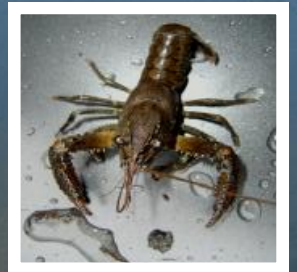



Ngati Hamua and Kai





Introduction

The Ngati Hamua and kai book has been produced to introduce all people to the kinds of food our ancestors ate for hundreds of years. Well most of them because some have arrived in the last 200 years.

All of the foods are still available locally and with the exception of endangered wildlife and poisonous berries can be gathered and sampled according to seasonal availability.

Some of the food is a bit smelly or could taste a bit funny but most is good for you. There are a few that have quite a lot of sugar but they are very yummy.

If you are a kid take an adult out and look around for the trees, plants, birds and fish. You don't have to hurt anything just see if you can spot them.

Only a selection of foods have been highlighted in this book, many others were used, especially when more variety became available with the arrival of people from different lands. Yet one way or another some of our people have continued to enjoy both the foods that were once abundant naturally and those that have become common place through introduction.

A simple google search on the internet can provide more information and recipes. Just try typing in a key word such as Manuka and numerous sites with information on this tree will come up.

Please give the foods a go, although it is even satisfying to observe when different native plants and trees yield best so that you can their bounty.

Kai - In the water



Tuna (eels)

For hundreds of years tuna were a dietary and economic staple but the tuna is now in decline. We do not recommend that anyone kills or injures an eel unless you are going to eat it.

Eels are placid fish that use their amazing sense of smell and special sensors around their face to hunt for survival.

The only reason they are hard to catch is if they have been over-fished or have disappeared due to habitat loss.

They can be caught by hinaki (basket net), spear, gaff, hand, hook or bobbing. You can bob by filling a stocking with meat and tying the stocking to a stick. You bob the device up and down in the water until the tuna takes the bait.



Koura (Freshwater crayfish)

Koura like streams where there is plenty of overhanging leaves. The leaves attract insects, both provide the koura with its food.

Koura live under rocks where they wait for food to drift along. They come out at night to forage.

Koura used to be caught in specially designed traps made out of fern fronds. Today you can catch koura by hand or by using a butterfly net and a stick.

Turn over a rock in a gently flowing place. If there is a koura underneath position your net behind it and then push your stick just in front of the koura. Koura always go backwards by flicking their tail, so it should go into the net.

Boil koura in a pot until they are orange but again remember that there are far less of them around than in days gone by.



Kakahi (Fresh water mussel)

Large beds of kakahi were once found on the sandy bottoms of lakes and rivers. They were gathered from well known places and used for food.

Today kakahi can be hard to find but if you discover a mussel in an inland waterway you are probably looking at a kakahi.

After boiling kakahi can be added to vegetables to make a stew. By themselves they are a bit stringy.

Kai - Birds

Attention!

Our native birds are precious. Many are endangered, many are protected. A long time ago Maori ate the birds described on this page. Some species are already extinct so if we want to continue seeing the others we cannot afford to harm them anymore.

Although there are exceptions most started to decline through habitat loss and hunting following European settlement.



Moho (North Island Takahe)

The moho was larger than the endangered south island takahe. Moho may have been near extinction prior to European arrival. Remains of moho have been found in middens throughout the north island. The last one may have been seen in the Ruahine or Tararua Ranges during 1894.



Kaka

Huge flocks of kaka dominated the sky before lowland forests were cut down to make way for farmland.

Pet kaka were trained to attract other birds.



Kereru

In late summer and autumn kereru become fat and thirsty from gorging on ripe berries, some even say they become drunk.

They were easy to spear or snare at this time.



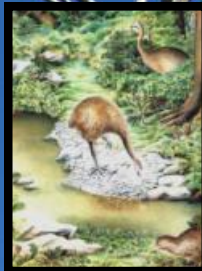
Kokako

Kokako were not a favoured food but were captured when needed. A leaf was used to mimic the kokako call. Any curious birds that came to investigate were caught.



Huia

Pairs of the extinct Huia mated for life. They were very inquisitive and friendly birds. By capturing the long beaked female the male could easily be caught.



Moa

Moa were eaten in the Wairarapa by early Polynesian settlers. Evidence points to the consumed Moa as coming from the south island. No one is sure whether Moa were already extinct in the Wairarapa before humans arrived.



