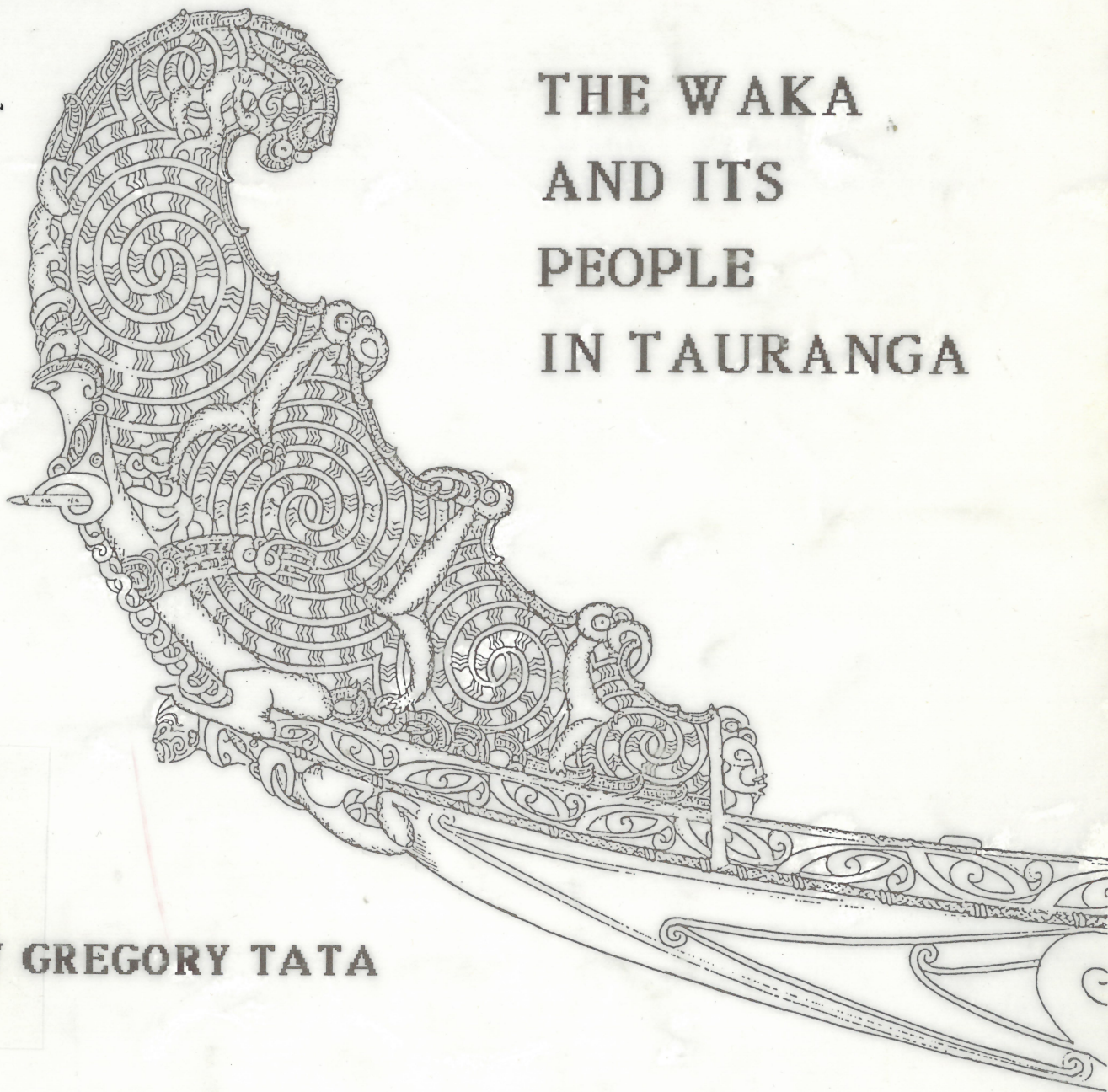


TAKITIMU

THE WAKA
AND ITS
PEOPLE
IN TAURANGA



BY GREGORY TATA

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TAKITIMU: THE WAKA AND ITS PEOPLE

An account of the historical background of the Waka as it was revealed in Hawaiki. A short narrative describing the relevance of this history to Ngati Ranginui's existence. A brief account of the people, their land and hapu designations of the tribe Ngati Ranginui.

by

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Ko Mauao te Maunga
Ko Tauranga te Moana
Ko Ngati Ranginui te Iwi
Ko Tamatea Pokaiwhenua te Tangata

1990

Published by Ngati Ranginui Iwi, Tauranga, New Zealand.
150 Durham Court Buildings, Tauranga

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DEDICATION

To all the Kaumatua and Kuia of Ngati Ranginui -
The protectors of the Mana of its People.

SPECIAL APPRECIATION

The Author wishes to thank the Elders of Ngati Ranginui for giving permission to publish these materials. It is significant in these times where our history can not at times accomodate our mokopuna, through this medium, in their quest for identity to a Waka, a Maunga, a Moana and Tangata. Special thanks to my Rangatira, Manu Te Pere, the protector of this vast knowledge. Thanks also to Sharlene Marino Henare-Tata, and Melissa Carmen Rikirangi for their co-operation with all the Typing.

Kia ora mai koutou.

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AUTHOR'S NOTES

This booklet has been given the challenge of presenting to its reader's knowledge not known by people living today. The associated Karakia (prayers) have not been translated through fear of being insensitive to Maori sacridity. Beyond this, the author is to bear his findings as they appear without having to make any personal judgemental preferences about a written history. The author leaves his audience to make their own judgements and/or preferences. The translations have been done with the assistance of the author's mother, Whakaari-Olive Tata-Warena and Manu Te Pere, where classical and maori poetic prose is concerned.

It is hoped that this resource will be spread mostly amongst Kohangareo in New Zealand and the rangatahi of Ngati Ranginui. If this booklet can reach beyond the borders of Tauranga, then the author recommends a visit to Tauranga to view the Waka Takitimu, to more fully appreciate the work and the symbol that the Waka stands for in the eyes of its direct descendants here in Tauranga.

This history could well be in conflict with the verbal or written history of the other Iwi and authors. This booklet must then be viewed in the light, that histories over the years render change and in some cases, vast change. The information is not challenging any former work on the subject, rather it gives an account of a history written in family history books, kept in the custody of Manu Te Pere. These records have been courteously offered and in the maori way, cleared for the purpose of this publication.

TABLE OF CONTENTS

Title	i
Dedication	ii
Special Thanks	iii
Introduction	1
Whakapapa of Ranginui Fig. 1	2
Ranginui's Arawa Heritage Fig. 2	3
Takitimu Te Waka	4
Genealogy of Manu Te Pere Fig. 3	
Genealogy of Haurawhiti Fig. 4	6
The Story of Takitimu	9
Karakia tenei tanga O te Waka	13
Karakia kia Tawhirimatea	17
Karakia I mua O te Rerenga mai O Takitimu	
Karakia Rerenga mai	26
Genealogy of Kinonui, Kinomoerua, Kuraroa and Te Kaponga Fig. 5	30
List of other unfamiliar canoe names that journeyed to Aotearoa	36
Names and parts of Maori Canoes Pertaining thereto	38
Ngati Ranginui - The People and their land	40
Dr Maharaia Winiata's Family lines Fig. 6	44
Reweti Family line Fig. 7	45
Prominent Family names	47
Whakapapa No Tutereinga raua ko Huria Fig. 8	48
Interim Steering Task Force	51
The Area /Land of Ngati Ranginui	52
Whakapapa of Tutereinga Chief of Ngati Ranginui Fig.	55
Te Patere a te Kaporangi	54
Te Waiata a Ranginui	55
Rowing Haka	61
Te Haka mo Ngati Ranginui	57
Index	62
References /Bibliography	71

INTRODUCTION

I

Ko Mauao te Maunga
Ko Tauranga to Moana
Ko Ngati Ranginui te Iwi
Ko Tamatea Pokaiwhenua te Tangata

This introduction is the manner which must be used by any maori person to formally identify ones lineage. The mauri as it is called, is used to have people understand the designation and whereabouts of ones beginnings, home and people.

The word Mauao in the first line of the mauri - was simply the former name of the present Mount Maunganui. Its presence is visible from every land-place in the Tauranga area. We can say that its grandeur is a dominant feature from any position of this coastal region Tauranga.

Tauranga is the word used to describe and designate the waters or moana. Its former name, i.e. the name by which the elders of that group of people who belong to the land mass of which we speak, say ... 'Awanui is the correct name'.

A feature which heightens the beauty of this moana entrance is not the fact that it is practically invisible from the Pacific Ocean, rather, it's inlets and havens have ensured the biological survival and spiritual relationship of its inhabitants for all these years. The Tauranga haven was described once by Sir Bernard Fergusson, a Governor General of New Zealand during a visit to Tauranga as ... "the most beautiful haven to ever behold".

Upon the associated land of this incredibly beautiful haven, lived a tribe of people from the time of its initial discovery. These people arrived inside the harbour around 1350 A.D. and have been living in various parts including Mauao ever since. These people have been called Ngati Ranginui the Iwi.

Iwi is the word given to mean a nation of people, a word implying a wide inclusion of people under a single name. This name originates from the canoe upon which one arrives. The name given to an Iwi is usually the name of the oldest son of the reigning Ariki, or the Ariki or Canoe.

Tamatea Arikinui also known later as Tamatea Pokaiwhenua had several wives, some of those include Ihuparapara (1st wife), and Iwipupu. Tamatea Arikinui bore a son to Ihuparapara whose name was Ranginui. This is the Ranginui we speak of by whom this nation began and was named Ngati Ranginui.

Ranginui being the oldest of the Arikinui's children holds the senior male genealogical line and posterity of the Takitimu waka.

Whakapapa of Ranginui

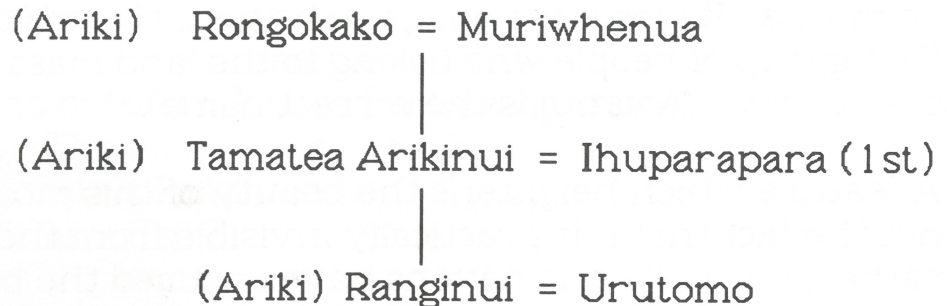


Fig 1 Whakapapa of Ranginui

Through corroborative work between the people of the Cook Islands and the spoken and written word of the Elders of Ngati Ranginui, it is astounding to observe that Tamatea Arikinui was known by many names.

Tamatea Pokaiwhenua was one of them and when Tamatea Arikinui left the shores of the Cook Islands where he was named Tamatea-Amoa, again the same person. Tamatea Pokaiwhenua te Tangata, is the name by which the mauri has recorded the Ariki line.

Ranginui's Arawa Heritage

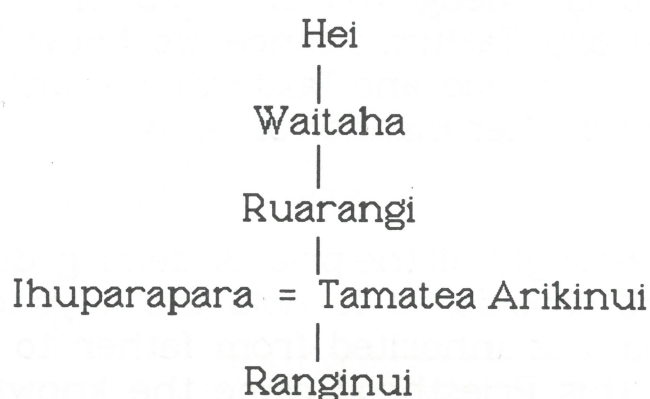


Fig 2. The Ariki line from Hei to Ranginui

Ngati Ranginui's Arawa connection is very important, which acknowledges the maternal line of Ranginui. The Arawa tribes - people are without doubt a god-fearing people as the progenitors of Takitimu were. This genealogy is important to know because Waitaha made a significant contribution and hailed the marriage of his daughter to the Ariki, Tamatea Arikinui.

TAKITIMU TE WAKA

Takitimu is one of the maori Waka about which a great deal is recorded. However, we know very little of how the wakas were built and how they were launched. Because of this 'grey area', we will attempt to ressurect some light on this discussion.

First of all the name. We must realise again that Takitimu was also known as Takitumu. Nevertheless the important thing to remember is that they were the same canoe.

The second bit of knowledge that should be clarified is that there were two migatory Takitimu canoe, we know them as Takitimu the tapu or sacred canoe, and Takitimu the canoe that brought , men, women and other manner of items

Takitimu-tapu brought all the priests, demi-gods and most of all those who were considered to hold the keys to the Priesthood. This Priesthood was inherited from father to son or bearer to holder. With this Priesthood came the knowledge of Karakia (prayers), sacred rites (ceremonies) which could only conducted by these priestly and Godly people. An interesting fact regarding these God's is that they were not to dwell amidst cooked food - their energy was derived from dried fish and other foods or raw fish from the sea or birds from the sky.

Another feature which is confusing is that some say it was double hulled and single hulled. The truth of the matter is that we don't know. This matter is something I will leave to your own judgement.

When giving information as our Kaumatua is about to impart. It is necessary for the progeny to announce his identity to the knowledge about whose history he will utter. That genealogy is what will follow. This is a tradition continued not only by Ngati

Ranginui but by all tribes either before or during a major whaikorero, (speech), or delivery of any kind. If is needful for all gathered, in this case, all who will read, to know where the man, author, or speaker comes from. Manu Te Pere traces his whakapapa to Tahu Pokai. [sic] Tahu Potiki in Fig. 3 and in Fig. 4.

