

CONCEPTS



TIKANGA AND ROHE

Tikanga is a guide on how to do things the best way.

Tikanga didn't just happen. Every situation has a tikanga. How to do a job the best way took a long time to work out. At first people tried to do something and probably failed. Then they tried again and again until they found the best way to do it. Then they could pass on this information to someone else.

But remember that not much stays the same so if you are on the spot you know about changes and can adapt to find new best ways.

Each big family or hapu has its own tikanga because each hapu has a rohe or boundaries that includes land and sea. Learning all the important parts of your place takes a lot of exploring and time to sit down to get to know your home – the land, the waterways, the sky and everything that lives on and in them really well.



nga = each of us having responsibility (to do what is right, true and correct) *tika* = what is right, true and correct

YOU WANT TO KNOW THINGS LIKE

- Where does the sun rise and set at different times of the year? How long is the sun in the sky at different times of the year and how does that help things to grow?
- What clouds mean there is going to be rain? If there is rain what signs show us there is going to be a flood?
- When the wind blows from any direction what does that mean?
- Where do different birds live and why do they choose that place?
- What kinds of rivers or streams do different fish like and why? What is the life cycle of those fish?

Learning about the natural world helps us. When we work out how to use what we need without that being bad for the different parts we can live in the same place for a long time.

There are old names for all sorts of places. Each stream, hill, valley, plain, even some trees had names. But even now, once we get to know something really well we can give it a name because that is how we remember what is special about that place or something that lives at a place. Most of the time naming somewhere means we look after it better too.

This is why we have ROHE. Today Wairarapa is a region but 150 years ago the Wairarapa was the land around Lake Wairarapa, which was much bigger than it is today.

Those of us that lived in or around the town of Masterton were in Te Kauru, the upper valley. In Te Kauru there were and are smaller places like Opaki, Manaia, Te Ore Ore and Makoura. In these there were and are smaller places like Ouwaka (Lansdowne Hill) and Akura. These had parts that had names like the Hiona Stream that goes into Henley Lake or the Waipoua River that still has tuna and koura just not as many as there used to be. Knowing where to find something like koura, when is the best time to catch them and when to leave them alone was and is really important.

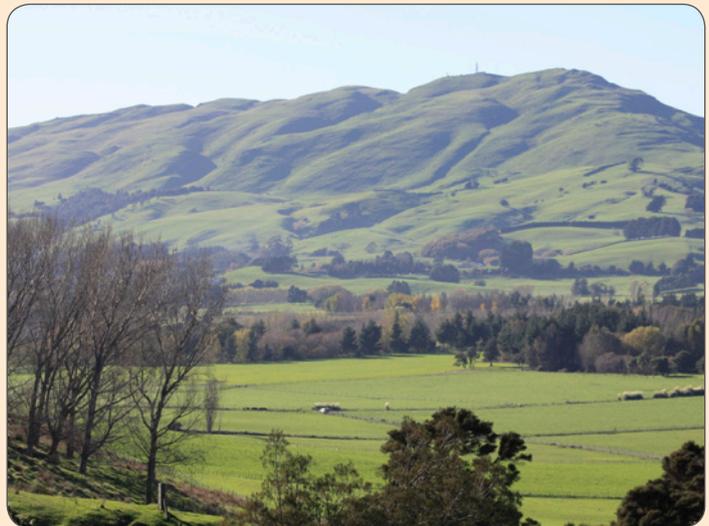


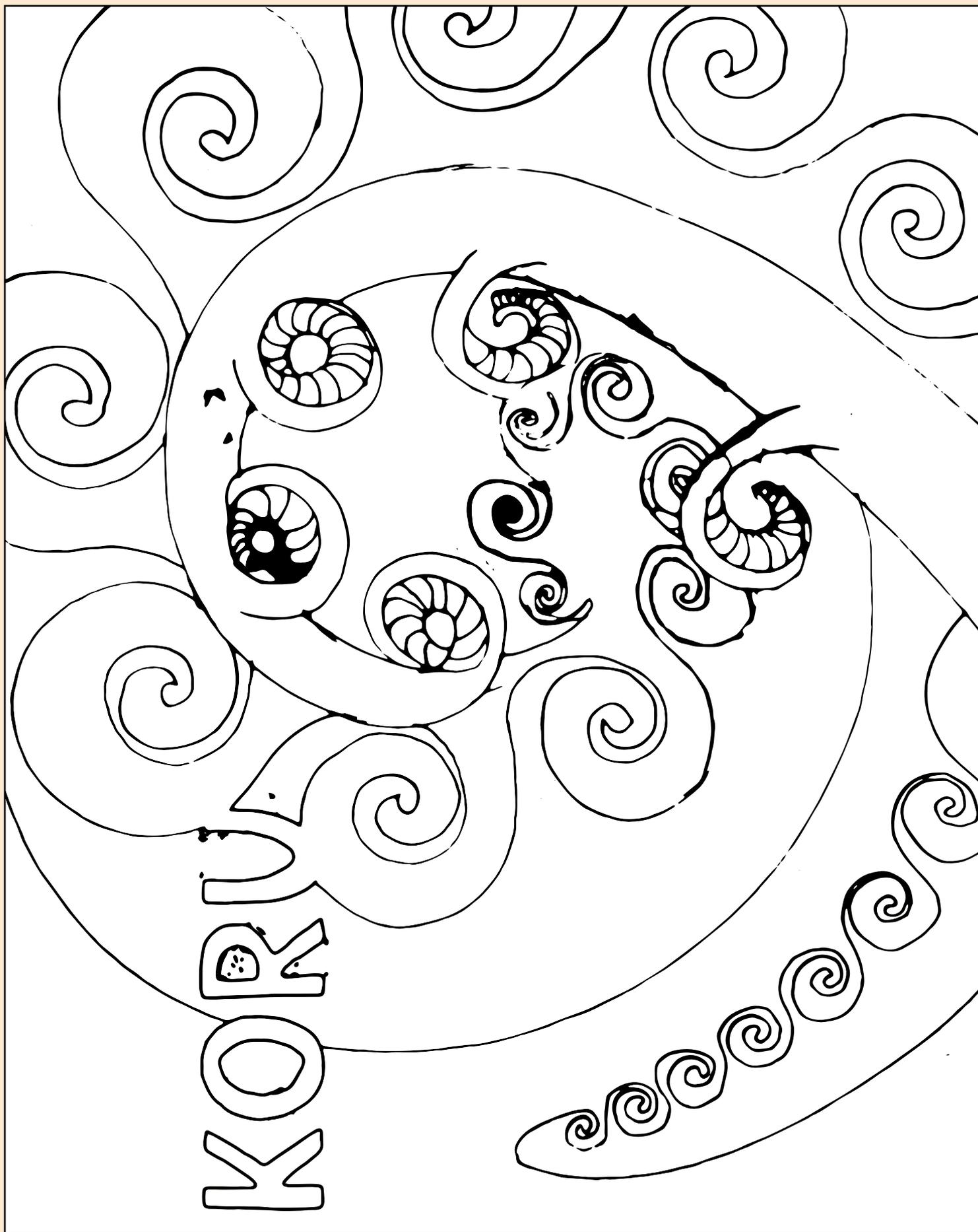
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In the old days the family that had the best knowledge of their rohe, who had the right to use the life in that rohe and most importantly had the responsibility to make sure that the rohe was left in good health once they had gone might call themselves MANA WHENUA, MANA MOANA, MANA TANGATA.

People get a bit confused today about things like iwi/tribes and even that New Zealand is called AOTEAROA by Māori. Māori is the word for, "I am from here" maybe meaning I am from Whakaoriori it does not mean, "I am a Māori from New Zealand" but when the first people came from Europe they thought Māori must mean the same as saying, "I am from England so I am English", or "I am from America so I am American". There is a legend about how Hine-i-te-aparangi, the wife of the explorer Kupe saw clouds on the horizon during a journey across the Pacific Ocean. She said look at the cloud or Aotearoa so once again when the first Europeans arrived they heard this story and thought the Māori name for New Zealand must be Aotearoa. The people they were talking to were more likely to identify themselves in their own language by saying, "I am Hohepa the son of Matenga I am from this place, for instance Te Ore Ore". There was no country or regions or even iwi/tribes as we think of them today.

An iwi/tribe with chiefs like kings for the big Rangitāne iwi who live as far apart as modern Manawatu, Wairarapa, Tararua and Blenheim in the South Island was not useful to families. Each of these places has different rivers, mountains, wind, weather and some animals, which is why rohe were close to you because you. You had to know your places really well and you had to be close enough to look after them. Each family would know their whakapapa or family tree from the first one of their ancestors that started living at each place because that is how they got their right to each place. If needed to they could go right back to some of their earliest ancestors who were on the canoes that came from the Pacific Ocean but for day-to-day living everyone needed to know their immediate family and their environment.





ATUATANGA

atua are environments and key energy sources

NATURE IS THE BEST TEACHER.

Rā the sun, Marama the moon, Papatūānuku the earth, Ranginui the sky, Tangaroa the sea, rivers and lakes, Tanemahuta the forests – These are atua who we rely upon to live.

When we learn how different parts of nature work by themselves or together we are learning Atuatanga.

START WITH THE ATUA AND MAKE YOUR WAY DOWN.

A

ANCESTORS (*ngā tipuna*)

The atua are our ancestors because without them we could not live where we do.

Like our human ancestors atua come before us and give us the power of life.

ARTS AND CRAFTS (*toi and toi mahi*)

The inspiration for arts, crafts and symbols (*tohu*) are found in the atua. The swirl of the koru, the points of the silver fern, the triangles of the mountains are all found in nature.

A person who wore a bird symbol was a scientist or a learned person who has achieved heights of learning and sees far.



Taonga tuku iho are used to make arts and crafts. Harakeke, pingao for weaving, totara for carving, raupo for tukutuku panels and stone for pendants are gifts from the atua.

ASTRONOMY (*tatai arorangi*)

The night sky never changes from year to year and if it did we would be in trouble.

If you or I were to stand at the top of the same hill at 5.00am on December 25th that our great grandmother did one hundred years earlier and looked up at the sky we would see the same stars in the same place.

Because the sun, moon and stars are so reliable they have been used to signal when people all around the world should do activities throughout the year.

B

BALANCE

Having Papatūānuku the earth mother and Ranginui the sky father shows us the world is supposed to have BALANCE. Female – Male working together.

Without balance things fall over.

If there were no ladies in a place but lots of men there wouldn't be any babies and the people would die out. The same would happen if there were only ladies and no men.

BE CAREFUL (*kia tūpato*)

Whether we exercise *kia tūpato* or do risk management or health and safety, life has always come with risks (potential fun and adventures too).

In *atuatanga* we place human safety alongside keeping the *atua* well when we do something.

We think about how our actions will affect the *atua* as well as being careful ourselves.

BEST PRACTICES (*tikanga*)

Tikanga ngā = each of us having responsibility (to do what is right, true and correct) tika = what is right, true and correct



Tikanga is usually defined as customs, values and practices. It is also called tikanga Māori which suggests that all Māori have the same tikanga but this is not always true as people have tikanga that is right for the different places they live.

Another way of defining tikanga is simply as doing something the best way. Tikanga can be used by a group of people at one end of a valley and not by the people at the other end of the valley. This could be because one group lives in a forest and the other lives at the beach. Their environments are different so what works best for them is different.

You usually find that tikanga are set after much observation, experimenting, practice and sometimes failure until the best way is found. Changes like weather patterns might mean that a change of tikanga is needed.

BIODIVERSITY (*koiora*)

The word biodiversity only came into use in western science during the late 1960s.

We have recognised the relationships between all lifeforms for centuries. That humans are just one strand in a big web is nothing new.

Believing that all life has a spirit, life force and is related through whakapapa gives us reason to be careful about the actions we make and how our decisions can either maintain a natural balance or throw things out of kilter.

