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- A vertical illustration featuring a central DNA double helix structure. The helix is composed of blue and white segments. Surrounding the helix are various silhouettes of animals and plants, including birds, insects, reptiles, and mammals, all rendered in black. The background is a light blue gradient.

He Whakatauki

Te manu e kai ana i te miro, nōna te ngahere
Te manu e kai ana i te mātauranga, nōna te ao.

I mōhiohia ngā kararehe e ngā tūpuna Māori mā roto mai i ngā anga taketake whāiti o te mōhio i hāngai ki ngā whakapapa. Kei ngā tapanga e ono o raro iho nei te whakatakina o te Mātauranga Māori mō ētahi o aua kararehe:

- 1 Te kuri
- 2 Te kio
- 3 Ngā manu a Tāne-mahuta
(te pīwakawaka, te tūi, te korerū, te ruru, te kōtare, te tītī, te toroa)
- 4 Ngā ika a Tangaroa
(te makō, te tohorā)
- 5 Ngā ngārara – te aitanga a Punga
- 6 Te aitanga pepeke.

I ētahi wā, ka takahi aua karangatanga Māori i ngā karangatanga o te pūtaiao, pērā i tā te tohorā noho i raro i ngā ika. Ko te kuri me te kio te tuatahi, nā runga i tō rāua whakahirahira, nā te mea i āta haria mai aua whāngote i Te Moana-nui-a-Kiwa ki Aotearoa i te hekenga mai o ngā tūpuna Māori. E hāngai ana ngā karangatanga e whā e toe ana ki te whakapapa me ngā tūpuna o aua kararehe.



He Whakatauki

Te manu e kai ana i te miro, nōna te ngahere
Te manu e kai ana i te mātauranga, nōna te ao.

Animals were known to tūpuna Māori through specific indigenous frameworks of knowledge based on whakapapa. Introductions to Mātauranga Māori about some of those animals are presented below under six headings:

- 1 Te kuri
- 2 Te kio
- 3 Ngā manu a Tāne-mahuta
(te pīwakawaka, te tūi, te korerū, te ruru, te kōtare, te tītī, te toroa)
- 4 Ngā ika a Tangaroa
(te makō, te tohorā)
- 5 Ngā ngārara – te aitanga a Punga
- 6 Te aitanga pepeke.

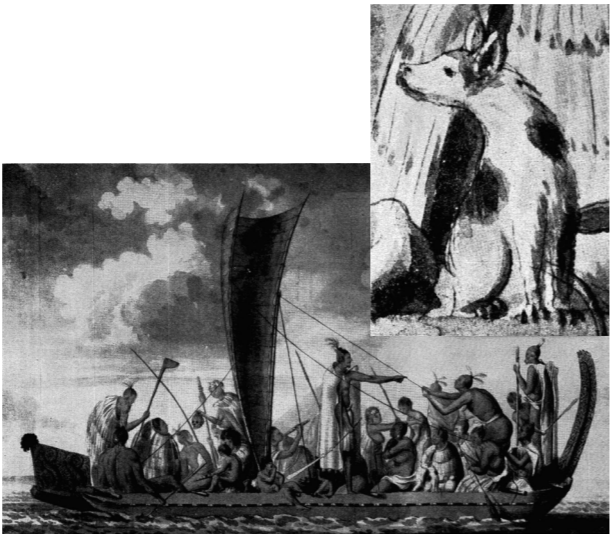
These Māori categories sometimes contravene those of science, such as grouping tohorā (whales) under ika. Kuri (dog) and kio (rat) come first, given their importance as the two mammals purposely brought across the Pacific Ocean to Aotearoa by the voyaging ancestors of Māori. The other four categories are based on whakapapa and the ancestors of animals.



1 Te kurī

I noho ngā kurī ki ngā kāinga o te Māori hei mōkai, hei hoa haere rānei, engari he pūmua whakahirahira o roto ina kaingia; waihoki, tērā ētahi hitori Māori e kōrero ana mō ngā kāhui kurī e mohoa ana. E noho ana te kurī, me ngā kurī katoa nō Te Moana nui a Kiwa me te tingau (dingo), ki roto i te karangatanga o ngā mōkai whānui o te kurī, arā, te *Canis familiaris*. E ai ki ngā kōrero a ngā Pākehā tuatahi i tae mai ai ki Aotearoa mō ngā kurī, i ngawē te kurī, engari kāore i auau; e tohu ana pea te korenga o ngā kōrero i nui i te rite o tā te kurī mahi ki ngā mahi a ērā atu o ngā kurī mōkai. Ahakoa he kai hoki te kurī, i whakamahia tōna hiako, ōna huruhuru, ōna wheua hoki ki te waihanga, ki te whakarākei hoki i ētahi kākahu, i ētahi taonga whakarākei, i ētahi taputapu hoki. I whakamahia hoki ngā kurī e te Māori hei kurī whakangau e rapurapu ai i ngā manu huhua.

E ai ki ngā kōrero tuku iho, i tāpua ngā kurī i roto i ngā tikanga, i te ahurea, i te taha wairua hoki i te ao Māori. Mō te taha ki te whakapapa, ko te taokete o Māui, ko Irawaru, te tupuna o te kurī. I kīia ko ngā kurī he tupuna, he kaitiaki hoki ki ētahi hapū me ētahi whānau, ka mutu, e ora tonu ana aua tikanga i tēnei wā tonu nei. E kīia ana i aua pūrākau tā te kurī ārahi i ō rātou waka me ō rātou tāngata ki tētahi tauranga haumarua, me te huringa o ētahi tipua hei kurī. E kitea ana ngā whanonga o te kurī i ngā whakataukī mō ngā āhuatanga o te tangata kāore nei i te pai: te māngere – he whiore tahutahu, arā, te whiore e tahua ana (i te kaha o te takoto ki te taha o te ahi); te tautauā – he whore hume, arā, te whiore kei waenga i ngā waewae; te whakatuanui rānei – he kurī e pōtete ana, arā, ānō nei e herea ana te kurī ki te taura.



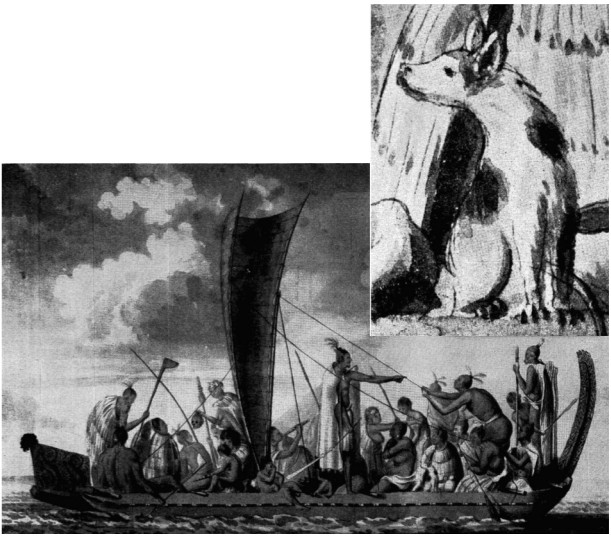
He kurī kei runga i te waka taua¹

I muri i te taenga mai o te Pākehā, i kaha ai tā ngā kurī rāwaho moe haere me ngā kurī taketake, ka mutu, i te remu o te rautau 19 me te upoko o te rautau 20, kua kīia ko ngā kāhui kurī mohoa he pōreareatanga, i whakaponotia ai ko aua kurī rā, he hanumitanga i waenga o ngā kurī rāwaho me ngā kurī taketake, ā, kua pūhia ina kitea e ngā hēpara me ngā kirinoho. I kōhurutia aua kurī i te taunga haerenga o ngā kirinoho. Kua korehāhā ngā kurī taketake i te haurua tuarua o te rautau 19.

