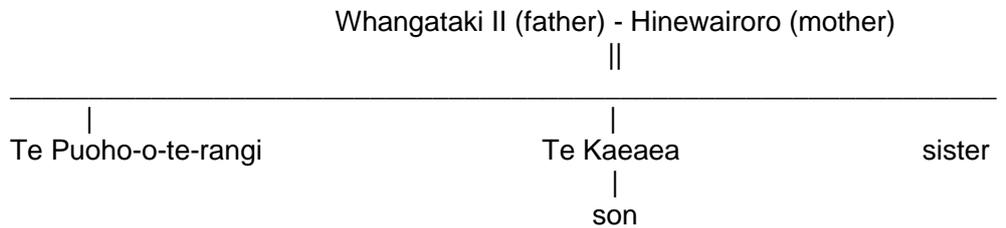


Te Kaeaea - Tarangi Kura
Chief of the Ngati Tama – Northern Taranaki



Te Kaeaea was later known as Taringa kuri [dog's ears] warrior chief of Nagti Tama was residing in Taranaki. Later he resided in Kaiwhawha and finally settled in the Upper Hutt district.



(Google Images Digital NZ Te Kaeaea Puke Ariki hand painted c1870s)

There is a hand coloured photograph of Te Kaeaea (or Wihitoa Taringakuri) chief grandparent of the Atiawa tribe c1870 held in the Puke Ariki collection in New Plymouth.

(Reference source Puki Ariki accession number A65.949 name title Te Kaeaea or Wihitoa Taringakuri)

1770s-1820

Te Kaeaea was born in the 1770s to father Whangataki II and mother Hinewairoro. His older brother was Te Puoho-o-te-rangi. They were Nagati Tama of Northern Taranaki but they were also closely connected with the Nagti Toa.

Te Kaeaea was a chief of Ngati Tama of northern Taranaki. He was born in the later eighteenth century to father Whangataki II and mother Hinewairoro. His brother was Te Puoho-o-te-rangi. They were also closely connected with Ngati Toa.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

Captain Cook's third and last voyage to New Zealand was from 12 to 25 February 1777 at Ship Cove Queen Charlotte Sounds.

Wellington Independent newspaper 12 October 1869

It seems incredible but it is true – who had actually seen Captain Cook! Dog's Ear must have been a very juvenile savage at that period; but after all Cook's last voyage was to New Zealand in 1777 only ninety two years ago so that is we assume our friend to be now a hundred – he is stated to be considerable more – he must have been a boy of eight when he saw the greatest of our discoverers.

(Reference Papers past website Wellington Independent newspaper 12 October 1869)

Folklore records that Taringa Kuri was the last survivor of those who had seen Captain Cook on one of his voyages to New Zealand.

(Reference Papers past website Wairarapa Standard newspaper 01 July 1869 page 4)

1820

Until the early 1820s Te Kaeaea was overshadowed by Raparapa and Tupoki; after their deaths in battle in 1821, Te Puoho-o-te-rangi usually assumed the leading role in the affairs of Ngati Tama. But even before 1821 Te Kaeaea was an independent war leader in the saga of wars between his own people and Ngati Maniapoto to the north. To avenge earlier defeats, in 1821 Te Kaeaea led an attack against Ngati Maniapoto which, however, resulted in further defeat. He was away on this expedition when Ngati Tama acted as hosts to Te Rauparaha's first migration of Kawhia people.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

Shortly after this Te Kaeaea led an expedition north to inland Mokau to take revenge against Ngati Urunumia, a hapu of Ngati Maniapoto. He was returning from this campaign when Te Rauparaha and his Taranaki allies inflicted a defeat on Waikato, who had pursued Ngati Toa into Taranaki, at Motunui. After the battle Te Rauparaha, observing the usual code of conduct, warned his defeated enemies not to retreat north. 'If you go south you will be safe; if you go north the upper jaw will snap on the lower'. The 'upper jaw' was Te Kaeaea leading his force southwards.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

Parties of Ngati Tama joined the migrations to the Kapiti coast during the 1820s. They were demoralised by their numerous defeats, and conscious of their vulnerability. Their lands suffered from being the buffer between the Tainui enemies of Te Rauparaha to the north and his Taranaki allies to the south. Te Kaeaea, like his brother Te Puoho, probably accompanied several of these parties, and returned north from time to time. One of these parties had settled in Wairarapa, at Te Tarata, on the west side of the outlet of Onoke, the southern Wairarapa lake, but inland from the sea, and at Wharepapa, nearby but closer to the forest. Relations with the tribes already settled there, Ngati Kahungunu and Rangitane, were strained but peaceful until about 1830. At that time Ngati Tama of both pa were killed by a Wairarapa force under Nukupewapewa, Pehi Tu-te-pakihi-rangi and other chiefs, who then fortified themselves at Pehikatea pa, near present day Greytown. When the disaster became known Te Kaeaea came to Wairarapa with a small force of Ngati Tama, and Ngati Toa and Ngati Mutunga allies. He attacked Pehikatea at dawn and by midday the pa was in his possession; Te Kaeaea's people pursued those who escaped and recovered many Ngati Tama captives.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1824

About the year 1824, a section of the Ngati-Tama tribe, of Taranaki, emigrated under the chief Taringa Kuri (Dog's Ear) to Whanganui-a-Tara (Wellington Harbour). They drove out the members of the Ngati-Ira tribe who were living there at the time. Taringa-Kuri was a very tall, active man, well tattooed, and held in high esteem by his people, on account of his bravery in battle. I have notes of two explanations of this chief's peculiar name. When living at Te Namu pa near Tongaporutu, in Taranaki, he was known as Kaeaea, meaning Sparrow-hawk. This was illustrative of his pugnacious disposition, and quick movements when fighting. The first note I

have of the change in his name from Kaeaea to Tarmga-Kuri, states it was given to him because of his very keen hearing, and his habit of placing his ear to the ground like a dog when listening for the approach of enemies. The second note, is by the late Elsdon Best, who records that at a gathering of northern tribes, Te Rangi-haeata of Ngati-Toa made a speech. One of his listeners asked the meaning of one utterance. This angered Te Rangi-haeata who sarcastically replied, "*You must be dull witted and need dog's ears.*" From this incident Kaeaea changed his name to Taringa-Kuri.

(Reference Papers Past website Upper Hutt Weekly Review newspaper 08 October 1937 page 1)

1831

Te Kaeaea had returned to Taranaki by 1831. In that year Waikato forces again invaded Taranaki, taking the important pa Pukerangiora. Many refugees took shelter with Te Wharepouri and Te Ati Awa at Ngamotu, near present day New Plymouth, successfully defending the pa Otaka against a Waikato attack. In the midst of the three-week siege Te Kaeaea arrived by canoe with 30 or 40 followers from his pa Patangata, built on a shingle island at the mouth of the Tongaporutu River. He broke through the besieging force and managed to join the defenders inside Otaka.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1834

Fearing further attack, most remaining Ngati Tama and Te Ati Awa now migrated south, with other Taranaki people, on the migration known as Te Heke Hauhau. Te Kaeaea was one of the leaders. He probably returned at this time to Wairarapa. After the great battle between Te Ati Awa and Ngati Raukawa at Haowhenua pa, Otaki, in 1834, Te Kaeaea brought his section of Ngati Tama to the Kapiti coast in an attempt to appropriate some living space from those who had taken part in the battle and who were not expected to be able to resist. He camped south of Paremata. However, Te Rangihaeata and Te Rauparaha led two canoes of Ngati Kimihia, a hapu of Ngati Toa, and Ngati Raukawa to confront Te Kaeaea. No battle was fought, but Te Kaeaea was sent packing by Te Rangihaeata. Te Kaeaea then made a second attempt to establish a new home for his people, this time on Mana Island. Once again Te Rangihaeata had him driven out. It was from this incident that the name Taringakuri became attached to Te Kaeaea. Te Rangihaeata sarcastically said that if Te Kaeaea could not understand his words he must have a dog's ears. 'Taringakuri, he turinga ki te kupu o Mokau' (Taringakuri, taking no heed of the words of Mokau (Te Rangihaeata).

