



KIA REO MĀORI ANAHE TE REO KARANGA

Nā Haupai Puke



“Ina rā ōku ruruhi, ōku whaea, ōku poutokomanawa kua rūmenemene atu ki te pae o maumahara kua nunumi ki tua o tirohanga kanohi, ngā kaipupuru o te taonga a Karanga a Hineahuone, a Hinētītama, a Hineteiwaiwa e..... Hoki wairua mai ki te arataki i tēnei uri kia mana ai aku kupu kia tika kia pono hei whakapātari i a mātou i te iwi kia noho tō tātou reo hei reo karanga hei reo ōkawa tūturu mō ake ake e.....”

Ariā: Mā taku karanga o runga ake nei tēnei tuhinga e wāwāhi. Ahakoa he aha te ahurea ōna tikanga me ōna kawa, kua hurihia i roto i ngā rautau. Ko ngētehi kei te pupuruhia tonutia hāunga anōhe hou ōna āhuatanga. Ko te kaupapa rangahau o tēnei tuhinga ko te karanga me ngētehi āhuatanga ōna hei tautoko i te whakahau kia noho reo Māori anahe te reo karanga. He aha e pēnei na ai te whakaaro mōtēnei o ngā tikanga o te ao Māori? I runga anō i ngā āhuatanga hou, i ngā whakarerekētanga tikanga o te karanga i roto i tēnei ao hurihuri kāore e tautāwhina te take. Ko ngā kōrero, ngā whakaaro hoki e whai ake nei e wānangahia ai hei tautoko i tēnei whakapae āku.

He wāwāhi kōrero

E kōrero ana tātou te iwi Māori mō tēnei ao hurihuri. E meingia ana i tērā rautau mō te tūtakitanga me te tutukitanga o te ao Māori me te ao Pākehā. Kāore i taea te karo. Ko te nuinga o Ngāi Māori e noho ana i ngā ao e rua. I ngētehi wā he Māori tūturu tō tātou ao, mō tātou, nō tātou, ka māori ka tika. Ko ngā tātou tikanga me ngō rātou kawa e whakahaerengia nei i raro i te whakaaro Māori me tā te Māori titiro ki tōtātou ao. Hoianō kua hurihia ngētehi tikanga mai i te wā o ngā mātua tūpuna, kua ngaro ngētehi anō, kua noho tūturu tonu ngētehi atu. E pai ana ngēnei āhuatanga hou ki a tātou? Kei te tautokongia? Kei te whakaae tātou, kāore rānei? Nā te aha i pērā ai ō tātou whakaaro? Ka pēweha ngā tātou tikanga ōkawa i ngā rā kei te heke mai? Heoi ko aku kupu tohetohe e hāngai noa ana ki te karanga me aua pānga aua kitenga hou hei kaupapa matapaki māku.

I tūmeke ahau i te pānuitanga o ngā kupu a Timoti Karetu nāna i tuhi i raro i te kaupapa ko “Kawa in Crisis”. E mea ana a Timoti,

One of the old people at the seminar I attended said he could envisage Pakeha sitting on the paepae and Pakeha women eventually doing the karanga, poroporoaki and waiata. Eventually, he felt, all would be done in English. I found the statement a little disturbing because it seemed to have such a ring of truth in it. There are many Pakeha men who do sit on the paepae, but I have not yet heard a Pakeha woman karanga....I mentioned earlier a marae where Maori was no longer spoken by anyone under the age of 50. Already on that marae visitors do not get a karanga, there is no mihimihi, and the whaikorero have been done in English. (Karetu, 1978, wh.75-76)

I tupono ai au ki ngēnei kupu a Timoti me ngōna whakaaro mōte ngaro haere o ngā tikanga me te kawa o te pōwhiri i runga i te marae. Ki a ia he tino take kia pupurutia te kawa tūturu o ngā tikanga whakahaere pōwhiri ki runga marae, kātahi me ako e ngā wāhine ngā rātou ake tikanga e pā ana ki te karanga. He mārō te whakaaro kia ū te Māori ki te whai kawa. Ahakoa ko te ao hurihuri tēnei na kia kua tātou a Ngāi Māori e toko ai i te whakaaro kia noho ngāwari, ngoikore noa, kia ngaro rawa atu ngā tātou tikanga, kawa hoki. Mai i te orokohanga o te Kōhanga Reo, ngā Kura Kaupapa Māori, ngā Wharekura me ngā Wānanga i muri mai i ngēnei kōrero a Timoti, ko taua whakapono anō nei tā tētehi kaituhi wahine a Te Rita Papesch. Tekau mā waru ngā tau i muri mai i te putanga o ngā kōrero a Timoti e kī ana ia i tētehi tuhinga āna “mō te karanga me whakatūwhera i ngā huarahi e whakahau nei i ngā wāhine ki te whai i tēnei mātauranga Māori me te whakatinana. Ki te whai orange tonu te ao Māori motuhake me pērā tātou” (Papesch, 1996, wh.8). Kua ohore ahau i te mea kua pakeke, kua mātua rātou te taiohi kua puta tauira mai i ngērā tūmomo kura me te matatau o tō rātou reo Māori. I tua atu i ngēnei tūāhuatanga e pā ana ki ngā momo kura Māori kua whakatūria ngā Reo Irirangi Māori, ngā Whakaata Māori me te maha hoki o ngā huarahi kia whakaputaina mai ngā kupu kōrero, ngā waiata, ngā tuhituhinga hoki ki te reo Māori. Nā te aha i pērā ai ngō rāua whakaaro? Nā te ōrite o ngā rāua whakahau i te whakawhāriki i ngā rāua kupu kōrero mōngā tātou tikanga, ahakoa he wā anō i waenganui i ngā kōrero a tētehi i tētehi atu, ka puta mai te māharahara i roto i ahau mō tēnei o ngā tātou tikanga, mō te karanga. Kāore au e hiahia ki te rongio i te karanga ki te reo Pākehā! Kāore hoki au e hiahia ki te tū a te wahine Pākehā hei kaikaranga!

