

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.



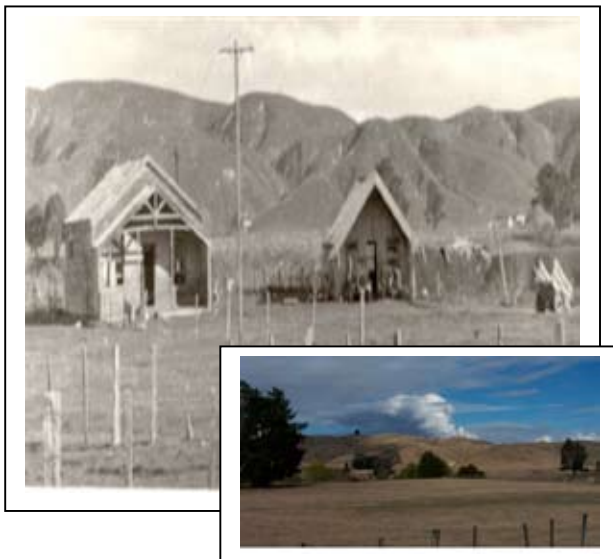
Taueru

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 Otahuaio 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 pallsided. 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 20th 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 Rangiwakaoma

The Te Hika O Papauma hapu are the mana whenua of the coastline between Aohanga and Rangiwakaoma (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 Rangihiraweia 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 Rangitāne 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 Rangitāne 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 Rangitāne 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 Rangitāne, who took refuge in Ikapuru Pa. This battle was called Waingaromia.

Things went badly for the Rangitāne 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 19th 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 18th 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

Motuwaiereka and Motukairangi

For the Rangitaane iwi Motuwaiereka 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 Rangī, 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 Hiwikirikiri, 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