GENEALOGY OF MANU TE PERE

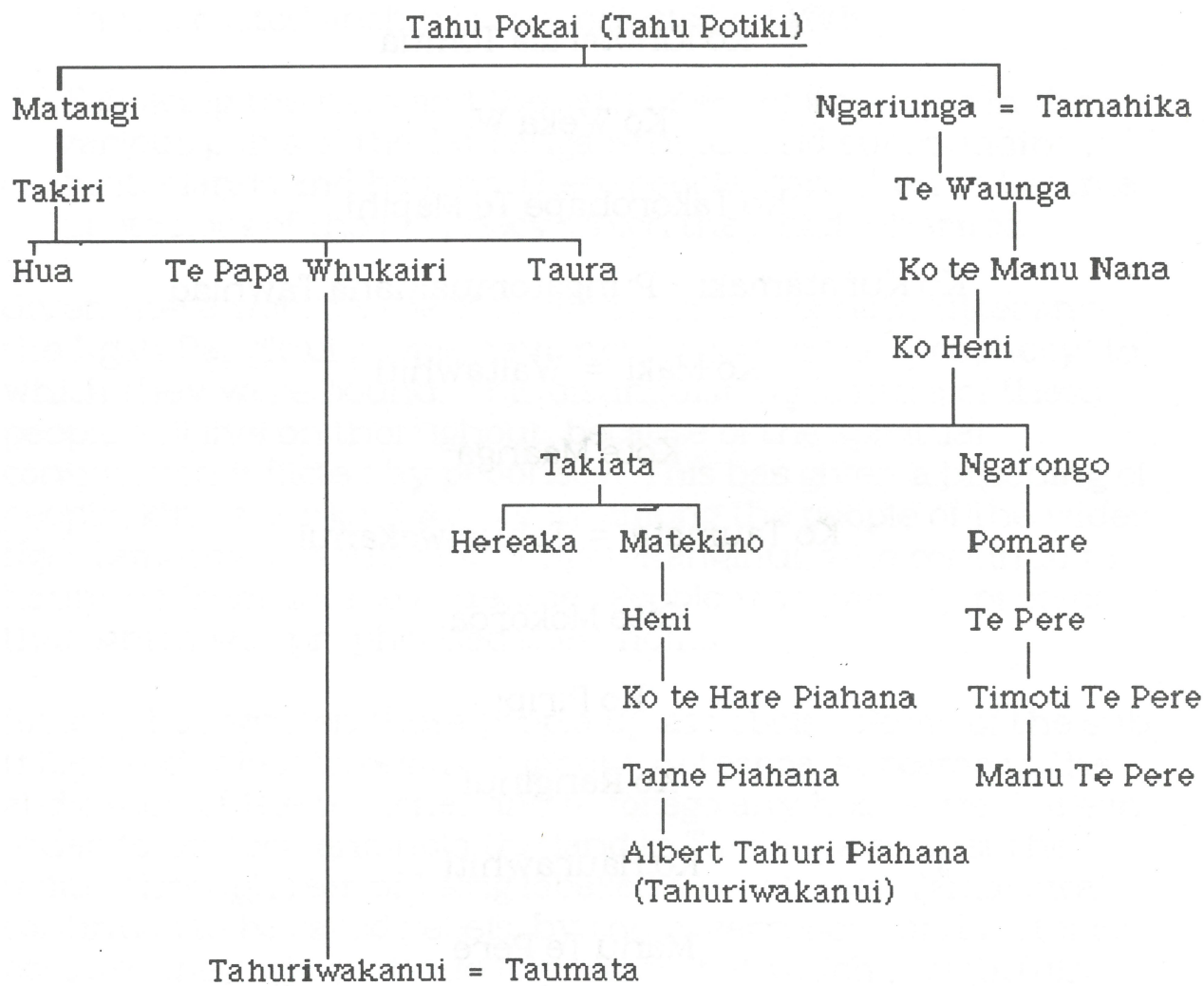


Fig. 3

GENEALOGY OF HAURAWHITI
(Ancestor of Manu Te Pere)

Rongokako

Tamatea Pokaiwhenua = Hingaroro

Kino

Ko Kinotaraia Tomua

Ko Weka W.

Ko Takorohape Te Mapihi

Ko Kuratamaki - Pungatomuainana Tawhiao

Ko Maki = Waitawhiti

Kote Maanga

Ko Taumata = Tahuriwakanui

Kote Mokoroa

Ko Piripi

Ko Ranginui

Ko Haurawhiti

Manu Te Pere

Fig. 4

Manu Te Pere has again clearly identified himself to the Ariki, Rongokako about whom he will soon reveal.

There are a few things which should be clearly stated prior to your reading of this particular history.

1. This story was a prophecy given to the tribes people, priests and gods. (A prophecy to be fulfilled)
2. Certain rites and prayers had to be offered. These were held in the custodianship of the priests and gods.
3. Following the rites and the settlement of its people in the various parts of the Tauranga isthmus and surrounding hinterlands and havens, these people were then to become protectors of the prophecy which they had inherited.

Given these words to be of profound and prophetic utterance, the Ngati Ranginui people have not forgotten the 'prophecy' to which they were bound. This distinguishing feature of these people will live on throughout, because of the spiritual connotation inflicted by prophecy. This has given a breeding of people, kind after kind especially among the people of the wider Ngai Tamarawaho subtribe of Ngati Ranginui, who continue to haunt us from decade to decade. People who merely protect that which was prophesied their home.

History has written these people up as rebels. Some of the subtribes and other tribes throughout Aotearoa surcame to the abdication of the trenches and to forego any hostile venture in order to protect, and hold the land in Tauranga against the militia through fear of being labelled a rebel. Ngai Tamarawaho continues to be called rebels, by the government and historians because they will continue to protect that which is rightfully theirs. Seeing things in this light one may become more sensitive and feel the delightful simplicity and deep implications of their story which you will read, keeping in mind there being nothing but a story to believe in before arriving at the landplace

which will fulfill prophecy and settle a people for time on this planet.



Mauao. Takitimu's sacred mountain in the waters of Awanui



Takitimu rowers practising on Te Awanui

Na Korero Ote Waka nei O
Takitimu

The Story of the Canoe
Takitimu

Ka takoto te whakaaro ia Rongokako raua ko tana tamaiti Tamatea Arikinui. Ki te hanga waka hai rerenga mai kitiri tiri ote Moana kite Whenua e taungiana ete Kopurangi ki Aotearoa. Te Whenua ikitea e Kupe me ngake.

It was realised at this time that a decision was to be made by a priest called Rongokako and his son Tamatea Arikinui, to build a canoe to travel from a place called Kitiritiri across the great waters to Kohurangi in Aotearoa. The land that Kupe discovered.

Ka karanga tia e Rongokako nga iwi kia hui mai. Ko te whakaaro kia kimihia tetahi rakau hai hanga waka hei rerenga mai ki Aotearoa nei.

Rongokako the chief called his people together, that together they should search a log to build a canoe to travel to Aotearoa.

Ka whakae tia ka haere kite kimi Rakau kaore ekitea he rakau irunga ite whenua of Rongokako raua kotana tamaiti.

It was agreed unanimously to find a log, however at the time they were unable to find anything suitable on the land of Rongokako and his son.

Ka rongoa Waitaha kai te Whakatakoto a rongokako raua ko tama tamaiti ko Tamatea Arikinui a kai te kimi rakau hoki tahi ki poroakitia atu kia haeremai kia ia.

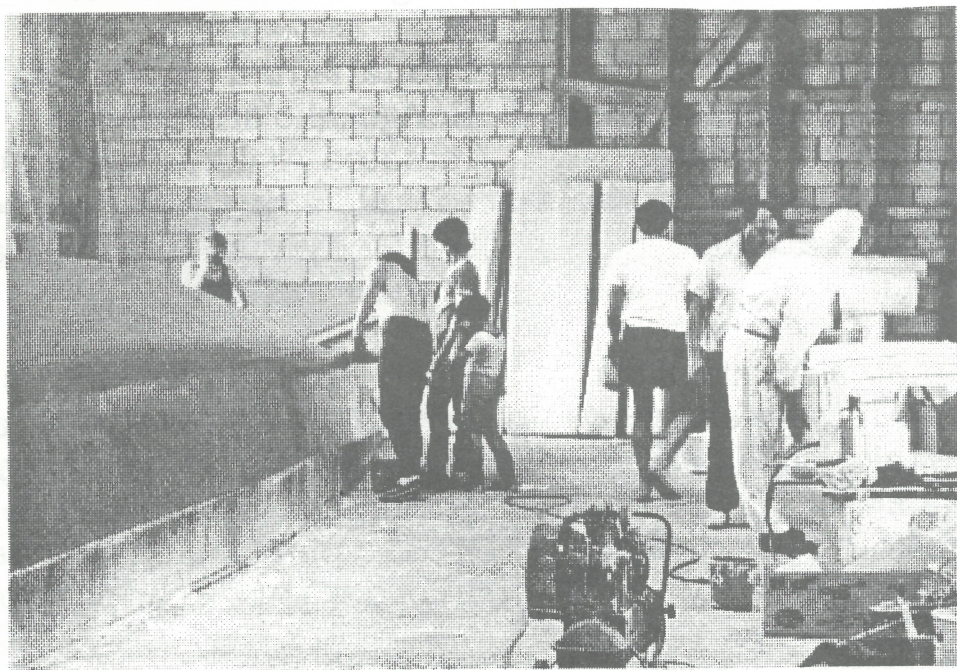
Waitaha had heard that Rongokako and his son Tamatea Arikinui were about to build a canoe and asked that they visit him (Waitaha) at their leisure.

Ka tae a Tamatea Arikinui kia Waitaha, te Kupu a Waitaha. Tikina e koe taku rakau a Puwhenua hai hanga waka hai rerenga mo kotou iwi ki Aotearoa.

Upon Tamatea Arikinui's arrival to visit with Waitaha. Waitaha uttered that Tamatea Arikinui was to fetch the log from a place called Puwhenua in order that a canoe could be



Puwhenua design panels



Gel coating process of Takitimu Waka

Ko te take i haotu ai e Waitaha
he whakaaro ki ana mokopuna
kia Ihuparapara raua ko tana
taina ko Iwipupu i moe nei ia
Tamatea Arikinui.

Na hei ka puta ki waho
Ko Waitaha
Na Ruarangi ka moe ia Te
Moana kauia
Ka puta ki waho
Ko Ihuparapara
Iwipupu

Kotahi kotikina te rakau nei a
Puwhenua. Ka w hakahinga tia
hemea kerī nga pauaka kia ata
haere ai te hunga kia kore ai e
pakaru te rakau kahinga kiraro
tapahia tuputane me te
me te kauru.

Ko nga tohunga na ratau i
whakahinga i anei hoki te waka.

Ko Ruawharo = Huitangiora
Ko Tupai = Wharaurangi
Ko Taikehu = Tenakura-
kautawhaki
Ko Pawa = Te Kaukau
Ko Kahupara = Matangireia

built to convey their iwi to
Aotearoa.

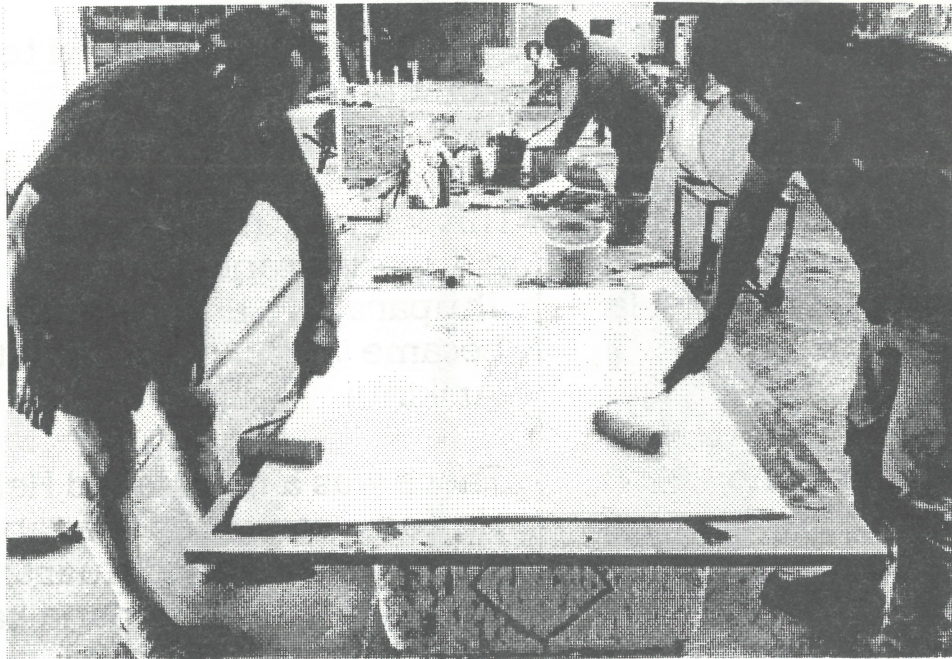
Waitaha's reason for offering
this log was that it was to be a
gift to his grandchildren
Ihuparapara and Iwipupu who
became the wives of Tamatea
Arikinui.

There was a man called Hei.
He had a son called Waitaha.
He had a son called Ruarangi.
He was wed to Te Moana kauia.
Together they had two
children. Females, raua ko
Ihuparapara and Iwipupu.

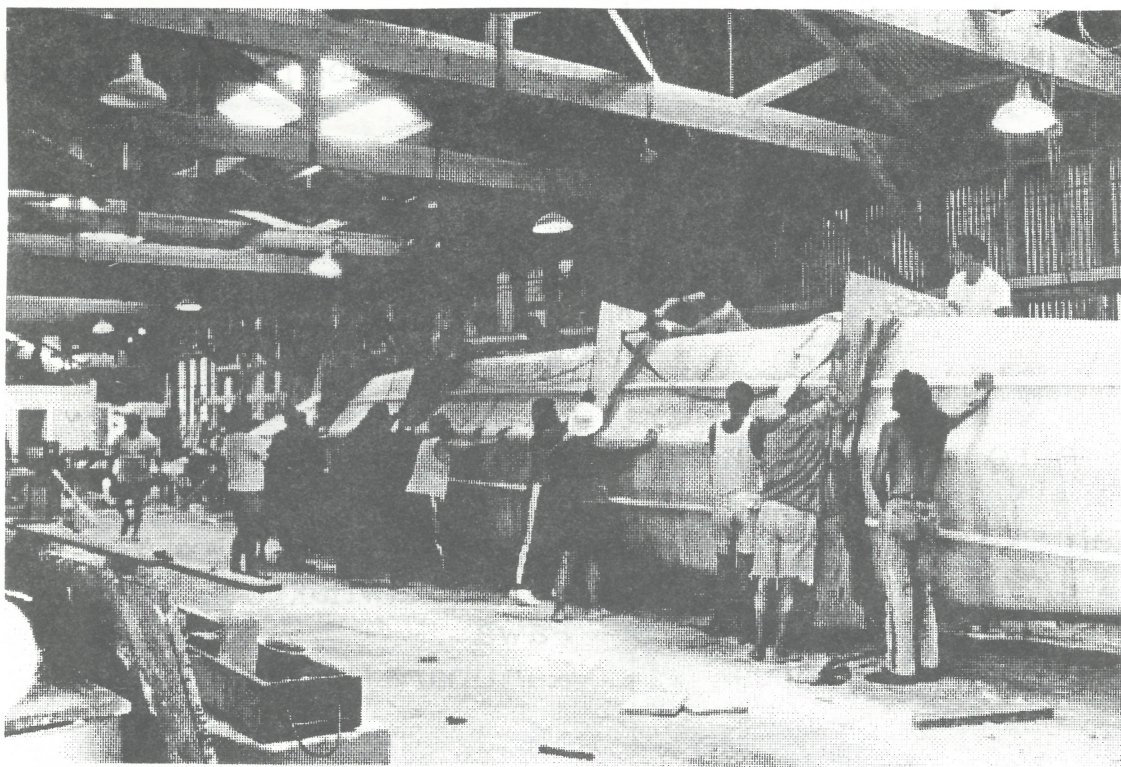
This log called Puwhenua
was finally fetched. The tree
was dug out from the roots so
that it would not break. When
the tree fell they began
cutting the log from bottom to
top.

