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WAIKATO
Te Whare Wānanga o Waikato

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Te Mata Ono

E tipu atu te kūmara, e ohu mai te anuhe

**A thesis submitted in fulfilment
of the requirements for the Degree**

of

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at

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by

Te Aorere Tūwhakairiora Pēwhairangi



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

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Ariā

Mai anō, mai anō kua whakapaoho te iwi Māori, tīmata mai ai i te mahi whaikōrero, i te mahi karanga, i te mahi taonga puoro, i te mahi toi, me te mahi waiata. Ko ngā mahi nei he huarahi tuku karere i tētahi takitahi, takitini rānei ki tētahi takitahi, takitini rānei. Mā ēnei mahi e whakawhitiwhiti mōhiohio ai te tangata. Nō te taitanga mai a te Pākehā kua whai huarahi whakapaoho atu anō te iwi Māori i ō rātau mōhiohio, tīmata ana mai i ngā niu pepa, eke ana rā ki ngā reo irirangi, tae noa mai ki te pouaka whakaata me te ipurangi. Ko te rangahautanga nei ka titiro ki tētahi o ngā huarahi mātāmuri e whakapaohotia ai ngā mōhiohio a te Māori, arā te pouaka whakaata. Ka arotaketia ngā mahi tuari mōhiohio a te whare waihanga hōtaka pouaka whakaata nei a Whakaata Māori mā tētahi anga tātai e kīia nei ko Te Mata Ono.

I ngā tau 15 kua pahure ake nei ehara i te mea kua tū a Whakaata Māori hai kaitohatoha mōhiohio Māori, engari hai kaiwhakarauora hoki i te reo Māori me ngā tikanga Māori. I te tuhinga roa nei ka tirohia ngā huarahi taketake me ngā huarahi hōu o te whakapaoho i ngā mōhiohio o te tangata mā roto i a Whakaata Māori. Mā te whakaururu i ngā huarahi e rua nei e whakahōuhia ai te ara, e whakapaoho Māoritia ai hoki ngā hōtaka o te wā.

E ono katoa ngā āhuatanga o te anga e kōrerotia nei. Ko te tuhinga roa nei he haurua o te anga. Nā ngā ture ā-kupu o te tohu paerua nei, ka rangahaua rētōtia e a au ngā wāhanga e toru o te ono e kīia nei ko Te Mata Ako, Te Mata Tikanga, Te Mata Iwi anō hoki. E tuhia ana hoki tētahi atu tuhinga roa i te wā nei e Kimiora Kaire-Melbourne. Kai te titiro ia ki ērā atu wāhanga e toru o te anga, Te Mata Māori, Te Mata Pākehā me Te Mata ō-Tua. Hai te mutunga o ngā tuhinga roa e rua nei, ka whakapiria ai ngā āhuatanga e ono kia waihanga pūmautia ai te anga tātari o Te Mata Ono. Ka piri ana te anga tātari ko te whāinga kia whakahāngaitia ai ki a Whakaata Māori hai tautoko, hai hāpai, hai ārahi hoki i te teihanga ki ngā rā kai te heke mai.

He Mihi

Ko Māui te tipua

Ko Paikea te taniwha

Ko Porourangi te ariki

Ko Āpirana te tangata

Ka tīmata aku mihi mā te kauwhata ake i tēnei pēpeha ōku. Nā ēnei kāwai whakapapa i puka mai ai ko awau. He pēnei anō hoki te tuhinga nei, he whakapapa tōna. Arā noa atu ngā tāngata me mātua whakahua tuatahi, me mātua mihi tuatahi e awau, inā rā nā rātau kē i hua mai ai tēnei tuhinga roa nei. Ki a koutou katoa, tēnei ka tūngou te māhuna kia takapau iho te aroha.

Ko ngā te matihere tuatahi ka rere ki a Whakaata Māori me āna kaimahi katoa, mei kore ake koutou i hua mai ai te kaupapa o te tuhinga reo nei. Julian Wilcox, ahakoa kai tawhiti tō mata i ngā kāmera a Whakaata Māori i tēnei wā, nāu i whakapuare tūranga mahi ki a au i taku putanga i te kura. Ahakoa kāore aku tohu mātauranga, aku wheako whakapaoho, taku whakaponu rānei ki a au anō ko koe tēnā i āta akiaki i a au kia tipu te māia i tōku puku kia whāia e awau tēnei umanga mahi hai oranga mōku. Ki a kōrua anō hoki e aku pōhi, Babe Kapa kōrua ko Eva Mahara, i whakaae mai kia tamō awau i aku mahi o ia rā kia whāia rā tēnei kaupapa, ka rewa te pōtae.

Ki a koutou te poari o te Ngārimu VC me te 28th Māori Battalion Memorial Scholarship Fund ko te wawata ia ka noho te tuhinga nei hai tohu kāore i moumou noa iho tā koutou whakangao pūtea mai. Ko koutou te kaipupuri o te mauri o ngā tama-toa, i ngā haora o te wherū, o te ngenge i rite tonu taku whai whakaaro ki a rātau i puta ki te kauhanga o te riri. Ko rātau i noho hai raukakai kia māmā ai te ao ki tōku whakatipuranga, kāore he utu e ea ai taku nama ki a rātau, heoi anō tāku he ngana mā te hāpai tonu i tō rātau reo me ā tātau tikanga i pakanga ai rātau. E hika mā i te pō, nā te mata kāheru koutou i tuku ki te uma o Papa, mā te mata o te pene, mā te mata o te arero, mā tēnei mokopuna nā koutou, koutou e ora ai mō ake.

Ki te Whare Wānanga o Te Kunenga ki Pūrehuroa, te wāhi i pōtaetia awau ki taku tohu pae-tahi, me te wāhi e whai mahi nei hoki a au i tēnei wā, e mihi ana hoki.

Ahorangi Meihana Durie, i tae whiore hume atu ai māua ko Kimiora ki a koe nā te aupēhitia o tō māua whakaaro e tētahi atu. Ko tāu he hāpai ake i tā māua i matakite ai, he tautoko hoki i a māua mai i te tīmatatanga, ā mohoa noa nei. Kāore e ea i te kupu te aroha kai roto i te ngākau ki a koe, me tō tāua whare wānanga.

Ka mihi anō rā ki te Whare Wānanga o Waikato e poipoi nei ngā rangatira Māori mō āpōpō. E te poari o te Waikato University Full Masters Research Scholarship me te poari o te Waikato University Taught Paper Scholarship e pūrena tonu ana te aroha ki a koutou inā rā nā koutou i whai parirau ai tēnei rangahau kia hoka ai ia ki ōna kōtīhitihi, kia kua hoki ai e kūtōhitōhi. E hia kē nei tāra i whakapaua kia tere atu māua i Tāmaki nei ki ā māua akoranga i Kirikiriroa, kua kore māua e tae atu ki te kore ko koutou.

Ki a koe e te kōkā Linda Tuhiwai Smith, e mihi ana hoki ki a koe i whakaaweawe i a māua i tāu nā pepa i Waikato. Nāhau i whakawhenua i ōku whakaaro, i motu hoki i ngā here o te tauria tohu pae-tahi kia tīmata ai taku whakaaroaro ki ētahi tirohanga kē atu, ki ētahi whakaaro hōu anō hoki.

Ahorangi Rangi Matamua, mōu i tautoko, i ārahi i a māua ko Kimi he hōhonu te mātāpuna o mihi, e kore e maroke noa. I horokukū tēnā me tēnā kia whakaetia mai tā māua kaupapa rangahau takirua, heoi i tere tonu tāhau whakaae mai. Ehara i te mea i kite noa iho koe i tā māua i matakite ai, ko tāu i kite ai he nui noa atu. E mihi ana hoki ki a koe i whakapuare i ngā tatau o tō kāinga i Ruatāhuna ki a māua kia wānanga tahi, kia kai Cookie Time tahi, kia noho tahi ai hoki tātau kia pari te ihu o te kaupapa nei. Tino kore nei māua ko Kimi i whakaaro koirā te wāhi ka tino tipu ai te whaihanga, ka tipu ai hoki ngā te hōhonutanga o tā māua rangahau. E Rangi, kua haehae ngā hihi o Matariki i a koe, nāhau anō kua haehae hoki ngā hihi o Te Mata Ono.

E Kimi, ngā haora ka whakapau tahi tāua i te mahi, i te kāinga, i te whare whakapari tinana, i te whare wānanga anō hoki, ko ngā tino haora o tōku anō. I māmā ai tēnei tuhinga i a koe. I tere ai tēnei tuhinga i tō pukumahi. Ka mutu, i rekareka ai tēnei tuhinga i a koe.

E mihi ana rā hoki kia a kōrua Mam kōrua ko Pap nā kōrua awau i poipoi ā tangata noa. E kore e ea i a au ngā mahi nui i mahia mai kōrua māku, ā, e mahi tonu nei. Ko te wawata e whakahīhī nei kōrua i tēnei whakatutukitanga, ko kōrua ngā tino kaitoutou i te ahi kai taku puku kia mahia katoatia ai aku mahi i runga i te tika, i te pono me te ngākau iti.

Kua ea, kua oti, kua tutuki!

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Upoko 1

He Kupu Whakataki: te mahi rangahau

1.1 He Kupu Whakataki

Ko te tuhinga roa nei ka wherawhera i te anga whakapaoho Māori e kīia ana ko Te Mata Ono. He mea waihanga te anga nei e māua ko Kimiora Kaire-Melbourne. I te rangahautanga nei ka tirohia e awau ngā ‘mata’ o te ao pouaka whakaata Māori, oti rā te ao pāpaoho Māori whānui. Tōna takenga mai ki te ao, ngā whanaketanga i te taetanga mai a te Pākehā, ngā pae whakapāoho Māori o mohoa, me te anamata o te ao whakapāoho Māori. Waihoki, ka tirohia ōna pānga tini ki te whanaketanga o te ao Māori, ki te whakatinanatanga o ngā tikanga, oti rā ki te whakarauoratanga o te reo Māori.

Ko ngā mata e ono o Te Mata Ono ka whakamārama, ka whakaanga anō hoki i tā te Māori titiro ki tēnei mea te whakapaoho mā te pouaka whakaata. Ko te manako ia ka noho te anga nei hai tūāpapa, hai rautaki tātari anō hoki mō Ngāi Māori i ngā whare whakapaoho Māori. Ka noho hoki hai tūāpapa i ngā marautanga ako o ngā kura tuarua me ngā kura wānanga anō hoki, kia angitū ai i te ao pāpaoho, kia eke ai hoki ki tā te Māori e pai ai.

Hai ngatahuretanga māku, me mātua wetewete i te ingoa o tēnei anga kia mōhiotia ai te take i tapaina tēnei ingoa ki te anga nei. Ko tā te papakupu mō te kupu ‘mata’ ko: face, countenance, edge, blade, eye, screen (computer), headland, mesh (Williams, 1971). E rua ngā whakamāramatanga kei te papakupu e hāngai ana ki te anga nei.

- **Mata (face):** E kōrero ana tēnei whakamāramatanga o te kupu ‘mata’ ki te tangata whakapaoho tonu ka puta ki runga i te pouaka whakaata. E ono rawa ngā ‘mata’ hai whakakanohi māna.

- **Mata (screen):** E kōrero ana tēnei whakamāramatanga o te kupu ‘mata’ mō ngā āhuatanga i tua atu i te tangata whakapaoho ka puta ki runga i te pouaka whakaata. Ehara i te mea ko te kaiwhakapaoho anake ka noho hai kaiwhakakanohi, engari ko ngā pikitia, me ngā oro anō hoki. Nō reira ehara i te mea me mōhio anake te kaiwhakapaoho kai runga i te pouaka whakaata ki ngā mata e ono nei, engari me mōhio hoki ngā hāpai o kai muri i te kāmera, pēnei i ngā ringatohu, ngā kaiwetewete, ngā kaikōmihana, ngā kaiautaua, ngā kaiwhakahaere hōtaka, te kauwae runga, me te kauwae raro.

Ko te whāinga kia whakawhāititia tēnei ao matatini nei ki ētahi mata iti noa iho nei kia māmā ai te whai. Ka tīkina rā tā, Einstein’s Theory of Special Relativity hai taunaki i tāku e kōrero nei, arā, ko $E = mc^2$. Ehara awau i te mātanga pūtaiao ahupūngao, e kāo. Engari ko tāku he tiki kē ake rā i te mātāpono o te whakamāmā i tētahi āhua matatini, kia hāngai pū, kia māmā te whakamārama, te ako hoki ki tāngata kē atu. Kua whakawhāititia ēnei matatini ki ētahi mata e ono, nā whai anō te kupu ‘Ono’ i te ingoa o te anga nei. Kāti, kua mōhiohia te ingoa me ōna taketakenga mai, anei rā Te Mata Ono kua whakarārangitia ki raro iho nei:

- **Mata Māori:** E hāngai ana tēnei ki te mata, me te haepapa kei ngā pokohiwi o te hunga pāpaoho, kia hāpaitia ake te mana o te iwi Māori whānui, kia whakamana anō hoki i te hunga nā rātau i para i te huarahi, i whawhai hoki mō te ao whakapāoho e mōhiohia nei ināianei rangi.
- **Mata Pākehā:** Ko te mata nei ka kōrero mō te nanaiore a te Māori ki ngā rākau a te Pākehā hai oranga mōna. Ko te whanaketanga o ngā hangarau Pākehā, me te whai tika hoki i ngā ture Pākehā ka noho ki te mata Pākehā. Ahakoa he ao whakapaoho Māori i mua i te taetanga mai o te Pākehā, koinei rā te ōrokotanga mai o te ao pāpaoho Māori inamata e mōhio nei tātau. Ka wherawheratia ōna aupiki me ōna auheke ki te Māori ināianei rangi.
- **Mata o-tua:** Ko te Mata o-tua e hāngai ana ki ngā mahi a te hunga pāpaoho i muri i te kāmera i ngā wāhi mahi.

- **Mata Iwi:** Ka noho te kaiwhakapaoho hai mata mō tōna iwi. Ahakoa he Māori katoa tātau, me poipoi, me opeope i ngā rerenga kētanga ā-iwi, ā-hapū, ā-whānau hoki kia pupuritia tonutia ai te tuakiritanga o tēnā iwi, o tēnā iwi. Ko te taupā i te āhua o te hanumitia (homogenisation) o te iwi Māori ka wānangatia.
- **Mata Tikanga:** Ko te wehenga tēnei o te ao whakapaoho Māori me te ao whakapaoho auraki, inā rā ko ngā tikanga Māori ka noho mātāmua i roto i ngā mahi katoa.
- **Mata Ako:** Nā te mea kei te noho tūroto te reo Māori, e ai ki ngā tatauranga, ka noho hoki ngā kaiwhakapaoho hai kaiako mō te reo. Waihoki, e rua rawa ngā whakamāramatanga o te kupu ako, ko ‘teach’ me ‘learn’. Ko te ako (learn) e kōrero ana mō te whakapiki pūkenga, mō te whakawhanaketanga hoki o te tangata. Ka wānangatia ngā taha e rua o te kupu nei.

Ahakoa e ono rawa ngā mata o Te Mata Ono, ka tirohia anake e awau ngā mata e toru; Te Mata Iwi, Te Mata Tikanga me Te Mata Ako, i te tuhinga roa nei. Ka ono ai ki ngā mata e toru e whāia ana e Kimiora Kaire-Melbourne; Te Mata Māori, Te Mata Pākehā me Te Mata ō-tua. Ka tōaitia tāku i kī ai i runga ake nei, nā te hōhonu me te whānui o te kaupapa rangahau, kia eke ai te kou, kua whakawehea kia haurua ki a au, kia haurua ki a Kimiora. Ka huia katoatia ngā hua ka puta i ā māua tuhinga roa tohu paerua nei kia noho hai pūtake ki ō māua tohu kairangi. Me te aha, hai reira whāia hoki te waihangatanga o tētahi kura tuatoru (tertiary provider) e whakaako nei i te ao whakapāoho Māori ki te Māori, ki te hunga hoki e hiahia ana te tahuri mai. Ko te pae tawhiti nui katoa, kia pai ake ai ngā uri whakatipu kai te haramai tonu i te reanga kaiwhakapaoho o nāiane rangi.

1.2 Taku Tipuranga

Ko te Rāmere. 2005 te tau. Tekau ōku tau. E paki ana te rā. Ahakoa kāore e āhei tā mātau kai i runga i te pahi, kei muri māua ko tōku tino hoa a Parekāia e kai muna ana i ā māua aihikirīmi. He kōrero Māori nō māua i te roanga o te wiki i riro mai ai ēnei whiwhinga wainene nei i a māua. Haere he wiki, haere he wiki i kai aihikirīmi, i kai tiakarete rānei māua i te Rāmere. Mēnā i puta tētahi kupu Pākehā kotahi i tētahi

tamaiti i tō māua kura, i Te Kura Kaupapa Māori o Mana Tamariki, i Te Papa-i-oea, ka hoki pōuri atu tērā tamaiti ki te kāinga. Kāore māua i kaha hoki pōuri atu ki te kāinga, he kore nō māua i mōhio ki te kōrero Pāhekā. Ka uaua pea ki ētahi tēnei whakatutukitanga wiki mai, wiki atu. Engari i māmā noa iho ki a au nā te mea i kōrero Māori anake māua ki a māua anō, i kōrero Māori anake hoki mātau ko aku mātua ko taku tuakana me taku tuahine i te kāinga, ā, i pērā anō hoki i te kura.

I mōhio au ki te reka o ngā tiakarete me ngā aihikirīmi i tērā wā. E ono tāra i riro mai i a au i te wiki i ōku mātua mō aku mahi whakapaipai i te whare, kuti i te pātītī, te aha atu rānei i te kāinga. Ahakoa aku pūtea, kīhai i taea e awau te haere ki te toa ki te hoko kai māku, nā te manene o te reo o te tangata hokohoko mai. Ka hoki rā aku mahara ki tēnei wā. Ka whakaaro ake, nā taku reo Māori i riro mai i a au tāku e pai ai. I tēnei tau 2019, e pēnei tonu ana tōku ao.

Tekau mā rua ōku tau, ka karangatia mātau ko taku akomanga tau-warū e Whāea Suzie Watling, te kaiako reo Pākehā i te Wharekura o Mana Tamariki ki tōna akomanga i te wāhanga tuawhā o te kura, te wāhanga whakamutunga o te tau. Ka whakanōhia mātau ki te tēpu, ka karangatia takitahitia mātau e ia ki tōna tari. I whakamātautautia mātau e ia ki ō mātau pūkenga pānui reo Pākehā, kia mōhio ai ia ki te taumata hai whakaakotanga mai māna ki a mātau i te tau ka whai, i tō mātau tau tuatahi i te wharekura. Ehara, ka tere mōhio ia me tīmata i te korekore. Ka hoki mai mātau i tō mātau hararei raumati, ko *cat*, *mat*, *hat*, *bat* ngā kupu tuatahi i ako ai mātau te pānui me te tuhi.

2008 i tīmata taku ako. E ono tau ka pahure, i te tau 2014 ka whai mahi au hai kaiwhakapākehā, hai kaupuru kupu hauraro i Whakaata Māori. I māmā noa iho ki a mātau te ako ki te kōrero Pākehā i tērā wā, inā rā, i mōhio kē mātau ki te whakarongo Pākehā. I Cartoon Network i runga pouaka whakaata, koirā te reo. I ngā kōpae waiata a NOW¹, koirā te reo. Me taua tangata hokohoko tiakarete, aihikirīmi mai i te toa, koirā hoki tōna reo. Ka hoki rā aku mahara ki tēnei wā. Ka whakaaro ake, ahakoa i tōmuri te ako, e ono tau noa iho kia eke ai tōku reo Pākehā, me tāku tuhituhi Pākehā ki te taumata e whakapāohotia ai āku tuhinga ki te motu

¹ He kōpae kua whakahuihuitia ngā waiata pārekareka o te wā

hai kupu hauraro. Ko tāku e kī nei, mehemea ka taea e awau, e mōhio nei au ka taea e Māori kē atu.

Ka tīkina rā hoki ēnei kōrero nō taku tipuranga kia mārama ai te ao i nōhia ai e awau i mua i taku tīmata i Whakaata Māori. I noho ko te reo Māori hai waka kawē i ōku whakaaro, i āku mahi, me ōku wawata, mai i taku whānautanga mai, i te 14 o Hongongoi i te tau 1995 ki te 14 o Hongongoi i te tau 2014, taku rā tuatahi i Whakaata Māori.

I taua ata tonu, ka komokia taku perehana huritau, he hūtu hōu i hokona mai e tōku kōka, ka hanatu ai mātau ko tōku whānau ki Whakaata Māori. I mātotoru te kohu i runga o Tāmaki Makaurau. I te tomokanga o te whare o Whakaata Māori ka tūtaki atu mātau ki tētahi whānau nō Tūhoe e tuku ana hoki i tā rātau tamāhine, i taku wahine ō nāiane rangi, i a Kimiora Kaire-Melbourne ki Whakaata Māori. Ko tō māua tutakitanga tuatahitanga tēnei. Ka mārama te tautanga o te kohu. Nā Julian Wilcox te mihi whakatau ki a māua te tokorua kaimahi hōu i te whare kai. Pōkia ana te whare kai rā e te tangata rongonui i kaha kitea e a au i runga i te pouaka whakaata. Mutu ana te whakatau i horahia mai he timotimonga kai mā mātau. Kāore awau i kai, ehara nā taku ihu tū atu, engari kē nā taku hemo i ngā mahi a taku puku i taua ata.

I kaha hē tōku puku i te āmāimai, ākuni nā te iti o taku mōhio ki te ao pāpaoho, he whakatarunga nui nōku i taku uiuitanga kia waimārie ai awau ki te tūnga. Engari i kaha hoki aku whakaaro ki te kōrero a Julian Wilcox i taku uiuitanga. Nāna te kī, he uaua te whakaako i te reo Māori ki te kaipūrongo, engari he māmā te whakaako i te mahi pūrongo ki te kaikōrero reo Māori. Nā tēnei i mārama ai ki a au ehara ko ngā tiakarete me ngā aihikirīmi anake ngā rironga ki te kaikōrero Māori. Ko tana kōrero tuarua mai ki a au i taua uiuitanga he tohutohu, arā, kia whāia harangotengotetia e au taku tohu paetahi i Te Whare Wānanga o te Kunenga ki Pūrehuroa. Nō te tau 2018 i pōtaetia au. E whā tau kia tutuki i au taua tohu rā, ā, i ēnei tau e whā hoki i puta ai taku ihu i Te Pīnakitanga ki te Reo Kairangi me Te Panekiretanga o te Reo i Te Whare Wānanga o Aotearoa.

