

This book profiles a selection of significant Rangitāne tupuna, some of whom lived hundreds of years ago and others who were alive during the early 20th century.

Like all people, those featured had multiple lines of descent. This book focuses on these tupuna' Rangitāne whakapapa, where they had land interests based on that whakapapa and some of their achievements.

Tupuna

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.

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This booklet features important tupuna (ancestors) who are descendents of Rangitāne. It is divided into two parts. The first part concentrates on tupuna who lived before the 19th century. The second gives profiles of tupuna who lived most of their lives during the 1800s.

All of the tupuna in this book are important to the history of the modern Wairarapa Region. Each person has many descendents alive today.

The main contributors to the booklets are Jim Rimene (MNZM), Tipene Chrisp, Kathy Rimene, Michael Kawana, Horipo Rimene and Joseph Potangaroa.

Koro Jim has spent the better part of eighty years being immersed in the reo, tikanga and history of Ngāti Hāmua and Rangitāne o Wairarapa.

All of the others have spent a minimum of twenty years learning through a mix of direct oral transmission from Wairarapa kaumatua, researching written works and visiting significant sites. While they have all learnt about wider Wairarapa Māori history a special emphasis has been placed on studying Rangitānetanga.

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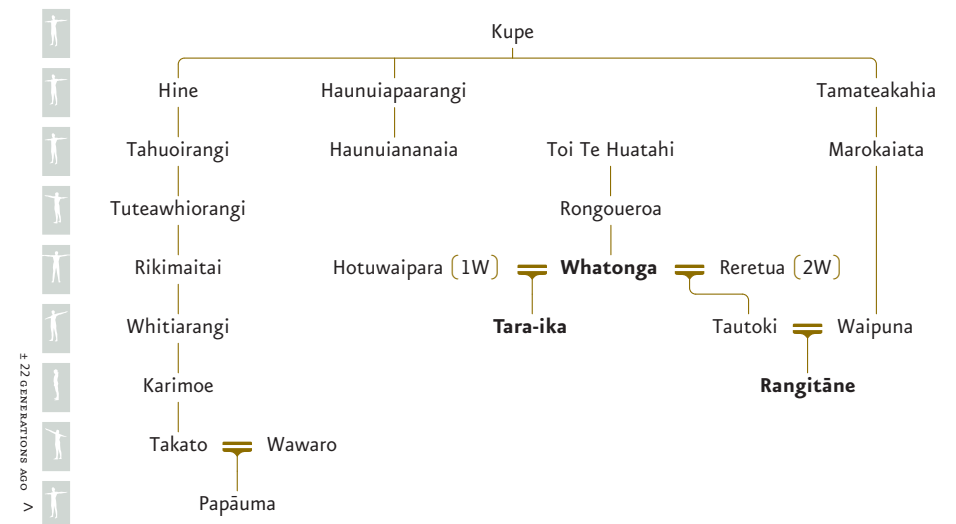
Tupuna before 1800

Papāuma

Around 28 generations ago a man called Kupe made land at what we now call Castlepoint where he named the reef Rangiwahaoma (where the sky runs) and the high hill Matira (the lookout). He moved further south but left people at Rangiwahaoma. Two generations later Whatonga captain of the Kurahaupō waka and Rangitāne's grandfather established Matirie marae where the lighthouse now stands.

A woman called Papāuma became the eponymous ancestress of the hapū Te Hika o Papāuma. Papāuma was a descendent of Kupe and Tangaroa, as was Te Waipuna mother of Rangitāne. Due to this relationship the people of Rangitāne and Papāuma have remained close over the centuries. Papāuma married Rakaihikuroa a grandson of Kahungunu but due to the latter committing ngau whiore (incest) the people went under the mana of Papāuma.

Te Hika o Papāuma lived alongside Rangitāne people from the Whareama River to the Akitio River on the Wairarapa coast. During the 18th century a Ngāti Kahungunu chief called Te Matau moved to the area with his family. He was given land by Rangitāne who stayed on after the gift. Today the descendents of Te Matau go under the hapū name of Te Hika o Papāuma.



> **Papāuma continued**

Te Hika o Papāuma are recognised as the main hapū of the northern Wairarapa coast but the Ngāti Hāmua hapū of Rangitāne retain their traditional rights within the wider area.

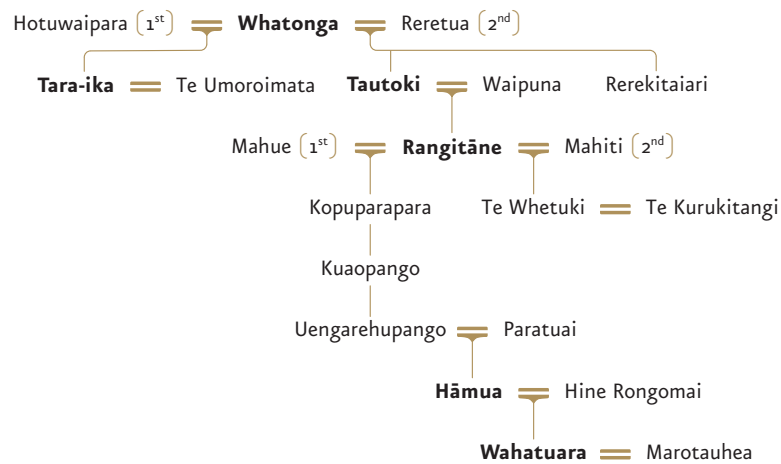
“Te Rongo o te Iwi pa belonged to the descendants of Rangitāne. Te Atetau and his people occupied it. Never heard that it belonged to the descendants of Te Matau, but they occupied it at one time. So did my ancestor Te Hukakore, but he had no right there. Descendants of Te Matau lived at Te Rongo o te Iwi as relatives of descendants of Rangitāne” (MLC Minute Book 21 1895:316)

Hami Potangaroa 1895

Hāmua

Ngāti Hāmua is the paramount hapū of Rangitāne o Wairarapa.

The hapū is named after Te Hāmua, a Rangitāne chief that lived somewhere around the 15th and 16th centuries. Hāmua was a child of Uengarehupango and Paratuai. He had two brothers Hauiti and Te Awariki and a sister called Hinekura. The siblings of Hāmua became eponymous ancestors of their own respective hapū although often the descendants of the four children of Uengarehupango used the umbrella name of Hāmua to describe their main affiliation. Hāmua was the great great grandson of Rangitāne.