The names of the priests who
fell the tree Puwhenua and
built the Waka were: viz

Ruawharo = Huitangiora
Tupai = Wharaurangi
Taikehu = Tenakura-
kautawhaki
Pawa = Te Kaukau
Kahupara = Matangireia



Laying fibreglass. Wesley Dixon (left), Tiki Simeon (right) and George Mahuta (centre)



Pulling the Takitimu plug off the mould

Ko nga toki tapu a Tamatea
Arikinui ko Awhiorangi.

Hei toki koti koti e nei i nga
ngaru tupe or te Moana Nui
Akiwa.

Ko te karakia tenei tanga o te
Waka.

Tamatea Arikinui's sacred axes
were called Awhiorangi and
Whironui.

With these sacred implements
he sliced the waves of the
grand Pacific Ocean.

Here now is the prayer uttered
for the opening ceremony of
the Waka.

Karakia tenei tanga Ote Waka

Tahi (1) Tenei au haere mai te akaakanui
Tenei au haere mai te akaakaroa
Tenei au haere mai te akaakana ito matua
Take take te waiora
Ki tenei tama nau e io tikitiki orangi

Rua (2) Tenei haere mai te akaaka matua
Ki enei tama tipua
He tama tawhito
He tama Atua
He tama Atua
He tama nau e io Akaaka

Toru (3) Tenei au te hapai ake nei i aku toki
ko wai aku toki
Ko HUITERANGIORA
Ko wou aku toki
Ko WHARAURANGI aku toki
Ko wa aku toki
Ko te IWI ARONA aku toki
Ko wai aku toki

Wha (4) Ko te KAU-KAU aku toki
Na wai aku toki
Na TAWAKI aku toki
Na wai aku toki
Na ratau aku toki
Na wai aku toki
NA RATA ITE PUKEKENG
NA RATA ITE WANANGA
He toki TIPUA
He toki TAWHITO

Rima (5) Hapai ake nei au i aku to
He toki aha aku toki
He toki topetope i te Waonui a Taane
He toki Whakahekenga ki raro
He toki tipua
He toki aronui
He aha aku toki
He toki tanei i toku waka ia Puwhenua

Ono (6) He waka aha taku waka
He waka tapu taku waka
He waka aha taku waka
He waka atua taku waka
He waka aha taku waka
He waka wawahi i te tua hiwi o Hinenui Moana

Waru(7) Ko wai taku waka, Ko TAKITIMU taku waka
He waka aha taku waka
He waka tangata, He waka Ariki
Hei waka ki Aotearoa
Ki te take Whenua ai

This Karakia is set in six parts, each part revealing the nature and features of the Waka. This kind of karakia is one that would be uttered in recitativo style. That is half sung and half spoken. It could also be presented in a manner where the tohunga would chant and those gathered would represent the people and the chant would proceed in antiphonal style. eg. The Tohunga would chant 'Ko wai taku waka' and the people will chant 'Ko Takitimu taku waka' as the answer to the question. Also it would be interesting to note that each verse could be repeated reaffirming in essence each stanza.

The first verse basically is a chant to the beginnings of the tree.
Verse 2 - A chant bridging parent growth to the new creation and purpose and service it will provide.

Verse 3 - Names of other sacred axes were given.

Verse 4 - Asks and answers, to whom do these axes belong and those names are given.

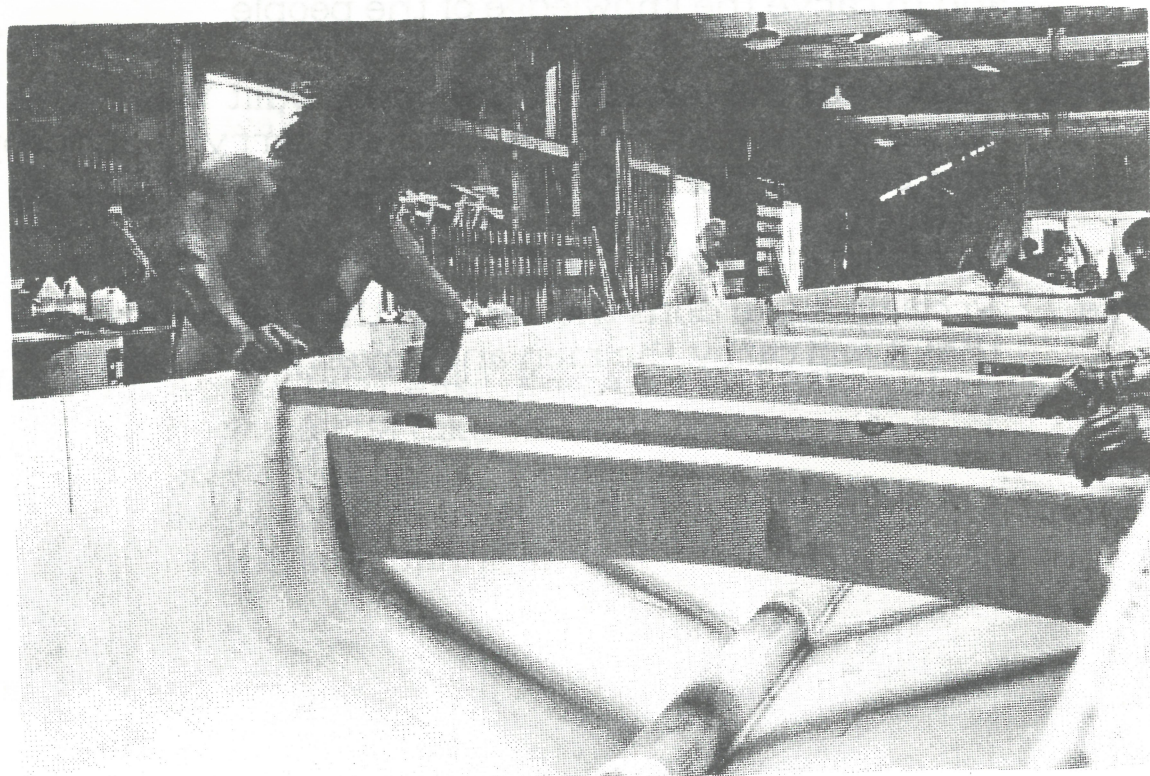
Verse 5 - Exclaims what are my axes for, the answer enunciates things as shaping the wood, cutting wood and to carve the knowledge of the people.

Verse 6 - Expounds the mission of the newly built Waka. This canoe will be a sacred Waka and will carry Godly people and priestly men and will travel to Aotearoa to seek new land.

Verse 7 - Proclaims and dons the name of the Waka and again that it will carry the men and royalty to Aotearoa.



Continued instructions given to rowers by Jack Thatcher and Wesley Dixon



Putting into place the thwarts and seats

Ka oti te tarai o Takitimu.
Ka toia Ki Pikopiko i whiti ki
reira tau ai ka tata ki te ra e
how mai ai a Takitimu ka to
noa nga tohunga. A
Ruawhara raua ko tupai, kia
kite karakia haere ki te
karakia kia wa ai te Marangai
huri hia ai Te au O te
moana. Hei Naka mana tenei
ite waka o Takitimu.

Ko te ingoa o te hau karakia
tia ai ko Tawhirimatea ko te
karakia tenei.

Upon the completion of the
Waka Takitimu, the Waka
was towed to a place called
Pikopiko- i- whiti. As they
neared their arrival at the
predetermined place the
Tohungas, Ruawharo and Tupai
were invited to begin the
sacred rites to halt the storms
and all forms of ill- weather so
that the bow of the Waka could
turn toward the open sea in
order to begin its journey to
its destination.

This now is the prayer to the
overseer of the winds who
will assist the Waka along its
journey.

Karakia kia Tawhirimatea

Tenei au! Tenei au!
Kei te uru-urutipua
Kei te uru-urutawhito
Nau e Taane matua

Ite pu matua ite take i te toi
huawera matua i te aratia-tia
Ki unu O mauoao
Whai ake nei

Whai ake nei au
Ki te whai ko puororangi
Unuhia to puru O hururangi e
Kia puta mai koe tuatea tuapou
tuataatua Taniwanaiata

Tahuna te ahi
Ko te ahi kapakapa
Ko te ahi rererangi
Ko te ahi tikawe
Ko te ahi torotoro
Hei ara atu mou e tawhirinuku e Tawhirirangi
Tenei te ahi na Titimatanginui Titiparauriuri

Tenei te ara ki te Ihuwhenua Ki Aotearoa
Ko te au kume
Ko te au rona
Ko te au papa
Ko te tarere
Ko te ao Hokai
Ko te au tipou
Ki te matawhenua ki Aotearoa
Poutini Poutaka kite Ihuwhenua i Tiritiri O te moana ki Aotearoa
ai ooo

Ko te karakia imua o te Rerenga
mai o Takitimu.

The invocation to the arrival
of Takitimu.

Te karakia Imua O te Rerengamai O Takitimu

Ko wai taku tapuwae
Ko te tapuwae O
Tuhoronuku O Tuhororangi
Tenei au to tupe atu nei I taku tapuwae
Ko te tapuwae O nga Atua
 O Kahukura
 O Tamaiwaho
 O Ruamano
 O Hinekorako

Ki te mata whenua ki Aotearoa, i tiritiri O te Moaua

Ko wai taku tapuwae
Ko te tapuwae O tumata kapa
Ko te tapuwae O tumatauenga
Whakahoro na i tawhiti rangiuru
 I Tawhiti Rangiewa
Tenei au te tupe atu nei, itaku tapuwae
Ko tapuwae o Tangaroa whakamau tai O tangaroa
Ko te tapuwae O Uenukurangi
Ko te tapuwae o Tutara Tauika
Homai kia tata
Homai kia piri
Tenei taku waka he waka tapu taku waka
Ko te waka o A whiorangi

Ko te waka O Te Whironui
He waka tapu taku waka
Ko wai taku waka
Ko Taakitimu taku waka (ibid)
Ko te waka O Tamatea Arikinui Oi ooo

In the case of each of these karakia they have proclaimed the function and order that is appropriate to Tawhirimatea in relationship to the journey. Tawhirimatea the God of the winds became in effect the power by which Takitimu could move and be manoeuvred across the vast ocean.

From the karakia regarding Takitimu's journey the verse reveals the names of some of the gods who travelled and to sees to the basic mission of the Waka. This mission was to seek new lands in Aotearoa and to take note of certain land marks that would confirm the prophecied place.

Those gods include, Kahukura, Tamaiwaho, Ruamana and Hine korako. Other spirit-gods include Rongomai, Tuhinapo, Tunui-a-te-ika. The god Ruamana is sometimes known as Ruamano. These spirit gods represent celestial phenomena according to Best. Some of these include meteors and rainbows. Because of what these gods represented their so-called devine purpose for the journey, their offering service was remarkably tapu. They were not to be in the presence of cooked food, this was accorded to be of the most polluting effect upon the gods.

Perhaps the greatest of all gods is that god considered the supreme being. The creator of all. No symbol exists for this god. i.e. The god Io is called Io.

Other gods who travelled included Arai-te-uru, Hinekotea, Hine makehu, Harua-tai, Hinekorito and Hinehuru-huru.

Arai-te-uru was a sea god. Hinekotea, Hinemakehu and Hinekorito were women (moon maidens). By this we can assume

women were gods too. More so women travelled upon the sacred Takitimu. To continue you will have noticed the names from the text of the karakia as Tutara kauika and Te Wehenga-kauki. These names represented ocean monsters such as octopus and whales which surrounded Takitimu in the water, whose service was to guide, precede and follow this sacred Waka through the Pacific unto the head-land of Aotearoa. Many exciting stories have been told of the amazing assistance given by these monsters of the sea. Meanwhile every god was designated a certain phenomenon Hinekorako a woman personified the moon. We can only assume that this goddess had knowledge of the tides and to know when it was best to fish for food. By this phenomenon she was able to provide those things usually associated with womanly craft.

The text further indicates again that Takitimu carried sacred people and sacred axes and names them again.

Ka tahi ka utaina nga haumi
tokotu nga koraha nga
tokowhiti nga hoe nga
rauawa me to tauihu. Nga
hoe tapu o Takitimu.

The time came to prepare to board. They placed the mast, the floor grating, oars and the sides were attached, the bow firmly in place. Here are the names of the sacred oars that rowed Takitimu.

Ko Rapangaite ata Rangi
Ko Rapangaite ata Nuku
Ko Manini Kura
Ko Manini Aro
Ko Tangite Wiwini
Ko Tangite Wawana

I mua ote hoenga mai kou
tikina nga atua ara a.
Kahukura, a Hinekorako, a
Hinehuruhuru, a Tamaiwaho
Tunui-te-Ika, a Rongomai,
a Ruamano.

Before they rowed inward they called the Gods to assemble. Those that assembled included Kahukura, Hinekorako, a Hinehuruhuru, Tamaiwaho, Tunui-te-Ika, Rongomai and

Ka utaina nga tangata, me nga
wahine tamariki hoki.

Ruamono. (Ruamana)

Then the men, women and
children boarded the Waka.

KARAKIA (continued)

He aha te ngarahu
He ngarahu kauri
Kia whakatae ranitia rere te nehu
Rere ki Tangata koia na tena
Marangai, Marangai
Marangai ka ruia
Marangai eke aha
Koe ite ihu o Takitimu
Kia haramai te katau e haua hau
hau ariki
He kura, He kura te wiwini
He kura te wawana
Ki tua o Rehua ki tu
ki tua o re Ao
Ki tana Whaia ma kau
Kei kite mai te keke te ara mai te ara
He manu Whaka tauki ano ra
Te Manu nei ote Kotare, kotare, Kotare
e whai atu ana ki rongo
Ko tu e rongo
Ki taha maui
Waiho ito nui
Waiho ito roa
E tunumia, E turawea
E tupakauroro
Whakahoki nuku
Whakahoki rangi
E taku tamaiti
E tu e tane kairia



Master carver Tuti Tukeokao carving Taurapa with assistant David Sullivan



Robert Fraser carving final details into the steering paddle

This karakia basically considers the performance of the waka during its journey upon the waters.

Ko Takitimu i umai ki
Tauranga.

I u mai a Takitimu ki
Tauranga nei ka noho a
Tamatea pokai whenua
Me tana whanau i Papamoa
Kei reira tonu to ratau itenei
ra. Ko otira to mahinga ika
ko awhio to maara.

I haere atu A kahungnunu
pamoa noho rawa mai ute
maara kumara I haere ake
Kahungnunu I Papamoa
noho rawa mai ite Tairawhiti.
tupu nga uri O Tamatea
Pokaiwhenua ka wehe haere
ite whenua. Ka hanga I o
ratou pa. Kanoho A Ranginui
Ki Pukewhanake.

Ko te Aronga nui Ka hoe mai
a Takitimu.

Ko te karakia rerenga mai.

