

**TE MANU HUNA A TĀNE**



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I te mārie o te waenganui pō,  
ka puta te tioro a te kiwi tāne,  
e rapu hoa ana mōna  
Ka puta te karanga a te kiwi tāne  
‘Kei roto i tēnei ngahere he hoa mōku?’  
Ka mārie anō tō pō i tētahi wā  
Ka pakaru te mārie o te pō i te whakautu a te kiwi wāhine  
‘E rapu hoa ana ahau, me tūtaki tāua’  
Ka whakautu a te kiwi tāne, ‘āe, me tūtaki tāua,  
Mākū koe e karanga, kia mōhio ai koe kei hea au.’  
Ka whakautu te kiwi wāhine,  
‘Āe, ka tūtaki tāua āiane.’





## HURUHURU MANU

**Raewyn Ormsby-Rihari** Maniapoto, Ngāti Torehina ki Matakā by marriage

**Tiwai Rihari-Rawiri** Ngāti Torehina ki Matakā, Ngāti Pare, Ngāti Mau

This hikoi for the sharing of mātauranga started with a kōrero between Hugh Rihari, kaumātua of Ngāti Torehina ki Matakā, and Rolien Elliot, manager of Te Papa Atawhai Pēwhairangi. Afterwards, Hugh told Raewyn (his wife, from Maniapoto) of the kōrero, that there were numerous native manu in freezers at Te Papa Atawhai that had been accidentally struck by vehicles or killed by dogs and handed in to them by members of the public. Native manu are protected even after death. Raewyn asked Tiwai Rihari-Rawiri, also of Ngāti Torehina ki Matakā, if she would be interested in holding wānanga huruhuru manu. Through our love of raranga we have both had experience with huruhuru manu, learning and then as assistant kaiako. With the blessing of Hugh, Raewyn approached Rolien and offered our help. Consequently, we decided on a programme of four wānanga to encompass an introduction to huruhuru manu, kiwi advocacy, pelting, and how to make muka from kōrari and attach huruhuru. For this we used non-native huruhuru.

Te Papa Atawhai record where the manu carcasses are found so that they can be returned to their rohe. We decided that two tangata from each of the rohe would be invited to participate, leaving it to them to select who would attend.

The wānanga were held on the premises of Te Papa Atawhai Pēwhairangi. Cinzia Vestena, as Biodiversity Assets Ranger, is responsible for the manu that are handed in and was an integral part of these wānanga. Her enthusiasm and participation were greatly appreciated. She and Rolien addressed Te Papa Atawhai's kiwi advocacy, including the process and requirements to apply for a permit to hold protected wildlife. This is required for all animals native to Aotearoa, and not only for living animals.

We are both permit-holders for Ngāti Torehina ki Matakā; we hold these manu on behalf of the hapū. They do not belong to us and cannot be used for commercial purposes.

Without the support of Rolien, and Cinzia's participation, the wānanga could not have happened — an example of how today we can all work well together.

Since the Waitangi Treaty settlements that have been agreed between

tangata whenua and the Crown, taonga such as kiwi, kūkupa, pūkeko and many other native fauna can be returned to hapū if all legal protocols are followed. Waitangi claims are not just about whenua and pūtea, they are also about taonga and rights to our culture and customary practices. Many tangata assume the claims are driven by financial gain, but to us the process is much more; it is acknowledgement and redressing of wrongs. Before this process, government departments were autonomous. Now they interact with tangata whenua, hence the commitment to returning these manu to hapū. Te Papa Atawhai Pēwhairangi has a very good working relationship with Ngāti Torehina ki Matakā. It is a pleasure to work with tangata of this calibre.

One of the aims of these wānanga was to encourage the young to participate in something new, learning a skill that could take them into other fields of endeavour, but few took up the opportunity. It was mainly those in their thirties and older who attended, some, never having had the opportunity to learn raranga, gladly doing something they had thought would never be available to them.

Removing the pelt is not the end of the process. The pelt is then cleaned of all flesh that may have been left on it. This is less likely to be needed when pelting fresh manu. Those that have met a violent end, from dog attacks and car strikes, are more likely to need cleaning. The pelts are then hung to air-dry. This can take several days depending on the weather. Once dried they are sealed in a plastic bag with the huruhuru side folded outwards, and refrozen, as this keeps them from becoming infested by moths and other insects that would be only too pleased to have a free lunch. At a later date they can be removed from the freezer, thawed, and used for raranga. We are lucky to have freezers today, imagining the working conditions of our ancestors.

The rest of the manu remains are returned to Papatūānuku, buried with due ceremony with or without the bones. If we have a tohunga whakairo requesting bones, they are cut out and handed to them with an appropriate karakia. The bones are buried until they become defleshed. If the tohunga whakairo has access to a beach, the bones may be placed in a mesh bag and buried in the sand for sea lice to clean. They can then be used for making various items such as ngira, mau taringa and nguru. The timo can be used as autui.

The pelting — skinning — of manu is a great help to kaiwhatu. When making a kākahu, two or more huruhuru are placed one on top of the other, so keeping them in their natural position means we need not search through loose huruhuru to be able to put them together in bundles as we weave.

