NGĀTI HĀMUA ENVIRONMENTAL EDUCATION SHEETS

Produced by Rangitāne o Wairarapa Inc in conjunction with Greater Wellington 2006

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NGĀTI HĀMUA

ENVIRONMENTAL EDUCATION SHEETS

This education resource provides the reader with information about the environment from the perspective of the Ngāti Hāmua hapū of Rangitāne o Wairarapa iwi. There are 9 separate sheets with each one focussing on a different aspect of Māori customary belief.

The first two sheets look at history relating to Ngāti Hāmua starting with the creation myth and the Maori gods (Nga Atua). The second sheet (Tupuna) looks at the Ngāti Hāmua ancestors that have some link to the Wairarapa including Maui – who fished up Aotearoa, Kupe – the first explorer to these shores, Whātonga aboard the Kurahaupō waka and his descendants.

The remaining sheets describe the values, practices or uses that Ngāti Hāmua applied to their environment in the Wairarapa valleys, plains, mountains, waterways and coastal areas. The recording of this information was undertaken so that people from all backgrounds can gain an appreciation of the awareness that the kaumātua of Ngāti Hāmua have of the natural world.

Rangitāne o Wairarapa and Greater Wellington Regional Council are pleased to present this information to the people of the Wairarapa and beyond. This resource was created as part of the regional council's iwi project funding which helps iwi to engage in environmental matters.

For further information please contact Rangitāne o Wairarapa Runanga 06 370 0600 or Greater Wellington 06 378 2484

Na reira

Nga mihi nui ki a koutou katoa

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NGA ATUA - THE GODS

Introduction

The part that the gods play in the life of all Māori is hugely significant. All natural elements such as earthquakes, rain, wind and storms were attributed to the actions or emotions of the atua. The link is even more entrenched in tikanga as our whakapapa connects us with our ancestors and the gods themselves. The earth was respected as a mother and therefore entrenched in us to care for her. All of our food was a gift from the gods so they were constantly thanked and paid homage to through karakia (prayer).

In Te Ao Māori, life began with the atua so here; we too, begin with the creation mythology.

The Cosmic Genealogy

Io-Matua (Supreme Being)
|
Te Kore (Unorganised Potential)
|
Po (The Many Realms of Night)
|
Te Aomarama (The World of Light)
|
Ranginui ====== ==== Papatūānuku
(The Sky Father) (The Earth Mother)

Te Tīmatanga – The Beginning

In the beginning there was Te Korekore, the darkness where there was potential but as yet no life. Within Te Korekore lived Io the Supreme Being, Io who created numerous realms of Po, the night. Then the darkness gave way to Te Ata the dawn, from which the primal parents Papatūānuku, the Earth Mother and Ranginui; the Sky Father came into being.

The firm embrace within which the parents held each other produced some seventy children all of whom became atua (gods). The children loved their parents but had to crawl between them and soon they yearned for space and light. The atua plotted to forcibly separate Papatūānuku and Ranginui with the task literally falling upon the shoulders of Tānemahuta, mighty god of the forests. At the moment Ranginui and Papatūānuku were parted the universe was created. All of the stars and planets came into being.

Papatūānuku wept so much for Ranginui that Io decided he would turn her over so that they did not have to face each other. So the rains and wind came to make the oceans rise so that Papatūānuku could be turned over to face the underworld. Her sons Rūaumoko - god of earthquakes and volcanoes, along with Whiro - the god of evil, chose to live within their mother. Whiro did not want light as he was warm within the embrace of his parents, nor did he agree with Tānemahuta being so prominent. So it was that Whiro would stay often collaborating with Tūmatauenga to cause arguments and disharmony among the descendants of Taane.

Nga Atua

The primal parents placed their children within the natural world where they established their own domains.

The following whakapapa describes the sequence of birth and domains of the eight children that were most prominent.

Ranginui === Papatūānuku
I

(1)	Tangaroa	god of the seas, rivers, lakes and all the life within them
(2)	Tānemahuta	god of the forest and all that dwell within them, especially the birds
(3)	Tāwhirimatea	god of the winds and of storms
(4)	Rongo Mā Tāne	god of the kumara and all cultivated foods. Also the god of peace
(5)	Haumiatiketike	guardian spirit of wild food
(6)	Rūaumoko	god of earthquakes and volcanoes
(7)	Tūmatauenga	god of man and war
(8)	Whiro	god of evil

Papatūānuku Personified

In Te Ao Māori (the world of the Māori) the entire earth is known as Papatūānuku the earth mother. Whether this is in her physical representation as the earth or within our consciousness of her as a spiritual being or through all her mokopuna that dwell upon her (all flora and fauna are her grandchildren, the children of her offspring e.g. all the birds and insects of the forest are referred to as the children of Tānemahuta). All life depends upon Papatūānuku for their wellbeing. People have the option of caring for her to maintain their own health or abandoning her to concentrate on their own short term needs. Ultimately an unhealthy Papatūānuku is going to lead to unhealthy people. By always keeping in mind the needs of Papatūānuku and the requirements of her immediate whanau our people were able to appreciate what would happen to the land (and them) if it was not kept in as natural a state as was possible. They only needed to look as far as their own bodies to understand how the earth would react if either were not looked after properly.

From here in the Wairarapa Valley our kaumātua tell us to take a close look at the skin on our body. We can see that it is neither smooth nor flat. Our skin is like the land, rising and falling like the peaks and valleys. The elders say look at the Tararua Ranges high above us, then to see how the mountains descend to the flat plains in the valleys only to rise again in the east on the Weraiti Hills. This is the land, it is Papatūānuku, the land and our skin are very similar.

They then say to look at the hair that covers our bodies, the covering that keeps us warm and provides protection just like the grasses and trees upon the earth. It does not take long to begin to understand what the kaumātua are impressing upon us. They remind us that Tānemahuta covered his mother in a cloak of trees and plants to keep her warm; in her cloak he placed his children to accompany her. The kaumātua say "look at the hills that have no cloak, Papatūānuku's skin is left unprotected, it will become dry and it will fall away." Our skin peels after too much sun, it is the same as with Papatūānuku, but we call this erosion.

Next they ask if we know the purpose of the arteries, veins and capillaries in the human body, to which we are able to say yes. These vessels carry the blood and oxygen or the 'life-force' around the body. They contain the anti-bodies that purify our blood. They then ask us to think of Papatūānuku as a human again. The waterways that cover Papatūānuku acts in a similar fashion. They provide the nutrients and water to the soils, plants and animals. They cleanse the land of impurities by washing them out to sea. They transport the gravels washed down from the mountains into the rivers and further out to sea.

The Ruamahanga River is the main artery from which all the other rivers such as the Waipoua, Waingawa, Taueru and Whangaehu enter. These rivers are in turn fed by the many creeks and streams just the same as the veins in the human body.

Part of this learning was to consider the effects of sickness upon our bodies and then translate these illnesses to Papatūānuku. It was soon apparent that she too was vulnerable to the whole range of health problems experienced by mankind. Among many other illnesses her veins became blocked as in the case of slips or debris gathering in rivers such as seen during the storms of February 2004 and her blood could be poisoned as when pollutants find their way into the waterways. The only time she has a good clean out is when it rains or during storms. If people wanted their mother to care for them then they had to minimise the risk of her becoming sick. Sometimes the elements (her children) combine to help their mother, in so doing they flush away the paru (dirt), processes that man has no control over and should perhaps be resigned to accepting as being a part of the earth.

Tawhai – New Zealand Silver Beech

Hine Nui Te Po

One day the atua decided they would create a woman and so gathered the red clay called *kurawaka* from the body of their mother. Tānemahuta fashioned the shape of the woman in the image of the Mareikura, wives of the Whatukura – guardians of the heavens. To this shape, Tānemahuta's brothers added muscles, flesh and fat. After all this was done Io sent Rehua, the head guardian of the Whatukura with five things. These were toto (blood), wai (water), wairua (spirit), manawa (heart) and hau (breath), the five principles in the creation of life.

Finally, Tānemahuta bent over the lifeless form and breathed into its nostrils. The woman's chest rose and then she took her first breath, "Tihei". All of the atua were pleased with the woman so they gave her the gift of life – "Mauriora".

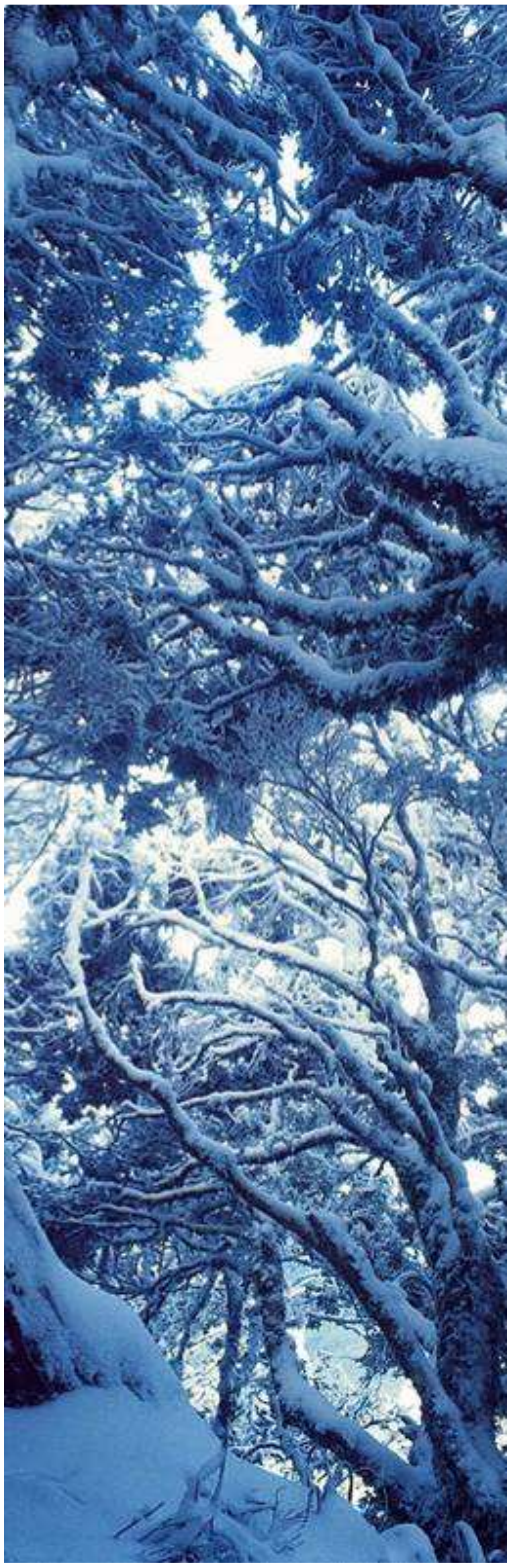
The first woman was called Hineahuone – *woman made of earth*. Io decided that it was time that the atua and Hineahuone should receive a gift that would help humankind in their quest for knowledge. He sent Rehua to the atua inviting one of them to climb to the highest of the twelve heavens to receive the three baskets of knowledge. Whiro volunteered but the others chose Tānemahuta. Tāne reached the 11th heaven when he was attacked by the pepetua – the hoarding insect children of Whiro but Tāwhirimatea sent his children the winds to protect Tāne. Tāne eventually reached Tikitikiorangi – the 12th and highest heaven where upon he was blessed before receiving the three baskets of knowledge.

The first kete (kete tuari) contained all of the ritual chants needed to converse with Ranginui, Papatūānuku and their offspring. These were the ancient karakia that allowed man to ask the deities to control the weather so that conditions would be favourable to grow or gather foods.

The second kete (kete tuatea) was the basket of evil that which contained all the bad things to know.

