

He aha Te Pūtake o ngā iwi no Manuhiri:

What is the origin of the people of Ngati Manuhiri?

(An analysis of the facts)

Ko te Patai nui, how do we establish tribal identity? -

- **Korero Tupuna**
- **Whakapapa**
- **Tahuhu Korero**
- **Hoko Whenua**
- **Tohu i roto i te Wahi Tapu**
- **Moko**

Some of our people have been told by their elders that our tribal identity relate to either Ngati Wai, Te Uri-o-Hau, Ngati Whatua or Te Kawerau. We also relate to other iwi through marriage. The fact of the matter is that the blood of the afore mentioned iwi runs in our veins, therefore they are all as important as each other. The question remains! What is our tribal identity and how did we come by it?

Korero Tupuna:

Te Kiri Patuparāoa (NLC May 1869 KMB 2)

‘Maki or Auwhiri was of the Ngāti Manuhiri tribe. He went along the coast to Mataia, Arāpārera, Pākaraka, and Ōhaumāu where he built a house called Kuihoua. Then he went to Puatahi. He owned all these lands. His pa’s were Maugatu, Tuta, Hukuri.

The off spring of Manuhiri divided at the Hōteo River, Tuarata and Taihama were his children. The children of Tuarata were Wairata, Puruomongawhara. Their mother was Turaki. Puhi Kaiere was the place where she was buried. The descendent of Taihama was Hori Te More. Te Kiri and Hori Te Mori are the only descendants of these people who went up the Hōteo River.

Tūrangi was the first of my ancestors who lived on this piece of land (Pakirikiri). Tūrangi, Te Awa and Mahai are the owners of these lands. They took possession of **Tamāhua**. They were called Ngati Manuhiri. They lived constantly upon this land up to the present.’ (1871)

In this korero Te Kiri is referring to his Tupuna who became known as Te Kawerau. The names mentioned come from within the Te Kawerau whakapapa. Note the name of the Maunga. Te Kiri’s son who died young of consumption was named Te Puru.

Te Kiri would have been familiar with his Ngai Tahuhu, Te Kawerau, TUOH, Ngati Wai and Ngati Whatua origins, but chose to identify his iwi and hapu with the confederated hapu of Te Kawerau. History does not record the reason for this but one may speculate that due to Makinui and Manuhiri being people of renown he and Te Urunga have identified themselves as Te Kawerau. Te Kiri and his brother only refer to their Kawerau connection and no other.

Te Kiri (NLC 1869 KMB 2) evidence in the Pakiri hearing –

‘The child of Turangi is Te Awa, he married Te Raho, their children were Kupapa, Maiaia and Takotohau- the child of Kupapa was Te Wera my mother (Ngati Wai and Manuhiri). Takotohau’s child was Hori Te More. These people lived at Pakiri. Those people I spoke of previously were related to my mother’s father (Turua of Ngati Wai) but I do not mix with them.’

The whakapapa related here is of Te Kawerau origin. Te Kiri would have been familiar with his mother’s people from Ngati Wai and it was a strange comment for him to make. Considering the history of the battles at Te Moremonui and Te Kohuroa against Ngati Wai and Nga Puhi which led to the Parekura at Waititi, Te Kiri and his brother fighting for the Kaipara iwi would have been aware that Ngati Wai were part of the northern Taua who were intent on seeking utu.

John Rogan (NLC Judge 1884 KMB 4)



During this hearing Rogan who was Te Kiri’s lawyer stated,

‘Te Kiri and his brother Te Urunga told me that they were of the Ngati Manuhiri and the latter gave me a history of their tribe and he represented themselves and Rahui (the last witness) and his brother as being the last of their race. His brother died while I was there.’ (1859)

Unfortunately, I have been unable to locate any documentation about the history divulged.

Whakapapa:

HE WHAKATAUAKI

I HARA I TE MEA

HE KOTAHI TANGATA UAU

I TE WHAKAARA I TE PO

It was not one man alone who was awake in the dark ages

This Whakatauāki relates how the Tupuna accounted for the discrepancies in Whakapapa

Te Kawerau:

Te Manuhiri kaputa

Ko Te Turangi kaputa

Ko Te Ruangakau ratou ko Te Awa ko Te Marohiro

Ko Te Awa kaputa

Ko Te Kupapa kaputa

Ko Te Wera kaputa

Ko Te Urunga raua ko Te Kiri

TUOH:

Te Haumoewarangi kaputa

Ko Te Hakiputatomuri kaputa

Ko Te Pokopokowhititera kaputa

Ko Te Aukumea kaputa

Ko Te Korowharo = Te Kirikaiparaoa kaputa

Ko Te Matire = Te Wera kaputa

Ko Te Urunga raua ko Te Kiri

Ngati Wai:

Te Turua = Kupapa kaputa

Ko Te Wera kaputa

Ko Te Urunga raua ko Te Kiri

Ngati Whatua (Te Taou)

Still under research

Tahuhu Korero:

Te Kiri's 40 Acres:

West of Wellsford and within the Kourwhero Block there is an ancient Wahi Tapu known by the Pakeha as Maori Hill or Te Kiri's 40 acres (section 6) of the Mahurangi purchase. This piece of land was sold by Te Kiri and his tuakana Te Urunga for £300 in 1854 as part of the Kourawhero and Ahuroa purchase. The land was sold under the authority of the Te Kawerau iwi. Te Kiri signed under his grandfather's name Te Kirikaiparaoa, but he was buried under his name Te Kiripatuparaoa

Te Kiri having realised his mistake in selling a Wahi Tapu, re-purchased the block from the Government. After the death of Te Kiri, on the 19 November 1914 Te Rahui resold the land to a Pakeha farmer named Martin. The receipt was signed with an X by Rahui and witnessed by Jane Harris.