Most kaiwhatu are wāhine and hold the mātauranga raranga for their hapū. However, we will teach anyone who wishes to learn this skill — tāne and wāhine,



Māori and tauīwi. Tauīwi are not able to use native huruhuru in their weaving and cannot obtain a permit to hold native wildlife, but they can pelt introduced manu.

In the past, mātauranga was generally only passed to a select few, if passed on at all. For everyday purposes, skills held within a hapū would be used. But for ceremonial garments, carvings, weapons or adornment a superior talent would be sought and a trade of some kind would be arranged. For example, at the time when the National Marae at Waitangi was built, Ngāpuhi were not strong in whakairo so tohunga whakairo from outside the rohe were brought in.

Resources would also be negotiated among hapū. Inland iwi would come to the coast to gather kaimoana at certain times of the year. Special areas were set aside for this and the hapū who were granted this privilege were able to stay for limited lengths of time to gather and dry kaimoana. Outside of these sanctioned periods they would be considered a raiding party and treated as such. Reciprocal rights were given to the hosting hapū. At specified times they could hunt manu and gather kai and rongoā in the inland rohe, thus a sophisticated form of trade was carried out. Huruhuru would be traded during the course of these expeditions.

We teach wāhine so that they can take the mātauranga back to their marae and teach their wāhine, ensuring the mātauranga is not lost. Teaching wāhine is a form of empowerment. In a society where gender inequality is still the norm we feel it is important that wāhine have their own forms of mātauranga, and that they can make their own decisions about to whom they wish to impart the mātauranga. And by empowering wāhine we feel it can contribute to the empowerment of the whole hapū.

Becoming involved in this kaupapa has been a way of giving back — passing on the knowledge we feel lucky to have been taught. This is not an onerous task for Raewyn as it is something she enjoys. Tiwai does not like the pelting so much, but sees it as a necessary part of revitalising traditional raranga practices. This revitalisation and the preservation of materials has been ongoing. If we think about Toi's account later in this book of the first national hui raranga held in 1983, there was concern for the preservation of plants used in raranga. We are grateful that we continue to have access to them today, although, sadly, there are some that are still hard to come by in a quantity that is sufficient to be of use.

This set of photos is of a wānanga for the members of Ngāti Torehina ki Matakā held at the whare of Raewyn and Hugh. We pelted eight kiwi that morning. Like all such things, only a few are interested or can cope with the pelting process. Jenny, Raewyn's daughter-in-law, was visiting and was happy to document our hui for us. And from this, Ngāti Torehina ki Matakā now has a pictorial record that can be passed down.

Tiwai is the daughter of a kaiwhatu, so maybe this is in her DNA; she also carves and paints. She went to kuratini to learn more and advance her knowledge, earning a tohu mātauranga. She weaves kete of all shapes, sizes and colours, making them useful for a variety of purposes, as well as kākahu, whāriki, mau taringa and putiputi, passing the mātauranga to others by holding regular wānanga.

Raewyn's mother was Pākehā so she did not learn raranga until relatively recently, but she has a background in weaving with looms of varying sizes and shapes using wool, mohair and other textiles. Her preference is for tāniko (sometimes likened to embroidery, tapestry and braiding, but without the use of a needle). Tāniko is made from lengths of cotton, wool or muka of two or more colours to form a pattern and is used in the making of kete and the borders on kākahu. It can also be used as art pieces and wall hangings, with or without huruhuru. The variety of things that can be made by raranga and tāniko is endless, as are the materials that can be used. Contemporary raranga, with the application of mātauranga, is only limited by the imagination of the kaiwhatu.

When making a kahu kiwi we always use kōrari. The body of the kahu kiwi is made in the traditional way — no contemporary products are used. The whenu is muka, as is the aho. The tāniko that adorns the top and sometimes the sides and bottom edges of the kākahu can be made using dyed muka, although it is more usual today for it to be made of cotton. While we now have access to huruhuru kiwi, the process is lengthy and it takes some time to bring together enough helpers to complete a kahu kiwi.

For Raewyn, there are mixed feelings in handling these manu that come to us, including immense sadness at the death of all these manu that are today classed as taonga. Can you imagine the surprise of our ancestors at this whakaaro? To them, kiwi were hunted for kai and the byproducts used to produce a range of things — the huruhuru for kākahu and whakapaipai; the wheua for matau, kōauau pongāihu, pere manu and many other items. Can you imagine their amazement at the situation that kiwi are now in as we fight very hard with pest eradication, predator and dog control, trying to protect their habitat? Living as we do in rural Pēwhairangi this is ongoing. In this part of Aotearoa we live with the largest population of North Island brown kiwi. We see kiwi wandering all over the place at night. If we are out and about, we see or hear them frequently. They do not fear us, do not recognise us as a danger, and will walk right up to us as long as we remain still. Balancing the sadness we feel, their death enables us to make a kahu kiwi that will enhance the mana of those who are privileged enough to wear it. Not everyone is given this right. So in this we see the manu as living again in ātaahua.