

Nga Tupuna

O

Te Whanganui-a-Tara



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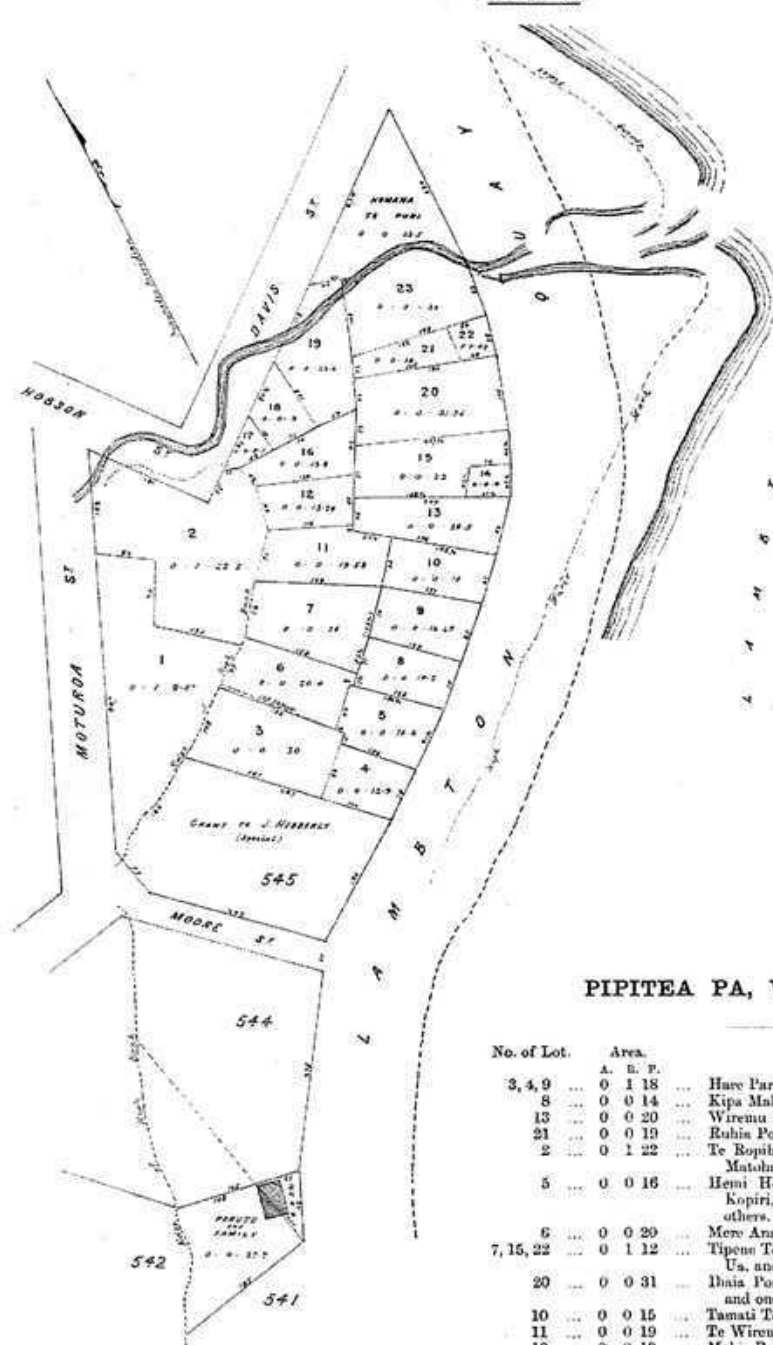
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N°1.

PIPITEA PA



PIPITEA PA, WELLINGTON.

No. of Lot.	Area.	Grantees.
3, 4, 9	0 1 18	Hare Parata, Ann Parata, and Meri Pawa.
8	0 0 14	Kipa Mahuki and Horina Tapa.
13	0 0 20	Wiremu Kingi Ponawha.
21	0 0 19	Ruhia Porutu and Mohi Puketapu.
2	0 1 22	Te Kopihia Moturoa, Ramari Kopihia, Wereta Matohi, and one other.
5	0 0 16	Hemi Hohepa Kopiri, Taare Ruka Hohepa Kopiri, Enoka Hohepa Kopiri, and three others.
6	0 0 20	Mere Anaru Whakatau and Wereta Matohi.
7, 15, 22	0 1 12	Tipene Te Raro, Hone Ngakaka Maraea Te Ua, and one other.
20	0 0 31	Ihaia Porutu, Henare Porutu, Ruhia Porutu, and one other.
10	0 0 15	Tamati Te Matohi and Oriwia Tunnati.
11	0 0 19	Te Wiremu Otaki and Maraea Otaki.
12	0 0 13	Mohi Puketapu, Hirini Te Tute, and Ketu Kautarewa.
14	0 0 4	Ketu Kautarewa, Pero Nukutaia, and Raita Kautarewa.
16	0 0 13	Karena Te Hau and Ruhia Ihaia.
17, 18	0 0 12	Wi Hapi Pakau, Te Wiremu Otaki, and Paratone Te Autoroa.
19	0 0 23	Karena Waitere, Hone Waitere, Wiremu Rangiahio, and one other.
1	0 1 25	Kereopa Wharepouri and Mere Kulu.
23	0 0 30	Ramari Kopihia, Huhana Te Autoroa, Meri Pararaki, and one other.

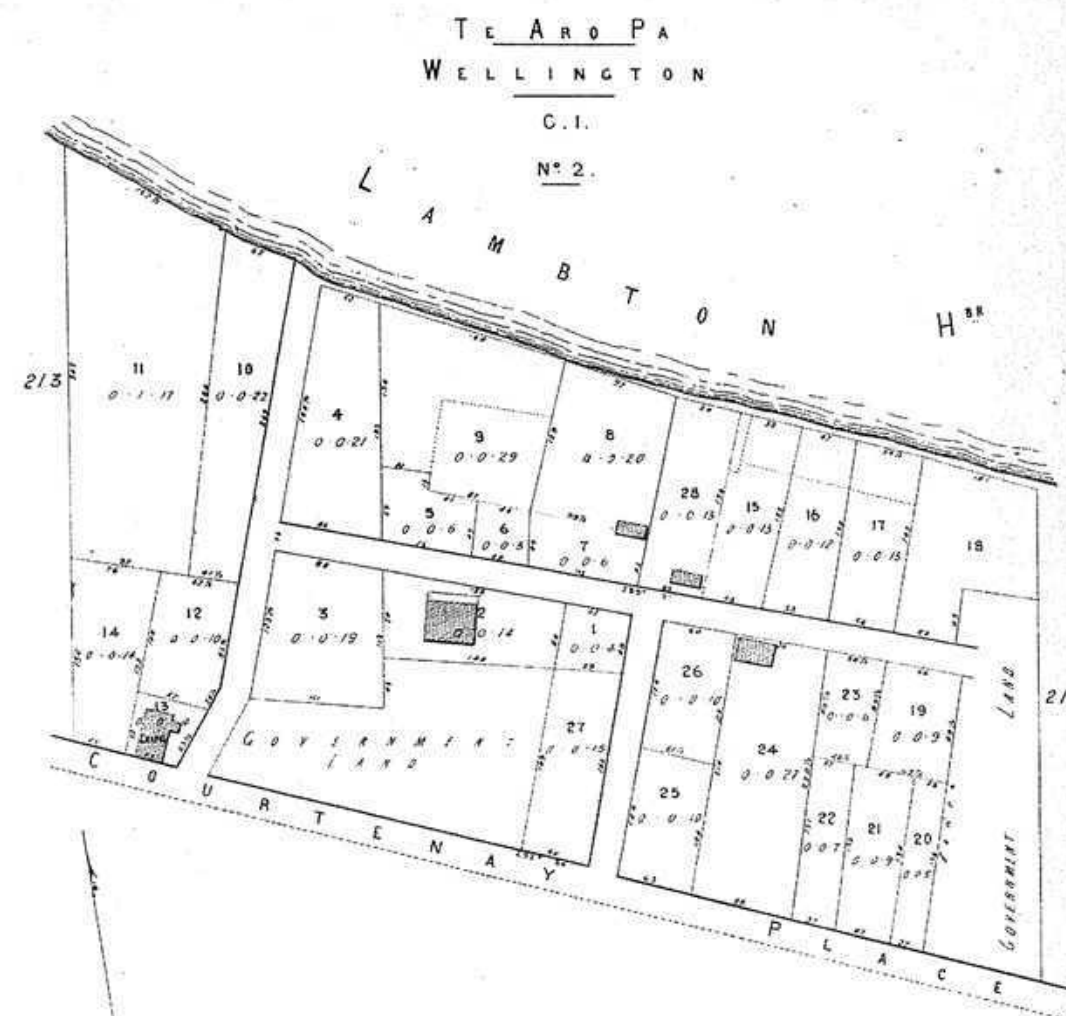
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No.	Area	Grantee.
1. ...	0 0 4 ...	Hemi Parai.
2. ...	0 0 14 ...	Hemi Parai.
3. ...	0 0 10 ...	Te Waka Houtipu.
4. ...	0 0 21 ...	Te Waka Houtipu.
5. ...	0 0 6 ...	Hemi Parai.
6. ...	0 0 3 ...	Hemi Parai and Te Munu Te Orohiro.
7. ...	0 0 6 ...	Hemi Parai.
8. ...	0 0 20 ...	Hemi Parai and Hori Ngapaka.
9. ...	0 0 29 ...	Hemi Parai and Te Munu Te Orohiro.
10. ...	0 0 221 ...	Te Taira Whatakoru.
11. ...	0 1 17 ...	Mohi Nga Ponga Taranaki.
12. ...	0 0 10 ...	Tiaki Te Wera, Kooka Te Oka, and Hori Pipi.
13. ...	0 0 4 ...	Tiaki Te Wera.
14. ...	0 0 14 ...	Hakama Te Poho-oteraui.
15. ...	0 0 13 ...	Thikiera Te Waikapouaki.
16. ...	0 0 12 ...	Tare Tabua.
17. ...	0 0 13 ...	Tare Tabua.
18. ...	0 0 16 ...	Apikaira Teotao and Kara Paima Te Rangiwaho.
19. ...	0 0 9 ...	Heta Manurua.
20. ...	0 0 5 ...	Pumipi Te Ranginui.
21. ...	0 0 9 ...	Teretui Te Ranginui.
22. ...	0 0 7 ...	Nakona Orohi and Aritaku Te Kahonu.
23. ...	0 0 5 ...	Mata Pekinau Tuhata.
24. ...	0 0 27 ...	Ahipape Marangai.
25. ...	0 0 10 ...	Not received.
26. ...	0 0 10 ...	Not received.
27. ...	0 0 16 ...	Te Keene, Te Ranginui.
28. ...	0 0 13 ...	Honore Pumipi Te Whakainu.

