

TANGITU WHANAU TRUST

2019 WANANGA

TE HIKOI KI TE MOUTERE O MATAKANA



**TUTEREINGA MARAE, TE PIRIRAKAU, NGATI
RANGINUI**

Weekend Itinerary

Te hikoi ki Te moutere o Matakana

Friday 18th October

5.30pm	Powhiri – Tutereinga
6pm	Dinner
7pm	Karakia
7.30pm	Whakawhanaungatanga
8.30pm	History of Te Rangihouhiri and the connection to Ngai Te Rangi and Pirirakau
9.15pm	Whakapapa connections to Te Rangihouhiri
10.15pm	Supper
10.30pm	Overview of Saturday
10.45pm	Karakia
	Whakamoe

Saturday 19th October

6.30am	Breakfast
8am	Leave Tutereinga by bus to Omokoroa
9am	Barge to Matakana leaves Omokoroa
10am	Pohiri – Oपुरeroa Marae
	Morning tea
	History of Oपुरeroa
12pm	Lunch at Oपुरeroa
12.45pm	Depart Oपुरeroa to visit Rangihouhiri, and significant sites of Matakana Island
4pm	Barge to Omokoroa
5pm	Travel to Whakamarama to see the pou whakairo establishing connections between Pirirakau and Ngati Haua, and visit Tangitu Whanau Trust land blocks in the area – the place where Tutereinga lived.
7pm	Dinner
8pm	History of Tauranga Moana – the original tribes. The arrival of Ngati Ranginui, Ngai Te Rangi and Ngati Pukenga.
9pm	Supper
9.15pm	Continue wananga
10.30pm	Karakia
	Whakamoe

Sunday 20th October

7.30am	Breakfast
9am	Tangitu Whanau Trust AGM registration
10am	AGM
1pm	Lunch

Matakana Island Marae

Kutaroa

Kutaroa Marae was one of the more recent of Matakana Island's 5 Marae complex's. The Wharenuī Tauaiti was built by the people of that Hapu.

The Wharekai Hineaorangi was rebuilt from a building that was transported from Rangiwaea. It was once the mission hall for the Salvation Army which afforded Sunday worship to a very large following of people. When the mission ceased, the hall was used as a School which was called "Rangiwaea side School". From 1935 the children were transported by coach to Te Kotukutuku School, so the hall was no longer used. The Kutaroa people were then able to negotiate for the purchase of the building and in due course it was transported piece by piece and rebuilt as the Wharekai next to Tauaiti.

Kutaroa Cemetery "Te Ahi Puhipuhi" is located on a hill overlooking the beautiful harbour below.

On the 16th of January 1982 the Marae was laid to rest. This was a very sad occasion as the people gathered around for the final farewell. The Ratana Apotoro Mapuni Rolleston delivered the Karakia before the buildings were demolished.

Today, Tauaiti and Hineaorangi stand proudly on the Opureora Marae. The Paepae Tapu named Tauaiti has an annexe behind it which is used as a room to store mattresses and linen. The room is also used as sleeping quarters. Hineaorangi stands on the Marae as the Whakaruruhau for the Manuhiri.

Very seldom does one see the joining together of two Hapu with their respective Tupuna on the one Marae. This is a testament to the strength and positive frame of mind of the Kaumaatua who negotiated together, resulting in the union of the people.

The Wharenuī of Kutaroa was named Tauaiti.

The Wharekai of Kutaroa was named Hineaorangi.

The Urupa of Kutaroa is named [Te Ahi Puhipuhi](http://wpapa.raytp.org/misc/kutaroa/kutaroa.htm).

<http://wpapa.raytp.org/misc/kutaroa/kutaroa.htm>

Opureroa

Opureroa marae is located on Matakana Island, just across the harbour from Tauranga. The primary hapu for the marae are Ngāi Tuwhiwhia and Ngāti Tauaiti of Ngāi Te Rangi.