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

Ngati Tama were banished to Ohariu where many were still living in the 1840s. Te Kaeaea, or Taringakuri as he was often known from this time, probably resettled in Wairarapa. He was there in the late 1830s when Te Wharepouri was trying to convince the Taranaki peoples to return Wairarapa to Ngati Kahungunu and Rangitane in return for his niece and adopted daughter, Ripeka Te Kakapi. Te Kaeaea refused to leave. Te Wharepouri, anticipating further attacks by Nuku-pewapewa, said to Te Kaeaea, '*you can remain to light Nuku's fires; stay as firewood for him.*' To this Te Kaeaea replied, '*I'm green wood, and won't burn.*'

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1839

After hiring some native guides at Paremata, they started on foot, following up the stream, the track almost, keeping the bed of the creek as far as what is now known as Tawa Flat. From there native track led up a spur of the hill and over to the Horo Kiwi district, where it came out on the hill overlooking the Korokoro. When they emerged from the bush they saw the first glimpse of the Harbour of Waanganui-a-tera (now Wellington). Here they sat down to take a rest and view the harbour and its surroundings. To the left of them was the valley of Haereronga (now the Hutt), clothed in its thick forest of bush, with the large native pit on the end of the sandy beach, Petone. To the right of them could be seen a large number of canoes with natives on the harbour fishing. The native guides discharged their guns to arrest the attention of those who were as they descended the hill the natives in the canoes came on shore and meet them. Their first salute was from the head fighting Chief, Wharepouri (Dark House), who was the chief of the pa at Ngaauranga. From Ngaauranga Mr Crawford's party went round to Kai-whara-whara (the

food of the kai-kai). **The chief of the pa there was named Te-ringa-kuri** (the ear of the dog). He was well named too, for he was a rather repulsive looking old native of a rather low type. In skirting round the harbour the next place was a small pa named Ti-aka-wai, and was just, behind where the Wellington-Manawatu railway station is now. There was a much larger pa at Pipitea Point, and a smaller one at Kumu-toto, or what is now known as Lindsay's corner, also the pa at Te Aro. At each of these places the native guides had a long "korero" about all that was going on in Cook Straits. All the natives in the harbour wanted to know all the latest news. There was only one white man in what is now Wellington; he was living in a whare owned by one of the whalers named Richard Barrett, situated just about where Molesworth Street intersects Lambton Quay. The greater number of the natives in the various pas were the Ngati-awa, with a few of the Ngati-toa. and Ngati-apa, and they numbered not less than 800 able-bodied men. Although Rauparaha had not pushed his conquest into the harbour of Waanganui-e-tera, yet he claimed ownership.

(Reference Papers past website Manawatu Standard newspaper 21 September 1909 page6)

William Wakefield anchored off Petone beach on 20 September 1839 in the ship *Tory*.

Te Kaeaea was one of the Chief to meet Wakefield at Petone beach when he arrived in Port Nicholson Wellington.

(Reference Papers past website Auckland Star 29 January 1927 page 27 & Evening Post 07 November 1939 page 18)

Perhaps less sure of his safety in Wairarapa than his words suggested, by 1839 Te Kaeaea had resettled his people at Kaiwharawhara in Poneke (Port Nicholson). After the arrival of the New Zealand Company ship *Tory* in September 1839 Te Kaeaea was among those chiefs who accepted payment for the greater Wellington area.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

When Colonel Wakefield was seeking to buy the land upon which Wellington is built, his negotiations with the chiefs were strongly opposed by Taringa-Kuri, whose pa was at Kaiwharawhara, now spelt Kaiwarra. He made himself quite obnoxious with his words and antics, whenever Colonel Wakefield sought to address the Maoris. Mr E J Wakefield who was assistant to his uncle, the Colonel, relates how he took a rise out of Taringa-Kuri. One day when the chief came aboard the ship, Wakefield concealed an accordion under his cloak, and marched up and down before Taringa-Kuri, with his mouth making movements in time with the music. The chief was greatly mystified, and later had to endure much laughter at his expense, when the trick was made known.

(Reference Papers Past website Upper Hutt Weekly Review newspaper 08 October 1937 page 1)

1840

He welcomed the arrival of settlers, and on 29 April 1840 signed the Treaty of Waitangi. But within two years relations with settlers had soured. Despite promises that his village and cultivations were reserved for him and his people, settlers claimed his clearings, and their cattle trampled his crops.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1842

New Zealand Gazette and wellington Spectator newspaper 02 July 1842

The chief of Kai warra warra Turingha Kuri who sat on the bench with the Judge, said – I know these two men, they are part of my tribe, they live at Wanganui; I have known them two years and never heard any harm of them before, they have been good men all that time; they did not steal pigs, let them go; if they stole the pigs keep them in prison; give the property back to Brown if they are guilty, and let them give him payment besides for the wrong; this is what I have to say.

[various other details not transcribed]

Turangha Kuri offered payment for the prisoners according to the native custom which the Judge explained could not be received/

(Reference Papers past website New Zealand Gazette and wellington Spectator newspaper 02 July 1842)

New Zealand Gazette and Wellington Spectator newspaper 02 November 1842

Some workmen employed in clearing land rented by Mr Mathieson of Mr Tod at Okiwee, discovered beneath the surface of the ground, which was thickly covered with trees, a great quantity of human bones. Some years back the district of Por Nicholson was inhabited by a tribe called Ngatikahuna. The present possessors the Ngatiawa's on being expelled from their native soil Taranaki, came down here and drove the others from this place into the Wyderop valley, where they finally settled. Turinga Kuri (dog's ear,) the chief of Kai Warra, was one of the principal invaders, and it was he who led the attack on a small settlement not far from Okiwee killing and eating the inhabitants. He then visited Okiwee, set fire to a large dwelling house full of Maories, clearing the skull of the inmates as they issued, and finished with a feast off their enemies. The bones which have thus singularly come to light are the remains if the unfortunate Ngatikahuna's.

(Reference Papers past website New Zealand Gazette and Wellington Spectator newspaper 02 November 1842)

New Zealand Gazette and Wellington Spectator newspaper 17 December 1842

Large newspaper article will take some time to transcribed

60 Maori (Kafia) were resident in Porirua

Nearly 100 Maori (Kafia) from Porirua settled in Upper Hutt

Te Kaeaea, or Taringa-kuri (Dog's ears) warrior chief of Nagti Tama was residing in Taranaki he later came to resided in Upper Hutt but the date is unknown.

Because of these depredations Te Kaeaea regarded himself as freed from any previous agreements to sell. Encouraged by Te Rangihaeata, who wanted Ngati Tama also to provide for his client hapu, Ngati Rangatahi of Wanganui, Te Kaeaea took 30 or so of his men and began clearing bush for cultivations on land claimed by William Swainson in the Hutt Valley. Swainson protested in the press and appealed to the authorities; during 1842 William Spain, commissioner of land claims, Michael Murphy, the chief police magistrate, and others were involved in attempts to get Te Kaeaea to withdraw, but without success. Swainson became so enraged by Te Kaeaea's felling trees near his house that he physically attacked the chief, by now an old man.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

After investigation Spain found in favour of the New Zealand Company but required that compensation be paid to Maori owners who had been short-changed. Te Rauparaha and Te Rangihaeata were paid £400, but Ngati Tama and Ngati Rangatahi received no compensation either in land or money. Between 1842 and 1845 Te Kaeaea gradually entrenched his position in the Hutt; the pa Maraenuka was established in present day Lower Hutt, and houses were built on the section Swainson claimed.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1843

New Zealand Gazette and Wellington Spectator newspaper 16 December 1843

We remember one case in the County Court against two natives convicted of stealing a quantity of meat from a butcher named Brown, on this occasion the chief (Turnaga Kuri of Kai Warra Warra the most uncivilized chief in the port) was placed on the Bench by the Judge and the whole proceedings, examinations and observations were carefully translated to him verbatim et seriatum. We have heard that he was consulted as to the sentence with the results as to these two men of his tribe but having ascertained that the property had been restored to the owner he wished to send four sovereigns in money gold home to the Queen as payment for the moral offence, agreeably to his notion of justice and native custom.

(Reference Papers past website New Zealand Gazette and Wellington Spectator newspaper 16 December 1843)

1844

New Zealand Gazette and Wellington Spectator newspaper 16 November 1844

We understand that Major Richmond has received communication from Captain Fitzroy, dated the 8th instant on board the *Hazard* in Taranaki roadstead, to the following effect, that he (the Governor) had come to an agreement with Te Rauperaha and Rangihaeata, that the natives under their control should immediately remove from the valley of the Hutt, and that the two chiefs had been paid I about £400, part of the sum paid into the Bank, by the New Zealand Company's Agent when Captain Fitzroy was here last, as the purchase money of their consent to this arrangement, that the Governor believed that a similar arrangement would be forthwith made with Te Ringa Kuri, who would also quit the Hutt district. That an officer of Engineers, would as soon as possible be dispatched from Auckland to select a site for a fort capable of holding thirty soldiers, to be built in the Hutt district, for the purpose of keeping off the natives if necessary. That the Governor did not intend revisiting Wellington, till after he had received dispatches from England, and that in the meantime he requested Major Richmond to assure the settlers that, as soon as the Hutt district had been fairly purchased, they the settlers, should be maintained in tranquil possession of their land.