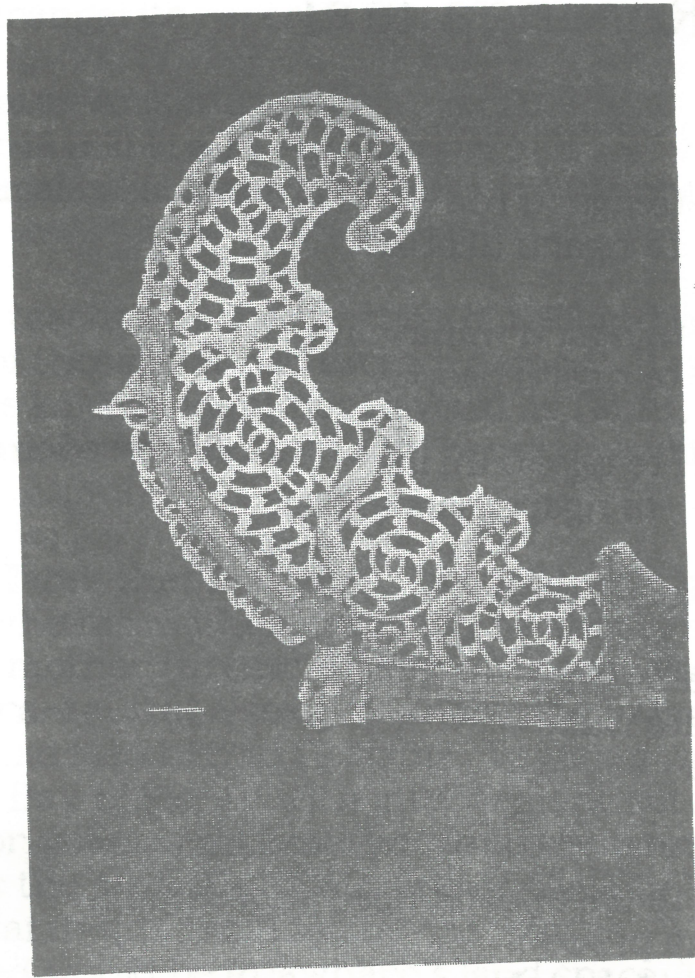
The arrival of Takitimu in
Tauranga.

Takitimu landed in Tauranga
and Tamatea Pokaiwhenua
remained with his family at
Papamoa. Some of their
human remains are still there.
Otira is where they gathered
fish. Awhio is where their
gardens flourished with
kumara.

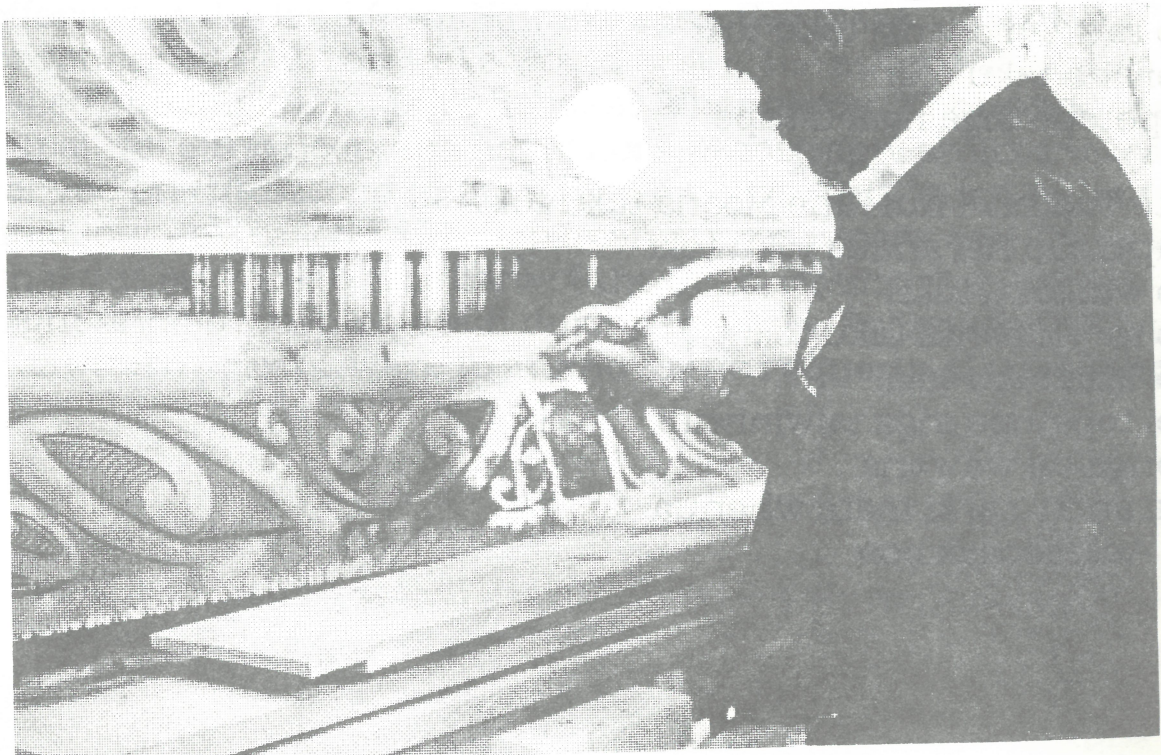
Kahungnunu departed Te
Papamoa from the kumara
gardens and settled on the
East Coast. Tamatea Pokai-
whenua's decendant
separated to various parts of
the land. They built their
homes and Ranginui stayed
at Pukewhanake.

The directions that Takitimu
should row.

The invocation to the
journey.



Takitimu's tauihu



Morris Wharekawa stain-spraying the original Puwhenua pattern

Karakia Rerenga mai

Wairea, wairea te ngaru roa
te ngaru tiketike

Wairea, wairea te ngaru wanawana
te ngaru paepae

Wairea, wairea i te ngaru ihi ihi
te ngaru haere rua

Hapai ake nei au i taku hoe

Ko rapangaite ata rangi
Ko rapangaite ata nuku
Ko manini kura
Ko manini aro

He hoe atua no te toirangi no nga rangi tuhaha
Nau ki enei tama pi ooo
Hapai ake nei aui take toki
Ko wai taku toki
Ko te Awhiorangi taku toki
Hei aha taku toki
Topetope inga ngaru tupe

O te Tua hiwi nui Hine Moana taku toki
Hapai ake nei ahau i taku toki
Ko wai taku toki
Ko te whironui taku toki
Hei aha taku toki
Hei topetope inga taiwiniwini
I onga tai wawana
Kia an atu ai ki mata whenua
Ki Aotearoa oi ooo

Ka pai te marangai ite rerenga mai o Takitimu ki Hawaiki ara I
Tahiti

Ka tu a Tamatea Arikinui

Ka mau ki tana toki ki a Te Awhiorangi

Ka tahi ka karakia kia maea ai te Waka i te tupuhi.

This karakia teaches us the function of toki and hoe and speak specifically of those that had sacred-names. It is interesting to note that the karakia identifies Hawaiki as Tahiti, both being the same place, more specifically Tahiti being Hawaiki.

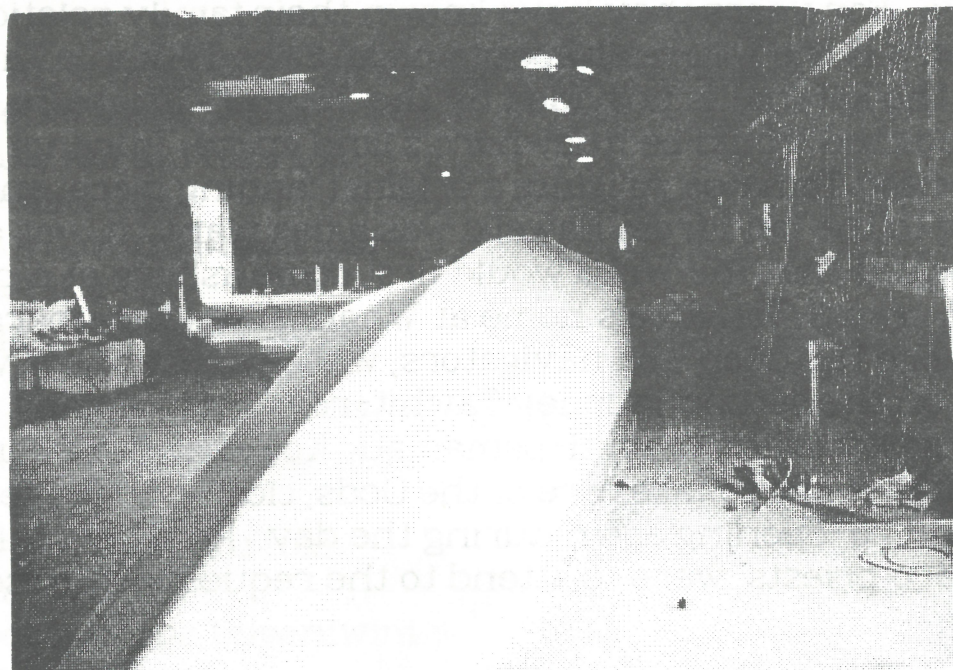
It was from Tahiti that Ruawharo brought with him his offering to the land who his mother predicted he should stay. Ruawharo's mother further predicted that a whale (this could well be Tutara-kauika) a sea god whale who journeyed with, Takitimu would lead him to Te Mahia. Te Mahia was a landing spot south of the Bay of Plenty with attachment between Huria and Te Mahia. For years they have known their family relationship. Ruawharo is the whare at Opoutama and like Te Mahia, Tauranga enjoys the kai that is provided by the Moana. Where Te Mahia was predicted would be Ruawharo's land space, Titirangi was prophecised Tamatea Arikinui's original landing place, and his offering to the land from Hawaiki was a flax plant. It was also prophecised that the Waka would first come ashore at a place called Titirangi, Tamatea's home at Whangaroa. Kohupara and Tupai were the deep-sea navigators, whose apprentices were served on the second journey Tawhit-roa. This journey was the final journey called Tawhiti-pamamau. Kohupara and Tupai's final duties were to take care of the Gods, closing their vessel at night and re-opening again during the day. Rongopatahi and Ruawharo priests were to attend to the requests of these gods.

Ko Kinonui, ko Heremanuhiri inoho ki Maunganui. Ko Kinomoerua inoho ki Matuaiwi, ko Kuraroa ki Otumoetai, ko Te Kaponga ki Tutarawananga ki Poike.

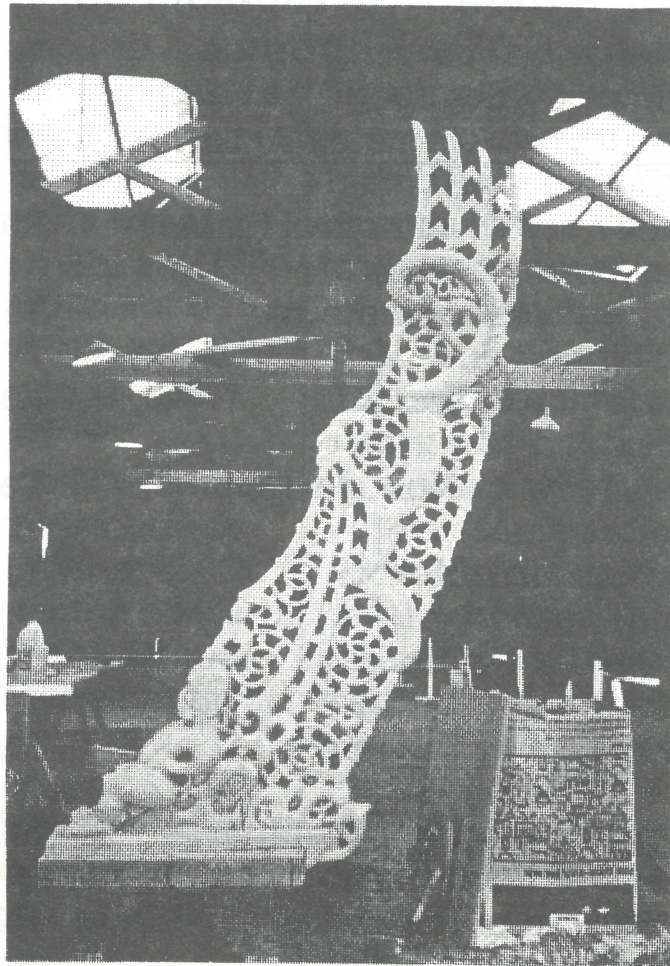
Kinonui and Heremanuhiri will reside on Maunganui and Kinomoerua will reside at Otumoetai and Te Kaponga will reside at a place Tutarawananga at Poike.

The translation designates people to the place they should reside. All of these place names are familiar to the Tauranga area. Some of the names of the ancestors would likewise be held in the minds of many Kaumatua in Tauranga.

The following chart will assist you in seeing the family lines to these important tupuna which the text mentions.



The Takitimu mould



Completed Taurapa



A group of Kaumatua who assembled for karakia of the building area of Takitimu - old Tauranga Wharf Warehouse

Genealogy of Kinonui, Kinomoerua, Kuraroa Te Kaponga.



Fig. 5

Tera tetahi korero i te Tairawhiti. He haerenga ki te pakanga. Ko tana ope Hokowhitu tangata he Hokowhitu kuri. Ka tae atu ki te Tohunga e mahi ana i tana whare ka titiro atu a Ranginui ka mea atu kai te he te mahi a te tohunga.

Ka hoki te korero kia Tamatea a Moa. Kei te whakahetia te Whaka mahi o te Whare. Ka korero atu a Tamatea a Moa, te whaka he mai ano whiua ki te toki ki aia mana hei tarai

Ka puta mai ano te whakahe kotahi Whiuiua atu te toki. Te mahaotanga atu o

Ranginui E wha nga heke ite Tarai tanga = ka oti. Ka tanoa atu ano he kaho kia hoatu ka hopukina atu e Ranginui kaore iroa kua oti, ka haere atu a Tamatea A Moa ka kite Ranginui No muri ka tae mai a Ngaiterangi no roto i nga Pankanga o ana wa Ka wehea nga whenua, Ngaiterangi ki te Moana, ko Ngati Ranginui ki te Tuawhenua.

There was discussion in Tairawhiti about going to war with a group from Hokowhitu with dogs from the same place. Upon arrival at the Tohunga's whare under construction, Ranginui took gaze at the Tohunga. At that time he told the Tohunga that what he was doing was not correct.

The word was heard by Tamatea A Moa (same as Tamatea Pokai whenua) about the workmanship on the house. Tamatea A Moa ...said that if they disagree a second time they were to throw their axes which would curse them.

Upon the ensuing dissension the axes were thrown down. Ranginui tried after four times. It subsided. They were told

again, and a baton was given by the Tohunga which was gracefully accepted by Ranginui. Not long following this, the dissension ended. Tamatea A Moa went to see Ranginui. After this Ngaiterangi arrived in Tauranga from their wars at that time.

The lands were seperated. Ngaiterangi to the sea and Ngati Ranginui to the headlands.

wahi i Mahia ai a Takitimu
ko Whangara i Hawaiki.
Ko nga rakau whaka airo he
he Harapepe he rakau
mama he ngawari hoki.

Ko te Whare wananga a
ratou i Hawaiki Ko
Whakamoeeariki
Ko te wahi i hui a ratou Ko
Titirangi i Hawaiki

Ite taenga mai o Taakitimu
ki te Waka pu i Tauranga ina
ra i te Maunganui kai reira
tekohatu ko Tiri kawa te
ingoa ka purua E Tamatea
Pokaiwhenua.

