



FRIDAY 12TH OCTOBER – SUNDAY 14TH OCTOBER 2018

CONTENTS

Weekend Itinerary.....	3
Nga Kuri-a-Whare ki Wairakei	4
Tutereinga Marae.....	8
Otāwhiwhi Marae.....	10
Tuapiro Marae.....	11
Rereatukahia Marae	12
Wiremu Tamihana Tarapipi.....	13
Ngā Tapuwae o Tamateapōkaiwhenua	18
The local history of Tauranga Moana and its iwi.	25
Ngā Marae o Tamaki Makaurau me te hononga kia Ngāti Tamaoho ki Tamaki me te whanaungatanga kia Ngāti Tamaoho ki roto i te Moana o Tauranga.....	28
Ngā Whakapapa o Potaua Tangitu	32
Timeline of significant events.....	36
Te Whakakopinga	38

WEEKEND ITINERARY

FRIDAY 12TH OCTOBER

5.30pm	Powhiri
6.00pm	Dinner
7.00pm	Karakia
7.30pm	Whakawhanaungatanga History of Takitimu waka from Tahiti Ngai Te Rangi's connection to the pou of Tutereinga Origins of Pirirakau
10.30pm	Overview of Saturday's proceedings Whakamoe

SATURDAY 13TH OCTOBER

6.00am	Karakia
7.15am	Breakfast
8.00am	Briefing, prepare to depart
8.15am	Bus leaves Tutereinga
9.00am	Arrive at Otawhiwhi Marae for powhiri
9.30am	History of Otawhiwhi Nga kuri o wharei (boundaries of Mataatua) and the ancestor Tamaoho
10.45am	Leave Otawhiwhi, visit Kauri Point
11.30am	Arrive at Katikati Museum Observe Tauranga Moana taonga and rongoa maori gardens
12.30pm	Arrive at Rereatukahia Marae for powhiri
1.00pm	Lunch at Rereatukahia
1.30pm	History of Rereatukahia in relation to Tama Whareua
2.15pm	Depart for Whakamarama, visit sacred pou in relation to the Pirirakau battle (Wiremu Tamehana Tarapipi o Ngati Haua)
4.15pm	Leave for Tahataharoa – the burial place of Tutereinga
5.30pm	Arrive back at Tutereinga for dinner
7.00pm	Karakia
7.30pm	Recap on whakapapa learnings from Tamawharerua, Tamaoho and Tauwhao The migration of the Takitimu waka to the South Island
10.30pm	Karakia whakamutunga Cup of tea, whakamoe

SUNDAY 14TH OCTOBER

7.00am	Breakfast
8.00am	Church
10.00am	AGM
12.00pm	Lunch

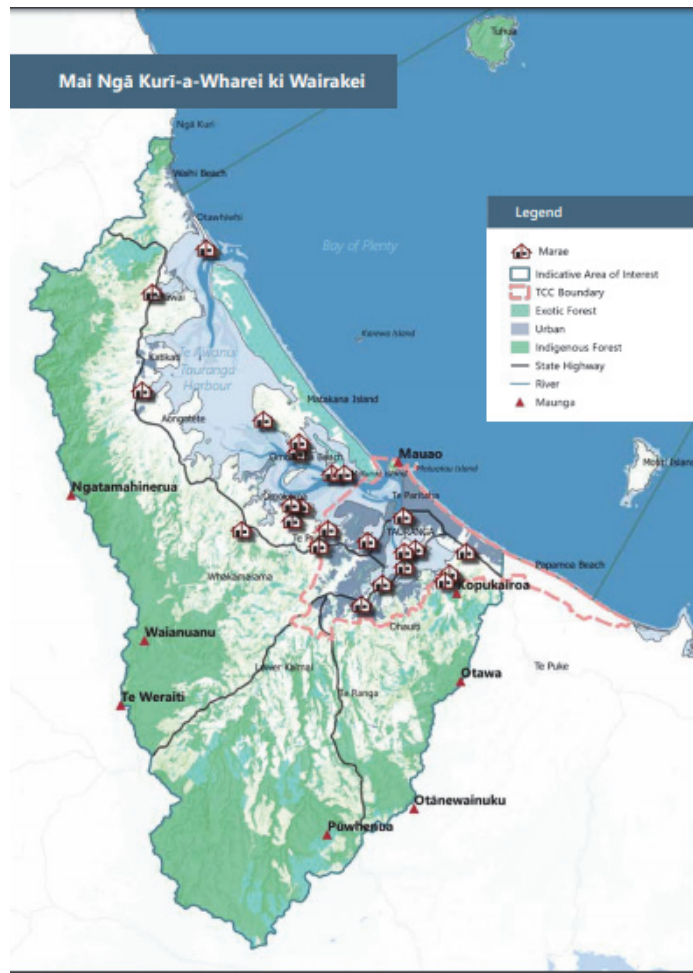
NGA KURI-A-WHAREI KI WAIRAKEI

Ohinemuri Regional History Journal 27,
September 1983 by E.T. Jordan

THE FIRST WHITE MAN IN THE KATIKATI DISTRICT

On the 17th June 1820 Samuel Marsden, in a naval launch, visited the area where Paeroa now is. Just over a month later, on July 21st, accompanied only Maoris, he was the first white man to visit the Katikati district. In his Journal he describes how he went up the Ohinemuri River (the old Kahakaha track), across the Waihi Plain and over the top of Hikurangi; that high point on your right as you came through the Athenree Gorge. From the top he says that the settlement he was going to visit (quote) "lies about a mile distant below". In historical things we should not guess but it could have been near where Athenree homestead was built.

The name of the settlement was "Tauranga". In the Centennial History of Tauranga at the southern end of the harbour (published in 1938) it says that Marsden visited their Tauranga but he never did. Someone skimming through his Journal saw the name Tauranga and, ignoring the context, has jumped to a wrong conclusion. In such ways history is contorted.



THE CHIEF OF "TAURANGA"

Marsden wrote the name of the chief of this Tauranga as "Aneenee". The editor of his Journal suggests that this should be "Rangianini". Marsden's spelling of Maori looks strange to us but he usually gets the number of syllables right and to suggest five syllables where Marsden wrote three is at once suspect and the editor's interpretations in other cases are clearly wrong. The Ngatitamatera were occupying the district at that time and I feel sure that this chief was Kanini (Marsden having missed the first consonant) - Kanini, who 20 years later as an old man, was paramount chief of the tribe. I will give you evidence to support this a little later.

NGATI TAMATERA

Because of the Ngapuhi raids, in the 1820s, the Ngatitamatera had to leave Katikati to survive. After that danger was over they returned but finally moved to the Waiomo [Waiomu – E]/Te Puru Thames Coast area in the 1830s to grow potatoes for ships calling there for Kauri timber.

TARAIA ON KAURI POINT

Another chief of this tribe living in this district was Taraia Ngakuti. His pa was on Kauri Point. Across the harbour, on Matakana, lived a hapu of the Waitaha and when they heard that these people were leaving, for the second time, their chief, Whanaki, asked Taraia whether they could crop the pa land after he left. He said "Yes, but you must not build on the pa or live on the pa because it is sacred to my people".

When Taraia left, these people started to crop this land which would be much richer than the sands of Matakana. It must have been a bit of a bind having to row across the harbour and back every time they wanted to look at their kitchen garden and having to work the tides too. After a time they decided that Taraia was so far away that he would never come back so they built on the pa and went to live there.

Not only did they do that but they put up two posts at the entrance to the pa and they named one Taraia and the other Kanini (you see they linked Kanini with this district). Having named these posts, they took pot shots at them boasting "This is what we will do to these Chiefs if they ever dare to come back". By Maori custom this was a gross insult and, of course, Taraia got to hear about it.

Sir John Logan Campbell describes Taraia as "a warrior of dread renown" and custom required that he should avenge the insult so, one night in May 1842, he led a war party up the Kahakaha and just before dawn he attacked his old pa. He himself killed Whanaki with a pakeha tomahawk; two others were killed and seventeen taken prisoner.

THE PA DECLARED TAPU

The Waitaha people, because of the blood-shed declared the pa "tapu". Some six months later two traders, sailing from Maketu to Auckland, had to put in at the northern entrance of the harbour here because of contrary winds and anchored opposite this pa. From the boat they could see potatoes growing on the pa land. On board they had three Maori passengers of the Arawa tribe - two adults and a lad of twelve. These passengers urged the traders to take the potatoes and sell them in Auckland which they decided to do.

Some Waitaha people on Matakana saw people on the tapu land so they went tearing across the harbour in their canoe. The two pakeha were aboard their boat but the passengers were on shore and when they saw what was happening they went and hid in the scrub. The Waitaha swarmed on to the boat; slashed the sails; stripped the traders naked and then towed the boat, with the two men as prisoners, back to Matakana.

Two days later two other traders, this time from Tauranga, also struck contrary winds and put in at the northern entrance, anchoring at about the same place as the first boat. Soon after they anchored two naked Maoris appeared on the shore and begged to be taken on board and protected as they were afraid of being killed. They said that a lad who had been with them had been captured, killed and eaten. The traders treated them kindly, feeding them, clothing them and promising to take them to Tairua where they would be sure of getting a passage back to Maketu. These Maoris returned this kindness by stealing the boat when the traders were on shore.

THE DISTRICT A NO-MAN'S-LAND

I believe that the disaster following Whanaki's attempt to infiltrate into this Ngatitamatera land caused it to remain a no-man's-land for over twenty years until after the battle of Gate Pa. My first reason for thinking this, is that when the Governor sent Dr. Edward Shortland to investigate the Taraia raid, he interviewed chiefs all round the Hauraki Gulf; Karangahake Gorge; the present Tauranga area including Matakana; Maketu and Matamata but he went to no settlement in the Katikati area, I suggest, because there were none. My second is that, in 1864, the Civil Commissioner for the present Tauranga area was ordered to make a return of all Maori settlements in the district, giving the total number of adult males and how many of these had joined the Waikato insurgents. He gave 31 settlements but not one in this district.

CONFISCATION

The Government used this disaffection by the Maoris as an excuse to grab land and it declared that it would confiscate all land from the northern end of the harbour to a point about halfway between Tauranga and Maketu and back to the ridge of the range.

However, due to the chivalry shown by the Maori at Gate Pa, Governor Grey announced that confiscation would be abandoned and that, instead, only the land between the Wairoa and the Waimapu (the estuary just beyond the city) would be confiscated and that the Government would buy the Katikati and Te Puna blocks.

THE ORIGINAL KATIKATI

The original Katikati was nowhere near the present Katikati town. It was near the northern entrance to the harbour and was quite an important stopping place in the early days and into the 1870s. There was a boarding-house, stables, store and, in the 1870s, a telegraph office. In those days anyone wanting to see the sights of Rotorua had to go to Auckland, take a boat from there to the present Paeroa and then travel on horse or on foot to Katikati. There they probably spent the night and then went down the harbour by canoe to Te Papa (the present Tauranga) and from there on to Rotorua and when they left Rotorua they had to come back through Katikati; there was no other way. Many important overseas visitors passed through Katikati.

VESEY STEWART

Now we will jump to Ireland in 1873. There, a man named Vesey Stewart, a man with big ideas, had had some of those ideas come unstuck and was on the verge of bankruptcy. Wondering what to do, he conceived the idea of creating a settlement in New Zealand where he would rule, rather like a highland chief over his clan.

He obtained 10,000 acres of this district from Government and sent pamphlets to the Orange Lodges of Ulster inviting families to join him. He was not above pulling the long bow, for he told prospective settlers that here, turnips would grow as big as pumpkins and cabbages so big that cattle could shelter under them.

His first party of settlers arrived here in 1875 and it must have been a big shock for them to find, when they got to Tauranga, that the only way they could reach their land, or leave it, was by water and that the whole district was covered in fern and tea-tree.

Thirty-six raupo whares had been built by the Maoris for these people, some on the bank of the Taupiro [Tuapiro – E], some by the Uretara down here and others beside the Aongatete. These whares were home for these people until land could be cleared and houses built on their farms and in some cases this was quite a long time. We know that Jimmy Lockington 2nd was born in one five years after the first group arrived. Gray in his "Ulster Plantation" says that for months there was not a gig in the district, nor even a dray, and all their belongings, everything had to be dragged from the river landings by hand. So progress with houses would not be quick.

Most of these people stayed on in the district and three years later Stewart, having obtained more land, brought out a second group. For years it was a grim struggle to make a living out of the Katikati land and it is doubtful if the settlement would have survived if Waihi had not come into being and provided a market for its produce.

THE PRESENT KATIKATI

When Vesey Stewart took up this land the Government had said that the township was to be at Kauri Point and streets and sections were surveyed. For the first three years everyone was too busy on their own land to think about a town. There was a store at the foot of the hill you came up to this church, by the river being the only way the supplies could come. Also a sleazy boarding-house about 100 yards further up-stream. The only other business was a fully licensed hotel at the junction of the tracks from Te Aroha and Tauranga.

Smith, who owned land opposite the Te Aroha track (now called Springs Road), reasoned that that would become the road to Auckland and that road junction, together with the pub, was the logical place for the township so he subdivided and offered sections for sale. The Wylies, who owned the store, didn't like this, so young Wylie bought the land on the other side of the river here and sub-divided that.