The whare tipuna is named Tuwhiwhia. Opureroa connects ancestrally to the waka Mātaatua, the maunga Mauao and the moana Tauranga.

Whare: Tuwhiwhia

Hapū: Ngāi Tuwhiwhia, Ngāti Tauaiti

Waka: Mātaatua

Maunga: Mauao

Moana: Tauranga

Battalion: B Company – The Penny Divers

Rohe: Mātaatua

Iwi / Rūnanga: Ngāi Te Rangi

Rangihouhiri

Te Rangihouhiri (Oruarahi) marae is located on Matakana Island, just across the harbour from Tauranga. The primary hapu for this marae is Ngāi Tamawhariua of Ngāi Te Rangi.

The whare tipuna is also named Te Rangihouhiri and the marae connects ancestrally to the waka Mātaatua, the maunga Mauao and the moana Tauranga.

Whare: Te Rangihouhiri

Hapū: Ngāi Tamawhariua

Waka: Mātaatua

Maunga: Mauao

Moana: Tauranga

Battalion: B Company – The Penny Divers

Rohe: Mātaatua

Iwi / Rūnanga: Ngāi Te Rang

Extract from “Confiscation and Regrant: Matakana, Rangiwaea, Motiti and Tuhua: Raupatu and related issues, a report to the Waitangi Tribunal” by R.P Boast, November 2000

2.1. Matakana: Matakana Island is divided into two main geographical sections. There is, firstly the eastern portion of the island which extends between the two harbour entrances at Katikati and Mt. Maunganui. Today this part of the island is mostly covered by pine plantations. Legally this part of the island is part of Katikati Parish. There is also the western or "farmland" (to use Woodley's term) part of the island, facing the harbour and inland, which is joined to the rest of the island by the isthmus at Waihirere. This part of the island is part of Matakana Parish. It is where the main settlements were (and are located) and is today mostly farmland. The remaining areas of Maori freehold land are located in this part of the island. Matakana was an area of dense Ngai Te Rangi settlement. The two main Ngai Te Rangi pa, according to Hone McMillan, were at Otumoetai and Matakana:¹ There were two principal pas in this District viz Otumoetai and Matakana and from Otumoetai to Matakana was inhabited by one people viz Ngaiterangi. Matakana and Rangiwaea have associations with some of the best-known figures of nineteenth century Maori history. Henare Wiremu Taratoa, missionary and Ngai Te Rangi war leader, who chivalrously took water to the wounded British soldiers at Pukehinahina and who died at Te Ranga, lived at Opounui on Matakana.² Hori Tupaea of Te Whanau-a-Tauwhao, leading chief of Ngai Te Rangi, spent his last years living on Rangiwaea, where he died in January 1881; his tangi was held on Rangiwaea where he was buried.³ One of the earliest descriptions of the Tauranga harbour islands is given by Dieffenbach, whose account of his travels around New Zealand as the New Zealand Company scientist was published in London in 1843.⁴ At the time of Dieffenbach's visit the effects of recent tribal conflicts were very evident. He noticed the remnants of a very large village at the base of Mt Maunganui: "in consequence of its being exposed to the attacks of a tribe of Rotu-roa natives, who live at Muketu [sic], and the natives live at the other side of the harbour". Dieffenbach continues:

Some time before my arrival eleven natives had been seized and slaughtered; and these mutual depredations have now been carried on for several years to such a degree that the natives of Tauranga were unable to plant sufficient ground to supply them with food, having been besieged and shut up in their fortified places: the fertile district in which they live has therefore been of no use to them. The northern head of Tauranga spreads out into low and level land; and some islands of considerable dimensions, and of the same structure and configuration as the Mainland, are separated from it by broad channels of the sea. Although at present the principal anchorage for vessels is in the inner harbour, not far from the mission-station, I am inclined to think that the islands just mentioned might offer safe places for anchoring, even for larger vessels. The remarkable phenomenon of these large portions of land being separated from the main shows that great changes have taken place in the geological condition of this coast, which has wasted away, and been separated either by the inroads of the sea or by volcanic agency. The coast at Tauranga and on these islands is from forty to eighty feet above the level of the sea, and in the cliffs thus formed we find that the geological formation is a yellow loam, surmounted in many places by beds of peat, containing a great quantity of undecayed wood, and averaging between four and six feet in breadth: the upper layer is a yellowish earth, or decayed pumiceous matter. The lignite, occurring in large quantities, must be of great importance to Tauranga, as there is no other fuel for several miles around. One of these islands is called Pane-pane, and stretches from Maunga-nui to the southward. It is about three miles broad and seven miles long. Another, running in the same line with the former, but nearer the coast, is called Matakanga [sic]. It is about the same size. A larger one in the same line is called Moa Opareoroi. The one nearest the coast, and of a square shape, is called Tangoia. Off Muketu is the island Motu-iti, of considerable extent, and said to have been purchased by the Americans.

Henry Williams paid a visit to Matakana with the Rev. A.N. Brown in May 1844, where they met Nuka Taipari, the recently-baptised Ngai Te Rangi chief of Maungatapu:

Left Tauranga after dinner and proceeded in Mr Brown's boat to Matakana a small pa on an island about half way across the inland sea. Here we found Nuka the chief of Maungatapu, who has lately made a profession of christianity. The christian party there is increasing in influence but there has been much to hinder their progress.

Today the main hapu resident on Matakana are Ngai Tamawhariua, Ngati Tauaiti and Ngai Tuwhiwhia.⁷ All of these hapu affiliate to Ngai Te Rangi. Ngati Tauaiti have been described in the Minute Books as a "branch of Ngaitamawhariua".⁸ Older records also use the hapu name Ngati Ha, although the extent to which Ngati Ha is separate from Ngai Tamawhariua is a vexed question - some have claimed that Ngati Ha and Ngai Tamawhariua are virtually indistinguishable, while others have insisted they are separate. Another Matakana hapu name recorded in the minute books - but which is apparently no longer in contemporary use - is Ngati Tamapeke (Tamapeke being a son of Tamawhariua):

When the descendants of the ancestors I have mentioned settled on this land the descendants of five of them lived permanently on the land - the sixth Tamapeke lived at Kutaroa with his brother Tauiti.¹⁰ That was the permanent kainga from his time down to the present day. Tamapeke's descendants have only one kainga on Matakana and it is a recent one. The question of this kainga has been brought before a general Committee of the whole of Ngaiterangi and they have decided that Ngati Tamapeke were entitled to it.

Yet another earlier hapu name is Ngati [Popuera], a group said to own part of Matakana at the time when Ngaiterangi gifted land at Uretureture to Ngati Ha during the conflicts with Ngati Maru of Hauraki.¹¹ Ngai Tuwhiwhia and Ngati Tauaiti did not originally have interests only at Matakana, any more than Whanau-a-Tauwhao are confined to Rangiwaia. There was a reserve for Ngai Tuwhiwhia in the Kaimai block title to which was investigated by Commissioner Brabant in early September 1881. As I noted in my Ngai Te Rangi overview report, the existence of this reserve indicates that some at least of the Ngai Te Rangi hapu had certain rights far inland (perhaps for food-gathering) and that it may be a mistake to insist on a rigid separation between Ngai Te Rangi hapu of the coastal areas and Ngati Ranginui hapu living inland in the forest zone. The descendants of Tauaiti successfully advanced claims in the Compensation Court to a block known as Hopukioire in 1881, in a case in which Akuhata Tupaea (Hori Tupaea's son), Hori Ngatai, Enoka and Te Moananui all appeared, mainly to advance claims on the basis of different lines of descent from Tauaiti.

