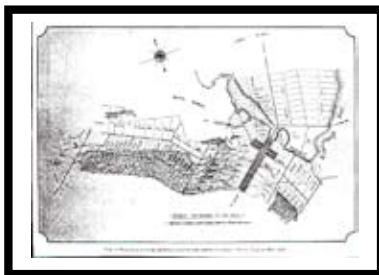


# NGÄTI HÄMUA HISTORICAL EDUCATION SHEETS



Produced by Rangitāne o Wairarapa Inc in conjunction with The Department of Internal Affairs 2008

# NGÄTI HÄMUA HISTORICAL EDUCATION SHEETS

## Whakamohiotanga - Introduction

This education resource provides the reader with information about the pre 1950 history of the Ngāti Hāmua hapū of the Rangitāne o Wairarapa iwi. It follows on from the Ngati Hamua Environmental Education Sheets that were published in 2005.

There are 6 sheets in total with the first providing an overview of the Ngati Hamua hapu and the ancestors from whom the hapu descends. The following four focus on Ngati Hamua associations with different parts of what we now know as the Wairarapa. The sheets start in the Tararua area in the north, move into Te Kauru or the Upper Valley, keep going south to the lower valley and then move out to coastal areas.

There is a special section on Te Ore Ore marae as this is the most well known and often asked about place within the Masterton district.

The reader will learn about places where Ngati Hamua lived, how they lived and the meanings behind local places and landmarks.

Archival photographs, sketches, paintings, maps and recently taken photographs are used liberally. Supporting text is drawn from a variety of sources including tupuna, kaumatua, historians and the writer. The writer has visited a majority of the sites.

The intention of the sheets is to raise awareness of Ngati Hamua history so that all those that have an interest can broaden their knowledge of the many places that are often literally under our feet. As you will see Ngati Hamua and the people from who we descend have been here for a long time, these sheets are an introduction that provides a sample of our broader history.

Rangitāne o Wairarapa and The Department of Internal Affairs are pleased to present this information to the people of the Wairarapa and beyond. This resource was created as part of the Departments He Ara Whakapakari Papakainga project funding which helps whanau, hapu or iwi to create strong communities.

For further information please contact Rangitāne o Wairarapa Rūnanga 06 370 0600

Na mihi nui ki a koutou katoa

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# NGA TUPUNA - THE ANCESTORS

## Nga Tupuna – Introduction

This second sheet introduces the key events and ancestors in the Ngāti Hāmua story including the arrival of Kupe to Aotearoa and the Wairarapa, the Kurahaupō waka and its associated tribes, and key ancestors such as Haunui, Rangitaane and Hāmua.

### Kupe

With the passing of time the famous explorer Kupe visited the Wairarapa in his canoe Matahorua while in pursuit of a giant wheke (octopus). The octopus had stripped Kupe's nets of fish offshore in the ancestral home of Hawaiki. Kupe and his companion Ngake pursued the octopus across Te Moana Nui a Kiwa (Pacific Ocean) before discovering Aotearoa (North Island of New Zealand). After stops at Muriwhenua and Hokianga the Matahorua caught up with Ngake in his canoe Tawhirirangi at what was to become Rangiwahakaoma (Castlepoint). During their stay they named several places including Rangiwahakaoma, (Castlepoint Reef) after a man and literally where the sky runs, Matira, (Castle Rock) meaning lookout, Taurepi (Deliverance Cove) and Taorete (Ocean Beach).

As it turned out, the octopus was giving birth in a cave at the northern most point of the reef. Before Kupe could kill the giant fish it escaped and headed south. The cave was thereafter-called Te Ana o Te Wheke o Muturangi or 'the cave of the octopus of Muturangi' (the octopus being a pet of Muturangi, an enemy of Kupe).

Kupe and his companions chased the octopus south down into Kawakawa (Palliser Bay) The wheke was eventually killed at the entrance of Te Moana o Raukawa (Cook Strait) at Totaranui (Queen Charlotte and Tory Sounds). The eyes of the once great fish were placed on rocks at this place that are called 'Nga Whatu' or 'The Brothers' to this day. Kupe and his family named many other places throughout the Wairarapa and Wellington areas during his travels most noticeably for Ngāti Hāmua, Kawakawa (Palliser Bay), so named because Kupe's daughter made a wreath out of the kawakawa plant for him.

*Photo (right) – aerial shot of Rangiwahakaoma (Castlepoint) with Castle Rock in the foreground and the reef out to the right.*

*There are several interpretations of the meaning of Rangiwahakaoma. One version is that he was an ancestor; the second is that it is the name of a waka and the third is that it means – 'the place to stand to see the running sky'.*







### **The Story of Haunui-a-nanaia**

Popoto and his wife Nanaia had a son called Haunui-a-nanaia who was the ancestor of the Te Ati Hau a Paparangi people of the Whanganui region. Haunui had reason to pursue his errant wife Wairaka who had run off with a slave. He set out from his home at Te Matau a Maui following the path of Wairaka and her lover across the island and down the west coast. After exacting his revenge he decided to go home via the East Coast. Haunui named many of the landmark features that he came across during his journey.

He started back towards Te Matau a Maui. He climbed a high mountain and on reaching the top he sat down to rest. There he thought about what he had done. He named the mountain Remutaka - 'to sit down'. It is now known as Rimutaka. As Haunui sat there he saw a lake before him. When he looked towards the lake the reflection of the sun caught his eyes and made them water. It was this incident that led to the name - Wairarapa. It was not so much the glistening water but the reflection of the sun that caught his eye and made them water. The full saying is found in a number of old waiata that have been left behind, 'ka rarapa nga kanohi ko Wairarapa' – his eyes sparkled hence Wairarapa.

After resting a while Haunui stood up and saw in the distance, at the northern end of the valley, a high mountain standing alone. He concentrated on this mountain as a navigational landmark and named it Rangitumau - meaning 'standing up to the sky' or alternatively 'holding up the sky'. Haunui descended Remutaka and travelled into and up the valley. At the first river he came to he discovered a whare or maemae, the walls and roof of which were thatched with Nikau Palm leaves. He named this river Tauwharenikau - 'the house made of nikau'.

At the next river crossing he sat down on a bank to rest and as he looked down into the water he imagined he could see Wairaka's face which made him sad. This river he named Wai o Hine Wairaka - 'water for his woman' referring to the tears he shed. We know it today as the 'Waiohine' that passes just north of Greytown. He named the next river - Waiawangawanga, awangawanga meaning uncertain or troubled because the river appeared to go in all directions with many bends. We know this river today as Waingawa and it still retains its many braided channels.

At the next river he tested the depth with his tokotoko/walking stick and gave it the name Waipoua. Another term for tokotoko is pou and wai is water. The final river that Haunui named was Ruamahanga meaning 'twin forks' which can refer to the many tributaries that join the river or also to a waka-inuwai (bird snare trough) that he found placed in a fork in a tree by the river.

Haunui returned home on his god Rongomai, a giant eagle that is today seen in the form of a meteor, but before doing so visited Rangitumau to look back over the land he had come from.



*Above photo: Carving of Haunui-a-nanaia by Takirangi Smith*

*This carving was completed in November 1990 in honour of the famous ancestor - Haunui. It now resides in the boardroom of the Rangitane o Wairarapa Inc offices at Te Haamua, Kokiri Place, Masterton*

*Photo – Right: Early photo of the Waipoua River taken from the Landsdowne terrace*



### **Tara Ika and Tautoki**

The union between Whātonga and Hotuwaipara gave us Tara Ika, tupuna of the Ngai Tara tribe that occupied land from Heretaunga to Whanganui a Tara (the great bay of Tara) and back up to Manawatū. The marriage of Whātonga and to his second wife Reretua produced Tautoki.

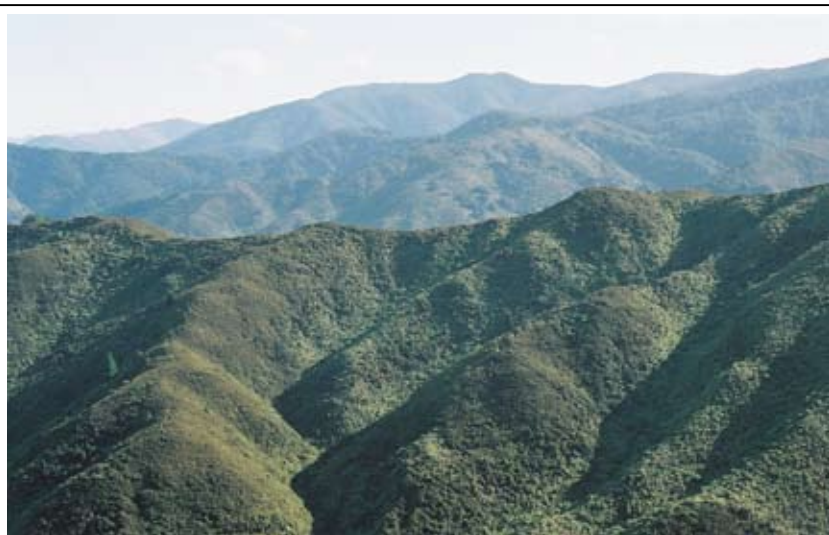
Tara Ika and Tautoki, like their father, became great adventurers leaving a record of their journeys within the names of places all over the lower North Island. One place was Kapiti Island, which full name is 'Te Waewae Kapiti o Tara raua ko Rangitāne', or 'where the boundary of Tara and Rangitāne meet.' In this instance Rangitāne represents the descendants of Tautoki. In this instance Rangitāne represents the descendants of Tautoki. An imaginary line was drawn between Kapiti island and Castlepoint on the opposite coast. The land to the south of the line was Ngai Tara while that area to the north was Rangitāne. The brothers are also associated with the Tararua Mountains, with the meaning of the word being the walkway of Tara due to the regularity with which they walked along the foot of the range.

As a man Tautoki married Te Waipuna, the mokopuna of Kupe and together they had Tanenuiarangi or Rangitāne eponymous ancestor of the Rangitāne tribe from whom Ngāti Hāmua descend.

### **Whātonga names the Tararua Mountains**

One day Whātonga went on a fishing trip to Te Matau A Maui (Cape Kidnappers), the fishhook of Maui, where he caught many fish. In his kete there was a nohu (rock cod) that his wife Hotuwaipara cut her finger on. The couple's first child was named Tara Ika after this event to remind Whātonga of the accident. At this point Whātonga set off again on another journey of exploration. This time he travelled down the East Coast of the North Island, to the top of Te Waipounamu (South Island), Wellington and up the west coast until he came to the mouth of the Manawatu River. Following the river inland he came upon an extensive area of forest that became known as Te Tapere Nui o Whātonga (Seventy-Mile or Forty-Mile Bush) or the great district of Whātonga.

He had been away for a lengthy period of time by now and was thinking about his home and family. As he walked out of the forest into a clearing the clouds overhead parted revealing two peaks on a mountain range. His thoughts turned to his two wives Hotuwaipara and Reretua, imagining that the mountains represented their reclining bodies and so called the mountains Tararua after his two wives. Following this event Whātonga began the long walk home to Heretaunga.



*Photo (right) of the Tararua Mountains taken from Mt Dick, west of Carterton looking south towards the Rimutakas*

### **Rangitāne**

Rangitāne the man married Te Mahue and they had a child Kopuparapara. A second marriage to Mahiti brought about Whetuki. There is not much recorded about the life of Rangitāne although it is known that he lived at Heretaunga with his grandfather Whatonga for a time. Later he had his own pa on the site of the Whakatu Freezing works at Hastings. According to Ngāti Hāmua tradition Rangitāne is responsible for the longest place name in New Zealand. It is said that he sat down on a hill somewhere near Porangahau in central Hawkes Bay where he thought about his family. While doing so he heard the wind make the sound of a flute as it rushed between the hills. He named this place Te Taumata-whaka-tangitangihanga-te-koauau-a-Tanenuiarangi - 'the lookout where the flute of Tanenuiarangi was made to sound.'

Today the wharehau at Kohupatiki Marae near Hastings is called Tanenuiarangi, as is a small settlement that shares the same name. A cave on Kahuranaki Maunga near Te Aute in the Hawkes Bay is said to be the burial place of Rangitāne. For a man for which there is little known his legacy extended across hundreds of years of New Zealand's history. Tribally, Rangitāne became the name under which all the descendants of Whatonga identified themselves. So not only were there four branches of Rangitāne as per the modern political groups; Tanenuiarangi, (Manawatu), Tamaki Nui A Rua, (Dannevirke), Wairarapa and Wairau (Blenheim) but also closely related tribes such as Ngāti Apa, Ngai Tara and Muaupoko.

## Hāmua

Ngāti Hāmua is a hapū (sub-tribe) of the Rangitāne tribe. The hapū is named after Hāmua, a man that lived during the 15<sup>th</sup> and 16<sup>th</sup> centuries. There is not much known about the life of Hāmua although two places are forwarded as the place of his birth. One place that Hāmua may have been born was at Nukutaurua, on the Mahia Peninsula in the Hawkes Bay. The other possibility being that he was born near the present town of Marton in the Manawatū region.

### Whakapapa of Hāmua



As can be seen from the above whakapapa, Hāmua was a child of Uengarehupango and Parutai. He had two brothers and a sister called Hauiti, Te Awariki and Hinekura. The siblings of Hāmua became eponymous ancestors of their own respective hapū although often the descendants of the four children of Uengarehupango used the umbrella name of Hāmua to describe their main affiliation.

Hāmua married Hinerongomai and together they had a son who they called Wahatuara. Wahatuara married Marotauhea through whom twelve children were born. Hāmua was thought to have lived with his family in the Heretaunga (Hawkes Bay) area with his relations. At that time the descendants of the Kurahaupō waka occupied the lower region of the North Island.

### Rangitaane Whakatauki

**“Te tini whetu a ki te Rangi, ko Rangitaanenui ki te whenua”**

***“As numerous as the stars in the sky so are the myriad of Rangitaane on earth”***



## **NGÄTI HÄMUA**

Hāmua was to hold a notable position as the ancestor of a very large hapū that had its own extensive complex of sub hapū. Eventually the names Ngāti Hāmua and Rangitāne became interchangeable for some descendants of both tupuna. This made sense, as one ancestor was a direct descendant of the other, Ngāti Hāmua could never be rightfully claimed as a tribe in its own right. The fact that Hāmua was an uri mokopuna of Rangitāne had to be maintained in order to keep the tribal hierarchy intact. People could and did state that Ngāti Hāmua was their tribe in the sense that it was the largest and most identifiable group for them at various points in time. Actually a friendly debate continues to this very day among Rangitāne kaumātua surrounding the Ngāti Hāmua status as a tribe.

The term matua hapū is sometimes used to describe a large hapū or main-stem hapū, although as already stated Hāmua was sometimes referred to as a tribe. The overall effect of this network was that Ngāti Hāmua maintained a wide sphere of influence over an extensive physical area.

Ngāti Hāmua in the Wairarapa was most prominent in the main valley. This area covered the land from the eastern range of hills to the top of the Tararua Mountains and from the Waingawa River to Woodville. The Ngāti Rangiwhakaewa hapū and its sub hapū mostly populated the area north of Pukaha (Mt Bruce) through to the Takapau Plains in central Hawkes Bay. Rangiwhakaewa was himself a fifth generation grandson of Hāmua so that these people were part of the wider Ngāti Hāmua/Rangitāne complex of hapū. At some point in time the name Wairarapa was used to describe this whole region (much the same as the central and northern parts of our present electoral boundaries). At another stage, two closely related branches of Rangitāne came into being. These are known today as Rangitāne o Wairarapa and Rangitāne o Tamaki Nui a Rua. The two parts of Rangitāne have common interests in the area between Pukaha (Mt Bruce) and Puehuta (near present day Woodville). The major hapū throughout this shared area all descend from Ngāti Hāmua.

Ngāti Hāmua also had pa and kainga outside of the main Wairarapa valley. Some of the areas that they occupied included Mataikona, Rangiwhakaoma (Castlepoint), Waimimiha (South of Otahome), Whareama, Oruhi, Te Ununu (Flatpoint), Waikekeno (Glenburn), Pahaoa, Te Awaiti, and at Whatarangi and Te Kopi along the Palliser Bay coastline.

Further inland, Ngāti Hāmua lived at Parakawhara (Gladstone), Ahiaruhe, Te Atiwhakatu (Mt Holdsworth), Taratahi (Carterton), Wainuioru, Te Wharau, Ngaumu, Te Maipi, Te Hupenui (Blackbridge south of Greytown), Huangarua (Martinborough), Kahutara, Tauwharenikau and Wairarapa Moana (Lake Wairarapa).

People with Ngāti Hāmua whakapapa are also to be found beyond Wairarapa and Tamaki Nui a Rua. The Ngai Te Ao and Ngāti Pariri hapū from the Muaupoko tribe of Horowhenua and Waikanae share very close links to Ngāti Hāmua and Ngāti Hāmua were known to have lived on the shores of Punahau (Lake Horowhenua) at one point. The Ngai Te Ao people lived in the Whareama, Maungaraki and Taueru districts of Wairarapa before moving to the Horowhenua. The people of Ngāti Pariri came from Ihuraua in the Forty-Mile Bush.

