

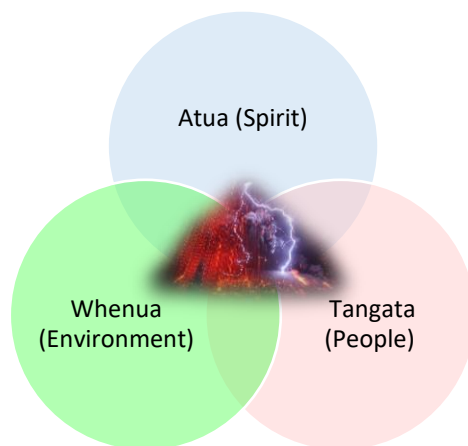
Ngatoroirangi

Prepared by Sylvia Tapuke

Protocols: Please read all of the information around protocols, worldviews and values before reading the journey of Ngatoroirangi. The stories you will read about belong to the tribes we will be travelling through and we make references to people who have passed away. We ask that you respect the stories that are told and acknowledge where they come from. Each tribe has their own knowledge and protocols with relation to volcanoes. This document has been prepared for the general public. If you have any questions about any specific area, please get in touch with your local hapū contact person.

The traditional Māori worldview:

The traditional Māori view the world through a combination of spirituality, environment and people. They cannot be separated and there are no time, place or space boundaries. For example, a person's relationship with a particular volcano over a thousand years ago will still be maintained today through his or her descendants, even if they have moved away from the volcano, the relationship can always be reconnected. The diagram below shows that the spiritual, social and environmental world are one. Whatever happens in one world will also impact on the other.



The Māori worldview of volcanoes:

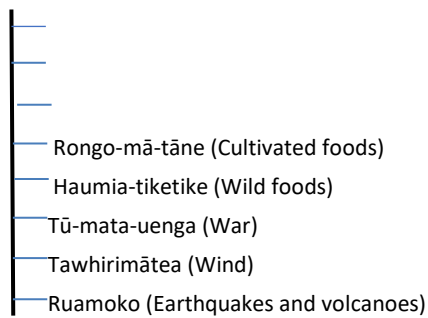
According to Māori traditions, both Ranginui (Sky father) and Papa-tū-ā-nuku (Earth mother) had 71 children.

Ranginui (Sky father) = Papa-tū-ā-nuku (Earth mother)

Whiro (Insects)

Tāne (Humans, Trees)

Tangaroa (Sea)



The creation of volcanoes:

This pūrākau (genealogy story) below provides an account of how the world was created including volcanoes:

For a long time Ranginui (Sky father) and Papa-tū-ā-nuku (Earth mother) lay in a tight embrace and within their bosoms were their 71 children. The children, also known as atua Māori, are kaitiaki (guardians) of environmental domains. Like a whānau, each child has a personality and some children get on well with their siblings and others not so well. For a long time, they remained in darkness until Tāne and some of the siblings decided to separate their parents so they could have space to grow and develop. Tāne met with the other siblings and they had a wānanga (long meeting). The decision-making process was not straight forward, and after much turmoil and heated discussion, Tāne decided to go ahead with the plan to separate. This was supported by Tūmatauenga. The elder siblings Tāwhirimātea, Tangaroa, and Whiro were very angry at this decision and resulted in a huge feud. Meanwhile, the unborn child Rūaumoko remained in the womb of his mother Papa-tū-ā-nuku, kicking and playing.

Perceptions and worldviews about volcanoes:

There are many versions of this pūrākau, but they generally follow the same theme of atua Māori separating Ranginui and Papa-tū-ā-nuku to allow light into the world. There are also many versions about Rūaumoko. Some tribes believe he is still a baby, innocent within his mother's womb and that one day he will be birthed. In one version, Tāne sends his youngest brother Tupai to stay close to Papa-tū-ā-nuku and help look after Rūaumoko. Other tribes believe he is grown up in the underworld and resides with some of the siblings who were angry with Tāne such as Whiro. In this version he is grown up and lives with the family of subterranean fire, connected to Mahuika, the goddess of fire.

This collage shows different artist's impressions of Rūaumoko. Note that the emotions on his face ranges from cute to deadly.



Therefore, the Māori perception of volcanoes is viewed from different ways. Firstly, volcanoes are beneficial to humans because it provides new life and fertility coming from the womb of the mother, and Rūaumoko is merely playing around. A different perspective is that Rūaumoko is helping to exact the revenge of Whiro and other members of the family Tāne had disputes with. As humans descend from Tāne, the fight with the grown up Rūaumoko continues forever.

Most importantly, the traditional Māori view between humans and volcanoes is that they are family. Like siblings there are good days and there are not so good days but generally you learn to live together (or not). This why you hear the whakataukī (saying):

Ko au te maunga, ko te maunga ko au...
I am the mountain and the mountain is me...