The great chief Hori Tupaea, although primarily affiliated to Whanau-a-Tauwhao, was also descended from Tauaiti, according to the following whakapapa given by Akuhata Tupaea (Hori's son) before Commissioner Brabant in 1881:

Tauaiti m. Hineorangi
Te Motutu = Taha
TeUtanga
Turua
TeWaru
Hori Tupaea
Akuhata Tupaea

The marae on the islands are at Matakana tuturu (the house is named Te Rangihouhiri, the founding ancestor of Ngaiterangi), Rangiwaia, and Opureora, associated with the Ngai Tamawhariua, Tauwhao, and Ngai Tuwhiwhia hapu respectively. Marae were also formerly located at Oponui and Kutaroa. Some of the buildings at Kutaroa were moved to Opureora when the former marae was closed in 1982 and the house there, named Tauaiti, was demolished. This means that Opureora marae now serves the needs of two hapu, Tauaiti and Ngai Tuwhiwhia.

https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_93402888/Wai%20215%2C%20J001.pdf

Tauranga Local History, Matakana Island by Jinty Rorke

Matakana Island protects the sheltered waters of Tauranga's inner harbour. It extends for some 25 kilometres from the narrow and less used northern entrance opposite Te Kura a Maia, Bowentown Heads, to the south eastern entrance to the port of Tauranga opposite [Mauao](#) (Mount Maunganui).



Matakana and Rangiwaia Islands top left

The main island is divided into two parts. An elevated area of fertile soil where most of the inhabitants live bulges out into the inner harbour opposite the Omokoroa peninsula. It is protected from the sea by the long, low, sandy part of the island, which has supported a forest of exotic pines since the 1920s.

Archaeological deposits have been found on the islands, which indicate that large complex settlements formerly existed there.

Although the population has decreased in recent years, Maori families live on the island, making a living by farming, horticulture, or working at the timber mill on Hunter's Creek. The main marae is called Opureora. The hapu are Ngai Tuwhiwhia and Ngati Tauaiti. The first purchase of land on Matakana Island was by Auckland sea captain William Daldy in 1869.

Matakana can be reached by vehicular ferry from Omokoroa. A barge also runs daily from Sulphur Point to a wharf on the south eastern side of the island serving the timber mill.

Rangiwaia is accessible from Matakana at low water. It consists mainly of horticultural blocks run by the Maori owners. It is of similar geological formation to the "bulge" of Matakana. The marae on Rangiwaia are Rangiwaia (Whanau a Tauwhao) and Oponui (Te Ngare).

http://tauranga.kete.net.nz/tauranga_local_history/topics/show/219-matakana-island-tauranga