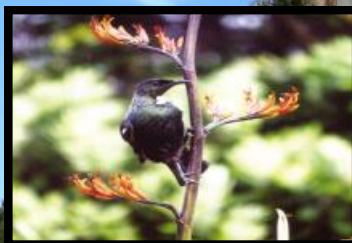
Pukeko

Pukeko like wetlands and prefer not to fly very far. If startled they would run or fly straight into nets that were hidden behind swamp plants.



Kiwi

Kiwi were caught by tricking them into thinking that they could sense worms, their favourite food. Trained kuri, dogs grabbed kiwi from behind, being careful to avoid the powerful legs



Tui

Fowlers took Tui during June and July when the birds were fat from eating miro and matai berries.



Weka

Were easily caught by imitating their call and then snaring the head or spearing the inquisitive and aggressive bird.

Kai - Berries

The flesh of berries in this column can be safely eaten without any special treatment.

Berries generally start to ripen around February.



Tawa

The purple berries of the Tawa tree are ready to eat March through to May. You can eat the flesh raw and kernel after boiling multiple times.



Kahikatea

Come March the tall Kahikatea will be covered in small red/orange berries. Kahikatea prefer lower, damp ground.



Totara

Totara are found on drier terraces and plains. The red berries are ready in late summer or autumn.



Karamu

Karamu and Kanoho are found all over the Wairarapa. The seeds inside the red berries can be roasted and used for coffee.



Titoki

The red fleshy part of titoki can be eaten. Be wary of other parts though.

POISON

The berries featured in this column are dangerous. Treat with caution.

All have medicinal qualities if prepared properly but generally be careful.



Karaka

Karaka are normally found in groves on the coast. The large green berries contain kernels that can cause death. After extensive boiling and cleansing in fresh water the kernels can be eaten.



Raupeti

Also known as Poroporo or more commonly Deadly Nightshade the whole plant is poisonous. The berries can be eaten when they are black.



Poroporo

Large green poroporo berries are poisonous until they are orange and the skin is nearly splitting.



Kowhai

All parts of the kowhai tree are poisonous. Different parts can be used externally for medicinal purposes but the seeds if crushed and eaten are particularly dangerous.



Rangiora

More commonly known as 'bushmans wipe' Rangiora leaves, seeds and sap are poisonous.

Upturned Rangiora leaves were used to mark fowling trees

Kai - variety



Fried Breads

Really simple and delicious, fried breads are a big favourite. Just mix together 2 cups of plain flour, 1 teaspoon of baking powder, pinch of salt and enough water to make a soft dough. Knead out and then cut into rectangular pieces. Fry in oil until golden brown.

Serve with butter and golden syrup, then go for a long walk afterwards.



Brawn

Boil a pig head until meat is just soft enough to fall off the bone. Take out bone, skin and unwanted bits, leave a bit of liquid then mash the meat with potato masher. Add 1-2 cups of frozen mixed veges, onion, carrot, crushed garlic, pepper and salt. Bring to the boil and then let simmer until garlic and frozen veges are cooked. Take off oven and let stand until the mixture has cooled a bit. Put into an oven dish or bowl. Then put into fridge overnight. The next day slice through and enjoy. Thanks to Dane Rimene for his advice on brawn.



Boil Up

The essentials of boil up are a meat, potatoes and a green such as puha or watercress. Pumpkin and doughboys (dumplings) are sometimes added.

Three quarter cook the meat, then add potatoes, when the potatoes are nearly cooked put the green on top. When all the solids are gone you have a nice soup. Children love 'pine' or mashed butter, potato and puha.



Manuka tea

Manuka tea is a very refreshing and healthy drink. Simply take a sprig of young manuka, cover with boiled water and wait until the water turns slightly brown. Add a slice of lemon or teaspoon of sugar to sweeten.

Kai - variety 2



Rewana bread

Rewana bread uses a yeast substitute called a bug to create a sweet bread. The other ingredients are plain flour, sugar and warm water.



Pukurau or puff balls

Pukurau were steamed and eaten. There are only a few fungi that can't be eaten but it pays to be cautious unless you know what you are doing.



Irolro (Maggots)

Sometimes animals and fish were left to rot so that maggots would eat away all the soft parts. Once the maggots had done their job they would be gathered up. Maggots could be eaten raw or mixed with other foods to make stews and porridge.