Ko te tikanga nei, mai i te wā e kōrero ana a Tīmoti, ā, nā Te Rita anō ngōna whakaaro i whakatakoto, kua ngoi ake kua whānui ake te kōrero i te reo Māori, kua kimihia kua whāia aua huarahi mōhiotanga kia horahia te mātauranga Māori ki te ao kia toiora kia toitū. Kei te pēwhea tō tātou ao Māori me ngā whakahaerenga tikanga a te pōwhiri, a te whaikōrero me te karanga ki runga marae me ōna kawa? Kei te āwangawanga tonu tātou mō te uru mai o te reo Pākehā me te āhua o tō tātou reo ōkawa? Ka pēwhea te whakawā, te arotake? Kāore e taea ngēnei urupounamu katoa nāku i patapatai te whakautu i roto i tēnei tuhinga poto, heoi mā te whāwhā atu ki ngētehi āhuatanga o te karanga e wāhi ake. He aha hoki te whāwhātanga nui te uaratanga matua ki ahau mōtōku ao Māori me ngōku wawata mōngōku uri whakaheke? Ko te reo Māori; kia noho tonu te reo Māori hei kawē i te karanga, ā, mā te reo Māori tōtātou ao Māori e ora ai. Kātahi te kaupapa pai ko tēnei hei rangahau māku, arā kia reo Māori anahe te reo karanga.

Te ara rangahau

He hiahia nōku ki te kimi kōrero hei taunaki hei tautoko i te kawē i ngā tātou whakahaerenga ōkawa mā te reo Māori i runga i ngā marae, arā e mea ana ahau mō te karanga; kia kore ai e ngaro te rere o tōtātou reo rangatira i runga marae kia kore ai e riro mā tauwiwi kē te tohutohu mai ki a Ngāi Tātou te iwi Māori me pēnei kē te kawa me pēnei kē te reo. Kāore au e kōrero mō ngā tikanga katoa e pā ana ki te karanga erangi mō aua āhuatanga o te karanga e pā ana ki tōna reo, ki te reo Māori me ōna pākaha ki runga i te karanga. He mana tō tēnā iwi, tō tēnā hapū, tō tēnā marae hei tohutohu hei whakaatu i ngā whakaritenga ōkawa ki ngō rātou ake kaikaranga.

He hiahia anō nōku ki te whai i tēnei kaupapa rangahau i te mea ko au hoki tētehi e karanga nei i runga i te marae. Kua tū kaha haere i roto i te mahi karanga āhua toru tekau tau ināiane, kātahi anōahau ka tīmata ki te karanga i te wā i tuhia ai e Tīmoti ngāna kōrero o runga nei. Ehake i te mea he huarahi māmā nō reira i a au e kaiako ana me whakaako i ngā āhuatanga o te karanga kia tū kaha te wahine ā tōna ake wā, ā, he titiro whakamua tae atu ki te wā ka tū pakari ngaku ākongā hei kaikaranga. Anō nei te whakahau te akiaki i a rātou kia aro atu ki ngā kōrero, tohutohu, tikanga hoki a ngō rātou mātua tūpuna.

Kua tohatohaina ki ngāku akonga ngētehi taumahi ki te rangahau, hei tauira ko te kaupapa “Kei te ora kei te mate rānei i te karanga i runga i tōu marae”. Nā tēnei kei te āta whakaarohia te tikanga o te karanga i runga i ō rātou marae me ngā mahere rautaki e pā ana ki te reo, ki ngā tikanga me ōna kawa i runga i ōrātou ake marae i roto i ō rātou ake hapū, iwi hoki. He māringanui nō rātou koinei hoki te whai a ngā kaiwhakahaere poari ā iwi, ā rohe, ā hapū, tae atu ki ngā marae maha o te motu. He taumahi anō ko te tautohetohe i te kaupapa “E tika ana mā tauwiwi e karanga ki runga i ōtātou marae.” Nā reira nā te wānanga i ngēnei tū kaupapa i kitea ana ai e mātou kei te toimaha te kaupapa, arā ko te karanga, he mea kia āta taute mārire me ōna piki ōna heke.