The third kete (kete aronui) had in it all the good things to know. These included positive human emotions as well as the teaching of all those practices that benefit humankind. This knowledge pertained to the earth, land, water, animals, birds, fish, insects and food.

Tānemahuta and Hineahuone had a daughter named Hinetitama – child of the first morning light. When Hinetitama was a young woman the gods pondered as to whom she should marry. None of them could agree upon an answer so the task was again left in the hands of Tānemahuta. He decided to turn himself into a normal man to disguise his true identity. Not knowing whom this stranger was Hinetitama immediately fell in love with him and they produced children. One day Hinetitama discovered that her husband was also her father and so ran away. She fled to the underworld to be with her grandmother Papatūānuku. She told Tānemahuta that she would welcome the spirits of their descendants and at the same time protect them from Whiro who wished to consume their souls. At the same time she told her husband he could never come near her again thereby creating the rahui or the space where Tānemahuta could no longer enter. Hinetitama became known as Hine-Nui-Te-Po, the goddess of death.



Snow in tree canopy

Te Ika a Maui

Maui Tiki a Taranga, Maui the coiled hair of Taranga (Taranga being his mother) the mischievous demi-god, caught Te Ika a Maui, the fish of Maui which is now known as the North Island of New Zealand. The fish was the shape of a giant stingray whose tail is in Muriwhenua (North Cape) with the wings extending to the eastern and western extremities of the island. In the Wairarapa the places associated with Te Ika a Maui are:

- Wairarapa Moana – Lake Wairarapa – This is known as 'Te Whatu o Te Ika a Maui' or 'the eye of the fish of Maui'. This is the freshwater eye, the other eye is Wellington Harbour or Te Whanganui a Tara which is the saltwater eye.
- Kawakawa – Palliser Bay is known as 'Te Waha o Te Ika a Maui' or 'the mouth of the fish of Maui'.
- Turakirae Head and Matakitaki a Kupe (Cape Palliser) are known as 'the jaws of the fish'
- The combined Rimutaka, Tararua and Ruahine ranges that pass up the middle of the North Island are referred to as 'the spine of the fish'
- The Tararua Mountain Range Lake called Hapuakorari is known as 'the pulse of the fish'.

Below is an old whakatauki that names these very places.

"Te tuara ko Ruahine, nga kanohi ko Whanganui a Tara, tetahi kanohi ko Wairarapa, te kauae runga ke Te Kawakawa, tetahi kauae ko Turakirae".

"The back is the Ruahine ranges, with regard to the eyes, the salt water one is Wellington Harbour the other eye - the fresh water one - is Lake Wairarapa,
the upper jaw is Cape Palliser and the lower jaw is Turakirae Head"
(Source: Riley 1990: 78-4)

The photo to the right shows Kawakawa (Palliser Bay) or' the mouth of the fish of Maui'. Turakirae Head is at the top left of the picture (noted as one of the jaws of the fish)

Quick quiz – Nga Atua

1. Who is referred to as the Supreme Being?
2. Who succeeded in separating Papa and Rangi?
3. They had over how many children? 60, 70 or 80?
4. There were 8 primary gods, who were they and what were their domains? e.g. Tāwhirimatea – god of the winds;
5. What was the name of the first woman? What does her name mean?
6. How many baskets of knowledge were there? Name them?

Answers at the back of booklet

Key Points

- Māori have their own creation mythology;
- There are a multitude of 'departmental gods' each with their own domain; and
- The first human was Hineahuone, a woman. This is acknowledged in Māori tikanga today when the karanga or female call is the first sound to be heard on a marae when welcoming visitors.

NGA TUPUNA – THE ANCESTORS

Nga Tupuna – Introduction

This second sheet introduces the key events and ancestors in the Ngāti Hāmua story including the arrival of Kupe to Aotearoa and the Wairarapa, the Kurahaupō waka and its associated tribes, and key ancestors such as Haunui, Rangitāne and Hāmua.

Kupe

With the passing of time the famous explorer Kupe visited the Wairarapa in his canoe Matahorua while in pursuit of a giant wheke (octopus). The octopus had stripped Kupe's nets of fish offshore in the ancestral home of Hawaiki. Kupe and his companion Ngake pursued the octopus across Te Moana Nui a Kiwa (Pacific Ocean) before discovering Aotearoa (North Island of New Zealand). After stops at Muriwhenua and Hokianga the Matahorua caught up with Ngake in his canoe Tawhirirangi at what was to become Rangiwhakaoma (Castlepoint). During their stay they named several places including Rangiwhakaoma, (Castlepoint Reef) after a man and literally where the sky runs, Matira, (Castle Rock) meaning lookout, Taurepi (Deliverance Cove) and Taorete (Ocean Beach).

As it turned out, the octopus was giving birth in a cave at the northern most point of the reef. Before Kupe could kill the giant fish it escaped and headed south. The cave was thereafter-called Te Ana o Te Wheke o Muturangi or 'the cave of the octopus of Muturangi' (the octopus being a pet of Muturangi, an enemy of Kupe).

Kupe and his companions chased the octopus south down into Kawakawa (Palliser Bay) The wheke was eventually killed at the entrance of Te Moana o Raukawa (Cook Strait) at Totaranui (Queen Charlotte and Tory Sounds). The eyes of the once great fish were placed on rocks at this place that are called 'Nga Whatu' or 'The Brothers' to this day. Kupe and his family named many other places throughout the Wairarapa and Wellington areas during his travels most noticeably for Ngāti Hāmua, Kawakawa (Palliser Bay), so named because Kupe's daughter made a wreath out of the kawakawa plant for him.

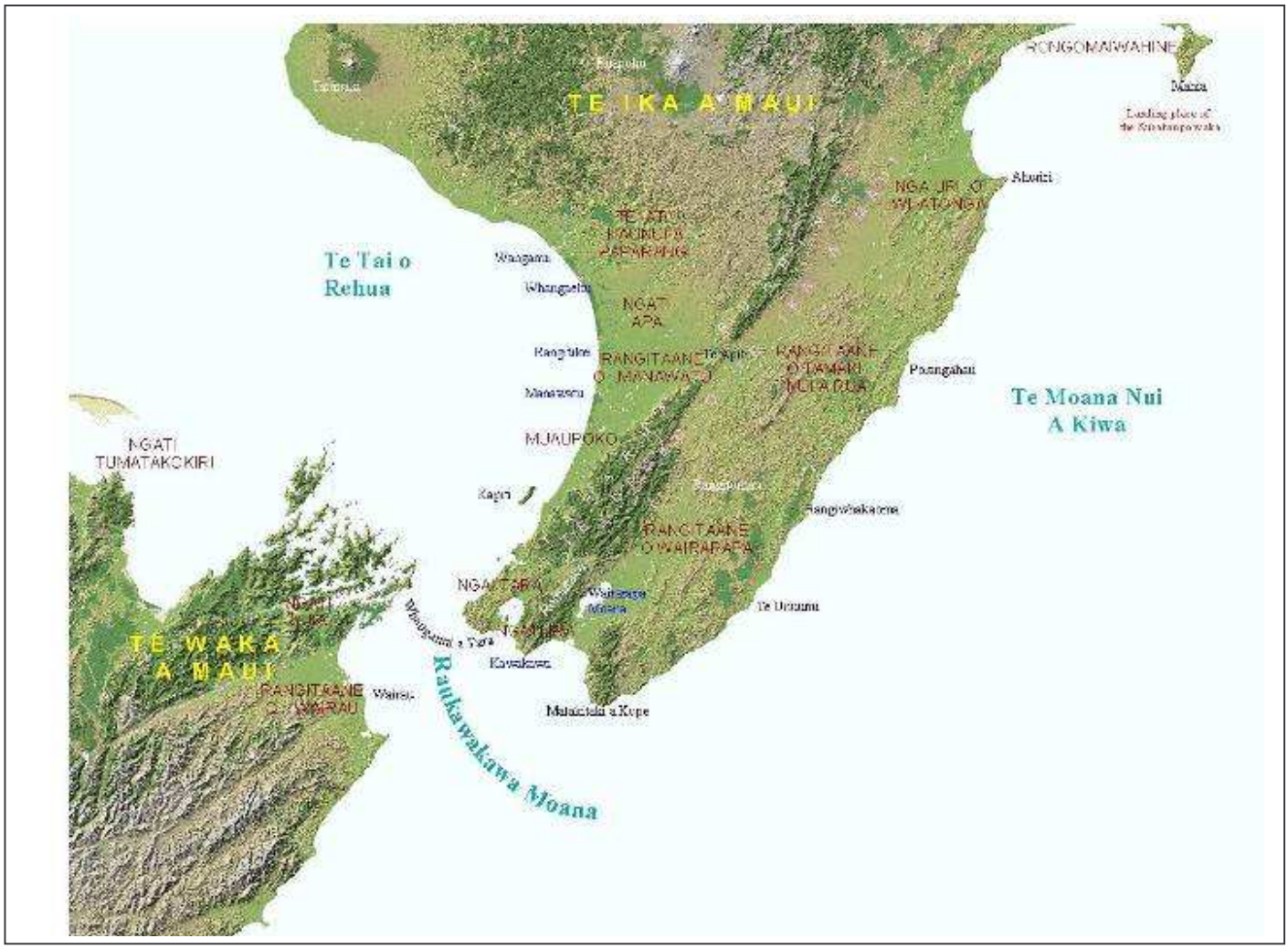
Photo (right) – aerial shot of Rangiwhakaoma (Castlepoint) with Castle Rock in the foreground and the reef out to the right.

There are several interpretations of the meaning of Rangiwhakaoma. One version is that he was an ancestor; the second is that it is the name of a waka and the third is that it means – 'the place to stand to see the running sky'.

Kurahaupō Waka

As the years passed, Kurahaupō, the ancestral canoe of the Rangitāne o Wairarapa and Ngāti Hāmua arrived in Aotearoa. Headed by Whātonga, Popoto and Ruatea the canoe had set off from Hawaiki to find Toi Te Huatahi, Whatonga's grandfather. After calling in at Muriwhenua the party were told to sail around to the other side of the island to Maketu (in the Bay of Plenty). Here the chief Matakana directed them to Whakatane, which is where they eventually located Toi Te Huatahi in his pa Kapu te Rangi.

After staying with Toi for a while a group headed by Whātonga decided to look for other places to live. They finally settled at Takararoa at the Nukutaurua Bay on Mahia Peninsula. The Kurahaupō was turned into a stone reef that can still be seen today. Ruatea and Whātonga moved on again while Popoto stayed on at Mahia. Popoto's descendants gave rise to the iwi known as Rongomaiwahine. Whātonga ventured to the south where he built a pa called Heretaunga, the name that is still used to describe the Hawkes Bay region. He is recorded as visiting Rangiwhakaoma (Castlepoint) on the Wairarapa coast and establishing a pa near where the lighthouse is. This pa was called Matirie. The map below shows where the tribes from the Kurahaupō waka eventually settled.



Map 1: Above is a map of central New Zealand showing where the tribes of the Kurahaupō waka migrated to and settled (note that this map shows the tribes prior to the arrival of the Takitimu waka)

The Story of Haunui-a-nanaia

Popoto and his wife Nanaia had a son called Haunuiananaia who was the ancestor of the Te Ati Hau a Paparangi people of the Whanganui region. Haunui had reason to pursue his errant wife Wairaka who had run off with a slave. He set out from his home at Te Matau a Maui following the path of Wairaka and her lover across the island and down the west coast. After exacting his revenge he decided to go home via the East Coast. Haunui named many of the landmark features that he came across during his journey.