(Reference Paper past website New Zealand Gazette and Wellington Spectator newspaper 16 November 1844)

New Zealand Spectator and Cook's Strait Guardian newspaper 23 November 1844

A meeting of landholders, and others interested, was held on Thursday at Barrett Hotel, for the purpose of considering what ought to be done in the matter of Governor Fitzroy's proclamation, declaring that Crown Grants of land might be obtained at a penny an acre. It seems that a day or two ago, some labourers purchased land of the Maories, in a reserve made for Te Ringa Kuri a long time ago, and on application to the Superintendent, were told they might take possession. Hereupon some gentlemen, amongst others Mr St Hill and Dr Evans, waited on the Superintendent, and represented the injustice and illegality of allowing land, of which the pre-emption had been waived in favour of the New Zealand Company, and which an Act of Parliament prohibits from; being sold at less than twenty shillings an acre, to be bought at a penny and the Superintendent reversed his decision, and abrogated the bargain. The subject of the penny an acre proclamation, seemed, however, so important, that a memorial to Lord Stanley was partially arranged, and a sub-committee appointed to finish it, and submit it to a general public meeting of landowners, to be held on Friday next, at one o'clock, at the same place.

(Reference Papers past website New Zealand Spectator and Cook's Strait Guardian newspaper 23 November 1844)

New Zealand Spectator and Cook's Strait Guardian newspaper 14 December 1844

We understand that the Superintendent has been most assiduous in coaxing the natives to leave the Hutt, according to a promise said to have been given to the chiefs at Waikanai, when Captain Fitzroy, handed over to them four or five hundred pounds of the Company's money. All his Honor's endeavours have, however, hitherto been without avail, and Te Ringa Kuri has got his seed potatoes ready to be planted on Mr Swainson's land. It is rumoured that the Maories have, in this transaction, completely taken in the Governor, Mr Hadfield, and all engaged in it, that is to say, that they have displayed their habitual trickery and ignorance of moral obligations by flatly declining to give that for which the money was paid.

(Reference Papers past website New Zealand Spectator and Cook's Strait Guardian newspaper 14 December 1844)

Auckland Chronicle and New Zealand Colonist newspaper 19 December 1844

We understand that Major Richmond has received a communication from Captain Fitz Roy, dated the 8th instant on board the *Hazard* in Taranaki roadstead, to the following effect, that he (the Governor) had come to an agreement with Te Rauperaha and Rangihaeata, that the natives under their control should immediately remove from the valley of the Hutt, and that the two chiefs had been paid about £400, part of the sum paid into the Bank by the New Zealand Company's Agent when Captain Fitz Roy was here last, as the purchase money of their consent to this arrangement, that the Governor believed that a similar arrangement would be forthwith made with Te Ringa Kuri, who would also quit the Hutt district.

(Reference Paper past website Auckland Chronicle and New Zealand Colonist newspaper 19 December 1844)

New Zealand Spectator and Cook's Strait Guardian newspaper 21 December 1844

Again within the next six weeks the early crop of potatoes will be gathered in and the natives are now busy planting their main crops which will not be fit to dig before the beginning of May

and unless we have been misinformed Te Ringa Kuri and others have prepared for planting potatoes in the district of the Hutt.

(Reference Paper past website New Zealand Spectator and Cook's Strait Guardian newspaper 21 December 1844)

In March 1844 William Spain visited Te Kaeaea again; he found him with his people engaged in cutting a line 30 or 40 yards wide and nearly a mile in length. Asked his purpose Te Kaeaea replied, 'I am cutting a line according to the directions of [Te] Rauparaha, to divide between the lands of the European and our own.' When Spain protested, Te Kaeaea reminded him that Te Rauparaha and Te Rangihaeata had refused to agree to the boundaries set by Spain for the New Zealand Company. He intended to continue the line across the valley.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1845

Auckland Chronicle and New Zealand Colonist newspaper 16 January 1845

We understand that the Superintendent has been most assiduous in coaxing the natives to leave the Hun, according to a promise said to have been given to the chiefs at Waikanai, when Captain Fitz Roy, handed over to them four or five hundred pounds of the Company's money. All his Honour's endeavours, have however, hitherto been without avail, and Te Ringa Kuri has got his seed potatoes ready to be planted on Mr Swainson's land. It is rumoured that the Maories have, in this transaction, completely taken in the Governor, Mr, Hadfield, and all engaged in it, that is to say, that they have displayed their habitual trickery and ignorance of moral obligations by flatly declining to give that for which the money was paid.

(Reference Paper past website Auckland Chronicle and New Zealand Colonist newspaper 16 January 1845)

Daily Southern Cross newspaper 18 January 1845

Again, within the next six weeks, the early crop of potatoes will be gathered in, and the natives are now busy planting their main crops, which will not be fit to dig before the beginning of May, and unless we have been misinformed, Te Ringa Kuri and others have prepared for planting potatoes in the district of the Hutt.

(Reference Papers past website Daily Southern Cross newspaper 18 January 1845)

Wellington Independent newspaper 19 July 1845

The Hutt question appears to be narrowing itself. The natives from Wanganui are to retire as they one and all are without pretence for occupying the lands given out in that district by the Company. Te Ringa Kuri we are assured is unsupported by Porirua Meeting and will have to content himself with native reserves in an about Kai Warra Warra. There is however a chief and small body of followers considered by the natives to have a right of residence in the Hutt district and he and they it is stated will be satisfied with sufficient land in the Upper Hutt. We find that there are two or three native reserves there but whether they will be sufficient we know not. If they be there can be no possible objection to forthwith putting them in possession of the same. But should more land be need the question will arise as to how the demand is to be satisfied for we assume the settlers would not be foolish as to be parties to bloodshed if it can be possible avoided with a reasonable prospect of general possession and permanent peace or hopeless assault or resistance on the part of the native population. We find there are sections in the Lower Hutt and elsewhere set aside for the natives. These or some of them might be exchanged for lands in the Upper Hutt and a reasonable allowance we assume would be made by resident proprietors or agents for the advantages derived from the exchange of lands far distant for those in the proximity of the town.

(Reference Paper past website Wellington Independent newspaper 19 July 1845)

1846

Chief Taringa kuri was residence in Kaiwharawhara and later in Whirinaki (Silverstream)

New Zealand Spectator and Cook's Strait Guardian newspaper 28 March 1846

Constable Stratford deposed, that having received instructions from the Superintendent to take a party of natives up the Hutt to remove their canoes, he had proceeded thither the previous morning for that purpose, on his return he saw Te Ringa Kuri near the pa, he asked him what he was doing there with so many natives, he replied he had left one letter for the officer of the stockade, and another for him, the witness, when he arrived at the stockade, the sergeant gave deponent a note from the Superintendent, directing him to ask Major Arney's permission to allow Te Ringa Kuri and his natives to have some potatoes while they were up the Hutt, and when they had got away their canoes, to allow them to have some more. The Prisoner in his defence stated that on the day previous he had gone to gather potatoes on the ground which Te Ringa Kuri had cultivated, that he saw master Stilling there, he denied having used any threats whatever towards him, he thought master Stilling appeared, very much frightened, when he saw the natives in the potatoe ground. The prisoner was discharged.

(Reference Papers past website New Zealand Spectator and Cook's Strait Guardian newspaper 28 March 1846)

07 April 1846 Wellington

Schedule of tender for the supply of Potatoes to the Native of followers of Te Ringa Kuri [sic] received in pursuance of Public Notice dated 7th April 1846

Receiver of article = Potatoes

Levin & C = per ton £4 if delivered to store or £4 10s 0d if delivered to order on Town

William Ebden = per ton £4 0s 0d

Charles Mabey = per ton £2 5s 0d

Mabey informed accordingly 15 April 1846 A second letter to supply ½ ton instead of ton

The above Tenders were opened in my presence this day and Charles Mabey is approved by the signed W Richmond Superintendent

Wellington April 1846

(Reference Archives NZ Wellington R24080031 AGGM W5932 25027 box 1 ae Four tender for supply documents approved by W Richmond Superintendent in 1846. Two tenders are for the supply of stationary to Wellington government offices by Robert Stokes in September. The third is for the "supply of potatoes to the Native followers of [chief] Te Ringa Kuri received in pursuance of a public notice dates 07 April". The tenderers were William Eden, Charles Mabey and another [illegible]. The fourth is for "the erection of a Native Hospital" in the year 1846)

New Zealand Spectator and Cook's Strait Guardian newspaper 25 April 1846

Te Ringa Kuri and two other natives went in the *Driver* to Auckland and by this means the district has been relieved for the present of a very troublesome character.

(Reference Papers past website New Zealand Spectator and Cook's Strait Guardian newspaper 25 April 1846)

New Zealander newspaper 02 May 1846

For the defence, a number of natives, including Te Ringa Kuri, the chief of the natives lately intruding on the Hutt, were brought forward to prove that the prisoners were during the whole of the day in question, at Kai Warre. Those of the natives who professed to be Christian were sworn, the evidence of the others was taken upon their affirmation, pursuant to the provisions of the Unsworn Testimony Ordinance. E Warre, son of E'Puni, chief of Petoni, and several others gave evidence to the effect that Wiremu came down to Kai Warre with them, on Saturday, and stayed during the Sunday. Te Ringa Kuri, and a number of his people gave evidence in almost the same words, that the other prisoner had left the Hutt, with Te Ringa Kuri and the other natives, and remained there since, and particularly was playing cards and otherwise amusing himself on the day in question.

