

Ngāti Hāmua is the paramount hapū of the Rangitāne o Wairarapa iwi. Inside this booklet you will discover who Hāmua, the eponymous ancestor of the hapū was and where his descendents have established themselves through to modern times.

Quotes from 19th century Ngāti Hāmua rangātira, identifying the tupuna from who they and their 2012 descendents derive their land rights are used throughout.

Ngāti Hamua

This book is one in a series of four written about the histories and whakapapa of Rangitāne people who have lived in the Wairarapa. The series includes (1) Origins, (2) Tupuna, (3) Ngāti Hāmua and (4) Te Tapere Nui o Whatonga.

These publications have been produced by Rangitāne o Wairarapa with the help of Te Puni Kōkiri.



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This booklet provides a brief overview of Ngāti Hāmua, the paramount hapū of Rangitāne o Wairarapa.

As a boy in the 1930s Jim Rimene was chosen by his elders at Te Ore Ore to become the custodian of Ngāti Hāmua and Rangitāne history and traditions. This age old practice of selection, extensive training and eventual promotion was carried on through Jim, his deceased elder brother Kuki and a group of senior kuia.

Those blood descendents who have been trained to ensure that the true Ngāti Hāmua and Rangitāne history is shared are Mike Kawana, Dane Rimene, Reihana Rimene. Whangai Tipene Chrisp and Joseph Potangaroa are also qualified, in the traditional way, to provide correct information.

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What is Ngāti Hāmua?

Ngāti Hāmua is the paramount hapū of Rangitāne o Wairarapa.

How do we know this?

Ngāti Hāmua is named after a man called Te Hamua who lived 20 generations before 2012. Te Hamua was a pure blood descendent of Rangitāne.

Te Hamua' tupuna Whatonga, captain of the Kurahaupo waka established himself and his people in the Wairarapa (the modern Wairarapa parliamentary electorate for the purposes of this book). Whatonga descendents such as his son Tara-ika and grandson Rangitāne cemented a permanent status through centuries of occupation.

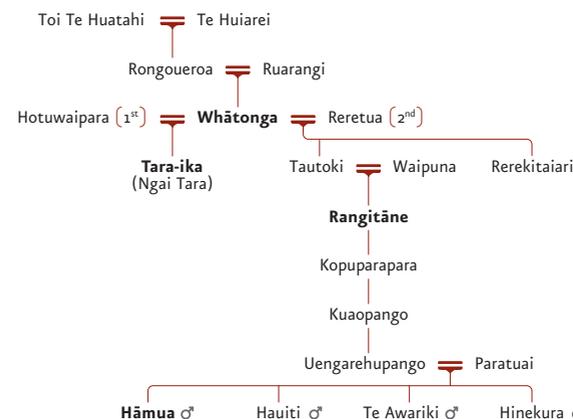
The people of Tara Ika and Tautoki/Rangitāne came to occupy what we of today refer to as Wellington, Horowhenua, Manawatu, Wairarapa and Hawkes Bay. Ngai Tara was particularly prominent in Wellington and on the west coast while Tautoki/Rangitāne' main area was on the east coast. Te Hāmua the great great grandson of Rangitāne became the eponymous ancestor of Ngāti Hāmua, a hapu known throughout the lower north island.

Ngāti Hāmua became so big that it was sometimes described as an iwi. This was because there were numerous branches of Ngāti Hāmua that had rights of occupation and or resource use in places throughout the Wairarapa and beyond. However in tikanga Maori a whakapapa hierarchy needs to be maintained so because Te Hamua was the great great grandson of Rangitāne; Ngāti Hāmua remains a hapu of Rangitāne.

