as a baptismal name Watarauhi. Watarauhi Nohorua's wife called Wharemawhai belonged to Ngati Rahiri of Te Ati Awa and he is recorded at times visiting both Pipitea and Te Aro pas in the 1840s. Ngatata-i-te-Rangi also belonged to Ngati Rahiri.

The details of Wi Omere's early life are to be found in an interview of Rangipito of Ngati Rahiri who was interviewed by S Percy Smith and A. Shand when he was an old man. Rangiwahia had fought in the battle of Te Motunui in 1821/2 and in the battle at Pukerangiora in 1831.

According to Smith, in the following year 1832, a number of northern Te Ati Awa tribes gathered at Tikorangi on the north bank of the Waitara river to arrange details of Te Heke Tama-te-uaua to Kapiti. Some Ngati Tama, Ngati Mutunga and others joined them. The leaders at this point were Te Pononga, Te Hau-te-horo, Rangiwahia and the heke included R. Barrett, J. Love and Billy Keenan and their families. When the heke (numbering perhaps 2500) finally left Kapua-taita on the Wai-o-ngana River sometime after March, the principal chiefs were Tau-tara, Raua-ki-tua, Te Wharepouri, Te Puni, Rangiwahia, Wi Tako, Hau-te-horo, Te Ito, Te One-mihi and others.

Rangipito did not mention the Ngati Maru who came south and settled at Titahi Bay and elsewhere but returned to Taranaki when Christianity had been established. Later they had a short encounter with Tuwheratoa under Te Heuheu east of Pukenui which is the hill in Whanganui on which the Rutland stockade was built a few years later.

Later a further heke under Wiremu Te Rangitake reached Waikanae. During 1834 Rangiwahia helped defend the Te Ati Awa in the Hao-whenua Pa but after that battle Rangiwahia or Wi Omere went with the Ngati Tama to Ohariu and finally settled at Pakuao while cultivating at Otari. When the Tory arrived in 1839 Wi Omere was probably one of those referred to as cultivating at Otari. One witness called him Wi Omere of Otari. He later signed the Deeds of Release in 1844 at Pakuao with Hakaraia Parua who was Wi Keepa Ngapapa's brother.

In 1862 he signed a lease on part of Ngati Tama land at Otari with a number of others. They were Wikitoa, Raniera Taura (Pakawahenga), Pene Te Riri, Takarei (Raniera's brother), Taituha Te Rena, Peti Te Hauatua and Iraia Raniera.

When peace was made with the Ngati Kahungunu by the Ngati Tama in 1842 some Kaitangata and Ngati Tama people went to live on the Mukamuka cultivations which they had used many years before. When the Mukamuka Reserve was created in 1847 a number of Ngati Tama left again to live on a Maori Reserve at Pakaratahi in the Upper Hutt valley. Senior Ngati Tama chiefs such as Taringakuri and Raniera only visited Mukamuka. Taringakuri lived in the Hutt Valley and Raniera was in the Wharekauri between 1835 and 1841. However Wi Omere and his brother Pene Te Riri stayed at Mukamuka for the rest of their lives and were buried there.

Wi Omere had a niece called Katerina Aratangata (d.1893). Her mother Rapana Rangiwahia was Wi Omere's sister. Katerina married Raniera Te Pokawainga who was Taringakuri's nephew. Their children Iraia Raniera, Waitaoro Raniera (d.1929), and Te Kapo Raniera were all born in Wharekauri. Another niece of Wi Omere, Hira Te Aratangata (d. July 1891 at Porirua) and her husband Hohaia Pokaitara used to live sometimes at Mukamuka and sometimes at Porirua at the Koangaumu Reserve which Nohorua had retained for his descendants and relations. Hira reported that her father Te Aratangata and her brothers went to the Kaiapoi (1829) fight between Te Rauparaha and the Ngati Tahu and that Te Aratangata was killed there.

Wi Omere died in May 1884 and was buried at Mukamuka.

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OLC 1/906 Tod claim.



