

Te Maketu Timeline

600-1000

Māori settlement begins in Aotearoa

1300s

Major canoe migrations from Hawaiki

mid – late 1700s

Noia of Te Waiohua builds a pā at Te Maketu

1769

James Cook arrives in New Zealand

1600s

Māori occupation at Te Maketu

1821 – 1830s

Māori leave Te Maketu during Ngā Puhī raids

1840

Te Tiriti o Waitangi – Treaty of Waitangi

mid 1840s

New pā built at Te Maketu

1863

Māori leave Te Maketu during the New Zealand Wars

1864

Te Maketu confiscated from Māori

1865

European settlers arrive at Te Maketu

1975

Maketu Pā Historic Reserves established

Today

Te Maketu stone. Photo D. R. Simmons 1962

Te Maketu - Cemetery Reserve
Photography: © Arno Gastelger 2003

OUR HISTORY is a booklet series produced by the Heritage Department of the ARC. It is a cultural heritage education and advocacy project established to provide information about local history and regionally significant historic resources.

For further information, see:

- The Cemetery Reserve signage at Te Maketu
- Te Maketu ARC Technical Publication 197 and Poster (contact ARC Ph: 09 366 2000)
- The ARC website (www.arc.govt.nz)

The Maketu Pā Historic Reserves are wāhi tapu (sacred) to Te Waiohua descendants particularly Ngāti Pou, Ngāti Tai, Ngāti Tamaoho, Te Ākitai, Ngāoho and Ngāti Koheriki (Ngariki).

The Maketu Pā Reserves are managed by the Whatāpaka Marae. Please do not remove or disturb any remains. They are an important record of our history and are protected by law.

Produced in association with:
Franklin District Council
NZ Historic Places Trust
Department of Conservation
Whatāpaka Marae Trustees

No. 01

Te Maketu Our History

Whakatepea te kō, kia kotahi We're in it together
09 366 2000 www.arc.govt.nz



Te Maketu



A Special Place

People have been attracted to the rich natural resources at Te Maketu for hundreds of years. Its eroded 1-million-year-old volcanoes provided high, defensible places to live and clear views over the lowlands to the west (Awhitu) and north (Waitemata). Its rich volcanic soils and warm temperate climate were well suited for growing introduced tropical crops like kūmara. Its fast flowing streams provided fresh clean water.

Most importantly, Te Maketu was beside the main trade routes in the region. It overlooked the tracks and roads that ran north and south, from Auckland to Waikato, and east to the Hauraki Gulf. It was also at the head of waterways linked to the Manukau Harbour, which could be reached by canoe in winter.

Early Days at Te Maketu

Māori have been associated with Te Maketu for many hundreds of years. The earliest inhabitants were part of the wider tribal grouping known as Ngāoho. Poutukeka II, the eponymous ancestor of Uri o Pou and Ngāti Pou, lived there in the 1600s and was buried there on his death. In this period Te Maketu was also the home of the Ngāriki ancestor Whatuturoto.

Sometime between 1740 and 1780, a Te Waiohū chief called Noia built a pā (fortification) at Te Maketu. Noia built the pā after his uncle, Kiwi Tamaki, was defeated at Maungakiekie (One Tree Hill) in Auckland by a combined Ngāti Whatua force. The pā was built on one of the old volcanic cones at Te Maketu. It had terraces, ditches for defense and may also have had a palisade fence made of manuka poles. Houses, storage pits and gardens were built on the terraces.

