

TE URUNGA RAUA KO TE KIRIPATUPARAAOA (1809-1870)
Ko Te Matamuri o nga Manuhiri

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 Ngati Wai, Te Uri-o-Hau (TUOH) and Ngati Whatua.

On 6 o nga Ra o Mei 1869 Te Kiri recited part of his history to the NLC.

This land belonged to Te Rangi. Te Arai was the part that belonged to him. It also belonged to Kawhiti. These are the ancestors. Piohi, these owned the land. Mirawheta was another owner and Mano and Korokaikiri. These are all the ancestors. They belong to Ngaati Wharau. They were a distinct tribe. I am not able to trace my whakapapa from any of these. They are all dead.

Maki or Auuwhiri was of the Ngaati Manuhiri tribe. He went along the coast to Mataia, Araparera, Paakaraka, Ohaumau 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 Hoteo 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. I and Hori Te Mori are the only descendants of these people who went up the Hoteo river. Manuhiri married and his children were Tuwhakakitia, Turangi. He married a second time. Waka Eketiaroa was the child of this marriage. His children were Ngarehakaierara and kupa. Wiapo was the descendant of these people. He is dead.

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. Takotohau's child was Hori Te Mori. These people lived at Pakiri. Those people I spoke of previously were related to my mothers father, but I do not mix with these. All the people I have just mentioned are the original owners of Pakiri. Turangi was the first of my ancestors who lived on this piece of land. Turangi, Te Awa and Mahai are the owners of these lands. They took possession of Tamahua. They were called Ngaati Manuhiri. They lived constantly on this land up to the present.

Kua moe a Te Kiri ia Pepei no Te Te Tao-u, kaputa ko Te Rahui raua ko Te Puru (Te Puru-o-mangawhara). Te Puru is named after his Tupuna from whence the name Te Uri-o katea originates. Te Puru died as a young man of TB.

Ngati Wai Connection:

Te Kiri's grandmother, Kupapa, was taken in the battle at Horotiu by a taua of Ngati Wai who took her to Whangaruru. She had a female child to Turua who was named Te Wera. Te Wera returned to her people at Omaha and married Te Matire no TUOH and Ngai Tahuu. Te Matire and his siblings came from Oruawharo.

TUOH Connection:

Te Kiri's Tupuna matua were Korowhara raua ko Te Kirikaiparaoa. Te Kiri later in life would also use his grandfather's name Kaiparaoa but was buried at Waikowhai under his known name of Patuparaoa.

Tainui Connection:

Makinui who came from Kawhia had a number of offspring. A son Manuhiri was the chief whose name we identify as our iwi name. Makinui's people took the name Te Kawerau and migrated northwards. Manuhiri's daughter was the first of our ancestors to occupy Pakirikiri and Omaha.

I moe a Turangi i a Wananga no Ngai Tahu. As the generations progressed this Te Kawerau/Manuhiri line continued which gave us our hapu name of Te Uri-o-katea. This name originated from the off spring The evidence of our Manuhiri lineage is given by Te Kiri and his tuakana Te Urunga who were steadfast in their Tainui identity. Proof of this identity can be found in the land claims from the NLC of the late 1800s.

Ngati Whatua Connection:

Our intimate connection to Ngati Whatua originates from the marriage of Pepei no Te Tao-u and Te Kiri. Te Tao-u is one of the 4 original descendants of Tua.

Te Kiri's 40 acres:

West of Warkworth is situated the old rohe of Kourawhero on the Old Woodcocks Rd. When Te Kiri and Te Urunga signed the sale deed to this land they forgot that within its boundary was an ancient wahi tapu. Who is buried in this wahi tapu is now forgotten and Te Kiri does not reveal their identity.

Due to its location, near the Pa Maioro Kikitangeao, the Pa of Te Tahinga, one may assume that the koiwi of Ngati Tahinga and his people reside there. It may also include the koiwi of our Ngai Tahu people. This wahi tapu is known by the Pakeha as Maori Hill. When Te Kiri realized the mistake he purchased the piece of land back from the Government. Unfortunately, some years later, after the death of Te Kiri, the wahi tapu was resold.

Ko Te Parekura ki Waititi (Te Ika-a-rangnui-1825):

In April 1825 all of the northern tribes came south to seek utu from the Kaipara people at the battle that became known as Te Ika-a-Ranganui. The genesis for of this battle was the defeat of Nga Puhi at Te Moremonui in 1807. This battle was known as Te Kai-a-Te Karoro and Te Haenga-o-Te One.

The match that later lit the fuse was the battle at Te Kohuroa (Leigh) in 1820. A Taua of Ngati Wai/Nga Puhi arrived at Omaha where they attacked our people and consumed the dead. Our people were informed that our women and children were destroyed by fire (consumed) and that Ngāti Wai and Ngā Puhi were the perpetrators.

Te Moananui of Ngati Wai stated that Nga Puhi and Ngati Wai attacked the people at Te Kohuroa and heard that it was Ngati Manuhiri who attacked them. He stated that Nga Puhi and Ngati Wai were defeated and almost destroyed.

During this battle Te Koriwhai of Ngati Wai/Nga Puhi was killed. Unfortunately for Ngati Manuhiri Te Koriwhai was the nephew of Te Whareumu no Ngati Hine who then sought utu for the death of his nephew.