It is believed that Hāmua was either born at Nukutaurua on Mahia Peninsula or near Marton in the Manawatū. He married Hine Rongomai and together they had a son whom they called Wahatuara. Wahatuara married Marotauhea through whom twelve children were born.

Hāmua was thought to have lived with his family in the Heretaunga (Hawkes Bay) area with his relations, though he was known to have stayed at Ihuraua in the northern Wairarapa for a time.

It is believed that Hāmua died in the early 16th century. The exact location of his burial place is yet to be confirmed. What is known is that his son, Wahatuara was buried in a sacred cave on the Puketoi mountains near Pahiatua.

Te Hāmua was to become the eponymous ancestor of a very large hapū that had its own extensive complex of sub hapū. Eventually the names Ngāti Hāmua and Rangitāne became interchangeable for descendants of both tupuna. This made sense as one ancestor was a direct descendant of the other. At times the hapū has been attributed iwi status although Ngāti Hāmua could never be rightfully claimed as a tribe in its own right. The fact that Hāmua was an uri mokopuna of Rangitāne had to be maintained in order to keep the whaka-papa hierarchy intact. People could and did state that Ngāti Hāmua was their tribe in the sense that it was the largest and most identifiable group for them at various points in time.

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

Māori Land Court Minute Book 7, 1888

Matina Ruta

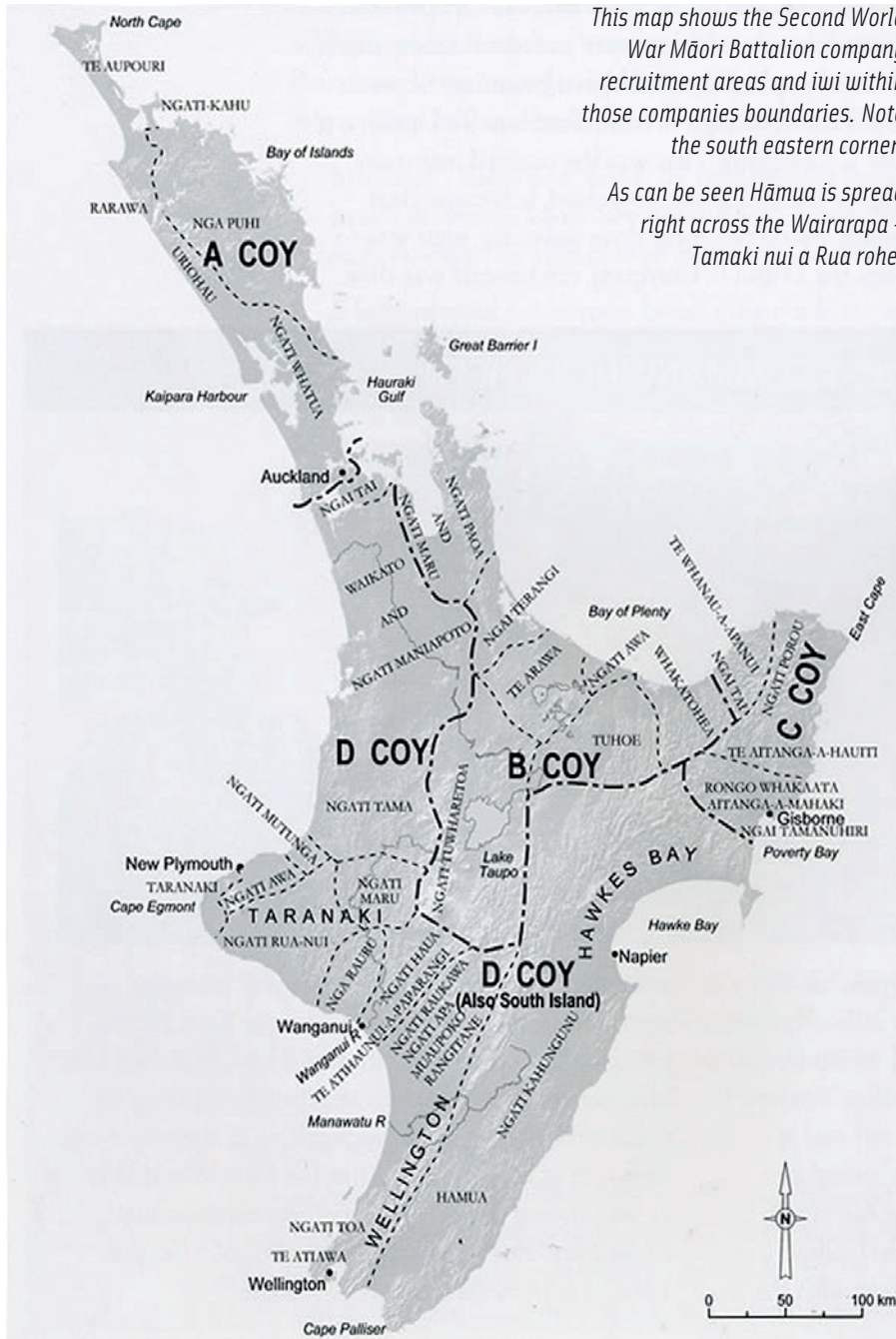
“...the descendants of Rangihakaewa [sic] are always spoken of in court as Rangitāne. Outside of Court they are sometimes called Hāmua”

Cited in Ballara A, 1991

Nireaha Tamaki

Ngāti Hāmua in the Wairarapa were most prominent in the upper Ruamahanga valley, particularly in and around Whakaoriori (Masterton). Loosely speaking, this area covered the land from the eastern range of hills to the top of the Tararua Mountains, and from the Wain-gawa River north to Woodville. The Ngāti Rangihakaewa hapū and its sub hapū mostly populated the area north of Pūkaha (Mt Bruce) through to the Takapau Plains in central Hawkes Bay. Rangihakaewa was himself a fifth generation grandson of Hāmua so that these people were a part of the wider Ngāti Hāmua/Rangitāne complex of hapū. At another stage, two closely related branches of Rangitāne came into being. These are known today as Rangitāne o Wairarapa and Rangitāne o Tamaki nui a Rua. The two parts of Rangitāne have common interests in the area between Pūkaha (Mt Bruce) and Puehutai (near present day Woodville). The major hapū throughout this shared area all descend from Ngāti Hāmua.

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 Rangihakaoma (Castlepoint), at Waimimiha (North of Whareama), beside the Whareama awa, Oruhi, Te Unuunu (Flatpoint), Waikekeno (Glenburn), Pahaoa, Te Awaiti, at Whatarangi and Te Kopi along the Palliser Bay coastline.



