

Pinepine Te Kura



A Tohunga's son is trained in rongoā from birth to adulthood to utilise all his ancestors' wisdom and knowledge, especially of reproductive disfunction & group psychotherapy

Ngāpū-o-te-Rangi's 1700s version	1
Additional notes	
Whakapapa	18
Rangi's gifts	19
The Tohi rite	19
Fire-making	20
Tura's firesticks	22
Kumara growing	24
Graduation	25
Rongoa Māori	26
Te Kooti Arikirangi's 1889 version	12
Additional notes	14

The Harry Potter books borrow many details from this epic (and true) story of a young boy destined to save his kin from sickness and evil. His kinfolk living on the Takapau Plains south of Hawkes Bay often become weak, uncoordinated and impotent, and blame their troubles on witchcraft emanating over the hills from vengeful northerners.

We watch as the boy is taught rongoa by his father, a tohunga; a combination of herbal *rongoā rakau* and spiritual *rongoā karakia* to protect the villagers with the holistic healing skills their ancestors brought from Hawaiiiki. A foul deed long ago has provoked the witchcraft, and the boy learns how to remove its evil effects with his kaunati wand, how to prepare healing herbs and foods, and finally how to perform spirit-healing therapy sessions that make the well-fed villagers feel reborn and confident again (Their real problem was a lack of iodine and other minerals in their diet, but until Te Aute College opened nearby, 200 years later....)

Studying this 400-year-old moteatea may help you to give others comfort with foods, herbs, massage and ritual. Over the next few weeks, turn to all the extra pages here to discover the huge amount of traditional knowledge that is alluded to in this oriori. It will be a great achievement for you and you will have grown much closer to your tupuna when you've absorbed all the knowledge, learnt all the chants, gathered all your kaimoana and herbs, and started your cooking fires with your own kaunati and kaunoti.

Kāpeka 1. The newborn baby is asleep on his father's lap.

Listen to **Track 1. Pinepine**

Shouting the verses helps to memorize the words. But when we put our own babies to sleep, we sing much more quietly, eh?

Pinepine te kura, hau te kura,
whanake te kura i raro i Awarua
ko te kura nui, ko te kura roa
ko te kura o tawhiti na Tuhaepo.
Tenei te tira hou, tenei haramai nei.
Ko Te Umu-rangi na Te Whatuiapiti.

Miniature is the treasure, but renowned,
because the treasure came up from Awarua.
It is the same noble treasure, the famous treasure,
the treasure from afar, that Tuhaepo was.
This is the new visitor just arrived here."
He's The Heavenly-Oven, a descendant of Te Whatuiapiti.

A little treasure... So why doesn't this chant begin *Iti te taonga*?

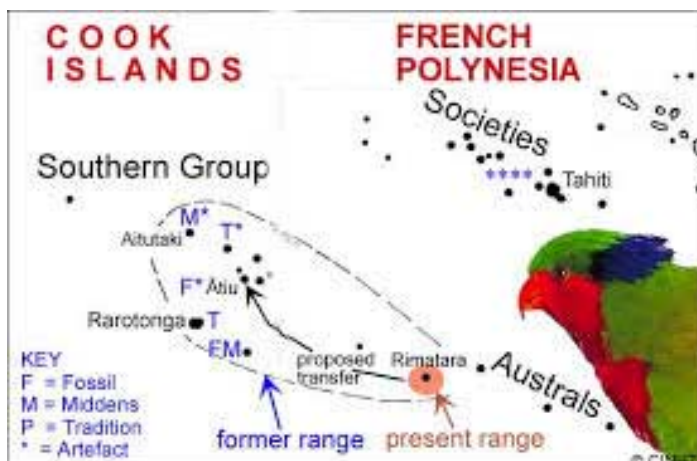
Tao-nga means *weighed down*, and originally referred to heavy objects like greenstone rocks or bags of kumara in the bottom of canoes. And *Iti* is a little piece of something, while *Pi-ne* means *close together* - everything is there, but in miniature.

This chief sees the newborn son in his lap as his treasured miniature red loin cloth. Each evening he sat with some of his people in the wharepuni, his newborn son in his lap. He had to convince his people that this miniature red bundle would be able to keep them safe and healthy in the decades to come.

