



Kupe And The Giant Wheke (Continued)

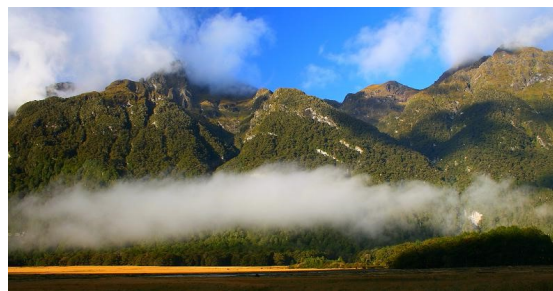
with its huge tentacles at Kupe's canoe. Kupe and his warriors manoeuvred their canoe to avoid being overturned. Bracing himself with his legs, Kupe struck at the tentacles with his mere, but the giant wheke fought back, smashing another of its arms into the side of the canoe causing a huge gaping hole in the hull. Kupe threw a bundle of gourds overboard which the wheke mistook for a person and attacked. Kupe then jumped from his canoe onto the back of the giant wheke and struck a fatal blow to its head. Te Wheke o Muturangi was finally defeated. The eyes of Te Wheke o Muturangi were placed on a rock nearby, which to this day is called Ngā Whatu (The Brothers).

During Kupe's long absence, Hine-te-Aparangi and her whanau were worried that Kupe had been slain by Te Wheke o Muturangi and would never return. Matiu and Makaro, his two mokopuna, slashed their breasts with shells as a mark of mourning. Their blood stained the rocks where they stood. These rocks are near the entrance to Te Whanganui-ā-Tara harbour, and are now named Pariwhero (Red Rocks).

Kupe did return safely to his whanau at Te Whanganui-ā-Tara after successfully defeating Te Wheke o Muturangi. They all travelled further up the west coast of Te Ika a Maui (The North Island) naming many places as they went, finally settling in the Hokianga to replenish their supplies and to ready themselves for their return to Hawaiiki.

Te Wheke o Muturangi, which was thought of as a bad omen, had led them to a new land they now called Aotearoa, a land Kupe knew future generations would call home.

This is the story of Kupe and the Giant Wheke na Wiremu Grace



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Te Whakaritorito News

Maori Gardening Ancient Wisdom

Polynesian crops

Before Europeans arrived in New Zealand, Māori grew crop plants that the first Polynesian settlers brought from tropical Polynesia. European explorers observed that Māori had neat gardens, about 0.5–5 hectares in size, on sunny, north-facing slopes. These gardens were communally owned and worked. **Kūmara (sweet potato)** was the main crop, and could be grown throughout the northern and coastal North Island, and in the northern South Island. Four other important food plants – taro, yam, gourd and tī pore (Pacific cabbage tree) were confined to northern gardens. **Aute (paper mulberry)** was grown for its fibre, which was made into tapa cloth. It seems to have been grown only in warm northern locations and by the 1840s no longer grew in New Zealand.



Native crops

A few native plants were cultivated for food, although not as intensively as the Polynesian crops. Some central North Island Māori grew cabbage trees (*Cordyline australis*) for their edible rhizomes (roots). Karaka trees were planted near settlements for their fruit. Bracken rhizomes were eaten when other root crops were in short supply. It is likely that Māori cultivated plants for ornamental reasons because sites settled by Māori coincide with the current distribution of the attractive native shrubs kākā beak (*Clianthus maximus*) and napuka (*Veronica speciosa*).

Weed-free gardening

Pre-European Māori gardens were not plagued with weeds. New Zealand's native flora does not include weedy annuals or biennial plants that invade cultivated soils. If any tropical weeds arrived with the ancestors of Māori, they did not survive in New Zealand's temperate climate.

Here Turi Koka
Te Iho Matua Ahinui
August 2017

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Warming Hearts
Inspiring Minds

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Maori Gardening Ancient Wisdom (Continued)

Gardening methods

Before planting, Māori cleared or burned forest and prepared the ground. They spread ash over the garden and added sand and gravel to heavy loam and clay soils. Usually the land was not completely dug over. Instead, the gardeners formed the earth into small mounds for planting kūmara or scooped it into shallow hollows for growing taro or gourd. They used the garden for two to six years and then left it fallow for several years, during which time a cover of fast-growing native shrubs developed.