Tama Mana ki raro a
Uenukurangi kei reira Ka
pakaru mai nga marangai
tohu tenei kua mate he
Rangatira.
I konei ano hoki ia ratou e
mai ana i waho ka kite
mai a Tamatea Pokaiwhenua
i te Maunga ka tapaina e ia
ko Puwhenua te ingoa hai
whakamahara tainga mana
kia Waitaha i Hawaiki Kei
Oropi tenei maunga.
Hei tahoka tenei mana kia
Waitaha I homai ra ite
rakau ia Puwhenua i

Takitimu was built at
Whangara in Hawaiki.
These beautifully carved
wood pieces were Harapepe a
weightless soft wood which
thoroughly complimented the
building.
Your house of learning in
Hawaiki was called Whakamoeeariki

The place you gathered together
in Hawaiki was called Titirangi.

In the days of Maunganui when
the Waka Takitimu arrived at the
entrance of the Tauranga
harbour there is a rock.
Its name was given by
Tamatea Pokaiwhenua called
Tirikawa.

The powers from the deep, under
the direction of Uenukurangi
began to part the clouds and he
heralded the storms as if the
passing of a great Chief.
At this particular moment
following the subsidance of the
storm the Waka rowed forward
Tamatea Pokaiwhenua beheld
the mountain in the direction
of Oropi and called it Puwhenua.
This name was given in
rememberance of Waitaha
in Hawaiki.
This pronouncement gave
honour and power of deep

Hawaiki hei hanga i te waka hei
ia Takitimu.

Hei waka u tenei korero I tau
kea Takitimu ki Tauranga nei.

Ko nga whetu i taki mai ai ia
ratou mai i Hawaiki ki
Aotearoa nei i te wa e po
atarau ana ko te Huihui O
Matariki ka kitea tenei i
Hawaiki. Ko te whetu aratou
i whai mai ai ki Aotearoa. Ko
te Whaiatitipa.

Ana komutu tenei korero o
herenga mai o Takitimu.
ki Tauranga.

The following are the names given to the thwarts fixed to
Takitimu:

1. Te Ra-kura - nearest stern occupied by three priests
Te Rongo-patahi, Ruawharo, Tupai
2. Te Paerangi - next going forward
3. Te Paetaku etc.
4. Rakau-anoamo occupied by Kahu tuanui, Hape-ki, Tuarangi,
and Taikehu

significance for Waitaha in ia
that he named Puwhenua the
log from which Takitimu was
built.

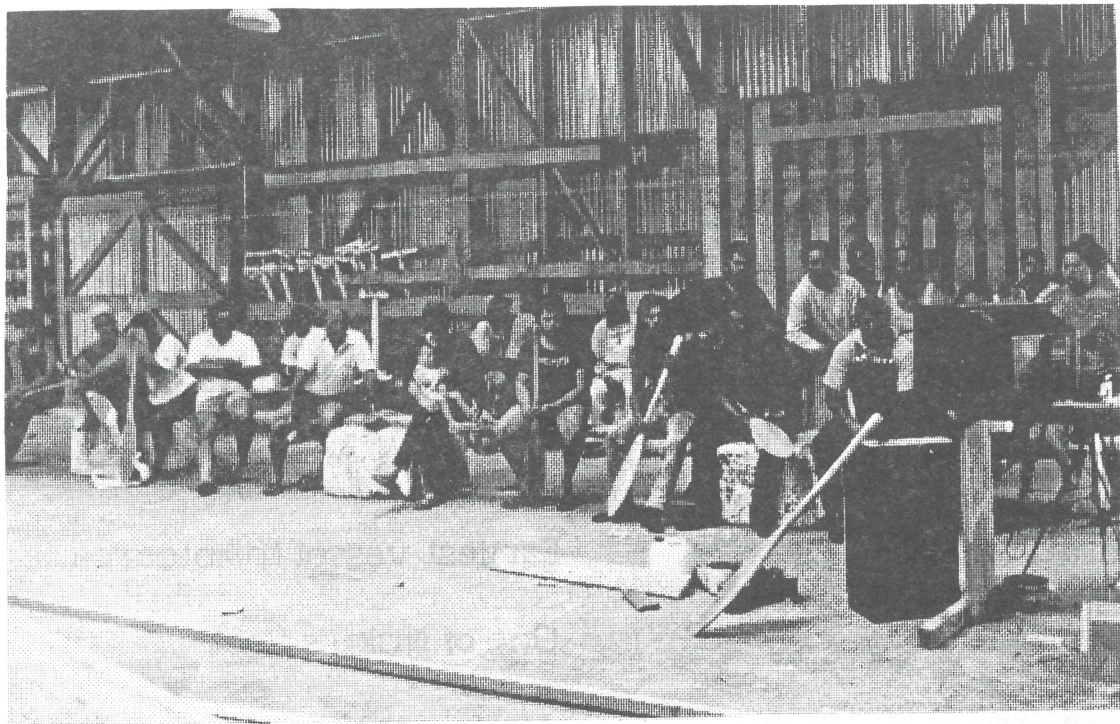
So this is the story which is
told in history of Takitimu's
journey to Tauranga.

It was the stars that guided
the waka to Aotearoa. The
early morning star called
Huihui O Matariki they saw
from Hawaiki. It
was the star called
Whaiatitipa which lead the
waka on its final stages to
Aotearoa.

And this ends the story of
the journey of Takitimu to
Tauranga.

5. Rakau whatawhata. Occupied Tamatea kota Captain
6. Te Pia-tangi-rere
7. Maire-kura, occupied by kohupara
8. Te Ata-a-kura
9. Manutahi
10. Maire-hau
11. Te Puwhenua
12. Paekawa
13. Reremoana
14. Tiritiri o te moana
15. Rukumoana
16. Aotearoa
17. Horonuku-atea
18. Horonuku-rangi
19. Ahuahu
20. Maui taha
21. Maui pae

There are some names which have been lost, however we know that the original number of thwarts was about 25.



Takitimu rowers prepare themselves by watching other rowers on a presentation



Practising their 'hoe' movements

List of other unfamiliar canoe names that journeyed to Aotearoa

Arai-te-uru	Crew settled in the South Island Name of a god who travelled with Takitimu.
Aratau whaiti	Earliest vessel to Aotearoa.
Houana, Te	One of Nuku's fleet
Kahutara	Mouriuri aborigines
Karaerae	Landed at Waipiro
Mahuhu	North Auckland District
Mamari	North Auckland District
Mapouriki	
Matahorua	Kupe's vessel
Nukutere	Landed at Waiau / Opotiki District
Okoki	Mouriuri aborigines
Oturereao	Settled at Ohiwa
Pacpae ki Rarotonga	Toi's vessel
Puketea-wainui	Vessel of Ruaeo settled in Bay of Plenty

Rangiahua	
Rangi-matoru, Te	Settled at Ohiwa
Ririno, Te	
Taikoria	Mouriuri Aborigines
Tangi-apakura	A double-hulled canoe, one of Nuku's fleet
Tawiri-rangi	Vessel of Ngahue, companion to Kupe
Tuwhenua	"Proper name - Moe te karara or Te Riukakara
Waimate	A double-hulled canoe, another of Nuku's fleet.

NAMES AND PARTS OF MAORI CANOES PERTAINING THERETO:

Ahi pua	- Fireplace in the canoe.
Ama	- Outrigger
Aupouhamu	- Extreme rear of bow
Tauaro	- Stern
Henga	- Upper edge of gunwhales
Hihi	- Curved wands or rods projecting from prow.
Hirau	- paddle (hoe)
Hoe Matua	- Controlling Oar
Ihu/Ngongohau	- Bow of a canoe
Kaiwae	- Grating or flow
Karaho	- Floor of canoe (karaha)
Kei	- Stern
Kiato	- Thwart
Kohiwi	- body of canoe
Koneke	- Carving on bow
Kou/Puhi	- Bunch of feathers on Stern piece.
Māhē	- Sea-anchor
Urunga	- Steer oar (hoe Whakatere)
Urungi	
Whariu	- Space between thwarts
Hukere	- Vigorous strokes

Iho	- Principle person on Waka
Manaia	- Carved design on top-strakes
Marohi	- Single canoe
Matatara	- Prow of canoe hull
Pahoho	- Punting pole
Papawai	- Outer surface of botton of canoe
Parata	- Carved design on underside of Prow.
Pohinikini	- Carved design on en of paddle handle
Puhi kai ariki	- Top feathers
Puhi moana ariki	- Botton feathers
Takiato	- Cross-supports of the Koraha/Koraho/Raho
Tata/Tawa	- Bailer
Tungauru	- Platform at the stern used for seat.
Kai hautu/kai tuki	- Fugelman
Kaumoana	- A mariner
Korope	- Turn canoe using paddle reaching out and drawing the paddle towards the side.
Rautu	- Sharp keel
Tirau	- Draw canoe sideways with paddle.

NGATI RANGINUI - THE PEOPLE AND THEIR LAND

The absence of the light on Ngati Ranginui and its people has caused much concern amongst its Elders and also those who keep the fires burning—for someone like myself to come home to. Ngati Ranginui Maraes have gone from strength to strength, adorning their tupuna with beautiful Whakairo (palaces) and other worthy structures to represent some of the names we have already discussed.

In a way the connections between the hapu's, the reaching out of hands to one another, the unknown but deep feelings of attachment, the acknowledgement of things done together in the past between one another and the spiritual connection, have only been in the form of whakapapa and beautiful buildings. The people connections, the living connections is the part that is baffling to the young people, reaching out for a positive and meaningful identity with one another. For many years there seemed to be an apartness, a separate identity, a complete lacking of whananui ties. Many of us went to schools, colleges and Universities both in New Zealand and overseas not knowing where and who we came from. The relationships between hapus was something not too often talked about, written or acknowledged:- this is the light that has been absent, lacking or in some cases perhaps suppressed through a web of fear that it may hurt, and possibly surcumb to some serious questions of authenticity.

Connections in Ngati Ranginui were given the sporadic spotlight through the thirties to the sixties but those illustrious of our forebears: Mr Ike Tangitu, Dr Maharia Winiata, Vic Smith, Te Hare Piahana, Tommy Tangitu (chairman of the kings Runanga in Tauranga); Henare Kuka, George Tuhakaraina, Tame Kuka, Eddie Heke and many others. As the time moved forward the ihi and mana of those before were not lead to the hands or minds of others to continue the binding of people strings. The strings

several hui to come as the opening of Tamatea Pokaiwhenua, the building at Judea.

That auspicious occasion brought about the reestablishment of many relationships and because of that particular gathering many distinct and important proceedings were agended. The following resolutions were made.

1. To set aside the Deed of Cession (or surrender) and/or terms of Settlement of August 1864, (see Parliamentary Paper 1928, 6-7 page 18) - a settlement which ALL TRIBES consider was secured under duress.
2. That a competent Tribunal should be set up to re-examine the question of confiscation and to grant such compensation as benefits this case.

Mover - Pei Te Hurinui Jones
Secunder - Tamehana Rewiti

We are talking of statements being made in 1958, and the years we waited for them to be acknowledged. Further resolutions were carried including:

3. That the government should respectfully increase the grant for the Sir Apirana Ngata Memorial Scholarship to an amount adequate for establishing and maintaining a chair in Maori in the New Zealand Universities.

We can truly say that these national were initiatives born in Ngati Ranginui rohe (boundary) which have now certainly come to pass. Maori is now not only taught in Universities but at every level in the Education realm. Most importantly the Waitangi Tribunal which has most certainly come to pass in our day.

Ngati Ranginui people have featured rather prominently

throughout the years. Dr Maharia Winiata features rather greatly, however was really not given enough time to round his work off. We hope that challenge would be left to his family members and relatives to complete.

DR MAHARIA WINIATA

Ph.D. (Edin.)

M.A. (N.Z.), B.A. (N.Z.)

Dip.Ed. (N.Z.)



Aha koa kua roa ke to moctanga i roto i te whare-Koiwi o tatau matua tupuna e kore rawa nei e ware-ware ngia koe e to iwi e Maha.

Anei ra kua puawai nga whakaako ranga a koutou a te hunga kua huri, hei taanga wairua mo te whaka tupuranga e haere ake nei.

**NAU I WHAKATAKOTO NGA KAUPAPA
NA TE IWI I WHAKA TUTUKI**

Ka titiro whakamua inaeanei ki nga tau e heke iho nei, mehe mea ka tika ano te rere o te waka nei o Ngaitamarawaho a mehe mea ranei ka titaha a ka pariparia ete tai.

Heoi no e Maha ma to Whakatauki iraro iho nei hei awihina ite hinengaro o tena o tena i nga wa e ngoikore ana.

**"WHEN OUR LIVES ARE ATTUNED TO GOOD THINGS
AND LIFE IS CLEAR AND THE SPIRIT FLOWS
STRONGLY THEN ALL IS POSSIBLE."**

DR MAHARAIA WINIATA'S FAMILY LINES

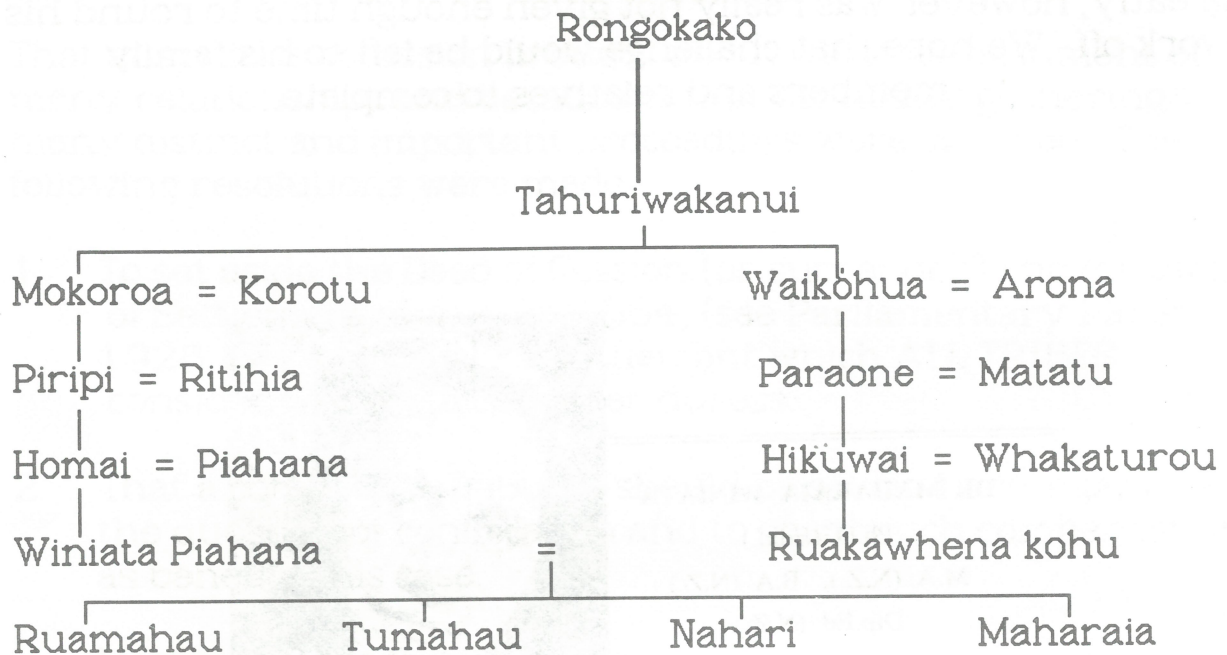


Fig 6

Note: Maharaia took his fathers first name as his surname. The legitimate family name is Piahana sometimes known as Pearson.