Kaanga (Corn)

Since its introduction to New Zealand Indian Corn or Maize has become a favourite food of Maori. Cobs immersed in fresh running water until partly rotten make the base of a kind of porridge called kanga wai. Kaanga wai really stinks but tastes really good.



Sweet Breads

Sweet breads at the throat glands of lambs. Mixed in a batter and fried they make a good fritter.



Pakeke

Take 10 large potatoes and put them into a sugar sack. Put into a creek or stream with constant running water for 2/3 weeks (Peeling potatoes is optional). Check every few days.

Potatoes are ready when they become transparent meaning most of the starch is removed. Take potatoes in hands and press to make a patty cake. Fry in oil until golden brown and crisp. Serve by itself or with meat.



Piharau or Lamprey

These fish with a round sucker mouth used to be found extensively but are now uncommon. The specimen in the photo was accidentally caught near Carterton in 2008. They ceased being a food source a long time ago.



Huhu

Huhu grubs are the larva of the huhu beetle. They are creamy in colour with dark ends. The huhu grub is found in dead rotting logs. The adult huhu beetle only lives for 2 weeks. The huhu were cooked on open fires or eaten live.



Tarata

When mixed with dry sap of puha, the gum from tarata was chewed as a gum.

Kaimoana

Food from the sea has always been an important resource. On the next two pages different kinds of seafood are highlighted. Once again most can still be caught on the rocky shore if you learn where to look and how to catch them.



Paua

Paua have been the most popular shellfish to be gathered from our coast for centuries. They are normally pried from rocks during low tides using a variety of knife like instruments.

Fritters are made by mincing sliced paua removed from the shell, adding onion, an egg and flour. Fry until edges bubble. Paua steaks can be made by bashing the whole foot until soft adding a bit of garlic butter and placing its own shell over top to act as a steamer.

Please stick to recreational fishing limits of 10 paua per person per day and a minimum length of 125mm for black foot paua.



Whitebait

Whitebait used to be a seasonal food caught by nets in the spring when juveniles of native fish entered freshwater estuaries and lakes. Inanga, Koaro, kokopu and tuna are among the species called whitebait.

Due to the scarcity of native fish the fritters above were made with imported whitebait that can be brought from supermarkets for \$6.00 per 250grams. Mixed with pepper and an egg, then fried until golden. The photo on far right is of a short jawed kokopu.



Karengo

Karengo is a red seaweed that is found on intertidal rocks. It is picked in late winter and spring. It is usually air dried before use and can be stored for several years.

Take a handful of dried karengo and steam for half an hour. Add a cup of boiling stock and table spoon of butter. Then simmer. You could add onions or bacon for a different taste. Mataikona and Ngawi are favourite gathering spots.



Tohora or the mighty whales were considered a gift from the gods when they washed up on Wairarapa shores. They were thought of in this way because every part of their huge bodies could be put to good use. Flesh for food, oil for ornamentation and bones for adornment and implements.

It is also likely that the whale assisted humans to find New Zealand. Each summer the whales migrate to nutrient rich waters near Antarctica, passing Pacific Islands, including New Zealand along the way. In autumn they swim north again, great adventurers like Maui may have followed the whales.



Koura (Crayfish)

Boil for 8-12 minutes according to size of fish



Kina

Eat 'tongues' fresh or bake



Kuku (mussel)

Steam until opened. Add cheese and garlic butter



Pupu (Cats eye)

Boil then remove flesh



Rawaru (Blue Cod)



Terakihi



Tamure (Snapper)



Kumukumu (gurnard)



Rimurapa (Bull kelp)

Blades were sliced across and then fried or roasted. Large blades were made into storage bags.



Kaeo (Sea tulip)

This small sea plant is found attached to rocks or washed up on the shoreline. It was baked and then eaten



Tuangi (Cockle)

Cockles and pipi were eaten raw, boiled or steamed. They were usually left in a container of water overnight to sift sand and mud.



Ngakihi (Limpet)

Again boiled, but remove the string found on the meat. Were eaten by themselves or added to paua to sweeten a fritter.



Rerere (Rock crab)

Crabs were boiled in water for 5-10 minutes and then cooled or eaten straight away.



Papatai (Starfish)

Papatai and the larger Patangatangas were charred on an open fire. Once the burnt outer skin was removed the inner meat was tasty.