This map shows the Second World War Māori Battalion company recruitment areas and iwi within those companies boundaries. Note the south eastern corner.

As can be seen Hāmua is spread right across the Wairarapa – Tamaki nui a Rua rohe.

> **Hāmua continued**

Further inland, Hāmua people have lived at Parakawhara (Gladstone), Ahiaruhe, Te Ati-whakatu (Mt Holdsworth), Taratahi (Carterton), Wainuioru, Te Wharau, Ngaumu, Te Maipi, Te Hupenui (immediately north of Greytown), Te Uru o Tane (Blackbridge 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.

Although it took generations to achieve and not necessarily in a planned sequence Ngāti Hāmua people became spread throughout the Wairarapa, more so than any other hapū.

That the descendants of Ngāti Hāmua became numerous is beyond doubt. The lands they occupied, sometimes solely and sometimes alongside others, spread throughout the lower North Island until the hapū eventually became described as an iwi.

Tumapuhiaarangi

Tumapuhia-rangi are descended from Hinematua and Rangitāne and that is how he gained the land Tamati Apatu 1888

One of the main hapū of the central Wairarapa coastal area is Ngai Tumapuhia a Rangi although the hapū rohe also includes land further inland. The hapū is named after a man called Tumapuhiaarangi who was not born in the Wairarapa but was brought here through his descent from Rangitāne ancestors Tunuiarangi and Tukoroua. He did die in the Wairarapa but was later taken back to his home at Waimarama in the Hawkes Bay.

Te Runanga o Ngai Tumapuhia a Rangi ki Wairarapa the representative body of the hapū choose to affiliate with the Ngāti Kahungunu iwi which is entirely up to them. However to further illustrate the Rangitāne whakapapa of Tumapuhiaarangi here is whakapapa information extracted directly from the hapū website.



The whakapapa korero of Ngai Tumapuhiaarangi

Ngai Tumapuhiaarangi claim ancestry from the Kurahaupō and Takitimu canoes. Wairarapa was originally inhabited by people of the Kurahaupō canoe. Most hapū in Wairarapa derive descent from Hinematua as their claim to land. [13] Tukoroua was a granddaughter to Hinematua and her people occupied coastal Wairarapa. One of her descendants, Tumapuhia was brought up in Waimarama. Tumapuhia migrated as a young man from Waimarama to Wairarapa to live amongst his relatives. Tumapuhia settled at Te Unuunu with Hikawera [14] (496). His people Ngai Tumapuhia became an important and numerous tribe whom occupied the coast. [15] He was a descendant of Tukoroua through both mother and father.

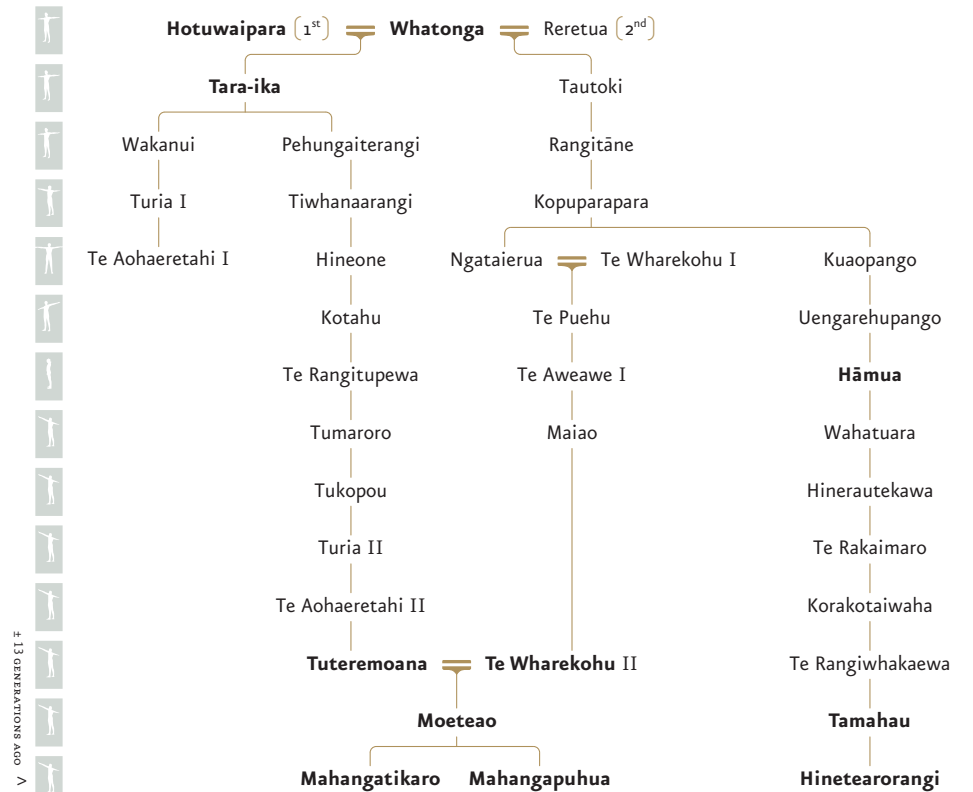
13 - Hinematua was the ancestress claimed from in most of the Māori Land Court cases.
 14 - Māori Land Court, Te Maipi minutes 12th September 1888;496
 15 - Māori Land Court, Te Maipi minutes 19th September 1888:98
<http://www.tumapuhia.org.nz/whakapapa.html> extracted 10 April 2012

Moeteao

Moeteao is the ancestress of the Ngāti Moe hapū of Papawai the famous marae to the east of Greytown. Moeteao was the daughter of Tuteremoana of Ngai Tara and Te Wharekohu II of Rangitāne. Tuteremoana is sometimes referred to as the tino ariki (the highest rank of chief) of the Rangitāne people such as his standing from Heretaunga (The Hawkes Bay) to Whanganui a Tara (Wellington). He along with his grandson Mahangapuhua, one twin son of Moeteao are viewed as founding ancestors of the Muaupoko people of Horowhenua. There are a number of landmarks around Wellington Harbour that are still named after Tuteremoana while Mahangapuhua is associated with the central coast in the Wairarapa.

