

Takitimu



Jade
of Tamara

Takitimu

There are many stories about the building of the canoe Takitimu and its voyage to New Zealand which are all well known and need not be repeated.

The people of Takitimu claimed that it was the canoe of gods and chiefs: it was no common canoe, it was tapu, and because it was tapu it could carry no cooked food. Perhaps because of this, some stories say that the crew of Takitimu suffered badly from hunger and that cannibalism was resorted to.

A local version of the story tells us that various members of the crew, including Ruawharo himself, the leading tohunga of the party, were chosen by lot to fill the empty larder, and that each in turn, by magic and incantations produced shell-fish, birds or fish to take the place of their own flesh.

The last lap of the journey, from Rarotonga to the Bay of Plenty, probably took less than a fortnight. After a stormy passage in the course of which Rongopatahi and Tupai literally cut the waves with the sacred axes Te Awhiorangi and Whironui, landfall was made at Whangaparaoa, at the eastern end of the Bay of Plenty.

Tamateaarikinui, commander of Takitimu, and others discussed the possibilities of their new country and Tamatea elected to sail up the coast to Muriwhenua, the North Cape, and later on down the west coast to Hokianga.

Tamatea himself may have stayed here, but before long Takitimu was at sea again under the command of Ruawharo, and sailed down the entire length of the east coast of both islands.

At a number of places the canoe was beached and small parties were landed to establish themselves ashore.

It is on record that such landings were made at Tokomaru, Turanga (now Gisborne), and Nukutaurua at Te Mahia. Ruawharo and Tupai decided to land here. They took with them the god Kahukura, various ancestral belongings and seed of the Karaka tree.

A local account gives more detail of this part of Hawke's Bay. Ahuriri, the mouth of the Ngaruroro, Te Awanga and Waimarama were visited in turn and men put ashore. The abundance of food in these parts are referred to figuratively in the story by saying that various types of food, whales, kahawai, pipi, mussels and so on, were left with the landing parties.

Karotimutimu was landed at Te Awanga and supplied with whales, mussels and a small fish called koroama. At Waimarama four men went ashore, including Taewha. Here too were left the skids of Takitimu and two stone anchors. One of these anchors, named Taupunga, is the small isolated rock about low tide mark, about a hundred yards south of the old bathing shed. The other, Mahuaka by name, was dropped at sea and may be represented by the Capstan Rock which is visible at low tide between the southern point of Te Puka and Bare Island.

The skids may refer to the Kuku Rocks, the reef which runs out across the beach towards its southern end, or to some of the many tree trunks brought to light when storms scour the sand from the beach.

By some hapu of Ngati Kahungunu, Tamateaarikinui of the Takitimu, or Tamateamaitawhiti as he became known in New Zealand, that is Tamatea from Tahiti, is claimed as the father of Kahungunu. These hapu, in other words, claim that Tamateamaitawhiti and Tamateapokaiwhenua, that is Tamatea the Roller-up of the land, or the traveller, are one and the same man.

While there is some confusion as to exactly who Tamatea was there can be no doubt that Kahungunu was born in New Zealand, perhaps at Kaitaia.

Tamatea, father of Kahungunu, made an extensive tour of the North Island, crossing the Ruahine range from Hawke's Bay. Several names in the Omahu district are attributed to episodes of his visit. He came from the east coast by canoe, visiting Te Mahia and the Inner Harbour on his way. He sailed up the Ngaruroro, the old Ngaruroro through Havelock North, to the neighbourhood of Lake Runanga. A kainga here was called Torohanga, the holding-out, because he consulted the gods there, holding out their emblems in some form of ritual. Otupaopao, the district west of the Omahu of today, its name because of the scratching in its calabash-cage of a pet lizard of his; and Ohiti or Owhiti, the place of the crossing, got its name because his dog rushed across the river ahead of him.

Taewha, was one of the four who landed at Waimarama from Takitimu. One genealogy gives Taewha as a grandson of Ruawharo, the chief tohunga of Takitimu. Many generations ago a man of this name established a school of learning on the hills behind the hills of Waimarama. It included a whare-maire in which magic and sorcery were taught.

The name of the whare-maire was Paewhenua, and Taewha's kainga was Maungawharau. It was situated towards the south end of the Te Aratipi tableland.

