



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Research Commons

<http://researchcommons.waikato.ac.nz/>

Research Commons at the University of Waikato

Copyright Statement:

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

The thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author's right to be identified as the author of the thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from the thesis.

Upoko Tapu
Upoko Whakakapowai
Upoko Hokona

A thesis submitted in partial fulfilment
of the requirements for the degree

of

Master of Arts

at

The University of Waikato

by

Rutene Gabel

The University of Waikato
2012



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Abstract

Ngāpuhi, a confederation of Māori iwi (tribes) from Te Tai Tokerau, the northern region of Aotearoa, is the largest iwi of New Zealand. They were one of the first iwi to come into contact with Europeans in the early 19th century. During this period of contact, particularly between the years 1820 – 1831, Ngāpuhi had a devastating impact on the history of Māori, as they amassed a fighting force of some two thousand warriors and acquired the use of European firearms. Ngāpuhi then circumnavigated the North Island, waging war on coastal and inland tribes with the purpose of avenging past defeats and losses suffered at the hands of their traditional enemies. This objective was ultimately achieved, but this period of war also saw the emergence of another key event in Māori history, the beginning of the trade in what we now call *toi moko*¹, which were used to trade with Europeans for muskets.

Given that Māori have always regarded the head as the most *tapu* part of the human anatomy, this thesis investigates and explores what effect or influence *tikanga* and *tapu* had on this trade. It further studies some of the rationales which allowed Ngāpuhi to override that sacred tradition and move into the trade of *toi moko*. This thesis argues that Ngāpuhi did not desecrate *tapu* in the selling and trading of *toi moko* but took advantage of another long-standing tradition that the *tapu* of the vanquished ceased to exist upon his death. Lastly, it argues that the trade in *toi moko* was necessary to ensure the safety and continuity of the Ngāpuhi iwi.

¹ Toi moko, te ingoa ka whakamahia e Te Papa Tongarewa mō te mokamokai/mokomokai. Ko te whakaaetanga a te nuinga koia tēnei te kupu pai ake, tika rānei mō te mokomokai. Koinei te ingoa matua ka whakamahi au i roto i tēnei tuhinga roa

Ngā Whakamiha

Ko taku mihi tuatahi ki tōku whānau. Kei tōku ipo kairangi, kei tōku tahu māreikura, kei tōku rauōpiopio, ko koe tērā i tauawhiawhi mai, i whakamanawa mai, i whakahauhau mai i ahau tae noa ki te otinga. E kore e mutu ngā mihi. Ko koe hoki tērā i kumanutia wā tāua piri pāua i ahau e aro kē ana ki tēnei taki nui. Horekau he paku kupu amuamu i puta i a koe. Ko te aroha mutunga kore noa nei e tīahoaho ana, e te tau o taku ate. Ki tōku Pāpā. Ko tāua hoki tērā i taki ngātahi i tēnei tūāoma, i noho tahi hoki tāua ki te āta wānanga me te āta matapaki i ngā kōrero me wōku whakapae. Ko koe hoki tērā i āta tewhatewha i wōku whakaaro. Ngā mihi matakui. Ki wōku tuāhine i noho hei kanohi hōmiromiro mō wāku tuhinga, hei kaitohutohu hoki i ahau mai rā anō. E mea nei ko tā koutou ‘boy’ e whakamiha nei i a koutou.

E Pou, nāu anō te taki i whakatakoto mai, ā, ahakoa te taimaha i hikina e au. Kotahi anake pea te Pou i tēnei ao, ā, ko koe tērā. Nōku te maringanui i whai wā tāua ki te noho, ki te wānanga, ki te matapaki. I whakawāteangia mai e koe wōku whakaaro kia rere rā ki ngā rētōtanga o te rangi, tāhi nei, ka whakataihenua anō. I konā ka kitea rā te pūahoahotanga o ngā whakaaro, ā, i taku wehenga atu i tokopuhaketia tōku puku ki ngā rerenga kōrero a te riro tītapu o Tuawhakarere. Ko ngā mihi taioreore ki a koe e Pou. Ka mihi rā hoki ki Te Pua Wānanga ki te Ao, otirā ngā tino mātanga o tō tātou ao Māori, tēnā rawa atu koutou.

Ki wōku ‘mara’, i hoe tahi nei tātou i te kaupapa o te mātauranga. Ko tātou hoki tērā i karapinepine nei ki te wānanga, ki te matapaki i ngā kaupapa o te wā, heoi anō, ko te whakamanawa o te tautāwhi tērā i hua ai. Ko koutou tērā, e Jade, e Ruki, Pōmana me Beaumyn. Kia tū tika ai Te Whare Tapu o Ngāpuhi.

Kia koutou rā hoki ngā Ika-ā-whiro o Te Rangapū Tūaono o Te Panekiretanga o te Reo, tēnei te tuohu atu nei o tēnei upoko ora ki a koutou, mō ngā āwhina, ngā kupu whakahauhau me ngā kupu tauwhiro. Tēnā rawa atu koutou.

Te Raupapanga o ngā Kōrero

Abstract	ii
Ngā Whakamiha	iii
Te Raupapanga o ngā Kōrero	iv
Whika	vi
Upoko Tuatahi	1
Kōrero Whakataki	1
Te tūāpapa, te take nui o te rangahau	1
Te Ariā: Kaupapa Māori	3
Te Tukanga Rangahau	5
Ngā Upoko	8
Upoko Tuatahi - Kōrero Whakataki	8
Upoko Tuarua - He tāhuhu kōrero mō Ngāpuhi	9
Upoko Tuatoru - Tapu	9
Upoko Tuawhā - Te Toi Moko/Te Pakipaki Māhunga	10
Upoko Tuarima - He matapaki i te tikanga me te kawa	10
Upoko Tuaono - He Kupu Whakatepe	10
Upoko Tuarua	11
He Tāhuhu kōrero mō Ngāpuhi	11
Ngā Waka	11
Ngā Maunga	13
Ngā Hapū	14
Ngā Rangatira	14
Rāhiri	14
Uenuku me Kaharau	15
Waimirirangi me Kairewa	16
Hongi Hika	16
Pomare	20
Te urunga mai o te Pū	21
Te ōhanga o Ngāpuhi i mua i ngā tau 1820	23
He aha te take matua i whai a Ngāpuhi i te pū?	23
He matapaki i ngā whakapae	24
Upoko Tuatoru	28

Te Tapu	28
Ngā kupu whakamahuki i te tapu.....	28
Tapu, hei momo ture ā-hāpori, hei whakamatua tangata	30
Te tapu pūihoiho me te tapu whakaūhia	32
Te tapu pūihoiho – Intrinsic Tapu	32
Te tapu whakaūhia - Extensions of tapu	33
Ngā mahi tapu	35
Te rehu o te tapu.....	35
Tapu o te upoko	36
Ko te upoko te wāhi tapu rawa o te tinana.....	37
Te tapu i te wā pakanga.....	38
Te tapu o te mate	40
Upoko Tuawhā	42
Te Pakipaki Māhunga/Te Toi Moko	42
Te Pakipaki Māhunga	42
Tuatahi: Ngā upoko o te pākanga kiritahi	43
Tuarua: Ngā Upoko o ngā Toa	43
Tuatoru: Ngā Upoko o te Hoariri.....	44
He kōrero mō te mokomokai, arā, te toi moko	46
Ngā mahi hoko upoko a Hongi Hika rāua ko Pomare.....	47
Ngā Toi Moko o Iāianeī	51
Upoko Tuarima	52
Te Tikanga	52
He aha tēnei mea te Tikanga?	52
Tikanga Iho Matua.....	54
Tikanga Teretere	55
Te Kawa	57
Kaupapa kōrero: He tikanga teretere, he tikanga iho matua rānei te pakipaki māhunga?	58
Upoko Tuaono	60
He Kupu Whakatepe	60
1. Tuatahi, ko te Tapu	60
2. Tuarua, te Tapu o te Upoko	61
3. Tuatoru, ko ngā tikanga o te pakipaki māhunga.....	61

4. Tuawhā, ko te whakautu i te pātai matua; mehemea ko te upoko te wāhi tapu rawa o te tinana, he aha i hokona atu ai e Ngāpuhi te toi moko?	62
Whakarāpopotonga	63
Rārangi Pukapuka.....	64

Whika

Whika 1 He whakamahukitanga o te tikanga	55
--	----

Upoko Tuatahi

Kōrero Whakataki

Te tūāpapa, te take nui o te rangahau

Hei tīmatanga kōrero māku, e tika ana ki te tuku i te tūāpapa me te take matua o tēnei rangahau, ā, he aha rā te take ko tēnei tētahi kaupapa me rangahau. Ko te kaupapa matua o tēnei rangahau, ko te tapu o te upoko, me ngā āhukatanga, ngā tikanga i karapotī ai i te hokotanga atu o te toi moko e Ngāpuhi i roto i ngā tau i mua rā anō i te hainatanga o te Tiriti. E kore e kore, ko tēnei tauhokohoko ki te Pākehā he mahi tino rihariha rawa atu ki te hinengaro Māori. E ai ki ngā kōrero, ki te whakaaro Māori ko te upoko o te tangata te wāhi tino tapu rawa o ngā wāhi katoa o te tinana. Waihoki, ka taea te kī, ko te tūāpapa o te ao Māori me wōna tikanga katoa ko te tapu. I tino kitea tēnei tūāhukatanga i ngā rā o tāukiuki, ā, tae noa hoki ki ngā tau 1900.

Ka tāpiri atu ki tērā, ko te noho a te Māori i aua rā he noho ki roto i te riri, he riri mutunga kore hoki tēnei riri. I te pakanga tērā iwi ki tērā iwi, tērā hapū ki tērā hapū, ā, e kore e mutu ngā pakanga. Ko ngā rākau o aua wā, he rākau māori, ā, ahakoa he nui ngā ika ka taea e te rākau māori, e kore e rite ki ngā ika ka taea e te pū. I te urunga mai o te pū ki Aotearoa i ngā tau 1820 i rerekē ai te ao Māori i mōhiotia i aua wā. Ko te pū te rākau ka taea te whakamate te hoariri e tū tawhiti atu ana, ā, ka taea te whakamate ngā hoariri maha i roto i te wā poto. Nō reira, i aua rā, ko te iwi horo ki te kapo ake i tēnei hangarau hōu, ko te iwi ka whai oranga i roto i tēnei whenua, ā, ka taea hoki te patu te nuinga o wōna hoariri.

Nō reira, i te taenga mai o ngā kaihokohoko Pākehā maha i roto i ngā tau 1820, i tino rerekē te noho a te Māori ki Aotearoa. E waimarie ana ngā iwi o te Te Tai Tokerau, ko tērā tētahi wāhi i kaha uru mai ngā kaihokohoko, ngā kaipatu tohorā me ngā Mihinare. Ko tētahi wāhi i rata ai aua tauhou,

ko te whanga o Ipipiri, arā, Te Pēwhairangi. Ka mutu, ko te iwi nōna tēnei whanga, ko Ngāpuhi, ā, nā whai anō i taea ai e rātou te whakaemi pū maha i roto i te wā poto.

I kapo ake hoki wētahi atu iwi i te pū, ko Ngāti Toa tērā, ko Ngāti Maru hoki tērā. Heoi anō, ko te rerekētanga i mātotoru rawa ai ngā pū i whakaemia e Ngāpuhi. Ko Hongi Hika te rangatira e meinga ana ko te tangata tuatahi i mauria mai te pū ki Aotearoa. E ai ki ngā kōrero, i te wā i tae atu a Hongi Hika ki Ingarangi i te tau 1820, tata ki te 300 ngā pū i whakahokia mai e ia. Heoi anō, e ai ki wētahi atu kōrero i te pakanga o Ngāpuhi ki a Ngāti Paoa i te tau 1821, kotahi mano ngā pū i kawea nei e ngā Hāmanu² e rua mano (Cloher, 2003). Nō reira, ka toko ake te pātai nui, i takea mai te toenga o aua pū i hea? Kei reira ngā kōrero e mea ana mō te pū kotahi ka hokona e te Māori te kotahi tōne harakeke, te kotahi tōne rīwai rānei (Ballara, 2003). He pai tērā hokohoko, māmā noa iho mā ngā Māori o tāukiuki ki te whakatupu i wērā hua, he iwi ahu whenua anō hoki te iwi Māori.

Heoi anō, ka pau haere ngā harakeke ā tōna wā, ā, kotahi te wāhanga o te tau ka hauhake i te rīwai. Nō reira, kāhore e kore, he huarahi anō e taea ai te kaitaonga atu ki te pū. Ko tēnei pea te whakautu poto, kotahi te upoko, kotahi te pū. Mō te toi moko kotahi, arā, te upoko kua tā mokongia, kua whakamaroke hoki, ka hoatu e te Pākehā te pū kotahi.

E toru ngā āhuatanga i whakamāmā ake ai i tēnei momo hokohoko, ā, kotahi te mea i tino whakararu. Tuatahi, he iwi tohunga te Māori ki tēnei mea te toi, ā, o ngā iwi katoa o te ao, ko rātou anake te iwi i tā i te moko pērā, arā, ki runga i te mata katoa o te tangata. I wēnei rā tonu, e noho ahurei ana te tā moko, ā, e hiakai tonu ana ngā tāngata o te ao ki ngā toi Māori. Tuarua, he iwi pakanga te iwi Māori. Ko tērā te mahi i rongonuitia ai ngā Māori o tāukiuki. Kāhore he mahi i tua atu mō ngā Māori o nehe i te riri awatea. Ā, ko te tuatoru, ko tēnei mea te pakipaki. Ko tētahi tikanga i

² He ingoa nō Ngāpuhi mō te toa.

ngā tau 1800, i mua noa atu hoki, ko te pakipaki māhunga. He tino tikanga tawhito kei muri i tērā mahi, ā, i tino tohunga te Māori ki taua mahi.

Nā, mehemea ka titiro tātou ki aua kaupapa e toru, māmā noa iho te whakatau he aha rā te takepū i huri ai te Māori ki taua mahi, arā, te hoko i te toi moko, i te mokomokai. Heoi anō, kotahi te kaupapa i noho hei whakararu i tērā mahi. Ko tētahi o ngā kaupapa tino whakahirahira rawa ki roto i te ao Māori, arā, ko te tapu. Ko te pātai pea, i roto i te hokotanga atu o te toi moko, ka ahatia te tapu? Ka aro tonu te Māori ki te tapu me te whakahirahiratanga o taua tapu i tā rātou hokotanga atu i te toi moko? Ka noho tapu tonu te toi moko, te upoko rānei o te hoariri? Koinei wētahi o ngā pātai, ā, ko te mea me maumahara i tēnei wā, ko te upoko te wāhi tapu rawa o te tinana, nō reira, ki te hokona atu ki tangata kē, he mahi whakatakahi tērā i te tapu, ā, he mahi rihariha rawa atu hoki ki te hinengaro o te Māori.

Nō reira, i roto i tēnei tuhinga whakapae, ka āta tātarihia e au wēnei kaupapa e whā:

- 1) Tuatahi, ko te tapu
- 2) Tuarua, ko te tapu o te upoko
- 3) Tuatoru, ko ngā tikanga o te pakipaki māhunga
- 4) Tuawhā, ko te whakautu i te pātai matua; mehemea ko te upoko te wāhi tapu rawa o te tinana, he aha i hokona atu ai e Ngāpuhi te toi moko?

Hei tūāpapa mō te kaupapa, ka kōrerohia te iwi o Ngāpuhi, ngā tikanga a Ngāpuhi, me te take i uru ai rātou ki roto i tērā momo hokohoko upoko, kia mārama ai te horopaki e uru ai ki te whakautu i te pātai matua i runga ake nei.

Te Ariā: Kaupapa Māori

Ko te ariā Kaupapa Māori tētahi ariā i pupū ake i roto i ngā tau 1980, hei momo tūāpapa, hei arataki hoki i ngā mahi rangahau ki roto i ngā Whare Wānanga. I auahatia tēnei kaupapa ki te whakamana i te tū a te Māori, i runga anō i wōna ake tikanga ki roto i te ao mātauranga. He kaupapa

tēnei e arataki nei i ngā rangahau e whai pānga atu ki te ao Māori me wōna tikanga, ā, kia kore ai e whāia, e aratakina aua rangahau e ngā ariā o tauwiwi. Nō te orokohanga o tēnei kaupapa, he nui ngā tuhinga i whakaputahia e ngā kairangahau Māori mō tēnei kaupapa. Ahakoa tērā, he kaupapa tonu tēnei e whanake haere ana, ā, ka whanake tonu, ka whanake tonu. Heoi anō, e ono ngā mātāpono matua e noho ana hei tūāpapa mō te ariā nei. Anei ngā mātāpono i tuhia e Graham Hingangaroa Smith i roto i tana tuhinga whakapae mō tōna tohu kairangi:

- Tino Rangatiratanga (*the 'self-determination' principle*);
- taonga tuku iho (*the 'cultural aspirations' principle*);
- ako Māori (*the 'culturally preferred pedagogy' principle*);
- kia piki ake i ngā raruraru o te kāinga (*the 'socio-economic' mediation principle*);
- whānau (*the extended family structure principle*);
- kaupapa (*the 'collective philosophy' principle*).

(International Research Institute for Māori and Indigenous Education and Te Rōpū Rangahau Hauora a Eru Pōmare, 2000, p. 9)

Ko tēnei tētahi momo ariā e noho ana hei tūāpapa, hei arataki hoki i ngā mahi rangahau e whai pānga atu ki te Māori. He kaupapa hoki e tū ana hei momo ariā mō te ao mātauranga, pēnei i ngā Kōhanga Reo me ngā Kura Kaupapa Māori. I puta mai tēnei kaupapa hei momo ariā i roto i ngā tau 1980, heoi anō, ehara tēnei i te kaupapa nō nāni tata nei anō³, engari tonu he kaupapa tēnei nō tāukiuki. E ai ki ngā kōrero a Tuakana Nepe e haere tahi ana te reo Māori, te Mātauranga Māori me te ariā kaupapa Māori.

Kaupapa Māori is the “conceptualisation of Māori knowledge” that has been developed through oral tradition. It is the process, by which the Māori mind receives, internalises, differentiates, and formulates ideas and knowledge exclusively through te reo Māori.
(Nepe, 1991, p. 15)

³ He kupu nā Ngāti Hine. Ko te kupu e mōhiotia ana ko te *ināiane*.

Nō reira, e ai ki wēnei kōrero, ko te tūāpapa o te mātauranga Māori me te ariā kaupapa Māori ko te reo Māori. Mā te whakaaro ki te reo Māori anake ka mātau ki ngā mātauranga o te ao Māori. Nā tērā, he hononga whakahirahira i waengapū i te reo Māori me te ariā kaupapa Māori. Ki te kore tētahi, ka kore e whai i tētahi. Anei ngā kōrero a Nepe;

For Nepe, Māori knowledge is esoteric and tuturu Māori. It validates the Māori worldview and is owned and controlled by Māori through Te Reo Māori. Te Reo Māori is the only language that can access, conceptualise and internalise in spiritual terms this body of knowledge. From this, we take it that Māori language and Kaupapa Māori knowledge are inextricably bound. (International Research Institute for Māori and Indigenous Education and Te Rōpū Rangahau Hauora a Eru Pōmare, 2000, p. 3)

Nō reira, ki te mārama tātou ki ngā mātauranga tawhito o te Māori, me mātua mōhio tātou ki te reo Māori, ā, mā te reo Māori anake e taea ai te whakamahuki tika, te mātau tika, ki ngā mātauranga Māori tawhito. Heoi anō, mōku ake, inā ko te whakarāpopotohia e au wōku whakaaro ki te ariā Kaupapa Māori, ka pēnei taku whāinga matua; e hiahia ana au ki te tuhi i ngā kōrero a te Māori, mō te Māori, hei Māori ki roto i te reo Māori. Koinā pū taku tūnga hei kairangahau, ā, ka noho te ariā kaupapa Māori hei maru mō tērā hiahia.

