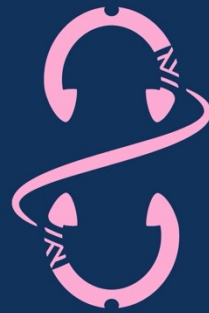


TE MATAU-A-MĀUI



Hooked on Hawke's Bay
The story of Māui's fish hook

GET HOOKED | A STORY GUIDE

nā Karl Wixon





Kōrero-a-Māui

A Hawke's Bay Māui story.

This guide is intended to guide use and sharing of the story of 'Te Matau-a-Māui' for profiling and promoting Hawke's Bay people, places, experiences, culture and creativity.

We also hope to inspire and stimulate more story-telling, whether that be stories of Māui, or other stories of and from Hawke's Bay, stories that bring to life the spirit of Māui.

We do so in the hope other people in other places will share their stories of Māui, weaving together the many strands of Maui's stories, ngā aho-a-Māui.

'Ma-ui' is a verb, it means to question, to enquire, to seek, and we encourage you to live that spirit of Māui in your own story-seeking and story-telling endeavours.

This guide draws upon content and stories kindly provided by the Wairoa Museum and local story-tellers, ensuring the narratives we share are from here, because every Pūrākau, Māori story, has a whakapapa, every story has a source, every story has a kaitiaki, a guardian, keeper or teller of their accounts, from their place based point of view.

Of course what is contained here is only some accounts of the Māui story, which span Te Moana-nui-a-Kiwa, the great Pacific Ocean, and cover the length and breadth of our country, from Te Hiku o Te Ika-a-Māui, the tail of the fish in the North, Maui's great fish our North Island of New Zealand, down to Te Waka-a-Māui, Maui's great canoe, the South Island, and further down to Te Punga-a-te-waka-a-Māui, the anchor stone of Maui's waka, Rakiura / Stewart Island.

Stories of Māui span the Pacific and even turn up beyond the Pacific, each where their own version, their own cast of characters, and their own messaging.





Ko Māui ahau

I am Māui

Tēnā koe. Māui I am.

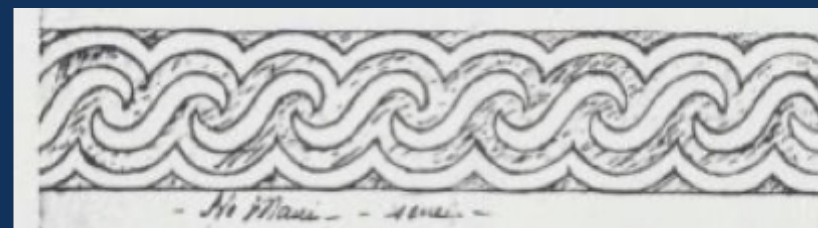
Patriarch of the peoples who call Pacifica home.

They are a great seafaring people who are at one with the waters as they are with the lands. People have come from the four corners of Earth Mother to this part of the Pacific. I am father to all.

The many springs, rivulets and waterways that form my life narrative are reflected in my many names. I am Māui of the topknot of Taranga. Māui the last-born. Māui the seeker. Māui the shapeshifter. Māui the sun-tamer. Māui the fire-gatherer. Māui the procurer of knowledge. Māui the fisherman. Māui the mischief maker. Māui the defeated. My names with one in common for all Māui – he who is to question.

It was my purpose to question the flow, the velocity, the current of life and seek answers. In doing so, the stories of my life remain as a great pool of discovery and sustenance for all so we may learn, so we may live, so we may grow.

Source: Wairoa Museum



Sketch above: 'Hi Māui tēnei' kowhaiwhai designs of the heke of the Te Poho o Tapuae house, Frasertown, Wairoa. Depicts the disturbance of the water as Māui hauled up the great fish.

Negative No: B 2337-38, Maori Ethnology, National Museum of New Zealand.

Provided by: Wairoa Museum.