Hāmua is not a name that is exclusive to the Rangitāne tribe. There are a number of other tupuna called Hāmua who belong to different tribes and areas. One is Ngāti Hāmua of the Te Ati Awa people of Taranaki. Part of this hapū migrated south to Wellington where it became known as Ngāti Matehou and is associated with Waiwhetu Marae. Another Hāmua is a hapū of Tuhoe whose people live at Ruatoki. The name Hāmua also features in the histories of the Tainui people, the Waikato people and even at Kaitia in the Far North, however the kōrero relating to these Hāmua is different to the Hāmua of the Wairarapa.

Ngāti Hāmua was a major hapū in the Wairarapa and continues to be the paramount hapū of Rangitāne o Wairarapa.

## TE WHENUA – THE LAND

### Te Whenua – Introduction

The relationship Māori had with their land is based on whakapapa. Land originated as a result of the creative efforts of our kawai tipuna (ancestors who first came to these lands). The relationships Māori have with the kawai tipuna and their descendants, are one basis for determining the rights of Māori to use the land. Land was not viewed as a commodity, rather it was perceived as a source of identity, belonging and continuity to be shared between the dead, the living and the unborn.

### The Rohe of Ngāti Hāmua

Although Ngāti Hāmua lived throughout the Wairarapa both inland and on the coast, our inland focus for this section will be the Wairarapa Valley, north of the Waingawa River and up to the township of Pahiatua. On the coast it will concentrate on the area between the Whareama River in the south and the Mataikona River in the north.

#### **Pre European**

Te Tapere Nui o Whātonga (The great forest of Whatonga or The Forty-Mile Bush) dominated the upper valley stretching from the western peaks of the Tararua to the Puketoi Ranges in the east. This huge primeval forest extended as far south as the Opaki Plains (just north of Masterton). The people of Hāmua were the dominant hapū of Te Tapere Nui o Whātonga. They had scattered settlements in places such as Ngawapurua, Ruawhata, Mangatainoka, Pahiatua, Tutaekara, Konini, Hamua, Moroa (Alfredton), Eketahuna, Ihuraua, Tirohanga and Kopuaranga. Those that lived in the 'bush' had to understand the geography of the area expertly to live in such a place.

The bush was so dense that in some places natural light did not reach ground level. Some of the trees were so ancient and huge that people used the trunks to sleep in. The animal life was so abundant that there was no need for tupuna to over exploit any one species. The conditions within the forest had remained consistent for thousands of years so that all the life had grown accustomed to a continuing cycle. This meant that flora and fauna had the opportunity to grow to what we would consider extraordinary sizes.

South of Te Tapere Nui o Whatonga were the river plains that had scattered forests interspersed with grassy plains, swampy wetlands and deep narrow rivers. The swamps dominated lower lying ground near rivers while Totara forests occupied terraces that were on higher, drier ground. This included areas such as Pohue and Te Kai o te Atua (Bideford) and Te Ore Ore. West of the Ruamahanga River and north of the Waingawa were the lands known as Opaki, Akura, Matahiwi, Whakaoriori, Kuripuni, Ngaumutawa, Kūhangawariwari, Pokohiwi and Manaia. This entire area later became the settlement of Masterton.

#### **Today**

The Tararua Ranges to the west of the Wairarapa Valley form a magnificent boundary. The headwaters of the valley rivers commence in the ranges and follow an eastward path down slopes and across plains until emptying into the Ruamahanga, the main river. Continuing eastwards the fertile valley extends several kilometres until the land begins to rise again at the beginning of the eastern hills. These run north to south the length of the valley but also fall and rise numerous times before they reach the Pacific Ocean some 60 kilometres away at the eastern edge of Wairarapa region.

There are numerous natural streams flowing into small rivers, all of which either enter the Ruamahanga catchment or empty into the sea on the coast. Manmade lakes, dams and water races have also become commonplace. The land accommodates the towns of Masterton, Eketahuna and Pahiatua. In addition there are a number of small settlements scattered throughout the valley. On the coast are the Castlepoint and Riversdale resorts and a number of smaller coastal settlements. A majority of the land is used for pastoral farming although recent trends have seen landowners diversify into other usage with forestry and viticulture being the most significant. Within the area there are several reserves that retain remnants of the native forests. The most prominent are the Mt Bruce National Wildlife Centre (Pukaha) and the Tararua Forest Park. There are also a growing number of trusts and privately owned stands of existing or established native forest.

# Tararua – Pahiatua to Pukaha

## Tararua – Pahiatua to Pukaha – Introduction

Te hekenga a tau is the Maori term for annual migration. We are starting our exploration of Ngati Hamua history within the Tararua area because this was where our tupuna spent the autumn/winter during their annual migratory cycle. It was a time of plenty because there was a lot of food. The berries were prolific, the birds were fat, the crops were stored and kai awa was safely preserved.

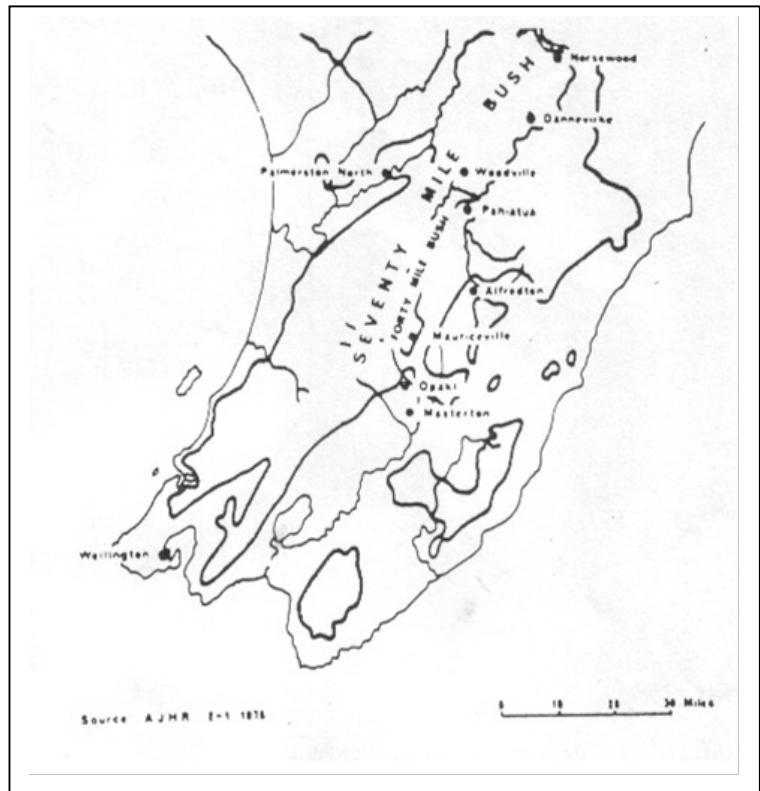
The 1876 map to the right shows Te Tapere Nui o Whatonga

### Te Tapere Nui o Whatonga

Ngati Hamua moved through Te Tapere Nui o Whatonga for centuries, living in clearings while making use of resources.

It was still intact when Europeans first walked through the forest during the mid 1800s. Between 1872 and 1900 it was virtually destroyed. Only the 942 Mount Bruce reserve remained as a substantial remnant.

The following selection of extracts have been chosen to illustrate the forests grandeur and Ngati Hamua associations.



“Ngāti Hāmua and other hapū in its complex were spread throughout the Wairarapa, although centred east of the Tararua Ranges; from the Manawatū Gorge to Masterton, and eastwards to the coast.”

Ballara A, 1991 p217

“The vast area of bush westward to the Ruahine Ranges was about forty miles wide and seventy miles long, and this became the source of the name ‘Seventy-Mile-Bush’. The only access through it was by river or along tracks used for centuries by the Maori people who lived in or passed through the area.”

[www.geocities.com/scandannevirke/danesarr.html](http://www.geocities.com/scandannevirke/danesarr.html) 09/02/04

“In a report he stressed the fertility of the soil, the magnificent stands of Matai, Rimu, Tawa and Maire. One Rata was 66 feet in circumference and the trunk of another used by the Maoris [sic] as a sleeping place when travelling would comfortably accommodate eight to ten persons. The bush contained innumerable wild pigs, cattle, even horses while the pigeons perched in the trees like bees.”

Bagnall AG, 1976 p259

“So dense was the forest, that even in its clearest patches, the sky was seldom visible- with the result that travellers through it would often carry lanterns by which to see their way.”

McCallum A, 1985 p6

## Te Raekaumoana

This story of the Rangitaane chief Te Raekaumoana is an important background to the naming of a number of important places within the Tararua area.

During the 1600s Te Raekaumoana lived at his pa Okahu on the Maungaraki ranges. His people were attacked and beaten at Okahu by the Ngati Kahungunu chief Rakairangi after they were wrongly blamed for killing a man called Te Aoturuki.

Te Raekaumoana had already left the pa after earlier receiving a vision. He called upon his guardian, Rongomai the giant eagle to carry him away so that he could plan his revenge.

The companions got as far as modern Pahiatua before parting ways. Te Raekaumoana went to his father n law Rangiwhaekawa at his home near modern Dannevirke and asked for help. They raised a war party which eventually defeated Rakairangi in a series of battles.

In this way both chiefs and their people were able to retain their mana by restoring a balance between them.

## Pahiatua

As can be seen from the following material the site of Pahiatua was previously a village. The towns associations with Te Raekaumoana and Rongomai remain strong to the present.

Tangata whenua of the land have always called the area Keremutupou which means 'the water that flows through the buttocks of Rongomai'. The Keremutupou stream emerges from a spring in between two hills behind the town. It was the main water supply for tupuna and still flows through Pahiatua today

*"The new Pahiatua hospital which was expanded in recent years has the name Waireka. The name 'Waireka' is in fact a reference to Rongomai and his "sweet running waters".*

MH Gilbert-Palmer Wai166 statement of evidence 2004

"The Maori people first knew Pahiatua as Te Pahiatua and the stream meandering through the town was Keremutupo and Rongomai Hill at Rock Road Te Pane Atua. Pahiatua's founder Mr McCardle, was a friend of Koneke Pahiatua, a Maori chief, and it is probable that he named the town after his friend. Legend has it too, that Pahiatua, a camp or resting place of the spirit was named after the resting place of the atua who carried Rai-Kau Moana, a chief of the Rangitane tribe who escaped and fled when in 1625 the Ngāti-Rakairangi tribe broke into the lower Wairarapa and dispossessed the Rangitaane tribe. The atua had a permanent resting place at Rock Road, Te Pane Atua, where there was a cave 75 feet deep and six feet wide called Te Ana o Rongomai. This cave was later covered in by a major landslide. Maori settlement was the Ruawhata Pa at Ngawapurua on a rise on the Pahiatua side of the Manawatū River; Hāmua on the hillside behind the site of the old wooden church and Tutaekara on the main highway at Konini. The Tutaekara Pa was named Raupanui (blistered feet)."

Carle CJ, 1980 p38

*Like many others the township was placed near an old Maori village and cultivation site. Our kaumātua tells us that the original name for this village was Te Pohatu. The wife of Te Whetuki, Te Kurukitangi, gave it this name. Te Whetuki was the younger son of Rangitaane.*

Rimene J, *Pers Comm* 2004

### Konini

Konini means fruit of the Kotukutuku. It is here that Te Ana o Rongomai (the sacred cave of Rongomai) was located prior to being buried by a landslide.

“The delay in final purchase of this block can perhaps be attributed to the presence of several sacred places and Pa sites within the area. At Konini one of the sacred places was given the name ‘Pahiatua’ which means ‘abode or resting place of the god or spirit’. Whatever reason for his reluctance, Mikaera Te Rangiputara of Tutaekara, a high chief of the Rangitān tribe, was among several chiefs who would not sell.”

Bentley BJ, 1980 p7

### Te Pane Atua

Konini was also known as Te Pane Atua because when tupuna were coming up the adjacent Mangahao river they could see the faces of four atua etched into the rock around Te Ana o Rongomai.

### Tutaekara

Tutaekara kainga was located 1 Kilometre south of the State Highway 2 Mangamaire Road junction. Tutaekara is a shortened version of Te kara o te tu tae maire (the nice smell of the mire juice in the belt). The tu was a belt worn around the waist and containing the sweet scented juice of the maire and titoki. [www.eketahunakiwicountry.co.nz](http://www.eketahunakiwicountry.co.nz)

The meeting house at the once busy kainga was called Raupani which means blistered feet. The specific hapu of Tutaekara was called Ngāti Te Kapuarangi. Today the name Te Kapua o Te Rangi has been given to the Kohanga Reo at Pahiatua.

Image: Tutaekara Pa archive photo



Image: Site of Tutaekara 1km south of SH2 junction





## Te Hawera

The Hawera clearing and kainga was used as a winter residence by Ngati Hamua people for centuries. Entering the 1900s a township called Hawera was a thriving place but one with an ongoing problem. Mail kept being delivered to Hawera in Taranaki. The towns leaders asked local chief Nireaha Tamaki for help and so he renamed the town Hamua after his ancestor.

Today the remains of Hamua can be seen on State Highway 2 in between Eketahuna and Pahiatua. Although only a hall, and converted church are the only visible buildings.

“In 1846 William Colenso visited Hāmua village which was in a small clearing with a number of huts belonging to people of the Rangitaane tribe who once owned or claimed practically the whole of the Wairarapa. They had had troubled times in the previous generations and had only recently returned to occupy Ihuraua and Hāmua under a chief called Karepa Te Hiaro who died November 1849.”

Perry J, *Pers Comm* 2002



### Nireaha Tamaki

Nireaha Tamaki was a Ngati Hamua chief who was born in the 1830s. By the time he died in 1911 he had become one of the most influential men of his time.

As a child he was instructed by knowledgeable kaumatua which once grown up saw him become recognized as an expert in tribal history

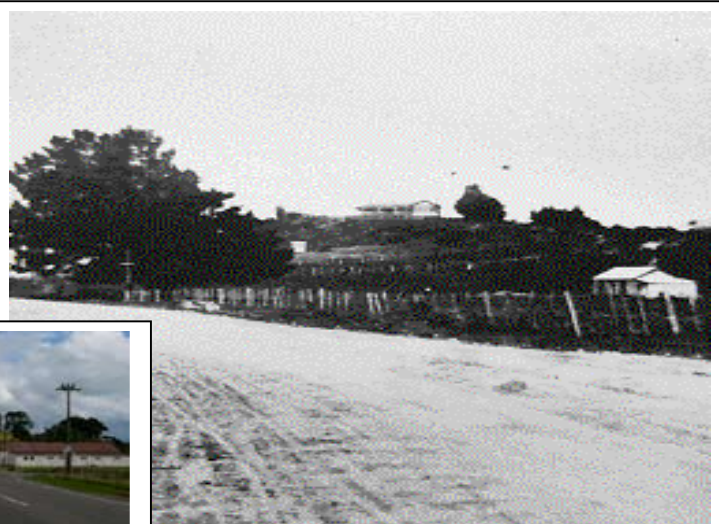
His efforts to fight to retain land on behalf of his people are still recognized internationally because he took a case to the Privy Council in England and eventually won.

He was also an entrepreneur having run a ferry at Ngawapurua, a bar at Hamua and several businesses within his peoples domains.

Image above: Portrait of Nireaha Tamaki

Image right: Nireaha's marae Te Poari (The Board)  
and wharenui Te Mihi ki a te Kuiui

Inset: The Te Poari site today



### **Eketahuna**

The town of Eketahuna was a Papakainga. The word Eketahuna means to run aground on a sandbank. The name refers to the fact that waka could go no further up the Makakahi (stream of freshwater mussels) stream than behind Eketahuna.

There is an old pa site called Otukirihau at the northern end of the town.

The following extract comes from an 1853 report from surveyor W Mein Smith to Commissioner of Crown lands Donald McLean

“here we found ourselves on the edge of a high bank, the river running below us and we soon emerged from the bush onto a piece of open land nearly square in form, containing from ten to twelve acres covered with fern and koromiko. This place is called Eketahuna...”

[www.mtbruce.org.nz/colenso\\_40milebush.htm](http://www.mtbruce.org.nz/colenso_40milebush.htm)

retrieved 17 September 2008

### **Waiwaka**

Waiwaka is south of Eketahuna. A bridge that crosses the Makakahi river is identified as Waiwaka.

When travelling south Te Waiwaka was the last Papakainga before moving into Te Kauru, the upper Ruamahanga valley.

The word Waiwaka is a misspelling of Wi Waaka who was a Ngati Hamua chief that had a cultivations and kainga in the area. He is also recorded as having helped early settlers.

