

# 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 Hineteaorangi ki e Motu ki a Kapiti**

*the lookout of Hineteaorangi as she gazed towards Kapiti*

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

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

*Image: Painting of Kopuaranga kainga*

## 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.



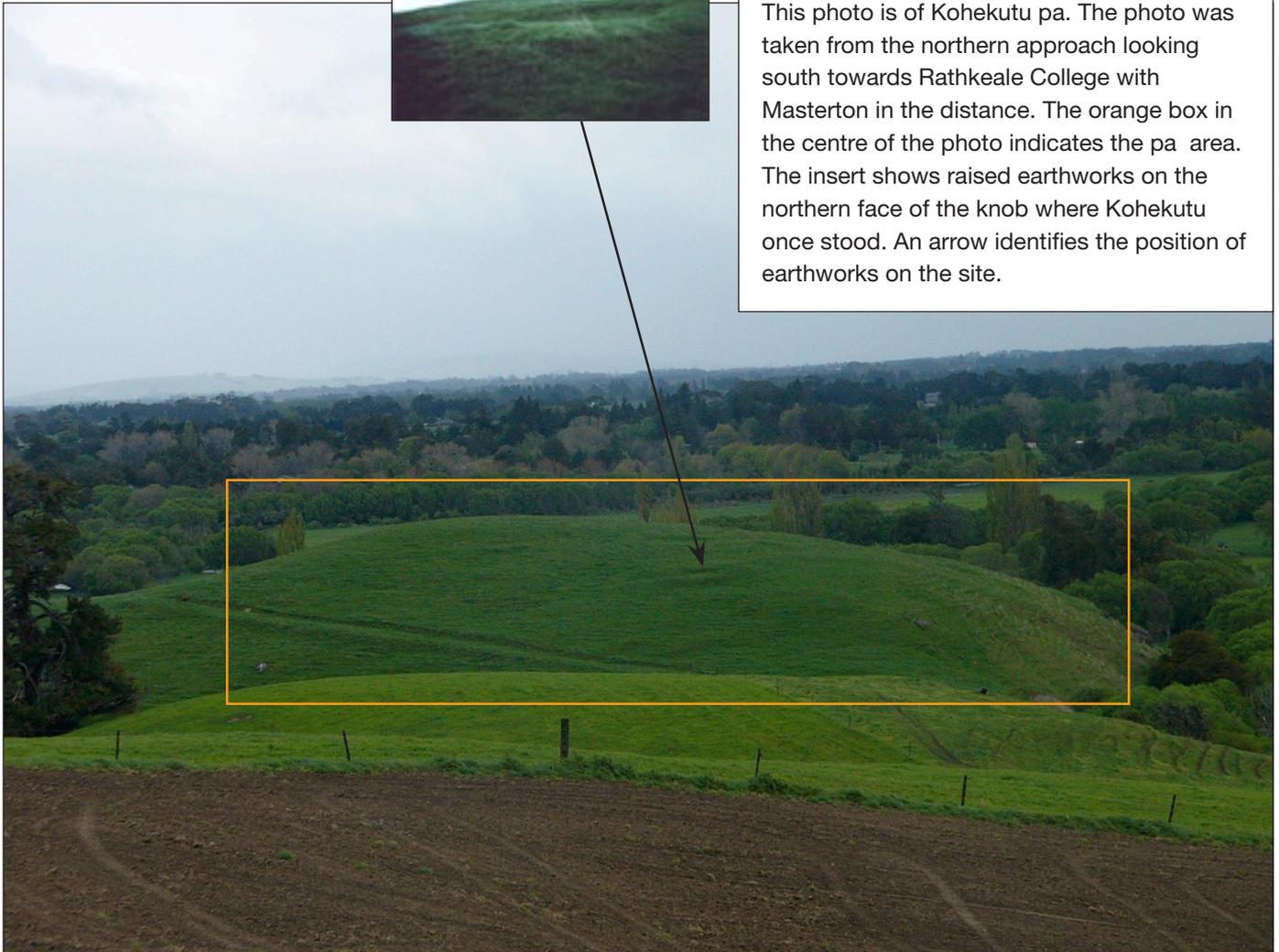
*Image: Kohekutu Pa site*

*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.