Kai - Plants



Pua (Raupo Bread)

Pua turns out just like bread. It is made from the yellow pollen of raupo. The rule for a good mix is for every pound of pollen use $\frac{1}{2}$ cup of cold water to mix. Put in a greased bowl and steam for about 2 hours. The product comes out just like normal bread.



Rahurahu (Common shield fern)

Rahurahu can be found by roadside fence lines everywhere. The aruhe or roots were a staple food with the plant being cultivated to provide aruhe. Once pounded and roasted the fibrous root was eaten. This was not good for the teeth.



Toe toe

Chewing the young parts of the stem helped with diarrhoea.

But the well known feathery parts are absorbent and were compressed and then applied to wounds to stop blood flow.



Wata kirihi (watercress)

Can be eaten raw, with vegetables as a salad or with it's usual companions in a boil up. Best picked from running water and when big enough for the stalk to make a pop noise when broken.



Ti kouka (Cabbage tree)

At the heart of each clump of leaves is an edible vegetable. Outer leaves are stripped away until the white core or kouka is left. The kouka can then be boiled in salted water or added to a boil up. The heart of the trunk and roots are also edible.



Kawakawa

You can eat the berries once the small seeds are spat out.

Kawakawa is used for a number of health reasons but kawakawa leaf tea simply makes a nice drink.



Harakeke

Seeds can be made into coffee. The nectar of the flowers was also gathered and eaten.



Koromiko

Liquid from the boiled leaves was used as a gargle. The young leave tips were chewed to treat diarrhoea and dysentery



Matai

Matai berries mature in June and July. They are large, black and edible.

Sap from the trunk can be drunk. In fact it used to be tapped.

Hangi

START HERE



Hangi waiting to be eaten

Doing a hangi

You'll need shovels and rakes, a piece of corrugated iron, metal basket/s, lots of newspaper, loaf sized stones to cover the bottom of your hole or irons, sacks/carpet/tarpaulin, a lighter, drums to contain water, a hose attached to a water supply, a sheet, mutton cloth, tin foil, an old t shirt etc to get wet, kindling and lots of non resin/non treated wood.

Ingredients: pork, mutton (remember bone in takes longer), chicken, potatoes, kumara, pumpkin, stuffing. Really anything you want to put in.

Process

The key to a successful hangi is preparation, heat maintenance and timing.

Put basket on the ground and break surface a couple of inches from the outside of basket. Put basket aside and dig a hole deep enough to put stones and food baskets in so that baskets are slightly above the edge of ground. Make all sides straight and bottom flat.

Some people prepare vegetables and meat the night before, while others prefer to do it all on the day. Line baskets with watercress and tin foil, put veges in mutton cloth. Whatever way it has to be ready to put in the ground.

Fill up hole with paper and kindling. Make a pyramid of wood, strong lengths at bottom and stones spread throughout. Light fire, keep stoked for 2 hours. If needed use the corrugated iron to direct heat from the fire.

At end of two hours, stones should be really hot, some might have split, this is why irons are better if available. Remove all materials from the hole, you might find a wet t shirt over your head helps to stifle the extreme heat, then hit a wet sack over final embers. This needs to be done quickly so that stones do not lose heat.

Place stones back in hole as flat as possible, cover with watercress that has been in water drum. Place basket/s on watercress, meat always goes first (some people put railway irons between watercress and basket). Then cover with sheet. Then place wet sacks over basket, so that they can be peeled off easily later.

Finally cover the sacks with dirt, you may find that you need more dirt than was extracted from the original hole. It is vital that any vents of escaping steam are covered. It pays to watch the now mound for quite a while to make sure that no steam is escaping.

It should not take long before heat can be felt on the top and sides of your mound, worms may be trying to escape which is a good sign.

Leave for 3.5 to 4 hours before uncovering. If your stones were hot enough, you cleared the hole of embers, meat was not in direct contact with stones and no steam escaped.... You should have a successful hangi.

Having gloves/cloth to hold the hot baskets helps when lifting the hangi.

Have a go but be careful around fire and extremely hot materials.