He started back towards Te Matau a Maui. He climbed a high mountain and on reaching the top he sat down to rest. There he thought about what he had done. He named the mountain Remutaka -'to sit down'. It is now known as Rimutaka. As Haunui sat there he saw a lake before him. When he looked towards the lake the reflection of the sun caught his eyes and made them water. It was this incident that led to the name - Wairarapa. It was not so much the glistening water but the reflection of the sun that caught his eye and made them water. The full saying is found in a number of old waiata that have been left behind, 'ka rarapa nga kanohi ko Wairarapa' – his eyes sparkled hence Wairarapa.

After resting a while Haunui stood up and saw in the distance, at the northern end of the valley, a high mountain standing alone. He concentrated on this mountain as a navigational landmark and named it Rangitūmau - meaning 'standing up to the sky' or alternatively 'holding up the sky'. Haunui descended Remutaka and travelled into and up the valley. At the first river he came to he discovered a whare or maemae, the walls and roof of which were thatched with Nikau Palm leaves. He named this river Tauwharenikau -'the house made of nikau'.

At the next river crossing he sat down on a bank to rest and as he looked down into the water he imagined he could see Wairaka's face which made him sad. This river he named Wai o Hine Wairaka –'water for his woman' referring to the tears he shed. We know it today as the 'Waiohine' that passes just north of Greytown. He named the next river - Waiawangawanga, awangawanga meaning uncertain or troubled because the river appeared to go in all directions with many bends. We know this river today as Waingawa and it still retains its many braided channels.

At the next river he tested the depth with his tokotoko/walking stick and gave it the name Waipoua. Another term for tokotoko is pou and wai is water. The final river that Haunui named was Ruamahanga meaning 'twin forks' which can refer to the many tributaries that join the river or also to a waka-inuwai (bird snare trough) that he found placed in a fork in a tree by the river.

Haunui returned home on his god Rongomai, a giant eagle that is today seen in the form of a meteor, but before doing so visited Rangitūmau to look back over the land he had come from.

Above photo: Carving of Haunuiananaia by Takirirangi Smith

This carving was completed in November 1990 in honour of the famous ancestor - Haunui. It now resides in the boardroom of the Rangitāne o Wairarapa Inc offices at Te Haamua, Cornwall Place, Masterton

Photo – Right: The Waingawa River looking eastwards past the rail and road bridges south of Masterton. East Taratahi is shown to the right and Buchanan's is on the left. The Maungaraki Hills near Te Whiti appear in the background

This picture shows clearly the multi-braided river – wai- āwangawanga.

Tara Ika and Tautoki

The union between Whātonga and Hotuwaipara gave us Tara Ika, tupuna of the Ngai Tara tribe that occupied land from Heretaunga to Whanganui a Tara (the great bay of Tara) and back up to Manawatū. The marriage of Whātonga and to his second wife Reretua produced Tautoki.

Tara Ika and Tautoki, like their father, became great adventurers leaving a record of their journeys within the names of places all over the lower North Island. One place was Kapiti Island, which full name is 'Te Waewae Kapiti o Tara raua ko Rangitāne', or 'where the boundary of Tara and Rangitāne meet.' In this instance Rangitāne represents the descendants of Tautoki and referred to the west portion of the island belonging to Tara Ika and the east (Wairarapa) to Tautoki/Rangitāne. The brothers are also associated with the Tararua Mountains, with the meaning of the word being the walkway of Tara due to the regularity with which they walked along the foot of the range.

As a man Tautoki married Te Waipuna, the mokopuna of Kupe and together they had Tanenuiarangi or Rangitāne eponymous ancestor of the Rangitāne tribe from whom Ngāti Hāmua descend.

Whātonga names the Tararua Mountains

One day Whātonga went on a fishing trip to Te Matau a Maui (Cape Kidnappers), the fishhook of Maui, where he caught many fish. In his kete there was a nohu (rock cod) that his wife Hotuwaipara cut her finger on. The couple's first child was named Tara Ika after this event to remind Whātonga of the accident. At this point Whātonga set off again on another journey of exploration. This time he travelled down the East Coast of the North Island, to the top of Te Waipounamu (South Island), Wellington and up the west coast until he came to the mouth of the Manawatu River. Following the river inland he came upon an extensive area of forest that became known as Te Tapere Nui o Whātonga (Seventy-Mile or Forty-Mile Bush) or the great district of Whātonga.

He had been away for a lengthy period of time by now and was thinking about his home and family. As he walked out of the forest into a clearing the clouds overhead parted revealing two peaks on a mountain range. His thoughts turned to his two wives Hotuwaipara and Reretua, imagining that the mountains represented their reclining bodies and so called the mountains Tararua after his two wives. Following this event Whātonga began the long walk home to Heretaunga.

Photo (right) of the Tararua Mountains taken from Mt Dick, west of Carterton looking south towards the Rimutakas

Rangitāne

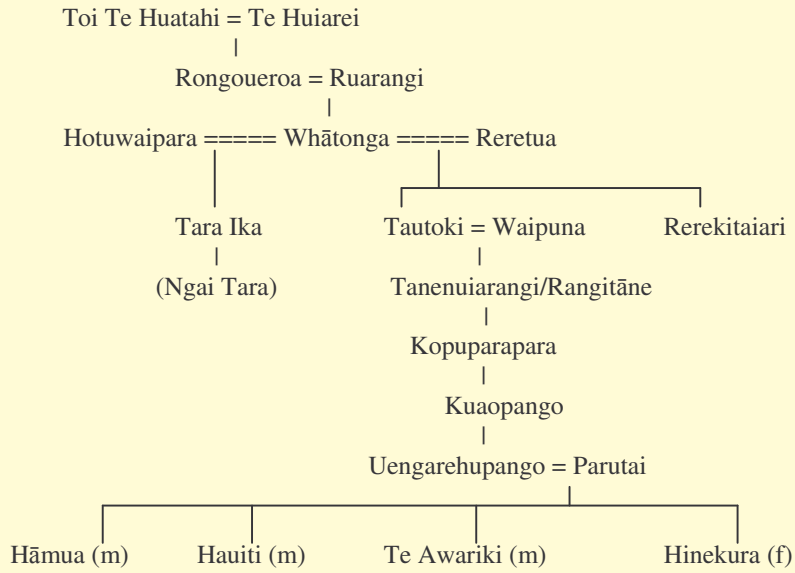
Rangitāne the man married Te Mahue and they had a child Kopuparapara. A second marriage to Mahiti brought about Whetuki. There is not much recorded about the life of Rangitāne although it is known that he lived at Heretaunga with his grandfather Whatonga for a time. Later he had his own pa on the site of the Whakatu Freezing works at Hastings. According to Ngati Hamua tradition Rangitāne is responsible for the longest place name in New Zealand. It is said that he sat down on a hill somewhere near Porangahau in central Hawkes Bay where he thought about his family. While doing so he heard the wind make the sound of a flute as it rushed between the hills. He named this place Te Taumata-whaka-tangitangihanga-te-koauau-a-Tanenuiarangi - 'the lookout where the flute of Tanenuiarangi was made to sound.'

Today the wharenui at Kohupatiki Marae near Hastings is called Tanenuiarangi, as is a small settlement that shares the same name. A cave on Kahuranaki Maunga near Te Aute in the Hawkes Bay is said to be the burial place of Rangitāne. For a man for which there is little known his legacy extended across hundreds of years of New Zealand's history. Tribally, Rangitāne became the name under which all the descendants of Whatonga identified themselves. So not only were there four branches of Rangitāne as per the modern political groups; Tanenuiarangi, (Manawatu), Tamaki Nui A Rua, (Dannevirke), Wairarapa and Wairau (Blenheim) but also closely related tribes such as Ngati Apa, Ngai Tara and Muaupoko.

Hāmua

Ngāti Hāmua is a hapū (sub-tribe) of the Rangitāne tribe. The hapū is named after Hāmua, a man that lived during the 15th and 16th centuries. There is not much known about the life of Hāmua although two places are forwarded as the place of his birth. One place that Hāmua may have been born was at Nukutaurua, on the Mahia Peninsula in the Hawkes Bay. The other possibility being that he was born near the present town of Marton in the Manawatū region.

Whakapapa of Hāmua



As can be seen from the above whakapapa, Hāmua was a child of Uengarehupango and Parutai. He had two brothers and a sister called Hauiti, Te Awariki and Hinekura. The siblings of Hāmua became eponymous ancestors of their own respective hapū although often the descendants of the four children of Uengarehupango used the umbrella name of Hāmua to describe their main affiliation.

Hāmua married Hinerongomai and together they had a son who they called Wahatuara. Wahatuara married Marotauhea through whom twelve children were born. Hāmua was thought to have lived with his family in the Heretaunga (Hawkes Bay) area with his relations. At that time the descendants of the Kurahaupō waka occupied the lower region of the North Island.

Rangitāne Whakatauki

"Te tini whetu a ki te Rangi, ko Rangitānenui ki te whenua"

"As numerous as the stars in the sky so are the myriad of Rangitāne on earth"

NGĀTI HĀMUA

Hāmua was to hold a notable position as the ancestor of a very large hapū that had its own extensive complex of sub hapū. Eventually the names Ngāti Hāmua and Rangitāne became interchangeable for some descendants of both tupuna. This made sense, as one ancestor was a direct descendant of the other, Ngāti Hāmua could never be rightfully claimed as a tribe in its own right. The fact that Hāmua was an uri mokopuna of Rangitāne had to be maintained in order to keep the tribal hierarchy intact. People could and did state that Ngāti Hāmua was their tribe in the sense that it was the largest and most identifiable group for them at various points in time. Actually a friendly debate continues to this very day among Rangitāne kaumātua surrounding the Ngāti Hāmua status as a tribe.

The term matua hapū is sometimes used to describe a large hapū or main-stem hapū; although as already stated Hāmua was sometimes referred to as a tribe. The overall effect of this network was that Ngāti Hāmua maintained a wide sphere of influence over an extensive physical area.

Ngāti Hāmua in the Wairarapa was most prominent in the main valley. This area covered the land from the eastern range of hills to the top of the Tararua Mountains and from the Waingawa River to Woodville. The Ngāti Rangiwhakaewa hapū and its sub hapū mostly populated the area north of Pukaha (Mt Bruce) through to the Takapau Plains in central Hawkes Bay. Rangiwhakaewa was himself a fifth generation grandson of Hāmua so that these people were part of the wider Ngāti Hāmua/Rangitāne complex of hapū. At some point in time the name Wairarapa was used to describe this whole region (much the same as the central and northern parts of our present electoral boundaries). At another stage, two closely related branches of Rangitāne came into being. These are known today as Rangitāne o Wairarapa and Rangitāne o Tamaki Nui a Rua. The two parts of Rangitāne have common interests in the area between Pukaha (Mt Bruce) and Puehutai (near present day Woodville). The major hapū throughout this shared area all descend from Ngāti Hāmua.

Ngāti Hāmua also had pa and kainga outside of the main Wairarapa valley. Some of the areas that they occupied included Mataikona, Rangiwhakaoma (Castlepoint), Waimimiha (South of Otahome), Whareama, Oruhi, Te Unuunu (Flatpoint), Waikekeno (Glenburn), Pahaoa, Te Awaiti, and at Whatarangi and Te Kopi along the Palliser Bay coastline.

Further inland, Ngāti Hāmua lived at Parakawhara (Gladstone), Ahiaruhe, Te Atiwhakatu (Mt Holdsworth), Taratahi (Carterton), Wainuioru, Te Wharau, Ngaumu, Te Maipi, Te Hupenui (Blackbridge south of Greytown), Huangarua (Martinborough), Kahutara, Tauwharenikau and Wairarapa Moana (Lake Wairarapa).

