



Manu Tū Rangatira




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(M Applied Indigenous Knowledge)

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Te Kaharoa


Nā Io matua kore ka puta
 Ko te kore, ko te pō, kātahi ka puta
 Ko Ranginui e tu iho nei, ko Papatuānuku e hora nei
 I moe rāua, ka puta ngā Atua
 nā rātou a Hine ahu one i hanga
 Ka puta te ira tangata
 ki te whaiao, ki te Aomaarama
 He muka tangata, he muka tangata
 Mirohia, mirohia
 kia kōtahi ai te aho matua e!
 Te Kaharoa e whiri nei
 E kore e whati e!
 Me whakarongo ki te huia e tangi nei i te Aroha
 Hui, hui, huihuia!
 Whitiwhiti kōrero, whiua ki te ao e!
 Hei mātakitaki, hei whakarongorongo
 Mā te tini me te mano e!

Ko Kohuroa te maunga

Ko Parengarenga te moana

Ko Waitānoni te awa

Ko Maieke te tupuna

Ko Ngāti Kurī te iwi

Ko Te Ringa Mauī te hapū

**Ko Hune Reremoana Romana Potts te Whaea
Rangatira**

Ko Tekaharoa Romana Potts ahau

Ana ana, ko muri o te whenua e!



MANU TŪWAEWAE - TĀNGATA WHENUA LEARNING SYSTEMS

From this awesome world of being a Tangata Whenua and being enlightened in all aspects of Te Ao maarama from my Whaea, and many Rangatira I connected with I set forth on my journey into the world of light and discovered our Manu Rangatira. The kōrero being passed down to me flawless as the Kūkupa Harakore, about our Manu being the first to lay their foundation upon the whenua including their tikanga. Being created by Tāne before the ira tangata, they are our tuākana, our elders. My tūpuna had so much manaakitanga for our manu that they followed in their footsteps, the many tikanga of the bush and land and also seasonal cycles for food gathering and natural survival. Aotearoa was a land of Manu whenua. Many could fly, but as there were no real predators around, many chose to walk through the great forests of Tāne. As I filled my kete with all these treasures from meeting many great Pouako along my journey of life, I wove the wānanga of these Manu with the way they moved and walked as Rangatira on our whenua, thus creating.....

...Manu Tūwaeuae...



...a Mātauranga Māori learning system based on Ngā Manu Rangatira. This style of learning, Manu Tūwaeuae, weaves the qualities and movements of our ancient manu into an interactive learning system. The ākongā is brought into the realm of Te Waonui a Tāne, the natural environment of Ngā Manu by the Kōrero pūrakau and concepts being passed on by the pouako. As the learning korero of each manu is explained, the teacher leads by example, binding it to the flowing footwork of the manu tūwaeuae. The ākongā listen and

observe, then move through an experiential journey connecting them to the world of our Manu. From learning the attributes of these Manu they weave together and reinforce qualities of optimal performance, we as tangata need to strive for. The ancient tūpuna had a deep understanding of our world here in Aotearoa and through the whare wananga all whakapapa of every manu was known from the beginning of time till now. The knowledge of these manu and how they lived gave our tūpuna the inspiration and information for survival in this land. For instance, what they ate in the bush taught us what was safe to eat, and when it was safe to eat it. Manu were the seed bearers of all the rākau in the great forest of Tane. By consuming the berries they carried the seeds and dropped them far and wide keeping the forests alive and growing with great variety. The Kūkupa or the wood pigeon is also the only manu that is able to consume and carry the big kauri seeds for germination and dispersal throughout the great forests of Tane. Also from observing and understanding the tikanga of the ancient Huia, one of the oldest species of manu in the world, the mātauranga was passed down to our tūpuna. The 'Tū o te Rangatira' the 'kaupapa o te whānau' was derived from the Huia, it mated for life and protected its whānau, working together in unity to gather kai, nurturing and raising their young, displaying emotion like aroha for each other and pōuri when one died, just like tāngata.



The footwork of the Huia was the “Tū o te Rangatira”, a proud and noble quality that showed strength and ownership, and