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He Mihi

*Koira raa ngaa lwi, e hikoi wairua ake anoo teenaa a te wairua ka haere
 kikokiko ki te mihi atu ki ngaa ahuatanga e tuu mai raa ki runga ki ngaa
 tahataha hoki o te wai e tere atu raa ki te akau. E roa mihi ake anoo teenaa ki
 runga kia koutou katoa, ngaa waka e whitu, e waru e iwa e neke atu ko te tuu
 nei ki runga ki te Upoko o te Ika, Te Whanganui a Tara, ki Porirua ki whea
 raa, ka nui te mihi atu ai ki a koutou teenaa koutou katoa.*

*Teenaa koutou ngaa mate kua wheturangitia i tae ake anoo koutou te
 whakamaru atu ai i a raatou. Koira raa e mihi rawa atu ana ko makuku kaaore
 e kore ko ngaa paparinga i te ngaro atu ai raa i te ao i te po. Ko te ringakaha
 okioki o aitua ki anoo teenaa kore taea ki anoo taaua e te karo, e te wero ake
 ai e tana tohutohu mai haere mai. No reira Koira raa e kui ma, e koro ma, e
 tama ma e hine ma e te kupenga tangata me ki kua karanga ia ake ai e ia
 haere atu raa, aua atu raa.*

Ka hoki mai ki ngaa kanohi ora teenei te mihi atu teenaa koutou.

Ehara taku toa I te toa takitahi

Engari he toa takitini

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Te Aro Pa, Wellington (Map), p.55, AJHR 1871, (Alexander Turnbull Library)

Pipitea Pa, Wellington (Map), p.56, AJHR 1871, (Alexander Turnbull Library)

Front Cover. Courtyard in Pipitea Pa at Wellington, W.Mein Smith 1842

Back Cover. Beach at Te Aro, Wellington S C Brees

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Family group of Te Ati Awa of 19th Century : a photograph deposited with Alexander Turnbull Library in 1984 by Esme Harris, daughter of a former headmaster at Mt Cook School.

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Nga Tupuna o Te Whanganui-a-Tara

Introduction

A few years ago Emeritus Professor Alan Ward wrote a book which included a list of the signatories of the "Deeds of Release" for the Port Nicholson area. These deeds were signed on the 26th February 1844 at Te Aro, Kumutoto, Pipitea and Tiakiwai, on the 15th March at Waiwhetu, on the 26th March at Pakuao and Kaiwharawhara, at the 2 villages of Waiariki and Te Ikamaru on the 29th March and finally at Oterongo and Ohaua on the 30th March. Professor Ward suggests that little is known about the extent of the authority of these signatories to represent their hapu.

The authors of this document are practising librarians who are only too keenly aware how difficult it is to find information about the Maori Leaders of Port Nicholson or Te Whanganui-o-Tara in the 1840s. We hope that the short biographies that follow, together with portraits where they are available, will begin to fill the gap.

Some of the people included have already been well covered by the Dictionary of New Zealand Biography, 1990-2000. Their condensed biographies have been included in this volume so that a balanced picture of the Maori leaders in the area during the settlement period can be presented as far as is possible. We acknowledge the omission of important tupuna such as Matangi and his son Te Manihera Te Toru, but hope the booklet serves as an inspiration for further research into these and other tupuna of Te Whanganui-a-Tara.

We hope we have given a general overview of the hapu and iwi who had recently migrated to Te Whanganui-a-Tara from the Taranaki rohe in the 1820 to 1840 period. Many of the people were associated with three iwi: Te Ati Awa, a confederation living in North Taranaki; Taranaki, from the coast south of New Plymouth; Ngati Ruanui of South Taranaki (Hawera rohe). In the Maori Land Court it was suggested that the Whanganui hapu who came with Ngati Tama settled at Ohariu after the arrival of the Tory in 1839. There were once over 90 hapu / iwi recorded in the Taranaki rohe.

Sandra Clarke

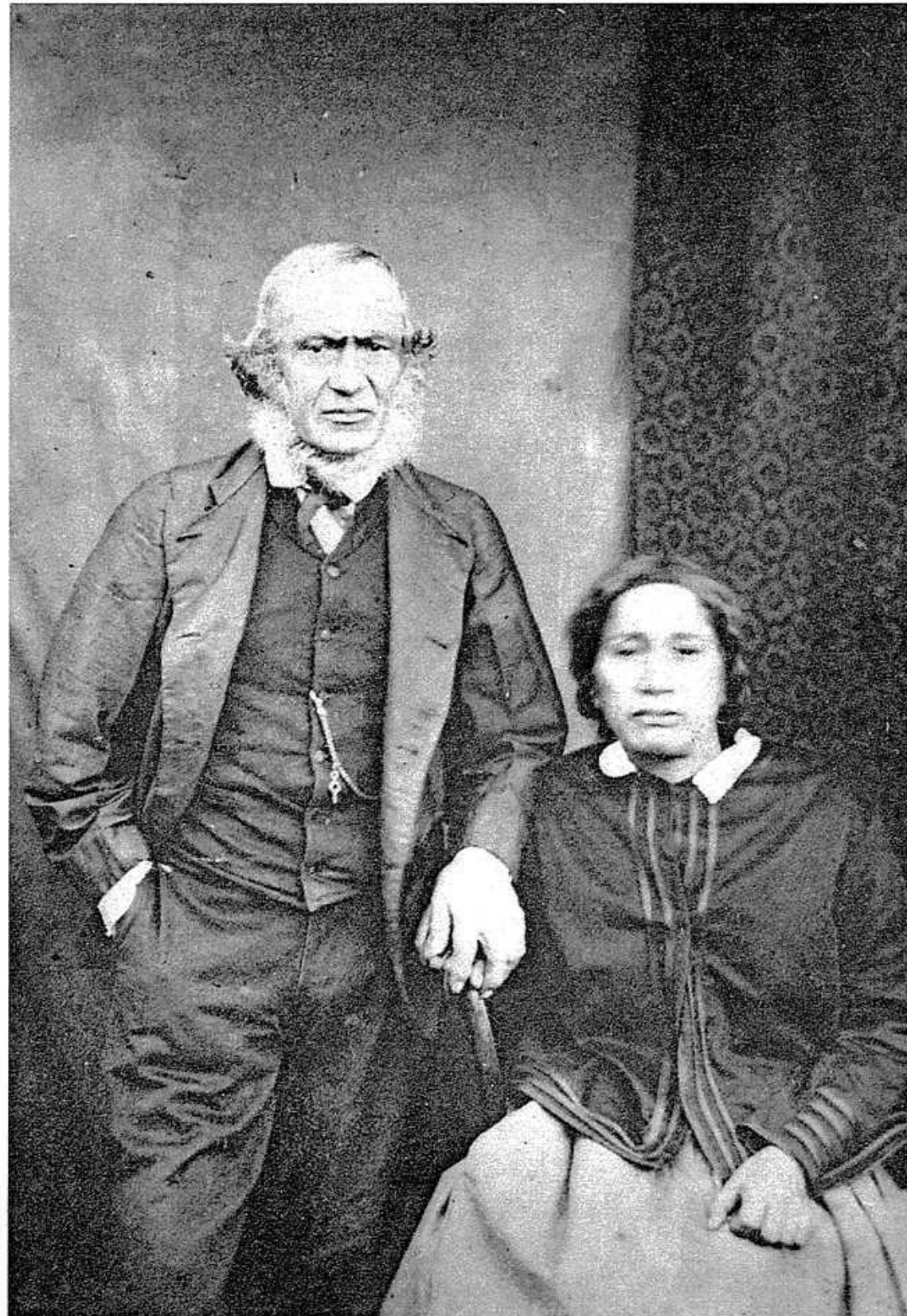
Lotofoa Fiu

Ann Reweti

March 2001

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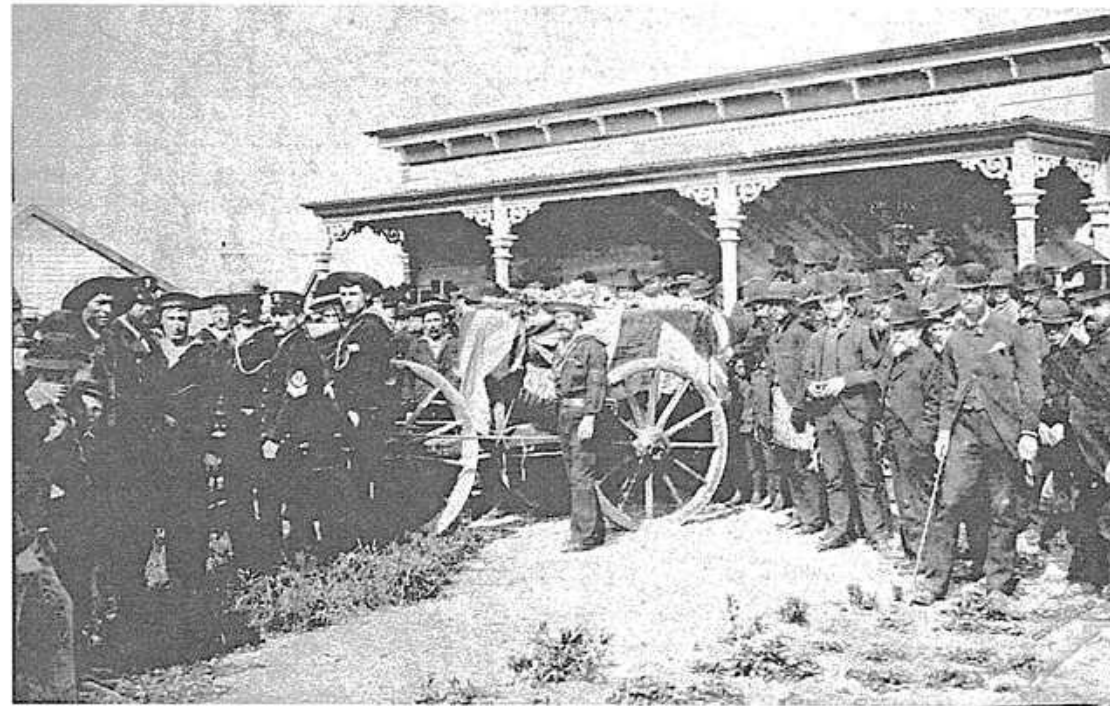
James Heberley and Mata Te Naihi

Monuments

There are no public statues of the tupuna to be found in the Te Whanganui-a-Tara area such as the imposing one in Whanganui commemorating the defence of that town in 1865. However there are a number of imposing memorials in the local urupa and cemeteries. Perhaps the most famous one is that dedicated to Honiana Te Puni to be found in the Te Puni urupa at Petone.

When these chiefs decided to be buried in Te Whanganui-a-Tara, which was in fact their adopted home, they made an important statement to later generations. They chose to be buried beside the settlers while still stating firmly their rights to a voice in the future history of the area.

The voice has sometimes been muted in the intervening years and sometimes quite overlooked. It is the hope of the authors of this book, that we have shown a little of the complex structure of the Te Ati Awa society in Te Whanganui-a-Tara in 1840, and how it contributed to and began to interweave its future in the development and culture of Wellington City as we know it today. Much more needs to be said about these Tupuna. We would like to hear your stories.



Funeral procession of Wi Tako Ngatata

Te Wai Heberley
Died in 1877 at Arapawa Island, Picton

Te Wai was the daughter of Manukonga and a member of the Te Ati Awa iwi. She was also known as Mata te Naihi, Mata te Naehe or Te Wai Naihi. Her family went to live in the top end of the South Island. On the 14th April 1830 a European James Heberley (1809-1899) also known as Whata landed at Te Awaiti. Heberley was born at Weymouth, England but his father was born at Wurtemberg, in Germany.