So, if you ask a local tangata whenua about their mountain, you ask, ‘**Who** is your mountain?’ not ‘**What** is your mountain?’.

“The mountains of the south wind have spoken to us for centuries. Now we wish them to speak to all who come in peace and in respect of their tapu.” — Sir Hepi te Heuheu

Changes to traditional perception around volcanoes:

The Māori are the indigenous people of Aotearoa New Zealand. They have endured a history of peace, conflict, challenges and revitalisation through colonisation which has impacted and changed the traditional worldview, values and practices around volcanoes. The introduction of new belief systems, technologies, tools for communication, weaponry, ways of passing down knowledge, of managing land, and of reading the environment was a rapid shift away from the traditional worldview. Together with the declining population due to low immunity from introduced diseases, diets, and the effects of war, the way the world

was seen had changed forever. Today, many Māori are living in urban centres and whose families moved away from their homelands in the 1960s. There is a revitalisation to return to the homelands and restore the traditional beliefs, practices, values and language. Consequently, not all Māori today believe or even know about the traditional worldview of volcanoes. The way volcanoes are perceived will also influence the way one responds or prepares for an emergency.



Ahi kā



Ahi mahana



Ahi mātao

Traditionally, the vitality of fire determines the connectivity one has with their traditional homeland and as a result the knowledge of their environment including their maunga. This visual provides a generalised statement about how Māori perceive the volcanic landscape.

Ahi kā, which means ‘burning fires’ refers to the people who have never left their homelands over many generations. They are also known as ‘ahi kā roa’ (the long fires burning). They look after the traditional marae, and the local sites that are important to the hapū (sub-tribe) or iwi (tribe). For this group, a volcanic unrest would be just another part of the natural movements of Papa-tū-ā-nuku (Earth mother) and Rūaumoko. If there is an eruption or earthquake, and they are not affected, they will run the marae as normal to cater for anyone requiring assistance. This is because the marae is designated as a welfare centre in a disaster event. They are obliged to uphold the mauri (lifeforce) and the mana (prestige) of the marae. This picture shows people getting ready for a tangihanga. This kuia is getting warmed up before she starts her role of kaikaranga (caller) for the day.

Ahi mahana means warm fires. The connection to home is not blazing hot. This refers to whānau who moved to towns or cities. Now and again they return back to their traditional homelands and support the ahi kā when and where they can. They have maintained traditional Māori values and beliefs (matāpono), practices (tikanga), knowledge (mātauranga Māori), and the language (Te Reo Māori). Movements like the kohanga reo, kura kaupapa Māori, kapa haka and waka ama are very popular to help revitalise their traditional culture. Generally, this group acknowledge Rūaumoko and the movements of Papa-tū-ā-nuku. They make connections with their maunga usually through events such as wānanga (learning forums). This image shows Rūaumoko is in the mountain and he is still active.

Ahi mātao means cold fire. The post-modernists refer to the people who have shifted away from their traditional homelands, and also separated from their connections to their traditional worldviews, values, practices and language. They may have lost their identity as Māori and their social connections are carried through interest such as sports groups, church groups, and gangs. As there is no connection with their traditional roots, it is most likely that their perception of volcanoes will be transmitted to them from their education or through exposure from television, social networking and so on. This image shows a snapshot from the movie 'Lord of the Rings'. There are many people who use movies or modern influences to shape their perceptions of where volcanoes come from.

There is more research to be carried out on the different perceptions about volcanoes. The rest of these notes will focus on the traditional Māori worldview.

Mātauranga Māori:

Mātauranga Māori refers to Māori knowledge. Just like the way the world is viewed, mātauranga Māori, or Māori knowledge is also the same. It is spiritual, it is environmental, and it relates to people. It is the past, the present and the future. It is the seen and the unseen. It can be anywhere and everywhere, including super volcanoes!



Mātauranga Māori is the knowledge, comprehension or understanding of everything visible or invisible that exists across the universe

(Maori Marsden, Māori Philosopher)

How is Mātauranga Māori about volcanoes captured and stored?

Mātauranga Māori, or Māori knowledge can be collected, stored and expressed in many different ways including pūrākau (genealogy stories), tikanga (work and ritual in action), waiata (song or chant), whakapapa (genealogy), ingoa (names) and karakia (prayers, incantations). Examples of these will be discussed later on.

The value of bridging Mātauranga Māori and Western Science:

One of the biggest challenges and opportunities is bringing two different knowledge systems together. This is about looking at a natural feature such as a volcano and looking at it from both a scientific approach and a mātauranga Māori approach.