An equally appropriate meaning for the name is Te Waiwaka or wet canoe

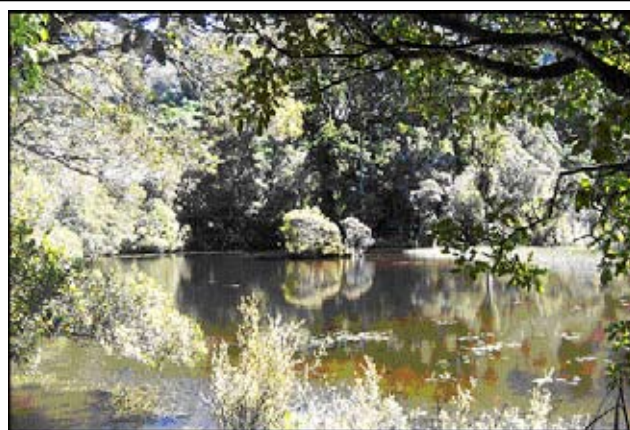


Image Hapuakorari The lost lake of the Tararua'

### **Hapuakorari**

Hapuakorari means The lake of the flax sticks but is also known as the lost lake of the Tararua's

Legend describes it as the pulse of Te Ika A Maui because its gold and diamond covered bottom shimmered down into the valley as sunlight pierced its crystal clear waters. The Hokio (Haasts Eagle), Huia, Kokako and Kaka lived around its edges. Giant two headed tuna swum around surrounded by giant flax and ancient trees. It's location in the Tararua mountains near the headwaters of the Ruamahanga awa meant that it gave off special energy. Only tohunga could visit the lake.

Later written and oral history reveals how the lake was used as a place of refuge, rest place and as a communications post to warn people in the valley of impending danger.

Due to the stories of the lake and possibly because Maori would not disclose its location by the later 1800s adventurous pakeha launched expeditions to find it. Curiosity got to the point where monetary rewards were offered to anyone who could find Hapuakorari.

## **Pukaha**

Pukaha Pu = wind, kaha = strong. The mountain Pukaha was once one of many that were used for hunting birds, fishing and gathering berries within Te Tapere Nui O Whatonga. But it was also important as a navigation point when moving northward up the valley. The Maori land referred to in the following quote are the Makirikiri blocks at Hastwell.

Today, this forest remnant serves as a poignant reminder of the great forest that once existed. Pukaha Mount Bruce (PMB) is one of only three significant remnants of this dense lowland podocarp forest; and at 700m it stands as a significant landscape feature...

In the 1870s the Crown purchased the greater part of the Seventy-Mile Bush and the bush was subsequently surveyed, sold and cleared. The PMB block (942 hectares) was retained as Forest Reserve; bounded by Māori land across the north-eastern boundaries, and otherwise by farms in private ownership."

Field D, 2003 pp3-4

## **Other place names**

**Kaiparoro** Kaiparoro was a loud and violent wind from the ranges, that was followed by heavy rain which usually caused flooding in the Kaiparoro and Rongokokako area. Kai = eat, paroro = the wind.

"Ka hu te paroro, paroro kuri, ka kai, ka waipuke te whenua."

"The howling dog of paroro that eats the land, when you hear the howling dog move to high ground, paroro is hungry."

**Nireaha** Nireaha was named after Nireaha Tamaki

**Rongomai** Rongomai is one of the old gods of this area.

**Mangamaire** Mangamaire = maire river.

**Mangatainoka** Manga = river, tainoka = native broom shrub.

**Ihuraia** Full name: Te tutakitanga o raua ihu (the meeting place of their noses).

**Putara** Full name: Te hau tangi putara (the wind that cries like the trumpet). Putara = trumpet. [www.eketahunakiwicountry.co.nz/information](http://www.eketahunakiwicountry.co.nz/information) retrieved 17 September 2008

**Makuri** Ma = white, kuri = dog

**Moroa** Moroa means a big wide clearing. Today it is known as Alfredton

**Teawahanui** Teawahanui means the big bow and in this instance refers to a small stream near the Opaki Kaiparoro Road - Dorsetts Road conjunction, south of Mauriceville village. At this place the Kopuaranga River used to arch in a wide bow prior to being diverted for roading. Today there are pre European earthworks and storage pits near here.

**Tawera** Tawera is the name of the mountain to the west of Mount Bruce. The State Highway 2 road cutting bisects the two mountains.

# Te Kauru – Pukaha to Waiohine awa

The Wairarapa as we know it today only came into being after European settlement. Prior to this Te Kauru which means River Head was used to describe the Upper Ruamahanga valley. The Wairarapa only applied to the valley around Wairarapa Moana and north to approximately the Waiohine. This is why we describe Te Kauru as being between Pukaha and the Waiohine awa.

This sheet is broken into north, west, south, central and east of Masterton. As you will see Te Kauru was the heart of Ngati Hamua territory.

## Tawera to Te Whiti

The area between Tawera maunga and Te Whiti, east of Masterton once had 20 or more Ngati Hamua kainga situated on either side of the Ruamahanga Awa.

### **Te Tirohanga a Hinetearorangi kit e Motu ki a Kapiti**

*the lookout of Hinetearorangi as she gazed towards Kapiti*

Hinetearorangi was the rangātira daughter of Tamahau and granddaughter of Rangiwhakaewa; the three of them were famous ancestors of Ngāti Hāmua. Hinetearorangi lived 11 generations ago.

Hinetearorangi would go to sit on the highest point above her pa which is referred to as Tirohanga Pa. Whenever she did this she would look out across the valley and set her gaze upon the Twin Peaks of the Tararua Mountains, Pukeamohau and Pukeahurangi. She knew that by doing so the island of Kapiti was in a direct line to where she sat. She would close her eyes and let her third unseen eye take her to the place where her tupuna lay at rest. Hinetearorangi wept for her tupuna Whātonga, Hotuwaipara, Tara, Tuteremoana and Te Wharekohu who were buried in a cave at the southern end of the island. This is why Te Tirohanga a Hinetearorangi ki te Motu a Kapiti received its name.

Hotuwaipara is one wife of Whatonga while Tuteremoana and Te Wharekohu are the parents of Moeteao, ancestress of the Ngati Moe hapu at Papawai in Greytown.



*Image 1: Hidden Lakes shown on the left with the Ruamahanga to the right (looking south)*

### **The Hidden Lakes**

Tirohanga Pa was destroyed during a major earthquake in 1855. The result of the hill called Rerenga collapsing was that the Hidden Lakes were formed.

“The earthquake occurred at night when the ground suddenly opened up and engulfed the pa, said Mr H Ngatuere, a descendent of paramount chief Ngatuere, in an interview in Masterton. A few escaped but the others perished.”

McCallum A, 1985 p5



## Ruataniwha

Ruataniwha was a kainga that was approximately where the property called Awarua is on State Highway 2.

It is said that the kainga got its name around 1830 during an earthquake. To the people a taniwha had dove into the ground near Wairoa and didn't emerge again until reaching Te Waipounamu. The event gave rise to the name Rua taniwha.

Opposite to Rua Taniwha and to the eastward of it, the hill called Rerenga rises abruptly from the river, it consists chiefly of light blue clay.

[http://www.mtbruce.org.nz/colenso\\_40milebush.htm](http://www.mtbruce.org.nz/colenso_40milebush.htm) p2 -29/05/2005

## Kopuaranga

Kopuaranga means fish in a deep pool. A number of kainga were situated near to the Kopuaranga river.

"There was a "Kainga" (village) on the Eketahuna clearing. At Kopuaranga, about half a mile from the camp, about where the present railway station stands, was a large fine pa, and there was a large one north of Eketahuna, at Hāmua."

Adcock I, 1973 p308

"There was another marae further down just before you get to Kopuaranga. In that area lived the Te Awanui hapū. This area was all Ngāti Hāmua heavily populated. From here to Opaki across the river was owned by Hineteorangi right through to Te Rewa just before you get to Mount Bruce, Ngāti Tangatakau and Ngāti Te Raetea were also in the area"

Rimene J, *Pers Comm* 1996

*Image: Painting of Kopuaranga kainga*



*Image: Mikimiki Memorial Cairn and storyboard, SH2 north of Masterton*

## Mikimiki monument

"Mikimikitanga o te mata o nga Ngatuere Tawhirimatea Tawhao" or "the surprised look on the face of Ngatuere".

In 1868 a large force of followers of the Pai marie religion, who were also known as Hauhau camped on the terrace of what is now Mikimiki Road north of Masterton.

Pakeha were concerned that the Hauhau were going to attack Masterton. A delegation of chiefs led by Ngatuere Tawhirimatea Tawhao met with and successfully negotiated that the Hauhau leave the Wairarapa peacefully.

The name for the site came about as a result of Ngatuere being surprised to see so many people camped on the terrace.



## Paerau (Paierau)

Paierau Road or the bypass is named after a plantation of trees and later a village that were located near the State Highway 2 – Paierau Road intersection. Further evidence is found in the Paierau block of land and a close by urupa.

“The path they were following led them to a pa stated by C Bannister to have been Paerau”

Bagnall AG, 1954 p3

## Mokonui

Mokonui was a Ngati Hamua kainga at Wingate Road Opaki. The following extract follows an important story from the 1600s that is associated with Mokonui. Today the name is remembered through the small hill on the State Highway 2 – Mauriceville turnoff being called Mokonui.

“In the early 1870’s I had for a friend an aged Māori named Tukanohi Tamihana, who used to take me with him on his fishing expeditions.... He told me that the Wairarapa was once a vast forest of Totara trees of a large size.... One very dry summer ...the kumara crop failed. So they were getting an extra supply of eels from the dried up creeks and rivers. One party was working their way up the Ruamahanga. They had got up as far as Days Hills, or Tirohanga as he called it, where they had a camp. This was somewhere about where the Opaki Railway Station is. It was called Mokonui then.

They had been collecting fish for several days and had left them drying over the smoke when a heavy north-west wind sprung up, blowing the fire about in all directions and setting fire to the bark of the Totara trees. The gale lasted for several days, driving the fire from one end of the valley to the other.

Bannister C, 1940 p1  
See also Carle CJ, 1978 p6



Image: Wingate Road /Loopline/State highway 2 intersection with Tirohanga maunga in background

## Other names

Opaki = fine or clear

Waipipi = Wai - water, pipi - a shellfish

Owhaka = Lansdowne hill

Waioriori = Name of another village in the area

## Tirohanga maunga

Tirohanga means to gaze into the distance. Tirohanga maunga rises above the Ruamahanga awa at the Double Bridges. From the Road Bridge looking east you see the river turn right as it follows the bottom of a limestone cliff. There are two small recesses in this cliff that we call *the caves*. These were once the home of two tuere or blind eels. One of these eels was the embodiment of a bad chief who would attempt to prey upon children from a pa on the maunga. Kuia and koroua would keep the taniwha away from children bathing in the river.



## Kohekutu pa

Kohekutu pa is situated on a knob at the southern end of Rangitumau maunga. It is one of the last pa in the upper Wairarapa valley to still feature earthworks, a tribute to successive generations of the land owners that have preserved the site.

During the late 1860s Wi Waaka and Ngairo Te Apuroa remodelled the pa to function as a modern fighting pa such as those that both men had seen whilst helping Taranaki hapu during the land wars. Kohekutu was said to have rifle pits and a system of tunnels that would have enabled the occupants to retreat quickly into the surrounding forest. Fortunately no fighting occurred between Maori and Government troops.



*Image: Kohekutu Pa site*

*This raised area was found on the top of the Kohekutu pa site. It is the remains of a house. Despite the length of grass the raised ground is easily discernible – (inside marked area)*



### Image: Kohekutu Pa

This photo is of Kohekutu pa. The photo was taken from the northern approach looking south towards Rathkeale College with Masterton in the distance. The orange box in the centre of the photo indicates the pa area. The insert shows raised earthworks on the northern face of the knob where Kohekutu once stood. An arrow identifies the position of earthworks on the site.





Images: These sketches of Wi Waaka's pa were discovered by Wairarapa Archivist Gareth Winter and later retrieved by Te Aratoi Director Marcus Boroughs.

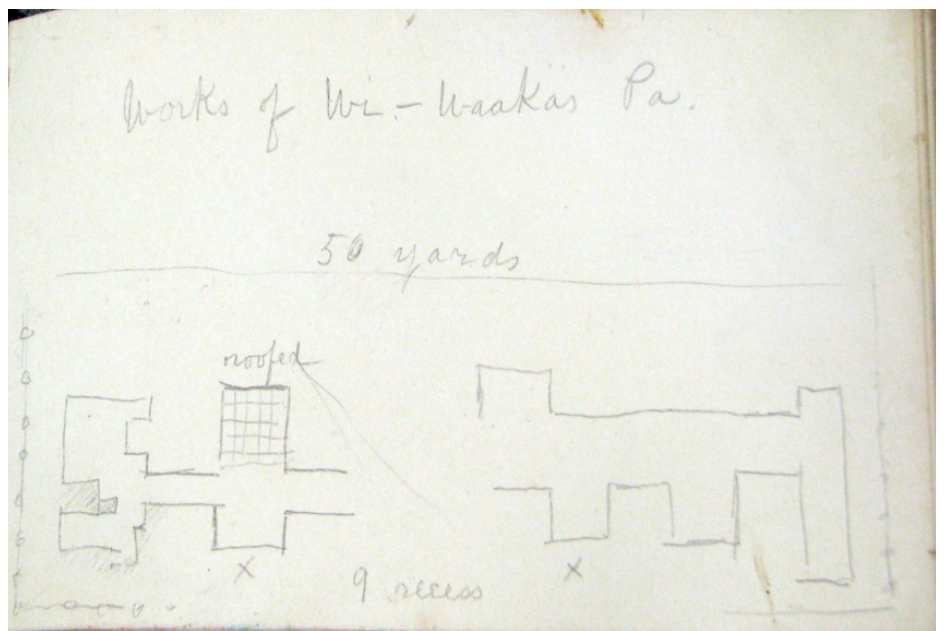


Image: Photo from Kohekutu pa looking south across Te Wao o Kairangi.  
Matapihi can be seen in the distance on the left. Rathkeale College is directly across from Matapihi

### Te Wao o Kairangi

Te Wao o Kairangi means the forest of Kairangi. This area is the flats on the northern side of the Ruamahanga across from Rathkeale College. Kohekutu pa is 15 minutes walk north of Rathkeale. The Kairangi stream winds around the foot of the knob that Kohekutu sits on. A kainga on the flats was what is known as a pa tuna or a place where people stayed to catch eels. A sacred cave called Te Ana o Raetea is to the east of Te Wao o Kairangi.

## Matapihi

Matapihi or The window was once a pa site that now has an urupa on its summit. There are several connected waahi tapu across the Ruamahanga river at Rathekeale College.

“Some of the uncertainties of existence were underlined at Matapihi about the same time [ca. 1850s]. A witness at the same hearing in explaining the origin of the name Kaitekateka mentioned that a hapū known as the Ngätikahuru, then occupying Matapihi, were, for some reason at loggerheads with Rangitaane who, with allies, sought to take the pa. When the war party approached the Ruamahanga Ngätikahuru were preparing to catch eels and the chief Te Wakaariki suggested that they should wait in ambush for the people who were netting the river. The people in the pa were chanting a song, partly as a message to one of their chiefs Matuaata who was outside, as also was a leader of the Rangitaane. In the morning Matuaata and others came down to draw the nets whereupon the Rangitaane rushed them. Matuaata was killed and his daughter captured but his wife fled up to the pa which, meanwhile had been occupied by another detachment of invaders when the Ngätikahuru had rushed out to assist their relations at the river bank. However it is pleasing to record that Ngätikahuru turned the tables sufficiently on Rangitaane to pursue them although at this point the latter cast off their sandals and stood their ground.”

Bagnall AG, 1976 p8



Image: Recent photo of Matapihi at the end of Matapihi Road

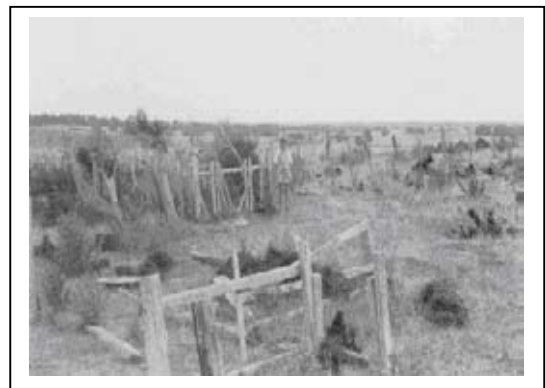


Image: Archive photo of unknown boy at Matapihi urupa

## West of Masterton

### Matewera

Matewera is the land on the north bank of the Waipoua Awa where the Paierau bridge crosses the awa.

Athletic sports were held here where competitors would run across a clearing, swim the awa, scramble up the bank, run across another clearing to a pole and then return to the start.

The method of starting the race was to say “Kokiri”. This is like saying ready, set, go.

This is how Kaikokirikiri pa received its name.

### Akura

Akura is named after the ancestress Kura. This woman was falsely accused of being an adultress and so hung herself. The area is named after her so that we remember her sorrow.