1 Kurī

Kurī lived with Māori households as pets or companion animals that also provided an important protein food source, and there are also Māori accounts of feral kurī populations. The kurī, along with all Pacific dogs and the dingo, is now included within the universal domestic dog species, *Canis familiaris*. Early European travellers to Aotearoa noted that kurī howled but did not bark; the lack of other comments on kurī behaviour probably means that they generally behaved like most other domestic dogs. In addition to being a food source, kurī hides, hair and bones were used to make and decorate clothing, jewellery, and tools. Māori also used kurī as hunting dogs for catching various birds.

Kurī were of traditional, cultural and spiritual significance within te ao Māori as recorded in narrative traditions. In terms of whakapapa, the ancestor of kurī was Irawaru, the brother-in-law of Māui. Kurī were regarded both as ancestors and as kaitiaki or spiritual guardians of particular hapū and kingroups, and these traditions are still passed on today. Traditional stories tell of kurī who guided their waka and people to safe landing, and of supernatural beings taking the form of kurī. Kurī behaviour features in various whakataukī about non-desirable personal qualities: idleness – he whiore tahutahu, a often-singed tail (from laying near the fire); cowardice – he whiore hume, tail between its legs; or being dominated – he kurī e pōtete ana, like a dog led around on a leash.



New Zealand War Canoe²

After the arrival of Europeans, introduced dogs rapidly interbred with kurī, and in the late 19th and early 20th centuries, feral dog packs, believed to be kurī-European cross-breeds, were seen as a great nuisance, and shot on sight by shepherds and settlers. These feral dogs were exterminated as settlement proceeded. Purebred kurī disappeared during the second half of the 19th century.

¹ Mai i te kohinga pikitia a te Whare Taonga o Piritene nā A. Buchan, nā S. Parkinson, nā J. F. Miller.

² From the British Museum's collection of drawings by A. Buchan, S. Parkinson and J. F. Miller

2 Te kiore

I āta haria mai ngā kiore ki Aotearoa e ngā tūpuna Māori mō ngā taioranga o roto, hei kai pūmua whakahirahira. I whakatipuria ngā taupori kiore i ngā papa tāpui, i rāhuitia hoki ngā kiore e ngā kirinoho Māori me ngā iwi. Engari ehara i te mea ko ngā kiore anake i pērātia, i maha hoki ngā manu i haria hei kai i roto i aua rāhui, e whakaatu nei i te pai o te noho tahi i te taiao ki te taha o te kiore, nā te mea i te nuinga o te wā, ka kai noa te kiore i te huarākau. I tāroretia ngā kiore mā te whakamahi i ngā taupopoki i takoto i tana ara hikoi, mā te whakamahi rānei i ngā rua torea. I parahunahunutia, i tihorea, i rokirokitia hoki ki ngā hinu i ngā hue, i tētahi tukanga (me tētahi rawa) e kīia nei ko te ‘huahua’. He taonga nui te huahua kiore, i whakamahia ai hei tauhokohoko hei hoko whenua. I whakamahia ngā hiako kiore kia waihanga mai i ētahi kahu kounga.

Ko te kiore (*Rattus exulans*) te momo kiore iti katoa i te puninga o te ‘Rattus’. E taketake mai ana tēnei momo i te pito whakaterāwhiti-mā-tonga o Āhia, kātahi ka horapa puta noa i Te Moana nui a Kiwa i te whakawhitinga o ngā tāngata i ngā moana i tētahi kohinga moutere ki tētahi. E ai ki te tirohanga Māori, ehara te kiore i te mea kino, pēnei i ngā whakaaro o te hunga nō Te Uru whakapono nei ko ngā kiore he ito nō te tangata, e kawe nei i ngā tahumaero me ngā mate urutā, e kīia nei hoki he riha, e tika ana kia orotā. He taonga whakahirahira te kiore, e ai ki te tirohanga Māori. E whakaatu ana te tirohanga Māori ki te kiore i te tauaro, i te nuinga o te wā, o te whakaaro Māori ki ngā whakaaro pūtaiao o nāianei.

I te wā koroniara i tīmata mai i te upoko o te 1800, i whakawaimehatia ai, i whakakapia ai rānei ngā kiore taketake i ngā wāhi e kaha kitea nei ngā momo kiore Pākehā (ko te *rattus rattus* me te *rattus norvegicus*), i tīmata mai ai i te taha o ngā wāhi e noho nei te tangata. I waenga i a Ngāi Tūhoe, e mau tonu ana ngā maharatanga mō te ngarohanga o te horotai, o te kiore, i nui nei te tāroretia i te Huiarau me Te Urewera, ā tae noa mai te kiore nō Nōwei. E whakapaetia ana i korehāhā te kiore i te tuawhenua i te takiwā o te tau 1922, engari e ora tonu ana ētahi o ngā taupori kiore i ētahi moutere mamao.



Te kiore. Nā Carl Clifford, [CC-BY-2.0](#).

I tētahi o ngā tātai whakapapa whāiti, he uri te kiore nō Hinamoki, tētahi o ngā tēina o Tāne-mahuta, te tupuna o te tangata me ngā mea koiora kei te whenua, e ai ki ngā whakapapa atua i te mātauranga Māori mō te ao tūroa. E ai ki ngā kōrero, i hoki atu ngā kiore ki tō rātou kaitiaki, ki a Ruanui, i ngā pūrākau nō Mamari waka. E kitea ana i te piringa i waenga i te kiore me te tangata te take e whakairohia nei ngā kiore i ngā wharenui me ngā ingoa o ngā tāngata, o ngā wāhi hoki. I whai wāhi hoki ngā kiore ki ngā tikanga Māori o ia rā, e whakaaturia nei i ngā waiata, i ngā haka, i ngā kupu whakarite, i ngā whakataukī hoki e whakatairite ana i te ao o te kiore ki tō te tangata.



2 Kiore

Kiore were purposefully transported to Aotearoa by Māori ancestors for nutritional reasons, as an important protein food source. Kiore populations were encouraged in reserves or rāhui kiore managed by Māori settlements and iwi. Not only kiore but also many manu or bird species were taken for food within those rāhui, showing they could live together in the same habitat as kiore were mainly frugivorous (fruit eating). Kiore were trapped using spring traps placed across their paths, or in pit traps. Kiore were roasted, skinned, and preserved in fat in gourds, in a process (and product) known as ‘huahua.’ Huahua kiore were valuable commodities, used as currency in land exchanges. Kiore pelts were used to make fine cloaks.

Kiore (*Rattus exulans*) is the smallest species in the *Rattus* genus. This species originated in Southeast Asia and spread throughout the Pacific as people undertook ocean voyages from island group to island group. In Māori thinking, kiore are not viewed negatively, as in Western ideas that see rats and mice as enemies of mankind, carriers of disease and plague, pests and vermin for extermination. The kiore is seen in Māori thinking as of great value. Māori views on kiore show how Māori thinking is often the opposite of modern scientific thinking.

In the colonial period starting from the early 1800s, kiore were rapidly assimilated or replaced whenever European rat species (*rattus rattus* and *rattus norvegicus*) took hold, starting from places near human habitation. Among the people of Ngāi Tūhoe, memories remain fresh of the loss of the delicacy of kiore, which were caught in abundance in the Huiarau ranges of the Urewera forest, up to the time of the introduction of the Norwegian rat. It is thought that kiore went extinct on the mainland by about 1922, but some kiore populations still survive on remote offshore islands.



Kiore. Carl Clifford, [CC-BY-2.0](#).

In one simplified whakapapa tradition, kiore are descendants of Hinamoki, a junior sibling/cousin of Tāne-mahuta, ancestor of mankind and life on land, in the cosmic whakapapa that structure Māori knowledge of the natural world. Kiore are recorded as running back to their human owner Ruanui, in traditions from the northern iwi of the Mamari waka. The closeness between humans and kiore explains why kiore featured in wharenui carvings and names of people and places. Kiore were also part of everyday Māori customs as shown by references in waiata and haka, and metaphors captured in whakataukī comparing aspects of kiore life with that of humans.