Mahu, whose name is perpetuated in Omahu, lived at Te Mahia. He, like Taewha, was a descendant of Ruawharo. Times were hard, the kumara crop had not been as successful as usual, but Mahu had a good store stowed away carefully in his pit.

As the lean season advanced his wife discovered that someone was pilfering the kumara. Mahu was unable to find the culprit and he decided to consult his brother-in-law, Taewha, the tohunga of Maungawharau. He set out with a servant down the coast, arriving at last at Pourerere, where he enquired for Taewha's kainga. He was told that he had passed it and was directed back a few miles. The cliff at Blackhead, seven miles south of Pourerere, still bears the name Pariomahu, Mahu's cliff.

Mahu found his brother -in-law, and was subject to some nauseating initiatory rites, which included the swallowing of a live lizard. These were presumably to test his good faith.

He was then instructed in the black arts of makatu by Taewha, and was finally given his qualifying examination: he had to kill a bird, blast a stone, shatter a tree and finally kill the first near relation he met, all by his newly-acquired powers. The relation he first met was Kurapatiu, Taewha's daughter and his own niece. She was dressing flax by the side of a lagoon when she was struck dead. The story goes on to say that she may be seen there to this day in a form of a rock.

Word of Kurapatiu's untimely death so incensed the people of Waimarama, Kahuranaki and the surrounding districts, that in spite of their knowledge of Taewha's powers, and in spite of a warning from him, they came up in a body with the express intention of feasting on the hearts of Taewha and Mahu. They too are seen to this day, as a line of limestone blocks, even to looking like the children on their parents' backs, on the Kohuipu ridge leading up to the Maungawharau.

Mahu, fully equipped now to deal to the kumara thieves, returned to Te Mahia, dealing very vigorously with one or two people who annoyed him on his journey.

One of these unfortunates is now the rock Papaotiri or Papaotihi, in the Tukituki, just below the old Red Bridge.

To end this story about the Takitimu and its crew in Hawke's Bay it may be of interest to learn what is known of the ultimate fate of the canoe itself. The voyage down the east coast seems to have ended in disaster. The canoe was wrecked on a reef near the Waiau, on the south coast of the South Island, and although it was refloated it had to be abandoned. The Takitimu mountains of Southland commemorate the famous canoe and its final resting place.

Ngati Kahungunu is the tribe whose fires are still burning in Wairarapa. Kahungunu himself, from whom the tribe takes its name, was a son of Tamatea the Traveller. He originally lived in Tauranga but visited Heretaunga with his father. He was particularly taken with the fat flounders of the Ahuriri lagoon.

He has the name of being a great ladies' man. Although not a sailor, he had a wife in every port along the Bay of Plenty and down the east coast. There is a delightful, though Rabelaisian story of how he won Rongomaiwahine of Te Mahia from her husband. From this union sprang the particular Ngati Kahungunu line that concerns us.

MATHS

PANGARAU

Draw the seven canoes, display on wall. How many were on each canoe?

VISUAL ARTS

NGA TOI

Drama: Act out a very simple play from the story.

Art: Draw star shapes and display.

Paint a canoe on cardboard, making fish shapes to surround canoes.

Music: Maybe learn the song 'Ruawharo' and other Kahungunu, Takitimu waiata.

KEY WORDS

NGA KUPU

Takitimu

Ruawharo

magic

Tamatearikinui

sacred (tapu)

Mahia

Kahawai

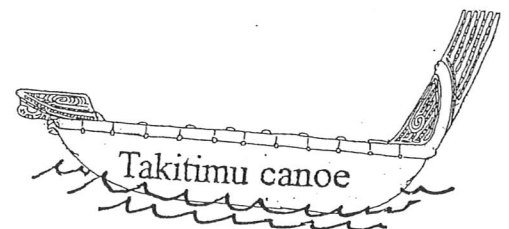
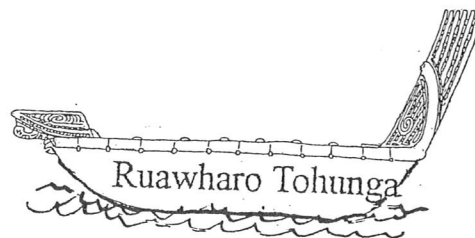
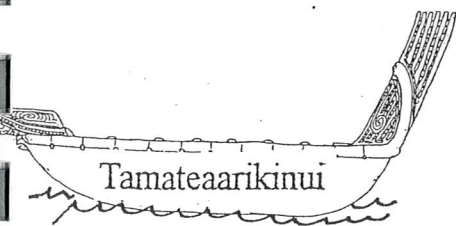
SCIENCE