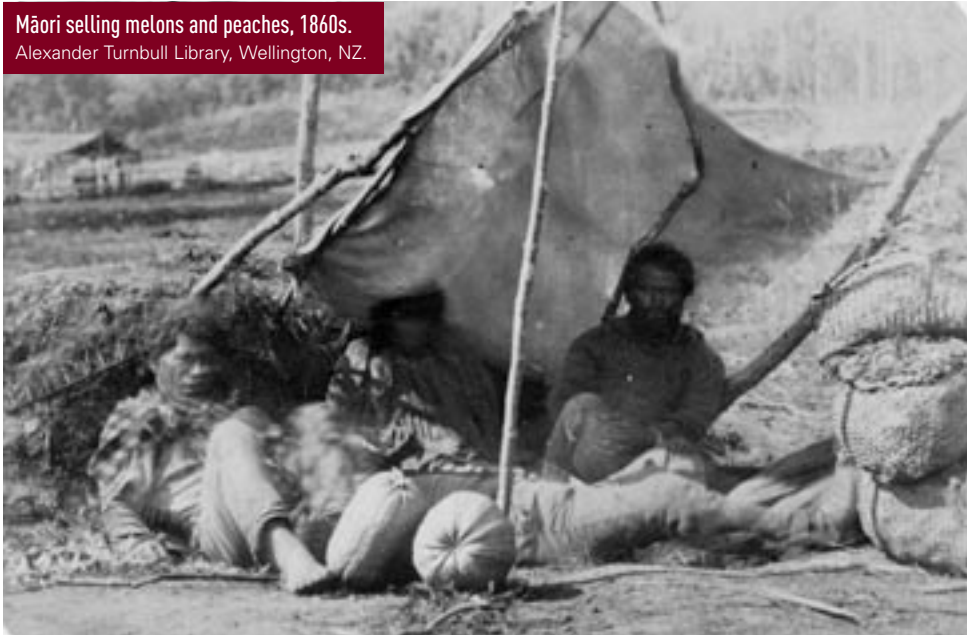
Archaeologists and historians are still uncertain about whether Noia's pā was at the Opaheke or Peach Hill Reserve at Te Maketu.

Retreat and Return

In the 1820s, the northern Ngā Puhī Iwi bought muskets from the Europeans and began to move south waging war. Pā were not designed for musket warfare and the Ngā Puhī raids were devastating.

As Ngā Puhī approached Franklin and Waikato, Māori living in the area escaped by laying trees across the small rivers to delay the approaching canoes. It is thought that Ngāti Pou and Ngātitai were living at Te Maketu at this time. They took refuge in the south until the mid 1830s, when they used muskets and were able to reclaim their territory.

Māori selling melons and peaches, 1860s.
Alexander Turnbull Library, Wellington, NZ.



Peace and Prosperity

When the tribal groups returned to Franklin Ngāti Tamaoho settled at Te Maketu, under the chief Pepene Te Tihi. Ngāti Tamaoho may have occupied the older pā at Te Maketu for a short time, but they also began to cultivate the gentle slopes below the original pā. A few years later they built a new pā adjacent to the cultivated slopes.

This new pā can be seen today at the Cemetery Reserve. The earthworks of this pā are still in very good condition and are now under regenerating bush. This is the largest of the three pā in the reserves. It had a defended area over 200 metres long and the pit and terrace earthworks, now worn by time, are still visible.

By the 1830s, European travellers were passing through the area and several recorded their observations of life at Te Maketu. Edward Shortland (a government administrator and scholar) visited Te Maketu in 1842, where he was fed kūmara from the gardens and fish from the Manukau

Harbour. He commented that the gardens also included peach and fig trees, cape gooseberries and flax.

Soon after Shortland's visit, other travellers mentioned that the old pā on the volcanic cone was deserted and covered in fern and that Ngāti Pou were again living at Te Maketu, in the new pā.

Te Maketu became a prosperous settlement during the 1840s. Several large blocks of land were sold to Europeans at this time, and while the new settlers established their farms, the Māori communities flourished. Te Maketu traded its crops with the local towns of Auckland and Waiuku and further afield with Australia.

War

Life at Te Maketu changed dramatically when war broke out in Waikato in 1863. The dispute was over European pressure for land and control in Waikato. Māori living between Auckland and Waikato were forced to decide whether to give up their guns and support

the Government or to leave their homes and join the Māori King Potatau Te Whero Whero and his followers in Waikato.

Like most other Māori leaders in Franklin, the Ngāti Pou chief at Te Maketu, Hawira Maki, supported Te Whero Whero. Carmen Kirkwood, a Te Waiohū descendant, described how her ancestors left their home at Te Maketu:

'... our tupuna left their homes, belongings, stock, gardens and property from within the Manukau region [today called Franklin] and trekked over land, swam the Waikato River, to reach their relatives to help defend land they had an interest in'.

However, some Māori remained in the disputed area to fight. From high, inaccessible places such as Te Maketu, they attacked European soldiers and settlers on

the newly constructed Great South Road below them. This diverted most of the European troops intended for fighting further south in Waikato, and prolonged the war. In the meantime, many European settlers in Franklin abandoned their homes and sought refuge in the town of Auckland.

