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**“He taketake, he hurumanu te moana i rōhia ai”:  
Mā te Māori ngā toronga o te motu ki whenua kē e taurima?**

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by

**Kaneihana I Whakawaha Dewes**



THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

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## He mihi

Kai waku whakatamarahi ki te rangi, kai waku kuru pounamu, tēnei anō ngā tai o mihi ki te hunga kua mawehe atu ki te huinga o te kahurangi, haere, okioki ai. Kai ngā waka whakarei, rātau mā i reia ngā wai mārohirohi o te taiwhakarunga, o te taiwhakararo, kia pupuru tonu te taunga motuhake o ngā uri ki te whenua taurikura, tau ana. Tau mai tonu ki te mana ahikā i takea mai i a Māui Tikitiki tonu, kai ngā mana whakapūmau ki taku kāenga tūturu, taputapu ana. Kai ngā mana kaitā i para nei i te huarahi i roto i ngā toronga mahi hai ahurewa tū mā tēnei kuaka whai mōhiohio, anei anō tō uri e mihi nei.

Tahuri mai ki a tātau e whanawhana ana i te mata o te whenua. Kia tapu tonu ngā mihi ki waku whanaunga, hoa tata, hoa whare wānanga i kite ā-whatu nei i te orokohanga mai o wēnei whakaaro, i kitea ngā hātepe moata rawa o tēnei ara o te rangahau, otirā, ngā hoa i noho tata mai, i noho tawhiti atu i runga i te whakapono mārika ki taku momo, kia tutuki pai i āua tēnei mahi nunui.

He tuku anō i ngā maiohatanga ki ngā kaiako o ngā tau i a au i Te Whare Wānanga o Waikato, he tauira noho atu ki ngā kura e rua ki Te Wānanga o Ngā Kete me Te Pua Wānanga ki te Ao. Kātuaruhe ana ngā wheako me ngā akoranga kua tangata whenua ki roto i āua, nā kautau tonu ngā akoranga i puāwai ai tēnei mahinga rangahau - nā kautau anō tēnei. I runga tonu i ngā mihi ki taku kura matua o Waikato, kai Te Pua Wānanga ki te Ao, kāre e ārikarika ngā mihi ki waku rangatira i tautoko mai i āua i roto i wēnei tau kua hipa. Kua noho tahi tātau hai tauira, hai kaiāwhina, hai kaiako, hai hoa mahi, hai hoa tonu; anō te pai, te āhua reka o te noho o te taina me te tuakana. Nō roto mai i te āhurutanga o te kura, ka tūhonoa ngā here tawhito, anō nei he mīhini tahuri i ngā tau, kia noho awau hai tauira ki a Tākuta Tom Roa, ka nui anō ngā mihi ki a koe. E mihi ana ki tō manawanui mai, otirā ki tō kaha whakapono mai ki āua, i roto i ngā whiwhinga o ngā tau, i roto hoki i ngā rirohanga nui o tōhou nā hanga hai kaiārahi mō tēnei rangahau. Mai i te ngākau iti, tēnei au ka mihi.

Ka mutu, kai ngā puna tautoko i whakatūria ngā wānanga, ngā topanga ki whenua kē, ngā noho marae, ngā mahi hai whakakī i taku pēke moni, otirā tonu ko ngā hui maha hai wheako anō māku, kai Te Ahupaepae o te Ihurangi Māori, nōku kē te maringa nui.

Ka rere anō ngā mihi ki te whānau i tieki mai i āua i roto i waku tau noho ki Kirikiriroa, ki te whānau o taku tuakana, ki a Krista-Mei kōrua ko Haki. I ngā wā o te mokemoke ki te hā o te whānau, he koanga ngākau te noho tahi, te katakata, te pahupahu ki tō kōrua whare manaaki, i roto anō i te aroha o wā tātau tamariki hīanga. He koanga ngākau, he pikinga waiora. Pērā anō ia te noho tahi ki taku tungāne, a Mahue, ki a kōrua ko Truely, nā kōrua te ara whakatutuki mahi i whakatauirā mai. E mihi ana rā ki a kōrua mō te hua o te aroha, ki te kuru pounamu i tapaina ki te waiata hari o te kaupapa nei, ki a koe Heiāmai Ngāreirua, nā tō ingoa tonu ngā awenga o te reo upoko i hau mai ki tō kōkā, kai taku hei māpuna o te ora, mōhou tonu tēnei - tipu mātoro ki te ao, hai raukura e kō.

Me pēhea rā e mana ai waku mihi maioha ki waku taituarā i te roanga o tēnei huarahi o te ora, he mata anō o te marama tēnei ara rangahau ki te ara takahi i waihangatia mōku. Kia tika rā ngā maiohatanga ki a māmā rāua ko pāpā, arā, ko Makere rāua ko Campbell, ko kōrua tonu ngā whakatinanatanga o te pukumahi, o te reo tangatanga, o te wairua aroha. Koinei te hua o tō raukura, i whakatipuria ki ngā mātāpono o te whenua, ki ngā uaratanga o taku kura kāenga, kia puta hai raukura mō wōku iwi, hai raukura mō Te Kura Kaupapa Māori o Kawakawa mai Tawhiti. Nā kōrua tonu tēnei. Dad, ko koe tonu taku tohu o te kaiārahi, nō runga, nō raro, he toki ki ngā kōrero auaha; nō runga, nō raro, he kaimanaaki i te hau kāenga; nō runga, nō raro, he tohu nā te whakakotahi i te iwi. Mum, kai taku kaiwhakaora, kai taku pou whirinaki, i noho mai ki taku taha pō te ao, ao te pō, he kaiwhakarongo ki ia kupu, ki ia whārangi; he kaihapai i ia take, i ia whakaaro; he kaiwhāngai i te aroha mutunga kore, kai tua atu i te rangi waku mihi ki a koe Mum. Nā kōrua anō tēnei.

## He ariā

Kai te tino ia o te tuhinga rangahau nei, he whakatōmene i te āhua kaiārahi o te Māori i ngā tūāhua hono ki ahurea kē. Mā konei e whakatau ai, e whakatūwherahia rānei ngā āhuatanga e mea ana mā te Māori ngā toronga o te motu ki whenua kē e taurima. He momo tēnei nā te Māori, i takea mai i ngā mahi pokai moana, me ngā waka i whakaterea i ngā rohenga moana o Te Moana-nui-a-Kiwa, ā, puta noa. Waihoki, he taonga tonu wā tātau kai ngā tauira o ngā tūhononga ahurea o ngā iwi taketake o te ao; he taonga anō kai waenganui i a tātau ngā whenua maha i pakanga ki rāwāhi, he tohu nui nā te ‘price of citizenship’. He momo nā te Māori te tātaki i ngā mahi whakarauora reo, waihoki, he rite tonu te noho tahi ki whenua kē i roto i te kōingo ki te whakatipu i te reo o te whenua. Mā konei, ka marohi ai te hiranga o Te Reo Māori me ngā Tikanga Māori, tēnei hiranga e tohu ana i te hua o ngā hononga ahurea ki ngā iwi taketake huri noa, kia whai hua mō Niu Tireni i ngā toronga ki whenua kē.

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## **UPOKO TUATAHI: “Hei āmai te pakake ki uta!”**

### **Kupu whakataki.**

Koia nei ko te upoko whakatūwhera i tēnei tuhinga rangahau hai mahi kārawarawa i wētahi o ngā toronga ahurea a te Māori, me tōna hāngai tonu ki ngā kaupapa motuhake o ngā toronga maha. Kai tēnei upoko tuatahi ka whakawhārikihia te ahunga mai o tēnei kaupapa me wōna tini herenga, ā, ka takina ake ko ngā tikanga o tātau te tangata kia whakahua ai ‘ko wai awau, nā wai awau, nō whea hoki awau’.

### **Ko te maunga ko au**

Kai te tihi o Hikurangi ko te waka a Māui, ko Nukutaimemeha, te waka i hī ake te whenua nui nei. Ko tōku ira wahine kai te roto o Hinetakawhiti, kai Te Tone o Hauku - ko au te maunga, ko te maunga ko au. He ihu tō mai nō te pō, ki waku karangatanga hapu kai te pūtaka o te toka tapu. Auheke iho mai ki te raorao ki te riu o Waiapu, apu wai, apu whenua, apu tangata - ko au te awa, ko te awa ko au. Kātahi ka rere pāhi i te pananaki o taku Pāpā Koro kai Hinefīraha, ka hau atu ki ngutu awa ko Hinepare, ko Ōhinewaiapu, ko Karuaiti, ko Te Horo. Tau ana ki te ngutu awa ki te uranga mai o te rā, ko Hunaara, ka kite atu ki Whangaōkena ko Tūhorouta tērā. Kai Te Reirua, kai Toetoe, kai Horoera e hora whānui ana ko taku kāpata kai, kai taku kāenga - “Mā wai e whanga atu te kai tua o Tokarārāngi.” Aurere tonu rā ki Hinerupe, te marae matua o roto o Kawakawa mai Tawhiti, ko ngā kōpara a Rongomaitāpui ko Te Aopare, ko Tamateakui, ko Hinerupe - ‘Hei a koe mai i te huka o te tai ki te ao parauri e’ ko Kāneihana I Whakawaha, ka tau.

Ka nui tonu te ngākau reka o tēnei uri kōpara ki te kāenga nānā awau i whakatipu. Kai te wā kāenga o Te Rohe Pōtae o Matakaoa, ko waku pānga tīpuna, nō te hīnga ake o te motu nei, nō te ūnga ia o Horouta ki uta. Nō ngā toronga atu i Hawaiki, toro mai ki te wā kāenga, kua mau pū nei te mana ahikā o te whānau, tae noa mai ki tēnei wā. Ko taku ao, he ao i whakairohia e waku mātua kia reo Māori te reo e mau ana ki te hirikapo, whakatō ai ki te whatumanawa, hai whakapakari i taku tū tangata mā te reo tuku o te waha, arā, ko te reo ake o Ngāti Porou. Ko te hāngai tonu o te reo tuku mā te waha, he hua nā te iriiri o te tinana, o te wairua me te hinengaro ki runga ake i āua, nā taku kura kāenga tonu, kai te marae o Mātahi o Te Tau, kai



Te Rāhui o Uenuku-te-Whana anō rā. He kōhungahunga noa iho taku hanga, he kōpara noho tau atu ki Te Kōhanga Reo o Hinerupe, ā, he noho māwhitiwhiti atu i taku Kōhanga Reo me te whare āhuru a Mātahi o Te Tau marae, he kāenga āhuru i ngā taitamariki o te rohe, i hau mai ki Te Kura Kaupapa Māori o Kawakawa mai Tawhiti - “Hai whakaora i te reo o Ngāti Porou me ōna tikanga.” He kaupapa nā ngā whānau tonu, he kaupapa i ārahina e waku mātua tonu, he kaupapa kua whakawhenua ki Wharekahika, nā reira, ko te marae, ko te wā kāenga, ko te reo Māori, koia katoa ngā pānga whakatipu i taku hanga o nāianei, tau ana.

*Tukua mai kia piri, tukua mai kia tata.*

Tīkina rā taku mana nā Ruawahia maunga, nā Tarawera te maunga hū! Ko Tarawera te awa o te atua mō Te Arawa waka mai i Maketū ki Tongariro. Ko Rangiaohia te marae, ko Rangitihī te upoko whakahirahira i tākaia ki te akatea - tukua mai kia piri, tukua mai kia tata! Ko Ngāti Rangitihī, ko Ngāti Whakaue, ko Ngāti Pīkiao ngā karangatanga iwi, heke iho mai i taku tipuna kōkā. Ka nui te matihere nō te ngākau ki wēnei pānga iwi wōku, nā te whakapapa, nā Te Aho Matua, nā ngā mahi hoe waka, nā runga anō i te kōingo o taku pāpā ki tana māmā, kua mātua noho mai wēnei pānga iwi ki te ngākau piri ai.

*Te āhua reka o Ngāti Hine.*

Tipihaurarotia te whenua nui nei, kia anga whakararo taku haere ki Te Hiku-o-te-Ika a Māui. Kai Ngāti Hine, nō reira ia te kāenga i whānau mai ai taku tipuna pāpā, he tama nā te Taurekareka. Ka hoki nei ia ki Te Tairāwhiti, noho tau ai ki te āhurutanga o Tā Apirana, ā, ki te kāenga nei tipu mātoro ai ngā uri maha rawa atu a te rūrū o Motatau me te kōpara o Awatere - e tika ana he hua nā te āhua reka o Ngāti Hine.

## **The price of citizenship**

Ehara i te mea he noho whakamohoao te āhua o te tipu ki te wā kāenga, me te mea nei, ka whiua noa ki te ao, ki te whai oranga, kāre rawa i pērā. He hua nui tonu wēnei rapunga whakaaro o te tuinga rangahau nei, nō te whai i ngā tapuae o ngā mātua tīpuna i pakanga, otirā, i hinga i ngā kauhanga riri o rāwāhi. Nā taku pāpā tonu ngā akoranga o ‘te toto heke, te tīpare here ki te ūkaipō’, arā, e mōhiotia whānuitia ana ko te ‘price of citizenship’. Nā taku pāpā tonu wēnei akoranga i whakatō mai ki āua, nā runga anō i ngā whakatinanatanga a Tā Apirana Ngata, me rātau mā i kaha tautokona te karanga, i rangona te karanga, ā, i wehe atu ki ngā pakanga o te ao. He whakaaro matua i hua ake i ngā akoranga mō te ‘price of citizenship’, nō ngā pae o te riri i rāwāhi, ka titia ko aua tīpare here.

He tauira wharekura noa iho awau, tekau-mā-rima noa iho te pakeke, ka wehe atu ki Ūropi me Awherika ki te Raki, ki reira ka tū atu ki ngā kauhanga pakanga i whawhai ai, i hinga ai wō tātau tīpuna. Ka tangi atu ki ngā mate e takoto ana i ngā urupā o whenua kē, ki reira, ka tūtaki atu ki ngā iwi me ngā uri o reira e rangona nui ana ngā pānga o ngā hoia Māori, ā, ka rangona hoki te maimai aroha o aua uri ki te ‘toto heke, te tīpare here ki te ūkaipō’ o Ngāi Māori whānui. Ko te māramatanga i tikina atu i taua wheako nui, arā, ko te toto i whakahekea i rāwāhi, me te toto kua whakahekea ki ō tātau whenua ake, he tīpare here i a tātau ki ngā herenga kai rāwāhi, he tīpare here i a tātau ki tēnei whenua anō.

Kai te taumata rau o te Māori o taua wā, ka kitea ngā pānga autaiā o ngā momo ārahi a te uri Māori i wōna ake uri, nō taua wā hoki, ka kitea te kanohi hōmiromiro, kia āta mātaihia ngā hua me ngā painga mō te iwi. Nō konei anō, ka kitea ngā pānga o te whatumanawa e kikī ana ki te wairua Māori, ahakoa te tū mai ki tēnei whenua, ki te tū atu ki whenua kē tonu, nā whai anō ko te mahi a te Māori ki wērā whenua o Ūropi, o Awherika ki te Raki, o Āhia, o whea ake rānei - kua titia ki te whatumanawa o ngā uri nō konei, nō aua rohenga whenua anō hoki. Nā konei tonu, e noho ai tēnei wheako nui wōku, hai tūmomo kaupapa ārahi i wēnei rapunga whakaaro.

## **Wahine kaihautū**

Rokohanga rā ki waku tauira o te momo kaiārahi, te hanga o te kaiārahi, te āhua o te hunga kaiārahi rānei e kaha taurima ana i ngā tūhononga tāngata, anā, ka whakaaro ake ki te taikaha o te wahine Māori, waihoki, ko ngā tūāhuatanga kaiārahi i takea mai i ngā wahine kaitā o te iwi, anā, e kaha kitea ana wērā tūāhuatanga ki te hanganga o ngā kaiārahi o te wā. Me kī pēnei, mō te āhua me te mana o te rangatira, ahakoa tāne mai, wahine mai rānei, kua kitea he mana tuku iho nā te wahine ki wōku rangatira tonu. Kāre e kore, kai reira te toa a te tāne me wōna autaiatanga katoa, engari mō te whakariterite i te iwi, mō te whakatau i ngā mahi, mō te toro i te ringa atawhai - he ira wahine tuku iho mai. I runga tonu i te kaitā o ngā tūāhuatanga o Ngāti Porou i takea mai i te wahine tonu, mēnā ko te tū a te Māori hai kaiārahi i ngā ahurewa tūhono ahurea tāku e whai nei, me kua rawa e mahue atu ko aua tūmomo kaiārahi o Ngāti Porou. Ko te mutunga iho, he Ngāti Porou te nuinga o ngā kaikōrero i tōia mai ki tēnei rangahau, he Ngāti Porou anō hoki te nuinga o ngā tauira ka meatia ki te rangahau nei.

Heoi anō, ko ngā tāngata i whai wāhi mai, nō iwi kē atu, he hononga tonu nā te mahi tahi o ngā reanga o runga ake i āua, kia mau tonu ai ngā hononga, haere ake nei, arā, kua whai wāhi mai tonu ki te hanganga o tēnei rangahau me waku ake rapunga whakaaro, kai te mihi. Me te mea hoki, he uri tonu nā te momo kaiārahi o tōna iwi ake, me wōna tauira o te rangatiratanga, nā reira he māmā noa te mārama.

Hai tā Tākuta Apirana Mahuika (1975), ka whakamāramahia ake ngā tūmomo take matua o te mana rangatira, e ai ki ngā whakatau o Ngāti Porou. Tuatahi, ko te Mana Atua, nā ngā atua, heke iho mai ki te uri tāne rānei, wahine rānei, ahakoa te aha, he uri tonu nā ngā tātai whakapapa rangatira. Tuarua, ko te Mana Whenua, he mana nā rātau e kaha pupuri nei i te mana kaitieki o te whenua. Tuatoru, ko te Mana Tangata, ko te mana i whakatau ki runga ake i te tangata, i runga tonu i wana whakatinanatanga, wana pūkenga, me wana mahi hai painga mō te iwi.

## Me he manu rere

Mō te tū a te Māori i ngā toronga ahurea o Aotearoa, e tika ana he kaupapa whakaaro tēnei e piri tata mai ana ki āua, he mea toko ake i taku whakatipuranga i taku ao Māori, i taku tūāpapa reo Māori i hangaia e waku pakeke o te wā kāenga. I whāngaihia mai ko ngā toronga o taku kāenga tipu. Ko te reo o te marae anō rā e awhiawhi ana i te kōhine nei o Mātahi o Te Tau, anā kē ko te reo ake o Ngāti Porou. He ao, he reo, he noho rumaki ki ngā mahi a te uri o Te Whānau-a-Hunaara, a Hinerupe, a Te Aopare, a Tuwhakairiora.

Ka tipu, ka toro, ka āta kō ake te uri kōpara nei ki te whenua o Pāniora, ki reira ka rumakina anō ki tētahi ao o tua atu i te wā kāenga, nā reira i topa atu tēnei manu ki te whenua o Pāniora, hai kāenga rua mōku. Ki reira noho ai, ako ai i te reo me ngā tikanga o tēnei ahurea rerekē. I āhurutia te manu kōpara nei e tētahi whānau Pāniora ake nei, ka ūhia ki ngā tikanga me ngā whakapono o te whānau. He rite tonu te paepae o te taringa ki te reo marae, ki te reo o taku kura kaupapa anō hoki, he māori noa ki āua te paepae i wōku taringa ki te reo Pāniora, ki ngā piki me ngā heke o te reo kōrero, me te reo ā-tinana hai tautoko i ngā kupu. Ko te mita, koia te reo i kapohia, kāre i matakū ki te pari karangaranga atu i ngā rerenga kōrero, ahakoa hē mai, tika mai, hātakēhi mai rānei, me he manu kōpara a Hineurpe taku rite - he tiotio atu, he tiotio mai. Mutunga ake, i mātua āhei ki te whakawhiti whakaaro me te iwi, i ngā toa hokomaha, i te kura, i ngā hui whakanui anō hoki. Nā whai anō, ka ahu tōtika atu awau ki Te Whare Wānanga o Waikato, ako ai i ngā ture reo me wōna momo hanga. Nā te noho ki waenga ahurea kē, ka tukia awau e ngā uauatanga o te mārāma ki te whenua e tieki mai nei i āua.

Arā noa atu ngā take i hiahia nei awau ki te whai i tēnei momo kaupapa rangahau, engari nō muri mai i taku nohonga atu ki rāwāhi, ka hoki mai ki te whare wānanga ako ai. Ko te raru nui o te kuhu ki te whare wānanga, ahakoa he tau pai ki ngā kaupapa ako maha (hāunga ngā mahi pangarau), heoi, ahakoa taku pukumahi, kāre tētahi kaupapa ako i kaha whakakarakara mai i te ara hai whai māku. Nā reira, nō runga i te waka rererangi e hoki mai ana ki Aotearoa nei, ka toko ake kia haere ngātahi ai ko aua wheako nui o taua wā, anā, he whakakotahi i ngā akoranga wōku, aua akoranga maha i kohikohia, i takina ai e āua, tae noa atu ki taku kuhunga ki te whare wānanga. Koia nei te hua.

## **Me he manu hōmiromiro**

Nā wai, nā wai, ka whakamātauria wōku akoranga katoa, i taku tū hai kaitakawaenga, he tira haere ki te whenua o Chile. He whakamāori i ngā kaupapa kōrero Pāniora, he ‘whakapāniora’ anō i ngā kōrero reo Pākehā, reo Māori a te rōpū - kātahi te mahi pōrearea ko tērā! Nā te tū hai kaitakawaenga i hua ake ko ngā hononga pakari i waenganui i te rōpū Māori me te iwi taketake Mapuche o Chile. He tūhonohono i te iwi Māori me te hunga Mapuche te tino whāinga, he toro atu ki wā rātau mahinga pakihi, me te whakaputa whakaaro kia ekeina e tātau ngā wawata mō te anamata. He itiiti noa te reo Pāniora i kōrerohia e tō mātau hunga haere, ā, he itiiti noa te reo Pākehā o te hunga manaaki i a mātau. Aua atu rā tērā, he kaha tonu ngā taha e rua ki te noho tahi, ki te kai tahi, mea rawa ake, ka kitea te noho tata o ngā taha e rua, ka kitea anō hoki ko te māia o te hunga tauira Māori ki te toro i te ringa nā te ngākau pono ki tēnei hunga e manaaki nei i a mātau - nō konei anō ngā whakaawenga o tēnei rapunga whakaaro.

Nō muri tata mai, i kawē atu ko wēnei āhuatanga katoa, i te topanga atu ki ngā whanaunga o Te Moana-a-Kiwa kai Āhia, kai Korea ki te Tonga, noho ai hai kaimahi ki reira. Ehara ko te reo i tino whakamātauria, engari ko ngā whanonga o te reo me wōna tini tikanga, arā ko wōna kawa anō hoki. Rite tonu ki a tātau te iwi Māori, he iwi whai tikanga ōkawa a Korea, nā reira, me he manu kākā, kia kaua e takahī i te mana motuhake o tērā whenua. Arā, ko wētahi ōritenga he reo ōkawa, he reo ōpaki anō tō Korea, ko te reo ōkawa ka kōrerohia ki ngā reanga kaumātua, ki ngā wāhi e takina ai ko ngā kaupapa ōkawa anō hoki. He whanaungatanga tuakana-taina hoki tā rātau, ā, he ingoa whakamihī i te mana o ngā tuākana, tāne mai, wahine mai rānei. Heoi, hāunga atu wēnei ritenga, ko tētahi tūāhua i whakararu mai i te wairua, ko te rerekētanga o te tū o te hunga ‘kiwi’ nei hai māngai nō Niu Tirenī, ki tāku e tū Māori nei hai māngai nō Aotearoa. Nā reira, ko te haere tahi ki whenua kē ki te taha o tēnei hunga Niu Tirenī, koirā kē tētahi uauatanga, arā, ko te tū ki tēnei tuakiri Niu Tirenī, ki whenua kē atu, koirā pū te tirohanga mai o te hunga Korea ki a mātau. Engari, ko tāku e kōingo nui nei, ko te tuari i ngā auahatanga me te mana motuhake o tātau te iwi Māori. I mārama te kite i te kuare o te hunga Niu Tirenī ki ngā tikanga Māori, ahakoa tō rātau haere ki whenua kē hai māngai mō Aotearoa, nā reira, he mea whakakarekare i te wairua tērā āhua o ngā

kaitakawaenga i ngā toronga ahurea o Niu Tireni, o Aotearoa rānei. Nā konā, ka toko ake te whakaaro mēnā rānei e whakatairangahia ana te mana motuhake o Ngai Māori i Aotearoa nei, arā, mēnā rānei he pērā rawa te tuari o tērā tirohanga ki whenua kē o te ao whānui. Anei anō te pūtaketanga mai o tēnei kaupapa rangahau.