Māori dug ditches and drains around their gardens, perhaps to demarcate boundaries and drain water away. Reed or mānuka-brush fences protected crops from marauding pūkeko (swamp hens). Some former garden sites have long stone rows, which may have provided shelter for the crops or defined the garden boundary.

Tools

were made from hard woods such as kānuka or akeake and were designed to poke and prod the soil, rather than turn over clods of earth. Cultivation was labour-intensive, especially on poor and hard soils.

Māori and European crops



When Europeans arrived, Māori replaced their traditional crops with those brought by Europeans.

Their main crop was soon potatoes, which provided a heavier and more reliable food source than kūmara, and could be grown throughout the country. Corn, cabbages, tobacco, carrots, turnips, squash, swedes and new varieties of kūmara were also added to Māori gardens.

By the start of the 19th century vegetable growing had become a highly profitable enterprise for some coastal tribes who sold or

traded their vegetables with whalers, sealers and the first European settlers. Although Māori adopted the new crops they didn't adopt all European horticultural practices. Māori were reluctant to use hoes and spades, preferring their traditional tools. They also refrained from fertilising their crops with animal manure, instead continuing to clear new sites when the fertility of their gardens dropped.

Planting the Crop

There are four stars that were closely observed by the men of yore in connection with cultivation of the kumara. Those stars are Matariki (the Pleiades), Tautoru (three bright stars in Belt of Orion), Puanga (Rigel), and Whakaahu. Should the signs at the rising of these stars foretell a propitious season, then the seed tubers were planted in September but if these stars betokened a backward season then the planting was postponed for a month. Another says-Atutahi (Canopus) is a famous star; it never enters the Mangoroa (Milky Way) but remains isolated. In the month when the kumara is planted that star appears towards the south and its movements marked the time for planting.

An old folk tale tells us that one Mahuru, who dwelt at Hawaiki (the former home of the Maori) sent the wharouroa (cuckoo) to New Zealand as a messenger to tell the Maori people when to plant the kumara crop but the bird arrived somewhat too early in the season, hence the crops were a failure. When this bird is heard crying—"Koia! Koia! Koia!" (Dig! Dig! Dig!), then it is known that it calls the Maori to his planting. The star Poutu-te-rangi also gives warning of the time to commence planting. Mahuru is a term applied to Spring, the personified form thereof. This myth may have originated in a mistake being made in the time of planting kumara when it was introduced here. When the Maori from Polynesia came to cultivate this tuber here, he would soon discover that the colder climate of this land called for much more care and caution in such cultivation than he'd been accustomed to observe in Polynesia. He would recognise the cuckoo on its arrival here as a bird that winters in the isles of the Pacific, and as Archdeacon H. Williams suggested, its name of wharau-roa seems to show Maori recognised it as a long flight bird. The

headed back to shore empty handed.

That evening Kupe set out to the other side of the island where a chief called Muturangi resided. Kupe knew that Muturangi had a pet octopus renowned for its huge size and influence in the sea world. Kupe described to Muturangi what had been happening at their fishing grounds, stating that it was the work of an octopus. He asked if perhaps Muturangi's pet could possibly know who was responsible.

Muturangi looked at Kupe and laughed, "I don't tell my pet when to eat or what to eat. If it chooses to eat your bait or your fish for that matter, then that's what it does." Muturangi asked Kupe to leave.

"Then I will slay your pet, Te Wheke o Muturangi, and it will never trouble my people again," Kupe stated as he left.

"Unless it kills you first," was Muturangi's reply.

Kupe gathered his people and began to build a large ocean going canoe which he called Matahorua. When the vessel was complete, Kupe stocked it with supplies, readying it for a lengthy sea journey. Kupe's wife, Hine-te-Aparangi, their whanau and many warriors and fishermen from the tribe boarded the new canoe and set out on their journey.

Te Wheke o Muturangi's tentacles broke the surface of the water first searching blindly for food, each one of its arms much longer than Kupe's waka. A tentacle with huge suckers gripped onto the side of their waka, threatening to capsize it. Kupe grasped his mere and slashed at the tentacle, cutting a huge hunk from its flesh. The wheke thrashed its arms in agony but Kupe struck out again. Te Wheke o Muturangi's enormous head emerged from the sea looming over the waka, as the warriors continued to attack the huge tentacle. Kupe pointed his mere at the wheke and chanted a spell, ensuring it would never again be able to dive to the depths of the ocean and hide.