About a year after arriving at Tory Channel James and Te Wai were married according to Maori custom. Subsequently on the 13th December 1841 the Rev. S. Ironside legally married the parents on the same day that he baptised three of their children. James and Te Wai had 8 children who reached adulthood. Mary-Ann (1832) grand-mother of Ihaia Puketapu, John (1834), Sarah (1840), James (1842), Thomas, Jacob (1850), Henry, Joseph (1854) great grandfather of Dr Ngatata Love. James often referred to his eldest daughter Mary-Ann as Margaret.

When Heberley became the Wellington Harbour pilot in 1841 the family crossed Cook Strait to live at Tarakena Bay on land belonging to Te Wai's uncle and relations but later they moved to a section at Pipitea Pa at the invitation of Kopiri and still later returned to Arapawa Island. Some of the children were born in the Wellington area.

After Te Wai's death James or "Worser" Heberley married again in 1879 a widow, Charlotte Emily Joyce. A daughter in Charlotte's family was the grandmother of Janet Frame the New Zealand novelist.

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**A Te Ati Awa family group, late 19th Century.
Photograph deposited with Alexander Turnbull Library**



Pakau Waka Prow/Tauihu

Collection of the Museum of New Zealand : Te Papa Tongarewa (negative : B.11420)



Kotiate

Collection of the Museum of New Zealand : Te Papa
Tongarewa (negative : F.3017/47)

Te Ropiha Moturoa
(1790? – 1874)

Moturoa was one of three brothers who came to join Patukawenga of the Ngati Mutunga iwi at Port Nicholson in 1827. He belonged to Te Matehou hapu who had called themselves Hamua when living in Taranaki. Moturoa was the son of Te Wehenga. His elder brother Te Matoha died about 1833 in the Wairarapa. Moturoa's younger brother Wi Kingi Wairarapa lived at Pipitea until the 1860's when he moved back to Taranaki. Moturoa had 1 daughter who married a whaler called Wilkinson and went to England.

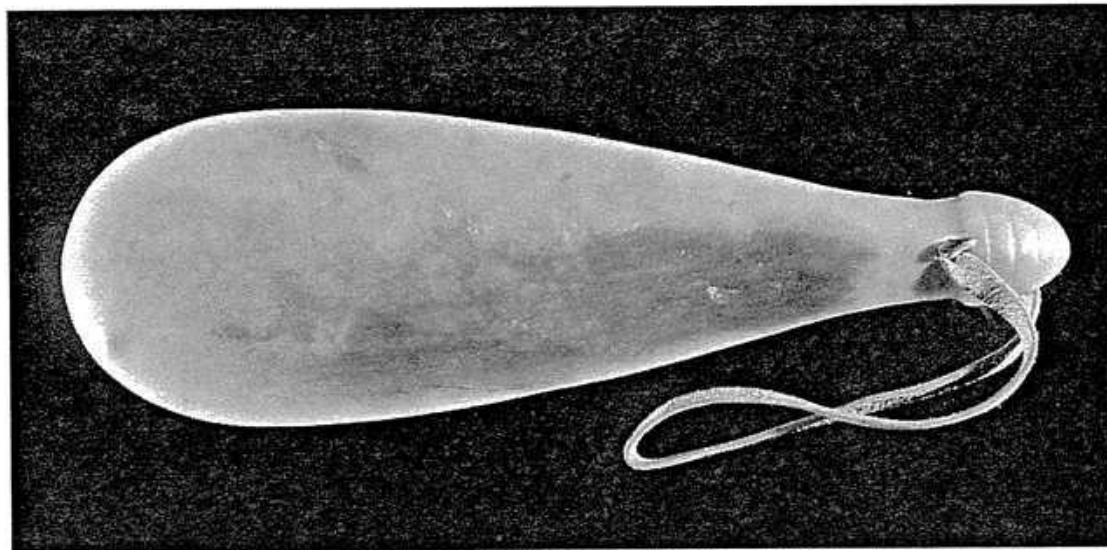
Moturoa adopted the name Ropiha after his baptism by John Hobbs and he remained a Methodist for the rest of his life. His widow Ramari Hinekarori or Ramari Ropiha was the daughter of Hoani te Matahiwi and died February 1886 at Taranaki. His first wife Ahinga had died in the 1840s. She was Patukawenga's sister.

Moturoa is often mentioned in records dealing with the new settlers to Wellington in the 1840's and was a chief at Pipitea Pa. In the subdivision of Pipitea Pa in 1867 he was awarded section number 2 with his wife Ramari and nephew Wereta te Matoha. He held a portion of the Orangi Kaupapa reserve in Tinakori Road and he was awarded 7 acres adjacent to Aro Street in the McLevery awards in 1848. This area appears on early maps under the name of Moturoa's reserve and was sold by him to John Martin in 1866 for development. He fought on behalf of the settlers against Rangihaeata (1845) and Mamaku (1847). Like Wi Tako, Moturoa was granted payment for lands taken for settlement in 1844. He is listed as one of the hospital visitors by Doctor Fitzgerald in 1848 and was in attendance at the function in Wellington to celebrate the presentation of the Queen's portrait in 1849. He is also mentioned as visiting government officials in Taranaki in the early 1840's. Moturoa was one of eight chiefs to sign the Deeds of Release relating to local land at Pipitea on the 26th February 1844. He also signed the Treaty of Waitangi at Wellington 29 April 1840.

The present day Moturoa Street in Thorndon is formed adjacent to his section in the Pipitea Pa and during the 1840's his neat weatherboard house and potato crop were commented on. On the 13th December 1874 Moturoa died and after his tangi at Te Aro Pa he was buried in the Bolton Street cemetery.

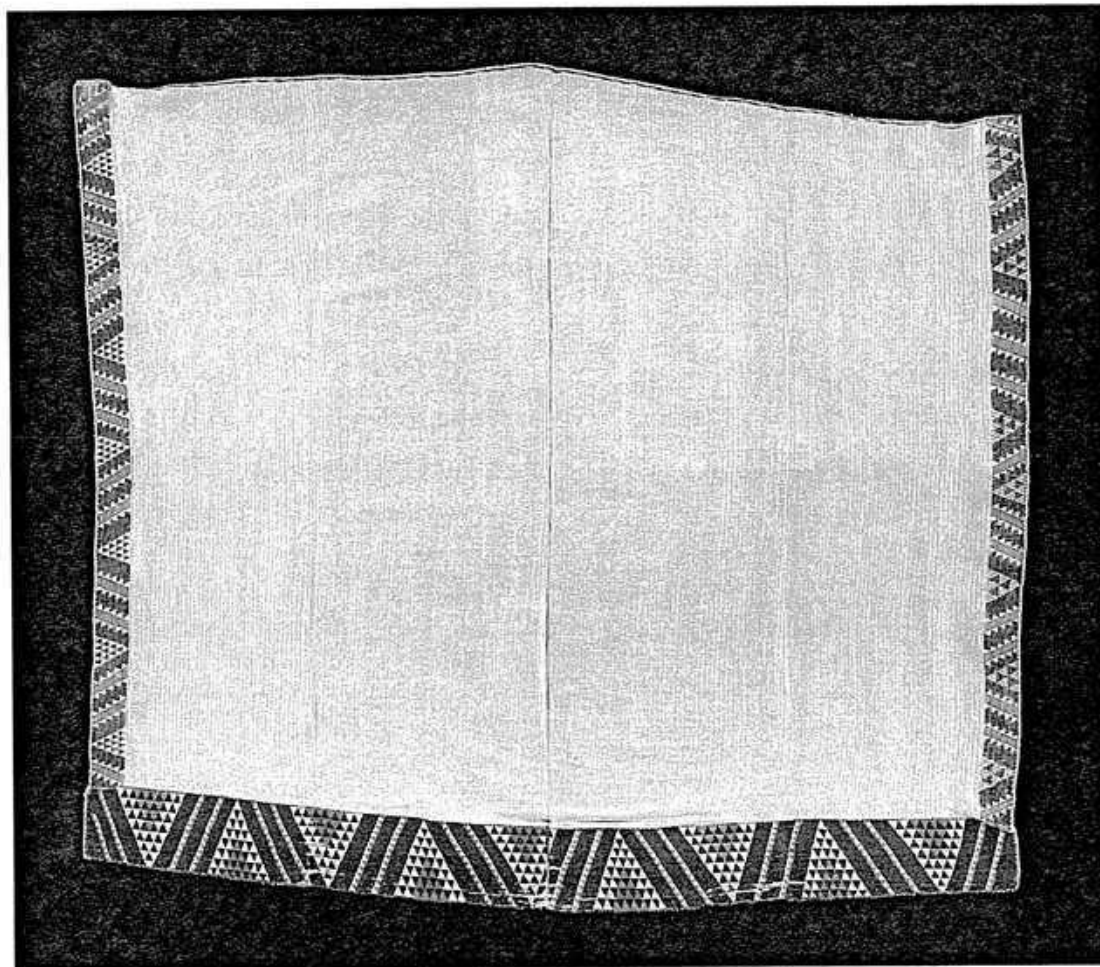
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Mere pounamu

Collection of the Museum of New Zealand : Te Papa Tongarewa (negative : F.2925/109)



Kaitaka Aronui

Collection of the Museum of New Zealand : Te Papa Tongarewa (negative : B.25902)



Mohi Ngaponga

Taonga

If it is hard to establish facts about the lives of the tupuna it is even more complex finding taonga that belonged to these people but there are some.

Ruhia Porutu's cloak is to be seen in her portrait and has been previously described. The greenstone mere belonging to her father-in-law is illustrated over page as is also a kotiate made from wood inlaid with paua shell which once belonged to one of the chiefs of Te Aro Pa.

Two further items have been identified. The first tauihu or carved prow of a waka taua belonged to Porutu te Takataka of Te Ati Awa of Whanganui-a-Tara. His son Ihaia Porutu presented it to HRH The Duke of Edinburgh when he visited Wellington in April 1869 as Captain of H.M.S. Galatea. Wiremu Kingi Te Rangitake of Te Ati Awa carved the tauihu some time before 1848 when he went back to Waitara from Waikanae. The item came into public ownership at Auckland in 1925. Another tauihu can be found at Te Papa. It was brought from Pukeariki at New Plymouth about 1880 by Wi Hape Pakau and was deposited at Te Papa in the 1960s.

The sacred dog skin cloak belonging to the Te Ati Awa chief, Honiana Te Puni was displayed at Te Papa, 2001. It was loaned to Te Papa by the family of the late Moutere Island Love.

At least two pre-Eupoean hoe (paddles) have survived (one was in the possession of James Hector).

**Wi Kingi te Awhitu
Died 1859?**

Wi Kingi belonged to the Ngati Haumia o Taranaki iwi. His parents were Piko and Tuturaumaiawa. His wife was Pirihira Matangi (d 1st Sept 1897) and they had three children Ani Te Kai (Bluett), Te Waaka Houtipu and Hana Te Awhitu (1833-1925) who married Tamati Te Wera.

After Wi Kingi's death his widow married Hemi Parai. Wi Kingi signed the agreement to sell land to the Methodist missionaries John Bumby and John Hobbs on 12th June 1839 and then the Deeds of release at Te Aro Pa on 26 February 1844 and some of the McLeverty agreements relating to Te Aro Maori land grants in 1847. He also signed the 1859 lease agreement on Ohiro RS no. 15. His son Te Waaka Houtipu (d 17 March 1884) held Sections no. 3 and 4 in the 1866 survey of Te Aro Pa.