### **Mā te Māori ngā toronga ahurea.**

Kia ahu whakarunga te kaupapa rangahau nei, me āta ketuketū i ngā tauira e whakaatu ana i te mātau a te Māori i ngā toronga ki whenua kē, ki ahurea kē, mā reira e whakapae ake, mēnā rānei mā te Māori ngā take tūhonohono i a Aotearoa e waha i ngā marae tūhono ahurea whānui. E whai ake nei, ko ngā kapohanga whakaaro, ko ngā kai-o-roto hai waka kawē i ngā pātai matua o te rangahau nei, kai te roanga ake o tēnei tuhinga, ka kaha whakaatu i ngā horopaki e whakatauirā ana i ngā tūāhua heke iho nā ngā tīpuna, pērā tonu ki ngā mahi whakatere waka, me ngā tohu whenua - ko te hiranga o ngā tohu whenua me wōna hononga kai nui, kai roa, kai pāmamao, ā, hoki mai anō ki Aotearoa nei.

He arotake anō i te āhua māwhitiwiti o ngā iwi Māori, nō te wā ia o ngā kaiārahi, ngā kaihokohoko, ngā kaitāmi nō te wā o te Pākehā - ko ngā hua pai, hua kino, otirā, ko ngā hononga whakaaro ki wērā o tuaukiuki, tae noa mai ki wēnei anō o nāianei tonu.

Hoino, te mahi a te Māori mō te ihi, te wehi me te wana o ngā mahi a kui mā, a koro mā - kāre e taea te karo; nā reira, ka arohia hoki ko ngā tikanga taki kōrero, arā anō, ko ngā mahi whakapuaki ahurea hai tūāpapa hono i a tātau ki ngā mea katoa.

Ko ngā riri whenua o mua, ko ngā riri o te ao, he kaupapa whakamaumahara mā te Māori, he wā kua herea kahatia ki te pae o mahara, i runga i te ‘toto heke, te tīpare here ki te ūkaipō’ kai te utua tonutia e tātau. He tohu nō ngā here ki Te Karauna, he tohu nō ngā here ki te ūkaipō.

He kaitā tonu te momo ārahi a te Māori i ngā kauhanga iwi taketake, nā ngā hononga tonu i hua ake i te taurite, i te tauaro rānei o te tāmitanga. Nā reira tonu, ka āta mātaihia ake ko te māori o ngā whakaputanga

whakaaro e pakari ai te tū i ngā kauhanga iwi taketake, waihoki, ko ngā mahi a te Māori e hāngai ana ki ngā kaupapa whakarauora iwi taketake o te ao.

Ka mutu, kua rangona whānuitia te kaitā ā te Māori i ngā kaupapa whakarauora reo, me te aha, he mea tuku, he mea homai e tēnā ahurea, e tēnā whenua, wō rātau tukanga whakapakari i ngā reo taketake o te ao.

Nā, ki konei hūtia ake ko ngā pātai e whakatairangahia ana ngā whakaaro matua, ngā pātai mātāmua e mea ana **‘Mā te Māori ngā toronga o te motu ki whenua kē e taurima?’**.

- Kia arohia tonu ko te hiranga o Te Reo Māori me ngā Tikanga Māori hai taki i tēnei haepapa mārika rawa atu - **‘Mā Te Reo Māori me ngā Tikanga Māori ngā toronga ahurea e waha?’**
- Hai mea tautoko i ngā whakataunga matua, ka whakamātauria anō hoki ko te taumata ārahi a te Māori me wōna tikanga whānui, e hāngai ana ki te tūhonohono ahurea, mā konei e toko ake te pātai - **‘He momo nā te Māori te kārawarawa i ngā toronga ki ahurea kē?’**

## **UPOKO TUARUA: “Hoatu tō kauhau taniwha ki uta!”**

### **Kupu whakataki.**

Kia whakatōmenengia ngā tukanga matua i takina atu mō te kimikimi kōrero, me te raparapa whakaaro, hai urunga matua ki tēnei tuhinga rangahau. Ko ngā tukanga rangahau i whāia, he whakaururu i ngā tukanga e mau pūmau nei ki ngā whakataunga o Te Pua Wānanga ki te Ao, me ngā tikanga taketake a te Māori mō ngā āhuatanga whakawhiti kōrero. Hai tūāpapa whakaaro mō tēnei mahi, he hokihoki i ngā mahara ki wōku ake wheako, ki ngā āhuatanga i whakaawengia tuatahitia wēnei whakaaro, ka tahi. Ka rua, kai ngā tini pukapuka, tuhingaroa anō hoki ko te whānui o ngā kōrero, te whānui hoki o ngā whakaaro a tēnā kairangahau, a tēnā kaituhi. Otirā, ko ngā hui ki waku pakeke mō tā rātau whakahāngai i wēnei whakaaro ki wā rātau anō mahi.

### **Te Rangahau Māori.**

Tērā anō rā te momo a te Māori mō te whai haere i ngā mōhiotanga, me ngā mātauranga e whai pānga nui ana ki a tātau anō. Nō te orokohanga mai o te ao, nō mai rānō te kapo kau atu, me te ruku hōhonu atu ki ngā mahi mātai i te tinana, i te hinengaro me te wairua. He āta mātai noa i te taiiao, i te ia rere o ngā wai, i te paheketanga o te whenua, i ngā korakora o te ahi, aha atu, aha atu. Ko tā te Māori matatau, he tohunga ki te taki kōrero e auaha ai ngā akoranga o te ao hurihuri, o te ao mārama, o ngā ao katoa - kia kite ā-whatu nei, kia rongō ā-wairua nei te tangata i tōna whaitake nui ki ngā āhuatanga katoa o tō tātau ao. Mā konei e tipu ake ai ko ngā mātāpono e haere ngātahi ai. Koia ki āua ko te rangahau Māori.

“We have for generations engaged with our world and constructed theories as a part of our own knowledge and ways of understanding our experiences.” (Pihama, 2005, p.191).

He huanga awau nā ngā āhuatanga o taku reanga, nā reira, nō taku putanga atu i taku kura kaupapa, ka tomokina taku whare wānanga i runga i te pōhēhē, kāre pea e tino rerekē te noho rumaki ki ngā akoranga e whāia nei e āua, heoi, kāre i pērā rawa te māmā. Nō konei ake, ka ao katoa mai, ko ngā ara i takahia e



ngā kairangahau Māori o mua, he ara i takahia e rātau kia tahuri mai te ngākau whakaute o te Pākehā ki ngā pūnaha mātauranga a te Māori, kia rite tonu te taumata mātauranga ki tō te Pākehā tirohanga.

Kua tere kitea ngā uauatanga o te whakatairite i ngā pūnaha mātauranga ki tērā o te Pākehā, i runga tonu i te rerekē o ngā tirohanga ki te mana o ngā mahi rangahau. Kua roa nei te Māori e noho mōkai ana i raro i te karu whārahi o ngā kairangahau Pākehā, heoti, mō te wā roa, kāre i tukuna ngā rauemi me ngā pūkenga rangahau ki ngā hapori Māori hai whakapakari i te pūnaha rangahau o ngā taha e rua - he hua anō nā te tāmitanga, e mea ana a Pihama;

“The possibility of Māori taking control of our own theoretical frameworks is a threat to the survival of many who have spent the best part of their academic lives theorising about and on Māori.” (Pihama, 2015, p.07).

Nā reira tonu, he hangariki te noho a te Māori me wō tātau kaupapa katoa i raro iho i ngā kaimātakitaki Pākehā, otirā, o te Māori anō hoki. Nā te mea, he takerehāia ngā hua o te noho hai mea whakamātau mā iwi kē atu, he mōrihariha anō te hua o te tāhae kaupapa, he momo tonu o te urutomo. E ai ki a Tākuta Tuhiwai Smith;

“The word itself, ‘research’ is probably one of the dirtiest words in the indigenous worlds’ vocabulary. When mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and distrustful.” (Smith, 2006, p.01)

Tērā anō, i roto i tōku ake ara o te whai mātauranga, he huanga nui nōku, te rongō ā-tinana, te rongō ā-wairua i wētahi āhuatanga o te kapo mātauranga o te hapori Māori. Nā, i ngā tau tata kua hori, kua kitea ngā āhuatanga o ngā kaupapa rangahau Pākehā, wēnei kaupapa e kūkua ana te whanaketanga o ngā kaupapa rangahau tūturu ki a tātau. Hai tā Cunningham (1998);

“The analysis however will not produce Māori knowledge - it will produce mainstream knowledge about Māori. The quality judgments which are applied to this research are exclusively mainstream.” (Cunningham, 1998, p.64).

Nā konā tonu taku whakawhetai atu ki ngā reanga maha o mua tonu i āua, i para nei i te huarahi o te waihanga rautaki rangahau, wēnei rautaki e nōhia ana ngā whare o te Pākehā, engari he tūturu tonu ki ngā kupu a Tā Apirana Ngata mō te tiki atu i te ‘rākau a te Pākehā’.

Kia whai whakaaro atu ki te kaupapa Māori nānā awau i whakatipu, kia mihia anō rā taku tino whakapono ki te ikeike o ngā hua ka puta mai i ngā kaupapa Māori huri noa, he tāpiritanga noa iho tēnei mahi ki te tūāpapa mātauranga kua waihangatia kētia. Nā konei anō, tāku e hiahiatia ana - kia takina noa tēnei rangahau i runga, i roto, i waenganui tonu i te ngākau me te tirohanga Māori. Ahakoa, he toro whānui te tino ngako o tēnei momo rangahau, ko te ‘Rangahau Māori’, koia i pakari ai ngā toronga mātauranga o te rangahau nei. He mea hāngai tonu ki ngā mātāpono a Tākuta Tuhiwai Smith, wēnei mātāpono mō te oranga o te mātauranga me te rangahau Māori ki roto i ngā kaupapa e takina ai ngā tikanga Māori, mā reira e ora ai;

“What Māori people have, as with other indigenous people, is a distinct knowledge tradition which lies outside western views of knowledge. It is still located in a cultural framework and lived by real people. I certainly believe that coming from a Māori conceptual framework makes spaces for new ways of looking at and seeking understandings of some of the research issues we confront in our work. In other words, understanding Māori knowledge is not just about getting access to more cooperative Māori. It is about enhancing our understandings and strengthening our knowledge base in ways which will help us and others.” (Smith, 2015, p.50).

## **Mātātuhi**

Ko ngā tuhingaroa me ngā pukapuka i tīpakona, he mea hāngai tonu ki ngā nekehanga a te Māori i ngā horopaki huhua e tūhonohono nei i a tātau ki te ao. E kite ana ngā toronga maha o te iwi Māori i ngā horopaki, e noho ai te whakapapa hai tūāpapa tūhono i a tātau; nā runga i tērā ko ngā kitenga me ngā tuhinga a Tākuta Linda Tuhiwai Smith, a Tākuta Monty Soutar, hoki atu anō ki a Tākuta Te Kapunga Dewes rāua ko Tākuta Maharaia Winiata. Ko ngā tauira ārahi a te Māori anō hoki, koia tētahi tino pou o tēnei rangahau, nā reira i āta mātaihia ngā tuhinga e hāngai ana ki kaupapa kē atu, engari kai reira tonu ngā pānga o te whakamana i te hanga ārahi. He hua anō hoki tō ngā pukapuka rongonui i takirua, takitoru rānei te ohu waihanga i ngā pukapuka; ko ngā momo o Te Ao Hurihuri, Ngā Kete Mātauranga, he aha atu.

Heoti, e mārāma ana te whakapai kanohi ki ngā momo tuhinga tawhito a Tākuta Maharaia Winiata, a Tā Apirana Ngata rānei. Hai whakahāngai atu ki te hurihanga o te noho motuhake o Ngāi Māori ki Aotearoa nei, otirā te hurihanga o te whenua ki te Niu Tireni e mōhiotia nei e te ao whānui - he mea tiki atu te mātotorutanga o ngā rapunga kōrero i te tuhingaroa o Tākuta Maharaia Winiata; nā runga tonu i te koi me te hāngai mārika ki tāku e whai nei; nā runga anō i te āhuatanga o te wā i tukuna ai wāna mahi rangahau; arā he awenga nui wana mahi kia rite pai te tūāpapa rangahau whakaaro mō ngā hononga ahurea o tēnei wā. Tuia ki ngā mahi a Tā Apirana Ngata, me te teitei mārika o wōna toronga mātauranga hai tautoko i ngā toronga whakawhanake whakaaro o ngā reanga maha - i tōna wā he hāngai tonu wana mōhiotanga tawhito nō te ao kōhatu, tae rawa ake ki te hāngai o ngā tikanga Māori ki ngā toronga tōrangapū ki te Pākehā, mea rawa ake, e whai pānga nui ana ki te Niu Tireni e mōhiotia ana ināianei.

## Mātākōrero

Tae noa atu ki a rātau mā i whakaae mai kia uia rātau e āua e pā ana ki te hiranga o Te Reo Māori me ngā Tikanga Māori i wā rātau mahi huri noa i te ao, otirā hai whakaatu i wā rātau toronga whānui e whai pānga nui ana ki te kaupapa nei. Nāku anō rātau i whai, i runga tonu i taku mōhio, i runga anō i taku rongō i ngā pānga nui o wā rātau mahi. I a au e whakaaro ana mō te hunga e whai wāhi mai ki tēnei rangahau, ka whakaaro ake kia kaua e arotahitia ko tētahi horopaki noa iho, engari kia whānui ake te whātoro ki ngā tini kaupapa o te ao, e whai wāhi ai te Māori. Engari anō, te tini ngerongero o ngā mahi a te iwi Māori, ka mate au ki te whakawhāiti i taua hunga ki a rātau mā e whai pānga nei ki āua anō. Nā runga i tērā, he Ngāti Porou te nuinga, he hononga rānei ki āua mā tētahi taha anō.

I wāwāhinga rātau ki ngā āhuetanga e rima, arā, ki ngā uiuinga e rima. Ko te reo, ko ngā kōrero tuku iho, ko ngā whanaungatanga iwi taketake, waihoki, ko te tōrangapū me ngā mahi pakihī. Ko te reo hai pou whakarae i tēnei tuhinga, ā, ko ngā tirohanga o Ngāi Māori me Ngāi Taketake, oti ake, ko ngā kōrero tuku iho mō ngā mahi o te kaiwhakaterere waka me ngā tauira tuatahi o te kaitakawaenga, ka mutu, ko ngā kōrero nō te ao tōrangapū, tae noa atu ki ngā mahi pakihī - he whakatauirā i ngā rirohanga ohaoha.

- E tika ana kai ngā kōrero tuku iho, kai ngā takahanga o ngā tīpuna wā tātau tino tauira mō te anga whakamua o te iwi Māori; kia hiki ake te kōrero ‘me titiro whakamuri, kia haere whakamua’. Nā whai anō, ka torona wētahi kōrero e pā ana ki te mūrau ārahi o Tahiti i whakaemihia ngā momo o te Nui Tīreni e mōhio nei tātau.
- He tau maumahara te āhua o ngā whakawhitinga aorere e whakahaerehia ana e Te Manatū Aorere o tēnei wā. He kanohi Māori kai mua e whakatauirā ana i te āhua o te kaitakawaenga Māori o tēnei wā, me ngā tūāhuetanga e whai pānga ana ki wērā o mua. He uri taniwha e paratī ana i te ao.
- Kua tau te iwi Māori i ngā mahi whakawhiti kōrero, nā reira tātau e anga whānui ana ki ngā hua ohaoha, hai oranga mō te iwi. Ka uia taku matua i runga anō i te mārama o ngā mahi hokohoko;

ngā nekehanga o ngā rākau pāina, te reka o te miere, ‘te tika o ngā nama kēne kirimi’<sup>1</sup> me te Māori o te rongoā.

- Tēnei mea te tāmitanga, he taura here i a tātau ki ngā iwi taketake i pākinotia e te ringa raupatu o ngā Emepaea nui. Nā konā, e rangona whānuitia ana te wairua ngangahu a te Māori i wā tātau take whakarauora reo, whakarauora whenua, whakarauora akoranga. Kua huraina ake tēnei tino ariā, kia wetekina ngā purenga iho matua o roto i a tātau mā te rangahau; nō Ngāti Porou te kōkā whakakoke, ko te tangata whenua te take.
- He kaha nei a Ngāti Porou te takoha atu i wā mātau aumangea o te reo Māori ki te motu, ko te kaupapa o Te Ataarangi tētahi. Otirā hai tā Te Ataarangi he kaupapa hapahapai i te reo Māori, ā, he kaupapa i tikina atu i whenua kē o Ūropi, arā, kua whakahokia anō ki te iwi taketake Ainu o Hapani; ko ngā kaiārahi he Ngāti Porou, ko ngā pānga kai te ao.

Nā tēnei hunga autai, i ngaki katoa te hiahia ki te whakatairanga i te pukahu o ngā kaupapa, e whai wāhi ai te Māori, me te mea hoki, he whanaunga, he kōkā, he matua katoa tēnei rōpū taumata rau. Nā ngā hononga whakapapa, he mahi pai noa iho ki te tuku karere, ki te pātuhi ā-waea me te tuku īmēra, i runga tonu i te manako ia, ka whakaae mai kia uia rātau e āua, he mātua, he tamāhine te hononga.

Ko te āhua o ngā wānanga i nōhia e mātau, he momo e hāngai ana ki te wairua o te wā, me te noho tawhiti o wētahi. Ko taku maringa nui, he whanaunga te nuinga, nā reira i māmā noa te whakarite tāima, te whakarite i te āhua o wā mātau uiui. Wētahi tonu, nā te kai ngā kōrero i whakakipakipa, wētahi anō ko te whare wānanga te wāhi orua, anā, ka hopukina te tangata ki reira tonu. Waihoki, kua waia pai tātau ki te hanganga o te ‘Humi’, o te ‘Huitopa’ aha atu hai mea tūhonohono i te tangata, i runga mārika i ngā āhuatanga o te mate urutā, me te noho taratahi ki te kāenga. Anā, ahakoa i tau katoa te nekeneke haere i a Aotearoa i te wā i takina ai wēnei uiuinga, he mea tieki pūtea, he mea tieki tangata te whakahaere ‘huitopa’

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<sup>1</sup> He waiata nā Tā Apirana Ngata i tito. Te Kirimi – The Cream Song.

i ngā mahi kōrero. Otirā, ko ngā painga o taku whakatipu hai tamaiti nō te rautau rua tekau-mā-tahi, ko taku waea pūkoru he hoa haere, he taputapu whakapā atu ki te hunga nei me ngā whakaritenga maha, ko taku waea pūkoru hai kaihopu reo, hai kaitieki i te mana o ngā kōrero i mua i tōna tāmokotanga ki wēnei tuhinga, ki te whatumanawa anō hoki.

Mō te noho ki te kōrero, i tīmata pū ki ngā mihimihi o te tamāhine ki te pakeke, koia pū hoki te ia kawē i ngā kōrero, me te wairua noho tahi. He hunga e pokea nuitia e wō rātau tini mahi, nā reira i ngana tonu kia 45 ki te 60 miniti te roa o te uiui o ia tangata, anā ko te mutunga iho, i eke noa te whakautu i waku pātai o roto tonu i taua wā, i whakawātehia he wā hai pahupahu, hai aronga kōrero ki kaupapa kē atu. E kore hoki te hōhonutanga o te puna o mihi e mimiti ki te hunga kaitā nei, ā, tē taea te aha hai whakanui i tō rātau whakaaro nui mai ki āua. Ki waku kōkā, i takohangia he koha whakakakara - ki waku matua i oatiatia te kupu o wōku ake mātua, kai te noho nama i runga i ngā reiti o te whanau.

### **Te kaiārahi / Ngā hononga**

I toko ake kia karawhiua ko ngā pātai e nahanaha ai te rere o ngā kaupapa e whai pānga mai ki tēnei rangahau, me te mea hoki, kia hāngai anō ki wā rātau anō kaupapa.

Koinei te āhua o ngā pātai hai mea whakawhanake:

- Tikanga mihimihi – Ko wai koe, Nā wai koe, Nō whea koe.
- He aha ngā pānga, ngā huarahi i kaha ārahi i a koe i āhau mahi?
- Kōrerohia ngā hononga ki te iwi Ainu / ngā hononga iwi taketake / ngā hononga o Tahiti / ngā hononga pokai moana / ngā hononga pakihi...
- Whai wāhi ai Te Reo Māori me ngā Tikanga Māori i āu mahi?
- He aha te āhua o te kaitakawaenga i āu mahi?
- He aha ngā akoranga nui o te mahi tahi ki a rātau?
- He aha te hua nui mō tātau Ngāi Māori i taua/ i aua hononga?

Ahakoia i rite tonu te āhua o ngā pātai, he mea hāngai tonu ki a rātau anō. Me te aha, i whakaritea taku momo, kia rite ki te whakawhānui i ngā kōrero, kia ita taku aro ki wā rātau e takoha ana ki āua.

## **Ngā hui**

I te roanga o tēnei te tau kua pahure (2021), he nui hoki te painga o te whaiwhai haere i ngā hui e whai pānga nei ki tāku e kimi ana. He maha ngā hui, he nui hoki ngā wānanga i haere ai au, kia pai ai taku ruruku i ngā āhuatanga o te rangahau ka tahi, kia pai anō taku whai i ngā kaupapa o Niu Tireni ki rāwahi ka rua. Tuatahi, ko tētahi momo wānanga i hui katoa ai ngā tūmomo kairangahau o te motu whānui, ko te hui e kīia nei ‘He Pito Mata Awakening the Potential - Early Career Research Wānanga’, i tū i Te Whanganui-a-Tara, ā, he maha ngā kaupapa i kōrerohia. Nō taku nohonga atu ki tēnei wānanga rangahau, ka tūwhera anō taku tirohanga ki te whānui me te hōhonu o ngā kaupapa rangahau o te ao, me te hiahia whai kaupapa o wēnei kairangahau teitei rawa atu - he mea whakatūwhera anō i taku tirohanga ki te ao rangahau a te Māori me te ao rangahau a te Pākehā. Ahakoia te nui o ngā kairangahau e whai ana i ngā kaupapa huhua, kāre tonu e kitea ana te nui o ngā kairangahau Māori me wā rātau kaupapa Māori ki wēnei hui, engari he mārama te kite i te tipu, me te whai whakaaro o ngā mahi ki te hiranga o te ‘mātauranga Māori’. Nō reira tonu tētahi whakaaro ka totoka ki roto i āua, ko te rerekē o ngā mahi rangahau Māori ki wērā anō o ngā mahi rangahau Pākehā, ā, ko taua rerekētanga ko te whakakanohi o te hunga kairangahau Māori i wā rātau kaupapa ki roto tonu i ngā hāpori Māori, arā, nō ngā hāpori Māori tonu te pūtaketanga mai o ngā kaupapa rangahau Māori. Mā te whakakanohi i ngā kaupapa, mā te whakatinana i wōhou nā rapunga whakaaro, i runga i te pono me ngā tikanga, mā reira e ora ai te mātauranga o roto - he mātauranga Māori.

Ka mutu, he takohanga nui o roto i ngā mahi rangahau e whai pānga nui ana ki te marea, he nui hoki te wāriu o te whai i ngā tikanga Māori hai ārahi i te kairangahau, hai ārahi anō i te kaupapa. Me te mea hoki, he ao hurihuri, he ao mutunga kore, kai te rangi te taumata o ngā āheinga hai kaupapa whai mā tātau.

Tuia ki ngā taumata whakawhiti whakaaro me ngā mahi tūhonohono ki whenua kē, he hui anō i whāia e au, nā te ‘New Zealand Institute of International Affairs’. I whai wāhi atu ki tēnei hui i raro iho i ngā whakaritenga a CAPEs, arā ko te ‘Centre of Asia Pacific Excellence’, he kāhui whakahaere a CAPEs, e āhuru ana i ngā toronga o Te Hononga-ā-Kiwa, he kaupapa haerere mō ngā tauira whare wānanga Māori, he haerere atu ki ngā rohe o Te Moana-nui-a-Kiwa, mā reira e torohaka ai ngā hononga a Kiwa; anei anō tō raukura, ka nui te mihi.

Nā ngā hononga o CAPEs i āhei awau ki te aronui atu ki ngā nekehanga o wēnei tūmomo mahi. Ko tētahi o waku tino aronga ko te āta raparapa i te tūnga o Ngai Māori i ngā whakataunga nui o ngā toronga whenua o Te Moana-nui-a-Kiwa, ko tētahi anō he āta mātai i te whakamahinga o te mātauranga a te Māori me ngā tikanga a te Māori, hai mea taunaki i ngā take nui o te tieki taiao, o te rongomau me ngā whanaketanga nui. Ko tāku i mārāma i ngā whakahaerenga o taua hui tonu, he kaha ngā hunga whakahaere ki te whakaputa whakaaro mō te tūnga o Niu Tireni i wana toronga o Te Moana-nui-a-Kiwa, he aha hoki te āhua o taua tūnga me ngā pānga motuhake o Niu Tireni ki ngā whakahaeretanga o ngā rohe o Te Moana-nui-a-Kiwa. Heoi anō, ko tāku e kaha whakapono nei, nā te Māori tonu taua tūnga o Aotearoa, o Niu Tireni rānei i aua rohe o Te Moana-nui-a-Kiwa, nā te Māori tonu i motuhake ai te tūnga o Aotearoa, o Niu Tireni i tēnei rohenga moana.

