



New Zealand Historic Places Trust Pouhere Taonga

Registration Report for a Wahi Tapu

Te Take, WAIMANONI (Register No. 9650)



Unnamed islet in Waimanoni Creek, Rangaunu Harbour (NZHPT Atareiria Heihei 2013)

TABLE OF CONTENTS

BRIEF SUMMARY	4
1. IDENTIFICATION	5
1.1. Name of Wahi Tapu Area	5
1.2. Location Information	5
1.3. Current Legal Description	5
1.4. Physical Extent of Area Assessed for Registration	5
1.5. Identification Eligibility	5
2. SUPPORTING INFORMATION	6
2.1. General Nature of Wahi Tapu Area	6
2.2. Statement of Wahi Tapu Area Values	6
2.3. Historical Narrative	7
2.4. Discussion of Sources	12
3. OTHER INFORMATION	14
3.1. Former Uses	14
3.2. Current Uses	14
3.3. Associated NZHPT Registrations	14
3.4. Heritage Protection Measures	14
4. APPENDICES	16
4.1. Appendix 1: Visual Identification Aids	16
4.2. Appendix 2: Visual Aids to Historical Information	20
4.3. Appendix 3: Visual Aids to Physical Information	21

BRIEF SUMMARY

Te Take is a place commemorative of the first landing of the Takitimu waka in Aotearoa, which is said to have occurred at the Rangaunu Harbour in Muriwhenua. A small islet in the Waimanoni Creek has been chosen as the representative location for Te Take.

The Waimanoni Creek on which the islet is situated falls within the tribal rohe (area) of Ngai Takoto. Although the islet now appears to be a part of the mainland, it is separated from it by a 1.8m wide drain running down the length of the islet. The islet lies in an inlet at the bottom end of Rangaunu Harbour, from which the waterway winds its way eastwards to the Pacific Ocean.

Maori tradition identifies the Takitimu waka as one of the great voyaging waka that migrated originally from the Pacific Islands to Aotearoa over 600 years ago. When it arrived in Aotearoa, the Takitimu was captained by the chief Tamatea Ariki Nui, and the tohunga was Ruawharo. In some accounts, it later travelled all over the country and was captained by Tamatea's grandson Tamati Pokai. The Takitimu is also said to have been a double hulled waka that was already a centuries-old veteran of trans-Pacific travel by the time it made its journey to Aotearoa. Today many iwi, hapu and whanau can whakapapa back to the tupuna that it carried. Many places still carry the names of these tupuna as well as those of the waka itself and its various components. Te Take was the name of one of the four sacred skids that were carried with it, and in some traditions this skid was said to have been planted at the landing place to which it gave its name.

The final chapter of the Takitimu's journey is widely accepted as ending in Te Wai Pounamu. Before that, the Takitimu and the people that it carried had undertaken great journeys that continue to shape the history of this country through its descendants - including Ngati Kahungunu, Ngati Porou and Ngai Tahu, who all connect to this significant waka. The beginning of the Takitimu story in Aotearoa is with the first landfall in Muriwhenua at a place known as Te Take.

1. IDENTIFICATION

1.1. Name of Wahi Tapu

Name: Te Take

1.2. Location Information

Address:

Waimanoni Creek
Poko Pohaia Road
WAIMANONI

Iwi/hapu: Ngai Takoto, Te Rarawa, Ngati Kahu, Te Aupouri

Local Authority: Far North District Council and Northland Regional Council

NZAA Site Record Info

No records.

GPS

Latitude -35.01222, Longitude 173.24461 (WGS 84 datum)

1.3. Current Legal Description

Pt Old Land Claim 6

1.4. Physical Extent of Area Assessed for Registration

Extent of registration includes all of the land of the un-named islet (0.7128 ha) which is a part of Pt OLC 6 Waimanoni, North Auckland Land District.

1.5. Identification Eligibility

There is sufficient information included in this report to identify the wahi tapu.

2. SUPPORTING INFORMATION

2.1. General Nature of Wahi Tapu

The first landfall of the Takitimu waka is recorded in oral traditions as having taken place in the far north of Te Ika a Maui. Various documents locate Te Take in or around the Rangaunu Harbour near Awanui in the Kaitaia area. A small un-named islet within the Waimanoni Creek has been chosen as the wahi tapu representative of the Te Take landing site. Waimanoni Creek flows into the Rangaunu Harbour which is on the east coast within the Muriwhenua area of Te Tai Tokerau. The area straddles the boundary lines of the Muriwhenua tribes including Te Rarawa, Te Aupouri, Ngati Kahu and Ngai Takoto.

The unnamed islet seems to have been included as part of a Crown Grant issued to William Maxwell, settler of Auckland in 1860. The wider area had a resource rich economic base for the fishing, agricultural and timber industries which include a mullet and toheroa canning factory at nearby Unahi.

The adjacent land is in private ownership and has been actively farmed by the owner and her family for many years. A small wharf and boat ramp are located further along from this site on Tamatea Road. The wharf itself sits at the bottom end of Rangaunu Harbour from here the waterway winds its way east to the open sea and the Pacific Ocean.