Raupatu (Confiscation)

At the end of the fighting, Te Maketu was confiscated from its Māori occupants as part of the Pokeno Block. It was amongst thousands of acres in Franklin taken under the New Zealand Settlements Act 1863.

Some compensation was granted to Māori whom the Government thought had not been in 'rebellion' during the New Zealand Wars. Hawira Maki of Ngāti Pou, the chief who was residing at Te Maketu Pā at the outbreak of war, was the main claimant to

A Fighting Force at Te Maketu

Early in the war new pā defenses were observed at Te Maketu. William Morgan, (a newspaper correspondent and settler in Franklin) reported:

'From the best of information I can obtain, some 150 natives were on the ranges beyond Te Maketu yesterday morning. A flag was seen flying and I believe that a sort of fortification has been erected'.

A few days later he elaborated:

'Riding up the South-road, to our left hand, lay the ranges of Maketu, which of late have been brought before the attention of your readers so frequently. From the road the pa and fortifications lately erected at Maketu are distinctly visible, the earthwork being apparently quite fresh'.

Government troops made several visits to Te Maketu. Captain Von Tempsky, a soldier in the Forest Rangers, observed temporary huts capable of housing 200 men.

The pā on the lower slopes at Te Maketu was defeated early in the war. Morgan gave his opinion about the place in one newspaper report:

'Moketu [Maketu] has been taken, and is now occupied by our troops. It was a hotbed of Kingism - the pa where plans were concocted and bloody resolves made. It was taken in the name of the Queen, and I suppose that implies confiscation. It is a fine piece of country, and I hope to see many of our gallant volunteers getting a slice of it.'

Reports of Māori at the old pā on the volcanic cone of Te Maketu continued later into the war, although they eventually left to join their allies at the front in Waikato.

Te Maketu at the Native Compensation Court in 1865. Maki had been taken prisoner during the war but was later released. The Court gave him 350 pounds. Several survey maps of the area in the 1860s also identify that about 12 acres of land was set aside for Maki, on the site of the Cemetery Reserve. But it appears he never lived there.

Seeking Fortune

After the New Zealand Wars, the Government attempted to establish a strong European presence in Franklin by starting the Special Waikato Immigration Scheme. The scheme offered a free boat trip to New Zealand and a 5 to 10 acre block of land as an incentive to prospective settlers. In total, about 4,000 settlers from 13 ships were recruited from England and South Africa. Many of the settlers at Te Maketu came on the 'Māori' in 1864 and the 'Eveline' and 'Ganges' in 1865.

By this time, there was little sign of the earlier Māori occupation at Te Maketu. When Reverend Lush visited Te Maketu in 1865, he commented:

'Here formerly was a Maori village and there are a number of peach trees and fig trees still standing. All other indications of native settlement have disappeared, and a large tract is divided out into five-acre allotments among some sixty families who have migrated from Africa (the Cape)...'

In fact, most of the early families that settled at Te Maketu were Catholic Irish. Families that settled there included those named Callaghan, Conroy, Cummins, Deveney, Donahoe, Garvey, Guiniven, Higgins, Jennings, Knott, Lynch, McCabe, McCarthy, Maher, Pratt, Quinn, Sheridan, Toomey (Twomey) and Wright. The descendents of some of these families are still living at Te Maketu today, but most have now moved away.

The first few years were very tough for most of the settlers. Many had to wait several months in military barracks or tents

before the land was surveyed and allocated. Financial assistance and employment promised by the Government was largely withdrawn due to the unexpected cost of the fighting. During these years of poverty, the ever-productive peach trees at Te Maketu were a welcome source of food.

In the early years, gum digging and the developing flax industry provided work for some Franklin settlers. But when gold was discovered in Thames in 1867, many went to seek their fortune and returned more prosperous than when they left.

Most settlers cleared and converted their land to pasture or crops. Like the Māori occupants before them, their produce found a ready market in Auckland, which was a long day's journey north.