I ngā whare wānanga nei ka ākona e awau ngā tikanga whānui a te Māori, a tēnā iwi, a tēnā iwi anō hoki. I konei hoki anō rā aku mahara ki tētahi kōrero nā tētahi kuia nō Whakaata Māori, nō Ngāi Tūhoe. Ko Mere Black tōna ingoa. Ko tāna mai kāore tōna iwi e kai i runga marae ātea nā te mea koirā te wāhi e tutū ai te pūehu. Ki te kai te tangata ka uru hoki taua riri ki tōna puku. Whāia rā, kua puku-riri. Ka tahuri rā aku mahara ki taku rangi tuatahi i Whakaata Māori, ki te whakatau i tū i te wharekai. Ka toko ake te pātai, he tauarotanga rānei ki tēnei tikanga? Ki te kore e āhei te kai i te marae ātea, ka āhei te whaikōrero, te tauparapara, te tātai whakapapa, te mihi ki ngā mate i roto i te whare kai? Ka mahara ake, ākuni ehara nā te āmaimai anake i whīwhiwhi taku puku i taua ata tuatahi rā.

E toru tau neke atu awau i Whakaata Māori, ka hōhonu ake taku ruku ki ngā tikanga Māori, ka nui atu aku pātai mō ngā hātepe e whāia ana e mātau. I te Hereturikōkā o te tau 2017 ka hūnuku a Whakaata Māori ki tētahi whare hōu i Ōtara. I te whakatuwheratanga o te whare hōu ka tū ake a Te Waihoroi Shortland ki te whaikōrero, ko tāna, “Kei te mōhio ngā mokopuna ki te whakahaere i a Whakaata Māori, engari kua tae ki te wā e hoki ai ia ki ōna pūtake” (2017, Kōrero ā-waha). I konei ka āpitiia he pātai anō ki taku tahua pātai, he aha ngā pūtake o Whakaata Māori? He aha a Whakaata Māori me hoki ai? Kua tawhiti mātau i ō mātau pūtake? Kua pēhea tō mātau tawhiti i ō mātau pūtake? Ko te kōrero a tētahi kaiārahi i Ngāi Tūhoe, a Tāmati Kruger, “A masters is a disappointment argument” (Kruger, Kōrero ā-waha, 2018). Ahakoa kei reira ngā pātai i hua i te manawapā me te pāmamae, ko te mātāmua i whāia ai tēnei tohu paerua ko te whakangārahu, ko te whai anō hoki kia whakautua ēnei pātai.

I awau i Te Panekiretanga i ākona mātau ki te whaikōrero. I rite tonu te kī mai a Ahorangi Pou Temara ki a mātau, me puta mātau i ngā atarangi o ō mātau kaiako (Temara, Kōrero ā-waha, 2016). I kī mai nei ia me whai mātau kia pai ake ai mātau i a ia ki te whaikōrero. E whāia tonutia ana tērā pae tawhiti kia tutuki, heoi ko te ngako o tāna kōrero ka whakahāngaitia ki te ao pāpāoho. Inā te nui o ngā whakatutukitanga kua oti i te reanga i mua i a mātau pēnei i a Te Waihoroi Shortland mā, engari me whai tōku reanga, me whai hoki ngā reanga i muri i tōku kia pai ake ai hoki. I a au e tipu ana ko te reo Māori i whāngaihia mai, 10 ōku tau ka tīmata taku whai hua i taku kōrero Māori. 23 ōku tau e ora nei au i taku reo Māori, nō reira

ko te tohu paerua nei tāku ki te ao pāpaoho Māori, ki tōku reo Māori, ka mutu ki tōku ao Māori.

1.3 Ngā Pātai

“He tīrairaka ‘hau nā Māui’”²

Ko Māui, he uri ahau nāna. Nāna te rā i here. Nāna te ahi i tiki. Nāna te moana i whiti. Nāna te whenua i hī. Engari to tāna nui mai ki te ao, “was to challenge the dominant reality to seek a different reality” (Jackson, M., 2010, wh.30). Ka tomokia e awau tōna ao, ka whakaaro ake, kāore e kore ko ngā mahi nui katoa i tutuki i a ia i tīmata i te pakirehua, i te pātai. He aha e kore ai tātau e whai wā kia tutuki ai ā tātau mahi? He aha te mana o te ahi e noho noa iho ai ki a Mahuika? He aha kai tua i te moana? I te mutunga iho, pēnei i te kōrero a te Pākehā mō te ngeru ka hinga i tōna anō whakangārahu, nā Māui anō tōna mate i rapa. Engari mei kore ake āna mahi whakahirahira, i rere kē ai te ao e mōhio nei tātau. Nō reira, ko tāku hoki he whakakorikori i te ira Māui kai roto i a au, kia whanake ai hoki te ao whakapāoho Māori e noho nei au. Pēnei i a ia, ka tīmata i te pakirehua, i te pātai. Ko te pātai matua e whai nei au kia whakautungia ko:

- Ka pēhea rā Te Mata Ono e whakahāngaitia ki a Whakaata Māori, kia hāpaitia tonutia te mana Māori o onamata me inamata i te pae whakapāoho Māori nei ka whanake ki anamata?

Pēnei i a Māui kāore hoki aku pakirehua, aku whakangārahutanga e whāiti ki te pātai kotahi. Heoi hai taunaki ake hoki i tēnei pātai matua ko ētahi pātai āpiti:

- He aha rā tēnei mea te whakapaoho Māori?
- He aha rā tēnei mea te hītori o te ao whakapaoho Māori?
- He aha rā te anga e kīia nei ko Te Mata Ono?
- He aha rā ngā mata e toru e whāia nei e ahau?
- He aha rā ngā hua ka puta i tēnei anga ki te anamata o Whakaata Māori?

² He rerenga nō te haka wāhine, haka pōhiri Te Urunga Tū, Te Urunga Pae nō Te Tairāwhiti

Ko tāku, ehara i te mea kai te pīrere tīrairaka noa iho nei ngā whakautu katoa ki ngā pātai nei i tēnei wā. Heoi anō ko tāku he whai kia whakautua katoatia. Pēnei i a Māui, ko tētahi akoranga nui nāna mai ki a tāua, ko te kaha whai i te whakangārahu, ko te kaha whai i te haurokuroku, ko te kaha whai i te pāhekeheke, ko te torotoro hoki ki ngā mahi uaua kia māmā ai ki ētahi kē atu. Inā te kōrero a Tākuta Wayne Ngata, (2014, 23:45) “Ki te kore e whai hua ētahi atu i tō whai mātauranga, moumou te whai.”

1.4 Ngā Upoko

I te upoko e whai ake nei, te upoko tuarua, ka kōrerotia te hītori me ngā taketake o te whakapāoho Māori. Ka tīmata i ngā kōrero mō ngā atua. Ka heke iho ki te whakatūnga o ngā reo irirangi Māori i Aotearoa nei. Ka tatū atu rā ki te whanaketanga o ngā hōtaka pouaka whakaata Māori. Eke ana rā ki te ōrokohanga mai o Whakaata Māori, ā, ka mutu ki tōna āhua ināianei rangi. I te roanga o ngā kōrero nei me uaua e kore ai hoki e kōtuia ngā tōrangapū o tōna hītori, arā ngā pakanga huhua i tipu, ngā hīkoitanga maha i takahia, ngā tūtohenga tini i tohea e te iwi Māori, e ngā kaipara i te huarahi anō hoki, kia whakatūria ai ēnei rākau whakapaoho i te reo Māori, me ēnei rautaki whakarauora i te reo Māori.

Ko te upoko tuatoru ka āta ruku ki te mata tuatahi o te toru e whāia nei e a au, arā ko Te Mata Ako. Ka wetewetekia te ingoa ake o te kupu ‘ako’ kia mārama pū ai te take i kōwhiria tēnei kupu hai ingoa mōna. Ka wānangatia hoki te hiranga o tēnei mea te ako ki a Ngāi Māori me tōna hāngai tonu ki te ao e noho nei tātau, ki te ao whakapaoho Māori, ka mutu ki ngā kaiwhakapaoho Māori anō hoki. Ko tēnei mea hoki te ako he tuku mōhiohio mai i tētahi ki tētahi atu. Arā noa atu ngā huarahi i whāia ki te ako mātauranga, ā, ko te ao whakapaoho anō tētahi. Nō reira me mātua noho mai tēnei mea te ako ki ngā kūrae o ngā mahara o tēnā, o tēnā kaimahi whakapaoho. Ka tīkina rā hoki he tauira hai taunaki i te kōrero nei kia pūruatia ai te moko, kia mau.

Ko te upoko tuawhā ka ketuketu i te mata tuarua o te toru e whāi ana e a au, arā, ko Te Mata Tikanga. Ka āta wetewetekia tēnei mea te tikanga Māori, ōna takenga mai ki te ao, ōna mahi, me te hāngai o ngā tikanga a te Māori ki te ao whakapaoho Māori me ngā kaipaoho Māori. Ko ngā tikanga te whakatōrōpukutanga, te

whakatinanatanga hoki o ngā whakapono a te Māori. Me te aha, me mātua mōhio ahakoa he Māori katoa tātau, ehara i te mea he ōrite ngā whakapono o tēnā iwi, o tēnā iwi. Nā te rerekē o ēnei whakapono ka rerekē ngā mahi, ka rerekē hoki ngā tikanga. Ko tētahi tauira pai hai whakahāngai ki ā tātau tikanga ko tā Ahorangi Leonie Pihama (2010, wh.13) whakamārama i te Kaupapa Māori Theory, “What is important is the understanding that Kaupapa Māori theory is founded within knowledge that derives from learning, experiences, understandings, worldviews, values and beliefs that are ancient.” Ka huia katoatia ēnei āhuatanga nō tuawhakarere hai ārahi i te ao whakapaoho ki anamata.

Ko te upoko tuarima ka rakaraka i te mata tuatoru, te mata whakamutunga e rangahautia nei e awau, Te Mata Iwi. He nui ngā hāngaitanga o te iwi ki te ao whakapaoho Māori, ki ngā kaipāpaoho Māori anō hoki. Pēnei i ngā tikanga a tēnā iwi, a tēnā iwi, he rerenga kētanga hoki tō tēnā iwi, tō tēnā iwi. Ko ngā taiao e nōhia ana, ko ngā mahi e mahia ana, ko ngā kai e kainga ana, ko ngā mita e kōrerotia ana me te nui noa atu. Me te aha arā noa atu te nui o ngā mahi a ngā iwi, tērā i kōrerotia i te Rūnanga Iwi Bill (1990), “The iwi is hereby acknowledged as an enduring, traditional and significant form of social, political, and economic organization for Māori” (I kitea i Mead, 2003, wh.21). Ko ngā pānga me ngā haepapa katoa o te ao whakapaoho me te kaiwhakapaoho ki tōna iwi ka rangahautia hoki i te mata nei.

Ko te upoko tuaono ka aro ki ngā hua akuni ka puta i Te Mata Ono i Whakaata Māori, me te whakatinanatanga hoki hai rauemi ako ki ngā kura tuarua me ngā kura wānanga o te motu. Ka mutu, ko te pae tawhiti katoa kia tū ai he kura tuatoru e whakaako ana i tēnei mea te ao pāpaoho ki a Ngāi Māori, ki a wai atu hoki rānei ka tahuri mai ki tā te Māori titiro. Inā hoki te kōrero whakatenatena mai a Tāmami Kruger ki a māua ko Kimiora Kaire-Melbourne, “Knowledge is useless if it can’t be actioned” (Kruger, Kōrero ā-waha, 2018). Nō reira, ka aro te upoko tuaono nei ki te whakaaranga mai o ngā tuhituhinga o te tuhinga roa nei, kia kua e noho ki te pae pukapuka ka kohikohi puehu noa iho ai.

Ko te upoko tuawhitu, te upoko whakamutunga. Ka whakatepe i ngā kōrero, ka whakarāpopoto hoki i ngā kitenga kia whakaūtia rā aua kitenga kia hua mai ai he

whakakitenga. Ko te manako ia hai reira kua mārama pū ai ngā teiteitanga, ngā whānuitanga me ngā hōhonutanga o Te Mata Ono.

1.5 He Kupu Whakakapi

Heoi anō, kia kore e tōia roatia te kakau o te paipa i te wāhanga tuatahi nei, ka poto noa iho ngā kupu whakatepe. Hei te roanga o te tuhinga nei kōrerotia ai ngā mokamoka me ngā wenewene. Nō reira, i te upoko tuatahi nei kua whakatakotohia e au te tūāpapa o te tuhinga roa nei mā te whakamārama poto nei i te anga Mata Ono ka rangahautia. I konei hoki whakamāramatia ai taku tipuranga i te ao Māori, me ētahi wheakoranga paku kua pā mai ki a au i taku noho ki tēnei ao, kia mārama ai he aha rā awau, oti rā māua ko Kimiora Kaire-Melbourne i tahuri mai ai ki te waihanga i te anga Mata Ono, ki te tuhituhi hoki i te tuhinga roa tohu paerua nei. Waihoki, kua mutu i konei te wāhanga ki te whakarārangi i te anga o te tuhinga roa nei me ngā kōrero kai tēnā upoko, kai tēnā upoko. Nō reira, e te kaipānui, kia hāneanea tō noho kia pai ai tā tāua ruku ki te tuhinga roa nei.

Upoko 2

Te Ao Whakapaoho Māori: te hītori me te tūnga o Whakaata Māori

2.1 He Kupu Whakataki

Ka tirohia e te upoko tuarua nei te ōrokohanga mai me te hītori ake o te ao whakapaoho Māori. Mai i te kore me te pō eke rawa rā ki te whakatūtanga mai o ngā reo irirangi Māori i ngā tau nohinohi o tērā rautau, ki te whakatuwheratanga o Whakaata Māori i tēnei rautau, me tōna āhua ināianei rangi. Mā te titiro whakamuri ki te hītori whakapaoho ki a au noa nei, e whakatenatena i te hunga kaimahi o ināianei ki te whai whakaaro ki te hiranga o ngā tūranga e tū nei rātau. Mā tēnei e tāne kaha ai hoki ō rātau tuarā, me ō rātau hinengaro ki te kaupare i ngā kino, ka mutu ki te hāpai tonu i te kaupapa ki tōna tiketiketanga. Ka kōrerotia ngā taunahua i pikitia, ngā whakatutukitanga huhua i whakatutukitia, me ngā tōrangapū o te hītori. Ka takahia te hurahi i takahia ai kia whakamanatia anō te Te Tiriti o Waitangi i Aotearoa nei. Ka wānangatia ngā porotēhi mō te reo, tatū atu rā hoki ki ngā petihana ki te kāwanatanga hai hāpai ake i te oranga o te Māori ki tōna anō whenua. Ka kōrerotia te wāhi ki te kāwanatanga me ōna tutetutetanga ki te Māori, ki ō te Māori tutetutetanga hoki ki a ia anō. Inā rā, nā ēnei hītori katoa i hua mai te ao whakapaoho Māori e mōhiohia nei e tātau ināianei rangi.

2.2 Te Whakapaoho Māori

Tēnā, hai tīmatatanga kōrero māku, me mātua whakamārama tēnei mahi te whakapaoho me ōna taketake i te ao Māori. Anei tētahi whakamāramatanga poto kua kite ake ai awau, arā ko, to announce, broadcast (Moorfield, 2005). Heoi, ka āta whakahoropakitia te kōrero nei kia mārama ai ōna rētōtanga me ōna taketake. Ko tāku e mōhio nei, ko te whakapaoho he tuku kōrero, whakaaro, kuapapa, mātauranga, tohutohu, mōhiohia, whakatūpatō rānei ki tētahi hunga takitahi, takiiti, takitini rānei e mātaki ana, e whakarongo ana.

Ko ngā whakapaohotanga tuatahitanga i roto i te ao Māori ka kitea ake i roto i ngā mahi whaikōrero i heke iho i ngā atua Māori. Nā tā rātau noho tatapū, nā tā rātau noho kōpā i waenganui i ō rātau mātua, i a Ranginui rāua ko Papatūānuku, “the children became restless and were intent upon escaping from the confines of their parents into the world of light beyond. They convened a council to discuss a plan for making their escape” (Barlow, 2015, wh.184). Hai āpiti atu ki tā Barlow, ko tā Te Kei Merito (1997) kī, i tīmata te whaikōrero i konei nā te whakaae a ētahi kia wehe ai ngā mātua, nā te whakahē hoki a ētahi:

I te wā i whakaarotia ai e Tāne me Paia, me Tūmatauenga kia whakawehetia ō rātou pākeke, engari, i roto i ngā whakaaro o ētahi atu, pērā i a Whiro, me Tāwhiri-mātea, me ētahi atu o ngā tuākana o te hunga nei, kāore rātou i manako, kāre rātou i whakaae, anā, i tērā tonu ka tautohetohe, ana, i roto i te tautohetohe koirā te tīmatatanga o te whaikōrero e mōhiohia nei e tāua (I kitea i Rewi, 2010, wh.11).

Ko tā Te Hiko Hohepa mō Te Arawa he rere kē atu anō ōna taketake, ā, ka heke kē tēnei mea te whaikōrero i a Tūmatauenga, “who was associated with the sacred teachings from the school of combat in the uppermost heaven, with whaikōrero being a safe and stylised means of airing differences and resolving conflict” (I kitea i Rewi, 2010, wh.12). Ko te whakaaro ia he ara haumaruru te whaikōrero ki te whakapaoho e whai tikanga ana hai ārahi, hai manaaki i taua mahi. Ka mutu e ai ki a Mataiara,

I mua i te taenga mai o te pākehā ko te whaikōrero anake te āhua whakaputa whakaaro, whakatakoto kaupapa, whitiwhiti kōrero, e pai ai te whakatau a te iwi i ngā take katoa e whai pānga ana ki tō rātou noho, ki ā rātou mahi, ki ngā whakahaere o ia rā, o ia marama, o ia tau, e ora pai ai rātou (I kitea i Rewi, 2010, wh.14).

Nō te wā o ngā atua heke iho ki te wā i tae mai ai te Pākehā ko te mahi whaikōrero te nuka whakapaoho.

Heoi, ki te whāia rā hoki tāku i kī ai i mua rā, e mau ai tāu e whakapaoho nei, me mātua mātaki, me mātua whakarongo hoki te hunga e whakapaohotia nei āu kōrero. Mā roto i ngā pūrākau me ngā kōrero tuku iho kua kitea ake ehara i te mea me kite me rongu hoki te tangata e whakapaohotia ana ngā kōrero kia mau ai. I ētahi wā, mā te titiro anake ka mau ai te kōrero, i ētahi wā mā te whakarongo anake hoki. Hai tauira, i te hāputa o Tūmatauenga ko tētahi rākau a te Māori e whakamahia ana, ko te tewhatewha. He rākau pakanga tēnei nā Tāwhirimātea, te mātāmua o ngā tama atua (Winitana, H., Kōrero ā-waha, 2018). Ka heke iho i te ira atua ki te ira tangata, ka mau tonu tēnei tikanga, “Nā te rangatira tērā rākau, kāore te tūtūā noa iho e mau i te tewhatewha” (Temara, 2011, 00:58). Kāti, ko te tewhatewha he rākau whakamārama i ngā āhua o te wā i roto i te pakanga. Ka tutū ana te pūehu mā te tewhatewha e rotarota i ngā kōrero, e tuku pānui ki te iwi e noho tawhiti ana mā ngā tohu o te rākau, ko tōna upoko-hau e rērere ana me ōna kura e pūrere ana (Temara, 2011). He whakapaoho tēnei e mau ai ngā kōrero mā te titiro, mā te mātaki anake.

He pēnei anō hoki te momo tuarua, arā, ko te whakarongo. Ka hoki ngā kōrero ki a Tānenuiarangi i piki ki te tiki i ngā kete o te wānanga. I te whenua tonu ko ōna tuakana me ōna taina e whanga ana kia riro mai ai te wānanga i a ia. Ka pīpīpi te mata o Ranginui, ka whero. He tohu mātaki anō tēnei ki ngā tama atua kai te whenua, ki a Tūpai, rātau ko Uepoto, ko Tamakaka, ko Uruao, ko Tamatekapua, ko Tūmatauenga, ko Tangaroa, ko Tawhirimātea:

Kātahi a Uru-ao, a Tupai ka mau ki nga putatara e rua ka whakatangihia, ko ‘Te Whakarara-o-te-rangi’ tetahi, ko ‘Pu-oro-rangi’ tetahi. Ka rongu katoa te whānau nei i te tangi a nga tetere nei, ka mohio tonu kua riro mai te wānanga i a Tāne-matua (Whatahoro, H., Pohuhu, N., Smith, S. Percy, Te Matorohanga, 1913, wh.29).

Koinei te whakapaoho tuarua e mau ai te karere mā te whakarongo. Ko te pūtātara, ko te pūkāea hoki he taonga e whakamahia tonutia ana hai whakapaoho karere. I a au i te kura i whakatangihia tētahi pūtātara e rua ngā wā i a mātau e kai ana. Ko te pūnga tuatahitanga o te pūtātara he tohu ki te hunga pū-tuatahi (detention) kia hoki atu ai rātau ki rō akomanga ki te whakaea i ō rātau whiunga. Ko pānui rānei, ko te whakapaipai rānei, ko te aha atu rānei te whiunga. Ko te pūnga tuaruatanga he tohu

ki te toenga kai waho e kai ana, e rēhia ana kua mutu rawa te wā kai, ā, kai te tīmata ngā akoranga. Arā, noa atu anō ngā momo tohu o te pūtārara engari he reo whakapaoho tōna, nā whai anō te ingoa o te hōtaka whakapaoho karere a Whakaata Māori, o Te Kāea.