2.2. Statement of Wahi Tapu Area Values

Te Take is sacred in the traditional, spiritual and mythological sense as the first known landing place in Aotearoa of the ancestral waka, the Takitimu. The Takitimu is said to have carried prominent ancestors such as the chiefs Tamatea Arikinui; Tamatea Pokai Whenua; and the tohunga Ruawharo, and is thus of particular significance for their many descendants today.

The descendants of the Takitimu identify themselves with the waka on which their founding ancestor arrived from the Pacific homeland over six centuries ago. The significance of waka for Maori has its roots in times past, when voyaging waka forged the links between the ancestral homelands of the Pacific and Aotearoa, the cradle of Maori culture.

It is said that the Takitimu waka made first landfall north of Awanui in the Muriwhenua area. The waka and its people lived there for some time before Tamatea Pokai Whenua, the grandson of the chief and captain of the Takitimu, Tamatea Ariki Nui, went forth from this place on his journeys.

To visit the Rangaunu area is to wonder at the journey taken by those very ancestors who were aboard the Takitimu waka. In a sense it is a spiritual pilgrimage

which provides an insight into the settlements in the area which were established after the Takitimu waka landed and where its people thrived for a time. It provides an opportunity for commemorating the first landfall and refuge of the Takitimu after the long journey across the Pacific.

2.3. Historical Narrative

Takitimu in the North

By the time of its arrival in Aotearoa, the Takitimu had already had built up an illustrious history throughout the Pacific. According to Rarotongan oral tradition, it had been named eight different times before it was finally called "Takitumu" – "taki", to lift, "tumu", a burden. It is said the waka received this name after the captain Tangiia killed his cousin Tutapu, a rival for the captaincy of the waka who had pursued Tangiia across the Pacific: Tangiia's burden had been lifted. By the time the Takitimu left Rarotonga to travel to Aotearoa as part of a migratory fleet, the waka was already said to be at least 300 years old. The chief Tamatea Arikinui was the captain of the Takitimu and Ruawharo its tohunga.¹

Various accounts locate the first landing place of the Takitimu in the area. Local kaumatua Ross Gregory has stated that traditional accounts place the landing in the Muriwhenua area at Waimanoni near Awanui.² Matiu Kapa, of Kaikohe, Bay of Islands, was recorded to have said that Tamatea-Pokai-Whenua came to Aotearoa on the Takitimu canoe, which first came to land at Rangaunu, Muriwhenua.³ Sir Apirana Ngata confirmed the Muriwhenua location and suggested that Rangaunu Harbour was the likely place of settlement because of the abundant food supplies there (particularly mullet).⁴ It is here that Tamatea Arikinui and the ancestors aboard the Takitimu are said to have stayed for at least a generation.⁵ Tamatea Arikinui,

¹ Davis T., *Vaka: Saga of a Polynesian canoe*, Auckland: Polynesian Press, 1999

² Pers comm. with Ross Gregory (Ngati Te Ao, Tribal historian) to Atareiria HeiHei 20th December 2012, Auckland

³ Elsdon Best in Simmons, D.R., 1976, *The Great New Zealand Myth: A study of the discovery and Origin Traditions of the Maori*, A.H. & A.W. Reed, Wellington, p.223

⁴ Ngata A.T. Volume 59 1950 , Volume 59, No. 4 , "The Io Cult - early migration - puzzle of the canoes", *The Journal of the Polynesian Society*, p.343

⁵ Ibid.

Ruawharo and the ancestors on board the Takitimu lived amongst the local people of this place at the time, believed in some reports to be a tribe called Ngati Awa.⁶

According to the korero of the Muriwhenua iwi, Tamatea Arikinui had a son, Rongokako, who married Muriwhenua the daughter of Pohurihanga the captain of another well-known waka, the Kurahaupo. Muriwhenua bore Rongokako a son: Tamatea Pokai Whenua. In one account, Tamatea Pokai Whenua is said to have been born in Te Hapua at a place called Te Poroporo⁷ (approximately 90 kilometres north near Parengarenga Harbour near the very top of the North Island). He moved to live at a pa called Tinotino near Kaitaia (and not far from Te Take), in a quest to find his father. Although his father Rongokako was known for his various feats including trying to drain Lake Tongange by digging ditches, it was in fact Tamatea Pokai Whenua's own travels along the east coast of Te Ika a Maui before the waka finally ended its days in the deep south of Te Wai Pounamu.