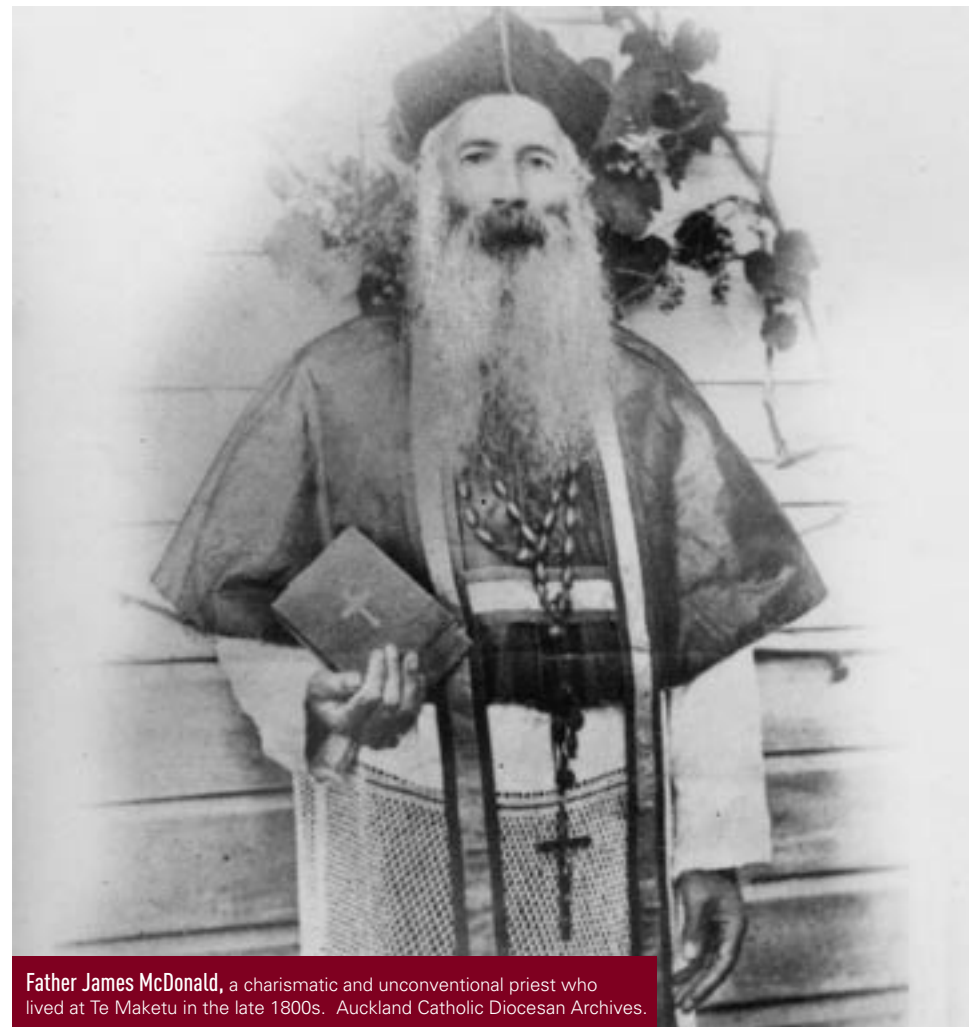
A Catholic Community

A Catholic church was erected on the Cemetery Reserve in 1869. It was built by a German settler, known locally as 'Old Wohl' or 'Wool', under the direction of Father Hoyne who was Pukekohe Parish priest at the time.

The church was built from local trees felled and sawn by settlers. It had a T-shape design, which was more elaborate than other churches in the area. This may have reflected the importance of Te Maketu as a Catholic settlement at the time, as it was the gathering point for the Ararimu and Maketu settlers until a church was built at Ararimu in 1880.

A cemetery was officially set aside at Te Maketu in 1885. Three years later, half the area was reserved exclusively for use as a Catholic cemetery.

Unofficially, the Catholic Church had been using this land for a cemetery since soon after European settlers arrived. The earliest burial in the official register is in 1870, but some were buried there before the register began. Many of the early Catholic



Father James McDonald, a charismatic and unconventional priest who lived at Te Maketu in the late 1800s. Auckland Catholic Diocesan Archives.

settlers are buried in the cemetery and Old Wohl may also be buried there in an unmarked grave.

The Renowned Father McDonald

Shortly after the church was built, Father James McDonald became the Pukekohe Parish priest. His home, known as 'The Hermitage', was near the church at Te Maketu.

