

# SH1 RENAMING PROJECT

## REPORT OF WORKING PARTY

### MEMBERS OF WORKING PARTY

Rupene Waaka, Ngāti Raukawa

Hohepa Potini, Ngāti Toarangatira

Ra Higgott, Te Ati Awa ki Waikanae, Ngātitoa, Ngāti Raukawa

Anthony Dreaver

### *Basis for choice*

Existing names have been avoided

All members of the group have submitted names for consideration

The names recommended are our collective agreement

The names are selected from Kāpiti history since 1820

### Recommended names

Location	Name
Pekapeka roundabout to Te Kowhai	Matene Te Whiwhi
Hemi Street, Waikanae to Pekapeka	Unaiki
Hadfield Road connection	Katu
Waikanae township	Kākākura
Paraparaumu North to Waikanae river	Rauoterangi
Poplar Ave to Kāpiti Road	Hokowhitu
Paekākāriki to McKay's crossing <sup>1</sup>	Hurumutu

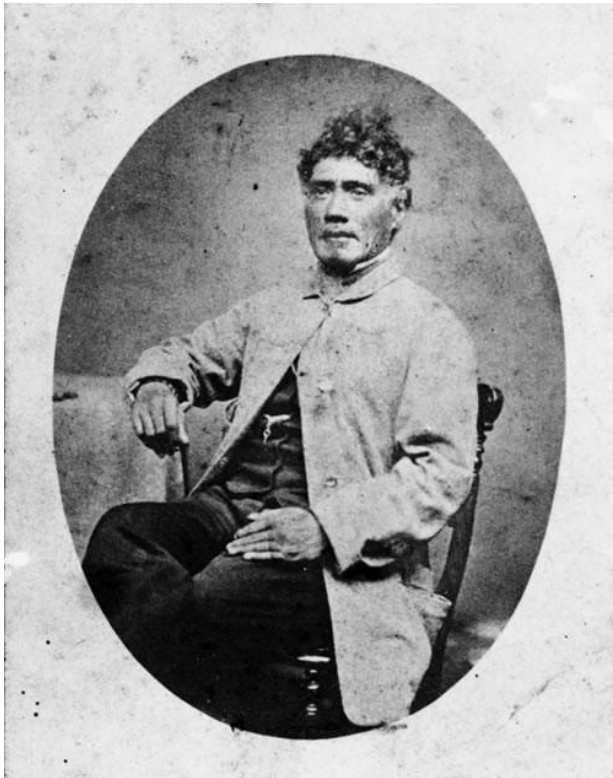
---

<sup>1</sup> The Kapiti expressway connects McKay's crossing to Poplar Avenue

# INTRODUCTION

The names that we recommend honour people who in different ways contributed to today's bi-cultural Kāpiti region. Taken together their names form a chain of founders of the region. Six of them name community leaders dating from the original settlement of the northern iwi in the 1820s through to the founding of villages along the line of rail in the 1890s. The other name, Hokowhitu, is chosen in this centenary year of the First World War as the name of the Maori contingent at Gallipoli and on the Western Front that included a strong party from Kāpiti.

## Matene Te Whiwhi



Te Whiwhi,<sup>2</sup> sometimes called Te Whiwhi-o-te-rangi, was the son of Topeora,<sup>3</sup> the sister of Te Rangihaeata,<sup>4</sup> a woman who held a foremost place among Ngāti Toa and Ngāti Raukawa; she was the daughter of Waitohi and an older sister to Te Rauparaha<sup>5</sup>.

Te Whiwhi and his mother Topeora were baptised at Ōtaki by the CMS missionary Octavius Hadfield in 1843. He took the name of Henare Matene, from that of Henry Martyn, a notable missionary to India. He is most commonly known as Matene Te Whiwhi.

Matene travelled to this area on the first section of the migration, Te Heke Tahu-tahu-ahi, about 1821. Thus, as a young man he lived through the turmoil caused by the movement of many northern peoples to the south of the North Island in the 1820s and 1830s.

Matene first appears in the historical record in 1839, when he and his cousin Tamihana Te Rauparaha went to the Bay of Islands to seek a missionary for their district. Christianity had already been taught in the Ōtaki district by Māori teachers; Matene and Tamihana had learned their letters by poring over a battered copy of St Luke's gospel. At Paihia they explained their mission by saying that the leaders of their peoples were weary of the strife of the previous two decades. When Henry Williams offered them a missionary as soon as

one could be spared, they declined to return without one. Octavius Hadfield then volunteered for the task.