Māui goes fishing

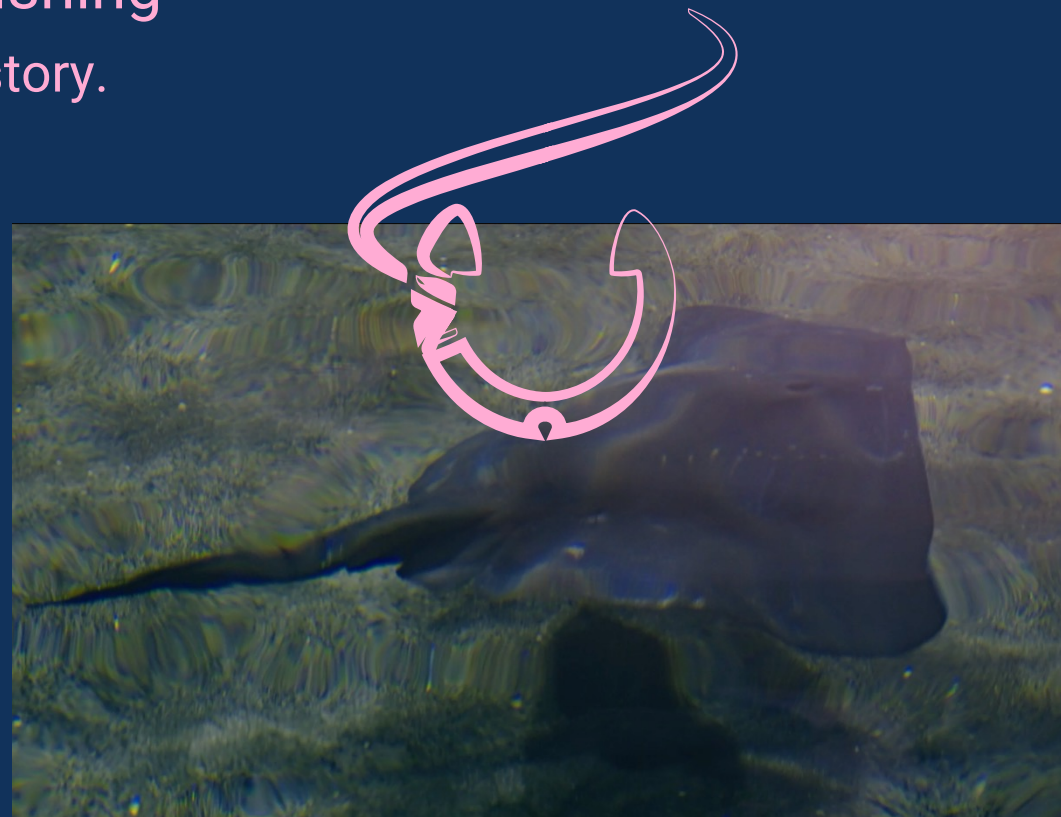
Short form story.

Māui wanted to go fishing but his older brothers would not help or take him. One day he visited his grandmother, and she gave him her jawbone to use as a fish-hook. Because his grandmother was a goddess, her jawbone contained special powers.

Māui hid in the bottom of his brother's fishing waka and when they were far out to sea at their fishing grounds Māui came out of hiding. Māui did not like the fishing ground they were at as the special powers of his hook told him to travel more. He made his brothers travel further and further out to sea.

When Māui was happy with a place to fish at, his brothers would not share their fishing bait with him. His brothers were angry because Māui made them travel so far. So, Māui hit his own nose causing it to bleed. He used his own blood as bait on the special hook from his grandmother and then threw the hook into the sea. Māui caught a huge fish – a giant stingray.

Source: Wairoa Museum





Te Matau-ā-Māui

Long form story

KAUPAPA / PURPOSE

The intent of the long form story as presented here is to try and present the story of Te Matau-a-Māui in a way that highlights three things:

- The story behind the name Te Matau-a-Māui.
- Maui's persona, psyche and attributes as a source of inspiration and demonstration.
- Pointers to Hawke's Bay locations and their names.

It marries the content shared by Nigel How from the Wairoa Museum with the kōrero shared by Ngāhiwi aTomoana and takes a wee bit of creative license in how that is woven together integrating some key messaging / wording consistent with our wider Aotearoa New Zealand Story and what market perception testing tells us resonates with global audiences. The purpose of the story is to present and showcase our region in a compelling way that wins favorability globally, and inspires and instills pride locally.