Later in life his daughter Hana said in court evidence that she had been born in Wellington which indicates that Te Awhitu had brought his family to the area before 1833.

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For photo of his daughter Hana Te Awhitu see Tamati Te Wera.

**Mohi Ngaponga
1796? – 9th December 1871**

Mohi belonged to Ngati Haumia o Taranaki. In about 1834 he led a group of people from Waikanae to settle first at Ngauranga and then Te Aro Pa. He was followed shortly afterwards by Hemi Parai from the same hapu. Mohi was present at the special gathering of iwi on Matiu/Somes Island in 1835 before Pomare and most of the Ngati Mutunga left for the Chatham Islands. At that meeting he was given the areas of Te Aro and Paekawakawa (Island Bay). In 1836 when the Te Ati Awa returned from the Wairarapa Mohi Ngaponga went from Te Aro to Ngauranga to collect some potatoes but he was driven out by Te Manihera te Toru and Te Wharepouri who had just brought his people back from the Wairarapa. At the same time Te Retimana Pukahu from Ngati Ruanui at Te Aro was also in a waka at Ngauranga but he was not attacked. Mohi spoke at the gathering with the Methodist missionaries on the shore of Te Whanganui-a-Tara in June 1839. He signed the Treaty of Waitangi in April 1840 and the Deeds of Release at Te Aro Pa in 1844. During the confrontation between Maori forces and the settlers in the Hutt Valley in 1846 three chiefs were supplied with guns to help protect the settlers. In this arrangement Wi Tako received 100 guns and Moturoa at Pipitea and Ngaponga at Te Aro received 50 guns each. Later Mohi received £150 settlement concerning the Te Aro Pa. He remained living on Section No. 11 at Te Aro Pa until his death after which his widow remained there till her death two years later. Ngaponga signed with others, many of the deeds covering land grants in the Wellington city area including one for Rural Section No.15 which was subdivided to become Vogeltown two years after his death. Ngaponga's section in Polhill Gully Maori Reserve was inherited by Wi Tako and Ihaka Te Rou after his death.

Mohi Ngaponga's funeral was conducted by Rev. Buller a Wesleyan Minister at the Bolton Street cemetery. His wife Hera (or Hiria) Piko died on 10th September 1873. She was the sister of Wereta Te Matoha.

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Wi Tako Ngatata

Te Wharepouri

d. 1842

Te Wharepouri or Te Kakapi-o-te Rangi was the son of Hine-i-te-uru senior wife of Te Whiti-o-Rongomai II and he belonged to the Ngati Tawhirikura and Ngati Te Whiti hapu of Te Ati Awa.

His wife was Te Uamairangi. Te Wharepouri was a chief along with his cousin Te Puni who travelled in Barrett's schooner to Sydney to purchase muskets and powder for his people.

About 1832 Te Wharepouri led his people on a heke called Tama-te-Uaua from Taranaki to Kapiti. There were then minor migrations to Okiwi and Wairarapa before he settled at Ngauranga at the invitation of his cousin Matangi.

During a skirmish in Wairarapa, Te Uamairangi and her niece were captured by Nukupewapewa and Pehi Tu-te-Pakihi-Rangi. Te Uamairangi was returned to her husband but it was sometime before Te Wharepouri was able seek the return of his niece. As Te Wharepouri set off for Hawkes Bay, Nukupewapewa was drowned. Te Wharepouri negotiated peace with Te Pehi Tu-te-Pakihi-Rangi and boundaries were settled at the Tararua & Rimutaka ranges, with Ngati Kahungunu regaining Wairarapa.

During the 1830s Wharepouri supported the famous attack on Mohi Ngaponga at Ngauranga. On that occasion, Mohi of Ngati Haumia, a hapu of Taranaki and Te Retimana Pukahu of the Ngati Tupaea hapu of Ngati Ruanui went from Te Aro in their waka to harvest potatoes they had planted at Ngauranga. Wharepouri drove Mohi away but left Te Retimana unmolested.

Te Wharepouri and Te Puni made the first approaches to Capt William Wakefield of the Tory to sell land to the New Zealand Company.

Te Wharepouri died at Ngauranga on 22nd November 1842. He was buried at Petone.

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Ngatata-i-te-Rangi**d. 1854**

Ngatata-i-te-Rangi was the son of Te Rangiwhetiki. His mother Pakanga was of the Ngati Te Whiti hapu of Te Ati Awa. His sister Te Marokura was the wife of Te Matoha and mother of Wereta Te Matoha. Wi Piti Pomare was a relation. Ngatata-i-te Rangi came to Waikanae in Te Heke Niho-puta and subsequently established Kumutoto Pa in Te Whanganui-a-Tara in 1824 with Pomare but in 1832, Ngatata had returned to Taranaki for the defence at Otaka Pa. He returned to Wellington and signed the Treaty of Waitangi on the 29th April 1840. He was sometimes known as Makoare or Makoere Ngatata and he had two wives. Whetowheto of Ngati Ruanui was the mother of five of his children including Wi Tako and his second wife had a daughter Meri Haratua. Ngatata died at Otago in 1854 while visiting his eldest daughter Kararina Te Piki who married Taiaroa of Ngai Tahu. The Government erected a memorial to him there. His portrait was painted by George F Angas.

References:

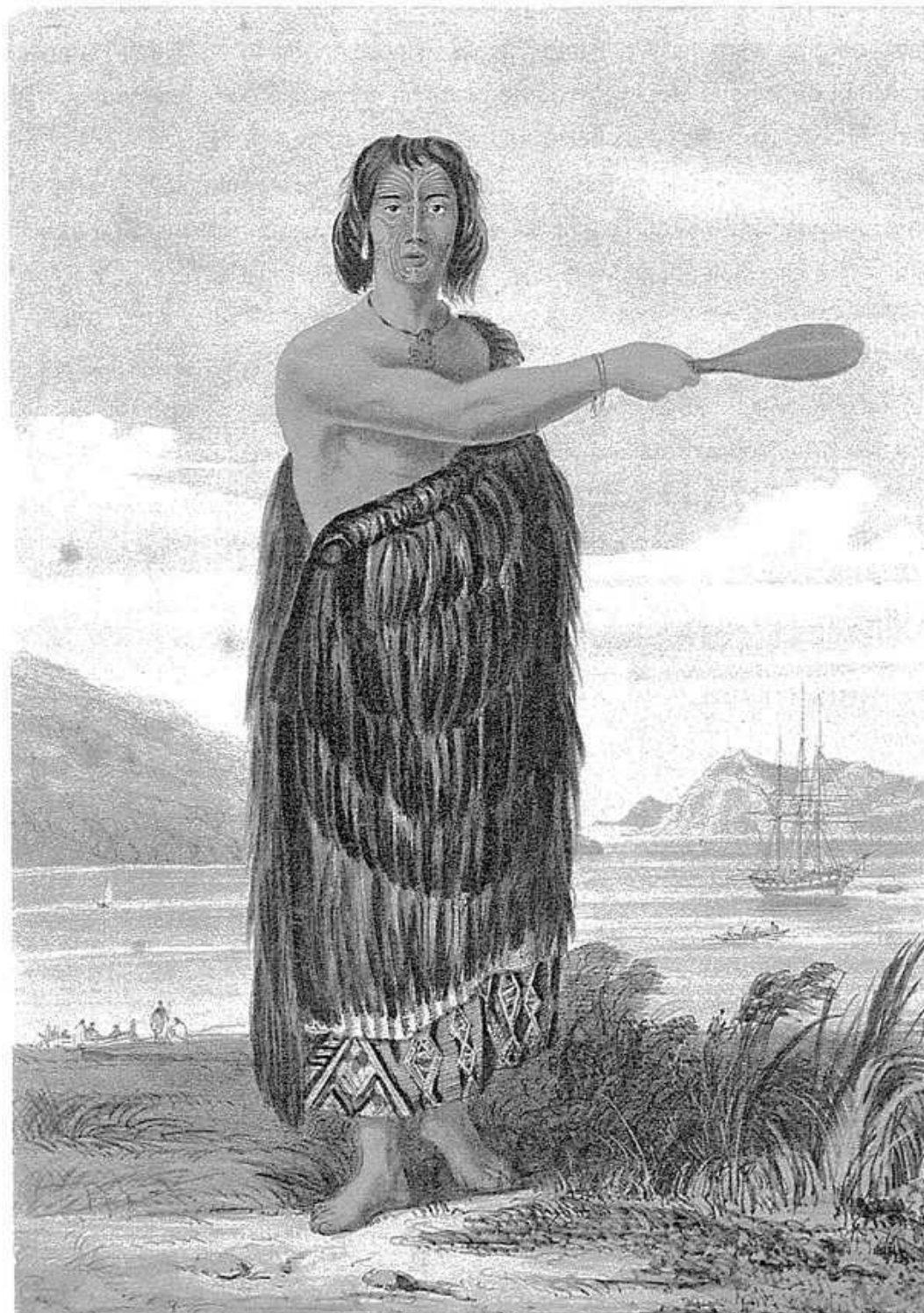
Ballara, Angela. Ngatata-i-te-Rangi Te Ati Awa Leader in The People of many Peaks. 1991. Entry No. 36.

Wiremu Tako Ngatata MLC**d. 1887**

Wiremu Tako Ngatata, usually known as Wi Tako, was the son of Ngatata-i-te-Rangi of Te Ati Awa and Whetowheto of Ngati Ruanui. Wi Tako left Taranaki in 1832 with Te Heke Tama-te-uaua and ultimately assumed leadership at the Kumutoto Pa. This had been established by his father and his relation Wi Piti Pomare who had left for the Chatham Islands. Wi Tako lived at Kumutoto until the 1848 earthquake damaged his brick house. He then shifted to Ngauranga and later to the Hutt Valley. Wi Tako in the 1840s married Mere or Mereana Ngamai who died in 1852. The following year he married her sister also called Mere. Their daughter called Hohipine (Josephine) was also known as Te Amo, and married Daniel Kiri Love. He became a Roman Catholic in the 1860s. Wi Tako remained loyal to the British settlers although during the 1860s he was concerned that the interests of the Maoris were fairly represented. In 1872 he was appointed to the Legislative Council - one of the first Maori to be so appointed. He died on the 8th November 1887 aged 87 and was buried at Korokoro Roman Catholic Cemetery at Petone. Among the chief mourners was his cousin Wi Hape Pakau.

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Portrait of Te Wharepouri

Hirini Nukutaia
d. before 1867

Hirini was the son of Punatoto and grandson of Kanaiterangi. He belonged to Te Ati Awa.

Hirini had three children by one wife Takawaru. They were Mohi Puketapu who came to Waiwhetu in the 1830s and married Harata daughter of Te Rira Porutu, Karena Te Hau d. 21st September 1891 who was granted part of section 16 at Pipitea Pa and Te Wao. Hirini's other wife was Kautarewa who lived at Pipitea Pa with their daughter, Ketu Kautarewa, and Pitama Tahurangi.

Hirini remained at Waiwhetu during the period that the Ngati Mutunga went to the Chatham Islands and the Te Ati Awa went to Wairarapa. During that period he fished and gathered karaka berries in co-operation with Matangi at Orongorongo. He signed one of the McLeverty agreements in 1847.