ultimate pride in knowing that they are the original chiefs of the great forest of Tāne. Another great manu, the Pūkeko lives in swampy areas and walks on unstable land. Therefore the qualities our tūpuna developed from the Pūkeko were about being careful and cautious, ensuring that every placement of the foot is sure and solid during the journey. When walking or running through the ngāhere, they lifted up their waewae and placed it down on the whenua gently and carefully to show manaakitanga for Papatūānuku. The mysterious Ruru, is the kaitiaki of its bush and it lives for many years. The Ruru is very special, as it is a symbol of the spirit world being a manu o te pō. It has two main calls, the common koukou tangi which lets us know everything is well in the ngāhere, and the kiiee! shriek which is not so common and is a bad omen, usually a sign of death. The footwork of this manu is a sideways shuffle as they balance on a branch, ears tuned in to every sound and eyes focussed, seeing in the dark any movement below on the forest floor. This manu knows everything that lives in the ngāhere. Therefore the qualities we strive for from this manu is the knowledge of your own environment, know it intimately and look after it for the coming generations ahead. Our tūpuna mastered these movements for finding your center of balance and the Pūkeko for forwards and backwards balance. These two footwork styles work together to develop multidirectional balance for the toa, warriors. The soft edge hollow design of the feathers on the tips of the wings also allowed the Ruru to fly silently like a stealth bomber when swooping in for the kill. This stealth quality was incorporated into the footwork so the toa could move silently and stealthily through the bush without being detected. Ruru feeds on most small animals, lizards, weta, moths, kiore and even small birds. The Ruru is the Ahikāroa of its domain.



Now to the smallest manu, the Tirairaka, chosen by Tāne to protect the bush and challenge anyone or anything that enters his sacred ngāhere. The qualities of this manu are courage, perseverance, speed, quickness and agility. When it is standing on the forest floor bouncing around, its feet are very quick yet stable, and also in flight it could dart around with ease. For us the tangata, we use these qualities to develop our fitness, agility and to know how to challenge others and yourself to develop and strive for your ultimate potential in whatever you do.



The qualities of our manu are woven into the mauriora of the tangata reinforcing our own foundations to develop as a tangata, a whānau, a hapū and iwi in Te Ao Maarama. The wānanga here is to pass on these chiefly qualities from generation to generation. The Manu Tūwaeae is the ultimate Kaupapa Ako to pass down our ancestral treasures so that we

understand, and never forget how to be Rangatira, to be Tāngata Whenua of our own domain in Te Ao Maarama. In regards to our world today, these taonga tūpuna are intrinsically woven into the whakapapa and world of the Maori nations. The benefits to our people are that they belong to us and are from ngā Atua. This continuity of consciousness is our mana and in the realm of Ako we develop to the fullest of our learning ability, to be nourished by the highest quality of knowledge and the Pouako are of the finest muka. Our Manu Rangatira have been here for thousands of years, and it is time we listen and follow in their footsteps, into Te Ao Maarama. Ngā mihi ki ngā Manu Rangatira mō ēnei taonga, nā ngā manu nei ēnei kākano i rui ki roto i te Waonui a Tāne.

KO NGĀ TANGI O TE WAONU I A TĀNE

From the Great rain forests unique to Aotearoa, grow the oldest family of trees and the ancient and unique whakapapa lines of our manu. These taonga gifted to Papatūānuku by her son Tāne to beautify our mother earth and create an environment that allows all living things including us, Ngā Tāngata Whenua to breathe and sustain our growth and development in harmony with our Taiao. Our tuākana, ngā manu are the first Kaitiaki o Te Waonui, the seed carriers, that spread the variety of ngā rākau whakahirahira throughout the land. Prolific are the many fruits and berries and superior quality rākau, these manu live in ultimate harmony with Te Waonui. So when Tāne created Hineahuone, we, the Tāngata Whenua were brought into this lush paradise here in Aotearoa, to keep the balance and harmony that our manu have been sharing 'mai rā anō!' Our Tūpuna respected these manu rangatira and knew that they held the mātauranga for looking after each other and understood natural survival in this world Te Ao Maarama. From the tūpuna tawhito the Wānanga is passed down to us, Tangata Whenua of today to feast on the fruits of mātauranga and disperse the seeds of Kaitiakitanga and Rangatiratanga throughout the land, and into the minds of all peoples, who now make Aotearoa home.

Whakarongo ki te tangi a te Huia Hui hui hui huia !

Many of my Elders, my whaea and other Rangatira from Aotearoa have passed on their mātauranga with aroha, so with my background in Maori Dance Theatre (Our group was called

Taiao) as an Indigenous choreographer and Pouako over the last 30 years, I developed contemporary Māori dance. The Manu Tūwaewae Papa Wānanga was one of my many techniques that was created as a waka to pass on the ancestral treasures of our Taiao. By weaving the mātauranga with the footwork and movements of these manu, the participants are thrust into the realm of Te Waonui a Tāne, for developing the tangata, a tinana, a hinengaro, a wairua, a whānau.

KO NGĀ PŪMANAWA O NGĀ MANU

Pūkeko showed us the art of balance with a sure but cautious foot moving effortlessly across the swampy hole pocked whenua, navigating with confidence the path it will take to reach its destination, placing each foot down with gentleness showing her manaakitanga for Papatūanuku, but always ever vigilant to protect the whānau, we walk in her footsteps and learn the wānanga,

E oho e oho e oho
Pūkeko tūwaewae,
manaaki whenua,
tūpato haere,
tūmataara e!