The location, name and environment

The name "Te Take" is said to have come from one of four holding skids used in the moving of the Takitimu waka in Rarotonga.⁸ The skid was then left behind (or planted) in the Muriwhenua area when the Takitimu removed to Hokianga.⁹ Multiple accounts make reference to the skid Te Take (and others) being employed to move the waka from the village of the Hukateri in Rarotonga. Ruawharo used powerful karakia and specially blessed skids to allow the waka to move swiftly across the ground, however each time Ruawharo removed his skids the waka became heavy and difficult to move. It is said that these magical skids and also the sacred adzes and tuahu were carried on the Takitimu to their new home.¹⁰

The Rangaunu Harbour would have offered a perfect area for settlement. It was a large shallow harbour with extensive areas of tidal sand flats plus several small islands, with deeper channels in between. A number of rivers flow into the harbour including Waimanoni Creek. Extensive wetlands to the west of the harbour provide a

⁶ Ngata A.T., op.cit., p.343

⁷ Pers comm. with Ross Gregory (Ngai Takoto, local historian) to Atareiria HeiHei 20th December 2012, Auckland

⁸ Tuta Nihoniho, Vol. 17, No. 2 1908, "The story of the "Takitimu" canoe", *The Journal of the Polynesian Society*, Vol. 17, No. 2 1908, pp. 93-107

⁹ Whatahoro H.T. & Smith Percy. S. Volume 24 (1915) Upoko X – *Te haerenga mai o 'Takitimu' ki Aotea-Roa (Te Roanga)*: The Lore of the Whare Wananga, *The Journal of the Polynesian Society*, The Polynesian Society p13.

¹⁰ Pohuhu, Nepia (1930) *Te Wananga Magazine*, vol.II, pp.133-134; Simmons,D.R., 1976, *The Great New Zealand Myth: A study of the discovery and Origin Traditions of the Maori*, A.H. & A.W.Reed, Wellington, pp.308-309

home for thousands of migratory birds and plentiful fish resources including mullet. The close proximity of Rangaunu Harbour to Ahipara and Te Oneroa a Tohe (Ninety Mile Beach) on the west coast could have allowed an even greater and more diverse resource of kaimoana. For instance, the land opposite Te Take on the Waimanoni creek has been archaeologically surveyed and there are signs of human occupation including two pa sites.¹¹ The name “Rangaunu” also appears earlier on in Tuta Nihoniho’s account of the Takitimu waka, as a place in Hawaiki frequented by the tohunga Ruawharo.¹²

Takitimu tribal stories

Outside the northern connections the Ngati Porou, Ngati Kahungunu, Ngati Ranginui (Tauranga), Rongomaiwahine & Ngai Tahu tribes all claim connection to the Takitimu waka.¹³

Puhiariki was said to have come on board Takitimu and lived in Muriwhenua. He had many descendants and it is said that he gave the Ngapuhi iwi their name. Puhiariki made his garden at Muriwhenua¹⁴ and the line of descent from him to Kahungunu is seven generations (according to Ngati Kahungunu) as opposed to the three generations of the northern version¹⁵ where Kahungunu is the great grandson of Tamatea Arikinui the captain of the Takitimu.¹⁶

According to Whatahoro’s version of Te Matorohanga’s account of the arrival of the Takitimu in Aotearoa¹⁷, the waka arrived safely at Whangaparaoa to find that Hoturoa (with the Tainui waka) and Nga Toro-i-rangi (with the Arawa waka) were already present. The Takitimu anchored offshore where Tamatea Arikinui had a conversation with Hoturoa & Nga Toro-i-rangi about the area and where they

¹¹ NZAA sites O04/988, O04/992

¹² Nihoniho T. collected by Cowan J., “The Story of the Takitimu”, *JPS*, vol.16, no.4, 1907, p.221

¹³ Puckey Adrienne (2011), Chpt 1, *Nga Iwi o te Hiku o Te Ika a Maui: Origins of the Far North Tribes: Trading Cultures : A History of the Far North*, Huia Publishers,Wellington, pp 1-15

¹⁴ Simmonds,D.R. (1976), *The Great New Zealand Myth: A study of the discovery and Origin Traditions of the Maori*, A.H. & A.W.Reed, Wellington, pp 122-123

¹⁵ Puckey Adrienne (2011), Chpt 1, *Nga Iwi o te Hiku o Te Ika a Maui: Origins of the Far North Tribes: Trading Cultures : A History of the Far North*, Huia Publishers,Wellington, pp 1-6

¹⁶ Ngata A.T. Volume 59 1950 , Volume 59, No. 4 , *The Io Cult - early migration - puzzle of the canoes*, *The Journal of the Polynesian Society*,The Polynesian Society p 342

¹⁷ Whatahoro H.T. & Smith Percy. S. Volume 24 (1915) Upoko X – Te haerenga mai o ‘Takitimu’ ki Aotea-Roa (Te Roanga):The Lore of the Whare Wananga, *The Journal of the Polynesian Society*, The Polynesian Society p13.

planned to settle. After they informed him that the area was already inhabited by many tribes, Tamatea Arikini replied "Enough, I will not land here, I will go north and search for some unoccupied part of this land and leave this place for all of you". The Takitimu was then said to travel to Muriwhenua on the north-east side where the waka was rolled about by the easterly seas as she laid on her skids. Two of the skids were said to have been left at this place (and they have now become stones) as the waka proceeded west around Cape Reinga along the west coast to the Hokianga harbour. Tamatea Arikini is reported to have dwelt at Hokianga for two or three years cultivating food before becoming restless and wanting to explore more of Aotearoa.