Father McDonald was renowned in his parish and in the Catholic Church as a charismatic

and unconventional man who was devoted to his missionary work. He was particularly interested in the Māori people and was Vicar General for Māori in Auckland under four successive Bishops.

Father McDonald also looked impressive. He was tall with long white hair and a long beard, and always wore his official ornate coat. He was known as an excellent horseman and was often seen travelling through the parish with his two horses and Māori assistants.

'The Hermitage' (c. 1870s)

Reverend John Golden visited Father McDonald and wrote a colourful description of The Hermitage and the scene at Te Maketu:

'[The Hermitage]... consisted of one room, and was the home of himself and his Maori valet, Walter, who always travelled with him to the various stations. Along the wall, behind the door, were two beds in line, both upheld by logs, and by boulders taken from the adjoining stream. In the middle of the room was a table. It had no covering, and stood on an earthen floor. Some cooking utensils there were, and the fireplace was large and open with a chimney built of wood and made broad and capacious for safety's sake. Alongside the table ran one bench - there were no chairs. Neither was there such frippery as a mirror. The worthy Doctor wore a full, patriarchal beard and knew not the cares or risks of shaving... The Hermitage had a small pane of glass for a window, but the open door let in plenty of light for the self-sacrificing missionary's needs.

After tea we had a pleasant stroll uphill behind the Hermitage. Only a few chains distant, and in the midst of very romantic surroundings, was the venerated Doctor's famous waterfall. ...We advance with well-bent shoulders under the leafy covering and suddenly stood face to face with the beautiful cascade. The choicest native shrubbery and wild flowers adorned the scene. The pool was small, but very deep, and the romantic Doctor had constructed a rude tackle on its edge for capturing eels, a favourite dish of his, as it is of the Native race of New Zealand...

The Hermitage was aglow with creeping plants in full bloom; that bush and field all round were vibrating with the vesper and matin songs of blackbird, thrush, lark, tui, and other piping birds, all serving their Maker in their own inimitable way.'

The Hermitage is no longer standing, and it was not marked on early survey maps of Te Maketu. Scientific investigations are continuing to determine the location of this important structure.

The waterfall is also on the northern boundary of the Cemetery Reserve. The swimming hole is now much smaller, but is still used by locals today.

St Brigids Church

By 1889, the first Catholic church was in a poor state of repair. It was demolished sometime between 1891 and 1896, but how it came down is unknown.

A new church opened in 1896, under the direction of Bishop G. Michael Leniham. It was located up the hill from the old church site. The Auckland Star provided a description of the event:

'...The new building is erected on an elevated site, and commands a splendid view of the surrounding district...

At the entrance gate a tasteful arch was erected of nikau and fern and other green shrubbery, surmounted in large red lettering by the word welcome... There was a large congregation present, the church, which is a large one for a country district being packed to the doors, many being unable to get inside...'



St Brigids Church at the Cemetery Reserve in 1965 prior to removal. R. G. Wilson photograph.

A Chapter Closes

By the mid 1900s, much of the history associated with Te Maketu had been lost.

The Peach Hill Reserve was set aside as a quarry reserve in 1886 and was worked extensively in the early 1900s. This stopped in 1937 when Māori burials were discovered on the face of the hill. It is possible that the quarrying destroyed almost all of the pā located here. The quarried area was soon overrun with invasive weeds.

The Opaheke Reserve was set aside as a recreational reserve in 1886. It was converted to pasture sometime in the early 1900s and was apparently a popular spot for weekend picnics. A small section of the hill has been quarried, but the pā earthworks are still clearly visible.

Monthly mass was held at St Brigids Church in the Cemetery Reserve until 1967, when it closed due to a diminishing congregation. The church was moved to Ravelthorpe Hospital in 1969, where it stayed until the mid 1980s when the hospital closed. It was

then moved to Selwyn Oaks Retirement Village and renamed 'St Martins in the Oaks', where it remains today.

After the church closed, the management of the Cemetery Reserve was transferred from the Catholic Church to the Franklin District Council. The cemetery was partially closed, and only those with a reserved family plot could be buried there. Many of the headstones deteriorated and were destroyed over the century, leaving unmarked graves.