Te Wheke o Muturangi was forced to flee across the surface of the sea. Kupe ordered his warriors into their sailing positions and the

chase was on. The chase continued for weeks, across the vast Pacific Ocean. Kupe was running out of supplies and still Te Wheke o Muturangi managed to keep a distance between them. Finally, one morning Hine-te-Aparangi saw a long cloud in the distance, a sign that land was near. Hine-te-Aparangi named the land, Aotearoa, land of the long white cloud.

Hine-te-Aparangi, Kupe, and the whole whānau were amazed by the beauty of the new land they discovered. The stories they'd known as children of Maui fishing a great land from the sea were true.

Kupe landed his waka on the east coast of Aotearoa. His people explored the new land and gathered much needed supplies. Kupe took his dog, Tauaru, across land to the Hokianga harbour. They left footprints in the soft clay while walking around the shoreline. Over many years the footprints turned to stone and have remained there to this day.

When Kupe returned, the pursuit resumed down the east coast of the North Island to Rangiwahakaoma (Castle Point), where Te Wheke o Muturangi sought refuge in a cave known as Te Ana o te Wheke o Muturangi.

Kupe realised the wheke was trapped, but because it was late in the evening, he decided to wait for dawn before launching an attack. During the night Te Wheke o Muturangi slipped, undetected, through the black water of the night and back out into the open sea.

Kupe continued the chase, down the east coast until arriving at a huge open harbour, Te Whanganui-ā-Tara (Wellington Harbour). Kupe's whānau rested at the head of the fish, as Kupe and his warriors continued on the wheke's trail.

Kupe sailed into Te Moana o Raukawa (Cook Strait), a turbulent and potentially dangerous stretch of water between the North and South Islands of Aotearoa. Knowing the turbulent waters would be an advantage to the wheke, Kupe chased it into the calmer waters of Tōtaranui (Queen Charlotte and Tory Sounds). Because of the many waterways and islands around those areas the pursuit continued for many days.

Kupe finally caught Te Wheke o Muturangi at the entrance to Te Moana o Raukawa from Tōtaranui, and the great sea battle began. The wheke lashed out



Five Reasons Why Children Are Magical (Continued)



3 Easily Excited

I can't tell you how many times I've made comment on how I wish I'd get as excited as my daughter does over the small things. To her, receiving a box of tissues is the nicest thing anyone has ever done, and a neat rock for her collection is the most amazing event of her lifetime. At some point during our lives, we lose this grand excitement over the little things, and it's really a shame. A few minutes spent with a child, however, and you can't help but get almost as excited as they are .

4 Curious About Everything

As adults we become disinterested in the small details. We simply take for granted that something is, or was, and that it works simply because it does. Not a child. A child asks a million questions, because they have this insatiable curiosity about everything. Why is the sky blue? Why is the grass green? How does a car go? How does an airplane stay in the sky? You never realize how little you know until you spend some time with a child - especially a toddler or preschooler.

5 The unabashed way they love

When a child loves you, they do so with every fiber of their tiny beings. There are no buts, no catches. It simply is, and it comes so naturally to them. Even moments after their feelings are hurt, there is no doubt they still love you. They don't hold grudges - I'm not sure they even have the capabilities to. THIS is the most magical thing about children

Posted by Penpossessed 19th of June, 2017

Kupe And The Giant Wheke

Kupe was a rangatira, a great fisherman who lived in Hawaiiki. Surrounding Kupe's settlement were the traditional fishing grounds where Kupe and his tribe caught their fish. When the moon and tides were right, the fishermen headed out to sea and always returned with waka laden with fish of all colours and sizes - gifts from Tangaroa and Hinemoana which the whole tribe celebrated. The people gathered at the shoreline to greet them when they returned to divide the catch so that each whanau had an even share.

