



WĀNANGA 2021

TE HONONGA O NGĀTI RANGINUI KI NGĀTI AWA



NOTICE OF 2021 TANGITU WHANAU TRUST AGM

SUNDAY 21 NOVEMBER 2021-10:00AM – 2:00PM

Due to the seriousness of the delta variant lock down conditions, our first priority is to ensure the optimum health and wellbeing of all beneficiaries and further provide a safe environment. The Tangitu Whanau Trust have agreed to the following options for the upcoming AGM.

Option 1: Move to Level 1

The Annual General Meeting (AGM) of The Tangitu whanau Trust will be at held at Tūtereinga marae, 89 Tangitū Road, Te Puna 3176

If you wish to log in via zoom conference, please send a request to admin@tangituwhanautrust.nz

Option 2: Remain in level 2

If we remain at Level 2 the Annual General Meeting 2021 will be held via zoom. This decision will be made 2 weeks before the AGM date, further a zoom link will be sent to all owners. The AGM will be live streamed on social media platforms.

All registered beneficiaries of the Trust are welcome to attend.

ENROLMENTS

Enrolment Descendants of Tangitū Whanau Trust who have not yet registered with the Trust can obtain registration forms by contacting the Trust office via email: admin@tangituwhanautrust.nz

WĀNANGA 19/20 November 2021

(The connection between Ngāti Ranginui and Ngāti Awa)

The wānanga will only occur at Level 1. The historical journey has been sent with the AĀAGM 2021 booklet.

“ Kia toi ahorangi mō tatau katoa e ngā uri o Poutaua Tangitu raua ko Riapeti Faulkner”





FRIDAY 19TH NOVEMBER

- 5:00pm Whakatau ki Tūtereinga marae
6:00pm Dinner
7:00pm Karakia
- History about Mataatua and Takitumu
 - The journey of Mataatua waka from Mauke to Tauranga to Whakatāne to Opotiki, to Wellington to Auckland to Takou in the North.

SATURDAY 20TH NOVEMBER

- 7:00am Breakfast
8:00am Load Bus
9:00am Mataatua Wharenuī- Muriwai Drive- Lightshow
11:00am Morning Team
11:30am Te Ana a Muriwai
12:30pm Lunch
1:30pm Kaputerangi
2:30pm Kawemate for Kiritoha and Amokura- Iramoko marae
Afternoon Team
3:30pm Depart for bus
- Whakapaukorero- Burial place of Rangihouhiri founding ancestor of Ngāiterangi
 - Pikowai - Named by Muriwa- releasing of her pet, Tarakura
 - Te Kaokaoroa by Toroa meaning the long rib of Toroa (A burial place of the Tairawhiti forces who were travelling to Orakau to support the king movement. They were blocked between Maketu and Te Kaokaoroa
 - Otamarakau- The landing place of the Takitumu waka
 - Pukehina- The Landing place of the Mataatua and Takitumu waka so named by Muriwai.
 - Te Puna-so named by Tūtereinga
- 6:00pm Dinner- Tūtereinga Marae
7:pm Karakia
7:30pm Theme -Traditional Maori leadership/Contemporary Maori leadership
8:30pm Taa moko
9:30pm Succession Planning
10:30pm Supper
10:45pm Ka moe

Pourotu Ngaropō



He Rūruku Whakaū i te Mauri

Mai e te tipua
Mai e te tawhito
Mai e te kāhui o ngā ariki
Mai e tawhiwhi atu ki ngā atua
Oi ka takina te mauri
Ko te mauri i ahua noa mai
Ki runga i wēnei taura
Ki runga i wēnei taurira
Kia tau te mauri ki runga
i a Tutereinga, i a Hinekura i a Te Pirirakau e
He tukuna noa te whaiororo a Tāne te waiora
Tēnei te matatau kia eke
Whakatū tārewa ki te rangi
Uhi, wero, tau mai te mauri
Ki runga i a Potaua, Ki runga i a Riapeti
Ki ngā uri o te whanau ā Tangitu
Uhi, wero, tau mai te mauri
Haumi e, ui e, taiki e

Tūtapa, tūtapa, tūtapa mai kawa
Ko te kawa nui Ko te kawa roa
Kōruru mahea i tuki mai pou Pou hoki i te āniwaniwa Koia rutua ki te toi nuku Koia rutua ki te toi
rangi Hāmoa hā koruru taku rama Ko te rama nā wai?
Ko te rama nā Tū!
Kōruru ki hea?
Kōruru ki Waioriki
Kōruru ki Waioraka
Kape ti, kape ta
Kape mahuki
Te marangai tua I aua
kia eke Eke ,
Eke Tangaroa
Eke Panuku Ui e taiki e!!



WHAKAPAPA

Te mana o te whenua- The land rights that we have inherited, have come down from generations before from the beginning of time, the first nations people that settled here were the patupaiarehe then the tribes of Maui, then the tribes of Toi, then the tribes of Ngā Marama and the tribes of Nga purukupenga. The Takitimu waka landed at Tauranga and established the mana whenua of the Ngāti Ranginui tribe connecting to all the ancient tribes of before including Te Tini o Toi and Te Tini o Awa.

It is important to remember that although we have individual shares or amalgamated that into a Whanau Trust under the Tangitu Whanau Trust this land has been handed down to us from our ancestor Tutereinga. The following whakapapa reminds us of who we are, our connection to Tutereinga down to Potaua and how we as a hapū are connected to the whenua and our orchard of today.