Te Maketu Cemetery, 2000. I. Lawlor photograph.



Franklin Historical Society meeting at the Peach Hill Reserve in the 1970s. N. Morris photograph.

Care, Conservation and Co-operation

In the 1970s, there were a few members of the local community who kept an active interest in Te Maketu. Amongst them were Mr. Joss Faithfull, who knew much about the history and botany of the area, and Mrs. Ngeungeu Zister, who was a descendent of the Waiohuria chief, Noia.

When a proposal was submitted to extend the quarrying zone at the Peach Hill Reserve, Mr. Faithfull, Mrs. Zister and local resident Mr. Noel Foster began a petition to create a historic reserve. The petition was successful and in 1975 the Department of Lands and Survey (now the Department of Conservation) created the Maketu Pā Historic Reserves.

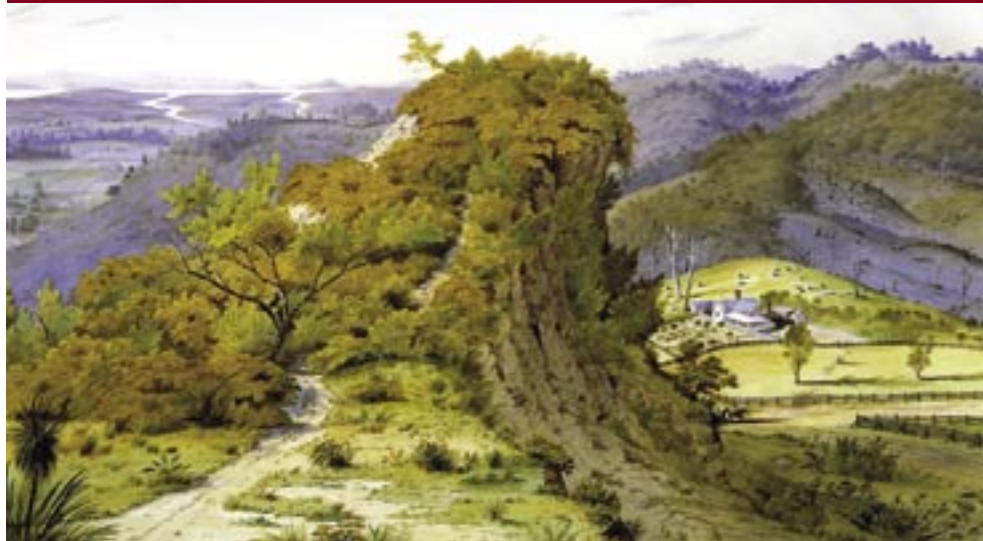
The creation of the Reserves was the beginning of a combined effort by central and local government bodies, Iwi, local residents, the New Zealand Historic Places Trust and conservation groups to protect, conserve and celebrate Te Maketu.

In 2000 the management of the Reserves was transferred to the Whatāpaka Marae Trustees Committee. The Management Plan for the Reserves describes Te Maketu as wāhi tapu (sacred) to Te Waiohuria descendants, particularly Ngāti Pou, together with Ngaitai, Ngāti Tamaoho, Te Ākitai, Ngāti Koheriki (Ngāriki) and Ngāoho. Today, Whatāpaka Marae Trustees are managing the Reserves at Te Maketu, together with the local community and other heritage agencies.



View from the Peach Hill Reserve across to the Opaheke Reserve (skyline), 2000. I. Lawlor photograph.

'View of the Rock of Maketu, near Drury' by Alfred Sharpe, 1880. Opaheke Reserve is in the foreground, with Peach Hill Reserve behind and the Manukau Harbour in the background. Private collection.