In a similar vein is the story recalled by Nepia Pohuhu of Whakatohea¹⁸ also spoke of the arrival at Whangaparaoa and the removal "right away" to Muriwhenua. He refers to the waka 'laying on the skids Te Take, Te Manutawhiorangi and Mairehau'.¹⁹ The Takitimu remained there for a long time until it was affected by a huge storm. Its resting place was no good so when it became fine the waka was pulled into the water and paddled to the Hokianga where it stayed. After a long time the Takitimu was repaired and left Hokianga to once again retrace their journey along the east coast.

The Takitimu is then generally said to have sailed southwards around the East Cape, stopping occasionally to reprovision and drop off settlers (such as Ruawharo who disembarked at Nukutaurua). It is said to have spent some time in Te Whanganui a Tara before continuing down to the southernmost end of Te Wai Pounamu, where it finally foundered in sight of the mountain range that was to bear its name (the Takitimu ranges).²⁰

Kaitiakitanga

The taniwha Arai te Uru was said to have accompanied the Takitimu to the Hokianga harbour from Hawaiki²¹ and to have stayed behind at the mouth of the harbour to prevent other waka from entering it.²² At the Unahi Wharf a short distance from the

¹⁸ Pohuhu, Nepia (1930) *Te Wananga Magazine*, vol.II, pp.133-134

¹⁹ These skids are also named in Tuta Nihoniho, Vol. 17, No. 2 1908, "The story of the "Takitimu" canoe", *The Journal of the Polynesian Society*, Vol. 17, No. 2 1908, pp. 93-107

²⁰ Whatahoro H.T. & Smith Percy. S., Upoko X, "Te haerenga mai o 'Takitimu' ki Aotea-Roa (Te Roanga): The Lore of the Whare Wananga", *The Journal of the Polynesian Society*, vol.24, 1915, pp.15-16.

²¹ Whatahoro H.T. & Smith Percy. S. (1914), "Te haerenga mai o 'Takitimu' ki Aotea-Roa (Te Roanga): The Lore of the Whare Wananga", *The Journal of the Polynesian Society*, vol. 23, no.92, p.203.

²² Whatahoro H.T. & Smith Percy. S. (1915), "Te haerenga mai o 'Takitimu' ki Aotea-Roa (Te Roanga)": The Lore of the Whare Wananga, *The Journal of the Polynesian Society*, vol. 24, upoko X, p.13.

locale of Te Take a large flock of kotuku (Royal Spoonbill) have taken up residence and give the effect of kaitiaki tawhito.

Discussion of Sources

Analysis of Sources Available

Documentary material available during the preparation of this report included primary sources such as survey plans held by Land Information New Zealand and NZAA Site Record Forms and also much valuable recorded traditional oral history from Ngapuhi.

The traditional oral history was given by Ngati Te Ao kaumatua, Ross Gregory. Ross Gregory grew up in the Far North and has spent most of his life gathering the traditional history of the area that has been handed down to him from his father and others and their tupuna.

Much of the published documentation of the Takitimu refers to other tribal histories whereas the local published history of the site is very limited.

A significant amount of the recorded traditional histories were obtained through articles in the Journal of the Polynesian Society.

Analysis of Sources Accessed

In light of the research undertaken in preparation for this report, most of the information about Te Take has come from published sources including journal articles. Limited oral history was provided from kaumatua about Te Take or the general area.

Conclusion

Sufficient information on this wahi tapu has been accessed to support this registration proposal.

Bibliography

Unpublished sources

Gregory.R (2012) Personal Communication

Published sources

Department of Internal Affairs (1997), Chpt 9, *Te Ao Maori: Nga Tapuwae-nuku Journeys and migrations*, New Zealand Historical Atlas, Auckland, plates 17-18

Pohuhu, Nepia (1930) vol II, *Te Wananga Magazine*, pp.133-134

Puckey Adrienne (2011), *Trading Cultures : A History of the Far North*, Huia Publishers, Wellington, pp 1-15

Simmonds,D.R. (1976), *The Great New Zealand Myth: A study of the discovery and Origin Traditions of the Maori*, A.H. & A.W.Reed, Wellington

Journal articles

Gudgeon W.E. (1892) , Volume 1, No. 4 , *Maori migrations to New Zealand*, The Journal of the Polynesian Society, The Polynesian Society, p.212-232

Tuta Nihoniho collected by Jason Cowan, (1907), Vol. 16, No. 4(64) "The story of the "Takitimu" canoe", *The Journal of the Polynesian Society*, The Polynesian Society, pp. 220-222

Tuta Nihoniho collected by Jason Cowan, (1908), Vol. 17, No. 2, "The story of the "Takitimu" canoe", *The Journal of the Polynesian Society*, The Polynesian Society, pp. 93-107

Ngata A.T. (1950) , Volume 59, No. 4 , *The Io Cult - early migration - puzzle of the canoes*, *The Journal of the Polynesian Society*,The Polynesian Society p.335-346

Robertson J.B.W. (1957) Volume 66, *The role of tribal tradition in New Zealand prehistory*, *Journal of the Polynesian Society*, The Polynesian Society, p.249-263

Whatahoro H.T. & Smith Percy. S. (1915), Volume 24 Upoko X – "Te haerenga mai o 'Takitimu' ki Aotea-Roa (Te Roanga):The Lore of the Whare Wananga", *The Journal of the Polynesian Society*, pp. 1-23.