Ko ngā whakapaohotanga taketake he mea whakakorikori i ngā tairongo o ngā karu, me ngā tairongo o ngā taringa. Heoi, nō tātau te waimārie ināinei rangi ko te pouaka whakaata e whakakorikori nei i ēnei āhuatanga e rua mā roto i ngā whakapaohotanga. Waihoki, ki te tika te whakapaohotanga ka korikori ēnei tairongo e rua, ka ohooho hoki te tairongo tuatoru o te tangata, arā, ko te ngākau.

Kāti, arā noa atu hoki ngā huarahi whakapaoho kua whāia e te Māori, ā, e whāia tonutia nei e te Māori kāore e kōrerotia i te upoko tuarua nei. Kua kōrerotia pototia te mahi whaikōrero, ngā taonga pūoro, me tētahi rākau o te riri hai mea whakapaoho. Me te aha anō ko ngā pūrakau me ngā whakapapa i tukuna iho i roto i ngā whare wānanga, ko ngā mahinga whakairo, me ngā mahinga toi i whakatūria, i whakairihia ki roto me waho i ngā whare tīpuna. Ko ngā niu pepa Māori i tuhia e Ngāi Māori i ngā rautau 1800 ki te 1900, me te nui atu anō o ngā nuka whakapaoho kāore e kōrerotia. Nā te hōhonu o tēnā, o tēnā huarahi whakapaoho, kāore e āta wherawhera kūtohitohitia te katoa, koi tānoanoatia te tapu o ngā kōrero, koi tāhawahawatia hoki te mana o ngā kōrero rā i te poka, i te poto hoki o te tuhinga roa nei. Heoi, tēnei he paku kōrero mō tēnei mea te whakapaoho me tōna āhua i te ao Māori.

2.3 Te Hītori Whakapaoho Māori

I te tau 1987 i tū ai te reo irirangi Māori tuatahi e kīia ana ko Te Ūpoko-o-Te-Ika i Te Whanganui a Tara (Matamua, 2014). He whakatutukitanga nui tēnei mō te ao pāpaoho Māori, engari ko tēnei mea te ao whakapaoho auraki o Aotearoa nei nō mua noa atu i tēnei wā. Ka tatū ngā whakaaro ki te tau 1921. I te tau nei tū ai te reo irirangi tuatahi rawa i Aotearoa nei. E ono ngā tau ka pahure, i te tau 1927, ka nanaiore a Ngāi Māori ki tēnei rākau a te Pākehā. Ko te reo o Hāre Hongi (Henry Stowers) nō Ngāpuhi te reo Māori tuatahi i ngā iarere o te motu. Ko tāna hōtaka i aro ki te whakahua tikatanga o ngā kupu Māori me ngā ingoa wāhi Māori, he mea riro te hōtaka nei i a ia e tētahi Pākehā (Day, 1994). Āe, ko Hāre Hongi te pae ārahi

i te ao pāpaoho, waihoki ko ia te kaiwhakaako reo tuatahi o te ao pāpaoho, tōna 60 tau neke atu i mua i te whakatūnga mai o te reo irirangi Māori tuatahi. Hei te tuhinga roa nei kōrerotia ai te whānuitanga o te hiranga o tēnei mahi āna, ina rā ko Te Mata Ako e whai tonu nei i tēnei tauira āna tata ki te 100 rau tau i muri mai.

Ka ekea te tau 1935, ka tohua e te ringatohu o National Commercial Broadcasting Service, e Colin Scrimgeour tētahi kaiwhakapāoho Māori tokowhā ki ngā pokapū o ngā taone matua o te motu (Te Ua, 2008). Ahakoa kāore ēnei kaiwhakapaoho i whakapaoho i te reo Māori, ko tā rātau he whakanoa i ngā waewae tapu o te Māori i te ao nei, he whakaputa hoki i ngā reo o te Māori ki ngā iarere o te motu. Nā tēnei i wātea ai te ara ki te hunga i whai i a rātau, ki ngā kaiwhakapaoho tuatahi i te reo Māori ki a Wiremu Parker rātau ko Ted Nepia, ko Wiremu Kerekere, i takahi i tēnei ao i ngā tau 1940 (Matamua, 2014). Ka noho ko ngā mahi i mahia ai e tēnei hunga i te reo irirangi, hei tūāpapa mō te ahumahi nei.

Ko tētahi o te tokowhā kaiwhakapaoho i tohua i te tau 1935, tērā i kōrerotia i te kōwai i mua nei, ko Kingi Tahiwī (Matamua, 2006). Hāunga rā tāna noho hai kaiwhakapaoho tuatahi i te reo irirangi, me āna mahi tini i waho atu i te whakapaohotanga, ko tētahi o āna tino mahi whakahirahira ko te matakite ake i te anamata o te ao pāpaoho. I te tau 1940 i ngā whakanuitanga o te rā o Waitangi, ka mea ake a Tahiwī, “It is well that we should remember the Treaty of Waitangi, and remind ourselves how the goodwill of two people can keep alive the spirit of working arrangement which could, with the slightest misapprehension on either side, suffer the fate of so many treaties” (I kitea i Renwick, 2004, wh.82).

Ka whakatauākītia ai te kōrero nei, whāia rā ka pahure ngā tau e 40 neke atu, ā, ka takoto iho ko Te Tiriti o Waitangi hai tūāpapa mō te ao pāpaoho Māori o te anamata, arā te ao pāpaoho Māori e mōhiotia nei ināinei rangi. 1991 te tau i kōkiritia ai te kēhi Broadcasting Assets. Ka tohe atu te New Zealand Māori Council ki te Attorney-General (1992) mō te kēhi Broadcasting Assets. Ka puta te kōrero a tētahi mema o te Privy Council, a Lord Woolf (1994), “The Treaty records an agreement executed by the Crown and Māori, which over 150 years later is of the greatest constitutional importance to New Zealand” (I kitea i Mulholland & Tawhai, 2010, wh.106). Ahakoa i mana te kōrero nei i te tau 1994, i whakaputatia tēnei whakaaro

e Tahiwī e 50 tau neke atu i mua mai. Waihoki, ko te whakaaro ka toko i roto i a au, ahakoa nā Tahiwī te kōrero i whakapaoho ki runga i te reo irirangi, kāore e kore he nui noa atu hoki ngā Māori o tērā wā, me mua hoki i whakaaro pēnei.

Nō muri mai i ngā tau o te 1940, ahakoa i whai reo te Māori i te reo irirangi, i roa tonu te wā kia whai mana whakahaere ai ia i roto i te ahumahi nei. I ngā tau o te 1970, tata ki te 30 tau i muri mai i te whakapaohotanga tuatahitanga o Hāre Hongi, ko te tōpūtanga o ngā rauemi Māori i te reo irirangi, “equated to less than one and a half hours of Māori-focused programming per week” (Matamua, 2014, p.334). Ko tā Walker (1990) mō te wā nei, “Programmes catering for Māori needs were so few and scattered at different times on the national network, that one had to be a dedicated listener to follow them” (p.269). Ka taka ngā tau e 30, heoi i te harangotengote tonu te whakapaohotia o te reo Māori i runga i te reo irirangi. Ko te kōrero a Fox (2001, wh.261) mō tēnei wā, “The Māori language was almost never heard on the airwaves.”

Ka whanake tonu te ao pāpaoho ka pari mai tētahi taiāniwhaniwha hangarau hou ki Aotearoa. I te rā tuatahi o Pipiri i te tau 1960, ka whakapaohotia te hōtaka pouaka whakaata auraki tuatahi i te whenua nei. 1980 te tau tuatahi i whakapaohotia ai te hōtaka Māori tuatahi, e kīia ana ko *Koha*. Ka tirohia ngā rerenga kētanga i waenganui i ngā tau ka kite ake e 20 tau tēnei i muri mai te whakapaohotanga Pākehā tuatahi. Ko te hōtaka 30 meneti nei i whakapaoho i ngā take Māori kotahi te wā i te wiki, “...albeit in a manner that was acceptable to Pākehā” (Poihipi, 2007, wh.2). Ka whanake tonu te ao pāpaoho ka whānau ko tāna taina ko Waka Huia i te tau 1987 (Matamua, 2014).

I taua tau anō rā, whakaturetia ai te reo Māori hai reo tūturu nō te whenua nei i ngā ture a te Pākehā. Ko te hua tēnei o te kokoraho reo Māori i whakatakototia ai e Hurangi Waikerepuru nō Ngāti Ruanui, me Ngā Kaiwhakapūmau i te Reo Māori Incorporated Society ki te Rōpū Whakamana i Te Tiriti o Waitangi i te tau 1984 (Matamua, 2014). Ko te kokoraho nei i noho i raro i te korowai o te wāhanga tuarua o Te Tiriti o Waitangi e kī ana, “Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira – ki nga hapu ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa” (Mulholland & Tawhai,

2010, wh.25). Ko te kupu ‘taonga’ te kaupupuri i te mana o te kokoraho nei inā rā, “While language and other such intangible possessions are not listed in the treaty, they are encompassed within the ‘capacious definition’ of the word taonga” (Oliver, 1991, wh.66).

E rua anō ngā tau ka pahure ka ekea te tau 1989. Ko te tau tēnei i urutau te kāwanatanga i āna whāinga mō te ao pāpaoho mā roto mai i te Broadcasting Act (1989). Nā tēnei i tū ai ko New Zealand on Air (Matamua, 2014). Ka tutū anō te puehu i Ngā Kaiwhakapūmau me te Māori Council i te tāhawahawatanga o te mana o reo Māori i roto i te ao pāpaoho. Nā te iti o tā te kāwanatanga hāpai ake, tērā i tā mokotia i te Tiriti. Nā ēnei whakatutūtanga puehu, ka whakaturetia te Broadcasting Amendment Act (1993), ka hua mai ko Te Reo Whakapuaki Irirangi i te tau 1993 e mōhiotia nei ināianei rangi ko Te Māngai Pāoho (Matamua, 2014).

“So after twenty years in which Māori were searching for some type of equality within the broadcasting spectrum and seemingly endless reports, debates, hui, legal actions and policy amendments, Te Māngai Pāho was born” (Matamua, 2014, wh.342). Ko te tīmatatanga tēnei o te mana motuhake o Ngāi Māori i te ao pāpaoho, i konei noho ai ki te Māori te mana whakangao i āna pūtea, ki āna ake hōtaka. Mai i te tau 1993 ki te tau 2000, e 21 ngā teihana reo irirangi Māori i whakatūria, te hua o ngā tutetutetanga a te Māori ki te Karauna i ngā tau huhua o mua. E toru tau i muri mai i te whakatūnga o ngā reo irirangi e 21 o te motu, ka mana hoki ko te Māori Television Service Act (2003) kia whakatūria ai a Whakaata Māori.

Ka whāia rā e au te hītori o te ao whakapaoho Māori, tatū noa mai ki te whakatuwheratanga o Whakaata Māori i te tau 2004. Ka hoki ake rā hoki ngā whakaaro ki ngā kōrero a Kingi Tahiwī me tāna matakitetanga. Ka hoki ake rā ki ngā tāngata o tōna wā, ki a Wiremu Parker mā, ki a Airini Grenell mā, ki te reo o te Māori tuatahi i ngā iarere o te motu, ki a Hāre Hongi, ka mahara ake, i matakitetia rānei e rātau te āhua o te ao whakapaoho Māori ināianei rangi? E 21 ngā reo irirangi Māori i te motu, te whakamanatanga o te reo Māori hai reo tūturu o te whenua nei i ngā ture ake a te Pākehā, ngā hōtaka reo Māori i ngā hōngere auraki o te motu, he rautaki reo Māori i kore, ka mutu a Whakaata Māori nā te Māori, mā te Māori, mō te Māori hoki?

Me uaua e mōhio pū ai tātau o nāianeī rangi he aha rā ō rātau whakaaro i aua wā. Engari mōku noa iho nei, he māmā te mōhio nā rātau pū i para te huarahi, i takahi i tētahi ara kāore i takahia e Māori kē atu i mua i a rātau, kia māia ai ngā uri whakatipu o muri ki te whai i ō rātau tapuwae. Waihoki, ki te kore ko rātau me ā rātau mahi, kua kore hoki a Whakaata Māori.

2.4 Te Tūnga o Whakaata Māori

I te Poutūterangi o te tau 2004 i Te Tī Tūtahi, Tāmaki Makaurau ka tākina ngā karakia, hai tā i te kawa o te Whakaata Māori i New Market. I konei tū ai a Māori Television, te hua o ngā taunaronā nui taioreore a te Māori. Ko te ngawhātanga mai hoki o, “three decades of activism and struggle by Māori against the Crown” (Able, 2013, wh.117). Ehara i te whare whakapoaho Māori anake engari he angitūtanga mō Ngāi Māori i ngā pakanga nui mō tōna ahurea ka riro haere. Ka hari te tini, ka koa te mano. Ka kōrero te toka tū moana a Ranginui Walker (2004, wh.402) mō te hiranga o te rangi nei, “the occasion was a cultural celebration of triumph over adversary, a dawning of a new age of Māori modernity in the twentieth century.” Ka mutu ko te hua tonu ia o Te Aratuku Whakaata Irirangi Māori, te Māori Television Service Act (2003).

Kai a Māori tōna ake whare hai whakatairanga i tōna reo me āna tikanga. I ngā tau i mua i te whakatuwheratanga o te whare nei i toro atu kē te Māori ki ngā hangarau tini o whare whakapoaho kē atu, e ai ki Te Kawa a Māui Media Research Team:

The TV One programmes Marae and Te Karere are contained within the mainstream house... Both programmes attempt to portray values, language and issues related to the Maori house... Within the mainstream media house they occupy a ‘room’, but the ‘house’ is not Māori (I kitea i Smith, 2016, wh.10).

Ehara rawa i te mea ko taku tiki mai i kōrero nei, he tiki hai tāunu i te hunga e pakanga ana i waho atu i a Whakaata Māori, kia puta ai ā tātau hōtaka Māori, e kāo. Me mārama tērā. Engari kē, ka tū ana a Whakaata Māori, ka tū he whare motuhake

mō Ngāi Māori hai whakaputa i āna ake hōtaka, me tōna ake reo ki te hunga tahuri mai.

I te hikunga o tōna tau tuatahi, e hia kē nei ngā hōtaka i tukuna ki te motu whānui e te taniwha hiku roa hōu nei. He mea whai pihapiha tonu nā te Māngai Pāho. Pukumahi kau ana, tōngakingaki kau ana hoki ngā kaimahi i tōna tau tuatahi. Ko te hua, e waru ngā hāora pāohotanga i te rā, e whitu rā i te wiki, “Ki te reke o 2004 e 2020 haora te huhua o ngā hōtaka kua oti – 1122 o aua haora he hōtaka i oti i ngā rehe Māori” (Winitana, 2011, wh.306). Waihoki kai tōna 60 ki te 70 ōrau o te reo ngā hōtaka rā he reo Māori.

Ka ekea te Paengawhāwhā o te tau 2005, ka kitea ngā hua nui o te tau tuatahi, ka eke āna nama mātaki ki te 624,300. Ko ētahi o ngā hōtaka pārekareka o te wā rā i kanakana ai ngā mata o te hunga mātaki, ko Kai Time On The Road, ko Marae DIY, ko Māorioke, ko Kōrero Mai anō hoki. I tēnei tau ka whakawhiwhia hoki rā te teihana ki tētahi tohu i te Qantas Media Awards mō tāna hōtaka, mō Pēpi (Winitana, 2011).

Kāore ngā hua pai i tau anake ki a Ngāi Māori ahikā, engari kē i pā atu hoki ki a Ngāi Māori whānui ākuni kua ahimātao. Ka pūrongo a Walker (2004, wh.402) i ngā kōrero a Sam Beattie, e iwa tau te pakeke ki tōna kuia Pākehā, “Nana, aren’t Maori clever!” Ko te tama nei, he whakapapa Māori tonu engari i tipu mai i te ao auraki o Aotearoa, i mīharo ki ngā Māori e eke ana i ngā taumata tūhāhā o ngā hākinakina, o ngā mahi pūtaiao, o te eke ngaru, me ngā kanikani o taua wā anō hoki. I te kōrero nei ka huraina tētahi mahi matua, me tētahi haepapa nui atu anō mō Whakaata Māori, arā ko te whakatairanga i ngā painga o tōna iwi Māori, kia tahuri mai anō tōna iwi kua tawhiti atu. Whāia rā, kīia ana te kōrero, “In the post-modern world it is now ‘cool’ to be Māori” (Walker, 2004, wh.402).

I te Hereturikōkā o te tau 2007 ka tipu ngā kaimātaki ki te 767,000. Ko te pūruatanga tēnei o ngā kaimātaki i tōna tīmatatanga i te Poutūterangi o te tau 2004. Waihoki rā, rua-hau-toru ērā kaimātaki ehara i te Māori (Winitana, 2011). Ka hoki kōmuri ake anō ki te kōrero mō Sam Beattie, me te mōhio ake ko ēnei tauranga e kī mai nei ehara ko Ngāi Māori ahimātao anake te hunga e minamina ana ki te reo, ki ngā

tikanga, ki tō tātau ahurea Māori me ā tātau hōtaka, engari kē ia ko Aotearoa whānui.

Heoi, ahakoa ngā painga nui me ngā aupikitanga i ōna tau tīmata, he wā hoki tōna i auheke. I te tau 2007 ka whakamuramuratia tētahi uauatanga i rangona, i tohea hoki. He pōike, he tūperepere ki ētahi te horanga rā o te reo Māori i te tau 2004. Heoi anō, ki te hunga matatau i tōmina kia nui atu ai, ehara i te nui, engari kē ia he angiangi, he iti rawa te reo i rangona i ngā hōtaka. He minamina nō rātau kia 100 ōrau kē, i kore ai ō rātau hiahia e ngata (Winitana, 2011). I te tau 2007 i whakaputa hoki a Larry Parr i ōna whakaaro ki te ongeongetanga o te reo i ngā hōtaka. Ko tā te rangatira o te tari whakatau hōtaka o Whakaata Māori i tērā wā, e maninohea tonu ana ngā iwi,

Ko te whiu a te iwi reo Māori, nā te kaha o te okeoke a te tangata i ngā tau mō te reo, i whai ora ai te whakaata Māori. Nā reira me mau ko te reo Māori anahe. Mai i tōna rā huataki ko te tūmanako, ka reo Māori anahe a whakaata Māori (L. Parr, i kitea i Winitana, 2011, wh.308).

Kīhai tēnei i tutuki, inā rā i herea te kaupapa ki te ture e kī nei me puta ngā hōtaka, “in both Māori and English” (Māori Television Service Act 2003, 2003, §8.1).

I te tau 2008 ka whakarewaina te hōngere tuarua o Whakaata Māori e kīia ana ko Te Reo. He hōngere reo Māori katoa, me te aha kāore ōna whakatairanga me āna kupu hauraro i te reo Pākehā (Matamua, 2014). Hurō, kua tū he hōngere e puta ai te reo Māori anake! Heoi, kāore te katoa i tau. E ai ki ētahi ko taua hōngere rā i noho mātāmuri kē. Ko te whakaputanga a Te Kāhui Māhutonga (2009, wh.13), “This concern is expressed by the many stakeholders who feel that the mana accorded the Te Reo channel is compromised by a lack of regard and resource. The tuakana tongue is being afforded junior sibling status.” Ko tētahi nawe atu anō i ngā mahara o ētahi ehara ko te mātāmuritanga anake o te reo, engari hoki ko te kounga o taua reo iti rā e kōrerotia ana, “Those who criticise incorrect language are most concerned that a continued decline in standards will lead to the dilution of the ‘Māoriness’ of the language” (Te Kāhui o Māhutonga, 2009, wh.13).

Ā, kāore ngā kupu i mutu atu. Ka haere tonu te werohanga o te tohatohatia o ngā rauemi ki te reo mātāmua, i tū ai te kaupapa. I te tau 2013 i puta hoki ko tētahi kōrero i a Willie Jackson,

The Pūtahi Pāoho thrust is they want reo Māori treated with respect, and you can understand that. Don't just sideline it so you can fulfill your commercial means and your obligations. So there's been a frustration that some of the te reo Māori obligations are being sidelined a bit and the reo Māori channel has been put up as a front (I kitea i Smith, 2016, wh.46).

Waihoki ko ēnei pakanga i rere tonu i ngā tau, ā, e rere mohoa tonu nei. Ka tipu hoki ētahi pātai e rua i roto i awau, me whakaiti rānei e tātau te upoko tapu o tō tātau reo, kia nui atu ai ngā upoko mātaki i ā tātau kaupapa? Ko wai te rangatira, ko tō tātau reo rānei, ko te tātai raraunga rānei?

Mō muri rā whakautua rā te roanga o ēnei pātai. Engari me pēnei kē tāku wetewete i ngā uauatanga tini kua pīkautia, kua tohea hoki mō te kaupapa nei, mō Whakaata Māori. Ka tīkina rā he kōrero nā Ahorangi Pou Temara nō Ngāi Tūhoe mō tētahi mata o Rongo e kīia ana ko Rongotūtaua. Ko tā Temara, “E mau ai te rongo i a Rongo, i ētahi wā mā te pakanga rā anō” (Temara, Kōrero ā-waha, 2016). He pēnei hoki rā ki a au ngā pakanga e kōrerotia ana mō te reo Māori me Whakaata Māori. Ko tā Rongo he pakanga i runga i te aroha kia tau anō ai hoki te rongo, ā, e pēneitia ana rā te kaupapa o Whakaata Māori. Ko ngā tohe ki a au noa nei ehara i te tohu o te riri, engari kē he tohu o te ora me te aroha nui ki te reo Māori me te kaupapa tonu o Whakaata Māori.