(Reference Papers past website New Zealander newspaper 02 May 1846)

30 May 1846 - 31 August 1846 [1846/1158]

30 May 1846 Wellington

Sir

I have the honour to enclose the copy of a Document signed by the Chief Taylor who in the absence of Te Ringi Kuri was deputed by him to manage about the lands for the Kaiwara Natives.

I have directed them already in His Excellency's instruction to be provided with tools from which their clearing and cultivation.

I have the honour to be Sir your humble servant

Signed M Richmond

NOTE another letter written in Maori translated above
I Taylor having been Departed by Taringi Kuri to avenge for the Land for him, myself and the Tribe living at Kairawa do hereby agree to take as ace Equivalent for all other Claims the Government Domain as provided out to us by Mr T Fitzgerald with the Block of 200 acres behind Kaiwara provided there be cultivated in the matter the old Cultivation which the formerly cleared

New translator H Tacy Kemp

(Reference Archives NZ Wellington R23519172 ACGO 8333 IA1 150 1846/1148 [7 items in list the last 2 items relate to 1846/1158 from Matthew Richmond Superintendent of Southern Division Wellington to Colonial Secretary Auckland 31 August 1846 Copy of agreement with Taringa Kure and his tribe & 1846/811 from Matthew Richmond Superintendent of Southern Division Wellington to Colonial Secretary Auckland 18 June 1846 Agreement with Taringa Kuri's tribe for Land for the Kaiwara Natives year1846)

11 July 1846 - 18 June 1846 [1846/811]

The Taringa Kuri, Tura Weta [sic] and the Natives belonging to the Ngata Tama tribe living at Kaurarawa consent to receive the Land near Kaiwararwa vizt. No 4 Harbour district as a cultivation for us with the Government Reserve and the Block of one hundred acres out of the large tract behind Kaiwara on which is to be included an old Cultivation containing about ten acres No 4 Section above mentioned re cultivation for this year only and only by the consent of the owner at home will it become ours entirely on the other hand of the objects we promise to vacate that piece of land. The final Settlement for all our former Cultivations and any other claim whatsoever will be the confirmation of this piece of land by letters from England for our use for ever or another piece of land to be given us by the Government in the event of a refusal by the owner in England to dispose of this Section.

This book was signed by us on eleventh day of July 1846

(True translation)

NOTE another letter written in Maori translated above

(Reference Archives NZ Wellington R23519172 ACGO 8333 IA1 150 1846/1148 [7 items in list the last 2 items relate to 1846/1158 from Matthew Richmond Superintendent of Southern Division Wellington to Colonial Secretary Auckland 31 August 1846 Copy of agreement with Taringa Kure and his tribe & 1846/811 from Matthew Richmond Superintendent of Southern Division Wellington to Colonial Secretary Auckland 18 June 1846 Agreement with Taringa Kuri's tribe for Land for the Kaiwara Natives year1846)

Nelson Examiner and New Zealand Chronicle newspaper 01 August 1846

On Friday evening last two natives were seen on the ground and were driven off by white man. Te Ringa Kuri threatened Mr Woodward on Friday last what he would do to him provided he ever went back and reoccupied his land.

(Reference Papers past website Nelson Examiner and New Zealand Chronicle newspaper 01 August 1846)

27 August 1846 - Final Arrangement with Taringa Kuri for Land at Kawarra 1846

Name of district = Makara

Number of Section surveyed on plan = 40

No of Section chosen on plan = 40 No of Native Reserve = 4

Name of district = Oharura

Number of Section surveyed on place = 71

Number of Section chosen on plan = 67

Number of Section left and chosen = 4

Number of Section Reserved = 15

Number of Native Reserves = 5

No of Native Reserves Reserved = 2

Total Number Sections

Number of Section surveyed on Plan = 111

Number of Section chosen on plan = 107

Number of Section left and chosen = 4

Number of Section Reserved = 15

Number of Native Reserves = 9

Number of Native Reserves Reserved = 2

Total Number of acres

Number of Section surveyed on Plan = 11100

Number of Section chosen on plan = 10700

Number of Section left and chosen = 400
Number of Section Reserved = 1500
Number of Native Reserves = 900
Number of Native Reserves Reserved = 200

We have received on the 27 day of August in the year one thousand eight hundred and forty six from the Directors of the Company of New Zealand at London the payment being made by William Wakefield the agent of the said Company one hundred pounds in money a full payment in full satisfaction an absolute surrender of all our [Maori word hard to read] to all our Claimant in all our Lands which are written in the Document [hard to read] to this vizt. All the places at Oharia At Makara and in neighbourhood of Port Nicholson New Zealand, and on the other land the Pas the Cultivations the sacred Places and the places recorded will remain alone for as and the consent ourselves to write our names in a Land conveying Document hereafter if asked to write them to the Directors of the said company of all our Claims within the said Lands the only places left for us are those above mentioned.

Note other side of this document is written in te rao (Maori)

The document is signed by

*Taringa Kuri – Ngpapa Hakaraia – Natiopira Hearawaira – Ihaia Ekiri Tenrrenu
Tapoto Kaikimu Teahupatu – Terangikatatio - Ko Pati*

(Reference Archives NZ Wellington R17053680 AAYZ 16001 NZC 133 5 24/10 Deed of sale of lands near Port Nicholson from Taringa Kuri, Hakaraia et al to the New Zealand Company 27 August year 1846)

Wellington Independent newspaper 30 September 1846

Intermixed with these were a few refugees from Wanganui, and a portion of the Ngati tama tribe under their chief Te Ringa Kuri. But Te Ringa Kuri had not the nerve openly to side with his fellow intruders, consequently when he found the Governor was in earnest, he quietly retired with his party, and left, about one hundred and fifty men to oppose the force which the authorities could bring to bear against them.

(Reference Paper past website Wellington Independent newspaper 30 September 1846)

02 October 1846 Accounts for entertainment of Chief Taringa Kuri

16/1463 03 October 1846 G Clarke junior for entertainment of Chief Taringa Kuri
Auckland 02 October 1846

Sir I Have the honour to request that your will be good enough to submit the enclosed accounts for the authority and approval of His Excellency the Lieutenant Governor.

The expresses to which they refer were incurred in entertaining Taringa Kuri one of the chiefs of Port Nicholson and his two attendants according to the directions of the Governor.

I have the honour to be Sir - Your most obedient Servant

Signed George Clarke junior

Account enclosed (no copy attached to record) £6 9s 0d

The Honourable – The Colonial Secretary Signed Micholson

Written in red - Acct Appd on June Mr Clerke ford 07 October 846 Authority 46/191

(Reference Archives NZ Wellington R23519215 ACGO 8333 IA1 51 1846/1463 George Clarke junior Auckland to Colonial Secretary Auckland 02 October 1846 Accounts for entertainment of Chief Taringa Kuri 1846/1464 – Thomas Ringrose Atykins Inspector of Police Auckland to Colonial Secretary Auckland – 03 October 1846 Requisition (firewood) 1846/1467 from J S Polack USA Vice Consul Auckland to Colonial Secretary Auckland – 03 October 1846 Respecting sale of Allotment 1 section 3 years 1846)

The determination of Te Kaeaea to retain mana over Upper Hutt could not be challenged officially until 1846, when George Grey arrived as the new governor. Equipped with sufficient troops to force the issue, within two days of his arrival he had induced Te Kaeaea to promise to withdraw his people from the Hutt Valley, but Te Kaeaea wanted compensation for the 300 acres of potatoes he had in the ground. The governor refused to discuss compensation until Te Kaeaea had actually left. He and his people did leave, but when he saw that settlers immediately began to take possession, he returned. On 24 February 1846 troops were marched in; the next day Richard Taylor, CMS missionary at Wanganui, came to negotiate. He managed to persuade Ngati Tama and Ngati Rangatahi to withdraw, but reported that 'low Europeans' had plundered the houses and plantations, broken into the chapel and stolen canoes. Te Kaeaea remarked: '*thought the word of a Governor was sacred, but now I see that he too is worth nothing in the eyes of his own people*'.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

The chapel in the article above is perhaps the Whirinaki chapel in Silverstream.

By May 1846 Grey had successfully detached Te Kaeaea and Ngati Tama from Ngati Rangatahi. Their immediate needs were met with 300 acres at Kaiwharawhara and with monetary compensation for their crops. Te Kaeaea was got out of the way by sending him on a visit to Auckland.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1847

Wellington Independent newspaper 09 January 1847

Disbursements – Miscellaneous viz:

4 months Rations to Kai Wara Wara Natives under Te Ringa Kuri £54 15s 0d

(Reference Papers past website Wellington Independent newspaper 09 January 1847)

1850

01 June 1850

03 June 1850 Donald McLean Land Commissioner stating his desire to have a meeting with Taringa Kuri & other Chiefs

The Honourable the Colonial Secretary Wellington

Wellington 01st June 1850

Sir

In the event of there being a few days delay in receiving the second instalment of the Rangitkei purchase money I have the honour to acquaint you for the information of His Excellency the Hr Governor that I am desirous to have a meeting with Taringa Kuri and other Chiefs who are anxious to see me respecting their claim to land between Taranaki and Mokau.

