

Pinepine Te Kura



A Tohunga's son is trained in rongoā from birth to adulthood to utilise all his ancestors' wisdom and knowledge, especially of reproductive disfunction & group psychotherapy

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The Harry Potter books borrow many details from this epic (and true) story of a young boy destined to save his kin from sickness and evil. His kinfolk living on the Takapau Plains south of Hawkes Bay often become weak, uncoordinated and impotent, and blame their troubles on witchcraft emanating over the hills from vengeful northerners.

We watch as the boy is taught rongoa by his father, a tohunga; a combination of herbal *rongoā rakau* and spiritual *rongoā karakia* to protect the villagers with the holistic healing skills their ancestors brought from Hawaiiiki. A foul deed long ago has provoked the witchcraft, and the boy learns how to remove its evil effects with his kaunati wand, how to prepare healing herbs and foods, and finally how to perform spirit-healing therapy sessions that make the well-fed villagers feel reborn and confident again (Their real problem was a lack of iodine and other minerals in their diet, but until Te Aute College opened nearby, 200 years later....)

Studying this 400-year-old moteatea may help you to give others comfort with foods, herbs, massage and ritual. Over the next few weeks, turn to all the extra pages here to discover the huge amount of traditional knowledge that is alluded to in this oriori. It will be a great achievement for you and you will have grown much closer to your tupuna when you've absorbed all the knowledge, learnt all the chants, gathered all your kaimoana and herbs, and started your cooking fires with your own kaunati and kaunoti.

Kāpeka 1. The newborn baby is asleep on his father's lap.

Listen to **Track 1. Pinepine**

Shouting the verses helps to memorize the words. But when we put our own babies to sleep, we sing much more quietly, eh?

Pinepine te kura, hau te kura,
whanake te kura i raro i Awarua
ko te kura nui, ko te kura roa
ko te kura o tawhiti na Tuhaepo.
Tenei te tira hou, tenei haramai nei.
Ko Te Umu-rangi na Te Whatuiapiti.

Miniature is the treasure, but renowned,
because the treasure came up from Awarua.
It is the same noble treasure, the famous treasure,
the treasure from afar, that Tuhaepo was.
This is the new visitor just arrived here."
He's The Heavenly-Oven, a descendant of Te Whatuiapiti.

A little treasure... So why doesn't this chant begin *Iti te taonga*?

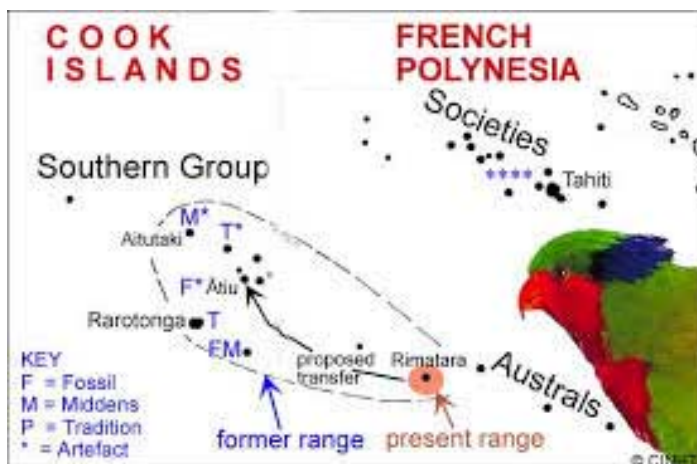
Tao-nga means *weighed down*, and originally referred to heavy objects like greenstone rocks or bags of kumara in the bottom of canoes. And *Iti* is a little piece of something, while *Pi-ne* means *close together* - everything is there, but in miniature.

This chief sees the newborn son in his lap as his treasured miniature red loin cloth. Each evening he sat with some of his people in the wharepuni, his newborn son in his lap. He had to convince his people that this miniature red bundle would be able to keep them safe and healthy in the decades to come.

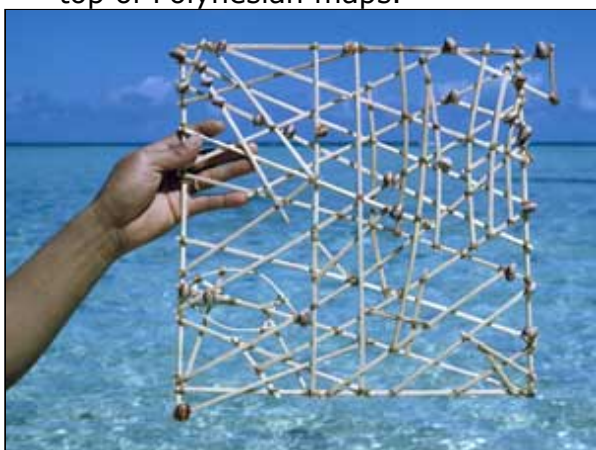
So each night the people listened to, and then joined in the soothing lullaby this wise chief chanted to the newborn babe covering his loins, calling him the "kura." This was a reference to **maro kura** that were treasured loin cloths worn by high chiefs in Tahiti and Rangiatea as symbols of their great powers. Maro were made from long, narrow pieces of fabric and maro kura were decorated with the feathers of a rare red-breasted Kura Lorikeet from faraway Rarotonga.



Tuhaepo was a red feather headdress of a Tahitian high chief, brought from Rangiataea to Aotearoa. But near the end of the voyage they dropped it into the sea in embarrassment, because they thought the pohutukawa trees, then in full flower, were filled with thousands of red parrots!



Awa-rua (two channels) is a harbour in Rangiataea with twin exit channels, and the chief was reminding his people that his son's ancestry and his special abilities could be traced all the way back to those tohungas in Rangiataea who had sailed up from Awarua 400 years ago. They sailed "up" because Maui had caught his big fish at the top of Polynesian maps.



Te Whatuiapiti was the chief of a Ngati Kahungunu group who settled in Waipawa in about 1500AD. The murder of high-ranking twin boys at Tūranganui [Gisborne] 200 years previously had forced the assassin and his relatives to move south. They took over the coastal area around today's Napier, and later moved inland to Waipawa. Turn to these whakapapa lists on [Page 18](#), to see that this version of the oriori must have been recited some time near 1700 AD.

Kāpeka 2. The 2-year-old is outside the pa with his father.

Track 2. Nau mai e tama.

Nau mai, e tama, ki te tai-ao nei,
 Ki whaka-ngungua koe, ki te kahikatoa,
 Ki te tumatakuru, ki te tara ongaonga;
 Nga tairo ra nahau e Kupe
 I waiho¹ i te ao nei.

Welcome, O son, to this world of life;
 to the art of defence with the mānuka pole
 with matagouri, speargrass and stinging nettle
 and your obstructing vines that Kupe
 kept well clear of in this country.

1. Waiho. My dictionary tells me Waiho means to avoid, let be, leave alone. On the other hand the dictionary says Waiho iho means to bequeath, and some careless translators have blamed Kupe for bequeathing Bush Lawyer and Supplejack to this country.

The tohunga is beginning to teach his toddler how to protect the tribe. Toddlers learn best from things they can see and touch and play with, so the chief begins with manuka sticks for self-defence and for building pa walls. *Kahikā-toa* were manuka poles, used in hand-to-hand combat, or sharpened and fixed point-upwards as a defensive wall against attackers. This name is derived from **kahika**, a hardwood myrtle, called *kafika* in its Malayan homelands. It was one of the useful plants carried by Polynesians all across the Pacific where it has a variety of similar names. I first tasted these mountain apples that the Fijian boys with me in the highland jungles of Viti Levu called "Kavika."



Kahikātoa

Kahika would not grow in our cold Aotearoa climate, but the manuka here had similar hard aromatic wood, and the red blood of a victim was the fruit of a manuka-wood weapon, so it was nicknamed kahikā-TO-A, hardwood-of-warriors, while the tall white pine with its tasty berries was named the kahika-TE-A.



Tropical island
Kahika

Next the chief introduced his son to the impenetrable shrubs that protected the rear approaches to a pa: matagouri, speargrass and stinging nettle. The little boy will learn to identify these, and then master the way of very gingerly transplanting their small seedlings.

Tū-mata-kuru "Stop! Points hit!" perfectly describes the words of an attacking enemy party who encounter a hedge of matagouri bushes or taramea speargrass planted as a defence at the rear of a pa. So both of those plants have this nickname.



Matagouri



Taramea
Speargrass



Ongaonga



Tip breaks off on contact

Tara Ongaonga
point of hypodermic needle

The vines that frustrated Kupe's inland exploration, the bush lawyer and supplejack.



Tātarāmoa
Bush-lawyer



Kare-wao
Supplejack

Kāpeka 3. The chief tells his 3-year-old a fairy tale

Listen to Track 3. Piki ake kake ake.

Piki ake, kake ake i te toi huarewa,
Te ara o Tawhiki i piki ai ki runga;
I rokohina atu ra Maikuku-makaka,
Hapai-o-Mauri. He waha i pa mai,
'Taku wahine purotu!'
'Taku tane purotu!'
Korua ko te tau, e!"

Climb, climb up by way of the suspended vine,
the pathway of Tawhiki when he climbed up high,
and there found Makuku-makaka, the
Supporter-of-Life-force. Greetings were uttered:
'My beautiful lady!'
'My handsome man!'
Here's to you two lovers!

European children are told a fairy tale about Jack exchanging his mother's milk for seeds that formed a beanstalk which enabled him to challenge 'giant' authoritarian adults in the wider world and meet a woman who gave him great powers.



Polynesian toddlers were told a similar tale about Tawhaki climbing a vine to higher worlds and meeting a heavenly woman there. Tāwhaki was the epitome of a Polynesian chief, in appearance, mana, deeds and character. By climbing to these personal heights, Tāwhaki found a woman who had also achieved that "heavenly" status. By quoting this old "fairy tale," the chief is encouraging the the boy to strive for these same chiefly attributes, and wishing him success with the opposite sex.

The boy is being urged to use daring and charm to rise up in status, and not to literally climb a rope hanging down from the clouds; adults knew



these stories were allegorical morality stories and not historical fact.

Elsewhere in Polynesia Tāwhaki is known as Tafaki, Tafa'i, Kaha'i, Tahaki or Tava'i, and there are many variants of his adventure.

Kāpeka 4. The 7-year-old and his dad are outside when a thunderstorm comes.

Track 4. Whakakake.

Whakakake, e tama,
i te kinga o tō waha,
No runga rawa koe
No te tahu nui a Rangi e tū nei,
Na Rangitu koe,
na Rangiroa
Na Tane rawa koe,
Apa ia koe, na te Apa-rangi-ihiihi
na te Apa-rangi i rarapa.
"Tukia i whare rangi,
ko te ngaruru² mai rangi.
Te mata tohi³ kura,
ko Apa i te hongā."
Nāhana⁵ ra koe.

Speak proudly, O son,
when you open your mouth
You are of the highest rank.
You are a direct descendant from Rangi right here
you are from Rangi always set in place
from far-reaching Rangi,
you are from Tane himself.
You are from Apa⁴ the awe-inspiring spirit,
the messenger spirit in a lightning flash.
"Pounded out from its heavenly home
is the thunder from the sky.
This sign at sacred baptism
is Apa descending."
You belong to him.