Other illustrious family names and people in Ngati Ranginui include the Reweti's. This family has members who have had brilliant backgrounds and continue to do well in all academic realm including Languages, Arts and Humanities and holders of degrees in Arts and the Sciences - several of which serve well in the educational and commercial circles. Our uncles Pehiriri, Tamehana [son of Pehiriri] and Paraone served and continue to serve the government in terms of Ngata's righthand man during the Ngata Land development Programme (Pehiriri), Head of Maori Studies at Waiariki Polytech (Tamehana) and an ex MP for Eastern Maori (Paraone). Younger children as Maxine Reweti now Ngata, and Marama Reweti now Royal, daughters of Cherry

and Dene Reweti and Tony and Lilian respectively have shown well their educational achievements.

REWETI FAMILY LINE

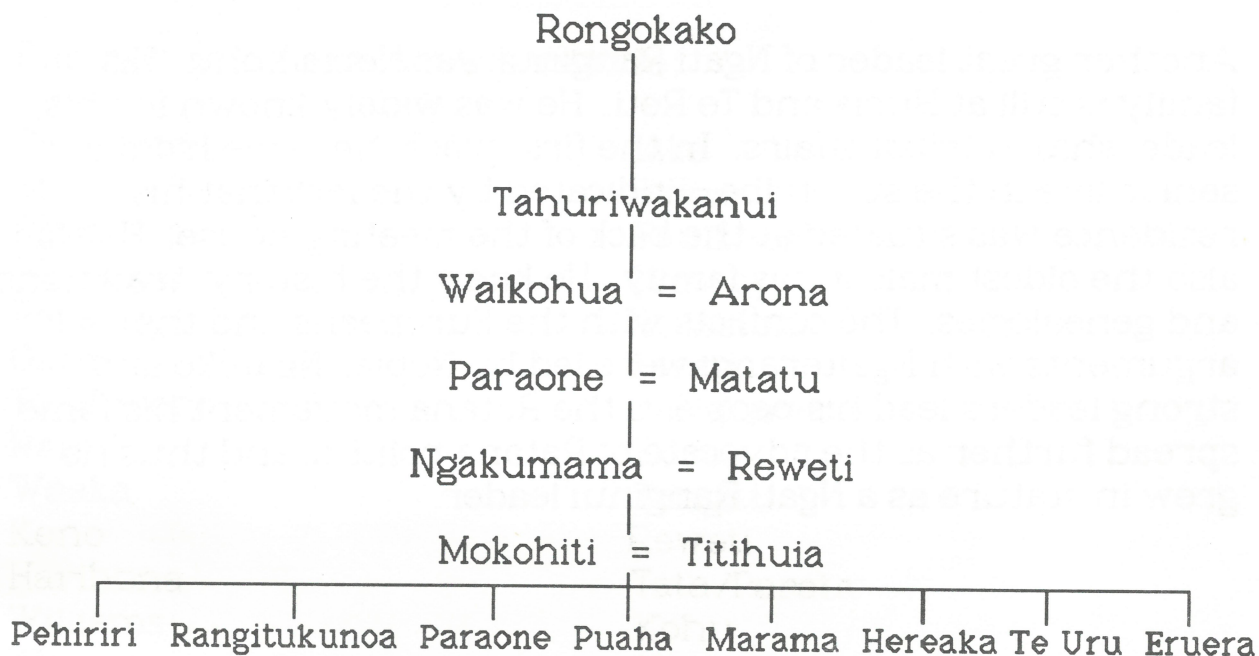


Fig. 7

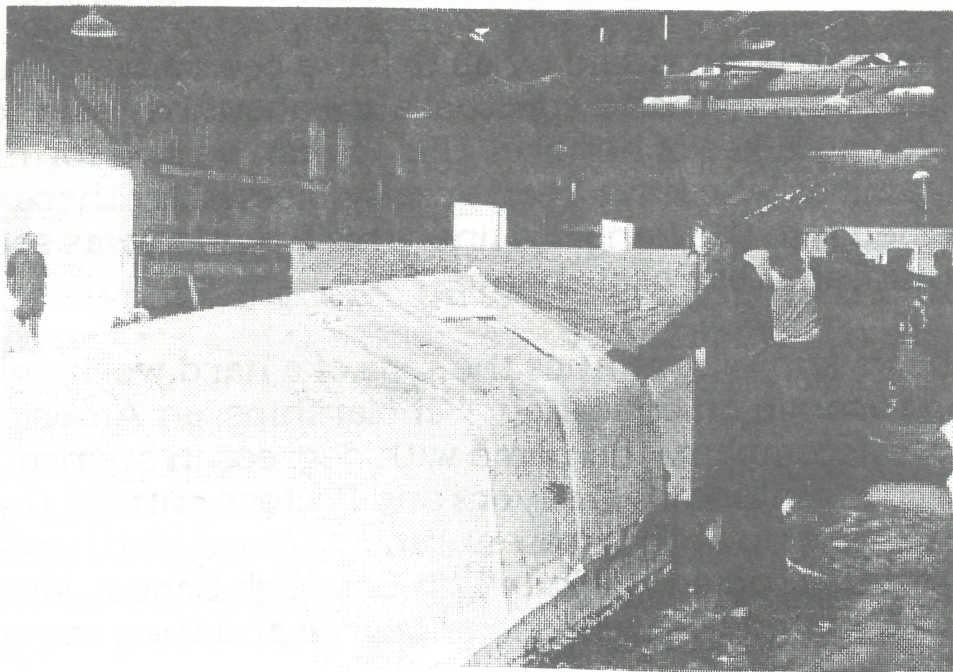
Titihuia the matriarch is said by all to have been a beautiful lady. She was gracious and had a spiritual aura about her said to be reserved for all ladies of her like. This too can be said for most Ranginui families who have been greatly blessed by those who have married into the Ranginui line. This tradition was set by their Tipuna Tamatea Pokaiwhenua.

The Matthews family continues the saga of a hard working people struggling through an education. Scholarships, an American field scholar accompany the name with degrees in science. School teachers intending Lawyers and Doctors entreat their family traditions up to the present time. Clifford Matthews Jnr {now deceased} studied at White Fish Bay High School, Michigan, USA and graduated with a Bachelor Degree and then moved

into education. This family is weighed with Nurses, an Associate Head of Department (PE) at Church College of New Zealand, Office folk, Mechanical Engineers and so forth.

The Rolleston family from Hangarau and Poututerangi herald a Sociologist, Educationalist, Business people, Horticulturalist, Fishermen and several other noteworthy careers.

Another great leader of Ngati Ranginui was Nepia Kohu. His family is still at Huria and Te Reti. He was widely known for his leadership in tribal affairs. In the first place, he came from a senior line in the sub-tribe - indicated by the fact that his residence was situated at the back of the meeting house. He was also the oldest male in his family. He knew the history, traditions and genealogies. The conflicts with the Europeans and the arguments with Ngaiterangi were led by Nepia. Ngatoko and strong leaders lead his people in the Ratana movement his fame spread further as the advocate of Ratana politics, and thus he grew in stature as a Ngati Ranginui leader.



Takitimu mould

The Tata and Mikaere families have children with tertiary education from overseas institutions who have returned to lectureships in Music Education and Law. Others include the present Director of the Waitangi Tribunal. They along with the Piahana's, Ormsbys have Staff nurses, Sisters and Therapists in hospitals, Court Workers, Police Officers, Teachers in primary and secondary schools.

Further dominant families include:

Bennetts	Ake
Smith	Bidois
Poumako	Faulkner
Whaiapu	Ormsby
Paraone	Rolleston
Gates	Tarau
Te Wheoro	Tuhakaraina
Ranui	Borell
Waaka	Tangitu
Keno	Reweti
Harihona	Tata/Parata
Williams	Kohu
Waitara	Nepia
Paraeana	Mikaere
Tarawa	Halls
Rahipere	Matthews
Tukaokao	Pakaru
Heke	Nicholas
Nuku	Gardiners

Ngati Ranginui is the Tangata Whenua of the Tauranga area. Tamatea Arikinui made this stand in history with the naming of Puwhenua the mountain and the planting of the sacred flax, Wharawharanui on Maungatawa, where he also built his marae. These two sacred ceremonies staked out his Turangawaewae. The future changes were to come with wars between Ngati Ranginui and Ngaiterangi ex 1700 A.D.

WHAKAPAPA NO TUTEREINGA RAUA KO HURIA

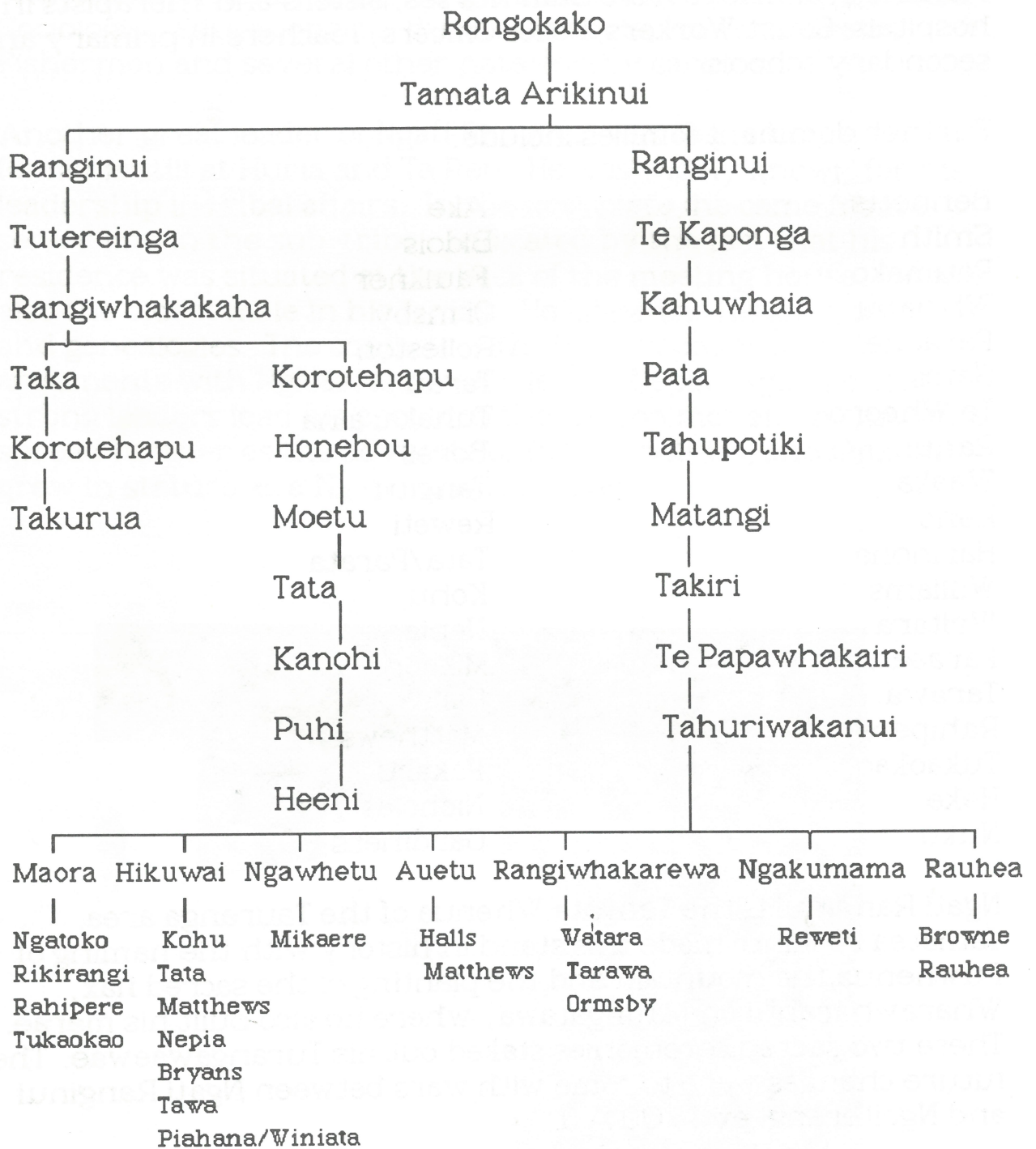
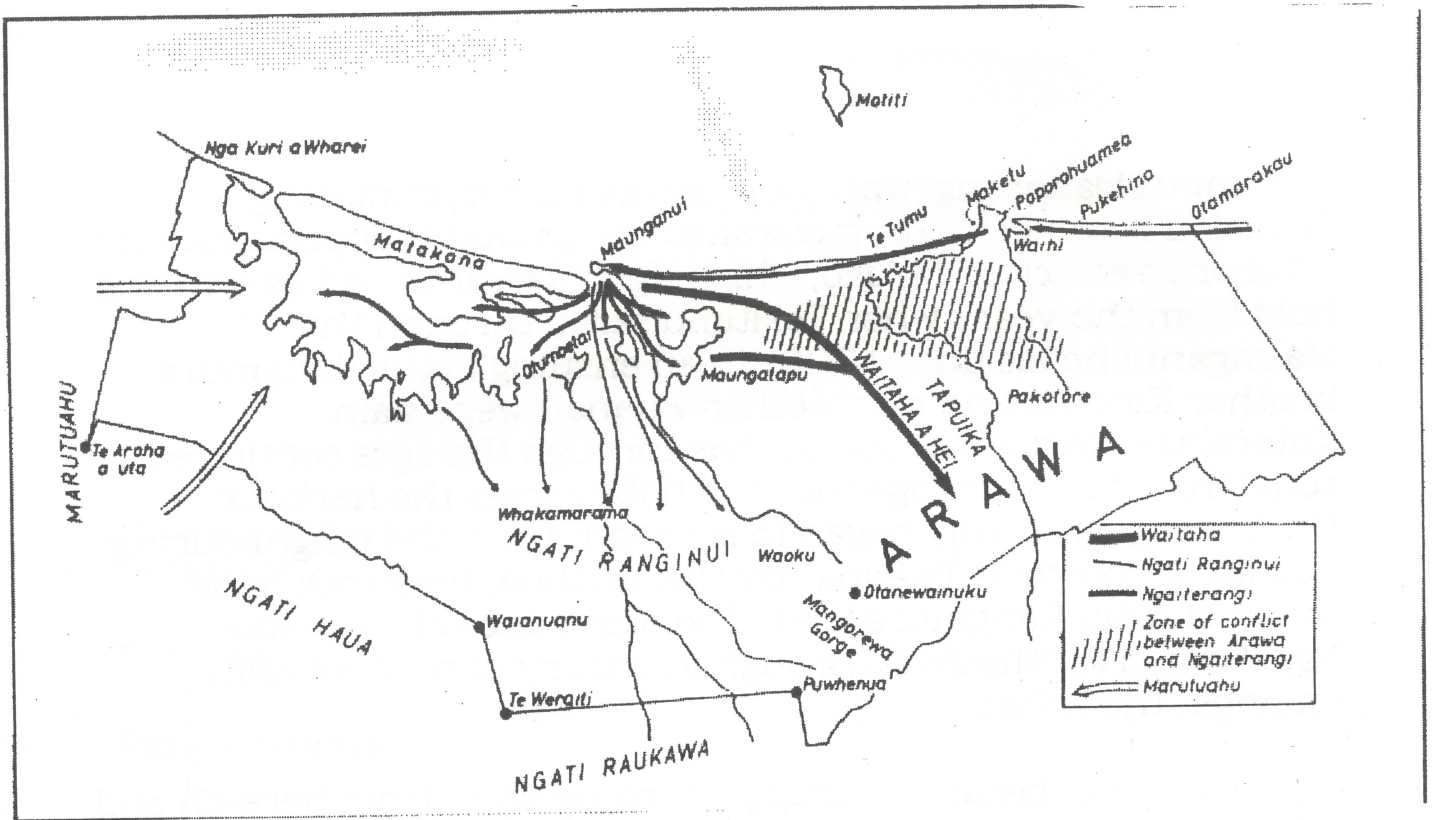