Government had come to accept that Te Kauri was too out of the way and it approved the Wylie sub-division by buying two sections - one for the Police Station and the Police Station is still there, and the next-door one for the Post Office and the Post Office used it for about 60 years.

The first building on that site was called the Uretare [Uretara? – E] Post Office. In 1881 the name was changed to Waterford. Then it was found that Wellington did not know of a Waterford in this corner of New Zealand and was sending letters addressed to it to Ireland, so the name was changed in 1884 and this time they stole the name of that other town, the name Katikati.

CHURCHES

I think the settlers chose their clergy before they left Ireland. At any rate the Rev. John Mark was chosen as Presbyterian minister before they left and I should think that they also chose their Vicar, the Rev. John Crossley.

This church was built in 1884 by John Gray, who was County Engineer for many years. When the Bishop of Auckland came to dedicate the church, he and the congregation found it locked. They went to Gray for the key but he refused to hand it over until he was paid for the building so the Bishop and the congregation retired to a private house where the dedication took place.

From 1883 the first Anglican services held in Paeroa were provided by the Rev. E.J. McFarland and, later, the Rev. W. Katterns both travelling through from Katikati and this seems to have continued until 1893. The timber for this church was probably brought into the district but the Presbyterian church was built in 1908 after the Kauri milling started here, and so was built of Katikati Kauri.

There are now both Roman Catholic and Brethren churches here and other denominations worship in halls.

SCHOOLS

Of the schools - a meeting was held in front of Vesey Stewart's house eight months after the first settlers arrived at which it was decided to build three schools.

No. 1 was opened in 1877 down Kauri Point Road, at the junction of the Kauri Point and Ongare Point roads. No. 2 was opened in 1879 on the opposite side of the road to this church and is still in use as a classroom; a second room being added to it in 1923. This is the building with the high pitched roof nearest the road and the oldest room is on the left. No. 3 opened in 1880 at the corner of Walker's Road East, where you will turn to go to the Bird Gardens. While the building is still there, it is no longer a school.

People grumble, today, about the cost of education but those settlers had to bear all the expense of building their schools at a time when some of them were still living in whare and their land had not started to produce.

There were sixteen families in the area covered by No. 2 School, across the road, and those families not only built the School but, at the same time, a Teacher's house as well. There were only nine families each in the areas served by Nos. 1 and 3 Schools. You can understand therefore why this School, and probably the other two, was handed over to the Education Board completely unpainted. The Education Board itself had very little money and demanded that the local people pay half the cost of painting the outside; the inside never saw a scrap of paint for 33 years! How drab it must have looked.

When that room was built it had all its windows facing the road so that no ray of sunshine ever entered it. It took the locals six years before they asked the Board for windows on the north side. An inspector was sent, obviously with instructions to find reasons for not putting in those windows, for his report stated that to put in windows in the north wall would create a cross light and would reduce the wall space for maps so he could not recommend installing them. The Committee persisted and, in time, they got those windows installed. The total cost was £7/10/-!

Source: <http://www.ohinemuri.org.nz/journals/55-journal-27-september-1983/1069-early-katikati>

TUTEREINGA MARAE

Tutereinga marae is located in Te Puna, outside of Tauranga. The primary hapu for this marae is Pirirākau of Ngāti Ranginui.

The whare tipuna is also named Tutereinga. The marae connects ancestrally to the waka Takitimu, the maunga Mauao and the moana Te Awanui.

Whare: Tutereinga

Hapū: Pirirākau

Waka: Takitimu

Moana: Te Awanui

Rohe: Mātaatua

Iwi / Rūnanga: Ngāti Ranginui

Source: <https://maorimaps.com/marae/tutereinga>

TRADITIONAL STORY: TAKURUA

Raropua was a pa at Te Puna at the end of Tangitu Road. This was the pa of Tutereinga, son of Ranginui. There once lived in this pa a man called Takurua. He was a huge man, strong and powerful. He was also known as a very hairy man too. Maybe that added to his strength. As a fighting man he was well-known, and he was the fighting chief of Raropua.

One day a war party came to Raropua.

In spite of the strength of Takurua and his men, the pa fell to the attackers. Takurua and his men fled. Takurua ran across the Waikaraka estuary. Fortunately it was low tide.

Unfortunately, three of the attacking war party saw him, and ran swiftly after him. On the other side of the estuary, he saw a canoe pulled up on the beach. In his haste, he had dropped his weapons at Raropua. He thought that a sharp pointed paddle from the canoe would do as a weapon to fight off these three who were gaining on him.

It was certainly not a lucky day for Takurua. There was no paddle in the canoe, only a baler. He grabbed this and climbed quickly up the steep slope above the shore. His attackers were close behind.

At the top of the slope, he turned swiftly to face the three. As the first climbed the slope toward him, Takurua hit him on the head in a great sweeping stroke of the baler. As he swung his arm back again, he hit the second man and felled him. He grabbed the taiaha of this man and attacked the third. After a brief fight, he too lay dead on the ground.

This is how Takurua, the warrior ancestor of Pirirakau, got his reputation for fighting strength.

Source: http://tauranga.kete.net.nz/tauranga_moana_tauranga_whenua/topics/show/525-traditional-story-takurua

KORERO BY RAY PEENE

Tutereinga was the first of four Marae to be erected in the Pirirakau Rohe. It was also the first to be gazetted as a Pirirakau Marae. The first Whare named Tutereinga was made of rushes (oio) and raupo and had an earth floor. In 1918 the Wharenuui was rebuilt and officially opened by Tupu Taingakawa, the son of Wiremu Tamihana.

In 1973 a new Dining hall named Hinekura was built. The traditional blessing and opening ceremony for Hinekura was performed by the Maori Queen, Dame Te Atairangikaahu. In 1988 the Wharenuui was shifted from its site to facilitate the building of a new meeting house. The new Wharenuui, also named Tutereinga, was officially opened by Dame Te Atairangikahu in October 1990. The remains of the old Wharenuui were buried to the side of the new building.

The timbers for the carvings for the new Wharenuui came from Minginui, and were a gift from the Ngati Manawa tribe. The whakairo were carved at the New Zealand Maori Arts and Crafts Institute in Rotorua under the guidance of Clive Fugill of Pirirakau. The carved figure on the apex of the Wharenuui clutching a taiaha symbolises Tutereinga the man. Inside the Wharenuui, artist James Tapiata used traditional patterns as a basis for highly stylised kowhaiwhai patterns, which depict the traditional food sources within the rohe. The tukutuku panels were designed by the late Tam Rolleston.

Tutereinga Marae is predominantly associated with the Tangitu family of Te Puna.

It is located on Tangitu Road, Te Puna, Tauranga, New Zealand.

The Wharenuui (Meeting House) of Tutereinga is named Tutereinga.

The Wharekai (Dining Hall) of Tutereinga is named Hinekura.

The Urupa (Maori Cemetery) of Tutereinga is named Epeha.

Ko Tutereinga te Marae

Tutereinga is the Marae

Ko Tutereinga te Wharenuui

Tutereinga is the Meeting House

Ko Hinekura te Wharekai

Hinekura is the Dining Hall

Ko Epeha te Urupa

Epeha is the Cemetery

Ko Wairoa te Awa

Wairoa is the River

Ko Tauranga te Moana

Tauranga is the Harbour

Ko Mauao te Maunga

Mauao is the Mountain

Ko Pirirakau te Hapu

Pirirakau is the Sub-Tribe

Ko Ngati Ranginui te Iwi

Ngati Ranginui is the Tribe

Source: <http://wpapa.raytp.org/misc/tutereinga/tutereinga.htm>

OTĀWHIWHI MARAE

Otāwhiwhi marae is located at Waihi Beach, in the Tauranga region. Its principal hapu is Ngai Tauwhao, and is of the Ngāi Te Rangi tribal collective.

The wharenui of the marae, having been worn by age and the elements, has been repaired and restored a number of times. Completed in 1986, the marae complex includes a wharenui, wharekai, and shower facilities.

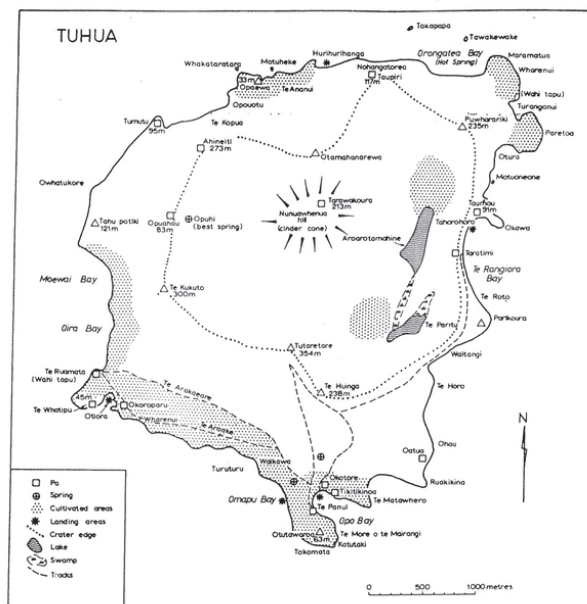
Hapū: Ngāi Tauwhao

Rohe: Mātaatua

Iwi / Rūnanga: Ngāi Te Rangi

Source: <https://maorimaps.com/marae/otawhiwhi>

The ancient people of Tūhūa were patupaiarehe, people with magical powers. When the Hawaiki people settled on Tūhūa, the tangata whenua, the patupaiarehe, did not fight. They retreated into the tangled bush of the interior and the rugged cliffs and beaches to the north of the island. The patupaiarehe were rarely seen. They just seemed to melt away into the bush and lived there peacefully.



At the place by the sea called Te Ananui, the patupaiarehe grew fine kumara. The newcomers to the island were envious of these fine kumara gardens. They could not understand how such beautiful kumara could be grown there. So they decided to keep watch from a lookout place on the top of Tarewakoura. The kumara were nearly full grown and a watch was kept night and day. Some time went by and nothing unusual happened. It was time to dig the kumara. A mist came in from the sea and covered the land of Te Ananui. The watchers on Tarewakoura could see nothing. When the mist cleared next morning, it could be seen that the kumara had grown to a great size during the night. This was proof to the newcomers that these people really were patupaiarehe.

The patupaiarehe kept the secret of their magical powers and they were left in peace by the newcomers. In time the newcomers, who came to be known as Whānau a Tauwhao, established permanent settlements on Tūhua. Their main settlement was at Te Pānuī above Southeast Bay and there were other settlements and cultivations around there too. There were plenty of fish in the seas around the island so there was plenty to eat. These people were often called Te Papaunahi, because there were so many fish scales around their pa on Tūhua. Whānau a Tauwhao and the patupaiarehe

continued to live peacefully on the island.

There was a young woman among the patupaiarehe who was called Otiora. She fell in love with a handsome young rangatira of Whānau a Tauwhao, and they used to meet secretly at night. As a token of their love for each other, Otiora gave her lover a special kind of spinning top. She was an expert in making these tops which were called pōtaka tākiri. She warned him never to reveal where he got his magical pōtaka. This rangatira became well-known for his pōtaka tākiri and everyone thought he had made them himself. One day, after a very fine display, he let himself get carried away. He boasted that the pōtaka came from the patupaiarehe, that they had magical powers.

That night Otiora came to meet him as usual. She knew her lover had betrayed her trust and had boasted about patupaiarehe magic. Distressed and sorrowful she vanished into the forest. That rangatira of Whānau a Tauwhao never saw her again. He searched high and low through all the tangled bush and rugged forests of Tūhua calling for her in vain.

The patupaiarehe are still there on Tūhua. There is a place called Otiora on the western side of the island which the Pakeha call Honeymoon Bay. Sometimes you can hear the gentle humming sound of the pōtaka tākiri, the humming tops made by Otiora, wafting through the branches of the pohutukawa that grow on the cliffs above the bay.

Source: http://tauranga.kete.net.nz/tauranga_moana_tauranga_whenua/topics/show/519-traditional-story-nga-patupaiarehe-o-tuhua

TUAPIRO MARAE

Tuapiro marae is located in Katikati, 43 km north of Tauranga. The primary hapū is Ngāti Te Wae of Ngāti Ranginui.

The whare tipuna is named Ngā Kurī a Wharei. Tuapiro marae connects ancestrally to the Takitimu waka, the maunga Mauao and the awa Waimapu and Tuapiro.

Whare: Ngā Kurī a Wharei

Hapū: Ngāti Te Wae

Waka: Takitimu

Maunga: Mauao

Awa: Waimapu

Rohe: Mātaatua

Iwi / Rūnanga: Ngāti Ranginui

Source: <https://maorimaps.com/marae/tuapiro>

NGA KURI A WHAREI

Nga Kuri a Wharei has proven to be an elusive site for research. Although it is relatively straightforward to present different accounts of Nga Kuri a Wharei as a boundary marker, conflicting sources mean that this report makes no attempt to pinpoint its exact location. As will be shown, various sources place Nga Kuri a Wharei at different points along the Western Bay of Plenty coast between Waihi Beach and Bowentown. Tangata whenua may be able to provide more specific information to the Waitangi Tribunal.