BIRTH SEQUENCE (*tuakana teina*)

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

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

Another way of looking at this is that land comes from beneath the ocean and eventually goes back into water.

BONE (*kōiwi*)

Today the word iwi, a shortened version of kōiwi, is used for tribe. This only came about in 1840 after the Treaty of Waitangi because the crown's representatives wanted to deal with less people. Talking to the main chiefs of say 40* tribes about huge pieces of land was far easier than talking to one hundred thousand* people who had their own right to make decisions over small pieces of land.

**the numbers are made up.*



Chris Boorman

Kōiwi can mean a skeleton or bones with the association with tribe being found in the saying, "They are my bones" with bones meaning family.

Bones are very important to us humans to live but also help us understand that our bones are returned back to Papatūānuku when we die. That is after a lifetime of using her treasures to survive.

BOUNDARY (*rohe*)

Whanau (families) and hapu (extended families) have a rohe or boundary, sometimes a number of rohe. Sometimes a rohe can only be used by one whanau or hapu. They also have the responsibility to look after it too. It doesn't matter if today they don't legally own some or any of the land. They still have a responsibility of trying to make sure that the atua are not upset for the good of everyone that lives in the rohe. Other times different whanau or hapu share whole or parts of a rohe.

Natural features like hills, rocks and rivers make up the boundary of rohe. It is the knowledge of the atua within a rohe that is most important.

BREATH OF LIFE (*te hā*)

Te Hā means breath of life.

Everything needs to be able to breath.

Not only people have Te Hā but water, trees, rocks, dirt, animals – everything that is natural.

Endemic life or those things that are found only in one country or place are really special so they are called TAONGA TUKU IHO and really need to be cared for.

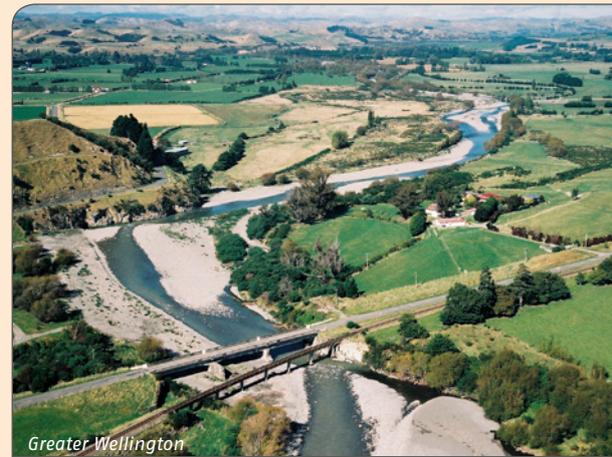
Without Te Hā we will die and if other life forms Te Hā get's sick it can make life harder for us.

Te Hā shows us how life is connected and how all life forms work together.

Trees and Te Hā

Hug a tree, give it a hongī, smell it. Sounds a bit flowery in fact, some adults might say "Ooh greenies"

We breath in oxygen created by trees then we breath out carbon dioxide which the tree takes in through its leaves. Then with some water taken in through the roots and a little help from the sun, the tree uses photosynthesis to create more oxygen which we use again. Without trees we could not breath so really go hug one.



Greater Wellington

Rumahanga river at double bridges north of Masterton.

Tamahau and Hinerangi gave their daughter Hineteorangi the land to the west of the river. They gave their son Te Raetia the land to the east.

Water and Te Hā

Have you ever sat down on a stream side in the mountains and just watched the water flow over rocks? The water sparkles, moves and the noise makes it sound alive. You dip your hand down, scoop up some water and drink – Yum it is so refreshing. This is when the hā and mauri of the water are well.

Have you ever sat down by a stream in the middle of town? You look at the blocked water stuck behind a mixture of leaves, cans, timber and plastic bottles. The stones on the stream are covered in green slime, the mud stinks, there's a smell like glue and the water is brown. You think "Yuck don't want to touch that." This is water that cannot breath so it's unhealthy.

During the summer the water in Henley Lake in Masterton has a problem with not being able to breath. Signs warn us that we might get sick if we come into contact with the water.

C

CASTLEPOINT (*rangiwhakaoma*)

Rangiwhakaoma means where the sky runs which you can see on a warm day when there are a few clouds around and a gentle breeze. When you watch the clouds it is like the sky is running.

The coast is where the atua meet and there is no better place to experience this in Wairarapa than Rangiwhakaoma.

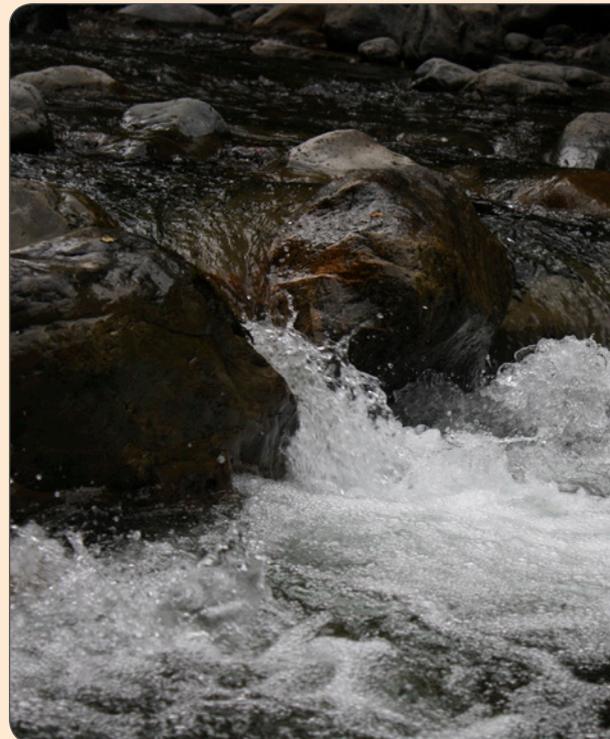
CAUTIONS, RESTRICTIONS (*tapu*)

Tapu is something not to be taken lightly. There are many different reasons why something is forbidden, restricted, set apart.

For here we will deal with a few basic examples of why something might be declared tapu.

If a place is dangerous or someone where someone died a tohunga could name people who cannot go there. There could be a clearly identified area marked out and a timeframe or it could be a no-go forever. Another place and time people might be cautioned to be careful when at a place.

If a group of trained people were doing a job that could be dangerous, the boss could tell everyone that wasn't part of the crew that they had to stay away until he or she told them it was safe to go back into the area.



C37

Where the atua meet

see page c37



Ladies that are having or have had a baby could be tapu. This is because the mum and the baby need the best care possible when having baby, time to recover and time to bond. Stopping infections, illness and disease has also always been important so special birth suites called whare kohanga helped to give mum and baby a quiet, hygienic place of their own.

CLOUDS (*ao or kaupā*)

COMPASS POINTS (*ngā hau e whā*)

COMPROMISE

TAWHIRIMATEA the WIND can be very powerful but even he must change course to get around a mountain. TAWHIRIMATEA teaches us to compromise.

COURTYARD (*marae atea*)

The marae atea is the courtyard in front of an ancestral meeting house at a marae.

The importance of the marae atea is that it allows anyone standing upon it to be within the presence of the atua. When at Te Ore Ore marae you can also see Rangitumau maunga and Ruamahanga awa from the marae atea.

Although the buildings on marae have their own special value if they were to be lost the marae atea would still be there.

E

ENDEMIC AND NATIVE TREASURES

(*taonga tuku iho*)

Any animal, rock, insect that is found here naturally is a taonga tuku iho.

ENVIRONMENTS PERSONIFIED (*atua*)

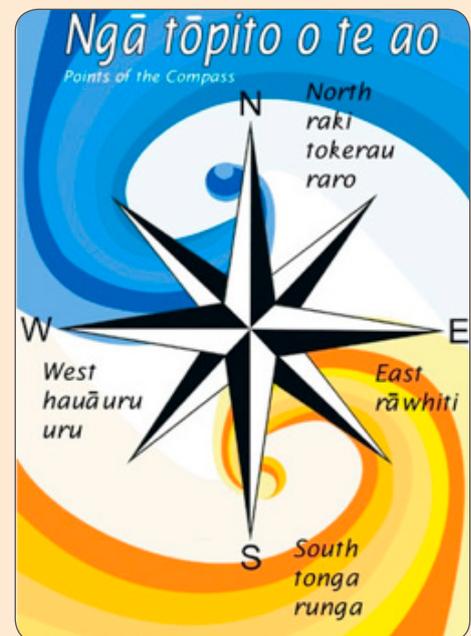
When we think of someone or something to be close to us like family we look after them better.

People all around the world have given environments human qualities and identities so that we give each environment the respect it deserves.

C39

Clouds

see page c39



EROSION (*horo whenua*)

Erosion on the land is when the soil on a hill breaks up and falls downwards. It could also be when rocks come away from a cliff and fall into the sea. People can also experience erosion like when they have rights taken away or their health gets worse.

Erosion happens but there is an important difference between natural erosion and man-made erosion.

If waves in the ocean wash away the point that a pa site is on then that is a natural process that does not need to concern humans. Yes losing a special old place is sad but sometimes Papatūānuku gives and sometimes she takes away.

Of course today there are times when man will try to beat nature by putting in structures like sea walls at the beach to stop the sea from washing away roads and houses or alter the course of rivers to protect land. But at the end of the day we won't stop nature. All we can do is slow her down.

If man takes away all the plants and trees on a hill to plant grass to feed animals, and then a drought causes the land to dry, crack and erode then that is mans fault, not natural. Sadly, you reap what you sow, which in this case is that grass can't grow. This is another example of seeing how if we do not look after Papatūānuku she cannot take care of us.



EXTINCT (*ngaro*)

The world could carry on without us humans but we need the rest of the world. History shows us that we have not done a good job of looking after the place that we need to live. One part of this is that ever since humans first came to what we now call New Zealand they made mistakes, sometimes such bad mistakes, and whole species of animals have become extinct.

There are now many species of birds, fish, a bat, frogs, plants, fungi and invertebrates that have completely gone. It has been less than one thousand years since the first Polynesians landed here and less than three hundred since the first pakeha arrived, but we have managed to kill off many creatures that lived here for millions of years.

Here are some of the extinct birds that used to live in what we now call the Wairarapa. Starting with the manu tapu our scared bird the huia.

Huia, whekau, bush wren, moho (North Island takahe), New Zealand quail, pio pio, North Island snipe, adzebill, moa, Hodgens water hen, snipe rail, New Zealand geese, New Zealand raven.

The last official sightings of huia 1907 and moho 1894 are believed to have been in the Tararua mountains.



B

see more: section Birds

F

FAIRIES AND ELVES (*patupaiarehe, turehu, ponaturi*)

Patupaiarehe are little, unkept, wild-looking fairies who live in the mountains in rata trees and like to play tricks on humans.

Turehu are tall elves with fine features who sometimes live amongst humans but are given away because they have lower legs and feet like deer.

Ponaturi are sea fairies

The Patupaiarehe, like the brownies of England, are people who live close to and understand nature. They stay away from humans who by and large have become distanced from the atua because they do not believe in them anymore.

FIRE (*ahi*)

Fire is one of the greatest gifts the atua gave to us.

Fire is the great cleanser. Whether it be an old building, or something that is not well fire, will eat it and make it better.

One of the most important early lessons we are given is that fire can be dangerous with the first small burn we get leaving us with no doubt about fire's power.

Sitting around a warm fire and looking into the flames is one of the oldest and best ways to enjoy someone's company. Talking about important things to a family or group of people has been done around a fire since someone discovered fire.

The meanings of local places such as Whakaoriori, Kiriwhakapapa and kai ahi all involve fire.

FOOD GATHERING AREA (*mahinga kai*)

Food gathering areas are not only valuable for the obvious – that you can get food from them, but also because of the story that they tell you about the condition of the atua around them.