Fig. 8

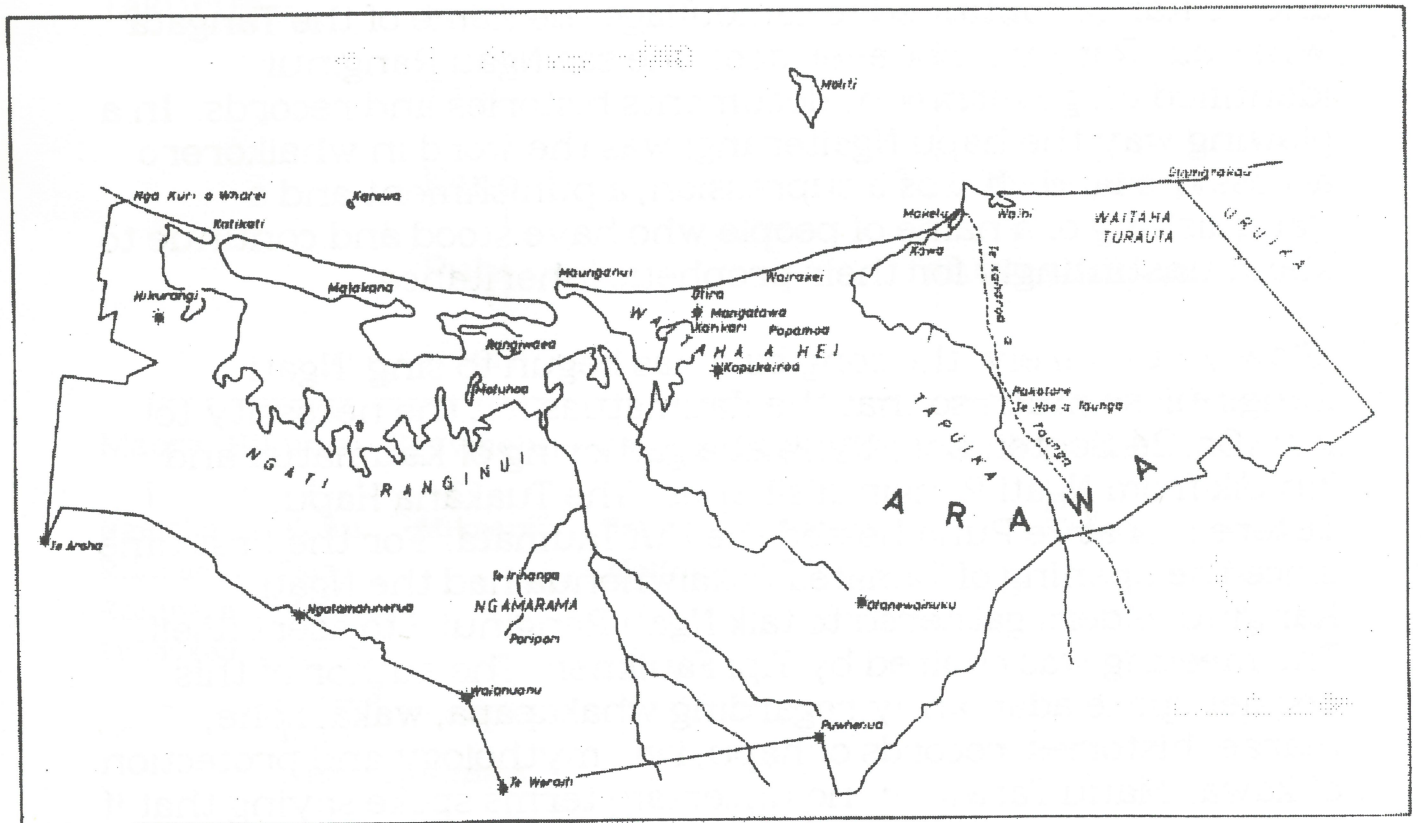
The hapu Ngaiterangi were swift in their decision making. Tamaiti's brother Kotererua waited for a suitable opportunity for a surprise attack on Mauao, which Ngati Ranginui had as a strong hold from the years when Takitimu sailed through the Maunganui heads until 1700. In an ensuing battle Ranginui's brother Kinonui and many other whanau were slain. Kotererua's victory at Mauao, has through the ages continued constant inter-marriage with the tribe across the harbour. Ngaiterangi gradually began to encroach upon the neighbouring territory known as Te Papa. By this method, they took over much of Ngati Ranginui's land. The dominance of the hapu Ngaiterangi led the area through a century of relative calm amongst the tribes.

Ngati Ranginui began its struggle of recognition from here on and into their continued struggle as the Battle of Gate Pa. Ngaiterangi became the song-bird name of Tauranga. Its name was whistled from the North to the South by both people and the government. Ngati Ranginui's rebellious behaviour, as they saw it, at Gate Pa and Te Ranga continued to camouflage the name of the Tangata Whenua. Rarely if not ever does one see Ngati Ranginui identified on government documents histories and records. In a glowing way the hapu Ngaiterangi was the word in whaikorero across the land. It was a suppression, a punishment and a vanquishing of a name of people who have stood and continue to stand unstintingly for their prophetic inheritance.

'Slowly but surely' the song bird has begun to sing 'Ngati Ranginui' so much so that the Kaumatuas felt the necessity to hui. On 24 September, 1989 at a gathering of Kaumatua and kinfolk from Ngati Ranginui's hapus. The Tuakana Hapu, Tutereinga at Te Puna hosted the Hui Taumata. For the first time since the opening of Tamatea Pokaiwhenua had the Ngati Ranginui elders gathered to talk Ngati Ranginui - to assert itself. The meeting was chaired by Tipi Faulkner. The author of this booklet spoke adamantly regarding whakapapa, waka, rohe, marae, histories, records of hapu, iwi, mythology and protection of kawa. Matiu Tarawa in no uncertain terms spoke saying that if



Tauranga after 1700



Tauranga before 1700

we want Rangatiratanga, we must rise and assert it ourselves.

Hone Tuwhakaraina strongly endorsed his support for 'Tuturu Ngati Ranginui' by Pirirakau. With this Ngati Ranginui formed its Interim-Steering Task Force which was authorised to formulate ideas for an ideal structure for the future. An administrative, operational design for the future where the marae and the Iwi could be able to develop as their needs became apparent. The Interim-Steering Committee is as follows:

Nepia Bryan	Tuapiro
Michael Nicholas	Tawhitinui
Haare Bidois	Poututerangi
Billy Borrel	Paparoa
Chris Tangitu	Tutereinga
Lewis Gates	Ngati Kahu
Lorraine Rawiri	Ngati Hangarau
Frank Winiata	Ngai Tamarawaho
Tamehana Reweti	Ngai Te Ahi
Lance Waaka	Ngati Ruahine
Hoori Rikirangi	Ngai Tamarawaho/Secretary

Ex Officio members include:

Prirpi Winiata	Chairman /Ngai Tamarawaho
Greg Tata	Steward Committee Member /Ngai Tamarawaho
Cheryl Mc Cleay	Treasurer /Ngati Kahu

The first working committee meeting decided the Aims and Objectives of the Ngati Ranginui Iwi. Those were:

Tumanako

To assert the identity and mana of Ngati Ranginui.

Wairuatanga

- a. To know who we are and what tikanga we stand for.
- b. To proceed under the guidance of our Kaumatua to go out

into the world for self discovery and advancement.

c. To bring about benefits through enlightened individuals for the advancement of its people and marae.

Here we are now at this point still in the quest to leap ahead. The crippling has certainly been hard but we have transcended the crawling stage to where we are standing as a people together. The blood has provided good leaders and educated teachers in the Iwi. In these latter-days some of these must surely be Tame Kuka and exponent of whaikorero who received his education at the Auckland University. Tame trained and organised those who spoke at the opening of Ihuparapara and Iwipupu at Huria. Certainly Manu Te Pere must be the historian, and genealogist of the Iwi and Hoori Mikaere the Songmaster of Ngati Ranginui waiata. Each of these people have shared in the protecting of the knowledge of the Iwi in these latter-days.

As we continue to protect the people and the cultural richness, some of which you have been edified by, it leaves me now to designate (in Maori terms) the land to which we have become custodians.

(A translation of a passage from a booklet written by the author's cousin Lanis Te Aomatangi Piahana in 1977 for the official opening of Ihuparapara and Iwipupu).

The Area/Land of Ngati Ranginui

It begins at Waimapu where the children of Harihona and Pohutu-Rangipinao-Te Wakena-Kirikauere-Te Ueta-Te Urumingi and others. Waimapu is the name that is mentioned in the waiata 'Te Kaporangi'.

I stand on the esteemed hill of Waimapu
Beneath the forebearers of Kahuwhaia and
Tahuriwakanui. . .

Several interpretation of history veiled the revered name Kahuwhaia "The snare of kahu whaia" - the bait was human skulls - Kahu whaia's cave was high above the hill. The name of the hapu is Ngati Ruahine. Up the way to Hairini where Te Poroa and the family to Mapihi and Tamamutu - Mokohiti and Titihuia - Manu Te Pere - Tari Tu Moiri - Moihi Ririnui - Te Kawakawa/Te Kauae - Tamamutu Keno and others. There the whare of the Ariki Ranginui and his wife Urutomo stand. The name of this family is Ngati Kauetare and Ngaiteahi the descendant of Tamahika. From here to Judea where the tribe Ngai Tamarawaho - Ngati Matepu - Ngati Hine where the Tipuna whare Tamatea Pokaiwhenua, Ihuparapara and Iwipupu stand. Tamatea Pokaiwhenua was the father of Ranginui, who was also the Ariki of Takitimu waka. Below Judea is the river Tukarere (Kopupererua), the passage way journeyed by Taurikura to Karewa Island and beyond.

Bethlehem is the home of Ngati Hangarau the landscape of Kaikohe - Te kira - Te Mou and others. On to Wairoa the name Ngati Kahu - Ngati Pango and Ngati Motai the home of Pita Apapa - Piaka Whaiapa - Rahiri - Poumako - Te Wheoro and others. Cross over to Te Puna to Pirirakau the home of the chief of Ngati Ranginui Tutereinga.

Whakapapa of Tutereinga the Chief of Ngati Ranginui

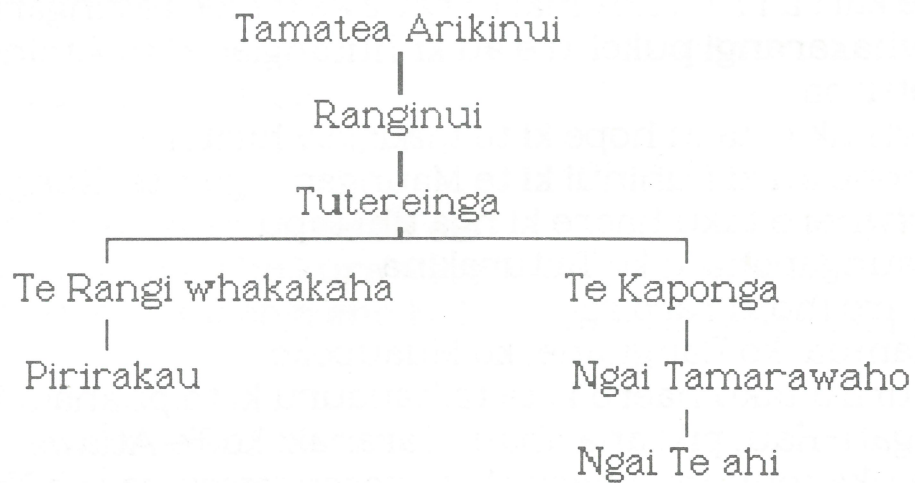


Fig 9.

At Tuapiro the tribesname Ngati Tewai the descendants of Te Waipipi where Hori Paraeana and his family reside.

We know that all Ngati Ranginui areas are inhabited by Tangata Whenua, living on their own marae and all their whares named after their notable ancestors from Takitimu. The names of the hapus hail from Ngati Ranginui, naming them and the pieces of land that are papakainga.

If Ngati Ranginui was a lost tribe in the days gone by, they nevertheless still live upon their ancestral land, despite what has occurred in the past. Living on their own lands they have supported their own marae. In some cases distances between Kainga and marae have encouraged support of other marae closer to them.

TE PATERE A TE KAPORANGI

(Kaumatua O Ngati Ranginui iwi Ngati-tawhaki-hapu)

E noho ana ano ahau ki te koko ki Ohiwa
Whakarongo rua aku taring ki te tai o tua ra o karewa
E aki mai ana ki uta ra ki te whanau a Tairongo
Kei Tauwhare ko te kopua o te Ururoa
Ko te kai ra i rari noa mai te rawaweketia e te ringaringa
Me whakarangi pukohu e au ki Tititangiao ki te Atainga-na
Wheturoa
Kia whitikiri taku hope ki te mauria whiritoi
Kia noho au ki Puhinui ki te Maungarongo o te-Rangianiwaniwa
Kia aiwhere taku haere ki nga tihi tapu
Ki Maungapohatu ko Taiturakina
Ka titiro iho ki raro ra
Ko Hamua, ko Rangitane, ko Muaupoko
Ka hurira taku haere ki te taihauauru ki te puaha o Whanganui
Ko Ngati-Hau, piki ana ahau i Taranaki ko Te Atiawa
Rere tika tonu taku haere ki te rerengawairua ki a Ngapuhi
Nana i noho mai te hiku o te ika

Pakia mai au ete marangai
Tu ana ahau i te puaha o Waikato, e ko Tainui
Ka titiro atu au ki Taupiri, ki Kiingi Potatau
Ko te mauri o te motu he tupua, he taniwha.