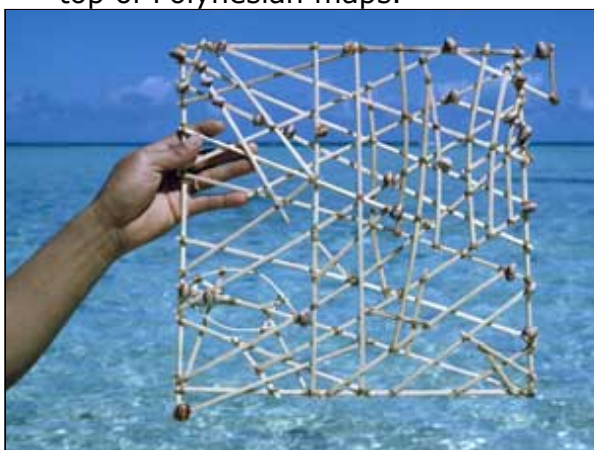
So each night the people listened to, and then joined in the soothing lullaby this wise chief chanted to the newborn babe covering his loins, calling him the "kura." This was a reference to **maro kura** that were treasured loin cloths worn by high chiefs in Tahiti and Rangiatea as symbols of their great powers. Maro were made from long, narrow pieces of fabric and maro kura were decorated with the feathers of a rare red-breasted Kura Lorikeet from faraway Rarotonga.



Tuhaepo was a red feather headdress of a Tahitian high chief, brought from Rangiataea to Aotearoa. But near the end of the voyage they dropped it into the sea in embarrassment, because they thought the pohutukawa trees, then in full flower, were filled with thousands of red parrots!



Awa-rua (two channels) is a harbour in Rangiataea with twin exit channels, and the chief was reminding his people that his son's ancestry and his special abilities could be traced all the way back to those tohungas in Rangiataea who had sailed up from Awarua 400 years ago. They sailed "up" because Maui had caught his big fish at the top of Polynesian maps.



Te Whatuiapiti was the chief of a Ngati Kahungunu group who settled in Waipawa in about 1500AD. The murder of high-ranking twin boys at Tūranganui [Gisborne] 200 years previously had forced the assassin and his relatives to move south. They took over the coastal area around today's Napier, and later moved inland to Waipawa. Turn to these whakapapa lists on [Page 18](#), to see that this version of the oriori must have been recited some time near 1700 AD.

Kāpeka 2. The 2-year-old is outside the pa with his father.

Track 2. Nau mai e tama.

Nau mai, e tama, ki te tai-ao nei,
 Ki whaka-ngungua koe, ki te kahikatoa,
 Ki te tumatakuru, ki te tara ongaonga;
 Nga tairo ra nahau e Kupe
 I waiho¹ i te ao nei.

Welcome, O son, to this world of life;
 to the art of defence with the mānuka pole
 with matagouri, speargrass and stinging nettle
 and your obstructing vines that Kupe
 kept well clear of in this country.

1. Waiho. My dictionary tells me Waiho means to avoid, let be, leave alone. On the other hand the dictionary says Waiho iho means to bequeath, and some careless translators have blamed Kupe for bequeathing Bush Lawyer and Supplejack to this country.

The tohunga is beginning to teach his toddler how to protect the tribe. Toddlers learn best from things they can see and touch and play with, so the chief begins with manuka sticks for self-defence and for building pa walls. *Kahikā-toa* were manuka poles, used in hand-to-hand combat, or sharpened and fixed point-upwards as a defensive wall against attackers. This name is derived from **kahika**, a hardwood myrtle, called *kafika* in its Malayan homelands. It was one of the useful plants carried by Polynesians all across the Pacific where it has a variety of similar names. I first tasted these mountain apples that the Fijian boys with me in the highland jungles of Viti Levu called "Kavika."



Kahikātoa

Kahika would not grow in our cold Aotearoa climate, but the manuka here had similar hard aromatic wood, and the red blood of a victim was the fruit of a manuka-wood weapon, so it was nicknamed kahikā-TO-A, hardwood-of-warriors, while the tall white pine with its tasty berries was named the kahika-TE-A.



Tropical island
Kahika

Next the chief introduced his son to the impenetrable shrubs that protected the rear approaches to a pa: matagouri, speargrass and stinging nettle. The little boy will learn to identify these, and then master the way of very gingerly transplanting their small seedlings.

Tū-mata-kuru "Stop! Points hit!" perfectly describes the words of an attacking enemy party who encounter a hedge of matagouri bushes or taramea speargrass planted as a defence at the rear of a pa. So both of those plants have this nickname.



Matagouri



Taramea
Speargrass



Ongaonga



Tip breaks off on contact

Tara Ongaonga
point of hypodermic needle

The vines that frustrated Kupe's inland exploration, the bush lawyer and supplejack.



Tātarāmoa
Bush-lawyer



Kare-wao
Supplejack

Kāpeka 3. The chief tells his 3-year-old a fairy tale

Listen to Track 3. Piki ake kake ake.

Piki ake, kake ake i te toi huarewa,
Te ara o Tawhiki i piki ai ki runga;
I rokohina atu ra Maikuku-makaka,
Hapai-o-Mauri. He waha i pa mai,
'Taku wahine purotu!'
'Taku tane purotu!'
Korua ko te tau, e!"