He aha ngā whakamāramatanga mō te kupu ‘karanga’?

I tēnei kōwae kei te kōrerongia ngā whakamāhukitanga huhua mō te kupu nei te “karanga”. I te tuatahi he kōrero mō ngā kupu e whakamahia e te hau kāinga mō ngā mahi ōkawa. E ai ki a Waikato-Maniapoto, ko te karanga te reo maioha arā ko tana tikanga ko te mihi tuatahi; ki te whare kātahi anō ka whakatūwheratia, ā, he mihi whakatau i ngā waewae tapu, i ngā manuwhiri ki runga i te marae ātea o te tangata whenua, o te hau kāinga, ki tētehi whenua, wāhi rānei kua whakaritea hei wāhi tūtakitanga mō ngēnei ope e rua (Dixon, 2010). Kei te tangihanga ngā tūmomo karanga me ōna tikanga, ōna momo āhuatanga. I roto o Tainui anō ko te whakanui i te whakaaro o te manuwhiri e whakawhāriki ana i te koha he karanga anō. Kua rongō hoki i te karanga a te manuwhiri i a ia e whakatakoto ana i te koha. E mea ana mātou ko te karanga ki te kai, ā, ko te mihi ki ngā ringawera mō te reka o te kai, heoi he pao kē. He rerekē te taki o ngā kupu. Ahakoa te whakapākehātanga o te kupu pao hei “derisive song and dance” (Williams, 1985, wh. 258) ehake tērā i taku mōhio. Ko te karanga ki te kai he karanga whakanoa e tohu ana kua oti ngā mahi ōkawa, kua ū te whakakotahi tangata. He tikanga hou (ki ahau nei) ki taku rongō kua puta mai i roto i a Tainui ki runga marae moroki noa nei, arā te mihi a te kaikōrero ki te kaikaranga hei “reo tuatahi” hei “manu tioriori”. Ko taku ako ko te kaikaranga he kanohi mōte ao wairua tē kitea.

Hei tā Williams papa kupu (1985) ko tētehi whakamāhuki mō te ‘karanga’, he kōrero, he tono ki tētehi tangata. “He karanga kai, tē karangatia a Paeko, he karanga taua, ka karangatia Paeko” (wh. 98). Anō hei tā He Pātaka Kupu (2011) “Nō te 14 o ngā rā ka karangatia au kia kite i taua tūroro. I karangatia au hei puni i te heke o te toto.”



Ko te karanga manuwhiri tētehi tikanga e rangona nuitia i te nuku o te motu e ai ki te kōrero a Dixon i runga ake nei. Hei tā Williams anō(wh. 98) “Ka u ki uta, ka karangatia ki te kainga”, ā, “Ka pa te karanga, “Haere mai ra, e te manuhiri tuarangi”. Hei tā Williams tuhituhi hei whakatauiria i te whakautu ki tērā momo karanga “Ka noho a Hotunui ki raro; kei runga ko Maru-tuahu, “Karangatia, e toku matua”. Ko te karanga manuwhiri te maioha, hei tā Williams tonu (wh. 167) “Maioha tonu mai, ko Te Kani-a-takirau anake.-Ka puta te maioha a te iwi, “Haere mai ra e te manuhiri tuarangi”. Hei tā He Pātaka Kupu hoki (2011) “Ka pā te reo wahine o te tangata whenua ki te whakatau i te manuhiri; ka pā te reo wahine o te manuhiri ki te whakautu.” E whakaatu ana ngēnei tauira i te āhua o te karanga i te tūtakitanga o ngā ope e rua.

He whakamārama anō mō te karanga hei tā Williams (1985, wh. 98) “Ka karanga atu a Tatau ki ana tamariki, “Purupurua te whatitoka me te matapihi”, anō nei “Ka karangatia mai, “Ta tatou nei koroheke ra!” Te āhua nei ko tēnei momo karanga he hāmama (Williams, 1985, wh. 33) “ I reira (ka hamama) te waha o te kuia raka ki te ki atu ki a ia”, ka hāparangi te waha rānei (Williams, 1985, wh. 35) “Ka hāparangi te waha o te tamariki”, ka tūwaha hoki (Williams, 1985, wh. 426) “Me tiwaha atu nga tangata.-Tiwhatia atu.” Hei tā Ngata (2009, wh. 77) “he tūwaha te karanga, arā he kōrero nā tētahi, ka pā atu tōna reo;”, ā, hei tā He Pātaka Kupu anōte tauira “ Ka tūwaha atu, ka kōrero rānei ki te tangata me te tono ki a ia kia haere mai.” Heoi hei tā Salmond (1994, wh. 138). ”Ko te tūwaha tētehi kupu anō mō te karanga a te ope whakaeke.”