“The Māori villages were Akura and Paerau in the vicinity of the roads named for them.”

Grant I. 1995:p10

### Makakaweka stream

“Makakaweka means wood hens (Weka) made tapu by a tohunga”

Bannister C, 1940 p48

The Makakaweka stream on Ngaumutawa Road has several significant sites including a place where women bathed after childbirth and a place for gathering special mud to preserve piupiu.



### Kaikokirikiri pa

Kaikokirikiri Pa, or at least the remains of it, is to be found on the right hand side of the rise going from the 10<sup>th</sup> green to the 11<sup>th</sup> tee of the Mahunga Golf Course in Oxford Street.

The pa was built around 1780 abandoned for a time in the 1830s and then rebuilt in 1842. The Kaikokirikiri complex consisted of a large palisade inner pa with papakāinga positioned nearby. It was finally destroyed by a grass fire in the early 1850s.

Kaikokirikiri is best known as the residence of Ngāti Hamua rangatira Retimana Te Korou.

“In the morning, after a light breakfast, the whole pa set out for Kaikokirikiri which was a fortified pa situated on the terrace on Mr. H Rayner’s property overlooking the Waipoua River.”

Bannister C, 1940 p5

See also article by: Irons B, *Kaikokirikiri the fort on the plain*  
- *Wairarapa Times Age* April 1966



Image: Site of Kaikokirikiri Pa - Mahunga Golf Course  
Masterton - 2003

### Mangawhero stream

The Mangawhero stream runs through Mahunga Golf Course. Mangawhero means to run red in reference to a group of people from Manaia that were massacred at the stream when attempting to visit Kaikokirikiri pa. So the stream literally ran red with blood.

Incidentally Mahunga means top of the head which is a sacred part of the body to Maori.

### Ngaumutawa village

Ngaumutawa means ovens made of tawa wood.

The Ngaumutawa village stood near the corner of Akura Road and Ngaumutawa Road with the Kuhangawariwari village being at the south end beside Boundary Road.

“He also pointed out to me the ‘tino’ (very spot) where the whare puni or meeting house stood. That was on the bank of the Makakaweka Stream on the north side, about half-way between Scharnweber’s Road and the Ngaumutawa Road, now the Chinese gardens.”

Bannister C, 1940 p10

“The friendly Māori of Ngaumutawa Pa under Te Ropiha and others had made their camp on the Lansdowne terrace above the Waipoua. Among them was Sam Hami [Haami Reiri] who, incidentally, has the honour of being Masterton’s first policeman.”

Bagnall AG, 1954 p37



Image: The Oak tree at centre rear was planted to indicate the site of Ngaumutawa village



## MASTERTON

Joseph Masters, a founder of the Wairarapa Small Farms Association, and commemorated in the name Masterton, met Ritimona Te Korou at Ngaumutawa early in April 1853 to solicit his support for the sale of land in the upper Wairarapa Valley, after some six years of unsuccessful negotiation by others. In August Sir George Grey and Donald McLean, at Turanganui, near Lake Ferry, effected the first purchase in that area. This led to the acquisition of blocks in which Greytown and Masterton were first settled in 1854.

This noticeboard stands on the Kaikoriki Trust Reserve of 190 acres or thereabouts, given in 1853 to the Church of England by members of the Maori Community of which Ritimona Te Korou of Kaikoriki pa and Ngaumutawa village was the chief. The gift was first accepted in 1852 by Messrs Colenso and Hadfield on behalf of the Church Missionary Society. The Lindauer portrait of Ritimona, now in the Wairarapa Arts Centre, was bought in 1974 with funds donated by his descendants and local supporters in recognition of his role in the acceptance of Europeans in the upper valley.

### Founding of Masterton Sign

This memorial sign is to be found on the eastern side of Ngaumutawa Road, north of Webstar (previously the Government Print Building). It was at the nearby Ngaumutawa Pa that Joseph Masters met with Ngāti Hāmua chiefs to finalise the details for purchasing the land that would eventually become Masterton. The memorial sign was erected near the place where this meeting occurred and can still be seen today. The sign was unveiled in March 1982 by Mayor Frank Cody. Many descendants of both the rangatira and settlers attended the ceremony.

“The two men, Masters and Jackson were told, at Governor Greys suggestion, to go to the Wairarapa and try to induce the Māoris to sell land. They arrived at a village called Ngaumutawa, situated off the present Ngaumutawa Road. Ihaia Whakamairu and his father in law Retimana Te Korou were the two Māoris approached by Masters and Jackson.

Bagnall AG, 1954 p9

### Kaikokirikiri Trust

Ngāti Hāmua created the Kaikokirikiri Trust in the belief that a college, church and flourmill would be built on the land so that their children and those of their coastal relatives would be educated in European ways. In 1853, 190 acres was given for the purposes of education, technical and industrial matters. Bishop Selwyn promoted the original idea and Sir George Grey confirmed the gift. A similar arrangement had been made for land at Papawai. The two separate parcels of land became jointly administered under one set of trustees.

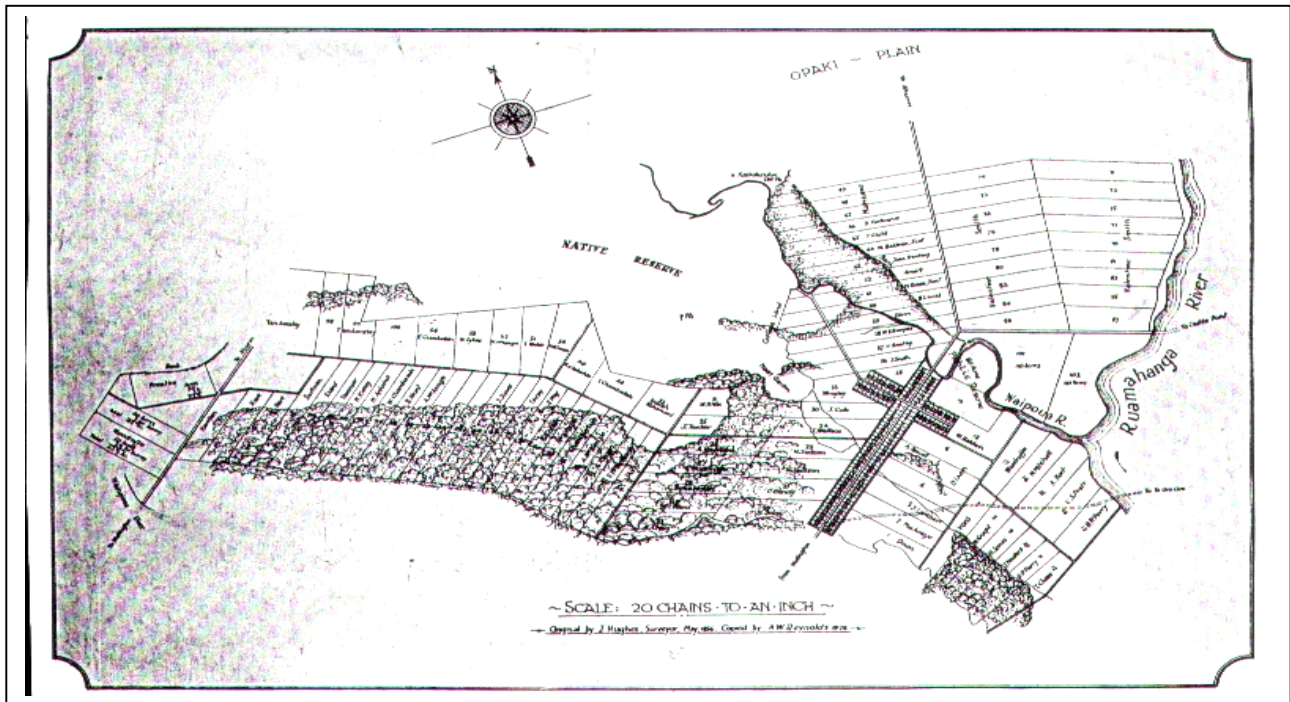
In 1862 a college for boys was set up at Papawai. It closed in 1864 when the Missionaries who ran the college went to Wairau through fear of the Hauhau movement. The joint proceeds from profits off both Kaikokirikiri and Papawai were used to contribute to the operations. In 1903 the Trust purchased 100 acres of land at Clareville north of Carterton. A new school was opened. Again funds from Kaikokirikiri lands were used to maintain the Hikurangi College.

The chiefs who donated the Kaikokirikiri lands were very clear in their understanding that the land be used for the purposes of education for their children. At later hearings the descendants of the original chiefs reiterated this point. A number of attempts have been made for the lands to be returned or at least for guarantees to be met. Even today not one of the promises has been kept.

Today the Papawai Kaikokirikiri Trust provides educational scholarships for children of Ngati Kahungunu ki Wairarapa and Rangitaane o Wairarapa descent.

## Westside Gardens

In the map below the words Native Reserve can be seen in the wide space beneath the compass. While harder to read Kaikokirikiri pa is identified above and to the right of 'reserve', pa (Ngaumutawa) is just below 'reserve'. The words Native Gardens are to the south east of pa. At various times the gardens stretched from Kibblewhite Road eastward to Pownall Street. The Masterton District Council houses a large version of the map.



Map: Plan of Masterton showing westside gardens - circa 1856

## Solway Pa

What is referred to as Solway Pa was a kainga of Ihaia Whakamairu the son n law of Retimana Te Korou. It was situated on what became the Solway Showgrounds. Gardens for the kainga were partly on the upper terrace of the showgrounds, partly on Solway College and partly back towards Ngaumutawa Road on the western side.

“One of the leading chiefs at Te Ore Ore was Wi Waaka. He was richly tattooed and of rather diminutive stature. Other prominent men were Manihera Maaka and Maratini Ruta. At the Solway Pa, Ihaia Whakamairu and Karaitiana Turiki were the leading men...”

Carle CJ, 1946 pp41-42

A separate reference reinforces who the rangatira of the wider Masterton area were by mentioning several of the same chiefs as in the previous quote. One pa was at Solway, the rangātira were Ihaia Whakamairu and Karaitiana Turiki. Other prominent rangātira at Te Ore Ore were Manihera Maaka, Matina Ruta, Karaitiana Te Korou, Kaewa Witinitara, Henare Haeata Kuku, Wii Waaka, Ihaia Whakamairu, Marakaia Tawaroa, Akuhata Mikaera, Pita Paku and Te Awe Anaru.



## South of Masterton

### Taratahi

The Taratahi plains between Masterton and Carterton are named after a Taratahi a peak on the Tararua mountains. Today the peak is called Mount Holdsworth.

The river that passes down past Holdsworth Lodge is called the Mangatarere Atiwhakatu but is commonly known solely as Atiwhakatu.



The sign opposite reads

#### PA PUNANGA

a PA PUNANGA is a place to which Maori people of old retired when war parties invaded their district...This site was probably occupied up to 1840...The small terraces scattered throughout are the remaining evidence of occupation...It is probable that the site was used as a dormitory area occupied for only a matter of days at a time, without the construction of permanent shelters or fires. This site was probably associated with the Rangitane Pa site on the Waingawa River.

### Pa Punanga

The pa Punanga is on the Holdsworth Lookout track at Mount Holdsworth. Ngati Hamua used the place during the 1830s when most tangata whenua were exiled either at Nukutaurua on the Mahia Peninsular or within Te Tapere Nui A Whatonga.

Small groups of Ngati Hamua, Ngati Moe and Ngati Aomataurua fought a guerilla style rear guard action against tribes that had entered the Wairarapa from the west coast. The famous Ngati Kahungunu fighting chief Nukupewapewa had asked Ngati Hamua to look after the Wairarapa prior to leaving for Nukutaurua. Pa Punanga was one of the camps used to keep the home fires burning during these turbulent times

When leaving for the sanctuary that Nukutaurua afforded his people Nukupewapewa asked Ngāti Hāmua to keep his footsteps warm until his return. Unfortunately he did not make it back to the Wairarapa as he drowned as the result of an accident in the Wairoa River.”

Oxenham S, 1993:p7

### Hauhaupounamu

Hauhaupounamu was one name used for the area around the Carterton township. This land was known to be very swampy and so was valuable for gathering food as groups passed through. The nearest pa site is up the Mangatarere valley to the west.



## **Whakaoriori**

The central part of the town of Masterton was called Whakaoriori by our tupuna. The word Whakaoriori means to chant. Back in 1991, Uncle Kuki Rimene explained to kuia Mere Kerehi why Whakaoriori was so called. This was translated into an article that appeared in the Wairarapa Times Age newspaper.

“In the old days, when the township of Masterton was being built, the old people had their whare (houses) lined up along the edge of the bush which ran along Dixon Street and Chapel Street. In the evenings the old people would sit outside their whare with their young ones, either in their laps or wrapped up in a blanket and tied to their backs, and they would sit and listen to the many birds – the Tui, Kokako, Kaka, Pipi-Wharauoa and many other native birds singing their many songs. The old people would then chant along with the music of the birds, making up words as they went along. In many cases words of the chant would be about lost ones of the tribes they come from or the battles between tribes, and whakapapa (history), at the same time rocking their young ones to sleep while chanting their songs with the birds of the surrounding bush. Hence the name Whakaoriori (to chant).”

Kerehi M, *Pipiwaharauoa Wairarapa Times Age* 1991

During 1953 the Masterton Historical Society was preparing a series of articles on the history of Masterton. In order to gain a Maori perspective on events that shaped the town Mr JR. Paku was asked to prepare a paper for the society. The three page article covers topics mentioned herein including the travels of Haunui a Nanaia and the founding of Papawai marae. Special attention was paid to the peaceful history between Maori and Pakeha. Of particular interest to Ngāti Hamua was:

### ***Pakeha Settlers***

Masterton town sections and small farming areas are bound by two rivers (Wai-a-wanga) Waingawa to the south and the Ruamahanga to the north-east and Waipoua through the middle. All matters of the land transactions were completed between Maori and Pakeha, and pakehas settled on their respective sections and the Maori people were living in their Pas adjoining the Masterton town sections and small farming scheme.

PAS – Ngaumutawa, Mangaakuta, Te Ahipanepane, Kaikokirikiri, Te Ore Ore, Hiona.

CHIEFS- Rakaimaro; Ngatuere Tawhirimatea Tawhao; Ihaia Whakamairu; Kuhangawariwari;

Retimana Te Korou (Richmond); Ngakuku.

TRIBES- Rangitane; Ngāti Taneroa; Ngāti Te Hina; Ngāti Moe; Hāmua; Hāmua.

Paku JR, 1953 p2

### **Kuripuni**

kuri = dog, puni = greedy

### **Makoura**

Ma = white, koura = crayfish

### **Matua Pa**

Matua Pa is located on the old Lansdowne School site above the carwash at Gary Smith Mobil. During the 1700s it was a whare wananga where tohunga provided higher education to hand picked boys.

### **Cosmopolitan Club and HireShop**

The following extract explains who and what were at these sites, respectively on the corners of Jackson / Queen and Queen / King Streets.

“On the west side of the town was the Ngaumutawa Pa, which was loyal to a man. On the south, chief Retimana kept a Union Jack flying...His camp was on the Central School grounds. Where Ewington's buildings are situated Wi Tinitara, Captain Remini's [Rimene] father, supported by Marakaia and Te Ropeha [Te Ropiha], with other warriors, were camped.”

C Bannister, 1940 p37





### **Nukutaimemeha**

The meeting house called Nukutaimemeha was named after the sea going fishing vessel of Maui, the man-god that fished up Te Ika a Maui, the North Island of New Zealand. Today the house is part of the Anglican Maori Vestry in Cole Street, Masterton having been moved there from its former site in Lincoln Road, Carterton in 1968.

Nukutaimemeha was built for the Ngati Kahungunu chief, Paraone Tunuiarangi during the early 1900s. The marae in Carterton was called Puanani while the land that the meeting house now stands on has been renamed Te Heparā Pai.

A monument that stands beside the whare nui commemorates the coming of Christianity and pays tribute to the soldiers that fought in the First World War.



### **Maori Peace Monument**

The Maori Peace Monument is found near the Dixon Street entrance of Queen Elizabeth 2 Park.

Erected in 1921 the monument commemorates the fact that no blood was spilt between Maori and Pakeha in the Wairarapa during the previous forty years. In 1881 Paora Potangaroa spoke of a special church coming to the region for Maori. He also prophecised that that there would be forty years of peace.

It was believed that the coming of Christianity had helped to maintain peace in the Wairarapa while other parts of the country experienced armed conflict.

It is opened every 40 years with the most recent occasion being in 2001

## Hiona Pa

The site of Hiona Pa is found at the Te Ore Ore Road end of Gordon Street, Masterton. Ngāti Hāmua chief Henare Haeata Ngakuku and his wife Takare (nee Renata) of Ngāti Mahu established the Hiona Pa during the mid-1880s. The name Hiona means 'the righteous heart' and can be transliterated in English to mean Zion.