I a au ka kōrero mō Rongo ka tika hoki rā me kōrero mō ētahi atu reka huhua kua puta i a Whakaata Māori i ngā tau. Ka unuhia taku pōtae mātauranga, ā, ka komokia taku pōtae kaimātakitaki. Ka hoki kōmuri ōku mahara. E waru ōku tau. Ka whakarewaina a Whakaata Māori, ā, i ōna rangi nohinohi tonu o te whakapaoho ka noho mātau ko tōku whānau ki te mātaki i a Piripi Taylor e whakataki ana i te hōtaka ako i te reo Māori, i a Kōrero Mai. Tino kore nei au i matakite ake 10 tau i muri mai, ka puta awau hai manuhiri i tāna hōtaka taina, i a Ako. He hōtaka whakaako

hoki i te reo Māori i whakatakitia e te mātanga reo, e Pānia Papa. Taunakitia ana te hiranga o te hōtaka nei i te pukapuka mō Whakaata Māori, “I think of Pānia’s programme and all of those different programmes the teach you different aspects of the reo or of different things [that] could be useful for taking out of context to self-improve” (Rōpū Kōrero, i kitea i Smith, 2016, wh.105). Ka mahara ake awau ko Te Mata Ako e tuhia nei i te tohu paerua nei i matapakitia i tōna ōrokohanga mai, i matapakitia i tōna whanaketanga i ngā tau, ā, e matapakitia tonutia ana ināianei rangi mō te anamata te painga.

Hāunga rā te reo Māori, ko te hākinakina tā mātau tino kai ko tōku whānau i awau e tipu ana. Haere he Rāpare, haere he Rāpare i kaikamotia atu te hōtaka hākinakina o te wā, a Code, e mātau. I tōna ōrokohanga mai i te tau 2005 atu ki tōna torengitanga 11 ngā terenga i muri i noho tērā hai ahi tū tata i muri i tā mātau kai o te pō (Code, 2016). I noho hai hoa mōna ko ngā hōtaka hākinakina maha a te Māori, ngā whakapaoho tōaitanga o ngā hākinakina auraki, ngā whakapaoho inamatatanga anō hoki. Ka tata noho tonu tēnei mea te hākinakina hai whakapono i Aotearoa nei, ā, ko te hākinakina kai te taumata ko te whutupōro tonu. Ekeina ana te tau 2011, nō Whakaata Māori te mana whakapaoho i te Kapu Whutupōro o te Ao. E 2.1 miriona hemihemi te hunga mātaki i ngā tuinga inamata i roto i ngā marama e rua o te whakapaohotanga (Whakaata Māori, Hakihea, 2018).

Ehara ko ngā hākinakina auraki anake te mōunu reka ki ngā kaimātaki, engari kē ia ko tētahi tino kai a te Māori, ko te kapa haka. He hōtaka whakapaoho i ngā tūnga ō-mua, he hōtaka wetewete i ngā tūnga ō-mohoa, he hōtaka whaiwhai i ngā mahi takatū a tētahi kapa, he hōtaka whakaari, he hōtaka kōrero hītori, me te nui noa atu. Nā whai anō te kōrero ko Whakaata Māori, “The Home of Haka” (Whakaata Māori, Whiringa-ā-nuku, 2018). Haere he whakataetae, haere he whakataetae kai te whakapaohotia inamatatia, tīmata mai i te pārekereke, i te Mana Kura Tahī, ngā whakataetae ā-motu mō ngā kura tuatahi, tatū atu rā ki ngā whakataetae kura tuarua ā-motu. Ka whai ko ngā whakataetae ā-rohe mō te hunga pakeke anō hoki, ekeina ana hoki te tuarā o te whakarihariha nui o te tukupū haka, ko Te Matatini. Me te aha, e tirituri warawara ana ngā tauranga mātakitaki. I Te Matatini 2015, 1 miriona tāngata i mātaki i a Whakaata Māori i te wiki kotahi (Whakaata Māori, 2015).

Kua kitea hoki i roto i ngā tau, he tino waka whakapaoho inamata a Whakaata Māori i ngā kaupapa o te wā, ehara ko Te Matatini me ngā whakataetae kapa haka anake. I ngā kakari mekemeke a David Tua rāua ko te uri nō Rongomaiwahine, ko Shane Cameron, e 200,000 hemihemi ngā tāngata i kaikamo atu (Mana, 2009). Ko te horanga hoki o te rā o ANZAC i urutā i te motu. Nā te kaiwhakataki ō-mua o TV One, nā Judy Bailey rāua ko te tuahangata whakapaoho Māori, ko Wena Harawira i whakataki i te rā whakamaumahara ki ngā hoia i puta ki te hāputa o te riri i ngā pakanga o te ao. I te 25 o Paengawhāwhā i te tau 2006, e 215,000 ngā tāngata i mātaki i te whakapaohotanga, i piki anō tērā tatauranga i te tau 2008 ki te 320,000 (Mana, 2009). Kāore e pūehu noa te whakapaohotanga whakamaharatanga nei, ka whakahōnorehia, “...and later wins several television industry awards” (Mana, Perehitanga 87, 2009, wh.13).

Ehara ko ngā tohu toa anake te hua i tau mai i te kaupapa nei. Ka rangahautia, ā ka kitea hoki rā he whakautu ki tāku i pātai ai i mua rā, arā, me whakaiti rānei e tātau te upoko tapu o tō tātau reo, kia nui atu ai ngā upoko mātaki i ā tātau kaupapa? Ko ngā kupu whakatepe i te rangahautanga i puta i a Able (2013, wh.119) i kī, “...there is not a necessary conflict between broadcasting in te reo and attracting a (non-fluent) Pākehā audience.” Nō reira, e ai ki ngā kiteanga nei, e kāo, ehara i te mea me whakaiti e tātau te upoko tapu o tō tātau reo, kia nui atu ai ngā upoko mātaki i ā tātau kaupapa.

Ka haere ngā tau e hia kē nei ngā taumata i ekeina, ngā rētōtanga i rukuhia, ngā whānuitanga i kitea i a Whakaata Māori. Engari i te Hereturikōkā o te tau 2017 ka pau te rīhitanga o te whare i Te Tī Tūtahi. I taua marama tonu ka unuhia rā te mauri i tāia ki te whare i te tau 2004. Ko Pouroto Ngaropo te pou tikanga o Whakaata Māori i te wā rā, ā, ka pōhiritia a Ngāti Whātua me Tainui waka ki te takitaki i ngā karakia. Ka karangatia ngā iwi e rua, inā rā ka tukuna te mauri o te whare e te mana whenua tuatahi, e Ngāti Whātua ki te mana whenua hōu ki a Tainui waka.

I te 24 o Hereturikōkā ka tāia rā te kawa o te whare hōu o Whakaata Māori i ngā rekereke o Te Puke o Taramainuku (Whakaata Māori, Hereturikōkā, 2017). Karahuihui katoa ngā iwi o te motu ki te whakanui i te tuwheratanga mai o te whare

tuarua o Whakaata Māori. He tī ka wana mai anō. Pēnei i ngā mea hōu katoa, ka rērere he wairua whakakipakipa i te hunga kaimahi. Ka haere ngātahi te kopoutanga o tētahi tumu whakarae hōu mō te teihana ki te whakatuwheretanga o te whare hōu. He whare hōu, he upoko hōu, he ahunga hōu anō hoki tō te kaupapa i te tau 2018. Ko ngā tatauranga e kī nei, kai tōna 1.8 miriona ngā kaimātaki i te marama. Nō tōna orokohanga mai, kua tipu te ōrautanga o te hunga mātaki mā te 14 ōrau. E 45 ōrau o Aotearoa e mātaki ana i a Whakaata Māori i te marama, ko te tatauranga e kī nei kai tōna 250,000 kaimātaki i te rā kotahi (Whakaata Māori, Whiringa-ā-Nuku, 2018).

Ko ngā kōrero nei he pitopito kōrero noa iho nō te whakapapa tonu o te Whakaata Māori e mōhiohia nei ināinei rangi. Mā te mōhio ki te whakapapa me te hītori o Whakaata Māori, oti rā te ao whakapaoho Māori e mōhiohia ai ngā haepapa hai kawē mā ngā kaimahi o Whakaata Māori. E mōhiohia ai hoki ngā taumahatanga i hīkina e tēnei hunga kia māmā ai te huarahi ki a Ngāi Māori ka whai atu. Mā te mōhio anō ki te hītori e kore ai e kūare ngā kaimahi ki te hiranga o ō rātau tūranga mahi, e mahia ai hoki ngā mahi katoa i runga i te ngākau whakaiti, i te manahau anō hoki ki tēnei hunga i haere i mua.

Hai tauira, ka whakawhitiwhiti kōrero ētahi kaimahi onāiane i Whakaata Māori. Ko te kaupapa kōrero mēnā rānei me whakaeke te kaipūrongo me tana kaikāmera ki runga i te marae i mua i te hopu āhua i taua hui rā mō tana pūrongo. Ko ētahi i whakaae, e kī nei koirā ā tātau tikanga Māori. Ko ētahi i whakahē, e kī nei he taumaha rawa te oho i te ono karaka, rā mai rā atu kia tae atu ki tēnā marae, ki tēnā marae hai te whitu, ka whakaeke atu ai i mua i te hopu āhua. He māmā kē ake te haere mā muri me te aha e whakaae ana hoki ētahi marae kia pērā te kaipūrongo. Ka puta hoki te kōrero i tētahi kaiwhakahē, ‘tikanga Māori doesn’t pay the bills’.

I konei mahuta ake tētahi pātai hai whakautu māku i te upoko nei, i tēnei horopaki ka utu rānei tēnei mea te tikanga Māori i ngā nama? I konei whakaaro pū au ki te hītori o te ao whakapaoho Māori i kōrerotia i te upoko i mua ake i tēnei. Ka mutu ka whakaaro hoki ki te hītori ake o Whakaata Māori i ngā tau 15 kua pahure ake nei. Ka hokia rā Te Aratuku Whakaata Irirangi Māori (2003), koia rā ko te ture tonu

i tū ai a Whakaata Māori. I te wāhanga tuawaru o te ture nei ka whakamāramatia ai ngā pūtake tonu o te kaupapa nei:

The principal function of Māori Television is to promote te reo Māori me ngā tikanga (Māori language and customs) through the provision of a high quality, cost-effective Māori television service, in both Māori and English, that informs, educates and entertains a broad viewing audience, and, in doing so, enriches New Zealand's society, culture and heritage (Māori Television Service Act 2003, 2003, §8.1).

Kei roto tonu i te ture e kī nei ko te 'principal function' ake o Whakaata Māori i tōna orokohanga mai, ko te whakatairanga i te reo me ngā tikanga. Waihoki 14 ngā tau ka pahure, ā, e tata orite pū tonu ana tērā 'principal function':

The principal function of the Māori Television Service, Te Aratuku Whakaata Irirangi Māori, is to contribute to the protection and promotion of te reo Māori me ngā tikanga Māori through the provision, in te reo Māori and English, of a high-quality, cost-effective television service that informs, educates and entertains viewers, and enriches New Zealand's society, culture and heritage (Māori Television Service Act 2003, Statement of Intent 2018-2021, wh.6).

E ai anō hoki ki te Pānui Whāinga o te tau 2018 ki te 2021, kai tōna 70 miriona tāra ka whakangaoa ki Whakaata Māori e te kāwanatanga, e Te Māngai Pāoho, me Te Puni Kōkiri mō āna rauemi (Māori Television Service, Statement of Intent 2018-2021, wh.14). Kai roto mai hoki i ēnei rauemi, ko ngā rauemi tangata tonu, arā ko te hunga kaimahi i Whakaata Māori. Nō reira ki te mōhiotia te hītori o Whakaata Māori, ki te mōhiotia hoki ngā kupu ake o te ture Te Aratuku Whakaata Irirangi Māori (2003) me ngā kupu o ngā Pānui Whāinga katoa a Whakaata Māori ā mohoa nei, ka mōhio te tangata, āe mārika, i tēnei horopaki e utu ana ngā tikanga Māori i ngā nama.

Kāti rā, hai whakatepe noa ake i tēnei upoko, ka tōaitia ake rā ngā kupu manahau, ngā kupu hari i puta i a Vannesa Poihipi (2007, wh.1) i te tau i tū ai a Whakaata Māori:

Finally Māori had the means to articulate their own stories, report on items which, they felt were news worthy, produce images of themselves on television and perhaps more importantly, they had an avenue through which the Māori language and tikanga could be normalised and celebrated.

Tēnā, ka wetewetekia rā ngā kupu i whakamahia e ia, arā, i whai reo ai a “Māori”, ko “they” ka whakaputa i ā rātau ake kōrero. I konei hoki ka toko ake ētahi pātai e rua, ko wai a “Māori” e kōrerotia nei? Ko wai mā hoki te “they” ka whakaputa i ā rātau ake pūrongo?

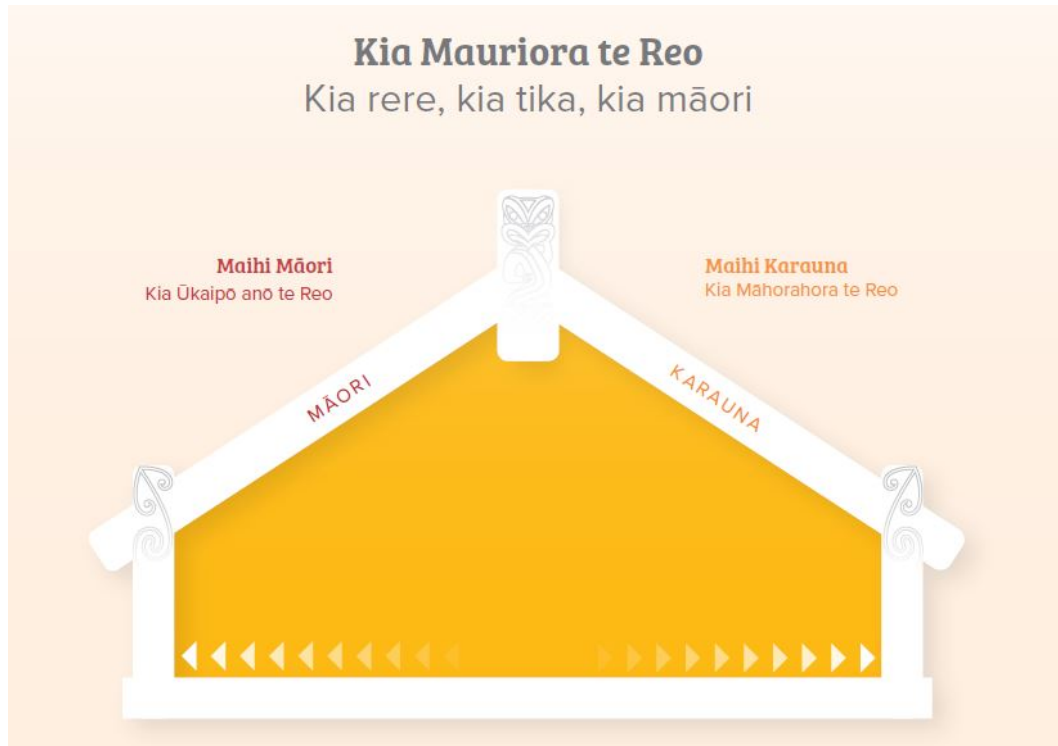
Ko aku kitenga i te nuinga o te wā ko ngā kaipūrongo, ko ngā kaihopu āhua, ko ngā kaiwāwāhi, ko ngā kaiwhakahaere hōtaka, ko ngā ringatohu, ko ngā kaipuru kupuhauraro me ngā kaimahi tini kē atu anō hoki e puta ai ngā hōtaka a te ‘Māori’ e kōrerotia nei. Koinei ki a au tētahi mahi nui o te anga Te Mata Ono, arā, he whakamārama i te hōhonutanga me ngā āhutatanga tini o tēnei mea te Māori ki ēnei kaimahi e pīkau nei i te haepapa nei o te whakaputa i ā tātau kōrero. Mā te anga Te Mata Ono anō hoki e whakamaumahara, e whakamōhio anō hoki i ētahi kaiwhakapāoho Māori e whakakanohi nei rātau i a wai.

2.5 Ko Whakaata Māori Ināianei

I a au ka tuhituhi i ngā kōrero mō te upoko nei, mō te inamata o Whakaata Māori, inā kē rā te nui o ngā tīnitanga. Kua rere kē te rangi nei i inānahi tonu, ā, ka rere kē atu anō hoki pea a āpōpō. He nui ngā kōrerorero o te wā mō te ahunga whakamuatanga o Whakaata Māori ka tahi, o te ao whakapaoho Māori whānui ka rua, heoi ka huia katoatia ngā kōrero o te wā ki te whakaaro kotahi, ka rangona nuitia tētahi āhutatanga kotahi, arā, me tīni. Me tīni te ao whakapaoho Māori i tāna ahunga me āna pae whakapaoho.

I te tau 2016 i tirohia Te Ture mō te Reo Māori (The Māori language Act, 2016), kia waihangatia ai he ara hou o te whakarauoratanga o te reo Māori. I whakaritea

he whakaaetanga i waenganui i te Karauna, ngā iwi me Ngāi Māori, e whakakanohitia nei e Te Mātāwai. Ko te ingoa ko Te Whare o te Reo Mauriora e whakaahutia atu nei (Te Puni Kōkiri, 2018):



Whakaahua 1: Te Whare o te Reo Mauriora

Ko tā Te Mātāwai he hāpai ake i ngā kāinga, i ngā hapori me te whakaūkaipōtia anō o te reo Māori. Kia tipu mai ai ngā tamariki Māori i te reo Māori, hai reo tuatahi mō rātau. Ko tā te Karauna kia tokomaha ake ngā tāngata e uara ana ki te reo me ngā tikanga Māori hei wāhanga o te tuakiri o Aoteroa, kia tokomaha ake te hunga rangatahi e hiamō ana ki te reo Māori, kia tokomaha ake hoki ngā tāngata e torotoro ana i ngā whakapaohotanga kounga me ngā kaupapa ā-ipurangi kounga kai roto i te reo Māori (Whakaata Māori, Te Anga Putanga, 2019).

Ko te wā tuatahi tēnei kua mahi ngātahi ai te Karauna me Te Mātāwai e whakakanohi nei i ngā iwi me te Māori, hai whakarauora i te reo rangatira,

It is vital that the Maihi Karauna and the Maihi Māori work together in concert. They therefore have a shared vision, Kia Mauriora te Reo. This reflects that the Māori language is a living language. This state of

“mauriora” will be reached when whānau are acquiring te reo Māori as their first language through intergenerational transmission (Maihi Karauna, 2018, wh.9).

Ko ngā putanga o te tutukitanga o te whāinga nei:

- **Kia rere:** Māori language is shared and used in daily life.
- **Kia tika:** Māori language is fit for purpose.
- **Kia Māori:** Māori language is a first language and shared.

Waihoki ko ngā kāhui kai raro i Te Whare o te Reo Mauriora, ko ngā iwi, ngā hapū me ngā whānau e whakakanohitia nei e Te Mātāwai, ko Te Puni Kōkiri, ko Te Māngai Pāho, ko Te Taura Whiri i te Reo Māori, ko Te Manatū Taonga, ko Te Tāhuhu o te Mātauranga, ko Te Tari Taiwhenua, ka mutu ko Whakaata Māori anō hoki. Nō reira i raro i te Maihi Karauna, ināianei rangi ko tā Whakaata Māori he whai kia whakatutukitia ai Te Ture mō te Reo Māori 2016.

Ko te kaiārahi hōu kua tohua hai Tumu Whakarae i Whakaata Māori kia whakatutuki ai ēnei whāinga, ko te pūkenga nō Rongomaiwahi me Ngāti Kahungunu, ko Shane Taurima. E tutuki ai te wāhanga o Whakaata Māori i te Maihi Karauna, e mōhio nei a Taurima, he kaiwhakapaoho i ngā wā o mua, ko te mea toitū i te wā nei ko te pāhekeheke o te ao:

Māori Television continues to undergo change as the environment in which we operate changes. Our new strategy is audience-led and focuses on content that has quality reo Māori, is entertaining and presented from a Māori perspective – where and when our audiences want (Taurima, Te Kāea, 14 Mahuru, 2018).

Hai whaiwhai ake i te kōrero nei i whārikitia, kua takoto hoki ngā whāinga ake o Whakaata Māori mō ngā tau e toru kai te aroaro:

1. Kia tokomaha ake ngā tāngata e uara ana ki te reo me ngā tikanga Māori hei wāhanga o tō tātou tuakiri ā-motu.
2. Kia tokomaha ake te hunga rangatahi e hiamō ana ki te reo Māori me ngā tikanga Māori.
3. Kia tokomaha ake ngā tāngata e toro ana i ngā kaupapa Māori me ngā kaupapa e kōunga nei te reo Māori.
4. Kia whakaawetia te whakaoranga o te reo Māori me ngā tikanga Māori e tā mātou whakahaere (Te Anga Putanga, 2019).

Ā ture nei, koinei te ahunga whakamuatanga o Whakaata Māori i ngā tau tata kai te aroaro, ko ngā pae tata nei he tapuwae ki te pae tawhiti e whāia ana i raro i Te Whare o te Reo Mauriora. Kia kotahi miriona ngā tāngata nō Aotearoa nei e kōrero ana i te reo Māori hai te tau 2040, te tau 200 nō te hainatanga o Te Tiriti o Waitangi (Maihi Karauna, 2018).

Hāunga rā te ahunga mō te reo, ko te kapa tuku karere (News and Current Affairs) kai te tīni. I te Hongongoi o te tau 2018 i oti tētahi arotakenga motuhaketanga o te kareremanga o Whakaata Māori. He hiranga nui tō te arotakenga nei inā rā kotahi-hau-toru ngā hōtaka a Whakaata Māori ka whakaritea e te tira nei (Jones, Kōrero ā-waha, 2018). Ko tētahi panonitanga, ka whakakotahitia katoatia ngā hōtaka karere o Te Kāea, o Native Affairs, o Kawekōrero, o Rereātea anō hoki kia kotahi ai te kaupapa, te ingoa me te waitohu whakapaoho (Radio NZ, 2018). I te 7 o Hakihea i mutu ai a Kawekōrero, kua pērā anō hoki a Native Affairs, ā, hai te Huitanguru o te tau nei mutu ai te whakapaoho i a Te Kāea.