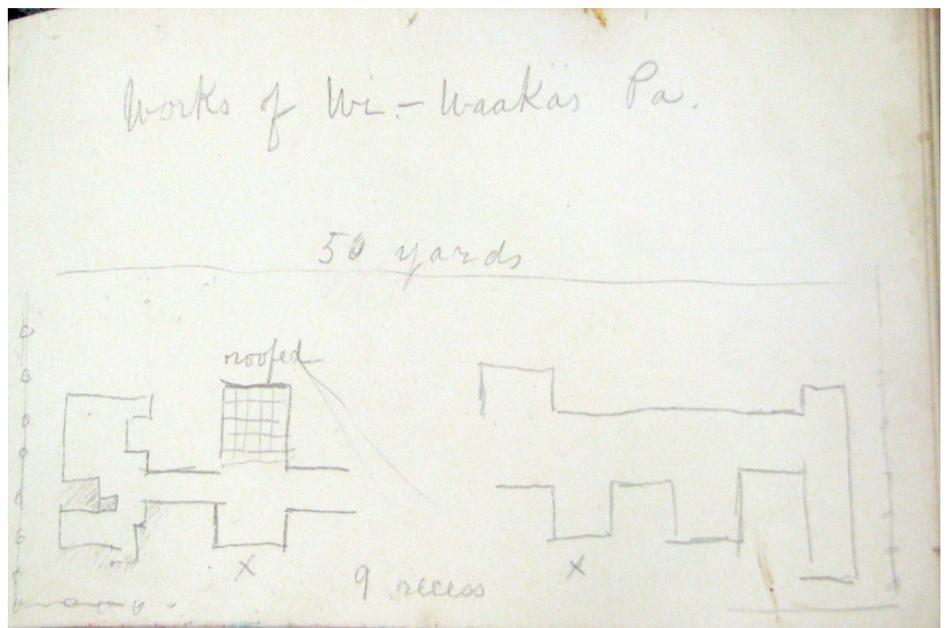


Image: Photo from Kohekutu pa looking south across Te Wao o Kairangi. Matapihi can be seen in the distance on the left. Rathkeale College is directly across from Matapihi

### 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 n 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.

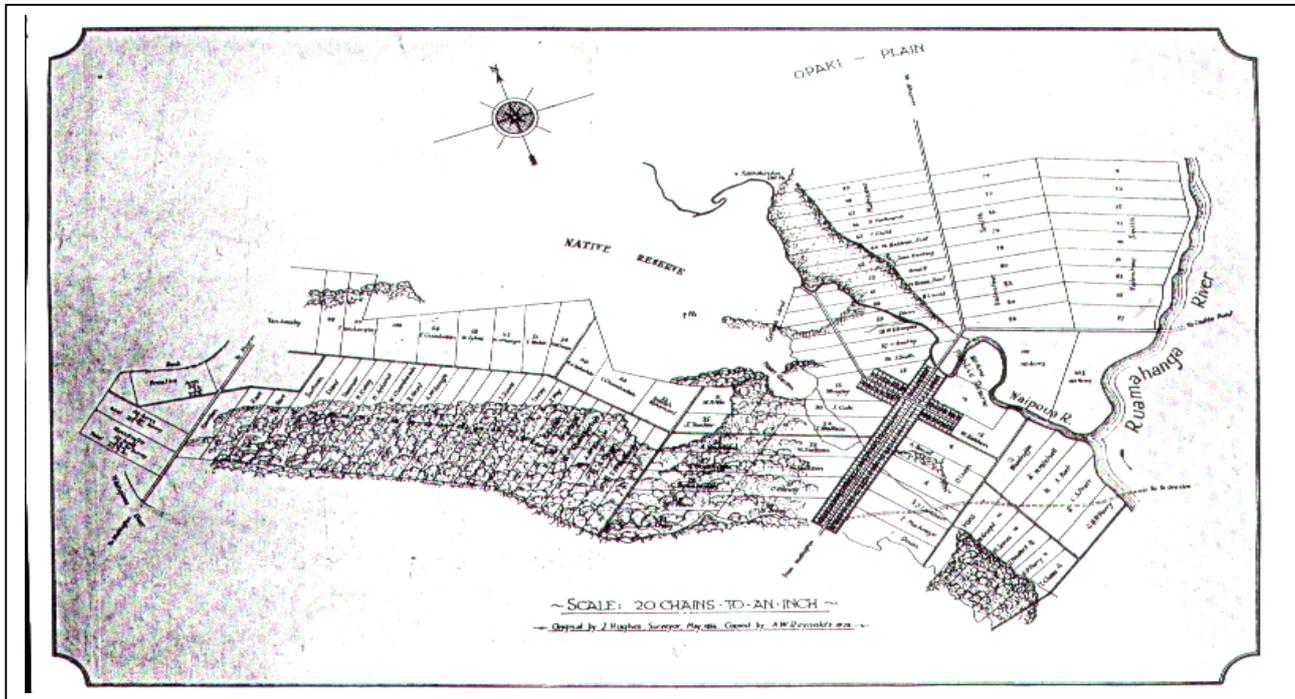
In 1862 a college for boys was set up at Papawai. It closed in 1864 when the Missionaries who ran the college went to Wairau through fear of the Hauhau movement. The joint proceeds from profits off both Kaikokirikiri and Papawai were used to contribute to the operations. In 1903 the Trust purchased 100 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.