During the 19th century Ngāti Hāmua rangatira, the last to be educated in their own history in a pre colonized environment, identified their rights/authority to land and sea as coming through Ngāti Hāmua and Rangitāne. For example:

"I belong to Rangitāne... claimants of Te Hāmua hapu... we claim from ancestors from Rangitāne. Hāmua is our ancestor." (MLC 7, 1888 pages 244-5)

MATINA RUTA



“WHAT MANIHERA HAS STATED IS PERFECTLY CORRECT...WHAKAMANA SOLD PART OF THOSE LAKES TO HIS ANCESTORS. POTAKAKURATAWHITI WAS THE PART THAT WAS NOT SOLD...MY PRINCIPAL CLAIM IS THROUGH RANGITĀNE.” *Karaitiana Te Korou 1888 (on Wairarapa Moana)*

Often a more recent person of Ngāti Hāmua descent (see whakapapa on page 6 and quotes throughout this book) was named as the initial ancestor who established themselves in a particular place. Sometimes Ngāti Hāmua and Rangitāne connections were stated but even if they weren't they always existed through whakapapa.

Coming into modern times Ngāti Hāmua people who have thoroughly researched the hapu and respected pakeha historians such as Angela Ballara, Jock McEwen and Keith Cairns, those who took the time to talk to knowledgeable kaumatua identify Ngāti Hāmua as a Rangitāne hapu. Most recently The Waitangi Tribunal has acknowledged Ngāti Hāmua as a Rangitāne hapu following years of listening to evidence during hearings and analyzing written reports.

As can be seen Ngāti Hāmua has maintained a long tenure, one that has never been extinguished. Tikanga Maori and research confirm that Ngāti Hāmua is the paramount hapu of Rangitāne.

The rest of this book provides more detail on the people of Ngāti Hāmua, where they lived and their history.

Masterton and surrounds

Native Land Court minutes of the late 19th and early 20th century clearly show that with the exception of a few isolated pockets this whole area was under the authority of the more than twenty sub-hapu of Ngāti Hāmua.

It is beyond question that chiefs of this period knew who they were and within the main Ngāti Hāmua rohe all of them identified themselves as Ngāti Hāmua or one of the network of Ngāti Hāmua sub hapū. Other than disagreements about boundaries within specific blocks of land arguments centre around which Ngāti Hāmua hapū owned various parts of the land.

Iwi are rarely mentioned but when they are only Rangitāne features prominently either through a direct statement or due to the whakapapa relationship to Ngāti Hāmua.

Masterton is the biggest town in the Wairarapa. The central part of the town has been built in between papakainga (villages) of Ngāti Hāmua that were situated on higher land

“THE LAND ORIGINALLY BELONGED TO RANGITĀNE. HINETEARORANGI WAS ALLOWED TO TAKE POSSESSION AS I HAVE DESCRIBED. SHE WAS A RANGITĀNE. SHE IS THE ANCESTOR OF ALL THE PERSONS WHO HAVE CLAIMS ON THIS LAND. OUR OPPONENTS ARE ALL DESCENDED FROM HER, AND CLAIM FROM HER.” *Ihaka Te Moe, in Akura Māori Land Court Minute Book 1-H, 1869 p46 (At Akura)*

in modern suburbs or fringe areas such as Lansdowne, east side, Solway, Akura, Te Ore Ore and Opaki. There were kainga (houses) within what was to become the central business district and it was these that gave rise to the pre Masterton name for the area.

The initial block of land upon which Masterton was to be built was purchased from Ngāti Hāmua in 1853 and first settled in 1854. Retimana Te Korou was the main negotiator for Ngāti Hāmua at this time. As more land was purchased other chiefs took their place as mangai (mouth pieces) on behalf of their people. It was due to the goodwill of the Ngāti Hāmua people that Masterton was able to be established and then to expand. When the town centennial came around in 1953 Mr JR Paku, a Ngāti Hāmua kaumatua, was asked to write a Māori perspective on events that shaped the town as a part of a series of articles for the centennial celebrations. Within his piece he identifies **Rangitāne; Ngāti Taneroa; Ngāti Te Hina; Ngāti Moe; Hāmua; Hāmua as the tribes of the town.**

Memorial sign

There is a sign that commemorates the founding of Masterton on Ngaumutawa Road, north of Webstar (previously the Government Print Building) on the west side of Masterton. 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 part of Masterton. The memorial sign was erected near the place where this meeting occurred and can still be seen today.