These people are Ngāti Moe. Ngāti Moe own the land and no other hapū, Ngāti Tumanawa, Ngāti Tauiao and Ngāti Te Raiehu (Waiehu?) are branches of Ngāti Moe. (WMB 1A; p-41)

Manihera Te Rangitakaiwaho



13 GENERATIONS A.O.U.

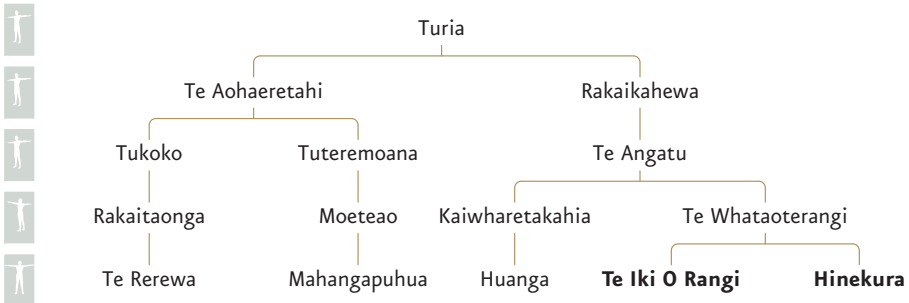
Te Iki o Rangi and Hinekura – 13 generations ago

Te Iki o Rangi and his sister Hinekura were Rangitāne rangātira who lived in the 17th century. The Hinekura area to the east of Martinborough is named after Hinekura. She and her husband Tikaro are significant ancestors from Martinborough (Huangarua) to Pahaoa on the east coast.

Te Iki o Rangi (and therefore Hinekura) were the grandchildren of Te Angatu who gifted land at Glenburn (Wharaurangi) to his grand nephew Mahangapuhua (above son of Moeteao. Mahanga and his people went on to occupy sections of land as far north as the Whareama River. The descendents of Te Iki o Rangi include the Mahupuku family who still retain ancestral rights at Waikekeno and in various places north of the Pahaoa River. It was Te Iki o Rangi who brought the Ngāti Mahu hapū who are now associated to the area that now includes Glenburn Station on the coast.

One of Te Iki O Rangi's pa was at Waikekeno which is south of Glenburn Station. This pa was called Pukehuiake and can be seen today above a complex of stone walls, storage pits and mounds.

13 GENERATIONS AGO



Pukehuiake pa can be seen in the top left corner of the photograph with the Waikekeno stone walls on the flats.

Photograph by Kevin Jones Department of Conservation from <http://www.teara.govt.nz/en/kumara/2/3> extracted 26 March 2012

Te Raekaumoana

There is a famous though normally skewed story of how the Okahu pa of Rangitāne chief Raekaumoana was ransacked by Ngāti Ira/Kahun-gunu chief Rakairangi after Raekaumoana was wrongfully accused of killing one of Rakairangi's relations. Several earlier engagements and the attack on Okahu led to many of Raekaumoana's people dying while the chief himself escaped.

14 GENERATIONS AGO



> *Te Raekaumoana continued*

Raekaumoana went to Tamaki nui a Rua and enlisted the help of Te Rangiwhakaewa the father of Raekaumoana's son in law Tamahau. When they came back to the Wairarapa battles were fought with Rakairangi's people at Parinuiakuaka, Rakaupahekeheke and Kira. Raekaumoana and company won all these battles which not only exacted revenge for the deaths of his people but also restored some of his previous land interests.

Raekaumoana lived during the 18th century but his descendents of the 19th century identified him as the ancestor through whom they had land rights, especially around the Maungarake mountain/Gladstone areas. These included prominent people such as Namana Takitakitū, Manihera Te Rangitakaiwaho, Te Whatahoro Jury, Manihera Maaka, Matenga Ruta, Marakaia Tawaroa and Hanita Arama.

Tamahau Te Rangiwhakaewa

Tamahau Te Rangiwhakaewa was an 18th century Ngāti Hāmua – Rangitāne chief. He was married to Hinerangi, daughter of Te Raekaumoana. Tamahau and Hinerangi had three children Te Poki, Hineteorangi and Te Raetea. The family came to Te Ore Ore (area) from Rangitikei and established themselves throughout Te Kauru – The Upper Ruamahanga River valley and beyond.

Prior to the 1850s when the government started buying land descendents of Tamahau and Hinerangi owned practically all the land in the Wairarapa valley from the Taratahi Plains south of Masterton to Pukaha Mt Bruce. They also owned that portion of the Tararua Ranges and land beyond the eastern hills such as Taueru and Te Whiti o Tutawake (Te Whiti). North of Pukaha Mt Bruce descendents of Tamahau's brother Parikoau had virtually exclusive ownership beyond Dannevirke.

Māori land court minutes clearly show that the descendents of Rangiwhakaewa and therefore Rangitāne were the main owners of land across this extensive area.

Tamahau and Hinerangi had two children who would become important hapū ancestors too. These were a daughter Hineteorangi and a son Te Raetea.

The continued importance of this family to Ngāti Hāmua and Rangitāne o Wairarapa is evident through Tamahau and Hinerangi, Hineteorangi and her husband Uateawha, Te Raetea and his wife Te Rangiiriwhare and Te Hāmua being the main figures depicted in the carvings that adorn the Nga Tau E Waru whareniui on Te Ore Ore marae to the east of Masterton. Hineteorangi is also the ancestress after whom the Te Kohanga Reo at Te Ore Ore marae is named.

Today the Ngāti Raekaumoana hapū still have land on the Maungarake range, in the Gladstone area and at Pukengaki which is south east of Papawai. One of Raekaumoana's daughters was called Tauiao. She became the ancestress of Ngāti Tauiao who owned part of Papawai.

Another daughter called Hinerangi married Tamahau and it is this family that dominates ancestral rights to land from south of Masterton to north of Pukaha Mt Bruce.

Te Raukaumoana lived at Okahu pah and owned the land from his ancestors. I am a descendent 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

This whakapapa shows hapū ancestors descended from Tamahau



The names of the people in bold above are mokopuna of Tamahau and Hinerangi who became hapū ancestors themselves. Tutawake in italics was another ancestor from whom land rights were claimed during the 19th century.