## Masterton

### 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, Pipiwharauoa 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**

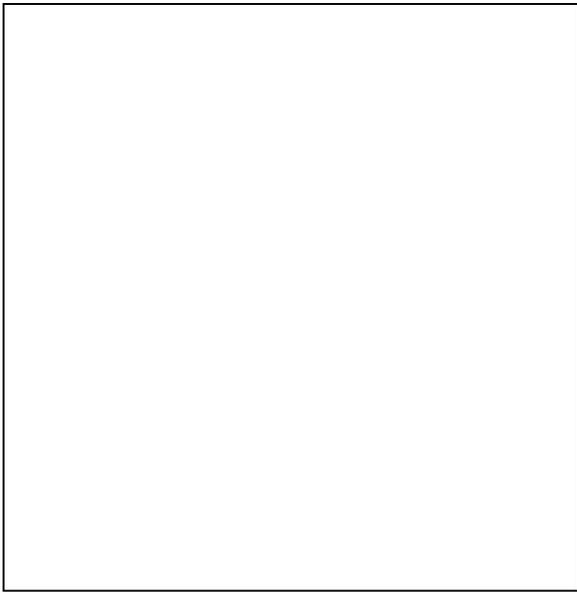
Matua Pa is located on the old Lansdowne School site above the carwash at Gary Smith Mobil. During the 1700s it was a whare wananga where tohunga provided higher education to hand picked boys.

#### **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*

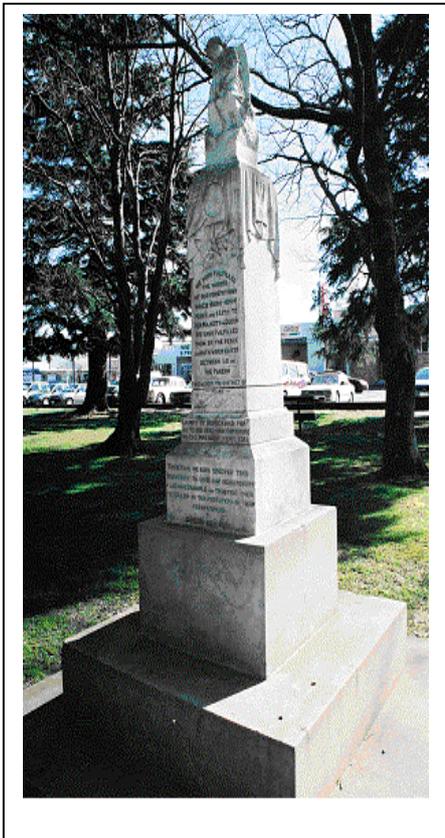


### **Nukutaimemeha**

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.