TRADITIONAL BOUNDARY: 'MAI TIKIRAU KI NGA KURI A WHAREI'

Nga Kuri a Whare marks the western boundary of the territory inhabited by the descendants of the Mataatua waka. This territory is traditionally described as 'Mai Tikirau ki Nga Kuri a Whare'. This area covers the Bay of Plenty from Cape Runaway to Nga Kuri a Whare.⁹⁹ The Western Bay of Plenty tribe descended from Mataatua is Ngaiterangi iwi.

Whanau a Tauwhao are a hapu of Ngaiterangi who inhabit the Otawhiwhi (Bowentown) area. Stokes provides the following description of Whanau a Tauwhao and their relationship with Nga Kuri a Whare:

At Otawhiwhi, they are the guardians of the western outpost of the Mataatua waka - Nga Kuri a Whare. This Hawaiki name was originally applied to some rocks on the mainland at Moehau [Coromandel]. It is sometimes said these rocks were opposite the place where the canoes gathered off Ahuahu, Mercury Island. This name was referred to in the rahui composed by Muriwai, sister of Toroa, commander of Mataatua, after her children were drowned at sea - Mai i Nga Kuri a Whare ki Tihirau. Today this name marks the western boundary of Mataatua settlements at the stream called Waiorooro, between Waihi Beach and Bowentown.¹⁰⁰

A slightly different description of the location and meaning of Nga Kuri a Whare was given to the *Bay of Plenty Times* in 1974 by George Bryan, a Whanau a Tauwhao kaumatua: "their mainland border was marked by two mounds named, "Nga Kuri a Whare" two small mounds near Emerton Road, Athenree."

George Bryan says the history of these little mounds goes back to the arrival of the Mataatua canoe in the Bay of Plenty over 600 years ago. Whakatane to Athenree.¹⁰¹

No other written traditional accounts of settlement or events at Nga Kuri a Whare have been located. There is, however, some indication that the beach area was an ancient settlement site. Stokes quotes the following description by Mair of an ancient

Source: <http://dl.hauraki.iwi.nz/greenstone/cgi-bin/library.cgi?e=d-01000-00---off-00crZz-tribunal--00-1---0-10-0---0---odirect-10---4-----0-1/-11-en-50---20-about---00-3-1-00-0-0-11-1-outfZz-8-00&cl=CL1.3.1&d=HASHc17ef75c53682fe2e14074.7.1&gg=text>

REREATUKAHIA MARAE

Te Rereatukahia marae is located in Katikati, north of Tauranga, and its principal hapu is Ngāi Tamawhariua.

The marae consists of the wharenuī Tamawhariua, and Te Rereatukahia is of the Ngāi Te Rangi tribal collective. The two pou and tekoteko of the wharenuī were carved from slabs of totara donated by Doug Baker to the marae over 20 years ago, and were completed in late 2010.

Whare: Tamawhariua

Hapū: Ngāi Tamawhariua

Rohe: Mātaatua

Iwi / Rūnanga: Ngāi Te Rangi

Source: <https://maorimaps.com/marae/te-rereatukahia>

In 1993 the Local History Staff of Tauranga District Libraries (as it was called then) compiled a booklet *Mana Wahine* highlighting the prominent women in the Tauranga Moana area. This is one of the mini biographies from the booklet. Note that some comments in the text relate to the time of the original publication (1993).



Naisie was born on Matakana Island on 5 March 1934, the second daughter of Luke and Hemoata Murray. Her tribal affiliations were Te Rarawa, Te Aupouri and Ngai Te Rangi. She spent much of her childhood growing up on the island, but later the family moved to Katikati, settling at Rereatukahia.

In 1951, Naisie married Morehu Ngatoko and lived at Huria raising their family of nine children plus a child from Morehu's first marriage. She saw her role as a wife, mother and, in later years, kuia to be the most important contribution she could make to her whanau, people and community.

It was in the area of education where Naisie was to make her greatest impact and, more specifically, Tikanga Maori through the sharing of knowledge, the teaching of the Maori language and the composition of

Waiata Maori (music).

As a founding member of the Ataarangi and Kohanga Reo movements in this region, Naisie's commitment to these kaupapa remained strong until her untimely passing late last year [1992].

She served on numerous committees and organisations throughout the Moana; Tauranga Maori District Council, The Popata Tawhito, The Tauranga Moana Ataarangi Committee, Ngati Ranginui Iwi, Huria Kohanga Reo, Takitimu Waka and Ngati Ranginui Junior Culture Group.

It was with this last group, Ngati Ranginui Junior Culture Group, that Naisie's heart lay. As an advisor and composer to the group since 1989, her deep love of Maori culture, especially kapahaka, showed the talents that were to become her hallmark. In 1992, Naisie's contribution to the group finally led them to winning the Hauraki Junior Cultural Championship.

That beautiful voice that for so many years has called the manuhiri on to the marae is now stilled, but the memory will remain in the hearts of all who have heard that call.

Source: http://tauranga.kete.net.nz/tauranga_moana_tauranga_whenua/topics/show/810-naisie-rihi-elizabeth-ngatoko-1934-1992

WIREMU TAMIHANA TARAPIPI

This biography, written by Evelyn Stokes, was first published in the Dictionary of New Zealand Biography in 1990, and updated in February, 2006.

Tarapipipi was the second son of Te Waharoa of Ngati Haua. His mother was Rangi Te Wiwini. He was born in the early nineteenth century, possibly about 1805, at Tamahere, on the Horotiu plains. As a young man in the 1820s he participated in several war expeditions in the Taranaki and Waikato districts. In 1825, in support of Ngati Koroki kin, he led a retaliatory attack on Ngati Hinetu, a sub-tribe of Ngati Apakura, at a pa called Kaipaka, near Te Awamutu. In the battle Rangianewa, younger sister of Te Kahurangi, grandmother of the Waikato leader Te Wherowhero, was killed. Reprisals were averted when Te Waharoa allowed Ngati Apakura to settle on lands at Rangiaowhia which had been occupied by Ngati Koroki. In the mid 1830s Tarapipipi also participated in the fighting between Ngati Haua and Te Arawa, instigated by the killing of Te Hunga, a

relation of Te Waharoa, by Haerehuka of Ngati Whakaue in December 1835. In the fighting at Ohinemutu in August 1836 Tarapipipi interceded on behalf of two CMS mission workers, and led them to a place of safety when the mission premises were destroyed by Ngati Whakaue.

Tarapipipi came under the influence of Christian teachings when the Reverend A. N. Brown established a CMS station near Matamata pa in April 1835. Within six months Tarapipipi had learned to read and write in Maori, and was writing letters on behalf of his father. The fighting in 1836 led to the abandonment of the Matamata mission, but in January 1838 Brown took over the Tauranga mission station, including Ngati Haua within his parish. Early in 1838 the missionary printer W. R. Wade visited Matamata and described the son of Te Waharoa as 'a fine, clever, active young man named Tarapipipi, one of the most forward in knowledge and most desirous to know. In the absence of Missionaries he used to take the lead in all school matters.' During 1838 Brown also noted Tarapipipi's eagerness to discuss spiritual matters, and encouraged him in the idea of setting up a separate Christian settlement.

Te Waharoa died in September 1838 and Tarapipipi found himself with a new leadership role among Ngati Haua. Te Arahi was the eldest son of Te Waharoa, but it was Tarapipipi who inherited his father's mana. He resisted pressure from the tribe to carry on Ngati Haua campaigns against Te Arawa. Brown considered that he possessed 'too much natural decision of character to be moved from his purpose by the anger of his countrymen'. On 21 October 1838 at Maungamana, near Tauranga, Tarapipipi was given an opportunity to exercise his powers of diplomacy, at a meeting of Tauranga and Ngati Haua people to discuss relations with Te Arawa. After a haka and a number of speeches were made urging war, Tarapipipi, according to Brown, 'rose with his Testament in his hand and in a bold yet pleasing manner "witnessed a good confession" before his countrymen whom with holy courage he reproved, rebuked, exhorted.' Although matters were not resolved at this meeting and sporadic skirmishes did occur, Tarapipipi's leadership and his efforts to abide by Christian ideals prevented a major battle.

On 23 June 1839 Tarapipipi was one of the first converts to be baptised by Brown at Tauranga. He was given the name Wiremu Tamihana (William Thompson), and embarked on a life of teaching and preaching in the Tauranga and Matamata districts. Edward Shortland, who visited Waikato in 1842, commented that Tarapipipi was 'the most influential young chief of the tribe', having inherited the mana of his father and displaying the highly esteemed qualities of bravery and eloquence. Shortland also considered that Tarapipipi had not abandoned all traditional beliefs, 'But he believes the Christ to be a more powerful Atua, and of a better nature; and therefore he no longer dreads the Atua Maori.' Tarapipipi put into practice the Christian teachings he had embraced within a traditional Maori framework, and guided his people to do likewise. The influence of missionaries was important, but qualities of intellect, and leadership, courage, eloquence and diplomacy, were of far greater significance in the life of Wiremu Tamihana.

During 1838 construction began on a new pa, the Christian village of Te Tapiri, not far from Matamata pa, north of the present township of Waharoa. By March 1839 about 300 people were living there and a chapel and school had been built. Tamihana's rules for the settlement followed the precepts of the Ten Commandments.

In late December 1839 a fire destroyed the chapel, several houses and much of the fencing at Te Tapiri. The community set to work constructing a new and much larger chapel, about 80 feet by 40 feet, and 20 or 30 feet high. The interior was decorated with tukutuku panels between wall posts made of smooth slabs of totara. In 1842 William Colenso considered it 'the largest native built house in New Zealand', capable of holding up to 1,000 people.

About the time of the establishment of Te Tapiri, Tamihana had taken a wife, Ita, daughter of Pohepohe of Matamata. Late in 1839 she was in the mission at Tauranga receiving medical attention, but in May 1840 she died, at Te Tapiri. Tamihana later married Pare-te-kanawa (also called Wikitoria), another daughter of

Pohopohe. They had at least three sons, Hotene, Tupu Tainga-kawa, and Tana Tainga-kawa, and a daughter, Te Raumako (Te Reo).

During the 1840s Tamihana was occupied mainly with tribal and community affairs. He taught in a school at Te Tapiri, established farming among Ngati Haua communities, and traded surplus produce to Pakeha settlers in Auckland. On the diplomatic front he played an important role in resolving an incident and restoring stolen property after a large tribal gathering in Auckland in 1844, and in 1845 peacemaking feasts were organised with Te Arawa. Tamihana also tried to cope with the effects of new diseases among his people and wrote to Bishop G. A. Selwyn in 1844 seeking a doctor to help stem the death rate among Ngati Haua.

In 1846 Tamihana began construction of another Christian pa, at Peria, although Te Tapiri remained occupied through the 1840s. The pa was named after the biblical town of Berea (Acts 17:10). Tamihana spent much of his time there during the 1850s. It was a model Christian community set on rolling hills south of Matamata pa. There were separate clusters of houses for each kin group, surrounded by fields of wheat, maize, potatoes and kumara, and orchards, mainly of peach trees. There were large raised storehouses for food, and numerous pits for storing potatoes and kumara. On one hilltop there was a large church, and a burial ground on another. There was also a post office, a flour mill, a schoolhouse with separate boarding houses for up to 100 boys and girls, and a large meeting house in a central position. Visitors to the school commented on the high standards of reading, writing and arithmetic achieved by students.

The establishment of a code of laws and effective administration of the laws were high priorities for Tamihana. The runanga at Peria provided local government and also dispensed justice, after discussion in the meeting house. While other Waikato and Ngati Maniapoto hapu also held their own runanga, John Gorst, the Waikato civil commissioner, was particularly impressed with the rule of law among Ngati Haua, which he attributed to 'the character and personal influence of Wiremu Tamihana and the chiefs by whom he is...surrounded and supported. I never heard a complaint of injustice from the Europeans resident amongst his tribe.'

During the late 1850s Tamihana became involved in the establishment of a Maori king. For this he was given the title 'Kingmaker' by Pakeha. A number of incidents, including a rebuff when he sought government support for his system of government for Ngati Haua, culminated in tribal meetings to consider resistance to further land sales and Pakeha encroachment, the potential disintegration of Maori society, and the need for political solidarity among Waikato, Ngati Maniapoto and adjacent tribes. At an important meeting held at Pukawa, Lake Taupo, in 1856, Iwikau Te Heuheu Tukino III of Ngati Tuwharetoa supported Potatau Te Wherowhero of Ngati Mahuta as king. Te Wherowhero was reluctant to take the position. Tamihana had already decided that Te Wherowhero was the appropriate person. On 12 February 1857 he wrote a letter to the chiefs of Waikato expressing the support of Ngati Haua, and suggesting a meeting of all Waikato and Ngati Maniapoto tribes to ratify this. In May 1857, at a meeting at Paetai, near Rangiriri, there was considerable debate on the merits of a Maori king and the question of support for the governor and Queen Victoria. Tamihana spoke strongly to express his concern for the establishment and maintenance of law and order within the tribes. He hoped that a Maori kingship would provide effective order and laws, unlike the Pakeha government, which allowed Maori to kill each other and only involved itself when Pakeha were killed.