Whakaoriori

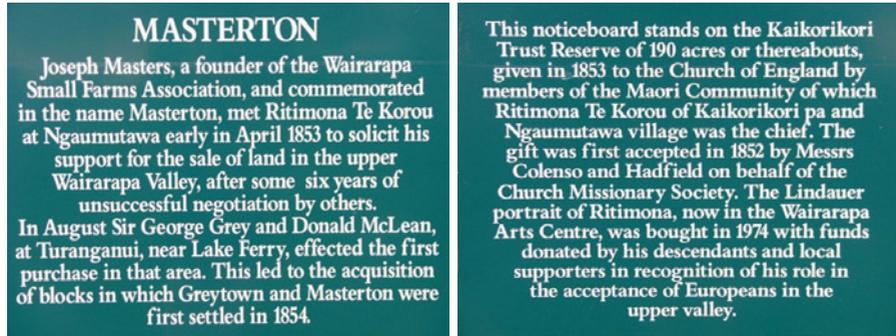
“In the old days, when the township of Masterton was being built, the old people had their whare (houses) lined up along the edge of the bush which ran along Dixon Street and Chapel Street. In the evenings the old people would sit outside their whare with their young ones, either in their laps or wrapped up in a blanket and tied to their backs, and they would sit and listen to the many birds – the Tui, Kokako, Kaka, Pipi-Wharauroa 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).”

Information supplied by Kuki Rimene for Mere Kerehi 1991

“IN THE LATE 1870’S THE HĀMUA BRANCH OF THE RANGITĀNE LIVING AT TE ORE ORE DECIDED TO BUILD A BIG CARVED HOUSE.” *Notes on Aotea Meeting House (Dannevirke) JM McEwen* 1960*

ON THE 31 OF OCTOBER JUST PASSED, WAATA ARAMA DIED AT WHAKATIKIA, AT TE WHITI-O-TŪ, MASTERTON. THIS PERSON WAS ONE OF THE SURVIVING KAUMĀTUA OF NGĀTI TE HINA OF HĀMUA. HE WAS A DESCENDANT OF RĀNGITĀNE.

The sign was unveiled in March 1982 by Mayor Frank Cody with many descendants of rangātira and early pakeha settlers in attendance.



Founding of Masterton Sign front and back

Te Ore Ore marae

Te Ore Ore marae is located 3 kilometres to the north east of Masterton. Te Ore Ore is the main marae of the Masterton District. The whare nui at Te Ore Ore is called Nga Tau E Waru.

The whare nui was started in 1878, completed in 1879 and officially opened in 1880. The principle chiefs responsible for the houses construction were Paora Potangaroa who was both Ngāti Hāmua – Rangitāne and Ngāti Kahungunu along with Whanganui rangātira and tohunga whakairo Te Kere.

At first Potangaroa and Te Kere co-operated with each other but Te Kere soon found that he could not work underneath Potangaroa. He decided to abandon the project but before doing so slighted: “E kore e taea te whakamutu te whare i mua atu i nga tau e waru (It is not possible to complete this in less time than eight years).”

Within 12 months the new whare was ready to use and so it was given the name Nga Tau E Waru or ‘The eight years’ in ridicule of Te Kere’s final remarks.

The Te Ore Ore area and later the marae 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! So the full name of Te Ore Ore is Te kata o te oriori o Hine Matakī or The hearty laugh of Hine Matakī.

The complex of buildings on the marae has changed over the years. The original whare nui burnt down in 1939 but was replaced by 1941. There have been a number of facilities for ablutions and new or upgraded kitchens. The Hinetearangi Te Kohanga Reo was opened in 1992 and in 2004 new carvings for the front of Nga Tau E Waru replaced those from 1941.

Te Ore Ore is a marae that is for all people regardless of iwi or race but the guardian ship or mana whenua of the land resides with Ngāti Hāmua whose lineage comes from Rangitāne.