People with Ngāti Hāmua whakapapa are also to be found beyond Wairarapa and Tamaki Nui a Rua. The Ngai Te Ao and Ngāti Pariri hapū from the Muaupoko tribe of Horowhenua and Waikanae share very close links to Ngāti Hāmua and Ngāti Hāmua were known to have lived on the shores of Punahau (Lake Horowhenua) at one point. The Ngai Te Ao people lived in the Whareama, Maungaraki and Taueru districts of Wairarapa before moving to the Horowhenua. The people of Ngāti Pariri came from Ihuraua in the Forty-Mile Bush.

Hāmua is not a name that is exclusive to the Rangitāne tribe. There are a number of other tupuna called Hāmua who belong to different tribes and areas. One is Ngāti Hāmua of the Te Ati Awa people of Taranaki. Part of this hapū migrated south to Wellington where it became known as Ngāti Matehou and is associated with Waiwhetu Marae. Another Hāmua is a hapū of Tūhoe whose people live at Ruatoki. The name Hāmua also features in the histories of the Tainui people, the Waikato people and even at Kaitaia in the Far North, however the kōrero relating to these Hāmua is different to the Hāmua of the Wairarapa.

Ngāti Hāmua was a major hapū in the Wairarapa and continues to be the paramount hapū of Rangitāne o Wairarapa.

Quick quiz – Nga Tupuna

1. Where did Kupe find the octopus hiding in a cave?
2. Who captained the Kurahaupō waka?
3. Where was the final resting-place of the Kurahaupō waka?
4. What was the name of Toi's pa in Whakatane?
5. Name Rangitāne's two wives?
6. What was the original name for the Waingawa River?

Answers at the back of booklet

Key Points – Nga Tupuna

- There are many placenames here in the Wairarapa associated with Kupe, the man who discovered Aotearoa;
- The Rangitāne and Ngāti Hāmua people all descend from the Kurahaupō waka;
- Whakapapa provides identity and connection to their waka, iwi, tupuna and whanau;
- The Kurahaupō tribes include Rangitāne, Muaupoko, Ngai Tara, Rongomaiwahine, Te Ati Hau a Paparangi, and Ngāti Kuia; and
- Ngāti Hāmua is the paramount (matua) hapū of Rangitāne o Wairarapa.

TE WHENUA – THE LAND

Te Whenua – Introduction

The relationship Māori had with their land is based on whakapapa. Land originated as a result of the creative efforts of our kawai tipuna (ancestors who first came to these lands). The relationships Māori have with the kawai tipuna and their descendants are one basis for determining the rights of Māori to use the land. Land was not viewed as a commodity, rather it was perceived as a source of identity, belonging and continuity to be shared between the dead, the living and the unborn. (http://www.justice.govt.nz/pubs/reports/2001/Māori_perspectives/part_1_whenua.html#126 – 27-05-04)

The Rohe of Ngāti Hāmua

Although Ngāti Hāmua lived throughout the Wairarapa both inland and on the coast, our inland focus for this section will be the Wairarapa Valley, north of the Waingawa River and up to the township of Pahiatua. On the coast it will concentrate on the area between the Whareama River in the south and the Mataikona River in the north.

Pre European

Te Tapere Nui o Whātonga (The great forest of Whatonga or The Forty-Mile Bush) dominated the upper valley stretching from the western peaks of the Tararuas to the Puketoi Ranges in the east. This huge primeval forest extended as far south as the Opaki Plains (just north of Masterton). The people of Hāmua were the dominant hapū of Te Tapere Nui o Whātonga. They had scattered settlements in places such as Ngawapurua, Ruawhata, Mangatainoka, Pahiatua, Tutaekara, Konini, Hamua, Moroa (Alfredton), Eketahuna, Ihuraua, Tirohanga and Kopuaranga. Those that lived in the 'bush' had to understand the geography of the area expertly to live in such a place.

The bush was so dense that in some places natural light did not reach ground level. Some of the trees were so ancient and huge that people used the trunks to sleep in. The animal life was so abundant that there was no need for tupuna to over exploit any one species. The conditions within the forest had remained consistent for thousands of years so that all the life had grown accustomed to a continuing cycle. This meant that flora and fauna had the opportunity to grow to what we would consider extraordinary sizes.

South of Te Tapere Nui o Whatonga were the river plains that had scattered forests interspersed with grassy plains, swampy wetlands and deep narrow rivers. The swamps dominated lower lying ground near rivers while Totara forests occupied terraces that were on higher, drier ground. This included areas such as Pohue and Te Kai o te Atua (Bideford) and Te Ore Ore. West of the Ruamahanga River and north of the Waingawa were the lands known as Opaki, Akura, Matahiwi, Whakaoriori, Kuripuni, Ngaumutawa, Kuhangawariwari, Pokohiwi and Manaia. This entire area later became the settlement of Masterton.

Today

The Tararua Ranges to the west of the Wairarapa Valley form a magnificent boundary. The headwaters of the valley rivers commence in the ranges and follow an eastward path down slopes and across plains until emptying into the Ruamahanga, the main river. Continuing eastwards the fertile valley extends several kilometres until the land begins to rise again at the beginning of the eastern hills. These run north to south the length of the valley but also fall and rise numerous times before they reach the Pacific Ocean some 60 kilometres away at the eastern edge of Wairarapa region.

There are numerous natural streams flowing into small rivers, all of which either enter the Ruamahanga catchment or empty into the sea on the coast. Manmade lakes, dams and water races have also become commonplace. The land accommodates the towns of Masterton, Eketahuna and Pahiatua. In addition there are a number of small settlements scattered throughout the valley. On the coast are the Castlepoint and Riversdale resorts and a number of smaller coastal settlements. A majority of the land is used for pastoral farming although recent trends have seen landowners diversify into other usage with forestry and viticulture being the most significant. Within the area there are several reserves that retain remnants of the native forests. The most prominent are the Mt Bruce National Wildlife Centre (Pukaha) and the Tararua Forest Park. There are also a growing number of trusts and privately owned stands of existing or established native forest.

He Whakatauki (Māori Proverb)

"Toitu he whenua, whatungarongaro he tangata"

"The land is permanent, man disappears"

Turangawaewae – a place to stand

When a person refers to their turangawaewae they are speaking about the place to which they identify with. As well as their whakapapa connections to certain waka, iwi, hapū marae and tupuna their identity also includes special landmarks that are familiar to them where they were brought up. For Ngāti Hāmua these include Rangitūmau – our ancestral mountain and the Ruamahanga Awa – our river.

Whenua and Pito

In te reo Māori, whenua is also the name given to the afterbirth and pito is the name for the umbilical cord. It is a common tradition for Māori to bury the afterbirth, the symbolic gesture of returning something precious to Papatūānuku. Often a tree is placed on top of the whenua but in earlier times it was hidden in caves or within crevices in rocks.

Ta Moko

Ta moko is the ancient Māori practice of tattooing. The most prominent place moko are seen is on the faces of men and women. The patterns of the moko tell a story about the person, their family, where they come from and previously their rank. The area around the chin describes the hapū of the person and for men the remainder of the face tells the history.

That the ta moko was a particularly prominent sign of status was obvious to Māori. What is not so apparent are the natural moko that adorned the faces of kaumātua and have been worn with pride forever. All the lines that form on the face of a person over the span of their life were the moko they wore. A lifetime of experiences etched these markings onto a face for all to see. This is the story of the person's life permanently scribed into their skin.

If you were to look at an old person's face you can see the likeness between their skin and that of exposed land that has seen many years of weather extremes. In this way the influences of the passage of time can be compared between kaumātua and Papatūānuku. Kaumātua are the connection between the land and man, being the holders of knowledge for their hapū. Just like Papatūānuku has seen the coming and going of many sunrises so have kaumātua though in a much more finite sense. This is why kaumātua impart the wisdom they have gained over many years regarding the necessity for man to treat the land with respect. The moko on their face tells a story of the interaction they have had with the elements.

It was also said that the shaking of Ranginui and Papatūānuku's youngest child, Rūaumoko (god of earthquakes) caused many of the lines on his mother's body that are representative of the moko as well.

Map 2: The above map shows some of the key placenames and names of hapū associated with the Wairarapa today

Quick quiz – Whenua

1. What is the Māori name for 'Forty Mile Bush?
2. What is the name of the ancestral mountain for Ngāti Hāmua people?
3. What does turangawaewae mean?
4. What is the Māori name for tattooing?
5. What is the Māori name for an umbilical cord?
6. What is the ancestral river of the Ngāti Hāmua people?
7. Who is mentioned here as being Papatūānuku's youngest child?

Answers at the back of booklet

Key Points – Whenua

- Our whakapapa provides our connection to the land;
- The land gives us our identity and provides us with 'a place to stand'; and
- The land represents the skin on our bodies, the ridges of our skin mimic the hills of the landscape. The erosion of the land is like the sores on the body, open to the elements and able to cause permanent scarring.

NGA MAUNGA – THE MOUNTAINS

Nga Maunga – Introduction

Sheet 4 of this series looks at the mountains in more detail and discusses their significance and relevance to Ngāti Hāmua.

Wairarapa Maunga

Here is a list of well-known maunga in the Wairarapa
Aorangi – name of ranges in southern Wairarapa that overlook Lake Wairarapa and Palliser Bay
Maungaraki – the range of hills that border the eastern Wairarapa Valley
Otahoua – Mt Bennett – just east of Masterton past Te Ore Ore. This was an important kiore (Māori rat) snaring area and was the start of the coastal trail
Pukaha – Mt Bruce, translates to mean 'strong wind': Pu – *blow*, kaha – *strong*
Rangitūmau – meaning 'standing up to the sky'
Remutaka – the original spelling of Rimutaka, which means 'to sit down'. The ancestor Haunuiananaia gave this name, as this was where he sat to rest before going on to discover and name the Wairarapa and its rivers
Taratahi – Mt Holdsworth
Tararua – Named by Whātonga to commemorate his wives. Another explanation as to the origin of the name relates to Tara. The name Tararua being derived from the saying "Nga waewae e rua a Tara" or "the spanned legs of Tara", meaning that his people had a foothold on either side of these ranges.
Te Maipi – near Homewood on the Wairarapa Coast

IDENTITY

"Mountains and other landmarks define Māori people's identity, we say who we are by name and mention the particular land points around which we live. For my iwi, Rangitāne o Wairarapa, we identify with Tararua, Rangitūmau, Rimutaka and Maungaraki.

For Māori, mountains are both protectors and providers. Some of our 'mountains' or maunga are not big but they are significant to us for many reasons. The mountains are sacred places where we bury our ancestors.

The area around Pukaha or Mount Bruce used to be a huge forest and was a provider of kai, food, and rongoa (medicine). Some mountains have more of a spiritual significance.

Rangitūmau is one of these. From the top you can see all the major landmarks of the Wairarapa it is a place to understand how we are part of the land."

Pers comm. Michael Kawana 2003

PERMANENCE

"Maunga are part of creation put in place by atua at the beginning of the world.

Mountains are permanent, while mans life lasts but a fleeting moment in time.

Our mountains have looked over our people for centuries and we have looked up to them. Our mana whenua comes about as a result of our relationship with maunga.

For generation after generation our tupuna refer to the same maunga, awa and whenua. The history of our people cannot be severed from these poutokomanawa.

They are more important than anything created by the hand of man. Even the buildings on marae are less important than maunga. The whare will eventually decay but the maunga will be there to watch over the land that remains."

Pers comm. James Rimene Snr 2003

He Whakatauki (Māori Proverb)

"Whaia e koe ki te iti Kahurangi; ki te tuohu koe, me maunga teitei"

"Seek the treasure you value most dearly: If you bow your head, let it be to a lofty mountain"

Rangitūmau

The ancestral mountain of Ngāti Hāmua is called Rangitūmau. This mountain can be seen from any point in the Wairarapa Valley including the land around Lake Wairarapa. Looking north from the lake the hazy form of Rangitūmau can be seen more than 50 kilometres away, standing up to the sky. In the old days a new born baby would be held aloft in the air where it was presented to the physical landmarks that would determine its turangawaewae or place to stand, the land to which it belonged. The baby would always be presented to Rangitūmau.