[https://youtu.be/ V4ICGcdNO0](https://youtu.be/V4ICGcdNO0)

Earth scientist Dan Hikuroa explains in this video the value of bringing Mātauranga Māori and Science together:

<https://teaomaori.news/combining-knowledge-and-values-our-ancestors-science>



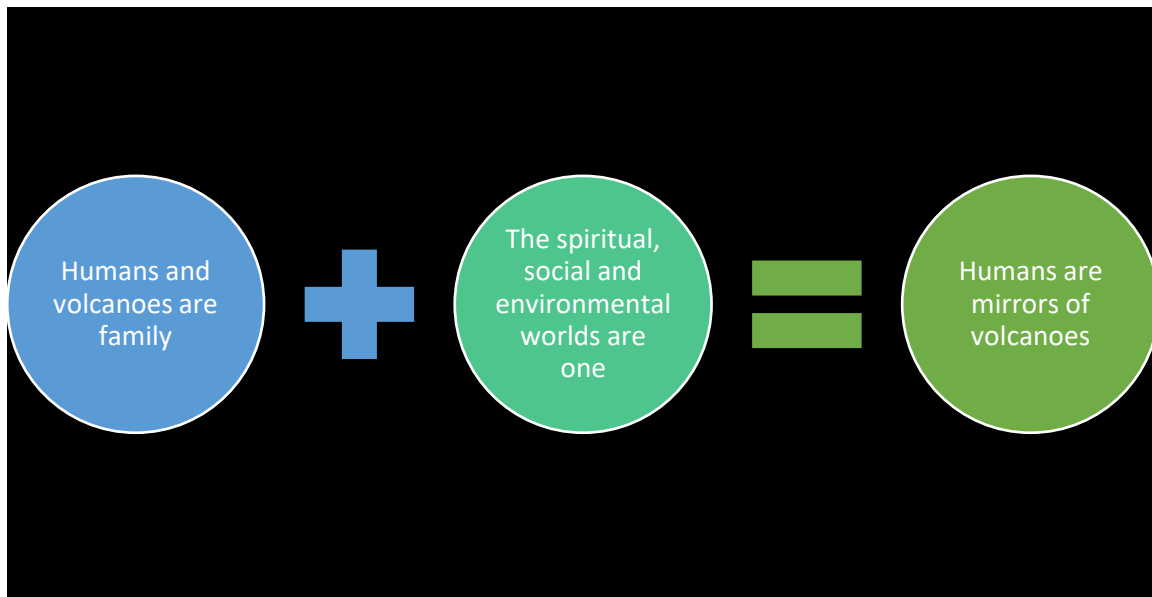
“We've shown that Mātauranga Māori is the knowledge that is precise and can be accurate and has been rigorously generated. We can then understand that mātauranga might take observations of earthquakes back into thousands of years as opposed to hundreds of years.”

He also says that mātauranga Māori doesn't describe earthquakes in terms of magnitude or depth and instead describes them as taniwha that might have come and impacted a river or destroyed a village for perceived wrong doings.

“My research has shown that often pūrākau are explanations for natural phenomenon given in a way which made sense to our people back then.”

Hikuroa says they now need more people to come through who are skilled in Māori values and beliefs as well as in science.

The relationship between volcanoes and people -the traditional view:



Based on the view that volcanoes and people are related, and that Māori view the world holistically, it follows that humans linked to the volcanoes and any changes the volcanoes experience. Over a long time, Māori developed traditional values, practices and knowledge associated with volcanoes, including the areas within the Taupō Supervolcano System. The practices handed down were developed over time watching environmental patterns, ancestors learning lessons from unsafe areas and safe areas. Therefore, some places were considered tapu (sacred/forbidden) to access usually because the area presented a spiritual, social or physical risk. Tribes also developed skills of reading and sensing the environment and its changes.

There were, and still are, rules for those entrusted to be kaitiaki of handed down knowledge. Today, there are tribes who still maintain strict conditions for receiving traditional knowledge, or mātauranga Māori. These conditions can include that the knowledge is handed down in Te Reo Māori only, through oral transmission, that is taught in a safe manner, and that when you receive it, it is for the purpose set out by the one handing down the knowledge. Most importantly, handed down mātauranga Māori is not commodified, not commercialised, and not separated from the values system and whakapapa it belongs to.

Ngatoroirangi:

Ngatoroirangi was a famous tohunga and navigator who embarked on the Te Arawa waka along with his wife Kearoa. His genealogies are also connected to the Mataatua waka through his mother.

A famous guide from Whakarewarewa, Maggie Papakura, captures the connections between Ngatoroirangi and his first cousin Tama te Kapua, the chief of the waka that both Te Arawa and Ngāti Tūwharetoa belong to. It is also interesting to note that the tohunga Tuhoto Ariki predicted the Tarawera Eruption, is also a descendant of Ngatoroirangi.