Whatahoro H.T. & Smith Percy. S. (1914), "Te haerenga mai o 'Takitimu' ki Aotea-Roa (Te Roanga):The Lore of the Whare Wananga", *The Journal of the Polynesian Society*, vol. 23, no.92, p.181-213.

Website sources

Story of the Takitimu Waka 2008
www.takitimufestival.co.nz

Tamatea-Arikinui: Takitimu 2011
<http://warrenpohatu.blogspot.co.nz>

The Vannini's Manoeuvres: Unahi Waipapakauri, Ahipara
<http://brvannini.wordpress.com/2013/09/22/unahi-waipapakauri-ahipara/>

3. OTHER INFORMATION

3.1. Former Uses

Maori [ancestral tauranga waka]

3.2. Current Uses

Stop bank as part of River Control

3.3. Associated NZHPT Registrations

No associated NZHPT Registrations

3.4. Heritage Protection Measures

Local Authority Plan Listing

NOT listed in Far North DP Operative (in part) 27 September 2007

Reserve

This wahi tapu is not part of a reserve.

NZAA Site Recording Scheme

This wahi tapu does not include any sites listed in the New Zealand Archaeological Association Site Recording Scheme

NZHPT National Heritage Prevention Incentive Fund

This wahi tapu would not be a suitable candidate for the NZHPT Incentive Fund because no private property is included therein.

Other Protection Measures

Archaeological sites are protected by the Historic Places Act 1993, regardless of whether they are registered or not. Archaeological sites include 'places associated with pre-1900 human activity, where there may be evidence relating to the history of New Zealand'. Places associated with post-1900 human activity may be declared archaeological sites. It is unlawful to destroy, damage or modify an archaeological site without prior authority from NZHPT.

Disclaimer

Please note that registration of this wahi tapu by the NZHPT identifies only the heritage values of the area concerned, and should not be construed as advice on the state of the area, or as a comment of its soundness or safety, including in regard to earthquake risk, safety in the event of fire, or insanitary conditions.