Hirini had a small house on T.A. 635 in Tinakori Road and interests at Iwamata (Sydney Street), Otari and Wiremutaone (Johnsonville). His sister Maraea te Ngana lived at Waiwhetu until her death on 1st August 1885. Another sister Hoana was the wife of Kurae Puakawe.

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Tamati Wiremu Te Wera
1824? - 1903

Tamati's parents were Te Wera and Tapaki. He belonged to the Ngati Haumia o Taranaki but on various McLeverty agreements he and some others signed as Ngati Kura ki noho Te Aro. At times he signed as Tamati Te Wera, Tiaki te Wera or just Ewera. He married first Mata Pekamu and then Hana Te Awhitu (1833-1925) who was the daughter of Wi Kingi Te Awhitu. She was a half sister to Mohi Parai through her mother Pirihiara Matangi and was also known as Nga Kareti Te Wera.

Tamati Te Wera with a number of other Te Aro chiefs signed one of the McLeverty agreements in March 1848. In 1866 when Te Aro Pa was subdivided he held Section No. 12 which he retained till June 1902 and in 1872 he and Hori Pipi signed the lease on TA43 in Wordsworth now called Aro Street. Some time about 1890 Te Wera built a house on Maori reserve land adjacent to TA49. Its address was Franklyn Ave off Nairn Street and Te Wera lived there till his death in 1903.

At the Commission of Enquiry into the Polhill Gully rifle range Tamati Te Wera gave evidence that he had sold Section No. 6 of the Polhill Gully Maori Reserve for £225.

Tamati Te Wera and his wife Hana had no children. He died on the 6th May 1903 aged 79 and was buried in the Karori Cemetery.

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 MB 10, p.231, 241.

Patukawenga**Died 1836 at Chatham Islands**

Patukawenga (Patukunga) was the son of Kaiwhakarua and grandson of Puanaki. His wife Hika was Moturoa's sister. He belonged to the Ngati Hinetuhi hapu of Ngati Mutunga and went to the Chatham Islands on the first trip of the *Rodney* on 15th November 1835. Because of his close family connections to both Ngati Mutunga and Ngati Tama he was able to maintain peace between those two iwi. His sister Ahinga was Moturoa's first wife and his son Ngake was left at Te Whanganui-a-Tara in Moturoa's care when almost 900 of the Ngati Mutunga and Ngati Tama went to the Chathams. Te Poki was his father's younger brother whose sons Te Wharepa, Pania and Toenga feature prominently in two later migrations first to the Chatham Islands and later to the Auckland Islands. Chatham Island was also called Rekohu or Wharekauri.

Earlier on Patukawenga had migrated south from Taranaki in the Niho-puta Heke of 1824 together with Te Poki, Raumoa, Pomare and others of the Ngati Mutunga iwi. As the group travelled south of Porirua Patukawenga laid claim to the Kenepuru Valley – saying "Ko taku takapu tenei". "This is my belly". Hence the name Takapu and then Te Poki named Korokoro. Patukawenga defeated the local inhabitants called generally, Ngati Kahungunu and established himself at Pipitea. The next year, 1825 he encouraged his close relatives the Ngati Tama to cultivate land at Kaiwharawhara. He later gave some land there to Moturoa who cultivated potatoes and gave some to the Ngati Tama. Later Patukawenga drove the local people from the Waiwhetu Pa and gave this area to Te Matoha, Moturoa's elder brother. He then drove out the local people from Okiwi and Whiorau or Lowry Bay. About 1827 the last of the Ngati Ira living on Tapu te Ranga Island at Island Bay were driven out. On this occasion it was Patukawenga's sister's husband who led the attack. His sister called Tipi had married a man called Taia from Tainui namely the Ngati Koata iwi.

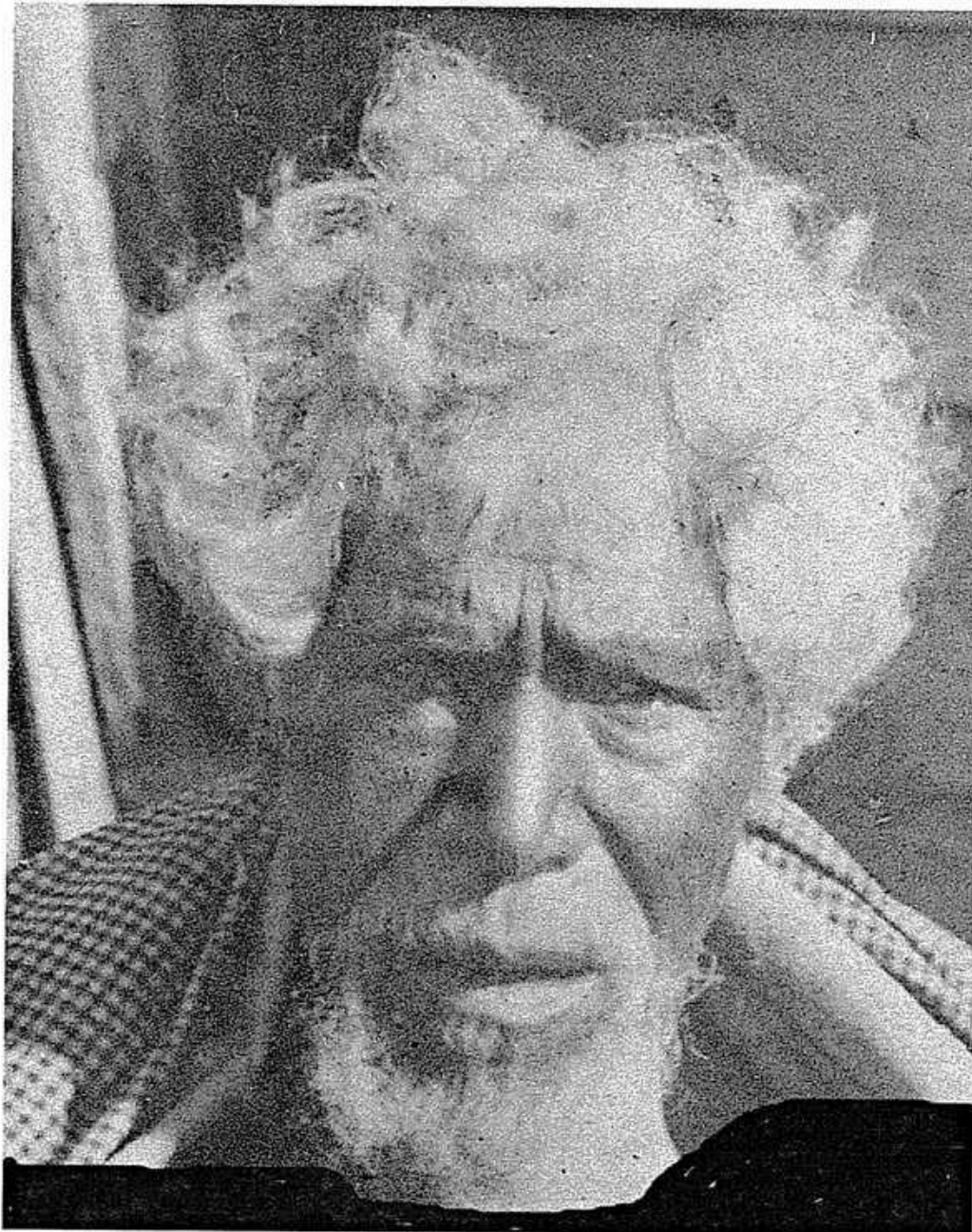
Patukawenga himself lived at Pipitea Pa and went to Waiwhetu, a papakainga at the junction of the Hutt & Waiwhetu Rivers, to collect Moturoa so he (Moturoa) could marry Ahinga, Patukawenga's sister, and also live at Pipitea. In 1832 the warrior Patukawenga went with Wi Tako to assist Whatanui in taking revenge on an iwi in Hawkes Bay and on his return subdued another group living higher up the Hutt Valley. The following year 1833 Te Matoha and his brothers Moturoa and Wairarapa went to live in the Wairarapa for three years during which time Patukawenga and Pomare and others organised the migration to the Chatham Islands on the *Rodney*. Moturoa reported that he returned to Wellington after this migration to find Pipitea deserted. Patukawenga died at the Chatham Islands about one year after his people had migrated there.

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Portrait of Tamati Te Wera and Hana Te Awhitu Te Wera



Wi Hape Pakau

Honiana Te Puni-Kokopu

d. 1870

Honiana was the eldest son of Rerewha-i-te-Rangi and Te Puku. He was a senior Rangatira in Te Whanganui-a-Tara rohe. His father belonged to the Ngati Te Whiti and Ngati Tawhirikura iwi of Te Ati Awa. Honiana's wife was Wikitoria Muri-tu-waka-roto and they had several children.

For many years Te Puni as he was known was overshadowed by his cousin Te Wharepouri a warrior chief. Te Puni visited Sydney in 1828 and was with Te Wharepouri in the defence of Otaka Pa. Otaka Pa lies within the present boundaries of New Plymouth city. The confrontation was between Te Ati Awa and Waikato iwi invading from the north. Te Puni led people in the heke called Tama-te-uaua in about 1832 together with an uncle Raua-ki-tua, Te Wharepouri, Matangi, Ngatata-i-te-Rangi, who had already established Kumutoto Pa in Te Whanganui-a-Tara, and his son Wi Tako. Te Puni, Te Wharepouri, and Wi Tako settled first at Waikanae and then at Te Koanga-a-umu near Porirua and then at Okiwi before moving on to Wairarapa. In 1836 after many Ngati Tama and Ngati Mutunga had left for the Chatham Islands Te Puni was invited to settle at Pito-one by Matangi and his son Te Manihera te Toru.

Te Wharepouri and Te Puni signed the first agreement with Colonel William Wakefield to sell land to the New Zealand Company on the 27th September 1839. This culminated in the formation of the Wellington Tenth which is today represented by the Wellington Tenth Trust. It represents the interests of Te Ati Awa and Taranaki iwi in Wellington and the Hutt Valley today. The concept of the Tenth was one of the principles of the Wakefield theory of settlement, which has been largely ignored by historians of the period. Te Puni continued to be loyal to the settlers throughout the turbulent 1840s and later. He had received the name Te Puni-Kokopu after jumping from a cliff at the siege of Pukerangiora.

He died on the 5th December 1870 and was buried at Petone. Bishop Hadfield took the service.

References:

Ballara, Angela. Honiana Te Puni-kokopu, Te Ati Awa Leader, Government Advisor, in *The People of many peaks*. 1991. Entry No. 111.

Wi Hape Pakau (or Pakao)**1797 – 22 April 1897**

Wi Hape belonged to the Ngati Te Whiti and Te Matehou hapu of Te Ati Awa. He was the son of Tamarua who was the brother of Ngatata-i-te-Rangi and so was a cousin of Wi Tako and seems to have travelled with him on the various migrations. Wi Hape fought beside his cousins and Te Rira Porutu in the defence of Otaka in 1832 against the Waikato iwi. Shortly afterwards he left Taranaki in the Tama-te-uaua heke (migration) to settle with his relatives Wi Tako, Te Puni and Te Wharepouri near Waikanae. They moved to Te Whanganui-a-Tara after the battle of Haowhenua (1834) when a fifth heke took place.