On 11 September 1843 Matene married Pipi Te Ihurape at Ōtaki. In the same year he himself became a missionary, travelling with Tamihana to the South Island to preach to their own people and to Ngāi Tahu, so recently attacked by Tamihana father. By early 1844 he was back in the Cook Strait region. In February he attached Te Rangihaeata name to a deed selling much of the Hutt Valley, and in January 1846 again signed his uncle's name on a letter expressing loyalty to the Queen. Later that year he spent some time at St John's College, Auckland.

<sup>2</sup> Signatory of the ToW, 14 May 1840, Kāpiti island ; <http://www.teara.govt.nz/en/biographies/1t89/te-whiwhi-henare-matene>

<sup>3</sup> Signatory of the ToW, 14 May 1840, Kāpiti island.

<sup>4</sup> Signatory of the ToW, 19 June 1840, Mana Island.

<sup>5</sup> Signatory of the ToW, 14 May 1840, Kāpiti island and 19 June 1840, Mana Island.

A major change in his life came in the early 1850s, as a result a visit of Tamihana took to England in 1851 and 1852. Tamihana returned impressed with the power and prestige of the British monarchy and saw it as a model for Māori to follow. He passed the lesson on to Matene. Beginning in 1853, the pair undertook a series of journeys in the central North Island, urging upon the tribes the idea of a Māori king to protect their remaining lands. The idea caught on, although it also provoked hostile responses.

At the heart of Matene advocacy was the protection of the land. He had observed, and in fact taken part in, the alienation of land in the Cook Strait region. He advocated the building of the great house Taiporohēnui, at Manawapou in Ngāti Ruanui territory, as a place for the discussion of land issues. A meeting there in 1854 resolved to end all further land sales, on pain (some reports said) of death. In late 1856 a meeting at Pukawa, near Lake Taupō, nominated Potatau Te Wherowhero as the prospective Māori king and he was installed in June 1858.

Circa 1850's<sup>6</sup> Mokau or Te Rangihaeata dictated to Matene some genealogies, stories etc.

The key role Matene played in the formative years of the King movement was pacific and defensive. In the 1850s the central North Island had little Pākehā settlement, and Matene wished to preserve the situation. He was disappointed by the outcome. Mounting pressure from government and settlers produced a growing readiness among many Māori to resist by force.

When war broke out and spread through the centre of the North Island in the 1860s, his main concern was to keep it away from his own district, even at the cost of working with the government. By 1860 he was firmly opposed to the movement he had helped to found; at an Ōtaki meeting in that year he and Tamihana strenuously opposed the raising of the King's flag.

No doubt Matene felt the difficulties of his situation. He would have sympathised with the goals, if not the methods, of those who took up arms in the 1860s, to preserve Māori independence and to protect Māori lands. But he also wanted peace for his people, and this drove him into the arms of the government. In 1860 an official, William Searancke, referred to Matene as one of Native Secretary Donald McLean's old friends. By 1864 he was receiving an annual salary of £100 as a senior assessor; by 1868 he was receiving the same sum as a pension for 'Services rendered to the Government'.

In 1878 Matene including his sister Rakapa and two others were crown granted<sup>7</sup> Ngawhakangutu block. Therefore Matene is an original Ngāti Raukawa owner of the land where the expressway is being built.

He died at Ōtaki on 28 September 1881. His wife had died much earlier, in 1857. They had at least three children, Heni, Ruiha and Wirihana, leaving many descendants. Matene Street is named after Matene Te Whiwhi.

---

<sup>6</sup> [http://natlib.govt.nz/records/22344781?search%5Bi%5D%5Bname\\_authority\\_id%5D=-81171&search%5Bpath%5D=items](http://natlib.govt.nz/records/22344781?search%5Bi%5D%5Bname_authority_id%5D=-81171&search%5Bpath%5D=items)

<sup>7</sup> Certificate of title 29/289

## UNAIKI 1839 to 1891

*Ngāti Raukawa, Ngātiawa<sup>8</sup> and Ngāti Toa woman of mana, wahine rangatira*



*Portrait of Unaiki by Gottfried Lindauer*

Unaiki Pukehi, of Ngāti Raukawa and Ngāti Toa, was born at the time of the battle Kuititanga. Her father was Te Pukehi of the Ngāti Turanga hapū of Ngāti Raukawa and her mother was Harata Tihake of Ngāti Toa and Ngāti Rahiri.

In 1852, she married the Waikanae leader, Wi Parata Te Kākākura. They had many children, whose descendants remain in the district. She would have been centre of the family in the kainga at Tuku Rākau and in the move to a large new house beside Whakarongotai marae when the railway was built. Her role would have been especially vital during her husband's frequent absences on political duties.