Climb, climb up by way of the suspended vine,
the pathway of Tawhiki when he climbed up high,
and there found Makuku-makaka, the
Supporter-of-Life-force. Greetings were uttered:
'My beautiful lady!'
'My handsome man!'
Here's to you two lovers!

European children are told a fairy tale about Jack exchanging his mother's milk for seeds that formed a beanstalk which enabled him to challenge 'giant' authoritarian adults in the wider world and meet a woman who gave him great powers.



Polynesian toddlers were told a similar tale about Tawhaki climbing a vine to higher worlds and meeting a heavenly woman there. Tāwhaki was the epitome of a Polynesian chief, in appearance, mana, deeds and character. By climbing to these personal heights, Tāwhaki found a woman who had also achieved that "heavenly" status. By quoting this old "fairy tale," the chief is encouraging the the boy to strive for these same chiefly attributes, and wishing him success with the opposite sex.

The boy is being urged to use daring and charm to rise up in status, and not to literally climb a rope hanging down from the clouds; adults knew



these stories were allegorical morality stories and not historical fact.

Elsewhere in Polynesia Tāwhaki is known as Tafaki, Tafa'i, Kaha'i, Tahaki or Tava'i, and there are many variants of his adventure.

Kāpeka 4. The 7-year-old and his dad are outside when a thunderstorm comes.

Track 4. Whakakake.

Whakakake, e tama,
i te kinga o tō waha,
No runga rawa koe
No te tahu nui a Rangi e tū nei,
Na Rangitu koe,
na Rangiroa
Na Tane rawa koe,
Apa ia koe, na te Apa-rangi-ihiihi
na te Apa-rangi i rarapa.
"Tukia i whare rangi,
ko te ngaruru² mai rangi.
Te mata tohi³ kura,
ko Apa i te hongā."
Nāhana⁵ ra koe.

Speak proudly, O son,
when you open your mouth
You are of the highest rank.
You are a direct descendant from Rangi right here
you are from Rangi always set in place
from far-reaching Rangi,
you are from Tane himself.
You are from Apa⁴ the awe-inspiring spirit,
the messenger spirit in a lightning flash.
"Pounded out from its heavenly home
is the thunder from the sky.
This sign at sacred baptism
is Apa descending."
You belong to him.

2. Ngaruru means abundance, and out on the hot, dry Hawkes Bay plains, *ngaruru mai rangi*, or *abundance from heaven*, was the name given to thunder, probably because a summer thunderstorm brought heavy rain that nourished wilting plantations and so produced an abundance of food.

3. Tohi is a ritual ceremony of holding a newborn child in flowing water while petitioning the ātua to endow the child with the desired mental and physical qualities.

4. Apa - These spiritual messengers traveled freely between the heavens and earth as thunderous flashes of lightning. There was a female and male Apa for each of the 12 heavens in the Polynesian cosmos.

5. Nāhana East Coast => nāna West Coast.

Ngāpū-o-te-Rangi has introduced his son to the idea that he will be able to reach a heavenly status as he grows older, and now sketches this spiritual realm about Rangi, the life-spirit in Rā the sun, who sends down rays that create warmth and food, both essential for good health. Eventually he will teach Umurangi how to use Rangi's fire to bring robust health to the tribe's people.



When the boy later attended the whare-wananga at Okawa, up in the hills behind Hawkes Bay, he would have learnt all the stories about Rangi, summarized on [Page 19](#)

Umu-rangi is reminded that when he was baptised, a bolt of lightning came from the sky. This thunderbolt was an **Apa**, a messenger from Rangi, who gave the boy the ability to create a sacred fire that brings good health.

The chief emphasizes this by repeating the chant used during the boy's 'tohi' ceremony, held when his umbilical cord dropped off and was then ceremonially buried. At Ahuriri in 1846, this same chant was used at a **Tohi**, or baptism ceremony, of a high chief's first-born son. There is an account of that ceremony, also on [Page 19](#)

Kāpeka 5. The tohunga and his 12-year-old are on Kairakau Beach.

Track 5. Kaore nei

Kāore nei, e tama,
ko te wānanga i a taua nei.
Tē ai i waiho e Ōkaiure rā
ngā pure tawhiti,
te kaunoti hikahika.

How great⁶ O son,
is the sacred knowledge we have here.
Not just kept back there at Ōkaiure
are the ancient rituals to remove tapu,
and the grooved fireblock.

⁶ In everyday use, Kāore means *not*, *no*, but in old moteātea it often means *How great*. And that meaning makes sense of this phrase.

The tohunga has now taken the growing boy to Kairakau (Penis-food) Beach on the rocky coast 60 km east of Waipawa. Up on a ridge behind Kairakau Beach was Ō-kai-ure, a sanitorium for curing weakness and impotence.