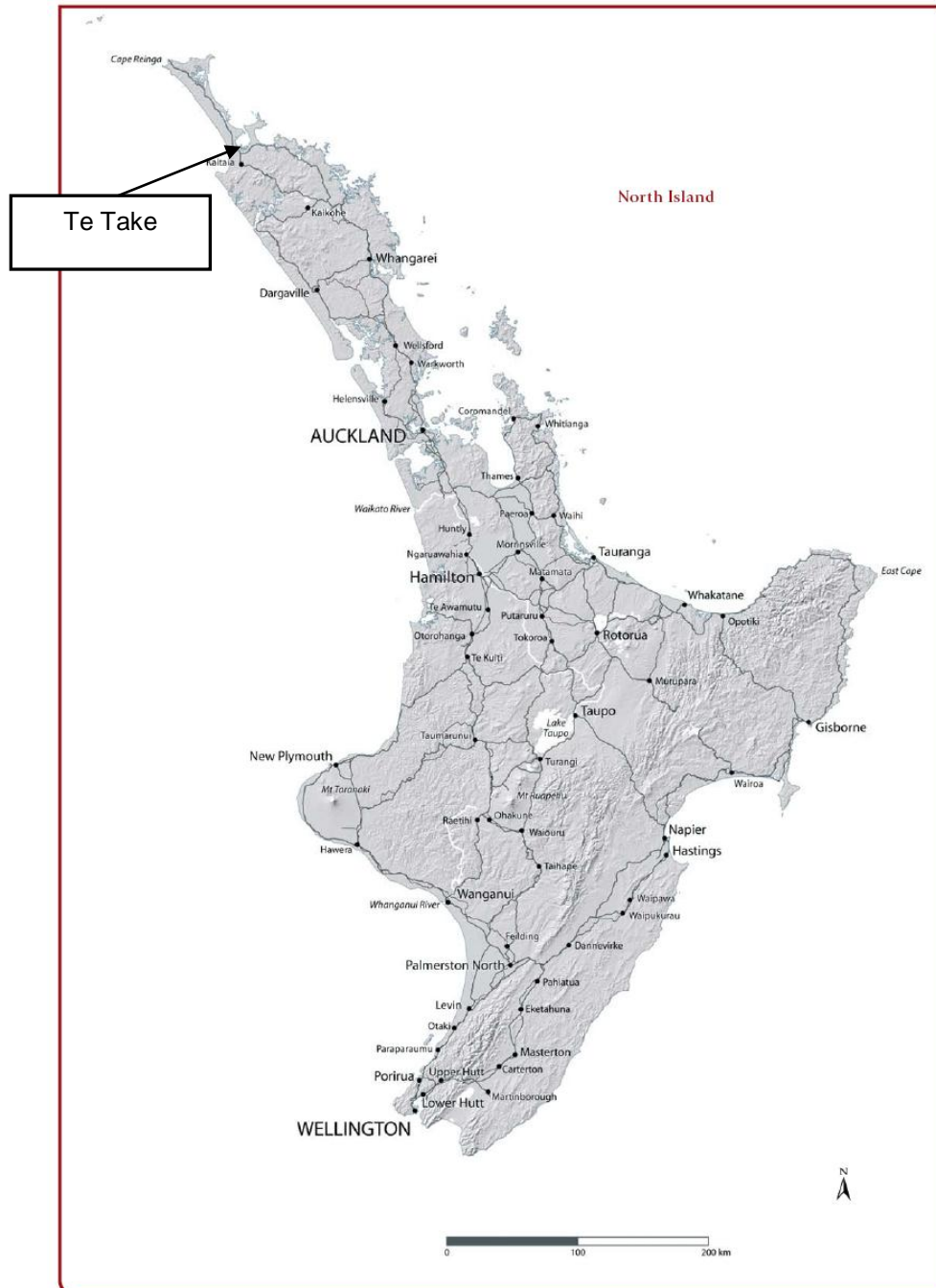
NZHPT Recommendations

To ensure the long-term conservation of this wahi tapu, the NZHPT recommends – that the Far North District Council, Northland Regional Council, and the appropriate iwi/hapu authorities provide for the management and preservation of the Te Take wahi tapu in their relevant planning documents.