Te Ika-a-Rangnui-1825

The northern Taua is said to have numbered about 500 Toa. The Kaipara Taua around 1000. A Nga Puhi source has indicated that the northern Taua consisted of 2000 Toa who possessed 500 pu. It is said that all of the northern tribes came to fight the Kaipara iwi.

Ngä Puhi found the Kaipara taua occupying the western side of the stream with their right flank extending into a stand of native bush. A minor skirmish commenced in which the Ngä Puhi chief Wharepoaka was wounded, and the skirmish ended for reasons undetermined.

Ngä Puhi then retreated to their canoes but found they had been damaged by the enemy and remained in that area for a further three days to repair them. On the fourth day the Kaipara Taua appeared, determined to give battle to Ngä Puhi whom they assumed would now be trapped between them and the sea.

The Kaipara Taua's left flank barred access to Ngä Puhi crossing the Kaiwaka stream and they then commenced battle by attacking across the stream and forcing Te Whareumu's forces to give ground. Hongi's timely intervention prevented a complete rout. It appears that this strategy had been planned by Ngä Puhi and a narrative coming from one of Te Whareumu's descendants suggests that Te Whareumu was to give ground and pull in the Kaipara Taua. At a certain point Te Kawiti arrived with 500 Toa which routed the Kaipara Taua.

The Kaipara Taua were driven back across the stream and made a number of charges in an attempt to close with the northern forces, but it was Ngä Puhi's superior fire power that kept the Kaipara Taua at bay. According to Smith, who was shown the battle site by Te Puriri of Te Uri-o-Hau in 1860, one hundred and twenty Kaipara people fell in one spot when they tried to rally their forces. It was indicated that Ngäti Whätua was within arm's length of Nga Puhi when they fell.

Seeing that the battle was lost the Kaipara Taua began their retreat to the Kaiwaka River pursued by Nga Puhi. Puriri indicated to Smith that 'for the foolishness of Nga Puhi all of the Kaipara Taua would have been destroyed.' The Kaipara people broke into small groups making their escape to their relatives at Waitakere, Waikato, and Whangarei. According to Te Puriri, Te Uri-o-Hau escaped to the mountain Ranges of Tangihua for refuge. The loss of Hika's elder son in the battle caused Hika to give orders to the effect that all prisoners would be killed. Nga Puhi pursued the Kaipara for about a month until their resources ran out.

Ko te Mutunga :

While there is no historic mention of Ngäti Manuhiri being directly involved in the battle fragments of evidence in support of their involvement is available. Smith comments that Te

Uri-o-Hau escaped to the ‘fastness of Tangihua,’ a mountain range in the north Kaipara area near Tangiteroria.

At the time of this battle, while Ngāti Manuhiri would have been part of the Kaipara Taua, they did not accompany them to Tangihua, but under the leadership of Te Urunga and Te Kiripatuparaoa sought refuge in the vastness of Te Patumakariri and Te Pouri.

It appears then while withdrawing from the battle we were pursued by Patuone and Nene’s Taua south along the Pakirikiri Beach where further skirmishes took place. A site now identified as Pakiri U is a wahi tapu where the dead of our people, and probably Nga Puhi, were buried.

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.

A Ngāti Manuhiri narrative recalls a meeting between the Ngä Puhi chief Patuone, Te Urunga and Te Kiri at Pakirikiri. As a result of this encounter Patuone allowed our people to resettle their lands and Patuone’s people, Ngāti Hao, were gifted land at Te Ngere on the Tawharanui Peninsula,

‘My tribe is Nga Puhi, my hapu Ngati Hao. This was not my land formerly. It was ceded to us. Te Kiri – Te Urunga – Tauwhitu gave this land the reason was in payment for the assistance given by the Nga Puhi.’¹

To further cement the relationship that now existed between Ngati Hao and Ngati Manuhiri, two women from Nga Puhi married two of Te Kiri’s grandsons.

According to Smith, who visited the battle site around 1867, the area was littered with the bones of the fallen. Unfortunately, after the Settlers took possession of the lands around the battle site, the bones of the fallen were gathered and ground up as fertilizer.

The Death of Te Kiri:

The Southern Cross newspaper of August 1870 records the death of Te Kiri. The article states that a tangi was held for the chief who died at Omaha. From other sources it appears that Te Kiri died of pneumonia

In May 1915 the Otamatea times recorded the unveiling of the Tohu to Te Kiri. Te Urunga and Pepei. An invitation was sent out to all the settlers in the area to come to the unveiling and about 200 people attended.

The article shows that at 2pm a procession proceeded to the wahi tapu. The Rev A. Tui a Methodist minister from Helensville conducted the service followed by the singing of hymns. The Tohu was draped with valuable mats and everyone was asked to walk past and touch the ribbons attached to the mats. Later the draping’s were pulled away by the relatives revealing the monument.

¹ Te Reti Papahia cited in KMB. 1

The tohu to our Tupuna was a large headstone of red Aberdeen granite. The guests then adjourned to the homestead for a sumptuous banquet and later attended a dance in the public hall. The Tohu was dedicated to Te Kiri, Te Urunga and Te Kiri's wife Pepei. It also listed their tribal affiliations as Ngati Manuhiri, Ngati Whatua, Ngati Wai and Nga Puhi. History does not record when Te Urunga passed away or of any offspring.

Ko tatou te mata me te waha korero mo ratou kua a ngaro i te Po.