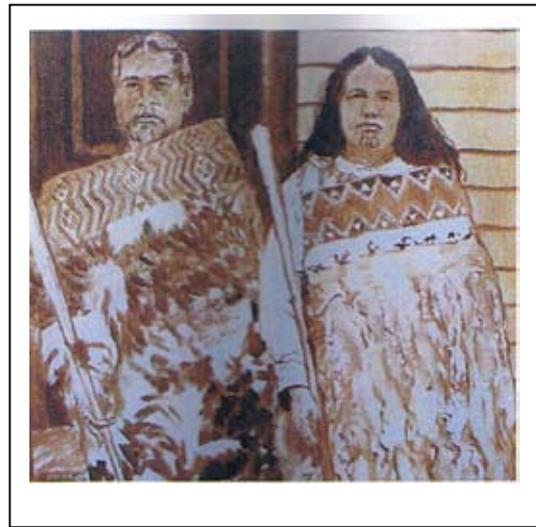
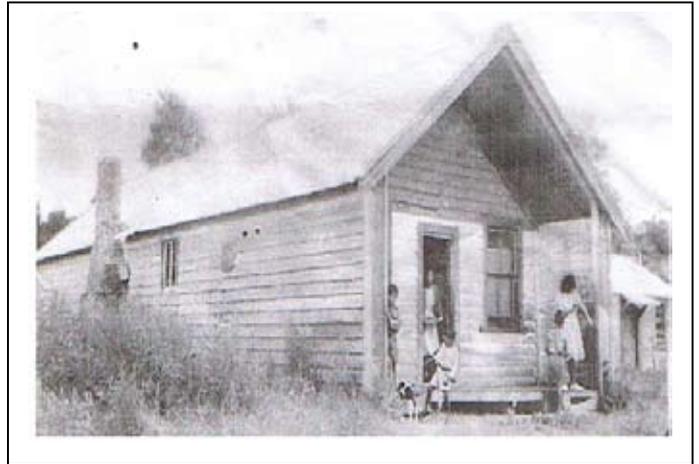
It was believed that the coming of Christianity had helped to maintain peace in the Wairarapa while other parts of the country experienced armed conflict.

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 Hineteaorangi 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.

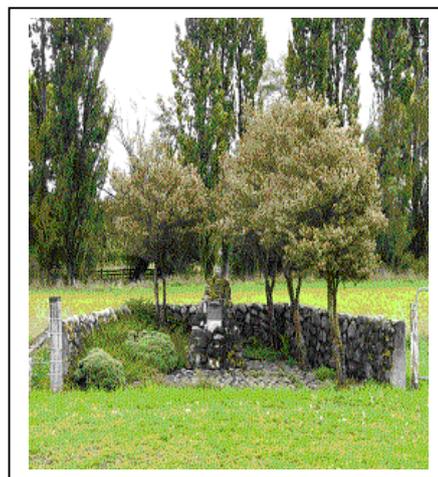


Image: The Mangaakuta monument

## 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 Otahuao (Bennetts Hill) rises above the lower hills. The Otahuao 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

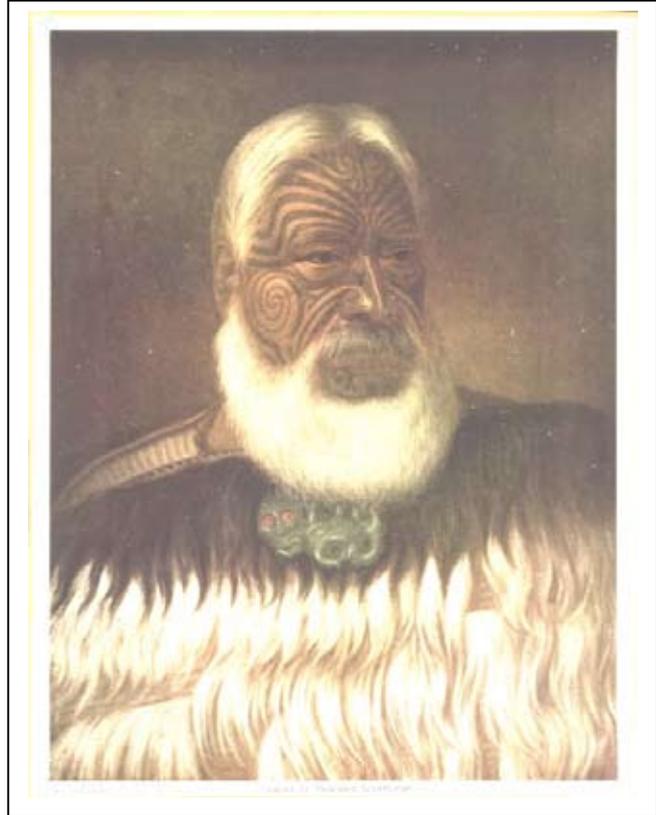


Image: Ngatuere Tawhirimatea Tawhao



*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 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