Nga whakapapa o Potaua Tangitu

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

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

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

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

Timeline of significant events

1290	Takitimu arrives at Te Awanui (original name for Tauranga Harbour) Built a pa at Maungatawa - became known as Ngati Ranginui
1700	Ngāiterangi conquest of Tauranga
1818	Ngāpuhi chief, Te Morenga destroys Matarehu Pa - on Motiti Island
1820	Te Morenga destroys Pa on Mauao. Te Wani, chief of Ngāiterangi saves Otumoetai Pa makes peace with Te Morenga at Matuaiwi Pa
1820	Samuel Marsden sees Tauranga from Mt Hikurangi near Waihi (first European sighting)
1823	Hongi Hika (Ngāpuhi chief) attacks Rotorua and takes Mokoia Island
1826	Population at Otumoetai - 2,500. Ngāiterangi Pa: Otumoetai, Te Papa, Maungatapu
1826	Rev Williams arrives in Tauranga -Missionary Schooner Herald (Gilbert Mair - Capt)
1828	Destruction of Te Papa - Otamataha Pa - 500 killed
1832	Ngāpuhi attack on Otumoetai Pa
1835	Mission opened at Te Papa
1835	Several traders operating in the BOP - Tapsell, Dillion, Farrow
1835	Fighting between Arawa and Ngāiterangi and Waikato tribes begins
1836 Mar	Arawa Pa at Maketu destroyed by Ngāiterangi and Waikato May Ngāiterangi Pa at Te Tumu destroyed by Arawa
1838	Jan. A.N. Brown took up permanent residence at Mission station
1839	Brown purchased a further 240 hectares
1840	John Lees Faulkner and family arrive in Tauranga - settles in Otumoetai
1840 Feb	Arawa war party on Tauranga (600 warriors) Ngāiterangi Chief Tupaea refuses to make peace
1840 Mar	First Roman Catholic service held in Tauranga - Otumoetai by Bishop Pompallier .
	Roman Catholic Mission established at Otumoetai by Father Viard
1842	Taraia, Ngāti Maru chief destroys Wanaki's Pa at Ongare near Katikati
1845	Peace treaty between Ngāiterangi and Arawa.
1846	Bishop Selwyn confirms 80 Maori
1848	Tupaea baptised by Archdeacon Brown – Otumoetai
1851	Brown travels to Thames with Ngāiterangi to make peace with Taraia (Ngati Maru) 1852 Dispute on Motiti between Ngāiterangi and Arawa
1856	Arawa Chief Tohi Te Ururangi and Tupaea make peace in Motiti dispute
1856	Ohuki Land Despute Matapihi between Ngāitukairangi and Ngati He - lasted 3 years
1863	Governor Grey sanctions land confiscation
1864 Jan	Military occupation of Tauranga
1864 April	Battle of Gate Pa - Māori victory
1864 June	Battle of Te Ranga - Imperial Troops victory
1864 Aug	Formal peacemaking with Māori. Confiscation of land following surrender
1864 Aug	Thousand pounds deposit to Ngāiterangi chiefs for Te Puna Block purchase
1865	Most Māori, followers of Pai Marie
1866	211 Military settlers in the district
1881	Maungatapu Māori School opens up - Principal Mr Duffus
1885	Death of Emile Joseph Borel (1814-1885), early settler in Te Puna

1886	House at Karikari, Maungatawa 'Tamapahore' - opened by Te Kooti
1886 June	Tarawera eruption
1886 July	New native church opened at Maungatapu
1886	Land returned to Ngāiterangi under Tauranga District Land Act
1889	Maungatapu school closed
1894	Māori attend opening of new meeting house - Mataatua (Whareroa)
1895	Judea Maori to form Drum and Fife band
1895	Maungatapu Maori Brass Band-under Mr Lever
1896	Te Puna School opened - 27 on the roll
1896	New school to be built at Opureora – Matakana
1897	Native school at Karikari run by Miss Brown
1899	Re-opening of wharepuni Rauri at Whareroa. Opening of Meeting House at Matapihi
1902	Old native Hostelry on Strand pulled down, tenders called for erection of new native hostelry
1907	Salvation Army build fish curing factory at Rangiwaea Island 1908 Salvation Army moves fish factory from Rangiwaea to Sulphur Point
1915	Opening of new Meeting house at Ngapeke - Ngāti Pukenga
1917	New Catholic Church on Matakana Island
1918	Meeting house competed at Tutereinga - Te Puna
1920	New church at Matapihi opened Catholic church built - Matakana Island
1921	Visit by Ratana
1922	Maori Catholic Mission - Te Puna becomes separate parish
1934	Visit of Ratana to Maungatapu
1945	Unveiling of memorial to Pahuunui, Ngahau – Motiti
1948	Prohibition of alienation of Māori land on the Matapihi Peninsula
1951	Bunn Brothers Ltd arrived on Matakana Island - New mill owners
1951	Māori Women's Welfare League formed - founding member Manu Bidios
1956	Opening of Tamatea Pokaiwhenua Meeting house at Judea by Dr Maharaia Winiata
1961	Decision to amalgamate tribal executives at Katikati, Ngāti Ranginui and Ngāiterangi.
1971	First official meeting of Tauranga Moana Service Club for Maori youth
1973 Feb	Māori canoe launched
1973 April	Whareroa Marae burns down
1973 Oct	Opening of Dining hall at Tutereinga Marae, Te Puna - by Dame Te Atairangi Kahu
1975 May	Official opening of Whareroa Marae - by Prime Minister Bill Rowling
1976 Feb	Dining Hall opened at Matapihi
1977 Jan	Opening of Catholic Church
1979 May	Matakana Island -Opureora Marae- New wharekai opened -by Ben Couch
1981	Establishment of the Tauranga Moana Maori Trust Board
1981 April	District Māori Council established
1981 Oct	Compensation for confiscated land accepted by Tauranga Moana Trust Board.
1982	Fire - Matakana Island Mill - estimated damage \$2 million
1983	The first Kohanga Reo was officially opened on the Hairini Marae
1985 April	Te Awanui Huka Pak - Maori initiated commercial enterprise commenced operations 1986 Matapihi - Craft centre developed on Hungahungatoroa Marae
1988 Oct	Whaioranga Trust (Health and Whanau Centre) was opened on Whetu Marae, Welcome Bay