Te Maketu: Introduction

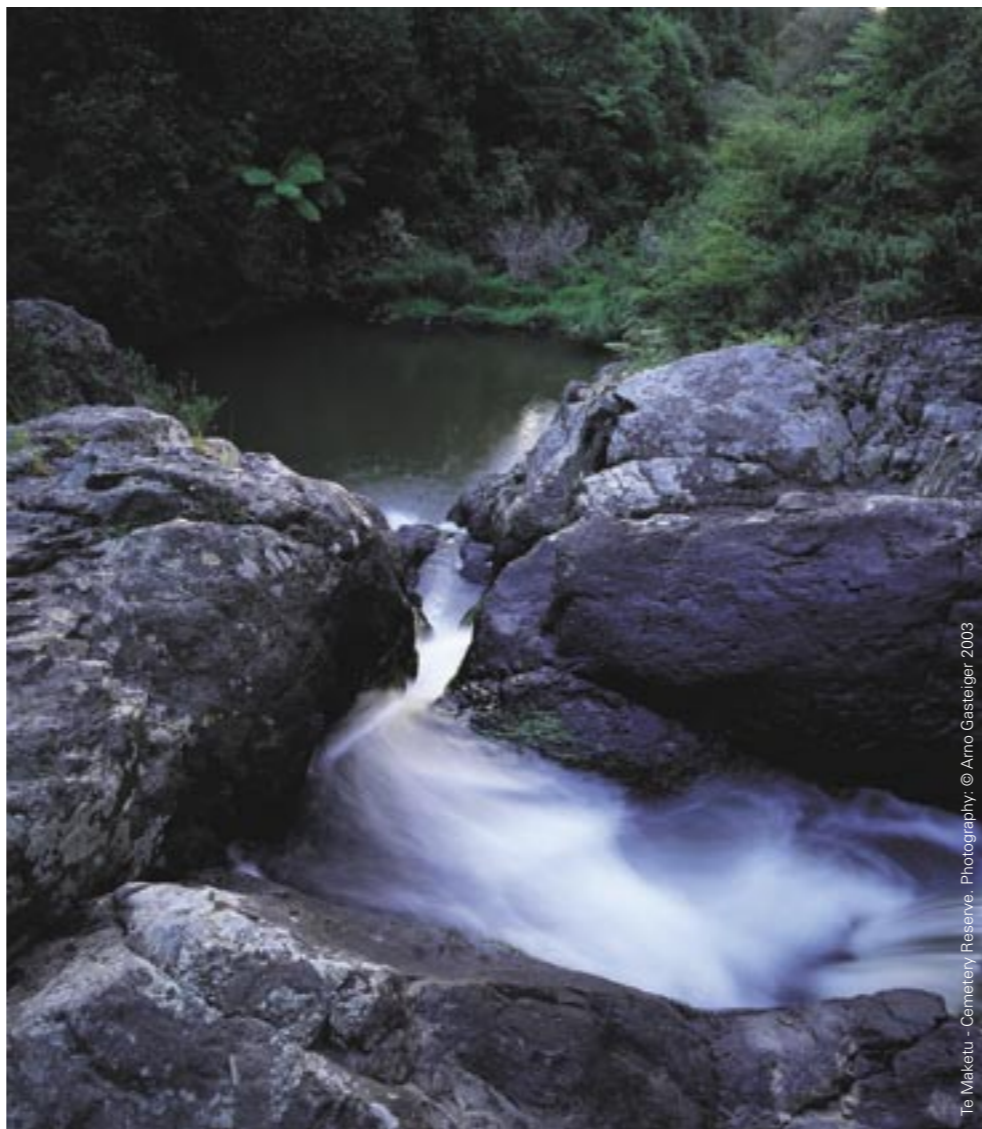
Come to Te Maketu for a glimpse of our past. There are still reminders and signs of those who have lived, worked, fought and died here.

Both Māori and Europeans were attracted to Te Maketu because of its fertile volcanic soils, fast running stream, warm climate, clear views of the surrounding area and closeness to the main roads and tracks.

A pā (fortification) was built on one of the volcanic cones at Te Maketu between 1740 and 1780 by Noia, a Te Waiohū chief. Later, a new pā and large gardens were built below on gently sloping land.

Te Maketu was last occupied by Māori during the New Zealand Wars in 1863. It was then confiscated by the Government and settled by new immigrants from England, Ireland and South Africa who farmed their 5 to 10 acre plots. A Catholic church and cemetery were soon established at Te Maketu.