3 Ngā manu a Tāne-mahuta

He uri ngā manu, me ngā rākau, ngā tāngata hoki, nō Tāne, nā reira he whanaunga hoki rātou ki a rātou. Ko tētahi atu ingoa mō ngā manu, ko ‘te aitanga kapakapa a Tāne’ - arā, ko ngā tamariki a Tāne e kapakapa nei ō rātou parirau, ā, ko ngā rākau o te ngahere, ko te ‘hua a Tāne’ - ko te tikanga o te ‘hua’ ko ngā tamariki me ngā huarākau, ngā patatini hoki nō ngā rākau. Ahakoa he kupu whānui te ‘manu’ mō te ‘bird’, ka whakamahia hoki hei whakaahua i ētahi atu mea ka rere, pērā i te pekapeka me ngā manu aute. I ētahi wā, ka kīia ko ngā manu ngā kaituku karere nō te ao wairua, e hari nei i ngā whakatūpatotanga me te whakahau a ngā atua, a te hunga rānei kua mate e arohaina ana e te tangata.

He mātāpuna pūmua tāpua te manu; ko te kūkupa/kererū me te kākā ētahi o ngā kai tāpua katoa i mua i te taenga mai o te Pākehā, i tāroretia, i pūroutia hoki. I whakamātauria te āhua o ngā manu i mua i te puta ki te whakangau. I mau hoki ngā manu mā te whakamahi i tētahi mōkai - he manu ‘mōkai’, he tīmori rānei, i ngā kaupeka rānei e nui nei ngā hua nā te mea ka pērā rawa te mōmona o te manu, e kore e taea te rere atu, ka taumaha rawa rānei ina kaha te ua, nā reira ka mau ki te papa. I ngā tāhere, i ngā tāwhiti, i ngā tao, i ngā arawhata hoki kua hangā hei hopu manu e kitea ana ngā pūkenga o ngā Māori me tana hangarau.

Ahakoa hei kai te manu, he taonga puiaki ngā huruhuru o ngā manu, ā, i huhua tōna whakamahinga e ai ki ōna āhuatanga. Ko ētahi manu i hopukina hei hohore i ngā huruhuru, tē hopukina kētia ai hei kai, pērā i te kōkako, i te huia, i te kōtare, i te kōtuku anō hoki. I whakamahia ngā huruhuru: hei kākahu, hei tiatia, hei whakarākei hoki i ngā kākahu, i ngā rākau patu, i ngā waka, i ngā taputapu tākaro, i ngā ipu, me ētahi atu mea. I whakamahia hoki ngā huruhuru me ngā kiri o ngā manu hei tāpi i ngā taotūtanga, i te weranga rānei o te kiri, hei hei whakakakara rānei. I whakamahia hoki te hinu o ngā manu hei rongoā, i te tāmoko, hei rokiroki kai hoki i ngā hue. I nui te whakamahia o ngā wheua o ngā manu nui ake, tae atu ki ngā ngira, ki ngā pihuka, ki ngā kōauau, ki ngā whakakai hoki. E whai wāhi ana ki tō te Māori mōhio ki ngā manu te mōhio ki ngā kāinga me ngā taiao o ngā manu - katoa mai he mōhiotanga matahiapo i āta whakaakona, i āta tukua iho hoki i tētahi reanga ki tētahi, i ngā pia o te whānau me ngā wānanga.



Te korimako/kōmako. Nā Christopher Stephens, CC-BY-4.0.

E nui ana te kōrerotanga o ngā manu i ngā kīwaha me ngā kupu whakarite Māori, hei tauira, mēnā e rōreka ana te reo waiata o tētahi, ka kīia pea ia he korimako/kōmako, ka whakahāngaitia pea te tangata e kaha nekeneke ana ki te pīwakawaia/tīrairaka, manohi anō, ka tohu hoki pea te ruru e koukou i te ongeonge, i te tō te tangata mate kanehe ki tāna ipo kāore nei pea i tōna taha. Tērā ētahi kōrero mō ngā tipua manu me ngā tāngata e eke ana i ngā manu kaitā, pērā i te teina me te tuakana rerehua, i a Reitū rāua ko Reipae, i rere atu ai i tō rātou kāinga, i Waikato, i runga i te tipua kārearea kia mārena ai i tētahi o ngā tupuna whakahirahira nō Te Tai Tokerau.

E rite tonu ana te kitea o ētahi o ngā manu, pērā i ngā manu e rima e whai ake nei - te tūi, te kererū, te pīwakawaka, te ruru, te kōtare hoki, ka mutu, kua urutau hoki (tōna urutau nei) ki ngā taiao o te tāone kei reira ngā rākau me ngā tipu e taketake ana, me ngā mea rāwaho kei roto i ngā māra me ngā papa tāpui.



3 Ngā manu a Tāne-mahuta

Manu, along with trees and mankind, are descendants of Tāne, and therefore related to each other. Another group name for manu is ‘te aitanga kapakapa a Tāne’ - the ‘wing-flapping children of Tāne’ and the forest trees are also called the ‘hua a Tāne’ - ‘hua’ meaning both children and the fruits and berries of the trees. While ‘manu’ is a generic word for ‘bird’ it is also used for other flying things, like bats or kites. In some situations, manu were seen as messengers from spirit worlds, carrying warnings or reassurances either from atua sources or from deceased loved ones.

Manu were an important source of protein foods; the kūkupa/kererū and kākā were the two most important food birds to pre-European Māori, and both were snared and speared. The condition of the manu was always tested before deciding to proceed with a hunt. Manu were also caught using a mōkai - a ‘tame’ or decoy bird, or in fruiting seasons when they became too fat to fly away, or if it rained heavily and they became ‘grounded.’ Snares, traps, spears and ladders made for fowling demonstrate Māori craft skills and technologies.

In addition to food, bird feathers were valued items and used for diverse purposes depending on their qualities. Birds taken for feathers rather than food include kōkako, huia, kōtare and kōtuku. Feathers were used: to make cloaks, to wear in the hair, and to adorn clothing, weapons, waka, toys, containers and other objects. Bird feathers and skins were used in dressing wounds and burns, or for making fragrant sachets to wear as pendants. Bird oils were used medicinally and in tattooing, and to preserve foods in hue. The bones of larger birds were used to make many items, including needles, fishhooks, kōauau and earrings. Māori knowledge of birds extended to knowledge of bird habits and habitats - all of which was valued knowledge that was carefully taught and passed down from one generation to the next, in whānau/kingroup apprenticeships and wānanga.



Korimako/kōmako. Christopher Stephens, CC-BY-4.0.

Manu provide rich sources of Māori symbolism in sayings and metaphors, for example, a good singer or eloquent orator might be called a korimako/kōmako (bellbird), a restless person might be compared to a pīwakawaka/tīrairaka (fantail), while a hooting ruru (morepork) might be seen as expressing loneliness or lament for a lover’s absence. There are traditions of birds with supernatural powers, and stories of people riding giant birds, such as the beautiful sisters, Reitū and Reipae, who flew north from their home in the Waikato on the back of a magic kārearea (falcon), to marry and become important ancestors to the iwi of Te Tai Tokerau.

Some manu, including the first five below - tūi, kererū, pīwakawaka, ruru and kōtare, are still fairly commonly seen, as they have managed to adapt (at least to some extent) to urbanised habitats containing indigenous and introduced trees and plants in residential gardens and nature reserves.





Te tūi/kōkō. Nā Bernard Spragg, [CC-BY-1.0](#).

Te tūi/kōkō

Ko te tūi, e kīia nei hoki ko te kōkō, tētahi o ngā manu tīoriori rongonui; ki te kī atu ki te tangata ‘me he korokoro tūi’, he mihi tēnei i te pai o tana waiata. He mīharo hoki te mōhio o ngā tūi ki te tāwhai, e kaha nei ki te tāwhai i ngā waiata a ētahi atu manu, i ngā oro huhua rānei ka rangona e rātou. I noho ngā pipī kōkōuri hei mōkai mā te Māori, i kai ai i ngā patatini me te kūmara kua maoa, i whakaakona ai hoki ki te kōrero, ka mutu, tērā ētahi i mōhio ki te 40 kupu hemihemi. He puiaki ki ō rātou tāngata ngā tūi e mōhio ana ki te kōrero, i kaha ai te whakarongohia e ngā whānau, inā hoki i whakapono ētahi he matakite rātou. Tērā hoki ētahi pūrākau mō ētahi tūi atamai i mōhio ki te taki karakia me te taki whakapapa, ā, i tētahi o ngā pūrākau, i pakanga ētahi nā runga i te tāhaetia o tētahi tūi atamai. Ko tētahi kupukiri mateoha pea mō te pōtiki o te whānau, ko ‘he kōkō iti’ - arā, he tūi iti. I rere tonu ēnei tikanga Māori tae atu ki te rautau 20.