He aronga anō o te kupu ‘karanga’ mō te whakawhanaunga. Hei tā Williams (1985, wh. 98) “Haere mai, e taku karanga-rua” e whakaatu mai ana e rua ngā tātai whakaeke o te tangata. Kua rongohia ahu i tēnei kīanga hei kōrero mō te “second cousin” me te karanga-tahi mō te “first cousin”, akuni pea e hē ana te whakamau o te tikanga o ngēnei. He tauira anō mō te whanaungatanga tā He Pātaka Kupu (2011) “He karanga tuahine nōku a Hinerangi”. I ngētehi wā nā te tokomaha o ngā iwi o te ope whakaeke ka puta te karanga “Haere mai rā ngā mata waka, ngā hau e whā, ngā kārangatanga maha e..!” E pēnei ana te mihi maioha arā he whakahuatanga mōn gā iwi katoa ahakoa ko wai.

Hei whakakopi i tēnei wāhanga, kei tēnā iwi, kei tēnā hapū, kei tēnā whānau tāna ake kupu mō te karanga, he ōrite he rerekē rānei (Higgins et al., 2009).

Me mawhiti atu te titiro ki ngā mahi ōkawa a te wahine ki motu kē ki iwi taketake kē kia mōhio mai tātou ehake i mea nō konei nō Aotearoa anake te karanga. E ai ki ngā kōrero a Papesch (kanohi ki te kanohi, 27 o Paengawhāwhā, 2011) i ngā moutere o Hawai’i ko te *oli* me te *mele* he momo karanga, he karakia hoki he hōhonu te tikanga pērā i te waerea, he āhuatanga wāwāhi i ngā whakahaerenga, arā te whakauru i te tauira ki te wānanga; anōhoki ko te *oli* he tūmomo pao pērā i tā te Māori karanga ki te kai. Ehara i te mea mā te wahine anahe e *oli*, e *mele*, mā te tāne hoki. Ākuni pea he mea motuhake ngā tātou tūmomo karanga, heoi mā te karanga anō hoki tātou e hono atu ki ngō tātou whanaunga o te Moana nui a Kiwa.

“Toitū te kupu, toitū te mana.”

Hei whakataka i te kōrero tūmatanga o tēnei wāhanga me aro atu ki te kōrero nei a ngā mātua, tūpuna. Ko tāku e whakapae nei mā te pupuru i te reo Māori hei reo karanga, he mauri tō te karanga e kore rawa e takahia. Inakuanei i rongohia ai au i ngēnei kōrero “Ki te kore au e kōrero ki taku reo Māori kāore he take o taku kōrero” (Hopa, M. kanohi ki te kanohi, te 6 o Hereturikōkā, 2011, ki te hui o Waikato-Tainui Te Kauhanganui, Hopuhopu). Nā taku mōhio pai ki tēnei kaumātua nō Tainui i mataara ngōku taringa ki ngāna kupu me te āta whakaaro, āe, e tika ana, he māramatanga nō te kaupapa Māori ahakoa he aha te kaupapa nā te whakapuaki whakaaro ki te reo Māori ake.

Hei tā Papesch anō(1996) mō te reo Māori, “Ko te mahi karanga he mahi toi i te kupu, ā, ko te take e ngaro haere ana nā te ngaro haere o te reo, me te ngaro haere o ngā tāngata ko te reo Māori tō rātou reo tuatahi, he pakeke ake i te ono tekau tau” (wh. 8), arā ko ngā kaukuia. He tika tāna, ko taua reanga ngā mea i tupu ake e kōrero pea ana i te reo Māori, ā, ko ngā wāhine tamariki ake kāore hoki he hōhonutanga o tō rātou reo kia taea ai e rātou te kapo noa i ngā kupu karanga ki te hanga hononga “i ngā whakapapa o te hau kāinga me te hunga whakaeke, ā, kāore i a rātou te tohungatanga kia ātaahua rawa atu te toi o te kupu” (Higgins et al., 2009). Kei runga i a rātou ngā āhuatanga katoa o te ope whakaeke, ō rātou waka, maunga, awa, wairua, ā rātou kawenga katoa. Ki tā Higgins et al., anō “Ko te mea nui katoa ko te matatau ki te kōrero Māori, ki te reo Māori” mā reira ka taea ai te tiki atu ngā kupu whītiki i te whakaaro Māori, i te ao Māori, kia kore ai e ako “ā ngutu kākā” (wh.7).