Tawhīro atu ki tērā kaupapa nui whakaharahara o APEC, arā ko te ‘Asia Pacific Economic Cooperation - Voices of the Future. Nōku te maringa nui i whai wāhi atu hai māngai rangatahi ki tēnei hui, he hui i whakahaerehia mā runga kauhanga ātea, ā, he kaupapa i torona ngā rahi o te marae nui o te ao. I tomokina te hui nei e mātau, he ope tātāriki rangatahi, i tomokina te hui hai whakaoreore i aua kamupene nui, i ngā kaitōrangapū, arā anō te hunga e kaha whakahaere ana i te hui, i runga tonu i te tūnga motuhake o ngā iwi taketake. He whakaoreore i te kaupapa i runga i te wairua hihiko a te rangatahi ki te whakatikatika i ngā hē kua pākinotia ki ngā reanga taketake huhua, ā, he hiahia nui kia tahuri mai te aroaro ki te taumata o wā tātau āheinga huri noa. I ngā kāenga mātau e noho ā-humi ana, he whakahoahoa, he noho rumaki ā-mata rorohiko nei ki ngā take whānui o te ao whānui, e whā katoa ngā kaupapa matua i noho hai tūāpapa kōrero i tēnei



hui APEC - Ko ngā rautaki kaupare atu i te mate-korona-19, ko ngā rautaki me ngā hua o te tieki taiao e hāngai ana ki te ‘climate change’, ko te āhua anō o te anamata o te ao hangarau, arā, ko te whakamutunga ko te āhua o anamata hai oranga mō te katoa. Nā, i tomokina ngā kauhau o te hui APEC i runga i te whakaaro he whakaputanga nui tō ngā whakaaro ka whakapuakina ki tēnei atamira whaitake, pākorehā, tērā pōhēhē tērā. Heoti, nō te tomokanga ki rō wānanga, ki rō kauhau, he urutomo ki rō kauhanga i runga i te kōingo kia tipu mātoro ai tātau ki aua whakataunga nui. Rā kē, ka tere mīharo ki te taiea o te hunga rangatahi Māori, tēnei hunga, he hua nā te manu kai mātauranga, he hua nā te whakapono ki te mana o Ngai Māori, ā, e ai ki tāku i kite ai, māku anō e whakapae - nō tātau te ao. He rāngai motuhake Māori, i puta ake i ngā tini akoranga o wō rātau nā kāenga maha; nō te ngahere wētahi, nō tātahi anō, nō ngā takiwā taiwhenua wētahi, nō ngā taone nunui anō; ko te reo Māori te reo tatangi o wētahi, ā, kai te piki tonu te reo kōrero o wētahi atu; otirā, katoa mātau he manu kai mātauranga i wōna tūmomo hanganga katoa, arā, katoa mātau he manu hōmiromiro ki ngā whakataunga o runga ake e whai pānga nui mai ki te oranga tonutanga o tātau te iwi Māori.

Huihuia katoa mai ngā wheako me ngā akoranga o aua hui, me te hāngai tonu ki tēnei kaupapa rangahau, anā, ko te hiranga o te haepapa e kawē atu ai ngā kaitakawaenga, koia te mea nui i hua ake. He haepapa tō te kaitakawaenga kia āta waihanga rautaki e pai ai ngā hua mō te katoa, hāunga atu te kaitakawaenga, engari he pērā tonu te āhua a te Māori i ngā kaupapa katoa huri noa i a tātau, ahakoa te aha. Nā te noho atu ki wēnei tūmomo hui i pērā rawa te putanga ake o ngā whakaaro me te tirohanga ki te tū a te Māori i ngā tūhononga ahurea.

## **Ngā upoko o tēnei tuhingaroa**

Hai tikitiki e tīroua ana i te pae o mahara, kua tīkina wētahi kupu motuhake, wētahi kupu e mau pūmau nei ki te whakatumanawa; he oriori, he waiata tōna ahunga mai. Heoti, kai wēnei kupu kahurangi ngā whāinga e wawatahia ana i te otinga o tēnei tuhingaroa.

### **Upoko 1. “Hei amai te pakake ki uta rā!”**

He āmai aroha, he āmai wānanga. Kai te upoko tuatahi ka whakairohia te tūāpapa e noho ai te pukahu o ngā pānga maha ki āua me tēnei kaupapa rangahau.

### **Upoko 2. “Hoatu tō kauhau taniwha ki uta!”**

Kai tēnei upoko te ara i hoaturia kia tutuki pai ai ngā tukanga i whakatakotoria mō tēnei kaupapa rangahau. Nā reira, ko ngā hātepe kia eke ngā tukanga katoa.

### **Upoko 3. “Te ūnga ia o Tāne ki uta e!”**

Kai tēnei wāhanga, ka ū katoa mai ngā rauemi kua waihanga kētia e te tini me te mano, i wā rātau takahanga whānui o te ao, me ngā pānga maha ki ngā whakaaro, ki ngā tino ariā anō o tēnei kaupapa rangahau.

### **Upoko 4. “Ka whaimata te tapuae o Tangaroa!”**

Koinei te tāwharautanga o ngā kōrero ka puta mai i ngā kaikōrero e waha nei i ngā rapunga whakaaro o te rangahau nei. Kāre e arikarika te nui o ngā tauira hai whāngai i te mahira; ki a rātau mā i whakatōkia ngā momo o te raranga i ngā tira.

## Upoko 5: “**Hei waiū mō tama!**”

Ki konei, ka whakahuihui ai ngā rapunga whakaaro mō te wāhi o Te Reo Māori me ngā Tikanga Māori i wēnei kaupapa tūhonohono i a tātau ki te ao. Ko te wawata, kia whakaemi katoa i ngā rapunga whakaaro me wōna tini torohanga, waihoki ko te hiranga o Ngāi Māori, i aua hononga whānui.

Ko te wāhanga tuatahi o te tuhingaroa nei, he whakatakoto i te takenga mai o waku whakaaro hai rukutanga māku. I tapaina ake ki tētahi rarangi nō te oriori tawhito rawa nō Te Aitanga-a-Mahaki ko *Pō pō! 'Hei āmai te pakake ki uta rā!'* He tohu mō te kawenga mai o te āmai moana i te pakake ki uta tonu, he tohorā i haria mai e te āmai nui. Nā whai anō, kai tēnei wāhanga ka whakahau atu ko te āmai o ngā whakaawenga i ū katoa mai ki āua.

Pērā anō tonu te hāngai o te wāhanga tuarua - *Hoatu tō kauhau taniwha ki uta!* He tohutohu anō nā te takutaku a te ariki a Paikea, arā, ko *Ka hura!* Koia nei te matua o ngā rārangi ka takina i wēnei kupu takutaku wōna, he takutaku i whakaarangia ake te pakake a Paikea, i tana taina a Ruatapu e whakahoro ana i te moana mā te huripūreiata. He mea whakahāngai atu ki ngā hātepe i takahia kia hoatu rā te kauhau roa o te tuhingaroa nei.

Mō muri ake i tēnā, ko *Te ūnga ia o Tāne ki uta!* He kupu takutaku anō nā Paikea. Koia nei te ūnga ia o ngā momo mātātuhi maha e hāngai ana ki ngā tauira maha o te Māori me wōna toronga. He tawhito wētahi tauira, he hou tonu wētahi; he poto ngā whakahau o wētahi, he nui, he roa hoki ngā tauira o wētahi atu; he anuanu ngā pānga o wētahi, he mīharo hoki ngā kaupapa i huraina mai e wētahi atu. Nā reira, ka whakatōpungia te tini o ngā tauira nō mea iwi, nō mea rautau anō hai whāngai i te kaupapa nei. Koia nei te ūnga ia o Tāne.

*Ka whaimata te tapuae o Tangaroa!* Nā te oriori, nā *Pō Pō* te takenga mai o tēnei upoko. He upoko tēnei e kapi katoa ana i ngā kōrero nā ngā pūkōrero tonu, mō wā rātau anō mahi e hāngai kau ana ki tāku e rangahau nei. Ki konei, hui katoa ai ngā whakapuakitanga whakaaro o ngā pūkōrero tokorima i manawanui mai ki āua, i kitea anō hoki te whitake o wā rātau mahi ki tāku e hiahiatia ana. He whānui tonu ngā kaupapa i kōrerohia, heoi, he ritenga tonu tō te katoa; he whānui i runga tonu i te mea kai kaupapa rerekē rātau katoa, engari nā runga i te ritenga o ngā whakaaro, he māwhitiwhiti te āhua. Katoa ngā tauira o ngā pūkōrero, nō wā rātau mahi tonu - nā konei, ka kī ake '*Ka whaimata te tapuae o Tangaroa*'.

Kai te wāhanga whakamutunga, ko te upoko *Hei waiū mō Tama*. He rārangi waiata tēnei nō te oriori o *Pō pō*, ka whai tata mai tēnei rārangi i tērā anō e mea ana '*Hei āmai te pakake ki uta rā!*' Ko tōna tikanga ka nui rawa te whakakikī i te pūnaha rangahau nei ki ngā ariā matua, hai kai mā te hinengaro, hai whakaoreore anō i te tangata. Nā reira e mea ana he waiū whāngai i te marea.

## **UPOKO TUATORU: “Te ūnga ia o Tāne ki uta e!”**

### **Kupu whakataki**

Nō ngā rautau maha te Māori e tūturu ana ki te noho a te Māori me te Pākehā, ā mohoa noa nei, ko te noho ngātahi o ngā iwi maha e taetae mai ana ki Aotearoa. Kua roa tātau, kua roa nei wō tātau kaiārahi Māori e mea ana, ‘me whakakotahi ka tika i runga i te mana motuhake o tēnā o tātau’ (Winiata, 1954), he whakaaro tēnei i ruia mai i ngā tūtakitanga tuatahi, ā, kai te tū tonu me te mea nei he ira tuku iho, haere ake nei. Hai tā ngā tuhinga korero a Tākuta Maharaia Winiata, kai ngā mahi a ngā kaiārahi o mua ake i tōna wā, ko ngā whakaaro e tika ana hai whakawhanake i ngā whanaungatanga o Aotearoa - ahakoa ngā kauroringa o te wā;

“The present goal of group interaction in New Zealand, from the point of view of Māori leaders, is a condition of unity in diversity, not a uniform identity, not a segregated existence. There is equal stress on both the diversity and the unity.” (Winiata, 1954, p.xx)

### **Toronga Māori**

I ngā kauhanga moana tawhito a te Māori huri noa i te ao, he tikanga nō roto i ngā whakaputanga ahurea, te whakawhiti atu, te hoki mai anō. E ai ki a Simmonds (2021) mā te mōhio ki ngā takotoranga whenua a ngā mātua tīpuna, e tuitui nei i te tangata ki te whenua; ko te rere atu i te nuku o te whenua me wōna kapohanga ahurea kua titia ki wā tātau kōrero tuku iho, tikanga ā-iwi me ngā hononga tūturu ki ngā āhuatanga o te taiao. Koia tonu ko te ūnga ia o Tāne ki uta;

“Our ancestors have been journeying for generations, be it on foot or by waka, guided by the stars or moving across worlds. Telling what life was like for them - the act of coming together on land to remember and celebrate them - reinforces the web of relationships between people and with the land.” (Simmonds, 2021, p.136).

Nō te ūnga ia o ngā waka, ka ū katoa mai ko ngā tūhononga ā-tikanga, ā-whakapapa, tae noa mai ki nāiane, ā, ahakoa ngā kunenga ahurea, kai wēnei hekenga mai i Hawaiki te orokohanga mai o wā tātau tūrangawaewae ki te whenua nui nei. Kai te anganga o ngā rohe whenua o Aotearoa, e hāngai ana te aro ki waho atu ki te moana, koia te kauhau roa o wā rātau waka tīpuna, nā reira kai ngā rohenga waka, ko ngā uri o wō rātau tīpuna pōkai moana i heke mai i tō rātau Hawaiki ake. (Ngata, 1972). Kua mea nei a Tā Apirana Ngata i wana kauhau o te tau 1944, mō ngā iwi o te taha rāwhiti, piki ake ki te raki ki ngā kāhui moutere o Porapora (Wawau), o Tahaa (Kuporu), o Raiatea - (Rangiatea), o Tahiti, ā, haere tonu ki ngā kāhui moutere o Rarotonga, o Mangaia, o Aitutaki, o Mauke; koinei te ahunga mai o ngā kāwai o te tairāwhiti o Te Ika a Māui, e kīia nei ko ngā kāenga o Tawheta, o Ruatapu, o Paikea me ngā uri a Uenuku.

Ki konei hua ake ngā whakaaro, mēnā rānei e rite ana kia whakahāngai te tū taketake a te Māori ki tēnei whenua. Ahakoa te aumihi o te ipukarea o tātau kai Hawaiki rānō, ahakoa rā te nohonga ki te ipukarea o Aotearoa nei; ko te taenga mai o ngā waka me te taunahanaha i te whenua - he kaitāmi tonu tōna rite;

“The chronology of the place names, which are traditional signs of the coming of the Māori and the order in which he came, the fortified places and villages they established and their struggle with nature and amongst themselves, resulting in the definition of sub-tribal spheres of influence.” (Ngata, 1972).

Heoi, kai tēnā iwi, kai tēnā waka wōna anō taunakitanga whakapapa e whakatau ai i tēnā iwi Māori ki tēnā iwi whenua. Ko te ngakitanga nui o ngā uri o Ngāti Porou, kai te tihi o Hikurangi e takoto mai rā, ko te waka a Māui; ko Nukutaimemeha te waka i hīia ai te whenua nui nei. E ai ki ngā kōrero, i te hīnga ake o Te Ika-a-Māui, ka tau iho te waka ki runga o Hikurangi maunga, takoto ai. He kaha nei te taunakitanga o wēnei kōrero, nā te tangi mōteatea o te iwi;

“Ka mate ia nei koe e hika,

Ko Atamira te waka, ko Hotutaihirangi,

Ko Taiopuapua, ko te Raro-tua-maheni,

Ko Araiteuru, ko Nukuraimemeha

Ko te waka i hiia ai te whenua nui nei, e.” (Ngata, 1972, p.42)

Kia whai wāhi ai te tangi a te Māori ki wōna nekehanga maha, he mātauranga pūmau ki te Māori te rapa haere i ngā ritenga o tāngata hou, o whenua hou, o iwi kē atu rānei. He mea tāpiri atu ki ngā haerenga atu, ki ngā nohonga mai o tēnā reanga, ā, heke iho mai - hai tā ngā tauira a Tā Āpirana Ngata, he māori noa te hokihoki o ngā whakaaro ki te kāenga tūturu. Nā reira, i tapaina ngā tohu whenua motuhake hai whakamana i te ahunga mai o te Māori. (Ngata, 1972). Kua totoka iho ko wēnei tohu whenua ki ngā kōrero pepehā o tēnā iwi, o tēnā uri, kia titia te mana o te tangata ki te mana o te whenua.

Kua totoka ki roto i a tātau te mātau ki te mātaki whenua, nō roto mai i ngā mahi hakahaka. Kai ngā kupu oriori a Tuhotoariki (Rangitāne rānei) ngā kupu whakahau i tana uri a Tuteremoana mō ngā tohu whenua hai hokinga mahara ki te kāenga tūturu, ā, hoki anō mai ki te whenua e nōhia nei e ngā uri;

“Haramai e tama, e piki ki runga o Hikurangi, o Aorangi. He ingoa mai i Tawhitinui, na o kau i tapa.

Ko te ara tena i whakaterea mai ai o tipuna e te kauika Tangaroa, te urunga tapu o Paikea.

Ka takoto i konei te ara moana ki Haruatai. Ka whakapau te ngakau i konei ki te tuawhenua.

Ka rawe i te ingoa ko Aotearoa. Ka tangi te mapu waiora i konei, e tama e i!” - Tuhotoariki. (Ngata, 1972, p.16).

Hoki ana ngā kōrero a Tā Apirana Ngata ki wā Te Rangihiroa kōrero; hui katoa ana ngā iwi e marara ana i Hawaiki hai iwi kotahi. (Ngata, 1972). Hui katoa ana ngā iwi ki te whenua nui nei, he kitenga whenua, he hokinga mahara. He hokinga mahara ki te ao i nōhia ai e rātau me wōna ritenga, me wōna rerekētanga. I wōna whakataunga, hai tā Maharaia Winiata (1954), he tohu nā te Māori, te whakatau i a ia anō ki te taiao o te wā. Pākorehā, he māori noa te rirohanga a te iwi ki te āhuarangi o te taiao. I ahu mai te Māori i te pūwerawera o ngā rangi, ka tae ki te whenua makariri o raro, anā, e whanawhana tonu ana tātau i te mata o

te whenua. Me kī pēnei, he mātau te Māori ki te urutau atu ki ngā momo taiao huri noa. He āhuatanga i whanake i ngā mahi a ngā tīpuna rere moana. Nā te āta mātai i wōna nekehanga, me te urutau atu ki ngā āhuatanga hou o te hārāpa moutere - ka tipu ake, ā, ka tau mai te mārama ki te whakaahua i a ia anō ki ngā momo o te taiao. E ai ki a Matamua (2021), he karangatanga tūturu tērā momo o tātau, te haere poka noa i te ao, te noho whenua me te tapa kau i te oranga o te taiao. Nō mai rānō te mātau a te Māori ki te mātai i te taiao hai tikanga tuku iho, he mātauranga Māori; e ai ki a Matamua,

“You do not thrive in Aotearoa, managing and utilising resources, implementing a complex system of time and living in sync with the environment based on just myths and legends. You do this with science.” (Matamua, 2021, p.185).

Otirā, i runga anō i te koi ki te mātai whenua me te arotake pūtaiao, koi mate tātau ki ngā whakaaro, nō nehe rā kē taua auahatanga - koi mate tātau ki te whakarauora tonu i te mātau a te Māori. E whakapono ana a Meihana Durie (2021) me noho te ‘Mātauranga Māori’ ki ngā tai takawaenga o ngā mahi katoa, otirā, ki ngā taumata katoa, whānau mai, iwi mai me ngā wānanga maha.

Ko tētahi o ngā kaitakawaenga, o ngā kaihōrapa rongonui o te ao, i tau atu ki whenua nui, ā, i haria atu ko wana whiro nui, ko Christopher Columbus i te tau 1492. Nō Ūropi te mea nei i ū ki tērā kāhui moutere o te moana Carribbean, i runga tonu i tā rātau whai i ngā hua o ‘Te Ao Hou’. (Keegan & Carlson, 2008). Heoti, he hītori tō te iwi Māori e mea ana nō ngā wā o Hawaiki rānō te whakaterenga waka o Poronīhia ki taua rohe o Amerika. Nā konei anō, te manawa reka o te mōhio, o te pātai; nō mua tonu i te taenga atu o Christopher Columbus, kia hia katoa ngā rautau o te nohonga atu o ngā rerenga waka Poronīhia ki Te Whenua Honu rā? I runga i tērā, tawhiro mai ki te waiata hari o tēnei tuingarua, ko te oriori nā Enoka Te Pakaru, he uri nā Te Aitanga-a-Mahaki, nā Rongowhakaata. I titoa te oriori nei, a *Pō Pō* mō te takenga mai o te kūmara, me te haringa mai mā runga waka i Hawaiki. He kōrero o roto mō te kāenga tūturu o te kūmara, ko Parinuitera, ā, he kaupapa i kaha whakatenatena i te hunga hiahia mōhio i te ara o te kūmara ki Aotearoa.



E ai ki ngā whakamāramatanga mō te wāhi nei a Parinuitera, he pari nui e kaha pāngia ana e te rā, koinei anō ko ngā toronga. Kua kitea ngā tohu i ngā pukapuka a Thor Heyerdahl, nō te tau 1952 ka puta tana pukapuka ‘American Indians in the Pacific’, kai reira katoa wana rapunga e mea ana i ahu mai te Māori i Amerika. Kua kitea anō e ngā kairangahau hauhake mōra i te tohu o te hauhake kōmara, ka whakatau ake nō Peru, nō Amerika ki te Tonga te ahunga mai o te kōmara - ki reira ka karangahia ko te ‘kumar’. He maunga tipua kai te whenua o Peru, he pae maunga e kōia nei ko te ‘Andes’, he maunga e tauria ana e te huka, he pari nui e pāngia ana e te rā. (Ngata & Jones, 1961).

“Pō! Pō!

E tangi ana tama ki te kai māna! Waiho, me tiki ake ki te Pou-a-hao-kai,

Hei a mai te pakake ki uta rā, Hei waiū mō tama.

Kia hōmai e tō tipuna e Uenuku. Whakarongo! Ko te kōmara ko Parinuitera.

Ka hikimata te tapuae o Tangaroa, Ka whaimata te tapuae o Tangaroa.

Tangaroa! Ka haruru!” (Ngata & Jones, 1961, p.217).

Tātai hono tonu ki tērā o ngā pātere teitei rawa atu o ngā rohenga iwi o Horouta waka, ko ‘Te Papatipu o Horouta’ nā Kānara Peta Awatere i tito. E tohu ana i ngā taiwhenua, i ngā taimoana e nōhia ana e ngā uri o Horouta Wānanga i tōna ūnga mai i Hawaiki, otirā, he pātere e kikī ana i ngā tohu moata rawa o ngā toronga ki rāwāhi, ā, hoki mai anō ki Aotearoa. E mea ana te kōrero, ehara a Horouta waka i te waka tapu, he waka harihari kōmara, he waka harihari wāhine, ā, kai ia pānga o te waka nei, he tohu e hāngai ana ki ngā toronga o konei, o tawhiti atu rā. (Personal communication, 2008).

“Ka hoki nei au ki te Tairāwhiti. E taki ana au i Te Papatipu o Horouta Wānanga.

Horouta Whanaunga, whakamau tonu atu ki Tihirau. Ngā waka ū mai te kura a Māhina.

Ka whanatu taku tira mā takutai. Kei Patangata, Tūmoanakotore, kei Maniaroa, he kurī pāka nā Uetuhiao e roha mai rā, ka wehe Apanui ka wehe a Porou.

Kei te Kawakawa mai Tawhiti, Ko Te Whānau-a-Tūwhakairiora.

Kei Waiapu te tāinga o te riu o Horouta. Ko te iwi tēnā Ngāti Porou.” (Personal communication, 2008).

Tuia mai ki te mana nui o ngā kura huna kai ngā tikanga a kui mā, a koro mā, e whakaae ana a Matamua (2021) - mā te taki tikanga e ora anō ai te mātau a te Māori;

“Māori knowledge only has purpose if it is relevant to the people and is connected to everything else. Māori knowledge only works if it is shared, and it is lived by everyone. That’s why it is holistic, because it is part of an interconnected system that is made up of many smaller parts. The important aspect is that all of these smaller components of knowledge are related.” (Matamua, 2021, p.190).

Ia nā, te tau a te Māori ki te whakapuaki i ngā akoranga o te ao, ki roto, ki waenga anō hoki i a Ngāi Māori tonu, otirā ki ngā tūtakitanga maha o waho atu i te ao Māori.

He atamai ki te tū o runga marae, he mātanga kauhau i ngā mahi a ngā mātua tīpuna; mā te rekareka o te whaikōrero, e tau ai te mārara ki tōna ao, otirā ki te ao whānui. He āhuatanga e mātua mōhio nei e Tākuta Koro Dewes (1975), hai tāna, he tohunga taki kōrero te Māori e pā ana ki te kanorau o ngā whakaaro me ngā whakapono, ā, ahakoa te wā, kua waihangatia he ara, he tukanga rānei hai tuku i te mahi a te Māori. Heoi anō, ahakoa te hiranga o te hanga tūāpapa ahurea o tētahi ki tētahi, me mahara tonu te tangata, kai te ia o te waihanga hononga ahurea, ko te tūāpapa o te mātauranga Māori whānui. E tautoko ana a Tākuta Chellie Spiller (2021), me mataara ki te wāhi o te mātauranga Māori i ngā rautaki waihanga hononga;

“Intercultural intelligence is great yet ought not usurp mātauranga Māori. The world of both/ and, the world of flux, nuance and ambiguity needs to be worked through - it can’t just end up mashing things together. So, it’s tricky and requires discernment, respect and courage.” (Spiller, 2021, p.179).

O roto i ngā mahi mātākōrero, he tohunga te Māori ki te hanganga o tōna taiao, otirā, i wōna kawenga maha, haere ngātahi ai te hinengaro, te ngākau, me te awe, anā, e piri tata mai ana ko ngā tikanga whakapono, ngā kaupapa whakaaro mō te oranga o te tangata me te oranga o te ao tūroa. He tau hoki te Māori ki te hangahanga i ngā wānanga e tieki ai te oranga tonutanga o te mātauranga; he auaha, he hihiko te mōhio ki te tātaki tikanga ahurea me ngā pohewatanga o tōna ao. (Dewes, 1975).

Ko te mate kē, kua haukotia te ngākau mārama o te uri Māori ki wōna anō tikanga e ngā whakaakoranga o tauīwi e ako tahi ai me ngā tikanga Māori. Nō ngā tau 1920 ki ngā tau 1970, i kitea te huranga nui o ngā akoranga o Peretānia, kia whakarerea rawatia ngā tikanga whaikōrero o Ngāi Māori (Dewes, 1975), ko te huranga nui mō ngā reanga o taua wā, i kauroria te ngākau hirahira o te ao Māori, nō reira rawa te tipu o ngā whakaaro pāmamae ki wōna anō tikanga whaikōrero. Nā whai anō, kai te rangona tonu te kōingo ki te whakahoki mai, ki te whakahoki atu i aua kauroritanga ngākau i wetekina atu e aua tāmitanga;

“A person totally afflicted by this type of violence will reject his mother tongue and refuse to mix with his own people. There is a gap, a social distance between him and his parents and people. What can we Māori aspire to if we are not rooted to the land, if there is no language and literary tradition to speak for our souls, if our creative imaginations and leadership energies are weakened by fear of loss of jobs and promotional prospects? Are we not cultural refugees in our own country? Let us put back into Māori minds, hearts and souls those things that were psychologically bruised in earlier generations.” (Dewes, 1975, p.49).