2. Ngaruru means abundance, and out on the hot, dry Hawkes Bay plains, *ngaruru mai rangi*, or *abundance from heaven*, was the name given to thunder, probably because a summer thunderstorm brought heavy rain that nourished wilting plantations and so produced an abundance of food.

3. Tohi is a ritual ceremony of holding a newborn child in flowing water while petitioning the ātua to endow the child with the desired mental and physical qualities.

4. Apa - These spiritual messengers traveled freely between the heavens and earth as thunderous flashes of lightning. There was a female and male Apa for each of the 12 heavens in the Polynesian cosmos.

5. Nāhana East Coast => nāna West Coast.

Ngāpū-o-te-Rangi has introduced his son to the idea that he will be able to reach a heavenly status as he grows older, and now sketches this spiritual realm about Rangi, the life-spirit in Rā the sun, who sends down rays that create warmth and food, both essential for good health. Eventually he will teach Umurangi how to use Rangi's fire to bring robust health to the tribe's people.



When the boy later attended the whare-wananga at Okawa, up in the hills behind Hawkes Bay, he would have learnt all the stories about Rangi, summarized on [Page 19](#)

Umu-rangi is reminded that when he was baptised, a bolt of lightning came from the sky. This thunderbolt was an **Apa**, a messenger from Rangi, who gave the boy the ability to create a sacred fire that brings good health.

The chief emphasizes this by repeating the chant used during the boy's 'tohi' ceremony, held when his umbilical cord dropped off and was then ceremonially buried. At Ahuriri in 1846, this same chant was used at a **Tohi**, or baptism ceremony, of a high chief's first-born son. There is an account of that ceremony, also on [Page 19](#)

Kāpeka 5. The tohunga and his 12-year-old are on Kairakau Beach.

Track 5. Kaore nei

Kāore nei, e tama,
ko te wānanga i a taua nei.
Tē ai i waiho e Ōkaiure rā
ngā pure tawhiti,
te kaunoti hikahika.

How great⁶ O son,
is the sacred knowledge we have here.
Not just kept back there at Ōkaiure
are the ancient rituals to remove tapu,
and the grooved fireblock.

⁶. In everyday use, Kāore means *not*, *no*, but in old moteātea it often means *How great*. And that meaning makes sense of this phrase.

The tohunga has now taken the growing boy to Kairakau (Penis-food) Beach on the rocky coast 60 km east of Waipawa. Up on a ridge behind Kairakau Beach was Ō-kai-ure, a sanitorium for curing weakness and impotence.

The reefs offshore from Kairakau have always been crammed chock-full of sea-food rich in proteins, fats, vitamins and minerals, making them "kai-ure," a great cure for sexual impotence and general lack of energy. Karakia Kai Ure then helped remove makutu.

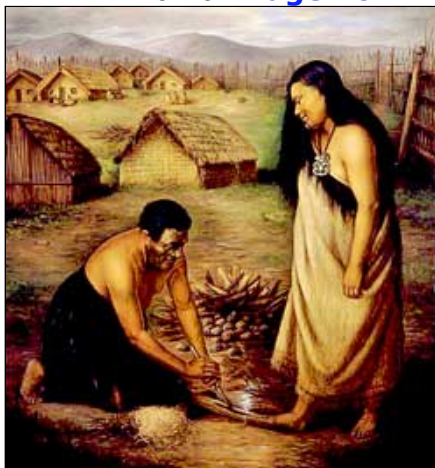
"Kai ure nga atua⁷, kai ure nga tapu, kai ure ou makutu." (My sexual power devours ghosts, devours things set apart, and devours your witchcraft)

7. Atua - now used for the Christian God, but originally used to describe an ancestor with continuing influence, ie, a ghost.



But all these sea foods were not enough to effect a cure by themselves. They had to be cooked with a fire lit by a flame obtained from rubbing wood where Rangi's essential healing powers had been stored, to infuse the food with Rangi's power.

Ritual ceremonies were performed before almost every Maori activity. Many ceremonies involved tapu fires and steam ovens. Fire was looked upon as representing the sun, and so was seen to be a divine being, shut up in wood. Elsdon Best gives more details on on [Page 20](#)



Kāpeka 6. At the wananga - the teenager is learning the healing power of fire.

Track 6A. Te kaunoti.

"Te kaunoti a tō tipuna, a Tura
I haere ai i Tere-nui-i-ao
ka hika i tōna ahi.
Kimihia e Kura,
ko Tū-ma-tere
Te Umu ka hoki nga kai ki te ao."

Koia i Tūranga-nui, he mata awaha,
He patu i te tangata kia mate.

"It is the fireblock of your ancestor, Tura,
who went to 'Great-floating-world'
lighting his fire.
May it be sought, my Treasured son,
the Keep-going-with-speed fire-making, so you
Mr. Earth-Oven, can give back food to the world."

Indeed, in the Gisborne district there is witchcraft,
a weapon that still harms people.

Nā te mau whaiwhaia hoki ra
I manene ai i te ara,
Ka mate kōngenge, ka mania,
ka paheke.

It is the use of this witchcraft, of course
that repeatedly interrupts our way
weakening us, causing us to slip
and fall.

Umurangi is being trained how to carry out his father's healing work. He is shown a wooden fire-starting block like the one used by Tura, who introduced fire and cooked food to an old women living a primitive lifestyle, and in return was given herbal remedies for diseases thought to be caused by witchcraft. When herbal remedies are ceremonially cooked and ritually administered, the patients' positive attitudes are boosted, making the herbs more effective. The full story of Tura is on [Page 22](#)

The witchcraft comes from Turanganui (Gisborne). In about 1450 AD, Tupurupuru, the great-grandson of Kahungunu, had been groomed for tribal leadership there, but was eclipsed by his highly gifted twin cousins, so they were killed and buried. Kahutapere, the twins' father, gathered a war party, killed Tupurupuru and desecrated his body. In shame Tupurupuru's father, plus about 150 of his followers moved south into Hawkes Bay, displacing the people already at the Ahuriri estuary (Napier) and along the Tukituki (Hastings).

In about 1530 AD Te Whatuiapiti and his followers left the abundant seafood of Ahuriri estuary behind and moved south to the Takapau Plains, 50 kms from the coast. The people often became weakened there, especially when the hot, enervating winds blew from the north, and they blamed witchcraft sent by Kahutapere's vengeful descendants at Turanganui.

Track 6B. Ko te matamata.

Ko te matamata ki te tū-āhu
e makutu mai ra
Ko Tama-i-riakina-te-rangi
te hekenga o rangi.
Ko Taramuru anake titi kaha mai ra
E popoki noa mai ra i runga te rakau
Tērā te tukou a Maui-rangi
kei o tuākana. *these lines are from a Tuhoe version.*

The seer at the enclosed altar
performing witchcraft
is Tama-who-was-lifted-up-the-sky
and who descended from the heavens.
Only Taramuru's plantings brings strength
by liberally covering each plant
of that Heavenly-Maui kumara
like your cousins have.

Tukou was the sweetest variety of kumara that Polynesians bred from their Peruvian *cumar* (we now eat the larger *camotli* varieties from Mexico). Maui-rangi (or Rongo-Maui) is the husband of Pani-tinaku, who gave birth to the kumara in the misty past.

Taramuru may have lived nearer the coast. His *tukou* kumara variety probably brought strength because he was un-inhibited (noa) with the materials he used to mulch his kumara mounds, including **seaweed, a source of iodine** (plus potassium, iron, calcium, magnesium, selenium, and zinc), minerals that were absorbed by the kumara, and then by those eating them.



The weakness blamed on "witchcraft" was most likely caused by thyroid hormone deficiencies. Today a tiny amount of potassium iodide is added to ordinary table salt to prevent this. Read about traditional Maori methods of cultivating kumara on [Page 24](#)

Kāpeka 7. The young man's graduation ceremony on Kaurakau Beach

Track 7A. E kai o mātā

E kai o mātā ki te kohu ka tatao
I waho o te moana o toka hāpuku,
Ko Mau-nunga-rara, ko Whare-rauaruhe,
Ko Ta-kopai-te-rangi, ko te Ara-totara,
Te Hua-wai-parae, koia te ko-rori

Feast your eyes on the mist that lies
out to sea above the hapuku reefs
called Hinemāhanga and Waimatai,
and protected by five chiefs including
Te Huawaiparea, quite the twisted one.

The tohunga, his apprentice Umurangi, and many others are on Kairakau beach at the ceremony marking the completion of his wananga training as a young tohunga.

Hāpuku (groper) graze on seaweed in warm coastal waters, and are top-rated eating fish. The two reefs mentioned here, Waimatai and Hinemahanga, are just offshore from Ōkaiure, where people were cured of debilitating witchcraft spells that probably included fear-induced bouts of depression. No doubt a few good fishing trips and feeds of hapuku could raise the spirits of the most depressed soul! Some translators have named these two reefs Maunungarara and Wharerauaruhe, but these names appear to be two of those reefs' guardians.



Track 7B. Tena ra e ta ma.

Tena ra, e ta ma,
te wā ki to koutou irāmutu
tāmaua mai nei ki te ua i te kahu

This then, my friends
is the time for your nephew
to be united to the neck of his cloak.

E kai o mata ki runga Marokotia.
Karakaro i te taturi o to taringa,
kia areare ai, mo te whakarongo atu
Ki nga kī mai a to tipuna, a Noho-atu,
E makamaka mai ra i a taua anake
Te Ārai o Tūranga,
Te matenga o Hinerakai
i turamatia ai,
I matakita ai,
Koia 'Hika-matakitaiki.'

Feast your eyes on the headland to the north.
Remove your wax from your ears
to clear them so you can listen
to the words of your ancestor Noho-atu,
now addressing us two
from the protecting hills around Gisborne,
where Hinerakai died of shame
in the torchlight,
rudely gazed upon by old men
hence the place-name Maidenhead-gazed-upon.

The officiating tohunga tells the young man's older relatives to put the cloak signifying his rank around his shoulders. This would have been accompanied by karakia, a ritual fire-lighting, kaimoana cooked with that fire, celebratory songs and a big feast. There are more details of a young tohunga's training on [Page 25](#)

Marokotia is a coastal headland 8 km north of where the cloaking ceremony was taking place at Kairakau. The young tohunga is being told to look north towards Tūranganui and listen very carefully for the ghost voice of Noho-atu who stayed behind there chanting a warning. Successive generations were taught never to return to Tūranganui because they would be attacked with witchcraft if they did so.

The tohunga then backs his tribe's claim to their Tūranganui origins by recalling a story associated with one of the village there. **Hinerakai** was a young woman who woke one night to find herself naked and being stared at by the old men of the village. She was profoundly shamed, and redeemed the situation by committing suicide.

Kāpeka 8. At Okaiure that evening - a group psychotherapy session

Track 8A. Whiti ke mai.

Whiti ke mai koe ki rāinahi nei.
Tē ai he mahara,
ka mate koe i Awarua;

You crossed the Pacific Ocean only yesterday,
without a thought that
you might die due to Awarua.