Takitimu waka
Tamatearikinui
Rongokako
Tamateapokaiwhenua
Ranginui
Tutereinga
Te Rangiwhakakaha
Taka
Korotehapu
Hinehou
Moetu
Tata
Kanohi
Whakaumu
Tangitu
Rawiri
Hipera
Potaua Tangitu

As you all know it is through this line our whakapapa connection that gives us the family connection to each other, our land, to connect to our whanau Trust and the Orchard of this area known as Te Puna Kai o Tutereinga.



Picture: Tūtereinga marae, 89 Tangitū Road , Te Puna, TAURANGA

THE HISTORY OF THE TAKITIMU WAKA AND ITS CONNECTIONS TO MATAATUA.

By Pouroto Ngaropō, Tohunga, Historian, Takitimu and Mataatua Iwi

In New Zealand it is known as Takitimu. The origin of the waka came out of Upolu in Samoa around 1060. ... Their brother Whatonga when he went back into the forest where his brothers were working and where they were killed, he saw the waka and embraced it. He ordered the waka to be brought back to the shore.

Tākitimu was a waka (canoe) with whakapapa throughout the Pacific particularly with Samoa, the Cook Islands, and New Zealand in ancient times. In several Māori traditions, the Tākitimu was one of the great Māori migration ships that brought Polynesian migrants to New Zealand from Hawaiki.

Where is Takitimu?

The Takitimu Mountains are located in western Southland. Formed legal access is from Princes Road (off SH 94) and the Dunrobin Valley Road south of Mossburn.

Who built Tākitimu?

It came about from the actions of two brothers, Orokeu and Oronaino, who were brothers of the Ariki in Upolu at that time who was Vatonga, also known as Atonga, Maori call him Whatonga. It was the desire of Orokeu and Oronaino to leave Samoa so they decided to build a waka.

The Story of Takitimu

The story of Takitimu opens with excitement and activity. The scene is one of great beauty around Piko-piko-i-whiti, where stood the beach dwellings of the forefathers of the people whom we now term the natives of New Zealand, the Maoris. But the beauty of island palms and tropical loveliness are for the moment forgotten.

People are running from their homes and their occupations to line the edge of the, lapping waters and gaze seaward. Nor have their weapons been forgotten. A strange craft, one larger than any fishing canoe, has crossed the horizon and is close to the island. It has assuredly come from afar.

Who are these strangers who even seem to know the entrance to the lagoon itself? Now the canoe essays the tide rip to cross from the open seas into the calmer water. Who are these strangers who approach so fearlessly and so eagerly? Surely only friends could approach with such confidence and with no suspicion of hostility.

It was one of the great occasions of history, the occasion which finally kindled the imagination of the Maoris and awakened them to the fact that the great Southern land that we call New Zealand, was still almost empty of human beings and awaiting settlement. The canoe was Te Ara-Tawhao, the commander, Tama-ki-Hikurangi, the pilot, Hoaki. "Hoaki?" you ask. Was it The Hoaki?... Yes it was the Hoaki, the Hoaki who years before had left this very village to venture across the great southern seas. It was his triumphal home-coming. With Tau-kata, his brother, both of them the sons of Rongotaua, a chief of Tahiti, he had gone to search the seas for the land that Kupe found.

The real purpose of the voyage was to search for Kanioro, their sister, who had been taken to Aotearoa by Pou-rangahau, an earlier voyager and whose home was at Kiri-kino, Turanga (the present Gisborne). The two brothers in their canoe, Tutara-kauika (the Whale) made their landfall at Whakatane. While sunning themselves on the beach and reciting a charm they were heard by a woman, Te Kura-Whakaata, who had descended to the beach from the hill fort, Kapu-te-rangi. She immediately returned to acquaint her people of the news of the unknown men, and her father, the chief, Tama-ki-Hikurangi, told her to conduct them to the pa.

Te Kura descended again to the beach and asked the visitors whence they came. She must have been amazed at their answer, "From Hawaiki, from Mataora," but she took them to her father, calling the news of the arrival as she passed through the pa. The people of the tribe Te Hapu-oneone were rather nervous of the visitors who, by reason of their great voyage, no doubt gained immediate prestige. Nevertheless, a feast was soon in preparation and all the usual foods were gathered for the occasion.

The fern root was prepared by pounding and Hoaki, hearing the sound, and perhaps apprehensively associating it with the sound of the war drum asked, "What is that sound?" His host answered, "Oh, that is nothing, it is haumia." Haumia was the name given to the fern root. Later the feast was set before the newcomers. No doubt some forms of flesh foods were on the menu, such as fish, birds, rats or earthworms, but the visitors showed interest in the vegetable course consisting of the said haumia, with mamaku tips (the soft curled fronds of the tree fern, *Asplenium bulbiferum*) and hinau and tawa berries. Tasting these new foods the hosts were asked, "Has not the prized kumara of Hawaiiiki reached Aotearoa?" "No, these are the foods of the land," was the reply.

The brothers ate but remarked to one another that they seemed to be eating wood, and said as much to their hosts. The hosts replied "Well, these are the foods left by our ancestor, Toi." Taukata then said, "Well, your ancestors ate wood." So Toi, the early explorer has his second name bestowed, Toi-Kai-rakau or Toi the eater of wood.

At the conclusion of the meal Taukata called for water and taking from his belt some dried kumara he powdered it and mixed it to a paste. He then handed it around and the local people after tasting remarked, "The best foods are indeed at Hawaiiiki." The upshot was that further questions were asked by Tama, Rongomai and others regarding the kumara, its method of propagation and the possibility of obtaining seed for planting. So, perhaps not at that moment but later on, the idea of obtaining seed kumaras led to the planning of a return voyage to Parinui-te-ra, Tahiti.