E tika ana, ahakoa me pēhea ngā āhuatanga o te wā, kai te tū tonu te toa a te Māori ki te hangahanga wānanga hai whakarauora i ngā mōhioatanga whānui o te ao Māori; mā te reo Māori tonu wēnei kawenga tikanga; mā ngā tikanga Māori te mātauranga e ārahi. Hai tā Durie (2021) kai te hanganga o te tuakiri, ko te mauri o te tangata, ka mutu, he mauri o roto i te kumetanga o ngā whakaaro, mai i ngā puna mātauranga Māori. Heoi, i te haukumetanga atu o ngā taonga o te puna mātauranga, me mahara ake kia whai koha anō ki taua puna tonu- he aha ake rānei te hanga o tōhou nā puna mātauranga, me whai koha atu. Ehara i te mea

he haere kau atu ki te raparapa mātauranga, engari ko te koha o te kupu, ko te mahi a te tangata, ko ngā whanaungatanga anō hoki.

Mō te taki kōrero e pā ana ki te kanorau o ngā whakaaro, he pērā anō ki ngā tīpuna whakaterere waka me tā rātau whakatairite i te āhua o te whenua ki tō rātau Hawaiki ake, he urunga tikanga tēnā ki te tirohanga whānui o te ao Māori - kai te āhua kē o tana tuku i ngā tikanga me wōna tūāpapa kōrero katoa. Nā whai anō, ko te mahi a te Māori, he tōtō mai i ngā kōrero tuku iho, kia whai wāhi ai, kia whaitake ai ki ngā kaupapa o te wā. E mea ana a Dewes (1975), he tikanga nō mai rānō, ā mohoa noa nei;

“Great oral artists display their ability in formal and informal hui (Māori meetings) which do not make the oral artist anonymous. Our literary tradition is a creative one because it draws on the indigenous past, and borrows, changes and continues to comment on and adapt to contemporary situations. It is a living tradition extending continuously from the past to the present.” (Dewes, 1975, p.53).

Heoi anō, hāunga ngā pūkenga whakawhiti moana a te Māori me te tau o te noho whenua, otirā, ngā tikanga taki kōrero e tuitui ana i ngā haerenga mātātoa, kua kore rawa wēnei tikanga e whai wāhi atu ki ngā horopaki maha o te wā, oti ake, ki ngā tūhononga ahurea, ki te kore te tangata e whai whakaaro, e whai mōhiotanga rānei ki wēnei tikanga o Ngāi Māori. Me he maunga teitei, me he awa kōpikopiko te oranga whakarauora i te ngākau Māori ki roto i tēnā, i tēnā o ngā uri maha. Hai tā Spiller (2021);

“To go on a journey of discovery involves a fragmenting, so shafts of light can shine through the cracks, and we gain new perspective. It’s not the most comfortable place to be, but then, true adventures encourage us to reimagine places in ourselves and in the world - to inquire into our experience. And in the odyssey of discovery old maps won't be enough.” (Spiller, 2021, p.174).

Kua rautau te Māori e taikaha ana i ngā mahi whakarauora tikanga me ngā akoranga o te Māori, arā, me he waewae kai pakiaka ki te whakahaumanu i te tūnga o Ngāi Māori ki Aotearoa whānui.

### **Toronga Niu Tireni**

He mea whakapātaritari te waewae kai pakiaka o Ngāi Māori e te ūnga ia o Ngāi Pākehā ki Aotearoa nei, ka tau mai ngā māngai Peretānia ki te whenua, ka tahuri a Niu Tireni, ka hipoki. Ka whai tata mai, ko ngā manatū kāwanatanga me ngā raupapatanga ā-ture a te Pākehā, kia riro mā rātau te mana whakahaere o Niu Tireni, mā roto tonu i ngā whakataunga o Te Tiriti o Waitangi i te tau 1840, nā reira, hai taunaki i wēnei toronga kōrero, he mea tiki atu i ngā matapakitanga a Tākuta Maharaia Winiata (1954). I haukerekereitia te Māori e ngā kōkiritanga huhua o te Pākehā ki runga ake i te whenua, ā, ko ngā momo o ngā kaihokohoko, ko ngā kaihōrapa, ngā mihinare, a wai ake rānei. Ahakoa i ū kotahi mai rātau, he take motuhake tō ia hunga i taetae mai ki Aotearoa, ka haere te wā, ka tapaina ko te Niu tireni e mōhiohia ana. Kāre tonu i tau te noho tahi o aua hunga taetae mai i Peretānia ki te whenua nei. E ai ki a Winiata (1954), he kaha nō rātau te taukumekume i waenganui i a rātau anō. Āpiti rā, ki te tūtakitanga mai o tēnei hunga Pākehā ki te oranga ā-hapori o te tangata whenua. E whakaae ana a Winiata (1954), kāre te iwi Pākehā me tōna momo taikaha i rite pai ki te oranga a te Māori;

“The values of Māori society were too remote for one thing from those of the incoming European systems, and the principle of conflict upon which it functioned was too fundamental to be eliminated without altering the total structure of the society.” (Winiata, 1954, p.113).

Kāre hoki a Ngāi Pākehā i rata pai ki te urutau mai ki ngā raupapatanga koiora o Ngāi Māori, nō reira rawa te taukumekume o ngā taha e rua. Nō konei anō, te tukutuku o wētahi tūāhua ahurea i roto i te kohikohi rauemi, mō ngā taha e rua, māna noa ake te kore e whirinaki atu ki ngā papainga o tētahi ahurea, nā reira, me āta whakarerea te oranga tonutanga o tētahi atu, ka mutu, kāre hoki ngā rangatira i te hiahia kia noho

taratahi te iwi o waho atu i ngā whiwhinga hou o te wā. (Winiata, 1954). Hai tā ngā rangatira Māori, he mahi whakamana i a ia anō, te whai haere i te oranga ohaoha o te Pākehā.

E ai ki a Winiata, nō te ūnga ia o Ngāi Pākehā, i pōhiritia hoki ko te ūnga ia o wā rātau taputapu e wētahi rangatira o te wā. I tūwhera tō rātau tirohanga ki te ao hurihuri o taua wā, mā te pā o te ringa ki ngā rauemi nō whenua kē, ko wēnei rauemi he painga kē atu ki ngā rauemi o te Māori. I whai mana nui te rangatira Māori mā te noho hai kaitakawaenga, kia āhei te tangata, te iwi rānei te toro atu ki ngā rauemi whakahirahira, ā, ka riro i a rātau ngā rauemi a te Pākehā, ka whakamarohitia anō te mana o te iwi. He hiranga nui tō ngā rauemi whakatō kai me ngā hua māra, i kohia katoatia wēnei hua mā ngā tikanga takoha taketake; he takoha atu, he takoha mai - nō reira rawa te wairua o ngā hononga a te Māori me te Pākehā. I tōna wā, i roto i te tautōhito o te iwi Māori ki ngā mahi whakawhitiwhiti, he mahi pai noa iho te whakawhitinga o ngā rauemi me ngā hua ki ngā taha e rua. (Winiata, 1954).

He mahi pai noa iho te whai a te Pākehā i ngā tikanga ohaoha a te Māori, e kīia nei ko te ‘Homai no homai’. I roto i wēnei tikanga, kua kore e arohia te taurite me te rahi rānei o te koha, kāre hoki e whakataua kia tukuna ngā rawa i taua wā tonu, engari ko tōna tino tikanga, he whakapūmau i te anamata o ngā hononga a te Māori me te Pākehā. (Winiata, 1954). Hai tā E.J Wakefield, he kaihokohoko i tōna wā, i roto i ngā tikanga ‘Homai no homai’, kīhai ngā pōreareatanga hokohoko i puta mai i wana mahi whakawhiti rawa ki te taha o wana toronga iwi Māori, ka mutu, nānā anō ngā kawenga kaitakawaenga i ārahi, hai hāpai ake i wōna ake hiahia;

“They were dependent upon me to a certain degree for the suppliers of European articles which they required and I on them for cargo, and this commerce being entirely carried on by myself and the upright chief in mutual presents, a lasting friendship more lasting than that of mere customers was soon engendered.” (Winiata, 1954, p.124)

Nā ngā tikanga ‘Homai no homai’, i whakarewāngia ngā hononga tauutuutu o te iwi taketake me tauuiwi, hoi, i te korenga o te āta whakatairite i te rahi me te wāriu o ngā koha, he takerehāia wētahi hua.

Hai tauria, he mea ‘homai’ e Ngāi Pākehā ki ngā iwi, ko ngā taputapu whakatō kai me ngā taputapu hauhake māra, ā, he mea ‘homai’ e Ngāi Māori ki aua rōpū manuhiri, ko ngā hua kai, ko ngā rau harakeke me te whenua. He mea hirahira ngā rauemi hangarau a te Pākehā i taua wā, kia tikina e te Māori ngā hua nui hai whakawhanake i ngā mahi taketake e whakaora ai te iwi, nā reira i tau pai ai ngā mahi hokohoko. Ia nā, ahakoa te pōhiri mai o ngā mahi hokohoko, kua kore e taea ngā tikanga ahurea te wetewete atu, i te ūnga ia o ngā rawa, ka whai tonu mai ko ngā tikanga ahurea. Heoti, he tohunga urutau te Māori ki ngā hurihanga o te wā, nā reira, he katokato noa i ngā āhuatanga ahurea e hiahiatia ana;

“Elements of culture were selected according to the usefulness to the adopting society and not altogether in accordance with the values placed upon these features by the donor society. However, elements could not be regarded as discrete traits, but as centralised cores and clusters of values etc.” (Winiata, 1954, p.118).

Nā runga i te hiranga nui o te ao hangarau i roto i te wairua o te wā, i whakamahia e ngā rangatira wēnei rautaki hokohoko hai whakaara anō i ngā tauwhāinga o waenganui i te iwi Māori tonu.

I roto i ngā tikanga kaitakawaenga a te Māori, ka riro i ngā rangatira ngā pū hoata hai ngaki i ngā āwangawanga tawhito o ngā iwi whenua tonu; he hangarau te pū hoata hai urupare i ngā pakanga o ngā tau 1820, otirā ko te kotahi tana noa iho o te harakeke, koia te utu nui ki ngā kaihomai o te taputapu kākahi o te mate. (Winiata, 1954). Ko te utu nui ki a Ngāi Māori mō te rirohanga nui o ngā pū hoata, ko te riri tonu. I te rirohanga nui o ngā pū hoata, he tikanga whakamana tonu i te mana tangata o ngā rangatira, nā, mā te whakanui o te mana, he pānga nui ki te hauora o ngā iwi. Hai whakamana i te hiahia nui o ngā rangatira ki ngā hangarau Pākehā, i whakanōhia ngā iwi ki raro iho i ngā pā tūturu, ā, ka nōhia ngā repo, kia pai ai te hauhake pā harakeke - he oranga mau roa mō te whakamana rangatira, he oranga mau roa hai ngaki i ngā

tauwhāinga tawhito, arā, ka hē tonu te manawa o ngā uri o te iwi. (Winiata, 1954). I matapaehia tēnei āhuatanga e Winiata, he mahi tūkinō i te mana o te tangata;

“The cultivations were neglected, and the diet of the people suffered. While the kinship groups remained intact despite the shift in residence, the new hours of work, the difficulties of the work, the rough nature of the accommodation were all reflected in the interpersonal relations within the group and the supervisory control of the chiefs.” (Winiata, 1954, p.126).

E mea nei a Winiata (1954), ko taua hunga rongonui tonu mō te whiu o te pū hoata, ko ngā momo o Hongi Hika, o Te Rauparaha anō hoki, nā te mau o te pū, koia i whakarewa ai te mana o te kaupupuri. I whai atu a Te Rauparaha i te ara hokohoko ki Kapiti, nā runga i te ūnga ia o ngā waka hokohoko i kō, ka tūhono atu ki ngā momo tipi haere o Ngāpuhi me wā rātau anō take hokohoko. Ko Te Waharoa anō tētahi rangatira nō Ngāti Haua, i whai i te ara hokohoko, i whakawātea rānei i ngā ara ki te pūaha o Tauranga Moana - nā reira anō, te noho tahitanga o Ngāti Haua me Ngāi Te Rangi, kia haere pai atu ngā kaihokohoko i ngā huarahi e nōhia ana e ngā iwi Māori. (Winiata, 1954). Hoino, tērā whai i te pū hoata me wōna huarahi kōpikopiko katoa, he patu iwi tōna hua, he urupatu tonu te utu. Ahakoa te whakawhitinga rawa o Ngāi Māori me Ngāi Pākehā, te hoko atu, te hoko mai, te ‘homai no homai’ rānei, koia rā te ūnga mai o te Pākehā momo ki te whakaaweawe i ngā tikanga ahurea o te Māori, ā, i whakaputaina kahatia te kupu o Te Paipera Tapu me wā rātau ake tikanga e hāngai ana ki tērā o ngā mahi taketake rawa atu ki te Māori, ko ngā toiora o Tūmātauenga.

He rite tonu te pōhiri mai o te Māori i ngā āhuatanga hou o tēnei iwi hou, koia tonu te āhua o te pōhiri i wō rātau whakapono me ngā tikanga wairua o Te Paipera Tapu. Hai tā ngā tohunga Māori, kāre te hāhi o te Pākehā i te tū rerekē ki tō te Māori, heoi, he tāpiritanga whakaaro kē ki ngā tikanga whakapono o Ngāi Māori whānui. Ia nā, he kōingo o roto i te hunga mihinare, tēnei kōingo e kaha whakaponohia ana he painga mō te wairua o te tangata, hai whakaora tonu i te orange wairua o te Māori, kia toromi katoa ki te kupu o te



rongopai. (Winiata, 1954). Nō reira ngā tāmitanga kino o ngā mahi whakapono o te hunga mihinare ki te hononga wairuatanga Māori. I te tirohanga kanohi, he mea tiki atu e ngā rangatira o te wā, ngā pū hoata hai whakatau i tōna mana motuhake, he āhuatanga tērā nō mai rānō, te whakatau i te mana o te tangata mā ngā karawhiunga pakanga, ā, mā te whakatinana i ngā tikanga tukuiho nō Te Whare Tū Taua o Tūmātauenga. Engari rā, he arero rua te whakahē o te hunga mihinare i te nuinga o ngā tikanga Māori, ko aua tikanga e whakamana ai te tū motuhake o ngā rangatira, nā reira i whakahēngia te kawē a riri, he mea kaurori i ngā whakaaro a te Māori;

“There was a detrimental effect of the work of the missions on the position of the chiefs and the tohunga. The missions condemned three important institutions in Maori society that were built around the position of the chiefs. Warfare was condemned, and the warfare was the maker of chiefs.” (Winiata, 1954, p.140).

Nā konā i raru ai te noho tahi, he tekerehāia te kauroritanga o ngā ahurea e rua. I haukereretia te whenua e ngā taupori Pākehā e whakatūria ana ngā kāenga maha ki te whenua nei, nā, ka haere te wā, ka heipū katoa mai ngā kōkiritanga a ngā pakanga pū hoata, waihoki, he kāroaroa ngā karangatanga hononga o ngā iwi o te motu. Nā reira, ka torona ngā tukanga Kāwanatanga a te Pākehā hai whakangāwari i te pū o te riri o Ngāi Māori ki a Ngāi Māori anō. Ka tahuri te aro ki a tauiwī. (Winiata, 1954). I roto i ngā tikanga whakauru a te Pākehā, i whakatūngia he Kāwanatanga, ko te pakanga o ngā iwi Māori tētahi take nui. Ka ahu mai ngā tikanga whakahaere a te Pākehā, ka putu mārika te mana o te tangata whenua ki raro - he kaha nō ngā taupori Pākehā te tipu, ā, he kaha nō rātau te whakatū i wō rātau momo kaupapa ki te whenua. (Winiata, 1954). Kāre tonu ngā tikanga whakahaere a te Pākehā i tau pai ki ngā tikanga taketake a te Māori, he tāpiritanga anō ki ngā hononga kāroaroa o ngā taha e rua. He māminga te mahi a te Pākehā i roto i ngā tukanga whakahaere Kāwanatanga me ngā pānga o Te Whare Karakia ki te hanganga;

“Under the manipulations of leaders in British institutions the growing desire for the Chiefs for Law and Order, was directed toward the British system of government. This manipulation to desire a certain type of

European control was inherent in the cultural background of the missionaries and the settlers and became stimulated by the colonial ambitions of other imperial powers.” (Winiata, 1954, p.130).

Engari rā, hai tā ngā mana Kāwanatanga, i reira tonu te hiahia kia whai wāhi atu ngā rangatira ki ngā mahi kaitakawaenga, ā, i meatia he whakatau hirahira rawa atu, e mea ana; i runga i te mana motuhake o ngā rangatira, mā ngā rangatira anō ngā take hokohoko ā-moana e kawe, oti ake, mā ngā rangatira ngā toronga whenua e ārahi. Heoti, i roto i ngā whakataunga Pākehā o Te Tiriti o Waitangi, me ngā kaupapa Pākehā e tautoko ana i aua whakataunga, he mea whakauruuru te Māori me ngā rangatira e ngā whakatau Pākehā, ki raro iho i te mana whakahaere o te Kāwanatanga. Nā reira, ahakoa ngā tau maha o te Pākehā me te Māori e mahi ngātahi ana hai oranga ohaoha, i kumea rawatia te tangata whenua ki raro. (Winiata, 1954).

I kumea rawatia te Māori ki raro iho i ngā whakaritenga Kāwanatanga, ā, i noho ko ngā whakapono a te mihinare hai tāhūhū ki aua whakahaerenga. I wētahi āhuatanga, he māori noa te tōtō mai o te Māori i wētahi tikanga a te Pākehā, ka mutu, nō te whakakorenga o te Kāwanatanga i te mana me te āheinga o te Māori ki ngā rauemi, ki ngā wānanga, ki ngā whiwhinga ōrite rānei, ka koropupū te hia whakapātaritari i ngā whakahaerenga Pākehā. (Winiata, 1954). Ko te hua o muri tata ake i te whakatū Kāwanatanga, ko ngā Pakanga Whenua o te Māori ki te Pākehā; me te mea nei he tikanga tuku iho te haehae o te Mana Māori Motuhake, nā konā, he tikanga tuku iho te whakarauora anō i a Ngāi Māori, ā mohoa noa nei - e mea ana a Winiata;

“From this angle, the wars were an inevitable part of the struggle for power in New Zealand inherent in the contact between the two peoples from the beginning, and inherent also in the basic policies of European society toward the Maori.” (Winiata, 1954, p.157).

## **Toronga o te tūpare here**

I te rerenga o te wā i Niu Tireni nei, me te pukahu hoki o ngā take e kitea ai te pōkai kaha o Ngāi Māori, e toromi tonu ana ngā uri i roto i ngā tikanga raupatu a te Pākehā. Ka tutū ana te riri i Ūropi, nā runga hoki i ngā taura here o Niu Tireni ki te Emepaea o Ingarangi, ka whakarite te motu kia whai wāhi atu ki Te Pakanga Tuatahi o Te Ao. E tika ana, he ahunga nui tō te mana o te Māori i wōna mahinga whawhai, ā, ahakoa te wairua o te nohonga o raro iho i te mana whakahaere o te Pākehā, i tutū tonu te hiahia a te hōia Māori ki te whakarite i a ia anō - he whawhai pakihwi ki te pakihwi ki tō te Pākehā taha. I rangahaua e James Cowan (2011) tēnei āhuatanga, e mea ana ia, e mārāma pai ana te Māori ki te tino ngako o tēnei mea te ‘Emepaea’;

“The whole strength of the collection of families which formed the tribe was at the disposal of the paramount chief and the war captains once a certain line of policy had been decided upon. Here was Empire in miniature. It was easy for the modern Māori to appreciate the importance of united action in defense of the congeries of great families called the British Empire.” (Cowan, 2011, p.16)

Me te mea hoki, he wā anō e taea e te Pākehā te kite ā-whatu nei i te toa a te Māori i ngā momo o te whare tū taua o Tūmātauenga; “But a still more powerful impelling force was the thought that flashed from tribe to tribe that here at last was the great opportunity of showing what the present-day Māori could do in the field of battle.” (Cowan, 2011, p.16).

Ahakoa, kāre hoki te katoa o Ngāi Māori i whai atu i te karanga kia haere ngātahi atu ki te pakanga, me te mea hoki, e tika ana me pērā rawa te whakapono o rātau mā, hoino, mō te whawhai pakihwi ki te pakihwi, koiarā te whakapono nui o Ngāti Porou. Hai tā Soutar (2000), kai roto i ngā mahi a Major Rapata Wahawaha rāua ko Mōkena Kohere, mō te rautaki whawhai, kia noho te whenua o Ngāti Porou ki roto tonu i te mana tieki whenua o Ngāti Porou. Nā tērā, kai te noho nama Te Karauna me Te Kāwanatanga ki te ‘toto heke me

te tīpare here ki te ūkaipō’ (Soutar, 2000). Ka hoki anō rā ki ngā tikanga ‘Homai no homai’, koia pū ko te hiahia o te hanga o ngā hononga Pākehā me te Māori - he takoha atu, he takoha mai;

“Since that period this notion of reciprocity has been imbued in generations of descendants. There remains a sense of expectation that support in internal and external conflicts will be translated into legal and factual equality within New Zealand.” (Soutar, 2000, p.174).

Ahakoia rā te toa ki te whiu o te toki me te taiaha, kāre e tino whakaponotia ana ngā pūkenga whawhai e te hunga kuare ki te toa o te Māori, ko te whakaaro, nō ngā tīpuna kē aua pūkenga whawhai - tērā pōhēhē tērā. Ia nā, hai tā ngā whakapae o te wā, ahakoia ngā pānga nui o te Pākehā, kāre rawa te reanga o muri mai, otirā koia tonu te reanga o ngā pakanga o te ao, kāre rawa i ngoikore, i whakatinanahia kē, ko te toa taumata rau o ngā mātua tīpuna i te taenga atu ki Karipori, 1915. (Cowan, 2011). I roto i ngā mahi whawhai i rāwāhi i whakatinanahia te taumata kaipūkaha o ngā hōia Māori, he mōhio nō rātau ki te hangahanga pā i Aotearoa nei, ā, ka whakawhitia aua mōhiotanga ki ngā rua i keria i Wiwi - kāre tonu i ngoikore i roto i ngā mahi whakahaumarū i te iwi. He tohu tonu o te mātauranga heke iho;

“Not only did he work more quickly at the toil of digging-in than any other soldier of the King - this was the observation made by British officers - but he took a scientific pride in the construction of his field works. This was to have been expected of a people famous for their skill in pa-building in the olden days.” (Cowan, 2011, p.17).

Mō te haere atu ki te whawhai i raro i te Kīngitanga o Ingarangi, ko te rongō me te mōhio ‘he wairua whakautē tō te Pākehā ki te mahi a te Māori’, koia te aronga nui, koia anō te arotaketanga nui a Tā Apirana Ngata hai whakatū i Te Ope Taua 28. (Soutar, 2000).

I whakarewanga Te Ope Tauā 28 mō Te Pakanga Tuarua o te Ao, hai whakamana anō i ngā whakataunga o Te Tiriti, ngā whakataunga e mea ana, me whai wāhi atu te katoa o Niu Tireni ki te ‘tīpare here ki te ūkaipō’ - tēnei tīpare nā Tā Apirana Ngata i tapa, arā, ‘The Price of Citizenship’. (Soutar, 2000). Ahakoa te hiahia ki te whawhai pakihwi ki te pakihwi, i whai whakaaro tonu ki te motuhaketanga o te Māori i roto i ngā āhuatanga o Tūmātauenga - he tikanga whai mana te āhua me te hanga o tētahi i roto i ngā tikanga koiora o Tūmātauenga, nā reira a Tā Apirana Ngata i mea atu, ‘mā te Māori anō te Māori e ārahi ki te mura o te ahi’;

“To this end, Ngata as the helmsman, was among the leading proponents against conscription. He voiced the opinion of the group that there was no need for compulsion where Māori were concerned as Māori leadership was sure, given the opportunity, they would volunteer.” (Soutar, 2000, p.38).