1993 April	Matakana Islanders stage protest against Asian forestry sale- Blockade set up
1995	Fiscal Envelope Hui held at Huria Marae
1998 Feb	Waitangi Tribunal Hearings - Huria Marae
2006	Tauranga Moana Waitangi Tribunal hearings continue
	Death of Dame Te Atairangikaahu
	Succession of her son, King Tuheitia Paki

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

Elizabeth Riapeti Tangitu Riapeti also called E Peti had a moko on her chin, she was tall and slim. She worked tirelessly for her Marae and the Maori community for many years. She was active in promoting the welfare of Pirirakau, as one of the eldest in the area. Her advice and guidance on general affairs was sought and respected. She was well known for her skills of midwifery and karanga. In 1922, she unveiled a plaque in memory of those from the Te Puna area that died in World War 1. She always encouraged her sons in Rugby and it was mainly due to her efforts that they achieve prominence in that sport. There were many times when two or more brothers played in the Tauranga team. Riapeti lived in the old family house with Turi and Henare Ormsby where the whare kai, Hinekura now stands, later she moved to her son Slabby's old house she died nearby in her daughter, Tawhirangi's house. Riapeti enjoyed fishing and gardening. She smoked a pipe and used to travel to town on a gig. She would make wonderful hangi bread by heating pipi shells and putting her mixture in a camp oven and putting it on the hot shells and adding hot shells on top. She was strong in her faith and never swore. She was a strong supporter of TeReo Maori. She would speak Maori to her mokopuna, many could not understand her. When they spoke Maori and made a mistake, she would correct them. Riapeti married Potaua Tangitu. They had: 1/ Maria Jane born in 1886 and left no issue.

2/ Kahukino whose is named after her great grandmother, the wife of Wiremu Maihi Ngakuku. She was brought up by Tarika Te Hura and was given a moko by the tohunga, Ngakao Kahukino married Te Para Marsh. She assisted her father Potaua in his land claims during his last years. Kahukino lived in Morrinsville she was a tall, stately and well dressed woman. She said prayers every morning and night. If you rang and there was no answer you would know it was karakia time and to ring back later.

3/ Titipo Cissie born at Waharoa married Te Kihi King. Tupu Taingakawa asked her to have a moko. Tupu was the son of Wiremu Tamihana and opened the new wharenui, Tutereinga in 1918. Titipo was also strong in her faith saying prayers every night. She was a healer and a midwife like her mother. She had a good voice for waiata and karanga. She loved reading the herald and followed her father as a supporter of the Kingitanga.

4/ Hemi Potaua died without issue.

5/ Meremaihi Turi, Mrs Ormsby died in January 1958. Her role on the Marae was cooking the hangi. She was good at karanga and waiata. Turi's grandmother Mata tried to get her to marry Wiri Nicholas. She was concerned he might marry Makete Bidois. But Turi said „no, he is too old.“ She after all was only a teenager and he was in his fifties. He later married the even younger Mohi Borell. Turi married Hoki Henare Eruwini Ormsby. Henare was a katekita and like Kahukino and many others of their generation they would say prayers morning and night and nothing would stop them. If you were visiting you would have to join in. Turi was a smoker and grew her own tobacco, sugar cane and other crops. Turi had a big heart and took on a lot of welfare children. She was also the patron of the Maori womans welfare league. Turi's daughter Maria was a Tauranga City Councillor.