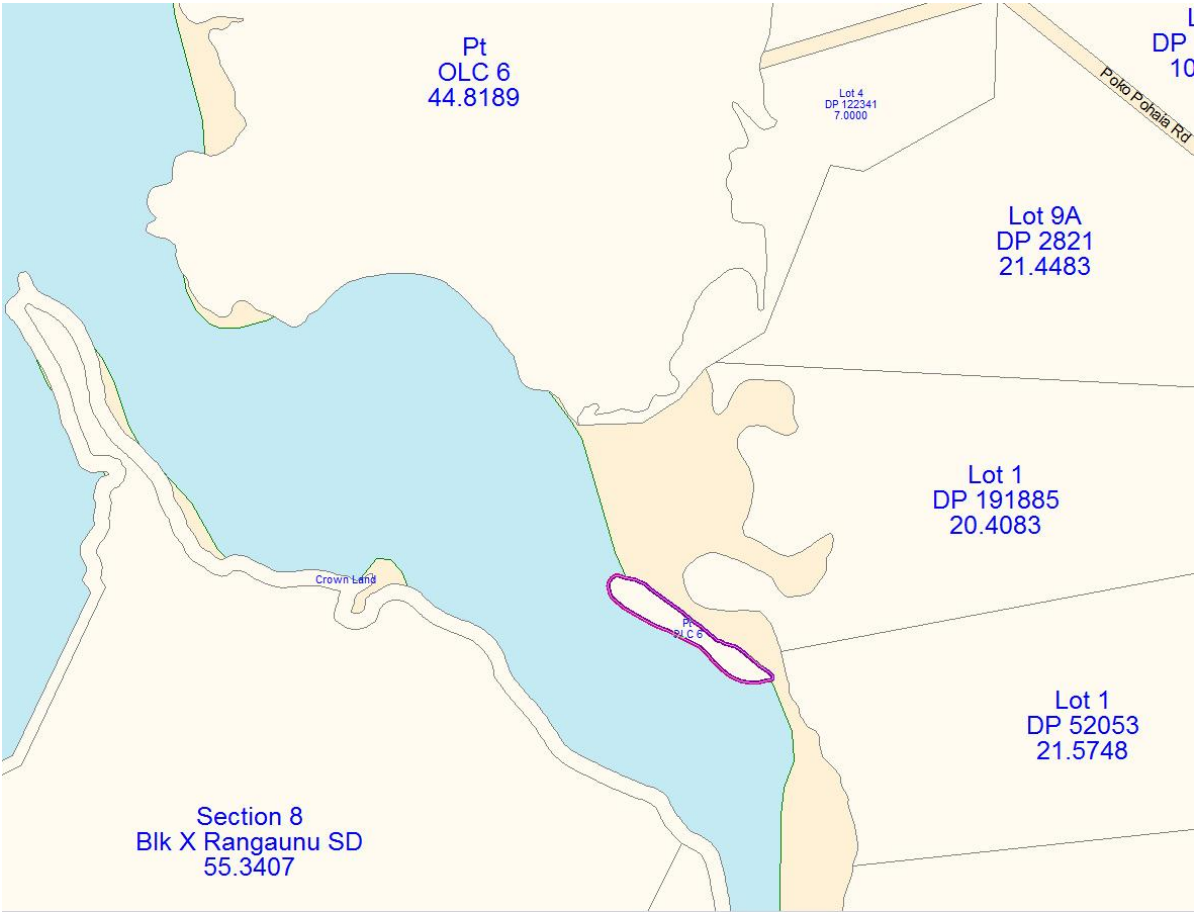
4. APPENDICES

4.1. Appendix 1: Visual Identification Aids

Location Maps



Map of General Location – Te Take, Northland



Map of Extent of Registration of Te Take

Current Identifier – Pt OLC 6

QuickMap Property Report

Page 1 of 1

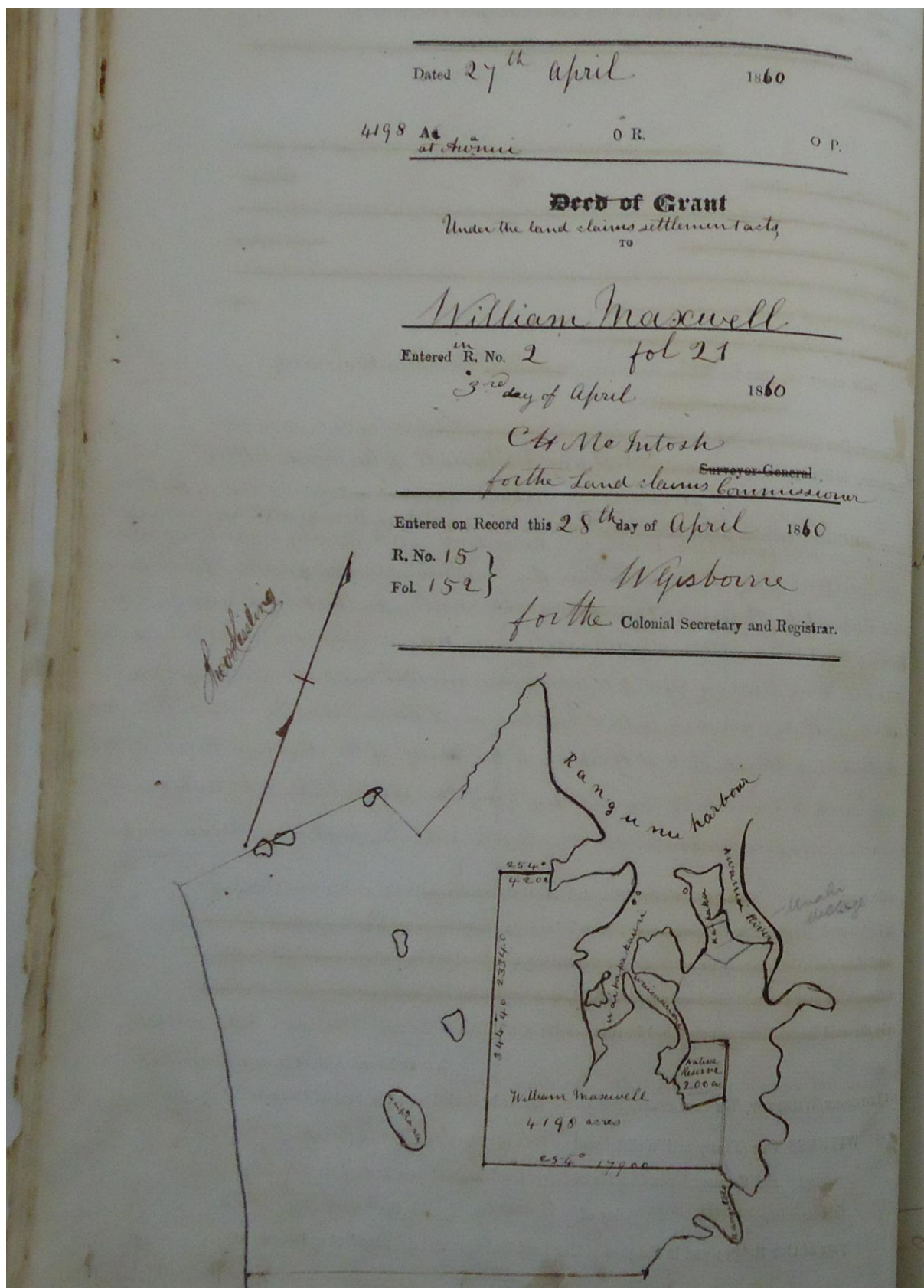
Parcel Details				
Appellation:	PT OLC 6	Parcel Area (ha):		
Land District:	North Auckland	Total Area:		
Statute:		Graphical Area (ha):	0.7128	
Non Survey Information:		Parcel Intent:		
Associated Title Details				
Appellation	Title(s)	Estate Type	Owner(s)	
	No Details Available			
Associated Street Address				
	No Details Available			
Valuation Reference Information				
Valuation Reference No.	Capital Value	Land Value	Capital Value Date	Street No

Rating Valuation information may be historic.

Report Generated from QuickMap (<http://www.quickmap.co.nz>) on Friday, 29 November 2013.
Information provided by this service is sourced from third parties. Custom Software can not and does not provide any warranties or assurances of any kind whatsoever in relation to any data or materials provided through this service. Any person wishing to rely on the information shown must independently verify such information.