Taukata showed his new friends a suitable log on the beach near Opihi from which it would be possible to adze out an ocean-going. The canoe was made by the brothers, using the adzes Te Manokuha, Te Waiheke and Te Warawara-tai-o-Tane. It was named Te-Ara-Tawhao, thus commemorating the fact that the canoe was made from driftwood.

At length the canoe was ready and the question of personnel was discussed. It was agreed that Taukata should not make the return voyage to his home but that he should remain in Aotearoa while Tama-ki-Hikurangi accompanied Hoaki to Hawaiki. Thus it was that they who rejoiced at the return of Hoaki, welcomed too the rangatira, who, born in the southern land, had come to give them first-hand news of the country still only vaguely known as "the land that Kupe found."

Tama, Hoaki, and their men were royally treated after their long voyage. Their prowess was told and retold in Haka and song. And, as the days slipped by, the tales of the southern land of the distant cloud gripped the imagination and stirred the wanderlust of some of those who lived in ease around the lagoon. There was the alluring prospect of a land by its emptiness inviting settlement. There was land sufficient for all. Here at home there was already overcrowding, resulting in quarrels and bitterness.

Out there was the promised land of plenty for all. Slowly the idea took shape in the minds of several of the leaders, until finally the building of six great canoes was in hand and other arrangements made for one of the most remarkable migrations in the history of the world.

These South Sea beach dwellers whom we today would term ignorant savages, put in train the organization necessary to build and equip seven ocean-going transports which, great as they were to the Maori, were in reality only frail dugout canoes tied together with home-made lashings prepared from flax or vines. So close did they live to nature that they were prepared to navigate these vessels with their knowledge of the sun, moon and stars. They pitted their knowledge of one realm of nature against the furies of another realm of that same world mother. They dared if haply they might find.

The Maori will read in the very word "canoe" all that is venerable in ancestry and sacred in tradition. Pakeha readers generally, do not realise the depth of regard that the Maori people have for the history that is wrapped up in the story of the vessels of the migration.

The waka, or canoe, is the only bond joining them to their ancestral home, Hawaiki. If an Englishman boasts of his ancestry in terms of "William the Conqueror" or "Viking Blood", then the Maori will speak of Takitimu, or Te Arawa or Tainui. The "old school tie" of the Maori is the "canoe" in which his tipuna or ancestors came to this land.

The Takitimu canoe was one of the seven great canoes of the migration of the Maori to Aotearoa. In a very real sense it was a sacred canoe. It is true that in the reciting of the story certain claims are made that can only be held as mythical. Being fond of boasting of their superiority, by comparison and by the adding of supernatural powers, the Maori has embellished all tradition. But, holding such romancing to be mere garments to the story, let us consider the main body of the facts.

None but selected chiefs were fit to be carried by Takitimu, these men and the sacred relics of the past. No common man, nor women, nor children, nor cooked foods were carried by this sacred vessel on its voyage across the great Southern ocean. We quote from Old Wairoa, page 76:

"The Takitimu was a very sacred canoe, not only by reason of the many and varied ceremonies performed over her by the tohunga to render her seaworthy and proof against the waves and tempests of the great ocean of Kiwa, but because the chiefs and priests were the repositories of the ancient lore of their race, and it was they who brought much of the old Hawaiikian knowledge taught in the whare-wananga, or lodge of instruction, to the new land of Aotearoa."

Dr. Te Rangihiroa states in *The Coming of the Maori*. "Takitimu, owing to the precious freight of gods, was so sacred that cooked foods could not be taken on board. They ate their food raw". Tamatea-ariki-nui (Tamatea the high priest) gave forth the order: "Let a giant canoe be made and be called Takitimu. We will journey far across the seas to this Southern land of which they tell." Previous emigrants who had settled in Aotearoa had returned to Hawaiiki seeking seed of the kumara to transplant to their adopted land. The history of this botanical quest is related in the book, *The Voyage of Te-are-tawhao*.

The craftsmen Ruawharo, Tupai and putpai had their adzes made from stones named Kohurau, Kara, Anewa and Pounamu (greenstone). The individual adzes were given the names Te Awhiorangi (made out of greenstone), Te-whiro-nui, Rakuraku-o-Tawhaki, Matangirei and Hui-te-rangi-ora. The first adze was extremely tapu, so sacred indeed, that it was not used in any actual work, but was used only in a ceremonial and religious way. Tamatea, the High Priest, used it to cut the Ngaru tupe (breakers) in connection with Takitimu voyage. Figuratively it was also used to cut a passage through the high seas on the long voyage.

The tribes assisting with the building were the Ngati-Huka-moana, Ngati-Hakuturi and the Ngati-Tutaka-hinahina. These tribes were under the leadership of Tamatea and were living in the villages of Whangara, Pakarae, and Rehuroa. The initial shaping was done on the hill Titirangi and later at Whangara, the residence of Tamatea. Here too, were added the rauawa (top sides), haumi (fore and after pieces), taumanu (thwarts), karaho or rahoraho (flooring platform), tauihu (figurehead), rapa (sternposts), whitikotuku (parts of awning frame), tira (masts), puhi (ornaments of feathers), karewa and hoe (paddles). Besides the common paddles six ornamental, or special paddles were made, namely, Rapanga-i-te-ati-nuku, Rapanga-i-te-ati-rangi, Manini-kura, Maniniaro, Tangi-wiwini and Tangi-wawana.

The two former were for Commander Tamatea's use when steering and the remainder for similar use in the hands of the priests Ruawharo and Tupai. Two balers named Tipua-horo-nuku and Tipua-horo-rangi were also made. At the bow of the canoe immediately in front of the seat of the high priest Ruawharo, a special compartment for the housing of the sacred articles personifying the gods of the people was prepared.