Unless caused by a natural event, a choked stream, a silted over bay, an eroded hillside or polluted soil are sad indications of how humans have made poor decisions. Especially if the place was once known to be healthy and to have been full of life.



FOOD TRAIL (*ara kai*)

Hekenga or annual migrations followed food trails so that groups of people would be at a location when the local food was at its ripest. Other factors like making sure that breeding birds were not disturbed were also part of the planning.

G

GENEALOGY (*whakapapa*)

Human genealogy, or our family tree, is pretty straight forward. You start with yourself and go back to your parents, their parents, their parents and so on.

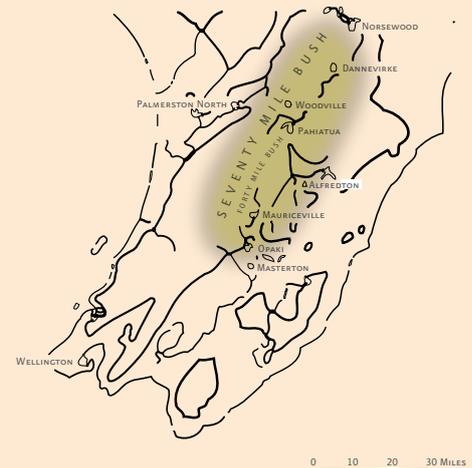
In whakapapa you do the opposite. You start with the atua and make your way down. The easiest way to understand this is to look at how the atua look after us like parents and how all living things, including us, rely on each other to stay well. That makes us like a big family who share something in common. We all live on the earth underneath the sky.

Everything has a whakapapa. Everything starts from the top and comes down. A simple way to understand this is to think of water on a mountain. The first drop hits the top of the mountain and freezes together with many more drops. This ice has a form and a name. Further down the mountain the ice changes until it starts to melt. Further down the mountain the ice changes until it starts to melt. From when the ice starts to melt, to when it takes on different appearances and flows as water and reaches a plain at the bottom it has a name. The sequence from top to bottom is the whakapapa of the water.

In western thinking there are a number of beliefs about how the world was made. Two popular ones are that there is one creator (god) who is responsible for everything. The other one is that everything started off as potential that over time became energy then exploded and kept developing into what we have today (big bang theory and evolution).

You might find it interesting to know that Māori beliefs have both. There is one creator who took nothingness and turned it into the beginning of our world then once completed all other life was made through the atua.

Te tapere nui o Whatonga – 70 Mile Bush was part of the food trail and a massive food gathering area



papa = Papatūānuku
whaka = to move closer to.

GRANDCHILD (*mokopuna*)

Mokopuna can be broken down into moko =tattoo/blueprint and puna = spring

So the blueprint that has come from a spring.

This means that we humans and all other life around us, are part of a master plan or blueprint that flows from the same source. Once again, the place that cares for and nourishes us is Papatūānuku and we are all her mokopuna.

GROUP OF PEOPLE WITH EXPERT KNOWLEDGE ABOUT AN AREA (*mana whenua*)

Normally mana whenua is defined as the group of people, maybe a hapu who have authority or decision making power over an rohe/ area. This power comes from an ancestor who became the leader of that rohe then was followed by generations of his or her descendants living in the same place. These people became ahi kaa roa which means the keepers of the home fire, or the ones that watched over the land if others were away.

By switching the words mana and whenua around we get a whole new meaning. The whenua (land) has the mana (power) that we need to survive where we live and it is only when the humans that live in a place know the atua "like the back of their hand" that they can make sure that the whenua keeps it mana.

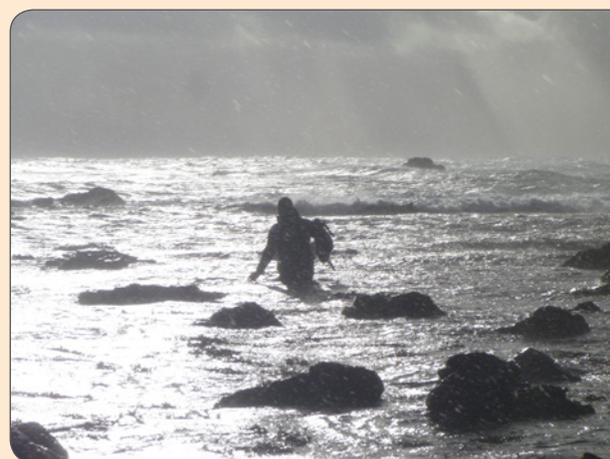
Today because of work and lifestyles many people live away from their rohe but still say they are mana whenua which is fine. The tikanga about this is that if you or your family has not lived in a place for three generations, your ahi kaa is put out so you can only claim an ancestral connection.

Part of the reason for this is that if you do not know the atua in that place it is very difficult to make sure that the whenua (land) retains it mana (power).

GUARDIAN (*kaitiaki*)

The atua are our guardians but it is our decisions and actions that determine how the atua can look after us.

Us humans have a habit of putting ourselves at the centre of everything. That is why we sometimes say that we are kaitiaki of the environment but if we think about it, the atua don't need us but we need them, so they are our kaitiaki.



H

HEADWATERS OR HEAD OF A VALLEY (*kauru*)

The headwaters of the Ruamahanga River start in the Tararua mountains west of Pukaha Mount Bruce. The area where the Ruamahanga enters the valley is called Kotukutuku. Onoke Moana or Lake Ferry is at the southern end where the Ruamahanga flows out into Kawakawa (Palliser Bay).

The start of the Ruamahanga River and northern end of the valley are called Te Kauru. From Kotukutuku to at least modern Masterton, and probably beyond, is Te Kauru. Before the Wairarapa province was made up in the mid 1800s, the people of the northern end of the Ruamahanga River valley called themselves “the people of Te Kauru” and those that lived around the then much bigger lake in the south were from Wairarapa.

HEALTH (*hauora*)

Hauora is health and wellbeing but includes more than just physical wellbeing or taha tinana. There is also taha wairua (spiritual wellbeing), taha hinengaro (mental wellbeing) and taha whanau (or family and love). A happy balance between the four parts will mean a happy person.

Here are ways that atua contribute to hauora.

Taha tinana – Walk, run, swim – just keep active. The possibilities that the atua give us to be physically healthy are endless.

Taha wairua – You can do the following as one or each of the parts by themselves.

- Walk up a hill and feel your lungs and muscles working.
- Splash your face with water when you get to the top.
- Tilt your head back to feel warmth of the sun on your face.
- Sit down and enjoy the breeze on your face.
- Lie back and dream.

Taha hinengaro – Sit by a stream, lay in grass, climb back up that hill and sit quietly. It is amazing how clear your thinking can be when you relax in the arms of the atua.

Taha whanau – Don't we feel great when we feel loved by our whanau/family. Whether we go to the forest, open land, a river, the beach? The atua provide us with umpteen ways of spending quality time with each so that we can feel great.

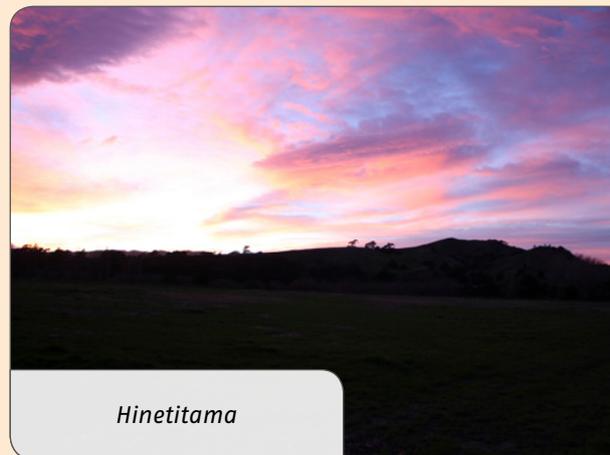


HINE-NUI-TE-PO AND HINETITAMA

Hine-nui-te-po is the great woman of the night. She is sometimes mistakenly called the goddess of death who is the ruler of the underworld. She was originally Hinetitama the dawn maid, daughter of Tane and Hineahuone the first woman. But Hinetitama ran away when she found out that her husband and father were the same. The distance she put between herself and her father, or the place he could not go was the first rahui. She is said to welcome her children, ira tangata-humans to her place when we die.

Her place is in the west. We can sort of see it in the evening when the sky glows red. People who believe in hell in a Christian way associated red with it of looking at it as a bad place. Another connection is that the sun goes downwards in the evening and hell is beneath us too.

In atuatanga Hine-nui-te-po's place is where Rā goes to rest and get his strength back at the end of a hard days work. In the morning he rises again in the east, all fresh and strong ready to give us the benefits of his energy. This is where Hine-nui-te-po takes on her other personality Hinetitama. It is also where the word whakama comes from. Normally whakama is defined as embarrassed or even shame, which fits how Hinetitama felt when she became Hine-nui-te-po, but on the other side she made herself white/ cleansed which is what whaka = to make and ma = white means. You can see her rising again in the white flecks of light as Rā appears at dawn.



Hinetitama



Hine Nui Te Po

Chris Boorman



IMMORTAL (*atua or tahuti ore*)

Interesting that te reo for immortal is atua. The atua are immortal, they have been here since the beginning of time and will be here long after we have passed on. Cultures all around the world believe that the atua live in the sky because generation after generation can look upwards and every year the stars, the sun and the moon will be in the same place at the same time of year – like immortals/ atua.

K

KARAKIA

It should be said that the following is just one explanation. It is not intended to put down anyone's personal beliefs or promote others.

We usually learn that karakia are prayers or chants. The prayer idea came with early missionaries who thought that what they were hearing Māori recite were prayers. Many Māori become Christians and so learnt how to say prayers/karakia that start speaking to god and end in "amen".

Ancient karakia are very powerful because the person who knows them can communicate with atua and non human lifeforms to make a desired action happen. These karakia are not known by many people today or have been lost, and are always spoken in the reo of the local people. But karakia did not have anything to do with God or Jesus.

These days anyone can say karakia anytime for any occasion whenever they feel it is right to say or think some words that might help them.

Karakia in its rawest form would be to get up before dawn, to go up a hill or rise, take your shoes off, face east to welcome the sun. You will be standing there wiggling your toes in the dirt, looking at the sky and everything around you – in other words you are in touch with the atua. Just taking a minute to think about how the atua help you and to rejoice in the fact that you alive can make you feel good. You might want to be thankful for you and your family's good health, ask that the sick get better and think about what is in store for the coming day. At the end of the day you could do the same but more as a reflection on how things went.

karakia - clearing the way, health and safety, checklists

We hear of tohunga (experts) saying lots of karakia in the old days. Back then and now tohunga and kaumatua "clear the way" for an activity or event. Clearing the way means to make sure that if an activity or event is planned that as far as possible all the best planning, health and safety, equipment and minimising effects on the environment are checked off. This is why tohunga, tohu = signs and ngā = plural or looking for signs, went through many years of high level training in a specialist field to make sure that a job was done properly. A checklist would be recited to make sure that everything was done according to tikanga/best practice within the realm of all the atua. The tohunga continues to go through the checklist and to thank the atua until the work is complete.



L

LAKE ONOKE FLOOD (*hinurangi*)

Over summer the water levels drop in Onoke Moana and so the strong current that keeps the sandbar at that place open is not present. This means that the bar closes up. In the past when the first showers of autumn came the water had no where to go and so backed up increasing the size of the wider Wairarapa Moana. This was called the hinurangi and was the time for people to be ready to catch the annual seaward migration of adult tuna.

LAND (*whenua*)

The body of Papatūānuku is land or whenua. Whenua is also the word for the placenta.

Some people choose to bury the whenua and pito (umbilical cord) on their ancestral land to mark a baby's turangawaewae (place to stand) and also because even at that early stage we know that we come from Papatūānuku and go back to Papatūānuku.



LANGUAGE (*reo*)

A people's spoken language is the main thing that identifies them and is the cornerstone of their culture.

Yet parts of language are inspired from the natural world around us. The colours of berries, the sound birds make, the activity a place is famous for, a regular event at a location all these inspire words.