The Long Form story below follows the following structure:

1. **Prologue / Setting the scene:** Orienting people to Māui and place context.
2. **Telling the story:** from Māui wanting to go fishing, through to catching the fish and his brothers carving the landscape of Te Ika-a-Māui, touching on elements of his psyche/persona and places / place-names, along the way.
3. **Epilogue:** Anchoring the story in present day and Hawke's Bay..
4. **Call to action / invitation:** Inviting & enticing manuhiri to explore Hawke's Bay.





Te Matau-a-Māui

Long form story

Stories of Māui and his many daring feats can be heard throughout Te Moana-nui-a-Kiwa, the great Pacific Ocean. There are as many stories of Māui as there are story-tellers

Hawke's Bay is where one of those stories has been passed down from generation to generation, reflected in the name of the place, Te Matau-a-Māui, the fish-hook of Māui, from what is perhaps the greatest fishing story of all time.

The story begins one day when Māui the pōtiki, the youngest child, wanted to go fishing with his older brothers, but they always had excuses refusing to take him, "oh you're too young", or "we don't have enough room in the waka we need it for all the fish" – but that would not stop Māui.

The clue is in his very name, Mā-ui, which means to question, Māui always found a way, always challenged, nothing would stop him, not even his brothers.

So in his quest, he sought the guidance of his grand-mother, Murirangawhenua, and she gave to him her jawbone which held special powers and the gift of knowledge, including a sacred karakia, or incantation, to help him.

Māui set about weaving a strong aho, a fishing line, and fashioning a double-barbed hook from her magic jawbone.

One night, Māui hid in the bottom of his brother's fishing canoe. At dawn his brothers arrived, launching the waka and venturing far out to sea to their fishing grounds, wondering why their waka seemed a bit slow and heavy. When they arrived and started fishing Māui came out of hiding, much to the surprise of his brothers.

Māui did not like the fishing ground they had stopped at, as the special powers and knowledge from his grand-mother drew him further out to sea. He made his brothers travel further and further, until finally, Māui found the right fishing spot.

Māui told his brothers to fish here, reciting the karakia shared by his Grand-mother, and they started hauling up fish after fish. Finally, his brothers agreed to let Māui fish, so he took out his line and double barbed hook, but they would not share their bait with him, angry that Māui had made them travel so far. So, Māui hit his own nose causing it to bleed and used his own blood as bait on the special hook, his own sacrifice, just as his grandmother had made a sacrifice for him.

Māui cast his hook into the ocean and recited the karakia. At first there was no bites, so Māui started gaffing with his hook, it caught, and Māui braced himself against the walls of his great waka, Te Waka-a-Māui, The fish he caught was so large his brothers were scared, yelling at him to cut the line, cowering in the hull of the waka, but Māui doubled down and braced himself further, he twisted the aho around his hand and made one last giant pull, heaving with all his might raising a great fish from the depths, a sting-ray, foul-gaffed on it's wing.





Te Matau-a-Māui

Long form story

The giant ray thrashed and lashed out at his waka, taking a great bite tearing through the prow of the canoe with its sharp teeth. You can still see the remnants of the waka prow in the shredded landscape of the Marlborough Sounds at the top of the South Island, Te Waka-a-Māui.

As the great fish tired from its struggle, Māui's waka was carried, or 'kawekawe', onto the back of the great fish, reflected in the name of the Kaweka ranges where his waka landed and his Uncle and brothers disembarked on to the back of the great fish. Māui instructed them to wait while he returned to Hawaiiki to collect his kin to share in his great catch, and to do the right thing and bless the catch with the right karakia, or prayer, before cutting it up and sharing with all.

But when Māui returned with his kin, they could see his greedy brothers and uncle hacking at the fish with their knives and adzes butchering it and removing great chunks, in doing so forming the hills and valleys of the land we now know as Te Ika-a-Māui, the great fish of Māui, the North Island of New Zealand.

Their transgression was not without consequence. In his anger Māui turned his Uncle Ngārangitakata and the waka to stone, now visible as Te Waka Point or Te Waka ridge. Others tried to escape to the sea, towards Tangoio, but they too were turned to stone in the form of Panepaoa and Ngāmoerangi, located on the Tangitū coastline.