Preparing vegetables



Digging the hole



Lighting the fire



Keeping the heat up



Putting meat in baskets



Clearing the hole



Putting irons back in hole



Cooked food



Pulling sacks away



4hrs later uncovering food



Putting dirt over sacks



Sacks over food baskets

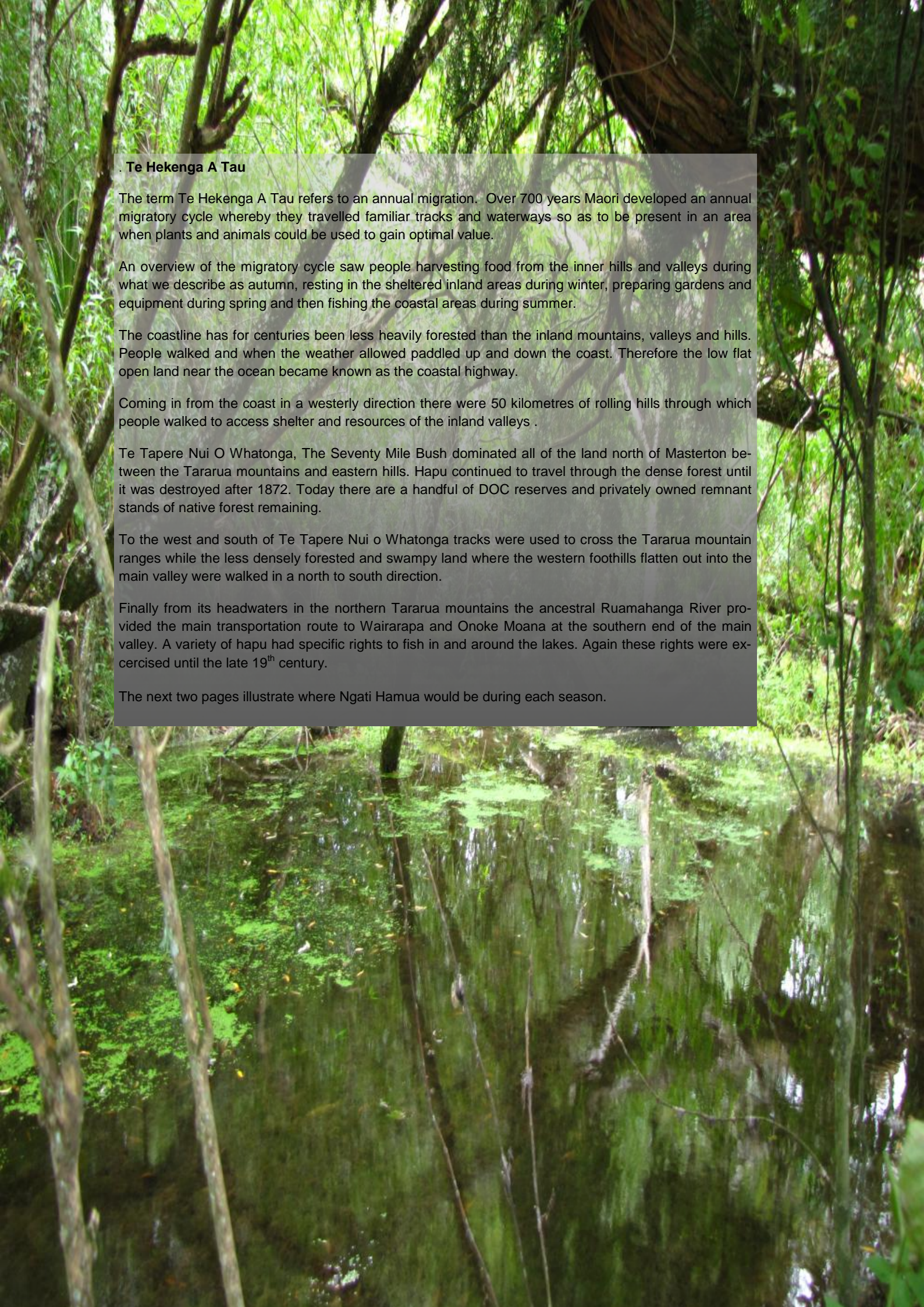


Covering food baskets



Putting watercress on irons



A background image of a lush green forest. Sunlight filters through the dense canopy of trees, creating a dappled light effect on the foliage. The trees have thin trunks and are covered in vibrant green leaves. The overall atmosphere is serene and natural.

Te Hekenga A Tau

The term Te Hekenga A Tau refers to an annual migration. Over 700 years Maori developed an annual migratory cycle whereby they travelled familiar tracks and waterways so as to be present in an area when plants and animals could be used to gain optimal value.