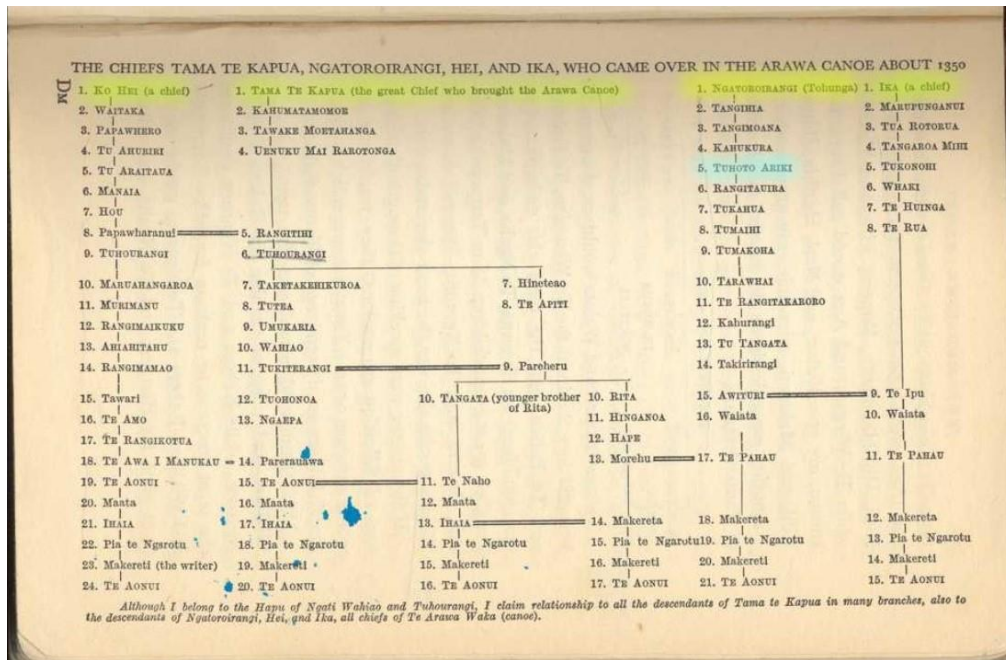


Figure 1: Image from <http://nzetc.victoria.ac.nz/tm/scholarly/MakOldT-fig-MakOldT049a.html>

This whakapapa line also shows that Ngatoroirangi descended from Rūaumoko as well:

Rūaumoko

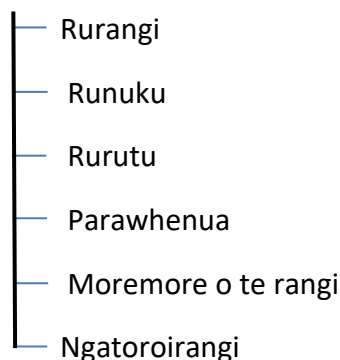


Figure 2: Genealogy of Ngatoroirangi from Rūaumoko (Source unknown)

There are many descendants of Ngatoroirangi who maintain the ancient whakapapa links today still living within the Taupō Volcanic Zone. There are also trusts and groups who look after significant sites associated with Ngatoroirangi's journey to Tongariro.

The journeys of Ngatoroirangi – Mai Maketū ki Tongariro:

There are many pūrākau about the feats of Ngatoroirangi, and this journey focuses on his contribution to the Taupō throughout the area referred to as ‘*Mai Maketū ki Tongariro*’. As he travelled through the central North Island, he met with different tribes, and they have their own versions. The following pūrākau of Ngatoroirangi are presented by both the Te Arawa and Ngāti Tūwharetoa tribes, and their common waka, Te Arawa.

Ngatoroirangi’s early battle:

Maxwell (1991) shares a pūrākau by Te Arawa Kaumātua, Hiko Hohepa, about Ngatoroirangi’s battle with the nemesis of humans, Tamaohoi at Te Awa-o-te-Atua prior to his journey towards Tongariro.

‘I haere kē a Ngatoroirangi ki Matata ra ki Te Awa-o-te-Atua. Ana, ka whai haere i Te Awa-o-te-Atua ana ki Whakapoungakau. Haere pērā ki Tarawera. Anā ngā kōrero i reira. Ka tūtaki atu e ia ki tētahi tōhunga ano ki reira. Ka pakanga rāua, i reira. Kaore i pai hoki tērā o ngā tupuna, ki a Ngatoroirangi e haere rā pērā atu ana i runga i tana whenua. Ka pakanga rātou, ka mate te tūpuna rā i a Ngatoroirangi, na te kaha o te mana o Ngatoroirangi. Ka takahia e ia te whenua, an aka puaki te whenua n aka taka atu tērā o ngā tōhunga ki roto. Ētahi o ngā kōrero i te wā i pakaru ai a Tarawera, ana, koira taua tūpuna e puta mai ana, i te whenua. E riri tonu ana ki te mahi te mahi a Ngatoroirangi mai i mate ai...