However Gilmore has suggested that Wi Hape Pakau had been living at Te Whanganui-a-Tara and went north to help at the Battle of Haowhenua. It is possible that Wi Hape had lived briefly with Pomare and Ngatata-i-te Rangi at Kumutoto before 1834. Pomare with others had led Te Heke Niho-puta from Taranaki in 1824 to Waikanae and then in 1825 moved to Te Whanganui-a-Tara to settle at Kumutoto.

After travelling south about 1834 Te Wharepouri stayed briefly at Ngauranga to build a residence and then went with his people to the Wairarapa. Wi Hape also went with the Ngati Tawhirikura in this migration. In 1836 when 900 of the Ngati Mutunga and Ngati Tama had left for the Chatham Islands, Wi Hape returned with his cousins and cultivated for the first time in the Hutt Valley. Wi Hape seemed to settle at first with Wi Tako at the Kumutoto Pa. In the 1844 Deeds of Release only two people, Wi Tako and Rakau (sic) signed at Kumutoto on behalf of the families living there.

Wi Hape participated in the growing European settlement. He was one of the loyal Maori who carried mail between Wellington and New Plymouth. His name appears not only on the Deeds of Release but on certain McLevery awards of the late 1840s and later still on lease agreements on individual areas of Maori reserve land and he appeared frequently to give court evidence. He claimed a section in the 1867 survey of Pipitea Pa and in various Maori reserves in the Wellington and Hutt Valley area.

At the funeral of Wi Tako in 1887 he was the chief mourner together with Wi Tako's two grandsons. He also claimed a close relationship with Ruhia Porutu and together with Paratene Te Poho and Ani Moari inherited a share in some of her land. These three are buried in adjacent plots at the Owhiti Maori Cemetery at Seaview.

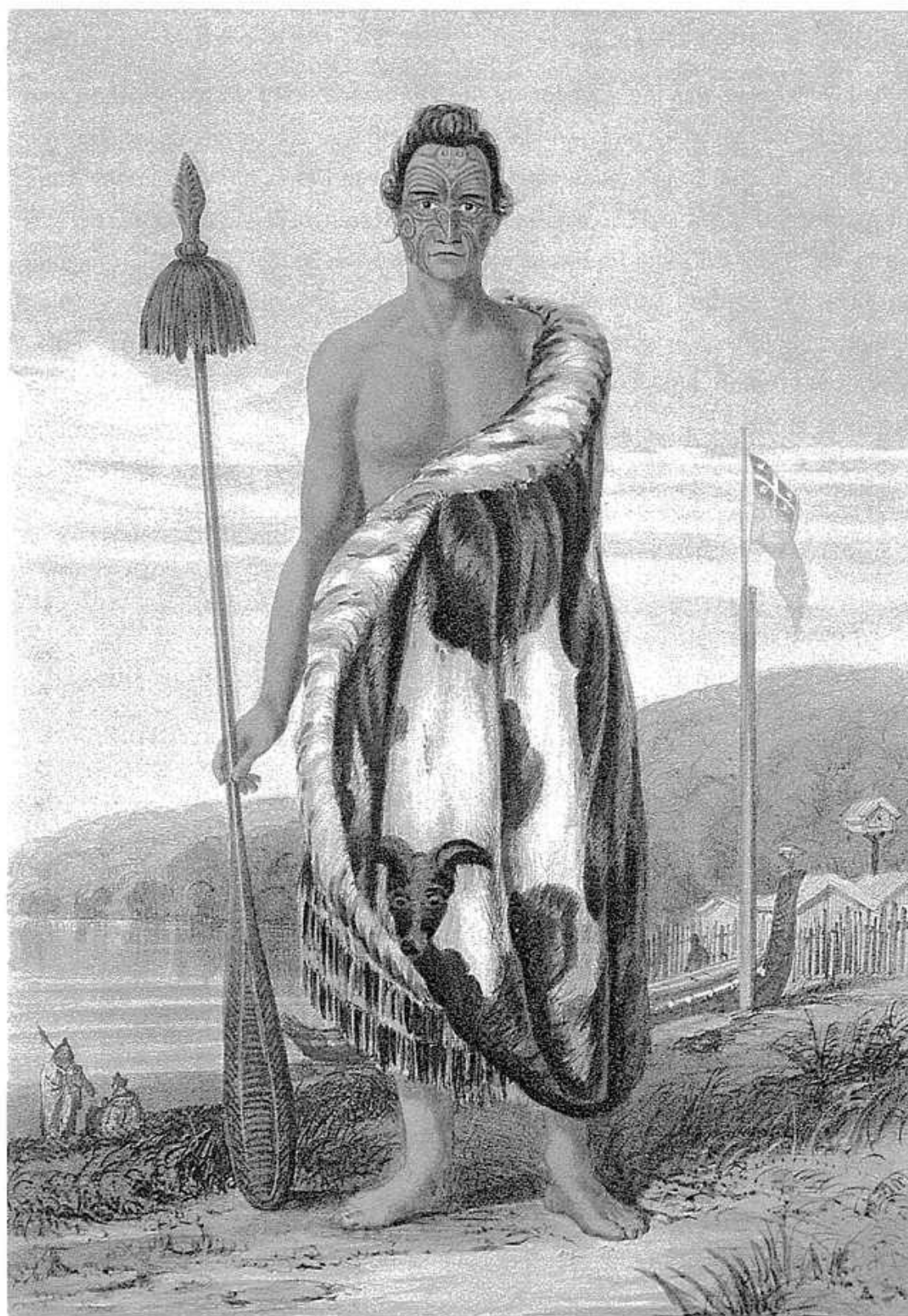
References:

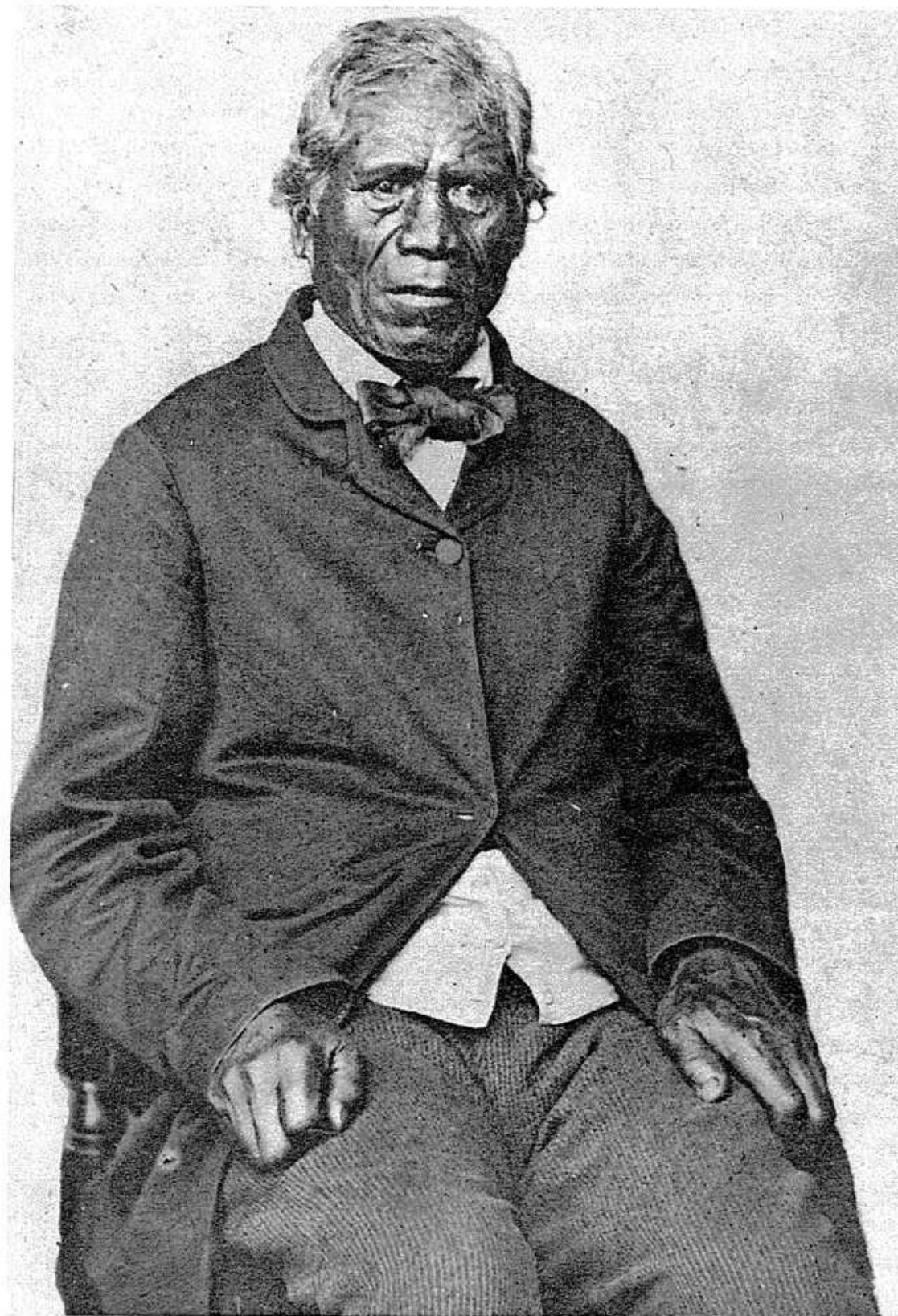
Wellington MB 1 p.19-22, 31, 36.

Wellington MB 2 p.106, 108, 111, 115, 117.

Wellington MB 3 p.97.

Gilmore, N. The Myth of the overlords: Tenure in Whanganui-a-Tara 1819-1847. 1996.

**Honiana Te Puni - Kokopu**



Hemi Parai

**Wi Kingi Wairarapa
died before July 1868**

Wi Kingi Wairarapa was the youngest of the three sons of Te Wehenga who came south from Taranaki with Patukawenga in 1824. He was sometimes called Karewa. After settling first in Te Whanganui-a-Tara he went to live in the Wairarapa before settling back at Pipitea in 1836. He had two sons Kereopa Te Wharepouri who was alive in 1871 and Wi Kingi Pouawha who is described below. Only his daughter Mere Kuhu had children. Wairarapa signed the Deeds of Release in 1844 at Pipitea together with his brother Moturoa and eldest son Kereopa Te Wharepouri and five others. His name appears often in active participation with the new settler community in the 1840s and 50s but in 1860 Wairarapa and his eldest son and daughter left Wellington to live briefly at Waikanae before settling at Parihaka. However in 1866 when Pipitea Pa was surveyed Wairarapa was awarded Section No. 1. Wairarapa signed the Treaty in April 1840.

References:

Wellington MB No. 1 p.97.

Ward, L.E. Early Wellington. 1928.

**Wiremu Kingi Pouawha
d. 1872?**

Wiremu Kingi Pouawha also known as Wi Kingi or Wi Puaha was the younger son of Wi Kingi Wairarapa and belonged to Te Matehou iwi of Te Ati Awa. His elder brother Kereopa Te Wharepouri and father had signed the deeds of release at Pipitea in 1844. His younger sister Mere Kuhu was the only one of the siblings to have children. Major Richmond distributed the first money in payment for these lands in 1844. Wi Puaha probably lived at Orongorongo Pa between 1835 and 1847 during the occupation of the area by Te Matehou after Ngati Mutunga left for the Chatham Islands. He was awarded Section No. 13 in Pipitea Pa and as late as 1871 signed a lease with Hare Parata on Maori Reserve Land in the Orangi Kaupapa block.