One morning when the fishermen lowered their lines at one of their favourite fishing grounds, they didn't get the expected tug on their lines. Instead, when they pulled their lines from the water, their bait had vanished. This continued through the morning and into the day, and not one fisherman caught a single fish. This had never happened before. Many of the tribe were upset when they returned. They secretly accused the fishermen of disrespecting Tangaroa and therefore causing their misfortune.

Once Kupe had considered the happenings of the day, a hui was called. The whole island gathered around the evening fire to discuss the fate of their village. Kupe firstly spoke of his respect for the sea, of Tangaroa and Hinemoana and how they had sustained their village since time began. Kupe also spoke of the fishermen who had generously fed and looked after their tribe since he was a young man and how respected they were within the whanau. He committed himself to finding out exactly what had happened.

Early the next morning, Kupe and the fishermen lowered their lines at their favourite fishing grounds only to have their bait taken as had happened the day before. Kupe tried reciting a karakia that would draw fish to his line, but when he pulled it from the depths of the ocean, his bait was gone.

Kupe noticed a slimy substance covering his hook and recognised it as belonging to an octopus. He knew it would be useless to continue fishing and ordered the others to pull their lines from the water. Once more they

word wharau is met with throughout Polynesia carrying the meaning of "to travel," and "to voyage" and the cuckoo referred to is the far travelled one, the bird that crosses wide seas. The cuckoo begins to reach the shores of the northern part of our North Island fairly early in September and gradually works its way southward.



We're told by natives the kumara was planted on certain days only or certain nights, each night having its own name and these names betoken phases of the waxing and waning of the moon. Thus the nights named Oue, Ari, Rakau-nui, Rakau-matohi, Takirau and Orongonui are phases of the moon during which the tuber was planted. These are the fourth, eleventh, seventeenth, eighteenth, nineteenth, and twenty-eighth nights of the moon or lunar month. If planted at any other time a poor crop would result, though the growth of the plants might be vigorous. A Kahungunu native from the North Island's East Coast states his people began planting on the Ari night (eleventh) and the work had to be completed before the full moon (Rakau-nui).

Notes on planting collected by the late Mr. John White stated Kumara are planted at the time when the moon is due north, at sunset or twilight. The planting may be continued for three days. Some tribes planted the tubers only during spring tides for a period of three days. The time for planting crops differed somewhat according to the region and the season but the three planting months were September, October and November, known as Tapere-wai, Tatau-urutahi and Tatau-uruora to the Takitumu tribes, though several different series of month names were used.

Seed tubers for planting purposes are known as huri, tinaku, kopura, and purapura. The latter term is usually employed in connection with the introduced potato

(Solanum). The belief was that, if not planted at the proper time, the crop would assuredly decay in the stores when harvested. The seed tubers were usually planted in lines running east and west and were placed in the ahuahū or little mounds with the sprout end facing east, but as the season advanced the seed was placed so as to face a little further north, until at the close of the planting season, or koanga, the seed was placed facing north. This was done with the idea of "following the sun," and ensuring the vitality and vigorous growth of the plants.

In the district of the Kahungunu tribe a peculiar ceremony was performed on the day prior to the commencement of planting the sweet potato crop. The object was to obtain the mana necessary to the production of a good crop, to obtain the favour and help of the gods. During the performance of this rite a captive miromiro bird was released to act as a messenger to the gods, or as a symbolical act denoting welfare. (Kia pera tonu te toitu o te ora o te kai me te ora o te manu i rere ra)—that the abiding vigour of the crop might be even as the welfare of the bird just escaped from the hands of death. A ceremonial feast marked the occasion as another marked the completion of planting.

During the time when tubers were being planted no person was allowed to cook food and none of the workers were allowed to partake of any food until the day's task was completed. They would however partake of a good meal late on the preceding evening. At dawn a rangatira would procure a branch of tipau (Myrsine Urvillei) and stick it in the ground on the eastern side of the field to be planted. This branch represented Rongo and was looked upon as a mauri. Baskets of seed tubers were then taken to the field and arranged in a row along the eastern side which was the whakaupoko or "head" of the field. Another act consisted of the chief person going over the field and touching each mound (puke or ahuahū) with his right hand. Should any members of the community have died since the previous planting season, then surviving elders of the dead, would arrange themselves in single rank on the eastern side of the field and recite the appropriate ritual while the seed was being planted.