Te kererū/kūkū/kūkupa

Pērā i te nuinga o ngā manu, he kupu ororite ēnei ingoa mō te manu taketake nei, e tāwhai nei i ā rātou kū māmā i te ohore, ahakoa i te nuinga o te wā, he ‘kararehe māhaki, e taunga ana ina whakatata atu te tangata ki a ia, e ngū ana hoki i te nuinga o te wā.’ Ko te kererū tētahi o ngā āhua o te tipua i mōhio rā ki te huri i tōna hanga, o Māui, kia pai ai tana whaiwhai atu i tana māmā, i a Taranga, ki Rarohenga ki te tūtaki atu ki tōna pāpā. Ko te ngahuru me te hōtoke te wā pai ki te whakangau i te kererū, i muri iho i tāna apuapu i ngā miro. I kaha te whakangaua o ngā manu i te wā i mōmona ai rātou, kātahi ka rokirokitia hei huahua manu mō tētahi atu wā.



Te kererū/kūkū/kūkupa. Nā [Pseudopanax at English Wikipedia](#).



Tūi/kōkō. Bernard Spragg, [CC-BY-1.0](#).

Tūi/kōkō

Tūi, also known as kōkō, are famous songbirds; to say of someone ‘me he korokoro tūi’ (a throat like a tūi) is to compliment their good singing. Tūi also have amazing powers of mimicry, readily imitating the songs of other birds or any other sounds they hear. Young male tūi were kept as mōkai or pet birds by Māori, fed on berries and roast kūmara, and taught to speak, some learning to recite 40 words or more. Talking tūi were highly valued by their owners, and listened to with keen interest by the kingroup since they were believed to have oracular powers. There are stories of gifted tūi that could recite incantations and whakapapa, and one tradition tells of a war caused by the theft of a learned tūi. A term of endearment for a pōtiki (youngest child of a family) might be ‘he kōkō iti’ – a little tūi. These Māori traditions persisted into the 20th century.

Kererū/kūkū/kūkupa

As is common for birds, these names for the native pigeon are onomatopoeic, imitating their soft cooing of alarm, apart from which they are ‘placid creatures, easily approached, and usually silent.’ The kererū is one of the forms adopted by the shapeshifter Māui, so that he could follow his mother Taranga to the underworld and meet his father. The main kererū season was autumn-winter, after they had gorged on miro berries. Many birds were taken while they were fat, and preserved as huahua manu for future use.



Kererū/kūkū/kūkupa. [Pseudopanax at English Wikipedia](#).



Te pīwakawaka/tīrairaka.
Nā Rosa Stewart, [CC-BY-SA-4.0](#).



Pīwakawaka/tīrairaka.
Rosa Stewart, [CC-BY-SA-4.0](#).

Te pīwakawaka/tīrairaka

Whaiwhai ai tēnei pīwakawaka nanakia e iti ana i ngā tāngata me ngā manu i te ngahere, e kapokapo nei i ngā ngārara kua tumeke i tana nekehanga nōna ka rere. Kei te takiwā o te 20 ngā ingoa mōna, ā, e rite ana te takotoranga hei tāwhai i te toaitanga o āna mahi. Kitea ai hoki te pīwakawaka i ngā pūrākau mō Māui, inā hoki nāna i rahua ai tā Māui ngana ki te whakatutuki i te atua o te mate mā te kuhu i te tinana o tana tupuna, i te kaitiaki o te pō, i a Hine-nui-te-pō, nā tana kata i te wā hē. I whakaoho a Pīwakawaka i a Hine-nui-te-pō, i kati ai i ōna waewae, i hinga ai hoki a Māui, me te aha, i horapa te mate ki te ao. Ko tana whai wāhi pea ki tēnei pūrākau te take he tohu mate tā te pīwakawaka kuhu atu ki te whare o tētahi tangata.

Te ruru/koukou

Whakangau ai te ruru i ngā pō kua urutau nei ki te noho ki ngā whenua o ngā pāmu me ngā tāone. He pānga ō rātou ki te ao wairua, ā, i waenga i ngā whānau huhua, ko te ruru tō rātou kaitiaki, e kawe nei i ngā kōrero nō ngā atua e whai mana nei ki te tiaki, ki te whakatūpato, ki te ārahi hoki. Ko tētahi o ngā kaitiaki o Ngāti Wai ki Whangaruru, ki Te Tai Tokerau, ko Hineruru, e tohu ana āna tangi me ōna whanonga i tētahi karere pai, i tētahi karere kino rānei. Whakaritea ai ngā tūtei e tiaki nei i ngā urupā i te pō ki te ruru, e tangi nei i tana whakatūpatotanga. Ina hinga tētahi e arohaina ana e koe, ka whakarite hoki pea koe i a koe anō ki te ruru me te mōteatea o tana tangi.

Pīwakawaka/tīrairaka

This cheeky little fantail follows people and other birds through the bush, snapping up insects disturbed by the movement, taking nearly all of its prey on the wing. It has around 20 different names, most of a reduplicated structure to mimic its repeated actions. The pīwakawaka also features in the Māui narratives, as the manu who foiled Māui’s attempt to conquer death by climbing back up through the body of his ancestress, the guardian of the underworld, Hine-nui-te-pō, by twittering with laughter at the wrong moment. Pīwakawaka woke Hine-nui-te-pō, who brought her legs together, killing Māui, and death came into the world. Their part in this story may explain why it is a bad omen for a pīwakawaka to enter one’s house.

Ruru/koukou

Ruru are nocturnal predators that have also adapted to live in farmland and urban areas. They are often associated with spirits, and many families have a ruru as a kaitiaki or guardian, conveying messages from atua sources with the power to protect, warn, and advise. Ngāti Wai at Whangaruru in Te Tai Tokerau (Northland) have a kaitiaki known as Hineruru, whose calls and flight behaviour can be interpreted as either good or bad news. Watchmen standing guard over a pā at night were likened to ruru, hooting a warning. People who have lost love might also compare themselves to the mournful sounding ruru.



Te ruru/koukou. Nā JJ Harrison, [CC-BY-SA-3.0](#).



Ruru/koukou. JJ Harrison, [CC-BY-SA-3.0](#).

Te kōtare

He manu pūkenga rau te kōtare e ora tonu nei i ngā taiao kua nōhia nuitia e te tangata, e noho nei i ngā ngahere taketake me ngā ngahere rāwaho, i ngā pāmu, i te taha o ngā roto me ngā kōawa, i ngā taikoraha hoki. I ngā tau o te 1879, i whakaritea e te Acclimatisation Society of Whanganui tētahi pūtea whakapati hei utu i te kōhurutanga o te kōtare, nā te mea i te kōikirikiritia ngā tiu, i kaha whakaheke werawera ai te rōpū kia whakatakina te tiu kua ahu mai i Ūropi me Ahitereiria. Nā konā e noho nei te kōtare hei wāhanga mō tētahi kōrero whānui mō te hīkaka maikiroa o te Pākehā ki te tuku mai i ngā manu, i ngā kīrehe, i ngā tipu hoki, me te hītori whānui o tā te Māori porotēhi i aua mahi.