The atua have a language of their own that babies learn as soon as they are born. But this language is learnt through the senses more than by being spoken or written. Just watch a baby or child play in a natural setting to see how they learn the language of the atua. It's a bit sad that most of us get so busy that we stop conversing with nature.

LIFE PRINCIPLE, VITAL ESSENCE (*mauri*)

Everything has mauri. Hold a stone in your hand and it will get warm. Smell fresh clean dirt. Watch the leaves of a tree shimmer in the sun or shake in a breeze. Watch how the water in a stream rolls, sparkles and bubbles. These are examples of healthy mauri.

If the mauri of something is effected negatively it will get sick. Trees wither, water goes stagnant, soil smells and people get sick.

It is better for everything if the mauri of all connected lifeforms is well.



LUNAR CALENDAR (*ngā maramataka o te tau*)

M

C36

months and moon

see page c36

MASTERTON (*whakaoriori*)

Whakaoriori means to chant or to create song. Before Masterton was built people lived in whare along what is now Queen and Dixon Streets. In the evenings the old people would cuddle their grandchildren while sitting outside in front a fire listening to birds singing in the trees. At the same time the old people would sing to the babies. They would sing songs about ancestors, history and useful things to know. The useful things would be about the atua. The songs were sung in a style called oriori and so that is how whakaoriori got its name.

MAUNGA (*mountains*)

Maunga are permanent, they are ever present and they remind us that our life times are but a blink of an eye in the overall scheme of things.

“Maunga tapu, he poutokomanawa, ngā maunga teitei” – Sacred Mountain, the pillar of strength, our great mountains

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

Mountains are permanent, while man's life lasts but a fleeting moment in time.

Our mountains have looked over our people for centuries and we have looked up to them.

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

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

Pers comm. James Rimene Snr 2003



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

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

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

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

Pers comm. Michael Kawana 2003

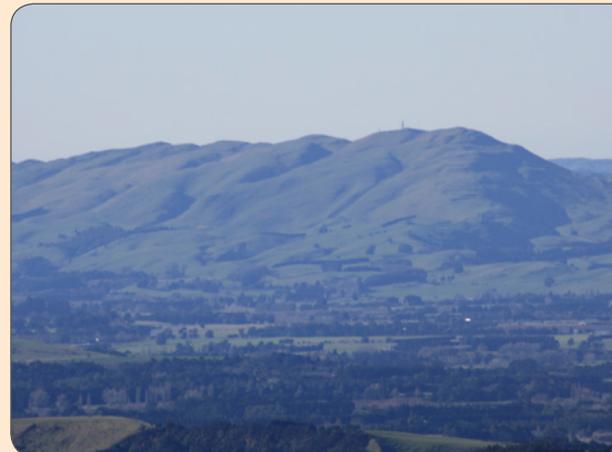
Here is a list of maunga

- Ruahine** – north of the Manawatu Gorge
- Tararua** – main range from Featherston to the Manawatu Gorge
- Puketoi** – eastern range in north Wairarapa
- Weraiti** – hills to the east of Masterton
- Maungarake** – hills to the east of Gladstone
- Aorangi** – range to the east of Wairarapa Moana
- Remutaka** – range to the west of Wairarapa Moana
- Pukaha** – Pukaha Mount Bruce
- Tarewa** – hill on the west side of the road as you go north across Ruamahanga bridge
- Te Mara** – Te Arawahi (north side of Kiriwhakapapa)
- Te Keakea** – (south side of Kiriwhakapapa)
- Rangitumau** – Highest point north of Masterton with antenna on it
- Rerenga** – name of main cliff on hill at The Hidden Lakes
- Tirohanga** – Hill above Double Bridges
- Okurupete** – Hills above Black Rock Road
- Taumataraiā** – Hill that Taueru Limeworks is on
- Taimahu** – Hill to the north of Te Ore Ore marae. Identified by 'Taimahu' sign by road
- Otahuao** – Bennetts Hill to the east of Masterton with antenna on it
- Otawhake** – Lansdowne hill
- Matahiwi** (south of Whakamoekau) Matahiwi Road is named after Matahiwi maunga
- Taratahi** – Mount Holdsworth

Taumataraiā



Otahuao



Two views of Rangitumau



MEDICINE (*rongoa*)

Traditionally rongoa was more concerned with preventing illness and mending wounds. A lot of plants were eaten or tonics brewed up to help prevent health problems.

In the past people didn't have the same diseases as today so didn't need medicine to make an illness better. Accidents happened while working or playing. Sometimes someone got hurt in a fight. In both cases cures for a range of wounds were found around homes.

Today more people are finding that different parts of endemic trees and plants are good for both preventing and curing health problems.

MIGRATION (*hekenga*)

It is funny because we still follow the same roads to the same places at the same time of year as ancestors did earlier in our history. Even some of the reasons for going to these places are the same. Today most of us have a choice of where to go with lifestyles and transportation helping us to move back and forth from say Masterton to Castlepoint.

We still go to the beach in summer to fish and have fun.

We still stay in the valley to stay warm and sheltered in the winter.

We still plant our vegetable in spring and harvest them in autumn.

In earlier times a semi nomadic lifestyle was needed to follow food trails and to give areas a rest if they had been used. This meant plants, trees, animals and soil could replenish. Also the stay would be months rather than days because of the need to walk.

MILKY WAY (*ikaroa*)

The Milky Way in the sky is known as Te Ikaroa or The long fish. It is likened to a whale swimming out in the ocean.

This is because Polynesian explorers followed the great whales on their annual migrations to and from the rich summer feeding grounds of the Antarctic.

The legend of Paikea riding a whale is scoffed at by some people but the fact is people followed whales in waka and found new islands. They kept a record of the position of certain stars, the sun and moon during their journey so they could return home to tell others how to get to and from the new lands. Those stars are in Te Ikaroa.

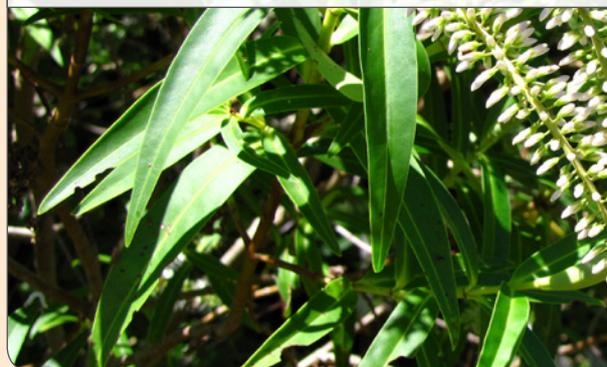
Kawakawa - Clean your teeth



Rangiora - Leaves can stop bleeding



Koromiko - Chew new leaf tips for stomach complaints



Kowhai - Use inner bark to bath in to heal sores



MIST (*kohu, hine-pokohu*)

We have a saying that when Hinekohurangi, the mist maiden forms a hat on Rangitumau it will soon rain.

Mist is also the tears of Papatūānuku as she weeps due to being separated from Ranginui. Her tears rise up from her body and in turn his tears the rain fall down to her and there we can see how important the water cycle is.



MONTHS (*marama*)

The year starts in Pipiri and ends in Haratua.

MOON (*marama*)

The cycles of the moon are the basis for the annual calendar.

Marama tells us when it is the best time to do certain activities.

For example gathering food from the rocks and rocky shore studies are best done at low tide, while observing fish entering into streams is best on the incoming tide.

Marama lights up the night which is useful for us to see. It is also the time that you will hear animals such as ruru. Bigger animals are out and about feeding because insects are active. But as in the case of baby eels a bright moon might mean that they are too easy for predators to see and so will not move until it is dark.



Chris Boorman



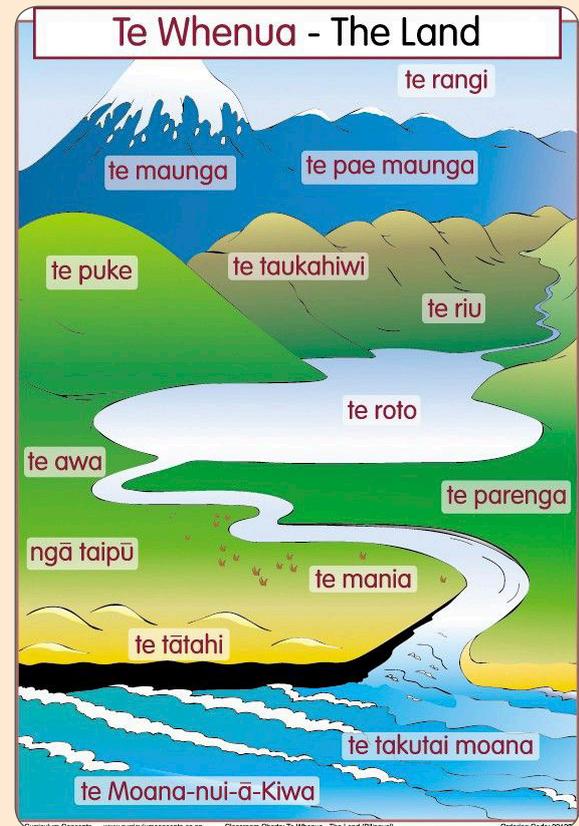
MOUNT BRUCE (*pukaha or pukaka*)

Pukaha means strong winds while Pukaka means the deafening sound of kaka. Both words and their meanings fit nicely with Pukaha Mount Bruce.

Pukaha is special because it is the home of New Zealand's national wildlife centre. But it is also one of the few places in our rohe where we can still see its value as a pataka (pantry), rongoa (chemist) and wananga (place of learning).

MOUNTAIN TO SEA (*ki uta ki tai*)

Ki uta ki tai reminds us that water (and rock) starts in the mountains and then follows a path through different landscapes until it reaches the sea. Both the bed of the river and the water that travels it over, can pick up poisonous and harmful material along the way. The lesson here is to remember that what happens upstream will have an effect every step of the way. Water that starts in the mountains can pick up harmful material as it flows through land used for farming, forestry and growing food. Add in towns that produce sewage and have wastewater that contains all sorts of chemicals and it is little wonder that water quality at the sea end can be of lower quality than the start.



MUSIC (*waiata*)

There is music in nature. Think of bird song or the sound of wind whistling through a valley, even the constant noise of cicadas at the height of summer, or waves crashing on a beach.



see waiata section

MYTH (*purakau*)

Myths are a great and very ancient way of passing on important information.

Myths are not just children's stories that entertain even though a good will with be remembered and passed down from generation to generation.

If you know or can work out the encoded message in a myth you will understand the world around you a little bit better.

NATURAL WORLD (*ao marama*)

Te Ao Marama is the world of light, the world that we live in.

N

NATURE (*āhua*) TALKING

We don't need words to understand the atua. All we need to do is to take notice of what is happening around us.

Quite often we almost run through life so we miss all the wonderful small things that are happening around us.

If we just slow down and use our senses the world talks to us.

Leaves shining in the sunlight or fluttering in a soft breeze, birds singing, dark clouds, the first buds of a plant, the pull of an outgoing tide, these are all nature talking.

NEW ZEALAND (*aotearoa*)

Oops there was and is no Māori Aotearoa. The story of Kupe sees him and his family sailing in the Pacific Ocean. When his wife Hine-Te-Aparangi spotted some clouds on the horizon. She said something like, Aotearoa or "look a long white cloud". Early pakeha heard this story and assumed that Aotearoa was the name for what we now call New Zealand.

This wasn't the case because each people (whanau or hapu) had their own rohe which had a name within which they had their own way of doing things and most of what they needed. Other than a knowledge of where to trade for items that were not naturally found in their rohe, they didn't really have to have much knowledge of other places and didn't have a need for a country.

P

PA, PAKAINGA, KAINGA AND MARAE LOCATION

Everyone needs somewhere to live or stay. Here are some examples.