6/ Tame Rawiri or Tommy-Dean died on March 12th 1971 when he collided with the Judea Stream Bridge, he died on the way to hospital. Tame married Elizabeth Rihi Ormsby at the registry office on

February 28th 1920. Rihi died January 17th 1936 not long after Fanny Rolleston was born and Maraea Rawson had just turned 15. Rihi's coffin had a glass cover above her face. Tame proved to be a good and capable father bringing his children up on his own. Tame in rugby played five eight for Te Puna and Tauranga. He was also a boxer and a well-known athlete. Tame was injured in World War 1. The official record was 16/1381 Gnr S. Graham, NZ Maori Pioneer Battalion, received severe cordite burns to face, both hands and feet on the 17th Feb 1918 when the packet of cordite accidentally exploded. Two others also living in the same billet (hut) in Ypres, 19579 Gnr T. Tangitu and 19642 Gnr Karaka were also badly burnt. Gnrs Graham and Tangitu were evacuated to Base, England, on 19 Feb 1918 by 37 Ambulance train ex 3 Canadian C.C. Station. Gnr Karaka on the 20th Feb 1918. Due to seriousness of burns Gnr S. Graham was released from Active Service.² Tame was a dairy farmer, was always well dressed and a renowned speaker. Tame was renowned for his knowledge of whakapapa and history. He dedicated much of his life to things Māori. He was an ardent supporter of the Kingitanga and Ngāti Ranginui. His daughter Kowhai has followed her father's interest in the Kingitanga. Many of his descendants inherited an ability to whaikorero. A number of his grandsons competed in the Pei Te Hurinui Jones Whaikorero Contest. This is a national contest for senior students at secondary schools. I was in Turanga in 1978 when Tairua was placed 3rd. Tame's great grandson Pouroto Ngaropo won the contest in 1986 and younger brother Tamihana won the junior Rawhiti Ihaka contest when it was held in Tauranga in 1987.

7) Tutereinga (Wiremu married Mihikore Pahu from Motiti). Tu fostered his niece Violet. He was the captain of the Te Puna Rugby Team and represented Tauranga for 13 or 14 seasons, He was a Maori All blacks and a bay of plenty representative, He played for the NZ Maori against the Spring box in 1921 and toured Australia in 1922. He was selected for North Island and Maori teams, including the team to England, but declined due to family reasons. He used to put bread in his rugby boots. He was also a good axeman, winning prizes in chopping competition. He widowed later married a Tarau and Keharoa Ainsley.

8) Lucy Tawhirangi (Uncle Tawh) married James Borrell. Tawh never drank but smoked. She played the mouth organ, the area behind the Tangitu lands on Waikaraka estuary is called Tapalulu Bay after her as she used to always patrol and take care of that area. She was devastated when her brother Ike died and she never recovered. She died in 1979. Tawhirangi was also the name of Poutaua mother's sister.

9) Anipeka died September 22nd, 1930. She married Puhitarau. Puhi was a returned service man. Few photos of Ani and Puhi exist. We only have the family photos with Ani and her parents and her siblings. We have two photos of Puhi in the 1920 Te Puna Rugby club team and one in his army uniform

10) George Takarua Slabby first lady was Elizabeth Young, She is buried at Poututerangi . He then married Mererina (Lena) Daniels who died August 24th 1961. He later married Dolly Wells from the Tarau Family . Dolly was brought up by Tu Tangitu's widow Mihikore and Jacob Tarau. Slabby was a Tauranga rugby rep along with his brothers. He was always singing. I have a good tape of him singing at a party. Slabby was a Tauranga Ruby rep along with his brothers. He was always singing. I have a good tape of him singing at a party. Slabby was a ladies man and very well spoken. He worked at the Public Works and in farming. He would bike to work with his shovel strapped to the bar. He used to grow watermelons kamokamo and corn and sell them at the races. Slabby was the instigator behind the Tangitu Whanau Trust. Slabby was my godfather and a stalwart of Tawhiti nui Marae.