References:

Wellington MB 1, p.97.

Wellington MB 1C, p.53, p.57.

Wellington MB 1H, pp.318-19.

Taranaki MB 3, p.343.

Bagnall, A.G. Okiwi, 1972.

Te Matoha**d. 1833?**

Te Matoha was the eldest son of Te Wehenga. His mother was possibly called Ngaiwaiokahu. He belonged to Te Matehou iwi of Te Ati Awa. His wife was Te Marokura who was a sister of Ngatata-i-te-Rangi and they had five children, including a son Hoani Te Matoha also known as Iwikau, or Ngakaka who was alive in 1871, a daughter Hera Whakapiko and another son Wereta Te Matoha who is described below. Te Matoha, Moturoa and Wairarapa joined in the migration with Patukawenga from Taranaki in the 1820s. On arrival at Te Whanganui-a-Tara, Patukawenga gave the Waiwhetu Pa to Te Matoha where he remained. During a visit of Te Matoha, Wi Hape Pakau and Wiremu Otaki to Okorewa in the Wairarapa in about 1833 they were attacked by Ngati Kahungunu and Te Matoha was killed. This contributed to the war between Te Ati Awa and Ngati Kahungunu for possession of the Wairarapa. His two younger brothers spent about 3 years in the Wairarapa before returning first to Onehunga i.e. Karaka Bay, then Pipitea in 1836 after most of the Ngati Mutunga and Ngati Tama had gone to the Chatham Islands. Okorewa is the place where Lake Wairarapa meets the sea where there were many eels. It was also the border of the Rangitane and Ngati Kahungunu lands.

References:

Scholefield, G.H. Dictionary of NZ Biography. 1940.

Wellington MB No. 14 p.10, 24.

Wellington MB No. 2 p.145, 146, 148.

Taranaki MB No. 14 p.214.

Wereta te Matoha**Died 4th December 1871**

Wereta Te Matoha was the younger son of Te Matoha and Te Marokura. He married Rawinia Kare (d 1852) whom he met when he returned to live in Taranaki about 1838. They had a daughter Heni Wereta who died 10 September 1903. 3 other children of his had died before him. Wereta gave evidence to the Maori Land Court in Wellington in 1871 and indicated that Tamati Te Matoha (1796-1876) who is buried in the Bolton Street cemetery was a younger cousin of Wereta's father. Wereta held part of the Orangi Kaupapa reserve on Tinakori Road, adjacent to his uncle Moturoa. He shared section number 6 in Pipitea Pa with his niece Mere Anaru Whakatau. When he died he was buried secretly by Wi Tako and Henare Piti Porutu. His sister Hera Piko (Whakapiko) was the wife of Mohi Ngaponga and left no children.

References:

Maori Land Court. Wellington MB 1H p.208-209

Wairarapa MB 1 p.35, 47, p.193

Wellington MB 14 p.10-11, 24-25, 26

Wellington Land Title Documents.

Hemi Parai**Died 1877?**

Hemi Parai or Parae belonged to the Ngati Haumia o Taranaki iwi which came to Port Nicholson area in the 1830s. His parents were Whanga Te Ataura and Tapui a Tini. Hemi's first wife was Tawhirikura Karopihia and they had 2 children Tahana Niwa and Arapera Rongouaroa or Ranauaroa. Hori Kerei Pakuahi was Hemi's mother's brother. Later Hemi married the widow of Wi Kingi Te Awhitu called Pirihiara Matangi and had two sons Te Awhi Parai and Mohi Parai born about 1859. They were half brothers to Hana Te Wera (1833-1925).

As a young man Hemi Parai joined with Mohi Ngaponga in leading a group of their people to settle in the area first at Ngaraunga and then at Te Aro. **Patukawenga awarded specific areas to iwi at the gathering on Matiu/Somes Island in 1835 before the departure of the Ngati Mutunga and Ngati Tama for the Chatham Islands. Mohi Ngaponga was awarded the area of Te Aro between Kumutoto and Waitangi streams, and Paekawakawa.**

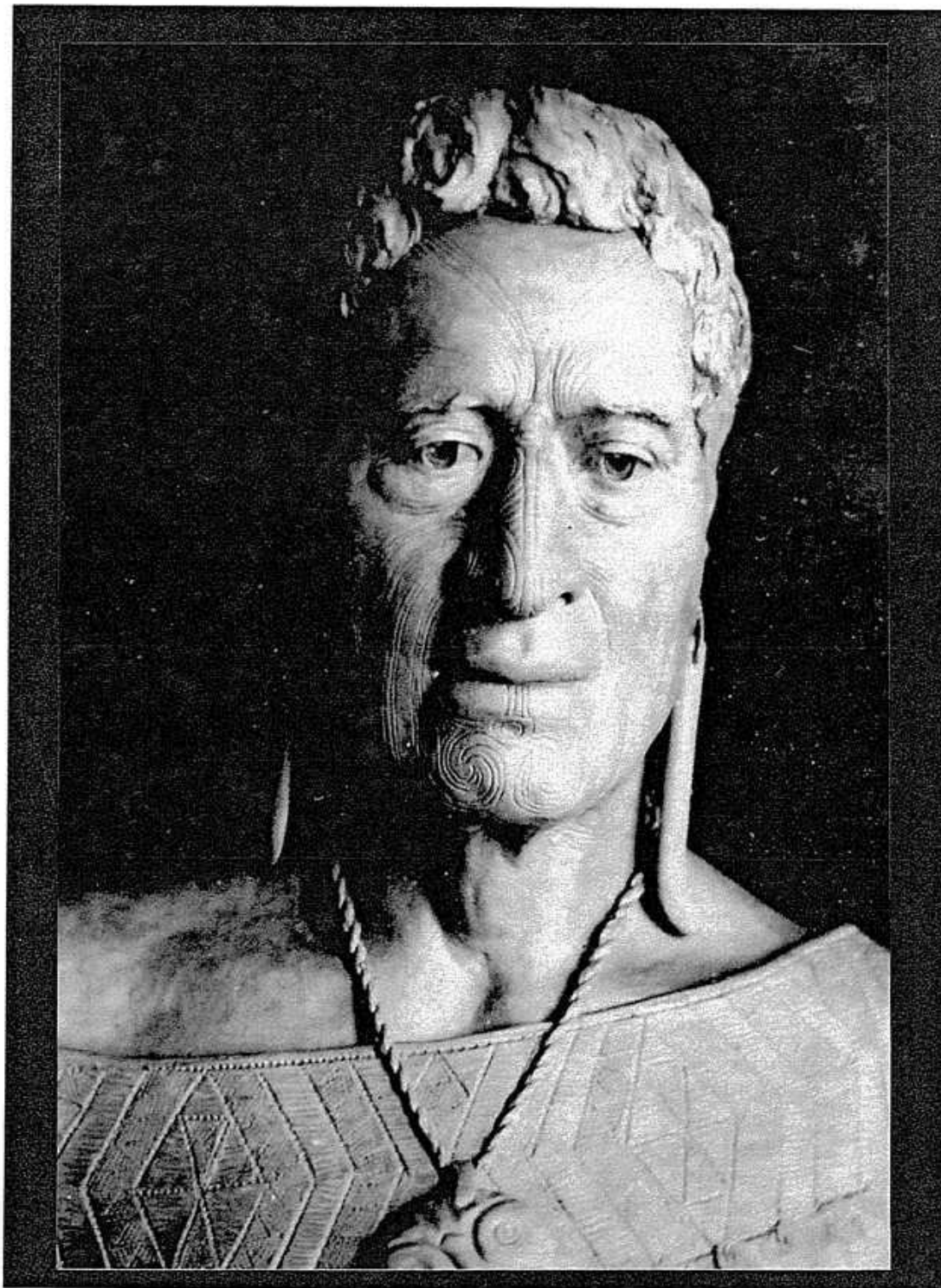
Hemi Parai signed the Deeds of Release at Te Aro in 1844 and in September 1847 he was appointed a Native Land Assessor just before the first of the McLverty awards were signed. His signature appears on a number of leases relating to Tenth's land on behalf of others but on occasions he appeared to have unique rights. Sections no. 5 and no. 9 in the Te Aro Pa were Crown granted to him in the 1860s. In 1863 he was one of only 3 signatories to land granted to the Te Aro Natives (Ngati Ruanui and Taranaki) at Porirua, who were still living in Wellington. Some who had signed had died and of the 11 still living 8 now lived in Taranaki. Hemi Parai was very active in writing to either Governor Grey or his officials concerning matters relating to Maori land.

References:

Ward A. Maori customary interests in the Port Nicholson district : 1820's-1840's : an overview. 1998.

Maori Land Court. Wellington MB No. 1, p.16, 87.

Alexander Turnbull Library. Manuscripts MS: Papers – 0032 – 0695B.



Bust of Pomare
Photograph by Martin Hill

Te Kaeaea

d. 1875

Te Kaeaea was a chief of Ngati Tama of Northern Taranaki. His father was Whangataki II and his mother Hinewairoro. Te Puoho-o-te-Rangi who died near Mataura in 1836 was a close relation. Although Te Kaeaea had visited Kaiwharawhara earlier he did not finally migrate from Taranaki till after the defence of Otaka Pa in 1832. He came in Te Heke Hauhaua. He settled at first at Paremata and then at Mana Island but was driven out by Te Rangihaeata. It was here that he acquired the name Taringakuri. He then settled his people at Ohariu till the 1840s. Although Te Kaeaea went with a party to Wairarapa, his people returned to Kaiwharawhara in 1839 and he signed the Deeds of Cessation there in 1844.

Then he took his people to the Hutt Valley. Later in life he was known as Wikitoa Taringakuri. He died on the 5th October 1875 and was buried in the Te Puni family cemetery at Petone. Octavius Hadfield conducted the service.

References:

Ballara, Angela. Te Kaeaea, Ngati Tama Leader in The people of many peaks. 1991. Entry No. 91.



Te Kaeaea later known as Taringakuri

Wiremu Piti Pomare

1804?-1851

Pomare was often known as Pomare Ngatata. He was the grandson of Pokaiahi and Ngaturua of the Ngati Kura iwi of Ngati Mutunga. His father was Manukonga and mother was Ehu.

He was closely related to Ngatata-i-te-Rangi of the Ngati Te Whiti and Ngati Tawhirikura iwi of Te Ati Awa. Pomare together with Te Poki, Ngatata and others joined the migration to Waikanae about 1824, called Te Heke Niho-puta. A year later Ngati Mutunga moved to Te Whanganui-a-Tara and Pomare settled at Kumutoto Stream with Ngatata, erected a Pa and established cultivations. Pomare and other Ngati Mutunga chiefs were successful in a campaign to drive out the Ngati Ira in the area.

His first wife was Tawhiti, niece of Te Rauparaha of Ngati Toa. They had three children. This was an arranged marriage to consolidate the political alliance between the Ngati Toa and Ngati Mutunga in respect of Te Whanganui-a-Tara.