Haeata Kuku, as he was later to be called, moved to the site of Hiona with his family to continue practising the new faith that had come to the people of Te Ore Ore in 1881. Today we know this faith as The Church of Jesus Christ of the Latter Day Saints or the Mormons. Hiona was not only known as a place steeped in religious belief. By the first decades of the 20<sup>th</sup> century it was becoming well regarded as a learning institution for Māori arts and crafts. At the same time a whakapapa committee had become established at Hiona. This was to be registered in the courts under the name 'Tupai-whakarongo-wananga'. The committee was acknowledged as a capable group able to verify whakapapa. As people around the lower North Island heard of the committee's skill, hapū came to Hiona to have their own records examined.



## An assortment of quotes and abstracts regarding Masterton

"Once Masterton was a kumara plantation. That is to say, the lighter parts. I remember seeing the remains of kumara pits between Dixon and Hessey Street. The Māoris used to camp round the fringe of the bush."

C Bannister, 1940 p123

Previous owners of the land in Masterton were Hinetearorangi and Te Raetea sister and brother. From these two came nga rangātira, chiefs of Ngāti Hāmua who sold land to Joseph Masters and the Government to build the town of Masterton. The chiefs were: Marakaia Tawaroa, Manihera Maaka, Ihaia Te Whakamairu, Retimana Te Korou, Te Ropiha, Te Kaewa Witinitara, Hamuera Te Pakaiahi, Nikorima and many others.

Personal papers of Jim Rimene Unknown source

"The friendly Māori of Ngaumutawa Pa under Te Ropiha and others had made their camp on the Lansdowne terrace above the Waipoua. Among them was Sam Hami [Haami Reiri] who, incidentally, has the honour of being Masterton's first policeman."

Bagnall AG, 1954 p37

"A lot of our people were stationed at Manaia also. Where the airport is was once a part of Manaia [area], but the whole area from Waingawa River right down to Wairarapa College and up around Upper Plain went under the umbrella name of Kuhangawareware. Further along was a 350 acre reserve that belonged to Wi Waaka Te Rangihakaewa."

Rimene J, *Pers Comm* 2001

## Mangaakuta Pa

Mangaakuta Pa was the home of Hamuera Pakaiahi and his wife Rawinia (nee Arama). This couple established Mangaakuta in 1841 following their return to the Wairarapa after spending years in exile at Nukutaurua on the Mahia Peninsular. Although many other families are associated with Mangaakuta it is recognised as the pa of the Reiri whanau. A memorial cairn stands at the site of Mangaakuta on Johnston Street, Masterton. Mangaakuta means a place where water grass grows.

The following article that appeared in the Wairarapa Times Age - *Keeping his 'roots', and link with the past* was found in a box of papers at Rangitaane o Wairarapa.

To draw the public's attention to a little known fact of Masterton's history and to pay the respects to members of his family who lived there – these are the reasons why Mr John Reiri wants to see a monument on the site of Mangaakuta Pa.

Mangaakuta Pa stood at the end of Johnston St. Masterton where the road curves towards Homebush.

"My father, my grandparents lived there. They have passed on. I am the last one to have a personal link to the pa. I want my grandchildren to remember the place."

Mr Reiri, 78, said the pa was established about 1840 before Te Ore Ore and Papawai maraes.

The pa buildings except one old house had gone when Mr Reiri's parents brought him to the area from Te Whiti settlement when he was about five.

The land that the pa stood on between the Makoura and Mangaakuta streams is owned by Mr Reiri.

"My mother was a pakeha. She used to argue with my father telling him not to sell the land. I can remember riding in a buggy and hearing this argument go on."

"My mother told me never to sell this land and I haven't. Now I tell my family to keep the land, not to sell it."

To adapt the Marotiri waiata:

This place, Mangaakuta, is a symbol of identity – the tūrangawaewae.

I can show my kinship with the royal blood of people from the East Coast, the West Coast, and the South Island – all of Aotearoa. Need I say more?

"This is an important link with our ancestors. If the land is sold, if there is no monument all this history will be forgotten. When I'm dead no-one might care about this place.

Mr Reiri expresses his link to the Mangaakuta Pa by calling his farm after the pa. Clearly it is a question of his marking his "roots".

One traditional lament for the dead says:

Who will be our kaumātua, to carry on this marae out here.

Who will replace your greatness.

It will be through honesty, truth and love.



Years may pass and you will not be forgotten.  
Love will be your close companion on your journey to Hawaiki.

The photograph of the pa is another link with his ancestors. His grandmother, grandfather, father and uncles and cousins are pictured. "My grandmother was a marvellous speaker. She could only speak in broken English but in Maori she was wonderful. When we visited other places I used to love hearing her speak."

From the old home Mr Reiri would go to school by horse, four children on bare back. When he left school he did farm work and became a shearing contractor. Then he settled on the Mangaakuta property.

A lot of Maori land was sold in the early days of European settlement because the owners admired horses. His own father had about eight and ran two teams of horses for farm work.

A meeting of the people involved will be held at his house soon.

Mr Reiri does not mind what type of monument is erected – as long as it mentions the fact that the pa was at that place.

Other families whose ancestors lived at the pa are the Namana and Witinitara families.

The original owners of the land between the Mangaakuta and Makoura streams were Akinehi Ngatuere, Kingi Ngatuere, Wi Tamihana, Hamuera Pakaiahi, Namana Te Ruke, Eramiha Te Awha, Rawinia Whakano, before the land was divided.

The original plan for the land sale was drawn up and presented to the Maori Land Court in 1869 by Pokohiwi and Wi Tinitara Kaewa and others.

Wi Tinitara Kaewa was the ancestor of the Rimene family.

Mr Reiri said a member of the Rimene family, a Captain Rimene, went to England and was presented to Queen Victoria.

The original owners are descend from several hapū or tribes under the names of Ngāti Kai, Ngāti Te Hina, Ngāti Te Uma, Ngai Tamahau, Ngāti Whatui, and others.

To revive the memory of Mangaakuta Mr Reiri suggested it for Makora College. The choice of Makora for the name was strange because he had never heard of the word "Makora" – he thought it should have been "Makoura".

But he is delighted that his call to mark the site of Mangaakuta was taken up by Masterton County Chairman, Mr Russell Smith and representatives of other groups.



Image: The Mangaakuta monument

### Potaerau and Pokohiwi

Potaerau papakainga was located around the site of the Masterton Transfer Refuse Station "The Dump". A stream on the opposite side of the Ruamahanga awa which is directly behind the dump retains the name Potaerau.

Further to the east is Pokohiwi Road. This was named after Pokohiwi a chief of the 1800s. Pokohiwi lived in a kainga in the vicinity of 'his' road.

### Weraiti maunga

Ko Weraiti te maunga  
Ko Tangatakau te tangata

The above saying states that the mountains name is Weraiti and Tangatakau is the man of this place.

Weraiti maunga is the line of hills going north to south between the Masterton Castlepoint Road and Masterton Gladstone Road. Lees Pakaraka Road is between the hills and the Ruamahanga River.

At the northern end Otahua (Bennetts Hill) rises above the lower hills. The Otahua kainga once stood on the Taueru side near the bottom.

Further south near the Central Limeworks was Te Kopuanui Pa. Maps still feature Te Kopuanui on this spot.

Pa Karaka as in Lees Pakaraka Road was a kainga and food gathering place.

One of the leading people of the area was Ngatuere Tawhirimatea Tawhao due to his Tangata kau and therefore Ngati Hamua whakapapa. He is better known as a chief of the Ngāti Kahukurawhitia hapū of Ngāti Kahungunu.

"In 1853 Donald McLean, chief crown land purchaser noted that Ngatuere was a "principle chief of the Hāmua section of Wairarapa tribes".

O'Leary M, 2002 p43

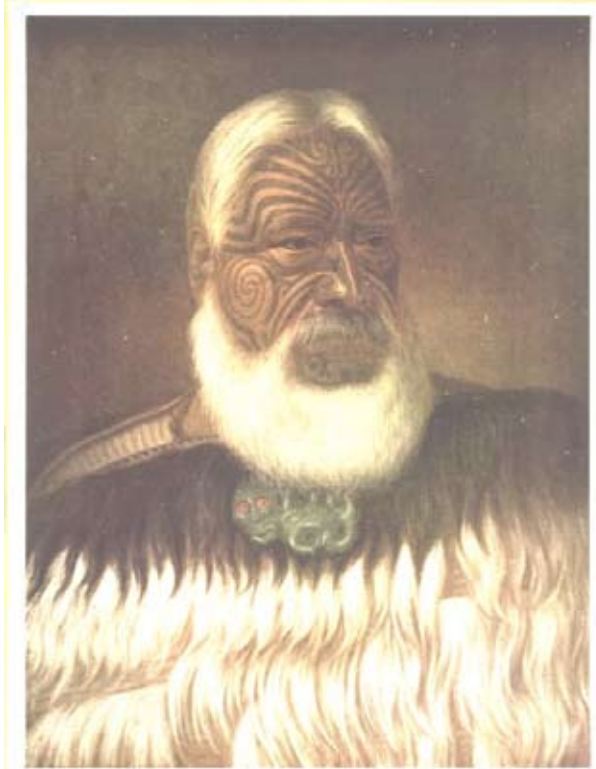


Image: Ngatuere Tawhirimatea Tawhao



## Te Ahipanepane

Te Ahipanepane was a papakāinga first, then developed into a flourishing marae, but today only the urupa remains of the once busy complex. Just east of the Ruamahanga River Bridge at Te Ore Ore there is a driveway on the right that takes you to Te Ahipanepane urupa. In between the driveway to Te Ahipanepane urupa and the Te Ore Ore electricity substation is a block of land. The middle part of this block is the Te Ahipanepane Marae Reserve. This was once all part of a large settlement with many kainga and gardens.

Te Ahipanepane was a marae of brothers Raniera and Marakaia Tawaroa, the latter is mentioned in several other parts of the sheets

“Most of them were tall, with Huia feathers in their hair, and had a taiaha (carved spear) or tewhatewha (a carved long-handled wooden axe). Some had greenstone meres (fighting club) or whalebone meres, and a cloak of dressed flax covered their shoulders. Around their waist were piu piu, and nearly all had tikis around their necks. Marakaia Hikaroa [sic], of Te Ore Ore, was tall and stately, had a good voice, and walked up and down with measured tread. Ihaia Whakamairu, of Manaia, wore a top hat, a gift from Governor Grey, Ropiha, of Kaikokirikiri, was ancient, with a snow-white head.”

Bannister C, 1940 p63



Image: Sketch of Te Ahipanepane Pa. Although hazy a church can be seen in the middle with houses either side

## Tukuwahine and Hawaikiraunui

Tukuwahine was another kainga of the Tawaroa brother. It was situated further south of Te Ahipanepane towards the Waipoua – Ruamahanga awa junction.

“These persons formed the party that fetched seed potatoes from Ngāti Te Hina at Tukuwahine below Okurupatu on the Ruamahanga and planted them at the clearing at Te Whiti “

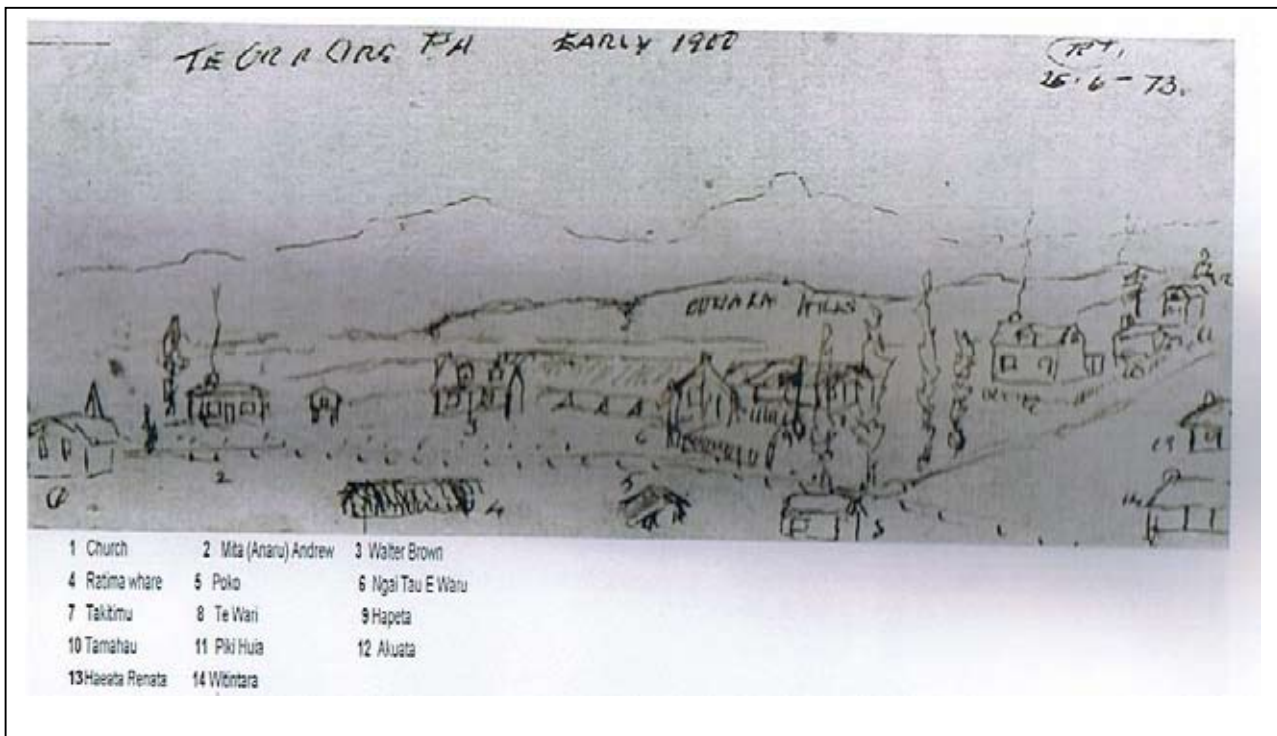
Makere Waito, in MLC 8 1888 p241

Hawaikiraunui kainga was built on what locals refer to today as the Crusher, or the Oldfields Metal Crushing Plant. This is right beside the Ruamahanga bridge

## Te Ore Ore area

The area got its name when the Whatuiapiti hapū of the central Hawkes Bay were visiting what was to soon to be called Te Ore Ore. At the time a young woman named Hine Matakī lived with her parents in a raupō hut. A Whatuiapiti warrior heard of her beauty and decided to visit her uninvited. Hine was asleep while her parents were out front by the fire. The young man slipped unnoticed underneath the wall of the raupo hut where Hine lay. The next thing her parents heard was "Ti Ori Ori" (a hearty laugh) coming from the room. It was Hine!

Here are several early photo's and a sketch of the Te Ore Ore area.



## Kaitekateka Pa

Kaitekateka was the main pa of the Te Ore Ore area prior to Te Ore Ore Marae being built. It stood on the hill above the intersection of Blackrock and Masterton-Bideford Roads. Parts of the palisade fences were still in place up until the 1940s as present day kaumātua can remember playing around the posts as children. During a time when European authorities were concerned about militant Maori groups such as those known as the Hauhau, Kaitēkateka was suspected of being in support of the Hauhau movement.

“Kaitekateka Pa is above Rosie Wellbrooks on Blackrock Road. When we were kids there, at Walter Cameron’s place, the outer fence poles of the marae were still there in those days. We used to slide down the hill on the cabbage tree leaves. The marae were all along that road, that road Mairirikapua, that’s the correct name for Blackrock Road, straight back to Matapihi. This was a very tapu place.”

Rimene J, *Pers Comm* 2001

The tekateka was a hand held weapon. In times past captured enemies would be swung by the feet from a horizontal pole and when ready the victor would crush the victims neck with the tekateka. This is how Kaitēkateka got its name.



## Te Ana o Taimahu

Taimahu is a hill situated on the southwest corner of Caves Road and Masterton-Bideford Road, about 3 kilometres north of Te Ore Ore Marae. At the top of the hill there are a number of limestone boulders with cabbage trees in between that can be seen from the road. Te Ana a Taimahu is named after a cave on the hill that was used to inter the bodies of the dead. There are seven chiefs buried in the cave. In 1855 it was covered over after the same earthquake that created the hidden lakes. The cave and hill were named after a Rangitaane chief called Taimahu who was buried in the cave. There is still an legal urupa on top.



Image: Taimahu Farm on Bideford Road with Taimahu Maunga in the background – 2003

## Okurupatu

The word Okurupatu refers to the skin on the back of a dog's neck. Okurupatu Maunga are the hills above Blackrock Road and Masterton – Bideford Road, northwards to Caves Road. This is a large area that was very important to the people of Ngāti Hāmua due to the food that was to be gathered when forest covered the land.

Ngāti Hāmua chiefs Keremeneta Maaka and Karaitiana Te Korou provided the following information on bird-catching trees during Maori Land Court sittings for the Okurupatu Block. It is interesting to see the range of significant places described. Keremeneta Maaka stated that “these places were occupied by my ancestors down to me...” Several of the places are mentioned elsewhere in these sheets.