A **kainga** is a house and land for gardens

A **papakāinga** is a village below a hill close to everything that is needed to live

A **marae** is a space on a piece of land where people meet.

A **pa** is a fort up on a hill where it can be defended.

A **puni** is a temporary camp

A **taupahi** is a camping area

A **punanga** is a place where you can hide out

Where to stay?

It doesn't make any difference if you are looking for somewhere to live or stay now or hundreds of years ago. You will want to make sure that the following are taken care of before you set up

Water – You want to be near fresh water.

Drainage – Used water needs to flow away.

Food – You want to be near fresh food that you can either grow or gather.

Food storage – You want to be able to store food, especially when some is out of season.

Sewage – We need to safely get rid of our poos, wees and other waste.

Rubbish collection – We need to put our rubbish somewhere so we don't get sick.

Sun – We need the sun to warm everyone and everything.

Wind – We want the wind to dry things out sometimes and to keep them cool at other times.

House sites – You want a balance between a warm dry house and one that can be cool.

Although it is different now because we have hospitals and funeral homes, traditional villages had special buildings for pregnant ladies, mothers and babies, and the dead. These were away from the main living places so that noone would be risking getting sick.

PEOPLE OF THE LAND (*tangata whenua*)

Usually tangata whenua means people of the land or that Māori are the indigenous people of New Zealand.

But if we do not know the land that we live on or contribute to her wellbeing it is hard to be a person of the land.

PET (*mokai*)

People have always had pets, a friend and companion that can be human but more often than not is an animal. The Kuripuni stream and suburb of Masterton was named after a chief's pet dog. Pae tu mokai, the name of papakainga that was closest to where modern Featherston was built, tells the story of a chief who cries for his pet bird that got caught in a snare in a tree.

Kohekutu pa



PLACE TO LEARN (*whare wananga*)

A whare wananga is a place to learn. Normally today it is a place to study at tertiary level. In days gone by whare wananga were places where young people who were identified as having potential would go to receive in-depth training by tohunga on specialist subjects.

Venues for whare wananga were varied such as a buildings, caves or a grove of trees. A lot of learning happened outside the classroom surrounded by the atua.

Something that is not often thought about is that a person can be the whare wananga because of their knowledge. No need for a building – just go and talk to the person.



PRODUCTIVE ZONE (*te ururoa*)

Te Ururoa is the land in valleys and in the foothills where the most abundant animal, tree and plant life that is useful to humans thrives.

PROHIBITION (*rahui*)

A rahui is when you can't use a place or see someone for a while.

If a bay in the ocean has had a lot of people fishing it for a few months a rahui could be put on that bay for a year so that the fish numbers can build up. The same could happen in a part of the forest.

When a person has an accident at a place a rahui could be put in place for three months so that experts can work out what happened, how to stop the accident happening again and then to show their people how to stay safe.

Hine-nui-te-po made the first rahui when she told her father Tane to stay away from her.

PROTOCOLS (*kawa*)

Kawa is a process to follow. Usually we see kawa in action when we go onto a marae.

All living things have a kawa even humans. But like other living things, situations outside our control can take us places where we never expected to end up and affect us in ways we do not expect or like.

A rain drop falls on a mountain, it starts going downhill joining other raindrops, these raindrops form a stream, with many streams making a river. Our single rain drop flows down to the ocean with

all the others where it get's lifted up into the sky. Then the cycle begins again. That's the kawa of a raindrop.

Sometimes life is not so simple. A bird might drink the drop so its journey is held up, or on its way down the river there is a natural dam of trees, rocks and dirt. All the water spreads out and the drop ends up on the ground so down in the soil and comes back out into the river weeks later. These are natural. It is often when people change the kawa of things that there can be problems for everything.

R**RANGATIRATANGA** (*recognising expertise*)

When people value the knowledge that another person has they go to them for help, maybe advice. A little test is to see if people still go to a person after they have finished employment or are retired.

People are recognising a person's rangatiratanga (expertise) when they recommend other's to seek help from the person with the knowledge.

The rangatira does not have to advertise themselves, have a formal qualification or be in a job with a title. It is her or his reputation, actions, skills and knowledge that draws people to them.

RANGITUMAU MAUNGA

Rangitumau is our ancestral mountain. She is spoken of when we identify who we are and where we come from. She features in the carvings of our whare nui.

You can see Rangitumau maunga from many places in the Ruamahanga River Valley, the Tararua range and the eastern hills.

Rangitumau is our pillar that we can look up to the same as our ancestors did. She is the point where Papatūānuku is closest to Rangī. Three days after passing away the wairua of the our dead go up Rangitumau to join their ancestors in the sky.

RIVER (*awa*)

The main river of an area is the vein of Papatūānuku so the arterial rivers and streams are her capillaries. They all combine to carry her toto (blood) or water around her body to keep her healthy which in turn helps us.

Rivers start on high ground up on hills and mountains. Melting snow or rain drops come together to become small streams. Many streams join to become a river. Along the way more streams and smaller rivers called tributaries empty into bigger rivers.

River water flows in a channel. The bottom of the river is called the bed and side are called banks. The bed usually has a lining filled with rocks and stones that not only hold water but provide homes for all sorts of life forms.

The river flows down through land until it reaches an ocean, sea or lake.

Human settlements have always been built along rivers because they give us water for drinking and irrigation, food, energy and transportation routes. Around here we love to swim in our rivers and do other recreational activities.

A selection of awa in Te Kauru (The Upper Ruamahanga River Valley)

Ruamahanga River (east of Masterton)

Te Mara (Kiriwhakapapa Road)

MikiMiki (Mikimiki Road)

Waipipi (Waipipi Road)

Waipoua (Northern end of Masterton)

Potaerau (Morris Road)

Whakamoekau (Matahiwi Road)

Makakaweka, Waipokaka, Waimateatea and Mangahoetepuku (Ngaumutawa Road)

Waiawangawanga - Waingawa (southern end of Masterton)

Mangatarere Atiwhakatu - Atiwhakatu (Mount Holdsworth)

Makoura (Makoura Road and Johnstone Street)

Kuripuni (Kuripuni shopping centre)

Kopuaranga (Bluff Rangitumau and Opaki Kaiparoro Roads)

Whangaehu (Whangaehu Valley, Masterton Castlepoint and Lees Pakaraka Roads)

Taueru (Masterton Castlepoint Road, Taueru Masterton Gladstone Road, Te Whiti)



Ruamahanga 2012



RUAMAHANGA AWA

The Ruamahanga is our ancestral river, the main vein of Papatūā-nuku and therefore precious for all of us who live in the Ruamahanga River Valley.

S

SACRED PLACE (*waahi tapu*)

Places can be sacred for a whole lot of reasons.

- Somewhere that a special event took place.
- A famous person did something significant at a place.
- A place was used for a special purposes such as bathing after childbirth.
- A place was known to be very dangerous.
- A place was a burial ground.
- A place had a valuable feature such as being the only place to find flint to make fire.

SAFETY (*haumaruru*)

Safety was and is paramount. If a person died they could not contribute to their family (atua and human) in day to day life or by having children.

You sometimes hear about people getting injured or killed because they had angered the "gods". This may mean that they had not planned well enough, did not know the place they had gone into, had not taken the correct precautions or were not following the right ways (tikanga) all of which could potentially put you at risk of getting injured as you moved amongst the atua.

SEA (*moana*)

Like the forest the sea is a pataka (pantry), rongoa (chemist) and wananga (place to learn).

When doing a pepeha we describe how our ancestors got to New Zealand first because everyone had to come across the seas. We would not know about the rivers or mountains without an ancestor floating or flying here. This also recognises the importance of water.



SEVENTY MILE BUSH (*Te Tapere Nui O Whatonga* – the great domain of Whatonga)

Whatonga captain of the ancestral waka Kurahaupo, the one that Rangitāne o Wairarapa come, from named Te Tapere Nui O Whatonga after he came upon it after going on a long time out due to making his wife Hotuwaipara angry.

The great forest was home to numerous birds, insects, trees, plants, fish and other special life forms that are only found in New Zealand. In places the trees were so close and so tall that sunlight could not get through to the forest floor. This meant that people had to walk around with torches during the daytime. It was so big that only people who knew it very well would enter without a guide. It was truly a place where the atua thrived.

Old maps show Te Tapere Nui O Whatonga coming down as far as the foothills to the west of Opaki although it is usually said to have started at Kopuaranga. Its most northern point was on the southern end of the Takapau Plains near Dannevirke. It also went west to east from the Tararua and Ruahine ranges to the eastern hills.

The people of Te Tapere Nui O Whatonga had kept it healthy and whole for years. Even when Māori land all around the great forest was being bought and sold from the 1850s, the people held on until the 1870s until they felt they had no choice but to sell it. By the early 1900s hundreds it was almost cut down. Today the main remnant left is the 942 hectare reserve of Pukaha Mount Bruce.

SPACE (*atea, watea*)

One aspect of our science that is different to that of western science is that we only need to know about those things that we can see.

So as long as the sun rises and sets, as long as Matariki appears where it should be around about the time it is expected then that is enough to know. Trying to confirm that there is life on Mars wasn't and isn't necessary.

If every star in the sky represents a tupuna who has passed away and that that tupuna is looking down upon us then isn't that a nice way of looking at space?

NATURE SPIRIT (*tipua*)

Tipua are shapeshifting nature spirits that attach themselves to a natural object like a tree, rock or flower. Each tipua has its own place like a lake or mountain, and looks after this very carefully. If humans disturb the tipua or are not being respectful of its place, the tipua might play tricks on the person.

Te Tapere Nui O Whatonga



SPIRIT (wairua)

Wai = water and rua = two meaning that we have a spirit and a body. The spirit lives within our body until we die, then the spirit moves on. Without wairua we are an empty shell wandering around sad and aimless. When our wairua is well we contribute to our family and world's wellbeing.



SUN (rā)

C34

Rā - sun

see page C34

SWAMP (repo)

Swamps are like sponges in that they soak up bad stuff and so they are looked upon as the kidneys of Papatūānuku.

Swamps also have a combination of atua and their children together in one place. Or in other words people would live near swamps, not in because of dampness, because that's where the food was guaranteed to be.

Since 1840 it is estimated that 98% of swamps and wetlands in the Wellington Region have been destroyed. It is no surprise that there was a massive decline in endemic fish, birds and invertebrates during the same time.



Source unknown

T

TA MOKO (tattooing)

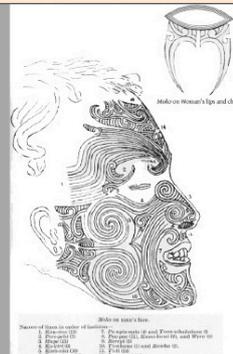
Everyone has seen pictures of people with Ta Moko on their face. These tell the story of the person. The different symbols and position on their head talk about who the person is, where they come from, who their family are, what they do, what they are trained in and other special things just about that person.

When you talk to an old person look at the wrinkles on their face. Don't do it in a staring way. These are a ta moko that tells their story. The lines have taken a lifetime to become a part of them. Behind the lines are stories and often wisdom.

When you look at an old person's face you can see the likeness between their skin and that of exposed land that has seen many years of different weathers. If they have lived in the same place for a long time, kaumātua and Papatūānuku will have a connection and those wrinkles will hold very valuable knowledge about Papatūānuku in his or her rohe.

Designs and Meanings

- Ngakaipikirau (rank). The center forehead area
- Ngunga (position). Around the brows
- Uirere (hapu rank). The eyes and nose area
- Uma (first or second marriage). The temples
- Raurau (signature). The area under the nose
- Taiohou (work). The cheek area
- Wairua (mana). The chin
- Taitoto (birth status). The jaw



Ta Moko are one of a kind and can really only be broken-down on an individual

Source unknown



TIME (*wa*)

Atuatanga time is based around when it makes sense to do an activity based on the seasons and atua, rather than our current system which is centred on people organising their lives around making money.