You can still see Māui's double barbed hook today in the shape of Hawke's Bay, from the southern barb at Te Kauwae-a-Māui, Cape Kidnappers, curving all the way round to Waikawa, Portland Island, in the North, the other barbed tip containing Maui's sacred blood from his nose, with his DNA soaked into the soil.

When the famous voyaging waka Tākitimu arrived here from Polynesia bringing the ancestors of the present day Rongomaiwahine and Ngāti Kahungunu people, Ruawharo, a senior tohunga from the waka, established a wānanga, a special school of learning, on that sacred soil at Waikawa, known as Ngā heru-mai-tāwhiti, where Polynesian teachings were shared and have survived generations to this day.

If you journey to Te Matau-a-Māui across the ocean from the Pacific between July and August, you can also see the outline of Te Matau-a-Māui in the night sky, in the Scorpius constellation, that appears to lift the land as the earth rotates under the sky.

If you're lucky, when you visit Hawke's Bay, you just might find one of Māui's descendants, or one of the many people of Hawke's Bay that carry that spirit of Māui, the many seekers who dare to question and challenge, amazing people capable of amazing things, searching for new knowledge, searching for new relationships, searching for new ways to support humanity.

Nau mai ki Te Matau-a-Māui
Welcome to Maui's Hook of Hawke's Bay.





Āhua-ā-Māui

The spirit of Māui

We not only want to encourage sharing the story of Te Matau-a-Māui, we want to foster the spirit of Māui, as something we live. 'Mā-ui' is a verb.

These are the attributes we want to share, foster, aspire to, and demonstrate through sharing the story of Te Matau-a-Māui, and inviting others to share their inner Māui through their own stories that bring these attributes to life.

Mā-ui

Perhaps the greatest message that can be derived from the many stories of Māui is reflected in his very name 'Māui', 'Ma' meaning 'for' and 'ui' meaning question, so the name 'Mā-ui' means 'for questioning'. Māui's purpose was to question the flow, the velocity, the current of life and seek answers. As Ngahiwi Tomoana explains; *"The endless messaging, is to keep evolving, be innovative, be inquisitive, keep searching for knowledge, keep searching for new relationships, keep searching for new ways to support humanity"*.

Pōtiki

'Māui Pōtiki' has dual meanings. It refers to Māui's survival from still-birth and search for eternal life, te tiki mai te pō, to be fetched from darkness and cheat death. 'Pōtiki' also refers to Māui being the youngest child, the pōtiki, always questioning, seeking knowledge, challenging, unbound from restraint. So the Pōtiki spirit is about unrelenting curiosity, ingenuity, innovation and adventure in the pursuit of life.

Manaaki

Māui's fishing story centres around him seeking to prove his worthiness based on his ability to provide for others. 'Manaaki' refers to uplifting the mana of others through acts of respect, generosity and hospitality, in doing so elevating your own mana by the way people speak of you in return. It is about sharing with others the best you can offer and erring on the side of generosity to foster reciprocity.

Tikanga

Tikanga is about doing what's right, what is 'tika', or correct. Whilst Māui is often seen as a disruptor, defying convention, he still always seeks to do what's right. Upon landing his great fish Māui instructs his Uncle and brothers not to carve it up until his return with the right karakia, incantation, to perform the correct rituals and give thanks for the fish. They ignore his instructions and are turned to stone as a consequence, reminding us do what is tika.

Taranga

Whilst Māui might appear to be a bit of an 'alpha male', his stories remind us of the power and prestige of women, mana wahine, such as the sacrifice made by his mother Taranga in wrapping his still-born body in the top-knot of her hair, to the help and guidance of his grand-mother Murirangawhenua, as the principle holder of customary knowledge in his family. Ultimately, Māui meets his fate when he is trying to cheat death by entering Hine-nui-te-pō, the mother of darkness, who crushes him when she is alerted to his trickery. Stories of Māui speak to the balance of power





Kōrero-ā-Māui

Stories of Māui

Stories of Māui can be found throughout our country, the wider Pacific region, and even further afield where stories of Māui have even been found in Egypt and the Middle East.