I whakarite te Māori i te kōtare ki te tūtei e mātai nei tana titiro, ā, ko tētahi o ngā pae o runga o te pā, ko te ‘kōtare’. I kāwhakina, i tunua hoki ngā pīrere kōtare i ngā hāngī, ā, i nui te pīrangitia o ngā huruhuru kikorangi wheriko hei whakarākei i ngā kākahu, hei poapoa hoki i te hao ika. Whakamahia ai te kīanga ‘he kōtare koe’ hei whakakapi i te tangata ka tae atu me te mātakitaki i te hunga e kai ana me kore noa e whai kai, he whakahāngaitanga i te korenga o te kōtare e neke i te wā o te noho ki te peka, e kimi nei ōna ‘kanohi hōmiromiro’ i ngā kai. I karanga ngā tamariki Māori, i tā rātou kite i tētahi kōhanga kōtare i tētahi ana: ‘Putaputa kōtare, putaputa kōtare’, ka mutu, ka waiata hoki i tētahi ruri ua mō te kōtare, nā runga i tana tohu i tētahi rangi paruhi e kainamu mai ana.



Te kōtare



Te tītī, te ōi

Ko te tītī te ingoa e kaha whakamahia ana hei whakakapi i tētahi momo tītī anake, arā, ko te ‘sooty shearwater’, engari ko te tītī tētahi ingoa whānui mō ngā momo manu moana huhua - arā, ko ngā ‘shearwaters’, ko ngā ‘petrels’, ko ngā ‘prions’, ko ētahi atu hoki ka peka mai ki ngā tai o Aotearoa. I tapaina te tītī ko te ‘muttonbird’ e te Pākehā i te rite o te āhua o te kiko hinuhinu o roto ki te mātene. Ko te ōi hoki te ‘grey-faced petrel’ ka kitea i ngā taiao o Te Ika a Māui, e kapi nei hoki i te ingoa o te ‘muttonbird’. Kitea ai ētahi kāhui tītī nui e noho ana, e whakarite kōhanga ana, i ngā moutere i waho atu i te tuawhenua e tata ana ki Rakiura. He kai whakahirahira te tītī, i whakamahia ai hoki hei tauhokohoko ki ētahi atu iwi, tae atu hoki ki ō rātou huruhuru. Ka tino mōmona ana ngā pīpī, ka kāwhakina i ngā kōhanga. Ā muri ake, ka puta ana ngā pīrere i te tōnga o te rā ki te korikori i ō rātou parirau, i whakamahi ngā tāngata i ngā tūrama kia whēkite ai ngā pīrere. Ka huhuti i ngā huruhuru, ka tuakina, ka kōhuatia, ka rokirokitia hoki i ō rātou anō hinu, i ngā pōhā i ngā wā o mua, arā, he pēke kua hangaia ki te rimurimu, engari i ēnei rā, ka rite tonu te whakamahia o ngā pāketē kirihou e whai taupoki ana.

Ko tētahi tauparapara e rite tonu ana te whakamahia hei tīmata i tētahi mihi, ko ‘ka tangi te tītī... ka tangi hoki ahau’, e whakaatu nei i te tautohu a te Māori i tēnei momo kai a ngā tūpuna. Ko tētahi atu kupu whakarite, ko ‘he manawa tītī’ hei kōrero mō te tangata e manawaroa ana. He tikanga whakahirahira, he kaupapa whai moni whakahirahira hoki te kāwhaki tītī ki ngā Māori o Rakiura, ā, mō te hia tekau tau kua mea i roto i ngā mahi tōrangapū kia whai wāhi tonu atu ki taua rauemi, i te mahi tahi hoki ki ngā kaimātai pūtaiao e rangahau nei i te manu mō te toitūtanga te take. Tērā ētahi whānau ka kāwhaki tonu i ngā ōi i ngā moutere o Mokohinau (e tata ana ki Ruakākā) me Aldermen (e tata ana ki Whitianga).

Kōtare

Kōtare are highly versatile manu and have survived drastic human environmental changes, living in native and exotic forests, farmlands, by lakes and streams, and on tidal mudflats. In the 1870s, the Acclimatisation Society of Whanganui introduced a bounty for killing kōtare because they were attacking the sparrows that the society had recently gone to great efforts to introduce from Europe and Australia. Thus the kōtare are part of a larger story about the disastrous Pākehā enthusiasm for importing birds, and all manner of other fauna and flora, and the history of Māori protest against these actions.

Māori compared a kōtare to a watchful sentry, and a high lookout platform in a pā was referred to as a ‘kōtare.’ Kōtare squabs (fledglings) were taken and cooked in hāngī, while the brilliant blue feathers were in demand for use to decorate clothing and for fishing lures. The saying ‘he kōtare koe’ is used of a person who turns up and watches others eat in hopes of getting some, a comparison with how a kōtare sits motionless on a branch, its ‘gimlet eyes’ searching out food. Māori children, on seeing a kōtare nest tunnel, would call: ‘Putaputa kōtare, putaputa kōtare’ (come out, kōtare, come out, kōtare) and also sang a rain ditty about the kōtare, seen as an omen of fine weather on the way.



Kōtare



Tītī, Ōi

The name tītī is mostly used for the sooty shearwater, but is also a generic name for many species of seabirds - shearwaters, petrels, prions and others, that visit the shores of Aotearoa. Tītī were dubbed ‘muttonbird’ by Pākehā because the fatty meat resembled mutton. Ōi is the grey-faced petrel found in North Island habitats, also covered by the name ‘muttonbird.’ Large breeding colonies of tītī are found on the small offshore islands around Rakiura (Stewart Island). Tītī are an important food source, also used for trading with other iwi, and for their feathers and down. When the squabs become very fat, they are collected from the nests. Later, when fledgelings are emerging after sunset to exercise their wings, they are hunted using torches to dazzle them. The manu are plucked, cleaned, boned and boiled, then preserved in their own fat, traditionally in pōhā, large bags made of kelp but more commonly now in lidded plastic buckets.

One common tauparapara used to begin a mihi starts with the words ‘ka tangi te tītī... ka tangi hoki ahau’ showing basic identification of Māori people with this ancestral food source. Another saying is ‘he manawa tītī’ for a person with great resilience. The harvesting of tītī remains an important cultural and economic activity for Rakiura Māori, and there have been decades of work, both politically to retain access to the resource, and in partnership with scientists to study the manu and ensure its sustainability. Some whānau still harvest ōi on the Mokohinau (off Ruakākā) and Aldermen (off Whitianga) islands.



Te toroa

Te toroa

E ahu mai ana te ingoa o te ‘toroa’ i te tauihi māmā o te rere o tēnei manu, e kīia nei kua haria mai ki Aotearoa i te rangi tekau mā rua e Tāwhaki i muri i tana whawhai ki a Whiro, ā, he puia ki ō te toroa huruhuru mā ki te Māori, i āta puritia ai i ētahi pouaka rākau kua whakairohia, pērā i ngā waka huia. I whakamahia ngā huruhuru o te toroa hei waihanga pare i mau ai ngā rangatira, hei waihanga manu aute, hei whakarākei hoki i ngā kākahu, i ngā wāka, i te kanohi anō hoki mā te tuitui ki ngā werohanga i ngā pātaki o te ihu. I whakamahia ngā wheua o ngā toroa hei taputapu tāmoko, hei nguru, hei whakahei, hei whakakai hoki. I kāwhakina ngā pīrere toroa i ō rātou mātua hei mōkai i ngā iwi o tātahi, ā, he wā ōna i whati ētahi o ngā whenua o ngā parirau kia kore ai e rere atu, hei whakaratonga huruhuru hoki, tae atu hoki ki ōna hua, ki ōna kiko hoki.

He repe waitai, he pū waitai hoki kei ō rātou ngutu e noho nei hei pūnaha tuku atu i te mātaitai, e pai ai tā rātou inu i te waitai. Tohua ai ngā tukunga waitai ki tētahi taura raranga motuhake e whakamahia nei i ngā kahu, i ngā whāriki, i ngā tukutuku hoki, e kīia nei ko ngā ‘roimata toroa’. E huhua ana ngā pūrākau me ngā whakataukī e kōrero ana mō ngā haerenga o te toroa i te moana, mō tōna taketakenga mai, mō ōna huruhuru mā hoki e wheriko ana. Ko te ‘me he toroa e tau ana i runga i te au’, ko te ‘me he toroa ngunungunu’ hoki ētahi mihi e whakarite ana i te tangata ki te tau o te toroa.