Te Wherowhero was still reluctant to accept the kingship. Tamihana's involvement in the death of Rangianewa in 1825 was an obstacle, but this was removed when Te Raumako, a daughter of Tamihana, was offered to Ngati Apakura at Rangiaowhia. Peaceful relations between the tribes were restored. After further discussion at another meeting at Ihumatao, on the Manukau Harbour, a large gathering at Ngaruawahia in June 1858 agreed to the installation of Potatau Te Wherowhero as the first Maori King. Tamihana provided a statement of laws, based on the laws of God. The King would exercise power over people and lands, over chiefs and councils of all the tribes; the tribes would continue to live on their own lands, and the King would protect them from aggression. The ceremonial installation of the King was held at Rangiaowhia shortly after. A meeting at Ngaruawahia on 2 May 1859 confirmed Te Wherowhero as holding the mana of kingship, in an

alliance with Queen Victoria, with God over both. Tamihana placed a Bible over Te Wherowhero's head, establishing part of the ritual which is still carried out by the leader of Ngati Haua for the successors of Te Wherowhero.

Tamihana became deeply involved in maintaining tribal relationships and a system of Maori government within the King movement, against a background increasingly suspicious of Pakeha motives. In June 1860 Potatau Te Wherowhero died and was succeeded by his son, Matutaera, who later took the name Tawhiao. Tamihana was instrumental in setting up a Maori language newspaper, *Te Hokioi e Rere Atu Na*, for the King movement. The government responded with *Te Pihoihoi Mokemoke*, published by John Gorst at Te Awamutu. Tamihana maintained a precarious alliance among the chiefs, some of whom wanted to fight, others to co-operate with the Pakeha governor. When war broke out in Taranaki in 1860, Tamihana assumed the role of negotiator and mediator between Maori and Pakeha. He travelled to Taranaki in March 1861 and arranged a truce. He refused to meet Governor Thomas Gore Browne in Auckland, fearing the same fate as Te Rauparaha, who had been taken from his people and exiled to Auckland from 1846 to 1848. On the government side there was growing suspicion of the role of Tamihana and his power in the King movement, and fears of armed uprising. Tamihana tried to calm the rising tensions.

On 21 May 1861 Browne issued a declaration accusing Waikato of violating the Treaty of Waitangi, and requiring Maori submission to the Queen's sovereignty. Tamihana wrote a lengthy response, indicating, with reference to Scripture and Maori metaphor, that the King movement was an organisation to control Maori people, and was not in conflict with the Queen's sovereignty. He then outlined the Maori perspective on events in Taranaki and expressed concern that the governor seemed intent on conflict. There were more meetings at Ngaruawahia to discuss the situation. Tamihana wrote more letters to the governor, reiterating that the Maori were not seeking war, and questioning the construction of roads and redoubts between Auckland and northern Waikato. Several CMS missionaries joined the debate, urging Tamihana to withdraw from the King movement. Tamihana agreed to meet the governor, but was dissuaded by other Maori leaders.

In September 1861 George Grey returned for another term as governor of New Zealand, and the pressure on the King movement was maintained. Tamihana spent as much time as he could at Peria, keeping his community together, trying to prevent the illicit sale of liquor by Pakeha traders, and keeping up his correspondence with tribal leaders and the government. He was not enthusiastic about Grey's proposals for native government, insisting that the runanga already established provided an appropriate system. Grey's proposals were discussed at several meetings, and again Tamihana mediated, as concern increased over military activity north of the Mangatawhiri River, the northern boundary of the King's territory during 1862.

In October 1862 a meeting at Peria brought together Waikato, Hauraki and Ngati Maniapoto leaders, as well as representatives of Tauranga and East Coast tribes. The principal issues discussed were opposition to the construction of roads into Waikato from Auckland and Raglan, a fair system for adjudication on land, control of Pakeha traders, and the failure of the governor to settle the dispute over Waitara.

War broke out again in Taranaki in May 1863. In spite of the efforts of Tamihana to keep the peace, Ngati Maniapoto, led by Rewi Maniapoto, favoured war against the Pakeha. There was now an open rift between Ngati Haua and Ngati Maniapoto. Tamihana still sought negotiations with the government, but, as Gorst recorded, government people 'did not like Tamihana. Few Europeans knew him personally, and it was the fashion to believe him insincere.' In 1862 William Fox had expressed his distrust of Tamihana's motives, and this attitude persisted in government circles through the 1860s. In July 1863, in a memorandum to Grey, the premier, Alfred Domett, wrote, 'It is now beyond all question that the Native Tribes of Waikato the most powerful in New Zealand are resolved to attempt to drive out or destroy the Europeans of the Northern Island, and to establish a Native kingdom under a Native king.'

A proclamation, issued by Grey on 11 July 1863, required submission to Queen Victoria. On 12 July, before it could reach the King and Waikato tribes, British imperial troops, under Lieutenant General Duncan Cameron,

crossed the Mangatawhiri River, and invaded the lands of the King and his people. Tamihana wrote a number of letters to North Island Maori leaders, informing them of events in Waikato. He also wrote to A. N. Brown at Tauranga, warning him of the approach of war. Copies of these letters were passed to government people, who construed them as confirmation of their distrust of Tamihana.

After the battle at Rangiriri in November 1863 Tamihana again sought to negotiate peace, sending his greenstone mere to Cameron as a token of his good faith. Neither Grey nor government ministers were prepared to negotiate, or to release prisoners taken at Rangiriri and held in Auckland. The conquest of Waikato proceeded. The attack in February 1864 on Rangiaowhia, a village where women, children and old people had been sent, caused particular anguish to Tamihana. The only fighting in which Tamihana was personally involved was the action at Hairini which followed the attack on Rangiaowhia: 'then for the first time my hand struck, my anger being great about my dead, murdered, and burnt with fire, at Rangiaohia'. Tamihana returned to the pa called Te Tiki-o-te-iHINGA-rangi, on Maungatautari. In April he and his people quietly abandoned the pa overnight and retreated to Peria. Tamihana wrote again to Grey and to other Maori leaders, seeking peace negotiations. The Waikato campaign shifted to Tauranga, with battles at Gate Pa in April and at Te Ranga in June 1864. Tamihana offered to mediate, but was ignored.

On 17 December 1864 a proclamation was issued by Grey, confiscating a large area of Waikato and Ngati Haua lands. Military settlements were established in the Waikato, Waipa and Tauranga districts, and the tribes retreated beyond the boundary of confiscated land. There was some further correspondence between Tamihana and government officials, and a letter from Grey in January 1865 suggested a meeting, which was not immediately arranged. In April Tamihana submitted a petition to Parliament outlining a Maori view of the causes of the war, and seeking redress for the confiscations. There was no immediate response, but in May Tamihana followed up earlier moves to meet Brigadier General G. J. Carey.

On 27 May 1865 Tamihana laid down his taiaha before Carey at Tamahere, and agreed that the Queen's laws would also be the laws for the Maori King. Among Pakeha this act was described as a surrender. Tamihana described it in a letter to Grey as 'te maungarongo' (the covenant of peace), indicating that arms had been laid down on both sides. Scepticism and distrust were again expressed by Pakeha leaders. Stung by accusations of insincerity, the pain of the misinterpretation of his 1863 letter to Archdeacon Brown, and the label of rebel, Tamihana sent another petition to Parliament on 18 July 1865. He sought an impartial court of inquiry to investigate events in Waikato. The government response was to send a resident magistrate to talk to him. The interview was inconclusive and no inquiry ensued. Tamihana wrote more letters to Grey and met him in Hamilton early in May 1866. He was persuaded to go to Wellington, ostensibly to give evidence before a parliamentary committee. On 24 July he presented another petition to Parliament, seeking a return of confiscated lands and a proper inquiry into the causes of the war. The petition was referred to the superintendent of Auckland province and no further action was taken.

In spite of illness, already apparent on his Wellington visit, Tamihana maintained his involvement in tribal affairs. He attended sittings of the newly established Native Land Court, and mediated in disputes with surveyors in the Tauranga district, where land had also been confiscated. By October his health was deteriorating. He died at Turanga-o-moana, near Peria, on 27 December 1866. The missionary Richard Taylor wrote: 'There is something very sad in the death of this patriotic chief; a man of clear, straight-forward views; sad that a man, who possessed such an influence for good, should thus have been ignored by the Government, when, by his aid, had he been admitted to our councils, a permanent good feeling might have been established between the two races.'

Wiremu Tamihana Tarapipipi was a man of peace forced into war. He lived by the principles of Te Whakapono, Te Ture, Te Aroha: be steadfast in faith in God, uphold the rule of law, show love and compassion to all.

Source: <https://teara.govt.nz/en/biographies/1t82/te-waharoa-wiremu-tamihana-tarapipipi>

TRADITIONAL STORY: TAKITIMU TE WAKA, TAMATEA TE ARIKI

The canoe Takitimu arrived off Tirikawa, North Rock, at the base of the mountain Mauao, which we now call Maunganui, at the entrance to Tauranga Moana. The commander Tamatea decided to go ashore and give thanks for a safe landfall after a long sea journey. Tamatea and his people climbed to the summit of Mauao and performed the ancient ceremony of implanting the mauri, the spirit or life force of his people, on this hill.

This is the karakia that was chanted on the summit of Mauao.

Tihē mauriora	May we breathe and live
Tihē uriuri	May our descendants live on,
Tihe nakonako	May our hopes be fulfilled.
Ka tū	This hill stands here.
Ka tau hahā te papa e takoto nei	This landfall we have sought lies
Ka tū, ka tū hahā	before us.
Te rangi e tū nei	Here is our destination.
Ka tau, ka tau	The sky spreads out above us,
Te matuku mai i rarotonga	The heron flies northward,
Ko ia i rukuhia	Let the ritual be performed.
Manawa pou roto	Place the manawapou, the red stone
Ko ia i rukuhia	of Hawaiki
Manawa pou waho	On this side and that, toward land
Whakatina kia tina	and sea.
Te more i Hawaiki	Thus the ritual is performed.
E pupū ana hoki	Let us establish ourselves firmly
E wawau ana hoki	here on the headland.
Tārewa tū ki te rangi	Our origins lie in the promontories
Aue kia eke	and forests of Hawaiki
Eke Tangaroa	Which rise up toward the heavens.
Eke Panuku	We have made a landfall,
Whano whano	We have surmounted the dangers of
Haramai te toki	the ocean,
Haumi e, huia e, taiki e	The realm of Tangaroa,
	And we have reached land again.
	We have arrived.
	We are about to lead a new life
	together.
	Let us take up the adze and carve
	out a new existence for ourselves.

Because he had come from far distant Hawaiki, Tamatea was given the name Tamatea mai tawhiti. He was also known as the great chief, Tamatea ariki nui. Tamatea and some of his people stayed in Tauranga Moana and built a pa on Mangatawa. When he died Tamatea was buried on Mauao. The canoe Takitimu carried on under the command of Tahu and eventually carried settlers to the South Island, Te Wai Pounamu. Far up the Waiau River in Southland, there is a range of mountains called Takitimu. Somewhere up there among the rocky peaks and snowfields is the resting place of the canoe Takitimu. Takitimu is the canoe and Tahu is the ancestor of the people of the South Island, who call themselves Ngai Tahu.

Tamatea pokai whenua was the man who first sailed around Aotearoa in a canoe, also called Takitimu. He was a grandson of Tamatea ariki nui and a chief in his own right. He also travelled very widely on land and that is how he got the name Tamatea pokai whenua. He settled for a time in Tauranga, in the Mangatawa-Papamoa area. His name is remembered in the meeting house at Judea because he is an important ancestor of Ngati Ranginui of Tauranga Moana. His wives were Iwipupu and Ihuparapara, two sisters, whose names are remembered in the dining hall at Judea. One of the sons of Tamatea was Kahungunu, and he lived at Mangatawa for a time. One day he and his half-brother, Whaene, and other men from the pa were on the beach at a place called Otira, in the Papamoa area. They were pulling in the nets full of fish. Kahungunu became so excited he rushed in and seized the biggest fish for himself. Whaene told him off for pushing in. Whaene picked up a fish and threw it at Kahungunu. He tried to protect himself but was pricked by the sharp fin of the fish. Whaene was right but Kahungunu was very angry too. Kahungunu had forgotten the custom that the first fish taken from a catch was always offered back to Tangaroa, the god of the ocean. When he calmed down, Kahungunu realised he had broken the custom. He felt humiliated and insulted by Whaene. He went away to Opotiki and stayed with his cousin and her husband. She had a baby while he was there. Kahungunu asked that the boy be named Tutamure (the pick of the tāmure, or schnapper) to remember his grudge against Whaene at Tauranga.

Kahungunu soon left Opotiki and after many adventures, he settled in the Gisborne area for awhile. Then he went to Mahia where he married Rongomaiwahine. He became the ancestor of the tribe called Ngati Kahungunu whose lands covered the whole of the Hawkes Bay-Wairarapa district. The principal ancestor of Ngati Ranginui of Tauranga Moana was Ranginui, another son of Tamatea pokai whenua.

