

# Te Wairarapa – Waiohine awa to Kawakawa

## Te Wairarapa

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

### Te Whakamana

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

#### The coming of Ngati Kahungunu

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

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

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

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

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

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

### Te Paparu

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

### Papawai

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

### Pae tu mokai

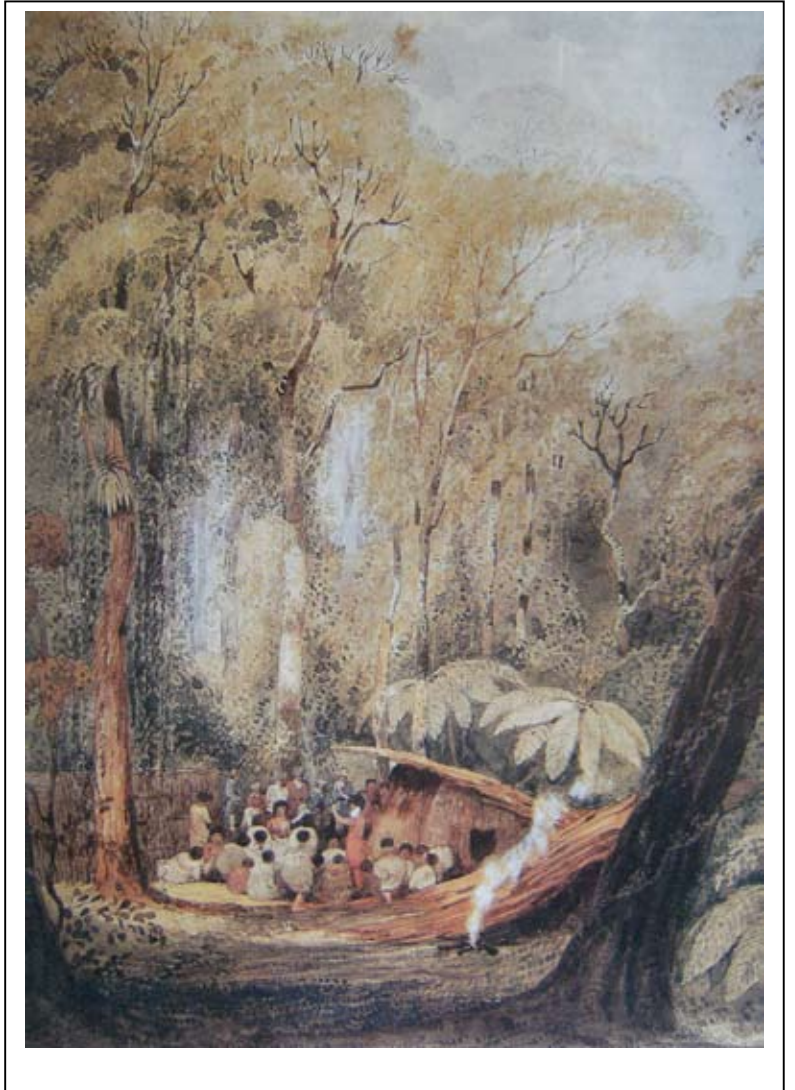
Was a pa near present day Featherston. People would use a track that follows the Rimutaka Road to go to Te Whanganui o Tara (Wellington)

## Huangularua

Huangularua was the nearest kainga to what is now Martinborough.

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

The painting opposite illustrates the relationships that were maintained.



## Wairarapa Moana

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

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

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

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