Te Pahikaikereru	known as a village/kainga where they had cultivation's
Te Kopi	bush resources, village with plantations
Tamariki	bush
Te Pukewhinau	kainga, cultivations, bird catching (middle of the block)
Te Ana a Taimahu	plantation (middle of block)
Te Uaha (waha)	boundary mark
Whenuakite	middle of the block
Pukewahine(Pakiwahine)	mark
Ngapekapeka	settlement
Heipipi	pa
Rangiawaho	boundary mark
Te Pirau	bird catching tree (mahika) also a kainga post 1840
Te Kakahia	bird catching tree
Ringa-ma-nga-nga	rat catching place – Whangaehu, also name of a road
Te Haukuru	bird snaring place
Te Mangaruato	creek –junction with Whangaehu river, Miro trees there
Rere-a-manawatu	bird snaring
Pukutokitoki	Miro tree bird snaring
Te Ahitainga	originally Te Pirau, renamed after Te Ahu got tattooed there
Te Rongo-o-take	kainga at Te Kopi
Te Waiwhinau	place to stop, eel fishing, fernroots, pa
Te Ana-a-Taimahu	ridge caves, Tahito, Hineari, Te Noho, Tutawake
Motukaikore	bush, plantations and village
Okurupeti	hill, fernroots, flax for garments and mats etc; the flax on the hill was superior quality, named from the neck portion of a dog skin mat of Tamakuku
Kukuhono	fishing weir
Te Kahika	village on the banks of the Ruamahanga river, fernroot and flax
Te Ana-a-Taiaha	place named after a man called Taiaha
Matapihi	pa, residence



# Te Wairarapa – Waiohine awa to Kawakawa

## Te Wairarapa

The last two sheets provide examples of the outlying interests of Ngāti Hāmua beyond their main lands within Te Kauru. Most of these interests are based on resource gathering rights or sometimes age old and often complex relationships with other hapū.

### Te Whakamana

Te Whakamana was a Rangitaane chief who lived during the 17<sup>th</sup> century. During the 19<sup>th</sup> century Ngāti Hāmua chiefs were able to successfully claim part ownership within Wairarapa Moana through descent from Te Whakamana and Hāmua (MLC 4 1883: 125-8).

#### The coming of Ngāti Kahungunu

Te Rerewa was another Rangitaane chief, a contemporary of Te Whakamana.

Rangitawhanga was the nephew of Te Rerewa who had been forced from his home in the Hawkes Bay. Rangitawhanga and his people migrated to the Wairarapa and asked Te Rerewa for land.

Te Rerewa was leaving for the south island but agreed to give Rangitawhanga land in Te Wairarapa in exchange for six canoes.

This action paved the way for the establishment of Ngāti Kahungunu in the Wairarapa.

Despite Te Rerewa departing Te Whakamana stayed, retaining his lands and prestige.

It is universally accepted that Ngāti Kahungunu became the dominant tribe in the south but many Rangitaane descendants maintained the ahi kaa roa of the older iwi.

### Te Paparu

Te Paparu was a kainga beside the Waiohine awa at what is now known as Blackbridge north of Greytown. It was the birthplace of Ngatuere and therefore a convenient place to stop when moving up and down the valley.

### Papawai

Papawai with its house Hikurangi is a famed marae that was once the site of the Maori Parliament. It is the centrepiece of the Ngāti Moe hapū. Ngāti Hāmua people have connections to Papawai through intermarriage and therefore whakapapa. The same distinction can be applied to Te Ore Ore Marae. A Treaty of Waitangi claim centred on the people of Papawai Marae includes Ngāti Hāmua as part of the claim. By doing so the relationship between the various hapū named in the statement of claim are

### Pae tu mokai

Was a pa near present day Featherston. People would use a track that follows the Rimutaka Road to go to Te Whanganui o Tara (Wellington)

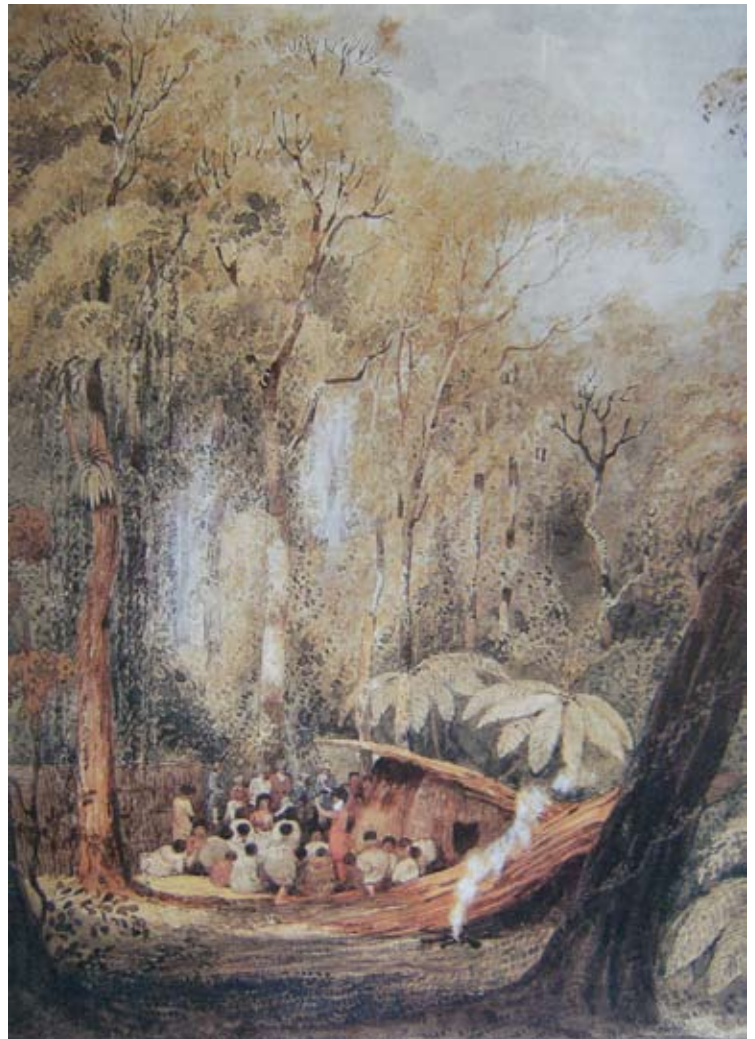


## Huangularua

Huangularua was the nearest kainga to what is now Martinborough.

Through ancestors such as Hinakura and Te Whakamana Ngati Hamua retained links to the area.

The painting opposite illustrates the relationships that were maintained.



## Wairarapa Moana

In addition to well established rights through Te Whakamana, Ngati Hamua also gained rights through gifts. When the first groups of people returned from Nukutaurua during 1840 they landed at Te Kopi in Kawakawa (Palliser Bay). Ngati Hamua were present to welcome home their relations.

The famous scribe Whatahoro Jury described Ngati Hāmua rights as being a recognition of the key role played in defending Wairarapa from a Te Ati Awa invasion in the 1820's and 1830's (Whatahoro B 51:98,cf. Best 1918:108).

“Ngāti Hāmua procured eels from the Wairarapa Lakes along with other hapū. Large quantities of Te Hao and ka-pako-pako were dried and stored for years along with the whitebait and kōkopu. fernroot and korau were also dried for the winter months . From December to May eels, flounders, whitebait, kōkopu (trout) and ducks (paradise ducks) were procured.”

*Te Whatahoro Jury G4 Evidence of John Alfred AJHR 1891*

## Te Takutai – The coastal areas

This sheet is entitled Te Takutai which means The coast. However the places presented include sites from the eastern hills on the main valleys edge right out to the coast.



### Taueru

Taueru means hanging in clusters. The land where the township stands was an important hub for tupuna moving in and out from the coast.

A number of hapu including Ngai te Ao, Ngati Hinepare, Ngai Tumapuhia A Rangi and Te Hika A Papauma stayed at Taueru. Ngati Matangiuru of Ngati Hamua are the main hapu of the area and even today Maori that still live in the village draw their main connection from Matangiuru.

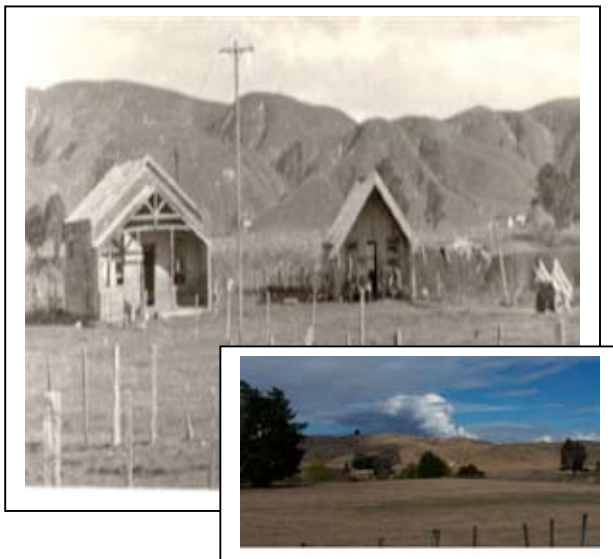
“According to Maori Land Court records, Ngai Te Ao and Rangitaane descendants of Hinematua were the initial occupants of the Taueru district.”

Smith T, *The Maori History of Taueru* 2001

The hill Taumatararaia, *the face of the rising pinnacle* contains numerous waahi tapu. In the bowl above the Taueru Limeworks dead bodies would be left in trees to decompose. Once all the soft parts had rotted away the bones would be put in waka huia and interred in caves on the eastern side of the hill.

“The hill Otaumatararaia, where the current limeworks is located, was an important site strategically because of the views proved towards coastal districts such as Te Maipi and Mangapokia.”

Te Tau P, *Article - Wairarapa Times Age*, April 28, 2000



Images: Top Taumatararaia from Otahua which is better known as Bennetts Hill

Centre Taueru marae archive photo Inset Marae location 2003, to the west of St Albans Church.

## Te Whiti o Tu

The families that associate most closely with Te Whiti o Tu derive their descent from a tupuna called Tutawake around whose own descent a number of meanings are given for Te Whiti o Tu. The main hapu of the area is Ngati Kaiparuparu.

## Hurunui o Rangi

Today the marae called Hurunuiorangi is seen west of the Rumahanga River on the Carterton to Gladstone Road. This is the second marae to be given the same name. The Hurunuiorangi of present times is known as a Ngāti Kahungunu tribal marae. The original was a pa of Ngāti Hāmua/Rangitaane chief Te Ropiha Te Waitai. Both pa/marae are a middle point along the Ruamahanga when travelling to and from Papawai and Te Ore Ore.

“Hurunui-o-Rangi has its marae named ‘Tapi Tapi’ meaning to patch up. Formerly it was the kainga of Te Ropiha Waitai, a chief of the Rangitaane tribe. The paa was built in the 1800s and was pallisaded. Hurunui o rangi was under Rangitaane, Hāmua, Ngāti Parera and Ngāti Kahungunu.”

Carter M, Unknown Date

“The natives of this village ... had already erected a screen fence for my tent in a corner of their newly fenced pa; on entering which and looking up, I saw, a monstrous human image as large as life, obscurely carved on the upper part of one of the large totara posts of the pa, about ten feet from the ground...”

Colenso, *Journal*: 29/4/1851



*Image: Jim Rimene and Edward Beetham atop Rauatahanga Pa site near Wainuioru – 2003*

## Rauatahanga Pa

The Rauatahanga Pa site is at Wainuioru. Rauatahanga means many houses which made sense as there were plenty of pa and kainga along the Wainuioru awa.

The pa site itself is one of the best-preserved examples of an old time pa remaining in inland Wairarapa. Most sites have been altered through stock movement, ploughing or building. In this case the pa sits high above the Wainuioru River on one side and a stream on the other. Two steep banks meet at a westward facing point high above the waterways. The eastern end of the site is about 30 metres wide and is approached from a wide flat.

## Hakakino Pa

The Hakakino Pa is found down Hakakino Road, off Westmere Road at Wainuioru.

The following story explains why the pa has been remembered. The article was amongst loose papers at the Rangitaane office but its origins are uncertain. The Hikarahui hapū described are in part descendants of Ngāti Hāmua.

### ***An event of great notoriety occurred at Hakakino in 1821.***

The taua “Amio Whenua” or “around the island” had originated in the southern Kaipara and moved down the centre of the North Island. With some recruits carrying muskets a party of over 600 left from Rotorua to venture further south.

The large raiding party killed and ate anyone in their way, they continued on through the Manawatū Gorge and Pahiatua. Carrying on they reached the pa of Hakakino on the Wainuioru River.

The taua leaders observed the pa and decided that it must be of great strength. Instead of attacking it head on they decided to use strategy to take the pa. Making camp nearby messengers were sent with words of friendship and a desire to make a visit so as to exchange gifts.

The Ngāti-Hikarahui people living at Hakakino listened to one of their principle chiefs Te Hopu. Te Hopu accepted that the visitors came in peace. Another chief Te Potangaroa, who was present at the pa was more suspicious and thought it unwise to so readily believe in the new comer’s words.

Te Hopu and his supporters went forth to the taua camp where they were massacred.

Potangaroa his fears confirmed, quickly left the pa and made for the safety of neighbouring hills.

Others who had not moved so quickly were caught by the swift moving taua and killed in the pa. The taua kept going until they reached Wellington and then started towards the north and home. They were eventually tamed in the Waitara district. Original members reached home after nine months, having lived of their unfortunate victims during the whole time.



*Image: Hakakino Pa – Archive photo*



### The Coast

Ngati Hamua's relationship with the coast was established with the ancestors Kupe and Whatonga, seven and ten generations before Hamua was born. This relationship was maintained by the people of Rangitaane, Ngai Tara, Ngati Ira and more recently through intermarriage with Ngati Kahungunu.

The most important aspect of Maori 'ownership' was the ability to continue to utilize land and sea resources whether inland or on the coast. This was achieved through shared knowledge of ancestral relationships and recognition of useage rights.

Migrations continued up until sealed roads and improved transportation were introduced. Entering the 20<sup>th</sup> century Ngati Hamua whanau would spend weeks, sometimes months at the coast each summer.

Even today you will find that families living in towns return to the same beaches that their ancestors frequented hundreds of years ago.

### Aohanga to Rangiwhakaoma

The Te Hika O Papauma hapu are the mana whenua of the coastline between Aohanga and Rangiwhakaoma (Castlepoint). Ngati Hamua have a close relationship with Te Hika O Papauma built upon joint whakapapa and agreements.

"Hāmua were living at Mataikona when we returned from Nukutaurua, they invited us to return. Some of the descendants of Turanga among them."

*Evidence of Karaitiana Te Whakaroto Mataikona Minute Book 1H 1895 p285*

This was the main area that Ngati Hamua would walk to for the summer in order to catch and preserve kaimoana. There are many places with Rangitaane, Ngai Tara and Ngati Hamua connections that Te Hika o Papauma are the guardians of today.



Image: Above The Papauma whare was built at Aohanga in 1904.



Image:Te Kapoho o Rangihirawe at the Mataikona River mouth was blown down in the circa 1948

## Te Ikapurua Pa

The remains of Te Ikapurua are seen approximately 3 kilometres inland from the mouth of the Mataikona River. Jim Rimene describes Te Ikapurua as a Rangitane stronghold in earlier days. McEwen supports this statement:

“There is another small pa opposite on Owahanga Station and a very large one upstream on the south bank. I assume the latter to be the great Rangitane strongpoint Te Ikapuru.”

McEwen JM, 1986 p50

Later he states,

“...[I]t is the largest pa on that part of the coast and seems to be associated with an extensive kainga with many pits and foundations on the Mingi flat on the other side of the river.”

McEwen JM, 1986 p65

Te Ikapurua was the site of several battles the details of which have been passed down to the present.

“Whatuiāpiti’s party met the Rangitane at Te Rerenga o Te Aohuruhuru, a little to the south of the Mataikona River-mouth. In the ensuing battle Whatu’ captured Tūpahi, the younger brother of Tūpito and dispersed the Rangitane, who took refuge in Ikapuru Pa. This battle was called Waingaromia.

Things went badly for the Rangitane as the Ikapuru Pa fell and they retired to the source of the Mataikona River”

McEwen JM, 1986 p64

See Also: Masterton District Council District Plan Sec F4 p 240 Archaeological Sites Ref. NZAA N159/5



*Image: Site of Ikapurua Pa - Mataikona – 2003. Terracing can be seen above the track going diagonally up the front of the hill. An idea of the size of the pa can be gathered by looking at the four wheel drive vehicle at middle left of the photo.*

## Pamaramarama and Otautu

Pamaramarama and Otautu are names for pa that were built on the same site several hundred years apart. The former in the 1500s and the second in the 1700s. The site is on a bend where Mataikona Road becomes Pack Spur Road.

Pre and post European history and archaeological evidence support the site as a place occupied by Maori.