Ngatoroirangi went instead via Matata and then to Te Awa-o-te-Atua. He travelled down the river until he came to the Whakapoungakau ranges eventually arriving at Mount Tarawera. He met with another tōhunga¹ there and fought. The reason being that this tōhunga didn’t appreciate Ngatoroirangi’s explorations. They fought and this ancestor was killed by Ngatoroirangi, whose mana was proved more powerful. Ngatoroirangi stamped upon the land, it opened up and he threw this tōhunga into the crater. Some say that at the time that Tarawera erupted, that it was this tōhunga ancestor emerging from under the land that caused the eruption. He was still angry at Ngatoroirangi who had killed him, and this was his revenge.

¹ Tamaohoi (Te Haututua, 1991 cited in Maxwell, 1991).



Figure 3: Image of Tama-o-Hoi captured within Tarawera Maunga. T. Wikiriwhi, 2016.

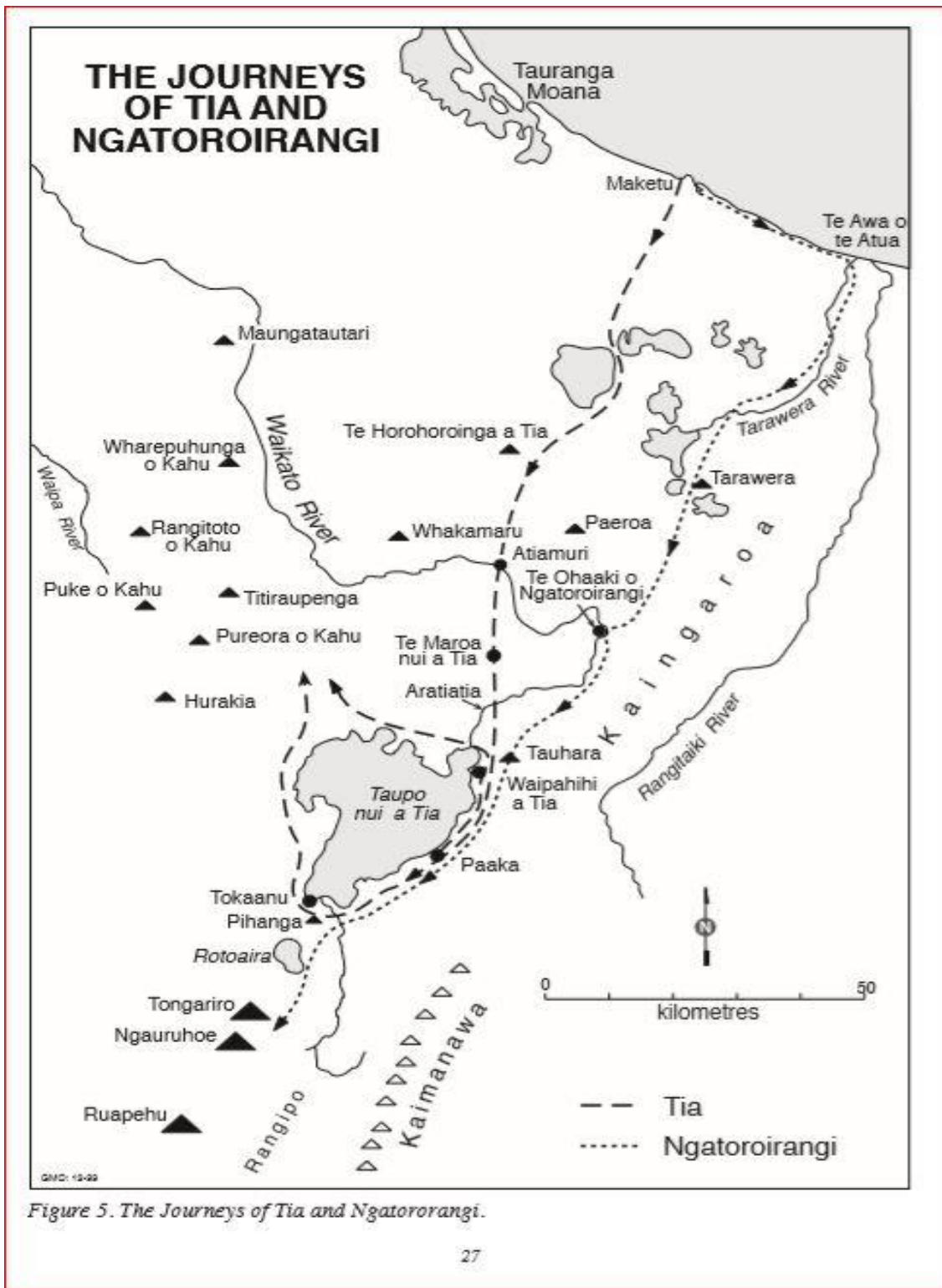
Following the Tarawera River, Ngatoroirangi came to Mount Tarawera where he found Tama-o-hoi dwelling, a spirit in the form of a man. Tama-o-hoi was unhappy with Ngatoroirangi's appearance and used sorcery to attack him, however being a Priest Ngatoroirangi defeated Tama-o-hoi with his superior knowledge and power and Tama-o-hoi fled into the ground. When Tarawera fatally erupted in 1886, it was said by some to have been the work of Tama-o-hoi

The race with Tia, according to Ngāti Tūwharetoa:

At the time when Ngatoroirangi left Maketu, Tia, another chief from the canoe, travelled up the Kaituna River to Rotorua. At a place further on, he unintentionally touched the dead body of an important chief. This was a forbidden act, and he needed a priest to cleanse him. This ceremony became known as Te Horohoroinganui-a-Tia (the great cleansing of Tia), and gave rise to the name of the area – Horohoro.