Heoi, i taiea te tīpare here ki te ūkaipō i rāwāhi, oti ake, i te wā kāenga nei anō hoki; kia hiki ake te whakapono me te kōrero, ‘ki te pai a muri, ka pai hoki a mua’; e whakamana nui ana i te whakaaro, mā te katoa o Niu Tireni tēnei mea te ‘price of citizenship’. (Soutar, 2000,)

I runga i te whakamana i te toto heke o Ngāi Māori mō te mana ki tō te Pākehā tirohanga, nō roto hoki i te wairua o taua wā, i wawatatia te toro whenua hou, te toro ao hou anō hoki e ngā hōia. I roto i te wairua o te wā, he noho mātāmuri te noho o Ngāi Māori, kīhai rātau i whai oranga mātāmua ki tōna whenua ake, nā reira, me he tipuna pōkai moana nō Hawaiki rātau, ā, ka torona ngā āhuatanga hou o Ūropi hai kai mā te ngākau hīkaka. (Soutar, 2000). Heoti, nō roto i ngā karawhiunga o te pakanga me ngā hau o te riri, i hua ake ko te piri aroha ki te wairua Māori hai tieki pai i te ngākau o te tangata. I runga anō i te whawhai hai kaupare atu i te whakamauāhara tangata o whenua kē tonu, he tohu anō rā o te momo kaupare i te whakamauāhara Pākehā ki te Māori i Niu Tireni nei. I runga i te ngaukino o ngā mahi i Kirihi, i Kiriti; ngā mauheretanga i Tiamani, i Itāria; rātau mā i hinga i te koraha o Awherika ki te Raki - nō ngā maharatanga

ki te hua o te kaikiri i rāwāhi, i hīnātore ake ko te tuakiri Māori hai urupare i aua wheako. (Ngata, 1943, p.17).

“A brilliant young officer, who was invalided home, said at a reception given to his comrades and himself by Ngati Poneke, ‘It was there I realised that the worthwhile part of me was my Maori side. I have come home determined to exploit it to the utmost.’ Another officer, writing to his wife from a prison camp in Germany, advised her to make the most of the opportunity of learning by living with a Maori community the language, the customs and traditions of her Maori forebears.” (Ngata, 1943, p.17).

I roto i te āta matapaki i ngā rapunga whakaaro a tēnā, a tēnā, me te āta ketuketu i te hāngai o ngā rapunga kōrero ki ngā toronga ahurea o te Māori; kua whakatakotoria ngā tauira huhua e hāngai ana ki ngā tikanga taketake me ngā kōrero tuku iho. Arā noa atu ngā haerenga maha o tātau, kai roto i wēnei tauira huhua ko ngā pānga e whai wāhi nei ki te tūāpapa toro ahurea o te Māori. He wā tonu i mātāmua ai te hekenga mai o ngā waka i Hawaiki hai toronga ahurea, he wā anō i mātāmua ai ngā nohonga pāhekeheke o te Pākehā hai toronga ahurea, heoi, kua noho tonu te atamai ki te kōrero, te tūturutanga o te hanga raukaha o Ngāi Māori, āpiti tonu ki ngā mātauranga me ngā tikanga ahurea hai ama whakaterere i a tātau i roto i ngā āhuetanga o te wā.

### **Mā Te Reo Māori me ngā Tikanga Māori ngā toronga ahurea e waha?**

Kai ngā tohu whenua, kai ngā waiata, kai ngā kōrero tuku iho ko ngā whakamāramatanga e pā ana ki ngā haerenga nui a ngā tīpuna, arā, nā te taki waiata, nā te mātau ki te whakapuaki kōrero i tieki pai ai ngā mahi o nehe rā ki roto i te ao Māori; kāre e kitea ana te tauārai o ngā kaupapa Māori me ngā akoranga nō roto mai i ngā takinga kōrero hai tautoko i te kaupapa - ko te ‘mātauranga Māori’ tōna tino kawenga. He atamai te Māori ki te whaikōrero, ki te pūrākau, waihoki, ki te whakaari i ngā kōrero tuku iho hai akoranga mō ngā reanga whakatipu. He atamai ki te whakamahi i ngā pūrākau hai tikanga ārahi o runga marae, o runga pae kōrero, o runga ātea, o runga hoki i ngā kauhanga e whaitake ai te Māori, ahakoa te aha. Kai roto i ngā

nekehanga huhua o te marae, ko ngā whakatinanatanga o ngā Atua; ka haere ngātahi ai wō rātau wairua, whakahaere ai ngā tini take o runga tūrangaewae o tāua te tangata.

### **He momo nā te Māori te kārawarawa i ngā toronga ki ahurea kē?**

Mā roto hoki i te toro ki waho, me te mātātoa o ngā putanga ki te ao whānui - me pērā rawa te whai i tōhou nā Māoritanga. E tika ana mā te hoki whakamuri, ka rite pai te anga whakamua i ngā tini toronga, heoi, ka tae te wā kia mātua whai māramatanga ki te hanga kau i te huarahi waihanga hononga. Nō reira, nō te ūnga ia o te Pākehā me wōna rauemi whakaratarata - i waitohungia rā Te Tiriti o Waitangi hai whakamana i te nohonga o ngā taha e rua ki te whenua nei, ka tahuri a Niu Tireni, ka hipoki te whenua. I pōhiritia te Pākehā me wōna whakaritenga, heoi, he pāheketanga nui te hua. Nō konei i whakamātauhia ngā tikanga, kia para i te huarahi kaitakawaenga. Nō konei tonu, ka whakamātauhia mēnā rānei he rongō ā-manawa tō te Māori i ngā take whakawhitiwhiti me ngā take hokohoko. Nō roto mai i ngā hua o te ‘Homai nō homai’ i kitea te matatika o ngā whakawhitinga rawa a te Māori me te Pākehā - e ai tonu ki te wairua o te wā.

Heke iho i tētahi koawa o ngā pānga o te ao Māori, he manawa rahi, he ngākau titikaha tō te Māori i ngā mahi a Tūmataua, hāunga atu ngā mahi whawhai, engari anō ko te ngākau titikaha ki te whanaketanga o tōna iwi - nā whai anō te koi o ngā rangatira ki te wānanga kōrero, ki te whakawhiti whakaaro me te morimori i te tangata, kia whai hua nui ai te iwi. Inā rā, anō te rite o ngā iwi ki te tū mārohirohi i te mura o te ahi, ki Aotearoa tonu, ā, puta atu ki te ao whānui. Āpiti atu ki ngā pānga i haria mai e te Pākehā, mai i aua pānga tonu i puta ake ko ngā momo kaiārahi Māori i whakairohia i roto i ngā āhuatanga o tōna wā. I kitea e aua poutoko te hiranga o te noho hai pononga ki tētahi ahurewa tapu, ki tētahi mana rānei o runga ake i te iwi, ā, i taka iho mai ko te manako kia whakanuia te mana Māori e te Pākehā - nō reira rawa te manawa rahi ki ngā Pakanga o Te Ao.

Tawhiro mai ki ngā āhuetanga o te kāenga, o muri mai i te toto i maringihia i rāwāhi; rokohanga rā ki ngā marae kāenga i rangona nuitia te maimai aroha ki a rātau mā i hinga, arā, ka mapu kau i runga i ngā whakaaro e kaurori ana i te wairua - “He aha te hua o ngā tini mate i hinga atu i rāwāhi?” ‘Kua kitea rānei te toa o te Māori i te oko whakawera o te riri, hai tautoko i ngā tūmanakotanga o te rangimārie?’; ‘I runga tonu i te tohu o te toto heke me te tīpare here ki te ūkaipō - kua ao ake rānei te māramatanga o Niu Tireni whānui ki ngā hīraunga o te noho tahitanga o te Māori me te Pākehā? (Ngata, n.d). Ko te tātaritanga o aua whakaaro, e kore e taea te whakautu mā te whakataunga kotahi. Kai te noho nama te Kāwanatanga ki te Māori i runga i ngā whakatūahotanga maha, kai te noho nama te Karauna ki ngā here o Te Tiriti o Waitangi, waihoki, kai te utua tonutia ngā herenga katoa o te whenua ki te ‘toto heke, te tīpare here ki te ūkaipō’. Tae noa mai ki a tātau o wēnei rā, he momo tonu nā te Māori, te kārawarawa i ngā toronga ahurea o te motu, ka tahi, tae rawa ake ki ngā toronga ahurea o te ao, ka mutu.

Kai roto i ngā hononga i huraina ake i ngā terenga waka o Hawaiki nui, Hawaiki roa, o Hawaiki pāmamao - ko te mātau a ngā mātua tīpuna ki te whakatewhatewha i ngā wai karekare, kia tau pai atu ki mea kāenga, ki mea moutere, ki mea moana. Nō te taunga atu ki mea moka o Te Moana-nui-a-Kiwa, he tangata, he iwi kāenga tonu te whai, kia whakakao katoa mai ngā pānga o ngā mahi pōkai moana, pōkai whenua, ā, ū rawa ki te tangata piri ai. Ko tētahi hua nui, ko te whakamana i te whenua, ki te rite o te kāenga tūturu, nā reira ia he uri tūturu nā Te Moana-nui-a-Kiwa, ahakoa te aha. He mātau ki ngā āhuetanga o te taiao, he mātau ki ngā āhuetanga o te tangata, he mātauranga Māori. Taka mai ki ngā heipūtanga o ngā tau kua hori, otirā, ko ngā hua o ngā hau pūkeri a te Pākehā, kua riro tātau ki te hoki whakamuri ki ngā tikanga Māori, hai ārahi i wā tātau nekehanga i te Niu Tireni e mōhiohia nei e tātau. He mātau te Māori ki ngā whanaketanga o te wā, he mātau te Māori ki te āta kārawarawa i ngā tikanga kai a tātau, hai ārahi i ngā kaupapa o te wā, nā reira, nō te ūnga ia o te Pākehā me wā rātau mahi raupatu, kai reira tonu ngā okenga ururoa o tātau i roto tonu i ngā toronga a te Māori ki te Pākehā. Tae noa mai ki nāianeī tonu, kua herea ngā taha e rua ki ngā momo o Niu Tireni, he rite tonu te takoha atu me te tango mai anō o ngā taha e rua i Niu Tireni nei, ā, he māori noa te noho o Ngāi Māori ki ngā ao e rua. (Winiata, 1954).



## **UPOKO TUAWHĀ: “Ka whaimata te tapuae o Tangaroa!”**

### **Kupu whakataki**

Kai tēnei wāhanga, he rite tonu te tiki mai i ngā kitenga rangahau nō ngā mātātuhi maha hai tautoko i te matararahi o ngā whakaaro i puta mai i ngā kaikōrero. Koinei te tāwharautanga o ngā kōrero i puta mai i ngā kaikōrero e waha nei i ngā rapunga whakaaro o tēnei rangahau. Kāre e arikarika te nui o ngā taura hai whāngai i te mahira; ki a rātau mā i whakatōkia ngā momo o te raranga i ngā tira. Nō mai rānō, haere ngātahi ai ngā tikanga me ngā kōrero tuku iho i ngā toronga whenua, toronga tangata anō hoki. He momo kaihōpara te Māori i runga tonu i ngā toronga whai hononga, he kaha nō ngā tīpuna te tapa kau i ngā āhuatanga o te whenua e whai hononga ai ki a ia anō, nā reira, haere ngātahi ai te mana tangata o te Māori i Aotearoa, otirā i Te Moana-nui-a-Kiwa.

E whai mai nei ko ngā wānanga kōrero mō Tupaia me tana tūnga ki te taha o Kāpene Kuki mā, i tō rātau hekenga mai ki Aotearoa nei. Kātahi rā ka tipakona ngā akoranga matua hai tuitui atu ki ngā whakapuakitanga whakaaro a ngā kaikōrero; he motuhake, he mokorahi te ia o ngā kōrero, kai ia o ngā kaikōrero wō rātau ake mahinga kaupapa motuhake ki a rātau anō, engari he mārāma tonu ki te momo o te kaitakawaenga Māori. Nā reira i wāwāhingia wō rātau kaupapa kōrero kia motuhake tonu ki tēnei rangahau; heoti, inā te autai o ngā whakaaro me ngā hononga whakaaro o te Māori.

### **Te hanga o te tohunga moana - Tupaia**

Inā rawa te taurite o ngā pānga Pākehā o runga i a tātau te Māori me ngā pānga puta noa i Te Moana-nui-a-Kiwa, kai roto i te taurite o ngā kōrero mō te taenga mai o te Pākehā ko ngā whakaaro ā-tikanga, ā, ko ngā mātāpono i whāia e ngā mātua tīpuna hai whakautu, hai hau atu anō rā ki ngā āhuatanga e hau mai ana ki a rātau. Ki a tātau ngā rohenga whenua o Poronīhia, ki te whakaaro ake mō te āhua o te kaitakawaenga nō roto mai i ngā mōhiotanga ā-hītori nei, ko te tipuna mātai whetū a Tupaia tētahi taura moata rawa. Ko Tupaia te tipuna whanaunga, nānā a Kāpene Kuki me tana ope tūhura i ārahi mai ki Aotearoa nei - he

kaitakawaenga, he mātanga ki ngā moutere tana tū i tō Kāpene Kuki taha, waihoki, he kitenga kanohi, he hokinga mahara i tana tūtakitanga ki wōna whanaunga nō Te Moana-nui-a-Kiwa. I ngā kōrero a te Māori, kai Raiatea, kai Taputapuātea marae te Hawaiki i ahu mai ai te hekenga mai o ngā waka, ko tēnei Hawaiki te kāenga tūturu i whakatangata mai ai a Tupaia. He hoki anō rā ki te motuhaketanga o ngā nohonga ki tērā moutere, ki tērā moka o Hawaiki rānō, koi pōhēhē tātau te Māori he wāhi kotahi te Hawaiki rā. I tōna taitamarikitanga ka peka a Tupaia atu i Raiatea ki Tahiti, ki reira kimi kāenga hou.

He mea toro atu ki tētahi pūkōrero nō Ngāti Ira, nō Te Aitanga-a-Hauiti, nō Ngāti Porou, a Tākuta Wayne Ngata, kia whakaputaina mai ko wā Tupaia mahi, me wō Tupaia herenga tuatahi ki a tātau te Māori. Ka torona a Tākuta Wayne Ngata, nō runga i ngā here o tōna rohe kāenga o Uawa, ā, ki Te Tairāwhiti ake, e mōhiohia whānuitia ana ko taua moka o Uawa, he wāhi whakahaumarua i a Tupaia i tōna wā. I a māua ko Tākuta Wayne Ngata e kōrero ana mō te tūnga o Tupaia ki te taha o Kāpene Kuki, ka hīnātore mai te māoritanga o wana nekehanga, waihoki, te māoritanga o wana aronga me wana wawata kia whai oranga mōna. He Arioi tana tohungatanga, i rumakina a Tupaia ki ngā mōhiohia a te tohunga mō te whakateri waka me te mātai whetū, nō roto mai i te āhua o tana whakatipuranga ki ngā akoranga o tōna kāenga tipu, i pakari ai tana urutau atu ki ngā panonitanga o te wā, otirā, te whakapiri atu ki ngā iwi huri noa i te ao. I runga anō i tana pakari ki wōna anō tikanga, he māori noa tana para i tōna ake huarahi. Koia tētahi tauira moata rawa atu e whai pānga nui nei ki a tātau te Māori - mō te taki atu i ngā mōhiohia me ngā tikanga o tōna kāenga hai tukanga whai hononga. Nā reira, hai tā Tākuta Wayne Ngata, nō te pakarutanga mai o te riri i Raiatea, i moata tana taki atu i ngā tikanga kia tūhono anō i a ia ki ngā āhuatanga o te wā. Ka noho manene a ia i Tahiti i raro i te mana o te iwi kāenga o reira, he taitamariki tonu i taua wā, nā reira tana mūrere ki te whai mana motuhake ki waenganui i te iwi me te oranga i Tahiti ake, he kaha nōna te harapa noa i ngā moutere, i ngā kāenga anō hoki - he haere poka noa i ngā toronga o te moana me te tūtaki tangata, koirā tana tohungatanga.

He tohunga whakaratarata tāngata a Tupaia, ka noho ia hai pononga ki a Te Amo, ko Te Amo te hoa tāne o te wahine rangatira o te wāhi rā, ko Pūrea. E ai ki ngā kōrero ko Te Amo te ringa rehe ki ngā mahi whawhai, heoi, ko Pūrea te rangatira whakatikatika i te iwi - nō reira a Tupaia i piri tata ki tō Pūrea taha.

“Nā reira, mai i te wā i āhua taipakeke ana a ia, i timata ia ki te whakariterite me pēhea e pai ai tana noho, e rata ai tētahi ki a ia. Ki ōna whakaaro rānei e taea e ia ētahi āhuetanga te whai - i raro i te maru, te mana rānei o tētahi atu; koirā te āhua o tēnei mea te diplomat nē, mōhio a ia te mirimiri tāngata.”

Hāunga anō te mirimiri tāngata, he mōhio hoki ki te patu tangata i roto i te wairua o te wā, nō te riri tonu ka huraina ake te mahi a Tupaia hai kaitakawaenga - kia hoki anō rā ki te momo whai mana a te Māori i ngā āhuetanga o te pakanga, he mea tō mai te mana o te tangata i wana angitutanga o te riri. Nō te kitenga atu o ngā rangatira i te mana o te pū hoata a te Pākehā, ka tere whakarite rautaki kia riro i a rātau te mana o te pū, ā, ka riro ko te mana o ngā iwi Māori, ka hikina ake ngā mahi kaitakawaenga, ā, ka whakawhitia ngā tipu o te harakeke hai takoha atu mō te rirohanga nui o te pū hoata. (Winiata, 1954).

Waihoki, ka ū mai te kaupuke nō Ingarangi ki Tahiti, te kaupuke e kīia nei ko te ‘Dolphin’ i raro i a Samuel Wallis. Ka tae atu hoki ko ngā kaumoana e hokohoko ana i wā rātau taputapu, e mātakitaki ana i te whenua, e moe ana i te wahine, me te mea hoki, ko wā rātau mate kino e hora whānui ana! Ka miharo te iwi ki te purepo e iri ana ki te kaupuke rā - koia tētahi rauemi whakatenatena i te iwi ki ngā mahi tauhokohoko a te Pākehā. Ko te whenua me ngā ariki o te whenua i hiahiatia e ngā kaitomo, nā reira, ko Pūrea tētahi i whakahē, anā ko Tupaia te māngai - ko te mate kē, i te whakaaetia te hokotanga atu o te whenua e wētahi atu iwi kāenga, ā, ka tauwehe ngā iwi kāenga i a rātau anō. Ka mau te wehi o te tutūnga i Tahiti me tōna hāngai ki ngā heipūtanga o Aotearoa nei. Hai tā Tākuta Ngata, nō taua wā ka tino kitea te tohungatanga o Tupaia ki te whakatau i ngā tūhononga tāngata, e mea ana ia;

“I taua tūtakitanga ka tino kitea te āhua o te tohungatanga rānei o Tupaia - ki te whakatau i te rongopai, ki te whakariterite i ngā tūhonohonga i waenganui i a Pūrea me ngā rangatira o te kaupuke, ki te whakatau

i ngā raruraru. He nui ngā raruraru i hua ake. I mate ētahi, engari nā Tupaia tonu i whakataua kia kore ai e tū i te pakanga, i te mea i kite a ia i te mana o te ‘purepo’ te cannon mō te Dolphin, i kitea e ia te mana o taua purepo rā. Nā reira he wā pea i tino raru ai, ka hūnuku te iwi o Tahiti ki tuawhenua kia kore ai e taea e te purepo rā.”

Nō muri tata mai i te taenga atu o te ‘Dolphin’ ka ū anō rā a Kāpene Kuki mā runga i te kaupuke o te ‘Endeavour’. I te kitenga atu i te mana o te purepo o runga i te ‘Dolphin’, ka tere whai a Tupaia i a Kāpene Kuki hai hoa mōna. He mōhio a Tupaia ki te whakaratarata tāngata me te tūhono i a ia anō ki ngā kaupapa o te wā, i tīmata i a Pūrea, ko Wallis anō tētahi, tae rawa ake ki a Banks rāua ko Kuki. Heoti, tana whai i te mana o aua tāngata - ehara noa iho i te ngotengote oranga mōna anō, engari ko te ngaki mate tōna whāinga matua. Hai tā Ngata;

“I te pērā a Tupaia, me pēhea e whai mana a ia, e ora a ia. Ko tōna tino hiahia ko te hoki atu ki Raiatea ki te ngaki i te matenga o tōna iwi i reira - ki te hoki atu ki te patu i te iwi o Borabora - koirā tana tino hiahia. Nā reira i kite a ia i te mana o te purepo. I kite ia i te ūnga mai o te Endeavour me ōna purepo, ka whakaratarata a ia ki a Banks, ki a Cook, ki a rātau o te Endeavour; me i kore pea e whai hoa hei hari i a ia, hei whakahoki i a ia (ki Raiatea) ki te patu i te iwi o Borabora, kia hoki anō tōna whenua ki a ia. Koirā tōna tino hiahia.”

Ka whakatauiratia e Tupaia tana tau ki ngā reo, ki ngā tikanga me ngā moutere o Te Moana-nui-a-Kiwa, kia kite a Kuki, ka nui te whai painga o Tupaia ki tana taha i roto i wā rātau mahi whakatōmene i te ‘Terra Australis’. He takohanga nui kai mua i te aroaro, kua kore rawa a Tupaia e mōhio, nānā tonu te Niu Tireni e mōhio nei tātau i ārahi mai ki konei, ko wana mahi ruruku i wōna hiahia ki wō Kāpene Kuki haerenga, he mokorahi te hau mai o ngā pānga ki runga i te Māori. Tuatahi ake, me i kore ake te momo o Tupaia mō te whakaterere waka, kua kore nei te Endeavour e tau pai mai ki Te Ika-a-Maui, otirā, me i kore ake te momo o Tupaia mō te whakarata tāngata kua kore nei a Kāpene Kuki e tau pai mai ki ngā tūtakitanga tāngata.

Ka kitea te hua o te wānanga me te whakapūmau i ngā tikanga o te iwi i te tukituki o ngā whakaaro, he kaha nō rāua te taukumekume nei i a rāua anō, i runga i wō rāua ake mōhiotanga whānui mō te pōkai moana. Nā, kai a Kuki wōna anō mōhiotanga mō te rāwekeweke i te taputapu ‘sexton’ hai kāpehu whakatūwhera i te ara moana, engari anō a Tupaia me tana mapi, he mea waihanga e ia kia āta kau atu i te ara moana, atu i tawhiti nui, tae noa mai ki Te Ika-a-Māui. He nui te tohe a Tupaia rāua ko Kuki mō te ahunga atu o te waka ki tēnei moka o Te Moana-nui-a-Kiwa, koia anō te āhua a Kuki he tuku noa i ngā tohutohu kia hāngai tonu, kia tōtika tonu, rā kē, ko te āhua o Tupaia, he noho ki te wānanga me te nanao atu i ngā mōhiotanga o tēnā moka, o tēnā iwi, o tēnā taiao. E whakaponono ana a Tākuta Ngata, i waimarie a Kuki i a Tupaia;

“Waimarie, i oho ake a ia, ā, ka haere anō. Nā reira, nō muri i tērā, ka paku whai i ngā tohutohu a Tupaia, engari kua tūreiti, kua puta ki te tonga. Heoi anō, koia te wāhi ki a Kuki, he kaumoana a Kuki, he tangata i tohua e ōna rangatira me pēnei, me pēnā, kātahi ka whāia e te ‘royal society’. Ko tā Tupaia, tana hononga, tana piringa rānei ki a Kuki, he wā ka whakaaro tahi, he wā ka tohetohe, he wā ka kore e arohia e Kuki mā. They used him. Engari a Banks, he paku rerekē a Banks - ka whai whakaaro rāua ki a rāua, i runga i tō rāua mōhio ki tēnei mea te wānanga, pea. Me te aha, ka ū mai ki Aotearoa.”

Nō konei, ka tau mai te māramatanga he wāriu nui tō te tangata mātau ki te taiao, he wāriu nui tō te tangata waia ki te tōpuni i a ia anō ki ngā akoranga huri noa i a ia. Tuia ki tērā, he hiranga nui tō te mea tangatanga ki te tūāpapa reo o te iwi kāenga, mā te reo e mārama ai ki te hanganga o mea moutere, o mea kāenga, o mea tangata. Arā i tere ako a Kuki, he ngāwari noa te whakakonuka i te tangata kuare ki te tūtaki ki iwi kē atu. Nō te ūnga ia o Kāpene Kuki, i whakanōhia a Tupaia ki te kaipuke, ā, kāre i whakaaetia tana putanga atu ki te tūtakitanga tuatahi ki te iwi kāenga o Tūranga-nui-a-Kiwa, e ai ki a Tākuta Ngata;

“I te korenga, i tōia mai a Tupaia ki roto i taua tūtakinga tuatahi, kāre i whakaaetia. I puritia ki te kaipuke. Heoi anō, nō te hinganga o te tangata, ā, ka puta mai ia; ka tarai ia ki te whakatau i taua raruraru. Ehara i te mea he whakatau, engari, ka kite pea i tana wāriu i taua wā, me i kore ake a Tupaia, e ora nei ngā mea o te Endeavour.”

“Ko te raru i Tūranga, i tūmata i te kore o te mārama o tētahi ki tētahi, i te tūtakinga tuatahi. Pērā rā, me te aha i te tino mōhio a Kuki, ko ngā tohutohu a te ‘royal society’ ki a ia - me kua rawa e patu tangata, tino mārama ngā tohutohu, heoi anō, te mea tuatahi...aaah i hinga nei he tangata. Nā te aha? Kua whātoro atu te ringa a te Māori ki te hoari - ana! Heoi anō, mehemea i puta tuatahi mai a Tupaia, tērā pea ka rerekē ngā mahi i Tūranga rā. Heoi anō, kei te mau tonu, kei te mauāhara a Tūranga, tae noa mai ki tēnei rā.”