Another way of looking at this is to consider that although marae complexes are extremely



valuable facilities that allow Māori to maintain their values, customs and practices it is the land that is permanent and therefore the most important. Whare nui relate history through physical works such as carvings but buildings can be destroyed in minutes and therefore should this kind of tragedy occur as long as people know the history they can still relate it on the marae atea (the land) after the buildings are gone. It is the mana whenua who have the responsibility to retain and pass on knowledge for their land.

*Messrs McEwen (quote on page 4) and Cairns are two of the only pakeha historians to have lived amongst Rangitāne - Hāmua people. Therefore their comments are based on first hand knowledge passed down to them from Rangitāne kaumatua. Mr Cairn’s reference would have been endorsed by the kaumatua of Te Ore Ore marae.

“THE TANGATA WHENUA ARE RANGITĀNE AND HĀMUA WITH RECENT INTER-TRIBAL MARRIAGE INTO NGĀTI KAHUNGUNU.”

From *Nga Tau E Waru Centennial booklet 1881 – 1981: Cairns K**, 1981 p2

Māori land blocks around Masterton

Before 1853 Ngāti Hāmua owned all the land in Masterton and a majority of the surrounding area. However it is still possible to trace the ownership of not only Māori freehold land but all of the blocks back to the original Māori owners. Without exception the original owners were whanau and hapū who derived their descent from Rangitāne. This is not a whimsical view based on ancient legends but rather facts drawn from rangātira who were not influenced by the loss of identity that more recent generations have suffered.

Tamahau Te Rangihakaewa

During the mid to late 1800s land ownership came from a named ancestor who may have lived during the 1700s or even early 1800s. The interesting fact within the main Ngāti Hāmua rohe is that many of these named ancestors were the children, grandchildren and great grandchildren of Tamahau as indicated by the names in bold in the whakapapa below. Even non Tamahau hapū were still Rangitāne.

The land included modern places such as Masterton, Manaia, Homebush, Te Ore Ore, BlackRock, Lansdowne, Opaki, Rangitumau, Kopuaranga, Mauriceville, MikiMiki, Paeirau, Akura, Matahiwi, Ngaumutawa, Manaia, Te Whiti, Weraiti, Taueru and Whangaehu.

When a tribal named was used by a person as a means of further identification Ngāti Hāmua and Rangitāne were used.



Ngāti Hāmua rohe and tupuna statements

The numbers refer to the map on the following pages.

1 Okurupatu

Keremeneta Maaka

"I live at Te Ore Ore. I belong to the Hāmua tribe my hapū are Ngai Te Aomataura and Ngai Tamahau."

Karaitiana Korou

"I live at Akura and belong to Ngāti Hāmua. My hapū is Ngāti Te Tohinga, Ngāti Hauaitu, Ngāti Te unu and Ngāti Aomataura. I claim Hauaitu and my male ancestor Tutawake."

Wiremu Tinitara Te Kaewa

"I reside at Te Ore Ore – I know Heipipi, it was a pa of my ancestors... I know Tamahau he was an ancestor of mine. I claim through him on the northern portion, not the southern part. I know that Mairirikapua was passed through the courts under a claim through Tamahau. The claims of Tamahau are on the western side, I claim Arikirau through Tutawake and Tohinga also the land on the north and south. My claim was admitted to Whangaehu north."

Matina Ruta

"I belong to Rangitāne... claimants of Te Hāmua hapū...we claim from ancestors from Rangitāne. Hāmua is our ancestor."

2 Okurupeti

Ihaia Whakamairu (who was Ngai Tahu)

I reside at Manaia, I have known the land since 1847 and I was told at that time that the land belonged to Te Tohinga and Tutawake and then from them to Karaitiana and Wii Tinitara...