When a person of Rangitāne o Wairarapa descent dies their spirit travels to Rangitūmau. It then begins its final ascent to the top where its ancestors will be waiting to accompany the person from this world to the next. Rangitūmau is the place where the primal parents Ranginui, the sky father, and his beloved wife Papatūānuku, the earth mother, can reach out to each other during their eternal separation. Sometimes Rangi's tears form a mist that envelops Rangitūmau creating a potae (hat) for the maunga.

Rangitūmau, ever present, is the one landmark we connect to when we first come into the world, that we look up to during life and the last place we go to when we die.

View of Rangitūmau looking north-west from Weraiti (Pakaraka Hill east of Masterton). Okurupatu and Te Ore Ore are in the foreground

"Maunga tapu, he poutokomanawa, nga maunga teitei"

"Sacred Mountain, the pillar of strength, our great mountains"

Quick quiz – Nga Maunga

Unravel the names of these maunga:

1. U G M A N R A I T U
2. U O H A T O A
3. I M P E A T I
4. K M A G A R N U I A
5. A P U A K H
6. I A T M U R A K

Answers at the back of booklet

Key Points – Nga Maunga

- Rangitūmau, just north of Masterton, is the ancestral mountain of the Ngati Hamua people and many other hapu in the Wairarapa;
- Maunga provided navigational landmarks for travelling both overland and out to sea;
- Maunga provide us with identity, and help others to understand where we come from;
- Mountains are long-lasting yet erode over time to feed the rivers with gravel;
- Some maunga are sacred as they were places where we buried our tupuna; and
- We look up to our mountains and they watch over us.

TE MOANA – THE OCEAN

Te Moana – Introduction

Our ancestors came from the sea and have retained an intimate relationship with coastal Wairarapa ever since. The sea, like the forest, is an encyclopaedia, a pantry and a chemist except this time all the contents are immersed in water.

Outside of the obvious importance of fishing for sustenance there are other significant aspects of our cultural practices that originate from the realm of Tangaroa. For example, carving is an important art form of our people. The stories of our ancestors are found in carved images. The art of carving was brought to our people from under the sea.

The photo to the right shows where Lake Onoke empties into Palliser Bay
Below: Seabed at Mataikona

Mana Whenua, Mana Moana

Mana whenua means the group of people that have authority over a defined area of land and Mana Moana applies to authority over the seas. A third part is mana tangata.

Today we hear a lot about mana whenua, mana moana and how you do not necessarily have both. Mana whenua is normally quoted before mana moana. This is not necessarily the correct order because Māori came to the land (whenua) from the sea (moana). Tangaroa, god of the sea, is the tuakana (elder brother) of Taane Mahuta (god that dwells on the land) in both the birth sequence and size. It should also be remembered that the land comes from the sea and returns back to it. Whether this is through erosion on the coast or via the wai tapu (rivers) that carry the land and then empty into the sea.

The sea and the land cannot be separated, each has its own healing powers, each has its own food and each has its own wairua tapu. Each of the gods has his own individual kawa (protocol) that connects with his brothers. Even the land and the sea merge, at no point is there a void, the land mass moves under the seawaters where they connect until the continental shelf drops off. For our people on the east coast this means that the land eventually gives way to Te Moana Nui a Kiwa (The Pacific Ocean) but it does not mean that one is placed over the other.

Interestingly, the intertidal zone that includes the rocky shore and sand dunes is considered the place where all of the gods merge. This is why pre-European Māori burial sites are often found in coastal dunes. Imagine that further inland Tane releases his trees into the rivers, these are carried down to the ocean where Tangaroa is waiting. They are lashed by the waves (Tangaroa), the fierce winds (Tawhirimatea) and the rains (Ranginui). Eventually they are thrown up on the beaches (Papatūānuku) and found as driftwood amongst the dunes. The deceased were buried here in the arms of the combined gods.

Hi Ika

Fish come in many shapes and sizes. There are salt water fish and freshwater ones although the first thing to point out is that when discussing freshwater fish is that the fin fish that fall within this description actually spend parts of their life in salt water. In short, the adult fish swim to the sea to spawn in autumn while juveniles make their way inland during the spring. Along the way each fish encounters a range of other life forms and the elements that either assist or hinder its journey.

Our tupuna had attained an advanced understanding of the life cycles of the fish that they caught for food. They knew that with the first signs of winter approaching fish would start their journeys from inland waterways down to the coastal river mouths. In the autumn cooler air temperatures gave the adults a signal to begin moving downstream, whereas in spring the melting snows told juveniles to move up stream.

All native fish needed clear passages to and from inland waterways so that they could reach breeding grounds at estuaries or in the sea.

Adult fish prepared for migrations months beforehand. They would eat additional quantities of food and store this as fat within their stomachs. This fat caused the roe (eggs) to grow to such an extent that it could fill the stomach cavity.

Fish did not mind storms because high tides and dirty water was beneficial to their cycle. Before a storm, the bottom of rivers and sand was stirred up providing food for fish. Murky waters gave fish an opportunity to move without being detected by predators. A storm could wash away a sandbank blocking a river thereby helping passage out to sea.

Spring tides pushed water further up onto land than normal high tides. Some fish laid their eggs on grasses at the waters edge. When assisted to go further up on banks away from the main body of water the eggs would then lay dormant away from other predators. When the next spring tide came the larvae would be washed out to sea where they would feed on zooplankton over the winter. When it was spring the flow of the water assisted the juvenile fish to move back into the river. The small fish would move up the outside edges of rivers, where the warmer water is, into quiet bush covered streams where they would grow by feeding on insects.

Ngāti Hāmua fished during the migration periods of the fish. They knew that the roe was fattest at these times and so the maximum nutritional value could be derived from the fish. Often fishing was undertaken at night because this was when the fish came out to eat. Places such as the Whareama and Mataikona rivers were targeted during annual migrations.

The methods used to trap fish required the use of natural materials. Blind trenches were dug before or after rapids and bends on the rivers. This was to trick the fish into resting or taking a short cut. Groynes were constructed using stones to make a wall out into the centre of the river to trap fish. A part of the river would be blocked off but one or a number of holes would be left for the fish to get through. Unbeknown to the fish was that a net waited on the other side. At other times hoop nets were employed to scoop the fish from the water.

The fish were stored in harakeke baskets that not only held them securely but also allowed the contents to breathe. Much of the food caught was not eaten immediately but preserved by drying for leaner months. Drying racks were constructed using timber and even stones were used to dry fish on in the warm sun.

Tuakana/Teina

Our kaumātua ask the question "Who is the tuakana (elder)? Papatūānuku or Tangaroa?" The answer is Tangaroa because our people came from the sea, from Hawaiki to this land. Therefore it came first.

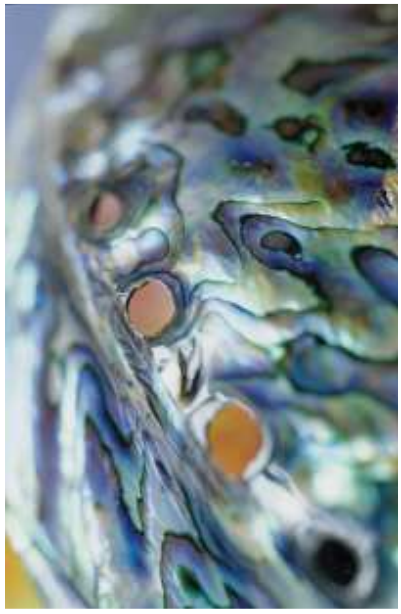
When our kaumātua recite their whaikorero on a marae they first pay homage to the sea, to Tangaroa god of the sea and all the living creatures in it and Hinemoana, the sea guardian and wife of Kiwa.

Kai moana

The following are the major species of sea-life that were utilised as food by Ngāti Hāmua.

Intertidal fish - inanga, kahawai, karoro (cockle), koaro, kōkopu (native trout varieties), kuku (-a) or mussel, patiki (flounder), patiki rori (sole), tio (pacific oysters) and whitebait (juveniles of various fish species).

Saltwater fish – haku (kingfish *Seriola grandis*), hoka or hokarari (ling *Genypterus blacodes*), humenga (wandering sea anemone), kāeo (sea tulip or monkey nuts *Pyura pachydermatum*), kina (sea urchin *Evechinus chloroticus*), kōpuputai roa (long finger sponge), kōtore moana (red sea anemone), kōura (crayfish *Jasus* spp.), kumukumu (gurnard *Chelidonichthys kumu*), mako (mako shark *Isurus glaucus*), mangā (barracouta *Thyrsites atun*), mangō tuatini (white shark), mararī (butterfish), ngākihi (limpet *Cellana* spp.), ngōiro (conger eel), pāpaka ura (large rock crab), papatai, pātangatanga (sun starfish), pāua (*Haliotis* spp.), pekepeke (dogfish), piharau (lamprey), pioke or pioka (shark, rig), pipi (cockle *Paphies australis*), pūpū (catseye, winkle *Lunella* spp.), rāwaru (blue cod), rërere (small rock crab), rori (sea cucumber *Scutus breviculus* or warty sea slug), tāmure (snapper), tarakihi (*Nemadactylus* spp.), tuangi (NZ cockle *Austrovenus stutchbury*), tope (school shark), tuere (hagfish), turret shell, upokohue (pilot whale *Globiocephala*), whai manu (eagle ray), and wheke (octopus *O maorum*).



NZ Paua shell pictured above

Quick quiz – Te Moana

1. Who is known as the guardian of the sea?
2. Who is her husband?
3. What is the Māori name for the Pacific Ocean?
4. Why is the sea referred to here as a chemist?
5. What are the Māori names for the following species – flounder, octopus, conger eel and blue cod?

Answers at the back of booklet

Key Points – Te Moana

- Ngāti Hāmua maintain that Tangaroa is the tuakana;
- In our whaikorero, homage is always paid to Tangaroa first as this is where our ancestors came from; and
- The sea is viewed as a source of food, medicine and learning.

Nga Mokopuna o Tāne – FLORA

Flora – Introduction

These next two sections look at the mokopuna of Tāne or 'the children of Tāne' whom we refer to as being the trees, plants, insects and animals that inhabit the forest. This section looks at the importance of plant life.

The Ngahere (bush) that once covered much of the land held a massive diversity of life. Numerous plant and animal species lived beside each other, drawing all the essential resources each individual needed from around it. It is no coincidence that Māori art and symbolism celebrates the natural world such was its impact upon our ancestors.

Rākau

The most visual inhabitants of forests are the trees or *rākau*. Whether a tree was small or big they were appreciated by our ancestors both for the service they provided to other life but also for the role that they played in developing tikanga Māori.

Land without spreading tree roots is susceptible to erosion. The roots of mature native trees such as those that made up forests like Te Tapere Nui o Whātonga, gave the ground stability. The multiple levels of plants slowed down rainfall before it reached waterways at the base of hills. The branches and leaves of the trees filtered light from the sun so temperatures did not vary greatly throughout the year. This was a great advantage to fauna, and therefore Ngāti Hāmua, because flora were able to live and regenerate in a constant environment. Because the environment did not change year after year animals could either remain in, or return to, the same places. Trees grew and produced seed that would either fall to the ground or else be transported elsewhere by birds. The seeds on the forest floor would be nurtured in the warmth of Papatūānuku among the leaf litter. Many of the leaves and small branches that made up the nursery for a seed came from the parent and grandparent trees. Whenever a tree grew old and fell down to the ground a seedling would always grow upon its tupuna thereby continuing the cycle of life. Insects and fungi would also be doing their part by breaking down all the dead material that came their way. In turn they became the food for larger insects and animals. All this activity helped young plants and animals to grow by using dead parts to return all available goodness back to the land.