Tupuna of the 1800s

Ngatuere Tawhirimatea Tawhao

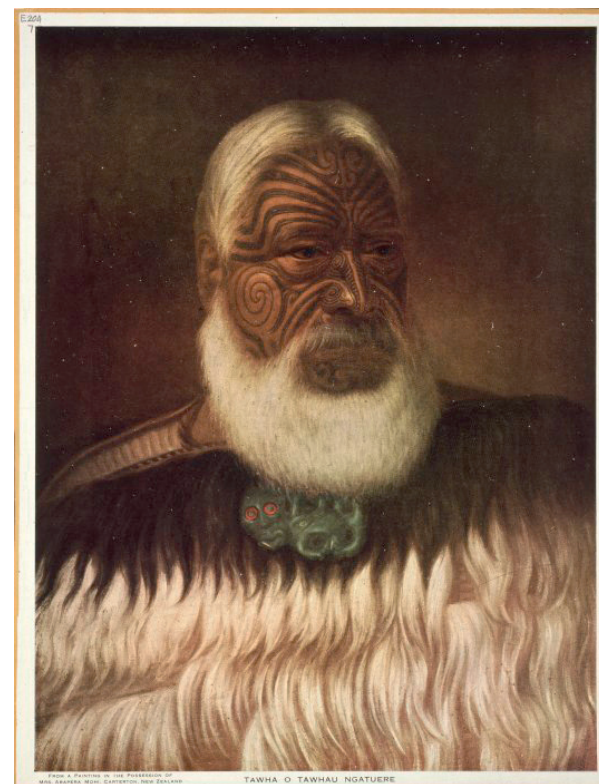
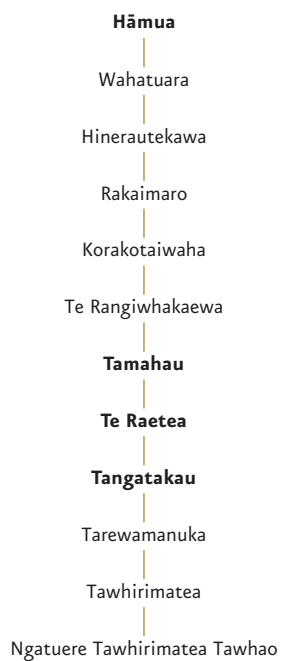
By the time of his death in 1890 Ngatuere Tawhirimatea Tawhao had lived through nearly the whole of the 19th century and is recorded as one of the most famous chiefs of that period. He was born at Paparu Pa in the 1770s at Ahikouka near present day Greytown.

His papakainga in the area was called Te uru o Taneroa, the complex of which extended beyond the modern Mangatarere and Waiohine River bridges (Black Bridge). His father was Tawhirimatea and his mother Kaurangaihi. Tawhirimatea was of Te Rangitawhanga/Ngai Tara, Ngāti Kahukura-whitia/Ngāti Kahungunu and although generally unknown he was also Ngāti Hāmua/Rangitāne.

Although correctly recognised as a leading Ngāti Kahungunu chief, Ngatuere did have other lines of descent from Rangitāne including the hapū of Ngai Tukoko in the south Wairarapa. Furthermore, through Hāmua he belonged to Ngāti Tangatakau, Ngāti Tohinga and Ngai Tamahau. He like many other Wairarapa chiefs spoke of themselves as belonging to one iwi or another, one hapū or another depending on the land they were talking about at the time.

Most of the history that has been written about Ngatuere sees him active in the matters of his hapū south of the Waiohine River. A water colour painting captures the Otaraia Pa that today is commemorated

in the name of a road and urupa south of Martinborough in the vicinity of the old pa. It was at Otaraia that many prominent individuals of the time, both Māori and pakeha visited Ngatuere. Later on he was involved in the establishment of Papawai Marae east of Greytown.



In terms of Ngāti Hāmua, Ngatuere was involved with lands at Taratahi, Manaia and Weraiti. His status was also recognised at Te Ore Ore marae and the first Hurunuiorangi marae although it is known that he had disagreements with Te Ropiha the chief of Hurunuiorangi.

He was one of the last traditional chiefs to have lived in the Wairarapa. Unlike latter 19th century chiefs his status as a rangātira was already in place before the coming of Europeans. Once they (Europeans) arrived, Ngatuere had to manage the affairs of his people in the face of extreme change. As a traditional chief his authority was not previously questioned and therefore some of his

ways were hard for younger Māori and Europeans to understand. Even though his first thoughts were for his own people Ngatuere is recorded in Wairarapa history as being a key protector and fosterer of goodwill between Māori and Pakeha.

"In 1853 Donald McLean, chief crown land purchaser noted that Ngatuere was a "principal chief of the Hāmua section of Wairarapa tribes". 2002 p43

O'Leary M

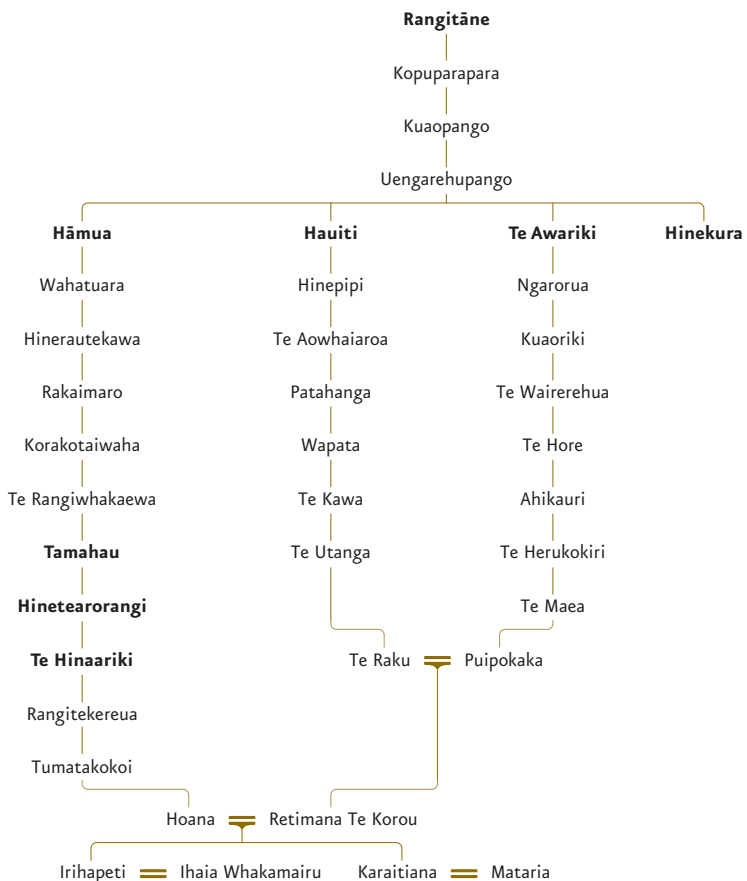
Retimana Te Korou

Retimana Te Korou is the most well known and celebrated Ngāti Hāmua chief that is known to the wider public of the Masterton district. In Māori terms, other rangātira of the same era completed deeds equal to Retimana, but he nether the less is rightfully remembered as a great chief with a very wide influence over both Māori and European alike.