Te Tukanga Rangahau

Tuatahi, he paku kōrero mōku anō, kia mārama ai taku tūranga i roto anō i wēnei rangahau. I tupu ahau i Te Tai Tokerau. Ko wōku tātai hekenga nō te Muriwhenua, arā, ko Ngāti Kahu me Te Rarawa ngā iwi matua, heoi, he uri hoki tēnei nō Rāhiri, nō Waimirirangi me Tarutaru. I tupu au i raro i te maru o Ngāti Hine. He wā poto hoki nōku, i te mana whenua o Ngāpuhi e kura ana. Ko wōku kaiako katoa nō Ngāti Hine, nō Ngāpuhi hoki, ā, ko te reo i tino ngoto ki tōku hinengaro ko te reo o Ngāti Hine. Koia tēnei ko te reo e māramahia ake ana e au. Nō reira, ko wētahi o ngā kōrero kua tuhia

ki te tuhinga roa nei he mea ngoto ki te hinengaro i ahau e tupu ana. Ko te momo reo i whakamahi ahau i roto i te tuhinga roa nei, e whai atu ana i ngā ture reo Māori i whakatakotohia mai e Te Whare Wānanga o Waikato. He mea honohono tōku reo ake ki ngā ture o Te Whare Wānanga, ka mutu, ko te otinga atu me te whāinga matua, ka noho te reo o tēnei tuhinga roa hei momo reo Māori e tika ana mō ngā kairangahau me te ao Mātauranga e mōhiotia nei e tātou i wēnei rā. Ko te reo māmā, ko te reo mārāma, ko te reo tika te matainaina nui, kia pūataata mai ai ngā kōrero katoa ki te kaipānui.

Ko te tukanga i tino whakamahi ahau i roto i tēnei tuhinga roa he āta tātari, he āta arohaehae i ngā pukapuka maha e whai take ana ki te kaupapa matua. Ko te tino take i aro pūmau au ki ngā kōrero kua tuhia, horekau i te nui ngā kupu kua whakawātea mai mō tēnei tuhinga, ā, ki te uiui tangata ahau he mahi tohu kairangi kē pea tērā. He nui hoki ngā rangahau ka taea ki ngā kaupapa o te tuhinga roa. Nō reira, i whakawhāitihia e au ki ngā kaupapa matua o tēnei tuhinga roa me ngā pukapuka e whai pānga atu ana ki wērā kaupapa.

Kua noho māhorahora hoki te hinengaro ki ngā kōrero i pānuihia e au, otirā, i ngana au ki te titiro ki ngā kōrero me wōna tahataha katoa, me wōna aronga katoa. Ka titiro tuatahi ahau ki ngā kōrero kua tuhia ki te reo Māori, kātahi ka rapu au i ngā kōrero kua tuhia e te Māori. Ko ngā pukapuka whai muri i wērā ko ngā mea kua tuhia e tauwiwi mā.

He maha ngā pukapuka e whai pānga ana ki taku kaupapa. Ki te upoko tuarua, arā, te upoko e pā ana ki ngā kōrero tāhuhu o Ngāpuhi ko ngā tino puna kōrero ko *Ngā Pūriri o Taiamai*, ko *Hongi Hika* me *Tāhuhu Kōrero*. Ko *Ngā Pūriri o Taiamai* tētahi o ngā tino pukapuka a Ngāpuhi, ka mutu, he tino puna mātauranga tēnei mō ngā uri katoa a Rāhiri. He mātotoru rawa tēnei pukapuka i ngā kōrero me ngā whakapapa o nehe. He pērā hoki a *Tāhuhu Kōrero*. Ko taua pukapuka rā anō he putanga nō te *James Henare Māori Research Centre*, ā, kua tuhituhia nei ngā kōrero tāhuhu o Te Tai Tokerau i roto anō i ngā tini whakataukī, whakatauākī, pepeha hoki.

E māraakerake ana te kounga o ngā rangahau i oti i tērā uepū. Ko te pukapuka a Dorothy Choler, arā, a *Hongi Hika*, he haurongo te āhua. He nui hoki ngā rangahau i oti i a ia mō tēnei putanga, ā, he kounga hoki. I hāereere ia puta noa i te ao ki te rapu i ngā kōrero mō Hongi. Ka noho tēnei pukapuka hei tino puna kōrero mō Ngāpuhi.

Ki te kaupapa o te tapu ko ngā tuhinga a Michael Shirres me Mānuka Henare ngā tino whakapuaki. Āpiti atu ki wērā, i hoki au ki te titiro ki wētahi o ngā tuhinga tawhito i tuhia e ngā Pākehā tuatahi i tae mai ki Aotearoa, pērā i a Nicholas, i a Gudgeon mā. Ko wētahi o wā rātou kōrero he tino hua kei roto. Heoi ko te mahi nui, me titiro ki wā rātou i kite ai kua ki wō rātou ake whakaaro mō ngā mea i kitea ai e rātou. I konā, ka whai māramatanga tātou, ā, ka kite hoki i te horopaki tika me te tūturutanga o wō tātou ake tikanga.

Hoki atu ana ki ngā pukapuka a Shirres, e rua wāna tuhinga i whai pānga ki taku kaupapa. Ko tana tuhinga whakapae tērā i hua mai ai te nuinga o ngā kōrero, ā, ki te pare atu i wāna kōrero mō tōna whakapono ka kitea he hua i roto i wōna whakaaro. Waihoki, tae noa ki tēnei wā, ka noho wāna tuhinga hei tino puna whakaaro mō te iwi Māori. Ka whai atu hoki ngā tuhinga a Henare i ngā tino ariā a Shirres. Ko tētahi atu pukapuka e whai kiko ana ki tēnei kaupapa ko te putanga a Māori Marsden. He tūturu, he hōhonu hoki ngā whakaaro kei tēnei pukapuka.

Ka tae atu ki ngā tino whakapuaki mō te kaupapa o te pakipaki māhunga me te toi moko. Ko te tino putanga e mau nei i ngā kōrero me ngā rangahau mō te toi moko ko tētahi rīpoata nō Karanga Aotearoa, arā, te rangapū nā rātou te mahi ki te whakahoki mai i ngā kōiwi tangata me ngā toi moko puta noa i te ao. He nui hoki ngā kōrero o tēnei rīpoata, ā, he kounga katoa ngā rangahau. Ko ngā mema o tērā rangapū he tohunga katoa i roto i ā rātou ake kaupapa. He nui hoki ngā hua o roto i ngā rangahau a Orchiston e pā ana ki te mahi whakakapowai upoko o nehe. Ahakoa nō tāwāhi ia, kua whakarārangi mai i ngā whakapuaki maha e

whai pānga ana ki te pakipaki māhunga. Heoi anō, ko ngā kōrero mō te taha tikanga tērā e hanga ngaro ana i wāna tuhinga.

Ko Robley anō hoki tētahi i tino whai wāhi, i tino whai take hoki ki te tuhi kōrero mō te hoko upoko. Ko te painga o wāna kōrero, ko ia hoki tētahi i hoko upoko, ka mutu i noho tēnei tūāhuatanga hei tino kaupapa māna mō te nuinga o tōna koiora. I tino manawareka ia ki ngā toi tā moko o te Māori, ā, he nui hoki ngā upoko i whakahiatohia e ia. Ko ngā tuhinga tawhito hoki a ngā Pākehā tuatahi i tae mai ai ki Aotearoa, i whai hua ki tēnei wāhanga o te tuhinga roa.

Ki te wāhanga o te tikanga, ko te tuhinga a Temara i tino mau nei i te ariā i whai atu ahau. Ko tēnei ariā, kāhore anō kia tino kitea i ngā putanga o mua, heoi, ki te āta whakaaro koe i ngā kōrero nei, he nui rawa ngā hua. Ā, ka tau te māramatanga ki runga i tētahi kaupapa e noho whakahanepī ana ki wētahi. He māmā hoki te whai i tēnei ariā, ā, he pūahoaho nei ngā tino kaupapa o roto. Ka mutu, ka noho tēnei ariā hei ariā matua, hei ariā whakahirahira hoki mō taku tuhinga roa. Ka whakahāngai atu ahau i te ariā nei ki ngā kaupapa o tēnei tuhinga roa.

Nō reira, kua oti nei i a au taku tukanga rangahau te whakatakoto, ka hāngai te titiro iāiane ki ngā upoko, ā, ka whakamārama, ka whakatakoto ahau i te mahere o ngā upoko.

Ngā Upoko

Upoko Tuatahi - Kōrero Whakataki

Inā ki te whakarite te tuhinga roa ki te hanga whare, ko te tūāpapa te mea whakahirahira rawa. Ki te hē te takatū i te tūāpapa, e kore puano e tū tika te whare. He rite ki te whare kua whakatūngia ki te onepū, ka tītaha nei tana tū, ā, ā tōna wā ka hinga. Nō reira, i tēnei wāhanga, ka āta whakatakotohia e au te tūāpapa o te tuhinga roa, arā, ka whakaraupapa ahau i ngā kaupapa katoa o tēnei rangahau. Ka āta whakarite ahau i ngā kaupapa pēnei i te kupu whakataki, te ariā, te tukanga rangahau i

whakamahi ahau, me ngā take matua o te tuhinga roa. Ka whakamahuki hoki ahau i ngā upoko me ngā pātai matua o ia upoko, kia ngāwari ai te whai haere i ngā totohe me ngā whakapae o te tuhinga roa.

Upoko Tuarua - He tāhuhu kōrero mō Ngāpuhi

I tēnei wāhanga ka tirohia e au ngā tāhuhu kōrero o Ngāpuhi. Ka tīmata au i te takenga mai o ngā waka, ā, ka heke rā ki ngā maunga me ngā rangatira whai mana. He nui whakaharahara ngā kōrero ka taea ki tēnei upoko, nō reira kua whakawhāitihia mai e au ki ngā kupu noa kua whakawātea mai mōku. Ka heke mai ngā kōrero tae noa ki ngā tau i tino uru mai a Tauīwi mā, me ngā tauhokohoko i tū ki waengapū i te Māori me ngā Pākehā. Ka āta matapakihia hoki e au ngā momo ariā me ngā momo whakapae e ponitaka ana i te urunga mai o te pū ki Aotearoa. Ka whai whakaaro hoki ahau ki te wā i tū ai te toi moko hei momo taonga hokohoko, ā, ka kōrero au mō te tūnga a Ngāpuhi i roto i taua momo ahumahi o te hokohoko upoko.

Upoko Tuatoru - Tapu

Kei tēnei upoko ka mātiro atu ahau ki te tapu. He kaupapa nui whakaharahara te tapu, ā, e kore e taea pea e au te tewhatewha ngā āhuatanga katoa o te tapu i roto i te upoko kotahi. Heoi anō, ka āta matapakitia e au ngā tini mātāpono o te tapu, ā, ka whakautu hoki ahau i ngā pātai, he aha rā i tapu ai te upoko? Ā, he aha i kī ai ko te upoko te wāhi tapu rawa o te tinana? He kaupapa whakahirahira wērā i roto i tēnei tuhinga roa, ā, i roto anō hoki i te whakatakoto mai o ngā whakapae matua. Ko wētahi atu kaupapa hei tiroiro māku ko te tapu pūihoiho (*intrinsic tapu*), te tapu whakaūhia (*extensions of tapu*), te tapu o te hoariri, te tapu, te tapu-kore rānei o te taurekareka me wētahi aronga o te tapu pēnei i te whakamatua tangata me te rehu o te tapu⁴.

⁴ Rehu: (*Noun*) premonition, extra-sensory perception, foreboding

Upoko Tuawhā - Te Toi Moko/Te Pakipaki Māhunga

Ko te kaupapa matua o tēnei upoko ko te pakipaki māhunga me tēnei mea te toi moko, arā, te mokomokai. He nui ngā pakirehua hei urupare māku, ā, he nui hoki ngā āhuatanga kei runga i te toi moko hei whakatewhatewha, hei āta wānanga hoki māku. Ka titiro au ki ngā tikanga tawhito o te pakipaki māhunga, arā, ngā tikanga o tāukiuki i kitea noatia, i motuhaketia hoki ki te ao Māori, ka tahi. Ka rua, ka āta mātai atu ahau i te toi moko, me wōna āhuatanga maha, pēnei i te ahumahi, te tauhokohoko, te taha ki ngā taurekareka, me ngā pakanga maha i tū. Ko ngā tikanga whakamaroke, whakakapowai upoko hoki wētahi kaupapa ka whakarangiwhāwhāngia e au ki tēnei upoko o te tuhinga.

Upoko Tuarima - He matapaki i te tikanga me te kawa

Ko ngā kaupapa o te upoko tuarima ko te tikanga me te kawa. Ka āta matapakihia e au tētahi ariā e pā ana ki te tikanga me te kawa, ā, mehemea hoki i takahia, i whatia rānei e Ngāpuhi wōna kawa me wōna tikanga. Ka titiro ahau ki te tikanga iho matua me te tikanga teretere, ā, kei tēhea momo tikanga te pakipaki māhunga. Ka tewhatewha hoki ahau i ngā āhuatanga katoa i taea ai e Ngāpuhi te whakawhanake haere te tikanga me te kawa, ā, i te otinga ka whakatau mehemea hoki i takahi a Ngāpuhi i te tikanga.

Upoko Tuaono - He Kupu Whakatepe

Ko te upoko whakamutunga ko te whakarāpopototanga me ngā putanga o tēnei rangahau. I konei ka āta tātarihia e au ngā hua i puta i tēnei rangahau, ā, ka whakatakotohia hoki e au wāku whakapae me wāku totohe ki te kaupapa matua. Ka mātai atu ahau ki ngā kaupapa katoa kātahi anō ka whakawhārikihia, ā, ka noho māhorahora hoki ngā whakaaro i a au e urupare ana i ngā pātai matua o te tuhinga roa.

Upoko Tuarua

Whiria, te paiaka o te riri, te kawa o Rāhiri

He Tāhuhu kōrero mō Ngāpuhi

I tēnei wāhanga ka tirohia e au ngā tāhuhu kōrero o Ngāpuhi. Ka tīmata au i te takenga mai o ngā waka, ā, ka heke rā ki ngā maunga me ngā rangatira whai mana. He nui whakaharahara ngā kōrero ka taea ki tēnei upoko, nō reira, kua whakawhāitihia e au ki ngā kupu noa kua whakawāteahia ki ahau. Ka heke mai ngā kōrero tae noa ki ngā tau i tino uru mai ai a Tauiwī mā, me ngā tauhokohoko i tū ki waengapū i te Māori me ngā Pākehā. Ka āta matapakihia hoki e au ngā momo ariā me ngā momo whakapae e ponitaka ana i te urunga mai o te pū ki Aotearoa. Ka whai whakaaro hoki ahau ki te wā i tū ai te toi moko hei momo taonga hokohoko, ā, ka kōrero au mō te tūnga a Ngāpuhi i roto i taua momo ahumahi o te hokohoko upoko.

Ngāpuhi, e mōhiotia whānuitia ana ko te iwi nui rawa o ngā iwi Māori. Ko tōna rohe, e mea ana ko Te Whare Tapu o Ngāpuhi, arā, kei te kōpū tonu o Te Tai Tokerau. Ko ngā kōrero i whakaako nei ki ahau, ko ngā pūtake o te iwi o Ngāpuhi nō mua noa atu i ngā rā o Kupe, arā, nō ngā moutere o Hawaiki rā anō. Ka hoki ngā kōrero ki a Kareoariki, i noho i Hawaiki. I a ia e hapū ana, i warawara ia mō te ngākau tangata. I mākona tōna hiahia, ā, ko ngā ingoa i puta mai ai mō tana pēpi ko Puhikaiariki, ko Puhimoanaariki, ko Puhitaniwharau (Waaka, 2009). I konā ka kīia ko Ngāpuhi. Ko te mea manawarū, ehara i te mea i tangohia te ingoa nei nō tētahi tupuna tupu, waka rānei, engari anō nō tētahi mahi i maumaharatia tae noa ki wēnei rā.

Ngā Waka

Ko ngā waka matua o Ngāpuhi ko Matahourua, ko Ngātokimatawhaorua, ko Māmari me Mataatua. Ko wēnei ngā waka e taea e te nuinga o ngā uri

o Ngāpuhi te whakapapa atu. He nui hoki ngā waka i tae atu ki Te Tai Tokerau, pēnei i a Tinana, Tākitimu, Māhuhu-ki-te-rangi me Kurahaupō (Evans, 2009). E ai ki ngā kōrero a Ngāpuhi, ko Kupe anō hoki te tangata i tae tuatahi mai ai ki Aotearoa (Kaamira, 1957). I runga ia i te waka o Matahourua. Nāna tēnei whenua i tapa, nāna hoki te nuinga o ngā whenua i whakahura (Kaamira, 1957). I a ia e uru ana ki te whanga o Te Hokianga i whai ia i tētahi rama o runga i te maunga, ā, nā te kaha o tēnei rama i tapaina ai te whanga nei ko Te Puna i te Ao Mārama (Taonui, 2011). Kātahi rā ka whakaingoatia te maunga rā ko Te Ramaroa a Kupe (Taonui, 2011). Ka noho a Kupe ki Aotearoa nei mō ngā tau e whitu tekau, kātahi ka hoki ki Hawaiki. I mua i tana hokinga ka waiho ia i tana tamaiti i a Tuputupuwhenua ki te Hokianga hei taniwha (Kawharu, 2008).

I runga anō i te mea i anga tōtika te hoki a Kupe ki Hawaiki ka tukuna te ingoa “Te Hokianganui a Kupe” (Keene, 1975). Kāhore i roa i tana taenga atu ki Hawaiki i tīmata ngā pakanga nui a Uenuku ki a Tamatekapua. Ko te take, i tāhae a Tamatekapua i ngā poroporo a Uenuku (Kaamira, 1957). He roa tēnei pakanga, ā, i te mutunga iho i hinga a Tamatekapua i a Uenuku. I whakaingoatia tēnei pakanga ko Te Moremoretākikī, ā, i mūreia katoatia te whenua, otirā i whakamōtī hoki (Kaamira, 1957). I konā, i puta te matainaina nui o Nukutawhiti, he mokopuna ia nā Kupe, ki te hūnuku ki wāhi kē, hei putanga mō tōna iwi.

Kātahi ka tāraitia anōtia e Kupe te waka a Matahourua, ā, i whakarahi ake, i whakawhānui ake. Ka tārai hoki i te waka o Māmari hei waka tangata anō i tēnei terenga nui (Evans, 2009). Ko Ruanui te rangatira. E ai ki ngā kōrero nā te nui o te tapu o runga i a Ngātokimatawhaorua, kāhore i āhei te mau kai. Nō reira, ko te kōrero nā te waka o Māmari anō i hari ngā kai (Kaamira, 1957). Nā tēnei tūāhuatanga i whakaritea me tae atu ngā waka nei ki Aoteaora i roto i ngā rā e toru. I tukuna ngā karakia e Nukutawhiti kia tū ai te rā, kia whiti mai hoki te rā mō ngā rangi e toru, ā, i tutuki tā rātou terenga.

Ko te mea mīharo rawa atu kua tuhia e ngā Hainamana i pahū tētahi whetū i te rangi ko *Crab Nebula* te ingoa i te tau 1054, ā, mō ngā rangi e toru i whiti ai te rā, ā, horekau he pō (Waaka, 2009). Nō konā, ka kīia i tae mai a Nukutawhiti i te tau 1054.

Ko te tuawhā o ngā waka ko Mataatua, ā, ko Puhi te tupuna o runga, i tere mai te waka i Whakatāne ki Te Tai Tokerau (Taonui, 2011). E ai ki wētahi he rerekē tēnei Puhi ki te mea i kōrerotia i runga ake rā. Heoi anō, he tupuna tino whakahirahira tonu i roto i ngā tātai hekenga o Te Tai Tokerau.

Ngā Maunga

Ko ngā maunga whakahī o Ngāpuhi, otirā ngā tohu pātakitaki o tōna rohe kei roto tonu i te kōrero rongonui e whai ake nei:

*He mea hanga tōku whare,
Ko Papatūānuku te paparahi.
Ko ngā maunga ngā poupou
Ko Ranginui e titiro iho nei, te tuanui.
Pīhanga-tohorā titiro ki Te Ramaroa;
Te Ramaroa titiro ki Whiria,
ki te paiaka o te riri, ki te kawa o Rāhiri.
Whiria titiro ki Panguru, ki Pāpata,
ki te rākau tū papata ki te Tai Hauāuru.
Panguru-Pāpata titiro ki Maungataniwha,
Maungataniwha titiro ki Tokerau,
Tokerau titiro ki Rākaumangamanga,
Rākaumangamanga titiro ki Tūtāmoe,
Tūtāmoe titiro ki Maunganui,
Maunganui titiro ki Whakatere,
Whakatere titiro ki Pīhangatohorā,
Ehara aku maunga i te maunga nekeneke,
he maunga tū tonu, tū te ao, tū te pō.
Ko te Whare Tapu o Ngāpuhi tenei, tihei mauri ora.
(Kawharu, 2008, p. 96)*

E māraakerake ana te kite he nui te whenua o Ngāpuhi, ā, he nui ake hoki ngā maunga rangatira kāhore i whai wāhi ki roto i tēnei whakatauki kōrero pēnei i a Pouerua, Ruapekapeka, Whakarara, Manaia, Pākinga, Mōtatau me Hikurangi.