The canoe was built in an enclosure into which no women or common people were permitted to enter, a place sacred to the craftsmen who themselves were bound under a strong tapu, nor did this tapu cease automatically with the completion of the task, it must needs be lifted by special rites and in these ceremonies we understand the deep significance of the whole.

First the builders and their tools were freed from the tapu, the workmen with their tools would proceed to the nearest stream or river and stand in a row in the water. If there was sufficient water

they would stand completely submerged, otherwise the High Priest would splash water over them while chanting the incantation—

Te Wherikoriko, te tapu-e
Haere i tua, haere i-waho
Haere i te wai kopatapata e rere nei
Kia hokimai ai te wai mahuru
Korou noa, korou ora.

The High Priest too would gather and burn the chips which had fallen from the log now become a great canoe. In respect to the great lord of the forest to whom belonged all forest dwellers whether trees or birds, the debris was far too sacred to be used for any common purpose such as cooking, nor must it remain as litter. The same custom was observed in the building of a house. The penalty for the non-observance of the above rites was disaster to the canoe, misfortune, and perhaps loss of life to the builders, and the loss of the sacred tools.

Only when the foregoing observances were carried out could the final ceremonies of the consecration, naming and launching of the vessel be carried out. The consecration consisted of the invoking of the blessings of the gods of sea and sky, to assure their interest and protection in the years to come, and also to pacify Tane for the taking of the timber from his forest. Tamatea, the Commander, took his place at the stern, with Ruawharo, the Priest, at the bow, and the tohungas standing along the strakes. Holding the paddle in his right hand Tamatea, would chant the following:

Kowai te waka e takoto nei i,
Ko Takitimu, Ko Takitimu.
Pa atu ra taku hoe,
Ki te riu tapu nui o te waka e takoto nei
Rei kura, rei ora.
Rei ora te mauri-e.
Ka turuturua, ka poupoua,
Ki tawhito o te rangi-e.
Rurukutia,
Rurukutia te waka e takoto nei.
Rurukutia te kei Matapupuni,
Rurukutia te ihu matapupuni a Tane.
Rurukutia i te kowhao tapu a Tane,
Rurukutia i te mata tapu a Tane.
Rurukutia i te rauawa tapu a Tane,
O te waka e takotonei.

The repeated words rurukutia were used to invoke spiritual blessing and power, while in the repetition of the name of Tane is seen the desire of the priest to pacify Tane for the taking of one of his forest subjects, the huge tree. The ceremony was concluded with the splashing of a calabash of

water over the bow of the canoe. The launching was aided by four rollers or neke named Te Tahuri, Mounukuhia, Mouhapainga, and Manutawhio-rangi, the last two possessing supernatural powers. On the canoe's reaching the water a trial of seaworthiness was carried out in the historical lagoon of Pikopiki-i-whiti. At night the vessel was taken to the place Te-whetu-Matarau, where several charms were incited by Ruawharo, the chief of which was as follows: —

Tu mai awa, tu mai moana
Ko koe takahia noa tia e au
Tupe aunuku tupe aurangi
Whati ki runga, whati ki raro
Urumarangeranga,
Perahoki ra iaku manu-nui na Tane
Ka tatau atu ki roto o Nuku-ngaere
Maia whiwhia, maia rawea
Maia whakatakaia.
Ka taka te huki rawea
Koro i runga koro i raro
Koro i Tawhirimatea.
Ki kora hoki koe tu mai ai
Ka hura te Tamatea nunui
Ka hura te Tamatea roroa.
Te Kauaka nuku, te kauaka rangi
Te ai a nuku, te ai a rangi.
Te kura mai hukihuki
Te kaweau tetere.
Kawea a nuku kawea a tai
Oi! Tumata kokiriritia!
Hoatu waka ki waho
Hoatu waka, ki uta.
Ngaruhinga atu, ngaruhinga mai.
I runga te mata wahine
I raro te mata Tane.
Huki nawenawe.
Tenei te waka ka whakairia,
Ko Takitimu te waka ee,
Ko Tamatea ariki te tangata.

The canoe Takitimu left Hawaiki for New Zealand about A.D. 1350. It carried sacred relics and among its crew were those schooled in the old-time lore of Hawaiki. It arrived at the western end of Ninety-mile Beach at a place called Awanui and then travelled on round the island to the safe landlocked harbours of the East Coast. As Tamatea decided to stay at Tauranga, Tahu took charge of the canoe as it travelled on in search of greenstone.

When Tamatea had decided where to settle, he took to wife a descendant of the Toi people and acquired the name Tamatea-mai-tawhiti (Tamatea-from-a-distance). He was respected for his past accomplishments and died shortly after the birth of his son Rongokako.

With Tahu and other chiefs, the canoe proceeded to Wairoa (Hawke's Bay) where a skid fell off and was used as a tiki to adorn Kopu Para Para's home which, tradition has it, was named "Takitimu". The canoe voyaged on to Wairarapa, where the priest Tupai settled, and then down the Westland coast to the Arahura River (between Greymouth and Hokitika) where they found greenstone. The crew of the Takitimu became the ancestors of the Ngati Porou, Ngati Kahungunu, and the Ngai Tahu tribe of the South Island.

Takitimu was captained by Tamatea Ariki-nui. His sons, Rangi-nui and Kahungunu, had come with him as had the priests, Ruawharo, Tupai and Te Rongopatahi.