To take away the effects of those evil spells, the tohunga now takes all present into the realm of imagination, beyond time, beyond distance and beyond individual identity; a realm where truths are recognized by one's subconscious mind (Te Kore). Their ancestors had crossed the Pacific Ocean from Hawaiiiki 400 years ago, but the people still feel so close to those intrepid navigators that the waka voyage felt like only yesterday.

Awa-rua, the harbour at

Rangiatea with two channels, was considered to be the source of both hara and kura. By putting his tribe into their ancestor's voyaging waka, the healer now creates word pictures, first of hara and then of kura, of disaster and then revival. Ka mate, ka mate; ka ora, ka ora!



Track 8B. Ka manene mai.

Ka manene mai koe kia rō te wai ū,
Ka ū ana ko Hauraki.
Ka pa ko te waha o Tutawirirangi,
*"E tama! Ina ia te kai.
Toia ki uta ra, haehaetia ai;
Tunua hai te manawa,
ka kainga, ka pau —
No Karotimutimu,
no Taurangakoau."*

Weakened while in the sea
you come ashore at Hauraki
and hear the voice of Tutawirirangi
*"O sons! Here is food to eat!
Haul it ashore and cut it up,
the heart is roasted,
bitten into, eaten all up —
the heart of Karotimutimu
from Taurangakoau."*

Our tohunga is creating a nightmare vision of how disaster can befall our tribe. In this terrible dream we are members of a crew exhausted after a long stormy ocean voyage, now beaching our waka at the end of the Hauraki Gulf. Lacking the energy to fight, we are slaughtered in the shallows by Ngati Paoa warriors led by Tutawirirangi. (as indeed Tutawirirangi and his warriors had defeated these enfeebled Ngati Whatuiapiti people in recent times)

A dying warrior mutates into a dolphin: it is Karo-timu-timu, the totem animal of Ngati Whatuiapiti that lived in the sea between Awahuri and Te Awanga. Our dolphin is hacked open and its heart removed, skewered on a stick, roasted over a nearby fire. Now the Ngati Paoa warriors are taking turns to eat our dolphin heart, devouring our Ngati Whatuirangi mauri. We are gone, annihilated; ka mate, ka mate...Aue...



Kāpeka 9. Okaiure at dawn next morning - a therapeutic rebirth

Track 9. Taia te waka nui

Taia⁷ te waka nui,
ka kai ki te kirikiri,
Ka kai ki te ponga,
Ka kai ki te mamaku,
Ka kai ki te ngarara whakapae,
Ka kai ki te pananehu,
E tama, e!

But eventually the great canoe
is nibbling at the sand,
gnawing on the ponga pole,
munching on the black tree-fern log
devouring the grubs in its way,
and savouring the young bracken shoots,
O son of mine!

7. Taia. If taken as a verb, tai means to strike, and taia means to be struck - *the waka is struck by the shore*. But Williams Dictionary says that as an adverb, tāia can mean by and by, or in good time, just like the changing tide [tai]. *Our tribe may suffer defeat from the Hauraki people, but like the tide, our fortune will change.* In 'Nga Moteatea,' taia is changed to **toia**, while the Ngati Porou audio has **waia**, accustomed to, and the Tuhoe version has **koia**.



As the sun comes up over the horizon and fills our wharenuī with warmth and light, that bad dream evaporates like the morning mist. Overnight, the food has made its way from our bellies to our blood-stream, heavenly food cooked in an umu with stones heated for the first time in a sacred fire ignited by Te Umu-rangi. We feel the food's magic as our tohunga's morning karakia reminds us of our waka being hauled ashore in the peaceful Ahuriri estuary, first chewing at the sand, then biting into tree-fern rollers, munching a rotten trunkfull of tasty huhu grubs, and finally resting peacefully on a luscious patch of newly sprouted bracken fern shoots.

We're that waka, eating better and better food everyday, gaining new strength, new

confidence. Soon we'll leave Kai-rakau beach and return to our homes on the Takapau plains, taking baskets of dried karengo and mātaītai that we'll add to our own food each day while reciting that same karakia, to ward off those witchcraft spells from Turanganui.

Bodies and minds both need healing

Makutu (witchcraft) was blamed as the cause of illnesses. So when appropriate herbal remedies (rongoā rākau) were applied – collecting, boiling and applying extracts of kawakawa, manuka, koromiko etc, there would have been similar chants and fire-lighting rituals (rongoā karakia) to ease the patients' minds as well as their bodies. **Page 26**

At Tūranganui (Gisborne) in the late 15th century, two young boys were killed because they threatened Tūpurupuru's chance of becoming the next high chief of the region. Tūpurupuru was executed and his relatives were banished south, with some of them ending up far inland on the Takapau Plains.

Without any seafood in their diet, some of these 'inlanders' would have become deficient in iodine and other nutrients. As a result their thyroid glands did not function properly and they suffered from energy loss, impotence and depression. These symptoms were especially bad when enervating winds blew from the north. With the guilt of Tūpurupuru's foul deed still on their minds, they blamed their weak condition on witchcraft wafting up from the north, resulting in mass hysteria.

It seems their leader Ngāpū-o-te-rangi noticed that those who regularly visited the coast or lived there were never affected by this witchcraft. In a discussion with other wise ones, they would have figured out there was something in seafood that kept the makutu weakness at bay, so they developed this process for curing both the physical weakness and negative emotions of the afflicted. Those being cured needed to know that the young tohunga being trained up to cure them had received his special powers from Rangi-tu. So to make sure that this healing process would keep working in successive generations, the wise ones encapsulated the main points of the process in a chant, and by linking several old ritual chants with some fatherly advice, plus references to historical and mythical events, they produced this masterpiece.



Iodine deficiency today

Just under your throat is your thyroid gland. It secretes two hormones into your bloodstream that make sure the food you eat is burnt up fast enough to keep your body warm, your brain active, your leg muscles pumping and your sexual organs functioning.

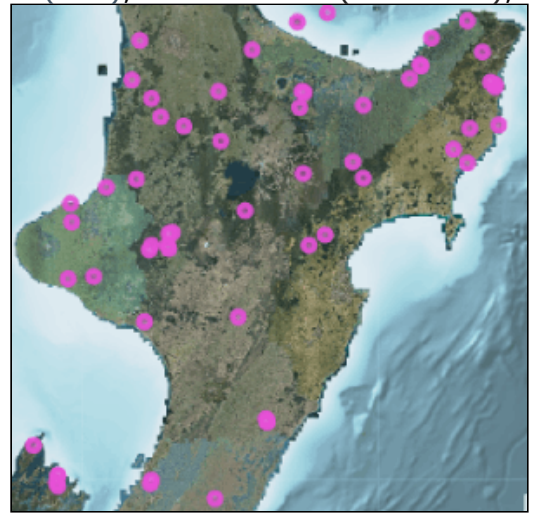
Your thyroid hormones need tiny amounts of iodine and selenium to work properly, but many New Zealand soils don't have these elements in them. As a result, food crops grown on those soils lack those elements, and people who only eat food from those crops can feel cold, lack energy and be unable to concentrate. Eating more of the same food doesn't help; it just makes them overweight, and if they become pregnant, the baby's brain may not develop properly and so it spends its life as a cretin.

But the sea is full of iodine and selenium salts, and these are taken in by seaweed, molluscs and fish, especially seaweed-eating reef fish. To keep today's New Zealanders healthy when they can't get this kai-moana, tiny amounts of potassium iodide are added to our bread and salt.

For most Maori living inland 400 years ago, iodine deficiency was not a problem: eels migrating from the sea, and tītī chicks fed on herring would have been part of their diet. Also known as the sooty shearwater or mutton bird, the tītī is a seabird that often used to nest in burrows far inland, so that marauding skua gulls wouldn't eat the young chicks while their parents flew out to sea for bellyfuls of small fish that were rich sources of iodine and other minerals.

Inland places like **Titi**, (Tararua ranges, Nth Taranaki), **Ruatiti** (Ruapehu, BoP), **Ahititi** (Ruatahuna, Gisborne, BoP), **Titiroawa**, **Titiroa** and **Titipua** (Southland), **Titirangi** (Northland, Auckland, Tolaga Bay Gisborne, Taranaki, Hawkes Bay & Marlborough),

Puketiti (Ruapehu, East Coast), **Mangatiti Stream** (Waikato, Ruapehu, East Coast, BoP, Wairarapa & Taranaki), **Maungatiti** (Taranaki), **Titinui** (BoP), **Titihuatahu** (Northland), **Titiokura** (nth of Napier), and **Tītikōpuke** (Remuera) tell of breeding grounds over many inland parts of the country, although not on the Takapau Plains, because it was difficult to fly inland while loaded with fish when the prevailing westerly winds were blowing from the mountains down to the sea.



Then the whaling ships brought big Norwegian rats that ate all the titi chicks on those mainland nesting sites (except high in the Kaikoura Ranges). By the 1910s, iodine deficiency had become a big problem in many back-country places, and in 1925 the Health Dept introduced iodised salt.

Nowadays potassium iodide is also added to bread because many people avoid table salt as too much of it hardens arteries and leads to high blood pressure.



Te Kooti brilliantly modified *Pinepine Te Kura* to tell his story of how he tried to save his people's land from Colonial British land thieves.

Pinepine te kura, hau te kura,
whanake te kura i Awarua.
Ko te kura nui, ko te kura roa,
ko te kura nā Tūhoe pō!
Tēnei te tira hou, tēnei haramai nei,
Nā te rongopai, nā te rangimārie.

Nau mai, ka haere tāua ki roto o Tūranga
Kiā whakangungua koe ki te mini,
Ki te hoari, ki te pū hurihuri,
Ngā rākau kōhuru a te Pākehā
e takoto nei ēi.

Piki ake, kake ake i te tai huarewa,
Te ara o Enoka, i piki ai ki runga,
I rokohinga atu rā Maikuku-makaka.
Hāpainga te aroha!
He waha i pā mai,
'Taku wahine purotu!'
'Taku tāne purotu!'
Kōrua ko te tau ēi!

Whakakake, e Te Ture,
i te kīnga o tō waha, nō runga rawa koe,
nō te mana o Kuini e tū nei.

Nā Rangī-tū koe,
nā Te Kotahitanga,
nā Tāne rawa koe,

Small is the treasure, but renowned,
the treasure that came from Awarua
The great treasure, the long-held treasure,
the treasure of the Tūhoe spiritworld!
This new band of travellers is setting out here,
a people of faith and peace. **Ringatu p. 14**

Come, let you and I travel right into Gisborne
so you can be introduced to the Minié rifle,
the sword and the revolver,
The murderous weapons of the Pākehā
lying here. **Weapons p. 14**

Climb up, mount up via the raised-up region,
the pathway of Enoch, who climbed up high
And there found Maikuku-makaka.
May love be supported!
Words were uttered:
'My beautiful wife!'
'My handsome husband!'
You and your beloved, eh!

"You over-reached yourself, O Law,
proclaiming that you are even above
the Queen's mana established here."