From there Tia continued west until he came to the Waikato River. He noted the murkiness of the water and reasoned that someone was ahead of him. This place was named Atiamuri (Tia who follows behind). Determined to meet those responsible for the muddy water, Tia hurried after them. At a place near Wairakei he came to some river rapids whose tiered form fascinated him. Today they are called Aratiatia (the stairway of Tia). Journeying on to present-day Lake Taupō, he was disappointed to find a large tribe, Ngāti Hotu, already living there.

Source: Te Kapua Whakapipi, Ngāti Tūwharetoa.



Source: The Legacy of Ngatoroirangi, Evelyn Stokes, 2002, pg. 27.

The journey of Ngatoroirangi – Te Arawa (Ngāti Wahiao) Version:

In 2010, Neilson, Bignall and Bradshaw interviewed Te Arawa kaumātua Keepa Marsh. This is his account of Ngatoroirangi:

“It was because of the great Ariki and Tohunga of the Arawa canoe, Ngatoroirangi, the volcanic fire arrived here on these shores, forming the many geysers, hot springs and boiling mud pools that are found in this area. When the Arawa canoe made landing at a beach near the outlet of the Tarawera River called Te Kopu a Kuku, Ngatoroirangi had disembarked and started on his journey inland to Taupo. Gazing upward, Ngatoroirangi longed to ascend the virgin peak and so he spoke to his companions, “You will all remain here while I and Ngauruhoe climb to the top of that mountain. You will know when I have reached the top for you will see my tohu which will be lightning, thunder and rain, then you will know that the mana of the mountain has come under my authority”.

Ngatoroirangi knew the great mana of the mountain, and the elements that surrounded him. Those beings were Hahunga (frost), Hukapapa (ice), Hukarere (snow), and Hautonga (cold south winds). His mission was to ensure the survival of his people and their food sources that were bought from a warm climatic homeland. The new land revealed great challenges ahead; one was to decrease the element’s destructive forces. It was then that Ngatoroirangi instructed his followers, “After I leave do not eat until I have climbed to the peak of the first of those mountains for this will give me strength and the Gods will be with me, if I do not climb, the power of the mountains ice will increase and the cold will rule over all mankind, hence all will die but if I succeed man and food will flourish, and when I return, we will eat together and I shall share what I have learnt from that mountain.”

As they climbed, the elements slowly but surely took hold, biting into their hands and feet, freezing their faces and blurring their view, it was here, his companions became restless and spoke amongst themselves, “Why have we not seen the tohu of Ngatoroirangi’s yet?” one asked. Another said, “Maybe he is dead, let’s eat for we have waited a long time”. At this time on the peak of Tongariro, the cold pierced through Ngatoroirangi’s heart as he fell into the snow, looking upwards and facing towards Hawaiiiki, he cried to his sisters Kuiwai and Haungaroa to send fire to warm him for death was near and in agony he said “Ka riro rau i te tonga”.

On Kuiwai and Haungaroa, Te Keepa says “Hearing, feeling and sensing their brother’s (Ngatoroirangi) anguish, they ran from their village in Hawaiiiki to the beach of Tataiwhenuakura and called on Te Pupu and Te Hoata, the subterranean goddesses of fire, to help and assist their brother in the land of Aotearoa. Te Pupu and Te Hoata knowing that time was of the essence plunged into the waters of Kiwa, beneath the crust of the seabed, heating the ocean floor, at great speed made their way to Aotearoa.

Traveling over three thousand miles under the seabed, raising their heads, they burst through the surface at a place called “Whakaari”, White Island, the earth burst into flames as they emerged through the crust, leaving the great flaming fire, the volcano, Te Ahi Tupua. Resting awhile from their journey, they ploughed once more into the earth’s crust, into the ocean floor and emerged at a place called “Moutohora”, Whale Island, just off the east coast of Whakatane, leaving waiwera (hot water). They then travelled to Okakaru, near Mount Putauaki, then on to Rotoma, Rotoehu, Rotoiti, and resting for a short while at “Tikitere”, Hells Gate, then on to Rotorua. Here the sisters separated, one going to Mokoia, Ohinemutu and to Kuirau. The other went to Waikawa, Ngapuna, Tarawera and Rotomahana...