Okurupeti Friday 3 June 1881

Manihera Maaka

"My name is Te Manihera Maaka. I live at Te Ore Ore. I belong to Ngai Tamahau and Ngai Ao-mataura. These are also my hapū. Hāmua is the tribe through whom I claim"

Wairarapa Minute Book 3, 1881 230

3 Te Ore Ore south

Marakaia Tawaroa

I drive my title from my ancestor Te Tohinga. He was the original owner.

WMB 1H 1891:6ff.

Toi Tamati

"I live at Te Ore Ore at Opaki. My place is called Zion (Hiona). I know the part claimed it is called Te Ore Ore. My take to the land is ancestral from Te Ngaruhe."

WMB 25

4 Potaerou

Ngatuere

Title was derived through the ancestor Te Tohinga, Marakaia Tawaroa represented the owners.

No other claimants appeared. No opposition
Names: Marakaia Tawaroa, Kenehi Ngatuere, Ani Te Rahui, Witinitara Hataraka, Raniera Tawaroa, Koeti Tiopira, Hemi Arama, Hamuera Pakaiahi, Namana Takitakitū, Himiona Haratiera

Ngāti Hāmua rohe and tupuna statements

The map indicates 'some' land blocks.
Compare tupuna statements on pages
7,8,9,10 with the locations on the map
and whakapapa on page 6



2 Manihera Maaka Okurupeti: "... I live at Te Ore Ore. I belong to Ngai Tamahau and Ngai Ao-mataura. These are also my hapū. Hāmua is the tribe through whom I claim"

1 Keremeta Maaka: "I live at Te Ore Ore. I belong to the Hamua tribe my hapu are Ngai Te Aomataura and Ngai Tamahau."

3 Marakaia Tawaroa "I drive my title from my ancestor Te Tohinga. He was the original owner." Ihaia Whakamairu "Spoke for this wife Irihapeti, daughter to Retimana Te Korou, at the Te Ore Ore south hearing in support of her people Ngati Tohinga and also in support of Marakaia Tawaroa."

5 Keremeta Maaka: Marakaia Tawaroa Claimants for east portion. Claim from ancestor Te Umu and Matangiuru: his land. Wi Tinitara is Te Umu's uri. The other five are Matangiuru's uri.

7 Wi Paraone: "My ancestor is Te Pawhare who owned the land – on the Taueru side – descendents have occupied ever since..."

6 Makere Waito: "Te Popo belonged to my tipunas. They had a pa whitaus and tahere manu there... Te Whatui was the tipuna who lived at Te Popo."

- 1** Okurupatu
- 2** Okurupeti
- 3** Te Ore Ore south
- 4** Potaerau
- 5** Taumatawhakapono
- 6** Te Noke
- 7** Taumatararaia
- 8** Akura

5 Taumatawhakapono

Marakaia Tawaroa Claimants for east portion. Claim from ancestor Te Umu and Matangiuru: his land. Wi Tinitara is Te Umu's uri. The other five are Matangiuru's uri.

6 Te Noke (Te Whiti)

Ngatuere Tawhirimatea Tawhao Te Raekaumoana was the ancestor from whom Te Whatui derived the land at Te Noke (whakapapa provided) ... Marakaia and his party claimed from Te Whatui and Tangatakau. (Hamuera Maraetai) claimed the whole of Te Whiti from Te Whatui. Hamuera agreed that Marakaia should have Te Noke.

Ngatuere Tawhirimatea in MLC 8 1888: 260-261.

Makere Waito

"ko aku tipuna, no Rangitāne" (my ancestor is Rangitāne)

1883(MSY-4815).(on Te Whiti o Tutawake)

Makere Waito

"Te Popo belonged to my tipunas. They had a pa whitaus and tahere manu there...Te Whatui was the tipuna who lived at Te Popo "

1883(MSY-4815)

7 Taumataraiā

Wi Paraone

Lives at Taueru Ngāti Matangiuru.

Apply for certificate in favour of Ihaka te Moe, Karaitiana Korou, Wiremu Tinitara Te Kaewa, Hare Taka te Ohonga, Aperahama Te Moe, Erihapeti Whakamairu, Maraea Te Nguru, Wiremu Paraone Manini, Kere Moka Moka, Tamati Kokiri.