Ngā Hapū

He maha rawa atu ngā hapū o Ngāpuhi. Ko te kōrero neke atu i te kotahi rau e rima tekau ngā hapū o Ngāpuhi (Taonui, 2011). Ko wētahi o wēnei hapū he nui rawa, nui ake pea i wētahi iwi pērā ki a Ngāti Hine. Ko tērā tonu tētahi totohe nui e haere ana i tēnei wā tonu, arā, mehemea he iwi kē a Ngāti Hine, ā, mehemea hoki he painga mō rātou ki te noho ki raro i a Ngāpuhi i roto i ngā whakataunga kokoraho i mua i te Rōpū Whakamana i te Tiriti o Waitangi. Heoi anō, he kaupapa anō tērā, ka waiho ki rahaki mō tēnei wā. E ai hoki ki ngā kōrero neke atu i te rima tekau ngā marae o Ngāpuhi puta noa i te Tai Tokerau (Te Rōpū o Tūhoronuku, 2011).

Ngā Rangatira

He nui ngā rangatira o Ngāpuhi. Kei roto tērā i te kōrero, Ngāpuhi-kōhao-rau. He mana tō tērā rangatira, tō tērā hapū, e kore pea e taea te whakaara i tētahi ariki nui mō ngā uri katoa a Ngāpuhi. Nā te nui o ngā rangatira o Ngāpuhi kua whakawhāiti nei taku titiro ki te tokoiti hei matapakinga kōrero māku. Ko ngā rangatira, arā, ngā tūpuna nei a Rāhiri, a Uenuku, a Kaharau, a Kairewa rāua ko Waimirirangi heke iho ki a Hongi Hika me Pomare. Ko ngā rangatira e tino whai wāhi nei ki taku kaupapa ko Hongi rāua ko Pomare, heoi anō, e tika ana hoki kia tuku kōrero tonu au ki wērā atu o ngā rangatira.

Rāhiri

Ko Rāhiri te tupuna tupu o te iwi o Ngāpuhi. Ko te kōrero, ka heke mai ngā uri katoa o Ngāpuhi i a Rāhiri. I whānau mai a Rāhiri i te maunga o Whiria ki te Hokianga (Taonui, 2011). Ko wōna mātua ko Tauramoko me Te Hauangiangi. He uri a Tauramoko nō ngā hekenga rangatira o ngā waka

Matahourua me Ngātokimatawahaorua. Ko Te Hauangiangi he tāmahine nā Puhi nō te waka o Mataatua (Taonui, 2011). E ai ki ngā kōrero tokotoru ngā hoa rangatira o Rāhiri, ko Āhuaiti, ko Whakaruru me Moetonga (Sissons, Wi Hongi, & Hohepa, 2001). I noho a Rāhiri me tana wahine tuatahi a Āhuaiti i Pouerua, ki te rohe o Taumārere. I a Āhuaiti e hapū ana me tana tama tuatahi a Uenuku, i whakarērea ia e Rāhiri. Ko te take, i hoatu a Āhuaiti i ngā roi nui ki ōna whanaunga, ā, i meinga e Rāhiri kia kua ia e tuku, he roi anō i reira hei tuku ki a rātou (Sissons, Wi Hongi, & Hohepa, 2001). Kātahi ka tutū te puehu, ā, i mahue a Āhuaiti me tana pēpi i a Rāhiri ki Pouerua. Ka nuku a Rāhiri ki Whiria, ka moe i a Whakaruru, ā, ka puta ko Kaharau (Taonui, 2011).

I mua i te putanga mai o Kaharau, ka whānau mai te pēpi a Āhuaiti, ka tapaina ko Uenuku, i runga anō i te mea ko te āniwaniwa, te uenuku rānei anake tōna hoa i taua wā. Ka tāpiri atu i te kupu kūare ki te ingoa o Uenuku, hei tohu i tōna kore mōhio ki tōna matua (Sissons, Wi Hongi, & Hohepa, 2001). Ka tāria te wā, ka haere a Uenuku ki te rapu i tōna matua, ka tae ia ki te pā o Whiria, ā, ka mōhio a Rāhiri ko wai ia. I konā, ka puta mai te pūhaehae o Kaharau, ā, ka whakatau a Rāhiri i tana kaupapa kia noho mārie ai wāna tama (Sissons, Wi Hongi, & Hohepa, 2001). I tohutohu ia ki wāna tama, ki te hanga i tētahi manu aute nui, ā, kia roa rawa te whiore. Ko te kōrero, nā te manu aute nei i wāwahi ngā whenua o Ngāpuhi. Ka whakapuaki au i aua kōrero ā kō ake nei. Mō ngā kōrero ki a Rāhiri, e ai ki wētahi, i tīmata te kāwai rangatira, te kāwai toa rānei i a ia, ā, ko ia anō te tino toa ki te whawhai i wōna rā (Cloher, 2003).

Uenuku me Kaharau

Kua kōrero i runga ake rā mō te pūhaehae i pupū ake ki waenganui i te tokorua nei. I māharahara a Rāhiri ka maringi mai te toto, nō reira, i whakatakoto ia i tētahi mahere kia tau te āio ki waenga i wāna tama. Tuatahi, i tohutohu a Rāhiri i wāna tama ki te hanga i tētahi manu aute nui, ā, kia roa rawa te whiore. Ko te whāinga kia taea ai e te whiore nei te toro āmio atu i te maunga o Whiria. Ka tapaina te manu aute nei ko

Tūhoronuku (Sissons, Wi Hongi, & Hohepa, 2001). Kātahi ka tukua te manu aute nei kia rere, ā, ka rere whakaterāwhiti. I tau ki runga i ngā whenua tata atu ki Kaikohe, ko Te Tuhuna te ingoa (Taonui, 2011). I konā ka whakatau, ko tērā te rārangi kōwae e wehe ai a Taumārere me Te Hokianga. Ko Taumārere ka tukuna ki ngā uri a Uenuku, ko Te Hokianga ka tukuna ki ngā uri a Kaharau (Sissons, Wi Hongi, & Hohepa, 2001). I konā ka tau te rangimārie. Mō te āhua o ngā tūpuna nei, e ai ki ngā kōrero, i te putanga mai o Kaharau ki te ao, i tukua ia e wōna mātua ki a Tūmatauenga. Otirā, i tohia ia ki te tohi karaka-whatī, kia toa ai ia i wāna pakanga me wāna mahi katoa (Sissons, Wi Hongi, & Hohepa, 2001). I a Kaharau ka puta ko te tātai hekenga toa o Ngāpuhi. Ka puta hoki te kōrero;

“Ka mimiti te puna i Taumārere, ka totō te puna i Hokianga
Ka totō te puna i Taumārere, ka mimiti te puna i Hokianga”
(Kawharu, 2008, p. 51)

E whakaatu ana tēnei i te hononga o ngā tai e rua, arā te Taitamawāhine me te Taitamatāne, ā, te tautoko hoki ka hoatu e ngā taha e rua o Ngāpuhi ki a rātou anō.

Waimirirangi me Kairewa

He wahine whakahirahira a Waimirirangi mō ngā uri o Te Tai Tokerau. Ko te kōrero, ka taea e ngā uri katoa o Ngāpuhi te whakapapa atu ki tētahi o ngā tamariki a Waimirirangi, ā, ko te whakataukī e mau ana i tēnei kōrero ko “ngā tokowhitu a Waimirirangi”. Tokowhitu anō ngā tamariki a Waimirirangi. Ko tōna hoa tāne ko Kairewa. Ka kīia ko Waimirirangi te “Kuīni o Te Tai Tokerau”.

Hongi Hika

He nui ngā kōrero mō Hongi Hika. Heoi anō, i mua i tō tātou whakatau whakaaro ki a ia, me matapaki ahau i a ia, arā i ahatia ia, he aha rā hoki te take i pērā ia i wōna wā. I whānau mai a Hongi i te Pēwhairangi, ki tētahi wāhi e tata atu ana ki Kaikohe, ā, ko wōna tino iwi ko Ngāpuhi me Ngāti Kahu (Cloher, 2003). I whai hononga hoki ia ki a Ngāti Rēhia, Ngai

Tawake me Ngāti Rāhiri (Cloher, 2003). He nui ngā kōrero kua tuhia nei mō Hongi. Anei ngā kōrero a Nicholas, i tūtaki ia ki ngā rangatira a Hongi, a Te Korokoro me Ruatara i te tau 1814. I tuhia wēnei kōrero i te tau 1817;

This man had not the same robust figure as Duaterra, but his countenance was much more placid, and seemed, I thought, handsomer, allowing for the operation of the tattoo, which it had undergone, while it wanted that marked and animated severity which gave so decided a character to the face of his companion. As the mind of Duaterra was disposed chiefly to the pursuits of agriculture, and the desire of acquiring a perfect knowledge of the methods we employed in all its stages, so the genius of Shunghi was bent exclusively on mechanics, for which he showed an evident predilection, and gave some extraordinary proofs of his skill and ingenuity. (Nicholas, 1817, p. 25)

Ka haere tonu wāna whakamārama me te kī;

This man had the reputation of being one of the greatest warriors in his country, yet his natural disposition was mild and inoffensive, and would appear to the attentive observer much more inclined to peaceful habits than to strife or enterprise. (Nicholas, 1817, p. 27)

He tino manawarū wēnei whakamārama a Nicholas. E ai ki a ia, ehara ia i te tangata e horo ana ki te riri, ki te whawhai rānei. Ko Hongi he tangata kauanuanu e whakaute nei ki tangata kē. He tangata ka noho rangimārie i te nuinga o te wā. Ahakoa tēnei, e mōhio tonu nei te iwi Māori he aha tōna āhuatanga i te wā o te pakanga. Ko ngā whakamārama a Kendall mō Hongi, mā roto mai i a Choler, e pēnei ana;

Kendall described him as 'a warrior, but apparently a man of a mild disposition. He is also a man of some influence, as may be

concluded from the number of his soldiers and districts over which he presides' – some seventeen districts in all (Cloher, 2003, p. 73)

Ko tā Cruise whakamārama mō Hongi e pēnei ana;

There was something particularly respectable in the appearance of Shungie; in person, he was a fine-looking man, and was dressed in the uniform coat of a British officer. Though one of the most powerful chiefs in the Bay of Islands, and its bravest and most enterprising warrior, he was by far the least assuming of those who had been permitted to come on board; and, while many of the others tried to force their way into the cabin, he remained with his son on the deck; nor did he attempt to go any where(sic) without invitation. (Cruise, 1824, p. 19)

E tautoko ana wēnei kōrero i ngā whakamārama i runga ake rā. Ko Hongi he tangata kauanuanu i whakaute i wōna hoa i runga anō i te rangimārie. Koinā pea tētahi mea whakahanepī, tētahi mea whakamīharo hoki. He tangata whakaute ia, he tangata rangimārie hoki ia. I te nuinga o te wā kāhore e hiahia ana ki te whaiwhai, engari anō mō te wā o te pakanga, ki wōna hoariri rānei ka huri ia hei tangata kino, tangata hautupua, tangata whakawiriwiri hoki e ai ki ngā kōrero.

Ko tētahi kōrero mō Hongi e pēnei ana; “Ko Hongi Hika, ko te uwira tanuku poto” (Kawharu, 2008, p. 43). Ko te whakamahukitanga o tēnei kōrero e ai ki a Ngākuru Pene Hāre nō Te Rarawa e pēnei ana;

E kore a Hongi e pai ki te whakaora i te tangata i toa i āna whawhai, inā kore e toa i a ia. Ko tā Hongi Hika riri tēnā ki ngā iwi katoa i runga i te motu nei ahakoa i roto i ōna iwi ake anō (Kawharu, 2008, p. 43).

Nō reira, ki te kore e rite te toa o wōna Hāmanu me wōna hoariri ki a ia, ka patua e Hongi. Ko te pātai, he aha te take i pērā ai ia? I ahatia ia kia pērā ai ia? E whai ake nei pea te whakautu. Ka tuku kōrero au ki tētahi

pakanga i tū ki waenganui i a Ngāti Whātua me Ngāpuhi i a Hongi e tamariki tonu ana. Koinei te wā i parekuratia ai a Ngāpuhi e tōna hoariri. Ka tapaina tēnei pakanga ko Te Kai-a-te-karoro nā te nui o ngā toa i riro hei kai mā ngā karoro. Ko te kōrero, tokorua ngā tuākana o Hongi i mate. Ā, i a ia me tōna tuahine a Waitapu e papahoro atu ana, i huri a Waitapu ki te hoariri, te āhua nei i whakamomori ia i a ia anō, kia ora ai a Hongi, kia ora ai hoki tō rātou whakapapa. Anei ngā kōrero:

She had seen the slaughter of her brother, Houwawe, and half-brother and was concerned for the continuation of the family line, and the fact that there would be no one left to carry on its honour...the words credited to her as she turned back to face their enemy were: “E hoki ana ahau hei whāriki mo aku mātua” “I am returning to act as a mat for the principal people of my family” (Cloher, 2003, p. 56)

Ko te āhuetanga o tōna matenga te mea tino kino rawa atu, ā, ko te āhua nei koinei te take i whakakōhatungia te ngākau o Hongi, otirā, i tū a Hongi ki te ngaki i ngā utu katoa i runga i wōna iwi. Anei anō ngā kōrero;

Circling back along the clifftop, Hongi saw Ngāti Whātua slice into her body to remove her uterus, filling the cavity with sand. Hence the name given to his favourite gun – Teke Tanumia – a perpetual reminder of the fate of Waitapu. This action was also a symbolical attack on the continuation of the line of descent (Cloher, 2003, p. 57).

Nō reira, he mārakerake te kite i pēhea tēnei āhuetanga i whakaūtonga⁵ i te ngākau o Hongi, otirā, i tōna hinengaro hoki. E pūahoaho ana te take i mārō rawa ai te ngākau o Hongi, ā, i māmā hoki māna ki te mahi i wāna mahi. Hāunga anō wēnei kōrero i tū hoki a Hongi hei tohunga, hei kaiwhakahaere tikanga, hei kaiwhakamatua hāpori, hei kaipupuri hoki i ngā tikanga o tāukiuki (Cloher, 2003). Ahakoa tana tiaki me tana

⁵ Hardened, harm, affected badly

whakahoahoa ki te Pākehā, kāhore ia i whakairiiri atu hei karaitiana. I noho tūturu ia ki tōna ao me wōna tikanga. Ka tīmata hoki ia ki te whakaririka i tana kitenga o te maha o ngā Pākehā i te noho ki Poihākenā. I kite ia i ngā hōia kotahi whero e whakangūngū ana ki taua wāhi anō, ā, ka tuku whakaaro ia ki ngā tāngata whenua o reira (Cloher, 2003). Ahakoa te rūkahu mai o wōna hoa Mihinare i taua wā, i mōhio pū ia ā tōna wā ka tae mai rātou ki te whawhai atu ki ngā Māori. Ko wētahi o wāna kupu ōhākī whakamutunga i tuku ki a Hone Heke, arā tana whakakapi. Kua ngaro ngā kupu Māori, heoi anō e pēnei ana te wairua o ngā kōrero.

Children and Friends, pay attention to my last words. After I am gone, be kind to the missionaries; be kind also to the other Europeans; welcome them to the shore, trade with them, protect them, and live with them as one people; but if ever there should land on this shore a people who wear red garments, who do no work, who neither buy nor sell, and who always have arms in their hands, then be aware that these are a people called soldiers, a dangerous people, whose only occupation is war. When you see them, make war against them. Then, O my children be brave! Then, O friends, be strong! Be brave that you may not be enslaved, and that your country may not become the possession of strangers.
(Maning, 1922, pp. 249-250)

Pomare

Ko Pomare, he rangatira nō te hapū o Ngāti Manu, e mōhiohia ana ko Pomare I, ko Pomareni rānei. Ko wōna whenua kei te rāwhiti o te Pēwhairangi. E mōhiohia whānuitia ana te rangatira nei mō wāna pakanga ki te toenga o ngā iwi o te motu me tōna matenga i raro i ngā ringa o Waikato. E ai ki ngā kōrero i tīkina e ia tōna ingoa i te Kīngi o Tahiti (Nicholas, 1817). Mō ngā kōrero ki a Pomare, ko wētahi e rite ana ki a Hongi, ā, ko wētahi atu he rerekē rawa. Ko Rutherford anō hoki tērā i tuku kōrero mō Pomare, ā, ka whakamāramatia a Pomare hei tangata riri, hei

tangata whakamataku, heoi anō he tangata hīkaka, mātau hoki ki te mahi pakihi, tauhokohoko hoki. Anei ngā kōrero mō Pomare;

Pomaree, or Pomarree, one of the most extraordinary characters in that country...is described by this gentleman as having been looked upon, even in his own country, as a monster of rapacity and cruelty, always involved in quarrels with his neighbours, and in the habit of stealing their property whenever he had an opportunity. (Craik, 1830, p. 216)

Anei ngā kōrero a Nicholas mō Pomare;

We found Pomaree...to be a very extraordinary character; he was of more service to us in procuring timber than all the other chiefs put together; and I never met, in any part of the world, with a man who showed so much impatient avidity for transacting business. His abilities, too, in this line were very great; he was an excellent judge of several articles, and could give his opinion of an axe as well as any European while handling it with ecstasy the moment he got it in his possession, his eyes would still feast themselves on so valuable an acquisition. (Nicholas, 1817, p. 309)

Ka tāpiri atu ki wēnei kōrero, he tohunga hoki ia ki ngā toi, ā, ko tana tino tohungatanga ko te whakakapowai. Heoi, ka tae ki reira ā muri ake nei. Ko wētahi atu whakamārama mō Pomare e kī ana ko ia anō te tangata i tino pupuri nei i tōna tino rangatiratanga (Nicholas, 1817). Ka whakawhānui ake wāna mahi pakihi ā kō ake nei.

Te urunga mai o te Pū

lāianeī, me titiro ahau ki te āhuetanga o te hoko pū ki roto i Aotearoa, ā, he aha rā te take i hoko ai a Māori i te pū, i pēhea rā hoki rātou i hoko ai. Kua roa tātou e whakaaro ana i te āhuetanga o te whakaemi pū a Ngāpuhi. I whiwhi a Hongi Hika i wētahi taonga mai i a Kīngi Hōri. I te

hokinga mai o Hongi ki Aotearoa i hoko atu ia i aua taonga mō ngā pū e toru rau. He pakiwaitara pai tērā, he kōrero takuahi anō hoki. He rerekē anō hoki te āhua i whakaemi ai a Ngāpuhi i te pū, ā, he nui ake pea te arorau⁶ me te pono. Anei he whakarāpopotanga o te kōrero tika.

I a Hongi rāua ko Waikato i Ingarangi i tūtaki rāua ki tētahi Wīwī ko Baron de Thierry tōna ingoa. Ko te hiahia o Hongi ko te whakaemi pū, ko te hiahia o de Thierry ko te whenua. He māmā noa te whai i ahatia i taua wā. Ko te kōrero, i whakaritea mai e rāua kia hoko atu i wētahi whenua i Te Tai Tokerau mō wētahi pū (Cloher, 2003). Ka whakarite a de Thierry i ngā māhanga a Theophilus rāua ko William Richards, he kaihanganga pū rongonui nō Rānana ki te hanga i wētahi pū (Cloher, 2003).

Ko te tikanga ka hanga rāua i nga pū, ā, ka tuku atu ki Poihākena tatari ai mō Hongi. Ko te kōrero, mā de Thierry e utu ngā pū, kātahi ka hūnuku ki te Tai Tokerau noho ai i wōna whenua nui. Heoi anō, kīhai i taea e ia te utu ngā pū, ā, i haere tōtika ia ki te whare herehere o Fleet Street i te tau 1824 (Cloher, 2003).

Ka hoki atu ki ngā rangatira nei a Hongi rāua ko Waikato, i tīkina e rāua ngā pū, ā, i whakahoki atu ki Te Tai Tokerau (Cloher, 2003). Ko te uara o aua pū i neke atu i te 800 pauna (Cloher, 2003), nō reira, ka taea pea te whakapae kei te takiwā o te toru rau neke atu ngā pū i whakahokia mai ki Te Tai Tokerau (Crosby, 1999).

A kāti, ko ngā kōrero mō de Thierry, i puta rawa i te whare herehere rā, ā, i tae rawa ia ki Te Tai Tokerau noho atu ai ki wōna whenua hōu (McLintock, 2011). Heoi anō, kīhai i eke te rahi o te whenua i whakaritea mai mōna, nā reira, i puta mai te mauāhara (McLintock, 2011). He kōrero anō hoki tērā.