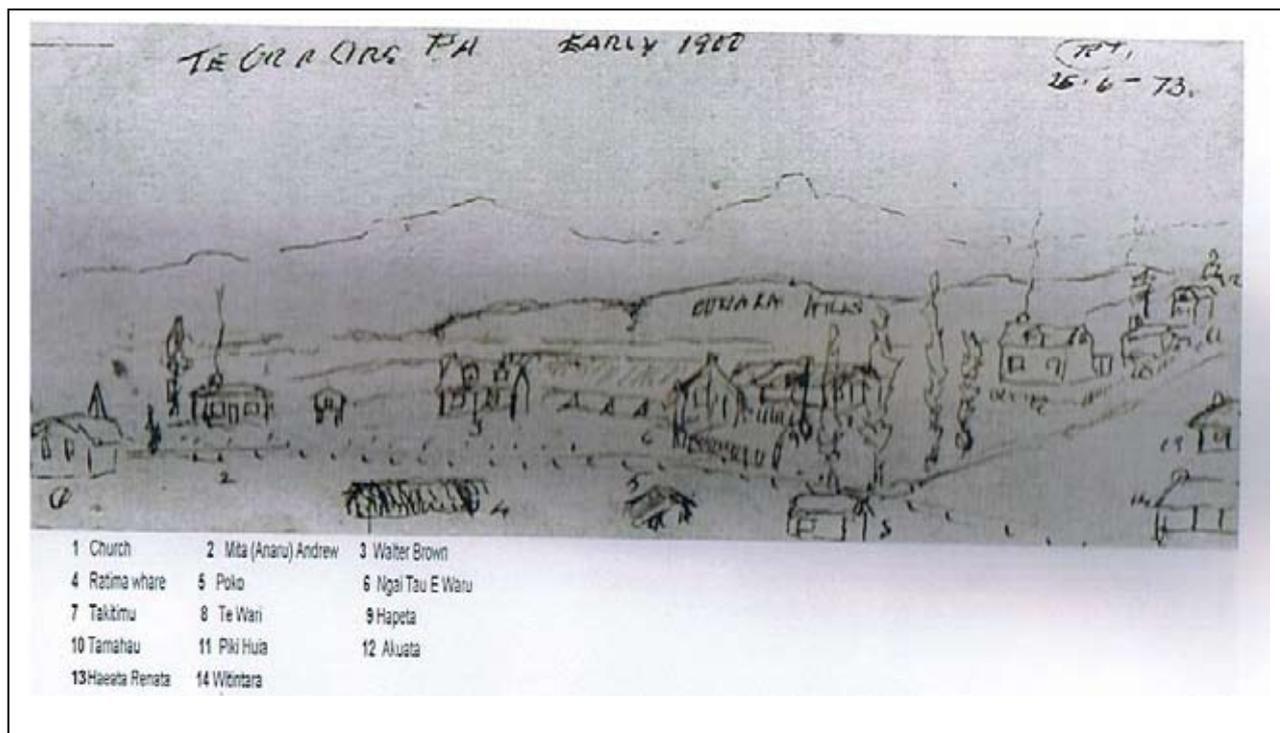
“Most of them were tall, with Huia feathers in their hair, and had a taiaha (carved spear) or tewhatewha (a carved long-handled wooden axe). Some had greenstone meres (fighting club) or whalebone meres, and a cloak of dressed flax covered their shoulders. Around their waist were piu piu, and nearly all 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

## Te Ore Ore area

The area got its name when the Whatuiapiti hapū of the central Hawkes Bay were visiting what was to soon be called Te Ore Ore. At the time a young woman named Hine Mataki 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.



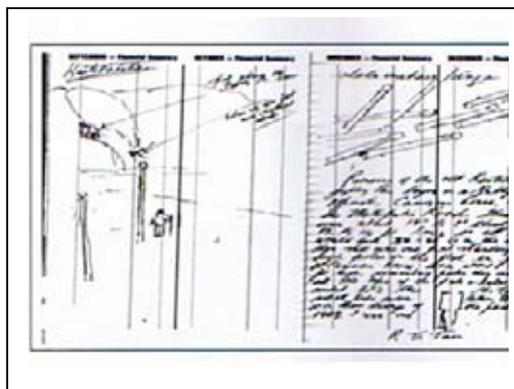
### Kaitekateka Pa

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, Kaitekateka was suspected of being in support of the Hauhau movement.

“Kaitekateka Pa is above Rosie Wellbrocks 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 Kaitekateka 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: Tamaihu 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, Hinearī, 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