Placenames connecting to stories of Māui can be found as one of the many layers of cultural narratives covering our landscape, but what is unique about the Māui 'layer' is that it spans the whole country and has the ability to connect and unify our cultural fabric. Some of those names are illustrated here, with Aotearoa depicted upside down as it is typically viewed from a Pacific perspective.

The older name for Hawke's Bay (the land) is Te Matau a Māui, which means 'The Hook of Māui'. It is in the shape of Māui's special hook with Mahia Peninsula being one barb of the hook and Cape Kidnappers the fastening barb. The hook is in the shape of a jawbone and has two points to it.

Some say the Bay was made in the shape of Māui's special hook as a reminder of how the land was fished-up. Others say the hook fell and turned into the land surrounding the bay, the land that we live on today.

Appropriate gifts to remind people of this area are fish hook pendants and earrings, particularly in the style of the double barbed hook.

The older name for the bay (Hawke Bay) is Te Whaanga a Ruawharo, named after the great tohunga of the waka Takitimu, wh came to Aotearoa a long time after Māui did.

Source: Wairoa Museum

Te Punga o te Waka-a-Māui

The anchor stone of Maui's waka.
Rakiura / Stewart Island

PIOPIOTAHU

Where the lone Piopio bird returned after Maui's death. Milford Sound.

TE TAUMANU O TE WAKA-A-MĀUI

The side of the waka where Māui braced his foot to pull up the fish, breaking the side of the hull. Kaikōura.

TE UPOKO O TE-IKA-A-MĀUI

The head of the fish.
Wellington region.

Te Matau-a-Māui

TE PITO O TE-IKA-A-MĀUI

The centre of the fish.
Lake Taupō.

TE PĀKAU O TE-IKA-A-MĀUI

The wing of the stingray.
East Cape

TE TARA O TE-IKA-A-MĀUI

The spike of the fish.
Coromandel Peninsula

Te Ika-a-Māui

The fish of Māui / North Island

Te Waka-a-Māui

Maui's waka/canoe.
Te Waipounamu
South Island

TE TAUHU O TE WAKA-A-MĀUI

The broken prow of Maui's canoe.
Nelson / Marlborough

TE PĀKAU-O-TE-IKA-A-MĀUI

The wing of the stingray.
Taranaki Bight

TE TUARĀ O TE-IKA-A-MĀUI

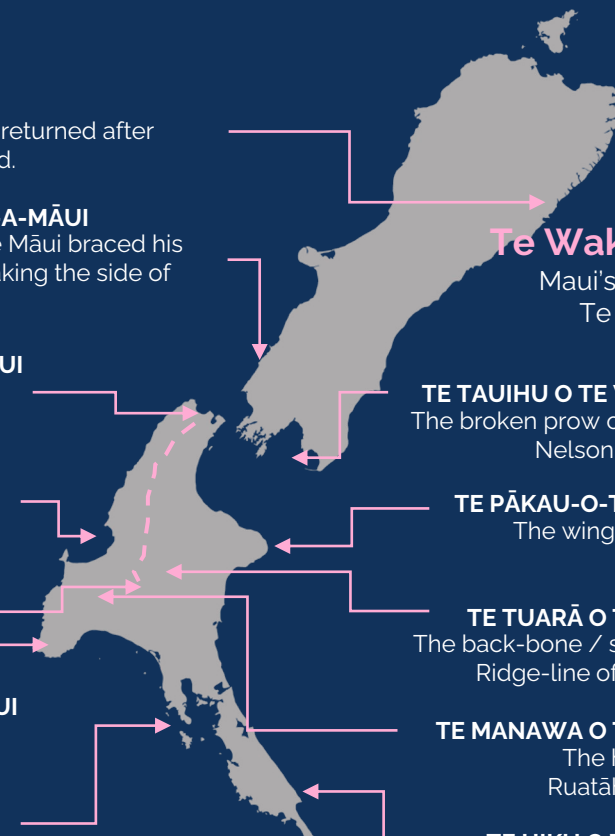
The back-bone / spine of the fish.
Ridge-line of central ranges.