The growth of a tree was an important metaphor for our ancestors. If the roots of the tree were not strong the trunk could not grow tall and therefore the branches would not be able to spread far. When compared to humankind this meant that if the adults of a family were not solid then they could not successfully produce future generations. The trunk of a tree was akin to kaumātua who needed strength so that they might support and guide the branches of their family. The roots connected them to the earth, which gave them their standing place and connection to Papatūānuku. The branches were their children and the leaves and seed the next generations. If the trunk was not sufficiently strong it could not uphold the rest of its family's needs and therefore everything would fall over. Whenever a young tree or child was born it always had the umbrella of its tupuna above its head to protect and nurture it. If the young grew strong enough, one day it would take the place of its forebear and so the cycle would continue.

An example of a tree that was a part of a complex interrelationship is the rata. The rata seed would be carried on the wind until it attached to the top of a mature tree. Over time the rata grows down towards the ground, winding itself around the host tree until it eventually strangles it to become the host tree. In the meantime the insects on the host transfer their attentions to the rata. Fungi grow on the tree and other plants such as kiekie and tree ferns use the rata as a base to grow from. Large animals such as humans used rata for shelter as a hollow core could be left where the old host tree had rotted away.

Tipu

“Ka hinga atu he tete kura, ka hara mai he tete kura”

“As one fern frond dies, one is born to take its place.”

Plants and trees far outnumber humans such is the natural order. However, we take for granted how important trees and plants are to us due to their prolific numbers.

Rongōa Māori

Rongōa Māori is commonly known as Māori medicine although many of the applications used were applied as a preventative measure rather than as a curative one as is usual in a European definition of medicine. People took tonics made from a variety of plants to promote good health rather than wait for an affliction or sickness to occur and then seek a treatment for it. As you would expect sometimes accidents occurred or people did take sick. A variety of ‘medicines’ were developed to help correct any sicknesses that people were experiencing.

Rongōa Māori had worked effectively for centuries before the European settlers arrived. Ngāti Hāmua people had compiled an unwritten encyclopaedia of which materials found in their natural word would help to prevent or cure a specific illness. As the environment had remained relatively unchanged they knew what they were dealing with and where to find and how to prepare the correct dose. As with all other aspects of their daily routines karakia were an essential part of medicinal practice. Finding the right species of tree and then mixing a batch of tonic was not enough to make the concoction powerful enough to work. The person gathering the required supplies had to know the correct karakia to ask permission from specific atua to go about his work. He then had to recite another karakia to invoke the atua to allow the goodness of the plant to come out. Even before applying the finished product the atua had to again be asked to assist in making the person better. Even after the person started to recover those that knew how had to continue to karakia to thank the atua and ask for their continued support.

New Zealand Fern Frond

Plant Uses

The following provides an idea of how some plants and trees were utilised by our tupuna

Whakatauki – Māori Proverb

Hutia te rito,
Hutia te rito te harakeke,
Kei hea te komako e ko,
He aha te mea nui i te ao,
Maku e ki atu e…
he tangata, he tangata, he tangata. Hei!

If the centre shoot of the flax is pulled out
The flax will die
Leaving no place for the bellbird to sing
Although these conservation factors are important, if I was to ask myself…
What is one of the most important things in the world? I would answer…

…it is people. it is people, it is people!

Aruhe (Bracken fern)

Aruhe was a very important food because when crops failed, abundant quantities of aruhe remained available. In normal times it was gathered as a part of the diet but was especially valued due to the nutrition it provided in times of need. The root was roasted on embers and then beaten with a hard object before being peeled and eaten.

Aruhe was taken before fishing trips to avoid seasickness.

Kiekie

Kiekie are the small flax like plants seen living on other trees, particularly in the mountains. Kiekie produces the Māori banana (ureuro) a fruit that is ready to eat during winter.

The inner leaves of the kiekie were used to produce the finest whāriki.

Harakeke/Flax

Flax was very important to Ngāti Hāmua both for its practical uses and also for the medicinal purposes that could be derived from the leaves and roots. As a plant that thrived in Wairarapa weather and soil conditions it was readily available in large quantities.

Various forms of weaving were developed to make items that supported daily activities. These included kete (baskets), whāriki (mats) kākahu, (clothing), taura (rope) and kupenga (fish nets).

Some kete were made for specific kai. A kete was produced for paua, one for pipi, one for koura and so on. Each had a different thickness and size depending on what was being gathered. Individual kete used to be destroyed after being used just once. The kete would be burnt as the activity of gathering kai was tapu but the kai itself rendered the kete *noa* (safe) once placed inside.

Harakeke supports the gathering of kai from the ngahere (bush), moana (sea) and awa (river) and is therefore a very important plant. The practice of cutting flax for use was ruled by strict procedures; only outer leaves were taken so that the young inner shoots could continue to grow. The analogy used here is the same as taking any young, even humans. How will the plant or animal survive if the babies are not allowed to grow and eventually multiply?

The healing properties of flax were understood through the successful use of the gum found at the base of the leaves being rubbed onto wounds and burns. The gum mixed with water was also used to cure diarrhoea while the base of the leaf helped to loosen up a person who was constipated.

Kawakawa

The leaves of the kawakawa tree, which is usually found in small bushes, had a number of uses. In fact the kawakawa is one of the only plants still used by our people today. The bruised leaves drew pus from boils and skin infections. A drink made from the leaves helped stomach problems and rheumatics when rubbed on joints. Chewing the leaves even got rid of toothache.

Karaka

By the month of February the smaller branches of karaka trees will hang low due to the weight of the ripening berries growing at the ends. These oval berries were a major food source of our old people. But they were also very poisonous and it took careful preparation to make them safe to consume.

The berries were picked and then boiled several times before being put into water for a couple of weeks Later on, the kernels were removed from the fleshy parts and were either eaten or stored for future use.

When the karaka was in fruit the Māori knew that all the other animals such as kereru and kiore would be gorging themselves on the bounty of fallen berries. This would in turn fatten them up ready to be hunted.

Karaka trees were grown specifically for the berries where they were planted near pa. Today karaka groves on the coast are always an indicator that pre-European Māori visited that place regularly. The groves also make good markers for fishing parties in the sea as their glossy leaves stand out from other vegetation when looking back towards land.

Mamaku (Black Tree Fern)

The gum of the Mamaku was rubbed onto cuts and the young fronds placed onto irritated skin.

Miro

The berries of the Miro tree were a favourite food of the Kereru (native pigeon) the largest bird available to our people. Some Miro had their own names as they were used as snaring trees, a place where the pigeons would come to feed year after year. Knowing the name and history of a tree announced your familiarity and therefore rights to utilise the tree.

Oils gained by pressing the ripe fruits were given to people recovering from a fever.

Akeake

This small tree is seen in gardens all around modern day Masterton. It produces a very hard heavy wood that was shaped into handles for implements.

Koromiko

The top of the leaf was pulled off and the juice ingested to cure stomach-aches.

A liquid drink was made with young koromiko leaves to help ease the pains of childbirth and a poultice was made for dressing boils.

Kowhai

The bark of this otherwise poisonous tree was added to a hot bath to fix itches and skin diseases. The flowers of kowhai trees are said to represent the tears of the deceased.

Photo above shows the tui singing in a kowhai tree

Poroporo (Deadly Nightshade)

Is a very poisonous plant that can kill a human if unripe berries are consumed. However once the berries are soft and black they are edible.

Rata

The rata tree was linked with the *patupaiarehe* or the fairy folk of the Tararua Mountains. In local history these people were known as the remnants of a banished hapu that had been chased into the mountains for some long forgotten offence. The patupaiarehe were said to be smaller than normal men, of a paler complexion with wild white hair and red eyes. People travelling through the mountains would be extremely cautious because the fairy folk were mischievous at all times and downright dangerous most of the time. Unaccounted events in the valleys were sometimes attributed to a visit from the fairy folk; stolen babies, stolen wives and missing food supplies were laid at the feet of the patupaiarehe. It was said that any stolen items were carried back to the forest where the offending fairy would ascend to his treetop home by way of a winding rata staircase.

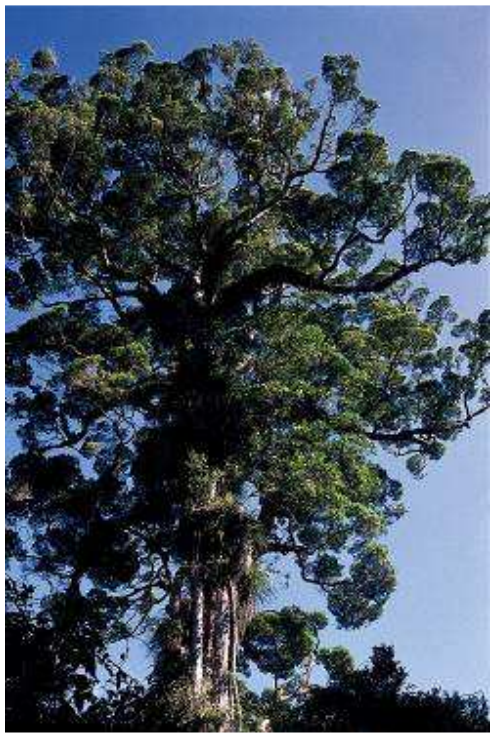


Photo above – Northern Rata

Piko Piko (Common Shield Fern)

Young piko piko fronds were gathered and then cooked on embers. As with the aruhe, piko piko was not only a standard food source but also one to fall back on should a cultivated food crop fail.

Pingao

The dried grass of the pingao was a valued material in the production of tukutuku panels. Although quite rare It can still be found along the Wairarapa coastal areas growing in the sand fore-dunes. Its greatest threat is from stock and exotic grasses such as Marram grass, which overtakes its habitat.

Manuka/Kanuka (Tea Tree)

The leaves and bark of the Manuka tree were used extensively. Nature also assigned a special role for Manuka; they act as nursery trees for regenerating bush, remembering that accidents did occur where tupuna destroyed forests that afterwards needed to start growing again.

The vapour from leaves and young branches when placed in hot water helped with all sorts of head and breathing problems. Boiled leaves and bark made an excellent product for massaging sore areas. An infusion made from the inner bark helped as a sedative while tea made from the leaves promoted good bladder and kidney function.

Ponga (Silver Fern)

The inner pith was used as a covering to help cure ulcers and boils. The silver fern also came in handy as a building material for the construction of temporary shelters.

Toetoe

The stalk of the toetoe was eaten, firstly as a food and secondly to cure bladder and kidney ailments. The well-known white plumes of the toetoe stalks could be compacted into a covering that would stop bleeding. A paste was made from burning toetoe and then adding the ashes to water for placement on burns.

Tawa

The tawa tree produced large berries, the whole of which could be utilised for food. The fresh berries were very juicy and the kernel could be cooked, dried and then used later.

Raupō

Raupō grew alongside flax in swamps, rivers and lakes. Raupō served many purposes for man not to mention the shelter it provided for insects and fish.

A loaf called pua was made from the yellow pollen of raupō. The pollen was added to water and then baked for two hours. The root called kōreirei was used as a food during summer. The white fluff seen in spring was used as stuffing for mattresses and poi (balls on strings now associated with action dances, but earlier used for wrist suppleness in warriors). The leaves were used as a thatch for the roofs of buildings.