Kāore anō au kia rongo ā - taringa, he rongo kōrero noa mōte kaikaranga e pōwhiri atu ana i te manuwihiri ki te reo Pākehā (Temara, P., kanohi ki te kanohi, 27 Paenga whāwhā, 2011, noho ki Rāhui Pōkeka). Nā Te Rita Papesch hoki i kōrero mai ki ahau (kanohi ki te kanohi, 20 o Hongongoi, 2011) mō tētehi kōtiro Pākehā nāna te pātai ki a Te Rita kia karanga ia ki tētehi hui. Ahakoa i te mōhio a Te Rita ki te pai o te reo o te kōtiro rā kāore ia i whakaae ki tana tonu, ko tāna kē “Waiho ki ngā mea Māori”. He kōrero anō i puta mai mō te hopu i te reo karanga mā te mihini me te whakatangi atu (Davis, M., kanohi ki te kanohi, 5 o Whiringa-ā-nuku, 2009, hemina Te Whītiki i te Kī, Te Whare Wānanga o Waikato). Ka aroha hoki! He aha i pērā ai? Nā reira e rangirua ana nei ōku whakaaero, he aha te mea nui - ko te whai tikanga - kia karangahia te manuwihiri, ko te noho pūmau ki ngō tātou āhua Māori, arā mā te reo Māori anahe e taea ai te manuwihiri te pōwhiri te whakatauri te karanga rānei? Me pēwhea te whakaputa pai i te mātauranga Māori i te hinengaro Māori? Tērā pea ehake i te mea me mātau rawa ki te reo erangi me mōhio te kaikaranga ki tana mahi me ōna tikanga. Ka noho matapopore te hunga kāinga ki te tautoko i ngā mahi whakaharahara a te kaikaranga. Me Māori hoki te tangata? Kāore hoki te hunga o iwi kē e mārara ana me pēwhea te tauawhi i te kaikaranga pērā i te iwi Māori. Kua hoki aku māhara ki ngā kōrero a Papesch i te tīmatanga o tēnei tuhinga “me whakatūwhera i ngā huarahi e whakahau nei i ngā wāhine ki te whai i tēnei mātauranga Māori me te whakatinana” (1996, wh.8).

E kōrero ana a Salmond (1994, wh.140) mō “a limited repertoire of phrases”, (ahakoa e hāngai ana ngēnei kūpu āna ki te karanga ki te tangihanga). Heoi anei hoki ngētehi rerenga karanga; he hononga o te ao kikokiko ki te ao wairua, he hononga o te kauwae runga ki te kauwae raro, he karanga ki ngā manuwihiri mai i te Pōki te Ao Mārara, he whakawhāriki i te āhuru mōwai, he hokinga mahara, ngā tūmomo here, he karanga ki ngā Whare Ariki, he karere a te iwi, he whare kōrero (Maniapoto-Anderson, 2010); i ngētehi atu momo hui he whakanui i te kaupapa o te hui o te rā, nā reira e hē ana te whakapae o runga ake a Salmond ki taku nei whakaaero, he tino whānui ngā rarangi kupu karanga. Hei tā Ngata (2009) nā te karanga i rauika mai ai te tangata ki tētehi hui, wāhi rānei, nāna anō ngā kupu “kōrero tika kia mōhio ai mō taua wāhi, mō taua marae, mō te kaupapa rānei e hui ai rātau”, he manaaki kaupapa, he manaaki tangata, arā he manaaki tinana, he manaaki hinengaro, wairua hoki.

Me reka te reo o te kaikaranga ki te taringa Māori i te mea ko te horopaki karanga he horopaki Māori; ki te kore he horopaki Māori, ki ahau nei kāore e taea te kī ko te ‘karanga’ tērā. Me mārara te whakahua, kia kaha te whakapaoho, he reo teitei. E ai ki a Salmond anō (1994, wh. 137),

“The karanga is a long, high call which brings an emotional atmosphere to the marae. The best callers have ethereal but carrying voices....like a bird, high, light and airy. Their calls are long and effortless, floating away to a sigh..... [with a] clarion quality”.

Nā te ātaahua o ngā oro o te reo Māori, mā te reo Māori ka taea. E ai ki a Maniapoto-Anderson (2010) he tūmomo reo irirangi tōte karanga, arā he “sonic pitch”.

Mō te kawa o te karanga, mēnā tokorua, tokotoru rānei ngā kaikaranga, kua whakaritea e rātau anō mā wai te karanga whakatūwhera i te ao Māori ki te ope whakaeke arā ki te ao whānui, mā wai te karanga e whakatūwhera ai i te kūaha ki te iwi kāinga me tōna marae, mā wai e poroporoaki ngā ma te, mā wai e whakakopi me te whakatauri i te ope whakaeke. Nā reira me mōhio te kaikaranga ki tōna ao Māori, kāore e taea e iwi kē ēnei āhuatanga te whakamaui kia ita. Kāore he taupatupatu o te tū, heoi me poto noa, kei te roanga o te hā (Higgins et al., 2009, wh. 7). Ko ēnei tikanga he mea tohu e ngā wāhine mōhiohio ki te ao Māori. Ahakoa ko ngēnei kōrero e pā ana ki te wahine kia maumahara tātau e ai ki a Higgins anō kei roto i a Tūhoe kei te kitea te tāne e karanga ana engari mō te kai.