Even though there are days, weeks, months and years that are all based around ngā maramataka o te tau time, is not measured so strictly as when using the common calendar and clock.

An example is when Matariki is due. If it is cloudy and you can't see Matariki on the day you expect to, it doesn't matter because you will see it soon.

TOHUNGA

Tohunga are trained experts on a subject.

The word tohunga means 'to look for' (nga) 'signs' (tohu)

The tohunga is an expert on a subject within their rohe. Pretty much whatever there is to know about their special subject the tohunga will know it. That is how they know what signs to look for so that what ever the activity is that someone wants to do the tohunga can guide on the best way to plan, do and finish it. One of the main tools of the tohunga is karakia.

U

UKAI POTANGA

Ukaipotanga is where you are nurtured (ukaipo) and belong (turan-gawaewae). It can apply to both pregnancy and land which are connected which is why the word whenua is used for land and placenta. Where you are born connects you to the land and your family. But it is important to ground yourself to the land, the land that has nurtured you, the land where you can always go to to find yourself, the land that gives you strength and energy. It also gives you reason to make a contribution to your human family and the atua.



Tohunga – Michael Kawana and Koro Jim Rimene

V

VILLAGE (*pa and papakainga*)

Pa are fortified villages that were usually built on the end of hills that could be defended. Papakainga were unfortified villages built on flat ground near to food and water. Most of the time people lived in papakainga.

Although no one lives in pa and papakainga today, we still use the same basic recipe to decide where we are going to live.

Sewage, drainage, rubbish collection, sun, wind, damp, water supply, heating, distance to food sources, where to bury the dead, and where to look after the pregnant, newborn and sick. These were and are all important considerations except, once again, how our placement of a town will effect the atua is taken into account first.

Pa and Papakainga



W

WHARE TANGATA (WOMB) OR THE HOUSE OF HUMANKIND

When we seek to learn about whakapapa (to get closer to Papatūānuku) our whole self can be peaceful, just like the wharetangata or womb.

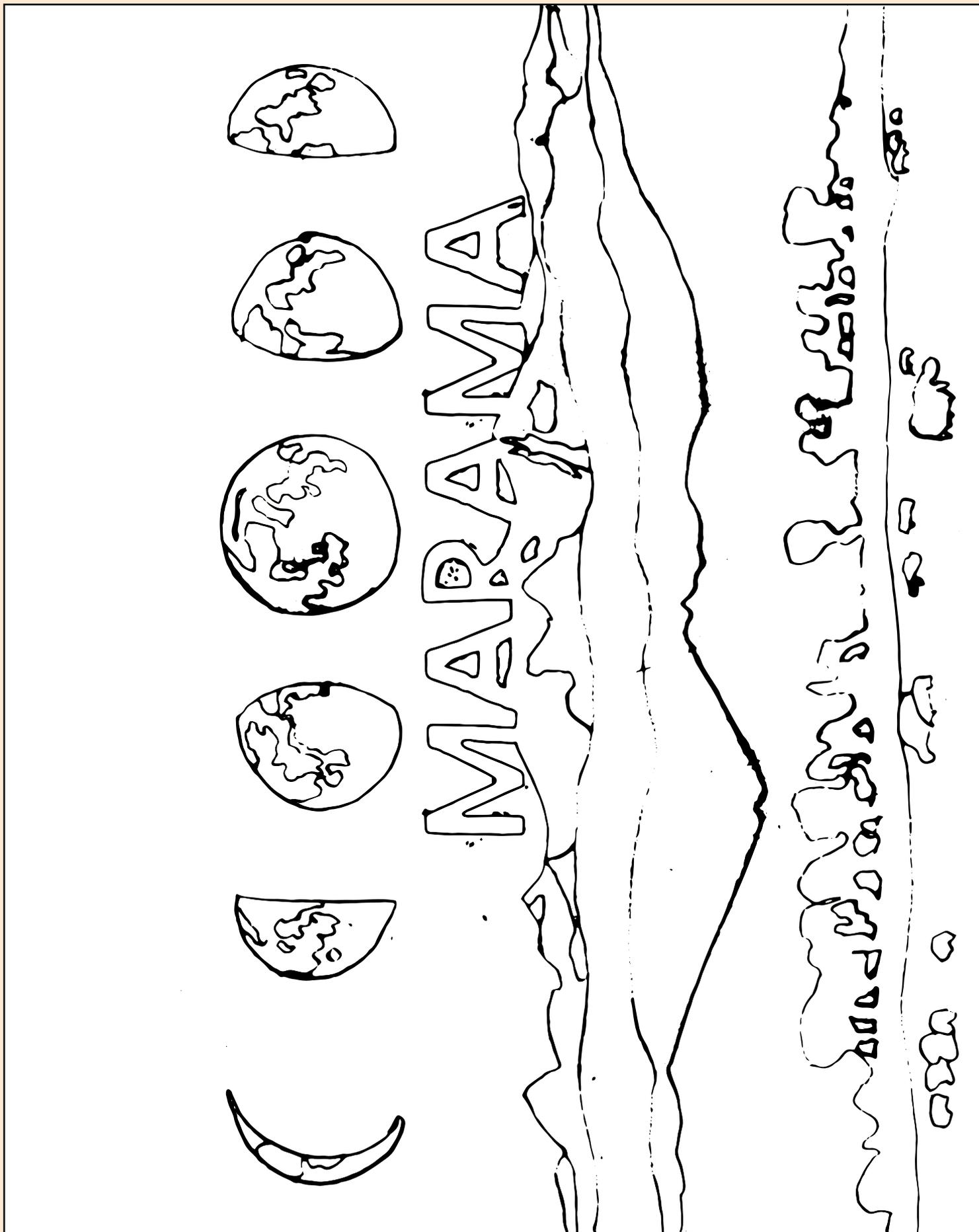
Papatūānuku gives birth to all life from her womb under the sea. Whenua/islands are the placenta/whenua which nourishes and sustains us.

Women have a whare tangata like Papatūānuku. The whare tangata is sacred or very very special because without it our ancestors, us, or our children would not be here. Like Papatūānuku all women should be loved and respected so that they can continue to look after all of us.

When people go into a wharenuī at a marae it is like entering a whare tangata. Because of this the wharenuī is the place of the atua Rongo where everything should be peaceful and calm.

A te reo word for pregnant is hapu. Hapu is also the word for extended family (we prefer not to use the word subtribe or even tribe). You can't have a people/clan/nation/iwi, hapu without healthy whare tangata or whānaunau which means a man and a woman making a baby.

After a baby is born some people bury the whenua (placenta) and pito (umbilical cord) in Papatūānuku. Doing this connects the baby to the land which then becomes known as their turangawaewae or place to stand.



RĀ Sun



SUN JOURNAL For people in Masterton.

1. Draw a diagram or obtain photographs of the eastern hills and Tararua mountains. Identify prominent peaks or features such as antennas.
2. Preferably from one location, watch the sun rise and set each day or week or month over a year. Record the position, time and date each time you observe a sun rise or set.
3. At the end of the year plot the data you have collected onto one diagram.
4. Match your data to public holidays, solstices, seasons, growing conditions and so on.

TIP Do the exercise over several years. Perhaps different syndicates could do a year each if you are a school. Compare the position of the sun each year on the same date. What do you notice?

EXAMPLE NEXT PAGE

example worksheet

Name: _____



Eastern hills

sunrise

#	date	time	position (eg. dot with # on photo / drawing)
1			
2			
3			
4			
5			



Masterton

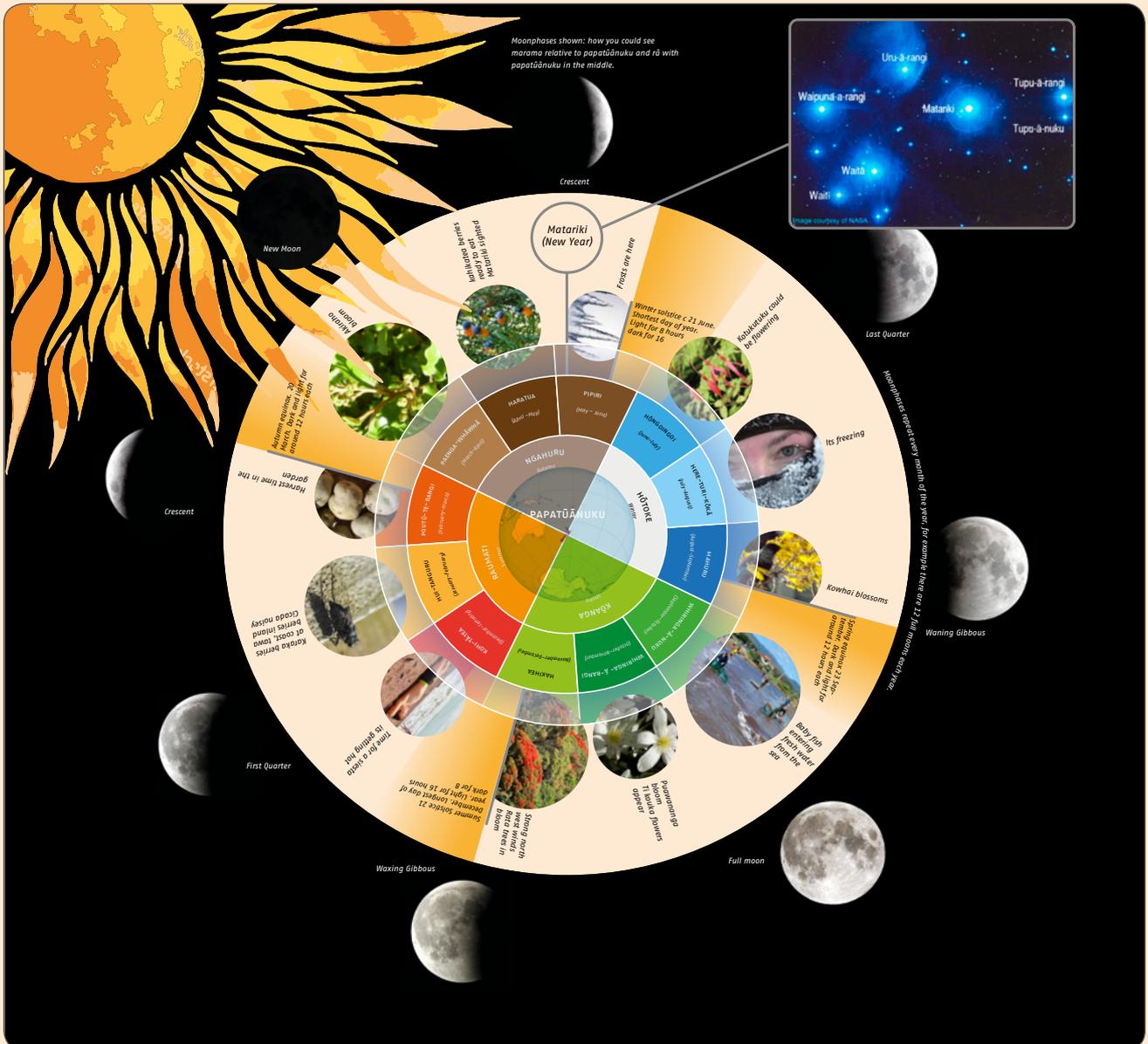
#	date	time	position (eg. dot with # on photo / drawing)
1			
2			
3			
4			
5			

sunset



Tararua Mountains

WHAT IS HAPPENING THROUGH OUT THE YEAR?



FIND THIS FILE AT:

<http://education.rangitane.iwi.nz/nga-maramataka/>

WORK WITH IT:

- Download and print large
- Or open in the browser and move around

TE TATAHI - THE BEACH, WHERE THE ATUA MEET

Ranginui - sky



ngā whetu - stars



marama - moon



Rā - sun

Tawhirimatea - winds

Tumatauenga - war and humans

Rongomatane - food grown by humans
kumara, rewai



Hauvietiketike - wild foods
raupo, kawakawa, karaka



karaka tree

Tane Mahuta - forests

pingao - the eyebrows of Tane Mahuta



awa - rivers

Papatūānuku - land

Tangaroa - sea, water

tectonic plates

ruamoko - earthquakes



WHAT IS MORE VALUABLE?