Sources: Elsdon Best "Maori Agriculture" and "Te Ara Encyclopedia NZ"

What is the Meaning of Koha?

At a hui held at Takitimu Marae on Mar 8th & 9th, 1974, kaumatua from Nuhaka, Wairoa, Heretaunga and Wairarapa were invited to express their views on “Te Kawa O Kahungunu” when the following question was discussed: “What is the proper time for the Manuhiri to offer their koha?”

Canon Wiremu Wi Te Tau Huata emphasised a gift must be made, though the amount of the gift is not critical. Whether the gift is made at the beginning or the end of a hui is immaterial. At a tangi, it is proper to make the gift on arrival.



Sydney Carroll, in the matter of koha, whakaaro or donation discussed the relationship between Maori and Pakeha approaches. “The Pakeha approach is based on the cost of catering whereas the Maori considers what he would expect if the roles of host and guest were reversed. When a Maori contemplates a hui or wananga, normally they would call for physical resources by way of manpower, foodstuffs, time and energy, which is freely given and so whakaaro would be measured by the concern felt for such sacrifice.”

In pre-European times such gifts consisted mainly of precious pueru or weapons



such as mere, wahaika or patu paraoa. Visitors who came from specialist food regions might bring preserved birds, dried shark or crayfish. Families living close to the marae would bring baskets of cooked food. All were giving koha and all were contributing to the occasion in a display of kinship solidarity and respect. Today we see envelopes containing money being placed on the marae which still carry the obligation to help and show “aroha” for the people. There is no expectation of this money being reciprocated and it as an insult to return a koha once it is given.

The last speaker from the manuhiri is the person responsible for laying the koha on the marae. When he has completed his speech, he walks up to somewhere near the front of the meeting house and places koha from his “hapu” on the ground. Kahungunu acknowledges the gift by a suitable brief incantation expressing gratitude for the gift. This can be done by a kaumatua or a woman may acknowledge with a karanga and the collector retreats backwards so as not to turn his back on the visitors until a reasonable distance is covered. Often the donor thinks of their koha as a whakaaro or thought contributed by the hapu.



When I attended a whanau reunion at Hukunui Marae, Gordonton near Hamilton, my mother-in-law told off some of our whanau inside the wharenuui for putting down a cheque as koha that was payment from our whanau bank account towards the cost of catering. She explained that in her day when there was no money they practiced bartering where one whanau member would knit a

Five Reasons Why Children Are Magical

Children, to me, are one of the most magical things in this world. I'd say that as a mother of one, with another on the way, my view might be biased. But I've long loved being in the company of children, and not only my own. Anytime I'm feeling exasperated, overwhelmed, upset, anger, confused... children have this knack of getting me to laugh. I'm not even sure they try, either. Yet the real question is why are children so magical? After a lot of thought, I've come up with five reasons



1 Their Innocence

Children are not racist, or gender biased. They have very little fear, and haven't yet learned to judge people on how much money they make, or the clothes they wear. They have this innate belief that the world is good, and the people who inhabit this world are good. This beautiful innocence is one of the most magical things I've ever witnessed



2 The unique way they view the world

A child's view of the world is very different from what our adult eyes show us. To them, the world is filled with all those things we no longer believe in - monsters, magic, fairy tales, and happy endings. They see beauty in everything, and the most seemingly trivial things can cause the utmost excitement

jersey then take it to a neighbor down the road without expecting anything in return when to their surprise they would receive a dozen eggs in appreciation. So she said in order to keep the true tradition of koha going we needed to dig deep in our pockets and give from our hearts.



I discussed the concept of koha in general with Canon Wi Te Tau Huata in 1984. He agreed koha is a spiritual concept which involves heart-felt giving in order that one's guests feel totally welcome. Koha thus embraces the concept of manuhiritanga (hospitality) treating guests as if they are the representatives of Christ himself. Hence the attitude associated with giving koha is receiving visitors in the spirit of joy and without any thought of the sacrifices being made.

Ultimately, we're judged according to the example we set in giving and sharing of our whole selves, whether we respond with whakaaro (heart-felt understanding) food or loving kindness. The extent to which our whole being is open and accepting is what will enable manuhiri to feel “at home” and a welcome part of everyone's newly extended family.



Roger McNeill, Community Mentor