The reefs offshore from Kairakau have always been crammed chock-full of sea-food rich in proteins, fats, vitamins and minerals, making them "kai-ure," a great cure for sexual impotence and general lack of energy. Karakia Kai Ure then helped remove makutu.

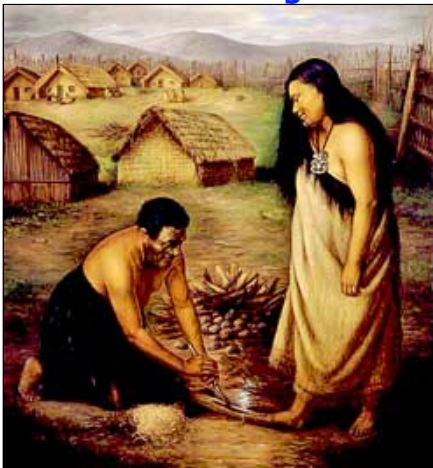
"Kai ure nga atua⁷, kai ure nga tapu, kai ure ou makutu." (My sexual power devours ghosts, devours things set apart, and devours your witchcraft)

7. Atua - now used for the Christian God, but originally used to describe an ancestor with continuing influence, ie, a ghost.



But all these sea foods were not enough to effect a cure by themselves. They had to be cooked with a fire lit by a flame obtained from rubbing wood where Rangi's essential healing powers had been stored, to infuse the food with Rangi's power.

Ritual ceremonies were performed before almost every Maori activity. Many ceremonies involved tapu fires and steam ovens. Fire was looked upon as representing the sun, and so was seen to be a divine being, shut up in wood. Elsdon Best gives more details on on [Page 20](#)



Kāpeka 6. At the wananga - the teenager is learning the healing power of fire.

Track 6A. Te kaunoti.

"Te kaunoti a tō tipuna, a Tura
I haere ai i Tere-nui-i-ao
ka hika i tōna ahi.
Kimihia e Kura,
ko Tū-ma-tere
Te Umu ka hoki nga kai ki te ao."

Koia i Tūranga-nui, he mata awaha,
He patu i te tangata kia mate.

"It is the fireblock of your ancestor, Tura,
who went to 'Great-floating-world'
lighting his fire.
May it be sought, my Treasured son,
the Keep-going-with-speed fire-making, so you
Mr. Earth-Oven, can give back food to the world."

Indeed, in the Gisborne district there is witchcraft,
a weapon that still harms people.

Nā te mau whaiwhaia hoki ra
I manene ai i te ara,
Ka mate kōngenge, ka mania,
ka paheke.

It is the use of this witchcraft, of course
that repeatedly interrupts our way
weakening us, causing us to slip
and fall.

Umurangi is being trained how to carry out his father's healing work. He is shown a wooden fire-starting block like the one used by Tura, who introduced fire and cooked food to an old women living a primitive lifestyle, and in return was given herbal remedies for diseases thought to be caused by witchcraft. When herbal remedies are ceremonially cooked and ritually administered, the patients' positive attitudes are boosted, making the herbs more effective. The full story of Tura is on [Page 22](#)

The witchcraft comes from Turanganui (Gisborne). In about 1450 AD, Tupurupuru, the great-grandson of Kahungunu, had been groomed for tribal leadership there, but was eclipsed by his highly gifted twin cousins, so they were killed and buried. Kahutapere, the twins' father, gathered a war party, killed Tupurupuru and desecrated his body. In shame Tupurupuru's father, plus about 150 of his followers moved south into Hawkes Bay, displacing the people already at the Ahuriri estuary (Napier) and along the Tukituki (Hastings).

In about 1530 AD Te Whatuiapiti and his followers left the abundant seafood of Ahuriri estuary behind and moved south to the Takapau Plains, 50 kms from the coast. The people often became weakened there, especially when the hot, enervating winds blew from the north, and they blamed witchcraft sent by Kahutapere's vengeful descendants at Turanganui.

Track 6B. Ko te matamata.

Ko te matamata ki te tū-āhu
e makutu mai ra
Ko Tama-i-riakina-te-rangi
te hekenga o rangi.
Ko Taramuru anake titi kaha mai ra
E popoki noa mai ra i runga te rakau
Tērā te tukou a Maui-rangi
kei o tuākana. *these lines are from a Tuhoe version.*

The seer at the enclosed altar
performing witchcraft
is Tama-who-was-lifted-up-the-sky
and who descended from the heavens.
Only Taramuru's plantings brings strength
by liberally covering each plant
of that Heavenly-Maui kumara
like your cousins have.

Tukou was the sweetest variety of kumara that Polynesians bred from their Peruvian *cumar* (we now eat the larger *camotli* varieties from Mexico). Maui-rangi (or Rongo-Maui) is the husband of Pani-tinaku, who gave birth to the kumara in the misty past.