Ko te ahunga hōu e hāngai ana ki ngā wāhi hōu hai whata, hai whakapaoho hoki i ngā kōrero o te wā. Ko tā Shane Taurima anō, “We produce content for platforms not for specific programmes... We tell the story as we know it, on the best, most suitable and most instant platform” (Stuff, 2018). Ko te tahuri ki te ipurangi ehara i te āhuatanga nō nāia noa nei, ko tēnei e kōrerotia iho nei e te Tumu Whakarae o-mua o Whakaata Māori, o Paora Maxwell e rua tau ki mua, “The growth of demand

for viewing content online reflects how audiences now wish to watch big events such as Te Matatini and has resulted in a decline in traditional television viewing” (Whakaata Māori, 28 Huitanguru, 2017). Nā te hekenga iho o te hunga tahuri ki te pouaka whakaata, me te piki o te hunga tahuri ki te ipurangi, koinei i mārō ai tēnei whakaaro me tīni.

Nā te pāhekeheke o te ao whakapaoho nei, ka tau te Tumu Whakarae ka rere he Tumu Whakahaere, kua tau he Tumu anō. Ka mutu i ngā tau e rima kua pahure, e whā rawa ngā Tumu kua noho hai kaiurungi. Ka mura he hōtaka, ka poka he hōtaka, ka hikaia he hōtaka anō. Ka huri te taiao whakapaoho, ka huri ngā hangarau, me huri hoki ngā rautaki, me te ahunga o te teihana. Koinei ki a au he wāhi nui ki Te Mata Ono kia pūmau tonu ai ngā mātāpono o roto i te whare, ahakoa ngā ākitanga o waho. Ahakoa huri ai te ahumahi nei, huri ai hoki ōna kaiārahi me tāna ahunga, mā Te Mata Ono e pūmau tonu ai, e tūturu tonu ai te tūāpapa i tū ai te whare nei.

2.6 He Kupu Whakakapi

Ko te iwi Māori he iwi tātai whakapapa, he iwi kōrero pūrakau anō hoki. Kua mōhio te Māori ki te tātai i ō rātau whakapapa i a Ranganui e tū iho nei, i a Papatūānuku e takoto ake nei, i ngā tama atua tonu, ā, heke iho ki tērā iwi, ki tērā hapū, ki tērā whānau, oti rā ki te tangata tonu. Kai roto i ēnei whakapapa he kōrero, he pakiwaitara, he pūrākau hoki hai akoranga ki ngā uri whakatipu. Mā te mōhio ki ngā hītori e mōhiohia ai ngā akoranga rā kia kore ai e tōaitia ngā hapa o te hunga i haere i mua. He pēnei anō hoki te hītori o te ao whakapaoho Māori, tatū noa mai ki a Whakaata Māori. Mā te mōhio e māia ai, e whakatenatenatia ai hoki te iwi Māori ki te hāpai tonu ake i ngā mahi a te hunga i haere i mua.

Tēnā kia poroa te kakau o te paipa kia poto. Ki te tirohia te nui o ngā mahi i mahia ai mō te ao pāpaoho Māori ka kitea ake te roa o te pakanga kia tū ai a Whakaata Māori. Nā enei pakanga ka tipu te whakaaro ehara i te mea he teihana pouaka whakaaka anake a Whakaata Māori. Engari kē ia he whakatinanatanga o ngā tūmanako, o ngā auē, o ngā tūtohunga, o ngā tōrangapū, o ngā whaiwhai, o ngā moemoeā hoki i pakangatia ai e te hunga nā rātau i para te huarahi. Ko ēnei āhuatanga katoa ka whakatinanatia i roto ngā Mata e whai ake nei.

Upoko 3

Te Mata Ako

3.1 He Kupu Whakataki

Ki te whakapāpakutia te hōhonutanga o tēnei mata ki tētahi rerenga kōrero kotahi, ka māmā noa iho te whakarāpopoto mā te kī, ko Te Mata Ako te mata e aro ana ki tō tātau reo Māori. Hai whakatakitanga kōrerotanga māku, ka uia rā ngā pātai, nō whea mai te reo? He aha hoki rā tōna hiranga? Ko taku whakautu, nō Ranginui e tū iho nei, nō Papatūānuku e takoto ake nei. Nō Tānetewaiora, nāna a Hineahuone i whakatihe kia mauri ora ai tāua te ira tangata. Nō te kōwhetewhete, nō te kōrihi a ngā manu, nō te kikihi a ngā ngārara i te wao nui. Nō te ngarue o te whenua. Nō te tukinga o ngā ngaru o te moana ki te whenua hakahaka e takoto nei. Nō te wawaro o ngā hau. Nō te papā o te whatitiri, nō te hikohiko o te uira. Nā te kāhui atua whānui tonu. Nā ngā tangi o te taiao i whakairo i te reo kia tangatanga ai te arero Māori, nā tēnei i rarau ai te tangata Māori ki tōna ao. Ka riro te reo, ka riro hoki te ahurea, ngā kōrero pūrākau, te hōhonutanga o ngā tikanga, ngā whakapapa, ka mutu te rerehua hoki o te tuakiri Māori. E ai ki ngā tatauranga kai te takoto tūroro tēnei taonga, nō reira ka noho ngā kaiwhakapaoho reo Māori hai rata whakarauora i reo taketake o te whenua nei. Koinei rā Te Mata Ako.

3.2 Te Mata Ako

I Te Mata Ako nei ka āta wherawherahia ngā whakamāramatanga e rua mō tēnei kupu ‘Ako.’ Ka whakamāramatia hoki tōna hāngaitanga ki te ao whakapaoho Māori. I te roanga o te upoko nei ka wetewetekia hoki ētahi tauira o te mahi ako, he tauira nō onamata ka tīkina, ka kōrerotia, he tauira hoki nō inamata noa nei ka ketuketutia, ka wānangatia. Mā te mōhio ki tōna onamata me tōna inamata ka māmā, ka mārama ake ai hoki te anamata ki te iwi Māori. Nō te orokohanga mai o te ao Māori kua noho mātāmua te ako i ngā iwi me ngā hapū katoa o Aotearoa. I ngā rautau e rua ka pahemo ka pari mai te taiāniwhaniwha o hangarau hōu, ā, ahakoa kua rerekē ngā rākau e whakamahia ana, ko ngā mātāpono me ngā hua e whāia ana i roto i te mahi ako kei te ōrite tonu.

3.3 Te Ako Taketake a te Māori

Ka kōrero Te Mata Ako mō te mata whakapāoho i te reo Māori o te kaiwhakapaoho Māori. E ai ki a Tatauranga Aotearoa i te tau 2013 e 21.31% ngā kaikōrero Māori i Aotearoa nei. I te tau 2006 e 23.74% te nui o te hunga kōrero Māori. I te tau 2001, 25.15% ngā kaikōrero Māori (Tatauranga Aotearoa, 2013). Ka tōaitia tāku i kī ai i mua, ehara i te mea me mātanga pāngarau te tangata kia kite ai ia kai te heke haere te hunga kōrero Māori. Ki te whakataurititia ngā haepapa o te kaiwhakapaoho reo Māori ki ngā haepapa o te kaiwhakapaoho reo Pākehā, ko tētahi mea nui hai whakaarotanga mā te Māori, ehara i te mea hai whakaarotanga mā te Pākehā, ko te tāmata haeretanga o te reo e kōrerotia ana. Waihoki, ko te kounga o te reo angiangi nei kei te tohea. Nau mai ki te Mata Ako.

Kia mārama pū ai ki Te Mata Ako, me mātua wetewete i tēnei kupu, i te *ako*. Kia wherawheratia ngā whārangi o te papakupu a Wiremu. Kei te whārangi tuawhitu e whakamāramatia ana te kupu nei. E rua ngā whakamāramatanga kua tuhia, ko *learn*, me *teach*, *instruct*, *advise* (Williams, 1971). I konei kite ake e rua rawa ngā mata o te kupu nei i roto i te reo Pākehā. Engari i te mea kotahi anake te kupu i te reo Māori, ka toko ake te whakaaro, ko tā te Māori titiro kotahi tonu pea tēnei mea te *learn* me te *teach*. Nō reira i a koe ka *ako* (*learn*) kei te *ako* (*teach*) hoki koe, ā, i a koe ka *ako* (*teach*), kei te *ako* (*learn*) hoki koe. Kia kaua e whīwhiwhi rawa te arero, e ānīnī rawa rānei te māhunga, kia hoki atu ngā whakaaro ki te wā i a kauheke mā. Mā tēnei e kitea ake ai te hōhonutanga, e mārama pū ai hoki tēnei mea te ako. Me te aha mā roto i te ruku ki ngā pūrakau me ngā hītori ka mōhiotia ai te hiranga o tēnei mea te *ako* ki te Māori.

Ka tīmata rā i a Ranginui rāua ko Papatūānuku. Ka piri rāua ka puta ki waho ko ngā tama atua. Ka whānau ki waho ko Tānenuiarangi (Pēwhairangi, 1895). Ka piki a Tāne ki ngā rangi hai whai i tēnei mea, i te mātauranga. Ka kitea ake tāna e whai ai i roto i ngā kete e toru o te wānanga, “the kete-aronui, with beneficial knowledge, the kete-tuauri, with the full range of ritual and incantation, and the kete-tuatea, containing the knowledge of evil and black magic” (Reed, 1972, wh.13). Mauria iho mai rā te mātauranga ki te whenua hai mea rukuruku mā āna uri whakaheke.

Ko te wāhi taketake i ākona ai ngā mātauranga nei ko ngā whare wānanga ka whakamāramatia rā e Whatahoro (1913, wh.80):

The meaning of the word Whare-wānanga is somewhat difficult to express shortly in English; but probably the nearest meaning is, ‘the house of learning,’ or ‘house of teaching,’ with the understanding that the higher learning is meant- in some cases esoteric learning.

Tēnā, me mātua tohu au i ngā whakapākehātanga mō te whare wānanga ake, arā, ko ‘house of learning’ me ‘house of teaching’. Tēnei e taurite pū nei te ngā whakapākehātanga o te kupu ako tonu. Nō reira i te horopaki nei kua mārama he ōrite tēnei mea te ako me te wānanga mātauranga.

Waihoki nā te ‘esoteric’ o ngā kōrero nei, ka tapu. He whakamārama, he whakatūpato hoki mō te akoranga o ngā mātauranga nei e Te Uira Manihera nō Tainui waka, “When you are dealing with the knowledge of the past, you have to take it seriously. Otherwise you don’t get inspiration or spiritual fertility from that knowledge. And if you ignore the tapu of sacred things, it can lead to sickness or even death” (I kitea i King, 2011, wh.9). I ngā wā o nehe, i taumaha hārukiruki tēnei mea te pīkau i ngā tapu nei, “The tohunga was responsible for passing on the knowledge he had gained from his predecessors and was required to practice it throughout his active life” (Reed, 2007, wh.13). Engari kua mōhiotia rā mā te nui o te tapu ka nui hoki te mana, nō reira kāore i noho ki te tautauhea noa iho ngā mahi waha, whāngai anō hoki i te mātauranga.

Heke iho mai i a Ranginui me Papatūānuku, ka rere iho te mātauranga Māori. Ka tū he wānanga, ka tū he tohunga. Ka haere he wānanga, ka haere he tohunga. Ka roa, ka roa, ka rere iho ngā kete i tīkina iho e Tānenuiarangi, ka ekeina te rautau 1800. E taketake tonu ana te noho a te Māori, ko te wā tēnei o te whakataiwhenuatanga mai o te Pākehā ki Aotearoa. I tēnei wā i tēnā hapū, i tēnā hapū āna ake wānanga. I tukuna ēnei mātauranga mā te oriori, mā te waiata, mā te haka, mā te tātai whakapapa, mā ngā mahi toi, mā te whaikōrero, mā te aha noa atu. Ka kōrero a Poia Rewi (2010, wh.24) mō te hiranga o te pupuri i ngā mātauranga, “Ignorant of any form of script and cut off from knowledge of other cultures, Māori

depended entirely on memory and mnemonic devices and oral tradition to preserve and communicate all prized lore (and the passing of this to their descendants).”

I te rautau nei, ka tīmata te huri o ngā rākau i whakamahia mō te ako, engari ko te hiranga tonu o te ako i mau tonu i te Māori. Ka tīkina rā he tauira nō roto mai i Te Tai Rāwhiti. I roto i Te Aitanga a Hauiti, i Uawa, i tū tētahi whare wānanga e kīia ana ko Te Rāwheoro (Isles, 1981). Ko te tangi mōteatea tēnei a Rangiuia, tētahi tohunga whakamutunga o te wānanga tawhito nei,

Me ko Manutangirua, Ko Hingāngaroa
Ka tipu te whaihanga, e hika, ki Uawa
Ka riro te whakautu, Te Ngāio-tū-ki-Rarotonga
Ka riro te manaia, ka riro te taowaru
Ka taka i raro nā, i a Apanui, e;
Ka puta ki Tūranga, ka hangaia atu koe
Ki te ao o te tonga, i patua ai koe;
Kia whakarongo mai e tō tīpuna pāpā,
E Te Mātorohanga, nā i! (Ellis, 2016, wh.23)

I te mōteatea nei, ka kōrerotia e Rangiuia ētahi wāhi, me ētahi tāngata o aua wāhi rā. Ka whakahuatia ake ko Apanui, nō te tai whakararo o te rāwhiti. Ko Tūranga e kīia ana e te Pākehā ko Gisborne. Ko Te Mātorohanga anō hoki he tohunga rongonui nō Te Wairarapa. E kīia ana e Tā Āpirana Ngata (n.d, wh.49), “Rāwheoro soon became the leading whare wānanga from Wharekāhika down to the Wairarapa.” Waihoki, arā noa atu hoki ngā kōrero mō ētahi tohunga tokotoru nō Tūhoe ko Tautini rātau ko Te Whatupē ko Te Taokakī i tae ki te ako i te whare wānanga nei (Melbourne, 2009). E tohu ana i te tawhiti o te haere a tēnā tohunga, a tēnā tohunga ki te whai i te mātauranga. E tohu ana hoki i te nui o te mana kei roto i tēnei mea te ako i te mātauranga.

Ko tētahi atu whare wānanga i ako mātauranga i Te Tairāwhiti ko Tapere-nui-a-Whātonga. He whare wānanga nā Te Whironui, te rangatira o te waka o Nukutere, te matua hungawai anō hoki o te tīpuna rongonui o Ngāti Porou, o Paikea. I tū i te riu o Waiapu. Ko ngā tohunga i ako i ēnei whare wānanga kāore i whakawhāiti

anake i ō rātau mōhiotanga ki te wānanga kotahi anake. Ko tā Tā Āpirana Ngata (1930) “Mohi Turei, Raniera Kawhia, Hare Tawa are known to have been initiates of Te Tapere-nui-a-Whatonga and Rāwheoro” (I kitea i Sorrenson, 1987, wh.19). E tohu ana kāore i tawhiti anake te whai i te mātauranga, engari i whānui hoki ki ngā wānanga tini.

Kāore i te mōhiotia nōnāhea rawa i kati ai ēnei wānanga. Engari ko te rautau 1800 te rautau i ora ai ngā tohunga whakamutunga. Nō reira ko te whakapae ia ko taua rautau hoki te wā whakamutunga i tū ai (Ngata, W., 2009). I taua rautau anō ka pari mai te taiāniwhaniwha o Ngāi Pākehā ki Te Tairāwhiti, ka hēria mai e rātau tō rātau reo, ā rātau tikanga, ka mutu tō rātau whakapono, arā, ko te kupu a te atua. Ka tere tonu te hunga nei ki te ako i ēnei mātauranga, “Mohi along with Hare Tawha and Raneira Kawhia trained in another form of knowledge by attending the Waerenga-a-hika mission school under the guidance of the missionary William Williams” (Te Rūnanganui o Ngāti Porou, 2014). Ka whakawahia a Mohi Tūrei hai minita mō te Hāhi Mihingare i te tau 1865. E tohu ana kāore i whāiti te titiro ki te ako i ngā mātauranga a te Māori, engari i tuwhera hoki ō rātau whakaaro ki te ako i ngā mātauranga a te Pākehā, me ngā iwi puta noa i te ao.

I te tau 1856 i titoa e te tohunga nei, e Rev. Mohi Tūrei he haka e kīia ana ko Tihei Tāruke mō te whakatuwheratanga o te whare karakia o St John’s i Rangitūkia (Ellis, 2016). Ko tā te papakupu mō te tāruke he, crayfish trap – usually a wicker trap (Williams, 1971). Ko te kupu ‘tāruke’ he kupu whakarite i roto i te haka nei. I te taetanga mai o te Pākehā ka minamina te Māori ki āna rawa. Ka whakamahia āna hangarau, āna taputapu, me āna rawa i te hanganga o ngā tāruke hou. Ko te hua, “a pot for catching crayfish in which both the old and the new could co-exist” (Te Rūnanganui o Ngāti Porou, 2014). He kupu whakarite tēnei mo te tūtakitanga o te ao Māori, ki te ao Pākehā. E kōrero ana te haka Tihei Tāruke mō te ohonga tuarua o te ao Māori. Ko te tuatahi, ko tihei mauri ora. Ko te tuarua, ko tihei tāruke.

I te tuatoru o Hongongoi i te tau 1874, ka whānau he tamaiti. “Ehara i te tangata, he taniwha” (Walker, 2001, wh.54). Ko ngā whakahekenga nei kua kōrerotia rā e a au nō mai rā anō ka iriiritia ki te tamaiti nei e tohunga tito i te haka Tihei Tāruke, e Rev. Mohi Tūrei. “The Rev. Mohi Tūrei christened the baby Āpirana Turupa

Nohopari Ngata” (Walker, 2001, wh.56). Ka whakatōkia ngā mātāpono o Tihei Tāruke ki te tamaiti nei. Waihoki nō Āpirana Ngata te waimārie ki te tipu ki te whare kotahi i te momo i a Rāpata Wahawaha, nāna i tohutohu i a Ngāti Porou kia whāia ko te ao hou (Walker, 2001). I tāna wahine anō hoki i a Hārata, me tētahi atu kuia ko Te Aohaere tōna ingoa. Ko tā te tokorua kuia nei, “taught him his language and social etiquette” (Walker, 2001, wh.56). Ka pakeke ana ka kuraina ia ki Te Aute College, “Āpirana learned the manners of an English gentlemen and an eloquent command of the English Language” (Walker, 2001, wh.64).

Ko Āpirana tētahi o ngā hua o te mātāpono Tihei Tāruke. Ka whāia e ia te mātauranga, ka ākona hoki e ia te mātauranga. Heoi, pēnei i tā Te Uira Manihera i kī ai i runga ake rā mō te whai i te mātauranga Māori, i konei hoki he tohutohu kia whakatonu tāna ako i ngā mātauranga Pākehā. I whakatūpatotia ia inā rā he whāiti te huarahi i te takahia e ia me te nui o ngā taunahua, pēnei i ngā whakamātautau me te taha ki nga nama ā-pūtea. I mōhio hoki ia, “of the potentially alienating effect of education on the minds of young Māori. The antidote was to stay in touch with the people and remain loyal to their culture” (Walker, 2001, wh.76). I konei tuhia ai tāna whakatauaākī rongonui katoa, āra,

E tipu, e rea, mō ngā rā o tou ao.

Ko tō ringa ki ngā rākau ā te Pākehā hei ora mō te tinana.

Ko tō ngākau ki ngā taonga a ō tīpuna, hei tikitiki mō tō māhunga.

Ā ko tō wairua ki tō Atua, nāna nei ngā mea katoa (Mead, 2003, wh.48).

Ka mutu ake i konei ngā kōrero mō ngā wānanga taketake a te Māori, me te ako taketake a te Māori. Eke rawa mai ki te wā i a Tā Āpirana Ngata ka huri haere te ao o te Māori, ehara, ka hāpakitia rā te roanga atu hai te upoko e whai ake nei.

3.4 Te Ako Ināianeī Rangi

Ka pari mai te taiāniwhaniwha o manene ki Aotearoa nei, horokukū ana ētahi ki tō rātau momo, heoi kaikā ana ētahi. Ko Āpirana Ngata anō tētahi i āki i tēnei āhuatanga, tērā e whakatinanatia ana i tana whakatauaākī e tau ana ki runga nei. Ka noho tēnei hei wheako hou, hai ara hou mō te Māori. Nā roto mai i te toro ki ngā

rākau a te Pākehā ka rerekē haere tēnei mea te ako, ka tipu hoki tēnei mea te mātauranga, tēnei e kōrerotia nei e Rewi (2010, wh.25),

The wānanga model has been modified over the years, and successful candidates no longer go through an initiation process or are expected to show an extraordinary ability to memorise. Nowadays, learning forums continue to take place within Western tertiary educational institutions, such as universities, polytechnics and private training enterprises.

Ka hua mai ko ngā āhuatanga hou nei, me te aha kapohia ana rā hai ora mō te tinana.

Ahakoia he nui ngā momo wānanga hou, ko tā Rewi (2010, wh.27) anō, “From the pre-contact period through to the post-contact epoch, traditional forms of learning have included wānanga and observation of whaikōrero exponents.” Mā roto mai hoki i tēnei ka whakahuatia hoki tētahi atu momo rautaki o te ako (teach) me te ako (learn), āra ko te whaikōrero, e kōrerotia nei e Ngoi Pēwhairangi, “They don’t actually teach you, they select you and place you in a situation where you absorb knowledge” (I kitea i King, 2011, wh.10). Inā hoki ko tā Anaru Takurua nō Te Tairāwhiti, kāore e kōrero engari kē he mātaki he whakarongo mā reira te tangata ka mōhio, ka ako (TiriAta, 2012, 08:23). He momo ako tonu tēnei, arā, ko te wheako. Nā, he aha nei au e kōrero pēnei nei? He pēnei anō te momo ako mā te poaka whakaata, he ako mā te titiro me te whakarongo. He whare wānanga hou anō e whakapututia ai hoki ngā wānanga a te Māori.