Her portrait by Gottfried Lindauer in 1877 portrays a warm, beautiful and dignified person. Unaiki died at Manakau, Horowhenua, in 1891 and is buried in Ruakohatu urupā beside St Luke's Church, Waikanae.

- *Hohepa Solomon, Dictionary of New Zealand Biography [DNZB], v.2, P5.*
- *Headstone, Ruakohatu urupā, Waikanae*
- *Alexander Turnbull Library*

---

<sup>8</sup> *Ngatiawa* was the accepted iwi name until 1936, as recorded in the Native Purposes Act 1936 Sect. 10. Since then the usage has been *Te Ati Awa* or *Te Atiawa*.

## KATU 1820(?)-1870

*Ngāti Toa and Ngāti Raukawa warrior, writer, evangelist and sheepfarmer*



*Portrait of Tamihana Te Rauparaha in 1869. [Alexander Turnbull Library Ref:1/2-021822-F]*

Katu, of Ngāti Toa, also known as Tamihana Te Rauparaha, was the son of the great chief Te Rauparaha and his senior wife, Te Akau. He was born during the migration from Taranaki to the south. In his youth he accompanied his father on war expeditions to Te Wai Pounamu (South Island) and later wrote the story of these events.

He became a peacemaker rather than a warrior when he and his cousin Matene Te Whiwhi travelled to the Bay of Islands in 1839 to seek a missionary. He signed the Treaty of Waitangi on Kāpiti Island on 14 May 1840. He was an evangelist with Octavius Hadfield and after his father was arrested he influenced people at Ōtaki not to take revenge.

A visit to England in 1852, when he met Queen Victoria, convinced him that a Māori King was needed to bring law and security to the Māori people. The role was accepted by Te Wherowhero in 1858. Katu became a successful sheepfarmer in the Pekapeka area and was appointed a senior assessor for disputes in court.

- Steven Oliver, *DNZB v.1*, T75

*Tamihana Te Rauparaha, Life and Times of Te Rauparaha (Martinborough, 1980)*

## KĀKĀKURA 1830s-1906

*Ngāti Toa and Ngātiawa leader, farmer and politician*



*Portrait of Wiremu Te Kākākura Parata by Gottfried Lindauer, 1877. [Auckland Art Gallery]*

Wiremu (Wi) Te Kākākura Parata MHR, MLC was born on Kāpiti Island in the mid-1830s. His mother, Metapere Wai-punahau, was daughter of Te Rangi-Hiroa whose wife, Pohe, was chieftainess of Kaitangata hāpu of Te Ātiawa. His

father, George Stubbs, was a whaler and trader who drowned in a boating accident off Pukerua Bay about 1838.

Kākākura spent his childhood at the palisaded pā of Ngātiawa at Kenakena. His mother was influential in land dealings when the community moved from Kenakena to the newly-established native village called Tuku Rākau, which was north of Waikanae River on the seaward side of Greenaway Road. Kākākura married Unaiki in 1852 and had many children. He had an extensive farm on Kāpiti Island.

In 1871 he was elected to Parliament as member for Western Māori, speaking strongly in favour of laws that took account of the needs of both people and for the return of confiscated land in Taranaki. He became a supporter of Te Whiti-o-Rongomai and established a house at Parihaka.

In 1886, when the railway was built, he moved his residence to today's town centre, relocated the meeting-house Whakarongotai, had St Luke's Church shifted from Tuku Rākau on to land that he provided in Elizabeth Street, and built and operated a successful accommodation house called Mahara House. The principal buildings of Waikanae were therefore all Māori. His land east of the railway, subdivided for sale in 1897, was known as the Township of Parata. This precinct was the early commercial centre of the town and a number of its early buildings survive.

After his accidental death in 1906 he was buried in Ruakohatu urupā beside St Luke's Church. His descendants have been prominent in the community through several generations.

- *Hohepa Solomon, DNZB, V.2, P5*
- *Chris and Joan Maclean, Waikanae (Waikanae, 2010)*

## RAUOTERANGI c.1817-1871

*Ngāti Toa, Ngāti Mutunga and Ngāti Hautonga leader, trader, innkeeper, woman of mana*



*'Scotch Jock's Pub', Paekākāriki, owned and operated by Kahe and Jock Nicoll.*

*[E. Pharazyn, from a sketch by W Swainson, c.1853. Alexander Turnbull Library Ref:E-293-q-001]*

Kahe Te Rau-o-te-rangi, also known as Kahe/Peeti/Betty Nicoll, was old enough to walk with Te Rauparaha migration from northern Taranaki to Kāpiti Island in 1821.