Me huri noa ake au ki te kahuroa, e ko Mahanga
Ko-Wharepuhunga e ko Raukawa
Ka tiawhera taku haere nga tahuna ki Hauraki Ko-Marutuehui
Tapapa ana ahau ki te hiwi ki Moehau
Kia marama taku titiro ki Tauranga
E ko Ranginui e ko te Rangihouhiri ki Rangataua-ko Tamapahore
Kia tu rangatira tonu au ki runga o Waimapu-na kahuwhaia Ko
Tahuri-Wakanui
Piki tonu ahau i te ahikoura
Noho ana au i Te Taumata i te Ri a Tamarawaho
ka titiro atu au ki rangiuru e ko Waitaha, e ko Tapuika
Tu ana ahau i te te ihu o Te Arawa
Ko Mataatua ko Putauaki kia Ngatiawa
Ka tawhiua kia tangiharuru ki te rae ra o Kohi
Ki a Awatipe a ko te manukatatahi ki Whakatane
Ki a Apanui ki te mauri i haria mai nei whakaoho-i taku moe
E kokoia e ara e.

Te Waiata a Ranginui

E tama Kimihia e tama i rapaa
I rapaa taua iroto ite kore te whiwhia
I roto ite kore te rawea
Pupu mai ki te kanoi o te hui ake ra ei i
He kura waka ano e tama he kura waka hatohia ki te one
Ka tohinuku ano, ka tohirangi ano ka kuku mai Hawaiki ra e i

E hua ana e tama ia koe
Kei te whatu ki kei te whatu tere a
Kei te whatu te tawhia ra ei

Kei te tauna koe ite ta a tupuna a Uenuku
Ka riro ia Pawamatua ka marewa ki te po
Ko te ngaki inga mate e tama a tona whanau-a
Mapukiterangi
Mahi nei i ata rapa nui e i

Koina o mata mea ka kore e pahi
Ka whakairoa ki te rakau ko tana hokoora
Ka kimihia ki roto te tauwheru mo to tupuna mo Tewhata
Nga morehu e tama o ora nga matenga ka whaka-ngaua e ki
te riri ko waikokopu
Maikuku te haere titoia te ure kumea ite raho
Ka patu kite ihu Ka patu ki te taha
Ka whakapaea ki uta ra Ko te paripari e
Ka whiti te mate kia raua na e
Tena ano e tama te wa ki to koroua teina inainatia
mai ite wai ote kamo
Wauho ano ra ite ihu e koro waiho ano ra ite ihu ote ao matarau
kia huri koutou huri ki nga kikitanga ia te uaua na i

Koiana ei oi nga remu ano a enei nga pokeek
Kauaka hoki ra e kei konei tonu i
Kei roto nga kikitangi i a te Kahu e whakawheuaa na i
A po ruruku whiti ona ko te ra ki tua o Tawauwau
Tuara te waka ki roto te kopua
Kia maru tata au kei era nga pukepuke i roto to unuunu
Kei reira nga kainga whakahuahua na e i
Aua atu ra ko Awaika tenei ano au kei te ika ote ao
Ma raua i waiho aku pakeke mo nga uauatanga te pou-ki ngaoko
Engari ano au taku umere tangi ki te aro are o to tupuna-a
Rarotawaiiao
Ehara taua i raro nei no nga taua no te hiwi nui no te-maunga
tiketike
E rere nei te paroro na raro na Ranginui e,

Ka noho ia Kurapori te tamahine a Tamatea-a-Moa
Kia puta ki waho ko ra Uenukuwharekura
No te whakautanga ano ki te tarei kahokaho

Ka homai te kaitaware i raro. Ko te hokiwhitu kuri
Ko te hokowhitu tangata tena ka waiho hei hoariri mo koutou nai.

Mate rawa ra ia e tama to tupuna a Te Whatu-i-apiti
Ko nga mate ra i a Te Rauhangā e inaina to kore
Ko koe e ko ahau atu ra e, me whakamanawa mai ki runga-ki a
Hinemapuhia,
Na Hinewai au na Rakeitekura
Te Ataingā atu ra ko ika rae roa,

Houa ki a Matariki te kopa o te whaitokora na
Whakatika tonu era, ko wharemahuki e whai tonu era
No wai nga wai pilo marire mar, tuku takatahia te kura ma
Hikurangi
Ka pepeha i reira ka whanatu ka haere ki te kauhangā-i hea,
nga nuinga
Ka tiwhana te Atua nei tiwhana i runga ra e
E tanon ai tunui o te kaho ra e

TE HAKA MO NGATI-RANGINUI

I te ngaro, i te ngaro Ranginui
Ka kitea - Ka kitea - Ka kitea
I te ngaro i te ngaro Ranginui
Ka kitea - Ka kitea - Ka kitea
Ranginui e ngunguru nei
Au! Au! Aue ha!
Ranginui e ngunguru nei
Au! Au! Aue ha!
Aha ha
Ka tataki mai te whare onga ture
Ka whiria. Aue! Aue! Aue!

Ringa i torono kei waho hoki mai.

Haramai tonu nga iwi

I te pa marangai
I te puehutanga mai o te uru
A ha! ha!

A whakarauri ki Huria
Ka Ki te whare ite manuhiri
Uhia mai
Uhia mai ra ki te rau ote aroha
Ki te unahi o te ika a Ranginui
E tu ake nei, he atua
A he tangata
He auta, a he tangata
Aue i aue kss Aue

Just a short reading through each of the haka and waiata – you will reacquaint yourself with certain names of people and places already encountered in the history of the waka Takitimu.

Ranginui is the first most noticeable and then others appear. Because of this the association the Waiata will confirm any previous history or whakapapa.

Ngati Ranginui inherits seven hapus in the Bay of Plenty region those are:

Hairini	Ngai Te Ahi
Huria	Ngai Tamarawaho
Poututerangi	Te Pirirakau
Paparoa	Te Pirirakau
Tutereinga	Te Pirirakau
Tawhitinui	Te Pirirakau
Peterehema	Ngati Hangarau
Waimapu	Ngati Ruahine /Tunakairoro
Wairoa	Ngati Kahu /Tunakairoro
Tuapiro	Ngati Tewai /Tuapiro

Further relationships between hapus include cultural

activities between people from Bethlehem and Huria, Wairoa and Bethlehem, Tuapiro and Huria, Bethlehem and Pirirakau.

Sporting events under the auspices of Tennis Clubs, Youth Clubs etc. Promoted sporting spirit on the marae. These encouraged easy Sunday amusement from marae to marae. Many other reaching out activities were programmed in abundance where winter schedules for Rugby and Netball were crumbed and evening social gatherings from marae to marae ensued massive spreads of epicurean (maori) delight. Many kinfolk met a lasting nuptial in those days, happy days - days I often pine to relive.

The trophies of these tournaments were beyond a metal cup or carved piece of wood, their trophies were aroha, re-establishment of family bonds and exchange of hospitality.

A yearning to remain together, to continue to be apart of each other, in the knowledge of the history that has been given us through our Tupuna, bears evidence in present day hui.

The appropriate Maori proverb to quote at this time is:

"He tangata ano te tangata
Ki tona kainga, a he Ariki
Ki tona Iwi"

"A man of importance in his own village,
and a chief among his own people"

Tamatea most certainly was the chief of his people. His plan of homage besides Hawaiki must surely be Tauranga. He is buried here, and here he will be remembered in the cradle of a proud, but humble lot of people. Ngati Ranginui is becoming more prevalent, people are being alerted to the truth. Light is being shed upon the realities of this great tribe of people. The years of darkness have unfolded, and light has permeated the dim past, the ridicule will cease and the protectors will continue to protect

that which has brought them to this beautiful land.

In the words of "BEAUTY AND THE BEAST"

"DARKNESS IS THE ABSENCE OF LIGHT BUT THE WINTER WILL END"

Light in christianity is truth and truth light - Ngati Ranginui has restored its light. Where the winter ends, so will the suppression of a glowing, godly and greatly gifted race of people.

"No te mea ra ia, he rakau
tawhito, e mau ana te taitea i
waho ra, e tu te kohinui".

In a very old tree you may be certain that the sapwood is on the outside, while the heartwood is in the centre.

A well organised body of people will have its older, reliable chiefs in the centre while younger warriors skirt the external defences.

Ko Mauo te Maunga
Ko Tauranga te Moana
Ko Ngati Ranginui to Iwi
Ko Tamatea Pokaiwhenua te Tangata

ROWING HAKA

For Takitimu

Tokihi Tokihi Engu-nguru nei
Au Au Aue Ha
Tauranga Moana Engu-nguru nei
Takitimu Te Waka E mihi nei
Au Au Aue Ha (Pukana)
Kote: Iwi Maori engu-nguru nei
Au Au Aue Ha Tokihi
Tokihi Tokihi Tokihi

Taringa Whakarongo
Mai te Ihi kite kei ote Waka
Kia mau Hi
Tenei Kara Whina
Tokihi Tokihi Tokihi
Hui ee Taikie ee
Aha Turuki Turuki
Paneke Paneke Turuki Turuki
Paneke
Paneke Hui ee Taiki ee

Index

A

Ahwio	24
Alec Tata	30
Amopo, Te	30
Aotearoa	36,33,11,9,7
Apaapa	53
Arai-te-uru	20
Arawa	3
Ariki	7,2,1
Arona	44,13
Awanui	8
Awhiorangi	27,13

B

Bay of Plenty	27
---------------	----

C

Church College of New Zealand	46
Cook Islands	2
Coon	41

F

Faulkner, Tipi	49
----------------	----

G

Genealogy	30,4
Govenor General (Sir B Fergusson)	2

H

Hinemakehu	20,21
Hinekotea	20
Hinekorako	20
Haurawhiti	6
Huiterangiora	13,11
Hei	3
Hereaka	2
Heni	5
Hingaroro	6
Harua-tai	20
Hinekorito	20
Hinehuru-huru	20
Hawaiki	27,32
Heremanuhiri	28
Hinewa	30
Hikuwai	30,44
Hokowhiti	30
Harapepe	32
Heke, Eddie	40
Homai	44
Hangarau	46
Huria	48,46

I

Ihuparapara	2,3,11
Iwipupu	11
Io	20

K

Kaumatua (Ngati Ranginui)	4,28
Karakia	4,15,21,22,24,26
Kinotaraea Tomua	6
Kuratamaki	6
Kitiritiri	9
Kohurangi	9
Kupe	9
Kahupara	11,27
Kahukura	11,21
Kahungunu	24
Kinonui	30,27
Kinomoerua	30,27
Kaponga, Te	30,27
Kuraroa	30,27
Kokoti	30
Kahuwhaia	30,52
Kuka, Henare	40
Kuka Tame	40,52
Kohu, Amy	40
Kohu, Sam	41
Kohu, Harry	41
Kohu, Jimmy	41
Kirikauere	52
Kaporangi, Te	52
Kauetare	53
Kaikohe	53

M

Matekino	5
Matangi	30, 5
Muriwhenua	2
Mauao	49, 8, 1
Mokoroa	6
Matthews, Clifford	20, 45
Matatu	44, 45
Matua Iwi	28
Maunganui	28, 32
Mahia	27
Mantangireia	11
Maungatawa	47
Maanga	6
Maki	6
Manu-Nana	5
Mikaere	47, 52
Mikaere, Hoori	52
Mokohiti	53

N

Ngariunga	5
Ngarongo	5
Ngati Ranginui	3, 5, 7, 31, 40, 46
Ngati Ruahine	51, 53
Ngati Kahu	51
Ngati Matepu	53
Ngati Hine	53
Ngati Pango	53
Ngai Te Ahi	51
Ngai Tamarawaho	7, 53
Nukupango	27
Nahari	44
Ngatoko	46

Continued

Ngata, Sir A	42
Nepia, Te Atatu	41
Nepia, Kohu	46
Nepia, Jack	41
Nepia, Ripeka	41
Nepia, Hauruia	41
Ngai Te Rangi	1,3,46,49
Ngaparetaua	30

O

Oropi	32
Opoutama	27
Ormsby	47
Otumoetai	28

P

Pomare	5
Priesthood /Priestly	4
Piahana, Te Hare	5,40,44
Piahana, Tame	5
Piahana, Albert	5
Piahana, Lanis Te Aomatangi	52
Paraone	30,44,45
Pearson, Tame	41
Pei, Te Hurinui Jones	42
Puaha	45
Potuterangi	46,51
Pohutu	52
Pirirakau	53
Pawa	11
Pacific Ocean	13

Continued

Pata	30
Papamoa	24
Papawhakiri	30
Paparoa	51
Piripi	6
Pikopiko-I-Whiti	17
Poike	28
Puwhenua	9,10,11,32,33
Pukewhanake	24
Puhirake	30
Pungatomuainana Tawhiao	6
Prophecy	7,8
Poumako	53

R

Ranginui	2,3,24,30,31
Ranginui (namesake)	6
Rapangaite ata Nuku	21
Rapangaite ata Rangi	21
Rangihouhiri	30
Ranginui String Band	41
Rangipinau	52
Rangitukunoa	45
Ratana	46
Reweti, Pehiriri, Maxine, Marama, Tamehana	44,45,46
Rewiti, Tamehana	42
Ruru	30
Rahiri	53
Rolleston	46
Ruamahau	44
Ruakawhena	44
Rongomai	20,21
Ruamano {a}	20,21

Continued

Ruawharo	11,17,27
Rongokako	2,6,7,9,44,48
Ruarangi	3,11
Rikirangi	41
Rongopatahi	27

S

Sacred Rites	4,7
Single Hulled	4
Smith, Vic	40

T

Takitimu	2,3,4,9,14,15,17,19,20,21,32,33,49
Tamatea Arikinui	2,3,7,9,11,13,20,27,30
Tamatea Pokaiwhenua	2,3,6,15,24,31,32,42
Tahupokai/Tahupotiki	3,30
Tamahika	5
Takiri	5,30
Taura	5
Tawhitinui	51
Tahuriwakanui	5,6,30,44
Takiata	5
Taumata	5,6
Tauranga {Moana}	7,24,33
Taikehu	11
Tawhirimatea	17,20
Tamaiwaho	20,21
Tahiti	27
Tata	30,47
Tawhitiroa	27
Tawhitipamamao	27
Taurapa	29

Continued

Takau	30
Tamaiti	30
Tamateuru	30
Tapukino	30
Tairawhiti	30
Tamatea Amoa	31
Taite Tata	30
Tangitu, Ike	40,41
Tangitu, Tommy	40
Tarawa	48
Tawa	48
Te Pere, Manu	5,6,7
Te Papawhukairi	5
Te Waunga	5
Te Reti	46
Te Moana kauia	11
Tenakurakautawhaki	11
Te Kaukau	11
Te Wehenga-Kauki	21
Te Papa	49
Te Puna	49
Tuapiro	51,54
Titihuia	45,53
Titirangi	27,32
Tirikawa	32
Timoti Te Pere	5
Takorohape Te Mapihi	6
Thwarts	33,34
Tohunga	15,17,31
Tupai	11,17,27
Tuhinapo	20
Tunui-a-te-Ika	20,27
Tutara-Kauika	21,27
Tutarawananga	27
Tutereinga	30,48
Tuhakaraina	40

Continued

Tumahau	44
Tukaokao	48

U

Urutomo	1,2
Uenukurangi	32

W

Waitangi Tribunal	42,47
Waitaha	3,9,11,32,33
Waitawhiti	6
Waikohua	30,44
Waimapu	52
Winiata, Dr M	40,43,44
Weka-W.	6
Whakamoeeariki	32
Whakairo	40
Whakaturou	44
Whangaroa	27
Wharaurangi	13
Whaikorero	5
Whironui	13,20
White Fish Bay High School	45

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