Mauao became the symbol of the people of Takitimu. Under the chief Taiwhanake, the Takitimu people extended their influence all the way from Katikati to Otamarakau. This is why it is often said, Ko Mauao te maunga, ko Tauranga te moana, ko Taiwhanake te tangata. The mana of Taiwhanake over the whole of Tauranga Moana was recognised widely. Whenever he needed food supplies in his pa on Mauao, he only had to display his cloaks named Parorotai and Parorouru, and the local people brought in all that was needed.

The people of the canoe Takitimu spread far and wide throughout Aotearoa. Ngati Ranginui, of all the Takitimu people, are tuakana, the senior line, because Tauranga Moana was the first place where the people of Takitimu settled. Mauao, or Maunganui, as it is called now, is still a special place because that is where Tamatea placed the mauri of his people so long ago.

Source: http://tauranga.kete.net.nz/tauranga_moana_tauranga_whenua/topics/show/553-traditional-story-takitimu-te-waka-tamatea-te-ariki

NGAI TAHU SETTLEMENT – 16 OCTOBER 1998 DOUG GRAHAM TREATY OF WAITANGI NEGOTIATIONS

The Takitimu maunga (mountains) were named by Tamatea, the captain of the Takitimu waka (canoe) in memory of the waka after it struck trouble in Te Waewae Bay, and was eventually wrecked near the mouth of the Waimeha Stream.

Tradition states that the Takitimu waka was overtaken by three large waves known as O-te-wao, O-roko and O-kaka, followed by a cross wave, which resulted in the Takitimu being hurled well inland, with its cargo being strewn about. In some accounts the ranges inland from Te Waewae Bay are likened to the huge waves

that caused the demise of the waka Takitimu. In other accounts the Takitimu maunga are considered to be the upturned hull of the waka.

For Ngai Tahu, traditions such as this represent the links between the cosmological world of the Gods and present generations, these histories reinforce tribal identity and solidarity, and continuity between generations, and document the events that have shaped the environment of Te Wai Pounamu and Ngai Tahu as an iwi.

Tamatea and his crew made their way overland from the site of the wreck. Tamatea likened the majestic and upright Takitimu maunga when he viewed them from the south coast, to the crew of the Takitimu struggling to control the waka in adverse conditions. During the overland journey past the Takitimu maunga Tamatea lost one of his party, a woman named Kaheraki who strayed away from the party and was captured by the maeroero (spirits of the mountain) and never seen again. Kaheraki had been betrothed to Kahungunu, who was a son of Tamatea.

The Takitimu maunga are, therefore, a symbolic reminder of the famous exploits of Tamatea in the south, and a reminder forever locked into the landscape, of the tupuna (ancestral) waka Takitimu, adding lustre to the noted spiritual values of the western Southland landscape. The Takitimu maunga are visible from all points of the Murihiku landscape, and are also a noted weather indicator.

The mauri of Takitimu represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngai Tahu Whanui with the land.

Source: <https://www.beehive.govt.nz/feature/ngai-tahu-settlement-218>



Takitimu is the ancestral canoe of Tamateaarikiniui or Tamatea Mai Tawhiti. The high priest was Irawharo and the canoe Takitimu originally came from the island of Tahiti also known as Tawhitiarearea. The canoe Takitimu was originally known as Te Hawea or also known as Pūwhenua, because the waka came upon the ties of the ocean of Kiwa and Tamateaarikiniui could read the waves and the tides, he renamed the waka Takitimu. The main carvers were Ruawharo, Tupai and Te Rongoputahi in Tahiti. The adzes used were Te Awhiorangi, Te Whironui, Rakuraku o Tawhaki, Matangireia and Huitrangiora. The settlement in Tahiti where they lived was Tahaa and the villages where the Takitimu people came from were Whangara, Pakarae and Rehuaroa. Their tribal names were Ngati Hukamoana, Ngati Hukaturi and Ngati Tutakahinahina. It was a tapu waka and it was built from the hill known as Titirangi and it was completed at Tamateaarikiniui's village at Whangara. The six steering paddles of the waka were Rapanga-i-te-ati-nuku, Rapanga-i-te-rangi, Maninikura, Maniniaro, Tangiwiwini and

Tangiawawana. The first two hoe belonged to Tamateaarikiniui while Ruawharo and Tupai were each issued

with two. The names of the bailers were Tipuahoronuku and Tipuahororangi. The atua of the waka were Ranginui, Papatuanuku, Tawhirimatea, Tanenuiarangi, Tangaroa, Rongomaraeroa and Haumiatiketike and Tumatauenga. The following karakia is Tamateaarikinui's karakia:

Ko wai te waka e takoto nei e

Ko Takitimu, ko Takitimu

Pa atu ra taku hoe

Ki te riu tapu nui o te waka e takoto nei

Reikura, Reiora

Reiora te mauri e

Ka turuturua, ka poupoua ki tawhito o te rangi e

Rurukitia, Rurukitia te waka e takoto nei

Rurukitia te kei matapupuni

Rurukitia te ihu matapupuni a Tane

Rurukitia i te kowhao tapu a Tane

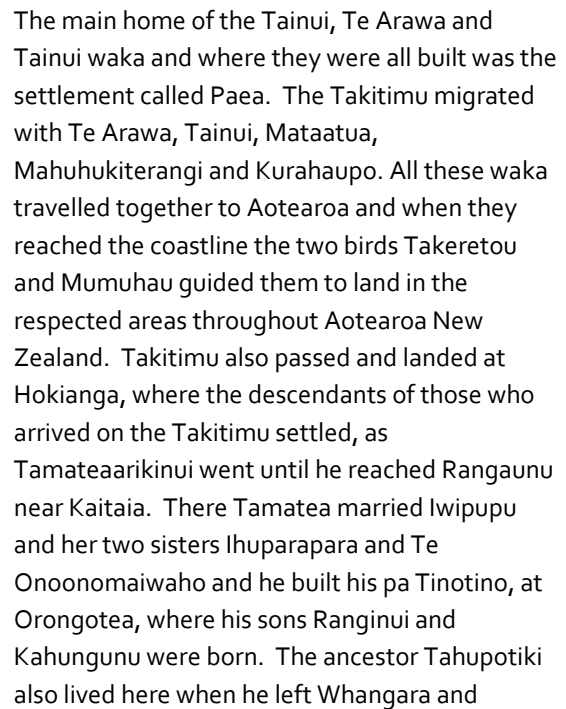
Rurukitia i te matatapu a Tane

Rurukitia i te rauawa tapu a Tane

O te waka e takoto nei

After this karakia had been recited by Tamateaarikinui the Takitimu waka was launched and it had four rollers under it or four koneke called Te Tahuri Maunukuhia, Mauhapainga and Manutawhiorangi. The last two had supernatural powers. The waka left from the river Pikopikoiwhiti. It was taken to Te Whetumatarau where by moonlight Ruawharo the tohunga recited karakia to protect Takitimu. One of the crew members on board Takitimu was Kauri the son of Awanuiārangi I and Te Ahiahiotahu. After his dispute with his brothers at Kaitaia namely Titahi, Awaroa, Awatope and Kerepeti, he migrated to Tahiti on his waka called Te Totaraikaria. He settled amongst the people of Ngati Hukamoana, Ngati Hukaturi and Ngati Tutakahinahina.

Kauri had Tamateateanunui who had Tamateateararoa who had Tamateamaitawhiti who had Rongokako who had Tamateapokaiwhenua who had our ancestor Ranginui, the founding ancestor the Ngai Te Ranginui tribe. From Tahiti the Takitimu waka travelled to Rarotonga and landed at Motutapu. After reprovisioning at Rarotonga the Takitimu left Ngatangihia and travelled to the top of the North Island and made landfall at Rangaunu near Awanui in the south end of 90 mile beach known as Te Oneroa a Tohe.



At the birth of Ranginui and Kahungunu, Tamatea buried their navels together with 3 sacred stones near the pa. This action was regarded by Ngati Awa with suspicion. It was seen by them as laying claim to land which traditionally belonged to them. It was seen by them as claiming land which Tamatea had no right. Tamatea became aware that he was no longer welcome so he moved his people further south. After a time, Tamatea he became restless and set off the east coast heading south. Takitimu canoe travelled down to Whangarei, then to Whangaparaoa then into Henderson up the Oratia River near Te Atatu. From here Takitimu then sailed out towards Waitemata, and headed down the coastline to Tauranga. There were 42 members on board Takitimu waka including the chief Tahupotiki. When the Takitimu landed at Tauranga the original people were already in occupancy in this place, namely the Nga Marama and the Puru Kupenga tribes. Tamatearikirinui then climbed to the summit of Mauao and placed the mauri of Takitimu in the mountain.

Ranginui built his pa at Puke Whanake not far from the settlement of Te Puna, along the river Te Wairoa. Tamateaarikinui then went to Mangatawa and stayed there until his death where he is buried at this mountain not far from the marae Tamapahore the people of this marae known as Nga Potiki. After Takitimu's departure from Tauranga the captaincy was handed over to Tahupotiki, who promised Tamatea he would sail south to search for a source of pounamu, which apparently was one of the major objectives of the voyage.

Tamatea rested on Taputeranga an island in the Whanganuiarotu, the large harbour of Rotu near the harbour of Napier. From here Tamatea sailed up the Ngaruroro River to Runanga, a lake which a kainga was built. That place where he consulted his atua was called Torohanga, stretching out to Io Taketake. Otupaopao was the name given to the place where his pet lizard scratched the side of a hue in which it was carried. Owhiti, the crossing place, was named when his dog rushed across the stream ahead of him. Tamateapokaiwhenua

walked from here across the Ruahine range to Te Whanganui a Tara, having sent the Takitimu on ahead of him. When Tamatea and his party reached Pohokura on the Ruahine range they were low in provisions and very hungry. They continue their journey heading south. Tamatea tied his hei tiki around the neck of his pet lizard and released it into a cave. He lead his men through the Manawatu to the extreme south of Te Ika a Maui, to Te Whanganui a Tara where he met Taranoho of Ngai Tara.

He then reboarded Takitimu and sailed across Te Moana nui o Raukawa (Cook Strait) to Te Waipounamu and proceeded down the east coast through Tai o Maro Kura. He entered Lyttleton Harbour which he named Whanga Raupo because of the great quantity of rope of raupo which grew there. He also named the cone shape hill which overlooks Rapaki Te Poho o Tamatea (The bosom of Tamatea). Here he stayed in Lyttleton Harbour only long enough to rest and replenish his stores, then continued his journey south through Araiteuru, he then went far south past Ruapuke Island. He named the island Te Kauati a Tamatea. Kauati being of the wood which, when rubbed with another produced the fire of Tamatea. Near Bluff Hill is Te Karehua a Tamatea (the oven of Tamatea). He then sailed on through Te Ara a Kewa, which is known as Foveaux Strait, and into Te Moana Tapokopoko a Tawhaki, the southern ocean to Te Waewae Bay. There Takitimu was directed towards the mouth of the river which flowed into the bay and because of its strong turbulent current one of the crew named it Waiao. The Takitimu has said to be wrecked of southern New Zealand and the Takitimu Mountains were named to keep the memory of the canoe alive.

The Murihuki say that the Takitimu canoe was transformed into a mountain hence Takitimu mountain as the canoe turned to stone. Takitimu ran off a great wave now presented by Maunga Atua, Mt Sefton. This represents Orongo, the name of a particular wave which is active during certain seasons. Struck by the wave Takitimu lost its bailer which turned into rock which is not the Hukanui Hills, west of Gore. Then she was struck by another great wave Okaka, now the name of a ridge west of the Waiau River. There Takitimu lies as the range of mountains east of the river which bares its name. Orongo and Okaka are the names given by the Takitimu as great waves which follow each other. Ngaraua Takitimu, the sails of Takitimu are plains between the Waimeha and Otamatea Rivers. It is said before Takitimu was placed in the mountain at Takitimu mountains, Tamatea had sailed some distance up the west coast of the South Island. In Taiari Chalky Inlet there is an island called Te Horakaka o te Kakahu a Tamatea, the laying out of the cloak of Tamatea. The promontory known today as Red Head cliffs, is called Te Pukarehu o te ahi a Tamatea. Takaotekarahua-a-Tamatea, the coloured cliff near Orariki, was so called because there was some tattooing pigment of Tamatea's that fell overboard.

Six small islands at the mouth of the Sound were named after Tamatea; Tamateanui, Tamatearoa, Tamateakaimataamua, Tamateakota, Tamateaawaho and Tamateahikitea. Hinetamatea is a river in the Karangarua Forest some distance further up the west coast. There are different versions of how Tamatea travelled back to Te Ika a Maui, after the wreck of the Takitimu. One version was, that he had another canoe built after the wreck of the Takitimu, and named it Karaerae. By means of karakia he appealed to Ngatoroirangi for help, and Ngatoroirangi sent flames and fire. Flames came down the cause of the Whanganui River and gave rise to the hot springs there, hence the name, Te Whakatakaka-o-te-ngarehu-o-te-ahi-a-Tamatea, where the ashes of Tamatea's fire lay. The flames finally reached Tamatea on the hills above Whangaraupo (Lyttleton Harbour), bring the warmth which saved his life. The memory of that event was preserved in the name Ngapukarehu-o-te-a-Tamatea, which refers to the ashes of Tamatea's fire, known today as the Giants Causeway, a prominent outcrop above Rapaki.