11) Ihakara Issac (Ike) married Tangiheke Murray the daughter of David Murray and granddaughter of cotton Murray. Rangiheke died on July 11 1937. Ike later married Tautohe Molly Palmer. He was a Bay of Plenty rugby rep and a Maori All Black playing on the 1928 internal tour of New Zealand. He was also a Rugby Administrator and was only just missed out in the local board elections. He followed many of his fathers interest like breeding and training racehorses. He was a member of the Bay of Plenty Rugby Club. Ike was a mana of contracts making his name in both areas of social work and business. In social work he worked as a Maori welfare officer helping people find employment and training etc. Ike was a great advocate of the marae. He was a force behind the Moana Community

Centre. In Business, he had a Cream Run, ran a fleet of trucks, invested in the Te Puna Tavern and was a director of the Tauranga Co- Operative Dairy Association. Ike was the father of Chippy, Ike named one of his sons Kiritoha or Christopher after Te Kira's brother Christopher Faulkner. Chris Tangitu was a former Chairman of Ngati Ranginui following in his father's footsteps. He was a stalwart of the waka "Te Awanui" and Chris is the custodian of "Takitimu"

12) Isobel Susan (Hibera or Shebo) played hockey and was a good tennis player, she used to be the Belle of the ball at dances as she was a lovely dancer. She played the Violin, piano accordion, ukulele and sometimes the organ in church. Herb others thought the world of her. She was a great orator and loved to korero Maori. Susan made home brew and was a member of the CWL and MWWL. She married Douglas Petley and they lived near where Harold is now they later moved to where her Doug's house is. She also lived in Tokoroa and was heavily involved with the Maori and Catholic community there. Herpera was also the name of Potaua's mother and sister. The sister was also called Rangiamoamo.

13) Pirirakau Mick or William was brought up by the Riapeti and Potaua to strengthen the ties with the Ngati Haua. He was the oldest Male mokopuna, son of the Titipo (2nd child) when he first started school he was teased by the teacher who kept saying "So you are a king" Mick used to go to work with Potaua when he was working for Armstrong, Whitworth laying lines for the Railways. He later helped Ike on his cream run and carried metal for the Ministry of works. Mick Played rugby for Te Puna and Tauranga. Others in the Tauranga Team with him were Tia and Bucket Bidois, Hep Kuku and Cussy Ormsby to name a few. In 1941 Miki went overseas with the 13th Reinforcements to North Africa and was injured in Casino, Italy. Mick told me he used to make home brew by cutting a hole in a pumpkin, filling it with sugar and other ingredients, sealing it and then letting it ferment. Mick died October 21st 1994.

14) Violet Petley was also brought up by Riapeti. Violet was Hiperas 12th Child daughter. When Violet was 16 she went to work at the Star Hotel. She lived in Auckland for a long time. She loved working. She called Pirirakau or Mick King her brother. She was a very kind person and would give the shirt off her back or her last penny to help someone. Slabby (10th child) said there were only 14 in the family, 8 daughters and 6 sons. I am not sure if there are other children that died young or if he included grand- children.

Te Kira married 2nd wife Jane Mata Potier and had 13 children, they were:

1. Elizabeth Tangitu nee Faulkner
2. Porina Bidois nee Faulkner
3. Charles Faulkner
4. Te Rina Borell nee Faulkner
5. Hiria Heke nee Faulkner
6. Fred Kupara Faulkner
7. Te Rautau Smith nee Faulkner
8. Matekino Nicholas nee Faulkner
9. August Faulkner
10. Tahere Faulkner
11. Maraea Ngatai nee Faulkner
12. Takuira Faulkner
13. Joseph Hohepa Faulkner