Taramuru may have lived nearer the coast. His *tukou* kumara variety probably brought strength because he was un-inhibited (noa) with the materials he used to mulch his kumara mounds, including **seaweed, a source of iodine** (plus potassium, iron, calcium, magnesium, selenium, and zinc), minerals that were absorbed by the kumara, and then by those eating them.



The weakness blamed on "witchcraft" was most likely caused by thyroid hormone deficiencies. Today a tiny amount of potassium iodide is added to ordinary table salt to prevent this. Read about traditional Maori methods of cultivating kumara on [Page 24](#)

Kāpeka 7. The young man's graduation ceremony on Kaurakau Beach

Track 7A. E kai o mātā

E kai o mātā ki te kohu ka tatao
I waho o te moana o toka hāpuku,
Ko Mau-nunga-rara, ko Whare-rauaruhe,
Ko Ta-kopai-te-rangi, ko te Ara-totara,
Te Hua-wai-parae, koia te ko-rori

Feast your eyes on the mist that lies
out to sea above the hapuku reefs
called Hinemāhanga and Waimatai,
and protected by five chiefs including
Te Huawaiparea, quite the twisted one.

The tohunga, his apprentice Umurangi, and many others are on Kairakau beach at the ceremony marking the completion of his wananga training as a young tohunga.

Hāpuku (groper) graze on seaweed in warm coastal waters, and are top-rated eating fish. The two reefs mentioned here, Waimatai and Hinemahanga, are just offshore from Ōkaiure, where people were cured of debilitating witchcraft spells that probably included fear-induced bouts of depression. No doubt a few good fishing trips and feeds of hapuku could raise the spirits of the most depressed soul! Some translators have named these two reefs Maunungarara and Wharerauaruhe, but these names appear to be two of those reefs' guardians.



Track 7B. Tena ra e ta ma.

Tena ra, e ta ma,
te wā ki to koutou irāmutu
tāmaua mai nei ki te ua i te kahu

This then, my friends
is the time for your nephew
to be united to the neck of his cloak.

E kai o mata ki runga Marokotia.
Karokaro i te taturi o to taringa,
kia areare ai, mo te whakarongo atu
Ki nga kī mai a to tipuna, a Noho-atu,
E makamaka mai ra i a taua anake
Te Ārai o Tūranga,
Te matenga o Hinerakai
i turamatia ai,
I matakita ai,
Koia 'Hika-matakitaiki.'

Feast your eyes on the headland to the north.
Remove your wax from your ears
to clear them so you can listen
to the words of your ancestor Noho-atu,
now addressing us two
from the protecting hills around Gisborne,
where Hinerakai died of shame
in the torchlight,
rudely gazed upon by old men
hence the place-name Maidenhead-gazed-upon.

The officiating tohunga tells the young man's older relatives to put the cloak signifying his rank around his shoulders. This would have been accompanied by karakia, a ritual fire-lighting, kaimoana cooked with that fire, celebratory songs and a big feast. There are more details of a young tohunga's training on [Page 25](#)

Marokotia is a coastal headland 8 km north of where the cloaking ceremony was taking place at Kairakau. The young tohunga is being told to look north towards Tūranganui and listen very carefully for the ghost voice of Noho-atu who stayed behind there chanting a warning. Successive generations were taught never to return to Tūranganui because they would be attacked with witchcraft if they did so.

The tohunga then backs his tribe's claim to their Tūranganui origins by recalling a story associated with one of the village there. **Hinerakai** was a young woman who woke one night to find herself naked and being stared at by the old men of the village. She was profoundly shamed, and redeemed the situation by committing suicide.

Kāpeka 8. At Okaiure that evening - a group psychotherapy session

Track 8A. Whiti ke mai.

Whiti ke mai koe ki rāinahi nei.
Tē ai he mahara,
ka mate koe i Awarua;

You crossed the Pacific Ocean only yesterday,
without a thought that
you might die due to Awarua.



To take away the effects of those evil spells, the tohunga now takes all present into the realm of imagination, beyond time, beyond distance and beyond individual identity; a realm where truths are recognized by one's subconscious mind (Te Kore). Their ancestors had crossed the Pacific Ocean from Hawaiiiki 400 years ago, but the people still feel so close to those intrepid navigators that the waka voyage felt like only yesterday.

Awa-rua, the harbour at

Rangiatea with two channels, was considered to be the source of both hara and kura. By putting his tribe into their ancestor's voyaging waka, the healer now creates word pictures, first of hara and then of kura, of disaster and then revival. Ka mate, ka mate; ka ora, ka ora!



Track 8B. Ka manene mai.