Nō muri mai i te whakatutuki i wana mahi ārahi i a Kāpene Kuki mā ki Aotearoa, kāre ia i hoki wawe atu ki te wā kāenga, ka noho mai ia - he whanaunga tana noho tahi ki ngā iwi, ahakoa nō ngā rautau ki muri te wehenga atu o Ngāi Māori i Tahiti, he houhanga rongō te noho mai o Tupaia ki ngā iwi, ā, ki ngā rohe o te motu. I wana toronga ki ngā moka whānui o te whenua, ka titia ki te whatumanawa o tēnā iwi, o tēnā kāenga, ko wōna ake rongō taketake;

“Te taenga mai ki konei, hāunga anō a Tūranga, engari nō muri mai ka whai wāhi a ia i roto i ngā tūtakitakinga ki ngā iwi i tūtakina e Cook. Pēnei i Uawa nei, i wāhi kē atu, i Ahuahu tae noa atu ki Mangahāwea ki roto o Taitokerau - ngā iwi o reira. Hoki atu ki Tōtaranui, ki Marlborough, ki te Tau ihu, ā, he pērā anō. I aua wāhi katoa, ko te whakanui i a ia, ka whakanui ngā iwi i a ia, i te mea te hokinga tuarua, tuatoru hoki, tō rātau hiahia ko te pōhiri i a Tupaia, kua tito waiata rātau, tēnā pea i mahue mai ētahi o ngā tamariki ki tēnei whenua, ērā mea katoa. Tino mau rātau i a ia. Arā ngā kōrero ki roto o ērā o Te Tai Tokerau, Waikare, te wāhi o Waikare rā - Ngāti Manu. I ora tētahi i a ia, i taotū, i puhia te Māori e tētahi o ngā tangata o Kuki, i taotū. Ka haere a Tupaia ki te tieki i a ia, ka noho ki a ia ki te whakaora i te tangata nei, he tangata pērā a Tupaia, i mōhio me pēhea te rongōā, te whai rongōā, aha rā, ka ora te tangata nei i a ia. Katahi ka hoatu ko Te Rei Paraoa, hei tohu ki a Tupaia, ā, putanga atu he wāriu anō a Tupaia ki Aotearoa i te mea mōhio i te reo, i te Māori me tōna iwi he rite, ērā mea katoa. I āta whakamahia a ia.”

Tuia atu ki ngā akoranga o wana mahi hai whāinga mā tātāu, kua kitea e Tākuta Ngata wērā momo ki roto i ngā toronga whenua o Niu Tirenī, nō wana kitenga, he māori noa te mahi a te Māori i ngā whakawhitinga ahurea aha rānei, kua kitea e ia i roto i ngā horopaki maha, ā, he nui te āheinga me te wāriu hai tāpīri atu i aua akoranga ki ngā mahi katoa, hai tāna;

“Mōhio koe, te wā i noho ai a Pita Sharples hei Minita Kāwanatanga. I haere te ope o te Pirimia ki Haina - ko Pita i te taha. Ka haria he rōpū Māori, Māori Business - ko rātau ngā mea i uru tuatahi atu ki ngā tatau o te Hainamana. I runga i ngā tikanga o tēnā iwi me te iwi Māori, ā, ko te whakawhanaungatanga te mea matua. Hāunga anō te hoko, taihoa tērā. Engari me whakawhanaunga tuatahi! Nā reira i mātua pōhiritia pea a Pita mā ki ngā wāhi haere ai rātau, kāre i te pai ki te iwi o te Foreign Affairs, kāre i rata ki taua āhuatanga. Engari he āhuatanga ka roa atu nei e noho matua nei i waenga i a tātatau, koirā te tuatahi; nā, kia hoki anō ki te tauira a Tupaia, i pērā anō a Tupaia, kite a ia i tētahi, he tangata tonu. Ko te take i heke mai ai ngā kaupuke Pākehā ki Te Moana-nui-a-Kiwa ki te Tonga, kei te whaiwhai rātau i tētahi whenua nui nei, i rongo ai rātau, me te aha, kei reira, kei taua whenua nui nei ngā rawa nui hei hokohoko mā rātau - koina noa iho. Nā reira, ko tā te tauira a Tupaia he tauira mō te tangata i āta akona i ōna āhuatanga i te kāenga i Raiatea, he tangata mātau, mōhio, he tangata mōhio ki te mirimiri, ki te whakaratarata tangata, tuatahi. Kātahi whakataua pea, whaiwhai pea, whakariterite pea he aha he āhuatanga hei whakawhitiwhiti mā rātau e ora ai tētahi, e ora ai tētahi. Mehemea he tauhokohoko he aha rānei. He whakamoe rānei, ērā mea. Kaua ko te haere ki reira, whakapoua nei te haki - ka mea; ‘nōku tēnei whenua, ā, māku katoa ēnei e karikari, e kawekawe aha rā’.”

### **Te Aorere o te wā**

Tātai hono ki te hanga me te tōnui o ngā whakahaerenga o te wā nei, e kaha kitea ana te māngai Māori i ngā takahanga kaupapa o Te Manatū Aorere (Foreign Affairs), ko te Minita Nanaia Mahuta te manu tāiko o te wā. I runga i te ngākau iti me wā rāua hononga ki a rāua anō, ka tonoa e taku kaiārahi rangahau kia uiuia te Minita e āua, he hua tō māua kōrero tahi nō ngā tātai here i waihangatia e wō māua pāpā i ngā reanga o mua, nā, i reira kē te tūāpapa here, ko tāku noa iho he whakawhanake anō rā i tēnei kaupapa e whai wāhi atu ai māua tahi, ā, mā reira e ora tonu ai ngā here. I tōna wā i noho taku tipuna pāpā a Tākuta Koro Dewes hai kairangahau ki ngā iwi o te rohe o Waikato, ki reira tūtaki atu ki te pāpā o Nanaia Mahuta, ki a Tā Robert Mahuta, ka piri atu hai tauira, hai kaiako, hai hoa anō, i runga i te tūturutanga ki ngā kaupapa Māori; taka mai ki nāiane me te noho hai tauira ki te rohe o Waikato, otirā ko taku maringa nui te kōrero tahi ki te Minita, a Nanaia Mahuta. He kōrero mō ngā hia nei whakaaro mō te āhua o te kaitakawaenga Māori - me te whakatau ake mēnā rānei mā te Māori ngā toronga ahurea e taurima, waihoki, kai te mura o te ahi te Minita e rongo ā-tinana nei, e kite ā-kanohi nei i aua takahanga maha.

I whakatangata mai a Nanaia Mahuta i wōna karangatanga e hora whānui ana i a Waikato Maniapoto, tae atu rā ki wōna pānga i Te Taitokerau, arā, ko Te Kapotai, ko Ngāti Hine, ko Ngāti Manu. Kai ngā tahataha o te awa o Waikato i Tūrangawaewae tana whānau e mau tonu ana ki te ahikāroa o wōna karangatanga uri, kia mahuta ake ai. Pērā rawa ki te tipu o Tupaia, nā ngā mahinga o tōna kāenga tipu ia i whakawhanake i wana haerenga o te ao whānui, he pērā rawa te poipoi o tana pāpā i a ia, kia whānui atu te tirohanga me te āta whakarite i a ia anō, kia whai wāhi atu ki ngā nekehanga o Ngāi Māori i tēnei ao hurihuri.

I te hurihanga o te ao Māori, i runga i ngā pānga takahurihuri a te Pākehā, ka hopukina a Nanaia Mahuta ki tana reanga kākanorua. I tōna wā ka tino kitea te hurihanga o tana kura hai kura kākanorua, me kī pēnei, he kura reo rua. Heoti, ahakoa i taka mai ki a ia te toro atu ki wāhi kē atu, ako ai i tōna reo, nā te ngākau whakapono o tana pāpā me wana whakahau e warowaro nei i te kāenga, e mea ana - mā te reo Māori me ngā tikanga Māori tō ao e puaki, hai tāna;

“Dad was a really strong believer that if you had your culture and your language, then basically that was the genius of your tool kit, and it was your passport to be able to go anywhere and be able to be confident in everything that was vested in you - through your reo and your tikanga. I felt lucky that perspective came to us, even though me and my sister and my brother ended up being second language learners. Matua Tom Roa for example, taught my sister at Wikitōria, and then when I was at University, I used to go to his night classes at AUT, so we had to seek out our reo and mainly because Dad was busy doing the ‘Do-ey’ and we had to find other places to learn it, but hey - reo, tikanga, passport to the world that’s what I reckon!”

Nō reira tonu te whakapono a te Minita ki ngā hua nui o te whakatipu i ngā tamariki Māori kia ngākau titikaha ki te ao Māori; mā te mātau ki te ātea huri noa i te marae, e ora anō ai te mātau ki ngā terenga o te ao, e mea ana te Minita;

“About this generation, it’s right for seizing the opportunity of being global citizens and I think if you have done or been fortunate enough to fully be on the pathway of kōhanga, kura kaupapa, wharekura and been exposed to the tikanga on your marae, then it seems that level of confidence again equips you with that cultural soft skills to navigate any cultural situation.”



Inā rawa e kaiuaua ana ngā kawenga tōrangapū, he rite tonu tā te Minita whakahoki i a ia anō ki te kaunihera o tana whānau me te tōnuitanga o te ao Māori. He whakawhirinaki atu ki ngā wheako o rātau mā e karapoti nei i a ia, kia hāngai anō ngā tikanga ki wana takahanga mahi. Nā reira anō te hoki atu ki ngā hononga rangahau o Tākuta Koro Dewes rāua ko Tā Robert Mahuta - he pērā rawa tana whirinaki atu ki ngā kaupapa whakawhanake o mua, hai urunga kaupapa ki ngā mahi o wēnei rā, koirā nei te Minita e mea ana, mā te kapo kau atu i te pukahu o ngā wheako me te urutau i wērā wheako ki ngā mahinga o te wā - e mārama anō ai tētahi ki tētahi. Kai te wairua o te horopaki tonu, hai tā te Minita;

“When I read his (Koro Dewes) research as a kid, in parts his fascination with anthropology and my fathers’ fascination with anthropology at the core of it, was understanding what are the influences on cultures and civilisations, that either are the contextual change or that give greater insight as to what is imbedded as an intrinsic part of their culture. And I think it’s just curiosity around wanting to get a sense of that, and I’ve kind of brought that perspective into my workplace you know - politics is a cruel environment, you’ve got to work with people who have very different views, and they work from a very different context. A lot of that - are not observant of te ao Māori. So, I’ve used the tool kit that I’ve accumulated, to be able to help me navigate through complex relationships, complex conversations, broker the right environment in order to have the right kind of approach. But it didn’t happen all of a sudden, it happened over time, and it happened as a result of being exposed to a lot of different experiences - mostly through my father.”

Kai te horopaki o ngā toronga a te Māori ki ngā iwi taketake huri noa i te ao, he māori noa te tautoko o ngā iwi taketake i a tātau anō, mai i tēnā paparahi o Amerika, ki tēnā paparahi o Ahitereiria, ki tēnā anō o Āhia, puta noa i te ao - kua herea ngā iwi nei ki a tātau te Māori e ngā ritenga o te tāmitanga, arā tonu, i runga i te oranga i wetekina e ngā whenua tāmi. Ko te hua, ko ngā here nō ngā rautau, nō ngā mano tau o te whakarauora i ngā reo, i ngā tikanga me te oranga tonutanga o ngā iwi. I te ekenga o Nanaia Mahuta hai Minita mō Te Manatū Aorere, he wahine, he wahine taketake mau moko kauae - he māngai whakakanohi i ngā iwi taketake puta noa i te ao, otirā, mō te hāpai ake i ngā hononga iwi taketake - hai tā te Minita, āpiti atu ki ngā here o te whakarauoratanga o ngā iwi, ko te mahuta anō rā, me pēhea te tieki i aua hononga o te tangata whenua;

“I think that we’re true inside wisdom from our own culture, and use that as a foundation, use our own culture context as a foundation in humility to be able to connect. Connection is really important with indigenous peoples - our journeys while we can say to some extent are slightly, could be very similar, our context enables us to make those initial connections and share.”

He mōhio tō ngā iwi taketake ki te tuku o ngā tūmomo aho tapu o te tangata whenua ki ngā āhuatanga o te taiao; he matemate-ā-one te hononga ki te taiao, otirā, ki ngā pānga maha o te ao māori, te ao māori o ngā iwi taketake puta noa. Nā whai anō te whakapono a te Minita, ka nui te ranea o ngā āhuatanga e tuitui nei i ngā iwi taketake, mā te whakapapa i aua tūāpapa hono, e tau ai te mahi tahi;

“I feel it’s in the humility of our ability to share context that we strengthen connection, and through connection, we’re able to share experiences with indigenous people; and that’s a really deep-seated, well-founded way to undertake relationships. Because relationship is the most important thing with indigenous peoples, and your relationship isn’t at a people to people level it’s like...te katoa - it’s taiao, it’s everything that comes with you and goes with you as you sit across the table from someone from another culture; and you know that you see someone, you’re not just looking at someone who is front of you, you’re looking at more than that, and I think the context is the pathway to connection, and then the rest opens.”

Tuia iho ki ngā whakaputanga whakaaro a te Minita mō te mātau a te Māori i ngā toronga whenua me ngā toronga ahurea, kai te whakaae mārika ki te āheinga o Ngāi Māori ki te whakawhenua i ngā whiringa tāngata, i runga i te tōnuitanga o ngā tikanga ahurea. He āheinga tō Ngāi Māori ki te āta raranga i ngā tira ahurea, mā te whakatairanga tonu i ngā whiringa tāngata, i mua rā i ngā whakawhitinga rawa - ko te tangata te kaupapa;

“We have the ability, again if founded in a strong cultural context we have the ability to look at the relationship, and how we’ve forged the relationship as the beginning towards other things; and the other things, the old way of doing foreign affairs was that there was always a trade, an economic benefit, always. Colonisation was always about economics, it wasn't about ‘rule and conquer’; it was all about economics”

He tāpiritanga kōrero wō Tākuta Wayne Ngata kōrero ki ngā whakapuakitanga whakaaro a te Minita, mō te noho matua o ngā tikanga honohono hai tūāpapa mahi, arā i kitea tērā momo e Tākuta Ngata i roto i ngā hua o Pita Sharples mā i Haina; heke mai ki nāianeī kai te kitea tonutia e te Minita tērā āhuatanga, me te whakatau ake te māoritanga o wana whakaaro e pā ana ki ngā taukumekumenga tōrangapū o Haina me Ngā Whenua Tōpū o Amerika;

“And what I’ve found since becoming Minister of Foreign Affairs is that, actually in a more complex society, global society, relationships will matter because it will come down to who you can trust; so the geo-strategic tensions that are playing out between the U.S and China, that could be to many, the game of the big boys and girls - but actually peace and prosperity, security and stability is all about founding strong relationships and actually war is the last resort, not the first resort. And that’s why Māori, I think, are well equipped to broker the most challenging of conversations because we’re not linear in the way we think about things, we’re holistic.”

Āpiti hono ki te mōhio a te Māori ki ngā whakareretanga o te ‘toto heke, te tīpare here’, he mōhio hoki ki ngā kawekawe o te whawhai me te pakanga. Nā te kumetanga o Aotearoa ki raro i te mana e kīia nei ko Te Karauna o Ingarangi, nā aua pānga tonu te Māori i tō mai ki roto i ngā rautau, e pakanga ana mō ngā take kairiri o whenua kē, otirā, he rite tonu te tōnga mai o aua take kairiri ki te nohoanga ake ki tēnei whenua. Kai te whakapono te Minita, mō te whai wāhi atu o Ngāi Māori ki ngā Ope Tauā o te motu, he mōhio nō te Māori ki te utu o te pakanga, he mōhio hoki ki ngā hua o te tatau pounamu;

“And that’s why, and it’s evident you will find time and time again that Māori in the Forces, in the Defense Forces have probably been not only the strongest fighters, they've also been the greatest assets to secure long-term peace; because of the wisdom of knowing what the cost of war is. We carry with us, I mean even here in Waikato there is still a lived memory, that has been passed down through our own whakapapa, those who stood at Orākau - so in my own whakapapa, who exactly of my tupuna who stood at Orākau, which was our last big shindig. But traits of our tupuna there, make an incumbent on me for my kids, and their kids, and their kids that follow to remember something as significant as that - to know why, as difficult as it gets - we have to continue to broker a different way forward for our kids and their kids, because war is the last resort.”

## **Ko te whenua te waiū mō ngā uri whakatipu**

Tuia ki ngā kōrero a te Minita, a Nanaia Mahuta, he āhuetanga whakarite ohaoha o ngā whenua te tāmitanga, he mahi whai rawa te aronga o ngā whenua Emepaea, tae noa mai ki nāianeī. Hai tā te tirohanga whānui, ko ngā whakawhanaketanga ohaoha te ia o ngā hononga whenua o te ao, ahakoa tērā, he tikanga tauaro ki wō ngā tikanga waihanga hononga a te Māori - nā reira rawa te Minita e whai ana i ngā tikanga Māori hai kākano whakatō i aua hononga. Āpiti rā ki ngā toronga whānui o tēnei rangahau me te pukahu o ngā kaupapa hai whai, he hiranga nui tō te whakawhāriki i ngā tauira e whai wāhi atu ai te Māori i te ao pakihī, ā, he whai whakaaro anō rā ki te hiranga o te reo Māori me ngā tikanga Māori i tēnei ao hokohoko.

Kāre i tawhiti te toro atu ki taku matua ki a Whaimutu Dewes hai tautoko i wēnei whakaaro, hai whakautu hoki i te mahira ki ngā nekenekēhanga o te māngai pakihī Māori i te ao hokohoko; he aha hoki te āhua o te kaitakawaenga i aua whakawhitinga maha. Tuatahi ake, tuia anō rā ki ngā whakaawenga mātāmua a Tupaia, kātahi rā ki a Nanaia Mahuta, tae rawa mai ki a Whaimutu Dewes; he mea whakatipu rātau katoa e ngā akoranga o te whānau me ngā pānga o te iwi kāenga, koirā te mātāmua o ngā whakaawenga i te tirohanga whānui ki te ao.

Hai tā Dewes, ko te tieki whenua te tino aronga hai hāpai ake i te oranga o wana rahi, he momo kākānorua wana pānga iwi ki a Ngāti Porou, ki a Te Arawa Waka. Nā ngā kupu ārahi i tapaina e wōna tīpuna, a Henare Dewes rāua ko Te Aopare Rangihuna, kia kaha rā tana mahi hai whakaora i te whenua mō ngā uri whakatipu, hai tāna;

“He nui anō hoki te kōrero kei te rāngona tonu e au, ngā kōrero o aku tīpuna, a Henare Dewes rāua tahi ko Nanny Te Aopare me ngā kōrero, ngā whakaakoranga i wā rāua nā tikanga, ngā mea i whakapono ai rāua, nā, kia whakapono ai hoki mātau i te haere i ō rāua taha, koirā ngā mea mō te kāenga - tō pātai he aha ngā pānga ārahi i a au i ēnā o ngā mahi, kei roto tonu i te taringa te kōrero a taku tīpuna a Henare,

“Ehara māku ēnei mahi, ehara māku ēnei whenua, engari māhau! Engari ehara māhau te whenua, māhau tonu te mahi hei whakaora i te whenua, i ngā tipuna, i ngā mokopuna kei te whai tonu mai. Koirā te take pea i whai au i ngā huarahi i whāia nei e au, ā, ko taku hiahia kia whai tūnga au i ērā mea.”

Nō te tīmatatanga o tana whai i te huarahi whakaora i te whenua, ka matapaetia he painga kē atu tōna momo ki ngā peka penapena o wōna pānga iwi, otirā, i runga i ngā ārahitanga o tana whānau, ka whāia e Dewes te huarahi o te ture kia whai wāhi atu anō ki ngā nekenekhehanga o te ao ture, hai māngai mō wōna rahi. Heoti, ka tutakina anō rā ki te momo whakapātaritari a te whānau, nā reira ka tahuri te aro ki te hua o te moni, ka kitea te mana o te moni, ā, ka whāia tērā huarahi hai painga mō te whenua me te iwi. Nō ngā tau tōmuri o ngā tau ‘80, ka whai mahi a Dewes ki te kamupene ngahere o Ngāti Porou, taka mai ki tēnei wā, kai runga tonu a Dewes i te poari. Kātahi, nō ngā tau ‘90, ka toro atu ki te kamupene hī ika o Te Arawa, hoki atu anō rā ki te kamupene hī ika o Ngāti Porou. Koinei tana tūāpapa mahi hai kaitakawaenga o te iwi ki ngā mahinga kamupene o te motu, ā, puta noa ki te ao.

Nō ngā mahinga pakihi o wōna pānga iwi, ka toro hoki ki ngā kamupene Pākehā i raro iho i te mana whakahaere o te Kāwanatanga, nā whai anō wana toronga ki ngā kunenga maha; ko wana pānga mahi kai te Kāwanatanga - Housing Corporation - Māori Television - Television New Zealand - Sealord - Aotearoa Fisheries - Contact Energy - aha atu rānei. Nō roto hoki i wana tūnga ki wēnei kamupene, ka kitea te hanga kaitakawaenga a Dewes i ngā whakawhitinga wānanga o ngā hunga Pākehā me ngā hunga Māori;

“Ki ngā rōpū Māori o te motu nei, ka taea e au te whakamāori i ērā o ngā kaupapa ki ngā mea o te kāenga; ahakoa he Tūwharetoa, ko Ngāti Awa, ko wai ake, ko wai ake. Ka tae atu au ki te taha o aku hoa Pākehā ki te kōrero atu, kia mōhio tonu ngā iwi kāenga - he aha te kōrero a tēnei mea, tēnei mea e tū nei ki te kauhau. Ka mōhio hoki au kāre te Pākehā, ahakoa he hoa tonu ki ahau - kāre tonu rātau i te paku mōhio he aha ngā tino kaupapa ki a tāua te Māori.’ Ahakoa he pai te ngākau, he kāpō tonu te whatu, he turi hoki te taringa. Koirā hoki tētahi o ngā mahi i te wā ka timata au tae noa ki nāiane - ki te whakamāori ki a rātau ‘me pēnei, me pērā’, kua e haere pērā i te huarahi kei te takahi nei e koe.”

Ki Aotearoa nei, ka waia haere a Dewes ki ngā nekenekēhanga o te ao hokohoko me ngā kaupapa whakawhanake, e whai pānga nui nei ki a tātau te Māori, ahakoa te kamupene, ka kawea tonutia te ngākau tūturu ki te whakaora i te whenua me ngā rauemi a te Māori. He wā anō e takina atu ai wēnei mahi, ā, ka kawea atu ki rāwāhi, ka takina atu ngā tikanga Māori hai tūāpapa tūhonohono i a ia anō ki te iwi kāenga; hai tā Dewes he rite tonu tana whakamāori i ngā kaupapa;

“Kua tae hoki au ki ngā iwi taketake o Amerika, Canada; tae atu hoki ki te Sami ki Norway. Ahakoa he reo ake, ahakoa he tikanga tō tēnā, tō tēnā, tō tēnā; engari kāre e roa, ka rongō koe i te mita, i te ngako o te kōrero - he ōrite. Te nuinga o te wā, ehara i te mea ko te moni te whāinga - he pērā anō ki a tāua o te kāenga - ko te moni he huarahi - te huruhuru o te manu i roto i tērā o ngā whakatauki, he whakatinana, e whai mana ai te kōrero. Nā reira, kia mōhio tonu koe koirā te kaupapa, ka ngāwari noa te kōrero me ngā mea tū atu i tērā.