"My ancestor is Te Pawhare who owned the land – on the Taueru side – descendents have occupied ever since...Te Hauaitu and Te Umu are the ancestors who owned the west portion of the claim – the other names are those of their descendents."

8 Akura

Ihaka Te Ao

Lives at Akura of Ngāti Ahuhu and Ngāti Maruīnga. Te Hau is my tupuna... It belonged to the ancestor Te Ahuhu – the land belonged to Te Ahuhu alone – He lived at Akura... The land belongs solely to Te Ahuhus descendents.

MLC Minutebook 1-H, 1869 P15

Ngāti Hāmua beyond Masterton

The area from Pukaha to Puehutaī (near present day Woodville) is shared by Rangitāne o Wairarapa and Rangitāne o Tamaki nui a Rua. The further north you go the more prominent Rangitāne o Tamaki nui a Rua becomes. The two groupings are really the same people who are very closely related through whakapapa. The major hapū throughout this shared area all descend from Ngāti Hāmua or Rangitāne.

Ngāti Hāmua is also the main hapū and Rangitāne o Tamaki nui a Rua the iwi from Woodville to Rakautatahi (north of Dannevirke). Once again this statement is supported by oral history and backed up by the evidence of rangātira in Native Land Court minutes and correspondence within period newspapers.

The central figure that connects the two takiwa is Te Rangiwhakaewa. Rangiwhakaewa was a fifth generation grandson of Hāmua. Essentially the descendents of Te Rangiwhakaewa's sons were the main ancestors from whom land ownership was identified. Alongside his father Parikoau was the main ancestor in Tamaki nui a Rua and Tamahau the main one for the Wairarapa end.

Outside of the main valley Ngāti Hāmua also had pa, kainga, cultivations and resource rights throughout the region we now know as the Wairarapa. Some of the areas concerned were at Mataikona, at Rangiwhakaoma (Castlepoint), at Waimimihi (North of Whareama), beside the Whareama awa, Oruhi, Te Ununu (Flatpoint), Waikakeno (Glenburn), Pahaoa, Te Awaiti, at Whata-rangi and Te Kopi along the Palliser Bay coastline.

Further inland, Hāmua people have lived at and exercised rights at Parakawhara (Gladstone), Ahiaruhe, Te Atiwhakatu (Mt Holdsworth), Taratahi (Carterton), Wainuioru, Te Wharau, Ngaumu, Te Maipi, Te Hupenui (immediately north of Greytown), Te Uru o Tane (Black-bridge north of Greytown), Papawai, 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 iwi of Horowhenua and Waikanae share very close links to Ngāti Hāmua. Ngāti Hāmua also has strong relationships in Rāngitane o Manawatu.

It is probably useful to point out that Wairarapa Māori did not have notions of a country or even of a province or region. Different sized family groups had various levels of rights to



pieces of land and ocean that were identified by natural boundaries. The people would move between the coast and valleys according to seasonal availability of food. So while they were semi nomadic they also had clearly defined land within which they could grow food and utilize resources. A family could have no rights on one side of a stream and complete ownership on the other side. They might be able to gather berries off one tree and not touch the tree three metres away because it belonged to another family. One hapū might be able to fish in a bay on the coast but both neighboring bays belonged to other hapū.

A selection of events in Ngāti Hāmua history

c1700 The Rangitāne chief Te Raekaumoana is wrongfully accused of killing a Ngāti Kahungunu man. The Ngāti Ira/Ngāti Kahungunu chief Rakairangi leads a taua (war party) against Rangitāne. A series of four battles culminate in Te Raekaumoana’ pa Okahu falling with many of his people being killed.

Te Raekaumoana escapes and seeks assistance from his son n laws father Te Rangiwhakaewa at Tamakinui a Rua. They return to the Wairarapa and beat Rakairangi in three further battles and in so doing won some of their land back.