A group from Wellington Teachers College under a Mr B Metcalfe visited Mataikona during 1968. Their work is found in the Castlepoint – Mataikona: preliminary field report. Described as Site A in the group's notes the following extract concerns the Pamaramarama – Otautu Pa:

“Pa and burial, exposed in road bank, pa cut in half by road and possibly by river, has five terraces, single foss”

The New Zealand Archaeological Association Site Record Form goes on to describe the pa thus:

“Site consists of five terraces stepping down ridge. There are also two middens, one of them containing mostly paua, knights turban, and periwinkle (pupu). A burial was exposed in section. A ditch about two feet deep cuts across spur.”

Metcalfe, B. *Castlepoint – Mataikona: preliminary field report, September 13-15, 1968.*

“Mangahoreka and Otautu pas belonged to the Rangitaane. Turanga and Pakuia occupied the pas with the owners.”

Evidence of Hami Potangaroa *Mataikona Minute Book 1H 1895 p310*



Image: Pamaramarama pa



Image: James Crawford 1863



## Wharepouri's Mark – Pou Whenua

Wharepouri's mark at Whakataki incorrectly commemorates a supposed visit from Wharepouri, a famous 19<sup>th</sup> century chief of the Te Atiawa iwi from Wellington to Whakataki in order to celebrate peace between Wairarapa and Wellington Maori.

The monument was placed at the site in the 1920s to replace, an important sandstone plinth that had recently been destroyed during early road works in the area.

The sandstone plinth had been erected during the 18<sup>th</sup> century following a meeting between the Ngati Hamua and Te Hika O Papauma hapu. Delegations from both hapu had met to agree to never fight again. The plinth or pou whenua was placed as a symbolic reminder of the agreement.



### **Te Rerenga o Te Aohuruhuru 'The Leap of Te Aohuruhuru'**

The leap of Te Aohuruhuru is a rock that is lapped by the seas of the Pacific Ocean on the Mataikona Coast. It was once a part of Mount Percy that ascends above the point but is now separated from the sea by the coastal road. This is the sad tale of Te Aohuruhuru whose tragic death is remembered in the following story.

Te Aohuruhuru was a beautiful young Ngai Tara woman who lived with her husband Takaraupo and their daughter, Te Umutahi.

An old man, who lived in the Pamaramarama Pa at the mouth of Mataikona River, heard of Te Aohuruhuru's beauty and her housekeeping skills and so decided to abduct her. Te Aohuruhuru became his wife by title but was really nothing more than a slave to the old man. Everyday her heart pined for her Takaraupo but she was held captive.

One night as the people of Pamaramarama lay asleep the old man awoke and looked around him. He turned to see Te Aohuruhuru deep slumber in the dim light of the dying fire. In her sleep Te Aohuruhuru's clothing had fallen aside during the heat of the evening. The old man decided to feed the embers so that he might admire her even more. As the fire blazed the old man sat and looked at the beautiful young woman. After a while he went about the house waking all of his elderly friends. Soon Te Aohuruhuru awoke and realised that the group of old men were staring at her. Her heart immediately filled with indescribable shame so she gathered her garments to hide her nakedness and hurriedly went to the corner of the house where she cried until dawn.

In the morning the old man and his friends went fishing out in the ocean. Te Aohuruhuru was still extremely upset and upon thinking about how she was dishonoured, decided to take her own life. She groomed herself so that she looked her finest. She placed the plume of the Huia, the White Heron and the Albatross in her hair and placed her finest of cloak about her shoulders. Finally she rose and started towards a precipitous rock by the sea.

Reaching the top of the rocky pinnacle she sat down and again thought about the insult she had suffered the previous night. Whilst sitting there she composed a song to express her grief. She began to sing her song when her abductor's canoe neared the base of the rock. The old man and his companions were busy paddling to the shore. He still thought about the beauty of Te Aohuruhuru's sleeping figure. But now all of the men could hear the song of the young woman, the words echoing off the waves clearly reaching their ears. The song was thus -

*While I lay exposed in my sleep, The fire was kindled, To burn brightly and I was a laughing stock*

With her song finished and the message delivered, she stood and leapt to her death.

The rock where Te Aohuruhuru ended her life was thereafter-named Te Rerenga o Te Aohuruhuru or "The leap of Te Aohuruhuru". Today all people familiar with the Mataikona area know this same point as 'Suicide Rock'.



## Whakataki marae

The whare nui 'Matira' or lookout, at Whakataki marae burnt down in 1968 with only a few carvings including the Koruru escaping the fire. These now sit above the bar at the Whakataki pub.

One of the personalities of whakataki was Nancy Pura (nee Himona) who was a descendent of the Ngati Hamua chief Akuhata Mikaera but who had spent a large part of her life at Whakataki. Her daughter aunty Pixie Wilton remembers the people of Te Ore Ore regularly coming out to Whakataki marae for dances.

Tommy Rimene father of our modern day rangatira Kuki and Jim would entertain people for hours with his piano playing skills.

While essentially a Te Hika O Papauma marae these kind of memories reinforce the closeness of the people



## Rangiwhakaoma

Rangiwhakaoma means where the sky runs. Matira which means lookout is the name for Castle Rock while Taurepi is the name for Deliverance Cove. Again Ngati Hamua have a long history at Rangiwhakaoma

Within the wider story of the Ngāti Ira chief Mahanga Tikaro and his migration to the Wairarapa, McEwen mentions Matirie Pa. The story concerns a chief called Kahukuramango who set about attacking Rangitaane in the Wairarapa. "He led a taua down the coast to Rangiwhakaoma (Castlepoint) and found the Rangitane living there in a pa at the end of the point jutting out into the sea." (J.M. McEwen: Rangitane A tribal history 1986 p.78) Oral history tells us that Hāmua people were present at Matirie at this time.

"A party of natives, from Castle Point, came to meet me, they being part owners of the Wairarapa district. These, and the natives generally on the coast, seem to look up to Te Korou, the chief of Kaikokiukiu [Kaikokirikiri], and will be guided in a great measure by him".

Kemp to Domett 'Journal of a Mission to the Wairarapa', 8 December 1849, BPP, vol. 6, 1136, p92

During the 1948 centennial of the first European family to arrive at Castlepoint Tommy Rimene brought out a Kapa Haka group to perform at the celebrations.

## Waimimiha

The Waimimiha Stream runs down to the sea about a kilometre and a half north of the Whareama River mouth. The Ngāti Matangiuru hapū of Ngāti Hāmua gathered kaimoana and were late joined by Ngāti Hinepare.

A Maori fishing reserve still exists at Waimimiha. Several pieces of land were set aside as reserves at the time the Crown was purchasing the Whareama block from the Maori owners. The land sales occurred in 1853 after which 9 out of 10 reserves were eventually sold to the Crown. By 1901 the Waimimiha reserve had still not been dealt with. Three generations of owners petitioned the government of the time to recognise the claims made on behalf of Ngāti Hinepare and others. It took another 8 years before the matter was finally settled. To this day the Waimimiha fishing reserve is vested in the Ngāti Kahungunu tribe as it was originally stated on the day of signing the land deed in 1853.

A 1901 petition signed clearly shows a mixture of Te Hika O Papauma, Ngai Tumapuhia A Rangi, Ngati Hinepare and Ngati Hamua signatories urging the settlement of the reserve.



## Whareama

“The party consisted of Clifford, Vavasour and myself, three white men, and about six Maori - the main body of the tribe having gone forward. Te Koro, who accompanied us, is the chief of the tribe or clan to which wharehoma (Whareama) belongs, and like all other natives he is very anxious to have a white man on his land.”

Weld F, *Diary* 1844

The Whareama River is a mahinga mataitai or important food-gathering place. Prior to the 1855 earthquake sailing ships could sail inland as far as the Whareama Hall. With its abundant food resources and excellent transportation, Maori have held a long association with the Whareama River.

The word Whareama has one meaning with two possible explanations. The ‘house of losing’ is the translation. Some say that this refers to the blood spilt during the many battles that were fought along the river. Alternatively there is another story that Maori had placed greenstone in the river hoping that it would grow. When the tide rose the greenstone was washed away never to be found again.

“At Oruhi, two pa belongs to Hāmua. We hear a lot about Ngai Tumapuhia-a-Rangi, that’s their area, this is true to but before Tumapuhia ever went there it belonged to Hāmua. And the mana of Hāmua is still there, we must remember that land was gifted but often the first people stayed on. In 1850 Oruhi Pa belonged to Ngāti Hāmua and Ngāti Te Aokino”

Rimene J, *Pers Comm* 2001

## Motuwaireka and Motukairangi

For the Rangitaane iwi Motuwaireka means sweet waters and is the stream that flows through Riversdale while the area is called Motukairangi which means where the sea devours the sky in reference to the horizon beyond the beach

Today's Riversdale resort was occupied by Ngāti Hāmua people prior to the arrival of Ngai Tumapuhia a Rangi from the Hawkes Bay. Again Ngāti Hāmua continued to live on in the same area as their Ngai Tumapuhia a Rangi relatives who later became firmly established in the area. Today Ngai Tumapuhia a Rangi is rightly associated with Riversdale.

There are two known pa in the vicinity of Riversdale and a swamp area that is considered waahi tapu. There is also a burial ground near Camp Anderson. That this exists is indisputable because human bones have been found on a number of occasions at this spot. A fence has been built to act as a depository for the uncovered remains.

## Te Unuunu

Te Unuunu is better known today as Flatpoint and has for centuries been an important place to the successions of hapū that have stayed in the area.

The name Te Unuunu does not refer to an event but was the name of a chief who the people called the area after. This is the oldest name of the point but another was Te Hukakore for which there are two meanings. The first is a story that relates to the Ati Awa people of the west coast who were wary of approaching Te Unuunu because of the ferocity of the local people, therefore they used the term Te Hukakore. The other meaning has more peaceful connotations in that it was a place of 'no tide' or 'no foam' which referred to the calmness of the bay due to the reefs sheltering the inner water from the action of waves.

The Ngai Tumapuhia a Rangi me ona karanga hapū is the main hapū of Te Unuunu. At one time it is known to have been the kainga of Ngāti Hāmua chief Haeata Kuku. Descendants of Haeata Kuku still retain shares in Maori land at Te Unuunu although the family is more readily associated with Waikekeno further south.

Mita Carter, a Kahungunu and Rangitaane elder talks about this area's history:

"A fishing kainga of the chief Te Haeata Kuku and his Rangitaane people. Their fishing activities is evident by the numerous middens and umu. It was at Te Matamata-a-te-Unuunu that Haeata Kuku was given rangatiratanga and mana which proclaimed him, 'Te Mata ki Unuunu' that Te Haeata is the chief of the rohe (area). Te Haeata and his people fought the marauding Ngapuhi who, armed with the "rakau ahi" (fire stick or musket), sought to dominate the Wairarapa."

Cited in Kerehi J, 2002 p77

"Carter notes that this area was home to the following hapū: Ngāti Matangiuru, Ngāti Tahine, and Ngāti Pakuahi."

Kerehi J, 2002 p77

## Waikekeno

“All along that coast there in the olden days was Rangitaane land and they gifted it to Kahungunu. Today it belongs to us, my family the Haeata, we’re all along the coast so its gone around the clock. Our tupuna, our Kahungunu tupuna said the land was gifted to them by Rangitaane. Our grandmother left all her lands to us to our fathers and uncles. All that land has come back to us”

Te Tau H (nee Haeata), *Pers Comm* 2001

Waikekeno is an important place for a variety of families that draw their main ancestral lines from several different tupuna. This is one of the main places that the Haeata family associates with because of their ancestress Takare Haeata (nee Renata) who was Ngati Mahu from the area. In the quote above, senior Ngāti Hāmua kuia Hinerau Te Tau is referring to Waikekeno and then other coastal areas.

Aunty Hinerau is referring to how Te Ikiorangi a Rangitaane man gifted land to Ngati Mahu, who are normally thought of as being Ngati Kahungunu but then through marriage Rangitaane has returned alongside of Ngati Mahu, Ngai Tumapuhia A Rangi, Ngati Kawekairangi and Ngati Hinewaka.



Image: left Waikekeno 1860s

Image: Below NZAA photo of Waikekeno showing Ahuriri Pa and stone wall structures.





### Kaitiaki

This story happened several generations ago to members of the Haeata family. The location was at Waikekeno immediately north from the stream of that name.

“The sea was calm and there were no signs that this day would be dangerous to go fishing. The koro called out to two of his grandsons and told them to make ready to go fishing. The grandfather then told the old people where they were going. The boat was now ready so off they went out to sea towards the fishing grounds.

When they were far out to sea the weather suddenly turned bad. At first the waters made the boat sway as the waves slapped against the sides. With the growing wind the waves became bigger and bigger. Spray washed over the side as the boat bobbed up and down in the turbid water. The boys were worried that the angry sea would swamp their vessel. On shore the family had watched the sea change. They started to see that the situation was becoming dangerous.

Even though the storm raged the koro kept his composure. He told the boys to lower their heads below the level of the top of the boat. They did this and so kept out of the path of the stinging water. They could not see anything but heard their grandfather reciting karakia. The kuia on the shore could not see the boat and therefore thought it must be lost. They began to tangi (cry) for the lost loved ones.

Back out at sea the boys could hear the karakia, their grandfather’s voice rising above all the other noise, becoming stronger and stronger. Then something hit both sides of the boat, it felt as though they were lifted out of the water. No longer were they rocked violently from side to side instead they moved swiftly and surely through the angry waves. The karakia continued, then somewhere in the distance the voices of kuia were heard imploring them back to shore, tangi and karanga, tangi and karanga. The boys kept their heads down listening to the voices of their grandfather and the unidentified female voices.

Just as the storm had come from nowhere the boat suddenly hit solid ground. The koro said to keep their heads down for a bit longer. He gave a mihi of thanks to something and then said they could get up. Rising to their feet the boys looked around, they were home, all the family standing on the beach relieved to see them. The kuia still crying with the relief that no one had been lost at sea. Then the boys thought to look back out to the sea. Both turned and there disappearing beyond the breakers were two magnificent white Dolphins, the kaitiaki of the family.”

## Pahaoa to Te Awhea

The area south of Glenburn is associated with a lot of different hapū. At Pahaoa itself were early hapū such as Ngāti Hikawera, Ngāti Tipi and Ngāti Meroiti. Of those hapū that are still prominent today there were also Ngai Tumapuhia a Rangi and Ngai Tahu amongst others. As you move further south towards Palliser Bay Ngāti Hinewaka becomes more prominent.

Ngāti Hāmua had scattered interests on the south coast. Although well away from the central Wairarapa valley Ngāti Hāmua did have established pa in the southern parts of the region. Hāmua chief Karaitiana Te Korou provided this evidence in the Maori Land Court...

"the iwi of Hāmua were brought to Pahaoa, through the descent of Tumatakokoi and Te Aokauae from that iwi"

Karaitiana Te Korou; *MLC 15*:p294

"I know of a place at Pahaoa called Hopuhopu o Hamua where our people had exclusive rights to harvest fern root. We also went to a place called Te Awaiti, it was beautiful there, right along the coastline, there is also a marae there that belongs to Ngāti Hāmua people. It has history tied to it, this is at Hiwirikiriki, my wife's family also own land at Pukaroro near the top end of Te Awaiti"

Rimene J, *Pers Comm* 2001



Image : Pahaoa River mouth 1850s

## TE ORE ORE MARAE

This sheet provides an explanation of the history of the carvings that have adorned Nga Tau E Waru meeting house at Te Ore Ore marae. An emphasis has been given to the new carvings that were unveiled in 2004.

Nga kōrero o nga whakairo hou



## ***Me timata nga kōrero ki te pouaroaro me nga tupuna kua whakairohia kei runga...***

### **Pouaro**



We shall begin by looking at the pouaro or the centre pole at the front of the marae. Then the amo at each side of the whare, the bargeboards and finally the carvings around the doorway and windows.

### **Te Tekoteko – Ko Te Hāmua tenei**

He tama na Uengarehupango raua ko Paratuai, he mokopuna hoki o Rangitaane, i tona wa ko Hāmua te rangatira o tenei takiwā, mai i taua wa tae noa mai ki tenei ra tonu korekore rawa e taea te whakahe i tona ake rangatiratanga ki konei, ko tona ingoa, ko tona wairua, ko tona mana hoki ka tau mai ana ki runga nei i a tatou, a hei ta nga rangatira whai muri mai i a ia ko ta ratou mana i tuku mai no Te Hāmua. Na reira tenei wa ahakoa te awangawanga o nga whakaaro, ka mōhio tika tatou no Ngāti Hāmua tatou, na reira me whakakoa me whakangahau taua mōhiotanga me te tenei hoki whakapakari, hiko whakamarama, hiko whakakotahi nei i a tatou.