1. Talk about the "constellation"
2. Sing the song- Twinkle twinkle little star- English/ Maori version

LANGUAGE

TE REO

Read the legend.
Retell making a wall story or concertina book.



Children to illustrate

Make up a little poem (rotarota).

Ruawharo, high priest
Tamatearikinui, captain
Takitimu, canoe

Ruawharo te tohunga
Tamatearikinui te kapene
Takitimu te waka

WRITTEN LANGUAGE

Write a poem (rotarota) about one aspect of nature such as the weather (tawhirimatea) stormy, lightning, wind, Te Awhiorangi Whironui. You can make it an acrostic poem, in which the first letter of each line is the title of the poem. e.g.

Whirling, around
In desperation
Nicking leaves
Driving forces

Haruru ana
Awhiowhio mai
Ua kei te haere mai

SOCIAL STUDIES

- # Find out more about the legendary trip by a fleet of Polynesian canoes from Hawaiki to Aotearoa.
- # Find out how many canoes came, where they settled and what their early days in Aotearoa were like. Which canoe came to your area?

SCIENCE

- 1~Name the seven canoes that came over with the Takitimu.
- 2~Find out what a constellation is. Find out which constellation the Matariki is known as.
- 3~Did Tamateaarikinui use the constellation to come to Aotearoa?.

CLOSE READING QUESTIONS

- a) Who was Ruawharo?
- b) Who captained the canoe "Takitimu"?
- c) Where did Takitimu come from?
- d) What were the sacred axes used for?
- e) Which coast in the North Cape did Tamatea sail to?
- f) Where were the skids and anchor stones of Takitimu left?

TRUE OR FALSE

Write T or F alongside each statement based on the story.....

- () 1. Ruawharo was the commander.
- () 2. Tamateaarikinui was the Tohunga.
- () 3. Magic and incantations produced shellfish.
- () 4. The last lap of the journey from Rarotonga to Bay of Plenty took less than a fortnight.
- () 5. Takitimu, under the command of Tamateaarikinui sailed down the entire length of the east coast of both islands.
- () 6. Tamateapokaiwhenua is Kahungunu's father.

VISUAL ARTS

DRAMA- Turn this story into a play. Write the script for it. You may need props made out of old curtains (sea, hills) and mound furniture, hard cardboard for canoe.

ART- Using the koru, pattern in crayon the waves, sea blending the greens and blues. Make a fishing device they may have used on the voyage.

Draw or shape fish from cardboard to use as mobiles.

MUSIC & DANCE- Make up a poi dance and music to accompany it. Learn the song 'Ruawharo'.

Waiatatia
(Na Piri Sciascia)

Waiatatia te maunuhanga mai i Hawaiki
Waiatatia te maunuhanga mai i Hawaiki

He waka tipua, he waka atua
Te waka Takitimu e
Waiatatia te maunuhanga mai i Hawaiki
Waiatatia te maunuhanga mai i Hawaiki

He maiangi nui, he maiangi roa,
He maiangi tipua
Whakaea te waka ki runga ki te karemoana
Whakaea te waka ki runga ki te karemoana

Tuhikitia ra, tuhapainga ra, tu whakaeaea e
Rauawatia te waka o Tamatea Arikinui
Rauawatia te waka o Tamatea Arikinui

Toia mai te waka, utaina mai te waka
Kauria te moana e
Nga tai porongia, nga tai whakaruturutu
Nga tai o Ruamano e

He rei nga niho, he terenga paraoa
Ko Hinemakehurangi e
Ko Hinekorito, ko Hinekotea
Te uri o Paikea e

Ko Tamatea e tu pawhai ake
Ko Takitimu e tu pawhai ake
E tu pawhai ake
E tu pawhai ake
He waka tipua
He waka atua
Te waka Takitimu e