Rebeking corrupt officials p. 15

Your power, my friend, comes from Rangī-tu,
from our Spirit-of-oneness
from Tāne himself,

*

*

Nā pure-tawhiti,
nā kaunati hikahika
Te kaunati a tō tipuna, a Rāwiri,
I haere ai, i tere i nui ao,
Ka hika i tana ahi.
Kimihiā, e te iwi, te ara o te tikanga,
i pai ai te noho i te ao nei.

Kai Tūranga-nui he matā pū,
he patu i te tangata kia mate.
Nā te maungārongo hoki rā
i haere ai i te ara,
Ko koutou anake
e titi kaha mai nā.

*

E kai ō koutou mata ki te kohu e tatao
I waho i te moana o Toka-ā-huru

*

Ko Te Kopai-o-te-whare,
ko te Ara-totara,
Te Huawaipārae, koia te korori.

Tēnei, e te iwi,
te wā ki tō koutou whanaunga,
Te waua mai nei ki te hua i te kai.

E kai ō koutou mata ki runga o Pāparatū ī.
Karokaro i te taeturi ō koutou taringa
Kia areare ai mō te whakarongo atu
Ki ngā kī atu. Kaua ahau e patua,
Mōku anake
Te Arai o Tūranga.
Te matenga o Māhaki,
i mau ai te rongo patipati.
Mātakitakina ai,
koia 'hika mātakitaki'.

I whiti kē mai koe ki rāinahi nei.
Tē ai ō mahara
ka mate au i Waerenga-a-Hika,
Te kī mai koe, me whakawā mārire
Hopu ana koe i ahau,
kaweā ana ki Wharekāuri.
Ka manene mai au ki rō te wai,
ka ū ana ko Whareongaonga.
Ka pā ko te waha o te Kāwana,
'E hika mā ē! Inā ia te kai!'
Tōia ki uta rā, haehaetia ai,
Tunua ai i te manawa, ka kainga, ka pau
Mō Korotimutimu,
mō Tauranga-kōau.

Koia te riri pokanoa
ka kai ki te waipiro,
Ka kai ki te whakamā,

*

ki te mauāhara.
Me whakarere atu ēnā mahi kino,
E hika mā, ē

Your power comes from ancient rituals
with the fire-making stick,
The fire-making stick of your ancestor David,
who set out, traveling through the wide lands,
kindling his fire.
David p. 15
Seek, oh people, the path of righteousness,
that we can live peacefully in this world.

Near Gisborne there were bullets
weapons that strike men dead.
But we were returning in peace
when we went along that path.
It was only you
who did not practise peace

*

Feast your eyes on the mist that lies
out to sea at Toka-ā-huru reef off Whāngārā

*

There's 'The Corner-of-the-house,'
Te Aratōtara,
and Te Huawaipārae, that cunning fellow.

This, my people,
is the region owned by your relatives:
news of its fertility has reached us.

Beneath the reef p. 15

Feast your eyes upon Pāparatū.
Remove the wax from your ears
to clear them so you can listen
to the message there. Do not destroy me,
I alone am the owner of
Te Arai at Gisborne.
I shared the shame of Māhaki
when a sweet-talking peace was made.
Rudely gazed upon,
hence 'their-self-respect-violated'.

Paparatu p. 16

Mahaki p. 16

But you crossed over only yesterday,
without your thought
that I might have died at Waerenga-a-Hika,
You told me I would be fairly judged
But you seized me
and took me to the Chatham Islands.
I was exhausted in the water,
and landed at Whareongaonga.
Then was heard the voice of the Governor:
'My friends, here is food to eat!'
hauled ashore and cut up,
The heart is roasted, eaten, consumed
because of Korotimutimu
because of Tauranga-kōau.

Unjust exile p. 16

Eaten up p. 16

Hence the needless strife
from consuming alcohol,
feeding on shame,

*

and hatred
Put aside those evil things,
My friends!

Unjust exile p. 17

1. The Ringatu faith - a treasure

When he was exiled to the Chatham Islands on trumped-up charges, Te Kooti shaped the Ringatu religion from the Old Testament as a means of resistance and endurance, modelling it on the exile of the Israelites who had to fight to regain their bountiful valleys. Later he added the peaceful faith of Jesus to adapt it to the times of peace.

This faith is the treasure he is referring to here, a faith that had been nurtured with the support of the Tuhoe people. The company of travellers setting out on this new journey are his Ringatu followers.

Te Kooti composed this adaptation of *Pinepine* in 1887, after a final unsuccessful attempt to visit the East Coast. He had hoped to attend a gathering to be held near Gisborne on the 1st of January 1888, at a meeting-house named Rongopai which had been built and adorned to receive him. Prevented yet again from returning to the region where he had been born and had grown up, he sent his song instead.

2. Weapons

In the Gisborne district the traveller will be taught to defend himself with Pākehā weapons - the Minie rifle, the sword and the revolver. Te Kooti and his followers had used these weapons after taking them from armouries at the Chathams, Paparatu and elsewhere.

In these lines he is implying that he had indeed used these murderous weapons in the past but Pākehā have to bear responsibility for this, because they were the ones who brought these weapons here. When Te Kooti's rebels over-ran the the guards on the Chatham Islands, they took possession of 32 rifles, 7 revolvers, 3 swords, 4,580 rounds of rifle ammunition and 200 revolver cartridges.

Minié rifles — Maori had fought for 20 years with muskets firing a ball of lead, or a stone. This fitted loosely in the barrel so some of the explosive gases leaked and the ball only traveled about 200m. And the ball also got a spin on it when it hit one random side as it went up the barrel, making it curve to that side in flight, and reducing accuracy. And the big round ball did not go deep into flesh.

But the Minié rifle invented in 1849 had a lead bullet with a shaped end that expanded when the powder was fired, preventing gas leakage and giving it a range of 500m, while curved grooves inside the barrel made the bullet rotate, preventing spin and vastly improving accuracy, and a pointed nose improved penetration into flesh.



Swords — Maori had fought hand-to-hand with taiaha blades made of kahikatoa wood. But the Europeans' sharper, stronger and lighter steel swords were far more deadly.

Revolvers — Maori had previously used muzzle-loading flintlock pistols that were slow to reload and even less accurate than muskets. But by the 1860s, the British had Samuel Colt's revolver. It used percussion caps, powder in brass cartridges, and six shaped bullets. It was accurate, with a good range and a rapid rate of fire.

3. Enoch

Te Kooti replaces the original reference to Tāwhaki, who rose up to the sky and found connubial bliss, with a reference to Enoch, who is recorded in the first book of the Bible as doing the same thing. Enoch, a descendant of Adam, "walked with God.

A e toru rau e ono tekau ma rima tau nga ra katoa o Enoka. A i haerere tahi a Enoka i te Atua: a kua kahore ia: na te Atua hoki ia i tango.

In this passage Te Kooti affirms the power of Christian teachings and faith. He retains the

reference to Maikuku-makaka, the beautiful wife whom Tāwhaki found in the sky, since this in no way contradicts the reference he has made to Enoch.

4. Rebuking the Law Courts

You're whaka-kake - a bunch of arrogant, self-important, smug, stuck-up, snobs!" Te Kooti rebukes the corrupt officers of the law courts who had treated him unjustly several times. The first time was when he ran a trading schooner from Gisborne to Auckland and undercut the prices of another white trader, and so he was imprisoned on a trumped-up charge. The most recent was a ban from visiting his home territory and his followers who had built a wharepuni for his visit.

He mentions Queen Victoria because the government officers' greed and bad faith are also insults to her. The highest authority lies with a just God in Heaven (Rangi-tu), and is maintained by a spirit of unity. Te Kooti personifies this as Te Ko-tahi-tanga, a reference to unity among all the different iwi which he had predicted would be achieved in the future.

5. King David

Te Kooti had studied the Old Testament and had observed how God had sent down fire to David.

A hanga ana e Rawiri he āta ki reira ma Ihowa, whakaekea ana he tahunga tinana, he whakahere mo te pai, a karanga ana ki a Ihowa. Na ka whakahokia tana i te rangi, he ahi ki runga ki te āta tahunga tinana.

And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; And He answered him from heaven by fire upon the altar of burnt offering. (2 Samuel 24:25)

David also spent many many years in the wilderness being hunted by King Saul's government forces, just as Te Kooti had been.

6. Bullets at Tūranga

Again Te Kooti insists that he had wished to go in peace to Tūranga (Gisborne district) after escaping from exile in the Chathams, but the bullets of others (Māori and Pākehā at Papatu and elsewhere) had made this impossible.

Reginald Biggs, the magistrate at Gisborne, demanded that the escaped prisoners surrender their arms, but they refused. They said they sought only to go peaceably inland to Waikato. Te Kooti wanted no fight with the government, for he considered God had restored the people to the land of their ancestors. War began when Biggs blocked their passage at Papatu.....

7. Beneath the reef

Te Kooti had to spend the best years of his life eating fern roots in the forest instead of dining on the rich seafood on his Turanga coast homeland, like the kaimoana from Toka-a-Huru reef, offshore from Whangara.

'Huru' can mean 'glowing,' a reference to the sun rising above the reef, or 'feathery,' like the kelp swirling in the tide. But by changing the name of a reef guardian from

Te-kopai - te-rangi to Te kopai-~~o~~-te-whare,

Te Kooti is playing on another meaning of 'huru' - 'disliked.' He is making a subtle reference to Miru, a spirit of the underworld who lives beneath the swirling kelp at Cape Reinga and other reefs throughout the Pacific, beneath which the spirits of the unloved dead are dragged. By referring to this waiata tangi, sometimes heard at funerals, he is probably reminding his enemies that this is what their destiny will be.

E tomo e Pa,
 Ki Murimuri-te-Po,
 Te Tatau-o-te-Po,
 Ko te whare tena
 O Rua-kumea,
 O Rua-toia
 O **Miru** ra—e !
 O Tu-horo-punga,
 O Kaiponu-kino.
 Nana koe i maka
 Ki Te-kopai-o-te-whare—e !

Enter, O Sire,
 into the Rearmost Underworld
 the Door of the Night,
 for that is the home
 of She who Pulls men into the Chasm
 of She who Drags men into the Abyss
 of the goddess Miru down there !
 of the Anchor-swallower,
 of the Ever-Greedy One.
 You are thrown by her
 to The dark end of her house !

8. Papatu

In July 1868 Te Kooti and his party were attacked for the first time by a government force at Pāparatū, south of Gisborne. Te Kooti's men won this battle, putting the enemy to flight and gaining valuable property from their abandoned camp. But they had not wanted to fight; Te Kooti is reminding his audience that it was the government officials who had started the war.

9. Mahaki

Mahaki was an ancestor at Turanganui. Te Kooti is comparing his shame when government agents broke his trust in their promise of peace by attacking him, with the shame of his ancestor who was tricked by a similar broken promise. Te Kooti went to war to avenge his shame, just as Mahaki had done 400 years previously.

Mahaki is remembered as the chief whose wife promised to be faithful to him, and then started sleeping with Tupuho, a follower of Kahungunu's grandson, Rakiapaaka. This resulted in a war against Rakiapaaka's tribe, with many lives lost.

10. Unjust Exile

But you crossed over only yesterday...

We were comrades in arms, but only a short time ago you became my enemies...