I sought His Excellency approve of my enquiring into these claims I have to request that I may be allowed a room in Town convenient situation where I can assemble the natives.

I have the honour to remain Sir Your most obt. Servant

Donald McLean Land Commissioner

Memo

The unoccupied room in the Colonial Offices intended for the Legislation Council will do very much for the purpose required by Mr McLean

Signature [sic A Daniel] June 3/50 signed

Approved S Lyn

W McLean informed 4 June 1950

(Reference Archives NZ Wellington R24516469 ACFP 8217 NM8 40 [77] 1850/426 Donald McLean Wellington 03 June 1850 Stating his desire to have a meeting with [Taringa Kuri] and other chiefs year 1850)

In the 1850s government officials feared that Te Kaeaea might join the return of Taranaki peoples to their ancestral lands. To prevent this, Donald McLean purchased £400 worth of land in the Hutt for Te Kaeaea and Ngati Tama; the old chief and his people had repaid this sum by 1860.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1850s (Land in Upper Hutt)

Taringa-Kuri has an interest for this part of the valley, because, although his home pa was at Kaiwharawhara, he frequently resided at the pa which occupied the land whereon is built the Home of Compassion, at Silverstream. It is as well to state that when Taringa-Kuri saw the goods which Colonel Wakefield was giving as the price for the Wellington lands, he withdrew his opposition, and became one of the signatories of the deed of sale.

(Reference Papers Past website Upper Hutt Weekly Review newspaper 08 October 1937 page 1)

Pumpkin Cottage Silverstream - The building was unremarkable in itself a two room pitched roof cottage with veranda, built of local matai. Ngati Tama chief Te Kaeaea stayed there when he

visited the nearby Whirinaki Pa from the 1850s. Pumpkin cottage was moved further up Hutt Main Road to its present site sometime after Te Kaeaea's death in 1875 [died 05 October 1871].
(*Bohemians of the Bush – Pumpkin Cottage Impressionists page 6-7*)

Another story states that the cottage was moved across the road perhaps on Thomas Cotter's property and became known as the Pumpkin Cottage. Another story states that Thomas Cotter built the cottage in 1874. Further details about the cottage are located in the Upper Hutt project section Houses document named Pumpkin Cottage.

1851

Native Secretary Office

28 July 1851

Lieu for His Excellency
The Governor in Chief

By His Excellency command
Enquiries have been made of William Fitzgerald in reference to some land for the Native (King Taringakuri). That Gentleman states that there are now no Sections to be obtained on the Hutt. Some few acres 4 or 5 indifferent spots might be got but at a very high prices.

H Tacy Kemp
The Honourable

The Colonial Secretary Wellington

(Reference Archives NZ Wellington R24517732 ACFP 8217 NM8 48 [59] 1851/994 H T Kemp 30 July 1851 In reference to some land for Native King Taringakuri year 1851)

1856

In 1856 some of Te Kaeaea's Taranaki people squatted on the Pakuratahi reserves in order to live near their chief

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1857

Maori population in the Upper Hutt district was 124

18	Males under 14 years of age	16	Females under 14 years of age
53	Males over 14 years of age	37	Females over 14 years of age
71	Males total	53	Females Total

(Reference New Plymouth Puke Ariki Library Archives 1857 New Zealand Statistic volume)

1860

Wellington Independent newspaper 10 April 1860

Rumours [various details not transcribed] The absurdity of this report will be at once seen when we state that the Natives in the Hutt – men, women and children, only number from 200 to 300 of whom probably very little more than 100 are men. Taringa Kuri the principle speaker has been ill in bed for some days and is there still. The Hutt natives are exceedingly indignant and succeeded last night in tracing the origin of the report to a Tahitian whom they detained at Epuni's pa, intending to bring him into town today.

(Reference Paper past website Wellington Independent newspaper 10 April 1860)

Wellington Independent newspaper 05 June 1860

Native Meeting at Wairarapa – [various details not transcribed]

I went on to the residence of Wikitoa Taringa Kuri. When we met he cried and our love was great to each other. When the crying was ended, I arose and said "These are my words to you. I am come to see you, and to hear your words of love to our Europeans. Do not cease to love them; you have known them for twenty year, and they have been kind to yourself and Honiana Te Puni. I am sad about the flag that was brought by the companions of Wi Tako to trouble us". The old chief replied, "Let u=that flag be buried do not hoist it". He then said how please he was to see me and that he would not forget his Europeans, he also said that something the Europeans had said was very bad, it was this "that soon the natives would all

be killed and that was why they had been sad. I replied that it was only a low Europeans that would say so. He said that when I passed again I must call to see him that was all we said. I went on and slept at Pakuratahi. On the evening of Monday the 21st I reached the Rev Mr Ronaldson's at Papwai.

[various other details not transcribed]

Te Waikitoa (Taringa Kuri) and his people are the same mind respecting the flag; they condemn the hoisting of that flag; some of their people have gone to Otaki about the Maori flag that was brought from Waikato to tell them not to hoist it.

I saw Taringa Kuri on Monday he told me that there was to be a meeting at Wi Tako's for the purpose of writing to put down the flag.

(Signed) Tamihana Te Rauparaha

(Reference Paper past website Wellington Independent newspaper 05 June 1860)

Wellington Independent newspaper 09 October 1860

McLean informs the Governor that Wi Kingi and his people had over and over again offered to sell Waikanae – but that he had steadily refused the offer lest they should go to Taranaki. The of course was before their migration in 1849 also that Te Ringi Kuris offer elsewhere had been refused for the same reason. Thus the interests of Wellington have been sacrificed for the benefit or supposed benefit of Taranaki.

(Reference Papers past website Wellington Independent newspaper 09 October 1860)

In 1850s Donald McLean purchased £400 worth of land in the Hutt for Te Kaeaea and Ngati Tama; the old chief and his people had repaid this sum by 1860.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1863

New Zealander newspaper 11 April 1863

On our homeward course we paid a visit to a pah of Tauringa Kuri a beastly savage whose appetite affected small children as a much preferable dainty to suckling pig, and who had a unenviable notoriety of being one of the most insatiable man eaters of the olden times. He assumed the courteous in the most gracious manner and amidst shouts of laughter from his tribe and ill repressed indignation from some of us he whipped off one gentleman's spectacles and donned the gold lace cap of the exquisite of our party totally unprepared for such abominable contamination - Voyageur

(Reference Papers past website New Zealander newspaper 11 April 1863)

1868

A request to Grey to give them reserves was refused and they returned to Taranaki in 1868; Te Kaeaea accompanied them on a last visit to his home territory. In the same year Te Kaeaea was receiving an annual pension for '*Services rendered to the Government*'. He was listed as '*Wikitoa Taringa Kuri*'.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

1869

Wairarapa Standard newspaper 01 July 1869

Sir G Bowen's visit to the Wairarapa – Government House Wellington 20th February 1869
[5] I may be permitted to take this opportunity of mentioning that on my journey back from the Wairarapa I took the opportunity of visiting at his "kainga" or village about twenty miles from Wellington, the famous Ngatiawa chief Taringa Kura (ie dog's ear) the last survivor of those who had seen Captain Cook on one of his voyages to New Zealand. The first English settlers in this country state that Taringa Kuri was a very old man on their first arrival here, thirty years ago, and his age is now generally believed to exceed considerably one hundred years. His is extremely feeble, but in common with his people he expressed much gratification at my visit.

(Reference Papers past website Wairarapa Standard newspaper 01 July 1869 page 4)

Evening Post newspaper 27 August 1869

-but the inferior light which Wellington is obliged to put up with has certainly been barren of such results, within the memory of Taringa Kuri who is generally allowed to be the "oldest inhabitant".

(Reference Papers past website Evening Post newspaper 27 August 1869)

Wellington Independent newspaper 12 October 1869

Dog's Ear – otherwise known as Taringa Kuri – is or at any rate was so recently as February 1869 a landed gentleman of New Zealand at a village within twenty miles of Wellington. When Sir George Bowen visited him in the winter "he was extremely feeble but in common with his people he expressed much gratification at the visit." Why do we call attention to the elderly New Zealander? Simply because we delight to recognise in Dog's Ear that phenomenon which "we very often talk about but very seldom see "the Oldest Inhabitant. The whole of modern history of New Zealand has transacted itself within the compass of the worthy old gentleman's life. To say that when the first colonists landed they found Dog's Ear ready to receive them and that Dog's Ear even then was a hoary patriarch is to say nothing. Living a healthy and active life on one of the most beautiful climates on the globe and fortunately managing to escape being killed and eaten by his neighbours the aboriginal elder was one of those – it seems incredible but it is true – who had actually seen Captain Cook! Dog's Ear must have been a very juvenile savage at that period; but after all Cook's last voyage was to New Zealand in 1777 only ninety two years ago so that is we assume our friend to be now a hundred – he is stated to be considerable more – he must have been a boy of eight when he saw the greatest of our discoverers. If we will but take trouble then to reflect that a man is still living who knew the islands when there was not a single White upon them not even a solitary deserter from a whaler – is we will only remember that in the lifetime of one native the whole system of New Zealand has been turned upside down and the aborigines in great part dispossessed of their land – it would scarcely seem strange that there should still be some trifling difficulties in that portion of her Majesty's dominions. Add that for all practical purposes this has been done, not within a century, but within the last thirty years, and the present state of the settlements unsatisfactory as it may be will appear on the whole a great deal more prosperous than the most sanguine among the early colonists would have ventured to prophesy.