Te Raukaumoana lived at Okahu pah and owned the land from his ancestors. I am a descended from him...Before Raukaumoana left this land, it was covered with his offspring... When Rakauariki’s (also known as Raukaumoana) younger brothers were killed at Okahu, there were many other of his relatives left to hold the land (MLC 4 1883:102).

Manihera Te Rangitakaiwaho 1883

c1700 Tamahau, Hinerangi and their children Hineteorangi and Te Raetea migrate to the Wairarapa from Rangitikei. They become the central ancestors from whom families of today connect most directly to land in the main Ngāti Hāmua rohe. The four of them, Hineteorangi’ husband and Hāmua are the main figures carved on Nga Tau E Waru at Te Ore Ore marae.

c1780 Kaikokirikiri pa is built by Ngāti Hāmua above the Waipoua River. The first pakeha to enter the upper Ruamahanga River Valley during the 1840s regularly visited Kaikokirikiri pa to ascertain the thoughts of

local Māori. The remains of the pa can still be seen on the Donald family property next to the Mahunga Golf Club.

c1830 A majority of the Wairarapa Māori population flees to Nukutaurua on the Mahia Peninsular following an invasion by Te Ati Awa, Ngāti Mutunga and Ngāti Tama from Wellington. Ngāti Hāmua is one of three hapū that stay behind to fight a rearguard action and to maintain the home fires.

c1840 Negotiations between Wairarapa and Wellington chiefs conclude and Wairarapa people are able to start retuning home from exile. Ngāti Hāmua are present at Mataikona on the northern Wairarapa coast and at Te Kopi in Palliser Bay to welcome back others.

“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 (on Mataikona)

“These warring factions led to some of the Wairarapa tribes leaving for the Mahia Peninsular but others elected to stay, relying on the nature of the valley for protection. In their well-camouflaged camps and small settlements, the Ngāti Hāmua, Aomataura and Ngāti Moe stayed and occupied the land.

Carter M, 1982: p22

1841 Mangaakuta Pa is the first village to be re-established near what was to become Masterton following the return from exile. Descendants of Hamuera Te Pakaiahi and his wife Rawinia, the Ngāti Hāmua rangātira that built Mangaakuta still live on the pa land today. A stone cairn and plaque mark the site of Mangaakuta on Johnston Street.

Mr J Reiri, a descendent of Te Pakaiahi and former owner of Mangaakuta was interviewed by the Wairarapa Times Age newspaper for a 1980s article that was titled Keeping his ‘roots’, and link with the past. In the article Mr Reiri who was 78 years old at the time had this to say about the people of the marae

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 Pakaihi, Namana Te Ruke, Eramiha Te Awaha, Rawinia Whakano, before the land was divided... 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.

1854

Masterton is established.

1865

During 1865 a group of Hauhau, the militant arm of the pacifist Pai Marie religion came to Masterton and camped on the northern banks of the Waipoua River. A small contingent of armed constabulary were stationed in the town to monitor the Hauhau while Ngāti Hāmua chiefs and their people watched from the opposite side of the river where Masterbowl is currently located on the corner of Queen and King Streets. The story goes that the opposing sides of Māori would get up in the morning and taunt the other, challenging them to cross the river for a fight. The Hauhau ended up moving peacefully around the western outskirts of Masterton.

“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

By 1868 a much larger force of Hauhau had gathered near Masterton. The whole contingent including local supporters and Muaupoko reinforcements were camped only fifteen kilometres north of the town. The continued reputation of Hauhau as aggressors, plus some threats, led European authorities to view this latest group as a greater threat to the peace that prevailed in the Wairarapa