... without considering that I might have died at Waerenga-a-Hika,

... without considering I was putting my life on the line fighting for you against the Hau-Hau at Waerenga.

You told me I would be fairly judged...

You accused me of spying, without any proof, but it was just an excuse to get rid of me because your wives wanted to sleep with me...

...but you seized me and took me to Wharekauri.

...so you exiled me in the Chatham Islands.

11. Eaten up

In June 1866, Te Kooti was exiled without trial to Chatham Island. Arriving in midwinter, the inadequately clothed prisoners were compelled to build communal shelters out of ponga and flax. They had to grow food to supplement the government rations, yoking themselves to ploughs to turn the soil. The doctor was an alcoholic and the guards often abused their charges. The cold, damp conditions, inadequate food, tuberculosis and overwork caused 28 prisoners to die. Te Kooti himself almost lost his life to Tb, and in his fevered state he heard an angel telling him he was to preach God's unconditional promise of return from exile, just as God did for the Israelites.

After 2 years misery, Te Kooti and his followers commandeered the *Rifleman* and he departed the Chathams in July 1868 with nearly 300 others: 163 men, 64 women, and 71 children. After a week's voyage, they landed at tiny Whareongaonga Bay, 20 km south of Gisborne.

Although he just wanted to travel in peace to the south Waikato King Country with his followers and develop his Ringatu religion, the government set out to completely destroy him and his followers. After failing miserably to do this with British troops, the government offered local Ngati Porou and Kahungunu warriors 5000 Pounds Sterling (\$2,500,000 of today's NZ money) to kill him.

"*Mō Korotimutimu....*" - Korotimutimu was a dolphin that lived between Ahuriri and Te Awanga, and regarded as the totem animal of Ngati Kahungunu. In the original version of *Pinepine te Kura*, its ritual slaughter and the eating of its heart symbolised the destruction of Ngati Kahungunu. Because Ngati Kahungunu warriors had tried to kill him without cause, Te Kooti makes his feelings known here.

12. Needless Strife

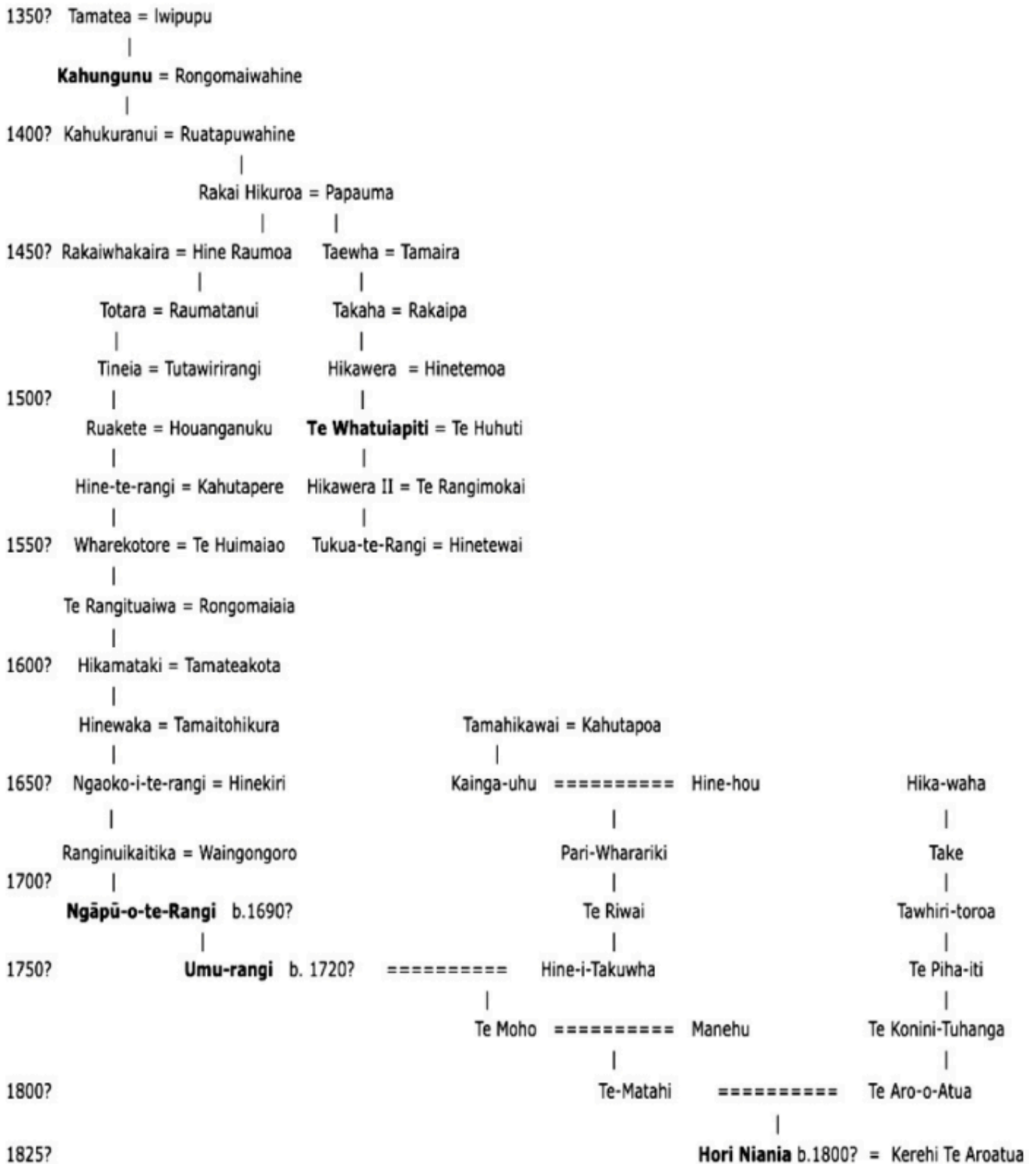
Te Kooti refers to the enmity and hatred which his proposed visit to the East Coast has caused, and he asks his people to abandon this ill-feeling.

His reference to alcohol at this point may be partly metaphorical: when nineteenth-century Māori poets spoke of behaviour that is disturbed and irrational, they sometimes likened it to the effects of drinking rum.

Those people feeding on shame and hatred were the ones who still held ill-will against Te Kooti: Hoani Ruru, whose relative was thrown overboard as a sacrifice when the *Rifleman* encountered foul winds after the escape from Chatham Island, and Pakeha whose relatives were executed in Te Kooti's "utu" raid in 1868.



Whakapapa



The dates are the approximate years that the people on that level became prominent.

The Paraire Tomoana version was nominally composed by Ngāpū-o-te-rangi (but more likely by a group working with him for several weeks) for his son Umu-rangi, in the early 1700s.

The version commonly sung was taught to Hori Niania by his father Te Matahi, in the early 1800s.

I used Google searches to connect lots of smaller lines of descendants, but I haven't found the direct link from Whatuiapiti to his descendant Umurangi yet.

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Rangi's Gifts

From the teaching of the tohunga Nepia Te Ika Pohuhu (Ngati Hinepare) in 1863.

"The Heavens that stand above us are twelve in number, and the Apa-atua messenger-gods move to and fro between them, except to Tikitiki-o-rangi, the most sacred of all the Heavens. The Apa are even able to come down to Earth and to Hades.

"Te Rangi-nui (the great sky) standing above, felt a desire towards Papa-tua-nuku (the earth) whose belly was turned up towards him. So Rangi came down to Papa. In that period the amount of light was nil; complete darkness prevailed. Rangi-nui set plants and animals to cover the nakedness of Papa. After the last of all these things had been planted by Rangi-nui and Papa, they then created their proper offspring, who were 70 minor deities.

"After lying crushed between their parents for seven æons of darkness, a faint glimmering like the light of a star was seen. Ue-poto went out and found a cooling breeze. And when the menstruous time of their mother Earth came, then Tāne came forth, and then the others, and they raised up Rangi, having to cut his arms clasped to Papa with an axe. The red that inflames the skies at sunrise and sunset is the blood of Rangi's arms.

"Now Io-matua the supreme god told two Apa to go down to the Earth, stand on the great mountain and command Tāne to ascend to them. The two Apa did so, and when Tane reached them, he was taken to the Waters of Rongo and baptised. Thus he was purified and now for the first time he received his full name of Tāne-nui-a-rangi, Great Tāne-of-the-Heavens.

The rest of the Whare Wananga teachings are here: sacred-texts.com/pac/lww/lww1.htm

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The Tohi Rite

The Tohi rite, or baptismal ceremony, is a sacred Māori ritual marking the spiritual beginning of a high-born child's life. It begins when the child's umbilical cord, or pito, falls, signifying readiness for the ceremony. Two expert priests lead the community to a chosen site. They spread a mat and lay fine cloaks on it. The mother, with attendants from both her and the father's side, approaches, with the father carrying the infant.

As they near, one priest enters the water, standing at a depth where water reaches his navel, while the other stands on the water's edge, near the cloaked mat.

The mother, with her attendants, steps onto the cloaks, followed by the father carrying the infant. The grandparents, representing the child's lineage, stand behind the parents—one behind the father of the child, and the other behind the mother's father—signifying ancestral connection.

The priest in the water, known as the tohunga tohiora, prepares for the sacred act of the iho (the child's spiritual essence). The iho is contained in a woven basket made from rushes or bulrushes, symbolizing its sacred nature. A grandparent hands the iho to the tohunga tohiora, who chants an invocation to Io, the supreme deity, calling upon nature—thunder, wind, and sky—to bless the child and link it to divine forces.

Papa! papa! te whatitiri i runga nei
Ko Takamaitu,
ko Takamai-i-awea,
ko Takamai-te-ahurangi
Tenei au he tama tū,
He tama ora na Io matua te kore

* * *

Boom! Boom! goes the thunder above here.
That is He-who-rolls-around-above-us,
He-who-rolls-off-into-the-distance,
He-who-rolls-around-randomly.
Here am I, a son of yours standing here
a living son of Io, the parentless one

* * *

Ko Tawhiri-rangi
Whakaiho nuku,
whakaiho rangi ki tenei tama
He uri tipua nou, e Rangi!

Oh He-who-beckons-the-heavens
bring down the world,
bring down the sky to this son
a supernatural offspring of yours, O Rangi!

The priest whispers sacred words, invoking thunder, calling upon the child to be connected to the divine realm, and dedicating it to Io the Parentless. The priest in the water then plunges his hand into the water, sprinkling it over the parents as a blessing, while reciting a formula calling the heaven's thunder to resonate. The sound of thunder, whether distant or loud, is seen as an affirmation of the child's life force and divine protection. This moment is crucial; the thunder's sound, interpreted as a mauri ora (life and well-being), signifies that the child's spiritual life has been secured.

As the water is sprinkled and the immersion completed, the infant is supported by the priest, who recites further blessings calling the child to enter the sacred spheres of knowledge, light, and life, represented by the three kete or receptacles of spiritual lore.

This invocation urges the child to grasp these kete, symbolizing divine knowledge and wisdom. Tane, the god of winds and forests, is invoked for the child to reach spiritual heights, ascending through the whirlwind to the highest heaven. The ceremony concludes with the priest supporting the infant, now spiritually reborn, and offering blessings for health, prosperity, and divine protection.