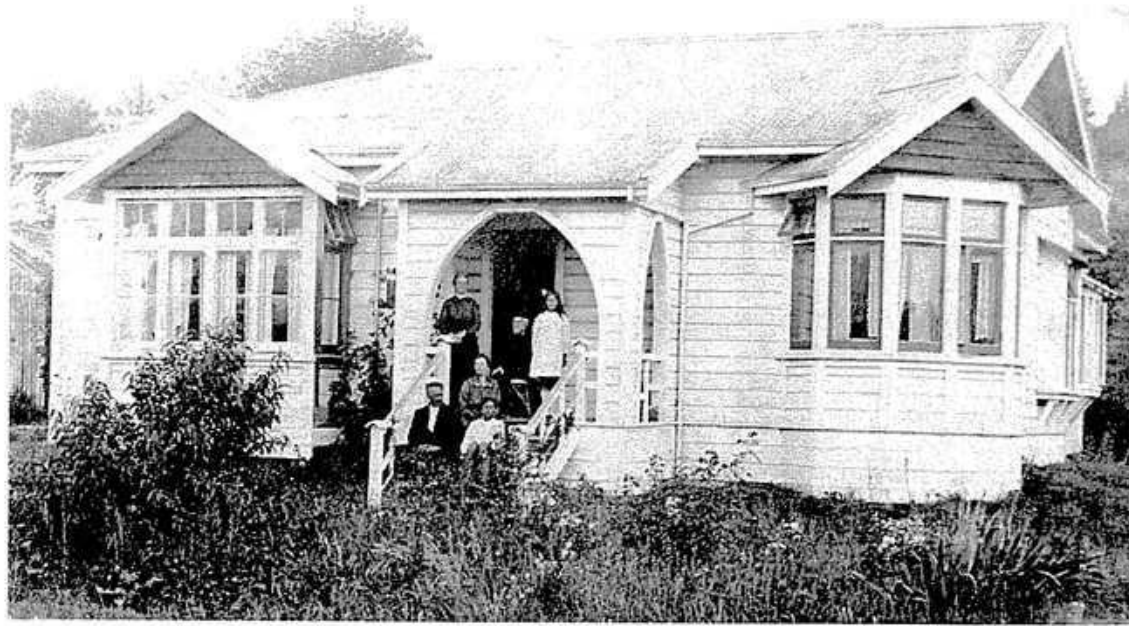
Later he dismissed Tawhiti after the death of his brother Te Waka-Tiwai because Tawhiti's brothers desecrated the remains of Te Waka-Tiwai. Pomare then took Hera Waitaoro of Puketapu as a second wife. In 1835 Pomare played a leading role in the migration of Ngati Mutunga and Ngati Tama to Wharekauri or the Chatham Islands. In 1840 Pomare sold the Waitangi lands there to R.D. Hanson and in 1842 returned to Port Nicholson. He was then baptised by Hadfield and took the name Wi Piti Pomare. He took the name Piti in reference to Pitt Island at the Chathams. In 1844 he signed the Deeds of Cession at Te Aro Pa. He later returned to the Chatham Islands and died there on 29th January 1851. His nephew Wiremu Naera Pomare succeeded him as Iwi leader.

References:

Ballara, Angela. Wiremu Piti Pomare, Ngati Mutunga Leader. The People of many Peaks. 1991. Entry No. 52.

Alexander Turnbull Library. Manuscripts Catalogue (Tapuhi).

Conversation with Miria Pomare.



Henare Porutu's house in Lower Hutt



Porutu House on site of present day Pipitea Marae (South End)

Te Retimana Pukahu

Te Retimana Pukahu belonged to the Ngati Tuwhaia or Tupaea iwi of Ngati Ruanui. He had a brother called Hehikura or Hehikiera te Waikapaariki who died 1890 and a sister called Ngarakau.

Te Retimana went with the Te Ati Awa to the Wairarapa in the 1830s and returned with his people at the same time as the Ngati Tawhirikura. Ngatata-i-te-Rangi had divided Te Aro Pa into 2 parts. One half for the Taranaki iwi and the other for Ngati Ruanui. The Waimapihi stream was the border.

When Mohi Ngaponga went from Te Aro in his waka to collect the potatoes he had planted at Ngauranga, Te Retimana also went in his own waka. However Mohi Ngaponga was attacked by Te Manihera te Toru who was supported by Te Wharepouri in the confrontation. Mohi Ngaponga never returned to Ngauranga. Te Retimana was not attacked although he was present. In 1840 the Kahungunu killed Puakawe at Waiwhetu and subsequently a party from Wellington went to make peace and establish an agreed border between Wairarapa and Wellington. Te Retimana was a member of the peacemaking party. In February 1844 Te Retimana signed the deeds of release at Te Aro Pa. He held land at Ohariu and Wiremutaone under the McLeverty awards. He died at Wellington in the 1850s but did not leave any children. He signed the sale document to the Wesleyan Mission in 1839.

References:

Wellington MB No. 1, p.377

Wellington MB No. 12, p.94, 136.

Best, E. The Land of Tara. Part 4. *in* Journal of Poly. Soc. V 27, p.108, 110.

**Kurae Puakawe also known as Puakawa
died 10th February 1840**

Kurae or Ngakurae Puakawe was of Te Matehou iwi of Te Ati Awa. Alternative spellings of the name are Puakauwe or Puwhakaawe. His wife Hoana was the sister of Hirini Nukutaia. They had four sons; Wiremu Kingi Puakawe, Hoani Puakawe, Te Tawai Puakawe and Hare Wiremu Puakawe. The eldest son Wiremu Kingi Puakawe signed the Deeds of Release together with three other chiefs at Waiwhetu on the 15th March 1844 for which payment was made by Major Richmond.

Kurae Puakawe the father had, in the early discussions about the sale of land to Colonel Wakefield of the NZ Company, spoken very strongly against the sale. Later he had been persuaded that the arrival of the settlers was a good thing and had become just as strongly loyal to the young colony. He was very genuinely liked by the new settlers. On the day of his death he had set off with a woman and a child to cultivate his ground at Okiwi now known as Point Howard and had disappeared. Later his mutilated body was found and although the Ngati Raukawa iwi living near Kapiti was first thought to be responsible it was found that a foraging party of Ngati Kahungunu had killed him.

His death left the young community deeply saddened by the loss of a friend and fearful of further inter iwi conflict.

References:

Wellington MB No. 14 p.304.
Wakefield, E.J. Adventure in New Zealand. reprint.
Mulgan, A. The city of the strait. 1940.
Bagnall, A.G. Okiwi. 1972.

**Te Rira Porutu
Died 10th March 1866**

Te Rira Porutu was the son of Tuhehe and Te Whetu of the Taranaki hapu Patukai. His brother was called Rawiri and they had a shared interest in land in the Hutt Valley. Te Rira belonged to the Ngati Hamua and Puhoromanga hapu of Te Ati Awa. His wife was called Te Awa and four of their children feature prominently in early Wellington history after 1840. These children were Ihaia Porutu (1821?-1886) who married first Ruhia (d.1872) who had a daughter and then Helena Brown, Harata a daughter who married Mohi Puketapu, Ihakara, and Henare Piti Porutu (1831-1904) who married Ann Smith in 1852 and had 5 children.

Te Rira did not leave Taranaki with the first heke of the Te Ati Awa in the 1820s but remained there until after the defence of Otaka in 1832. He fought beside Te Puni, Wi Hape Pakau and Te Wharepouri against the Waikato iwi in that battle. A few years later he fought beside Te Rauparaha against the Ngai Tahu at Oraumoa in Marlborough. Porutu signed the Treaty of Waitangi in 1840 at Port Nicholson and settled in the area.

Perhaps the most notable episode in his life was when he became angry with one of the early settlers, a teenage boy – T.W. McKenzie. The boy unwittingly broke a tapu by entering the unfinished house of Dr Evans who had arrived on the *Adelaide*. Te Rira picked up his mere and was about to punish the boy but Te Rira's daughter-in-law Ruhia had already become a Christian and saved the life of young McKenzie by throwing her cloak over him. Now both the cloak and mere are held by the National Museum – Te Papa. Later Te Rira became a Christian and the whole family staunch supporters of St Paul's Anglican Church. His mere was called Horokiwi.

Te Rira signed some of the McLeverty agreements in the 1840s and was appointed a Native Land Assessor in September 1847 for the Middle Hutt area. He received rights to specific areas in the Orangi Kaupapa Reserve and Section 20 in Pipitea Pa although the survey was not completed till after his death. Porutu was also awarded TA 542, TA 633 and 634 in Tinakori Road near the present Hill Street and lived on the land and cultivated it until 1865 when it was leased to Dr Johnson. The son Ihaia said he had come to live in Wellington in 1847 and after 1865 lived near Pipitea Pa. Some years later at Ihaia's funeral his brother Henare asked the Minister of Native Affairs if their cousin Te Whiti-o-Rongomai III could attend Ihaia's funeral. Te Rira's sister Rangi-Kawau was Te Whiti's mother. Permission was not granted. Te Rira was one of three chiefs from Ngatiawa (or today Te Ati Awa of Wellington) who attended the Kohimarama conference in 1860. When he died Te Rira was buried in Bolton Street Cemetery.



Ruhia wearing “the famous cloak”

Ruhia Porutu
Died 2 October 1872

Ruhia was the daughter of Kokiri and Rakapa and lived at Waiwhetu early in life. She was awarded Section No. 1 in the Te Momi Maori Reserve. This area had been called Umumamaku before Wakefield had arrived and was cultivated by a group including Ruhia calling themselves Nga Tangata o Waiwhetu. The survey of the reserve was done at the request of Karipa Tawake sometimes called Karipa Te Iwi. Others who were granted sections in this reserve included Moturoa's wife Ramari Ropiha and Rahira Karipa who was Karipa Tawake's wife.

After her marriage to Ihaia Porutu (1821?-1886) she lived at Pipitea. Ruhia became famous for her protection of T.W. McKenzie a teenager whom she saved with her cloak. The cloak was deposited on loan at Te Papa by Henry Pitt Porutu's descendants. It was worn by one of them, Mairatea Tahiwai, grand-daughter of Henare Porutu, at the opening of the present Pipitea Marae. The cloak is an example of a Kaitaka cloak woven from a special type of flax. It was made in the first half of the 19th century before European technology influenced Maori weaving and probably took about 2 years to make. The two dyes used in making the cloak were probably made from hinau bark and paru for the black and tanekaha bark for the red brown. The cloak was part of a public display at Te Papa in 2001. In the photograph opposite Ruhia appears wearing the cloak and also a miniature portrait of her husband Ihaia. Later Ruhia persuaded both her father-in-law and husband to become Anglicans and a whole pew of St Paul's Cathedral was filled by various members of the Porutu family. Ruhia's husband Ihaia also took services at Pipitea Pa. Ruhia's only child also called Ruhia or Louisa died at the age of 7 but McKenzie was regarded as an adopted son and the cloak placed on his coffin at his funeral.

After Ruhia's death, Ihaia married Helena Brown who also had a child named Ruhia who died young. After Ihaia's death Helena remarried and was known as Ellen Toms. Wiremu Otaki was a cousin and second cousins included Wi Hape Pakau, Ani Moari and Mere Kauamo.

References:

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 Book of New Zealand Women. 1991.

References to Te Rira Porutu:

Maori Land Court. Wellington MB 1 p.38. 5 November 1878.
 Wellington MB 1H p.327.
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 Priestley, Dinah. Old Thorndon. 1988.
 New Zealand Times. 8th & 9th December 1886. Obit of Ihaia Porutu.