He tohu ngā huruhuru toroa nō te maungārongo i ngā iwi o Taranaki. I whakatikangahia te mau i tētahi huruhuru toroa mā i ngā makawe i te rautau 19 i Taranaki e ngā poropiti, e ngā rangatira tōrangapū, e Te Whiti o Rongomai rāua ko Tohu Kakahi, hei tohu i tā rātou kaupapa i tū rā i Parihaka. I ārahi rāua i tētahi kaupapa o te ātete mārire i te tōkeke-kore o te panaia o rātou i ō rātou wā kāinga kia wātea ai ki ngā kirinoho Pākehā.



Toroa

Toroa

The name ‘toroa’ comes from the effortless gliding flight of this manu, which was said to have been brought to Aotearoa from the twelfth heaven by Tāwhaki following his battles with Whiro, and whose white feathers were among the adornments prized by Māori, kept in small carved wooden boxes, as with huia feathers. Toroa feathers were used to make headdresses worn by rangatira, in making kites, and to decorate cloaks, waka, and the face by being worn through the pierced nose septum. Toroa wing bones were used to make tattooing tools, nose flutes, necklaces and earrings. A young toroa would be taken from its parents and kept as a pet in a seaside village, sometimes breaking its pinions to prevent it flying away, and to ensure a ready supply of feathers, as well as for its eggs and flesh.

Toroa have salt glands and ducts connected to their bills that act as desalination systems, which makes them able to drink seawater. Their salt secretions are commemorated in a distinctive weaving pattern, used in cloaks, mats and wall panels, called ‘roimata toroa’ – albatross tears. Various stories and whakataukī refer to the seagoing travels of the toroa, its spiritual origins, and its brilliant white plumage. ‘Me he toroa e tau ana i runga i te au’ – like a toroa gliding on the updraft – and ‘me he toroa ngunungunu’ – like a toroa nestling its head under its wing – are both compliments comparing people to the physical grace of the toroa.

Toroa feathers are a symbol of peace for Taranaki iwi. To wear a single white toroa feather in the hair was adopted as a tikanga (custom) by 19th-century Taranaki prophets and political leaders, Te Whiti o Rongomai and Tohu Kakahi, as a sign of their movement centred on Parihaka. They led a campaign of peaceful resistance to being unfairly evicted from their homelands to make way for Pākehā settlers.



Te whakamaroke ika¹

4 Ngā ika a Tangaroa

E huhua ana ngā tikanga e hāngai ana ki te whakapapa o ngā ika, engari e mārama ana te kīia o rātou ko ‘ngā tamariki a Tangaroa’, nā te mea ko Tangaroa te atua o te moana me ngā kīrehe katoa o roto. I te whakaterenga o te waka i ārahi ai a Tamatekapua ki Aotearoa, i tūtaki atu ai ki tētahi kīrehe o te moana, ki a Te Parata, i tata apu rā i te waka me ōna kaumoana. I ora ai rātou, nā tētahi mangō, ā, hei mihi, i tapaina anō te waka me tō rātou iwi ko Te Arawa (he ingoa mangō).

I whakahirahira, e whakahirahira tonu ana hoki, te hao ika hei mātāpuna kai ki te Māori, ā, i huhua hoki ngā tikanga hao ika a ō tātou tūpuna - ko te wero, ko te hī, ko te tārore, o te hao hoki. Ko te hao ika te kaupapa ōhanga matua i Pēwhairangi i kaha kapi ai i te mahi a te tangata i ngā tau tōmua o te taunga mai o te Pākehā. I iti ngā kupenga a ngā Pākehā mēnā i whakaritea ki te rahi o ngā kaharoa kua hangaia i te muka. Ko te

hanga i tētahi kaharoa hou, pērā i ngā mahi katoa e nui ana, he mahi mā te tokomaha, i ū rā te tapu o ngā tāngata me te wāhi i hangā ai i te kaharoa. Kāore tētahi atu i āhei atu ki te wāhi mahi, hāunga rā te hunga kua tonoa ki te mahi i te mahi. Ahakoa te uaua, i āta whai tonu i te rāhui, ka mutu, i nui te whiunga ina takahia. Kāore i whakaaetia te kānga o ngā ahi, te takanga o ngā kai i te wāhi rāhui ā tutuki noa te kaharoa, kātahi ka hiki i te tapu.

E hāngai ana ngā huatau, pērā i te tapu me te noa, ki ngā taputapu me ngā wāhi o te hao ika. Mō te taha ki ngā mātauranga Māori mō ngā kararehe, i tāpua ake ngā mangō me ngā tohorā ki te Māori.



¹ Heaphy, Charles 1820-1881: Motu Rangitoto. He puia korehāhā. Nama 2 [ngā 1850?]
Te Whare Pukapuka o Alexander Turnbull. C-025-002



Drying fish onshore²

4 Ngā ika a Tangaroa

There are many traditions regarding the whakapapa of fish, but it makes sense to call them the ‘children of Tangaroa’ since Tangaroa is god of the sea and all that dwell within it. When the canoe captained by Tamatekapua was voyaging towards New Zealand, it met Te Parata, an ocean creature who almost swallowed the canoe and its crew. They were saved by a shark, in honour of which the crew renamed the canoe and their tribe Te Arawa (a shark name).

Fishing was and is an important food source for Māori and our ancestors caught fish by many methods - spearing, line fishing, trapping and netting. Net fishing was the main economic business in the thickly populated Bay of Islands at the time of early European arrivals. Māori seine nets made of muka (flax fibre) dwarfed the size of those of the British arrivals. Making a new fishing net, like all big jobs, was a communal activity, imbued with tapu for the people and

place of making. No-one was allowed at the scene of operations except those actually engaged in the task. Despite the inconvenience, such restrictions were rigorously enforced, with severe punishment for trespassing. No fire could be lit and no food could be prepared within the forbidden area until the net was finished, and the tapu was lifted.

Value concepts like tapu-noa are associated with objects and places for catching fish. In terms of Māori knowledge of the animal itself, sharks and whales were more significant to Māori.



² Heaphy, Charles 1820-1881 :Rangitoto Id. Extinct volcano. No 2 [1850s?]
Alexander Turnbull Library. C-025-002

Te makō/mangō

E huhua ana ngā ingoa mō ngā tūmomo mangō huhua e kitea ana i ngā moana o Aotearoa, engari ko te mangō (i te pito o raro) me te makō (i te pito o runga) ētahi o ngā mea e rongonui katoa ana, ā, e whakamahia ana hei kupu whānui mō ngā mangō. Ka whakaritea ngā toa ki ngā mangō, i ngā kupu whawhai, pērā i te ‘Kia mate ururoa tātou, kei mate ā-tarakihi.’ E rite ana te makō ki te ‘tiger shark’, ki te ‘blue pointer’, ki te ‘dogfish’, ki te ‘gummy shark’ rānei.

I taea e ngā taniwha o te moana te huri hei mangō, pērā i te taniwha o Te Tai Tokerau, i a Ruamano. Mēnā i tūpoki tētahi waka, ka karangahia a Ruamano e ngā kaumoana kia whakaorangia ai rātou. I aua wā, he kaitiaki hoki ngā taniwha – arā, ko ngā kararehe ngā kaimahi a ngā atua.