An overview of the migratory cycle saw people harvesting food from the inner hills and valleys during what we describe as autumn, resting in the sheltered inland areas during winter, preparing gardens and equipment during spring and then fishing the coastal areas during summer.

The coastline has for centuries been less heavily forested than the inland mountains, valleys and hills. People walked and when the weather allowed paddled up and down the coast. Therefore the low flat open land near the ocean became known as the coastal highway.

Coming in from the coast in a westerly direction there were 50 kilometres of rolling hills through which people walked to access shelter and resources of the inland valleys .

Te Tapere Nui O Whatonga, The Seventy Mile Bush dominated all of the land north of Masterton between the Tararua mountains and eastern hills. Hapu continued to travel through the dense forest until it was destroyed after 1872. Today there are a handful of DOC reserves and privately owned remnant stands of native forest remaining.

To the west and south of Te Tapere Nui o Whatonga tracks were used to cross the Tararua mountain ranges while the less densely forested and swampy land where the western foothills flatten out into the main valley were walked in a north to south direction.

Finally from its headwaters in the northern Tararua mountains the ancestral Ruamahanga River provided the main transportation route to Wairarapa and Onoke Moana at the southern end of the main valley. A variety of hapu had specific rights to fish in and around the lakes. Again these rights were exercised until the late 19th century.

The next two pages illustrate where Ngati Hamua would be during each season.

KOANGA = SPRING

Koanga means planting time

Mahuru: September, Whiringa-nuku: October, Whiringa-rangi: November



Photo of Te Wao o Kairangi across the river from Rathkeale College. Taken from Heipipi pa (inset)

The kairangi stream beneath Heipipi pa was an eeling site, the hills were forested and the plains cultivated.

RAUMATI = SUMMER

Raumati is the summer maiden one wife of Ra the sun god

Hakihea: December, Kohikatea: January, Hui-tanguru: February



Photo of Te Ikapurua Pa at Mataikona. Look at the terraces(shadow/lines) near hilltop.

Tupuna spent summer in this area, catching and preserving shell and fin fish. They also gathered seaweeds and prepared karaka berries for consumption.

NGAHURU = AUTUMN

Ngahuru is the time of plenty, harvest time

Poutu-te-rangi: March, Paenga-whawha: April, Haratua: May



Photo of Te Ore Ore plains and Okurupatu hills taken from Weraiti

The hills were once forested and provided berries, birds and rats. On the flats gardens were cultivated and tuna, koura and kakahi caught in streams.

HOTOKE = WINTER

Pipiri: June, Hongoingoi: July, Heretuikoka: August



Photo of Hamua Hall. The macrocarpa on hill was the site of a meeting house

Hamua south of Pahiataua was once a clearing in the massive Te Tapere Nui O Wha-tonga (The seventy mile bush). Our ancestors would spend winter at Hamua, within the shelter of the forest.

This book was produced by Rangitaane o Wairarapa Inc with the support of the Department of Internal Affairs.

Information researched, compiled, food cooked and gathered by Joseph Potangaroa

Edited by

Photo credits

Hangi images by Mikis and Tania Van Geffen of mikisdesignz

Tui, Kiwi and Huia from <http://www.mtbruce.org.nz/index.htm>

Weka by Bailee Potangaroa

Piharau by Matthew Harp

Short jawed kokopu by Tony Silberry

Crayfish, Blue Cod, Gurnard and Snapper from <http://www.fish.govt.nz/en-nz/Starfish/Kids+Zone/Image+Library/Fish+species.htm>

Humpback whales from http://www.greenpeace.org/raw/image_full/international/photosvideos/photos/two-humpback-whales-breaching.jpg

Moa from <http://nzbirds.com/birds/moa.html>

Huhu from http://www.landcareresearch.co.nz/research/biosystematics/invertebrates/invertid/bug_details.asp?Bu_Id=200

All other photographs by Joseph Potangaroa

Ngati Hamua and kai



The Ngati Hamua and kai book introduces the reader to a variety of traditional foods used by the Ngati Hamua hapu of Rangitane o Wairarapa.

There are examples of animals that used to be used for food but today are endangered and so would be inappropriate capture.

Common local plants and trees are identified that have edible parts or are dangerous at certain stages.

There are also hints on how to make both traditional dishes and those that are created with the use of introduced ingredients.

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