

3: STATEMENTS OF ASSOCIATION

Peaks of Maungaharuru Range (as shown on deed plan OTS-201-29)

For the Hapū, the peaks of Maungaharuru (the Maungaharuru Range) and environs are integral to the distinct identity and mana of the Hapū. They are some of the most sacred and important physical landmarks within the takiwā (traditional area) of the Hapū.

Spiritual importance

Maungaharuru is the iconic, most sacred and spiritual maunga (mountain) of the Hapū. Maungaharuru has a mauri (life force) of its own. This mauri binds the spiritual world with the physical world. All elements of the natural world have mauri and it is this mauri that connects the Hapū with Maungaharuru. Mauri is therefore the basis of the spiritual relationship of the Hapū with Maungaharuru.

The Hapū regard all natural resources as being gifts from ngā atua kaitiaki (spiritual guardians), including the ngahere (forest) upon Maungaharuru. Tāne-nui-a-rangi is the spiritual guardian of the ngahere and all that lives within the ngahere. Tāne-nui-a-rangi is the son of Papa-tū-ā-nuku (Earth Mother) and Rangi-nui (Sky Father), from whom all living things descend, including the Hapū. Descendants of Tāne-nui-a-rangi include the manu (birds) and trees (rākau) within the ngahere. Therefore, both the descendants of Tāne-nui-a-rangi and the descendants of the Hapū are connected by whakapapa (genealogy). Tāne-nui-a-rangi was central to the lives of Hapū tīpuna (ancestors) and remains significant to the Hapū whānau (families) living today.

Hapū kaumātua (elders) and kaikōrero (speakers) acknowledge the “tahi tapu o Maungaharuru” - “the sacred peaks of the maunga”. The paramount status of Maungaharuru is recognised by the Hapū in their mihi (greetings), whaikōrero (formal speeches), whakairo (carvings), kōwhaiwhai (painted panels) and tukutuku (woven panels) on their marae, whakatauākī (tribal proverbs), kōrero tuku iho (Hapū history) and waiata (songs).

Cultural importance - Whakatauākī

Ka tuwhera a Maungaharuru, ka kati a Tangitū,
Ka tuwhera a Tangitū, ka kati a Maungaharuru.
When the season of Maungaharuru opens, the season of Tangitū closes,
When the season of Tangitū opens, the season of Maungaharuru closes.

According to kōrero tuku iho, this whakatauākī:

- describes the takiwā of the Hapū – from Maungaharuru in the west, to Tangitū (the sea) in the east; and
- it proclaims ahi-kā-roa (long occupation) of the Hapū and the inherited right as tāngata whenua to exercise mana whenua and mana moana.

The relationship the Hapū have with Maungaharuru is culturally significant and provides whānau with a strong sense of place and belonging to the takiwā. It is still customary practice for Hapū members to recite this whakatauākī to identify where they come from and the relationship that connects them to the natural world.

Hapū kaumātua also emphasise the connectedness of Maungaharuru with Tangitū. The waters flowing from the maunga feed the rivers, lakes, wetlands and sea - the realm of Tangaroa-i-te-Rupetu (the spiritual guardian of the sea and other water bodies and all that lives within them).

The whakatauākī also describes the mahinga kai (places for gathering food) of the Hapū. The ngahere on Maungaharuru was the source of food for the Hapū in the winter. Tangitū was, and

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remains, the source of food in the summer. While the Hapū collected food on a seasonal basis, they were blessed in that they did not need to leave their takiwā in search of food. Hence another Hapū whakataukāki “ko tō rātau pā kai ngā rekereke”, “their fortified villages were in their heels”.

In the past, Maungaharuru was bountiful. From the domain of Tāne-nui-a-rangi, the Hapū sourced their kai (food). They gathered aruhe (fern root), pikopiko (young fern shoots), the raurau (leaves) of the tī kōuka (cabbage tree), berries and huhu (edible grubs) and caught manu. Rongoā (medicinal plants), bark, fern fronds and timber for building materials, flowers for pigments, leaves and seeds for oils, paru (special mud) for dyes and other resources were also gathered.