Te Haamua (above)

### **The Figurehead – Te Hāmua**

Te Hāmua was the son of Uengarehupango and Paratūai. He was the great great grandson of Rangitaane. Te Hāmua became the recognised rangatira (chief) of his time, for hundreds of years his paramount status has never been questioned. His name, his wairua, and his chiefly status have been to the fore throughout the entire Wairarapa area and many great chiefs who followed him described him as the principle ancestor from whom they had gained their mana.

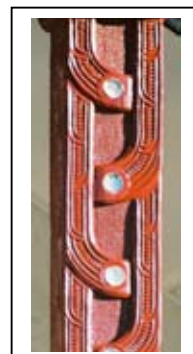
Today, despite all the confusion that many of us face we have always known that we are of Ngāti Hāmua. Let us then celebrate and rejoice in that knowledge and in the knowledge that our ancestor looks over us as together, we walk this path of rediscovery and enlightenment and as together we endeavour to regain and strengthen our identity as Ngāti Hāmua.

### **Te Koruru**

The Koruru on which Te Hāmua stands is a representation (personification) of our maunga, Rangitumau and beneath it our sacred river Ruamahanga, which flows throughout the Wairarapa.



Koruru – Rangitumau above and Ruamahanga below





### **Te Rangiwhakaewa and Raniera**

We have always had matakite and we have always had spiritual guardians who have looked after us, told us off, comforted us, praised us and all other things that have helped us grow and learn. Raniera was one such spiritual guardian. He spoke through Te Raetea. He was able to do this because of the carved figurehead that surrounds the centre of the pouaro on which Te Rangiwhakaewa stands. The carved figurehead surrounds the pou and when he speaks it travels down the pou through all the patterns and is sent forth through Te Raetea (which is at the bottom of the pouaro). This carved figurehead is such that it knows and can see everything around it. It is also a representation of the four areas that Rangitaane iwi can be found in the north, south, east and west.

Te Rangiwhakaewa  
above Raniera



### **Te Pouaro tekoteko – Te Raetea**

Ko tetahi o nga tamaiti o Tamahau raua ko Hinerangi a Te Raetea, a i tuku iho ta raua mana kei runga i a kia, e ai ki etahi o nga kōrero ko te tupuna nei a Te Raetea nana te mana o te whenua o konei, koiane kua tu maaro nei te tupuna ki runga i te marae atea hei whakaatuhia ki te iwi i ta ratou tangatawhenuatanga oti ra ko ta tatou turangawaewae tenei.

#### **The figure below – Te Raetea**

Te Raetea was one of the children of Tamahau and Hinerangi, and it was through his parents that he gained his status of chieftanship over these lands and hence we see his feet firmly planted into the marae atea to show those who descend from him that this truly is their 'place to stand.'



## Nga Amo e rua



### Te Amo (kei te taha whaiti) – ko Tamahau raua ko Hinerangi

He mea nui ki a tatou e noho nei kei tenei takiwā te honotahi o nga tupuna e rua nei, ko te tupuna nei a Tamahau he tamaiti na Te Rangiwhakaewa raua ko Purerau. Ko Te Rangiwhakaewa te tupuna rongonui o Rangitaane o Tamaki-nui-a-rua a kei konei tonu a Rangiwhakaewa kei te pouaro koiana te whakairo kei waenganui, ka moe a Tamahau i a Hinerangi mau patu ai. Ko te Hinerangi nei he tamāhine na Raekaumoana raua ko Hine-te-aro-riki.

### The poupou (left-hand side) – Tamahau and Hinerangi

The union of Tamahau and Hinerangi is a significant factor of the history of our area, Tamahau was the son of Te Rangiwhakaewa, the great chief and warlord of the Rangitaane people of Tamaki-nui-a-rua. He is represented still in the pouaro by the central figure carved there. Tamahau married Hinerangi, who is depicted below (Tamahau) holding the patu, Hinerangi was the daughter of Raekaumoana and Hine-te-aro-riki.

### Te Amo (kei te taha whanui) – Ua-te-Awha raua ko Hine-te-aro-rangi

He nui tonu nga hononga o te tupuna nei a Ua-te-Awha, mai i Te Iranui, Tahu-potiki me Kahungunu hoki, koiane tetahi huarahi hononga ma tatou e whai hononga ki tera tupuna rongonui nei a Kahungunu. Ko Ua-te-Awha te tungāne o Te Rangiiwhare, a ko te Rangiiwhare te wahine o Te Raetea ko te tupuna nei e tu torotika ana ki runga i te marae atea. Ka moe a Ua-te-Awha i a Hine-te-aro-rangi koiane te tuahine o Te Raetea, na reira ki te ata tirohia tatou ki ēnei hononga ka kite pai tatou i te tīmatanga o te hononga o nga iwi e rua nei o Ngāti Rangitaane me Ngāti Kahungunu.

### The poupou (right-hand side) – Ua-te-Awha and Hine-te-aro-rangi

Ua-te-Awha was of mixed ancestry. He could trace his descent from Iranui, from Tahu-potiki and of course from that illustrious ancestor, Kahungunu. This is one pathway for those of us seeking a link to that great ancestor (Kahungunu) from our Marae (Te Ore Ore). Ua-te-Awha was the brother of Te Rangiiwhare, who in turn was the wife of Te Raetea, our tupuna whose feet are firmly planted on the marae atea. Ua-te-Awha married Hine-te-aro-rangi, the sister of Te Raetea, so if we look closely at these unions we begin to see the seeds that were sewn that brought the two iwi together. This gives us the right and the privilege to stand tall on our marae and say “I am Ngāti Kahungunu, I am Ngāti Rangitaane”. Indeed, this is who we are.



Kua whakairohia kei roto i enei maihe e rua nei he kōrero whakamarama mai i te ingoa o to tatou nei whare-tupuna a Nga Tau E Waru, i timata penei ana ka mahi tahi a Potangaroa raua ko Te Kere ki te hanga whare engari taro ake nei ka tautohetohe raua i te nui me te rahi o te whare, hei ta Te Kere mehemea ka pena te rahi he uaua te hanga na reira ka mea atu ia ki a Te Potangaroa “me wehe atu au waiho mau e whakaoti te whare engari Te Potangaroa me penei taku ki a koe, e kore e taea te whakamutu i tenei whare i Nga Tau E Waru”. Na taua wero ka maaro haere te mahi o te hanga whare nei a ka tu te whare ki roto i te tau kotahi, a hei whakautua i taua wero a Te Kere ka tapaina e Potangaroa te **The Bangke bōngs - The story of Te Potangaroa and Te Kere is unveiled**

We have always known the story as it has been handed down, what we haven't known is that the story was also kept within the carved figures that have adorned our whare for so long. We have often looked and wondered why these particular carvings were done in this way. It appears as if on one side the figures are joined and on the other side the figures have been separated. In short, this is the story of how our whare got its name. In the beginning Te Potangaroa and Te Kere worked together to build the whare but after a time they began to quarrel over the size. Te Kere believed it was too big and said to Potangaroa “I will leave you to build your whare but heed my words Potangaroa, it will take you eight years to build.” Te Potangaroa saw this as a challenge and so worked even harder, so much so that he had the whare up and ready within a year. As a way of revenge for the taunt put to him by Te Kere, Te Potangaroa gave the whare the name ‘Nga Tau E Waru - The Eight Years’. On each side of the main entrance there are manaia type figures carved, their presence reminds us that for the original whare there were two master carvers brought in to take charge of the carving of the whare. They were Taepa of Te Arawa and Te Aorere of Ngāti Kahungunu.

## Te Pare kei runga i te kuaha – Ko nga wahine o nga Tupuna o te Pouaroaro

Kei runga ake a Te Hāmua e tu tekoteko mai ana, ko tona wahine ko Hine Rongo, koiana ko Hine rongo nei waenganui i te pare. Kei waenganui i te pouaro ko Te Rangiwhakaewa ko tona wahine ko Purerau koiana ko Purerau kei te taha mauī o te pare. Kei raro nei te tupuna a Te Raetea hei pouaro tekoteko, ko tona wahine ko Rangiriwhare koiana kei te taha katau o te pare.

### The carvings above the doorway – the wives of our ancestors

This carving depicts three figures standing side by side. As Hāmua stands tall and proud atop the wharenui his wife, Hine-Rongomai stands above the doorway in the centre. As Te Rangiwhakaewa looks over us from his position in the middle of the pouaro his wife, Purerau stands above the doorway to the left. While Te Raetea stands firmly on the marae atea his wife, Rangiriwhare also stands above the doorway to the right. These three ancestors stand above the doorway to guide, protect and nurture us while we are in the whare.



Purerau, Hine Rongomai ratou ko Rangiriwhare

### Te Pare nei runga i te Matapihi

Ko Hine-ahu-one raua ko tona tamāhine a Hine-nui-te-po kei te taha tatau. Ko Tane kei te taha mauī ko Tane ano tenei, kei raro iho i te matapihi koiane ko Hawaiki nui, ko Hawaiki roa, ko Hawaiki pāmamao.

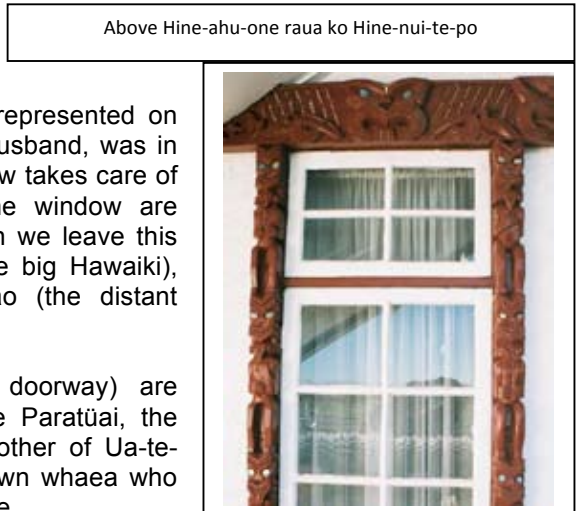
Te Pare kei runga i te matapihi o te taha whati ko Paratūai kei runga a ko Hinekaitangi kei raro koiane nga whaea o nga tupuna e poipoi ake nei i te wahine karanga, ko Paratūai te whaea o Te Hāmua, ko Hinekaitangi te whaea o Ua-te-Awha.



### The carvings above the windows

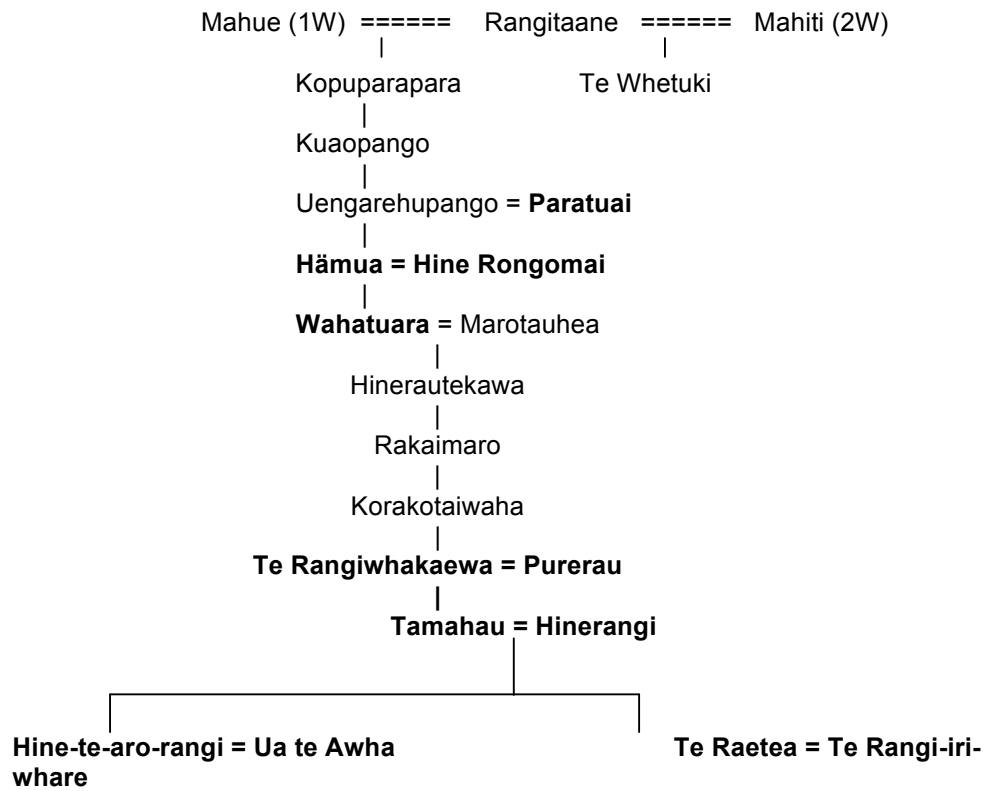
The carvings above the window to the right represent Hine-ahu-one and her daughter Hine-nui-te-po. Tane is represented on each side of the pare, having discovered that Tane her husband, was in fact her father, Hine-ti-tama became Hine-nui-te-po and now takes care of our loved ones once they have passed on. Below the window are representations of where it is believed we all return when we leave this world and move on to the next. That is Hawaiki nui (the big Hawaiki), Hawaiki roa (the long Hawaiki) and Hawaiki pāmamao (the distant Hawaiki).

The carvings over the window to the left (of the doorway) are representations of the mothers of our tupuna. They are Paratūai, the mother of Te Hāmua, and below is Hinekaitangi, the mother of Ua-te-Awha. These tupuna are there to tautoko (support) our own whaea who stand to karanga (call) our manuhiri (visitors) onto the marae.



Paratūai depicted at the top of the window





## **Further kōrero**

Key dates in the history of Nga Tau e Waru

1878-79 – Potangaroa begins to build Nga Tau E Waru. Te Kere withdraws from the project. Taepa and Te Aorere are the master carvers.

1881 – Official opening of the first meeting house – Nga Tau E Waru

1928 – T.W. Ratana removes monument from inside the wharehau to its present position outside

1939 – The original marae is burnt to the ground

1939/40 – Fundraising and rebuilding phase – Te Nahu Haeata Snr and others are the carvers

1941 – Marae is re-opened 16 March

1966 – New dining room, kitchen and ablutions are opened

1979 – Work on new kitchen begins

1981 – Centennial celebrations observed – 22 March

2000 – Work begins on new carvings – Tipene Kawana is head carver

2003 – Kitchen refurbishment is completed

2004 – New carvings are unveiled

## History of the carvings/carvers

The first set of carvings that were produced in 1881 by the master carvers, Taepa and Te Aorere, were destroyed in the fire of 1939.



The second set of carvings had been ravaged by the elements and beyond repair and it was decided that they should be replaced. After a series of hui with the whanau of the carver – Te Nahu Haeata Snr, it was agreed that the (replaced) carvings would be returned to the Haeata whanau for them to look after.



Tipene Kawana was entrusted to lead the work on the new carvings that now adorn our wharenui. The carvings were based almost entirely on the ones that were replaced. Much of the kōrero associated with those carvings were lost or unknown so a process was put in place to restore the history of our ancestors into the carvings.

As you can see from the archival photographs, the original patterns have been retained. There are slight variations in all three but the essence of the original carvings remains to this day.

Nga whakairo tuatahi – Taepa, Te Aorere

Taepa, Te Arawa - Nga Tau-e-Waru 1881, Aotea 1883

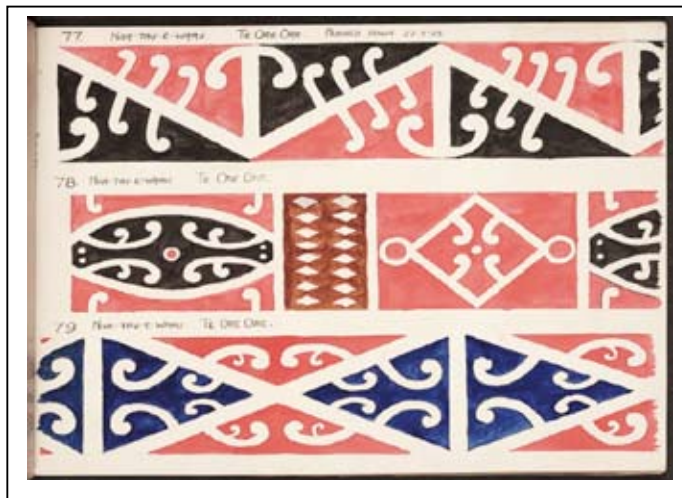
Tamati Te Aorere, Ngāti Kahungunu - Nga Tau-e-Waru 1881

Nga whakairo tuarua – Te Nahu Haeata and others

Te Nahu Haeata, Ngāti Kahungunu, Ngāti Hāmua, Te Arawa - Nga Tau-e-Waru 1881 (1940 reconstruction)

Nga Whakairo tuatoru – Tipene Kawana and others

Tipene Kawana, Ngāti Hāmua – Nga Tau E Waru 1881 (2004 Replacement carvings)



Photographs of kowhaiwhai inside the original Nga Tau E Waru.

*Researched and written by Mikaera Kawana and edited by Jason Kerehi  
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