Ki rāwāhi rā anō, he kaitakawaenga tonu, he kaiwhakamāori tōna tū ki ngā haerenga maha o ngā pakihī o Aotearoa, nā runga i ngā tikanga waihanga hononga a te Māori, he mea tāpiri atu e Dewes wētahi āhuatanga taketake nā te Māori, hai toro atu i te maiohatanga ki ngā iwi taketake e tieki nei i a ia me tana tira. He tūturutanga tawhito tērā nā te Māori, te raparapa i ngā taura here e tuitui noa i ngā tāngata e karapoti nei i a tātau; he tikanga manaaki anō hoki te pōhiri mai i te hunga tāngata ki roto i te āhurutanga o ngā tikanga Māori, heoi anō rā, kua kitea e Dewes te momo hīraunga o te tū whakahīhī i runga i te manako, ka mārama katoa te hunga tāngata ki ngā tikanga Māori. Hai tā Dewes, me tūpato rā ki te momo whakahīhī a te Māori mō te taki atu i ngā tikanga o tātau ki whenua kē, ahakoa tonu ngā hononga iwi taketake, aha rānei, me whai whakaaro ki te tirohanga motuhake o mea whenua, o mea kāenga, o mea iwi taketake - hai tauira;

“Nā taku whakahīhī ki te tū atu i mua i a rātau me te kuare, ka puta atu aku hapa i roto i taku kuare. Koinei tētahi - i tae atu ki British Columbia, kōrero atu ki ētahi iwi kāenga o reira - ‘oh me noho ngātahi kotou, mātau hoki ngā Māori o Aotearoa ki te haere ngātahi ki te ao, ki te mau i ā mātau ika, kia mau i ā kotou nā ika ki ngā toa katoa o Uropa. Ae, ae, kātahi ka tū te hui, ka kōrero, pai te haere o ngā kōrero, ka tae ki te wā mō te hākari, he hākari nui, ka tae mai ngā kai motuhake ki a rātau - endangered species katoa pea te kai - he tohorā me ētahi atu; ka tū hoki ngā rōpū ki te waiata, he pērā ki a kotou o te kapa haka, ka waiata

mai ō rātau waiata, i roto i ō rātau reo. Nā reira i tū au ki te whakautu, ka waiata au i te waiata; tētahi o ngā mea o Uncle Henare; kātahi ka huri haere au ki te hongī - mea atu au ko tēnei te take o mātau te tangata whenua o Aotearoa - ka hongī, kia kitea, kia rangona te hā o te tangata; ka rongō au i ētahi o ngā mea e katakata, ka haere tonu au me te ringaringa me te hongī, ā, ka mutu te hui ka haramai tō rātau rangatira ki ahau, kātahi ka mea mai ‘ah kei te haere atu mātau ki te pāparakāuta ki te inu i te waihari - tēnā pea ka tarea e koe te haramai - ko au anake o te manuhiri i pōhiritia..’yeah okay, ka pai!’ Ko ngā kākahu o tēnei pāparakāuta, he casual, me tango koe i te neketai, ko au anake te mea mau neketai - te kara o te Pākehā. Tae atu au ki te pāparakāuta, kātahi ka inu au, ka hoko i taku pia, ka haramai tētahi o ngā kuia me tētahi tīhāte; mea mai ia ‘anei he tīhāte māhau’ ko te pikitia i runga i te tīhāte, he tāne, he wahine, me ngā ihu kei te hongī; kātahi ka mea mai te kuia rā ‘ko tērā te hongī - he mea e tata atu ki te piri o te tāne ki te wahine’.”

### **Kaupapa taituarā - Kaupapa Māori.**

Kai roto anō i te ahunga mai o Tākuta Linda Tuhiwai Smith ko ngā whakaakoranga o wōna pakeke me ngā tāpiritanga huhua o wōna pānga iwi ki a ia. Kai tana kōkā, ko wōna pekanga whakapapa tūturu nō Ngāti Porou, e tika ana ko ‘Waiapu Kōkā huhua’, kai tana pāpā wōna pekanga whakapapa e toro whānui ana i ngā rohenga tāngata o Mataatua, o Te Arawa anō rā. Hai tā Tākuta Tuhiwai Smith, nā te manawa rahi o tana tipuna kōkā ki ngā tātai hononga o Ngāti Porou, kua hāneanea katoa tana noho ki wana toronga Wīwī Nāti, heoti, mō wōna pānga kai iwi kē atu, kua roa nei ia e ahunui ana kia whakapūmau ai i wōna hononga whenua, hononga tāngata maha. Nō konei anō te noho kākanorua i ngā taura here o tātau, he tohu tonu o te kākanorua.

Ahakoia kai te noho tonu te iwi Māori whānui i raro iho i ngā toihara tuku iho ki runga i tēnā uri, ki runga i tēnā iwi, he tau pai tonu te Māori mō te takoha atu i wā mātau nei angitutanga itiiti nei, ki ngā iwi taketake huri noa i te ao, he āhuetanga i takea mai i ngā tikanga nō mai rānō me tōna rite ki ngā tikanga whakawhiti rawa o te ‘homai nō homai’. Nā kē, kua kitea te momo kaikōkiri kaupapa a te Māori i ngā kokenga manatika o konei, nā whai anō te mīharo o ngā iwi taketake o te ao ki te mahi a te Māori, nā whai anō te tauira kōkiri mātauranga a te kōkā manukura a Tākuta Linda Tuhiwai Smith.

Me he rerewai<sup>2</sup> tōna rite, otirā,<sup>2</sup> me he rerewai tā ngā mahi o ngā kaikōrero o tēnei rangahau mō te tū hai hua o te kaikai kau atu i te mātauranga, he tāpiritanga noa iho ki te tōnui o ngā akoranga Māori - te piki ake i ngā taumata mātauranga i whakatūria e Ngāi Pākehā ki Aotearoa nei. E tika ana he whakatinana i ngā tauira nō mai rānō mō te hiki ake i te rākau a te Pākehā hai oranga mō tō tinana, nā reira a Tākuta Tuhiwai Smith e ao ake ana i ngā tūmanakotanga o te noho kākanorua ki ngā akoranga mātauranga o te Pākehā me te Māori o wēnei tau. Hai tā Tākuta Tuhiwai Smith, he āhuetanga nōna te āta mārama i ngā karangatanga tōrangapū o wana mahinga kaupapa katoa;

“My general work as an Academic, I guess started as a teacher - I went to University, went teaching, really got into all the politics of what it meant to teach Māori kids in Auckland, in South Auckland, and all the challenges in that space. Then went back and did a Masters’ Degree and then went on and did a PhD, you know that’s my track but before that, when I was an undergraduate student, I was also one of the founding members of Ngā Tama Toa - so I have an essentially quite a political view of what my role is, and what our role is in terms of creating better education options for our people. And that has really driven both my academic and research interest and what I teach, and what I believe in terms of developing our educational options. So, I was part of the development of Kura Kaupapa Māori in Auckland with Tuki Nepe and Peter Sharples and that group. Also, part of the development of The Wānanga, in particular Awanuiārangi.”

E tika ana me mihia te haumāiuiui kua whakaritea mai e Tākuta Tuhiwai Smith, hai taonga tongarerewā mā te iwi Māori, otirā mō ngā hunga o te ao e kite nei i te hua nui o wana rapunga whakaaro me wana ‘Kaupapa Māori’ nō roto i ngā tau kua hori. Waihoki, nō roto mai i tana whai wāhi atu ki ngā kaupapa whakatairanga i te reo Māori, he āpītitanga ki wana toronga o te ao, mō ngā mahi rangahau iwi taketake, rā kē ka toko ake te pātai mēnā rānei ki a ia, he mahinga nui, he mana nui rānei tō te reo Māori me ngā tikanga Māori i ngā toronga ki ahurea kē. Kua whai wāhi atu a ia ki te tipu mārohirohi o te reo Māori ki roto i ngā whakaputanga kōrero o Ngāi Māori whānui, ahakoa te horopaki, ko te hiranga o te reo Māori ki te tuakiri o te tangata, koia tonu ko te pūtaketanga mai o tō Māoritanga, heoi, hai tā Tākuta Tuhiwai Smith - kua kitea e ia he tirohanga motuhake ki te mana nui o te reo i runga i ngā panonitanga o te wā ki rāwāhi;

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<sup>2</sup> Osmosis – Māori Dictionary



“I think for Māori we take for granted how much we use Maori terms, and how much we have been, not all of us, but a lot of us have been immersed in a iwi context or tikanga context - so it has shaped our behavior. But that's not true of other indigenous peoples, so we often come across as kind of ‘whakahīhi’ because of our just taking that for granted. Just one example, if you go to Australia, for Aborigines people who’ve just had their language ripped from them, when you tell them ‘You can't be Aboriginal unless you have your language’, then they find that offensive. Because they, even without their language, have been Aboriginal to that land for 60,000 years; and they've still retained practices, so we take for granted, the strength of Māori on the world stage is the liberal use of Māori language in everyday talk.”

Hai tāpiritanga whakaaro ki wō Whaimutu Dewes kōrero whakatūpato mō te taki tikanga Māori ki rāwāhi, ā, hai tā Tākuta Tuhiwai Smith, kua waimarie tātau te Māori i ngā tikanga whakapapa o te whakaingoa i wō tātau nei tohu whenua, he māori noa te whakaputa ā-ōpaki nei i tō hononga whakapapa ki tēnā maunga, ki tēnā awa, ki whea ake rānei; arā ki wētahi whenua kai rāwāhi, ka mihi te mana tangata o ngā iwi taketake i runga i te mana o te tuhituhi noa iho. Engari, ko te painga o te kaha whakaputa ake i wōhou hononga ki mea maunga tipuna, ki mea awa tapu, he tōtō mai i ngā whakahuatanga motuhake e pā ana ki ngā hononga whakapapa o te whenua, mā reira e mārama pai ko wai mā e whai tūnga ā-tangata whenua nei ki ngā ‘Kaupapa’ e whakahaerehia ana e ngā iwi taketake o te ao. Mā reira e whakatau ai te motuhaketanga o ngā wānanga iwi taketake ki a tātau anō. Heoti, kai roto i aua whakatūpatotanga, me mahara ake te Māori kia kua tātau e haukerekerehia ngā whanaunga iwi taketake ki wō tātau anō tikanga me te tirohanga motuhake o te Māori, hai tā Tākuta Tuhiwai Smith;

“In the end, there are cultural protocols now, contemporary ones, which are based on a number of principles because it's really important we don't colonise indigenous peoples with the way we understand the world - so there are these protocols of respect and recognition and as strange as it might appear there are a lot of non-indigenous people who try and pass themselves off as indigenous. There's a lot of pretending, and a lot of Pākehā experts who like to go and get into our spaces, so there are these protocols for ‘who do you represent?’ ‘Who are your people?’ and if they don't hear it, it's usually a signal that they are not indigenous. They don't declare who they are; where they are from; what their connection is; what group or tribe they represent, then it's a pretty good sign they're a ‘nobody’ in the indigenous world. So, that kind of tikanga,

I think, builds on our natural tikanga here at home but it is an international protocol for identity. Identifying who really is indigenous and where they're indigenous to.”

Ki konei anō rā ka uia a Tākuta Linda Tuhiwai Smith mō te tūnga o te reo Māori, atu i ngā whakamahinga reo Pākehā, reo Wiwi, reo Uropi, aha atu, aha atu, hai reo kaitakawaenga mō ngā whanaungatanga iwi taketake o te ao. E tika ana, ki ngā huihuinga tāngata puta noa i te ao, e kaha kīia ana he ‘indigenous peoples’ hai tuitui i ngā iwi e whai pānga ana ki ngā mātāpono o te ‘Whakapuakitanga o te Rūnanga Whakakotahi i ngā Iwi o te Ao mō ngā Tika o ngā Iwi Taketake’<sup>3</sup>. Nō reira rawa te whakamahi i ngā āhuatanga o te reo kaitakawaenga, otirā, arā anō ngā kupu hai whakatairanga ake i te kotahitanga o ngā iwi taketake o te ao, engari ki te whenua o Aotearoa, ki mea iwi rānei puta noa i te ao, kāre he tino take o te karanga ake i te iwi Māori ki taua momo reo kaitakawaenga. Heoi, ki waho atu, mēnā e haerere haere ana i runga i te manawa rahi ki tō ake tūnga hai mema iwi taketake, i runga anō hoki i te whakamahi i ngā reo nō Ūropi hai reo māwhitiwhiti i waenganui i ngā iwi, ka whanake ake tēnei reo kaitakawaenga e tūhono ai tātau ki a tātau anō. He āhuatanga hou, he momo reo anō, engari he hiranga nui mō te mārama, mēnā rānei he kaupapa pono, he ngākau pono tō tēnā, tō tēnā i ngā horopaki o ngā iwi taketake huri noa.

Tuia atu ki ngā uauatanga o te mārama ki ngā reo e kōrerohia ana e ngā iwi taketake, te kore mārama rānei, hai tā Tākuta Tuhiwai Smith, he koi tō te Māori, otirā he matatau ngā iwi Poronīhia ki te āta wetewete i te āhua o te kaupapa me te wairua o te wā - hāunga atu ngā momo tauārai o ngā reo. Nā reira ia e mea ana, he wairua tō ngā reo iwi taketake hai whakakōrero i ngā tikanga ahurea, arā, ko aua tikanga ahurea, he whakamana i te tangata me te hunga e whai wāhi mai ana ki te kaupapa. He āhuatanga tauaro ki te kawenga o ngā reo nō Uropi e mōhiotia ana e te nuinga;

“There are these multiple language exchanges that go on and the heart of it, for indigenous peoples and indigenous cultures, there's a way in which we kind of, are skilled at reading what I call ‘the masters’ language’. We know how to see through it, and there's certain things like, pushing buttons and the way

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<sup>3</sup> United Nations Declaration on the Rights of Indigenous Peoples.

they're used. Pronouns are powerful, I've got a Hawaiian mate that talks about English as being a pointy language, "You!" "Them" It's this pointy culture. Whereas Hawaiian language and Polynesian languages don't, and other indigenous languages don't do that. They have a different way of identifying what's important, both in the language, but it's a reflection of the culture; so 'You' the individual is not important, but it's embedded in the language. I think being able to navigate different languages and cultures, is totally important. And what we have is if we're bilingual and bicultural we just have bigger resources to interpret and make sense. And figure out what's going on, I think we also understand the diversity of what's possible."

Waihoki, nō roto mai i te ngākau pono o ngā hononga iwi taketake, ka hua ake ko te tū ngātahi, pakihiwi ki te pakihiwi, me te tautoko a tētāhi ki tētāhi, i roto i ngā tāruketanga o ngā iwi huri noa. E kaha tautokohia ana ngā rōpū taketake e te nuinga atu o ngā iwi taketake, i a rātau e pākinotia ana e ngā tūkinotanga o te hunga tāmi i te mana motuhake o ngā iwi; he mōhio nō tātau ki ngā karawhiunga o te nguha ki runga ake i te oranga o tōhou nā iwi, me te whakarauora anō i te ngākau māori ki roto i tēnā, i tēnā āhuetanga o te iwi. Me te mea hoki, he mahi tērā e kaha pupuri nei i aua hononga o te ao, nā reira, ki Aotearoa nei, ko te Māori kē ngā mea e ārahi ana i aua tūmomo taura here, ko te Māori kē ngā mea e ārahi ana i aua kaupapa tautoko i ngā kōkiritanga nunui o te ao; nā runga tonu i te mōhio ki tēnei mea te 'pakanga mutunga kore'; nā runga anō i te Māori o ngā whakaaro e kuhu kaha ai ki te whakatika i ngā hē; nā runga anō hoki i te mōhio, nō muri mai i aua karawhiunga, he whakarauora anō i te ngākau te mahi, kia Māori anō ai.

"When you think about nearly 40-50 years of indigenous rights campaigners, who have sort of started to create those relationships, the international relationships and regional relationships, and the national relationships, and local relationships - all of those have to be mediated. Normally what happens internationally is every indigenous group are just supported to get on with the struggles they have in their own countries, except when something big blows up like when there was the Pipeline protest at Standing Rock - so everyone supports them but because that became quite global, and that being actions, Scandinavia and Latin American; we try to support ourselves and support international struggles but primarily we're responsible for sorting our own crap out here, because every gain that's made is a gain internationally. If we win something like the right for the Whanganui Awa to be identified as a legal person, that reverberates internationally, so it's important. Everyone has to kind of just pursue this vision of being self-determining."

Mā te tautoko atu i ngā kaupapa whakawhanake o tēnā iwi, o tēnā whenua, e tahuri atu ai te aro ki ngā ritenga iti nei o te tangata ki te tangata. He āta mārama ki te tūnga me ngā nekehanga o tētāhi momo tangata i aua horopaki, me te rapa noa i tō ake ritenga, kia whai tūnga atu ki aua hononga. Kai ngā whakaaro me ngā tikanga ahurea te nuinga o aua ritenga e tū pakari ai te tangata, e mea ana a Tākuta Tuhiwai Smith;

“One of our advantages is we are bicultural, so we’ve got different resources to make sense of what we’re experiencing. I’ve traveled a lot to other indigenous contexts where I haven’t spoken the language, and all your senses are on fire. It’s you trying to make sense; of trying to read the context and kind of figure out where you put yourself; what’s appropriate; what’s not appropriate. The power of observation and then a lot of it is intuition. I always look for what women of my age are doing and what the elders might be doing - and generally, the elders and most indigenous cultures I’ve been to have a lot of mana, and if you can relate to them, that’s really important.”

“We kind of lead by being our natural selves, we’re quite outward going, like Māori, Polynesian and Pacific are quite outward going, and I think a lot of it is because we were ocean people; we look outwards; we see our horizon and we’re kind of loud! Performance, we have a performance culture, we’re used to performing for each other and we have protocols of engaging with others, so some indigenous peoples have no protocols for welcoming visitors because they’ve never ever had to. We can’t help ourselves; we are what we are, we have to learn when we’re operating with other indigenous peoples to kind of get on the programme and be humble, but we can’t stop our drive, our own tendency to go for what we want. We’re quite resourceful and I think we don’t ask for permission to do the things we think need to be done.”

### **Ko te reo te mauri**

**Whiua ki te ao, whiua ki te rangi, whiua ki ngā iwi katoa!** Nō mai rānō tae noa mai ki tērā mahi nui, te whakarauora i te reo Māori, kua titia tēnei whakapono nui o tātau, ā, ko tēnei whakapono e mea ana ‘ko te reo te mauri o te mana Māori’. Waihoki, nā runga i te aranga ake o te Māori kia kaha pupuri tonu ki te reo kōrero o ngā iwi, otirā te reo kōrero o te motu, kia mārohirohi ai te reo mō ngā uri whakatipu, ahakoa rā ngā whakawai a te Pākehā. Kai ngā kaupapa whakaū i te reo Māori, pea, te rongonui o Ngāi Māori i ngā

nekehanga o ngā iwi taketake, nā whai anō te toro mai, te toro atu a tētāhi iwi nō mea whenua, ki tētāhi iwi nō mea kāenga, mō te kura o te reo Māori te take. Nā, ka whakahokia ngā whakaaro ki te kōkā, a Erana Brewerton i kaha kitea tana momo i ngā kauhanga whakaako i te reo Māori ki te wā kāenga o Ngāti Porou, me wana pānga kaupapa kai te motu, kai te ao whānui anō hoki. E tika ana he ira heke iho mai ki a ia, te wahine whakatō i te mana o te reo ki tēnā, ki tēnā o tātau, i kitea tērā momo i te nohonga o taku kōkā ake ki tō Kōkā Erana taha i ngā mahi o Te Ataarangi, nā reira tonu te toro atu ki a ia, kia whai wāhi mai ki tāku e rangahau nei.

Nō mua tonu i te whakarewanga o Te Kohanga Reo (1982), he mea tiki atu tēnei tukanga ako o Te Ataarangi nā Kāterina Mataira (Ngāti Porou), i tana pekanga atu ki te motu o Whīti, ki reira kite atu i te hua o tēnei tūāhua ako i ngā reo. Nānā te whakaaro i whakahoki mai ki Aotearoa nei, ā, nā rāua ko Ngoi Pewhairangi (Ngāti Porou) i whakatipu hai rauemi whakaako i te reo Māori ki ngā pakeke e matekai ana ki te reo. I takea mai te tūāhua ako o Te Ataarangi i a Tākuta Caleb Gattegno (1911-1988), he uri nā ngā whenua o te moana Mediterranean, nānā te rautaki mū o te whakaako i ngā reo i waihanga<sup>4</sup>. Ka mutu, ka whakatipu a Kāterina, a Ngoi Pēwhairangi, me wētahi kaiako anō, pērā i a John Rangihau mā, i a Henare Tuwhangai mā, rātau ko ngā tauira maha nō roto mai i ngā tau, kia mātoro nei te kaupapa, arā, taka mai ki tēnei wā, kai te ū tonu a Kōkā Erana ki te kaupapa o wana kōkā, o wana karangatanga maha.<sup>5</sup>

Nā reira, i kitea tēnei mahi i Whīti, he mahi nā te uri o te moana Mediterranean, hanatu rā ki tētahi moka e kīia nei he pekanga i takea mai ai tātau te Māori, ki Āhia. He mea hari atu e Kōkā Erana ngā mahi me ngā mātāpono o Te Ataraangi ki te iwi Ainu o Hapani, he iwi taketake nō reira tonu. I ngā tau nei, he ruarua noa iho ngā uri Ainu, he ruarua noa hoki te mōhiotanga ki wā rātau anō tikanga me te ahurea, he āhuatanga tonu tērā nō ngā rautau o te tāmitanga o Hapani ki runga i te iwi Ainu nei. Hai tā Kōkā Erana, i tukuna mai he karanga ki Paremata, arā, ko Te Ururoa Flavell me tana Pāti Māori ngā mea anake i whakautua te

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<sup>4</sup> Rautaki mū (The Silent way) - Tākuta Caleb Gattegno.

<sup>5</sup> Ko ngā whakarāpopototanga hītori mō Te Ataarangi, he mea whakaako nā Makere Henare ki āua.

karanga; ko te karanga nei nā te Pāti Ainu, he toro i te ringa kia tīmatahia te tuitui hononga. I tae mai te karanga o te hunga Ainu ki a ia, he pirangi nō rātau ki te kaupapa o Te Ataarangi, e ai ki a Kōkā Erana, ko tana tumeke ki te rerekē mārika o tēnei hunga me tō rātau reo, otirā, he āhuratanga o tua atu i te mahi tahi ki ngā whanaunga o Te Moana-nui-a-Kiwa, nā reira tana kaha ki te raparapa i ngā ritenga hai tūāpapa hono i a rātau;

“I haramai wētahi ki Aotearoa, anā, nā Te Ururoa Flavell mā, i tūtaki ki wētahi o Te Ataarangi. Wētahi i huri haere i Te Ika-a-Māui, koirā i pirangi ki Te Ataarangi. I paku kōrero mai ia mō wētahi o rātau, i āhua hui ā-skype. Kāre i tino pakari tonu te reo Pākehā o te nuinga, nō reira ka noho mai ko wētahi kaiwhakamāori i taku kōrero. Engari koirā tāku nei, te raparapa he aha ngā ritenga, nō te mea kāre he whanaungatanga o te reo nei. He rerekē wāku nei ki a rātau o Rapa Nui, i te mea kei te kitea tonu te whanaungatanga tonu o te reo o Rapa Nui ki te reo Māori o Aotearoa nei. Tērā tētahi, ko tētahi mea nui, āhua pērā tonu ki Te Aho Matua, wērā kōrero, me mārāma tonu ki te wairua, wērā tūmomo āhuratanga, nō reira au e raparapa i wērā.”

Ka hanatu a Kōkā Erana ki Hapani, noho atu ki tēnei hunga Ainu, ā, ko tā rātau e tino hiahiatia ana ko te mātua taurima i te tūahua whakaako o Te Ataarangi, he hiahia anō rā ki te hanganga o Te Ataarangi. Heoti, rite tonu ki ngā whakaaro a Tākuta Tuhiwai Smith mō te kawē katoa i ngā āhuratanga a te Māori, aua āhuratanga katoa i taikaha ai te hanga, otirā, ko te tūpatotanga kia kaua e pokea katoatia ngā iwi taketake ki wō tātau anō whakaaro, mahi, tikanga, he aha atu rānei. Nā reira a Kōkā Erana ka whakatenatena kia tikina atu e te iwi Ainu ngā tukanga me ngā mātāpono o Te Ataarangi hai urunga matua ki wō rātau ake whakaaro, mahi, tikanga, he aha atu rānei - hai tāna;

“Ko tā rātau he karakia i te tīmatanga, he karakia i te mutunga. Ngā mahi Māori, i mea atu ki a rātau - ‘he aha wā koutou tikanga?’ I te āhua whai i te āhua o Te Ataarangi, he karakia, he karakia, he tikanga Māori kē tērā; ‘Nō reira he aha wā koutou?’ Tērā tētahi pōhēhē, ko wētahi he tikanga Ataarangi, i pirangi ki Te Ataarangi, engari he tikanga Māori kē tērā. Ka tū te Māori - ko wai ahau, ko wai ahau, ko wai ahau! Nui te waiata! Koirā tētahi āhua o Te Ataarangi, ko tā rātau kē he kanikani! Kuia, Koroua - katoa e pērā. I kī atu au; ‘Me pērā koutou, me whai i ērā āhuratanga o koutou ake.’”