Maungaharuru was also integral to the economy of the Hapū – kai and resources gathered from the maunga were often traded with their neighbours.

This whakataukāki also implies that the manuhiri (visitors) of the Hapū will be served kai from Maungaharuru and Tangitū. The ability to offer the range and quality of kai the Hapū had from their takiwā enhanced their mana.

In addition, the gathering of kai and resources has the reciprocal obligation of the Hapū to act as kaitiaki (guardians). The Hapū had tohu (signs) and tikanga (customs) which dictated the appropriate time and practices for gathering food and resources from Maungaharuru. Mātauranga (knowledge) associated with the collection of resources was central to the lives of the Hapū and remains a significant part of the cultural identity of the Hapū today. Mātauranga and associated tikanga, karakia (prayers) and kawa (rules) are all essential for maintaining customary traditions - the ritual and tapu (sacredness) associated with gathering and utilising resources.

Kōrero tuku iho – historical importance

Others sometimes refer to different parts of the maunga using different names, namely from south to north: Te Waka, Tītī-a-Okura (this is the name known to the Hapū, Titiokura is the official name), Maungaharuru and Te Heru-a-Tureia. However, when the Hapū speak of Maungaharuru, they are referring to the maunga in its entirety.

The Hapū have a rich history relating to Maungaharuru. To this day, the North Island of New Zealand is known as Te Ika-a-Māui (Māui’s fish). Hapū tradition tells that when Māui-tikitiki-a-Taranga pulled up the fish, the waka (canoe) that Māui and his whānau were on became stranded on top of the mighty fish. At the time, Māui warned his Uncle, Ngārangikataka, and others not to touch or cut up the fish. But they did not listen. They began to cut up the fish, creating the peaks and valleys that are seen today. Māui was angry, and turned his Uncle and the waka to stone. Others tried to escape to the sea, towards Tangoio, but they too were turned to stone. Today they are in the form of Panepaoa, a small hill located just south of the Pākuratahi (formerly Pakuratahi) Stream and nearby Ngāmoerangi, located on the Tangitū coastline. Te Waka-o-Ngārangikataka (Ngārangikataka’s canoe) can also be seen, high on the ridgeline of Maungaharuru.

Oral tradition recounts the migration of the waka Tākitimu southwards, and a tohunga (high priest) of the waka, Tūpai, who cast the staff Papauma high into the air. Papauma took flight and landed on the maunga at the summit of Tītī-a-Okura, at a place called Tauwhare Papauma.

Papauma embodied the mauri of birdlife. The maunga rumbled and roared on receiving this most sacred of taonga (treasures), and the maunga was proliferated with birdlife. Hence the name, Maungaharuru (the mountain that rumbled and roared). It is also said that the mountain roared every morning and evening as the many birds took flight and returned again to the maunga.

Significant pā (fortified villages) are located on Maungaharuru and attest to the occupation of the Hapū over the generations. Towards the southern part of the maunga, pā were occupied by Ngāi

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Tauira and Ngāti Marangatūhetaua (Ngāti Tū), on the central part of the maunga, Ngāti Kurumōkihi, and towards the northern part of the maunga, Ngāi Tahu.

Ngāti Tū occupied Te Pōhue pā at the head of Lake Te Pōhue, and the nearby kāinga (villages) of Kaitahi and Whāngai Takapu.

Several pā relate to Ngāi Tauira and its eponymous ancestor, Tauira and his wife, Mateawha. Pirinoa pā is situated at the tauihu (prow) of Te Waka-o-Ngārangikataka. Taurua-o-Ngarengare pā is located at the south end of Te Waka part of the Maungaharuru range and is named after one of their sons. Tauwhare Papauma, referred to earlier, became a pā of Tauira.