Ko te tūāpapa tēnei o Te Mata Ako e kōrerotia nei. Ko te tūāpapa hoki tēnei mō ngā rautaki tini a te Māori i ngā rākau a te Pākehā, hei pou toko i te whanaketanga o te ao Māori, i te whakapūmāutanga o ngā tikanga, oti rā te whakaakotanga o te reo Māori. Ka whāia ngā rākau a te Pākehā, ehara, ka hua ko Te Petihana o te Reo Māori i te tau 1972, i taua tau anō rā ko Te Rā o te Reo Māori. 1979 ka tū ko Te Ataarangi, ka tipu te hīkaka i roto i a Ngāi Māori ki te ako i te reo Māori ki ōna uri. Ka tūtohe, ka komokia e te Māori ōna hū. 1980 ka takahia ngā tiriti, ka hua ko Te Hīkoī mō te Reo Māori. Ka pahure he tau anō ka tū ko Te Wānanga o Raukawa 1981. Ko tana taina ko te Te Kōhanga Reo i tū i te tau 1982, whāia ko Te Upoko o Te Ika i te tau 1983. Ko te whare ako tuatoru i tū i te tau 1985, ko te kura kaupapa

Māori. Nāwai rā ko te wharekura me ngā whare wānanga Māori maha puta noa i te motu (Winitana, 2011).

Mai i te rautau 1700 i whai a Māori i te ara hou ki te ako i te mātauranga. Ka tohe ētahi me noho te tapu o tuawhakarere ki te ao kōhatu, tērā ka taupaepaetia e Mead, “Tikanga Māori are not frozen in time. Although some people think that ought to be” (Mead, 2003, wh.21). Ka tautokotia te whakaaro nei e te mātanga tārai waka nō te ao hou, e Hekenukumai Busby,

A job that used to take us six months, we could virtually do it in six or seven days. In the days of our ancestors they used the best of what they had and I’m not cheating because I’m using the best that I’ve got and it’s the end result that counts (TiriAta, 2013, 28:15).

Ko Whakaata Māori tētahi waka kawē i ngā tikanga Māori me te reo Māori ināianei rangi. Ko Whakaata Māori te tōtanga mai o ngā taonga ukiuki ki te ao hou.

Mai i tōna whakatuwheratanga i te tau 2004, ā moroki noa nei kua noho a Whakaata Māori hei waka ako i te reo Māori, hei rautaki pupuri anō hoki i ngā tikanga Māori, “Well almost everything on [Māori Television] is teaching you something. Whether it’s supposed to be or it’s indirectly” (Rōpū Kōrero, I kitea i Smith, 2016, wh.97). Nō reira me whai ngā kaiwhakapaoho o Whakaata Māori kia tika te kōrero i te reo Māori kia noho Māori tonu te reo.

I te tohu paerua o Ahorangi Tūhono Hone Morris ka titiro ia ki ngā niu pepa tawhito nō te rautau 1800. Ko te niu pepa te rākau whakapaoho a te Māori i tērā wā. Kei roto anō i te upoko te whakaamāramatanga o tāna i rangahau ai, arā, Homai, hoatu, waiho!: Āe rānei me whakahāngū (Morris, 2010). I tuhia ngā niu pepa nei 150 tau neke atu ki muri, ā, ka tohe a Morris, ahakoa e whakahāngūhia ana i ēnei rangi, “kīhei rawa ngā tīpuna i whakahāngū i ngā kupu homai me hoatu” (Morris, 2010, wh.95).

Ka whakaarohia ngā tau 150 kei te aroaro, akene he wā tōna ka hoki mai ā tātau mokopuna ki te mātaki, ki te whakarongo, ki te rangahau hoki i te reo Māori e

kōrerotia ana e tātau i ēnei tau nohinohi o te 2000. Mēnā e hē ana, he mate ka tipu. Kia whakahāngaitia te reo Māori ki ngā pūtau (cells) o te tinana. “Cancer starts with changes in one cell or a small group of cells” (Cancer Research UK, n.d., ¶.1). Mā te hapa kotahi, mā ētahi hapa iti rānei i roto i tētahi, i ētahi pūtau rānei o te tangata e tipu ai te mate-pukupuku. He pēnei hoki te reo Māori. Ko tā Ngāwai Herewini he kaiwhakapaoho i tīmata i Te Hiku Media i te tau 1996, “...urges Māori broadcasters to generally take more steps towards ensuring that the quality of language spoken is correct; stating that, once learnt incorrect language use is heard repeatedly by an audience of potential learners, can be almost impossible to correct” (I kitea i Mane, 2009, wh.3).

Ahakoia kua tawhiti tā tātau haere mai, me tawhiti kē tā tātau haere atu. Nā te whakaaro nei kua tipu ētahi kaiāki i te kounga o te reo, “The quality of spoken language is always high on the agenda of concerns in regard to Māori language initiatives in which Māori broadcasting is perhaps one of the most scrutinised of the language initiatives” (Mane, 2009, wh.2). He rerekē te ao whakapaoho i ngā whare ako i te reo Māori. Nā te puta o te reo Māori i runga i ngā pouaka whakaata o te motu kua uru te reo Māori ki ngā kāinga o te motu. Nā te nui atu o te hunga mātaki, ka nui atu te tūpono o te tātākia o te hunga kaiwhakapaoho, kia tika ai. “Over time, various critiques have highlighted the expectation that Māori broadcasters should provide good role models of language use” (Mane, 2009, wh.2). I raro i Te Mata Ako ka noho ngā kaiwhakapaoho Māori hai kaiako i te reo Māori.

Ko tētahi haepapa nei ko te tika o te reo. Ko tā Tā Timoti Karetu i te tau 1996 mō te reo o ngā reo irirangi ā-iwi o te motu, “variable in terms of quality and quantity” (Mane, 2009, wh.2). I tautokona hoki te whakaaro nei e Piripi Walker i 1998 i te whanaketanga o ngā reo irirangi ā-iwi “While some iwi stations provide a quality Māori language, this does not apply to every rohe as the performance has been fairly patchy” (Mane, 2009, wh.2). Ka kōrero a Karetu mō te kounga me te nui hoki o te kōrerotia o te reo, kia kaua e māori noa mai ngā hapa, inā rā, “The media is a key vehicle through which representations of knowledge, language and culture occurs, it is equally a site at which representations of knowledge, language and culture are suppressed” (Pihama, 1996, wh.1).

Nō reira, kua kitea te mana nui o tēnei mea te ako mātauranga ki te Māori, kua kitea hoki ngā hua o tā te Māori toro atu ki ngā rawa a te Pākehā e moroki ai tāna ako i te mātauranga ki ngā uri whakatipu. Heoi, ahakoa te pai o ēnei rautaki ako reo kua puta tonu ētahi mātāuranga mō te ao whakapaoho, “With the natural attraction of Kōhanga Reo, Kura Kuapapa Māori and Wharekura graduates to the field of Māori language broadcasting there is a frequent assumption made that graduates are totally fluent” (Mane, 2009, wh.3). I te tau 1996 i puta he pūrongo mō te hōngere Māori o te wā, mō Aotearoa Television. Ko te kōrero ahakoa i pai ki te kite i ētahi rangatahi Māori e whakakanohi ana i ngā hōtaka, “these presenters were not fluent in the Reo and so presented bad linguistic models” (I kitea i Mane, 2009, wh.3).

Ahakoa i kīia i angitū ai te pilot i mātua hāpakitia ngā kutu o te pilot nei, “By raising this matter the intention is not to undermine Māori language initiatives in any way, but rather to heighten the awareness in terms of the diligent efforts required to achieve high levels of fluency” (Mane, 2009, p.4). Ko te mātāpono hoki tēnei ka whāia e Te Mata Ako. Ehara i te mea ko tā Te Mata Ako he tātā i te kounga o te reo Māori e kōrerotia ana, he tāunu rānei i te tangata whakapaoho Māori mō tōna reo. Engari kē, he whakamuramura i nui o te mahi hai mahi mā te kaiwhakapaoho kia kounga ai te reo. Mā te kounga o te reo, ka tika te tuku i te whakaaro. Mā tika o te tuku i te whakaaro, ka rere te kōrero. Mā te rere o te kōrero, ka ora ai te reo.

Kāti, hai whakatepe noa ake i te wāhanga nei, ka tika rā me hoki atu ngā whakaaro ki tētahi o ngā rautaki ako reo Māori tuatahi o te ao hōu nei. I whakatūria tēnei hōtaka e Tākuta Kāterina Te Heikoko Mataira rāua ko Ngoingoi (Ngoi) Pēwhairangi i ngā tau o te 70 e kīia nei ko Te Ātaarangi (Higgins, T., 2009).

Designed as a community-based language learning system for adult Māori, Te Ātaarangi began delivering programmes that increased fluency and cultural knowledge. People who completed Te Ātaarangi programmes became adept speakers of everyday Māori and also gained a greater understanding of Māori cultural identity. Te Ātaarangi captured the imagination and commitment of native speakers, many of whom became tutors and dedicated proponents of Māori language

learning at home and on marae (I kitea i Higgins, R., Rewi, Olsen-Reeder, 2015, wh.214-215).

I ōna tau 30 tuatahi o te ako i te reo Māori, e kī nei te kaupapa ko te matapae ia kai tōna 50,000 ngā kaikōrero Māori kua ako i te wānanga nei, kua puta anō te arero hai arero reo Māori (Te Ataarangi, 2011). Waihoki he nui atu anō ngā tāngata kua puta ki kaupapa Māori kē atu mahi ai, kua whai tonu i te mātauranga Māori, ka mutu, kua hoki ki te wānanga nei ki te whakaako (Higgins, R., Rewi, Olsen-Reeder). I roto i ngā tatauranga nei ka kitea ake nā te tokorua nei ka hua mai ai ko te hia kē nei mano kaikōrero Māori. Ka tōaitia anō rā tāku, me pēnei anō hoki te whakaaro o ngā kaiwhakapaoho Māori, inā rā, ahakoa e takitahi ana tā rātau whakapaoho, e takimano ana te hunga whakarongo.

Ka hoki anō rā ki taku whakahāngai i te reo o te kaiwhakapaoho ki te mate pukupuku. Heoi, ka kōrerotia ai ināianei ko te tauarotanga o te whakaaro nei, arā, ko te ora ka puta. Ka kōrero mai tētahi kaiako nō Te Ataarangi ināinei rangi, he uri nōku, ko Mōrehu Pēhwhairangi tōna ingoa. Ka whakamārama mai ia i te hōhonutanga o te waiata, Kotahi Kapua. He mea tito te waiata nei e te whānau o Te Ataarangi mō ngā mahi i mahia nuitia ai e Tākuta Kāterina Mataira ki te kaupapa nei. Ko ngā kupu, ko “Kotahi kapua i te rangi, he marangai ki te whenua”. Ka whakaritea ia e ngā tāngata nāna i ako ki tētahi kapua kotahi, ā, e hia kē nei ngā patanga ua o reo Māori i puta i a ia (Pēhwhairangi, M., Kōrero ā-waha, 2018). Nā āna tauira i whakamākūkū, i whakamarotiritiri rā hoki i te māra o te reo Māori ki te mata o te whenua nei, hai whakaū i ngā kupu ake a Tākuta Kāterina Mataira i whakahuatia hoki i tēnei waiata, e kī nei, “Kia kore koe e ngaro, taku reo rangatira.”³

3.5 He Kupu Whakakapi

Ko ngā kōrero i kōrerotia i roto i Te Mata Ako nei ka āta whai anō i tētahi āhuatanga ka haere ngātahi ki tēnei mea te ako, arā, ko te whakapapa. Ehara i te mea ko te whakapapa ure tārewa, ko te whakapapa tararere, ko ngā whakapapa tangata noa iho tāku e kōrero nei. Engari kē ,ko te whakapapa tonu o tēnei mea te ako. Ko ia rā

³ He rerenga nō te waiata Kotahi Kapua I Te Rangi nā te whānau o Te Ātaarangi

te kupu hai whakaahua i te tukutanga iho o ngā mātauranga i tīkina rā e Tānenuiarangi, oti rā ngā kōrero o te kāhui atua whānui. Ka heke iho ēnei kōrero ki ngā whare wānanga, ka tīkina ake rā e au he whenu o te whakapapa nei, ā, ka kōrero awau mō ētahi wānanga o Te Tairāwhiti i ākona ēnei mātauranga tahito nei. Ka heke ki ngā tohunga o te rautau 1800, kātahi ka ākona ki a Āpirana Ngata. Ko tāna he pokepoke i ngā mātauranga kia whanake tonu, ka rere iho ki te raupatutanga o te reo, ki te whakamahitanga hoki o ēnei akoranga kia hua mai ai ngā rautaki whakarauora i tō tātau reo Māori. Tatū mai nei ki a Whakaata Māori, ki te tūāpapa o ngā tuhituhinga nei. Kia puta ai hoki te kōrero, he whare wānanga nō te ao hōu a Whakaata Māori hai ako tonu i ēnei mātauranga nei ki ngā uri whakatipu.

Ko nga atua, ko ngā ariki, ko ngā tipua i kōrerotia, ko ngā whare wānanga i kōrerotia, ko ngā kaipara huarahi i kōrerotia hoki, he pitopito kōrero noa iho nō te whānuitanga o te whakapapa Māori. He pitopito kōrero hoki nō te whānuitanga o ngā akoranga Māori. Ko ēnei kōrero ka whakaū i te hōhonutanga o tēnei mea te ako ki a tāua te Māori, ka whakamuramura hoki i te mana tūākiuki me te hiranga o Te Mata Ako i roto i te ao whakapaoho Māori. Ka tīkina rā te kōrero kei raro iho nei hai whakakōpaki i tēnei Te Mata Ako, hai huataki ake anō hoki i Te Mata Tikanga e whai mai nei. Anei rā te whakamārama a Mead (2003, wh.25-26) mō tēnei mea te tikanga:

When evaluating the practical aspect of tikanga, two words are important. I have already briefly discussed the first of these in relation to ethics: the base word tika, which is 'right' or 'correct'. The concept of tika or being correct is a base principle that applies to all tikanga. So the practice of a particular tikanga needs to be correct and right. But in making a judgment about correctness there is another key term that should be considered. The concept of pono which means 'true' or 'genuine', that is, true in terms of principles of Māoritanga. The concept of pono is understood in other parts of Polynesia, in Tahiti and Hawai'i for instance (Tregear 1891:581), but has tended to be neglected here in Aotearoa. The substitute word is tūturu, which is defined in Williams (1971:460) as 'fixed' or 'permanent' or 'enduring'. Thus in a traditional sense the term tūturu emphasises the

aspect of a fixed and never-changing practice, but today its meaning is different. The meaning of the word is similar to that of pono.

Mā te *ako* i ngā mātauranga pono, me ngā mātauranga tūturu a te Māori ka hua mai ko te intergenerational consistency in moral behaviors, arā, ko wā tātau tikanga hai arataki i a tātau i te ao hurihuri nei. Heoi ko te roanga atu o ā tātau tikanga ka kōrerotia i te mata e whai mai nei.

Upoko 4

Te Mata Tikanga

4.1 He Kupu Whakataki

Kua roa te kaupapa o te upoko tuawhā nei e kōrerotia ana, e wānangatia ana i te rāngai whakapaoho. Nō te timatatanga mai o tā te Māori toro atu ki ngā rākau whakapaoho Pākehā, kua kitea ētahi wā, ētahi wāhi me ētahi mahi e tukituki nei te tikanga Māori me te hātepe Pākehā. Ehara i te mea ko te kaupapa nei he kaupapa hōu hai wānanga mā te iwi Māori, ka mutu ehara hoki ko te tuinga nei te wā whakamutunga ka wānangatia ai. Engari i te upoko tuawhā nei ka tirohia ētahi whakaaro me ētahi tikanga kua tukia, kua tūtohia i ngā tau 15 o Whakaata Māori e whakapaoho ana. I ngā tau 100 kua pahure, ehara i te mea ko te ao whakapaoho Māori anake te mea kua tino whanake, engari ko ngā hangarau katoa o te ao whānui. Kai tēnā umanga, kai tēnā pakihī, kai tēnā ahumahi, oti rā kai tēnā marae ā rātau ake wānanga mō te wāhi o te tikanga Māori i te ao pāhekeheke, i te ao hurihuri nei. Ko te mata nei ka wherawhera i ētahi taunahua kua rokohanga atu e te Māori i ngā tau kua pahure. Ka tirohia ētahi tūtukitanga waewae ō-mua kia mōhiotia ai ngā wāhi me whakatonu ai te haere.

I a au e akoako ana i te wharekura me te whare wānanga i tēnei mea te whakapaoho, ko ngā akoranga katoa i ākona mai ki a au ko tā te Pākehā tirohanga me āna hātepe. Ehara i te mea kai te whakahāwea awau i ngā hātepe Pākehā nei, he nui tonu ngā hua kua puta i ngā hangarau auraki e whakamahia ana. Heoi, ko tāku kē, mēnā ka whakatangatatia tēnei mea te ao whakapaoho ko te hātepe auraki tētahi waewae, ko te tikanga Māori anō hoki tētahi. Mā te mōhio ki te whakamahi i ngā waewae e rua ka mutu te hītoki tipirori noa iho, ā, ka tīmata kē pea te hīkoi rānei, te toi rānei, te oma rānei.

4.2 Te Mata Tikanga

E mōhio ai te tangata ki tēnei mea, ki te tikanga Māori, me āta puta rawa te tangata rā ki te rapu. Ehara i te mea ka tau tūpono noa mai ngā mātauranga o ngā tikanga Māori ki te tangata. Me āta noho te tangata ki te ako ki te wheako rānei. Pēnei i te

reo Māori he taonga tuku iho ngā tikanga nō tuawhakarere. I heke mai hoki i a Ranginui e tū iho nei, i a Papatūānuku e takoto ake nei. I whaihangatia rā e te tūtutu kaurewa i puta i a rāua. Mai i taua wā, ā-moroki noa iho nei, kua noho tēnei mea te tikanga hai mātāmua i ngā mahi katoa a te Māori. I kitea ake i te hītori o te ao whakapaoho Māori hou nei, te ao whakapaoho Māori i muri i te taetanga mai a te Pākehā ki Aotearoa, kua nui ngā rerenga kētanga ki te taiao e nōhia ana e Māori. Mō ngā tau 100 hemihemi kua tukituki, kua tutetute hoki ngā kawenga whakapaoho auraki ki te tikanga Māori.

I te mata nei, i Te Mata Tikanga, ka āta wetewetekia tēnei mea te tikanga Māori mā te tiro tiro ki tōna ōrokohanga mai ki te ao i te wā i ngā atua. Ka tirohia hoki ōna pānga ki te ao whakapaoho ināianei rangi, kia kitea ai mēnā rānei e hāngai tonu ana, mēnā me whai tonu tātau i ā tātau tikanga i te ahumahi nei, me pare rānei ki rahaki. Mā te āta wherawhera i ngā kōrero nei, ākuni ka kitea he huarahi, ka waihangatia rānei he taiao whakapaoho. Kia noho hāneanea ai, kia noho tapatahi ai hoki ngā haepapa whakapaoho a te kaiwhakapaoho, me ngā tikanga Māori a te kaiwhakapaoho.

4.3 Ngā Tikanga Taketake a te Māori

Ko te kupu tikanga ake i takea mai te kupu ‘tika’. Ko tōna whakapākehātanga ko, correct, right, just, fair, lawful (Williams, 1971). Nō reira, arā noa atu ōna whakamāramatanga. Ko tā Mead (2003, wh.2), “Tikanga Māori has become a common term in our world today, but understandings of what it means vary considerably.” Nō reira i Te Mata Tikanga ka āta tuakina tēnei mea te tikanga kia kitea ōna pukupuku, ōna hōhonutanga me tōna wāhi i te ao whakapaoho Māori.

Kai tēnā mātanga, kai tēnā mātanga āna ake whakamahukitanga mō tēnei mea te tikanga. Ko tāku e kite nei i a au ka ruku ki te hōhonutanga, ka rere kē te whakamārama mō ngā horopaki rere kē. Ko tā te heamana o Te Uru Taumatua, me te māngai whakataunga tiriti o Ngāi Tūhoe, tā Tāmami Kruger (Brief of Evidence, 2004), “Ko te tikanga te whakakikokikotanga o te whakahaere a te Māori i a ia anō, kia hāngai ki āna i whakapono ai.” E taurite ana hoki tā Durie (2001, wh.23), heoi ko tāna he whakawhānui ake i te whakaaro nei, “Tikanga are used as ‘guides to moral behavior’ and within an environmental context refer to the preferred way of

protecting natural resources, exercising guardianship, determining responsibilities and obligations, and protecting the interests of future generations”.

Ka whakawehea tēnei mea te tikanga e Ahorangi Pou Temara ki ētahi momo e rua. Ko te tuatahi he tikanga iho matua, “Ko te tikanga i tipu iho i ngā whakapono me ngā mātauranga o te Māori. Ka kīia tēnei momo, he iho matua. Ko ēnei iho matua i heke iho i ngā atua” (Temara, 2011, wh.11). Ko te tuarua he ‘tikanga teretere’. “Ko te tikanga teretere he rite ki te ahi teretere, he wā e mura ana, ā, kua poko, kua pirau. Ko tēnei momo kāore ōna iho matua, kāore ōna whakapapa atua” (Temara, 2011, wh.12).

Pēnei i Te Mata Ako, me mātua hoki rā ki a Ranginui e tū iho nei rāua ko Papatūānuku e takoto ake nei. Ka piri rāua ka puta ko a rāua tama, ētahi rā e tauia ai i muri iho nei; ko Tāne, ko Tūmatauenga, ko Rongomaraeroa, ko Tangaroa, ko Tāwhirimātea, ko Haumia, ko Rūaumoko (Pēwhairangi, 1895). Arā noa atu hoki ētahi atua mana rīriki ka whakahuatia hoki i te upoko nei.