Elsdon Best's full book about of Maori birth rituals is here: tinyurl.com/kowhanga

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Firemaking Rituals

Elsdon Best (1924)

Maori used mahoe wood for fire-making. By rubbing a pointed stick of kaikomako rapidly in a grooved piece of soft mahoe wood, they could heat the mahoe to ignition point. A fine fluff of dry moss, wood dust or beaten flax was placed in the groove and when that was alight, larger dry material such as raupo was placed over the flame.



Ceremonial fires entered largely into Maori life and activities. Religious ceremonies were performed and ritual chants were repeated in connection with conception, birth, marriage, death, burial, war, peace-making, fishing, fowling, agriculture, history teaching, house building, canoe making, travelling, voyaging, etc. Many of the ceremonies involved ceremonial fires and *tapu* steam ovens.

Geiger, in his paper on the discovery of fire, has laid stress on the fact that fire has entered into religious ceremonial practically the world over. Fire was looked upon as representing the sun, and in Maori myth we can see how fire was derived from the sun. In the universal contest between Light and Darkness, fire and sun are against Whiro and darkness.

Old-time races believed fire was a divine being, of celestial and pure origin, which was shut up in wood, and which was contaminated by contact with men and with human affairs, thus necessitating the generation of new fire.

A man might see many cooking fires blazing around him, but, if he wanted a fire in his sleeping hut, he would, by violent exertion, have to kindle it. In like manner he might have to kindle fire to cook a meal, when a *tapu* fire was burning close by.

The following ritual formula was one chanted when a *tapu* fire for ceremonial purposes was being generated:—

“Hika ake au i taku ahi.	I generate my fire
Te ahi na wai?	The fire of whom?
Te ahi na Maui; Maui tikitiki a Taranga.	The fire of Maui. Maui-tikitiki of Taranga.
Ko wai taku kaunoti?	What is the name of my <i>kaunoti</i> ?
Ko Tu-te-hurutea, ko te kaunoti a Maui.	It is Tu-te-hurutea, the <i>kaunoti</i> of Maui.
Ko wai taku hika?	What is my <i>hika</i> rubbing stick?
Ko te Tuke-a-rangi.	It is the Tuke-a-rangi.
Ko wai taku hika?	What is my <i>hika</i> ?
Ko Toroi-a-pawa i a Takutaku, i a Puhoumea	It is smoke from wood dust made by rubbing.
Ka tu taku ahi, ko te ahi o Tongaruru	My fire ignites, the fire of Tongaruru.
Ka tu taku ahi ko Tonga-apai	My fire ignites, it is Tonga-apai.
Ka tu taku ahi ko te Piere-tu	My fire ignites, it is the Piere-tau.
Ka tu taku ahi ko te Piere-tau	My fire ignites, it is the Piere-tau.
Ka tau te ahi na Mahuika.	The fire of Mahuika appears.

Tongaruru, Tonga-apai and Maunga-nui are the name of volcanos. Piere-tu is said to denote that the groove is blackened and fire almost generated. In daily speech *piere* denotes a fissure.

A name that occurs in these *ahi karakia* or ritual fires is that of **Tumatere**, sometimes given as Tu-mata-tere or Tumata-tere. One such formula commences:—

- “Hika ra taku ahi Tumatere.”

The *karakia* repeated over a fire to be used for ritual purposes imparted *tapu* to that fire. The following is a specimen of such *karakia ahi*, or fire ritual:—

E Tu E! Homai ra taku ahi kia hikaia
Tuaranga hiwi roa o te whenua e takoto nei.. e
Hei ahi patu atua mahaku ki te po
E whati i au te tini o te po....

Herein the operator asks Tu for aid in his fire-kindling—that is, to give mana to his rite—and states his intention of bringing opposing gods to confusion. This Tu is alluded to as Tu-matere in some cases, and in one formula we find the line "**Kimihia he kura, ko Tu-mata-tere te ahi.**" I am inclined to think that the Tu alluded to in the ritual above is Tu-nui-a-te-ika (personified form of comets), one of the principal gods of the Tuhoe people, from whom this formula was obtained.

Apart from carrying his fire-generating apparatus, the Maori often kept live fire by using materials that would smoulder but not burst into flame. They used dried kahia stems, dry flowering stalks of Phormium, and punk from trees like beech (*puku tawai*), though punk from tawa trees was useless. In cold weather, they sometimes bundled dry manuka bark, tied it, and kindled it when needed to warm hands and feet after crossing rivers.

Torches for night travel were made from bark, dried Cordyline leaves, or resinous woods such as mapara. Hockstetter described how dried Phormium flower stalks, which glow like tinder, served as excellent slow matches, allowing Maori to carry fire with them.

The **Ahi Komau** was a special method of conserving fire at the village home, especially useful when away for days or weeks. It was comforting to find such a fire burning upon return. Originally, *ahi tahito*, the volcanic fire given to Ruauoko, was associated with this practice. The *ahi komau* involved building a small hillock with an excavation

resembling a ditch. The lower end was thigh-deep, the upper knee-deep, containing dried trunks of Cordyline and Titoki (or Matai). The trunks were arranged with the Cordyline set on fire at the top, covered with stones and clay, leaving a small air hole. The stones kept the trunks dry, and the fire could smoulder for months. To rekindle, a dry flowering stalk of toetoe was inserted into the hole until ignited. This ingenious method kept fire alive for long periods and was highly valued.

An old saying describes this: "*He ahi komau whenua, he tangata tohu tangata*" — a buried fire at home is like a hospitable person. Coming home after a long, wet journey to find the ahi komau burning was as pleasant as being warmly welcomed.

A different fire, **Ahi Whakanoho**, was used in small huts where smoke was undesirable, such as during childbirth. It involved a sheet of white pine bark, which was curled into a hollow cylinder by exposure to sunlight. The cylinder was placed upright in the hut floor and filled with dry charcoal, secured with plant stems. The charcoal was lit at the top and burned downward slowly, emitting heat without smoke or blaze. When the charcoal was exhausted, another fire was made in the same way. This fire provided lasting warmth in confined spaces.

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Tura's cooking fire

Notice how the compiler of *Pinepine* took the ancient chant from the story of Tura below, and altered a few words to change its meaning. In the ancient chant, the treasure is the fire brought forth from the wood to create cooked food. But in *Pinepine*, Te Umu-rangi himself is the treasure, with the ability sent to him from the heavens by a lightning bolt, of rapidly creating sacred fire and producing nourishing food, both for cold hungry bodies and for frightened souls.

Story collected by John White c. 1850

Ko whakatika mai a Whiro i runga i te waka ra, ka eke Whiro ki te po tonu. Ka peke a Tura ki uta me to kaunoti a Whiro ko Tu-a-hiwi-o-te-rangi te ingoa, me te tokotoko ko Tino-kuru-ki te ingoa, o taua tokotoko, me te tata'a ko Ha-kihea te ingoa.

Ka haere noa atu ra i te whenua, pono tonu atu ki te kainga ia Rua-hine-mata-morari ratou ko ona tamariki e noho ana ota ai te kai o tera wahi.

Ka hikaia e Tura tona ahi ka ka, ka oma te hakui ra me tona whanau i te matakau i te ahi ra.

Ka kai a Tura. ka mutu te kai ka tikina ka pania e Tura nga waha o te kuia ra ratou ko tana whanau ki te kai maoa. Ka noho tonu i aia te tamahine a te kuia, ra whanau tamariki noa.

Ka pa te aroha o te kainga, o nga tangata hoki, ka houa (ka karakiatia) eia tona atua a Rongo-mai ki runga ki te tatā kia Ha-kihea, ka kiia, mai eia " Hei a Rongo-mai-tu-aho he taunga mohou (mou). E u koe ki uta kai te ora te tangata ka whai tohu mai ki au. 22

Whiro set out in the canoe and kept going right into the night.

Tura jumped ashore with Whiro's fireblock called Tu-a-hiwi-o-te-rangi, the staff called Tino-kuru-ki, and the bailer called Ha-kihea.

Tura went on, he knew not whither, and came at last to the settlement of Elderly-Blind-Woman and her children, who lived on raw food.

When Tura kindled his fire, she and her family fled from it in terror.

Tura cooked some food, and when finished, he took what remained and besmeared cooked food on the mouths of the old lady and her children. He took to wife one of the old woman's daughters, and had children by her.

Then he felt such a longing for his home and his people that he put his godstick Rongo-mai on the side of Ha-kihea his bailer, and said this, "Go and travel till you come to Rongo-mai-tu-aho, and there stay. If the

U tonu mai a Rongo-mai-tu-aho, ka kitea ki tona ingoa. Ka whangaia eia katahi ka tawhana (ka oke), ka kii te waha o te whaitiri, ka mahara a Tura kei te ora te tangata. Ka tahi ano a Tura ka patai atu ki tana hungawai,
"E Pou heaha tena e maa na i to mahunga?"
Ka ki mai a Te Rua-hine-mata-morari,
" He hina."
Ha ki atu a Tura " Kaore pea e tupu ki au."
E roa tonu kua tupu.

Ka pataia eia ki te mata-kiri-tona ki te whewhe ki te tapu, ki te kea, me te kii mai. Te kuia ra "Ka tipu (tupu) katoa aua mea i koe."

Ka tahi raua ko tona wahine me ta raua tamaiti ka eke mai ki runga ano i tana tataa, ka mauria mai nga taonga whaka-rihariha a Rua-hine-mata-morari.
E wha tau ka kitea nga taru a Tura.

Ia mauria mai eia e Tura ona mea i mau ra ki uta, te kauahi, koia te ahi e hikaia nei ki te haere ki te riri, me etahi mahi ke atu, ki noa te tangata, ma taua kauahi ka mate aua mea.

Na te iwi nana nei taua oriori ko Tereinuiaio (Tere-i-nu-aho) kati ano a tena wahi aua korero, na haere tonu mai o tatou waka me o tatou tipuna me aua korero.

I marama ano enei upoko oriori:-

*Na te kaunoti (kauahi) o to tipuna
O Tura, i haere ai ihi
Tere-i-nu-aho ka hika
I tona ahi, kimihia he kura
Ko Tu-mata-te-ra. te ahi
Ka hoki mai nga kai ki te ao.*

people are still alive make a sign in the heavens that I may know it."

Rongo-mai went as directed, and was recognized. He performed his ceremonies when the elements were propitious, and the thunder uttered its voice; and Tura knew his people were still alive.

And then Tura said to his mother-in-law, "What means that white on your head?" The Elderly Blind Woman answered, "Grey hair."

He said, "Perhaps it will not grow on me." But before long it was happening.

He now asked his mother-in-law about the rites of tapu, and about warts, and boils, and sore eyes. The old lady said, "All these things may come upon you."

He swept up his wife and his children and boarded his bailer again, taking the 'treasures for disgusting things' (remedies for diseases) of the Elderly Blind Woman. Four summers later, many diseases were discovered on Tura and hence have proceeded all the afflictions of mankind. It was Tura who taught the use of fire to procure comfort for man, and also the special ceremonies to be used when it was obtained for a party setting out on an expedition of war.