Ko wētahi atu kōrero me whai whakaaro, ko te pupuritanga me te whakamahinga a Hongi i wōna taonga nō te Kīngi o Ingarangi i a ia e

⁶ Arorau = Logical

pakanga ana. Ko te kōrero, i whakamahi a Hongi i tana pītara i te pakanga ki a Ngāti Whātua, ā, i whakamau hoki ia i tōna kōtara maitai, i tōna pōtae maitai hoki i te pakanga ki a Ngāti Paoa (Cloher, 2003). He mea tuku wēnei taonga e Kīngi Hōri ki a Hongi.

Te ōhanga o Ngāpuhi i mua i ngā tau 1820

I mua i taku matapaki i ngā tino whakapae kei runga i te mahi whaiwhai pū a Ngāpuhi, me titiro au i te tuatahi ki te āhua o te iwi o Ngāpuhi, otirā rātou o te Pēwhairangi i mua i tō rātou whakawhiwhi i te pū. Ko te āhua o Ngāpuhi, arā, te āhua o wōna mahi tauhokohoko me tōna ōhanga i ngā tau o mua i te tau 1820, ehara i te mea he nui, ehara hoki i mea te he iwi tino whai rawa a Ngāpuhi (Ballara, 1973). Ahakoa ngā whakaaro o te nui me te whāioio, mehemea ka pono te titiro kīhai a Ngāpuhi i tino whai taonga hei hoko atu ki ngā kaihokohoko Pākehā (Ballara, 1973). Waihoki, ki te whakataurite atu ki wētahi atu iwi o taua wā anō, he nui ake pea ngā rawa o aua iwi i ā Ngāpuhi rawa (Ballara, 1973). Ko ngā rawa Māori wērā e kōrerotia ake nei. Ko ngā tino taonga hokohoko a Ngāpuhi, otirā a te Pēwhairangi he kai, he kai i ahu mai i te whenua. Ahakoa he tauhokohoko pai tērā, he pai ake te tauhokohoko rākau kauri pērā i ngā iwi o Whāngarei, Whangaroa me Te Hokianga (Ballara, 1973). He nui ake ngā rawa, otirā, ngā rawa Pākehā i whakawhiwhia ki ngā hunga o wērā wāhi, ā, i taua wā tonu i auau te hoki atu o ngā kaipuke hokohoko ki aua whanga (Ballara, 1973). Mehemea hoki ka hokona atu e koe te kai, ko wāu puna kai anō ka whakapaungia, ā, ki te kore e tupu mai ngā hua, ka ngaro i a koe tērā tauhokohoko. Nō reira, koinā te āhuatanga ōhanga o Ngāpuhi ki te Pēwhairangi i mua i ngā tau 1820.

He aha te take matua i whai a Ngāpuhi i te pū?

Ko ngā whakapae matua e whai ake nei;

- 1) *Kia ngaki i ngā utu i runga i a Ngāpuhi, kia noho taumarua a Ngāpuhi mō ake tonu.***
- 2) *Kia whai upoko ki te hoko atu ki tauiwī, ki te whakaemi pū anō, kia whai rawa rānei a Ngāpuhi.***
- 3) *Kia noho a Ngāpuhi hei iwi rangatira o tēnei whenua. Kia tū a Hongi hei Kīngi mō tēnei whenua.***

He matapaki i ngā whakapae

I runga ake rā, ko ngā whakapae matua o tēnei take. Kia whai i te whakautu tika, arā, kia whakatakoto tika ahau i taku whakapae me titiro ki te kaupapa me wōna tahataha maha.

1) Kia ngaki i ngā utu i runga i a Ngāpuhi, kia noho taumarua a Ngāpuhi mō ake tonu.

He nui ngā nawe, ngā utu hei ngaki mā Ngāpuhi i ngā tau 1820. Ko wētahi o wēnei utu i noho i runga i a rātou mō ngā tau maha, ko wētahi i neke atu i te rua tekau tau. Ko te pakanga i tino hinga a Ngāpuhi ko Te Kai-a-tekaroro, i kōrerotia i runga ake rā me Te Waiwhāriki, te pakanga i patu rawa a Ngāti Maru nō Hauraki i a Ngāpuhi (Crosby, 1999). Ko wētahi atu take i pupū ake ai i te whakamomori nui ki te ngaki utu ko te patunga o wētahi uri nō Te Tai Tokerau e iwi kē. I noho wēnei hei kaupapa whakatū pakanga mā Hongi. Ka taea te kī, i ngā rā o tāukiuki, kīhai a Ngāpuhi i toa i wōna pakanga katoa, ā, ehara i te mea ko rātou te iwi toa rawa o Aotearoa, otirā, o Te Tai Tokerau tonu (Cloher, 2003).

Kāhore pea tēnei kōrero i te pai ki wētahi, heoi anō, mehemea ka pono tā tātou titiro ki te kaupapa me ngā kōrero, ka whakaae. Kāhore au e kī ana he iwi ngoikore a Ngāpuhi, kāhore rawa, engari e kī kē ana ahau kīhai rātou i toa i ngā pakanga katoa, pērā ki ngā iwi katoa o te motu, arā, ka toa i wētahi wā, ā, ka hinga i wētahi wā. E whai atu ana hoki i wērā kōrero, i muri pea i ngā hinganga nui o Ngāpuhi e wōna hoariri pērā ki a Ngāti Whātua, i puta te matainaina nui ki te ngaki i ngā utu. I puta hoki te kaupapa nui whakaharahara, kia noho taumarua a Ngāpuhi ā muri atu kia kore ai rātou e hinga anō, kia ora ai hoki te iwi, ngā kāwai hekenga katoa mō ake tonu.

I noho hoki te mahi hoko upoko hei mahi rihariha ki a Ngāpuhi, ā, he mahi tēnei kāhore i tino tau ki a rātou. Engari, he mahi hoki me mahi rātou i te tuatahi, ki te kore, ko rātou kē te iwi ka hinga. Anei ngā kōrero a Robley;

The Maoris too had become possessed of all the arms they wanted, and discontinued a practice which was repulsive to their instincts and which they only adopted as a desperate measure to preserve their tribes from annihilation (sic). (Robley, 1969, pp. 177-178)

2) *Kia whai upoko ki te hoko atu ki tauiwī, ki te whakaemi pū anō, kia whai rawa rānei a Ngāpuhi*

Ko te whakaaro o wētahi kairangahau, ko tētahi take i hokona atu e Ngāpuhi te toi moko mō te pū, kia whai rawa a Ngāpuhi. Kia nui ake ai pea ō rātou rawa i te toenga o ngā iwi o te motu, kia nui ake hoki ngā taonga ka whakawhiwhia mai i tauiwī. He whakapae manawarū tēnei, kāhore pea e tino tautokona e au, heoi, me matapaki tonu ka tika. Ko ngā pātai matua kia whai urupare ko wēnei; tuatahi, he taranata⁷ tō te iwi Māori i aua rā, he aha rā tērā taranata? Tuarua, he take tō Ngāpuhi kia whai rawa ai rātou i ngā tau 1800?

Ko te whakautu ki ngā pātai nei ko te āe. Tuatahi, he taranata tō te Māori i ngā rā o mua. Ko ngā tino rawa a te Māori i aua rā, he pounamu, he kai, he rākau, he rākau patu, he kahu, he poaka, he waka, he taurekareka, arā noa atu ā rātou rawa (Ballara, 1973). He momo taranata katoa wēnei, ā, ka huri wēnei mea hei taranata i ngā wā tauhokohoko. Nō reira, i runga i tērā, i nui ake ngā rawa o wētahi iwi i wētahi atu. I pērātia i runga i ngā āhuetanga rerekē o ia rohe, o ia wāhi kāinga me ngā rawa o aua wāhi, whenua anō hoki. Heoi anō, kāhore pea te whakaemi rawa i te kaupapa nui tae noa atu ki te taenga mai o tauiwī me ngā kaihokohoko Pākehā ki Aotearoa. I konā, i tino tupu mai tētahi āhuetanga pakihi, ā, i tīmata te tauwhāinga o ngā iwi.

Ka hoki atu ki te āhua ōhanga o Ngāpuhi, kua kōrerotia i runga ake rā, ko te tino rawa hei hoko atu ko te kai. He ahumahi hārakiraki hoki tēnei momo mahi te tupu kai. Nō reira, ko te whakapae, i tupu mai tēnei mahi te hoko upoko kia whai rawa ai a Ngāpuhi, ā, ko te pū hoki te taonga puiaki,

⁷ Taranata = currency

te taonga marihi rawa atu ki te Māori (Ballara, 2003). He arorau kei roto i tēnei whakaaro. Heoi anō, ko tētahi mea me whakaaro i te tuatahi, ko te whāioiotanga o ngā pū i whiwhi kē a Ngāpuhi i mua i tā rātou whakaeke ki ngā waka taua. Ā, ko te kōrero, i mutu pea te tauhokohoko upoko i te wā i mātotoru rawa ngā pū ki waenga i a Ngāpuhi (Robley, 1969). Nō reira, ka whakatau i konei, āe i hoko atu te upoko ki te whiwhi pū, engari ehara i te whakaemi rawa te take.

3) *Kia noho a Ngāpuhi hei iwi rangatira o tēnei whenua, kia tū a Hongi hei Kīngi mō tēnei whenua.*

Ko te whakaaro o wētahi, ko tētahi o ngā take i āmio haere a Hongi i te whenua me te patu iwi kē ko te matainaina nui kia tū ia hei Kīngi mō Aotearoa (Maning, 1922). Ko tētahi whakapae e kī ana, ko te tino hiahia o Ngāpuhi kia tū rātou hei rangatira mō tēnei whenua katoa, kia whiwhi rātou i te mana o ngā whenua katoa o Aotearoa. Ka haere ngātahi pea wēnei whakapae e rua.

Hongi Hika, hei Kīngi, he whakaaro tēnei e rata nei ki ngā kaihiōri Pākehā o mua, otirā ngā tāngata Pākehā o mua anō hoki (Maning, 1922). Heoi anō, kāhore au e whakaae ana ki tēnei. Tuatahi, e kore e taea e tētahi te tū hei kīngi o Aotearoa i mua pea i ngā tau 1840. Ki te hiahia tētahi ki te tū hei Kīngi me patu ia i ngā iwi katoa o te motu. He mahi tēnei kāhore pea e taea te whakatutuki, ahakoa ko wai. E ai ki a Hongi, ka noho rangatira anake ia ki ngā whenua o Ngāpuhi, ā, kāhore pea he ārikitanga i tua atu i te ārikitanga o tōna ake iwi (Cloher, 2003). Waihoki, he uaua marika māna ki te tū hei kaiwhakahaere o te ope taua, engari anō hei kaiwhakahaere mō te motu katoa. Anei ngā kōrero mō Hongi anō:

Hongi was aware of and content with his roles as ariki of his own hapū and a principal Ngāpuhi chieftain. He also accepted and rejoiced in his extended role of military commander of northern tribes when they went on war expeditions to the south...the concept of tribalism founded on the notion of whakapapa to a common ancestor, in Hongi's case Rāhiri. (Cloher, 2003, p. 208)

Ki a Hongi, kāhore he tūranga i tua atu i tērā. Ka kōrero hoki a Rewa, he whanaunga nō Hongi, mō te mana me te rangatiratanga o ngā amokapua puta noa i te motu me te whakaaro i taua wā kāhore rātou i whakaae kia tū ake ai a Hongi, a wai rānei hei kīngi mō rātou.

He (Rewa) said that the chiefs of New Zealand would never consent to making Hongi king, as they would be degraded by the thought of having any superior. (Cloher, 2003, p. 208)

A kāti, ka whakatau i konei, ko te whakaaro i hiahia a Hongi ki te tū hei Kīngi nō tauwiwi kē anō, kia māmā ake tō rātou titiro ki te iwi Māori. Ki te whakapae e kī ana, ko te tino hiahia o Ngāpuhi kia tū hei rangatira mō tēnei whenua katoa, kia whiwhi rātou i te mana o ngā whenua katoa o Aotearoa, horekau he patanga⁸. Kotahi tonu te mea me whakaaro i tēnei wā. Ko te whakaaro nei, kīhai a Ngāpuhi i noho ki ngā whenua o ngā iwi nā rātou i raupatu, i ātete rānei.

Hāunga a Te Wera Hauraki i noho ki te iwi o Ngāti Kahungunu (he whanaunga hoki ia nō rātou), kīhai a Ngāpuhi i noho ki ngā whenua. I ngaki i te utu, i oti i a rātou wā rātou mahi, kātahi ka, hoki ki wō rātou ake rohe. I runga anō i te mea, kīhai hoki i taea e rātou te noho ki ngā whenua, te noho maramara hoki puta noa i te motu. Ki te noho maramara a Ngāpuhi kāhore e kore ka hinga rātou i te tokomaha. Nō reira, e kore e taea te kī koinā pū te take i whaiwhai haere a Ngāpuhi i te pū.

⁸ Patanga = hua

Upoko Tuatoru

Ko te tapu pūihoiho, he tapu nui, he tapu i heke mai i ngā atua

Te Tapu

Ko te tapu tētahi o ngā kaupapa nui whakaharahara o roto i te ao Māori. E ai ki ngā kōrero, kīhai ngā Māori o tāukiuki i whai i tētahi momo ture pērā ki te Pākehā, heoi anō, i te tūāpapa o te ao o nehe ko tēnei mea te tapu. Nā te tapu anō i ārahi te Māori i roto i wāna nekenekenga katoa ki tōna pā me wōna whenua (Best, 2005). I roto i tēnei upoko o te tuhinga roa, ka titiro au ki te tapu me ngā tini whakapae kua tuhia nei ki te pukapuka. Ka tīmata ahau ki ngā kupu kua whakamahia e ngā kaituhi o mua hei whakamahuki i te tapu. Mai i konā, ka kōrero au mō te tapu hei momo ture-ā-hāpori i ārahi ai i ngā Māori o neherā. Ko te kaupapa kōrero tuatoru, e hāngai ana ki ngā āhuetanga e rua o te tapu, arā, te tapu pūihoiho me te tapu whakaūhia. Kātahi ka kōrero au mō wōku ake whakaaro ki te tapu me tēnei mea te rehu o te tapu kua whakapuakihia e au. Ka whai wāhi ahau ki te kōrero mō te tapu o te wā i te pakanga me ngā momo mahi ka kīia he tapu. Ko tētahi kaupapa nui ki tēnei wāhanga o te tuhinga roa ko te tapu o te upoko, ā, ka tuku au i wōku whakautu ki tērā pātai he aha i tapu ai te upoko?.

Ngā kupu whakamahuki i te tapu

Ka tīmata ahau ki te whakamahuki a Te Wiremu i roto i te putanga whakamutunga i te tau 1971.

- 1) *Under Religious or Superstitious restriction*
- 2) *Beyond one's power, inaccessible*
- 3) *Sacred (mod.)*
- 4) *n. Ceremonial restriction, quality or condition of being subject to such restriction (Williams, 1971 p67)*

He pai wēnei whakamārama ki ahau. Ko te whakamahuki tuatahi e hāngai ana ki te tapu o tētahi mea, tētahi wāhi rānei. E kī ana tēnei, he momo rāhui te tapu, i raro iho i te mana o te whakapono, o ngā atua rānei, ā, kua herea hoki tēnei tapu ki ngā atua. Tuarua, kei tua i te kaha o tētahi, ā, kua whakarāhuitia tētahi mea, e kore hoki e taea, e āheitia rānei e tētahi tangata. Ko te tuatoru ko te ‘sacred’, ā, ko tēnei hoki te whakapākehātanga o te tapu ka rangona whānuitia. Kua kīia e Te Wiremu, he whakamārama hōu anō te ‘sacred’ (Williams, 1971, p. 385). Ko te whakamārama whakamutunga ko tētahi āhuatanga, tētahi momo rāhui ā-kawa nei kei runga i te tangata, i tētahi mea rānei, ā, kua herea anō hoki ki tērā momo rāhui.

Mai rā anō, arā, mai i tērā rau tau mua noa atu, i tuku ngā Pākehā me ngā kairangahau Pākehā i wā rātou whakapae, wā rātou kupu hei whakamahuki i te tapu. I ngā rā o nāni tata nei anō, kua pekepeke ngā kairangahau Māori ki wētahi o ngā ariā i puta i wērā kairangahau Pākehā. Ki ahau nei, ko wētahi o ngā kōrero i tuhia e wēnei kaituhi e whai hua tonu ana. Ko te mahi, me wāwāhi, me āta tewhatewha i ngā kōrero kua hangaia, kua tuhia rānei e rātou i runga i ō rātou ake whakaaro, o rātou ake mātāpono, ariā, whakapae hoki.

Me pēnei tonu ki ngā tuhituhi a Te Peehi. Me titiro kē ki tāna i kite ai, me aro kē rānei ki ngā kōrero i tuhi ia i runga i te ngākau matatika. Anei tētahi tauira e whai hāngaitanga ki te tapu. Kua whakamahia e Te Peehi ngā kupu; *unclean, sacred, holy, prohibition, embargo, bespoken* hei whakamahuki i te tapu (Best, 2005) E ai ki a ia, i ahau mai ngā kupu *unclean, holy*, me te *sacred* i te Paipera (Best, 2005). He tika rā hoki tērā, ka kitea wērā kupu ki te Paipera, engari anō te kupu *unclean*. Ko te kupu *poke* kē te kupu ka whakamahia. Nō reira, ka toko ake te pātai i ahau mai tērā kupu me tērā momo whakaaro i hea? He māmā noa iho te whai atu he aha a Māori mā i kore ai e whakaae ki tērā momo whakaaro, arā, inā ko tērā te whakamārama e titiro kino ana koe ki te tapu, ā, e kī ana hoki koe he momo mea poke, parapara rānei te tapu. Waihoki, e kī ana koe he mea māhorehore te tapu. I konā, ka pekepeke, ka totohe, ka whakahē ngā

kairangahau Māori o nāni tata nei anō. Ka kīia e Mikaere, he hē te whakamārama a Te Peehi i te tūnga me te whakahirahiratanga o te wahine ki roto i te ao Māori me te tapu anō hoki o te wahine.

It is as though women, rather than being intrinsically tapu and performing crucial roles in assisting movement between the realms of tapu and noa, have become intrinsically noa (defined as profane) and are therefore associated only with whakanoa (defined as polluting or contaminating) rites (Mikaere, 2003, p. 87)

Waihoki, i ahu mai te kupu “*unclean*” i te titiro kino a te ao Pākehā ki te mahi ā-marama a te wahine, arā, te paheke (Murphy, 2011). Ka mutu, he māraikerake te kite i ahu mai tēnei momo whakaaro i hea. I kīia ai e Te Peehi, e te Paipera hoki, he mea poke te mahi a te wahine i taua wā anō o te marama, ā, e ai ki te Māori he momo tapu anō tēnei ka ūhia ki runga i te wahine i taua wā o te marama (Murphy, 2011). Nō konā, ka titiro atu a Te Peehi ki te kupu “*unclean*” hei whakamahuki i te tapu. Ko te kōrero a Murphy he mahi taipūwhenua kē tēnei a te Pākehā i ngā wāhine Māori me tō rātou mana (Murphy, 2011). He nui tonu ngā kōrero me ngā totohe ka taea ki tēnei momo kaupapa, heoi anō, kia whai atu i ngā hua me tewhatewha, me pare rānei wētahi o ngā kōrero a ngā kaituhi Pākehā ki rahaki kia kite ai i te māramatanga me te pono o ngā kōrero. A kāti, me titiro au iāiane ki ngā whakamahukitanga me ngā whakawhānuitanga o te tapu.