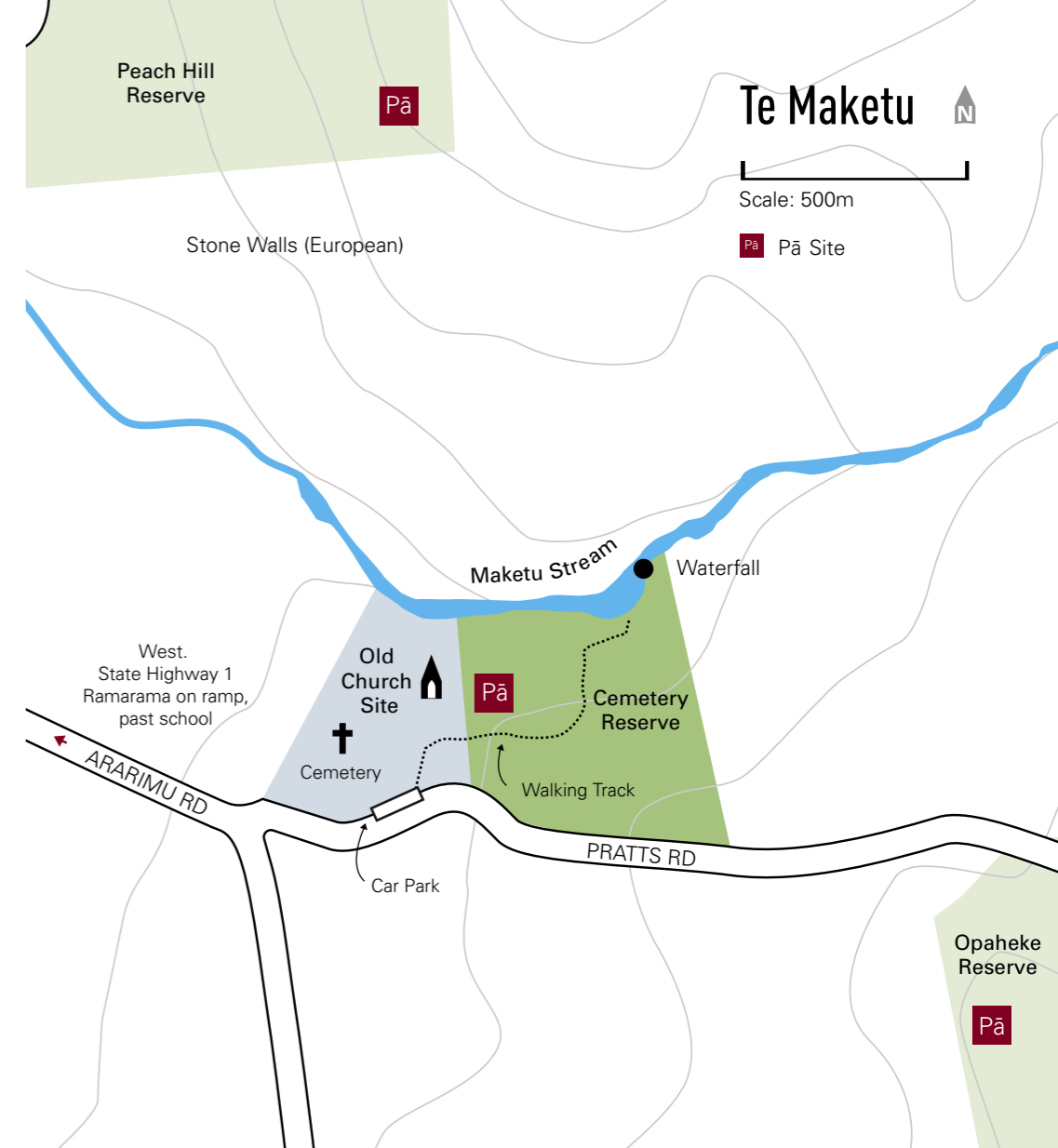
The Maketu Pā Historic Reserves were created in 1975. This was the beginning of a combined effort by Iwi, local residents, central and local government bodies and conservation groups to protect, conserve and celebrate Te Maketu.



Te Maketu - Cemetery Reserve. Photography: © Arno Gasteiger 2003

What to see

At the Cemetery Reserve there is a pā with terraces and pits now covered in trees. The old cemetery - and a church which once stood adjacent, was the focus of this small and proudly Catholic community. A short 5 minute bush walk leads to a waterfall and pool, a favoured spot for a summer swim.



Te Maketu - Regional Location

How to Get There:

Take the Ramarama exit off the Southern Motorway. Travel east along Ararimu Road past school onto Pratts Road.