The people who composed this oriori were the Tere-i-nui-ao (float on the great world) tribe, so they could transmit the ancient knowledge to their waka and their children.

The beginning of this chant is easy to understand:-

*By the stick of your ancestor,
of Tura, fire comes.
He went to Tere-i-nui-ao
He lit his fire, searching for the treasure
called Establish-the-sun's-face, the fire
that brings back food to the world.*

John White was 9 years old when his family arrived in Hokianga in 1835. He became frustrated by a lack of books to read, and having learnt to speak Maori, he started collecting Maori songs and stories. In 1851 he became Governor Grey's secretary and translator. In 1879 he became the compiler and writer of an official Maori history. The task took him over 10 years, and in 1890 he published his 6th and last volume of [The Ancient History of the Maori: His Mythology and Traditions](#).

In recent times some people have criticised him for his standards of collecting, organising and editing, but he collected vast amounts of old Maori stories, customs and songs, and among the dubious material he left are treasures like this fire-lighting chant.

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The Kūmara

Elsdon Best - 1925

The kumara or sweet potato (*Ipomoea batatas*) was the most important of the cultivated food-products of the Maori people of these isles. It was because of this fact that most of the ceremonial associated with agriculture was connected with this highly-prized tuber. In like manner, and probably for the same reason, a number of myths and beliefs became attached to it.

In Maori myth we see that Rongo was the origin, parent and guardian of the sweet potato, as also of other vegetable food-products; hence the saying:

"Ko Rongo-marae-roa te putake o te kai, o nga hua o te whenua."
Rongo-marae-roa was the origin of food, of the fruits of the earth.



Pani was appealed to by planters of the sweet potato, that she might bring them a bountiful crop. The Ngati Awa of Whakatane state that Pani was the wife of one **Rongo-maui**. **Rongo-maui** is said to have procured the seed of the kumara from his elder brother Whanui, and Whanui is the name of the star Vega, the star that is connected with the harvesting of the kumara crop. In another version Rongo-maui is replaced by one **Maui-whare-kino**.

Pani-tinaku is said to be mother of the kumara; she gave birth to it in the misty past, and so she occupies the place of Ceres (guardian of rice, wheat, millet, oats) among these Polynesian folk without grain crops.

The word tinaku is interesting; in Maori it denotes cultivated ground, a garden, as well as seed-tubers of the sweet potato, and also "to germinate." In the

Moriore dialect of the Chatham Isles it means "to increase," hence its use as a secondary name for Pani. She was the Germinator.

Pani is said to have been related to the Maui brothers, and to have been their foster mother. We find in an old song the following:—

"E tangi, e hine, kia whakarongo mai Reikura, Reiaro, Reimaru ... e
Nga tangata tena nana i kai to ratau taina te **kumara**,
Te tama, e, a te tane murimanu a **Pani**, a Tainui-a-rangi ... e."

Here Reikura and others are said to have eaten or destroyed their young relative the kumara, the offspring of the secondary husband of Pani, one Tainui-a-rangi.

The names of the children of Pani so produced are the names of different varieties of kumara. A Tuhoe version of the myth contains a statement that Pani was one and the same personage as Taranga, the mother of the Maui brothers.

Pani means to smear mud in Maori today. Note that in Asia pani is a variant form of pari and vari, both rice names, and that vari is also used to denote water and mud. In India pani is the word for water.

One of the important ceremonial acts pertaining to the cultivation of the sweet potato was the planting of a few tubers in a small plot of ground called the mara tautane. This tapu planting was carried out with much solemnity, and its purport was to secure the goodwill and help of the gods. Each family or family group provided a few seed-tubers, and these were ceremonially planted in the special plot by a priestly expert. A ritual feast formed a part of this function. This old, old ceremony is still followed by the Tuhoe folk, or was some years ago, under the name of huamata.

On the first of December these Tuhoe folk again assemble for the ceremonial lifting of the tapu from the growing crops. This is the pure rite, the amoamohanga or first-fruits rite. The tubers produced by the special plot were utilized in the ceremonial pertaining to the first-fruits rite.

According to one East Coast authority, men about to engage in the tapu task of planting the sweet potato were careful to array themselves in their fine garments, and not their ordinary working garb. Also, the upper extremities of their long spade-shafts were decorated with feathers for the occasion.

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Te Umurangi's graduation ceremony

It seems that the special cloak recognising Te Umu-rangi as a qualified tohunga was placed on him during a ceremony at Kairakau Beach, with Okaiure on a ridge to his left, Marokotia in front of him, and the kai-moana rocks on his right. We can guess the details of the ceremony: it probably involved a dawn fire-lighting ritual using an ancient set of fire-sticks, harvesting of kai-moana from the rocks on the reef, preparation for a hangi, a demonstration by Te Umu-rangi of his range of knowledge, and then his gowning, all accompanied by karakia, with a communal meal and many waiata concluding the day.

The training process for Te Umu-rangi began at birth, with his mother chanting oriori to him and a tohunga (his father?) carrying out rituals to prepare him for his future role. As he grew, he learnt practical activities such as gathering, harvesting and preparing food, weaving, carving and warfare. Many people taught him, with uncles, aunts and grandparents all playing important roles, with a mixture of on-the-job training and formal learning, similar to today's apprentice, medical student, or church minister. A ritual marked each step in the learning process, including some form of test for him. The main form of social control in this society was tapu, so a respect for these religious

restrictions, with a good knowledge of their operation, was an essential aspect of his education process.

In a society without textbooks, his elders taught him his iwi's values, history, and models of behaviour with songs, proverbs, historical stories, mythical tales, and family trees. We can see hints of all these in *Pinepine*. Te Umu-rangi would have spent several years in a whare wananga (probably at Omahu up on the hills behind today's Hastings) learning a vast repertoire of waiata, karakia, whakapapa and ancient healing knowledge to prepare him as tohunga for the next generation of the tribe.

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Rongoā Māori

Adapted from bpac.org.nz/BPJ/2008/May/rongoa.aspx

Rongoā Māori is the traditional healing system of Māori, and an important aspect of health care to many Māori today, with its holistic approach to health. Native plant based remedies are an integral part of treatment along with physical therapies and spiritual healing. Be aware of interactions between Rongoā and Western medical treatments.

History of Rongoā Māori

Rongoā Māori is the traditional healing system of Māori. It focuses on the oral transmission of knowledge, diversity of practice and the spiritual dimension of health. Rongoā Māori encompasses herbal remedies, physical therapies and spiritual healing. Tohunga are the practitioners of the discipline of traditional healing. In early Māori history Tohunga were seen as the earthly medium of the controlling spirits and influenced all aspects of life. Illness was viewed as a symptom of disharmony with nature. If a person was sick, the Tohunga would first determine what imbalance had occurred, before the illness could then be treated both spiritually and physically.

When European settlers came to New Zealand, they brought with them new diseases, modifying the environment and changing the disease ecology of the country. This caused significant mortality among Māori from influenza, measles, whooping cough and dysentery. The Māori population continued to decline into the early 1900s until the situation was reversed partly due to health reforms including building latrines, destroying unsanitary dwellings and establishing Māori health nurses.

The Tohunga Suppression Act 1907 grew out of concern of the practice of "rogue" Tohunga who lacked the training and integrity of traditional Tohunga. Rongoā Māori was seen as unsafe and an impediment to Māori progress by the medical fraternity. A conventional western medical system was desired for New Zealand. At this time, the activity of "quack" doctors was also suppressed with the Quackery Prevention Act 1908. The Tohunga Suppression Act was passed with support from the four Māori members of Parliament, but only Tohunga whose activities were seen as harmful were suppressed,

and very few Tohunga prosecuted. However the main consequence of the Act was that it pushed the practice of Rongoā Māori underground. Identities of Tohunga were kept secret and matters of Rongoā were never discussed outside of Māori communities.

Rongoā Māori today

Despite the Suppression Act, training of Tohunga continued over the years and knowledge was passed on and developed. In 1962, as a result of a review of legislation that differentiated between Māori and Europeans, the Tohunga Suppression Act was repealed. With the resurgence of Māori culture in the past few decades Rongoā Māori has once again become prominent.

Māori view health in a holistic way, incorporating spiritual, psychological, physical and family aspects. It is perceived that conventional health services are focused on treating a person's physical health but may not always address other aspects. Some Māori may feel that their needs are better met by engaging with their traditional healers. There may also be geographical, financial or cultural barriers to accessing mainstream healthcare for some people.

The World Health Organisation advocates the inclusion of traditional healers in national health systems. There is a call for Rongoā Māori to be formalised within the public health system in New Zealand and to exist in synergy with conventional medical systems. The following steps have been made to this effect:

- In 1993 the National Organisation of Māori Traditional Practitioners (Ngā Ringa Whakahaere O te Iwi Māori) was established.
- In 1995 regional health authorities were able to purchase aspects of Rongoā Māori. The Ministry of Health has continued to fund services.
- In 1999 the Ministry of Health published a set of standards for traditional Māori healing.
- In 2006 the Ministry of Health released a Rongoā development plan outlining how Māori traditional healing practices will be supported within the health and disability sector. The aims of this plan are to improve the quality of Rongoā services, create leadership roles within Rongoā, increase the capacity and capability of services and develop research and evaluation activities.
- In 2007 Lake Taupo PHO signed a contract for services with the National Organisation of Traditional Healers, setting a benchmark for bridging the divide between Māori and mainstream services. The two organisations now work together to promote the benefits of Rongoā Māori.

The practice of Rongoā Māori

Rongoā is an important aspect of health care to many Māori people despite their concurrent use of western medicine. It represents the passing on of culture and history. Traditional treatment may be sought for a variety of reasons including illness that is atypical or not responding to conventional treatment, mental illness and chronic "lifestyle" conditions such as type II diabetes.

Tohunga do not have a specific training programme or institution but are recognised experts in their field by their communities. Many learn their craft through the passing on of knowledge from elders or through apprenticeships with practising Tohunga. Knowledge and practice borrowed from western medicine may be incorporated into treatment.

Tohunga may work alone or within a clinic (Whare Oranga) and generally do not actively advertise for patients. There is considerable variation in practice and treatment protocols and no standard consensus on diagnosis or prescription. Treatment is individualised to tribes, areas, local plant material and specific needs. Healers are thought to be more prevalent in rural areas and in the North Island.

Treatment includes plant remedies from native flora (Rongoā rākau), massage (mirimiri) and prayer (karakia). Illness is treated by addressing aspects of health including spiritual, psychological, emotional, cultural, social, environmental, family and physical health.

As part of Ministry of Health standards for traditional healing, Tohunga must ensure that:

- Patients are aware of any follow-up treatment or consultation required
- Patients are referred to other services where appropriate, especially for emergency or acute needs
- Co-operation with other health professionals according to the wishes or needs of the patient takes place
- Whare Oranga, like general practices, are required to keep records for patients they treat. These records must contain details of treatment objectives and outcomes.
- Some Māori patients may be unwilling to admit to their doctor that they are using traditional healing methods. However GPs should feel comfortable asking their patients about Rongoā Māori. As for any patient, it is important to be aware of any alternative remedies that they are taking, to assess any possible conflict with conventional medicine or treatment.