Tapu, hei momo ture ā-hāpori, hei whakamatua tangata

Ko tētahi aronga whakamere ki te tapu, ko te tapu hei momo ture ā-hāpori, hei whakamatua i te tangata. Ki ngā Pākehā i tae tuatahi mai ki Aotearoa he mea mīharo rawa tēnei ki a rātou. Anei ngā kōrero a Nicholas i te tau 1817 i a ia e kōrero ana mō te tapu:

It serves them in the absence of laws, as the only security for the protection of persons and property, giving them an awful

sacredness which no one dares to violate; and by its powerful influence, restraining even the most cruel and rapacious plunderers...the taboo, as I have stated, affects the general body of population. (Nicholas, 1817, p. 309)

Nō reira, ko tāna i kite ai, nā te tapu i arataki haere ngā Māori i wā rātou nekenekehanga o te rā. I aua rā hoki i noho te Māori ki roto i te riri, ā, he pakanga te mahi nui o te wā, te pakihi rānei o aua rā. Nō reira, ka toko ake te whakaaro, he uaua pea ki te whakamatua i ngā tini toa o te pā me ngā tāngata whai mana o te hāpori. Heoi anō, mā te tapu anō e whakamatua ngā hunga katoa. Anei ngā kōrero a Gudgeon:

Maoris had neither written laws nor police, and were deeply impressed with the dangerous conviction that it was not only a duty, but also a virtue, to uphold their blood relations against the whole world, no matter how heinous the offence of those relatives may have been against the unwritten law or customs of the country. It will be freely admitted that such a race of men would, under any circumstances, be difficult to manage, and yet we find that in their own pas or villages they were as obedient, orderly, and law-abiding as any statute-ridden Anglo-Saxon; and that such order prevailed among such a fierce and turbulent race ought to be susceptible of explanation, and I hold that the power of the tapu was the chief factor by which the difficulty was solved (Gudgeon, 1906, p. 50)

Nō reira, e whai atu ana i wēnei kōrero, i noho te tapu hei momo ture, hei whakamatua i te tangata, otirā te hāpori whānui. Heoi anō, ki te takahi, ki te whati rānei i te tapu, he nui te whiunga ka tuku ki te hunga i hara. E ai ki ngā kōrero i ahu mai te tapu i ngā atua, ā, e here ana te tapu ki aua atua (Shirres, 1982). Ki te whati i te tapu, he nui te whiunga ka tuku ki te hunga i hara, ā, mā ngā atua anō e whiu aua hunga (Marsden, 2003). Ki a au nei, e hāngai ana tēnei whakamahukitanga o te tapu ki te āhuatanga o te tapu e kī ana “*ngā whakaūhinga o te tapu*”. Ka kōrerotia e au tēnei kaupapa ā

kō ake nei. E hoki atu ana ki te tapu hei momo ture ā-hāpori, ko te āhuetanga whakamere ki konei e whai wāhi ana hoki te taha whakapono. Arā, e taea ana te kī, ko te whakapono me te ture e haere tahi ana, e rua, e rua pea, i roto anō hoki i te tapu. Ko te tapu, he ture, he whakapono anō hoki. E tautokohia ana hoki e ngā tuhinga a Mikaere te whakapae he whakamatua tangata tētahi o ngā tino kaupapa o te tapu. Anei wōna whakaaro;

The institution of tapu formed an integral part of a complex system of religious beliefs that included atua and various other spirit forms. It was a powerful means of social control and it impacted on every conceivable facet of daily life. To defy the laws of tapu, or even to break them in ignorance, was to court disaster. (Mikaere, 2003, p. 27)

I konā ka kitea te hirahiratanga me te rētōtanga o te tapu. Nā whai anō i kaha whai atu ngā Māori o tāukiuki.

Te tapu pūihoiho me te tapu whakaūhia

E rua ngā momo āhuetanga o te tapu. Kua kōrerotia wēnei āhuetanga e rua e wētahi kairangahau Pākehā o mua. Nā Shirres i tino āta tātari, āta wetewete hoki ngā tuhinga a Te Rangikahake me wētahi atu tuhinga nō ngā tau 1840. Ko te āhuetanga tuatahi, ā, ko te whakamahukitanga matua e ai ki a Shirres, ko te *'intrinsic tapu'*, arā ko te *'tapu pūihoiho'* tērā. Ko te āhuetanga tuarua, ā, te whakamahukitanga tuarua ko te *'extensions of tapu'*, arā, ko te *'tapu whakaūhia'* tērā.

Te tapu pūihoiho – Intrinsic Tapu

Ko tēnei tapu, e meinga ana he tapu tētahi mea, tētahi tangata rānei nā te mea he tapu anō taua mea, taua tangata. E ai ki a Shirres, i a ia e whakapuaki ana i ngā tuhinga a Te Rangikaheke me wētahi atu tuhinga nō ngā tau 1840, ka kī i tapu ai ngā atua Māori katoa, nō reira, i konā i tapu ai hoki te tangata (Shirres, 1982). Ko tēnei momo tapu kei roto i te

tangata i tana putanga mai ki te ao, ā, he mea ahu mai tēnei e Tūmatauenga (Shirres, 1982). He tapu ngā tāngata katoa, ā, rangatira mai, tūtūā mai, engari he nui ake te tapu o te rangatira, te ariki rānei (Henare, 1988). E toru ngā āhuatanga e piki ai te tapu o ngā rangatira me ngā ariki. Tuatahi, nā ngā momo tohi ka taki ki runga i a ia, tuarua, wōna kāwai hekenga rangatira me te mea tuatoru ko tana angitu i roto i te pakanga (Shirres, 1979). Nā tērā, i nui ake te tapu o ngā rangatira me ngā ariki i ngā tapu o te tūtūā me te taurekareka. Ā kō ake nei ka kōrerotia anōtia e au e pā ana ki taua whakapae. Ka hoki atu ki te tapu pūihoiho. He hononga tata rawa tō tēnei tapu ki te mana. E ai ki a Shirres, ko te tapu, ko te pitomata ki te whai mana, ā, i roto anō i ngā tuhinga i wetewetehia e ia, ka kīia “ko te tapu, te mana o ngā atua” (Shirres, Tapu, 1982). Waihoki, mā te tapu o te tangata e whakatinana te mana o ngā atua (Marsden, 2003). Anei ngā kōrero a Henare;

tapu is the social and psychological state, of which mana is the manifestation which reflects tapu. A great rangatira remained tapu even if he were enslaved although his mana may have diminished...mana has a supernatural basis and is bestowed on people as an inheritance from their spiritual predecessors.
(Henare, 1988, p. 19)

Te tapu whakaūhia - Extensions of tapu

Ko te āhuatanga tuarua o te tapu ko tētahi momo tapu ka ūhia ki runga i tētahi mea, tētahi wāhi rānei. Ki tā Shirres me Henare he toronga, he ūhinga tēnei o te tapu pūihoiho. E ai ki a Henare, ko te tapu whakaūhia, ko te tapu kei runga i tētahi mea, tētahi wāhi rānei, ā, horekau i te whai i te tapu pūihoiho, engari kua ūhia tonu nei tērā tapu ki runga i aua mea, taua whenua rānei (Henare, 1988). Ka toro hoki tēnei tapu ki ngā momo tohi. Kei te ia o tēnei tapu ko te rāhui me te katinga (Henare, 1988). Anei ngā kōrero a Shirres;

The secondary meanings of tapu, the meanings of the extensions of tapu, all can be seen as extensions of this primary meaning. There is no contradiction between the notions of defensive and offensive tapu, of life-giving and life-destroying tapu, when they are recognised as being the extension of the different intrinsic tapu, dynamic realities that are never neutral and must, at times, clash with each other. What is life-giving for one is life-destroying for another. It depends on what side one is on, what intrinsic tapu one is identified with. The notion of restriction and prohibition, often attached to extensions of tapu, also follows from the notion of separation, which flows from the notion of being with potentiality for power. Things are not 'sacred', 'forbidden' or 'restricted' and therefore tapu, but tapu and therefore 'sacred' and sometimes 'forbidden' or 'restricted'. (Shirres, Tapu, 1982, p. 46)

E ai ki ngā whakamārama o runga ake rā, ko ngā tapu whakaūhia, ko wērā ngā mea kua tapu nā te pā atu ki ngā mea, ngā tāngata rānei e whai ana i te tapu pūihoiho. Kua whakaraupapa mai hoki a Shirres i ngā tapu whakaūhia, ā, ko wētahi o ngā mea kei raro iho i te tapu a Tūmatauenga otirā, te tangata hoki ko te upoko, ngā ringaringa, ngā kākahu, ngā whare, ngā ahi me wētahi pārae. Ko ngā mahi me ngā tohi tapu pēnei i te whakawhānau pēpi, te koti huruhuru, te pakanga, te māuiui me te mate (Shirres, 1982). Waihoki, ko wētahi o ngā mea me ngā wāhi tapu kei raro i te tapu o te kūmara, arā, a Rongomātāne, ko ngā pārae, ngā poka, ngā kōhao hāngi, ngā kō me ngā mahi pēnei i te hauhake me te whakatō kai (Shirres, 1982).

Nō reira, ki te whai atu i tēnei momo whakaaro, ka taea e koe te kite, he rerekē wēnei āhuatanga e rua o te tapu engari he hononga nui tonu kei waenganui. Mō te taha ki tēnei mea te noa, ehara i te mea ka taurite te tapu pūihoiho me te noa. Ka taea wērā āhuatanga e rua te noho ngātahi i te wā kotahi (Henare, 1988). Ko te mea e taurite ana, e ātete ana rānei ki te noa ko te tapu kua whakaūhia, ā, ko tēnei tētahi āhuatanga e hanga

whakapōhēhē ana i te tangata. Anei ngā kōrero a Henare; “Noa is described as normality and freedom of tapu. Noa opposes extensions of tapu not intrinsic tapu, a difference often lost in past interpretations” (Henare, 1988, p. 19)”

Ngā mahi tapu

Kua tuku paku kōrero ahau mō wētahi mahi e tapu ana. Iāianeī ka titiro au ki tēnei āhuatanga o te tapu. Ki ahau nei, ka ūhia te tapu ki runga i wētahi mahi. Ka whakatapua rānei aua mahi. He toronga hoki tēnei i te tapu ki tāku nei titiro, arā, kua kawea wēnei mahi i runga i te tapu. E tāpiri atu ana ki ngā wā i whakatau i runga ake rā, he maha ngā wā e pēnei ana te tapu, pēnei i te whakairo rākau, te hanga waka, whare hoki, te kawē i ngā tikanga o te tohi, te pure me ngā kawenga karakia katoa, ngā mahi a te whare wānanga, te whare maire, te whare kōhanga ara atu anō. Ko wētahi atu mahi whakahirahira e kawea ana i runga i te tapu ko ngā mahi i te wā tangihanga, otirā, ngā wā o te mate. Ko wētahi o wēnei mahi ka kitea tonutia i wēnei rā. Ko wētahi kāhore e mahia ana i wēnei rā. Heoi anō, e whai atu ana i ngā kōrero kua tuhia nei e au, kei raro i te tapu whakaūhia tēnei momo tapu.

Te rehu o te tapu

Ko tētahi atu āhuatanga kāhore anō kia tino matapakitia, arā, ko tā te hinengaro tirohanga, whakaaro rānei ki te tapu. Ko tāku e whakapae nei, he wāhanga hoki tō te tapu kei te hinengaro o te tangata e noho ana, ā, kei taua tangata rā anō wōna whakamārama, wāna tirohanga ki tapu. E whai atu ana ahau i te whakaaro, ahakoa he tapu tētahi mea ki tētahi, ehara i te mea he tapu taua mea ki tētahi atu. Nō reira, i runga i taua whakaaro, he wāhanga kei te hinengaro o te tangata e mau nei, e hātepe nei i te tapu. Ko te kupu ka whakamahia e au mō tēnei tūāhuatanga ko te *rehu*. He nui ngā whakamahuki o te kupu *rehu*, heoi ko te whakamahuki e whāia nei e au kei te papakupu o Te Aka, arā, e pēnei ana;

Rehu;

3. (Noun) premonition, extra-sensory perception, foreboding. (Moorfield, 2012)

I tēnei wā ka waiho i ngā kupu matakite ki te taha, ā, ka titiro pūmau ki te kupu *rehu* me tōna tino ritenga, arā, te '*perception*'. Ko tēnei mea te rehu, he tirohanga ā-hinengaro, ā, ahakoa te aha he rerekē te rehu o tētahi ki tētahi mea ki tā tētahi atu rehu. Ko tētahi tauira e hāngai ana ki taku kaupapa ka kōrerotia aini ko te pakipaki māhunga. I wētahi wā, i whakakapowai i ngā māhunga o ngā hoariri hei taonga tuku atu, hei taonga hohou i te rongu. I taua wā tonu, i rerekē te tirohanga, arā te rehu o ngā taha e rua. Ko te taha nō rātou te upoko ka kaha ū tonu ki te tapu o taua tangata. Ko te taha nā rātou te upoko i whakakapowai, kua whakakorengia te tapu o taua upoko. Ka whakawhānui ake i wērā momo kōrero ā muri ake nei. Heoi anō, ko te rehu tērā o ngā hunga e rua. Ko te rehu o tētahi he tapu, ko te rehu o tētahi atu kāhore i te tapu. He ariā tēnei kāhore anō kia tino whakarangiwhāwhāngia, kāhore anō kia āta matapakihia.

Nō reira, hei whakarāpopotanga, ko tāku e whakapae nei, he wāhi ā-kiko nei ki te tapu, he wāhi ā-wairua nei ki te tapu, he wāhi ā-atua nei hoki ki te tapu. Waihoki, ki tāku titiro he wāhi ā-hinengaro nei ki te tapu. Ka taea pea te kī, ko te hinengaro tonu tērā e mau nei i te ia o te tapu, ka taea hoki te kī e noho ana te tapu hei kaupapa, hei ariā, hei huatau, hei whakapono ki te hinengaro Māori. Ehara i te mea e kī ana ahau kei te hinengaro anake te tapu, engari tonu, e kī kē ana ahau he rerekē te tirohanga me te rehu o tētahi ki te tapu ki tā tētahi atu tirohanga, rehu hoki. Ā, he rerekē hoki te rehu o tētahi ki te nui me te iti rānei o te tapu, te tapu, te tapu-kore rānei o tētahi mea ki tētahi atu. I runga i tērā momo whakaaro me whai wāhi te hinengaro ki ngā whakamahuki o te tapu. Mēnā ko te kī, he whakamatua tangata te aronga pū o te tapu ko te hinengaro anō i tērā e whakamatuahia ana.

Tapu o te upoko

Ko te pātai matua o tēnei tuhinga roa e pēnei ana; mehemea ko te upoko te wāhi tapu rawa o te tinana, he aha i hoko upoko ai a Ngāpuhi? Kia tae atu tērā whakautu me titiro tuatahi ki te tapu o te upoko. Me whakatau i te

tuatahi mēnā e tika ana te kōrero ko te upoko te wāhi tapu rawa o te tinana. Ā muri i tērā me titiro au he aha i tapu ai?

Ko te upoko te wāhi tapu rawa o te tinana.

Ko taku whakapae, āe, ko te upoko te wāhi tapu rawa o te tinana. He aha ai? Nā te mea, ā, ko taku whakautu poto hoki tēnei, koinā te wāhi tapu rawa o te tinana. He māmā noa iho tērā whakautu, tērā momo whakaaro nē? O ngā wāhi katoa o te tinana, he nui ake te tapu o te upoko i wērā atu wāhi o te tinana. Ahakoa te māmā nei o tērā momo whakaaro, ehara i te mea he panga kupu, ehara hoki i te mea he whakapōhēhē noa tēnei whakatau. He nui ngā kaupapa me whakaaro, otirā he nui hoki ngā āhuatanga e kī atu ana koinā te wāhi tapu rawa o te tinana. Kei te upoko te pūmotomoto, koia te kuhunga o te mahara, o te whakaaro ki te tangata. Kei te upoko anō hoki te māngai o te tangata. Koia te nohoanga o te arero o te tangata, e uru ai te ora ki a ia, e puta ai te kupu i a ia. Koia ka tapu. Kei te upoko anō hoki ngā karu o te tangata. Koia ka taea e te tangata te titiro ki te ao, koia hoki te ara ki te ngākau o te tangata. Koia ka tapu te upoko. Kei te upoko anō hoki ngā taringa o te tangata. Koia ka rongoa ia ki te oro me te kupu. Koia ka tapu te upoko. Kei te upoko anō hoki te hinengaro o te tangata. Koinei te nōhonga o te māramatanga, o te tika, o te hē, koia te nōhanga o te mātauranga. Ka kore te upoko ka mate te tangata. Koia i tapu ai te upoko. Anei ngā momo tapu o te upoko:

<p>Te Hinengaro</p>	<p>Ko taku whakapae, ka noho te ia o te tapu ki te hinengaro o te tangata. Mā te hinengaro anō e hanga, e whakatau, e aro rānei ki te tapu. Kei te hinengaro ngā whakaaro e rere ana, otirā, ngā whakaaro tapu me ngā mātauranga tapu e pupuri ana. Ki te taha ki ngā pure me ngā tohi, ko te hinengaro tonu tērā e hanga ana, e whakakotahi atu ana i te tapu me te tuku, te ūhia rānei ki tangata kē, wāhi kē, wētahi mea rānei, hei whakatapu. Ka ūhi hoki te hinengaro i te tapu ki roto i ngā hinengaro o tangata kē.</p>
----------------------------	---

<p>Ngā Tairongo</p>	<p>He whakahirahira hoki te wāhi ki ngā tairongo o te tangata. I konei ka rongō i te tapu. Ka whakarongo ki ngā kōrero tapu, ka kite i ngā mahi me ngā āhuatanga tapu, ka rongō ā-wairua nei, ā-kiko nei hoki ki te tapu. Ka whakaputa hoki ngā kupu tapu i te māngai. Hāunga anō ngā wāhi whakahirahira o ngā tairongo me tēnei mea te ora, he tapu anō hoki tērā, arā, he tapu kua puta mai nō te ora o te tangata.</p>
<p>Te tapu ūhia</p>	<p>Ko ngā tohi me ngā pure e kōrerotia ake nei ki konei, ā, <u>ki te nuinga o te wā ka aro ki te upoko o te tangata</u>. Ko ngā tohi me nga karakia pēnei i ngā wā whakawhānau pēpi, te kotikoti makawe, te tuku mātauranga, ngā tohi karaka whati, te whakatō mauri, te hongī, te pūmotomoto, <u>kei te upoko katoa</u>. E kore e taea te whakawhānui ake aua mahi katoa, engari ko te aronga tonu o tērā whakatapunga ko te upoko, ā, <u>mā te upoko anō e ngoto, e noho tapu ake ai rānei</u>.</p>

Te tapu i te wā pakanga

He nui ngā wā ka toro atu te tapu ki runga i ngā mahi a Māori. Kua kōrerohia i runga ake rā wērā mahi. I tēnei wā ka titiro au ki te wā pakanga. Ko te pakanga anō tētahi wā ka whakatoro atu i te tapu. Ko tēnei tētahi kaupapa me matapaki ahau, kia kitea rā ngā āhuatanga o te tapu i tau ki runga i wō tātou tūpuna i te wā o te riri. I te wā o te pakanga i ūhi nei i te tapu ki runga i te ope taua. Ko te whakaaro ka tūtaki te tapu o tētahi ope ki te tapu o wō rātou hoariri (Shirres, 1979). Heoi anō, mai i te wā ka wehe te ope ki te pakanga tae noa atu ki tō rātou hokinga mai he tapu nui ka toro ki runga i a ratou. Ka nui ake te tapu o ia toa o te ope, ā, he tapu hoki te ō i kainga e rātou. Anei te kōrero: “Ka motu te taua ki te ara, ka tapu nga o, ara nga kai a te taua...Ka haere te taua, e kore e poka noa ki te kai haere, ki te inu haere, kei uaina e te ua” (Shirres, 1979, p. 88).

Hoki rawa mai te ope taua, he tohi me mahi i te tuatahi kia whakanoa anō rātou ki te hoki ki ngā kāinga me te haere noa ki te kai (Shirres, 1979). Ko tērā tērā. Ko te wā o te pakanga te kaupapa me matapaki ahau. Ko te pātai ka ahatia te tapu o te hoariri, ngā ika rānei a Tūmatauenga? Ko tētahi whakautu kei roto tonu i ngā kōrero a Rangī me Papa. Ka whakapuakina e au ngā tuhinga a Te Rangīkaheke. I runga anō i te riri a Tū ki wōna tuākana mō te ngoikore ki te patu i wō rātou mātua me tā rātou kore tautoko i tana whaiwhai atu ki a Tāwhirimātea, i huri a Tū ki te patu i a rātou, arā a Tāne, a Rongo, a Haumie me Tangaroa. Anei te kōrero;

Na reira, i kainga katoatia e Tuu-matauenga oona tuaakana, aa, pau ake te kai e ia hei utu mo taa raatou tukunga i a ia ki te whawhai ki a Taawhiri raaua ko Rangī, aa, mate katoa. Ka mate oona teina i a ia, kaatahi ka wehewehea oona ingoa ko Tuu-kaa-riri, Tuu-kai-taua, ko Tuu-whakaheke-tangata, ko Tuu-mata-whaaiti, ko Tuu-matauenga. (Te Rangīkaheke, 1970, p. 3)

Waihoki, i te patunga o wōna tuakana e Tū, i whakakorengia e ia tō rātou tapu, ā, i mate rātou i a ia, otirā, i kainga katoatia. Anei ngā kōrero:

The evidence for the linking of the tapu of each of the children of Rangī and Papa with existence is again that the loss of tapu is expressed in terms of being killed, of ceasing to exist. Just as Kiki loses his tapu and mana when he is destroyed by Tamure, so four of the brothers of Tuu lose their tapu when they destroyed by Tuu: A, mate katoa. Ko ia anake te toa ki te whawhai. Na reira i whakanoatia ai ona tuakana (Shirres, 1982, p. 40)

I konei, ka puta mai te pātai mehemea kua whakanoa te tapu o aua atua e whā, e pēhea nei ā rātou uri? Kua kōrerotia kētia e au mō te tapu o te kūmara, ngā ika a Tangaroa, ngā rākau a Tāne, ā, e ai ki ngā kōrero he tapu nui tō te kūmara, e kore rā e ekengia (Shirres, 1982). A kāti, ko te whakautu poto, i puta kē mai ngā tamariki nei i wō rātou mātua, ā, i konā i

whakatapua, i ngoto hoki i te mana me te tapu o wō rātou mātua. Ko te tapu pūihoiho tēnei e kōrerotia ake nei e au. He tapu tonu tēnei i whakatinanahia mai i te oroko-putanga mai o te uri.