Tākitimu was a waka (canoe) with whakapapa throughout the Pacific particularly with Samoa, the Cook Islands, and New Zealand in ancient times. In several Māori traditions, the Tākitimu was one of the great Māori migration ships that brought Polynesian migrants to New Zealand from Hawaiki. The Tākitimu (sic) was an important waka in the Cook Islands with one of the districts on the main island of Rarotonga consequently named after it. Sir Tom Davis, Pa Tuterangi Ariki, KFE, wrote in the form of a novel, an account of 300 years of voyaging of the Tākitimu (sic) by his own forebears as told in their traditions as the Tākitimu appears in many traditions around New Zealand. Most accounts agree that the Tākitimu was a sacred canoe. Many also give the name of the captain as "Tamatea", although in different forms. (He is not to be confused with Tama-te-kapua, who sailed the Arawa to New Zealand.)

Traditions of the East Coast.

East Cape.

The Takitimu waka landed at Whangaōkena (East Cape), Ūawa (Tolaga Bay), Tūranganui (Gisborne), Nukutaurua (on Māhia Peninsula) and other points further south along the East Coast.

Te Māhia accounts.

Accounts from the northern East Coast indicate that the Tākitimu left Hawaiki after two brothers, Ruawharo and Tūpai, took the canoe from their enemies and escaped to New Zealand. The vessel landed on the Māhia Peninsula (Te Māhia) and the crew dispersed: Ruawharo stayed at Te Māhia, a man named Puhiariki went to Muriwhenua in present-day Northland, while others moved to Tauranga.

Ngāti Kahungunu accounts.

According to Ngāti Kahungunu, the Tākitimu was captained by Tamatea Arikiniui, who landed and settled in the Tauranga area. Some of his descendants gave rise to Ngāti Kahungunu. Others journeyed along the east coast, including two tohunga (priests): Ruawharo, who settled at Te Māhia; and Tūpai, who settled in the Wairarapa. Command of the vessel was given to Tahu Pōtiki, who travelled up the Wairoa River, and later to the South Island, where he became the founding ancestor of Ngāi Tahu.

Traditions of the Bay of Plenty

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The tribes of the Tauranga region refer to the canoe as Takitimu. Some traditions say that the Takitimu was captained by Tamatea, father of Ranginui, and Kahungunu the founding ancestor of Ngāti Ranginui. Ngāti Kahungunu recognise this "Tamatea" as the grandson of Tamatea Arikinui, and refer to him as "Tamatea-pokaiwhenua-pokaimoana". However, accounts in Northland and Tauranga do not indicate the existence of more than one "Tamatea" from the Takitimu. Traditions of the South Island.

South Island traditions

Thus indicates that Tamatea explored the western and southern coastlines of the South Island. The Tākitimu is said to have been turned to stone at Murihiku. From there, Tamatea is said to have built another canoe, the Kāraerae, to return to the North Island.

The Takitimu waka is known as Te Waka Tapu O Takitimu, the sacred canoe Takitimu. It was captained on its journey from Hawaiki by Tamatea-Ariki-Nui, high chief and priest, and carried a number of tohunga or priests. After its arrival in Aotearoa it made many travels. At about 1350AD it called at Waimarama, a coastal settlement in Hawke's Bay, and it was there that it left two rollers and two anchors, called Mahuaka and Taupunga. The present marae (sacred meeting place) at Waimarama is called Taupunga after the anchor.

Four of the tohunga stayed at Waimarama. Their names were Taewa, Tuterangiwetewetea, Tuaitehe and Tunui, and they set up two whare wananga (houses of learning) for the teaching of the ancient and traditional knowledge. The houses were at Maungawharau and Rangiteauiira.

The story of Tunui is told by Bradford Haami in his book "Dr. Golan Maaka" (1995, Tandem, Auckland).

"The great tohunga Tunui built his whare and named it Tauirakarapa, the door to the whare being made of pounamu (greenstone). Tunui's paepae (threshold) named Ramaapakura, was also made of pounamu. Ramaapakura was taken when Ngati Kahungunu [tribe] under Rakaihikuroa, Aomatarahi and Taraia invaded the district, returning the pieces to Nuhaka [in northern Hawke's Bay].

A great many fighting patu and mere (short clubs) were made from Tunui's paepae, namely Ramaapakura, Kahawai, Kaiarero, Rito-o-te-rangi, Inumangawai and the sacred mere Pahikaure, now owned by the Te Heu Heu family. Pahikaure was fashioned against the grindstone rock called Te Umurangi which stood at Te Aratipi, at Waimarama, and was said to become invisible to the wrong holders of this weapon.

"Before coming into the hands of the Te Heu Heu family it had been buried five times with ancestors. The doorway to Tunui's whare was never taken away from Waimarama but was buried between the mountains Rangitoto and Matanginui.

The name Waimarama was given by Tunui after seeing the reflection of an approaching war party, who were walking along the Kaiwhakapiri ridge, in the pool known as Te Puna Whakaaata. Tunui and his people boarded their canoes and rowed to their island refuge, Motukura. Tunui named the pool Waimarama, 'the explaining waters', after this event.

"It was during the time of Tunui's descendant, Kopare, that Ngati Kahungunu from Turanganui (Gisborne), under the great warriors Taraia and Te Aomatarahi, defeated the Ngati Ira people of

Waimarama. Kopare, chief of the great fighting pa [fortress] Hakikino, sent the women, children and old people into the hills to hide in a cave, under the mana (influence) of his sister, Hinengatiira. Kopare and his warriors fought hard to keep their homes and mana intact but were finally overthrown by the might of these Ngati Kahungunu warriors.

Te Aomatarahi sent his son Rongomairaukura to find the women, children and old people. When he found them hiding in a cave they were brought back to the pa. Peace was made with the Kahungunu warriors, with Kopare gifting his sister Hinengatiira to Te Aomatarahi's youngest son, Rongomaipureora, as a wife, sealing the peace treaty between these two factions."