On the homeward journey from Whangaraupo one further name was given by Tamatea, a sharp peak in the seaward Kaikoura Mountains was named Umerau after one of Tamatea's wives. On his way home in another canoe called Karaerae, Tamatea called in at Kapiti Island to replenish his stores before moving north, opposite the mouth of the Whanganui River, he and his party were surprised to see a towering cloud of smoke rising from the interior, Tamatea decided to investigate. His party went up the Whanganui River to what is now known as Patiki pa and met with the people there. Before going ashore Tamatea's son Kahungunu decided to dress his hair by tying it into a topknot using the fibre of flax known as Wharanui. Te Putiki Wharanui a Tamateapokiwhenua, and his determination to see the smoking mountain for himself, Tamatea went up the Whanganui River by canoe.

Place Names from Tamatea's Journeys

Te Toka Tūrangā o Tamatea Ō Tamatea Tapu Te Ranga	Rock upon which Tamatea stood Of Tamatea Place where certain rites were performed	Tamatea Kai Mātāmua Tamatea Kota Tamatea a Waho Tamatea Hikitea	The elder Tamatea Tamatea's rope of human hair Tamatea of the coast Tamatea (the meaning of Hikitea is unclear)
Torohanga Ōtūpaopao Ōwhiti Pohokura Whangaraupō Te Poho o Tamatea	To stretch or hold out To tap or scratch A crossing A certain kind of song Bay of raupō The bosom of Tamatea	Hinetamatea Te Whakatakaka o Te Ngārehu o Te Ahi a Tamatea Ngā Pūkārehu o Te Ahi a Tamatea Umerau	(Derivation uncertain) Where the ashes of Tamatea's fire lay The ashes of Tamatea's fire The name of one of Tamatea's wives
Te Kauati a Tamatea	Wood which, when rubbed with another, produced fire for Tamatea	Te Pūtiki Wharanui a Tamatea Pōkai Whenua Tāngahoe Tāngarākau Te Ūre o Tamatea Te Ana a Tamatea Ngā Kuri a Tamatea Te Tūtāe o Tamatea Tūhoro Matangi	Topknot tied by Tamatea with the wharanui flax To cut paddles To cut trees Tamatea's manhood Tamatea's cave Tamatea's dogs Tamatea's excrement The waxing and waning (as of the wind)
Te Kārehu a Tamatea Waiau	The oven of Tamatea Turbulent current of water	Riri a Tau	A wind that blows at certain times of the year
Takitimu Hokanui	Tamatea's canoe Projecting sharply upwards	Te Papa o Te Waka o Tamatea Pō Waru Poutū Taumata Whaka- tāngihanga Kōauau a Tamatea Pōkai Whenua ki Tāna Tahu Tamatea	The board-strake of Tamatea's canoe Eight nights The standing post The summit where Tamatea Pōkai Whenua played his flute to his lover Tamatea
Ōkaka	The second of the great waves		
Waimēha Ō Tamatea Ngā Rā o Takitimu	Inspid water Of Tamatea The sails of the Takitimu		
Te Horohaka o Te Kākahu o Tamatea Te Pūkārehu o Te Ahi a Tamatea Taka o Te Kārahū a Tamatea	The laying out of the cloak of Tamatea The ashes of the fire of Tamatea The falling into the water of some tattooing pigment of Tamatea		
Tamatea Tamatea Nui Tamatea Roa	Tamatea Tamatea the Great Tamatea the Tall		

As the canoe was paddled and piled up the Whanganui River he named several place being Tangahoe (to cut paddles), Tangarakau (to cut trees), Te Ūre o Tamatea, a cylindrical rock 45cm long and 15cm in diameter, protruding from the river bank at Ohauora. From Whanganui, here is also a cave in which Tamatea camped, named Te Ana a Tamatea. Another rock with protrusions that looked like dogs was called Ngā Kuri a Tamatea, another rock with markings that looked like excrement was named Te Tūtāe o Tamatea. During their trip up the river Tamatea and his party found that building dams at the rapids they could continue on their course. There were course by means of temporary locks there were 3 such locks, one at the upper rapids and two beyond which were named Tuhoromatangi (wax and

wane of the wind) and Ririatau (strong wind that blows at certain times of the year). There was a long and a difficult haul up the river, and the parties difficulties continued when they portaged to Taupo nui aTia began, at the source waters of the Whanganui, where the portage would have begun, is Te Papa o te waka o Tamatea. On the way to Taupo, the party spent 8 days and nights at one placed, which is named Powaru, before they reached Rotoaira where they were met Ngatoroirangi the chief of that place. As he greeted his visitors he thrust his henceforth that place was known as Poutu. This is at the end of the lake where the river of that flows out of Rotoaira.

Tamatea went on with some of the local people paddling across Lake Taupo and down the Waikato River to a certain place where the people of Ngatoroirangi had warned them about the Hukanui Falls. The men of Tamatea did not bother to examine the falls before boarding their vessel and soon found themselves battling the furious current. Tamatea was eventually making his way back to Hokianga. A stream to the north of Tokoroa township is named Tamatea, and another closeby named Pokaiwhenua, is one of the most famous names calling Tamatea is TaumatawhakatangihangakoauauaTamateapokaiwhenuakitanatahu. There were 5 men with names beginning with Tamatea, the first of whom came from Hawaiki, incidents became attached to a name, that legends grow through the centuries, to the point that disentangling the legends now become difficult. Tamateapokaiwhenua, Rongokako, Tamatea Arikinui are the important ancestors that established tribal links forever, through Takitimu to the north, to Auckland, to Napier, to Wellington and to the South Island. Many tribes throughout Aotearoa claim genealogical ties this famous tipuna.

Mea whakarāpopoto mai ēnei kōrero no ngā pukapuka a:

Sources for the stories of Tamatea's Journeys:

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THE LOCAL HISTORY OF TAURANGA MOANA AND ITS IWI.



This is the principal mountain of Tauranga Moana called Mauao. This mountain was originally in the Kaimai Ranges. He fell in love with Puwhenua but she had already fallen in love with Otanewainuku. The original name of Mauao was Pononga, after he was rejected by Puwhenua, he called upon the Patupaiarehe to take him to the ocean. He was so upset by being rejected by Puwhenua he wanted to compromise his own life. When he arrived to the ocean the sun had already risen so he was caught in the rays of the dawning of a new day, sunrise, hence his name Mauao. When the Takitimu canoe arrived here Tamatearikinui climbed to the summit and placed the mauri of the Takitimu canoe within its summit, the mauri of Ngati Ranginui and the Takitimu was firmly planted into the area of Tauranga Moana.

The name Tauranga means anchorage or resting place. The long coastline provides a variety of habitats for kai moana (sea food), especially pipi (cockles), tuatua (a shellfish), paua (abalone), kuku (mussels) and other varieties as well as kina (sea urchin) and koura (crayfish). Along the coastal lowlands kumara (sweet potato) grew well in the mild climate and there was plenty of aruhe (fern root). The forests around Tauranga (Hautere) were a valuable source of food such as berries and bird life, as well as providing timber for buildings and canoes. Because of its rich resources, the region has been continuously occupied by Maori tribes and periodically fought over, for more than seven centuries.



The earliest people known to have lived in the Tauranga area are the Purukupenga, whose name alone survives, and the Ngamarama, who inhabited all the land from the Waimapu Stream to the Kaimai ranges.

So numerous were these people that when the Tainui canoe passed through the Tauranga harbour, she made only a brief stay, leaving as evidence of the visit only "nga pehi o Tainui", the ballast of

Tainui, now known as Ratahi Rock.

The Arawa canoe made landfall at Maketu, some of her crew occupying the land between the Tauranga harbour and the Kaituna River which had been claimed by Hei, navigator of the Arawa. Descendants of these people became known as Waitaha-a-Hei.

Some time after Tainui's short visit the Takitimu canoe also entered the Tauranga harbour. Her captain, Tamatea Arikinui or Tamatea Pokaiwhenua, climbed to the summit of Mauao (Mount Maunganui) to offer karakia (prayers) and to bury there the mauri (life force) of his people.

Tamatea built a pa (stockaded village) on the hill known as Maungatawa, where his people settled. Ngati Ranginui are descended from Tamatea's son, Ranginui, and his wife, who was a descendant of Hei of the Arawa canoe.

Takitimu, captained now by Tahupotiki, continued down the east coast of the North Island, founding Ngati Kahungungu at Mahia, and finished her voyage in the South Island, where descendants of the crew became known as Ngaitahu.

Ngaiterangi, of Mataatua descent, lived originally in the eastern Bay of Plenty. Forced into exile after a battle over a talking tui (a bird) owned by their chief, they found a temporary home near Whangara on the East Coast. Here they remained for some time, until their growing numbers were seen as a threat to the tribe on whose land they were living, and they began to move back into the Bay of Plenty, seeking always for land to call their own.

Little by little they pushed their way to the west led by Rangihouhiri, from whom the name Ngai Te Rangi is taken. After many battles the tribe established themselves firmly at Maketu under the leadership of Tamapahore.

Clashes with neighbouring Ranginui in about 1700 led to an attack on the pa on Mauao. This attack, which resulted in the pa falling to Ngaiterangi, became known as the battle of the kokowai.

Ngati Pukenga, also of Mataatua descent, were closely allied with Ngaiterangi. They lived for some time with Tamapahore's people, but disagreements forced them apart. After the land confiscations in the 1860s, the land known as Ngapeke was given back to Ngati Pukenga.

After the battle of the kokowai, Ngaiterangi spread gradually along the seaward side of the harbour, occupying Matakana Island and Bowentown. Ngati Ranginui remained in possession of the landward pa, their marae (meeting areas) now being found from Huria (Judea) to Whakamarama and Te Puna.

On Friday 3 November 1769, Lieutenant James Cook in the barque 'Endeavour' sailed past Mauao on his way to observe the transit of Mercury at what is now known as Mercury Bay on the Coromandel peninsula.. Describing the mainland opposite Motiti Island, Cook wrote in his journal:

"AT 2. 00 P.M. PASSED A SMALL HIGH ISLAND [KAREWA] LYING FOUR MILES FROM A HIGH ROUND HEAD [MAUAO] ON THE MAIN, FROM THIS HEAD THE LAND TENDS NW AS FAR AS WE COULD SEE AND APPEARED TO BE VERY RUGGED AND HILLY."

(BASED ON ARTICLES BY TURI TE KANI AND DAVID BORELL FOR THE JOURNAL OF THE TAURANGA HISTORICAL SOCIETY, AND ORIGINALLY PRINTED IN THE OFFICIAL INFORMATION MANUAL AND SERVICES GUIDE, 1992, TAURANGA DISTRICT COUNCIL.)

Source: http://tauranga.kete.net.nz/tauranga_local_history/topics/show/19-auranga-moana-te-awanui

Marae	Hapū o Ngāti Ranginui	Wharenui	Location
Tuapiro Marae	Ngāti Te Wai	Ngā Kuri a Whare	Hikurangi Road, Katikati
Tawhitinui Marae	Pirirākau	Kahi	Old Waihi Road, RD6, Tauranga
Paparoa Marae	Pirirākau	Werahiko	Paparoa Road, Te Puna
Tutereinga Marae	Pirirākau & Ngāti Taka	Tutereinga	Tangitu Road, Te Puna
Poututerangi Marae	Pirirākau	Takurua	Beach Road, Te Puna
Wairoa Marae	Wairoa (comprising Ngāti Kahu, Ngāti Pango & Ngāti Rangī)	Kahu Tapu	Waihi Road, Bethlehem
Hangarau Marae	Ngāti Hangarau	Hangarau	Bethlehem Road, Bethlehem
Huria Marae	Ngāi Tamarāwaho	Tamatea Pokaiwheuna	Te Kaponga Street, Judea
Hairini Marae	Ngāi Te Ahi	Ranginui	Tamahika Street, Hairini
Waimapu Marae	Ngāti Ruahine	Te Kaupapa o Tawhito	Waimapu Road, Poike
Waitari Marae	Te Whetū o Te Rangī	612 Welcome Bay Road, Tauranga	
Manaia Marae	Te Kouorehua	Marae Road, Manaia	
Otāwhiwhi	Te Whānau a Tauwhao	Tamaoho	Seaforth Road, Bowentown
Te Rereatukahia	Ngai Tamawhariua	Tamawhariua	Te Rereatukahia Road, Katikati
Maungatapu (Opopoti)	Ngāti He	Wairakewa	Wikitoria Street, Maungatapu
Tahuwhakatiki (Rimai)	Ngā Potiki	Rongomainohorangi	Welcome Bay Road, Welcome Bay
Mangatawa	Ngāti Kaahu & Ngā Potiki	Tamapahore	Tareha Lane, Kairua
Hungahungatoroa (Whakahinga)	Ngāi Tukairangi	Tāpuiti	Hungahungatoroa Road, Matapihi
Whareroa	Ngati Kuku, Ngai Tukairangi	Rauru ki Tahī	Taiaho Place, Mount Maunganui
Waikari	Ngati Tapu	Tapukino	Waikari Road, Matapihi
Te Rangihouhiri (Oruarahi)	Ngai Tamawhariua	Te Rangihouhiri	Matakana Point Road, Matakana Island

By Rawiri Taonui

The land was known as Tamaki-makaurau (Tamaki of a hundred lovers). It was also known as Tamaki-nui (Great Tamaki), Tamaki-herehere-i-nga-waka (Tamaki that Binds Canoes).