Nō reira, kua whakatau i konei, ka whakakorengia te tapu o te hoariri i tō rātou matenga ki te umu pokapoka a Tūmatauenga. Heoi anō, ahakoa kua kī au i tērā he wā anō ka noho tapu kore tētahi mea ki wētahi tangata, ā, he tapu tonu tētahi mea ki wētahi atu. Ko te rehu tonu tēnei o te tangata ki te tapu me taua mea rā anō. Ka whakawhānui atu ā muri ake nei. Nō reira, i roto i wēnei kōrero he tapu tō te taurekareka, te hunga rānei i mauheretia i te wā o te riri. Tuatahi, ka whakatau a Shirres he tapu tō ngā tāngata katoa (Shirres, 1982). Ahakoa tērā, he nui ake te tapu o wētahi i te tapu o wētahi atu. Mō te tūtūā, ahakoa iti noa iho nei he tapu tonu tō rātou. Heoi anō, kāhore rawa i te pērā te tapu i ō ngā rangatira, ngā ariki me ngā tohunga o te iwi (Henare, 1988). Ko wētahi o ngā āhuatanga ka nui ake ai te tapu o tētahi i tētahi atu e pēnei ana;

- 1) Tō rātou whakapapa, he mea tuku iho e ngā mātua
- 2) Ngā tohi ka whakamahia ki runga i a ia (I te oroko-putanga, i te koti makawe)
- 3) Ngā kai i whakaritea mai i ngā umu tapu
- 4) Ko ngā pakanga i whawhaihia e ia (Shirres, 1979)

Mō te kōrero tuawhā, ko te whakaaro, ki te mate te hoariri ka ngotoa tōna tapu e te kaipatu, heoi anō, kāhore anō au kia kite i wētahi kōrero e tautoko ana i tērā momo whakapae. Ko whakapae, ka whakakorengia engari kāhore i ngotoa e te kaipatu.

Te tapu o te mate

Nō reira, e whai atu ana i ngā kōrero o runga ake rā, ka ahatia te tapu i te wā o te tangihanga? Ko tēnei anō tētahi kaupapa whakamere. Me whakatau ahau i konei i taku whakapae ki te tapu o te mate. Mēnā ka whai

atu koe i ngā kōrero a Shirres me te whakakoretanga o te tapu i te matenga o te tangata, ka kohuki te tangata me te whakaaro ka pēhea nei te tapu o te mate, o te tangihanga rānei. Ka whakapuaki a Shirres ki ngā wāhi tapu hei toronga o te tapu, kua ūhia rānei te tapu ki runga i aua wāhi. Ā, hāunga wērā whakaaro e rua o Shirres, kua waiho ia i tērā kaupapa ki rahaki. Heoi anō, kāhore tēnei whakapae e noho tika ana ki ahau. Ehara i te mea e kī ana ahau he hē, engari me matapaki me whakawhānui. Tuatahi te tūpāpaku. I wēnei rā, i te kitenga o tētahi tūpāpaku e te tangata ka whakatau ki tōna hinengaro he tapu taua tūpāpaku. Ahakoa te aha, ahakoa i te mōhio te tangata ki te tūpāpaku kāhore rānei, ka noho tapu taua tūpāpaku.

Ki te whakaarohia ngā rā o tāukiuki, i te matenga o te toa e tōna hoariri ka whakakorengia te tapu. Āe, ka whakapono au ki tērā momo whakaaro. Ki ngā whakaaro o te toa nāna i kōhuru, kua whakakorengia e ia te tapu, ā, ka wātea anō ia ki te mahi i wāna mahi, otirā kei a ia anō te tikanga ka ahatia taua tinana ā muri ake. He kaupapa anō hoki tērā. Heoi anō, ki te hunga nō rātou tonu te toa i mate, ka noho tapu te tinana, ka ūhia anō te tūpāpaku i raro i te tapu, ka tangihia, ka poroporoakitia, ka whakatutuki ngā tikanga o te mate. Ka tae anō pea ki te rehu o te tangata me tana aro ki te tapu. Kāhore ahau e kī ana he tapu tētahi mea, horekau rānei, engari ki te pono tā tātou titiro e noho ana ki te hinengaro o te tangata, ā, mā te hinengaro anō e ārahi, kia pai ai, kia mahea ai, kia mauritau ai te wairua, te hinengaro, ngā whakaaro o te tangata. He oranga tangata tēnei e kōrerohia ake nei e au.

Upoko Tuawhā

Ko te upoko te wāhi tapu rawa o te tangata

Te Pakipaki Māhunga/Te Toi Moko

Ko te kaupapa matua o tēnei upoko ko te pakipaki māhunga me tēnei mea te toi moko, arā, te mokomokai. He nui ngā pakirehua hei urupare māku, ā, he nui hoki ngā āhuratanga kei runga i te toi moko hei whakatewhatewha hei āta wānanga hoki māku. Ka titiro au ki ngā tikanga tawhito o te pakipaki māhunga, arā, ngā tikanga o tāukiuki i kitea noatia, i motuhaketia hoki ki te ao Māori, ka tahi. Ka rua, ka āta mātai atu ahau i te toi moko, me wōna āhuratanga maha, pēnei i te ahumahi, te tauhokohoko, te taha ki ngā taurekareka, me ngā pakanga maha i tū. Ko ngā tikanga whakamaroke, whakakapowai upoko hoki ko wētahi o ngā kaupapa ka whakarangiwhāwhāngia e au ki tēnei upoko o te tuinga. Hei tīmatanga kōrero māku, ka matapaki ahau i ngā āhuratanga o te pakipaki māhunga.

Te Pakipaki Māhunga

He aha tēnei mea te pakipaki māhunga. Ko te pakipaki māhunga tētahi tikanga tawhito rawa o te ao Māori. He tikanga whakakapowai, whakamaroke tinana tēnei e kōrerohia nei. Ko te pakipaki māhunga, ko te tikanga whakakapowai i te upoko o te tangata. He tikanga tēnei i kitea i te ao Māori i mua rā anō i te taenga mai o tauwi ki wēnei motu, ā, ko te pakipaki māhunga whakamutunga i kitea i tū i te tau 1865 (Best, 1905). E toru ngā āhuratanga o tēnei tikanga. Tuatahi, ko te whakakapowai i te upoko o tētahi o te pākanga kiritahi. Tuarua, ko te whakakapowai i te upoko o ngā toa nō tō iwi ake i tō rātou matenga. Tuatoru, ko te whakakapowai i ngā upoko o ngā hoariri i mate i a koe, i tō iwi rānei. He rerekē ngā take matua, ngā wā hoki o ia o wēnei tikanga. I konei ka whakarangiwhāwhāhia.

Tuatahi: Ngā upoko o te pākanga kiritahi

Ko tēnei āhuetanga o te pakipaki upoko, ko ngā upoko o ngā pākanga kiritahi, o ngā whanaunga rānei. He momo whakanui tēnei i te mana o taua tangata, ā, he hōnore nui tēnei mā te Māori, arā, kia whakakapowai i te upoko i tō matenga (Best, 1905). Heoi anō, ki te taha ki te whakakapowai upoko o te whanaunga, ko te whāinga matua kia mau tonu i te maharatanga o taua tangata (Taylor, 1855). Pērā hoki i te whakakapowai i ngā upoko tamariki. Ka noho aua upoko hei maumaharatanga mā wōna mātua, ā, i wētahi wā ka maua ki tētahi wāhi matawhānui hei tangi, hei whakamāhara atu anō (Taylor, 1855). Koinā te āhuetanga o tēnei momo whakakapowaitanga. Ko te ritenga pea ki wēnei wā, ko te whakaahua. Ka tango whakaahua i wēnei rā, ka mau tonu ki te āhua o te mata mō ake tonu atu. I pērā anō te whakakapowai upoko o te pākanga kiritahi. Ka mau tonu te maharatanga ki taua tangata mō ake tonu atu. Kua kī ake au i runga rā mō taku whakapae i ahu mai pea ngā tikanga kawē mate i tēnei tūāhuetanga.

Tuarua: Ngā Upoko o ngā Toa

I wētahi wā hoki, i whakakapowai i ngā upoko o ngā toa o te iwi i hinga i te pakanga. E ai ki ngā kōrero he hōnore nui tēnei mā te hunga mate, arā, ki te pakipaki i te upoko kia whakakapowai mō ake tonu (Best, 1905). He taonga puaki wēnei mā ngā Māori, he mahi rangatira hoki. Ko tētahi mahi nui ko te kapo haere i ngā upoko o rātou i mate ai ki te umu pokapoka a Tūmatauenga. Ko te whakaaro, kia kaua e tukuna ngā upoko me ngā tinana ki ngā hoariri hei kai mā rātou, hei whakatakahi hoki i te tapu (Best, 1905). Ko te tino whāinga i aua wā, kia hoki te katoa o te tinana o ngā mate ki ngā pā tangi ai, poroporoaki ai (Angas, 1847). Heoi, i wētahi wā i runga anō i ngā āhuetanga o te pakanga i uaua mā rātou ki te hari i ngā tinana atu i ngā whenua hoariri ki ngā hau kāinga, nō reira, ko te upoko tonu te mea i purutia mēnā i taea (Angas, 1847).

Ka hoki ngā whakaaro ki te wā i te mate haere tētahi toa. I te whāia haere ia rāua ko tōna tuakana e ngā hoariri. I te mōhio te toa nei i te mate haere

ia, ā, i tohutohu ia ki tōna tuakana ki te kotia tōna upoko whakahoki atu ai ki tō rāua iwi (Robley, 1969). Ko wēnei upoko, i wētahi wā whakahirahira ka tukuna ki mua i te marea kia tangi ai, kia whakamahara atu hoki ai i taua tangata. Koinā pea te pūtake o te tikanga o te kawē mate. He rite tonu pea ki ngā kawē mate o wēnei rā, heoi anō, ko te rerekētanga he whakaahua noa ka mauria atu i wēnei rā ehara i te upoko. I ngā rā o tāukiuki, i mua rā pea i te hekenga nui o te whāioio o tauwiwi ki tēnei whenua ko tēnei tētahi āhuetanga i kitea noatia. Ka whakakapowai i te upoko, kātahi ka mauria atu ki ngā huihui whakahirahira, ā, ka tangihia anō. Waihoki, ka whakahokia ngā mahara ki aua rangatira me ngā mahi i oti i a rātou. Ka noho hoki wēnei hei mea whakapupū ake i te riri, i ngā whakaaro paremata rānei i roto i te tangata, kia matainaina ai rātou ki te whiwhi utu, te ngaki i te mate (Yate, 1835).

Tuatoru: Ngā Upoko o te Hoariri

I ngā rā o mua, ko tētahi āhuetanga i kitea noatia puta noa i Aotearoa ko te whakakapowai i te upoko o ngā hoariri kua mate. Ko te take matua, kia penapena ai i wēnei upoko hei tohutoa, hei ito⁹ rānei (Polack, 1974). I ngā toa e noho ana ki te taha o te ahi ka maua ngā upoko ki runga poupou kia mārakeraketia ai te kite e te nuipuku, ā, ka whakatamatama i roto i ngā whakaihuwaka o te whawhai (Best, 1905).

E ai ki ngā kōrero, ko ngā upoko rangatira anake o ngā hoariri i pakipakitia i aua wā, i runga anō i te mea koia wēnei ngā upoko e whai ana i ngā moko (Robley, 1969). Waihoki, i wētahi wā, i whakamahi i ngā upoko hoariri kia pupū ake ngā whakaaro paremata, ngā whakaro kaikino hoki (Yate, 1835). He mea e kī nei ko te uto¹⁰ (Yate, 1835). Ko tērā tērā. Ko wētahi atu take i te pakipaki upoko hoariri, kia taea ai e ngā uri o ngā ika o te pakanga ki te tuku kangakanga, ki te whakatakahi, ki te whakaparahako atu i te upoko (Best, 1905).

⁹ Trophy of war

¹⁰ Revenge, object of one's revenge

I wētahi wā hoki ka whakamahi te upoko hei momo pāoro, hei whiu kohatu. He whakatakahi i te mana o taua tangata me tana iwi te whāinga matua (Best, 1905). E āpiti atu ki wērā kōrero, ko tētahi atu take i whakakapowai i ngā upoko o te hoariri kia noho wērā mea hei momo taonga tuku ki te hohou i te rongo. Anei ngā kōrero mō Hongi:

Shungie told me that as soon as he advanced in sight of his enemies he should wave his upper garment and show them the head of their friend. If upon this his enemies began to cry, there would be no battle. The heads would be exchanged, presents mutually made, and peace be established. (Orchiston, 1967, p. 310)

Ko wētahi atu kōrero e taunaki ana i te whakaaro he taonga puiaki tēnei mō te hohou i te rongo ko ngā tuhinga a Cruise i te tau 1824. Anei:

The custom of preserving heads is universal among these islanders. They bring them back from their wars, in the first instance, as, a trophy, and, in the event of peace, to restore them to the party from whom they had taken them; an interchange of heads being a common article in their treaties of reconciliation. (Cruise, 1824, p. 48)

Ahakoia wēnei kōrero, kāhore pea te iwi nā rātou te upoko i whakakapowai i tino aro ki te mana me te tapu o taua tangata, engari mō te iwi nō rātou taua rangatira, ka tino aro tonu atu ki te tapu o taua rangatira. Waihoki, i noho hoki wēnei mea hei taonga tuku mā ngā iwi, hei taonga whakahirahira hoki ki ngā iwi.

Nō reira, ko tērā te whakamahuki poto e pā ana ki te tikanga o pakipaki māhunga. Heoi anō, ka toko ake anō i te pātai, he aha ngā Māori o tāukiuki i pakipaki ai i te upoko? Ko te whakautu poto pea, e hiahia ana te iwi ki tētahi mea e whakamāhara atu i a rātou i te āhutatanga o taua tangata. Nō reira, e pēhea ana te matimati, te matiwaē, te makawe rānei? He māmā ake te whakakapowai matimati i te whakakapowai upoko nē?

Ahakoia te aha, ko te upoko te mea ahurei rawa o te katoa o te tinana, ā, mō ngā mea mau moko he ahurei hoki te āhua o te moko. Ko te rangi pāruhi hoki tērā.

Ka taea te kī, kāhore wētahi moko e rua i te ōrite, nō reira, ka whakakapowai i te tino ahureitanga me te motuhaketanga o te tangata. Āpiti atu ki tērā, ko te whakaaro he hōnore nui te whakakapowai i te upoko, kia whakatangatawhenua te āhua o te tangata ki roto i ngā hinengaro o tangata kē. I konā pea ka ora mō ake tonu atu. I konā hoki i puta mai pea ngā tikanga o te kawē mate e mōhiotia nei e tātou.

He kōrero mō te mokomokai, arā, te toi moko

Ko te mokomokai te kupu i whakamahia i ngā rā o mua, hei ingoa mō ngā upoko whakakapowai i hokona atu ki te Pākehā. Ko te ingoa pai ake i wēnei rā ko te toi moko. Ko te mokomokai hoki he ingoa i rongonui ai i ngā tuhinga a Robley. I roto i ngā tau tekau kua hipa, e whakatau ana wētahi kairangahau he kupu whakatakahi te kupu mokomokai. I runga anō i te āhuatanga, kua whakatau ki roto i te ao Māori, kāhore e tino tika ana ki te wāwāhi kupu me te rapu tikanga i aua kupu, ka titiro papaku noa nei ki ngā kupu mokomokai, mokamokai hoki ki te titiro mehemea e tika ana te kōrero he kupu whakatakahi wēnei, he whakamārama noa iho rānei i tēnei tūāhuatanga.

Ko te ingoa ka whakamahia e Te Papa Tongarewa, otirā e te uepū Karanga Aotearoa ko te toi moko (Repatriation Advisory Panel, 2011). Nā te uepū nei te mahi ki te whakahoki i ngā toi moko me ngā kōiwi tāngata, kei tāwahi tonu e noho ana. Ka tuku kōrero au ki wā rātou mahi ā muri ake nei. Ko tētahi atu ingoa mō te mokomokai ko te 'upoko tuhi', nā Ngāhuia Te Awēkotuku (Te Awēkotuku, 2004). Ko ngā ingoa pai ki ahau ko te upoko whakakapowai, te moko whakakapowai rānei. Ko te whakakapowai, he pērā ki te pakipaki me te whakamaroke.

Heoi, ahakoa te ingoa ko te aronga matua kia kaua e whakamahi i ngā kupu pēnei i te mokomokai me te mokamokai i runga anō i te wairua whakahahani, wairua whakaparahako o aua kupu. He rehu tonu tērā ki aua kupu, ā, e tika ana kia pērā. Nō reira, he aha tēnei mea te mokomokai? Ko te mokomokai he upoko kua pakipakitia, kua whakakapowai hei momo taonga hokohoko. Ko te mokamokai he rite tonu, kua hē rānei te whakahua me te tuhituhi i te kupu mokomokai, ā, i konā i noho tērā kupu ki te papakupu Te Wīremu.

A kāti, he rerekē te pakipaki māhunga ki te mokomokai. Ko te rerekētanga nui, ko te aronga matua o pakipaki māhunga ko te tikanga, i tupu mai ai rānei i te tikanga Māori. Ko te aronga matua o te mokomokai ko te hoko atu hei taonga mō tētahi atu taonga, i te nuinga o te wā he pū te taonga ka whakawhiwhia mō te upoko kotahi (Robley, 1969). Ināhea i whakarerekē ai i ngā ingoa nei? E aua, kāhore au e mōhio ana. Ko taku whakapae, nā te Māori i whakarerekē i te orokohokotanga atu o te upoko. I whakarerekē ai hoki i te wā i huri ai te tikanga. Ka rihariha te tangata ki te kupu mokomokai i runga i te whakaaro kua whakamōkai te tangata kātahi ka kotia te upoko, ka whakakapowai, ā, ka hokona atu.

Ki te wāwahi koe i te kupu mokomokai, āe ka kitea te kupu mōkai, arā, he rite tonu te tikanga ki te taurekareka me te pononga. Heoi anō, e ai ki Te Wīremu mō te kupu mokamokai, mōkaikai rānei he upoko tangata kua whakamaroke (Williams, 1971, p. 207). Ehara i te mea kua kīia he mōkai te tangata nei, heoi anō, ko te whakaaro o te nuinga ki wērā kupu he kupu whakatakahi, nō reira, e tika ana kia waiho wērā kupu ki rahaki moe ai. Nō reira, i a au e whakapuaki ana ki te mokomokai, ka whakamahi kē ahau i ngā kupu toi moko, upoko whakakapowai rānei.

Ngā mahi hoko upoko a Hongi Hika rāua ko Pomare

Ko te mea tuatahi me matapaki ahau, otirā me whakatau ahau mehemea hoki i hoko atu a Hongi Hika rāua ko Pomare i te upoko. E ai ki a Robley, he tohunga a Pomare ki te whakakapowai i te upoko tangata (Robley,

1969). Ka tautoko hoki a Nicholas i tēnei kōrero me te kī: “*Pomaree had acquired so great a proficiency in this art, that he was considered the most expert at it of any of his countrymen*” (Nicholas, 1817, p. 219). He tangata hoki i tino mātau ki ngā āhuatanga o te mahi pakihi. I a ia hoki tētahi rangi paruhi, ā, he moko ahurei rawa. Anei ngā kōrero mō Pomare:

Pomare showed Rutherford several heads of numerous enemies he had killed; and these were to be taken to the Bay of Islands, and there to be exchanged for arms and powder with the ships that touched there. Pomaree was a famous taxidermist of heads, and was himself finely tattooed and had marks on his upper lip. Mr. Nicholas also describes Pomaree as a man “gifted with keen commercial instinct” and most desirous of doing business. (Robley, 1969, p. 173)

Ehara pea te kupu ‘*taxidermist*’ i te kupu tika mō tēnei tūāhuatanga, heoi anō, he mārakerake te kite i ngā āhua o te ao i noho nei a Pomare me ngā momo mea angitu i mua i tana aroaro. He nui hoki ngā whakapuakanga ki a Pomare me Hongi me tā rāua mahi ki te whakaemi i te upoko. Kei ngā tuhituhinga me ngā rangahau a Crosby (1999), Robley (1969) me Orchiston (1967) te nuinga o wēnei kōrero. Ko te kōrero, i roto i tētahi pakanga i katokato a Pomare i ngā upoko e whitu tekau whakahoki atu ai ki te Peowhairangi (Crosby, 1999).