Local chiefs acted quickly, nine rangātira volunteered to go forth and negotiate with the Hauhau leaders. Tawhirimatea Ngatuere Tawhao who was a Tangatakau- Ngāti Hāmua-Rangitāne chief as well as the more familiar Ngāti Kahukuraawhitia-Ngāti Kahun-

gunu, was chosen as the leading speaker for the local chiefs. The Hauhau camp was situated where the fault line rises by the present Mikimiki Road; Ngatuere was so surprised to see the large numbers in front of him that the look on his face led to the name ‘Mikimikitanga-o-te-Mata-o-Ngatuere Tawhirimatea Tawhao’ (The surprised look on the face of Ngatuere). The group went to the Hauhau leaders whereupon Ngatuere said:

“We, the rangātira of the Wairarapa, have pledged our loyalty to the Queen and her subjects, Wairarapa will never be stained by pakeha blood. I advise you to go home with your troubles; I will follow you later to discuss your problems on your own ground”

Thankfully for both pakeha and Māori the Hauhau listened to Ngatuere and returned to the west coast. Later Ngatuere kept his word and a meeting was arranged on the west coast. These peace talks were successful with Māori and Pakeha alike agreeing to accept peace, friendship and goodwill. All chiefs present

agreed and Governor George Grey endorsed it. A huge totara post ‘Porou Tawhao’ (named after Ngatuere) was placed at the spot where the meeting was held to commemorate peace between Māori and pakeha. Governor Grey also asked Ngatuere to accept Queen Victoria’s flag and a ceremonial sword on behalf of all the Wairarapa people.

Several other significant events of the same period contributed to the name Te Pooti Ririkore (The bloodless province) being suggested as an alternative to Wairarapa.

1872 – 1900

Te Tapere Nui A Whatonga (The Seventy Mile Bush) is destroyed and with it the traditional lifestyle of Ngāti Hāmua people starts to disappear too. The once primeval forest that started at Opaki north of Masterton and continued to the Takapau plains in central Hawkes Bay had been kept intact by Rangitāne since Whatonga named the forest 26 generations ago. Today the 942 hectare Mt Bruce reserve is the only significant remnant. Rangitāne o Wairarapa is a partner on the Pukaha Mt Bruce board.

1880

The whare nui Nga Tau E Waru on Te Ore Ore marae is opened on the 5th of January. At approximately 96 feet in length and 30 feet across Nga Tau E Waru was one of the biggest whareniui in the country.

1888

Ngāti Hāmua rangātira Wii Waaka Rangiwakaewa, Marakaia Tawaroa, Manihera Maaka, Keremeneta Maaka, Irahapeti Whakamairu (nee Te Korou), Hamuera Te Korou and Karaitiana Te Korou receive shares in Wairarapa Moana due to them successfully establishing part ownership based on descent from Te Whakamana and Rangitāne.

The Ngāti Hāmua hapū had already gained further rights to the lake from other hapū who were grateful to them for staying in the Wairarapa when most other hapū were in exile further north during the 1830s.

1840 – 1910

Ngāti Hāmua rangātira fight to hold on to some of their land in the face of pressure from crown officials who were instructed to get

as much land as quickly as they could. The Ngāti Hāmua people also had to contend with chiefs from ‘Wairarapa’ (Wairarapa used to refer to the lakes and land around the lakes), Ngāti Kahungunu chiefs from the Hawkes Bay and Rangitāne chiefs from the Manawatu selling Ngāti Hāmua – Rangitāne o Wairarapa land.

1900 – 1950

Due to land loss, assimilation policies, urbanization, work pressures and older generations believing that a European lifestyle would benefit children, cultural transmission did not occur within some families. Very few kept speaking Māori at home and even fewer taught children their history and tikanga.

1939

The original Nga Tau E Waru whare nui is burnt to the ground on 22 September. The new (current) whareniui is re-opened 28 September 1941

1981

Nga Tau E Waru centennial celebrations culminate in a weekend of events on 21-22 March

1986

The book Rangitāne – A tribal history by Jock McEwen is published. James and Margaret Rimene represent Ngāti Hāmua and Rangitāne in Hastings during the Queen of Englands New Zealand visit.

1989

Rangitāne o Wairarapa Incorporated is formed to ensure that correct Rangitāne whakapapa, language, tikanga and history was retained and strengthened.