[various other details not transcribed]

(Reference Papers past website Wellington Independent newspaper 12 October 1869)

Evening Post newspaper 09 December 1870

Funeral of Honiana Te Puni

The most remarkable couple in this remarkable procession were Mr R J Duncan and an old man named Wikitoa Kuri [sic] supposed to be the oldest Maori now alive in the Colony.

(Reference Paper past website Evening Post newspaper 09 December 1870)

Hawkes Bay Times newspaper 16 December 1870

Funeral of Honiana Te Puni

The most remarkable couple in this remarkable procession were Mr R J Duncan and an old man named wikitoa Kuri [sic] supposed to be the oldest Maori now alive in the Colony.

(Reference Paper past website Hawkes Bay Times 16 December 1870)

1871

Wellington Independent newspaper 05 October 1871

Fatal Accident – We are informed that on Monday night a trap, in which there several Maoris, was capsized over the Upper Gorge bank, and that several of its occupants were more or less injured. The trap, it is said, fell on Te Ringa Kuri, [sic] and Monday night he died at Silver Stream. The deceased is stated to have been the oldest Maori in the Province.

(Reference Papers past website Wellington Independent newspaper 05 October 1871)

New Zealand Mail newspaper 07 October 1871

Fatal Accident – We are informed that on Monday night a trap, in which there several Maoris, was capsized over the Upper Gorge bank, and that several of its occupants were more or less

injured. The trap, it is said, fell on Te Ringa Kuri, [sic] and on Monday night he died at Silver Stream. The deceased is stated to have been the oldest Maori in the Province.

(Reference Papers past website New Zealand Mail newspaper 07 October 1871)

Grey River Argus 12 October 1871

We are informed that on Monday night week a trap, in which there several Maoris, was capsized over the Upper Gorge bank near Wellington and that several of its occupants were more or less injured. The trap, it is said, fell on Te Ringa Kuri, and on Monday night he died at Silver Stream. The deceased is stated to have been the oldest Maori in the Wellington Province.

(Reference Papers past website Grey River Argus 12 October 1871)

I am hoping to find someone to translate the newspaper article below.

Waka Maori newspaper 24 October 1871

TE KAEAEA TARINGA KURI

Ko Taringa Kuri tenei kua mate. Ko tetahi ia o nga kaumatua o tera whakatupuranga ka tata nei te whakahemo. Ko te hanga tenei e aroha ai te tangata, ko te ngaromanga atu o nga kaumatua. Kei runga hoki kei a ratou te ahuatanga o mua - te ahuatanga o nga hoa tawhito kua ngaro ki te Reinga, me nga matua nana i tika ai nga tamariki. Ekore e rite nga tamariki o tenei whakatupuranga ki nga matua; he iwi manaaki tangata ratou - te rite hoki te tamaiti ki te papa. Ko nga korero tenei o te matenga o Te Kaeaea. No te ahiahi o te Manei, te tahi o nga ra o Oketopa nei, e hoki atu ana ia i runga kaata ki tona kainga i Heretaunga ratou ko ona tamariki me ona mokopuna - i hoki atu i Poneke nei. I tomo tonu te kaata i a ratou. No te taenga ki te whaititanga o te rori i te pari i Whirinaki ka tutaki pu ratou i tetahi kaata e haere maiana, he pakeha i runga. E tere tonu ana te haere o aua kaata; te kite wawe tetahi i tetahi i te pouri - ki te rawa atu kua pa. Ko te kaata i a Taringa Kuri i te taha ki waho, a taka atu ana i te pari. Ehara i te wahi teitei rawa te wahi i taka ai. Ko nga ringaringa o te kaata i pakaru. Ko nga tangata o runga i maru etahi, i pahore noa ko te kiri o etahi - otira he mea noaiho ena. Engari a Taringa Kuri i mate, i maru ki roto ki tona tinana. To te kaumatua tona ahua hoki he kaha kore, he ngoikore - e ki ana nga tau o Taringa Kuri i tona matenga nei kai runga ake i te kotahi rau. Katahi ka amohia te kaumatua ra ki te kainga e ona tamariki. I te aonga ake o te ra ka ahua pai ia, ka mahara hoki ona mokopuna tera ia e ora. I te Wenerei (te 4 o nga ra) kua kore e takoto te kaumatua ra, engari he noho tu te noho. Kua mohio ia ko tona matenga tena e mate ai ia. Katahi ka poroporoake ki ona tamariki me ona mokopuna: - "Hei konei ra - Kia u ki Poneke, ki oku taonga ki te pakeha i kumea mai ai e au ki uta nei". Ka korero ki ana mokopuna koi puta ke ratou ki nga mea tito noa-ara, ki te Hauhau, ki te tutu noa atu. I muri tata iho o tona poroporoaketanga ka hemo te kaumatua ra i roto i nga ringa o Pene te Riri raua ko Iraia Raniera. Heoi, mate huakore noaiho ana tenei toa taua. Te mate ia i roto i nga riringa, i nga kohurutanga, i nga ahatanga atu o mua, muringa iho he kaata te toa nana ia i patu. Heoti tonu to te tangata tona ahua, he ora noa te ora - e poka pu ana te mate i waenganui o te ora. No te Manei, te 9 o nga ra, ka nehua ki Pitone i te wahi i nehua ai a te Puni. E rima te kau nga Maori ona huanga i hui kia kite i te tanumanga. Ko te Harawira Pihopa o Werengitana te Kai-karakia; ko te Hareti te tangata o te Kawanatanga i tae ki reira. E mohio ana matou ko nga tau o taua kaumatua kua tae ki te kotahi rau kotahi te kau ma rua. Inahoki, whakawaha ana e ia a te Rauparaha i tona tamarikitanga - te kau ona tau i taua takiwa. Na, e waru te kau nga tau o te Rauparaha i tona matenga i te tau 1849 - e iwa te kau ma tahi o Taringa Kuri i taua tau, tae rawa mai ki tenei tau kua kotahi rau kotahi te kau ma rua.

He Rangatira a te Kaeaea no te Atiawa, (nga uri o Awanui-a-Rangi). Tona hapu ko Ngatitama. Ko te kainga tuturu o ratou ko Poutama, kei Mokau, i te taha ki Taranaki. No te tau 1820 pea te Rauparaha me tona iwi i tae mai ai ki tenei pito o te motu, i tona haerenga tuatahi mai. I haere tahi mai ano ratou ko te Kaeaea. No te matenga o nga tangata whenua i a ratou katahi ka hoki ki te tiki i nga wahine me nga Tamariki hei noho mo te whenua. No te tau 1832 ka hoki mai a te Kaeaea i roto i tetahi heke o te Atiawa ki tenei pito o te motu, ka noho ki te Uruhi i runga mai o Waikanae. Kotahi tau iki reira ka hoki ki Ohau. Kotahi tau i Ohau ka hoki mai ki Otaki. Kotahi tau i Otaki ka tae mai te heke a Taranaki, a Ngatiruanui o Patea, i a te Hanataua ma, i a Kukutai, ka hui ki a te Atiawa i Pakakutu i Otaki. Ka tae mai

taua heke ka ara te pakanga a Ngatiraukawa ki a ratou e noho ana i Pakakutu. Te take, he murunga i nga taewa a Ngatiraukawa e aua iwi. Naka riri ka patua, ka mate ko Tawake no te Atiawa. Katahi ka whawhai ki Haowhenua. I te mutunga o te whawhai ka heke mai te Atiawa me Taranaki me Ngatiruanui ki Poneke nei, ara ko te Wharepouri, ko Ngatata te Parawaha (papa o Wi Tako), ko te Puni, ko Rauakitua, me te Kaeaea ano, i te tau 1836 pea. Rokohanga mai ko Ngatiawa ano i Poneke e noho ana; ko iNgatata Piritaka ma, ko te Poki, ko Patu Kawenga, ko Pomare, me etahi atu - no nga heke o mua ratou, ia te Rauparaha ma. Ko te Rauparaha, me etahi atu o te .Atiawa i a te Rangitake, ka nohoki Kapiti ki Waikanae hoki. He toa te Kaeaea i nga pakanga o mua ki Waikato, ki Taupo, ki Rotorua, ki Whanganui, ki Ngatikahungunu nei ano hoki. Ka Whakatika nga taua o te Atiawa ki te patu i a Ngatikahungunu (i muri i to ratou hokinga mai ki konei i te tau 1836) ka haere ano a te Wharepouri me te Puni me te Kaeaea ano. Engari e korerotia ana kaore i uru aua rangatira ki nga riri - he whakaae kau ta ratou. I heke ratou ki Wairarapa noho ai I te tau 1837. No te tau 1838 pea ka hoki mai ki Poneke noho ai. No te tau 1839 ko te Kuititanga, te riri a Ngatiraukawa ki a Ngatiawa i Waikanae. I tikina te pa I te po e Ngatiraukawa kia patua, otira ki hai i mate a Ngatiawa; ko Ngatiraukawa i mate, whati ana hoki ana. I mate ki reira a Ngakuku, a te Mateuruahu, me etahi atu rangatira o Ngatiraukawa. E ki ana na te Rauparaha te whakahautanga kia patua te Atiawa - he kohuru nana i taua iwi. Heoi, he manaaki tangata te mahi a te Kaeaea i enei tau kua hori nei - he manaaki pakeha.