Me te mea anō hoki, tata ki te rima rau ngā toa i raro i te mana o Pomare i te tau 1821, ā, ko te nuinga i whai pū (Crosby, 1999). Nō reira, mehemea ka āta whakaaro ki a Pomare, ko wētahi o ōna pūkenga ko te whawhai, ko te whakakapowai upoko, ko te mahi pakihi hoki, nā whai anō i uru atu ia ki te hoko i te upoko. Ki ngā kōrero mō Hongi Hika, i te tuatahi kāhore ia i whakaae kia hoko atu i te upoko whakakapowai. Nō te puiaki o wēnei taonga Māori horekau i eke te uara o ngā taonga Pākehā. Ka kōrero hoki a Nicholas e pā ana ki te kore hiahia o te Māori ki tuku i wēnei upoko;

Although Pomaree, it would appear, made a merchandize of these heads when he had the opportunity, his countrymen, in general, are far from treating them with so much disrespect. It was with great reluctance that some of them were prevailed upon to sell one to Mr. Banks, when he was with Cook in Queen Charlotte's Sound, in 1770; and nothing could induce them to part with a second. They are, in fact, preserved as spoils or trophies during the continuance of the war; and their restoration to the party from whom they have been taken is so indispensable a preliminary to the conclusion of a peace, that it is said no chief would dispose of them, unless it were his determination never to come to terms with his opponents: so that we may suppose this was what Pomaree had resolved upon.
(Craik, 1830, p. 222)

E tika ana te nuinga o wēnei kōrero, heoi, ehara i te mea ko te hohou i te rongo anake te take i whakakapowai upoko. Kātahi ka huri ō Hongi whakaaro, i tōna mātau atu ki te nui o ngā pū me ngā matā ka whiwhia mō ngā upoko whakakapowai. E ai ki ngā kōrero, ko Hongi Hika te tuatahi i tino whakarite pakanga ki te whiwhi i te upoko (Robley, 1969). Kāhore pea au e tino tautoko, e tino whakaae ki tērā kōrero. Kāhore i te tika ki te kī ko te aronga o Hongi i roto i āna pakanga ko te whakaemi upoko. He nui ake ngā āhuatanga i runga i a Ngāpuhi i taua wā, he nui hoki ngā āhuatanga me āta whakaaro, ā, ā kō ake nei ka matapaki ahau i wērā kōrero. Heoi anō, ko aua kōrero e pēnei ana.

E ai ki ngā kōrero, ko Hongi anō te tangata tuatahi i titiro atu ki tēnei mahi hei mahi pakihi. Kua roa te Pākehā e hiahia ana ki te upoko whakakapowai i runga i tō rātou manawarū ki te toi moko ahurei o te Māori. Anei ngā kōrero:

These heads were consequently too precious to be traded away for the white man's treasures. A change was brought about in these views when Hongi first obtained a good supply of arms and ammunition. Hongi was the first to organise Maori warfare on this

new principle, and the terror of his name spread far. (Robley, 1969, p. 138)

He maha ngā kaupapa kei roto i tērā kōrero hei matapaki i tēnei wā. Tuatahi, ko te āhuatanga puiaki tēnā kua whakapuakina, e kōrero ana mō te upoko whakakapowai hei taonga hohou i te rongō i waengapū i wētahi iwi. I horokukū te Māori, otirā a Hongi Hika, ki te tuku i te upoko ki te Pākehā. Kātahi ka hikitia rā e te kaihokohoko Pākehā te uara o ngā upoko, ā, i tīmata hoki rātou ki whaiwhai haere i ngā upoko nei. Ka tīmata i konei ko tētahi mātāpono o te ao pakihī ko te “*demand*” arā ka whakawhānui ake ki te “*supply and demand*”. I konā, i rapu te Pākehā i te taonga ka rata ki te Māori kia tuku ai rātou i ngā upoko. Ko te hua ko te upoko kotahi mō te pū kotahi (Robley, 1969). Ahakoa tōna horokukū, i kitea pea e Hongi ki te kore ia e hoko upoko ka riro mā iwi kē tērā mahi, ā, ko wai ka tohu ka ahatia ā muri atu. Ka whakawhānui ake ahau i wērā kōrero ā muri ake nei. Ka kī hoki ahau i konei, kāhore au e whakaae ana ki te kōrero ko te whakaemi upoko te take matua i ngaki a Hongi i te toto. He nui ngā kaupapa me matapaki i mua i wērā tūmomo kōrero whakapae.

Ka hoki atu ki te kaupapa. Ko tētahi atu mea whakamere hei whakaarotanga i tēnei wā, ko te haurongo a Hongi Hika i tuhia e Dorothy Cloher. He pukapuka pai rawa atu tēnei, ā, kua roa nei tērā pukapuka e noho ana hei puna kōrero mō Hongi Hika. Heoi, kotahi te mea e ngaro ana. Kāhore a Dorothy i kōrero mō ngā mahi hoko upoko a Hongi. Tēnā pea kāhore a Cholera mō te whakamōhio atu ki wāna kaipānui i taua mahi rihariha a Hongi, he mahi tuapeka noa tērā. Kāhore ia i whakapono pea i pērā ia. I wētahi wā, ka kōrero a Cholera mō te hoko pū a Ngāpuhi, ā, i te wā kotahi e rima tekau ngā pū i hokona e rātou (Cloher, 2003). Engari kua waiho a Cholera i te āhua o tā rātou hoko i aua pū.

He nui rawa atu pea ngā rīwai hei tuku mō ngā pū rima tekau nē? Nō reira, tēnā pea he kaupapa anō tērā hei tātari mā te hunga rangahau. Heoi anō, kei tana pukapuka tonu te mātotoru o ngā kōrero mō Hongi, ā, he hua tonu kei roto i āna rangahau. A kāti, ka whakatau i konei i hoko upoko

a Hongi rāua ko Pomare. Kāhore au mō te whakawhānui ake i aua kōrero me te āta tātari i ngā hokotanga katoa. Kāhore tērā i te whāinga mātua o taku kaupapa. Heoi anō, ko tāku e whakatau nei, mehemea i mahi a Ngāpuhi i taua mahi, otirā, i tauhokohoko i te upoko tangata mō te pū. Ā, ko te whakatau āe. Ko te whakapae neke atu i te 500 ngā toi moko me ngā kōiwi tangata kei tāwahi tonu e noho ana (Repatriation Advisory Panel, 2011).

Ngā Toi Moko o Iāianeī

I konei, ka tuku au i te paku kōrero mō ngā toi moko i wēnei rā. I a au e tuhi ana i te tuhinga whakapae nei, kātahi anō wētahi toi moko ka whakahokia mai i Paranihi. E rua tekau ngā upoko kua whakahokia ki Te Papa Tongarewa i te huringa o wētahi ture o te whenua o Paranihi. Kua roa rawa wēnei upoko e noho ana ki te whenua rā, ā, kua roa hoki te rōpū Karanga Aotearoa e whawhai ana kia hoki mai wērā upoko (Repatriation Advisory Panel, 2011). Ko te rōpū nei, he whakaminenga o wētahi tohunga toi, tohunga tikanga Māori hoki nā rātou te mahi ki te tono i ngā upoko maha e hora whānui ana ki ngā motu maha o te ao. Ko te nuinga o wēnei kei ngā whare pupuri taonga o te ao e noho ana. Ko te tūmanako ka whakatau nō hea ngā upoko nei, ā, ka whakahokia anō ki ō rātou ake iwi (Repatriation Advisory Panel, 2011). E ai ki ngā kōrero, neke atu i te rima rau ngā kōiwi tangata me ngā toi moko kei tāwāhi tonu e noho ana (Repatriation Advisory Panel, 2011).

Upoko Tuarima

*He tapu atua tō te tikanga iho matua, ki te takahia ko te mana o te atua
ka takahia*

Te Tikanga

Ko te tikanga, otirā te tikanga Māori tētahi kaupapa nui whakaharahara ki te ao Māori o iāianei, o tāukiuki anō hoki. Ka noho te tikanga Māori hei kaupapa ahurei, hei kaupapa motuhake ki te ao Māori, me te tirohanga o te Māori ki te ao. Ki te tirohanga Māori, me whai tikanga te tangata kia tau tana noho ki te ao kikokiko. Ko te tikanga tētahi mea e rerekē ai, e mouhaketia ai te Māori ki te toenga o ngā iwi o te ao. A kāti, kei tēnei upoko o te tuhinga roa ka matapaki ahau i te tikanga me te whakatau he aha rā taku whakapae ki te āhua o te tikanga i whakamahia i ngā rā o tāukiuki, i mua rā anō i te hūnukutanga mai o te whāioio o tauuiwi. Ka tīmata au ki ngā whakamārama me ngā whakamahuki o te tikanga. Ā muri i tērā, ka āta matapaki au i te rerekētanga o te tikanga iho matua me te tikanga teretere. Ka tuku paku kōrero hoki ahau ki tēnei mea te kawa, ā, hei kaupapa kōrero whakatepanga, ka whakatau ahau kō tēhea momo tikanga te pakipaki māhunga.

He aha tēnei mea te Tikanga?

Hei tīmatanga kōrero ka huataki ahau ki te papakupu a Te Wīremu me wōna whakapākehātanga o tēnei mea te tikanga.

<u>Tikanga</u>	1) <i>Rule, plan, method</i>
	2) <i>Custom, habit</i>
	3) <i>Anything normal or usual</i>
	4) <i>Reason</i>
	5) <i>Meaning, purport</i>
	6) <i>Authority, control</i>
	7) <i>Correct, right</i>

(Williams, 1971)

He pai wērā kupu whakamārama hei kupu Ingarihi mō te tikanga. Āe, ka taea te kī he tika wērā kupu, heoi anō, ko te mea e ngaro ana ki konā ko te wāhi ariā o tikanga. Kua whakamāramatia, engari, kāhore i whakamahukitia. Atu i tērā, ka titiro rā ki ngā tuhinga a Hirini Moko Mead e pā ana ki te tikanga. E ai ki a Hirini Moko Mead i roto i tana pukapuka Tikanga Māori: *Living by Māori Values*:

Tikanga is the set of beliefs associated with practices and procedures to be followed in conducting the affairs of a group or an individual...Tikanga comes out of the accumulated knowledge of generations of Māori and is part of the intellectual property of Māori. The knowledge base of tikanga is a segment of mātauranga Māori. This base consists of ideas, interpretations and modifications added by generations of Māori (Mead H. M., 2003, p. 12)

He pai hoki wēnei whakamārama. Kua tīmata a Mead ki te titiro ki ngā wāhanga mātauranga o te tikanga, me ngā whakaaro, ngā ariā hoki o te tikanga. E ko tāna¹¹, ko te tikanga he mea tuku iho, ā, he mātauranga anō kua whakaemia, kua tukuna hoki ki ngā whakapaparanga whai muri (Mead H. M., 2003). Ka kīia hoki e ia, ko te pū o tēnei mea te tikanga ko te 'tika' (Mead H. M., 2003). Mā te tikanga anō koe e arataki haere wāu nekenekehanga ki te ao nei. E āpiti ana ki wērā kōrero, kei a Tāmami Kruger tētahi atu whakamārama whakamere, pārekareka hoki o te tikanga.

Tikanga 'is the way we conduct our lives consistent with our beliefs, with our philosophical baselines, as they manifest themselves in our behaviours, our relationships, our way of life'. The practice of tikanga must be grounded in an understanding of the philosophy that underlies it, or it will be no more than 'random activity'. It may exist at a waka or iwi level, certainly it is practised at the hapū level (where differences are often evident). Above all, tikanga is very

¹¹ E ko tāna = E ai ki a ia...

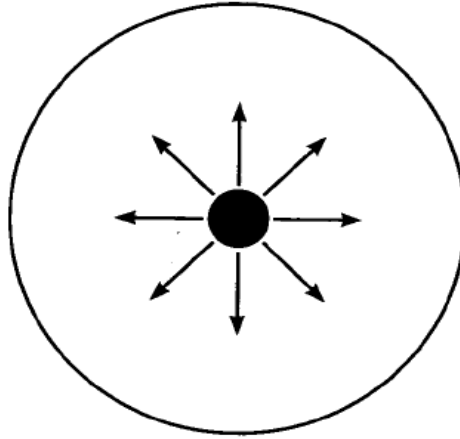
practical: 'its vitality is maintained by practising what we believe, and by continually endeavouring to practise our own way of doing things' (Waitangi Tribunal, 2009)

I konei ka kitea te āhuetanga ariā o te tikanga. He momo ariā te tikanga e ārahi nei i te tangata. He ariā tēnei nō te ao Māori tonu, kia māmā ake te noho a te Māori ki tōna ao, ā, kia whai hua ai hoki i ngā mahi a te tangata ki tō te hinengaro Māori. E pēnei ana te kōrero a Tēmara; “Ko te tikanga te whakakikokikotanga o te whakahaere a te Māori i a ia anō, kia hāngai ai ki āna whakapono” (Temara, 2011, p. 10). Ka whakarangiwhāwhāhia hoki e Temara te tikanga hei momo ariā.

Ngā āhuetanga e rua o te tikanga, ko te tikanga iho matua me te tikanga teretere.

Tikanga Iho Matua

Ko te tikanga iho matua he tikanga e whakapapa atu, e hono atu rānei ki ngā atua. Kua heke mai te iho matua o tēnei tikanga i ngā atua, ā, ko te pū o tēnei momo tikanga i tupu mai ai i roto i te whakapono Māori me te mātauranga Māori (Temara, 2011). I runga anō i te mea i heke mai te iho matua o tēnei tikanga i ngā atua, he tapu wēnei tikanga. He tapu atua tēnei, ā, ki te takahia, ka takahia te mana o ngā atua, te atua rānei kua heke iho mai i tēnei tikanga. Nā taua hononga hoki ki ngā atua e kore e taea te whakakore tēnei momo tikanga. Nō reira, e kore e āhei kia takahia wēnei tikanga. Ki te takahia e te tangata, mā ngā atua anō e rapu utu (Temara, 2011). Heoi anō, he tūturutanga, he waimehatanga tō tēnei tikanga, ā, ka taea te nekeneke ki waengapū i aua wāhi e rua, otirā aua ira e rua. Ka tīkina atu e au tētahi whika i hangaia e Temara ki te whakaatu i tēnei tūāhuetanga. Anei:



Whika 1

**Whika 1 He whakamahukitanga o te tikanga
(He mea tiki mai i Temara, 2011, pg 12)**

Ko te porohita nui ko te iho matua, ā, ko te ira pango kei te pokapū o te porohita ko te tikanga, arā te tūturutanga o taua tikanga. Ka taea te nekeneke ki ngā tahataha o te porohita, ā, he pai noa horekau koe i te whakatakahi i te tikanga, engari kua waimehatia te tikanga. Inā kua tawhiti haere koe i te pokapū kua tino waimehatia te tikanga. Ehara i te mea he pai ki te nuku atu i te tūturutanga o te tikanga, arā, ko te mauri o taua tikanga ka waimehatia, ka waimāoringia hoki. Ki te puta rawa koe i te porohita, a kāti, kua takahia rawatia e koe te tikanga, me te iho matua i heke mai i ngā atua. I konā ka puta mai ngā niho o te ngā atua (Temara, 2011).

Ko wētahi o wēnei tikanga kāhore e hāngai ana ki wēnei rā, ki ngā whakahaere o iāianeī, nō reira, e moe ana, kāhore e whakamahia ana e tātou. Ehara i te mea kua whakakorea wēnei tikanga, i runga anō i te mea ka ara ake anō wētahi o wēnei tikanga i wēnei rā, pēnei i te hahu tūpāpaku (Temara, 2011). Heoi anō, i te nuinga o te wā e moe ana wērā momo tikanga o tāukiuki.

Tikanga Teretere

Ko te tikanga teretere, ko te tikanga horekau wōna iho matua, whakapapa rānei ki ngā atua, he mea hanga noa e te tangata (Temara, 2011). Ko tēnei momo tikanga, horekau wōna whakapapa atu ki te mātauranga Māori, ā, horekau hoki he tino aronga, he tino take rānei. He mahi poka

noa, matapōkere¹² rānei. He nui ngā tauira o tēnei momo tikanga heoi anō i te nuinga o te wā kāhore e tino whakatangatawhenua ana ki roto i ngā ngākau o te nuinga o Ngāi Māori. Anei ngā kōrero a Kruger;

The relationship between Tikanga and Iho Matua, or what I will refer to as our philosophical baseline, is one that cannot be overlooked if any understanding into the relationships that permeate Te Urewera is to be obtained. If there is no connection between Tikanga and the philosophical baseline that underpins it, then Tikanga becomes random activity, with no direction. The Tikanga becomes an endangered concept as we then lose sight of what Tikanga was originally intended to express. (Kruger (2004) as cited in Temara, 2011)

Nō reira, he tapu tō tēnei tikanga? Ka taea tonu te whakautu āe, engari me kī atu pea au he tapu tangata kē tēnei kāhore e hono atu ana ki te atua. Ka puta mai te pātai, ka taea te whakarerekē te tikanga? Māku e kī atu āe me te kao. Mehemea he tikanga teretere, āe ka taea te whakarerekē. Mehemea he tikanga iho matua, ko te whakautu kao e kore e taea te whakarerekē. Anei ngā kōrero a Temara;

He tikanga teretere kāore ōna pakiaka atu ki tētahi iho atua. Koinei ngā tikanga ka taea te whakarerekē. Tēnā ia ko te tikanga whai iho matua he tikanga pūmau wēnei e kore e taea e te tangata te whakarerekē. Ko wēnei tikanga i hangaia i runga i te whakateatuatanga. Ko ngā tikanga pērā rawa te tapu kua kore e taea e te tangata noa te wāhi. (Temara, 2011, p. 12)

Nō reira, ko ngā tikanga i heke mai i ngā atua e kore e taea e te tangata te whakarerekē. Heoi anō, mō ngā tikanga nā te tangata anō i hanga, ka taea te whakarerekē. Koinā pū.

¹² random

Te Kawa

I konei ka tuku whakaaro au ki tēnei mea te kawa, ā, he aha rā te rerekētanga, ngā hononga rānei ki waengapū i te kawa me te tikanga. Ki wētahi rohe kua hanumi te kawa me te tikanga, ā, mō ngā whakamārama kātahi anō au ka tuhi ka kīia he kawa kē wērā. He maha ngā whakamārama o te kawa, anei wētahi nō Te Wiremu 1971;

- 1) *Charmed protected by the the ceremonies of kawa*
- 2) *A sprig of any tree, sometimes a small sapling pulled up by the roots used in certain ceremonies*
- 3) *A class of Karakia, or ceremonies connected with a new house or canoe, the brith of a child, etc*
- 4) *Perform the kawa ceremony* (Williams, 1971, pp. 109-110)

Arā noa atu ngā whakamārama. Atu i wēnei, ko te whakamahuki e hiahia ana ahau ki te matapaki i tēnei wā ko te kawa me tōna hononga ki te tikanga. Ko te whakarāpopotanga o te urupare he aha rā te kawa? Ka pēnei; ko te kawa, “he kohinga tikanga ka noho hai ture mō te marae, hai whakahaere tika i te marae, hai pupuri hoki i te mana o te hapū, o te iwi, o te waka” (Temara, 2011, p. 13). Ko wēnei tikanga, kua whakakohatungia, kua whakatapua rawatia e te iwi, kia kore ai e whakarerekēhia, kia kore ai hoki e takahia. Ki te takahia te kawa e tētahi nō waho atu o te rohe, ka horo whakatikahia ia e te iwi kāinga.

E kore e āhei ki te takahi i ngā kawa o iwi kē, otirā, e kore hoki e āhei ki te mauria atu wōu ake tikanga, kawa rānei ki iwi kē whakamahia ai ki konā (Temara, 2011). Ka horo whātikahia koe e te hau kāinga, ā, he riri tonu te āhua o te hau kāinga ki te whakamātau koe. Mehemea ka whakataurite atu koe ki te tikanga iho matua, ko te kawa e kore e taea te nekeneke, ahakoa he iti noa iho nei taua neke, ka tutū mai te puehu. Nō reira, ka puta anō te pātai ka taea te whakarerekē te kawa? Ko te whakautu āe. Ka taea te tango mai wētahi tikanga, ka taea hoki te whakauru tikanga hōu, ā, ko te mahi, e ai ki a Temara “ka whakakotahitia, ka whakaurutia atu ngā tikanga hōu, ka whakatapua, ka whakakōhatutia” (Temara, 2011, p. 13).