The part he played in attempting to protect his own people as well as trying to cooperate with the ever-increasing presence of colonists has been well documented.

His place in history has been commemorated in a number of other ways. His profile appears on a sign alongside Joseph Masters, the founder of Masterton, at a public square

by the town library. The transaction that led to the establishing of Masterton is outlined on a sign at Ngaumutawa Road on Masterton's West Side. A carved bust of Retimana used to sit in the Masterton District Council chambers and a Gottfried Lindauer painting of his likeness is part of the community's art collection. Even his grave forms part of a local heritage trail in the old part of the Masterton Cemetery.



Hoani Te Korou was born at the end of the 18th century. Later in life he converted to Christianity and changed his name to Retimana, a transliteration of Richmond, the name he is best known by. His father Te Raku was a descendant of Hauti the younger brother of Hāmua. His mother was Puipokaka, who was otherwise known as Te Kai and was a descendant of Hāmua's youngest brother, Te Awariki. Retimana's wife Hoana or Hinewhakaaea was descended from the Ngāti Te Hina hapū also of Hāmua and so back to Rangitāne. Later the couple had two children who were both to become leaders of their people. Irihapeti, a girl was the eldest, and then came Te Tuaterangi or Te Turuki (who later changed his name to Karaitiana).



to the coast at places such as Whareama, Rangiwhakaoma and Owahanga. After his death in 1882 his children successfully claimed in Māori Land Court sittings to have shares for other places including Wairarapa Moana.

During his lifetime Retimana was one of the main chiefs of the central and northern Wairarapa. He is most well known in the Masterton Township but his influence stretched northwards to Pahiatua and out

Wii Waaka

Wii Waaka was another Ngāti Hāmua – Rangitāne chief who is remembered as one of the outstanding figures of the 19th century. He was very active around the Te Ore Ore area being one of the biggest land owners. His interests were not isolated to Te Ore Ore but were spread throughout what we now think of as the Wairarapa.

During the 1860s he came to the interest of the colonial authorities after fighting with the Taranaki rangātira Titokuwaru. It was feared that Wii Waaka and another chief

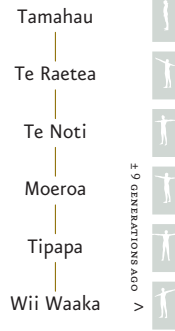
Ngairo Rakaihikuroa were planning to attack non Māori from their pa at Rangitumau. No such attack or any other conflict occurred.

> **Wii Waaka continued**

It was Wii Waaka who gave land to Henare Haeata Kuku at Te Ore Ore. Haeata consequently gifted an acre and a half for the establishment of Te Ore Ore marae. The building of the whareniui Nga Tau E Waru was commenced under the mana of Wii Waaka. He had a good view of how the construction was progressing from his house which sat to the north of where Hineteorangi Te Kohanga reo currently sits. King Tawhaio stayed in the same house with Wii Waaka during a visit in 1883.

Across the Ruamahanga River from Te Ore

Ore at what we now call Willow Park Drive there was once 300 acre's that was called Wii Waaka's reserve. Maps exist that show the reserve to the north of Masterton. He was also involved in another reserve on the western side of Masterton. Another map situated beside the council chambers in the Masterton District Council Offices shows this reserve and the position of the Ngau-mutawa papakainga and Kaikokirikiri pa.



Alongside of Manihera Maaka, Keere (Keremeneta) Maaka, Marakaia Tawaroa, Karaitiana Te Korou, Hamuera Te Korou and Irihapeti Whakamaire (Irihapeti Whakamairu nee Te Korou), Wii Waaka Rangiwakaewa is listed as number 22 in the original owners of Pouakani Wairarapa.

He also had land at Whangaehu while further north the Wai Waka bridge on State Highway 2 south of Eketahuna is a misspelling of Wii Waaka. The land around the bridge was once owned by Wii Waaka and he also had a papakainga there.



Marakaia Tawaroa

Marakaia Tawaroa was an important Ngāti Hāmua chief although he did not attain the type of widely recorded profile of his relations such as Ngatuere or Retimana. His father Tawaroa was a grandson of Te Hinaariki son of Hineteorangi while his mother Raua was a granddaughter of Te Whatui son of Hineteorangi's brother Te Raetea. This made Marakaia a direct descendant of both Hāmua and Rangitāne from both of his parents.

It is only through oral history and Māori Land Court minutes that the role Marakaia played in the 19th century is partly realised. Marakaia and his brother Raniera had several papakainga on the eastern outskirts of Masterton including Te Ahipanepane, Potae-rau and Tukuwahine. The brothers were a part of the group of chiefs who feature widely in the affairs of Ngāti Hāmua during the 1800s. Marakaia was one of seven

Hāmua chiefs who successfully led the case for part ownership of Wairarapa Moana. He is included as owner Number 30 on the original list of Pouakani shareholders.

During the 1881 hearing for the sale of the Tararua Mountains, Marakaia received part payment for the sale along with Karaitiana Te Korou, Ihaia Whakamairu and Manihera Maaka. Marakaia was a leading speaker alongside Ngatuere and his brother Raniera, for the Taratahi/Carterton area. Marakaia's interests in Wairarapa land extends from Wairarapa Moana to Tauherenikau, Taratahi, to blocks near Masterton including Manaia, Kaikokirikiri, Opaki, Te Ore Ore, Okurupatu, Taumatawhakapono and northwards to Moroa (Alfredton) and Pahiatua. It is also known that he was involved in protecting Masterton residents, both Māori and pakeha from northern Māori. Although no known

photograph exists of Marakaia Tawaroa, historian Charles Bannister provides a physical description of him.

"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 Hikarua [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." 1940

Bannister C

Marakaia died in 1893 while Raniera lived until 1905.



Manihera Maaka

“My claim to this block is through Te Raetea and Manawatu. The whole of the Wairarapa in former times belonged to Rangitāne and Tamahau. My ancestor is descended from that tribe...”

Manihera Maaka, Okurupatu 1888

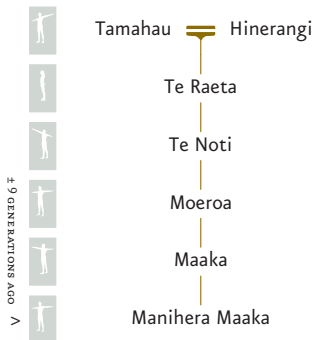


Manihera Kahungunu Maaka was a prominent Rangitāne rangātira of the Ngāti Hāmua hapū. He once lived at Heipipi a famous pa of Ngāti Hāmua at the foot of Rangitumau maunga where he had intimate knowledge of the land including food gathering trees and waahi tapu such as caves on the hill known as Taimahu. This is no surprise as there are urupa on the hill that hold the remains of the Maaka family.