Our koro once sat me down and said, "I want you to think about something".

He then put a small stone, a handful of soil and a container of water on the table between us. Lastly he pulled out a twenty dollar note and placed it beside the three other objects.

"Now tell me what is more valuable the money or the other three."

Without knowing why, I said, "The other three" but when he asked "why?", I went, "Um don't know"

Koro told me to pick up the stone, to hold it with a closed fist, then to move it around between two palms.

After a minute he asked what it was like to which I replied, "it's warm with rough bits and smooth bits". So what does it represent he inquires? "I suppose it represents strength and solidity. It has it's own identity" And where does it come from? "The ground, the earth"

We then went through the same process with the soil and water.

Koro then said, "Stone, water and soil come from Papatūānuku. They have mauri the life force that is why the stone is warm and is an individual. Fresh water runs over and through rock and feeds plants that are nurtured in soil. These are gifts from the atua. If we are careful about how we use

them they will provide us with life sustaining goodness over and over".

"Now pick up the twenty dollars. Close your eyes, does it feel any different to any other twenty dollars, is it permanent and strong like a stone? Can you drink it like water or eat it or grow anything in it like soil? No it is man made and is only useful for a while. Money also brings out greed in people which is why we forget what is really important.

SO TELL ME WHAT IS MORE VALUABLE?

MAY THE SUN BRING YOU NEW
ENERGY BY DAY,
MAY THE MOON SOFTLY RESTORE
YOU BY NIGHT,
MAY THE RAIN WASH AWAY YOUR
WORRIES,
MAY THE BREEZE BLOW NEW
STRENGTH INTO YOUR BEING,
MAY YOU WALK GENTLY THROUGH
THE WORLD AND KNOW IT'S BEAUTY
ALL THE DAYS OF YOUR LIFE.

Apache Blessing

AO AND KAUPA

Clouds

Except for those glorious hot days when there isn't a cloud in the sky we grow up with clouds overhead. Most days you will see clouds.

Other than telling us what the weather might do clouds provide us with the inspiration to relax and dream. There aren't many people who have not looked up into the sky and thought that a cloud looks like an elephant, a spaceship or whatever our imaginations come up with. Lots of us have also thought about whether you could walk on a cloud or whether something might be living on one.

Tawhirimatea atua of the weather is the parent of clouds.

HOW ARE CLOUDS MADE?

Clouds form when air rises. As air goes up it gets colder. Cooler air cannot hold as much water vapor as warmer air. As the temperature reaches the dew point, the water vapor will condense on dust particles and then a cloud is formed!





Chris Boorman

OTHER CLOUD NAMES

- Aonui** (dense clouds),
- Aopōuri** (dark clouds),
- Aowhētuma** (fiery clouds),
- Aowhēkere** (clouds which precede hurricanes),
- Aokanapanapa** (clouds reflecting glowing red light),
- Aopakakina** (clouds wildly drifting from all quarters and wildly bursting),
- Aopakarea** (clouds of thunderstorms),
- Aotakawe** (clouds hurriedly flying).
- Te Tatu o Te Kaha** (Red clouds at sunset)
- Okewa** (Rain bearing cloud)

Clouds can be identified by their shape and height. There are four main types of clouds

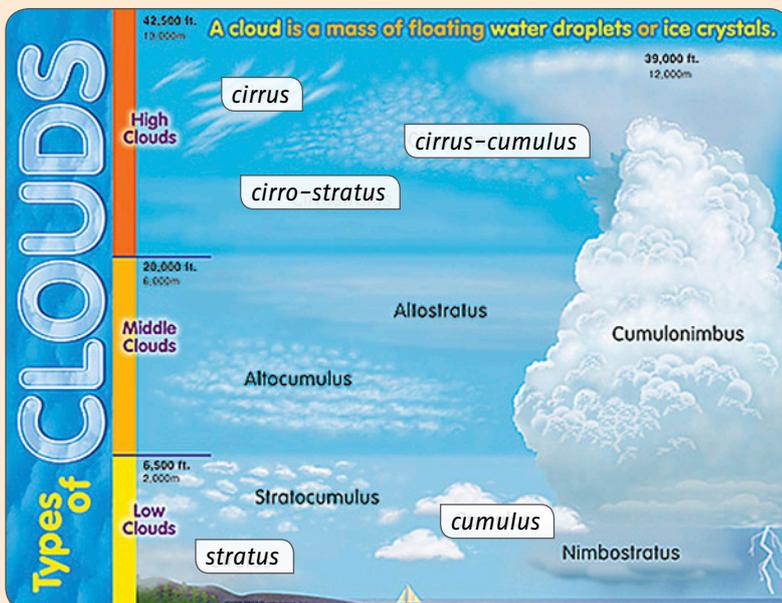
Cirrus high level clouds wispy, curly, feathery clouds

Cumulus mid level clouds fluffy, lumpy, heap clouds

Stratus low level clouds flat, spread out clouds

Nimbus – storm clouds

Lenticular Cloud – a lens or space ship shaped cloud



Iorangi = cirrus clouds that look like strips or long hair in a breeze.

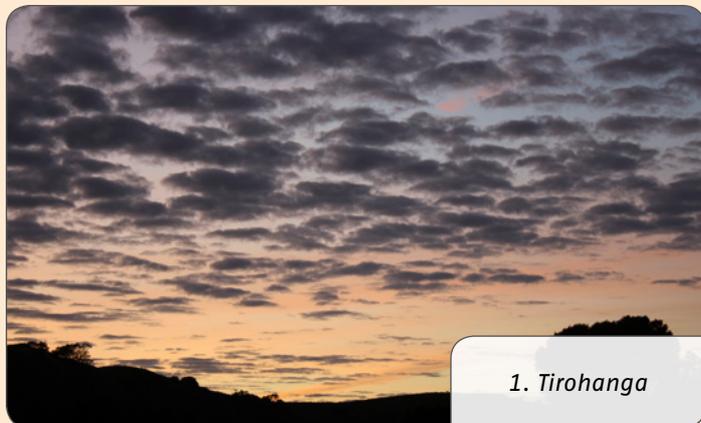
Te māra kumara o Ngātoroitangi = cirrus-cumulus clouds that look like rows of kumara

Pīpipi = cirro-stratus clouds that you can only just see. Sometimes they look like a halo around the moon,

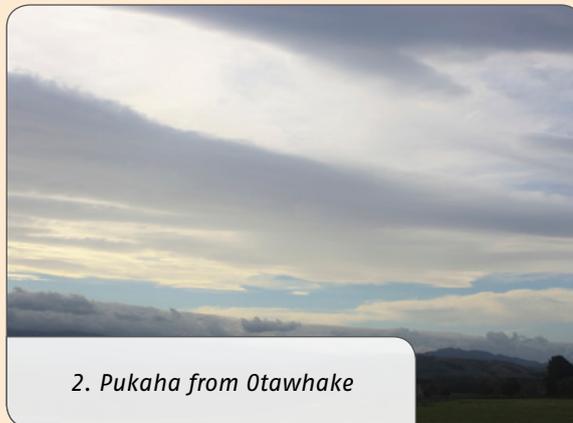
Taipua = cumulus clouds bunched together in rounded masses

Pūtahi = long stratus clouds

CAN YOU SPOT ANY OF THE CLOUDS TYPES IN THESE PHOTOGRAPHS?