During the time of Tamariki, great grandson of Te Aomatarahi, most of the people migrated from Waimarama to the Wairarapa region, except for Tamariki and his two sisters, Poua and Huiariki. Tumapuhi-a-rangi, a descendant of Tunui, and a grandson of the peace treaty liaison of Hinengatiira and Rongomaipureora, became the eponymous ancestor of the Ngai Tumapuhi-a-rangi tribe of Wairarapa.

Tākitimu was a waka with whakapapa throughout the Pacific particularly with Samoa, the Cook Islands, and New Zealand in ancient times. In several Māori traditions, the Tākitimu was one of the great Māori migration ships that brought Polynesian migrants to New Zealand from Hawaiki.

This story of the Takitimu waka is according to the traditions and research from Rarotonga and is transcribed from an interview with Tama Huata, executive director of the Takitimu Festival. Please note spelling: In Rarotonga the waka is known as Takitumu. In New Zealand it is known as Takitimu.

The origin of the waka came out of Upolu in Samoa around 1060. It came about from the actions of two brothers, Orokeu and Oronaino, who were brothers of the Ariki in Upolu at that time who was Vatonga, also known as Atonga, Maori call him Whatonga.

It was the desire of Orokeu and Oronaino to leave Samoa so they decided to build a waka. They went into the forest of Rata, which still has same name today, they found a tree and cut the tree down. There they began to fashion the waka and that became the origin of the waka over a long period of time.

In a skirmish while they were fashioning the canoe, they got killed. Their brother Whatonga when he went back into the forest where his brothers were working and where they were killed, he saw the waka and embraced it.

He ordered the waka to be brought back to the shore. A boat shed was built there, or a waka house, so the waka could be completed.

Whatonga gave the waka its first name: Tarai Po. It means fashioned in the night. That was the name for the incident which took place and so it was commemorated through that time.

When Whatonga ordered it to be moved down to the beach, he enlisted the help of a hapu, small people, Maru aitu, he asked them to bring this unfinished waka to the shore. They moved it through the night and when the people awoke it was sitting there. When they asked how did it come there, Whatonga replied, te manu karere, the birds flew it in.

So that became its second name: Te Manu Karere.

When it was launched, the son of Whatonga, his name was Arutanga, he wanted to take the captainship of the waka but he was sure his father wouldn't consent. So he asked his wife to go and see his father. The story goes she visited Whatonga and stayed all night and by the next day permission had been given to her husband to take possession.

So when they launched the waka it took its third name: Te Pori o Kare.

The wife, her name was Kare and Te Pore o Kari means the beauty of Kare. They launched the waka into the Pacific under that name. It was the largest waka of its kind in the Pacific, it was a waka hourua, a double hull vessel.

It was loaded with whariki, mats, supplied for trade. The waka visited the next island, Tonga and there were exchanges, trading, with all the ariki lines in the Pacific, which maintained the heirachy structure.

Then the waka landed in Fiji, where they took the waka out of the water.

It was here it took its fourth name: Te Orau Roa Ki Iti, the long house in Fiji.

The waka stayed there for 10 or 11 years. During that time a fight started between people from Samoa and Fijian people. The Samoan people used short clubs and Fijians had long spears. The result was the clubs won out because it was all hand to hand combat.

Arutanga and the crew of the waka decided to settle in Fiji and there were cases of intermarriage between the two previously warring groups.

The family of Arutanga was still in Samoa, so his son Kaukura decided to sail to Fiji to bring the waka back to Samoa. When they got into Samoa, the waka had been out of the water for a long time, so a decision was made to cure the wood and the vessel was sunk in a lagoon.

And it took its fifth name: Te Tuna Moe Vai. The eel that slept.

And then after it was cured, it was repaired so it could resume trading between the Pacific Islands.

From there it took its sixth name: Numiao. The seeker. It was given this name because of its movements throughout the islands, maintaining the linkages with people.

The waka came into the hands of Tangiia. He was given the captainship of the waka over some say his brother or cousin, Tutapu. They were at least very close cousins.

Tutapu thought he deserved to be in charge of the waka but it was given to Tangiia, a decision which made way for one of the biggest sea pursuits in the Pacific.

Tutapu wanted to take the waka off Tangiia, and chased him all over the Pacific. The sister of Tangiia gave him information on how to avoid Tutapu.

And through this story the waka takes on its seventh name: Te Tika a Te Tuaine. The right of the sister.

She gave Tangiia the stories or information of where Tutapu was likely to come from next.

Finally Tangiia lands at Borabora. The waka had been in and out of these islands many times. In Tahiti they looked out into the ocean and saw what is described as an armada of waka under the command of Tutapu, who had caught up with Tangiia.

The alarm was raised, Tangiia got into the waka and because of its size and speed, it managed to out run Tutapu.

The waka takes on its eighth name: Te Takipu. It means to leave in haste.

They made their way to Rarotonga. On the way Tangiia come across his cousin Karika. They have a sailing jostle at sea. The result was Tangiia won. They formed an alliance and Tangiia explained to Karika that Tutapu was chasing him.

Both of the waka made their way to Rarotonga where they decided to make a stand against Tutapu. They prepared for battle and waited for Tutapu.

And the outcome of it all was that Tutapu and his party, his warriors, were defeated. Tutapu was killed by Tangiia. In line with their rituals at that time, Tangiia plucked Tutapu's eye out and held it up into the air.

Tangiia then exclaimed, Taki tumu, and that became the final name of the waka.

Taki means to lift. And in Rarotonga, tumu is the enduring part inside of the coconut palm tree which can withstand storms, hurricanes. It is known as the burden.

By announcing taki tumu, Tangiia was saying, the burden has been lifted.