Hoteo Hearing –KMB 1 1867:

Te Keene Tangaroa

. My claim to this land is based on a cession to my ancestors. The ancestor of Te Kiri was one who gave this land to my ancestors. The ancestors of Te Kiri was the only owners. I have forgotten the names of Kiri's ancestors who ceded this land but I remember the names of Kiri's father Te Matiri Taramainuku were the fathers of Kiri and Te Urunga. ie Matiri was the father.

The name of the tribe was Uri-o-katea. Another name **Ngāti Manuhiri.**

Te Parekura ki Waititi 1825:

In the battle at Waititi in April 1825 Te Kiri was aged about 16 years which places him being born around 1809. Little is known of his tuakana, Te Urunga, who would have been the chief of Ngati Manuhiri. Both brothers were closely related to Te Kawerau, Ngati Wai, Te Uri-o-Hau and Ngati Whatua.

After withdrawing from the battle Te Kiri was captured by the northern Taua and was being prepared to be eaten. However, Nga Puhi wanted a demonstration of Te Kiri's prowess with the rakau to which he obliged. During the demonstration Te Kiri forced an opening in the Nga Puhi ranks and made his escape.

Mana Whenua:

Te Kiri could claim descent to the land from many lines. From his father Te Matire he claimed descent from Ngai Tahu and Te Uri-o-Hau. From his mother Te Wera he claimed descent from Ngati Wai through Turua, although he never did. It was Tenetahi who laid claim to Ngati Wai land.

From Manuhiri he claimed descent from Te Kawerau, Ngati Manuhiri and Te Uri-o-Katea. From his ancestor Wananga the husband of Turangi he claimed descent from Ngai Tāhuhu. Given these prominent lines Te Kiri was considered by the Native land court (chief Justice Fenton) to having the superior claim in the Hauturu hearings.

Hoko Whenua:

Mangawhai Blk sale (1854):

In the schedule of the native claimants to the sale of Te Mangawhai Block as drawn up by the Government agent Johnson, Te Urunga and Te Kiri are listed by right of inheritance through the **Te Kawerau tribe (Ngati Manuhiri)**

Johnson drew up the following schedule of Native Claimants for the Mangawhai block (12):

SCHEDULE OF NATIVE CLAIMANTS TO MANGAWHAI, SHOWING THEIR GROUND OF CLAIM AND THE AMOUNT AWARDED			
Name	Nature of Claim	Locality	Amount
Parihoro			
Te Urunga			
Te Kiri			
Honi Tanga	Right by inheritance being descendants of the Kawerau tribe who owned this part of the country	Te Arai, southern extreme of the purchase	£ 200 0 0
Te Tatona			
<u>Kakano</u>			
Pūtahi Māewa			
Matikikūha			
Paranene Karawai			
Mate Taupuhi			
Pita Wakapoe			
Tolinaru Iraia	Right of inheritance from their ancestors the Ngaitahuhu, the owners of this part of the country, also occupancy and possession to the present time	The portion to the back and the eastward and south of the Mangawhai	£ 360 0
Heronai Parata			
Nikora Pehimana			
Tahere Karora			
Te Awaiti Topa			
Tatona Manukau			
<u>Hingona</u>			
Hone Ariki Wiremu			
Tipene Pehimana			
Mihaka Waitaitoi			
Te Kapa Koruhunga			
Honi Tetaha			
Inimaira Ipanoka			
Anaru Te Aue			
Kaipaka Poare			
Wiremu Tanihanga			
Tianui Pakeriri			
Paikoa			
Arana Karaka			
Hone Waiti Pueniko			
Tainona, Wetere Pou			
Puhihi Hekekatī			
Tanahi Tahi, Te Unai			
Honi Kawerau			
Wiremu Karaka Apo			
Matiu Kuis			
Puriri			
Te Tirarau		Claim for upsetting a canoe on the bar of the Mangawhai, in which one of his relatives was drowned	£ 100 0

Schedule of Native Claimants to Mangawhai 1854:

Te Urunga - Te Uri o Katea

Te Kiri -Te Uri o Katea

In this schedule Te Urunga and Te Kiri are listed as Te Uri-o-Katea (Te Kawerau)

The schedule also lists the names as 'Kawerau descendants at Te Arai'

Pakiri Blk II and Hawere Is - 1858

This land deed sale was signed by Te Urunga and Te Kiri under the authority of Te Uri-o-Katea

Ahuroa and Kourawhero Blks – 1854:

This land deed sale was signed by Te Kiri under the authority of Te Kawerau tribe

Waikeriawera Blk 1859:

This land deed sale was signed by Te Urunga and Te Kiri under the authority of Ngati Manuhiri

What is apparent is that our Tupuna Te Urunga and Te Kiri sold the lands under the authority of Te Kawerau. Manuhiri and Te Uri-o-katea are Te Kawerau identities.