Plant remedies - Rongoā rākau

Plant remedies (Rongoā rākau) form an integral part of Rongoā Māori. Numerous native plants are used to treat a variety of conditions including colds, flu, gastrointestinal problems, genitourinary problems, aches and pains. Plants must be carefully prepared as some species are toxic if not used correctly. Some of the more common plants used in Rongoā Māori are listed below.

The use of plant remedies does not require regulatory approval as long as they do not contain a scheduled medicine. However, as some pharmaceuticals are derived from plants, it is possible that Rongoā may contain active ingredients. As long as these pharmaceuticals are not purposely added to a remedy no restrictions apply to the use of such plants. Note that **some plants can interact with conventional medicines**, for example St Johns wort.

- Appropriate rongoā karakia must be observed during the collection, preparation and storage of Rongoā. Karakia is the most important aspect of rongoā, because acts as a ritual chant to connect with spiritual realms, activate healing energy, and help the person receiving care. It is used when collecting rongoā rākau to show respect and request healing properties.
- Plant material must be correctly identified, gathered from non-polluted areas and prepared safely and hygienically. For those who have cellphones, the [Aotearoa Species Classification](#) app uses AI to identify photos you take of plants.
- Plants are usually crushed or dried, then mixed with water or ethyl alcohol.
- Plant remedies should only be prescribed and dispensed by Tohunga to individual patients. Tohunga will advise on appropriate use.
- Plant remedies should not be labelled with therapeutic claims. Labels should contain the ingredient(s), instructions for use, date of preparation, expiry date and who the remedy is prescribed for.

Māori name	Common name	Part used.	Condition
Kawakawa	Māori Pepper Tree	Leaves; chewed	Toothache, swollen face, kidney and bowel stimulation
		Leaves; boiled	Boils, diuretic, "blood purification", paipai (skin disease resembling ringworm), gonorrhoea, syphilis, arthritis, bruises
		Leaves/branches; smoke, steam	Gonorrhoea, syphilis, paipai, chest congestion
		Root; chewed	Dysentery
		Leaves; whole	Wounds, bandaging
Koromiko	Hebe	Leaves; poultice	Ulcers, venereal disease, bleeding after childbirth
		Leaves; boiled	Inhalation, throat gargle
		Leaves; chewed	Diarrhoea, dysentery, promotes hunger
		Leaves; infusion	Astringent
		Shoots; chewed	Stomach pain
Mamaku	Black Tree Fern	Bark; poultice	Boils, pus, sores, chaffing, swollen feet, sore eyes, sun burn
		Wood; gum	Stem bleeding, diarrhoea
		Shoots; boiled	Expel placenta
		Shoots; poultice	Breast pain
Karamu	Coprosma	Leaves; compress	Aches and pains
		Leaves; decoction	Cuts, sores
		Leaves/twigs; boiled	Broken limbs
		Sap	Scabies
		Shoots; boiled	Kidney/urinary problems
		Bark; infusion	Aches, pains, colds, stomach pain, nausea
Kumarahou	Gumdigger's soap	Leaves; infusion	Coughs, colds, asthma, bronchitis, tuberculosis, wounds, skin disorders, blood purification
Manuka, Kanuka	Red tea tree, White tea tree	Leaves; infusion	Kidney and urinary problems, fever, cough, gonorrhoea.
		Bark; decoction	Diarrhoea, dysentery, pain, healing, inflamed breasts, sedative
		Shoots; chewed	Diarrhoea, dysentery
		Seeds; chewed	Stomach problems
		Seeds; poultice	Wounds
		Seeds; boiled	Anti-inflammatory
		Oil	Antiseptic
		Gum	Burns, wounds, coughing
Mahoe	Whiteywood	Bark; inner	Burns
		Leaves; infusion	Rheumatic pain
		Leaves; boiled	Scabies
Makomako	Wineberry	Bark; infusion	Rheumatic pain
		Leaves; boiled	Eye irritation, boils, burns
Tutu, Tupakihi	Tutu POISON	Shoots/leaves; poultice	Wounds, bruises, sprains, swollen joints
Harakeke, or Korari	Flax	Leaves/root; poultice	Wounds, abscess, swelling, chilblains
		Root; juice	Ringworm, skin irritations, flatulence, toothache
		Root; crushed	Constipation
		Root; boiled	Diarrhoea, dysentery, blood purification
		Gum	Ringworm, rheumatic pain, wounds, burns, sunburn, toothache
		Leaves; whole	Bandage, stitching wounds, splints
		Leaves; red juice	Gonorrhoea

POISON All parts are poisonous. They contain Tutin toxin, which has caused many deaths.

Pinepine te kura, hau te kura,
whanake te kura i raro i Awarua,
ko te kura nui, ko te kura roa,
ko te kura o tawhiti na Tuhaepo.
Tenei te tira hou, tenei haramai nei;
ko Te Umurangi na Te Whatuiapiti.
Nau mai, e tama, ki te tai-ao nei,
Ki whaka-ngungua; koe ki tekahikatoa;
Ki te tumatakuru; ki te tara ongaonga;
Nga tairo ra nahau, e Kupe,
I waiho i te ao nei.
Piki ake, kake ake i te toi huarewa,
Te ara o Tawhiki i piki ai ki runga;
I rokohina atu ra Maikuku-makaka, Hapai-o-Mauri,
He waha i pa mai,'
'Taku wahine purotu!' 'Taku tane purotu!'
Korua kotau te tau, e.
Whakakake e tama, I te kinga o tō waha,
No runga rawa koe
No te tahu nui a Rangi e tū nei
Na Rangitu koe, na Rangiroa
Na Tane rawa koe,
Na Apa ia koe, na te Apa-rangi-ihiihi
na te Apa-rangi i rarapa.
Tukia i whare rangi ko te ngaruru mai rangi;
Te mata a tohi kura, ko Apa i te hongā."
Nāhana ra koe.
Kāore nei, e tama, ko te wānanga i a taua ne.
Tē ai i waho i Ōkaiure rā
ngā pure tawhiti, te kaunoti hikahika
Te kaunoti a to tipuna, a Tura
I haere ai i Tere-i nui-ao ka hika i tona ahi.
Kimihiā e Kura,
ko Tū-ma-tere
Te Umu ka hoki nga kai ki te ao.
Koia i Tūranga-nui, he mata awaha,
He patu i te tangata kia mate.
Na te mau whaiwhaia hoki ra
I mānene ai i te ara,
Ka mate kongenge, ka mania, ka paheke.
Ko te matamata ki te tū-āhu
e makutu mai ra,
Ko Tamairiakinaterangi, te Hekengaorangi.
Ko Taramuru anake titi kaha mai ra.
E kai o mata ki te kohu ka tatao
I waho o te moana o toka hapuku,
Ko Maunungarara, ko Whareruaruhe.
Ko Ta-kopai-te-rangi, ko te Ara-totara,
Te Huawaiparae, koia te korori.
Tena ra, e ta ma, te wā ki to koutou irāmutu,
tā maua mai nei ki te ua i te kahu.
E kai o mata ki runga Marokotia.
Karokaro i te taturi o to taringa,
kia areare ai, mo te whakarongo atu
Ki nga kī mai a to tipuna, a Noho-atu,
makamaka mai ra i a taua anake
Te Ārai o Tūranga,
Te matenga o Hinerakai i turamatia ai,
I matakitaikina ai,
Koia Hikamatakitaiki.
Whiti ke mai koe ki rāinahā nei.
Tē ai he mahara, ka mate koe i Awarua;
Ka manene mai koe ki a rō te wai,
Ka ū ana ko Hauraki.
Ka pa ko te waha o Tutawirirangi,
'E tama! Ina ia te kai. Toia ki uta ra, haehaetia ai;
Tunua hai te manawa, ka kainga, ka pau.
No Karotimutimu, no Taurangakoau.'
Taia te waka nui ka kai ki te kirikiri,
Ka kai ki te ponga,
Ka kai ki te mamaku,
Ka kai ki te ngarara whakawae,
Ka kai ki te pananehu,
E tama, e!

Miniature is the treasure, but renowned, *A month old.*
because the treasure came up from Awarua.
It is the same noble treasure, the famous treasure,
the treasure from afar, that Tuhaepo was.
This is the new visitor just arrived here."
He's The Heavenly-Oven, a descendant of Te Whatuiapiti.
Welcome, O son, to this world of life; *A year old.*
to the art of defence with the mānuka pole
with matagouri, speargrass and stinging nettle
and your obstructing vines that Kupe
kept well clear of in this country
Climb, climb up by way of the suspended vine, *5 years old.*
the pathway of Tawhiki when he climbed up high,
and there found Makuku-makaka, attended by Hapai of Maui.
Greetings were uttered
'My beautiful lady!' 'My handsome man!'
Here's to you two lovers!
Speak **proudly**, O son, when you open your mouth *10 yrs old?*
You are of the highest rank
a direct descendant from Rangi up above
you are from Rangi above, from far-reaching Rangi,
you are from Tane himself.
You are from Apa the awe-inspiring spirit,
the messenger spirit in a lightning flash.
"Pounding from its heavenly home is the thunder from the sky.
This sign at sacred baptism is Apa descending."
You belong to him. *13 years old?*
How great O son, is the sacred knowledge we have here.
Not just kept back there at Ōkaiure are
the ancient rituals to remove tapu, with the grooved fireblock
It is the fireblock of your ancestor, Tura,
who went to 'Great-floating-world' lighting his fire.
May it be sought, my Treasured son,
the Keep-going-with-speed fire-making, so you
Mr. Earth-Oven, can give back food to the world.
Indeed, in the Gisborne district there is witchcraft, *16 yrs-old?*
a weapon that still harms people.
It is the use of this witchcraft, of course
that repeatedly interrupts our way
weakening us, causing us to slip and fall.
The seer at the enclosed altar performing witchcraft
is Tama-who-was-lifted-up-the-sky,
the Descender from the heavens
Only Taramuru's plantings brings strength
Feast your eyes on the mist that lies *18 yrs old?*
out to sea above the hapuku reefs
called Hinemāhanga and Waimatai,
and protected by five chiefs including
Te Huawaiparae, quite the twisted one.
This then, my friends, is the time for your nephew *23 yrs-old?*
to be united to the neck of his cloak.
Feast your eyes on the headland to the north.
Remove your wax from your ears
to clear them so you can listen
to the words of your ancestor Noho-atu,
now addressing us two
from the protecting hills around Gisborne,
where Hinerakai died of shame in the torchlight,
rudely gazed upon by old men
hence the place-name Maidenhead-gazed-upon.
You crossed the Pacific Ocean only yesterday,
without a thought that you might die due to Awarua.
Weakened while in the sea
you come ashore at Hauraki
and hear the voice of Tutawirirangi
O sons! Here is food to eat! Haul it ashore and cut it up,
the heart is roasted, bitten into, eaten all up —
the heart of Karotimutimu from Taurangakoau."
But **eventually** the great canoe is nibbling at the sand,
gnawing on the ponga pole,
munching on the black tree-fern log
devouring the grubs in its way,
and savouring the young bracken shoots,
O son of mine!