The journey of Ngātoroirangi according to Ngāti Tūwharetoa:

The following pūrākau is depicted by Master Carver Delani Brown, who met with Ngāti Tūwharetoa kaumātua, to create this 9 metre Waharoa whakairo (carved gateway) outside the Taupō War Cenotaph, '*Ngatoroirangi Toa Matarau*'.



The Ngāti Tūwharetoa people of the Lake Taupō area are descendants of early explorers Ngātoro-i-rangi and Tia, who both arrived on the Te Arawa Canoe. From Te Awa o Te Atua (The River of the God) in the eastern Bay of Plenty Ngātoro-i-rangi, the high priest and navigator commenced his journey to Te Puku o Te Ika a Maui (The belly of the great fish of Maui) in the Central North Island.

When arriving in the Taupō District, Ngātoro-i-rangi sought land for his descendants and ascended Mt Tauhara which this gateway now faces. Upon reaching its summit he thrust his staff into the earth and from the furrow flowed a freshwater spring, 'Te Karetu Ngātoro-i-rangi' which still flows from atop of Tauhara to this day. Ngātoro-i-rangi then seized a Totara tree and threw it far into the distance to Wharewaka where it eventually landed with branches piercing the earth and its roots high in the air.

He descended from Tauhara and headed toward the newly formed lake and as he reached the shore, he proclaimed "this will be drinking water for my grandchildren". He then tore a feather from his cloak and cast it into the water. Upon touching the water, the feather transformed into an eel, however it did not survive. He turned to his cloak and once again tore a feather and cast it to the water. As it touched the water, the koaro, a breed of whitebait appeared and remains as the traditional fishery of this lake.

While on top of Tauhara, Ngātoro-i-rangi had seen a majestic mountain to the south. He thought to himself that he must venture there and climb that mountain as well. He travelled south and arrived at a place called Hāmāria, when the setting sun disappeared. He turned to his followers and said, "The night has settled, let us stop here", hence the name, Taupō,

(Tau, settle and pō, night). When dawn broke the rested travellers continued on their journey and after many stops arrived at the base of Tongariro.

The group began their ascent to the summit of Tongariro and along the way encountered challenges. The final challenge saw a blizzard of snow and ice carried by Tawhirimatea the God of winds descend upon the party.

Seized by the bone chilling cold, Ngātoro-i-rangi was in danger of perishing so he called to his sisters Kuiwai and Haungaroa in Hawaiki for assistance.

Kuiwai e!	Oh Kui,
Haungaroa e!	Oh Hau,
Ka riro au i te Tonga	I have been captured by the southern winds.
Tukuna mai te ahi!	Send me fire!

His sisters heard his urgent plea and quickly filled six baskets with glowing embers, the offspring of Ruaumoko the God of volcanic energy. The sisters then dispatched the demigod siblings Te Hoata and Te Pupu to deliver the heat to Ngātoro-i-rangi. Te Hoata and Te Pupu plunged deep into the earth and travelled swiftly toward Ngātoro-i-rangi in Aotearoa / New Zealand.

The journey of Te Hoata and Te Pupu to Tongariro saw them surface at many places including; Whakaari (White Island), Moutohorā (Whale Island), Rotoiti, Tarawera, Rotorua, Or kei Kōrako, Wairākei, Tokānu and finally Ketetahi at Tongariro.

Embers were left behind at these places and only one basket of fire managed to reach Ngātoro-i-rangi. With this he became angry and thought, “How am I to be warmed by this one basket of fire?” Ketetahi, (Kete, basket and tahi, one). In his rage he stomped his feet twice violently shaking the earth. Ruapehu (Rua, two and pehu, vent).

He then slammed his paddle deep into the earth. Ngauruhoe (Ko te Ngaurutanga, the shaft of his paddle and hoe, paddle). Through the ferocity of his actions the one remaining basket containing embers exploded into life bringing forth the raw power of Ruaumoko, God of volcanic energy. With this Ngātoro-i-rangi began to regain warmth and was revived.

The pathway of Te Hoata and Te Pupu is in a direct line from White Island to Tongariro. This is evident at the many geothermal features that now exist. The embers of Ruaumoko and his energy are still active to this day and continue to provide for people.

Commemorating the pūrākau of Ngatoroirangi:

Today there are many ways that the pūrākau of Ngatoroirangi is remembered. There are also lessons attached throughout his journey which we won't see many of in these handouts but here are a few examples of how he is remembered.

Mahi Toi – Creative Arts:





The picture on the left is the famous Pohutu Geyser in Rotorua which is part of the tourist attraction at Whakarewarewa Village in Rotorua. Many of the people living there are descendants of guide Maggie Papakura. The photo on the right is a depiction of Kuiwai and Haungaroa (the light coloured whakairo). The swirls on the heke (rafters) above them represent the steam and the geysers of Kuiwai and Haungaroa. The darker whakairo represents Ngatoroirangi and is a very special carving because it was created over 200 years ago.