From 1832 she worked with her Pākehā husband, Jock Nicoll, as a trader between Marlborough Sounds and the Whanganui River. She became famous for swimming from Island to the mainland with a child strapped to her back to raise the alarm when Ngāti Toa were attacked by a war party from the south. In her honour, the channel was named Te Rau-o-te-rangi. Being a leader with mana, she was one of only five women to sign the Treaty of Waitangi.

She formally married Jock in 1841 and in 1844 was baptised by Octavius Hadfield. In 1845 she and her husband opened an inn at Paekākāriki to cater for travellers on the new Paekākāriki Hill Road where it connected with the beach highway. Governor George Grey was one of many prominent people who stayed there. Nicoll and Kahe owned land near Waikanae town centre called Rauoterangi Block, named after her<sup>9</sup>.

Her grandson by her daughter Mere and Wiremu Naera Pomare was Sir Maui Pomare, a medical doctor and cabinet minister.

- *Eleanor Spragg, DNZB v. 1, T73*
- *Ray Grover, Cork of War: Ngāti Toa and the British Mission – a historical narrative (Dunedin 1982)*
- *W Carkeek, The Kāpiti Coast.*

---

<sup>9</sup> Map reference: Plan of Part of Ngarara West A, ML1491



# HOKOWHITU



**Otaki members of Native Contingent - 1914**

When the First World War broke out, these 27 men from the district between Paekākāriki and Levin promptly volunteered for service in the Native Contingent. They began training in October 1914 and landed on Gallipoli in July 1915. Their regimental badge was 'Te Hokowhitu-a-Tū.'

Their unit was originally intended for garrison duties, but they were soon involved in fighting. There were heavy casualties. Pahia Ropata from this district was one of the first Māori killed in action at Gallipoli.

Following evacuation to France, they and the Otago Mounted Rifles were formed into a pioneer battalion, building trenches and roads, but fully involved in the conflict. In 1917, having been reinforced, they were reformed as the New Zealand (Māori) Pioneer Battalion.

The contingent received a rousing welcome when they returned to New Zealand in 1919. A Māori Pioneer rugby team toured the country for a series of provincial games.

Throughout the war more than 2,500 men served overseas in Te Hokowhitu a Tū, including 470 Pacific Islanders. Casualties included 336 men killed on active service, and over 700 wounded.

- 'Māori Contingent at Gallipoli', URL: <http://www.nzhistory.net.nz/war/maori-in-first-world-war/native-contingent>, (Ministry for Culture and Heritage), updated 15-Mar-2016
- Rikihana Carkeek, *Home, Little Māori, Home* (Wellington, 2003)



# HURUMUTU 1805 to 1875

*Ngāti Haumia, Ngātiawa and Ngātiraūkawa leader and spokesman*



*Ropata Hurumutu is seated at left, holding a mere. In front of him is his wife Oriwia. Standing on the right is the Ngāti Toa chief Hohepa Tamaihengia with his wife Riria.*

*[Alexander Turnbull Library Ref: ½-097094-F]*

Ropata Hurumutu was a warrior chief of high birth of Ngāti Toa (Ngāti Haumia and Ngāti Te Ra). He came south with Te Rauparaha and fought at the battles of Waiorua (Kāpiti Island 1824), Haowhenua (1834) and Kuititanga (1839). In 1834

he settled as leader at Wainui, just north of Paekākāriki. His wife Oriwia, was a daughter of the Ngāti Toa chief, Tungia.

The people of Wainui were hospitable to travellers, missionaries and fugitives from battle. In 1850, the 196 inhabitants had 40 huts, an Anglican and a Wesleyan chapel, and a daily school. They farmed numerous livestock, grew wheat, kumara and potatoes and prepared flax for sale. After British annexation, Hurumutu was spokesperson for his community with government agents. When the Crown bought the Wainui and Whareroa Blocks in 1858, he was the key person in defining boundaries and setting out reserves. He rented land at Ramaroa (Mackay's Crossing) to Alexander Mackay. Today's road runs beside Wainui's cultivation areas of the Wainui Block.

The name of Hurumutu, with other chiefs of the region, appears frequently as co-signatory in documents addressed to the government dealing with land and political matters.

- *Wakahuia Carkeek, The Kāpiti Coast (Wellington 1966)*
- *Papers Past (various references) National Library of New Zealand*
- *H. Tacy Kemp, Statistical Returns, 1850.*
- *Headstone, Ruakohatu urupā*
- *Carol Reihana, Ngāti Haumia*