Ngā Mana (Kaitiaki) o Ngāti Wai

I waenga i te iwi o Ngāti Wai ki Whangaruru, kei te pito whakaterāwhiti-mā-raki o Whangārei i Te Tai Tokerau, ka kīia ngā kararehe e tiaki nei ko ngā ‘mana’ e ōrite nei ki ngā ‘kaitiaki’ (Tūhoe) e whakamahia whānuitia ana. E kōrero ana te mana mō tētahi *karangatanga* atua, ā, e hāngai pū ana ki ngā mahi tipua. Ko ngā kaitiaki ngā atua kua uru atu ki tētahi tūmomo kararehe, ā, e kīia nei ēnei kararehe, he ‘mana’ hei tonu i te whakapono ko ngā kaitiaki te mātāpuna o tā te tangata whai mana. Nō te kaihao e hao ika ana te mana nā te mea he kaupapa haurokuroku te hao ika. Ka puta te ihu o te tangata mana nui, ā, ka hinga te tangata noa. He mana hoki tō te tangata mēnā ka peka atu te mana o tētahi iwi ki a rātou kia tukua ai tērā kaha.

E ono ngā kaitiaki kararehe e mōhiotia ana e ngā tāngata o Whangaruru, e rua ngā mangō, he whai tētahi, he kawau tētahi, he ruru (Hineruru) tētahi, he kurī tētahi. Ka whakatata atu aua mana ki ētahi tāngata mēnā ka whakatauria kia pērā, ā, ka hāngai tō rātou āhua ki tētahi take whāiti, ki tētahi take whakahirahira hoki ki te tangata e torona ana e rātou

Te tohorā

E ai ki ngā tikanga Māori, he ika te tohorā, ā, ko rātou ngā tamariki nui katoa a Tangaroa. Ko te tohorā (tohoraha rānei) tētahi kupu whānui mō te ‘whale’, engari e whāiti ana hoki ki te ‘southern right whale’, arā he tohorā ka hekeheke i ngā tai katoa o Aotearoa. Ko tētahi atu kupu mō ngā tohorā ko ‘te whānau puha’. He wā hoki ōna ko te tohorā tētahi o ngā āhua o ngā taniwha o te moana.

E ai ki te tirohanga Māori, he takoha tētahi tohorā kua pae ki tātahi nā ngā atua me tētahi mātāpuna kai karioi. I mua i te pā atu ki te tohorā kua pae ki tātahi, me taki karakia e noa ai ia. Ki ētahi tāngata, e ai ki te whakaaro Māori, he tipua, he mōkai hoki te tohorā, ka mutu, hei kaiārahi i ngā waka, hei kaiwhakaora hoki rātou i te hunga i aituā ai i te moana, i ngā waka hoki.

He nui ngā kōrero i ngā waka moana i heke mai ai mō te arahina, mō te āwhinatia hoki o rātou e ngā tohorā. He huhua hoki ngā pūrākau Māori mō tā te tangata eke i ngā tohorā, pērā i te tupuna pou whakarae o Ngāti Porou, i a Paikea. Whakarite ai ngā whakataukī i ngā rangatira ki ngā tohorā. Ko ‘te kāhui parāoa’ - hei tohu i tētahi ohu rangatira. Ko ‘he paenga pakake’ e tohu ana i ngā rangatira kua hinga i te pakanga.



Te tohorā

Makō/mangō

There are many Māori names for the various types of sharks found in the waters of Aotearoa, but mangō (in the north) and makō (in the south) are among the most well-known and used as generic terms for sharks. Warriors are compared to sharks, in battle cries such as ‘Kia mate uruora tātou, kei mate ā-tarakihi’ (let us die like white sharks, not tarakihi). The makō is equated to the tiger shark, blue pointer, dogfish or gummy shark.

Ocean taniwha could take the form of sharks, such as Ruamano, a taniwha of iwi in the far north. If a waka capsized, the crew would call upon Ruamano to save them. In such cases, taniwha are also acting as guardian animals – an atua acting through an animal.

Ngā Mana (Kaitiaki) o Ngāti Wai

Among Ngāti Wai people at Whangaruru, northeast of Whangārei in Te Tai Tokerau, guardian animals are called ‘mana’ equivalent to the more widely-known usage (Tūhoe) of ‘kaitiaki.’ Mana refers to a class of divine beings and is always associated with supernatural power. Guardian animals are deities who have entered a specific member of an animal species, and calling these animals ‘mana’ expresses the belief that the guardians are the source from which people derive the power of mana. The fisherman who catches fish has mana because success in fishing is essentially uncertain. A person with great mana will succeed whereby human reckoning they are likely to fail. People also have mana when they have the mana of the tribe visit them and give them the power.

Of the six guardian animals known to the people of Whangaruru there were two sharks, a stingray, a shag, a morepork (Hineruru) and a dog. These mana come very close to certain people of their own volition, and their appearance always has a specific and important meaning to those they visit.

Tohorā

Māori traditions include whales in the category of ika, whales being the largest of the children of Tangaroa. Tohorā (or tohoraha) is equated with a generic term for whales, but also specifically used for the southern right whale, a migratory whale that ranges through all the coastal waters of Aotearoa. Another generic Māori name for whales is ‘te whānau puha’ - the family of animals that expel air. An ocean taniwha sometimes takes the form of a whale.

In Māori thinking, a stranded whale is a gift from the gods and a bountiful ‘cut and come again’ buffet. Before touching a stranded whale, karakia needs to be recited to free it from tapu. Whales are regarded in Māori thought as *both* supernormal *and* subservient, at least to some people, and were relied on as guardians of vessels and rescuers of people in marine mishaps and shipwreck.

Several of the oceangoing waka of migration include stories of being guided and aided by whales. Māori traditions include multiple stories of people riding whales, including Paikea, a prominent Ngāti Porou ancestor. Whakataukī about whales compare them with rangatira. ‘Te kāhui parāoa’ – a gathering of sperm whales – indicates a group of chiefs. ‘He paenga pakake’ (beached whales) refers to fallen chiefs on a battlefield.



Tohorā

5 Ngā ngārara – te aitanga a Punga

I ēnei rā, ka whakamahia te kupu ‘ngārara’ hei kōrero mō ngā ‘reptiles’, engari ko tōna tikanga taketake, ko ngā ‘insects’, e whakaū nei i te rerekē o tā te Māori whakarōpū i ngā karere i tā te pūtaiao pērā. Mō te taha ki te whakapapa, he tamariki ngā ngārara nā te tama a Tangaroa, nā Punga, e kīia nei āna tamariki he anuanu, he mōrikarika, koia i tapaina ai ko ‘te aitanga a Punga.’ Kua tapaina te tuatara mō tō tuarā taratara; ko ngā mokomoko ngā ‘lizards’. Ko te ngārara, hei karangatanga Māori, tētahi ingoa hoki mō tētahi momo taniwha, he momo tipua, ā, ko tōna āhua, ko te mokomoko kaitā, ko te tuatara rānei. E kōrero ana ngā pūrākau mō te tutūnga o te puehu i waenga i te aitanga a Punga mō te noho ki te whenua, ki te moana rānei, e whakatauirā nei i te horopaki e rite tonu nei te kitea, i te tohe i waenga i ngā kōwhiringa e rua e kitea ana i ngā pūrākau o te ao tūroa mō te whakapapa.



Te tuatara. Nā Bernard Spragg, [CC-BY-1.0](#).

He tohu kino te kitea o tētahi mokomoko i roto i te whare o te tangata; ko te mokomoko me te tuatara te tohu o te maruaaitu (ko ngā kaikawe karere nō te ao wairua). I ētahi atu horopaki, i whakanohongia ngā ngārara ki ētahi wāhi tāpua kia noho ai hei kaitiaki. Ko ēnei tikanga ngārara mō tauwhirotanga o ngā atua ka tau hoki ki runga i ngā rua kōiwi, hei mauri rānei, arā, ko ngā toka maruwehi, ko ngā tohu rānei e whakamahia ana hei tiaki, hei whakaū hoki i te oranga ki roto i ngā wāhi kei reira ngā koiora, pērā i ngā māra me ngā ngahere.



Te mokomoko. Nā Bernard Spragg, [CC-BY-1.0](#).