Tangiia had decided to settle in Rarotonga after defeating Tutapu.

After 300 years the Takitumu waka was on its last legs but when it came to the great migration in 1350, all of the people of the other waka asked for Takitumu to lead the fleet.

All of the other waka came from the outer islands, Tahiti, Mauke and Aitutaki and others.

Tangiia had settled into being the head of his clan. His main priority now was as chief of his people, determining how they survived and providing for them.

And at this time Tamatea Arikinui came on the scene and picks up the tohunga, Ruawharo. They prepare the waka for what is to be its final voyage.

They led the fleet out of Rarotonga and then when it got close to Aotearoa, to the north, Tamatea gave the command, to let all of the waka go.

First landing place of the waka was Kaitaia, Awanui. The second place was Tauranga and this is where Tamatea Arikinui left the waka.

Then the waka travelled around the East Coast and set up its first Takitumu wananga at Waikawa, Portland Island, where all of the traditions of the people were taught.

With the departure of Tamatea Arikinui at Tauranga, Tahu takes over as captain on the waka.

He sailed it down the coast, through Te Matau A Maui and Wairarapa, stopping at various points where people left the waka to settle.

Tahu took the waka on to the South Island to pursue the greenstone which voyager Kupe had talked about in previous stories.

The waka arrived at Te Anau, via the Wairau River where it meets a number of different rivers. It was here the waka found itself in a whirlpool.

They say, ko nga wai e patoto mai te ata ki te po, that the waters pulsate from morning to night. And when it got into the whirl pool, the waka broke up.

There is a cave in Te Anau which was the final resting place of the waka Takitimu and it is commemorated by naming the mountains above, the Takitimu Ranges, which look down on that spot.

The Takitimu canoe has its origins in Samoa, it then travelled to Fiji, then to Hawaii, then to Tahiti, then to Rarotonga, then to Te Korokoro o Te Parata, then to Rangitahuahua, then to Kaitaia in the north where it landed in the river there called AWANUI. From here it travelled to Rangaunu, to Whatuwhiwhi then to Mangonui then to Taipa and then Taupo Bay and Tauranga Bay then Takitimu travelled to Matauri Bay to Kerikeri then to Rawhiti then to Whangaruru then to Oakura, then to Whananaki, then to Matapouri then to Tutukaka then to Waipu then to Mangawhai and then to West Auckland where it landed at Henderson at the river there called ORATIA.

The Connection of Takitimu and Mataatua, through Tutereinga and Tamateakota.

Takitimu then travelled from here to Hauraki and then to Whitianga and then on the way to Tauranga via Pauanui then to Whangamata and then to Waihi and then to Katikati from here Takitimu travelled to Mauao. It was here that Tamatearikinui planted and established the mauri of the Takitimu waka was deposited within the summit of Mauao.

Tamatearikinui begat Rongokako who begat Tamateapokaiwhenua who begat Ranginui the founder of our tribe Ngāti Ranginui. Ranginui and Urutomo lived at Whakamarama and there gave birth to Tutereinga and his siblings and his youngest brother Tamateakota. Tutereinga and Hinekura became the founding ancestors of Te Pirirakau. They settled here until Tutereinga's death where he was finally buried at Tahataharoa.

Takitimu canoe left Tauranga under the leadership of Tahupotiki and Tutereinga's younger brother Tamateakota and left on the Takitimu and travelled further south into Ngāti Awa and this was to in the future bring strong whakapapa connections together of Takitimu and Mataatua.

MATAATUA WAKA

Before becoming Mataatua the waka was originally known as Tuamatua canoe, also known as Pomare, Te Tuamatua o Irakewa, Tuamatua or Te Mahanga o Tuamatua, created and fashioned on the island of Mauke. It was built to transport the four mauri stones of knowledge, to bring the sacred seed of the kumara to be planted in the new homeland, a new path for the future, to overcome over population and warfare and a new life and beginning for the people. Before they departed from Mauke, Irakewa addressed them and said; "When you cross the ocean sailed upon by Kupe, look for a water fall, falling from a cliff, at that place is a cave, where you will build a home for Muriwai. In this river there is a formation of rocks called Te Toka Tapu o Irakewa, within these rocks is imbued my spirit and when arrive here my essence will welcome. When you see these signs you know you are at your new home."

After karakia and reloading the waka with supplies and cargo and a short rest, the Tuamatua canoe, also known as Pomare, Te Tuamatua o Irakewa, Tuamatua or Te Mahanga o Tuamatua, travelled to the islands of Rangitahua.

During the journey with Te Arawa, Tainui, Takitimu, Kurahaupo, Aotea and Mahuhukiterangi all the waka were trapped in a whirlpool caused by Tamatekapua by his mischievous actions with the wife of Ngatoroirangi. Having committed misconduct with the tohunga's wife Ngatoroirangi, Kearoa. He called upon the power of the wind and the ocean and everything that Ngatoroirangi called upon, wind, rain and tempests, created a huge whirlpool called "Te Korokoro o Te Parata"

From this event the waka that got pulled in to the whirlpool were; Tuamatua, (Mata-Atua), Tainui, Te Arawa, Aotea, Takitimu, Kurahaupo and Mahuhukiterangi. It was our ancestor Toroa, that recited a powerful karakia pulling our canoe Tuamatua out of the whirlpool. Having got the canoe out and to safety, Toroa then told his people as he was reciting his karakia to save the people and the waka, he felt the presence of God. He saw the face of God and so he renamed the waka, "Te Mata Tapu o Te Atua".