1. Tirohanga



2. Pukaha from Otawhake



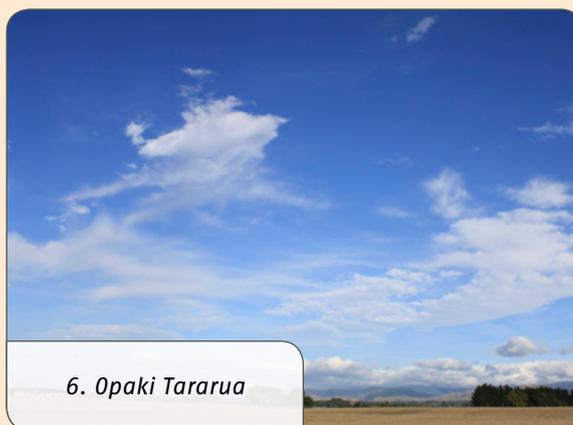
3. Rangiwakaoma sunrise



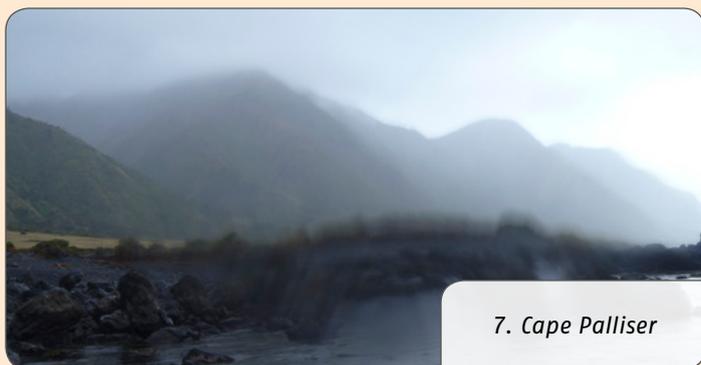
4. Colombo Road



5. Tirohanga sunrise



6. Opaki Tararua



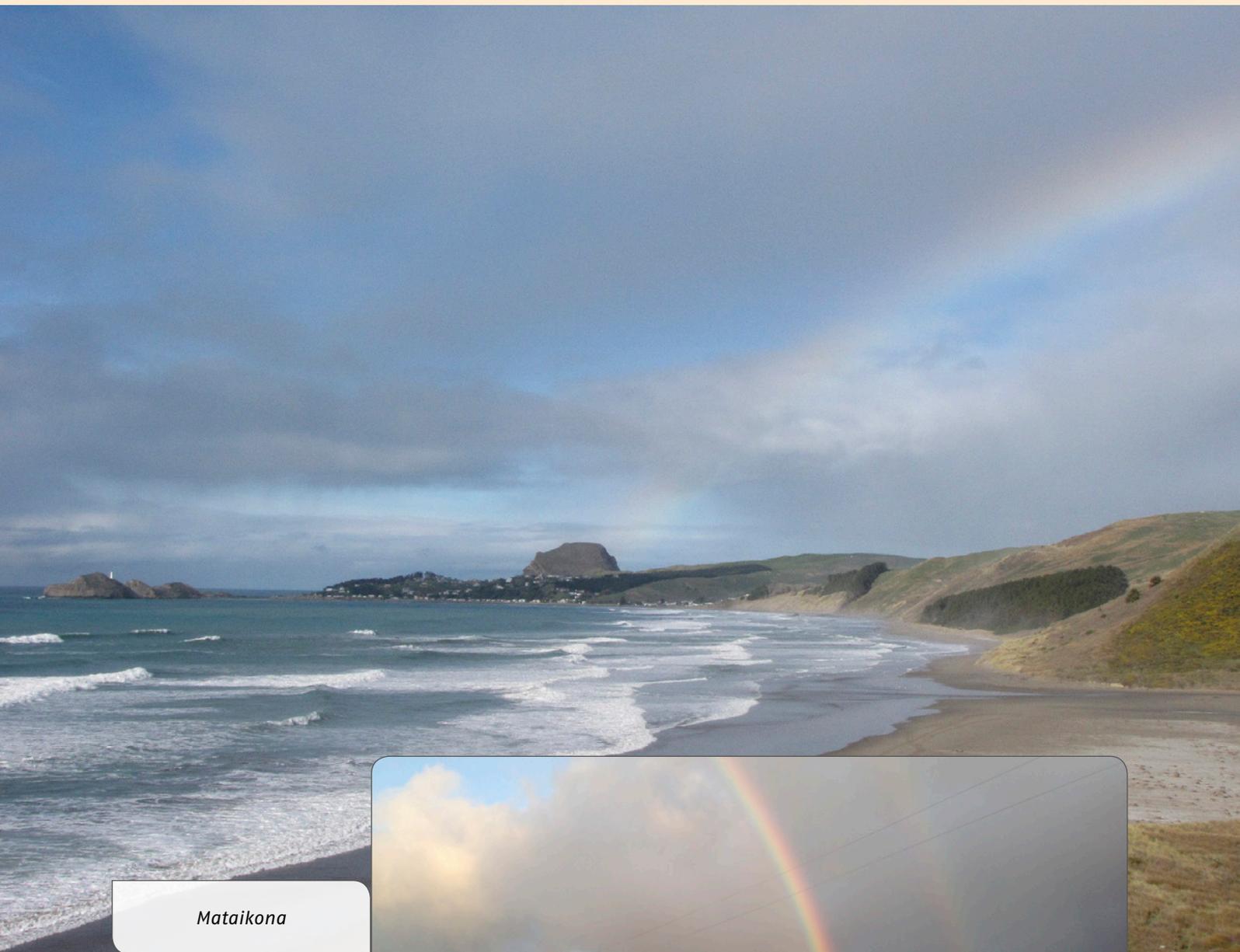
7. Cape Palliser



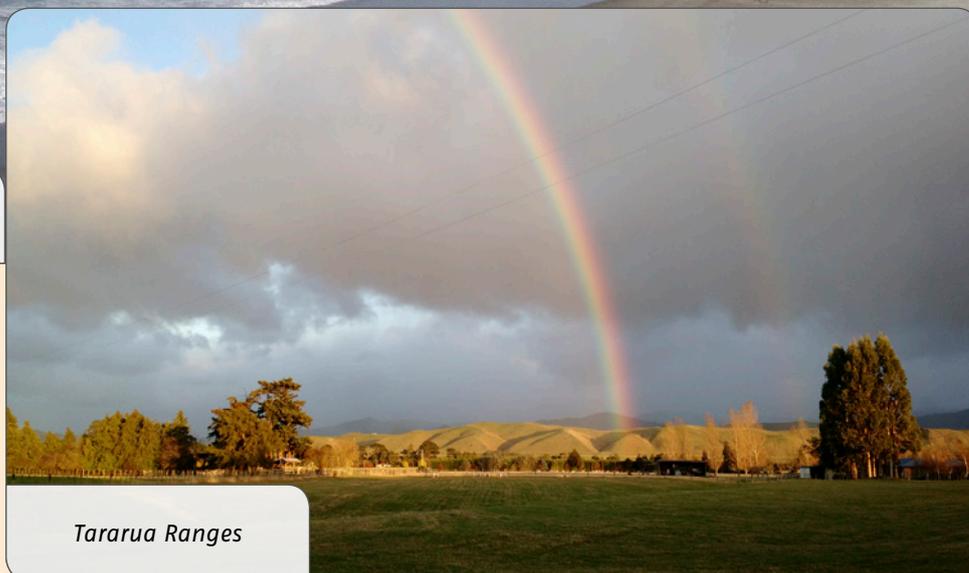
8. Taumatarara

KAHUKURA

Kahukura is the atua of rainbows. Te Aniwaniwa is another name for a rainbow.



Mataikona



Tararua Ranges

PLACES TO SEE THE ATUA

FIRST THINGS FIRST – GO OUTSIDE WHETHER IT IS SUNNY OR RAINING, HOT OR COLD, WINDY OR CALM THE ATUA ARE STILL ALL AROUND YOU.

But if you want to get up close to more of the atua and their children you could visit some of these places.

1. **Eketahuna cliff** – walk Bridge Street by Parkville Bridge, Eketahuna.
2. **W.A. Millers Reserve** – State Highway 2 (approximately three kilometres north Pukaha Mount Bruce).
3. **Pukaha Mount Bruce** – State Highway 2 (approximately 30 kilometres north of Masterton).
4. **Ruamahanga** – Gorge Road State Highway 2, 26 kilometres north of Masterton. Turn left just before bridge over the Ruamahanga River.
5. **Kiriwhakapapa** – Kiriwhakapapa Road State Highway 2, 21 kilometres north of Masterton.
6. **Mikimiki** – MikiMiki Road State Highway 2 15 kilometres north of Masterton.
7. **Clark Domain** – Opaki – Kaiparoro Road, Mauriceville East.
8. **Hidden Lakes** – Bruces Road, Kopuaranga requires permission of owner and lessee.
9. **Rathkeale College** – Willow Park Drive, Opaki, Masterton Request access through college management.
10. **Solway College** – Fleet Street Masterton Request access through college management.
11. **Solway Showgrounds** – Fleet Street Masterton. Request access through manager.
12. **Waipoua River** – banks from Opaki Road bridge to Colombo Road bridge.
13. **Henley Lake** – Te Ore Ore and Colombo Roads, Masterton.
14. **Manuka Reserve** – Manuka Street, Masterton.
15. **Garlands Bush** – Corner of Mckenna Street and Hogg Crescent, Masterton
16. **Millenium Reserve** – Corner of Hillcrest and Pownall Streets Masterton.
17. **Kaituna** – Follow Upper Plain Road.
18. **Rewanui Forest Park** – Turn right into Te Ore Ore Road on the northern outskirts of Masterton. This road becomes the Masterton Castlepoint Road. Rewanui is 22 kilometres east of Masterton on the Castlepoint Road.
19. **Castlepoint** – Turn right into Te Ore Ore Road on the northern outskirts of Masterton. This road becomes the Masterton-Castlepoint Road and leads directly to Castlepoint.

20. **Whakataki** – Turn right into Te Ore Ore Road on the northern outskirts of Masterton. This road becomes the Masterton Castlepoint Road and leads directly to Castlepoint. Whakataki is four kilometres before Castlepoint. To get to the beach turn left just after the Whakataki Pub and golf course then go straight to the carpark.
21. **Mataikona** – Turn right into Te Ore Ore Road on the northern outskirts of Masterton. This road becomes the Masterton Castlepoint Road and leads directly to Castlepoint. Turn left just after the Whakataki Pub and golf course then left up the hill to get to Mataikona.
22. **Riversdale beach** – Turn right into Te Ore Ore Road on the northern outskirts of Masterton. This road becomes the Masterton Castlepoint Road. Drive 22 kilometres then turn right into Blairlogie–Langdale Road. Follow this to Riversdale beach.
23. **Honeycomb Rock Walkway** – Glenburn Station, the start of the walkway, is about 60 km east of Masterton. Follow the Gladstone Road to the Te Wharau Road junction about 1 km north of Gladstone. The road is signposted to Glenburn from here and passes through Te Wharau Settlement.
24. **Mt Holdsworth** – Turn off SH2 into Norfolk Road, two km south of Masterton. Follow signs to Tararua Forest Park, approximately 15 km from SH2.
25. **Carter Scenic Reserve** – From Carterton follow Park Road to the end, turn left into Carters Line and right into Gladstone Road. The reserve is signposted approximately 3 km along Gladstone Road. The car park is about 500m along the driveway.
26. **Fensham Reserve** – Belvedere & Cobham Roads, three km West of Carterton.
27. **Waiohine gorge** – From Carterton drive through Matarawa. Follow Moffats Rd, Joseph Rd then Waiohine Gorge Rd to end. 18 km NW of Greytown.
28. **Rimutaka Rail Trail** – Turn onto Moore St, Featherston, continue into Western Lake Rd, and turn right onto Cross Creek Road.

29. Aorangi Forest Park

Getting there

- Aorangi Forest Park lies between Martinborough in the north and Cape Palliser in the south, covering a large part of the Aorangi mountains. By road the park is around 80 km south of Masterton and 100 km east of Wellington.
 - Access into the rugged Aorangi Range and the network of tracks within Aorangi Forest Park is gained via several major streams.
 - The western side of the southern section of the Aorangi Forest Park is the most popular because of the ease of access by road and on foot.
 - Travelling from the south, turn right off SH2 at Featherston in the Wairarapa and drive east along SH53 to Martinborough. Travelling from the north, turn left at the south end of Greytown and follow the road to Martinborough. From Martinborough, travel south along the Martinborough–Lake Ferry Road for about 50 minutes and then turn off onto the Cape Palliser Road.
 - Legal public access to the western portion of the park is via the Te Kopi field base; through the Putangirua Pinnacles Scenic Reserve via Whakatomotomo Rd, and the Mangatoetoe Stream along Cape Palliser Road. Legal access to the eastern side can be gained via Haurangi Rd, White Rock Rd and Kaiwaka Rd.
 - The road further along to Cape Palliser is threatened by erosion below the cliffs at Whatarangi, so drive with caution.
 - There are numerous other routes into the park for tramping, hunting or shorter trips up the valleys. Access into the Forest Park via private land is by permission from the landowner only.
30. **Greytown Park** – 11–55 Kuratawhiti Street Greytown.

31. **Smith Creek Tauherenikau River** – Turn off State Highway 2 onto Marchant Road at the YMCA Camp Kaitoke turnoff. Near the end of Marchant Road, turn right into Kiwi Ranch Road. The carpark is located on the left, approximately 500m along Kiwi Ranch Road.

32. **Wairarapa Moana Wetlands Park**

Activities by location

33. **Lake Domain Reserve** – Access via South Featherston Road. Popular with walkers, mountain bikers, picnickers, campers and duck shooters, this open area is great for recreation, although exposed to the elements. Projects are underway to encourage the growth of native plants.

34. **Matthews and Boggy Pond Wildlife Reserve**
The best place for seeing birds in the Wairarapa Moana Wetlands Park. – Access via Parera Road, off Kahutara Road. Observe wetland birds – ducks, swans, white herons, stilts, bitterns, royal spoonbills – from a new viewing hide accessed via an 800 m walking and mountain biking track. Return to the road, or explore a longer 2.6 km loop.

35. **Wairio Block** – Access via Parera Road, off Kahutara Road. The area provides several kilometres of access to the eastern shore of Lake Wairarapa and features large flocks of wading birds during the summer months. Long grass and thick wetland plants make walking difficult.

36. **Wairarapa Lake Shore Scenic Reserve** – Access via Western Lake Road. The only remaining area where native forest still reaches the lake shore, it features trees such as black beech, titoki, nikau and karaka. Three separate roadside areas provide opportunities for picnicking and extensive lake views.

37. **Pounui Lagoon** – Separated from Lake Onoke by a stopbank in the 1960s, this is an excellent example of a native salt marsh. Wetland birds can be viewed from the stopbank, although access may be limited, particularly in the whitebait season.

38. **Onoke Spit** – Access at the end of Western Lake Road, Palliser Bay. A three km spit of land which extends to the sea channel separating it from the Lake Ferry settlement on the opposite shore.

It is a breeding ground for the rare Caspian tern and habitat for banded dotterel, albatross and penguins. Lower slopes are home to rare grasses, katipo, lizards and other wildlife. Out to sea, dolphins, seals and whales are sometimes visible.

39. **Eastern Palliser Bay** – Follow the Lake Ferry Road from Martinborough then turn left into the Cape Palliser Road.

40. **Putangirua Scenic Reserve** – Putangirua Pinnacles Scenic Reserve is 13 km along Cape Palliser Road from the Lake Ferry turn-off, approximately one hour's drive from Martinborough. The turn-off and campsite are 500 metres past the Department of Conservation Te Kopi Homestead and Cottage accommodation.

SCHOOLS You don't need to go far because most schools have a selection of native trees and plants on the grounds.

PRIVATE LAND There are lots of farms and pine blocks that have various sized stands of native trees and wetlands on them. Please contact the manager or owner to request permission to gain access to any privately owned land.