Ka manene mai koe kia rō te wai ū,
Ka ū ana ko Hauraki.
Ka pa ko te waha o Tutawirangi,
*"E tama! Ina ia te kai.
Toia ki uta ra, haehaetia ai;
Tunua hai te manawa,
ka kainga, ka pau —
No Karotimutimu,
no Taurangakoau."*

Weakened while in the sea
you come ashore at Hauraki
and hear the voice of Tutawirangi
*"O sons! Here is food to eat!
Haul it ashore and cut it up,
the heart is roasted,
bitten into, eaten all up —
the heart of Karotimutimu
from Taurangakoau."*

Our tohunga is creating a nightmare vision of how disaster can befall our tribe. In this terrible dream we are members of a crew exhausted after a long stormy ocean voyage, now beaching our waka at the end of the Hauraki Gulf. Lacking the energy to fight, we are slaughtered in the shallows by Ngati Paoa warriors led by Tutawirangi. (as indeed Tutawirangi and his warriors had defeated these enfeebled Ngati Whatuiapiti people in recent times)

A dying warrior mutates into a dolphin: it is Karo-timu-timu, the totem animal of Ngati Whatuiapiti that lived in the sea between Awahuri and Te Awanga. Our dolphin is hacked open and its heart removed, skewered on a stick, roasted over a nearby fire. Now the Ngati Paoa warriors are taking turns to eat our dolphin heart, devouring our Ngati Whatuirangi mauri. We are gone, annihilated; ka mate, ka mate...Aue...



Kāpeka 9. Okaiure at dawn next morning - a therapeutic rebirth

Track 9. Taia te waka nui

Taia⁷ te waka nui,
ka kai ki te kirikiri,
Ka kai ki te ponga,
Ka kai ki te mamaku,
Ka kai ki te ngarara whakapae,
Ka kai ki te pananehu,
E tama, e!

But eventually the great canoe
is nibbling at the sand,
gnawing on the ponga pole,
munching on the black tree-fern log
devouring the grubs in its way,
and savouring the young bracken shoots,
O son of mine!

7. Taia. If taken as a verb, tai means to strike, and taia means to be struck - *the waka is struck by the shore*. But Williams Dictionary says that as an adverb, tāia can mean by and by, or in good time, just like the changing tide [tai]. *Our tribe may suffer defeat from the Hauraki people, but like the tide, our fortune will change.* In 'Nga Moteatea,' taia is changed to **toia**, while the Ngati Porou audio has **waia**, accustomed to, and the Tuhoe version has **koia**.



As the sun comes up over the horizon and fills our wharenuī with warmth and light, that bad dream evaporates like the morning mist. Overnight, the food has made its way from our bellies to our blood-stream, heavenly food cooked in an umu with stones heated for the first time in a sacred fire ignited by Te Umu-rangi. We feel the food's magic as our tohunga's morning karakia reminds us of our waka being hauled ashore in the peaceful Ahuriri estuary, first chewing at the sand, then biting into tree-fern rollers, munching a rotten trunkfull of tasty huhu grubs, and finally resting peacefully on a luscious patch of newly sprouted bracken fern shoots.

We're that waka, eating better and better food everyday, gaining new strength, new

confidence. Soon we'll leave Kai-rakau beach and return to our homes on the Takapau plains, taking baskets of dried karengo and mātaītai that we'll add to our own food each day while reciting that same karakia, to ward off those witchcraft spells from Turanganui.

Bodies and minds both need healing

Makutu (witchcraft) was blamed as the cause of illnesses. So when appropriate herbal remedies (rongoā rākau) were applied – collecting, boiling and applying extracts of kawakawa, manuka, koromiko etc, there would have been similar chants and fire-lighting rituals (rongoā karakia) to ease the patients' minds as well as their bodies. **Page 26**

At Tūranganui (Gisborne) in the late 15th century, two young boys were killed because they threatened Tūpurupuru's chance of becoming the next high chief of the region. Tūpurupuru was executed and his relatives were banished south, with some of them ending up far inland on the Takapau Plains.

Without any seafood in their diet, some of these 'inlanders' would have become deficient in iodine and other nutrients. As a result their thyroid glands did not function properly and they suffered from energy loss, impotence and depression. These symptoms were especially bad when enervating winds blew from the north. With the guilt of Tūpurupuru's foul deed still on their minds, they blamed their weak condition on witchcraft wafting up from the north, resulting in mass hysteria.

It seems their leader Ngāpū-o-te-rangi noticed that those who regularly visited the coast or lived there were never affected by this witchcraft. In a discussion with other wise ones, they would have figured out there was something in seafood that kept the makutu weakness at bay, so they developed this process for curing both the physical weakness and negative emotions of the afflicted. Those being cured needed to know that the young tohunga being trained up to cure them had received his special powers from Rangī-tu. So to make sure that this healing process would keep working in successive generations, the wise ones encapsulated the main points of the process in a chant, and by linking several old ritual chants with some fatherly advice, plus references to historical and mythical events, they produced this masterpiece.