**Te Keepa Ngapapa
d. March 1871**

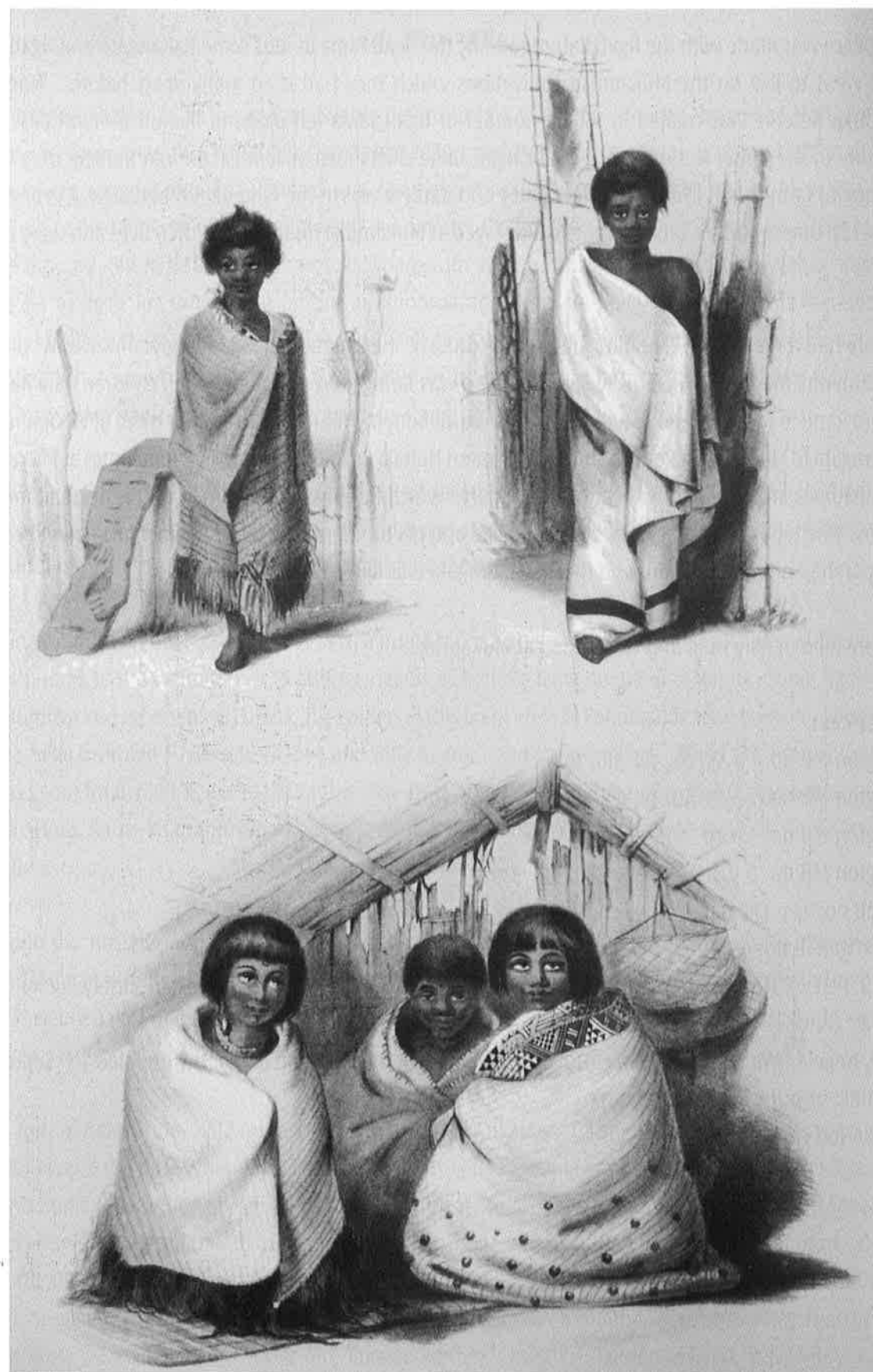
Te Keepa Ngapapa also known as Te Kapa Ngapapa belonged to Ngati Tama. He was the son of Wharewhare-i-te-rangi (matua) and Kiri, the grandson of Tauraiti (matua) and Kau and the great, grandson of Te Ua (matua) and Te Kura. Te Keepa had four children. Te Keepa's first wife called Anete (Neta) Te One One was from a Whanganui tribe. They had two children, a daughter called Maraea Keepa also known as Rangihau Ngapapa and a son called Wi Keepa, Wi Kipa, Patukawenga Ngapapa or Wiremu Keepa Ngapapa. Te Keepa's second wife was called Ramari or Whare Karetu and they had two sons, the first called Kapa Whare or Tuterangiaima Keepa or Umuhau Ngapapa. The second was called Te Whiu Keepa or Te Whiu Ngapapa. The second family lived at Otakeho near Manaia although all four children were reported as living at Parihaka in the 1880s.

Te Keepa Ngapapa came with the Ngati Tama to Ohariu after the battle of Haowhenua (1834). One group of Ngati Tama was reported as living either at Ohariu, Tiakiwai or Pakuao during their time in the Wellington area and one of their cultivation grounds was Otari. Various witnesses said Otari belonged to Ngati Kura as distinct from the other cultivations belonging to Kaiwharawhara and Te Kaeaea's people, (the Ngati Wai hapu of Ngati Tama).

Te Keepa signed the Treaty of Waitangi at Port Nicholson on the 29th April 1840 and also the Deeds of Release at Tiakiwai on the 23rd February 1844 with two others. He also signed the McCleverty deed for Ohariu in 1847. He had a major interest in Town Acre no. 659 which was the site of the Pakuao kainga in Thorndon. In 1852 Te Keepa leased this site to William Couper. After the confrontation between Rangihaeata and Governor Grey in the Hutt Valley in 1846, Tiakiwai and Pakuao were virtually abandoned as permanent residences and the Ngati Tama lived mainly at Ohariu. However some settled in the Hutt Valley with Te Kaeaea. Others are mentioned at Mukamuka, Titahi Bay or Waikanae. Te Keepa lived his later life in Taranaki where he had land interests in the Opua Block and Lower Waitara. His brother Hakaraia Parua signed the Deeds of Release at Pakuao with Wiremu Omere in 1844. Hakaraia also signed the Deeds at Te Ikamaru with three others. Te Keepa Ngapapa died in March 1871 at Urenui, Taranaki.

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Taranaki MB no.1, p. 3, 9, Taranaki MB no. 4 p.418, Taranaki MB no. 15 p.119-120.
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1. (top left) A girl at Pipitea. 2. (top right) A boy at Te Aro
 3. (lower) E Rangi and E Tohi, girls of Port Nicholson, with Kiko, an old woman of Tiakiwai
- (Painting by G. F. Angas)