Photo above shows raupō along the water's edge

Photo - Tī Kouka or NZ Cabbage Tree

Tī Kouka (Cabbage Tree)

The heart of the clumpy leaves of the cabbage tree was used as a food. The outer leaves were stripped off leaving a vegetable that could be eaten raw, cooked on embers or boiled.

The leaves of this tree had various uses. By rubbing them a clear liquid was produced that helped to heal cracked skin and sores. They were also used in the weaving of cooking baskets.

Although tī kouka are less abundant than in past times you cannot go many miles on Wairarapa roads without seeing a cabbage tree. Kaumātua remember driving along on the back of old trucks while their elders looked for food. Sometimes a group of healthy tī kouka would be spotted. The kids had to scramble off the truck and see who could climb up a tree and come back down again with the head of the tī kouka.

Tupakihi (Toot)

In March, the berries of the Toot were picked to eat and to make a drink. By combining toot berries and rimurapa (bull kelp) a jelly was made. Although the berries were very much a part of the diet every other part of the tree was avoided as it could cause paralysis or even death.

Rimu

Our old people did know how to make alcoholic beverages prior to the introduction of the European varieties. Fermenting the leaves of the rimu was one such method of making beer.

Small amounts of the red gum from rimu were mixed with water to stop internal bleeding.

Totara

Immense totara trees were once a dominant feature of the Wairarapa valley. Ngāti Hāmua history tells a story that occurred in the 1600s where large tracts of the totara forest were destroyed. The people's kumara crop had failed during summer one year and so a party was sent north of present day Masterton to catch enough eels to sustain the people. Although this was unseasonal they needed the extra food. The expedition went well and so the tuna were hung above drying racks to be smoked by fires set underneath. An unexpected northwesterly wind blew up fanning the flames beyond the control of the people gathered at this place called Mokonui. The resulting fires burnt large areas of forest before they were extinguished.

The totara was a favourite as a building material due to its hard wood. The extraction of this timber required strong karakia *prayer,* as this was one of Taanemahuta's giant children that protected its smaller siblings. The totara was also chosen by man to care for pito (umbilical cords) and whenua (afterbirth). Totara were sometimes grown in circles to indicate the places where generations of pito and whenua were buried. A few examples of this practice or rather these trees survive today.

Medicinally, the inner bark of totara was used to treat fevers and the outer bark to make splints.

Photo (left) Totara trees alongside the Hutt River

Quick quiz – Flora

1. With what mythical creature is the rata linked?
2. Koromiko leaves were used to cure what ailments?
3. What does rongōa Māori mean?
4. In what month are the berries of the Tupakihi harvested?
5. What are the Māori names for the following tree species – Cabbage Tree, Deadly Nightshade and Black Tree Fern?

Answers at the back of booklet

Key Points – Flora

- The ngahere or bush holds a huge variety of life forms;
- It provides us with food, clothing, medicine, materials to build our homes and warmth;
- This is the domain of Taanemahuta; and
- Rongōa is still practised today.

Nga Mokopuna o Tāne – FAUNA

Fauna – Introduction

This section follows on from the last and looks more specifically at the animals and insects that inhabit the domain of Tānemahuta. The manu or birds are prolific in the history of Aotearoa. At one time, before the introduction of predators including man, our islands were home to many species of birds, reptiles and insects. Marine birds would number in the billions having few natural predators. The early Māori were responsible for the extinction of several species of bird-life including the well-known Moa. The Māori quickly learnt the meaning 'conservation' when they realised that their survival depended on sustaining animal populations. Eventually the Māori became very familiar with the children of Tāne and adopted certain animals as their kaitiaki or guardians, weaving their stories into the tales and myths we know today.

Manu

Birds are the couriers of the forest. They feed on the ripe berries of one tree and then fly to another distributing fertile seeds as they move between trees. Through this self-serving act the bird assists in the rejuvenation of the tree species it has eaten from. In order to live a bird must follow an annual route from one seasonal area to another. The journey may require flights of several kilometres. The bird knows what berries will be ripe at a certain time of the year so that it may follow a course that takes in mountains, plains and hills.

The people of Ngāti Hāmua had studied the feeding patterns of birds such as the kereru and huia. Birds were a key part of their diet so they needed to have expert knowledge in the habits of the birds. The job of the tohunga and kaumātua was to determine how many birds should be killed in any one year without jeopardising the ongoing regeneration of those birds. The key consideration for tohunga was to sanction how many birds would be caught. He had to find a balance between the immediate needs of the people and sustainable management of the birds. Taking too many birds in the current year could mean a shortage in subsequent years. Other factors that figured into this sustainability equation were the health of the tree upon which the bird fed. If the tree was cut down or died the birds would not return. If other parts of a forest were destroyed would the tree remain healthy, producing enough berries, in an isolated state? If a food crop had failed to produce planned amounts could they afford to take extra birds for that year?

The feathers of certain birds were used to identify rank among groups of people. In other cases it was the colour of the feathers that announced a person's standing to those he or she met. The chiefs of Ngāti Hāmua wore a single feather of the now extinct huia in their hair while their relations from Ngai Tumapuhia a rangi in the Kaihoata Valley, on the Wairarapa coast, wore the plume of the albatross (toroa).

Possibly the most prized feathers of all were those of the kotuku or white heron. The feathers were called Whaitiri with the largest plumes being termed Whaitiripapa. Feathers of the kotuku were prized items for trade. This bird was a rare visitor to New Zealand so its feathers were in short supply but demand for them was very high.

Korowai or cloaks worn around the shoulders served a dual purpose. The first was that korowai were practical in that they provided warmth. The second use was found in the patterns that were present within the materials used to make the cloak. Red was the sign of a chief so a korowai that had a line of red feathers going around the cloak near the top of the garment identified a person of high rank.

When walking from one place to another everyone in a group would look out for and pick up feathers. At other times small groups would be sent into the forests during the moulting season to gather feathers.

He Whakatauki (Māori Proverb)

"Ka tangi te Titi, ka tangi te Kaka, ka tangi hoki ahau"

"The Mutton bird sings, the Kaka sings, I too wish to speak"

He Whakatauki (Māori Proverb)

"E koekoe te tui, e ketekete te kaka e kutu te kereru"

"The tui sings, the kaka chatters, the pigeon coos"

(A proverb about diversity)

Hūia

Up until the mid-1800s huia were found in prolific numbers in the forested areas of the Wairarapa. The clearing of forest to make way for agriculture and over-hunting by early settlers was the main contributing factor to the extinction of the hūia.

The hūia is the only bird to develop different sized and shaped beaks in the male and female. The male's beak was short, straight and strong to chisel rotten wood to locate grubs. The females beak was long, slender and curved so that it could get to grubs in wood where the male could not reach.

Our old people used the prized feathers of the hūia and also ate the bird when necessary

Tui pictured left

Ruru

Morepork would be trained to act as lookouts to warn of approaching people especially those that were unfamiliar. The morepork would sit high in trees where they could see what was happening below them. They were taught to let out three different kinds of warning for those they were protecting.

If people well known to the bird were walking to the pa a soft coo would be emitted, if the people were unfamiliar or strangers who were not geared for war approached a louder noise was given. Finally if it were obvious that a war party was going to attack a high pitched continuous screech would warn of the impending threat.

Some local families believe the morepork to be a kaitiaki, something that looks out for their well being as above. Other families believe that morepork signal that a death is about to occur, even if the bird is not seen, a *hoot hoot* heard in the darkness is enough to cause worry.

Pet ruru were taken into battle but if the bird screeched while approaching the enemies position the taua or war party would turn around and return home. The screech of the ruru was a sign of certain defeat.

Moa

Our people contributed to the extinction of the giant flightless birds called moa. The extinction of the moa taught our ancestors a very valuable lesson. They realised that if you over exploit an animal to the point that it no longer exists you will put your own survival in danger. This and other valuable lessons provided great motivation for becoming better conservators.

Moa remains have been found in a number of places throughout the Wairarapa.

Kererū

The kererū or native wood pigeon (right) was a prized food caught by our tupuna in the summer when the berries were ripest and the birds plumpest. Kererū were caught by snares or speared in the trees that they visited every year. Sometimes the kererū were so full and plump after feasting on berries that all the hunter had to do was to poke it or push it off a branch and it would fall to the ground.

One way to cook kererū was to encase the whole bird in clay and then place it in an open fire. When the clay cracked open the bird was ready. The feathers stuck to the inside of the clay while the intestine shrunk away. Kererū fat was used to as a preservative to store other food in.

Kereru pictured right

Kahu

Kahu are native hawks, birds of prey that are often seen on roads in the countryside either hunting or eating other animals killed by motor vehicles.

The ancestor Haunuiananaia, he that named Wairarapa Moana and Rangitūmau Maunga, had a kaitiaki (guardian) called Rongomai that was a giant hawk.

At Glenburn Station on the mid coastal area of the Wairarapa there is a large rock off the coastline called Kahu Rock. It is so named because from the hills, the waves that pass the rock spread out and away like the wings of a bird and the image resembles a hawk with its wings spread out ready to fly.

Photo (above) Pīwaiwaka or NZ Fantail

Pīwaiwaka

The Pīwaiwaka or Fantail is common throughout New Zealand. When walking through the bush you'll notice them flitting around feeding on insects disturbed by your movement.

Different tribes have different superstitions about the fantail. Some believe that a fantail inside your house is a bad omen meaning that a death has occurred. Others believe that it is a sign of good fortune.

OTHER ANIMALS

Kiore

The Polynesian Bush Rat – kiore, was caught in the forested hill areas around Masterton. At Okurupatu, north of Te Oreore Marae there were particularly good spots for rat catching. There are several places down Caves Road that were Ngāti Hāmua rat catching areas.

There also used to be a track that ran along the northern side of Taumataraia Hill near Taueru, east of Masterton. The old people would walk along this track on their way to and from the coast. On the other side of the hill was the Taueru River where the walking was easier due to the flat river terraces. Those using the track went along the more heavily forested northern side because this not only provided more cover but also held more food including kiore.

The kiore would stick to favourite paths or rat runs. Traps would be dug into the ground along the tops of hills or beside these runs to capture the rats. These runs were allocated to specific whanau or hapū.

Mokomoko

To see a lizard or a mokomoko is fine but to witness one cry like a new born baby is said to be a bad omen. As unusual as it sounds, lizards have been witnessed making a crying noise after which the person who saw this happening has died within days.

Pungāwerewere (spider)

Tangata whenua would protect spiders' webs that were spun across tracks. The purpose of the webs was to indicate whether strangers had been using the track. Periodically a scouting party would be sent out to check whether any of the webs had been broken. Only strangers or hostile parties would have secretly passed through land belonging to another hapū. If the signs of human movement were fresh the scouts would pursue the strangers to ascertain their intentions.

Kurī (Polynesian Dog)

The kurī has been a constant companion to people throughout the ages and our people were no exception. The humble kurī did serve other purposes though such as being made into cloaks. The Okurupatu Hills above Te Oreore were named after the neck portion of a dog's skin.

The name Kurīpuni, a suburb in Masterton, is translated to mean a 'greedy dog' or a 'constipated dog'.

The most famous dog in local history was the companion of the prophet Paora Potangaroa. This three-legged dog accompanied Paora as he canoed down the Ruamahanga River as the prophet travelled to each marae or whare giving blessings to all the people.