Iodine deficiency today

Just under your throat is your thyroid gland. It secretes two hormones into your bloodstream that make sure the food you eat is burnt up fast enough to keep your body warm, your brain active, your leg muscles pumping and your sexual organs functioning.

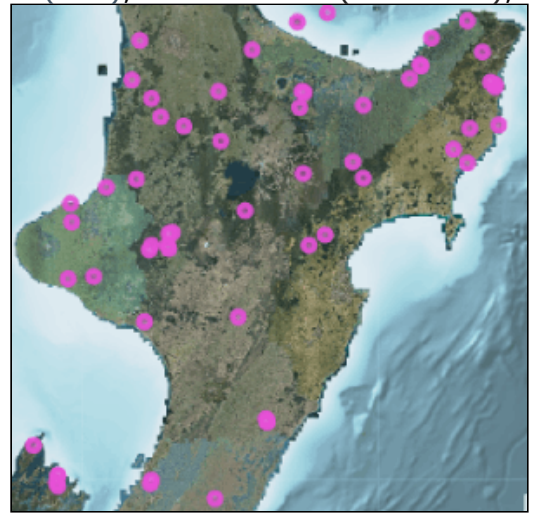
Your thyroid hormones need tiny amounts of iodine and selenium to work properly, but many New Zealand soils don't have these elements in them. As a result, food crops grown on those soils lack those elements, and people who only eat food from those crops can feel cold, lack energy and be unable to concentrate. Eating more of the same food doesn't help; it just makes them overweight, and if they become pregnant, the baby's brain may not develop properly and so it spends its life as a cretin.

But the sea is full of iodine and selenium salts, and these are taken in by seaweed, molluscs and fish, especially seaweed-eating reef fish. To keep today's New Zealanders healthy when they can't get this kai-moana, tiny amounts of potassium iodide are added to our bread and salt.

For most Maori living inland 400 years ago, iodine deficiency was not a problem: eels migrating from the sea, and tītī chicks fed on herring would have been part of their diet. Also known as the sooty shearwater or mutton bird, the tītī is a seabird that often used to nest in burrows far inland, so that marauding skua gulls wouldn't eat the young chicks while their parents flew out to sea for bellyfuls of small fish that were rich sources of iodine and other minerals.

Inland places like **Titi**, (Tararua ranges, Nth Taranaki), **Ruatiti** (Ruapehu, BoP), **Ahititi** (Ruatahuna, Gisborne, BoP), **Titiroawa**, **Titiroa** and **Titipua** (Southland), **Titirangi** (Northland, Auckland, Tolaga Bay Gisborne, Taranaki, Hawkes Bay & Marlborough),

Puketiti (Ruapehu, East Coast), **Mangatiti Stream** (Waikato, Ruapehu, East Coast, BoP, Wairarapa & Taranaki), **Maungatiti** (Taranaki), **Titinui** (BoP), **Titihuatahu** (Northland), **Titiokura** (nth of Napier), and **Tītikōpuke** (Remuera) tell of breeding grounds over many inland parts of the country, although not on the Takapau Plains, because it was difficult to fly inland while loaded with fish when the prevailing westerly winds were blowing from the mountains down to the sea.



Then the whaling ships brought big Norwegian rats that ate all the titi chicks on those mainland nesting sites (except high in the Kaikoura Ranges). By the 1910s, iodine deficiency had become a big problem in many back-country places, and in 1925 the Health Dept introduced iodised salt.

Nowadays potassium iodide is also added to bread because many people avoid table salt as too much of it hardens arteries and leads to high blood pressure.



Te Kooti brilliantly modified *Pinepine Te Kura* to tell his story of how he tried to save his people's land from Colonial British land thieves.

Pinepine te kura, hau te kura,
whanake te kura i Awarua.
Ko te kura nui, ko te kura roa,
ko te kura nā Tūhoe pō!
Tēnei te tira hou, tēnei haramai nei,
Nā te rongopai, nā te rangimārie.

Nau mai, ka haere tāua ki roto o Tūranga
Kiā whakangungua koe ki te mini,
Ki te hoari, ki te pū hurihuri,
Ngā rākau kōhuru a te Pākehā
e takoto nei ēi.

Piki ake, kake ake i te tai huarewa,
Te ara o Enoka, i piki ai ki runga,
I rokohinga atu rā Maikuku-makaka.
Hāpainga te aroha!
He waha i pā mai,
'Taku wahine purotu!'
'Taku tāne purotu!'
Kōrua ko te tau ēi!

Whakakake, e Te Ture,
i te kīnga o tō waha, nō runga rawa koe,
nō te mana o Kuini e tū nei.