Me mōhio te kaikaranga ki ngā kupu whakamana, whakanui i tētehi hui, i te kaupapa o te rā, ki te whakarangatira i te manuwihiri, he mahi whakaharahara tēnei. Ko te karanga a te tangata whenua he tuku aroha ki te manuwihiri, ko tā te manuwihiri ko taua āhua anō. Hei tā Ngata (2009) “Tērā hoki ngā momo karanga mō tēnā kaupapa, mō tēnā take, ā, mā te mōhio tonu ki te reo, otirā ki te whakariterite kupu hei kōrero whakarangatira i te kaupapa e rangatira ai te karanga.” Nā Mikaere ngēnei kōrero e whai ake nei (2003, wh. 61),

The karanga could continue for as long as the women had things to say. They could provide whakapapa establishing the connections between the two groups. If it were a tangihanga, they were expected to address the dead person first and foremost, and they could do so at length if they so chose. The karanga was an important form of oral communication, and the language used was carefully chosen to convey both meaning and feeling.



Hei tā Stewart (1994, wh. 30) e tautoko ana “ He maha ngā karanga mō te wehenga atu o te tūpāpaku mehemea koe e matatau ana ki te reo. Kei roto tonu i tōwhatumanawa ngā kupu hei poroporoaki ki te tūpāpaku.”

Kua whakaahuatia ngēnei āhuatanga kia mārama ai te kaupānui ki te hōhonutanga o ngā tikanga e pā ana ki ngā kupu kōrero o te karanga. Ehake i te mahi māmā noa iho, mā te tupu i roto i te ao Māori ka mārama haere te wahine ki ngā kupu tika hei whakaputa i roto i tana karanga.

He mahi ngātahi tā te kaikōrero me te kaikaranga

E whakaae ana ahau ki tō Karetu āwangawanga mō te whaikōrero me te noho a ngā tāne Pākehā ki runga i te paepae tapu o ngā kaikōrero i te mea ko tā te whaikōrero he tuitui tangata, ā, ko tā te karanga mahi he rite. “Ko ngā tikanga whakahaere i aua mahi he ōrite, tae atu ki te kawa me ngā kupu he ōrite, arā, he ōkawa te reo o te karanga me te whaikōrero” (Higgins et al., 2009, wh. 5). Mā te mōhiotanga e te kaikōrero me te kaikaranga ki tōna taiao me ōna whanaungatanga e taea ai te whakahua ā-waha, arā te tauparapara, te whakapapa, te pepeha, te mōteatea, te aha atu. Kei te whakapono te kaikaranga, te kaikōrero hoki ki tōna ao Māori ki ngā tātou tikanga Māori ki tā tātou titiro ā-Māori ki te taiao me ōna hononga katoa. Kāore āna kupu karanga, kāore āna kupu whaikōrero hei whakatinana i te ao Pākehā, kāo, he mea hanga kē ā-wairua, ā-mana, ā-mauri, ā-tapu, ā-Māori ki te mātauranga Māori. He mauri anō he tapu anō tō te karanga i tāna whakapuaretanga whakaaro mō te whaikōrero, he whakarite i te tūāpapa kia tau ai te mauri o te whaikōrero. Ki tā Higgins et al., (2009) me Ka'ai et al., (2005) kia pai ai te tuitui, ka whakarongo ngā kaikōrero ki ngā kupu a ngā kaikaranga i te mea ko rātou te kaiwāhi i ngā kōrero, ā, ko tā te tāne i muri atu he whakawhānui i aua kōrero. Nā reira ko te karanga he tauira whakawhānui mā te kaikōrero. I ngētehi wā kua riro mā te kaikaranga te waiata tautoko e whiriwhiri e tīmata hoki i runga anō i te tonono atu a te kaikōrero ki a ia ki a rātou rānei te hunga wahine. Ko ngā kupu o taua waiata me hāngai ki te kaupapa o te whaikōrero, ki te kaikōrero anō, hei whakahōnore i ngā manuwihiri rānei i te mea he kīnaki tana mahi. Koianei te āhuatanga o te mahi ngātahi a te kaikōrero me te kaikaranga. Ko tōku āwangawanga nei tērā pea ki te whakaaengia te tāne Pākehā hei kaikōrero ka whakaaengia hoki te reo Pākehā hei reo mō te whaikōrero e ngā kaikōrero, ka whakaaengia hoki te wahine Pākehā hei kaikaranga ka whakaaengia hoki te reo Pākehā hei reo kawē i te karanga e ngā kaikaranga. I runga anō i ngā tikanga o runga ake nei e pā ana ki te karanga kāore au e whakaae.