Āpiti rā ki ngā mahi raparapa i ngā ritenga, he tere noa tātau ngā iwi taketake te whakatū i wō tātau hononga mā te whakawhiti kōrero mō ngā pēhitanga, mō ngā tāmitanga o mua, ahakoa hoki ngā ritenga o te tāmitanga, mō wērā atu o whenua kē, he kino rawa atu. Me te mea hoki, ko tā Kōkā Erana whakatau, me kawea ko te whakahamanu reo hai tūāpapa, ko te reo te mea nui, ko te whakarauora i te reo te kaupapa matua o tana nohonga atu ki a rātau. Heoi anō, ko tōna hanganga me ngā kōrero taketake kai a ia, e haere ngātahi ai me tana kaupapa, arā, ko ngā hua o te kōrero i tō ake reo - tē taea te karo; nā runga i tērā ka kitea wētahi ritenga o te āhua me ngā tikanga Ainu ki ngā mea Māori. He wahine mau moko kauae a Kōkā Erana, nā reira te hunga Ainu ka whakatata atu ki a ia i runga i wō rātau ake tikanga tāmoko, he nui hoki wā rātau toronga kaupapa e pērā ana ki wā tātau; he Ainu Party, he Reo Irirangi Ainu, he papakāenga, he kura anō hoki. Heoi, ko tētahi mea nui i whakatata ai a Kōkā Erana ki tēnei hunga, ko ngā whakapuakitanga pūrākau, ko ngā tūmomo karakia me tā rātau tino hiahia ki te kaupapa o Te Ataarangi, nā reira a ia ka whakahua ake he tūmomo karakia e tau pai ki tō rātau hui, i runga anō i te rerekētanga o te reo, i runga anō i te Māori o ngā kawenga, ka mihia te taiao me ngā pānga o te taiao ki te tangata hai mea tuitui i te tangata. Me te mea hoki, he whakamārama i te kanorau o ngā pūrākau e hāngai ana ki tēnā iwi, ki tēnā rohe Māori o te motu, e tika ana he hiranga nui tō ngā pūrākau hai whāngai i te tirohanga e hāngai ana ki te taiao, otirā, ki te ao whānui;

“Haramai tētahi tangata, tohu mai ki a au, nui wana pātai mō te karakia - “he aha te tikanga o wērā karakia”. I mea atu au ki a ia, i tikina atu ngā mea i rangona, i rangona i te taiao, ngā manu i tangi mai ai. Ka toro ki wērā āhuatanga, tērā pea ko te whitinga mai o te rā, o Tama-nui-te-rā aha rānei, ko te wai pea, ko te awa e rere ana. Wērā tūmomo, ka tuituia ki taku karakia hei tuitui i a mātau. I pērā wana pātai mō ngā pūrākau. I te mea i rongo ia mō tētahi kōrero mō Rona - i a rātau tētahi pūrākau pērā - rerekē engari, i mea atu ki a ia, wētahi pūrākau tonu, wētahi he pēnei, wētahi he pēnei, ehara i te mea kotahi nei te katoa - he rerekē te titiro. Wētahi e hāngai ana ki te taiao, mehemea he iwi noho maunga, he rerekē atu i ērā iwi noho moana - wērā tūmomo. Pērā i ngā kōrero a Tūhoe, na he Tūrehu wā rātau? Ngā mea heke mai i te rangi, ka moe i te tangata. Nō ngā rangi kē, wēnei tūmomo, he rerekē wā rātau kōrero, he rerekē ngā kōrero a Tainui, ngā

momo tipua. Kei a tātau wā tātau ake kōrero. Ehara i te rite rawa. Ki a au nei, ahakoa te aha me titiro tonu ko wai ngā tino tangata e hāpai nei i te kaupapa.”

Ko te painga atu anō o te whakapūmau ki ngā tikanga me ngā pūrākau, motuhake rawa ki tōhou ake iwi, ko te waimarietanga o te whakamana i ngā momo kōrero o wōhou tīpuna me ngā whakaaro motuhake ki tōhou iwi ake, he tūhononga motuhake e tuitui nei i a koe me tōhou iwi ki te kaupapa me ngā pānga iwi o te kauapapa. Mā te pūrākau, mā te waiata anō hoki aua ritenga e whakamana.

“Ko au tērā, te rapa he aha ngā ritenga. Anā, i te mutunga ko wētahi o ā rātau kōrero, he āhua pērā tonu i wā tātau kōrero o Ngāti Porou - kāre au i te kōrero mō ngā mea Māori, engari mō Ngāti Porou tonu, mō ngā Aparangi. I whānau mai te tangata, āhua rerekē, he kuia, engari kia mate te tangata, he awa, ka kōrero mō te awa, ngā repo, te ara haere o te wairua. Engari he kōrero tonu mō te wairua e haere, mēnā ka titiro tonu ki te mōteatea - “Haere rā e hika” - Kāore i te rite rawa engari mehemea ka titiro tonu ki te ‘Haere rā e hika’ me āta wānanga ‘he aha te āhua o tēnei waka’. Me te mea nei ka tae tonu te tūpāpāku ki te atamira. Me te mea nei, ehara i te reanga engari he tūmomo piki o te wairua o te tangata haere ki tētahi ao, engari kāre anō kia tino puta ki tēnei ao. I ngā kōrero tonu o Ngāti Porou, mēnā ka titiro, kaua e waiata noa iho, engari me ruku anō; ‘He aha te tikanga o wēnei waka?’ - tae noa atu koe ki a Nukutaimemea, ko ia te whakamutunga. He mea whakariterite i te wairua o te tangata kia tika tana haere. Koirā tētahi ritenga.”

Tuia rā ki te toro mai, te toro atu, otirā, te whakawhiti kōrero, me ngā ritenga ahurea maha, kua whai māramatanga a Kōkā Erana mō te hiranga o te manaakitanga, te mana o te tieki tangata, me te mana anō o te whakawātea i te tūāpapa kōrero, kia pai ai te mōhio a tētahi ki tētahi, hāunga atu te whakaputa noa i wā mātau anō tikanga. Nā te tino pirangi o te iwi Ainu ki te kaupapa o Te Ataarangi, i piri ai ngā karangatanga Ainu, a Ngāti Porou, me te whānau ake a Kōkā Erana Brewerton me tana rahi, heoti, nā te manaakitanga, i aroha atu a Kōkā Erana ki te iwi Ainu i kaha manaaki mai i a ia;

“Nā rātau Te Ataarangi i whai. Ehara i te mea i hari atu i tā mātau kaupapa, he tūmomo colonisation tērā. He pērā ngā Māori, puta atu ki te ‘colonise’ i wētahi atu. Me āta whakahīhi Te Ataarangi, ki tana momo tonu, ki tēnei mea te ngākau mahaki, wēnei hunga mō te manaaki tangata! I raru awau, na te moko, nā te kauae, kāre i whakaengia ahau ki tētahi (whare kaukau). I pirangi tonu te tutū o Ngāti Porou ki taku taha



te haka atu. Ehara i te mea i mārama tonu ki te reo Hapanihi - i kite, i rangona ko taku wairua i te wairua whakaiti i a au, i tēnei (moko), me he ngāngara noa iho au. Tērā tūmomo, ka tutū mai te puehu, ka kite i waku hoa Ainu e raruraru ana. I te mea, ko au tō rātou manuhiri, tangi ana, nō reira i āhua whakamā. Koirā tō rātau mana manaaki i te tangata.”

“Koirā i aroha atu ki tēnei hunga. Ki a au nei, me tino mārama tātau ki tēnei mea te manaaki i te tangata me te ngākau mahaki.”

### **Mā Te Reo Māori me ngā Tikanga Māori ngā toronga ahurea e waha?**

Kia hoki hāngai atu ki ngā tauira o Tupaia me tana tohunga ki te mirimiri tāngata, nā wōna pūkenga kōrero i pērā ai, ā, mā te mōhio pai ki te reo Māori, he māmā ake te paepae o te taringa ki te ia rere o ngā reo, he māmā ake ki te whakahua i te oro o ngā kupu, nā reira tonu e māmā ai te ketuketu i te hanga o ngā reo rerekē, o ahurea kē. He hua nui tō te whakatipu pūkenga whakaratarata tāngata, ā, nō roto tonu i te tau a te Māori ki te taki kōrero me te tuitui i te hunga whakarongo kia whai hononga te katoa - me mahara ake ki te tō mai i ngā hononga o te taiao ki te mana o te tangata. Hai tā te tauira o Minita Nanaia Mahuta, mā te reo me ngā tikanga ngā tūmomo keteparaha e waihanga, kia kikī katoa te tangata ki ngā mōhioanga o te ao Māori, a, he mea whakapakari i te tangata i ngā terenga ahurea katoa. Koirā hoki tā Whaimutu Dewes, ko tana tauira he whakamāori i ngā mahinga pakihia a te Māori me te Pākehā, kātahi rā ia ka tū hai kaiwhakamāori i ngā tūhononga kaupapa ki rāwāhi tonu, kia mārama pai ngā tahataha o ngā tūhononga kaupapa katoa. Tuia anō ki ngā tauira a Tākuta Linda Tuhiwai Smith, ko te mārama ki te reo Māori, he mārama anō ki te wairua o ngā kōrero, he mea nui tērā i roto i ngā whakawhitinga kōrero taumaha, kōrero whakahirahira anō hoki; mā reira anō e mātua mōhio ki te arotake i ngā kōrero kia tika, kia pono te whakapuakitanga o ngā whakaaro e hāngai ana ki te wairua o te hui, ki te āhua o te kaupapa me te hanganga o ngā hononga. Rā kē, ko tētahi tino tauira a Erana Brewerton me te hari atu i te kaupapa o Te Ataarangi ki te hunga Ainu, taua hunga rā i tino hiahia ki tēnei tūmomo mahi, mō te reo tonu. He āhuatanga mutunga kore te whakarauora i te ao Māori, nā reira, he mutunga kore te tuitui i ngā hononga nō te ao Māori, puta noa ki te ao e karapoti nei i a tātau. Ko wēnei tauira katoa e poua ana te whakatau, he hirahira tō te reo, e

pīata mai ai ngā āheinga me ngā toronga wairua, nā reira i runga i te ngākau pono, e mahi tika ana mā Te Reo Māori me ngā Tikanga Māori ngā toronga ahurea e waha.

## **He momo nā te Māori te kārawarawa i ngā toronga ki ahurea kē?**

Nō roto rā i ngā tauira o Tupaia, mō te toro ki ngā akoranga o wōna mātua tīpuna hai pūkenga ārahi i tētahi ahurea rerekē ki tēnei whenua, ā, ka kitea he toronga whenua, he toronga tangata nō tuakiuki; me te mea hoki, he whai rauemi tana whāinga, he whanaketanga ohaoha tana whāinga, he ngaki hoki i ngā werawera o tōna kāenga tipu, koirā tana tino aronga. He nui te wāriu o tana whai wāhi atu ki tō Kuki taha, ā, mō te terenga o ngā waka i te marae nui o te Māori, he nui rawa te wāriu o te noho tahi ki te wānanga i ngā āhuetanga me ngā tikanga e mōhiotia ana e tēnā mema, e tēnā iwi, e tēnā tohunga. Āpiti rā ki te honohono tāngata, nō tana nohonga ki te mea rā i taotū e tētahi nō te hunga a Kāpene Kuki, ā, ka noho a Tupaia ki te mea i taotū hai whakaora anō i a ia, i runga anō i te takohanga nui o te kaitakawaenga, e mea nei, nānā te ope o Kāpene Kuki mā i whakatau mai ki te Māori, nā reira māna anō ngā nama e utu, otirā māna anō ngā raru e whakatau. Rā kē, ko ngā tauira o Tupaia me wana toronga maha, e tika ana kia tohua a ia hai tohunga whakariterite i te hunga tāngata ki ngā kaupapa e hāngai ana ki tēnei momo kaitakawaenga.

Kai te ia o ngā mahi a te Minita, a Nanaia Mahuta, ko tana whakapono nui tonu, he nui te hua me te wāriu o te whakatipu i ngā tamariki Māori ki ngā ara o ngā kaupapa Māori, mā reira e tau ai te urungi i ngā kaupapa ahurea katoa. He māori noa hoki, te manawa reka a te uri Māori ki te āta rangahau me te āta wetewete i ngā tūāhuetanga e whai pānga nui ana ki ngā whakahaeretanga ahurea, me te hanganga o te iwi nō rātau te ahurea. Waihoki, he hua nui tonu te Minita nā ngā mahi a tana pāpā, i whakatūwherahia he ara ketuketū i ngā tūmomo ahurea me te whakahāngai ki wana kaupapa ake. E whakapono nui ana te Minita, he hua nui anō te Māori nā ngā wheako maha o ngā rautau, ā, i runga anō i aua wheako, he mātauranga nui tō te iwi mō te āhua o te whakawhiti kōrero ki ahurea kē, otirā, he mātauranga mārama ki te ahunga mai o te tangata me ngā iwi. He mātauranga mārama ki ngā karawhiunga o te wā, he mātauranga mārama ki ngā raupanga o ‘te toto heke, te tīpare here ki te ūkaipō’, he mātauranga mārama ki te hiranga o te reo me ngā tikanga o ngā iwi o te motu, ā, puta noa i te ao.

Tātai hono ki te urunga atu o ngā tikanga Māori hai hāpai ake i ngā tūhononga kaupapa ki wāhi kē atu, kua mea nei a Whaimutu Dewes he tirohanga Māori te pōhēhē he rite tonu ngā whakahaeretanga kaupapa o tēnā iwi, o tēnā kāenga, ahakoa ngā motuhaketanga whāiti nei o ngā iwi o te motu. Nā reira, i runga anō i ngā mahi a Tupaiā me te Minita, he rite tonu tā rāua whakawhanake me te āta wetewete i ngā hononga tūāpapa kua waihangatia kētia e ngā tini āhuetanga ahurea, ko te taiao, ko te reo, ko ngā kaupapa tuku iho, aha atu rānei. Āpiti atu ki ngā taura a Whaimutu Dewes o roto i ngā tau a ia e toro ana ki ngā pakihī o ahurea kē, hai tāna, kia pai ai te mahi tahi o te Māori ki ahurea kē, me whai wā anō ki te whakanui i ngā rerekētanga o ngā hunga whai wāhi mai ki ngā toronga kaupapa a te Māori, hāunga anō ngā ritenga. Ko ngā ritenga i te raparapa nei e Tupaiā, e te Minita, e Whaimutu Dewes, ko ngā ritenga tonu o te whakarauora i ngā take me te oranga tonutanga o tō rātau ake iwi ka tahi, ka rua ko te whakakao mai i ngā herenga iwi taketake o te ao, kia pai ai te mahi tahi i runga i te tipu me te whanake o ngā raraunga i tēnei ao hurihuri.

Inā rawa te pukahu o ngā taura i takohatia mai e Tākuta Tuhiwai Smith, e pā ana ki te tūnga a Ngāi Māori i ngā kaupapa iwi taketake o te ao. Nānā ngā taura mō te āhua me ngā whakaaro a te Māori i aua tūmomo horopaki i whakamārama, i runga tonu i te tuakana - tāina o ngā wheako me ngā kaupapa whakarauora i a tātau anō. Heoti, mai rānō tae noa mai ki tēnei wā, he momo nā te Māori te tū kaha i roto i ngā āhuetanga o te wā, kia nanaiore ai tātau. Ka mutu, hai tā ngā horopaki e huihui ai ngā iwi taketake o te ao, ehara i te mea kai roto i te hītori o ngā taumata kua ekeina e te Māori, e noho tuakana, tāina ai tātau, engari kai te āhua o ngā tikanga ahurea anō hoki. Nā reira, ki konei hua ake wētahi taura matua e mea ana, mā te Māori ngā toronga ahurea o Aotearoa e taurima.

He tātainga hononga ki ngā rapunga rangahau a Tākuta Te Kapunga Dewes (1975), e mea nei, he atamai te Māori ki ngā mahi whaikōrero, ki te taki pūrākau, nā reira ka kitea e Kōkā Erana te hua o te whakawhiti pūrākau hai more tuitui i a ia ki te hunga nei. Nō roto mai hoki i te whakamana me te whakapuaki i ngā āhuetanga o tātau e rite ana ki ahurea kē, me te mataara hoki kia kaua e haukerekerehia rātau ki tō mātau anō hanga; ka mātua mahi atu a Kōkā Erana kia whakamana tonu i wā rātau kohinga kōrero, nā reira. ko te

āhua o te patapatai me te tuku atu i a rātau kia kōrero, koirā i pērā ai tana whakatairite i ngā āhuatanga hai whakakotahi i te hunga nei ki a ia.

## **UPOKO TUARIMA: “Hei waiū mō tama!”**

### **Kupu whakataki**

Nā reira, kua tae ki te wāhanga kia whakaemi katoa mai i ngā hua me ngā tauira e whakaatu ana i wētahi tauira motuhake, mō te momo kawē a te Māori, otirā, ko te momo ārahi a te Māori i ngā tūāhuatanga toro ki whenua kē. Āpiti atu ki tērā, ko ngā tūāhuatanga i whai pānga nui mai ki ngā toronga ahurea i ngā horopaki maha o tātau. Nā reira ki konei ka whakakapi ake ki ngā wawata e hiahiatia ana, mō ngā akoranga maha hai whai mā te iwi Māori whānui.

### **He herenga tawhito**

*“Pō! Pō!*

*E tangi ana tama ki te kai māna! Waiho, me tiki ake ki te Pou-a-hao-kai,*

*Hei a mai te pakake ki uta rā, Hei waiū mō tama.*

*Kia hōmai e tō tipuna e Uenuku. Whakarongo! Ko te kūmara ko Parinūitera.*

*Ka hikimata te tapuae o Tangaroa, Ka whaimata te tapuae o Tangaroa.*

*Tangaroa! Ka haruru!”*

He wawata nui tonu, kia mau tonu ki ngā kaupapa o mua hai tūāpapa here i a tātau me tō rahi ki ngā toronga ki whea atu o te motu, o te ao whānui tonu. He painga kē mō te ngākau Māori, te whakarite, te whakaaro ake rānei ki ngā heipūtanga o mua, kua titia ki te whatumanawa hai kaupapa whakakotahi i ngā pānga o te kaupapa. Ka mutu, kua herea tātau ngā rohe o Te Moana-nui-a-Kiwa e te takenga mai o te moana, kai Āhia, kai Amerika ki te Tonga, kai Poronīhia katoa wērā toronga.

## **He papatipu**

*“Ka hoki nei au ki te Tairāwhiti,  
E taki ana au i Te Papatipu o Horouta Wānanga,  
Horouta Whanaunga, whakamau tonu atu ki Tihirau  
Ngā waka ū mai te kura a Māhina  
Ka whanatu taku tira mā takutai. Kei Patangata, Tūmoanakotore  
Kei Maniaroa, he kurī pāka nā Uetuhiao e roha mai rā  
Ka wehe Apanui ka wehe a Porou  
Kei te Kawakawa mai Tawhiti, Ko Te Whānau-a-Tūwhakairiora  
Kei Waiapu te tāinga o te riu o Horouta  
Ko te iwi tēnā Ngāti Porou.*

*Tatara e maru ana  
Maunga Hikurangi  
Te iringa waka o Māui Tikitiki  
Te maunga pūpū o te tāngata  
i te tai whakamate a Ruatapu  
Whakatauki ai Te Kani a Takirau  
He maunga tū tonu mai ōna mata  
Tona mana tuku iho nō tuawhakarere  
Ko Te Ahikāroa, nā Uepohatu  
Aitanga a Mate, Te Umuariki e”*

*“Whakamau tonu atu ki Tihirau, ngā waka ū mai, te kura a māhina”* Koia nei te kura huna e whakanui ana i te ūnga ia o ngā waka ki Whangaparaoa kai te rohenga o Te Whānau-a-Apanui, tēnā anō ko ‘Ngā kurī a

Whārei ki Tihirau’, he rohenga whenua mō Mataatua waka. Ko Mataatua tonu te rohe whenua i ū mai ko ngā hononga waka o Te Arawa, o Tainui, koia tonu ko Linda Tuhiwai Smith, ko Nanaia Mahuta, ko Whaiumutu Dewes, Kaneihana Dewes. Kai Waiapu, te tāinga o te riu o Horouta, koia rā ko te mana opeope o ngā hapu o te terenga wai rā, tere iho ana i te toka tapu rā, ko te mana tuku iho nō tuawhakarere, he ihu tō mai nō te pō, he mana heke iho nā te iringa waka o Māui - koia tonu te tipuna i pūtaka ai tātau o Poronīhia. Ko wōna uri kai ngā rekereke o te maunga tipua o Hikurangi, ko Linda Tuhiwai Smith, ko Wayne Ngata, ko Erana Brewerton, ko Whaimutu Dewes, ko Kaneihana Dewes. Me pēnei te whakatau iho, he āporo i taka mai i te rākau tēnei hunga kārawarawa i ngā toronga o wā rātau kaupapa ki tua.

“He taketake, he hurumanu, te moana i rōhia!”

Nō te wā tonu o te ūnga mai o te Pākehā me ngā hūkerikeri o rātau, ahakoa tonu te piki me te heke o ngā whakaritenga hokohoko, hoino, ahakoa te tikoki o te noho tahi o Ngāi Māori me te Pākehā - he mea rau atu ko taua hītori ki ngā kete rauemi o tēnā, o tēnā o tātau. Mā te mōhio ki ngā raupapatanga mahi a ngā tīpuna o taua wā, i roto anō i te wairua o te wā, he rauemi tonu hai āta wetewete i ngā nekehanga o mua, e pai ai te whakatau ake i ngā haerenga o nāianeī. Tuia ki tērā, kai tua atu kua herea tātau ki te toto heke o ngā mātua tīpuna e takoto tiraha ana i ngā urupā kai rāwāhi, ā, hoki mai anō ki te whenua taurikura - he toto e titikaha ai tātau ki tēnei whenua me ngā toronga whenua o te ao.

“Nā Te Moana rā, ko te wikitōria, hai whakamaumaharatanga e.

Ki ō rātau tinana kei pāmamao, ki ō rātau ingoa kei muri nei.”

He tūāpapa reo tō tātau e torokaha ai ngā pūkenga whakawhiti kōrero, he pūkenga whakakipakipa i te tangata, he reo miere ki te whakaratarata i te marea. Mā te koi o te hanga wahapū, he hanga pai ki te paepae taringa ki ngā oro o ngā reo maha, ā, mā te reo anō e whakatūwhera he ara tikanga ki tēnā iwi, ki tēnā kāenga, ki tēnā whenua - mā konā tonu e taikaha ai ngā rauemi hai ruku kau atu mā tātau i ngā hurihanga o



te ao whānui nei. Nā reira, me hanga a Ngāi Māori i tō rātau tūāpapa reo, i ngā reo e rua, nui ake rānei, hai tikitiki mō te māhunga, me eke te reo ki ngā tiketiketanga, ka tahi. He tirohanga reo tō tēnā, tō tēnā, ākona, manaakitia, ka rua. Mā te reo te ngākau e kawē, e mārama ki ngā ahurea o te ao. He huarahi tonu e ūkaipō anō te reo ki roto i a tātau, heoi, mō runga tonu i taua huarahi ko ngā tohu o te reo Māori hai kawenga kaupapa. E mea nei, kai te pūmotomoto o te reo Māori ko ngā kura o te whakaaro e noho kaweka ana, ā, taihoa ake, he wā anō, he kaupapa anō hai whakatōmene i ngā kura e hunaia ana ngā mātāpono o te ora kai te reo Māori. He mārama tonu, he āhei tō te reo hai kawenga kaupapa mā te Māori, oti ake, he kaupapa anō te raparapa hua o te reo hai tautoko i ngā toronga ahurea o Niu Tireni. Kua whakatauirahia te hirahira o ngā toronga ahurea a te Māori, e tika ana he hītori, he tauira kia mātua arohia e te uri Māori tonu, engari anō mō te whānui o Niu Tireni, he tuhingaroa anō tēnā.

“Te piko o te mahuri, tērā te tipu o te rākau.”

### **Mahi tika ana**

Nā konei e hua mai ko te whakautu ki te pātai, mēnā rānei ‘Mā te Māori ngā toronga o te motu ki whenua kē e taurima?’ Kua kitea te tohungatanga o te Māori ki ngā nukutere o te moana e whātoro kau ana i ngā rohenga whenua, i ngā rohenga moana. Kua kitea te torokaha o ngā hononga ahurea ka hua ake i te whakapūmau o Ngāi Māori ki te kaupapa o ngā hononga, anā, kia mahuta ai ngā hua o te kaupapa, me noho ko te whanaungatanga hai mātāmua. Kua kitea te wairua tautōhito o Ngāi Māori ki ngā whakawhitinga rawa. Kua kitea ngā whakaputanga wairua, ko ngā kawenga o te reo me wōna tikanga, he reo e ārahi i ngā hononga, ā, nō roto mai i te hokihoki ki ngā taonga o te reo, ka huraina ake ko ngā mātāpono ārahi i a tātau. Ka mutu, kai ngā takahanga o rātau mā e whanawhana tonu ana i ngā toronga paepae ahurea o ngā kōrero tuku iho, o ngā manatū kāwanatanga, o ngā tauhokohoko pakihi, o ngā ngunguru o ngā iwi taketake, tae noa ki ngā taumata whakatipu reo, nā konā, he whānui tonu, he kaitā tonu, he kaha tonu te tūāpapa honohono o Ngāi Māori ki te ao.

Hai tā ngā whakapae kai te roanga o tēnei tuhinga rangahau, ko ngā tauira e mea ana, he momo taketake, he momo nō nāianei nā te Māori te kārawarawa i ngā toronga ki ahurea kē. Nō ngā wā o Hawaiki, ā mohoa noa nei, he ringa rehe, he waewae kai pakiaka ki wēnei tūāhua nekeneke o te ao, anā, ko te whakapae, kia whakahokia mai taua tūnga motuhake ki a tātau i ngā toronga whenua. Nā, i runga i te manawanui o te Māori i ngā nekeneke, i ngā takahurihuri, i ngā toronga kaupapa anō hoki, e tika ana kia whakaaroarohia te tū mana motuhake nei i ngā toronga ahurea o Aotearoa, haere ake nei, haere ake nei.

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## **He kōrero-a-waha**

Wayne Ngata – Tupaia | Zoom, June/2021 | Ngata in Uawa | Dewes in Pōneke.

Nanaia Mahuta - Foreign Affairs | Zoom, October/2021 | Mahuta in Ngāruawāhia | Dewes in Horoera.

Whaimutu Dewes - Business experiences | Zoom, October/2021 | W, Dewes in Tūranga | K, Dewes in Horoera.

Linda Tuhiwai Smith - Indigenous peoples | The University of Waikato, June/2021.

Erana Brewerton - Language revitalisation | Hayes Common Café, June/2021.