The story of Mateawha also relates to an important wāhi tapu (sacred place) on the maunga. Mateawha was one of the Tūrehu people – she was not human and her people abided by certain rules. One day Tauira and Mateawha had visitors, and sadly, Tauira forgot himself. He told his wife to carry out work that caused her to violate the rules of her people. The effect was to ‘whakanoa te tapu i runga i a ia’ - ‘to nullify the sacredness of Mateawha’. The implication was that Mateawha was unable to return to her own Tūrehu people and became alienated from them. She was so distraught at the situation, that she took her own life by throwing herself off the cliff face. She hit the side of the rock and fell down into what is known today as Hell’s Hole. The stain of her blood was left and since that time, whenever that stain congeals, the Hapū recognise it as an aituā – a bad omen. The site is referred to as Te Pari-o-Mateawha – Mateawha’s cliff.

Maungaharuru, and in particular its ridges towards the southern end of the range, are known as “te mauri o te māra o Tauira” – “the garden over which the life force of Tauira still remains”. The maunga was a source of sustenance for Tauira and his descendants over many generations.

Tītī-a-Okura is the pass where tītī (muttonbirds) flew over Maungaharuru. Te Mapu and his son Te Okura caught tītī there using a net attached between two poles held high by them in front of a fire. Hence the name, Tītī-a-Okura – the mutton birds of Okura. Another feature is Te Waka-a-Te-O – The canoe of Te O. This rock is located on Tītī-a-Okura and commemorates Te Okura, also known as “Te O”.

Several significant wāhi tapu are positioned on Maungaharuru. Ahu-o-te-Atua (formerly named Ahuateatua) - the sacred mound of the Gods, is situated at the north eastern end of Maungaharuru. Oral tradition describes Ahu-o-te-Atua as an altar where tohunga gathered to carry out their spiritual ceremonies. A tarn (mountain lake), one of two located on the eastern side of Te Waka-o-Ngārangikataka, is known to have unusual colouration due to the paitini (toxic) nature of the water.

Tarapōnui-a-Kawhea (as it is known to the Hapū, the official name is Taraponui) – the high peak of Kawhea enveloped with cloud, is the northern most and highest peak on Maungaharuru and is therefore very sacred. The name is ancient and dates from the excursions of Kurupoto and his son Kawhea into the area. Tarapōnui-a-Kawhea was once the regular track for the Hapū from Tūtira to Te Haroto through Waitara.

Oral tradition provides that Tāne-nui-a-rangi and his ngahere provided a korowai (cloak) for Papatū-ā-nuku (his mother). Accordingly, prior to the clearing of native forests and pastoralism, Maungaharuru was home to a wide range of animal and plant species which were, and remain, of great significance to the Hapū. Today, there is a significantly reduced area of native forest.

The remnant and regenerating areas of native forest on Maungaharuru include tawa, tītoki, rewarewa (New Zealand honeysuckle), kāmahī, kānuka (white tea-tree), tawhairaunui (red beech) and tawhairauriki (black beech) and mānuka (tea tree). The nationally significant ngutu-kākā (kaka beak) is also found on Maungaharuru.

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The ngahere provided the ideal habitat for a large number of manu including tītī (muttonbird), kiwi, kārearea (native falcon), kākā (native parrot), kererū (native pigeon) and tūī (parson bird). Many of these taonga were harvested for a range of uses, including kai, rongoā, clothing (including feathers for decorating garments and personal adornments), building materials, trade and gifting.

The Hapū have cultural, spiritual, traditional and historic associations with Maungaharuru and its environs, its waters, associated land and flora and fauna. The Hapū have a responsibility as kaitiaki in accordance with their kawa and tikanga to restore, protect and manage all those natural and historic resources and sites. This relationship is as important to present day whānau as it was to their tīpuna. The continued recognition of the Hapū, their identity, traditions and status as kaitiaki is entwined with the peaks of Maungaharuru.