Ko te reo o te wahine

Mā te reo wahine e tīmata ai i ngā mahi pōwhiri i runga i te marae ātea māna anō e oti ai. Ki tā Salmond (1994) nā Frederick Maning tētehi kōrero i tuhi i te tau 1863 mō te tūtakitanga o ngētehi ope tauā nō Te Tai Tokerau ki tētehi wāhi mārakerake o reira. Ko te tūtakitanga tuatahi i waenganui iwi he ōkawa te āhua i runga anō i te kore mōhio mēnā he ope tauā te ope whakaeke, he hoa he whanaunga rānei. Nā Maning te whakamāhuki o ngā whakahaerenga i te wā e whakatata ana te ope manuwihiri, ka taki haere ngā kaiwero, kātahi “Now, from the whole female population arises the shrill “Haere mai! Haere mai!” [Welcome!] Mats are waving.....” (wh.17). E ai ki a Downes (1929, wh. 151) ko te kupu

tauwhiri e pā ana ki te mahi a ngā wahine me ngā whāriki, kahu rānei, ā, kua huri ki te kupu *pōwhiri* i te mau raurau, ahakoa ko tēnei whakamāori mō tōna rohe o Whanganui. E kī ana a Salmond anō “although the rituals of encounter have changed in detail, they are not so very different from the ceremonies practised on modern *marae*.” Kāore he tino rerekētanga o ngēnei tūtakitanga mai i ngā wā o mua, ā mohoa noa nei, arā te wero, te haka pōwhiri, te karanga, te tangi, te whaikōrero, te hongī, te kai hākari, he mea kite ā kanohi e ngā kaituhi hītori o aua wā. He kōrero onamata anō mō te karanga i tuhia mai e Nicholas i te tau 1814 (Salmond, 1994) “The moment we were perceived, one of their women made a signal to us, by holding up a red mat and waving it in the air, while she repeatedly cried at the same time.....’haromai, haromai, haromai’ (come hither)” (wh.128). Ko ngā whakahaerenga i runga i te marae i whea rānei, nō te tūtakitanga tuatahi o ngā ope e rua, he whakaritenga whakawhitiwhitinga i waenganui i a rātou, i te tangata whenua me te manuwihiri. Kei te kitea te āhuatanga o te tū ki te whaikōrero me ōna tūāhuatanga arā he tū atu he tū mai, i te āhuatanga o te tū ki te karanga, he karanga atu he karanga mai, he whakarongo, he whakautu, arā he tauutuutu te kawa. Ko te tikanga ka mutu haere tētehi karanga ka tīmata haere te whakautu. Ko te karanga te tikanga hei tūhono atu i ngā kupu a tētehi ki ngā kupu a tētehi atu. Hei tā Stewart (1994, wh. 27) te tautoko anō,

Nō te wahine te reo tuatahi ka rangona i runga i te marae. Ka whakarongo tonu mai ngā tāngata e pupuri ana i te mauri kōrero, arā, te paepae tapu e kiia ana i ēnei rā, me te whakarongo o ngā iwi whakaeke, arā, ngā manuhiri. Kei runga tonu i te whakatakoto kupu, ka kitea e te manuhiri he huarahi whakautu mā rātou. Ehara ā tātou tangihanga i te kaupapa kōrero noa iho, i te rā, i te pō, engari he taonga tapu, e puta ai te ihi, te wehi, te tapu, me ōna āhuatanga katoa e kiia ai tāua he Māori, he Māori, he Māori.

Ko te take e kōrerotia ana ngēnei kōrero o nehe i runga ake nei mō te karanga kia kitea he mana tōte wahine karanga mai onamata i roto i ngā whakahaerenga pōwhiri, he kōrero hoki e tautoko ana i ā Higgins et al., (2009) rāua ko Ka'ai et al., (2005) me ā rāua kī mai, ko te kaikaranga te kaiwāhi o ngā mahi ōkawa o te pōwhiri, ko ia hoki te kaiārahi i te ope whakaeke me tana anga whakamua. Hāunga anō te kitenga atu nei he mana tōte kaikaranga, e kī tonu ana a Salmond (1994), "In general women play a supporting role in marae rituals" (wh. 127). Ko tāku he whakahē i tāna kōrero me te kī anō he tikanga ngātahi te whaikōrero me te karanga, he ōrite te mana. Anō nei ngā kōrero a Mikaere (2003) e whakamārama ana i te mahi a te wahine i roto i te kawa o te pōwhiri;

As manuhiri gathered at the gate, the very first step in the procedure was the karanga, an extremely ancient and important part of the ritual. The karanga had to be performed by a woman and until it was done the hui could proceed no further. It was also imperative that the visitors had their own kaikaranga (caller) to lead them onto the marae ātea... It is suggested that the reason why it was essential that a woman led each side has to do with preserving the spiritual safety of her group, and that this links in with women's powers to mediate the boundaries of tapu and noa. The kaikaranga were also known as the pae ārahi (the leaders over the threshold) (wh. 61).