Quick quiz – Fauna

1. From which bird did the Ngāti Hāmua take a feather to wear in their hair?
2. According to a whakatauki (proverb), which bird sang which one chattered and which one cooed?
3. What was this proverb illustrating?
4. What are the common names for these birds – Kererū, Pīwaiwaka, Kahu and the Ruru?
5. What types of animals were caught for eating near Okurupatu?
6. What suburb of Masterton translates to mean 'a greedy dog'

Answers at the back of booklet

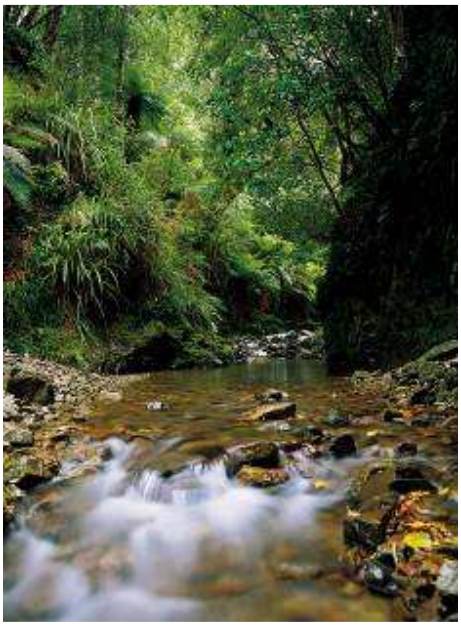
Key Points – Fauna

- Aotearoa was host to many species of birds before the arrival of predators and man;
- Through the extinction of the Moa and other species, the Māori learnt the concept of conservation; and
- Hapū and whanau adopted specific creatures as their kaitiaki.

WAI TAPU – WATERWAYS

Wai Tapu – Waterways – Introduction

Water was described as wai ora (water of health) that in general represented the lifeblood of Papatūānuku. A spring that was used for medicinal purposes could also be called wai ora. There were also wai tapu (sacred waters) where birth, death and cleansing rites such as cleaning after childbirth or washing a body after death took place. The same location was always used and only specific people were allowed there at the appropriate time. Wai kino (evil or dangerous water) could be a hazardous piece of water that for some reason had claimed lives or a place where someone had been slain or died through an accident. Sometimes burial caves were found under water and were declared tapu or kino to retain their sanctity.



Akatarawa Stream pictured right

Wai Tapu

The inland waterways included rivers, swamps, coastal wetlands, streams and lakes. Our tupuna knew that each piece of water held numerous species within its confines, each one was a part of a big jigsaw that had to be kept intact. On the banks of each watercourse were plants that assisted to maintain the health of the water. The roots of trees kept banks stable so that excessive sediment did not deoxygenate the water, over-hanging branches helped to maintain steady light, which in turn helped to maintain a constant temperature and also provided food debris for water-based life forms.

Rain falls down through the different levels of trees until reaching the ground among the forest floor. This process allowed the drops of water to be filtered before entering streams and rivers. The downward flow of water carries with it other material from the land such as rotting trees, leaves, soil and stones. These sediments enter the waterways and are transported in the water. In small amounts, sedimentation is a natural process that provides food to water based life and flushes unneeded particles into the sea. Problems start to occur if too much sediment enters a waterway in a short period.

Plants growing along the edges of waterways were important. Leaf matter, which dropped into the water, was used as food. Overhanging banks kept fish cool during the day. Logs on the riverbed and in the banks acted as homes for numerous fish and insects, with the insects also acting as food for fish. The variation of features along a river or stream supported life too. Deep pools gave way to rapids that then made way for slower flows that entered deep pools again. Fish species feed and hide above and below rapids where leaf materials, insects and larvae would be carried, while koura preferred slower moving water where they could catch the same kinds of foods that floated past the rocks they hid under.

Permanent altering of stream flows was not a common practice because of the resulting unbalance this would cause to the life of the stream. Those that believe this was beyond the technology of Māori only have to look at the tonnes of earth and stone moved to create a defensive pa to see what our tupuna could accomplish. The small-scale alterations they did make were only for the purposes of trapping fish or for irrigation of crops. A common practice around Lake Wairarapa was that Māori would dig blind channels off the lake around the migration season. The eels would swim into these large canals and once full they were blocked off. The eels were then caught and dried for preservation. Swamps were important because they provided homes for eels, kourara, fish, flax, raupō and so forth. Wetlands were also excellent filters of paru (dirt) coming from the land. In addition, in times of threat, taonga were placed in swamps for safekeeping. This could range from personal adornments right through to canoes and carvings.

Wai Tapu continued

The availability of water is the key to determining where old time Māori would have lived and travelled. There are several basic concepts that Māori hold true to. The first is the necessity for water. During our study we found this to be true as pa, kainga and walking tracks are always found near water. They were built on high ground, sometimes strategically for defensive purposes, but more often than not to avoid flooding. Pa built on land immediately above water were high and usually on cliffs, headlands or points. Those papakāinga lower down were often several hundred metres away from the main rivers but close to streams and runoffs. Many pa were located at the junction of two waterways.

A build up of too much material in a stream will cause a blockage. Material such as soil would reduce visibility in the water that in turn would not allow some fish to see their food. Any foreign material in water would decrease the levels of oxygen. Any drastic change to the fish's habitat would mean that they had to move away or slowly die. Tupuna could not afford for this to happen for the one obvious reason that their food would be gone. But there were also other considerations. Different families used stretches of streams and rivers so that even if the fish only moved one hundred metres up stream this might have coincided with a family fishing boundary; the first family might have had only ten members at the time and the upstream family fifty. The second family might find it difficult to account for you even though they had extra fish. Going back downstream, if silt from your fishing area flowed down to another family's area they were obviously not going to be very happy with you and may want some form of recompense. Here can be seen the need to not have only considered your family's relationship with the land but also your place within the wider community.

He Whakatauki (Māori Proverb)

"E kore a parawhenua e haere ki te kore a Rakahore".

"Parawhenua will not come out in the absence of Rakahore"

(The mountain streams were called Parawhenua and the rocks Rakahore. If it were not for the rocks that lay beneath mountain springs and streams neither would flow.)

Quick quiz – Wai Tapu

1. What does wai ora mean?
2. What does wai tapu mean?
3. What would happen to organisms and animals in waterways if there were drastic changes to the temperature, clarity and quality?
4. What does wai kino mean?

Answers at the back of booklet

Key Points – Wai Tapu

- Water represents the lifeblood of Papatūānuku;
- The streams and rivers represent the veins and capillaries in her body;
- The streams flush all of the rotten materials and soil downstream; and
- The forests and plants alongside waterways act as filters for water entering streams.

Kawa - Protocols

(Top) The recently completed carvings on top of Nga Tau E Waru at Te Ore Ore Marae 2004 – The figure at the top of the carving (tekoteko) is Te Hāmua. The figure beneath him (Kohuru) is a personification of Rangitūmau, our ancestral mountain. Beneath that is a carved depiction of the Ruamahanga River

(Above) Te Oreore Marae as it appears today

(Right) Potangaroa Monument outside of Nga Tau E Waru whare tipuna – Te Oreore Marae

Kawa

The word kawa is commonly associated with the ceremonial rituals that occur on marae. Kawa in this sense varies from place to place but is essentially the correct sequence of proceedings to be followed between a host people and their visitors. On a marae it can be likened to the word etiquette where it is important that visitors inquire to their hosts as to what the kawa is before any formalities begin. Matters such as the correct order of speakers are important parts of kawa.

It is not only man that adheres to a localised kawa. All life forms that possess wairua tapu have their own kawa that they follow throughout their lives. Every natural feature that was created by the gods has its own kawa. Each kawa connects to the kawa of other beings within the same environment. The clouds are pushed by the winds through the sky until they collide with the mountains. The clouds release raindrops that gather together and begin a journey downstream. Bodies of water continue to grow from streams to rivers until they reach the sea. As each body of water continues on its own journey it is following its predetermined kawa until it joins with a larger body. The larger body then takes on its kawa.

The forest, the swamps, the seas and all the life within them each have a kawa that was set by the gods at the beginning of time. Man has to be careful not to upset the sacred order of life, or if he does he needs to explain to the gods what he is doing and why so as to engender a favourable response. To not respect the kawa of other life will leave man in a precarious position whether at that moment in time or sometime in the future. This interaction is perhaps something like the relationships that are described in the European concept of ecosystems.

Quick quiz answers

Section 1 – Nga Atua: 1) Io-Matua. 2) Tānemahuta. 3) 70. 4) Tangaroa – god of the sea, Tānemahuta – god of the forests, Tāwhirimatea – god of the winds, Rongomatane – god of the kumara and cultivated foods, Haumiatiketike – guardian spirit of wild food, Rūaumoko – god of earthquakes, Tūmatauenga – god of man and war, and Whiro – god of evil. 5) Hineahuone – woman made of earth. 6) Three – kete tuari, kete tuatea and kete aronui

Section 2 – Nga Tupuna: 1) Rangiwhakaoma. 2) Whātonga. 3) Nukutaurua on the Mahia Peninsula. 4) Kapu Te Rangi. 5) Mahue and Mahiti. 6) Wai-a-wanga-wanga

Section 3 – Whenua: 1) Te Tapere Nui o Whātonga. 2) Rangitūmau. 3) A place to stand. 4) Ta Moko. 5) Pito. 6) Ruamahanga 7) Rūaumoko – god of earthquakes

Section 4 – Nga Maunga: 1) Rangitūmau. 2) Otahoua. 3) Te Maipi. 4) Maungaraki. 5) Pukaha 6) Rimutaka

Section 5 – Te Moana: 1) Hinemoana. 2) Kiwa. 3) Te Moana Nui a Kiwa. 4) Because it provides medicines such as kelp. 5) Flounder is *patiki*, octopus is *wheke*, conger eel is *ngōiro*, and blue cod is *rāwaru*

Section 6 – Flora: 1) Patupaiarehe. 2) Stomach aches, child-birth pains and boils 3) Māori medicine. 4) March. 5) Cabbage Tree is *Ti Kouka*, Deadly Nightshade is *Poroporo* and Black Tree Fern is *Mamaku*

Section 7 – Fauna: 1) The feather of the Hūia. 2) The *tui* sings, the *kaka* chatters and the *pigeon* coos. 3) The proverb talks about diversity and how every living thing is different. 4) The Kereru is the *Wood Pigeon*, the Pīwaiwaka is the *Fantail,* the Kahu is the *Hawk* and the Ruru is the *Owl.* 5) Kiore or the Polynesian rat 6) Kuripuni.

Section 8 – Wai Tapu: 1) Water of health. 2) Sacred waters 3) They would die or move away. 4) Evil or dangerous waters

Mist on Rangitūmau – photo by Joseph Potangaroa, June 2005

The photo shows the ancestral mountain of the Ngāti Hāmua people 'Rangitūmau' wrapped in a cloak of morning mist. Traditionally, mist on Rangitūmau represents the tears of departed ancestors whose spirits have ascended to the heavens from this pou, the symbol of everlasting strength and identity to our people.

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Information researched and compiled by Joseph Potangaroa.
Editing and formatting by Jason Kerehi

Photo Credits: Jason Kerehi, Joseph Potangaroa, Pete Nikolaison, Rob Suisted, Robin Blake, Department of Conservation and Greater Wellington Regional Council

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NGĀTI HĀMUA
ENVIRONMENTAL EDUCATION SHEETS



This education resource provides the reader with information on the environment from the perspective of the Ngāti Hāmua hapū of Rangitāne o Wairarapa. There are nine theme sheets, each one exploring a different aspect of the environment and associated Māori customary beliefs; they are; Māori gods, ancestors, land, mountains, the ocean, flora, fauna, waterways and protocols.

This resource has come about through a joint project between Rangitāne o Wairarapa runanga and Greater Wellington regional council and it is hoped that it will become a useful addition on Wairarapa tikanga for schools and community alike. The information contained within comes largely from the extensive research carried out by the cultural unit at Rangitāne and via the knowledge of our kaumatua.

Rangitāne o Wairarapa Inc.
Mandated Iwi Authority

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