Kei ngā waka, kei ngā iwi, kei ngā hapū tonu ngā wā ka whakarerekē, ngā wā ka whakahoungia. Ā te wā tonu ka whakatau, he tapu nui tonu ka ūhia ki runga, he tapu nō te whāioio. Me tūpato te hunga takahi i te kawa, he nui te utu.

Kaupapa kōrero: He tikanga teretere, he tikanga iho matua rānei te pakipaki māhunga?

He pātai pai tēnei, he pātai hoki i wero nei i tōku hinengaro. Ka hono atu ngā tikanga pakipaki māhunga ki te iho matua? He tikanga teretere noa iho pea? Mehemea ka kīia, he tikanga teretere noa te pakipaki māhunga māmā noa iho te whakatau kīhai a Ngāpuhi i takahi i te tikanga i tā rātou hoko atu i te toi moko. Mehemea he tikanga teretere, horekau he here ki ngā atua, ā, e taea ana te whakarerekē te tikanga, e taea ana hoki te whakawhanake utu kore. Nā te tangata anō i hanga, nā reira kei a ia te tikanga ka ahatia taua tikanga. Engari, me matapaki i te tuatahi mehemea hoki, he tikanga teretere te pakipaki māhunga, he tikanga iho matua rānei.

Kua kōrero o runga ake rā i ngā āhuatanga o te pakipaki māhunga me ngā wā ka mahia tēnei tikanga. Heoi anō, he aha rā te tino take kei muri, he aha rānei te iho matua kei muri. E rua pea ngā iho matua me ngā atua ki tēnei tikanga. Ka whakarite pea tēnei tikanga ki ngā tikanga o te kawemate o iāiane. I wētahi wā, ka haria tētahi whakaahua ki wāhi kē tangi ai anō, poroporoaki ai anō. He hononga pea tō tērā tangata ki taua wāhi, marae rānei, ā, kīhai i taea te takoto ki runga i taua marae, wāhi rānei i ngā rā o te tangihanga. Heoi anō, ka haria te kawemate ki wāhi kē poroporoaki ai anō, tangihia ai anō.

Ko te iho matua pea kei muri i tērā ko te tangi me te poroporoaki i ngā mate. Ko te ao o Hinenuitēpō e kōrerotia ake nei i konei. Ko te iho matua me tangi, me mihi, me poroporoaki ngā mate, i ahu mai i a Hinenuitēpō. Ko te kōrero; “hei konā, e Tāne, hei kukume ake i ā tāua hua ki te Ao; kia haere au ki raro hei kukume iho i ā tāua hua ki te Pō (Mead & Grove, 2007, p. 74). Engari, i wētahi wā i runga anō i ngā mahi a te tangata, e

kore e tutuki i a ia ngā mahi o te wā tangihanga i te katoa o te wā. Nō reira, ka puta mai ngā tikanga o te kawē mate, ka kitea i wēnei rā. I te otinga ka tutuki ō tātou tikanga mate. Ko tērā tērā. Ki te whakataurite atu ki ngā mahi pakipaki māhunga i kōrerotia i runga ake rā, ka taea pea te kī he āhua ōrite, i runga anō i te mea ka whai wāhi te iwi katoa me rātou e hiahia ana, ki te poroporoaki, ki te whakatutuki i ō rātou hiahia. Ki te whakaaro tātou ki te wā o te pakanga, mēnā kua tawhiti rawa te haere o te ope taua i tō rātou kāinga, ā, kua mate wētahi o wāna toa, kāhore e kore me whakahoki i tētahi wāhanga o taua toa, tōna tinana katoa rānei ki te kāinga, hei poroporoaki mā wōna pākanga kiritahi.

Ko te upoko tonu te mea me whakahoki kei riro hei mea whakaparahako mā te hoariri. A kāti, ko tērā te taha ki a Hinenuitepō. Ka kōrero hoki au mō Rongomātāne me tēnei mea te maungārongo. Ko te kōrero, he moenga kura, he moenga toto. Ā, ka noho rangatira a Rongo i te nuinga o te wā, ko te rangimarie tonu tēnei. Ahakoa he uri te Māori nā Tū, ka horahia te mana me ngā tikanga a Rongo i te nuinga o te wā, e kore e taea te whawhai me te pakanga, arā, te whakaheke toto i ngā wā katoa. Nō reira, ka noho hoki tērā hei iho matua mā ngā mahi pakipaki māhunga o te hoariri. Arā, hei taonga hohou i te rongō ki waenga i te hoariri. Ka mutu, ko taku whakapae i konei, āe he tikanga iho matua te pakipaki māhunga, otirā, he herenga tō tēnei mahi ki ngā atua.

Upoko Tuaono

He Kupu Whakatepe

Kua tae rā ki te whakarāpopototanga, otirā ki te wāhi e whakautu ai au i te pātai matua kia kite ake ai i te māramatanga. Ko ngā kaupapa matua e pēnei ana;

1. Tuatahi, ko te tapu
2. Tuarua, ko te tapu o te upoko
3. Tuatoru, ko ngā tikanga o te pakipaki māhunga
4. Tuawhā, ko te whakautu i te pātai matua; mehemea ko te upoko te wāhi tapu rawa o te tinana, he aha i hokona atu ai e Ngāpuhi te toi moko

1. Tuatahi, ko te Tapu

E tautoko ana au i ngā kōrero onamata kua tāia ki roto i ngā pukapuka mō te tapu motuhake me te tapu o te upoko o te tangata. Koia te wāhi tapu katoa o te tinana tangata. I whakatakotohia e au ngā kōrero rangahau o te tapu ki roto i te upoko tuatoru. I reira ka kōrero au mō te tapu pūihoiho. Ko tēnei momo tapu i takea mai i te orokoputanga o te tangata, arā, he momo tapu tēnei nō ngā atua. Ahakoa ko wai, koia te tapu i whakatōngia ki tēnā, ki tēnā.

Ko te tapu tuarua, ko te momo tapu e kīia ana e au ko te tapu whakaūhia. Ko tēnei momo tapu ka ūhia ki runga i tētahi wāhi, ki tētahi kaupapa, ki tētahi mea rānei pēnei i te urupā. I mua i te huringa hei urupā he whenua noa iho tērā wāhi, me wōna momo tapu pūihoiho, nā te mea ko Papatūānuku tērā. Engari, ka ūhia ki te tapu, ā, kua rerekē te tapu, kua kaha ake, kua kore e āhei ki te mahi i ngā mahi noa ki reira.

Ko te tapu tuatoru, ko te rehu. Ko tāku e whakapae nei, he wāhanga hoki tō te tapu kei te hinengaro o te tangata e noho ana, ā, kei taua tangata rā wōna whakamārama, wāna tirohanga ki te tapu. Ahakoa he tapu tētahi mea ki tētahi tangata, ehara i te mea he tapu taua mea ki tētahi atu. I roto i

Ngāpuhi he hanga noa te hongī ki te tūpāpaku. Ki ngā manuhiri ki roto o Ngāpuhi, ka wetiweti rātou ki tērā tikanga, nā te mea kei te rehu te tapu o ō rātou whakaaro.

2. Tuarua, te Tapu o te Upoko

Kua whakatakotohia e au ki te upoko tuatoru te tapu o te upoko. Koinei te wāhi o te tangata e noho ai tōna ora mā tōna waha, tōna titiro ki te ao mā wōna karu, tōna rongo i te ao mā wōna taringa. Waihoki, koinei te wāhi i whāngaitia ai ia ki wāna kupu tuatahi me wōna whakaaro tuatahi mā roto mai i tōna pūmotomoto. Koia, ka tapu ki te Māori tōna upoko. Me kore ia e whakaae kia takahia te tapu o tērā wāhi o tōna tinana. Ka ūhia e ia te tapu pūihoiho ki te tapu whakaūhia, ki te rehu o te tapu, te mutunga atu kua nui rawa te tapu o te upoko. Ka whawhai ia kia noho tapu tonu tērā wāhi wōna. E kore ia e whakaae kia mauria te kai i runga i tōna upoko, i wētahi wā e kore ia e horoi i tōna upoko nā te tapu rawa, e kore e pai kia pā te waiwera ki tōna upoko kei noa. Ko ngā utauta katoa e pā ana ki tōna upoko pērā i te heru ka tapu.

3. Tuatoru, ko ngā tikanga o te pakipaki māhunga

I raro i tēnei kaupapa, ka kōrerohia e au te iho matua o tēnei tikanga. Tuatahi, ko te tikanga pakipaki i ngā māhunga o ngā pākanga kiritahi. Tuarua, ko te pakipaki i ngā māhunga o ngā toa o te iwi. Ko wēnei tikanga e rua, ka taka ki raro i te iho matua o Hinenuitepō, nā te mea i tangihia, i poroporoakitia, i tukua ki a Hinenuitepō.

Tuatoru, ko te pakipaki i ngā māhunga o ngā toa o iwi kē i hinga i te pakanga. Ka taka wēnei ki raro i te iho matua o Rongomātāne, nā te mea ko wēnei upoko pakipaki ka whakamahia hei taonga puiaki ki te hohou i te rongo ki te hoariri ā tōna wā. Ka noho rangatira a Rongomātāne i te nuinga o te wā, ko te rangimarie tonu tēnei. Ahakoa he uri te Māori nā Tūmatauenga, ka horahia te mana me ngā tikanga a Rongomātāne i te nuinga o te wā, e kore e taea te whawhai, te pakanga, te whakaheke toto i ngā wā katoa.

4. Tuawhā, ko te whakautu i te pātai matua; mehemea ko te upoko te wāhi tapu rawa o te tinana, he aha i hokona atu ai e Ngāpuhi te toi moko?

E toru ngā tino āhuatanga ki tēnei pātai. Tuatahi, ko te taha ki te tapu, tuarua ko te taha ki te tikanga, tuatoru ko ngā tino take i whakaemi ai a Ngāpuhi i te pū.

Ka tīmata rā ki te tapu. Kua whakatau i te upoko tuatoru ki te mate i a koe tō hoariri, ka whakakorengia tōna tapu. I ahu mai tēnei whakataunga i ngā kōrero a Te Rangikāheke i a ia e kōrero ana mō ngā pakanga a Tūmataunga ki ōna tungāne. I whakamatea e Tū wōna tungāne, ā, i konā i whakakorengia e ia tō rātou tapu. Ahakoa tēnei, he wā anō ka uru mai te rehu o te tapu. Ko te tino taura ko te wā ka hohou i te rongo mā te tuku i ngā pakipaki māhunga. Ko te iwi i pakipakitia ai te upoko hoariri, kāhore i aro ki te tapu o te upoko o taua tangata. Ko te iwi nō rātou te toa ka tino aro atu ki te tapu, ā, ka whakaūhia anō te tapu kia tapu rawa.

Tuarua, ko te taha ki te tikanga. Ko taku whakapae, i a Ngāpuhi e hoko ana i te toi moko, i takahi rātou i te tikanga me te iho matua o tērā tikanga. Ka hāngai tēnei ki a Rongomātāne, ā, ko te iho matua, me hohou i te rongo kia horahia te maungārongo, otirā te mana o Rongomātāne i te nuinga o te wā. Kīhai i tutuki i a Ngāpuhi tēnei tikanga, nō reira, i whai huarahi anō rātou ki te whakatutuki i tērā āhuatanga i ngā tau maha i whai muri i ngā pakanga.

Tuatoru, ko ngā tino take i whakaemi ai a Ngāpuhi i te pū. Ko taku whakapae, e toru ngā tino take. Tuatahi, hei ngaki i ngā utu me ngā mate o mua. Tuarua, kia noho taumarua ai te iwi mō ake tonu atu. Tuatoru, ki te kore a Ngāpuhi e whakaemi pū, ka hinga rātou i ngā iwi whiwhi pū. Nō reira, ki ahau nei he kaupapa tēnei i puta mai i te matainaina nui ki te ora me te whakamomori nui ki te ngaki utu. Ka mutu, he mahi hoki tēnei me mahi e rātou i te tuatahi. Ki te kore, ko rātou kē te iwi ka hinga rawa atu, ā, i pērā rātou i wētahi pakanga o mua.

Whakarāpopotonga

Nō reira, hei whakarāpopotonga, hei whakautu hoki i te pātai matua, ka pēnei au; i hokona atu e Ngāpuhi te toi moko, kia ora ai rātou me wāna uri mō āke tonu atu. Ā, ahakoa ko te upoko te wāhi tapu rawa o te tinana, i runga anō i ngā tikanga o te tapu o tāukiuki kīhai a Ngāpuhi i takahi i te tapu. Heoi, i takahi tonu rātou i te tikanga iho matua, ā, i whai huarahi anō rātou ki te whakatutuki i taua iho matua. Ko te take matua i hokona atu ai e Ngāpuhi te upoko, i puta mai i te matainaina nui ki te ngaki i ngā mate, ā, i puta mai hoki i te matainaina nui o te tangata ki te ora. I mahia e Ngāpuhi, kia kore ai e riro mā wētahi atu e whakaemi pū, kātahi ka huri ki te patu i a rātou. I mahia hoki kia noho taumaruru ai a Ngāpuhi me wāna uri katoa mō āke tonu atu.

I taua wā hoki, i runga anō i te āhua o te ōhanga o Ngāpuhi, ko te tauhokohoko upoko anake te huarahi i taea ai e rātou te whakarahi ake ō rātou pū. Ko te huringa nui hoki tēnā o te ao Māori i mōhiotia ai e ngā tūpuna. A kāti, kua rahi pea tērā mō tēnei wā, ko te tūmanako ia he pūrangiaho katoa wōku whakaaro, ā, kua whai māramatanga.

A kāti. Nau mai, haere atu e wāku kupu hei ākinga mā ngā hau kawē kōrero, ngā hau kurukuru, ngā hau werowero o te ao. Kawea rā kia rere, oī, tū mai, kōkiritia!!

Rārangi Pukapuka

Angas, G. F. (1847). *Savage Life and Scenes in Australia New Zealand*. London: Smith, Elder and Co.

Ballara, A. (1973). *Warfare and government in Ngapuhi tribal society 1814-1833* (Unpublished master's thesis). University of Auckland, Auckland, New Zealand.

Ballara, A. (2003). *Taua*. Auckland: Penguin Books.

Best, E. (1905). Māori Eschatology: The Whare Pōtae (House of Mourning). *Transactions and Proceedings of the New Zealand Institute*.

Best, E. (1976). *Māori Religion and Mythology 1*. Wellington: Government Printer.

Best, E. (2005). *Māori Religion and Mythology 2*. Wellington: Te Papa Press.

Cloher, D. U. (2003). *Hongi Hika Warrior Chief*. Auckland: Penguin Books.

Craik, G. L. (1830). *The New Zealanders*. London: William Clowes.

Crosby, R. D. (1999). *The Musket Wars*. Auckland: Reed Books.

Cruise, R. (1824). *Journal of a Ten Months' Residence in New Zealand 2nd Edition*. Christchurch: Capper Press.

Evans, J. (2009). *Ngā Waka o Neherā*. Auckland: Libro International.

Gudgeon, C. M. (1906). The Tipua-Kura, and other Manifestations of the Spirit World. *Journal of the Polynesian Society*, 15(1), 27-57.

- Henare, M. (1988, April). Ngā Tikanga me ngā Ritenga o Te Ao Māori. *Report of the Commission on Social Policy*, 3(1), pp. 4-41.
- International Research Institute for Māori and Indigenous Education and Te Rōpū Rangahau Hauora a Eru Pōmare. (2000). *Māori Research Development: Kaupapa Māori Principles and Practices, a Literature Review*. Wellington: Authors.
- Kaamira, H. (1957). Kupe. *Journal of the Polynesian Society* Vol. 66, No. 3, 216-231.
- Kawharu, M. (2008). *Tāhuhu Kōrero*. Auckland: Auckland University Press.
- Keene, F. (1975). *Tai Tokerau*. Whangarei: Author.
- Maning, F. E. (1922). *Old New Zealand*. Wellington: Whitcombe & Tombs Limited.
- Marsden, M. (2003). *The Woven Universe*. (T. A. Royal, Ed.) Otaki: The Estate of Rev. Māori Marsden.
- Mead, H. M. (2003). *Tikanga Māori - Living by Māori Values*. Wellington: Huia Publishes.
- Mead, H. M., & Grove, N. (2007). *Ngā Pēpeha a ngā Tīpuna*. Wellington: Victoria University Press.
- Mead, S. M. (1984). *Customary Concepts of the Māori*. Wellington: Victoria University.
- Mikaere, A. (2003). *The Balance Destroyed: the consequences for Māori women of the colonisation of Tikanga Māori*. Auckland: Published

jointly by the International Research Institute for Māori and Indigenous Education and the Author.

- Murphy, N. (2011). *Te Awa Atua, Te Awa Tapu, Te Awa Wahine* (Unpublished master's thesis). University of Waikato, Hamilton, New Zealand.
- Nepe, T. M. (1991). *Te toi huarewa tipuna: Kaupapa Maori, an educational intervention system*. Auckland: University of Auckland.
- Nicholas, J. L. (1817). *Narrative of a Voyage to New Zealand Vol. 1*. London: James Black and Son.
- Nicholas, J. L. (1817). *Narrative of a Voyage to New Zealand Vol. 2*. London: James Black and Son.
- Orchiston, D. W. (1967). Preserved Human Heads of the New Zealand Māoris. *Journal of the Polynesian Society Volume 76, No. 3, 297 - 329*.
- Palmer, C., & Tano, M. L. (2007). *Mokomokai: Commercialization and Desacralization*. Retrieved June 12, 2011, from New Zealand Electronic Text Centre: www.nzetc.org
- Polack, J. S. (1974). *New Zealand*. Christchurch: The Caxton Press.
- Repatriation Advisory Panel. (2011). *Karanga Aotearoa Repatriation Report*. Wellington: Te Papa Tongarewa.
- Rerekura, S. (2008). *Whaikōrero Hunga Mate 1*. Te Tai Tokerau: Te Whare Wānanga o Ngāpuhi-nui-tonu.
- Robley, H. (1969). *Moko, or Māori tattooing*. Wellington: Reed Publishing.

- Shirres, M. (1979). *Tapu, being with potentiality for power*. Auckland: University of Auckland Press.
- Shirres, M. (1982). Tapu. *Journal of the Polynesian Society*, 91(1), 29-52.
- Sissons, J., Wi Hongi, W., & Hohepa, P. (2001). *Ngā Pūriri o Taiamai*. Auckland: Reed Books.
- Taylor, R. (1855). *Te Ika a Maui, or, New Zealand and its Inhabitants*. London: Wertheim and Macintosh.
- Te Awekotuku, N. (2004). He Maimai Aroha: A disgusting traffic for Collectors. (A. Kiendl, Ed.) *Obsession, Compulsion, Collection: on objects, display culture and interpretation*, 77-91.
- Te Rangi-kaheke, W. M. (1970). *Ngaa Tama-a-Rangi*. (B. Biggs, Ed.) Auckland: University of Auckland.
- Temara, P. (2011). Te tikanga me te kawa. *Te Kōtiritihi*, 1, 9-18.
- Waitangi Tribunal. (2009). *Te Urewera Pre-Publication Part 1 WAI 894*. Wellington: Waitangi Tribunal.
- Williams, H. W. (1971). *Dictionary of the New Zealand language*. Wellington: Government Printer.
- Yate, W. (1835). *An Account of New Zealand*. London: Richard Watts.

Whārangī Ipurangi

- McLintock, A. H. (2011, November 22). 'Thierry, Charles Philip Hippolytus, Baron de'. Retrieved January 1, 2012, from An Encyclopedia of New Zealand: <http://www.TeAra.govt.nz/en/1966/thierry-charles-philip-hippolytus-baron-de/1>

Moorfield, J. C. (2012). *Te Aka Māori-English, English-Māori Dictionary*. Retrieved January 8, 2012, from Te Whanake Online Dictionary: www.maoridictionary.co.nz

Taonui, R. (2011, September 24). '*Ngāpuhi*'. Retrieved December 22, 2011, from Te Ara - the Encyclopedia of New Zealand: <http://www.TeAra.govt.nz/en/Ngāpuhi>

Te Rōpū o Tūhoronuku. (2011). *Mandate Documents*. Retrieved February 8, 2012, from Tūhoronuku: <http://www.tuhoronuku.com>

Rīpene Ataata

Waaka, H. (Director). (2009). *Waka Huia: Ngātokimatawhaorua* [Television Series]. New Zealand: TVNZ