Ka tirohia rā te whānuitanga o tētahi kōrero nō Te Arawa hei whakatauiria i te tikanga i tipu iho i te whakapono me te mātauranga o te Māori, i te tikanga iho matua. Ka whakawehea a Rangi rāua ko Papa, ka wera te puku o Tūmatauenga te atua o te riri ki ōna tuakana me ōna taina. He kore nō rātau i āwhina ki te pei atu i te mātāmua i a Tāwhirimātea mōna kīhai i whakaae ki te wehetanga. Ka tīmata tana kōhuru huri i ōna tuakana me ōna taina, i a Tangaroa, i a Tāne, i a wai atu. Ka tae ia ki te aroaro o te atua o te rongomau, ki a Rongomaraeroa. Ko te ingoa o tā rāua pakanga ko Pōhutukawa (Keepa, Kōrero ā-waha, 2017). Ka haere a Tūmatauenga ki tētahi atua mana rīriki, ki a Rurutangiakau ki te tiki rākau māna. Ka tukuna e Rurutangiakau tāna tamaiti a Akerautangi, “a tree with two faces and four eyes was given as a weapon for Tuu. This is one version of the cosmogenic origin of the taiaha” (Reedy, 1996, wh.28). Ka haere a Rongo ki a Tangaroa ki te rapu rākau māna, ka tukuna e Tangaroa he patu paraoa e kīia ana ko Te Pihapiha a Tangaroa. Ka whakatipu pakanga rāua. He hingahinga nō Rongo i punanga ai ia ki rō whare, “Ko te wehewehetanga tēnei o Rongo i roto i te whare, o Tū i runga i te marae ātea” (Keepa, Kōrero ā-waha, 2017). Ko te tikanga iho matua tēnei o te kawa o te marae.

Nā ngā atua i whakataui i te kawa o te marae, nā rātau anō ngā tikanga whānui a te Māori. Ka tau ana he marae ka whakatūria he whare ki runga. I roto mai Te Tai Rāwhiti ko te āhua tonu o te whare he mea whakatinana i te ao o ngā atua e nōhia nei e tātau. He tikanga iho matua kei roto. Ka hoki atu te kōrero ki te wā i mua i te pakanga o te moenga kura me te moenga toto, o Pōhutukawa. Ka whānau kōpā mai ngā atua ki waenganui i tō rātau matua, me tō rātau kōkā. Ka whai kupu a Tānenuiarangi, “E hika ma, kei roto tataui i te pouri e noho ana, memea pea ki te wehea ka puta he maramatanga ki a tataui, ka pai hoki tataui ki te noho” (Pēwhairangi, 1895, wh.5). Ka whakatika ngā tama atua ki te whakawehe i a Ranginui ki runga me Papatūānuku ki raro. Ka whai kupu a Tānenuiarangi ki tōna matua. Nā te aroha o Ranginui ki āna tamariki ka whakautu ia me te kī, “Tikina aku toko, hei toko mā koutou i a au. Me mau mai hoki e koe taku kete ki a au. Kātahi a Taanenui-a-rangi ka haere ki te tiki i aua mea ka tae mai ki a ia... Kātahi ka tokoa a Rangi ki runga” (Pēwhairangi, 1895, wh.5-7).

Ka noho te kōrero nei hai anga mō ngā whare o Te Tairāwhiti. Ko te tuānui me te tāhuhu o te whare ko Ranginui, ko te tūāpapa o te whare ko Papatūānuku, ko ngā poupou e toru e toko ana i te tuānui ki runga, ko te pou-a-tāne, ko te pou-tokomanawa me te pou-tuarongo e whakakikokiko nei i ngā poupou e toko ana i te rangi ki runga. “Ko te toko tuatahi ko Tama-i-hikitia-te-rangi, ko te toko tuarua ko Tāne-tokorangi, koia Te Eke-tu-o-te-rangi. Ka rewa a Rangi ki runga” (Pēwhairangi, 1895, wh.7). E ai ki a Derek Lardelli nō Ngāti Konohi, ko ngā maihi hoki o waho i te whare e whakaahua ana i ngā ringaringa o Ranginui e toro iho tonu ana ki a Papatūānuku. Ko ngā amo o te whare, ngā ringaringa o Papatūānuku e toro ake ana ki a Ranginui, e whakatōrōpuku tonu nei i te wehenga o Ranginui rāua ko Papatūānuku. Ka tipu i konei te tikanga, ko te ao te mea e whakaahuru ana i ngā tama atua, ā, pēnei i a rātau ko tō tātau whare e whakaahuru nei i a tātau te tangata. Ko te tikanga iho matua tēnei o te hanga o ngā wharenui ki tā ētahi o Te Tairāwhiti.

Ki te tirohia ngā pūrākau, ki te rukua hoki ngā hōhonutanga o ngā tikanga Māori, ka kitea ake he take e whāia ana, e mahia ana tēnā tikanga me tēnā tikanga. Koia nei tōna whakapapa, me tōna iho matua.

4.4 Ngā Tikanga Ināianeī Rangi

Ko ngā tikanga iho matua a te Māori i heke iho mai i ngā atua, me ngā tīpuna. Mō Te Mata Iwi āta wherawheratia ai he tauira o tēnei mea te tikanga i heke iho i ngā tīpuna, heoi i te ao pāhekeheke nei kua nui haere te whāia o te tikanga teretere. Ka hoki kōmuri rā aku whakaaro ki te whakatuwheratanga o te whare hou o Whakaata Māori i 24 o Hereturikōkā 2017, i East Tāmaki Road. Ki reira kapohia mai ai he tauira o tēnei mea te momo tikanga tuarua, arā te tikanga teretere. I ētahi wā, nā runga i ngā āhuatanga o te noho, ka hua mai te tikanga teretere, e kōrerotia nei e Ellis (2016, wh.6), “What ever the culture, no tradition or tikanga remains static.” Ahakoa he whare Māori a Whakaata Māori, nā ngā here o te wāhi, me te pūtea i kore ai ia i para wāhi kia tau ai he marae mō te pōhiritanga o ngā manuhiri i te whakatuwheratanga. Nā te korenga o te whare hou i whai marae ka whakamaraetia te taunga waka o raro iho i te whare, hai wāhi whakatau i ngā manuhiri. Mutu ana te pohiri me te whakatau i ngā manuhiri, ka tīneia te tikanga teretere nei, ka whakawāteatia mai anō te taunga waka, kia mahia ai tōna mahi. I te whakatuwheratanga o te whare hou o Whakaata Māori, i noho ko te taha hātepe me te taha ritenga o tēnei mea te tikanga hai mātāmua, tēnei e kōrerotia nei, “Tikanga is as much a comment on processes as it is on fixed attitudes or knowledge” (Durie, 2001, wh.23).

Waihoki, i hua mai he tikanga teretere anō i te whakatuwheratanga o te whare hou i te 24 o Hereturikōkā. I taua ata anō rā i tāia hoki te kawa o te whare (Whakaata Māori, Hereturikōkā 13, 2017). Ko tā Mead (2003, wh.71) mō te tā i te kawa ki te whare, “The kawanga-whare ceremony was used traditionally to open (in the sense of freeing something from restrictions and making it safe for social use).” Ka haere tonu tāna whakamārama i te tikanga nei, “While under restriction the public was not permitted access to the house” (Mead, 2003, wh.71). Heoi, i tīmata te whakapaoho a Te Kāea i te whare hou i te 14 o Hereturikōkā, tekau rā i mua i te tānga o te kawa (Whakaata Māori, Hereturikōkā 24, 2017). Ko te tānga o te kawa i whakahāngaitia ki te hōtaka o te rā i whakatuwhera ōkawatia ai te whare hōu. I taea rānei he huarahi atu anō te whai kia noho ngā karakia i mua i te kuhutanga o ngā kaimahi ki te whare, mahi ai? He māmā noa ake rānei ki te takahi i te tikanga iho matua kia hāngai ai ki te hōtaka? Ka toko ake ēnei pātai i roto i Te Mata Tikanga

kia whāia ngā tikanga iho matua i runga i te tika. Ka mutu, kia whāia hoki ngā tikanga teretere i runga i te mōhio.

E kōrero ana hoki Te Mata Tikanga mō ngā tikanga e whakapaohotia ana i runga i te pouaka whakaata. Ki te whakaarohia ngā tikanga a te Māori, nō mai anō. Engari ki te whakaarohia te ao whakapaoho Māori, inā rā a Whakaata Māori, nō te tau 2004 noa iho. Ko tētahi uauatanga ko te hāpai ake i ngā tikanga taketake a te Māori. Kua huri te ao, kua whakamaromahuatia ngā hangarau. Nō reira me huri hoki ngā tikanga. Ka tautokotia te kōrero nei e Clifford (2004, wh.479), “It is assumed that cultural forms will always be made, unmade, and remade.” Ko tētahi tikanga teretere kua hua mai ko te whakapaoho inamata (live stream) o ngā tangihanga. Kua whakapaoho inamatatia ngā tangihanga o ētahi tino tipua o te ao Māori. Te momo i a Parekura Horomia rātau ko Materoa Haenga, ko Erima Henare, ko Tākuta Āpirana Mahuika (Te Karere, Poutūterangi 6, 2016). Nā Whakaata Māori hoki i whakapaoho inamata i te tangihanga o Tākuta Ranginui Walker (Whakaata Māori, Poutūterangi, 2016). Ko tā Temara he nui ngā painga o te hangarau me te tikanga teretere nei, “Mēnā koe i pātai mai ki a au e 20 tau i mua ka pahure ake nei, kāore pea au e whakaae. Engari ināianei, ki a au, koinei te hangarau o te wā” (Te Karere, Poutūterangi 6, 2016, 00:55).

Ahakoia ngā painga o te toro ki ngā tikanga teretere, he whakatūpatotanga wō Stuart (2002, wh.44) mō te whai tikanga teretere i ngā karere Māori o te wā, “...news media styles are grounded in western culture – western democracy, western decision-making processes and western narrative styles – western perceptions and definitions of news.” Ki te whāia tēnei whakaaro, arā ki te whai tātau i ngā tikanga auraki kua whakatakotoria kētia e te ao whakapaoho, ka ngaro i te Māori tōna tuakiritanga. Ko tā Pihama (2010) ko tā tātau he “draw from our own base to provide understandings and explanations of the world” (I kitea i Baker, 2006, wh.201). Ko te whakatūpato tēnei āna ki te Māori inā rā ka hokia te kōrero, “The media is a key vehicle through which representations of knowledge, language and culture occurs, it is equally a site at which representations of knowledge, language and culture are suppressed” (Pihama, 1996, wh.1). Ko tā Te Mata Tikanga kaua kia whai anake i ngā tikanga i tua i te kāmera, engari i runga hoki i te kāmera kia whakatinanatia ai tērā i tuhia ki te ture. Arā, Te Aratuku Whakaata Irirangi Māori

(2003), “The principle function of Māori Television is to promote te reo Māori me ngā tikanga Māori” (I kitea i Able, 2013, wh.113).

Kua tirohia ngā momo tikanga e rua, me ōna wāhi i muri, i mua anō hoki i te kāmera. Ko ngā mātāpono o ngā tikanga Māori ka tirohia anō hoki. Hei tauira, ko tētahi tikanga Māori e whakaaetia whānuitia ana e te ao Māori ko te manaakitanga. Ka whakahoropakitia te kōrero nei i te whakataukī e kī ana, “He tangata takahi manuhiri, he marae puehu” (Mead & Grove, 2001, wh.121). Waihoki, ko tēnei mea te manaakitanga ka utua ki te whakautetanga. Ko tā te mātanga reo, tā Leon Blake mō te tauarotanga o te whakataukī nei, ko “Tangata takahi tangata whenua, he rori puehu” (Blake, Kōrero ā-waha, 2016). E taea ana te whakahāngai i tēnei kōrero ki tā Barry Barclay ariā whakapaoho e kīia ana ko te kōrero whakawaho, kōrero whakaroto (Barclay, 1990, wh.76).

Ka kōrero a Barclay (1990, wh.74) mō te hōtaka Country Calendar, “The material is presented in a way that does not demean rural life – the programme is as popular among farmers as “townies” – yet is attractive to those outside the farming community. You might say the programme makers are ‘talking out’.” Ko te tauaro o tēnei ko te kōrero whakaroto, “In contrast, Radio New Zealand has a daily radio news bulletin for farmers called Rural Report. In this programme farmers are talking to other farmers in their own language about their own concerns” (Barclay, 2015, wh.74). Ko ngā whakaaro e whakaarohia ana he whakaaro pāmu, ko ngā kupu e whakahuatia ana he kupu pāmu, oti rā ko te reo e kōrerotia ana ko te reo pāmu, pēnei i, “. . . stock units, pasture mixes, fertiliser regimes, spore counts, weight gains, dosing levels, and the like” (Barclay, 2015, wh.74). Koinei tāna tauira mō ngā kaipāmu e ‘kōrero whakaroto’ ana.

I roto hoki i āna rangahau ka kite ia i tā te Māori whai kia kōrero whakawaho ai ia. Me te aha, inā te huhua o ngā rāngai i tirohia, pēnei i te rāngai waihanga kiriata, te rāngai mātauranga, te rāngai whakapaoho tūmatanui me te rāngai tuhi pukapuka anō hoki. Ko tāna whakatau ki te kōrero whakawaho, “By and large, the approach has failed” (Barclay, 1990, wh.76). Nā ēnei kitenga ka hoki atu ia ki te momo tuarua. I konei whakatau ake, “I have come to believe we need to be talking to our own people first – to be talking in” (Barclay, 1990, wh.76). Ka whakahāngatia e ia

te ariā nei ki ngā marae o te Māori, "...it might be helpful for us to think of our work as a different sort of marae – an invisible one, looking inward but open to all" (Barclay, 1990, wh.76). Ko tā ngā marae o te motu he pōhiri i ngā manuhiri katoa, "but please don't ask us to change the rules of the marae" (Barclay, 1990, wh.77). I te mea ki te tīnitia ngā tikanga ki tā te manuhiri i pai ai ka whakaheke i te mana o te marae, "to nothing more than a motel-cum-conference centre – and that you can find in any part of the world" (Barclay, 1990, wh.76). Ki te whakahāngai i te whakaaro nei ki a Whakaata Māori, hāunga rā te reo Māori, mēnā kāore he tikanga Māori, ka noho a Whakaata Māori hai kaiwhakapaoho Pākehā, ā, ka kitea hoki tērā i ngā tōpito katoa o te ao.

Ko te tirohanga a Barclay ko te whakauruuru i te ao pāpaoho hou ki tētahi tikanga taketake a te Māori. Ka whakawhānuitia tēnei tirohanga e Smith (2016, wh.38) "While marae-based tikanga derive from established histories related to people and place-based knowledges and practices, media based tikanga practices are an emerging phenomenon." Engari, ka kitea ake i roto i ngā rangahau a Barclay ko tēnei mea te tikanga o te manaakitanga he tikanga e māmā ana te whakauru ki te ao pāpaoho. Arā, kua tuwhera te whare me ngā hōtaka o Whakaata Māori ki āna manuhiri katoa. Engari me whakaute ngā manuhiri rā ki ā te Māori tikanga.

Ko tā te mata tikanga anō, he āta whakamārama, he whakahāngai hoki i ngā tikanga Māori ki ngā kawenga o ngā hōtaka Māori. Ka hoki rā aku mahara ki te kura, e rua ngā karakia i tākina rā. Kotahi i te ata, hai whakatuwhera i te rā. Kotahi i te ahiahi, hai whakakapi. Kei raro iho nei kua tuhia ngā karakia e rua.

Karakia o te ata:

*Karanga, karanga ki a Ranginui e tū iho nei,
Karanga, karanga ki a Papatūānuku e takoto ake nei,
Kia hora pai ai te ara kupu matua,
Nā Rongo, nā Tāne, nā Rehua,
Ka puta ki ngā hau-tapu a Tāwhiri-mātea,
Ki te whaiao, ki te ao mārama,
E Rongo e, whakairihia ki runga, ki runga hai,*

Turuturu o Whiti, whakamaua kia tina.

Haumi e, hui e, tāiki e.

Karakia o te ahiahi:

Karanga, karanga ki a Ranginui e tū iho nei,

Karanga, karanga ki a Papatūānuku e takoto ake nei,

Kia rarau ngā tapuwae a tangata,

He putanga ariki, he putanga tauira,

I hora pai ai te ara kupu matua,

Nā Rongo, nā Tāne, nā Rehua

Ka puta ki te whaiāo, ki te ao mārama,

E Rongo e, whakairihia ki runga, ki runga, hai,

Turuturu o Whiti, whakamaua kia tina,

Haumi e, hui e, tāiki e.

Ka hoki rā aku mahara ki ētahi kōrero e rua nā Tāmami Kruger mai ki a māua ko Kimiora. Ko ngā kōrero, ko ‘whakairi whare’ me ‘whakataka riri’. Ko te tuatahi e hāngai ana ki a Rongomātāne, ko te tuarua e hāngai ana ki a Tūmatauenga. Pēnei i tā Te Arawa kōrero me wā Barclay kōrero, e hāngai ana hoki ēnei kōrero e rua ki te marae. Ko te tikanga o te kōrero ‘whakairi whare’, ko tā te Māori whakairi ake i āna taonga tongarewa ki roto i ōna whare. Ko ngā mahi whakairo, ko ngā mahi tukutuku, ko ngā mahi kōwhaiwhai, ko ngā whakaahua o te hunga mate, hai whakarākai i ngā whare tīpuna, hai whakamīharo i te manuhiri ka tau. Ehara i te mea ko ngā taonga kikokiko anake ka whairia, ko ngā kupu kai te karakia o te ahiahi kai runga ake nei ko, “E Rongo e, whakairihia ki runga, ki runga, hai.” Kia puritia tonutia ai te wairua o ngā akoranga ki ngā pātū o te whare hai taonga iri. Ka hoki ake aku mahara ki ngā wānanga o Te Panekiretanga, ka hiki ngā mahi mō te pō, ko ngā kupu ka rite tonu te tākina e te kaikarakia ko, “E rongo e, whakairihia te kete kōrero ki runga.”

Ko te kōrero tuarua, ko ‘whakataka riri’. Ko te tauaro tēnei o ‘whakairi whare’. Ko te mahi tēnei o te puta ki te marae ātea, ki te umu pokapoka a Tūmatauenga, “Where people can be honest, critical, funny, witty at someone’s expensive” (Jackson,

2018). Koinei te wāhi e puta ai ngā kupu hahani, ngā kupu kiriweti, ngā kupu tarahae, oti rā ngā kare ā-roto o te tangata, pēnei i te matekiri, i te hēmanawatanga me te riri ki te aroaro o te atua o ngā kare ā-roto, ki a Tūmatauenga. Ko tēnei mahi ko te whakataka riri i kōrerotia (Kruger, Kōrero ā-waha, 2018). Me mātua whakataka riri te tangata kia puta ai tōna riri ki waho, kia ea ai. Ki te kore ka noho ki te puku o te tangata rā, ehara, ka pukuriri ai. Ka tipu he mate ki roto.

Ko te mahi i te marae ātea he kōrero, he wānanga, he tohe kia ea ai te mamae o roto i te puku. Koinei anō te tūtakitanga o Tūmatauenga rāua ko Tāwhirimātea. Ka hoki anō te kōrero ki te karakia i tākina rā e mātua i te kura kua tuhia ki runga nei e kī nei, “Ka puta ki ngā hau tapu a Tāwhiri-mātea” arā, ko ngā weriweri o te rā, ko ngā āhuatanga kore-pai kia puhia atu e te hau.

Ko Tūmatauenga rāua ko Tāwhirimātea kai te marae ātea, heoi ka haere tonu hoki te kōrero a Jackson (2018, Kōrero ā-waha) “But that notion of the freedom of space of Tūmatauenga, the freedom of speech if you like, in Māori terms is always balanced by the fact that the marae-ātea sits in front of the whare tīpuna, which is the place of Rongo, the place of peace.” Waihoki ko tāna, āe me puta te kupu kōrero, me whakataka riri te tangata, engari me mātua mōhio ko te hua e whāia ana ko te maungārongo, me te whanaungatanga i waenganui i te hunga kai runga i te marae.

Tēnā kia tōia rā te tikanga iho matua nei i te marae-ātea, ki te pouaka whakaata. I te tau 2013 i puta ētahi pūrongo e rua i a Native Affairs. Ko te pūrongo tuatahi ko A Question of Trust i puta i te 9 o te Mahuru, me Feathering the Nest i puta i te 14 o Whiringa-ā-Nuku i taua tau tonu rā, “...dealing with the governance and management of language-revitalisation preschool organisation TKRNT (Te Kōhanga Reo National Trust), and its financial arm, TPŌ (Te Pātaka Ōhanga)” (Smith, 2016, wh.145). I rangahautia ngā māharaharatanga o ētahi mema kōhanga reo e 51 nō ngā rohe o Mataatua me Tauranga Moana, mō te whakapaunga pūtea o ngā rōpū nei. Nā ngā pūrongo e rua nei nā Native Affairs ka puta ētahi whakatewhatewhanga e rua, “The Ministry of Education commissioned Ernst & Young to conduct an inquiry into the management of public funding by TKRNT, which found no wrongdoing. A subsequent inquiry into TPŌ by the serious fraud office also found no evidence of criminality by TPŌ” (Smith, 2016, wh.145).

Ka hou te rongō o ngā kōrero nei puta noa i te motu, waihoki puta noa i te ao ka mihia te pūrongo ‘Feathering the Nest’ hai tauira mō ngā mahi hautaka iwi taketake. Inā rā te nui o ngā Māori i whakaputa whakaaro mā te pouaka whakaata, mā te reo irirangi, mā te whakairi rangitaki, tīhau, komarero hoki ki ngā whatanga ipurangi, e āki ana i ngā kaiārahi me ngā kaumātua mana nui kia tika, kia pono anō hoki i roto i ā rātau mahi. Nā tēnei ka tipu ngā pātai mō te, “role of an Indigenous broadcaster when dealing with contentious Māori matters and whether or not Māori news on Māori Television was being told in a Māori way” (Smith, 2016, wh.145-146).

Nā tēnei, ka tipu he wānanga ā-tihi mō tēnei mea te wāhi o te tikanga Māori ki ngā mahi pūrongo Māori. Arā, noa atu te nui o ngā mātanga i whai kupu ki te kaupapa, ko tā Tāriana Tūria i Radio Waatea:

If we look into our Māori heart and we act as Māori people, often some of what mainstream media will throw across the networks should really be discussed behind closed doors, rather than splashed across the media (I kitea i Smith, 2016, wh.148).