Ruru, the wise owl, the silent mover in the dark, ears tuned in to the heartbeat of the bush and eyes sharp and all seeing in the depths of the night, the ahikaroa, kaitiaki of its tūrangawaewae, gentle mover shuffling from this side to that side on his taumata perched up high in the tree of knowledge just like our kaumātua, the pillars of our home knowledge. We walk in their footsteps to remind us to listen deeply and see clearly, to respect our elders and the knowledge they hold for us and keep us balanced, reminding us,

Ka ū ka ū, ka ū ka ū
ki
Te pouwhenua a Ruru,
Kaitiaki o te pō
Mā te whakarongo,
Mā te titiro,
Ka mohio!

Huia, with a whakapapa older than the oldest birds and knowledge so deep. These manu developed a great aroha for each other, gifting to us Mana Tāne and Mana Wahine, united together to survive in te Ao Tūroa, fearless and proud, protector and nurturer of their offspring. From them we learn the Kaupapa o te whānau, and the Tū o te Rangatira, qualities that allowed our tūpuna to develop a system of Manaakitanga and Rangatiratanga. From the sacred grove of Tāne these chiefly manu of the forest gifted us its mātauranga,

Hui hui huihuia,
He ngutu Huia,
Tū te toa, tū te uwaha
He whānau tūkōtahi
He Tū Rangatira e!

Tirairaka, the sentinel, the challenger to anyone that enters the sacred forest of Tāne, nimble and sharp, sussing the strangers out while darting in front of them as they enter the sanctuary of ngā manu rangatira. He hovers then darts forward flicking his taiaha with strength and swiftness, “do you come in peace - or not”, he cries out, the little warrior reminding us to challenge ourselves to be the best that we can be, and if you challenge someone else be tika and pono. The energetic nature of Tirairaka with natural balance gives us motivation and strength to push the boundaries and achieve our ultimate dreams.

ti ti tei tei tī
Ngā Taki a Tirairaka
Kia tika, kia pono!

Tui, of strong mind and eloquent voice, sings from high up in the trees, her melodic notes reaches to the ends of the great forest of Tāne, mesmerising and bringing together all who listen to her. She is swift and flies straight to the point, from one goal to the next, seeking the sweet nectar of the finest fruits. We learn from Tui to always be straight up and follow the direct path to the ultimate goal, ‘he manu rere tōtika’, and to never be distracted, as a straight flyer will always reach the sweet nectar first. E hoa mā, whakarongo ki te tangi a te manu, from the korokoro tui the ancient kōrero can be heard, sharing with us the secrets of Kōtahitanga,

Tui tui tui tuia
Tuia i runga
Tuia i raro
Tuia i roto
Tuia i waho
Tuia i te here tāngata e!

From our Manu Rangatira the ancient knowledge of a united and balanced world is passed down and woven into the minds of the people of today. The **Manu Tū Rangatira** symbolises and imbeds the sacred learning within an interactive movement knowledge learning workshop called papawānanga. **We must listen deeply to the songs of the Manu, and follow in their footsteps, for they are our elders, and they remind us to always connect back to Te Taiao.**

Te Kapinga

Therefore, to us who have always stayed true to the Manamotuhake of our Tūpuna, and give our tautoko to the Whakaminenga o ngā Hapū o Aotearoa will always follow in the sacred footsteps of our Tūpuna Tawhito. Tāngata Whenua will continue to live our Tino Rangatiratanga, practicing our Tikanga Māori forever.

The quality of indigenous movement learning systems as a path to develop, heal and transform our people and their whānau will always be superior to colonial learning systems. The simple reason being is that they are from the land and in tune with the land and its people.

**Manu Tūwaewae,
Manu Tū Rangatira e!**

He mihi

ki ngā rangatira nāku ā koutou kōrero i whakapiri ki roto nei hei hāpai i āku nei kōrero, he mihi manaaki ki a koutou.

ki nga kaitiaki o ngā pikitia nāku i whakapiri ki roto nei hei tautoko i te kaupapa nei, he mihi manaaki ki a koutou.

* He mihi tēnei ki a John rāua ko Melody mō te whakaahua nei o te Huia, he manu tapu e!

(John & Melody Anderson | Wayfarer Images | Love our Birds®)

Kia ora, my name is **Romana Tekaharoa Potts**, I descend from the Te Ngaki tribes of the tail of the Fish of Māui, Aotearoa (New Zealand). I have just completed my Masters in Applied Indigenous Knowledge and currently teach Māori language and customs. I am a Pouako (senior tutor) at our Indigenous University called Te Wānanga o Aotearoa, in Tāmaki Makaurau (Auckland). I specialise in developing Tino Rangatiratanga systems for our whānau, hapū to live by.