Hence the name Mata-Atua, "Mataatua. Some significant names that Mataatua canoe brought over were Arorangi, Atiu, Ahuahu and Hikurangi. All the other waka were also pulled out of the whirlpool to safety and each waka claiming their own historic narrative of how these wakas were saved. The waka Mataatua then travelled to Tikapa moana in Hauraki and then from here the Mataatua waka travelled to Tauranga Moana. This was the landing place of Mataatua hence the name Te Tauranga o Mataatua and Toroa gave the name to the area and called it Tauranga.

From here Mataatua then travelled to Maketu, then to Pukehina, then to Otamarakau then to Hauone, and then to Pikowai and then to Mimiha and these significant rivers and streams are along the Matata coastline so named by Taratoa Ariki and he named the Matata area, "Te Matata o Taratoa. "

From here Mataatua then landed to Te Awa o Te Atua, then to Rangitaiki, from here Mataatua then landed to Whakatane. After the iwi of Mataatua had settled here they intermarried with the Ngati Awa tribe who were a pre-Mataatua iwi and already well established for generations in this area.

CONNECTIONS

Although as you can see Takitimu and Mataatua had encounters during the great migration through being caught in Te Korokoro o Te Parata. They soon all recovered and journeyed on in seek of land crossing paths again at Tauranga Moana. It is said Takitimu sailed to Maketū, then to Pukehina, then to Waitahanui then to Herepuru where at Matatā they named a pā there called Matamanu. Takitimu also landed at Te Awa o Te Atua, where Tutereinga's brother Tamateakota disembarked from Matata and travelled to Putauaki. He is buried at Putauaki.

Takitimu.

Tamateapokaiwhenua

Ranginui
Tamateakota
Te Rangitoro
Te Aowhiua
Te Rahikoia married Rongotangiawa

From this line comes all the Ngāti Ranginui and Ngāti Awa Mataatua connections.

PLACES OF CONNECTION NGATI RANGINUI AND NGĀTI AWA

OTAMARAKAU

(Māori: *Ōtamarākau*) is a beach and community in the [Western Bay of Plenty District](#) and [Bay of Plenty Region](#) of New Zealand's [North Island](#), just south of [Pukehina](#).

The New Zealand [Ministry for Culture and Heritage](#) gives a translation of "place of young warriors" for *Ōtamarākau*.^[1]

Ōtamarākau Marae and its Waitahanui a Hei meeting house are a traditional meeting place for the [Ngāti Māhino hapū](#) of [Ngāti Māhino](#) and [Ngāti Te Awhe](#).^{[2][3]} The modern waterfront marae is primarily geared up for hosting [tangi](#), but also hosts other functions for Bay of Plenty organisations.

<https://en.wikipedia.org/wiki/Otamarakau>

TE ANA O MURIWAI

Te Ana o Muriwai (Muriwai's Cave) is one of the most sacred and historically significant sites in the Whakatāne region. It is one of the three landmarks Toroa was told to look for by his father, Irakewa, when the Mataatua canoe arrived at Kākahoroa. The other landmarks are Te Wairere (Wairere Falls) and Te Toka o Irakewa (Irakewa Rock).

Irakewa also expressed a wish that his daughter, Muriwai, should occupy this place. Born of chiefly descent, Muriwai was held in the highest regard and was renowned for her wisdom and second sight. Muriwai originally settled in Ōhiwa, then moved to Ōpōtiki and founded what was to become the Whakatōhea tribe. She returned from Ōhiwa in later years to reside in the cave. She died there and left the place with a heavy tapu, which was lifted in 1963.

At one time, the cave could accommodate up to sixty people, and once extended 122 metres into the hillside. Its original floor was just over a metre below the existing roadway.

Muriwai is a loved and honoured ancestress of the Mataatua tribes whose mana has endured down the centuries. This cave is dedicated to her memory and remains a taonga to this day.

<https://teara.govt.nz/en/ngati-awa/page-2>

KAPUTERANGI

Kaputerangi pā above Whakatāne was the home of Toitehuatahi, recognised as the principal ancestor of Ngāti Awa. Kaputerangi or Toi's Pā is of major historical significance and is part of the Kohi Point Scenic Reserve. From this point, you can look out over Mt Tarawera, Putauaki, Moutohora and Whakaari/White Island

<https://www.whakatane.com/see-and-do/kaputerangi-tois-pa>

PUTAUAKI

The mountains and landmarks at Te Rae-o-Kōhī, Te Tiringa, Whakapau-kōrero, Ōtipa and Pūtauaki formed a significant part of the tribal domain. The three rivers Tarawera, Rangitāiki and Whakatāne and their surrounding wetlands served as the principal means of transport, sustenance and security for the sub-tribes of Ngāti Awa who lived around their banks and tributaries.

<https://teara.govt.nz/en/ngati-awa/page-2>

IRAMOKO MARAE





Ko Putauaki te maunga.

Ko Tarawera te awa.

Ko Mataatua te waka.

Ko Ngāti Awa ki Te Awa o Te Atua te iwi.

Ko Te Tawera te hapū.

Ko Te Waikāmihi te puna waiora.

Ko Whāriki te toki te papa whenua.

Ko Iramoko te marae.

Ko Te Paetata te whare tipuna.

Ko Iramoko te whare kai.

Ko Te Ramaapakura te rangatira.

Ko Te Pouoterangi te taiaha.

Ko Te Parihorokaka te mere pounamu.

Ko Te Paepaekirarotonga

te whare mate.

Ko Waitahaarikikore

te whare whakaruruhau.

Ko Manukōrihi te whare manaaki.

Ko Hineteariki te Whare

huihuinga Tāngata.

Ko Te Whare kōrero o Te

Tawera me Rawiri Te Pūru Terehou

te whare mātauranga.”



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