(Reference Papers past website Waka Maori newspaper 24 October 1871 page 9)

Taringa-Kuri died at Petone (Pito-one) on 5th October 1871, and was buried in the small wahi-tapu (cemetery) at the western end of the town.

(Reference Papers Past website Upper Hutt Weekly Review newspaper 08 October 1937 page 1)

Colonist newspaper 27 October 1871

Te Ringa Kuri the oldest Maori in Wellington Province has been killed by a trap capsizing o to him at the Upper Gorge near Wellington

(Reference Papers past website Colonist newspaper 27 October 1871)

But he survived until 1871, dying on 5 October. He was buried in an unmarked grave in the Te Puni family cemetery, on the east side of Te Puni Street, Petone. The bishop of Wellington, Octavius Hadfield, conducted the service.

(Reference Te Ara The Encyclopedia of New Zealand New Zealand Dictionary of New Zealand Biography Te Kaeaea)

After 1871

Long after death of Chief Te Kaeaea newspapers continued to record details about his life. I have placed the details in year order of when they were published. This information is of great value to help us know more about Chief Te Kaeaea who in his later life was known as Taringa Kuri.

In 1884 thirteen (13) years after the death of Te Kaeaea a certificate of title was issued under his name for a parcel of land named "*Mohakatino Parininihi No 3*" at White Cliffs in the district of Mokau in the Provincial District of Taranaki. There is more to the story of this parcel of land which will take further research to reveal.

12 January 1884 - The Native Land Court Act 1880 - Certificate of Title – No 003302

Ordered to be issued by the Native Land Court of New Zealand at a Court holden at Waitara in the district of Taranaki in the Provincial District of Taranaki on the 12th January 1884
Restricted

District of Mokau County of Clifton Provincial District of Taranaki.

In the Matter of a Parcel of Land at White Cliffs in the District of Mokau in the Provincial District of Taranaki called Mohakatino Parininihi No 3

To all to whom these Presents shall come It is hereby certified that the person whose name is written within is the owner according to Native custom of all that Piece or Parcel of Land at White Cliffs in the District of Mokau in the Provincial District of Taranaki called or known by the name of Mohakatino Parininihi No 3 and containing by measurement 483 acres be the

same more or less [plan of land in margin saved as IMG_3126] as the share is delineated on the plan drawn hereon or hereunto annexed. Together with all the rights, members and appurtenances thereunto belonging Te Kaeaea Taringakuri.

In compliance with the direction of the Court this Certificate of Title is issued subject to the following restrictions, conditions and limitations on the ests of the owner under it.

That the land herein comprised shall be inalienable absolutely

By the Court Chief Judge (signed)

Given under the hand of George Boutflower Davy Esquire Chief Judge of the said Court and issued under the seal thereof

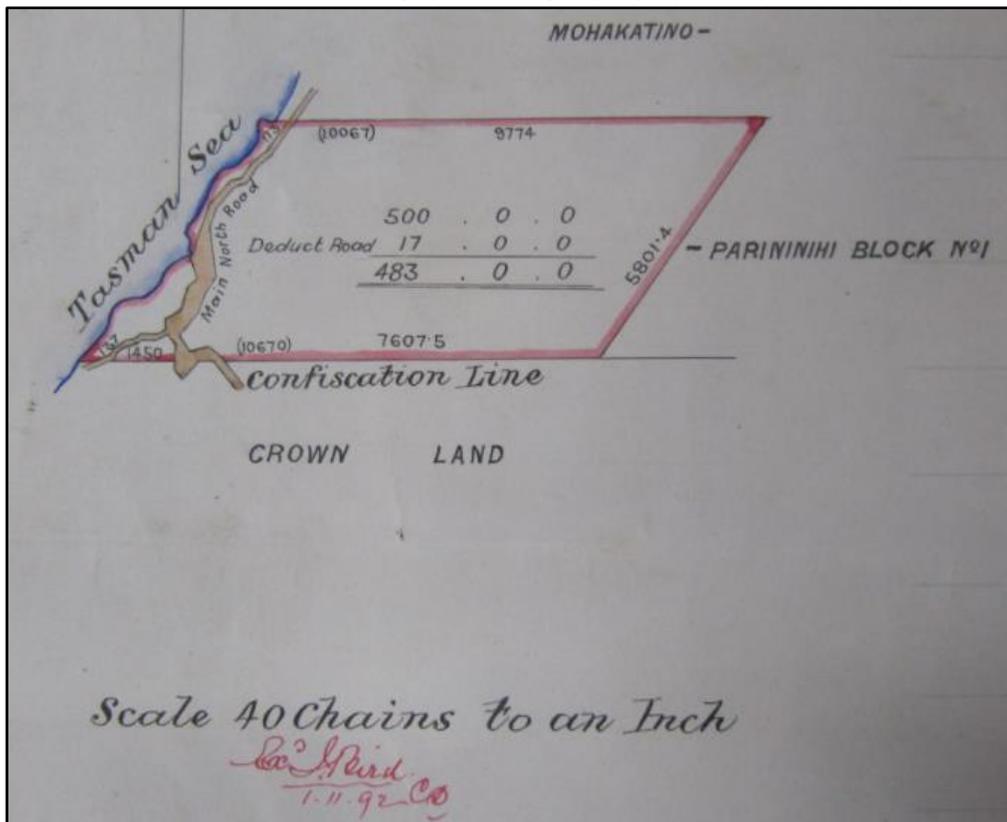
Chief Judge (signed)

Dated the twelfth day of January 1884

For Frederick M P Brookfield Retired Judge

(Reference Archives NZ Wellington R25292392 ABWN W5278 8910 box 22/ 3302 Certificate of Title Mohakatino Parininihi No 3 White Cliffs in the District of Makau in the Province of Taranaki owners/owners Te Kaeaea Taringakuri)

“Mohakatino Parininihi No 3” at White Cliffs district of Mokau in Taranaki



(Reference Archives NZ Wellington R25292392 ABWN W5278 8910 box 22/ 3302 Certificate of Title Mohakatino Parininihi No 3 White Cliffs in the District of Makau in the Province of Taranaki owners/owners Te Kaeaea Taringakuri saved as IMG_3126)

1892

Manawatu Herald newspaper 19 January 1892

Death of Mr T Scott Senior - It is with feelings of deep regret that we chronicle the death, at the ripe old age of almost four score years, of Mr Thomas Scott, the father of Rangitikei settlement. It is now 46 years since Mr Scott, with his wife and four children, two sons and two daughters, came to the district. Prior to that time the deceased gentleman had been engaged in the early war in New Zealand, serving both in the militia and the armed police. While in the latter service he took part in the capture of Te Ringa Kuri, a rebel chief. Mr Scott was born in Fife, and in early manhood came to New Zealand. For several years he carried the mails on foot along the coast between Taranaki and Wellington.

(Reference Papers past website Manawatu Herald newspaper 19 January 1892)

Question when and what date was Te Taeaia (Taringa Kuri) captured. The above newspaper article also appeared in the Evening Post newspaper 19 January 1892 but still no date mentioned.

New Zealand Herald newspaper 23 April 1892

One instance may be mentioned. In their raids the little ghouls Te Ringa Kuri (afterwards chief of Kaiwara Port Nic) and his baboon son crucified with slow torture and derision the Waikato chief Waharon, father of Wiremu Thompson. "the peace maker".

Te Ringa Kuri his son and numbers of the cowardly, cruel, cannibal, calibans had already deserted the pa at night and found their way eastward to the Straits, thus swelling the anthropophagi of Rauparaha.