Mangatawhiri Blk 1873:

Te Rahui Te Kiri gave evidence and claimed the land through her ancestor Maeaea of Ngati Manuhiri

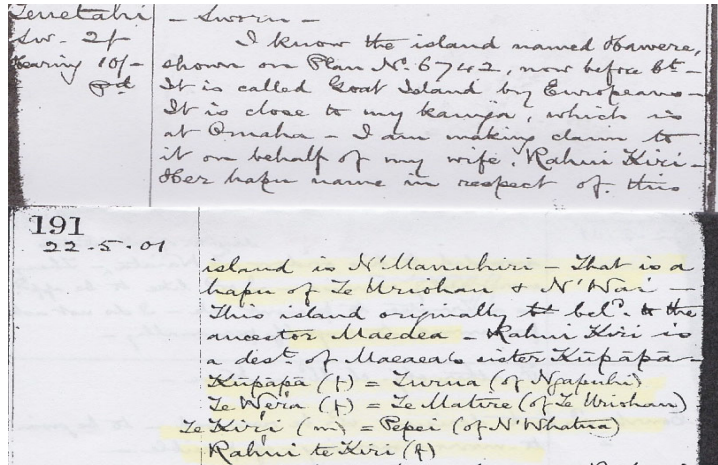
Little Omaha Blk AMB 7 1898:

Rahui claimed this Blk through her ancestors Te Awa and Maeaea and stated she was the sole remnant of her hapu **Ngati Manuhiri**.

Rahui acknowledges her ancestry as Manuhiri where as she denied this association during the Hauturu hearings.

Hawere AMB 1901:

Kaikorero Tenetahi



Tenetahi states that he claims Hawere for his wife Rahui whose hapu name is **Ngati Manuhiri**. This Island originally belonged to Maeaea

Tohu - Wahi Tapu:

Signs of hapu and iwi identity can be found on the Tohu Te Urunga, Pepei and Te Kiri Patuparāoa in our Wahi Tapu at Te Waikowhai:

Ki o Matou Tupuna

Kia Te Urunga kia Pepei me Te Kiripatuparaoa i mate ia i te tau 1871

No Ngati Manuhiri no Ngati Whatua No Ngati Wai Hapu o Nga Puhi Ratou

Ko Nga tangata whai mana enei i roto i o ratou Hapu i Hapainga

ai Te Whakapono i Houhia ai te rongu kia Waikato meera atu Hapu.

Signs of hapu and iwi identity can also be found on the Tohu of Rahui Te Kiri

HE WAHINE NUI TENEI I ROTO

I ONA IWI IA NGAPUHI ME NGATI WHATUA

ONA HAPU KO **TE URI O KATEA**

TE URIOHAU **TE KAWERAU**

NGATI WAI ME TAMANUHIRI

Moko Kauae:

The Moko Kauae of Rahiri was given by Tainui for the assistance Te Kiri and others gave to help in the escape of the Waikato Prisoner from Kawau Island. The 2 lines above the lip shows the origin as the Teina line from the Te Kawerau whakapapa. Below the lip shows that she was a first born. This moko Kauae is a traditional moko design of the Tainui people.

Early on the morning of the 11 September 1864 the settlers of Auckland found to their consternation that the majority of the prisoners had escaped from the island. Rāhui Te Kiri of Ngāti Manuhiri, the daughter of Te Kiri Patuparāoa, informed a Mr. Henry Brown that it was her father Te Kiri who arranged the escape. Te Kiri Patuparāoa had sent word to the prisoners that when the weather was right he would light signal fires on the mainland below the Matakana Heads, and send whale boats to uplift the prisoners.

On effecting their escape the prisoners landed at Waikauri near Matakana and made for Tamaahua the nearest high point, to construct a fighting pā. At the time the media supplied a lot of detail about the escapees and their pā at Tamahunga. The prisoners appear to have been well armed, the arms having probably been provided by the chief Te Kiri Patuparāoa.

As a result Grey visited the Ngāti Manuhiri chief Te Kiri Patuparāoa at his pā and asked him if he knew anything about the escape. When Te Kiri replied that he knew where the prisoners were, Grey counted that he would hold him responsible if any harm came to the settlers. Te Kiri replied that he would accept responsibility if the Governor would supply the prisoners with food.

Tainui recognized Ngāti Manuhiri's participation in the escape of the prisoners, and for their assistance sent a family by the name of Mohi to look after the Ngāti Manuhiri chief Te Kiri Patuparāoa and his wife Pēpei in their old age. This family eventually married into the hapū. Further recognition came with Te Kiri Patuparāoa's daughter Rāhui receiving a tā moko from Tainui reflecting the intimate connections between the Waikato people and Ngāti Manuhiri.

Hei hiahia koutou ki te mohio atu?

Na Roi McCabe

July 2023