5	<u>Hopkins Henry</u>	<u>Whangaroa</u>	508	.	.	1C 119	Shewn on list at S.O.
270							as claimed by Thos. Joyce
6	<u>Maxwell Wm.</u>	<u>Kaitaia</u>	4198	.	.	1H 55	Also 500 ac. 1H 121
875	<u>Southee H.</u>	"	186	.	.	1H 7	" 400 ac. 1H 108
Also vide stopped roads 6A 6B and 6C Par: Awanui - Vol. 66 folio 72 L.T.							
7	<u>Matthews J.</u>	<u>Kaitaia</u>	1170	.	.	1H 29	Original claim 1855

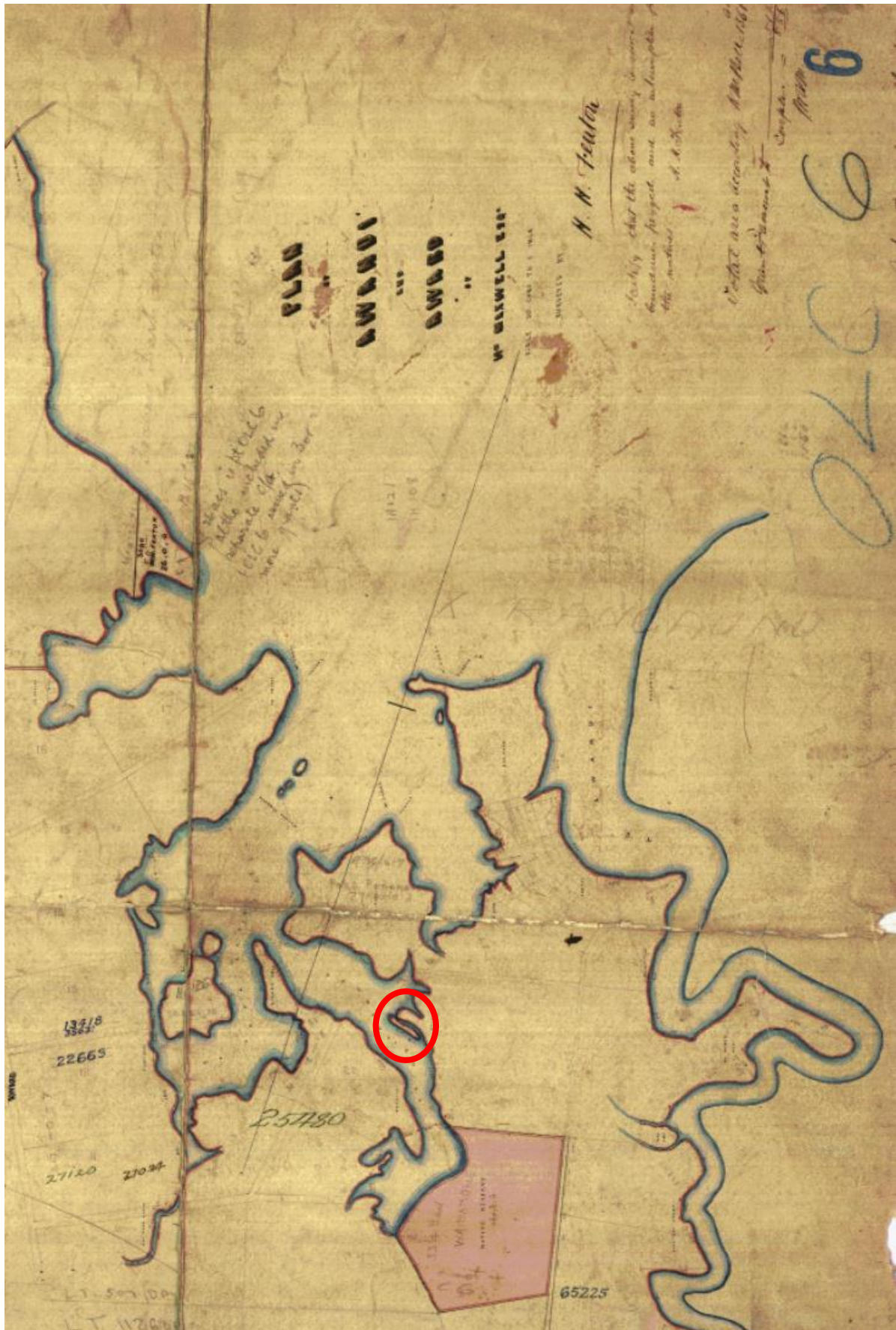
Deed book reference



Deed of Grant 1860 to William Maxwell with map showing Waimanoni Creek

4.2 Appendix 2: Visual Aids to Historical Information

Historic land map of OLC 6 showing unnamed islet in red



4.2. Appendix 3: Visual Aids to Physical Information

Photos of Te Take taken during site visit (All photos NZHPT Atareiria Heihei November 2012)



Picture shows the drain that exists between the “mainland” and Te Take (un-named islet)



Te Take- (high ground in background), the drain and paddock in foreground