TE MANAWA O TE-IKA-A-MĀUI

The heart of the fish.
Ruatāhuna / Urewera

TE HIKU O TE-IKA-A-MĀUI

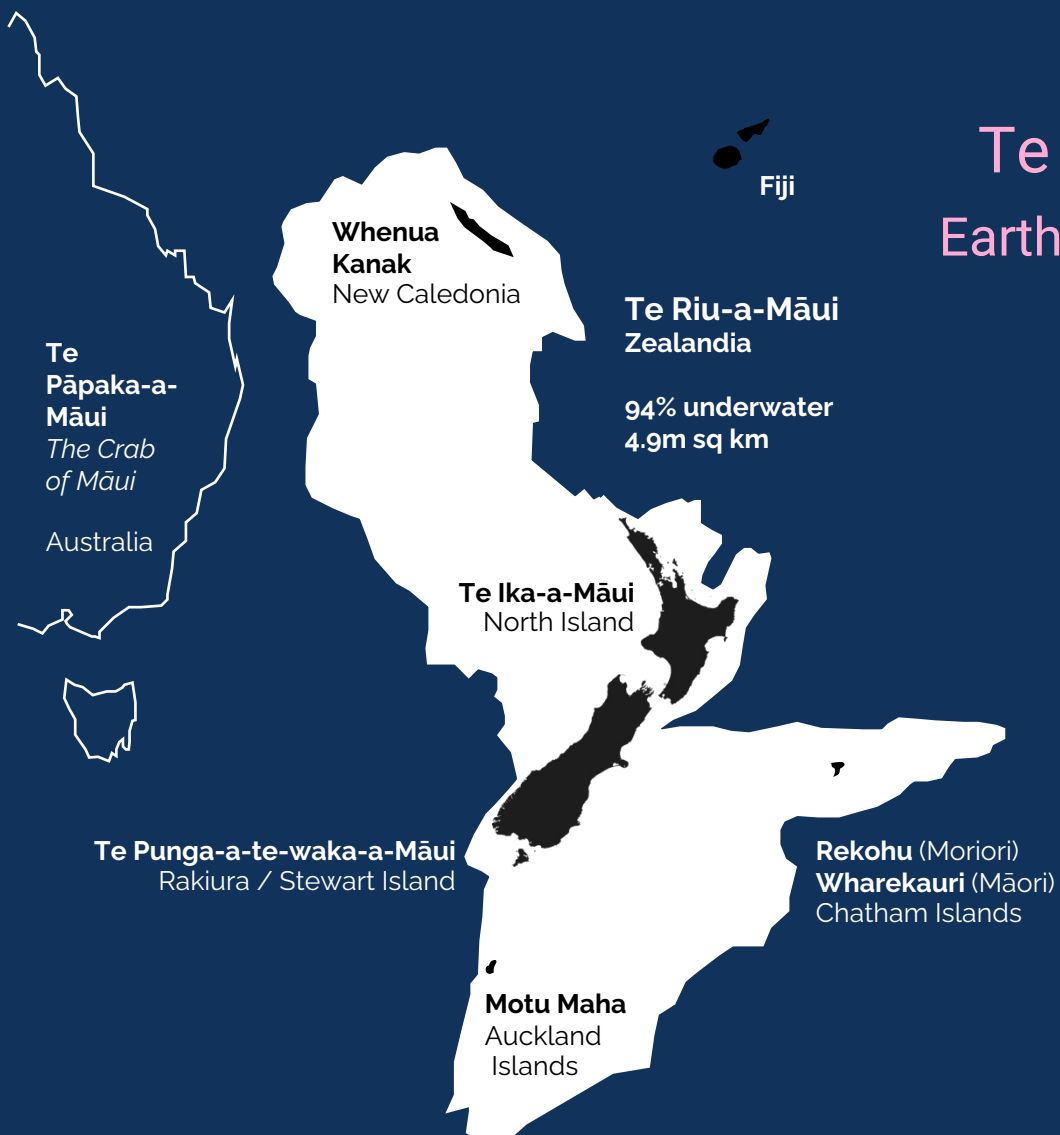
The tail of the fish.
Muriwhenua / North Cape





Te Riu-ā-Māui

Earth's 8th Continent



Zealandia, earth's most submerged continent on which New Zealand sits, was gifted the name Te Riu-a-Māui in 2019 by the late Dr Mānuka Hēnare.