5 Ngā ngārara – te aitanga a Punga

Ngārara is used today to mean ‘reptiles’ but its traditional meanings also include insects, demonstrating again how the Māori categories for animals diverge from those of science. In whakapapa terms, ngārara are the progeny of Punga, son of Tangaroa, whose descendants were said to be ugly and repulsive, hence the name ‘te aitanga a Punga.’ The tuatara is named for its spiny back; lizards (skinks and geckos) are known as mokomoko. Ngārara as a Māori category is also the name of a type of taniwha, a supernatural class of being, which takes the form of a giant mokomoko or tuatara. Traditions tell of cosmic arguments between the descendants of Punga about living on land or in the sea, making another example of the common theme in Māori traditions of battles being fought over binary choices found in the nature narratives of whakapapa.



Tuatara. Bernard Spragg, [CC-BY-1.0](#).

To see a mokomoko inside one’s house is considered an ill omen; both mokomoko and tuatara were traditionally regarded as bringers of bad luck (spiritual messengers). In other circumstances, ngārara were placed at special sites to live as kaitiaki or guardians. These ngārara traditions invoke atua protection over places such as burial caves, or mauri, which are venerated stones or other totem objects, used to guard and ensure the health of particular inhabited places such as gardens or forests.



Mokomoko. Bernard Spragg, [CC-BY-1.0](#).



6 Te aitanga pepeke

E kapi ana i tēnei ingoa ko te ‘insect world’, ā, e hāngai ana ki te whakapapa me te ariā o te ‘aitanga’, arā, ko ngā kīrehe e ora ana e heke iho ana i tētahi atua o nehe i takea mai ai i te ao tūroa. I tēnei karangatanga Māori, e hāngai ana te ‘pepeke’ ki ngā waewae e piko ana me ngā pūkenga pepeke. E kitea ana te aitanga pepeke i ngā pūrākau mō te pakanga i waenga i ngā atua e noho nei hei teina, hei tuakana hoki ki a rāua anō, i a Tāne-mahuta rāua ko Whiro, i whakamahi ai i te aitanga pepeke hei ope tauā kia kōkiritia, kia werohia hoki ngā tāngata me ngā kararehe. I ētahi atu pekanga o aua pūrākau, nā te atua o ngā tāngata, nā Tūmatauenga, te atua o ngā namunamu, a Namuiria, i kōhuru, ā, hei utu, ka kōkiri ana iwi o te Waeroa (mosquitoes) me te Namu (sandflies) i ngā tāngata.

Ko te aitanga pepeke hoki e kōkiri ana i te pūrākau o te kaiwhakairo waka, o Rātā, kāore nei i tono whakaae i te ngahere i mua i tana tuatua i tētahi rākau nui. I riri ngā ngārara me ngā manu, ā, i muri i ā Rātā mahi mō taua rā, i rewa anō i a rātou te rākau, i karanga hoki i ngā peka me ngā wāhanga kua whati kia kōtuitui rātou ki a rātou anō. I rua ngā tuakanga o te rākau e Rātā, ā, i rua hoki ngā hikinga o te rākau e te aitanga pepeke.

Nāwai rā, nāwai rā, tē wehe kē ai i te ngahere i te paunga o te rā, i huna a Rātā, i mātakitaki hoki ia i tā ngā ngārara me ngā manu hiki anō i te rākau. I ngā wānanga i whai ake rā, i warea a Rātā e te whakamā me te whakapāha, me te aha, nā te mea he tohu hūmārie tērā, i āwhina rātou i a ia kia hangaia mai he waka. Ko te kōrero mō Rātā me tana waka tētahi pūrākau taketake mō ngā tikanga me ngā ara tika o ngā whanonga me te whakaute i te ao tūroa.



Te wētā

6 Te aitanga pepeke

This group name equates to ‘the insect world’ and calls to whakapapa in the concept of ‘aitanga’ meaning living creatures descending from the primordial atua who are the supernatural origins of the natural world. In this Māori category, ‘pepeke’ refers both to bent legs and jumping ability. Te aitanga pepeke feature in cosmogenic narratives of conflict between primordial brothers, Tānemahuta and Whiro, who used te aitanga pepeke to form his armies of attack, stinging people and animals. In other versions of these nature narratives, Tūmatauenga, the ancestor of humans, killed Namuiria, the primordial sandfly, and in return his tribes of Waeroa (mosquitoes) and Namu (sandflies) attack humans.

Te aitanga pepeke also drive the narrative of Rātā, the canoe maker, who failed to ask permission of the forest before felling a large tree. The insects and birds were angry, and after Rātā had retired for the day, they raised the tree up again, calling on all the branches and broken pieces to bind together. Twice Rātā felled the tree, and twice the aitanga pepeke raised it up again.

Eventually, instead of leaving the forest at the end of the day, Rātā hid, and observed the insects and birds raising the tree once again. Dialogue ensued that made Rātā overcome with shame and remorse, a sign of humility for which the aitanga pepeke and manu offered to build him a waka, a canoe. The story of Rātā and his waka is an Indigenous parable about tikanga, right ways of behaving, and respect for nature.



Wētā

Kōrero Whakakapi

He tīpakonga noa ngā wāhanga o runga nō te whānuitanga o ngā mātauranga i kohikohia ai e ngā tūpuna mō ngā kararehe o Aotearoa mā roto mai i tā rātou anō āta aroturuki, arā, koia tētahi o ngā tohu motuhake o te pūtaiao. E tapatahi ana ngā whakaaro o te nuinga ki ngā ritenga me ngā tūhononga i waenga i te mātauranga Māori me te pūtaiao. E kitea ana i ngā kōrero o runga ētahi o ngā āhuatanga whāiti o ngā rerekētanga i waenga i ngā mātauranga Māori mō ngā kararehe me ō te pūtaiao.

E whai wāhi ana ki te mātauranga Māori mō te ao tūroa ngā pūrākau e whakaū nei i te anga whānui o te ao wairua Māori me tōna hāngai ki te takiruatanga i ngā pae huhua, i te ao wairua ki te ao kikokiko. Nā konā e kaha nei te kitea o ngā pakanga o te taiao i ngā pūrākau – i waenga i ngā peka rerekē o ngā manu, o ngā ika, o ngā mokomoko, o ngā ngārara, o te aha atu, o te aha atu – e hāpai nei i te whakamāramatanga o te ao tūroa o Aotearoa i kitea rā e ngā tūpuna Māori.

Te hī ika¹



1 Webber, John, 1751-1793. Tohu: B-098-015. Te Whare Pukapuka o Alexander Turnbull, rekoata/22664325.

Conclusion

The above sections provide merely a taster of the vast knowledge collected by tūpuna about the animals of Aotearoa by detailed empirical observation, which is one of science’s trademarks. There is general agreement that there are similarities and overlaps between mātauranga Māori and science. The above account has highlighted some interesting ways in which Māori knowledge about animals differs from science.

Māori knowledge of the natural world includes traditional narratives that reinforce the overall structure of the traditional Māori cosmos as based on dualities (binaries, dipoles) operating at many levels, from the cosmic to the psychological. Thus many traditional stories tell of primal ecological battles – between different factions of the birds, fish, reptiles, insects, etc – which help explain the natural world of Aotearoa encountered by tūpuna Māori.

Fishing Tōtaranui Queen Charlotte Sounds²



2 Webber, John, 1751-1793. Ref: B-098-015. Alexander Turnbull Library, records/22664325

Māori knowledge of animals is underpinned by whakapapa, the organising principle of reality in te ao Māori, on which stand the two basic concepts of tapu and mana. Making a new fishing net was declaring a group’s intention to harness the power of nature and ngā atua, hence it was an activity governed by the law of tapu, which dictates how people behave in relation to that activity. A successful hunter or fisher had mana, since they showed their ability to turn that power to their own ends. Mana is related to a person’s ability to keep the cosmic forces of ngā atua in balance (utu).

In some ways whakapapa is like an ethical Indigenous version of the concept of evolution. Dogs, rats and humans are considered to be closely related, not only in terms of phylogeny, but also whakapapa. Tūpuna fully utilised the animals of Aotearoa to survive and thrive, while respecting their relationships with animals through whakapapa.



Ministry for Primary Industries
Manatū Ahu Matua



Published September 2024
ISBN 978-1-877264-60-3