Source: (D. Thyne, 2009).

Mahi Hangarau:

The use of digital medium is a very popular way to convey pūrākau of Ngatoroirangi to the young:



He made a desperate appeal to his sisters,
Kuiwai and Haungaroa.
"Arise in Hawaiki and heed my call!
The South wind consumes me! Send me fire!"

The sisters heard his plea and sent their tipua,
Te Hoata and Te Pupū.
They charged underground, following fissures in the
Earth - the Pacific Rim of Fire.

Source: Ngatoroirangi – www.hana.co.nz

Digital medium is also used to promote culture such as kapa haka:



Source: Local Ngāti Tūwharetoa schools Te Kura o Hirangi and Te Kura o Ngapuke performing their pūrākau about Ngatoroirangi

Click here to see the video:

<https://www.facebook.com/TeArawaFM/videos/vl.2382419388670097/417470838978885/?type=1&theater>

Digital medium for young rangatahi who wish to share their understanding of the pūrākau:



Click here to see the video:

<https://www.youtube.com/watch?v=rG4zdNp0I-0>

Digital medium is also used to provide a long-term vision for recovery from the Tarawera Eruption:

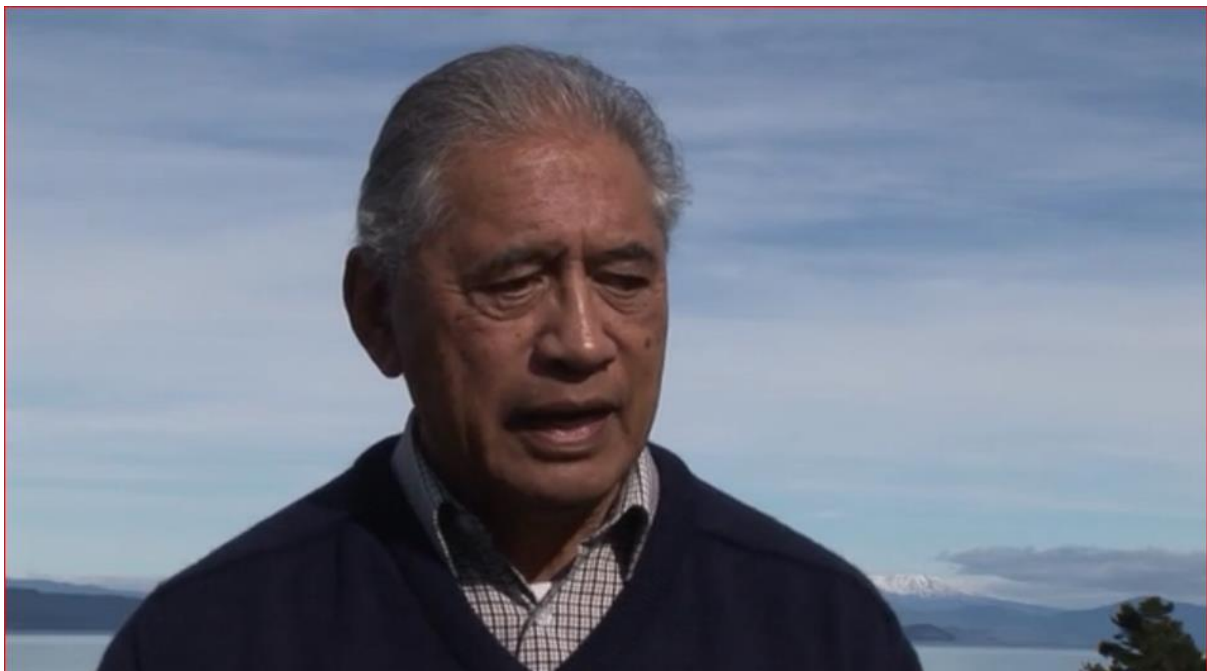
Tuhourangi Kaumātua Anaru Rangiheuea explains his vision of long-term revitalisation and recovery for his tribe from the Tarawera Eruption who still remain disconnected from their lands.

https://www.rnz.co.nz/audio/player?audio_id=201765056

Digital medium is also used to draw out the values from within the pūrākau:

Ngatoroirangi and kaitiakitanga:

Paul Tapsell and Merata Kawharu interview Tūwharetoa Paramount Chief Sir Tumu Te Heuheu about Ngatoroirangi. He discusses the importance of kōrero of places and people, and the inherent obligations to care for and look after not only landscapes, inclusive of Ranginui and Papatūānuku, but also our people for present and future generations.



Source: Ngatoroirangi and kaitiakitanga

Click here to see the video:

<https://vimeo.com/122305061>

"The essence of our journey is to bring our people together." (Te Heuheu, 2015)