He was the main speaker for his siblings who were all well known during their time. The siblings are the tupuna of many families at Te Ore Ore east of Masterton. These include the Waaka, Savage, Waipuka, Mikaera, Broughton, Himona, Elers, Paraone (Brown), Carroll and Thompson whanau.

Manihera had land interests throughout the modern Masterton District and was active in the Māori Land Court during the mid and late 19th century. He features prominently in minute books for blocks such as Okurupatu, Kopuaranga and Kurumainono. His rights to Te Ore Ore lands were gained through Te Raetea and Hineteaorangi. In terms of more immediate ancestors he cited his ownership as coming from Ngāti Te Noti, Ngāti Moeroa and Ngāti Te Hina (after Hinaariki).

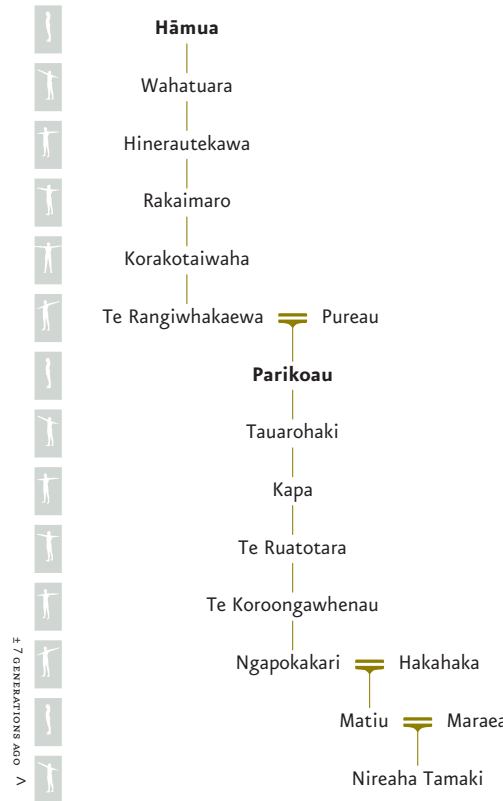
Manihera and his brother Keremeneta successfully argued part ownership of Wairarapa Moana through their ancestors Te Whakamana and Rangitāne alongside of other tupuna featured in this booklet. They also had interests on the coast at Rangihakaoma (Castlepoint).



Nireaha Tamaki

“The descendents of Hāmua are all Rangitāne. The descendents of Te Awariki and Hauiti [teina of Hāmua] are also called Hāmua ... the descendents of Rangihakaewa are always spoken of in [the Native Land] Court as Rangitāne” (AJHR 1898 G-2a:68).

Nireaha Tamaki 1898



Hirawanu Kaimokopuna in the history of his people. He is mostly associated with the land in Te Tapere Nui o Whatonga (The seventy mile bush) but also lived at Te Ore Ore near Masterton for a while.

Nireaha Tamaki was one of the last traditional Rangitāne chiefs having lived into the 20th century. Matiu Tamaki of Hāmua/Rangitāne descent was Nireaha’s father and Maraea Te Hungatai his mother. Maraea was Rangitāne but also had links to Ngāti Kahungunu. Nireaha was born during the 1830s. As a youth he was instructed by a high ranking Rangitāne chief called Te

His personal journey as a guardian of his people began before he was forty years old and carried on after he died in 1911 such was the recognition some of his work received internationally. His elevation at quite a young age into such an important role and subsequent success was testament to his abilities and perseverance. Nireaha spent most of his life fighting for the retention of

> **Nireaha Tamaki continued**

land interests for his people. He was involved in the sale of land himself but always fought for reserves to be created for the continued use of his hapū and against those that he believed had wrongfully sold his peoples land. He had an entrepreneurial streak that saw him involved in a variety of business activities within his domains such as a Ferry

Service across the Ngaawapurua River.

Even though Nireaha is remembered most for his unwavering commitment to land matters he also completed other notable achievements. He travelled to Sydney with Ngāti Hikawera chief Tamahau Mahupuku to celebrate the establishment of the Federation in Australia. The two chiefs acted as elders for a contingent of Māori soldiers

that attended the celebrations. He was involved in the Kotahitanga parliament at Papawai and was also a member of the Tane Nui a Rangi committee that discussed history and collated Ngāti Kahungunu and Rangitāne whakapapa.

At the time of his death in July 1911, Nireaha was recognised as one of the most senior chiefs in the Wairarapa. The Nireaha

township in northern Wairarapa is named after him and he gave the town of Hāmua (in between Eketahuna and Pahiatua) its name.

Some information taken from Angela Ballara. 'Nireaha Tamaki - Biography', from the Dictionary of New Zealand Biography. Te Ara - the Encyclopedia of New Zealand, updated 1-Sep-10 URL: <http://www.TeAra.govt.nz/en/biographies/2n16/1>

Te Rimene Witinitara Te Kaewa

Te Rimene Te Kaewa was the third born son of Mereana Haritiera and Ngāti Hāmua chief Witinitara Te Kaewa, who features in a number of Māori Land Court Records. In latter life Te Rimene was often called Captain Rimene due to the rank he attained whilst serving in the Wairarapa Mounted Rifles. His wife Marara (nee Kuiti) lived to be over 100 years of age and so by the 1930s became a direct link with the past and invaluable holder of knowledge for the people of Te Ore Ore.

In 1897 Te Rimene was chosen as part of a New Zealand contingent that travelled to England. Captain Rimene joined Major H.P Tunuiarangi, Mita Anaru Tuhokairangi, Puhara Te Tau and Taiawhio Te Tau and proudly represented their people during the celebrations for Queen Victoria's Diamond

Jubilee. During the visit Captain Rimene was presented with a ceremonial sword which he brought home.

During a visit to New Zealand by the Duke and Duchess of York and Cornwall in 1901 Captain Rimene commanded the Wairarapa

Mounted Rifles who had been selected as the royal couples personal body-guard. To have had such an honor bestowed upon the soldiers was a coup for Wairarapa Māori. There is a piece of early archival film footage that is believed to show Captain Rimene on his mount during the visit.