Nā Rangī-tū koe,
nā Te Kotahitanga,
nā Tāne rawa koe,

Small is the treasure, but renowned,
the treasure that came from Awarua
The great treasure, the long-held treasure,
the treasure of the Tūhoe spiritworld!
This new band of travellers is setting out here,
a people of faith and peace. **Ringatu p. 14**

Come, let you and I travel right into Gisborne
so you can be introduced to the Minié rifle,
the sword and the revolver,
The murderous weapons of the Pākehā
lying here. **Weapons p. 14**

Climb up, mount up via the raised-up region,
the pathway of Enoch, who climbed up high
And there found Maikuku-makaka.
May love be supported!
Words were uttered:
'My beautiful wife!'
'My handsome husband!'
You and your beloved, eh!

"You over-reached yourself, O Law,
proclaiming that you are even above
the Queen's mana established here."

Rebeking corrupt officials p. 15

Your power, my friend, comes from Rangī-tu,
from our Spirit-of-oneness
from Tāne himself,

*

*

Nā pure-tawhiti,
nā kaunati hikahika
Te kaunati a tō tipuna, a Rāwiri,
I haere ai, i tere i nui ao,
Ka hika i tana ahi.
Kimihiā, e te iwi, te ara o te tikanga,
i pai ai te noho i te ao nei.

Kai Tūranga-nui he matā pū,
he patu i te tangata kia mate.
Nā te maungārongo hoki rā
i haere ai i te ara,
Ko koutou anake
e titi kaha mai nā.

*

E kai ō koutou mata ki te kohu e tatao
I waho i te moana o Toka-ā-huru

*

Ko Te Kopai-o-te-whare,
ko te Ara-totara,
Te Huawaipārae, koia te korori.

Tēnei, e te iwi,
te wā ki tō koutou whanaunga,
Te waua mai nei ki te hua i te kai.

E kai ō koutou mata ki runga o Pāparatū ī.
Karokaro i te taeturi ō koutou taringa
Kia areare ai mō te whakarongo atu
Ki ngā kī atu. Kua ahau e patua,
Mōku anake
Te Arai o Tūranga.
Te matenga o Māhaki,
i mau ai te rongo patipati.
Mātakitakina ai,
koia 'hika mātakitaki'.

I whiti kē mai koe ki rāinahi nei.
Tē ai ō mahara
ka mate au i Waerenga-a-Hika,
Te kī mai koe, me whakawā mārire
Hopu ana koe i ahau,
kaweā ana ki Wharekāuri.
Ka manene mai au ki rō te wai,
ka ū ana ko Whareongaonga.
Ka pā ko te waha o te Kāwana,
'E hika mā ē! Inā ia te kai!'
Tōia ki uta rā, haehaetia ai,
Tunua ai i te manawa, ka kainga, ka pau
Mō Korotimutimu,
mō Tauranga-kōau.

Koia te riri pokanoa
ka kai ki te waipiro,
Ka kai ki te whakamā,

*

ki te mauāhara.
Me whakarere atu ēnā mahi kino,
E hika mā, ē

Your power comes from ancient rituals
with the fire-making stick,
The fire-making stick of your ancestor David,
who set out, traveling through the wide lands,
kindling his fire.

David p. 15

Seek, oh people, the path of righteousness,
that we can live peacefully in this world.

Near Gisborne there were bullets
weapons that strike men dead.
But we were returning in peace
when we went along that path.
It was only you
who did not practise peace

Bullets p. 15

*

Feast your eyes on the mist that lies
out to sea at Toka-ā-huru reef off Whāngārā

*

There's 'The Corner-of-the-house,'
Te Aratōtara,
and Te Huawaipārae, that cunning fellow.

This, my people,
is the region owned by your relatives:
news of its fertility has reached us.

Beneath the reef p. 15

Feast your eyes upon Pāparatū.
Remove the wax from your ears
to clear them so you can listen
to the message there. Do not destroy me,
I alone am the owner of
Te Arai at Gisborne.
I shared the shame of Māhaki
when a sweet-talking peace was made.
Rudely gazed upon,
hence 'their-self-respect-violated'.

Paparatu p. 16

Mahaki p. 16

But you crossed over only yesterday,
without your thought
that I might have died at Waerenga-a-Hika,
You told me I would be fairly judged
But you seized me
and took me to the Chatham Islands.
I was exhausted in the water,
and landed at Whareongaonga.
Then was heard the voice of the Governor:
'My friends, here is food to eat!'
hauled ashore and cut up,
The heart is roasted, eaten, consumed
because of Korotimutimu
because of Tauranga-kōau.

Unjust exile p. 16

Eaten up p. 16

Hence the needless strife
from consuming alcohol,
feeding on shame,

*

and hatred
Put aside those evil things,
My friends!

Unjust exile p. 17