GNS Science, which played a big role in bringing the existence of Zealandia to the world's attention, said the New Zealand Geographic Board had wanted a Māori perspective considered for the name.

That would be achieved by making connections between the places where Māori migrated from, and whenua/land and kiwa/sea, GNS said. That was widened to a name that was acceptable to both Māori and Pasifika.

"Māui is an ancestor of all Polynesians. He sailed and explored the great ocean and caught the fish which he and his crew pulled up. The fish became many of the islands we know today," GNS said.

"Riu is defined in the Māori Dictionary as the hull (of a canoe), a basin (eg Waikato basin), a belly, the core (of a body). It is the whole that holds the parts together. Te Riu-a-Māui brings together geological science and the traditional oral narratives of Māui's exploits across the Pacific Ocean.

Source. Stuff News Article

'Te Riu-a-Māui' refers to the many valleys and hills of this Pacific continent, above and below water, as seen and travelled by Māui.





Tuku kōrero

Sharing stories

As an oral and visual culture, Māori were, and still are, master story-tellers. Pūrakau and whakapapa kōrero, stories of place and origin, were more than just ‘myths and legends’, they were vital ways of carrying and communicating knowledge, making sense and way-finding, transmitting vital information from one generation to another.

“A few different things happen when we hear a really good story. The first is that the neural activity in our brain increases fivefold.

Essentially our brains run on electrical pulses, and when we hear stories our brains light up. Neuroscientists have this saying that neurons that fire together, wire together. So, when we’re hearing a story and our brain is lighting up, you have all of these neurons that are then wiring together, which triggers us to remember more of the information we’re getting.

Stories do another thing: They trigger the release of this neurochemical called oxytocin, which is known in some circles as the love drug”.

Hence why we might say we ‘love’ a story or ‘movie’, but it is pretty rare for someone to say they ‘love’ reading data or information.

Reference: Interview with Joe Lazauskas. Director of Content Strategy, Contently. April 2019.

“Stories are up to 22X more memorable than facts”.

*Jerome Bruner.
Clinical Psychologist.*

Research was undertaken that showed when data was embedded in stories it was up to 22 x more memorable.





Whakatika te kōrero

Getting stories right

If you seek to use these taonga tuku iho, these handed down treasures, it is important they are treated with the respect they deserve to maintain their integrity and authenticity and to honour the gift.

This guide has been guided by kaitiaki, those people or kinship groups who carry an inherited duty of care to protect and preserve these taonga. These kaitiaki have the ultimate say and last word on their use. Think of these stories like any other copyrighted work, in this case it is about cultural copyright.

What has been provided in this guide has been openly shared with aroha, with warmth and love to benefit those seeking to share, showcase, and connect with, Te Matatu-a-Māui, Hawke's Bay. To honour that gift it is incumbent upon users to reciprocate that good will by also ensuring the integrity of these stories is preserved and respected. They are not for selfish exploitation or paid commercial use.

That means they should only be used for the good of the region, they should not be altered in any way that changes the integrity of the story.

You also need to recognise that whilst you might find more information or other versions of these stories online, that unless you can find assurance they are from here and from a credible source, and acknowledged kaitiaki, they can readily be newly 'invented' versions of the story that are inauthentic.

Being a good kaitiaki: care and protection of cultural narratives.

The word 'tiaki' simply means to care and protect. A 'kaitiaki' is the person who cares and protects.

We can all act like kaitiaki by extending those principles of care and protection into what we do, however in Te Ao Māori, the Māori World, Kaitiaki are more commonly specific people or kinship groups who carry that primary responsibility of care and protection above all others.

In such cases Kaitiaki are usually people recognised as carrying that status based on their whakapapa, ancestral connections, or through being a recognised mātanga, expert.

So whilst we can all act like '**a kaitiaki**', we also need to recognise '**the kaitiaki**' as deemed by whakapapa.

In gathering and sharing cultural narratives it is incumbent upon us all to act like Kaitiaki and with Kaitiaki.

By the way, Google is not a recognised kaitiaki of cultural narratives, so just because you can access something through google does not replace the need for 'cultural due diligence' to ensure the cultural integrity and defensibility of the story or use of it.