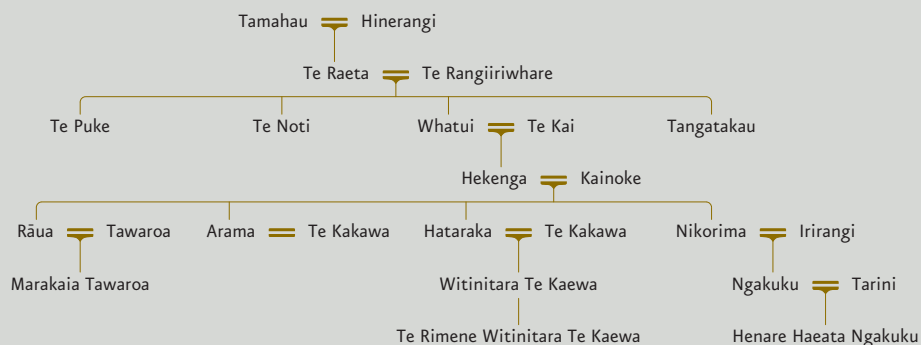
Today, literally hundreds of people are descendants of the Rimene family; all of them are direct descendants of Captain (Te) Rimene. The descendants of his brother Kawana also took their ancestors first name as their last, while more whanau use the English transliteration for Kawana, which is Governor. Other family maintained the father's name of Witinitara. Overall this family's wider membership makes it not only one of

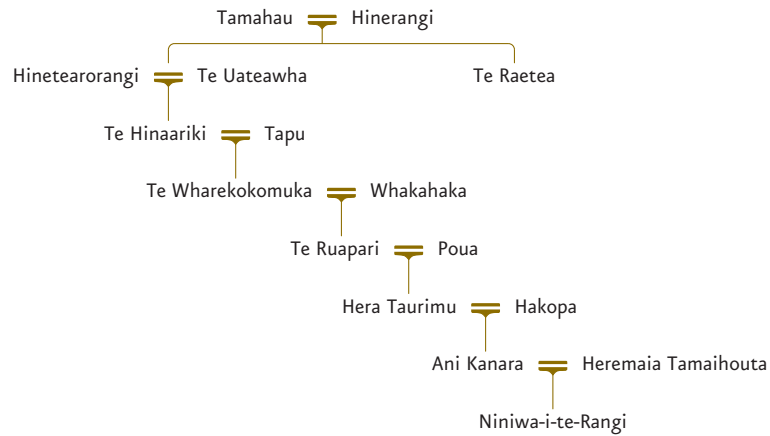


Ngāti Hāmua's biggest but perhaps the largest in the Wairarapa.

"The eye fell on Māori in modern military guise, the escort of mounted troops. They were the mounted rifles from the Wairarapa, ninety strong, in the ordinary khaki uniform with brown facings and plumed hats. A remarkably fine body exceedingly well horsed and armed; they were under the order of Captain Rimene" Unkown source: Rangitāne o Wairarapa collection

3 GENERATIONS A.O.U.





Niniwa i te Rangi

Niniwa i te Rangi was born in 1854 the daughter of Heremaia Tamaihouta a Ngāti Hikawera chief of Ngāti Kahungunu. Her mother was Ani Kanara of Akura whose whakapapa and high rank in the area came through her Ngāti Hāmua/Rangitāne descent. Throughout her lifetime Niniwa continually grew a reputation as a feared adversary during the many fights for land she became involved in. Her assertiveness, skills as an orator and knowledge of the traditions of her people was noted as three of the great strengths she possessed. She is remembered as a woman of mana who stood among the most respected leaders of her time.

Niniwa was heavily involved with the Ngā Waka a Kupe land court case and other land matters that affected her Ngāti Hikawera people. The hapū successfully negotiated ownership of lands east of Martinborough and Greytown. Ngāti Hikawera still maintains part of the block now known as Tablelands or the Kehemene Reserve, east of Martinborough.

Outside of her family responsibilities she had interests in a variety of other pursuits. These included prominent roles in Māori

newspapers including Te Puke ki Hikurangi and Te Tiupiri and even extended to horseracing and motor cars.

Not as well known is her Ngāti Hāmua whakapapa that came from her mother Ani Kanara who was from the Ngāti Te Hina hapū of Hāmua. Niniwa had in fact lived at Akura near Masterton for a time as a girl among her relations on that side of her family.

In the list of original owners of Te Ore Ore

1E2, the Te Ore Ore Marae Reserve, number 16 on the Trustees list is Niniwa i te Rangi one of only two woman. During discussions on the Kaikokirikiri Trust, Ihaia Whakamairu named both Niniwa and her mother

Ani Kanara as two of the owners of the land. She also had interests in what is now referred to as the Tararua Region in northern Wairarapa as the following quote shows;

“Hāmua was the home of the Chief Nireaha Tamaki who owned all the land on the west side of the Makakahi River from Hāmua to Kaiparoro... He was an admirer of Queen Victoria and on her Diamond Jubilee in 1897 he gifted 100 acres for a park to commemorate the occasion... The trustees for the park etc were Nireaha Tamaki, Mahupuku, Mike Kemp and Hiniwaita (Niniwa i te Rangi) Rangī.”



She was entrusted with a number of whakapapa books that had been compiled and verified at the ‘Tupaiwhakarongo’ whaka-

papa committee. Although she did not have children herself she adopted several during her lifetime. She died at Greytown in 1929.

A selection of quotes describing rangatira of Whakaoriori (Masterton) during the second half of the 19th century

With the exception of Mr JR Paku in 1953, the quotes are made by non Māori based on their knowledge of Whakaoriori and surrounds.

Inside the book there are examples of statements made by the same named rangatira where they identify their own ancestors through whom they come to have land rights within the wider rohe (area).

Whakapapa for each rangatira is provided to reinforce their relationship to the land.

Descendents of the rangatira will be able to learn more about their Rangitāne identity. It is hoped that the general readership will gain a better understanding of Wairarapa Maori history.

“They would not sell the land close to their kainga or pa. The blocks of land mentioned in the pukapuka were Manaia, Upper Plain, Masterton and Opaki. Akura was to be reserved, also Kaikokirikiri and some other parts. The Māoris signing the pukapuka were Retimana, Heremaia, Ropiha, Weroroa [Tawaroa], Tukunohi, Penehamini [Peneamine], Paora Tihei and others. These were the leading Māori’s of the Masterton district.”

Bannister C, 1940

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.

From the personal papers of Jim Rimene MNZM

“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

“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

“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

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 Māori and Pakeha, and pakehas settled on their respective sections and the Māori 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- Rangitāne; Ngāti Taneroa; Ngāti Te Hina; Ngāti Moe; Hāmua; Hāmua.

Paku JR, 1953