The oral traditions relate a rich and diverse journey from ancient mythologies through changing tribal occupations of an isthmus that connected three great harbours and multiple trade routes to Northland, the Waikato, the west coast, Coromandel and the Bay of Plenty.

Each tribe has mana, each has their version of how Tamaki was named. The traditions variously say Tamaki is:

- * the narrow neck of land between the Wai-te-mata and Manukau harbours,
- * an ancient ancestor whose daughter married Toi-te-huatahi from the Bay of Plenty,
- * the son of Maruiwi - another ancient ancestor, from Taranaki,
- * a line of chiefs descended from the ancestress Parehuia of Taranaki,
- * a daughter of Maki, a more recent ancestor and founding chief of the Waitakere tribe Te Kawerau-a-Maki,
- * a chieftainess and daughter of the Ngati Te Ata chief Te Rangikiamata,
- * named for the 18th century Te Wai-o-hua chief Kiwi Tamaki.

Ancient oral traditions use allegory and metaphor to explain the volcanic cones that dominate the skyline.

One says the deity Mataaho lived in Te Ipu-a-Mataaho (the Bowl of Mataaho, the crater of Mt. Eden). One day his wife left him taking all his clothes so Mataaho called on the goddess of fire, Mahuika, who sent forth flame across the isthmus to warm him, forming Nga Huinga-a-Mataaho (Gathered Volcanoes of Mataaho).

Another says the cones were created during a war between the Patupaiarehe, mystical beings that inhabited the eastern and western ranges when a high born young woman, Hine-mairangi from the Hunua, eloped with Tamaireia from Waitakere.

When Waitakere tohunga (priests) repulsed a Hunua war party sent to retrieve her, using incantations to bring super-heated sunrays down upon them, the Hunua tohunga responded in kind causing the isthmus to erupt in a conflagration of fire venting, hence the name Te Pakurangarahiri (Battle of the Sunrays).

Maori also knew the major harbours by different names. Te Arawa say that their ancestor Tama-te-kapua named the northern harbour Te Wai-te-mata (Obsidian Waters) after implanting an obsidian mauri (life force) stone in the upper reaches near Birkenhead.

Nga Puhi call this harbour Te Wai-o-te-mate (the Waters of Death). Te Arawa traditions name the southern harbour Manuka (the Implanted Post) after the ancestor Ihenga who implanted such a stake claiming ownership.

Tainui call this Te Manukanuka-a-Hoturoa (the Troublesome Sandbanks/Waters of Hoturoa) because of the shallow sandbanks and quick moving tides.

More generally the harbour is known as the Manukau (Settling Birds) because of the birds such as the godwit

and southern oystercatcher that migrate there each summer.

The traditions of the many ancestral arrival canoes that passed through Tamaki include the Matawhaorua (or Matahourua), Aotea, Mataatua, Tainui, Te Arawa, Takitimu and Tokomaru.

Many crossed Te To Waka, the narrow stretch of land between the Tamaki River and Manukau Harbour and the most frequently used canoe portage in the pre-European Maori world.

Canoes portaging from the Tamaki River could cross the Manukau Harbour and then sail south along the coast to Raglan, Kawhia and the Taranaki, or northward to Northland.

Alternatively, they could make another portage at Waiuku to access the interior of the North Island along the Waikato River.

Those crossing in the other direction could go east to the Coromandel or north to Whangarei. Many of these canoes left settlers in Tamaki. The older extant tribes of Tamaki, Te Wai-o-hua and Te Kawerau-a-Maki, also trace descent from the canoes Te Wakatuwhenua and Te Moekakara that landed around Leigh and Te Kawau Island. The canoes left several settlers, giving rise to the earliest tribes, including Ngati Awa, Ngati Titahi, Ngai Tahu, Nga Marama, Nga Uri-o-Rakataura, Ngati Huarere, Nga Riki, Nga Iwi, Nga Oho and others. These groups were later merged or evolved to form new tribes or were subsumed by later arrivals.

NGATI WHATUA-O-ORAKEI, CENTRAL AUCKLAND

Ngati Whatua-o-Orakei are part of the wider Ngati Whatua confederation of tribes encompassing Te Roroa, Ngati Rongo, Te Uri-o-Hau and Te Taou.

The confederation's origins stem from the ancient ancestor Tumutumuwhenua (also known as Tuputupuwhenua), the canoe Mahuhu-ki-te-rangi and ancestors who migrated from Muriwhenua into the Waimamaku River Valley, Waipoua Forest, Kaihu River Valley and Kaipara Harbour where they first intermarried with and then subsumed earlier peoples.

The ancestors of Ngati Whatua-o-Orakei occupied the central isthmus during the mid-18th century when a Waha-akiaki and Tuperiri led an invasion of the Te Taou hapu of the Kaipara Ngati Whatua tribes culminating in an emphatic victory at the Battle of Paruroa (Great Muddy Creek) about 1740, after which Ngati Whatua dominated the central isthmus.

Waha-akiaki and Tuperiri went on to conquer most of central Auckland. The core members of Te Taou stayed at Kaipara Harbour under Waha-akiaki, while a division under Tuperiri remained in Auckland eventually becoming known as Ngati Whatua-o-Orakei.

TE KAWERAU-A-MAKI, WEST AUCKLAND

Te Kawerau-a-Maki is one of the older tribes in Tamaki. Their territory once extended from the Waitakere Ranges north to Cape Rodney and Leigh.

They descend from very early peoples and the canoes Tainui, Te Wakatawhenua and Te Moekakara. Their ancestor Tiriwa is one of the oldest and more mysterious Tamaki ancestors and is credited with uplifting Rangitoto from Karekare Beach, carrying it across the isthmus and implanting it in its present location.

An older name of the Waitakere Ranges, the central heartland, of Te Kawerau-a-Maki, was Te Waonui-a-Tiriwa (the Great Forest of Tiriwa).

Te Kawerau emphasises lineages from the Tainui priests Rakataura and Hape. They also have a link to the now extinct Te Kawerau tribe from the Bay of Plenty who were said to have migrated to Tamaki.

The ancestor Maki migrated from the Tainui and Taranaki regions taking control of much of the land between Tamaki and the Kaipara. His son Te Kawerau-a-Maki was named after a dispute between his father and Ngati Whatua over kumara plantations (Te Kawerau means the straps of a bag used for carrying kumara). Maki's great grandson Te Au-o-te-whenua went on to control the land between Muriwai and the Manukau harbour.

TE AKI TAI AND TE WAI-O-HUA, SOUTH AUCKLAND

The Te Wai-o-Hua people originate from the early Te Arawa tribe Nga Ohomatakamokamoo-Ohomairangi (Nga Oho) who once dominated much of the land between Tauranga and Cape Rodney and the Te Wakatūwhenua and Te Moekakara canoes.

Nga Oho once comprised three groups including Nga Riki and Nga Iwi who occupied much of the land across Papakura, central Auckland and the North Shore. These groups coalesced into Te Wai-o-hua (The Waters of Hua) under the chief Hua Kaiwaka in the late 1600s or early 1700s.

Te Wai-o-hua remained the main tribe on the Tamaki Isthmus well into the 18th century. Their main chief Kiwi Tamaki was killed in a battle at Paruroa by Ngati Whatua from the Kaipara Harbour during a sequence of events that saw Ngati Whatua take possession of central Tamaki.

The Te Aki Tai, the hapu located at Pukaki, Mangere and Wiri on the Manukau Harbour, take their name from Hautau, the uncle of Kiwi Tamaki, who was killed and drowned off Puponga Point during the late 1700s and whose body was dashed (aki) upon the rocks.

Other South Auckland subtribes, Ngai Tai, Ngati Tamaoho and Ngati Pou, were closely related to the broader Te Wai-o-hua group.

NGATI TE ATA, SOUTH AUCKLAND

Ngati Te Ata was also known as Te Ruakaiwhare after the tribal taniwha (guardian) that protects the waters of the Manukau Harbour. The tribe formerly occupied the area around Waiuku, the Awhitu Peninsula, Huia and the Waitakere Ranges.

The tribe is named for the famous chieftainess, Te Ata-i-rehia, a granddaughter of Hua Kaiwaka the founding Te Wai-o-Hua chief. Te Ata was granted land in Waiuku after assisting the local hapu Ngati Kahukoka in fighting with other tribes.

Te Ata married Tapuae, a Tainui chief who was killed after building a fearsome reputation in fights for control of the Waikato River from Taupiri to Port Waikato. His death was avenged by his son, Papaka, who

THE MARUTUAHU CONFEDERATION, EAST AUCKLAND AND WAIHEKE

The Marutuahu confederation of Ngati Maru, Ngati Tama-te-ra, Ngati Whanaunga and Ngati Paoa dominated the Hauraki Gulf and eastern parts of the Auckland region from north of the Whangaparaoa Peninsula through Waiheke Island, today's eastern suburbs, the Hunua Ranges south to Mt Aroha in the Kaimai Ranges.

Ngati Maru, Ngati Tama-te-ra, Ngati Whanaunga and other hapu including Ngati Rongou are the descendants of the five sons of the ancestor Marutuahu who migrated from Kawhia Harbour to the Coromandel Peninsula where he married two sisters, Hine-urunga and Pare-moehau.

Ngati Paoa descend from the ancestor of the same name who migrated from Ngaruawahia on the Waikato River to the Hauraki where he married Tukutuku, a descendant of Marutuahu.

Paoa's descendants Ruatao and Kapetaua conquered much of Tamaki during separate campaigns. Ngati Paoa fought a number of campaigns against

Ngati Whatua and Te Wai-o-hua at Mahurangi and the Whau and Tamaki rivers and came to occupy much of the land from the Thames Estuary, Hunua Ranges, east Tamaki, Waiheke Island and coast northward to Whangaparaoa until colonisation.

NGAI TAI, EAST AND SOUTH AUCKLAND

Ngai Tai descend from Tainui ancestors Taihaua, Taikehu and Te Keteanatua who settled in Tamaki when the Tainui canoe crossed Te To Waka enroute to Kawhia Harbour.

The tribe was once part of an extensive coastal trading network between Tamaki, the Coromandel, Aotea (Great Barrier Island) and across the Bay of Plenty to Torere Bay where another Tainui related tribe Ngati Tai lives today.

This link was reinforced about several generations ago when three sisters, Raukohekohe, Motu-i-tawhiti and Te Kawenga led several hundred people in a migration called Te Heke-o-nga-Tokotoru (the Migration of the Three Posts) from Torere to Tamaki where Raukohekohe and Motu-i-tawhiti married the Te Wai-o-hua and Ngai Tai chief Te Whatatau. Ngai Tai also have strong links with the Marutuahu and Hauraki groups and to the Tainui tribes of South Auckland.

NGATI TAMAOHO, SOUTH AUCKLAND

Ngati Tamaoho are closely related to Te Wai-o-hua and also part of the wider Tainui confederation further south to Hamilton and beyond. One ancestor is said to have been Papaka who swam ashore from the Tainui canoe as it passed through the Manukau Harbour.

Ngati Tamaoho held main occupational sites along the western slopes of the Drury Hills, Patumahoe area and the shores of the Manukau Harbour. Their main settlements and cultivations were close to their pa, two of which were near the mouth of Slippery Creek while two others were in the Pukekiwiriki or Red Hill area east of

Papakura.

One of these was the well known pa, Pukekiwiriki, a misspelling of Pukeokoiwiriki being a more recent name for the same pa known previously as Paritaiuru, an ancient place connected to the great chieftainess, Marama, of the Tainui canoe.

Associate Professor Rawiri Taonui who is head of the Aotahi School of Maori and Indigenous Studies at the University of Canterbury.