E kīa nei a Yates-Smith (2010) rāua ko Anderson-Maniapoto (2010) ko ngā kaikaranga te puna roimata i te mea ka tū i roto i te pōuri, ā, mā te tangi mā te karanga ka tūhonotia ngā mate huhua o te motu. Ko te kaikaranga te takawaenga i waenganui i te ao wairua me te ao kikokiko - te hunga mate me te hunga ora - ko tā te reo karanga he huaki i te tatau ki te hunga wairua kua whetūrangitia hei whai atu i ngā tapuwae o ngā tūpuna kua hoki kē ki te kāinga tūturu o te tangata. Kei ao kē kei rangi kē e haere ake ana te reo karanga. Mō te tangihanga me apakura te reo karanga, he poroporoaki. Na, i tēnei tūmomo hui ehara i te mea ko te karanga anahe te mahi a te kaikaranga, ko te tangi mōteatea ko te heke o ngā roimata me te hupe he tohu aroha he tūhonotanga i waenganui i ngā ope e rua i te maumaharatanga ki te wāhi ngaro ki a rātou kua mene ki te Pō, "he tangi ātahu, tangi kōrero rānei te mahi" (Salmond, 1994, wh. 146).

Hei kōrero whakatepe

He tikanga e pā ana ki te tū a te wahine hei kaikaranga kāore i te matapakihia i roto i ngēnei pitopito kōrero nei. Ko te tūmanako ia mā ngēnei kōrero āku ka whakaaranga ake te kōingo kua whakatōngia te kākano kia āta wānangahia te kaupapa ki runga i ngō tātou marae maha, ki roto i ngō tātou whānau whānui. Me aro atu ki ngā tohutohu a ngā kaituhi kua horahia ō rātou whakaaro, me akiaki ngā wāhine Māori e mōhio ana ki te kōrero Māori ki te whakapau kaha ki te whakatutuki i te taha ōkawa ki te karanga. E ai ki ngā kōrero a Ahorangi Pou Temara (kanohi ki te kanohi, 27 o Paengawhāwhā, 2011) kei te whakahaerehia e ngā akonga o Te Panekiretanga te rangahau i runga i ō rātou marae e pā ana ki te reo Māori me te hanga rautaki kia kaha te ora o te reo i reira. Me tautoko tātou.

Ko tā Papesch anō(1996) hei tautoko i te tū a te wahine hei kaikaranga arā kia tū pakari ngā wāhine Māori, me whai kaha i roto i a rātou anō kia tika te mahi karanga. Ko te tūmanako ia kia rere te reo Māori anake i te pae tapu kia kore tēnei tikanga o tātou arā te karanga, e huri hei reo ōpaki ki runga i ō tātou marae kia reo ōkawa tūturu kē mōake ake. Ko te hiahia ia "kia whai oranga te iwi Māori i Aotearoa i te ao whānui hoki hei iwi ake". Kāore e kore he wāhine marae tonu he reo Māori ō rātou, kāore e hiahia ana ki te tū ki te karanga. He taonga tuku iho te karanga he taonga whai motuhake te karanga i ōna wehi me ōna ihi. Me pupuru pūmau tātou i roto i ōna āhuatanga tūturu he hōhonu. Mā te pupuru i tō tātou reo Māori me ngā tātou tikanga ake, e tohua ana he iwi tūturu tātou i tēnei ao.



Anei te whakapoto o te ngako o ngaku kōrero “Kia reo Māori anahe te reo karanga”.

- Waiho te reo ōkawa o te karanga mā te wahine Māori me te reo Māori.
- Mā te reo Māori e hora ai te ao Māori me te hōhonutanga o te mātauranga Māori.
- Mā te reo Māori hei kawē te mauri, te tapu, te wairua, te mana o te karanga.
- Mā te matatau o te reo karanga ka taea ai te kaupapa te whakarangatira te manaaki.

Māku ngēnei kupu e tautoko me ngā kupu o te waiata rongonui nei nā Ngoi Pewhairangi rāua ko Pita Sharples i tito.

“Whakarongo ki te reo Māori e karanga nei,
Whakarongo ki ngā akoranga rangatira.
Nā te atua i tuku iho ki a tātou e
Pupurihia, kōrerotia mō ake tonu.
Tirohia ngā tikanga tapu a ngā tipuna
Kapohia hei oranga ngākau auē!
Whiua ki te ao, whiua ki te rangi, whiua ki ngā iwi katoa.
Kaua rawatia e tuku iho kia memeha e.
Tēnā pupurihia te hauora e
Hei kupu tuku iho mō tēnei reanga
Whakarongo!..”

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