(Reference Paper past website New Zealand Herald newspaper 23 April 1892)

1909

Manawatu Standard newspaper Tuesday 21 September 1909

Early Wellington - Some Unrecorded Incidents

Mr Duncan Sinclair, of Terrace End, was born in Wellington in 1846, and was therefore one of the first white children born there. His father Mr Hugh Sinclair, came to New Zealand in 1839, and having lived through the troublous times of that important period in the history of the Dominion, his experiences are well worth recording. At last night's meeting of the Philosophical Society Mr Duncan Sinclair read a paper in which a number of interesting incidents of that period, as narrated by his father, were told, in 1836 Mr H Sinclair landed in New South Wales, and was appointed to the staff of the Convict, Governor, Sir John Jameson. The duties were to look after the stores and serve the rations to the prisoners every Sunday morning at 10 am. After that the prisoners were allowed to amuse themselves, just as they pleased, for the remainder of the day, which was usually spent in the boxing ring or in snake hunting. Here were to be seen men whose countenances were stamped with marks of the blackest villainy, while others were, refined, well-educated gentlemen's sons from the Home country, who for some trivial offence were sent out, there to become the associates of the most hardened in crime. Mr Hugh Sinclair was engaged by Mr James Couts Crawford to come over to New Zealand in the "Success," and assist him with the transport of his goods to the various places where he wished to take them in order to trade with the natives for land. The "Success" reached Cook Straits on the 14th November 1839 and anchored shortly after at the Island of Kapiti. They had just missed Colonel Wakefield, who in the ship Tory had sailed north from Kapiti to buy land at Wanganui and Taranaki. A few passengers came over in the Success from Sydney Dr James Taylor, Archie Tod, Mr Rae, and others. They remained on the ship until she reached Port Nicholson, but Mr Crawford and his party went from Kapiti to Maria, with the object of getting to the mainland. The little vessel which took them from the one island to the other was owned by a Captain Munn. The Island of Mana was at that time in the possession of twin brothers named Fraser, and used by them as a whaling station. Here they first saw the celebrated Chief Rangihaeata. Crawford and his party obtained a whale-boat from Fraser Bros, and went from there to the mainland, landing at a place then named Korohowa, just south of Titai Bay. They stayed for the night at an old whaler's place named Sheare. From there the party sailed up past Titai Bay and into the Porirua Harbour. Passing Taupo pa, they landed at a pa near Paremata with the intention of obtaining guides, as they intended to walk from there over to the harbour of Waanganui-a-tera or Port Nicholson. In the meantime they had heard that Col. Wakefield had been in the vicinity of Cook Straits for about three months, and that he had bought, all the land in the neighbourhood of Port Nicholson. After hiring some native guides at Paremata, they started on foot, following up the stream, the track almost, keeping the bed of the creek its far as what is now known as Tawa Flat. From there native track led up a spur of the hill and over to the horo Kiwi district, where it came out on the hill overlooking the Korokoro. When they emerged from the bush they saw the first glimpse of the Harbour of Waanganui-a-tera (now Wellington). Here they sat down to take a rest and view the harbour and its surroundings. To the left of them was the valley of Haereronga (now the Hutt), clothed in its thick forest of bush, with the large native pit on the end of the sandy beach, Petone. To the right of them could be seen a large number of canoes with natives on the harbour fishing.

The native guides discharged their guns to arrest the attention of those who were as they descended the hill the natives in the canoes came on shore and meet them. Their first salute was from the head fighting Chief, Wharepouri (Dark House), who was the chief of the pa at Ngaauranga. From Ngaauranga Mr Crawford's party went round to Kai-whara-whara (the food of the kai-kai). The chief of the pa there was named Te-ringa-kuri (the ear oi the dog). He was well named, too, for he was a rather repulsive looking old native of a rather low type. In skirting round the harbour the next place was a small pa named Ti-aka-wai, and was just behind where the Wellington-Manawatu railway station is now. There was a much larger pa at Pipitea Point, and a smaller one at Kumu-toto, or what is now known as Lindsay's corner, also the pa at Te Aro. At each of these places the native guides had a long "korero" about all that was going on in Cook Straits. All the natives in the harbour wanted to know all the latest news. There was only one white man in what is now Wellington; he was living in a whare owned by one of the whalers named Richard Barrett, situated just about where Molesworth Street intersects Lambton Quay. The greater number of the natives in the various pas were the Ngati-awa, with a few of the Ngati-toa. and Ngati-apa, and they numbered not less than 800 able-bodied men. Although Rauparaha had not pushed his conquest into the harbour of Waanganui-e-tera, yet he claimed ownership. This was given as a reason why the sale of the land to Colonel Wakefield was so easily affected, in order that white men might settle there and help to repel any invasion by the Ngatirnkawa from about Cook Straits. Mr Sinclair related how when first he saw the coast line in and around the harbour from Ti-aka-waito Te Aro Flat. It was difficult to say how much flat land there was between the harbour and the hills at the back, on account of it being nearly all covered in thick bush. Mention was made of the difficulty there was in walking round what was afterwards known as Clay Point to Te Aro Flat, about where the office of the Evening Post now stand. The waves washed right into a steep cliff which was at the time covered with overhanging scrub, and to get round that point the pedestrian had to wait his opportunity as the waves receded to jump from stone to stone, in order to get past with dry feet.

(Reference Papers past website Manawatu Standard newspaper 21 September 1909 page6)

1927

Te Kaeaea was one of the Chief to meet Wakefield at Petone beach when he arrived in Port Nicholson Wellington.

(Reference Papers past website Auckland Star 29 January 1927 page 27 & Evening Post 07 November 1939 page 18)

1937

Upper Hutt Weekly Review newspaper 08 October 1937

Taringa-Kuri - (Contributed by Mr A P Godber Silverstream) - About the year 1824, a section of the Ngati-Tama tribe, of Taranaki, emigrated under the chief Taringa Kuri (Dog's Ear) to Whanganui-a-Tara (Wellington Harbour). They drove out the members of the Ngati-Ira tribe who were living there at the time. Taringa-Kuri was a very tall, active man, well tattooed, and held in high esteem by his people, on account of his bravery in battle. I have notes of two explanations of this chief's peculiar name. When living at Te Namu pa near Tongaporutu, in Taranaki, he was known as Kaeaea, meaning Sparrow-hawk. This was illustrative of his pugnacious disposition, and quick movements when fighting. The first note I have of the change in his name from Kaeaea to Tarmga-Kuri, states it was given to him because of his very keen hearing, and his habit of placing his ear to the ground like a dog when listening for the approach of enemies. The second note, is by the late Elsdon Best, who records that at a gathering of northern tribes, Te Rangi-haeata of Ngati-Toa made a speech. One of his listeners asked the meaning of one utterance. This angered Te Rangi-haeata who sarcastically replied, "You must be dull witted and need dog's ears." From this incident Kaeaea changed his name to Taringa-Kuri. When Colonel Wakefield was seeking to buy the land upon which Wellington is built, his negotiations with the chiefs were strongly opposed by Taringa-Kuri, whose pa was at Kai-wharawhara, now spelt Kaiwarra. He made himself quite obnoxious with his words and antics, whenever Colonel Wakefield sought to address the Maoris. Mr E J Wakefield who was assistant to his uncle, the Colonel, relates how he took a rise out of Taringa-Kuri. One day when the chief came aboard the ship, Wakefield concealed an accordion under his cloak, and marched up and down before Taringa-Kuri, with his mouth

making movements in time with the music. The chief was greatly mystified, and later had to endure much laughter at his expense, when the trick was made known. Taringa-Kuri has an interest for this part of the valley, because, although his home pa was at Kaiwharawhara, he frequently resided at the pa which occupied the land whereon is built the Home of Compassion, at Silverstream. It is as well to state that when Taringa-Kuri saw the goods which Colonel Wakefield was giving as the price for the Wellington lands, he withdrew his opposition, and became one of the signatories of the deed of sale. Taringa-Kuri died at Petone (Pito-one) on 5th October 1871, and was buried in the small wahi-tapu (cemetery) at the western end of the town.

(Reference Papers Past website Upper Hutt Weekly Review newspaper 08 October 1937 page 1)

1939

Te Kaeaea was one of the Chief to meet Wakefield at Petone beach when he arrived in Port Nicholson Wellington.

(Reference Papers past website Auckland Star 29 January 1927 page 27 & Evening Post 07 November 1939 page 18)

Other sources

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- Wakefield E J *Adventure in New Zealand* 2 volumes London 1845 TBT
- Wards, I *The shadow of the land* Wellington 1968 TBT

Hera Katene-Horvath (Aunty Dovey)



(Reference Upper Hutt Library Recollect website Hera Katene-Horvath Aunty Dovey EWC_Mawai_Hakona_00075)

Te Kaeaea older brother had a son Wiremu Katene (0000-1895). A descendant of Wiremu was former well-known Upper Hutt citizen, Hera Katane Horvath (000-1987) known to all as Aunty Dovey. Aunty Dovey was one of the many people associated with the Orongomai Marae and the Mawai Hakona Maori Cultural Association in Upper Hutt.