Source: https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10666535

NGĀ WHAKAPAPA O POTAU TANGITU

Ngāti Tamaoho Mataatua	Ngai Tauwhao Mataatua	Ngati Tamaoho Mataatua
Toroa	Toroa	Toroa
Wairaka	Ruaihona	Ruaihona
Tamateakitehuatahi	Tahingaotera	Tahingaotera
Ueimua	Awanuiarangi II	Awanuiarangi II
Te Katoa Tawhaki	Awaheinui	Rongotangiawa
Te Rangianiwaniwa	Waitahaarikikore = Hineteariki	Rongomainohorangi
Tuhunakiuta	Hahuru = Mawaketaupo	Te Rangihouhiri
Te Ohanga	Tuwharetoa = Uiraroa	Turourou
Tutapuaekura	Manuwhare	Tamaoho = Tauwhao
Te Kuratapirangi	Manawa	Mapihiterangi = Takurua
Ikapuku	Tamateapaia = Ikapuku	Porotekaki = Hinepare
Tauwhao = Tamaoho	Tauwhao = Tamaoho	Urupare = Tata
Mapihiterangi = Takurua	Mapihiterangi = Takurua	Kanohi = Tainga
Porotekaki = Hinepare	Porotekaki = Hinepare	Puhi = Meria
Urupare = Tata	Urupare = Tata	Porina = Mata
Kanohi = Tainga	Kanohi = Tainga	Riapeti = Potaua Tangitu
Puhi = Meria	Puhi = Meria	Rawiri Tangitu = Rehi Ormsby
Porina = Mata	Porina = Mata	Henare Potaua Tangitu
Riapeti = Potaua Tangitu	Riapeti = Potaua Tangitu	
Rawiri Tangitu = Rehi Ormsby	Rawiri Tangitu = Rehi Ormsby	
Henare Potaua Tangitu	Henare Potaua Tangitu	

Ngai Tamawhariua Mataatua	Ngai Tamawhariua Mataatua	Ngati Ranginui/Te Pirirakau Takitimu
Toroa	Toroa	Tamatea Arikiniui
Ruaihona	Ruaihona	Rongokako
Tahingaotera	Tahingaotera	Tamateapokaiwhenua
Awanuiarangi II	Awanuiarangi II	Ranginui = Urutomo
Rongotangiawa	Rongotangiawa	Tutereinga
Rongomainohorangi	Rongomainohorangi	Te Rangiwhakakaha
Te Rangihouhiri	Te Rangihouhiri	Taka = Hinetahoea
Tamawhariua = Whakahinga	Tamawhariua = Whakahinga	Korotehapu = Wehi
Toro	Tukorako	Hinemou = Te Horua
Pango	Hurihuri	Moetu = Hineiratua
Tangikai = Kuiaauau	Whakarere	Tata = Urupare
Hokoariki = Rangikatukua	Rangikatukua = Hokoariki	Kanohi
Tawaho	Tawaho	Whakaumu
Puihi Ruawahine	Puihi Ruawahine	Tangitu
Hohepa Te Kira Faulkner	Hohepa Te Kira Faulkner	Rawiri
Riapeti = Potaua Tangitu	Riapeti = Potaua Tangitu	Hipera
Rawiri Tangitu = Rehi Ormsby	Rawiri Tangitu = Rehi Ormsby	Potaua Tangitu
Henare Potaua Tangitu	Henare Potaua Tangitu	Rawiri Tangitu = Rehi Ormsby
		Henare Potaua Tangitu

Ngāti Pukenga/Ngā Pōtiki Mataatua	Ngāti Ranginui/Te Pirirakau Takitimu	Ngati Rangiwehehi Te Arawa
Toroa	Tamatea Arikini	Tamatekapua
Wairaka	Rongokako	Kahumatamoemoe
Tamateakitehuatahi	Tamateapokaiwhenua	Tawakemoetahanga
Tanemoeahi	Ranginui = Urutomo	Uenukumairarotonga
Pukenga	Tutereinga	Rangitihi
Te Whetuoterangi	Te Rangiwhakakaha	Tuhourangi = Rongomaipapa
Tuhokia	Taka	Uenukukopako = Rangiwhakapiri
Te Aomatapiko	Korotehapu	Whakaue = Rangioru
Tuwairua	Hinehou	Tawakeheimua
Tamapahore	Moetu	Rangiwehehi = Hinekura
Uruhina	Tata	Kereru
Hikakino	Urupare	Whakaokorau
Taraika = Kakenanao	Kanohi = Tainga	Hereawai
Tamawa	Whakaumu = Te Kauae	Maru
Hinepare = Porotekaki	Tangitu	Te Murunga
Urupare = Tata	Rawiri Tangitu	Te Maungaraukawa
Kanohi = Tainga	Hipera	Meria = Puhi
Whakaumu	Potaua Tangitu	Tekurapapa = Pierre Charles
Tangitu	Rawiri Tangitu	Mata Potier
Rawiri	Henare Potaua Tangitu	Riapeti = Potaua Tangitu
Hipera		Rawihi Tangitu = Rehi Ormsby
Potaua Tangitu		Henare Potaua Tangitu
Rawiri Tangitu		
Henare Potaua Tangitu		

Ngā Pōtiki/Ngāti Hikakino Ngāti Pukenga	Ngai Te Rangi Mataatua	Rongowhakaata Horouta/Nukutere
Toroa	Toroa	Paikea
Ruaihona	Ruaihona	Pouheni
Tahingaotera	Tahingaotera	Tarawhaktu
Awanuiarangi	Awanuiarangi II	Whakataupawhero
Rongotangiawa	Rongotangiawa	Tamahena
Rongomainohorangi	Rongomainohorangi	Korikori
Tamapahore	Te Rangihouhiri	Awaruanuku
Uruhina = Hikakino	Tapuiti	Moeahu
Taraika	Tukairangi	Uetupuke = Rongowhakaata
Kuramahora	Tunakairoro	Rongopopoia
Tamawa	Kuiauu	Hokopurakau
Tehaaki=Takurua=Mapihiterangi	Hokoariki	Marukorako
Hinepare = Poro	Tawaho	Rangitehuiao
Urupare = Tata	Puihiruawahine	Kakenanao
Kanohi = Tainga	Hohepa Te Kira Faulkner	Tamawa
Whakaumu = Te Kauae	Riapeti Faulkner=Potaua Tangitu	Hinepare = Poro
Tangitu	Rawiri Tangitu	Urupare = Tata
Rawiri Tangitu	Henare Potaua Tangitu	Kanohi = Tainga
Hipera		Whakaumu = Te Kauae
Potaua Tangitu		Tangitu
Rawiri Tangitu		Rawiri Tangitu
Henare Potaua Tangitu		Hipera
		Potaua Tangitu
		Rawiri Tangitu
		Henare Potaua Tangitu

TIMELINE OF SIGNIFICANT EVENTS

1290	Takitimu arrives at Te Awanui (original name for Tauranga Harbour) Built a pa at Maungatawa - became known as Ngati Ranginui
1700	Ngāiterangi conquest of Tauranga
1818	Ngāpuhi chief, Te Morenga destroys Matarehu Pa - on Motiti Island
1820	Te Morenga destroys Pa on Mauao. Te Wani, chief of Ngāiterangi saves Otumoetai Pa makes peace with Te Morenga at Matuaiwi Pa
1820	Samuel Marsden sees Tauranga from Mt Hikurangi near Waihi (first European sighting)
1823	Hongi Hika (Ngāpuhi chief) attacks Rotorua and takes Mokoia Island
1826	Population at Otumoetai - 2,500. Ngāiterangi Pa: Otumoetai, Te Papa, Maungatapu
1826	Rev Williams arrives in Tauranga -Missionary Schooner Herald (Gilbert Mair - Capt)
1828	Destruction of Te Papa - Otamataha Pa - 500 killed
1832	Ngāpuhi attack on Otumoetai Pa
1835	Mission opened at Te Papa
1835	Several traders operating in the BOP - Tapsell, Dillion, Farrow
1835	Fighting between Arawa and Ngāiterangi and Waikato tribes begins
1836 Mar	Arawa Pa at Maketu destroyed by Ngāiterangi and Waikato May Ngāiterangi Pa at Te Tumu destroyed by Arawa
1838	Jan. A.N. Brown took up permanent residence at Mission station
1839	Brown purchased a further 240 hectares
1840	John Lees Faulkner and family arrive in Tauranga - settles in Otumoetai
1840 Feb	Arawa war party on Tauranga (600 warriors) Ngāiterangi Chief Tupaea refuses to make peace
1840 Mar	First Roman Catholic service held in Tauranga - Otumoetai by Bishop Pompallier .
	Roman Catholic Mission established at Otumoetai by Father Viard
1842	Taraia, Ngāti Maru chief destroys Wanaki's Pa at Ongare near Katikati
1845	Peace treaty between Ngāiterangi and Arawa.
1846	Bishop Selwyn confirms 80 Maori
1848	Tupaea baptised by Archdeacon Brown – Otumoetai
1851	Brown travels to Thames with Ngāiterangi to make peace with Taraia (Ngati Maru) 1852 Dispute on Motiti between Ngāiterangi and Arawa
1856	Arawa Chief Tohi Te Ururangi and Tupaea make peace in Motiti dispute
1856	Ohuki Land Dispute Matapihi between Ngāitukairangi and Ngati He - lasted 3 years
1863	Governor Grey sanctions land confiscation
1864 Jan	Military occupation of Tauranga
1864 April	Battle of Gate Pa - Māori victory
1864 June	Battle of Te Ranga - Imperial Troops victory
1864 Aug	Formal peacemaking with Māori. Confiscation of land following surrender
1864 Aug	Thousand pounds deposit to Ngāiterangi chiefs for Te Puna Block purchase
1865	Most Māori, followers of Pai Marie

1866	211 Military settlers in the district
1881	Maungatapu Māori School opens up - Principal Mr Duffus
1885	Death of Emile Joseph Borel (1814-1885), early settler in Te Puna
1886	House at Karikari, Maungatawa 'Tamapahore' - opened by Te Kooti
1886 June	Tarawera eruption
1886 July	New native church opened at Maungatapu
1886	Land returned to Ngāiterangi under Tauranga District Land Act
1889	Maungatapu school closed
1894	Māori attend opening of new meeting house - Mataatua (Whareroa)
1895	Judea Maori to form Drum and Fife band
1895	Maungatapu Maori Brass Band-under Mr Lever
1896	Te Puna School opened - 27 on the roll
1896	New school to be built at Opureora – Matakana
1897	Native school at Karikari run by Miss Brown
1899	Re-opening of wharepuni Rauri at Whareroa. Opening of Meeting House at Matapihi
1902	Old native Hostelry on Strand pulled down, tenders called for erection of new native hostelry
1907	Salvation Army build fish curing factory at Rangiwaia Island 1908 Salvation Army moves fish factory from Rangiwaia to Sulphur Point
1915	Opening of new Meeting house at Ngapeke - Ngāti Pukenga
1917	New Catholic Church on Matakana Island
1918	Meeting house competed at Tutereinga - Te Puna
1920	New church at Matapihi opened Catholic church built - Matakana Island
1921	Visit by Ratana
1922	Maori Catholic Mission - Te Puna becomes separate parish
1934	Visit of Ratana to Maungatapu
1945	Unveiling of memorial to Pahuunui, Ngahau – Motiti
1948	Prohibition of alienation of Māori land on the Matapihi Peninsula
1951	Bunn Brothers Ltd arrived on Matakana Island - New mill owners
1951	Māori Women's Welfare League formed - founding member Manu Bidios
1956	Opening of Tamatea Pokaiwhenua Meeting house at Judea by Dr Maharaia Winiata
1961	Decision to amalgamate tribal executives at Katikati, Ngāti Ranginui and Ngāiterangi.
1971	First official meeting of Tauranga Moana Service Club for Maori youth
1973 Feb	Māori canoe launched
1973 April	Whareroa Marae burns down
1973 Oct	Opening of Dining hall at Tutereinga Marae, Te Puna - by Dame Te Atairangi Kahu
1975 May	Official opening of Whareroa Marae - by Prime Minister Bill Rowling
1976 Feb	Dining Hall opened at Matapihi
1977 Jan	Opening of Catholic Church
1979 May	Matakana Island -Opureora Marae- New wharekai opened -by Ben Couch
1981	Establishment of the Tauranga Moana Maori Trust Board

1981 April	District Māori Council established
1981 Oct	Compensation for confiscated land accepted by Tauranga Moana Trust Board.
1982	Fire - Matakana Island Mill - estimated damage \$2 million
1983	The first Kohanga Reo was officially opened on the Hairini Marae
1985 April	Te Awanui Huka Pak - Maori initiated commercial enterprise commenced operations 1986 Matapihi - Craft centre developed on Hungahungatoroa Marae
1988 Oct	Whaioranga Trust (Health and Whanau Centre) was opened on Whetu Marae, Welcome Bay
1993 April	Matakana Islanders stage protest against Asian forestry sale- Blockade set up
1995	Fiscal Envelope Hui held at Huria Marae
1998 Feb	Waitangi Tribunal Hearings - Huria Marae
2006	Tauranga Moana Waitangi Tribunal hearings continue
	Death of Dame Te Atairangikaahu
	Succession of her son, King Tuheitia Paki

Source: http://tauranga.kete.net.nz/tauranga_local_history/topics/show/503-a-timeline-of-events-significant-to-maori-relating-to-the-history-of-tauranga-moana

TE WHAKAKOPINGA

This wānanga has enabled us to link to our relations of Katikati, in particular our whakapapa connections to the people of Ngai Tamawhariua, Ngai Tauwhao and Ngati Tamaoho. Through these connections we are able to form a solid foundation and connection to the wider extended family we have through our whakapapa connections to each other. It is through our ancestor Potaua Tangitu and his wife Riapeti Faulkner that we have many connections that include all the iwi of Tauranga Moana namely Ngati Ranginui, Ngai Te Rangi and Ngati Pukenga. It is said that the person that partakes of the forests deals with the forest. The person that partakes in all forms of knowledge the world is your oyster.

Naku noa

Pouroto Ngaropo.