Ko te hōhonutanga o te kōrero nei ka āta whakamāratia rā e Julian Wilcox, arā, kia whakaarohia rā ngā whānau kua pākia:

People have said a lot this week that we’re only talking about \$10,000 – well let me use the words of some Kōhanga Reo whānau: \$10,000 means a van for a kōhanga. What’s at issues isn’t the amount of money – what’s at issue is the fact that the Kōhanga Reo movement, i.e, the kōhanga reo centres, have a strict set of policies that they must abide by. Now, how come those at the grass roots have a strong set of rules that they must adhere to and abide by, and yet others within the movement do not? (I kitea i Smith, 2016, wh.150).

Ehara rā ko ēnei anake ngā kōrero taunaki i ngā taha e rua, engari kē ia he tauira noa iho kia mārama ai te horopaki. Ko te hōhonutanga kē atu ko te whakatipu i te

wānanga mō ā tātau tikanga i roto i te kauhanga whakapaoho. Ka kitea ake he oranga nui kei roto i ngā kōrero e rua a Tāmami Kruger kua whakamāramatia ki runga ake nei. Ka toko ake te whakaaro ākuni kua rere kē te whāia o ngā whakapaohotanga nei, mēnā kua noho ngā kōrero whakairi whare, whakataka riri anō hoki hai mātāpono ārahi i te kaupapa, mēnā rānei hoki kua noho ngā tikanga taketake o te marae hai mātāpono ārahi i te kaupapa. Ka hoki rā anō ki te whakakapinga kōrero a Moana Jackson i tāna kauhau mō Tūmatauenga me te marae-ātea, arā, “where words can flow freely backwards and forwards, challenges can be made, questions can be asked, but over it all is the protective korowai of maintaining peace and maintaining relationships” (2018, Kōrero ā-waha).

Ka kōrerotia hoki e Mead (2003, wh.117) ngā tikanga me ngā whanaungatanga i runga i te marae, “Relationships between and among people need to be managed and guided by some rules”, ā, ka ruku hōhonu ake ia ki te whakamārama i te whāinga e whāia ana i runga i te marae. Arā, ko te mātāpono nei, “The next principle is the principle of ea, that is, of meeting the requirements of the occasion and taking into account the importance of the visitors, and especially of the prominent manuhiri among them” (Mead, 2003, wh.118). Me ea, me tau, me ngata nga hiahia o te katoa i runga i te marae, kia puta ai te kōrero, “‘Kua ea,’ meaning they have more than adequately met their obligations” (Mead, 2003, wh.118).

Mēnā he kawa, he tikanga anō hoki ka whakatauria mō Whakaata Māori, ka mutu te ao whakapaoho whānui, ka mōhio te kaipūrongo me ngā tāngata ka uiuitia ko te whakaea i ngā nawe, me te whakaea i te kaupapa te mātāmua o ngā mahi. Ka hoki atu anō ki ngā tikanga o te marae, ka mutu ana ngā whaikōrero ko te wā o te oha, e kīia ana hoki e ētahi iwi ko te hohou i te rongo. Ko te harirū me te hongu te mahi, he whakaaetanga, he tūtakitanga hoki i waenganui i ngā iwi e rua. He tohu kua ea te wāhi ki a Tūmatauenga, kua whakaaratia anō a Rongomaraeroa. Ka whai mai i tēnei ko te kai, ko te whakatatanga ā-kikokiko tēnei ki a Rongo. I konei tipu ake hoki te pātai, mēnā rānei i ea te kaupapa Kōhanga Reo i te huarahi pouaka whakaata i whāia?

Ka roa, ka roa, ka pahure ngā tau e whā hemihemi i te whakapaohotanga o ngā pūrongo e rua nei. I te 11 o Hakihea i te tau 2017 ka rere atu tētahi tira tokorima nō

Whakaata Māori ki Te Whanganui-a-Tara. He mea ārahi mātau e tō mātau Tumu Whakarae i tērā wā, e Keith Ikin. Ka whakatauria mātau e Te Kōhanga Reo National Trust i raro i ngā tikanga Māori. Ka rere te reo karanga, ka whakataka riritia ai ngā nawe i roto i ngā whaikōrero. Ka wānangatia he ara whakamua, kia mahi ngātahi anō ai ēnei whare whakarauora reo Māori, i raro i te mana o Rongo hai painga mō te reo me ngā tikanga Māori. Mutu ana tēnei ka hohoutia ai te rongō. I ohorere awau, inā rā, ko te kai i pōhiritia ai mātau hai kai i muri i te pōhiri ko te hākari kirihimete a Te Kōhanga Reo. Ka pā mai te aroha, ka whakaaro ake rā hoki ki ngā kōrero me ngā āhuatanga katoa o te take nei, ka tahuri anō ki ngā kōrero a Mead (2003, wh.31) mō te whakaea, “The notion of ea to indicate the successful closing of a sequence and restoration of relationships or the securing of peaceful interrelationships is a value that underpins most tikanga.” Ka whakaarohia te kōrero nei me taku kī ake, āe, i whāia ngā tikanga Māori. Nō reira, āe, i ea te take.

4.5 He Kupu Whakakapi

Hei whakatepe noa ake i te mata nei, kua tirohia tēnei mea te tikanga Māori, me ōna uauatanga i roto i te ao whakapaoho Māori, Ko tēnei ka whakakuputia rā, “...attendant tikanga practices are often incompatible with established media practices” (Smith, 2016, wh.38). Waiho iho mai te kōrero nei hai kōtamutamu mā hirikapō; kia tū ai he pātūwatawata me mātua pou i ngā pou whakarae i te tuatahi, kia mārō ai te tū. Kātahi ko ngā pou here o waenganui kia purupurutia ai ngā āputa. Kia whakahāngaitia te whakaaro nei ki ngā tikanga Māori i te ao pāpaoho, ko ngā pouwhakarae ngā tikanga iho matua, ā, ko ngā pou here ngā tikanga teretere. E pakari ai te pātūwatawata o Whakaata Māori me tika te whai i ngā tikanga iho mātua, ā, me mōhio te purupuru i ngā tikanga teretere kia toitū ai te ao pāpaoho Māori mā roto mai ngā tikanga Māori.

Upoko 5

Te Mata Iwi

5.1 He Kupu Whakataki

I te upoko nei ka tirohia tētahi kaupapa e whakamotuhake nei i a tātau te Māori i ngā tangata whenua, me ngā iwi taketake puta noa i te ao. Hāunga rā tō tātau reo Māori me tō tātau ahurea Māori, ki a au nei ko tō tātau whakapapa Māori te mea e whakamotuhake nei i a tātau. Ko Te Mata Ako i wherawhera i te reo, ko Te Mata Tikanga i ketuketū i a tātau tikanga, ā, ko te mata nei ka wānanga i te iwitanga o te Māori, nā whai anō te ingoa o te mata. Ahakoa he hiranga nui tō ō tātau iwi ki a tātau, ko tāku e kite nui nei ko te nohotanga o tēnei āhuatanga ki tua o hemihemi. Kāua kē ki ngā kūrae o mahara, me ngā kūrae o ngā mahi o ia rā, o ia rā. Me kī hoki awau, ehara i te mea kai te takahi awau i te hunga e hāpai ake nei i tētahi āhuatanga motuhake o te Māori, engari kē he whakatipu kōrerorerotanga kia nui atu ai te hāpaitia.

5.2 Te Mata Iwi

Pēnei i ngā mata e rua tuatahi kua tirohia i te tuhinga roa nei, hai whakataki ake i Te Mata Iwi, tēnā kia tirohia, he aha rā tēnei mea te *iwi* ki tā te papakupu a Wiremu. Ko tā te papakupu Māori ko te iwi, he extended kinship group, tribe, nation, people, nationality, race (Williams, 1971). Ko te whakapākehātanga tuarua ka kitea ake i roto i te papakupu ko strength, bone (Williams, 1971). Pēnei i te kupu ako, ahakoa e rua rawa ōna whakamāramatanga rerekē i te reo Pākehā, e hāngai ana ngā whakapākehātanga e rua ki te mata nei, me te aha ko tāku e whakapae nei ko ngā pūtake o te kupu nō te whakaaro kotahi. Ko te iwi he huinga tāngata i heke i te tīpuna kotahi, nō reira ko ngā iwi (bones) o taua huinga tāngata rā, he orite, he kotahi.

Kāti, me mātua kī ake hoki a au i konei, ehara i te mea ko te kupu iwi anake te huinga tāngata ka wānangatia i te mata nei. Ka āpītitia, ka wānangatia hoki i te mata nei ko tēnei mea te Māoritanga, ko tēnei mea te hapūtanga, ka mutu ko te whānau anō hoki. Ka kitea ake i te roanga o te mata nei, ahakoa e whakamahia ana te kupu

iwi hai ingoa mōna, ko ngā hononga whakapapa, me ngā huinga whakapapa katoa o te Māori ka kōrerotia. Anei kei raro iho nei ko Te Mata Iwi.

5.3 Te Iwitanga Taketake a te Māori

I tēnei mata ka āta wānangahia tēnei mea te iwitanga me ōna pekanga maha. Ko ētahi atu kupu ka noho mātamua i raro i Te Mata Iwi, ko whānau, ko hapū, me whakapapa. Ko ēnei huinga tāngata katoa ka noho mai i raro i te whakapapa kotahi. Ko te hangahanga o te pāpori Māori ka tīmata i te whānau. Ka huihuia ētahi whānau nō te tīpuna kotahi, ka hapū. Ka huiia ētahi hapū nō te tīpuna kotahi, ka iwi. Huia katoatia ngā iwi o te motu, ka Māori.

Tēnā kia kauwhatatia rā e au he kāwai whakapapa nōku, nō roto mai i Te Tairāwhiti kia whakahoropakitia rā tāku e kōrero nei. Ka kōrero au mō tōku whakapapa ake. Ehara i te mea e whakahīhī nei, engari kē ko te whakaaro ko wai rā awau ki te tātai i te whakapapa o tētahi kē atu. Ka waiho mā rātau hai tātai i ō rātau whakapapa ake. Ka hoki ake anō rā te kōrero ki a Ranginui rāua ko Papatūānuku. Ka piri rāua ka puta ko tētahi o ā rāua tamariki, ko Tānenui-a-rangi. Anei tōna whakapapa:

Ko Ranginui
Ko Tānenui-a-Rangi
Ko Uru
Ko Ngana
Ko Waiokiterangi
Ko Te Aotū
Ko Te Aohore
Ko Te Aotaruitū
Ko Te Aomatakakā
Ko Mōuriuri
Ko Mōrekareka
Ko Mōhiku-tū
Ko Mōhiku-pae
Ko Mōhiku-tohe
Ko Mōhiku-i-tauira
Ko Hiro-te-tipua-manatū

Ko Tāwakewake
Ko Tāwhangawhanga
Ko Tama-ki-te-hau
Ko Tama-ki-te-kapua
Ko Te Herenga-awatea
Ko Toi-te-hua-tahi
Ko Rāuru
Ko Whātonga
Ko Ngā-punariki-a-Whātonga
Ko Poutūpani
Ko Poutiriao
Ko Te Manu-tohi-kura-a-Tāne
Ko Tāne-uarangi
Ko Paikea (Pēwhairangi, 1890, wh.7)

E 29 ngā whakapaparanga, ka tau mai ai ki a Paikea te ariki nui o Te Tairāwhiti. Koinei taku whakapapa Māori e tohu nei ki te tangata he Māori awau. Ka haere tonu te whakapapa:

Ko Paikea
Ko Pouheni
Ko Tarawhakatū
Ko Nanaia
Ko Porourangi
Ko Hau
Ko Rākaipō
Ko Manutangirua
Ko Hingangaroa
Ko Hauiti
Ko Kahukuranui
Ko Kapihoromaunga
Ko Wakapāwhero
Ko Hinemaurea
Ko Ruataupare (Pēwhairangi, 1890, wh.7)

Ka heke anō 13 whakatipuranga. Koinei te kāwai ariki o Paikea ki a Porourangi, te tīpuna i hua mai ai ko Ngāti Porou, heke rawa ki a Ruataupare. Koinei taku whakapapa ā-iwi e tohu nei ki te tangata he Ngāti Porou ahau. Ka haere tonu te whakapapa:

Ko Ruataupare
Ko Māriu
Ko Te Rangitaukiwaho
Ko Hinetāpora
Ko Tāupengārangi
Ko Tirohia
Ko Te Horo
Ko Mataara
Ko Te Huia
Ko Te Hira Kiriāhuru Waikapakapa
Ko Wī Pēwhairangi (Pēwhairangi, 1890, wh.7)

Ka heke anō 10 whakatipuranga. Koinei te kāwai i a Ruataupare ki tōku tīpuna ki a Wī Pēwhairangi, te tangata tuatahi i tapaina ki te ingoa e mau nei e tōku whānau. Koinei taku whakapapa ā-hapū e tohu nei nō Te Whānau a Ruataupare ahau. Mai i a Wī Pēwhairangi, heke iho ki a au ko taku whakapapa ā-whānau.

Kāti, hai aha rā ēnei whakapapa e 60 nei? Ka hoki ake rā ki a Paikea e kōrerotia nei e Eruera Stirling, te tama a Mihi Kōtukutuku, upoko-ariki o Te Whānau-a-Apanui,

From Paikea right down to the present day, the descendants of the high chiefs from Hawaiki have remembered their whakapapa and the stories of their whakapapa, otherwise you're nothing! You can't say anything, you can't do anything, you can't move in the right way and you're nobody (Stirling, 1988, wh.30).

Koinei anō te hiranga o te whakapapa, he mana atua, he mana tipua, he mana tangata, he mana whenua, he mana moana anō hoki kai roto mō ōna uri.

Mā ēnei hekenga whakapapa, ka mārama ai ki te tangata he uri hoki ia nō mai anō. I konei kua mōhiohia ai tōna iti. Mā te mōhio hoki ki ēnei hekenga whakapapa ka mārama ai ki te tangata he kanohi ia mō ōna kāwai, ā, kua mōhiohia ai tōna nui. Ka kōrero a Tāpiata (2018, wh.22) mō te whakaaro nei,

My story doesn't start with me – I mean, how could it? My story started when my parents got together, who exist because their parents got together, and so on and so on.. I'm the culmination of all that has come before me, the manifestation of over a thousand years of whakapapa.

Ahakoā haere ai ia ki whea, kāore ia e haere takitahi atu. Ko te whakaaro nei kua whakakuputia ki ngā whakataukī e rua e kī nei, “Ehara taku toa i te toa takitahi, engari he toa takitini” (Mead, 2003, wh.24), me “Hē o Tama-Kotahi, hē o Ngāti-Katoa” (Mead, 2004, wh.104). Waihoki, ka rangona ko te wairua kai roto i ngā whakataukī nei e tauaro ana; āe, ko ngā hua o te takitahi nā te iwi, engari ko ngā pirau anō hoki nā rātau.

Kai runga ake nei ka kōrerotia te takitahi e tū ana hai māngai mō tōna ‘rahi’ ahakoā pai mai, ahakoā kore pai mai. Heoi ki te ruku hōhonu ake, ka taea hoki te whakawehewehe i ēnei ‘rahi’, arā, ko tōna Māoritanga, ko tōna iwitanga, ko tōna hapūtanga, me tōna whānautanga. He mea whakamotuhake i tēnā uri Māori, i tēnā uri Māori ki tētahi huinga tāngata. Ka kōrero a Ahorangi Linda Smith (2015, wh.49) mō ētahi uauatanga ka pā mai i tēnei āhuatanga i ētahi wā, “The identity question is complex. It has psychological and political meanings for individual Maori, often positioning them in an insider/outsider quandary or state of confusion.” Tēnā, kia āta whakatauiratia rā e awau te rere kē o ēnei mea, me te take hoki e kī nei a Smith, he matarau ngā tuakiritanga nei.

5.3.1 Māoritanga me te Iwitanga

Anei tā te papakupu e kī ai mō te kupu Māori, *Normal, usual, ordinary*, (Williams, 1971). E mau mahara nei hoki awau ki tētahi kōrero nā Ranginui Walker i tētahi uiuitanga i runga o Whakaata Māori e taunaki nei tēnei whakaaro o ‘normal’, mō te

kupu Māori. Arā, i te whakakukūtanga mai o tauwiwi ki Aotearoa nei, ka tapaina tēnei ingoa ki a rātau anō, hai whakatauwehe i a rātau i te Pākehā, he ‘abnormal’.

Ka kōrero anō a Rangihau (1992, wh.190) mō te Māoritanga ki a ia,

It seems to me there’s no such thing as Maoritanga because Maoritanga is an all-inclusive term which embraces all Maori. And there are so many different aspects about every tribal person. Each tribe has its own history. And it’s not a history that can be shared among others. How can I share with the history of Ngati Porou, of Te Arawa, of Waikato? Because I’m not of those people. I am a Tuhoe person and all I can share in is Tuhoe history.

I mōhiohia whānuitia a Rangihau mō tāna tū pakari hai kauaka mō tōna iwi, mō Ngāi Tuhoe i te wā o te ora. Ka kōrero hoki a Smith (2015, wh.49) mō te āhua ki ētahi kua tawhiti atu pea i ō rātau iwitanga,

The last census attempt to record iwi statistics has ended up with a large pool of Maori who have not identified an iwi. It would be dangerous to read into those numbers any assumptions about why that number of people did not choose to name an iwi. Personally I objected to being asked to nominate a primary iwi as I take seriously my rights to claim bilineal descent and resent the state imposing definitions through census on how our identity is shaped.

Ki te tirohia te hōhonutanga o ngā kōrero e rua nei, e kī mai nei he whanaungatanga tata kai waenganui i te Māoritanga me te iwitanga, engari he rere kē anō hoki, ā, me mōhio te tangata ki ngā rerenga kētanga rā. Hai tauira ko Te Tiriti o Waitangi he hononga i waenganui i ngā rangatira o ngā hapū o Nu Tīreni me te Karauna. Ki te hokia ngā kōrero i meatia i te upoko hītori o te ao whakapaoho, i kōrerotia te tū ngātahi a te Māori ki te kaupare i ngā aupehitanga a te Karauna, ka hua mai ai ko Te Petihana Reo ‘Māori’, ko ngā kura kaupapa ‘Māori’, ko ngā reo irirangi ‘Māori’, ka mutu ko Whakaata ‘Māori’. Ka whai mana te whakaaro i konei ahakoa, āe, he

tika tā John Rangihau i kī ai, he rerekē katoa ngā iwi, he wā tonu tōna me tū ngātahi te Māori.

5.3.2 Iwitanga me te Hapūtanga

He wehewehetanga anō hoki kai roto i tēnei mea te iwitanga me te hapūtanga. Ka tīkina rā ngā pepeha e rua kua noho hai kupu whakakōrero i tōku tuakiritanga nō te wā i a au i te kōhanga reo, ā mohoa noa nei. Ko te tuatahi e pēnei ana:

Ko Hikurangi te maunga,
Ko Waiapu te awa,
Ko Horouta te waka,
Ko Ngāti Porou te iwi,
Ko Pākirikiri te marae,

Koinei ki a au noa nei tōku pēpeha i waho atu i te papatū o Horouta Wānanga, i waho atu anō i te whaitua i taunahatia ai e Porourangi. Ahakoa whakahuatia ai tēnei pepeha ki whea i te motu, kua tungou ngā mähunga whakarongo me te mōhio pū ko wai awau, nō whea hoki awau. Koinei taku pēpeha tuarua, ka mutu koinei te pēpeha tuatahi i ako nei a au i te kōhanga me te kura:

Ko Marotiri te maunga,
Ko Mangahauini te awa,
Ko Horouta te waka,
Ko Te Whānau a Ruataupare te hapū,
Ko Pākirikiri te marae

Ko tā te pēpeha nei he whakatau i a au ki te ākau o Tokomaru, i tauria ai e Ruataupare. I roto tonu o Ngāti Porou, i roto hoki i ngā hui mō tōku iwi kua meatia ake rā tēnei pēpeha hai whakawehewehe i a au i ētahi kē atu. Pēnei i tā John Rangihau i kī ai, inā te rerekē o tēnā iwi, i tēnā iwi, ā, he pēnei hoki tēnā hapū me tēnā hapū.

5.3.3 Whānau

Hutia te rito o te harakeke,
Kei whea te kōmako e kō?
Rere ki uta, rere ki tai
Ui mai ki a au,
He aha te mea nui o te ao?
Māku e kī atu,
He tangata, he tangata, he tangata! (Metge, 1990, wh.55)

Kua tīkina rā te whakatauākī nei, inā rā, koia tētahi o ngā tino whakatauākī e hāngai ana ki te whānau. Ka mutu, e iri ana te kōrero nei ki ngā pātū o Whakaata Māori. Ko te tino tohutohu a ngā tohunga mahi harakeke ki ngā ākongā hōu o te mahi raranga, ko kua e tapahia te rito. Ko te rito o te harakeke ngā wanatanga e toru o waenganui, he pēnei i ngā tamariki o te whānau. Ka karapoti i ngā rito hai manaaki i tēnei wāhanga o te tipu, ko ngā mātua, ko ngā pāpā, ko ngā kōkā, ko ngā kaumātua anō hoki. Ki te tapahia ngā rito o te harakeke e kore e tipu mai he rito hōu (Metge, 1990).

Kāti, ka whakawehewehea rā, ka tau iho ki te huinga tāngata whakamutunga hai kōrerotanga māku, arā, ko te whānau. Ko tōna takitahi me tōna takitini, pēnei i te harakeke e kōrerotia nei e (Royal, 1998; Smith, 2000), “It is through whānau that we can begin to understand our responsibility to ourselves and our larger collective” (I kitea i Melbourne, 2016, wh.15). Ko tēnei āhuatanga ka kitea hoki i roto i te hapū me te iwi, arā, ko tō noho i roto i te tini. Heoi, he rerenga kētanga anō hoki tō te whānau i te hapū me te iwi ka kōrerotia i te wāhanga nei.

Ko tā Smith (2000, wh.16), “The whānau and the practice of whanaungatanga is an integral part of Māori identity and culture. The cultural values, customs and practices, which organise around the whānau and ‘collective responsibility’, are a necessary part of Māori survival and educational achievement.” Ko tā te whānau he āta poipoi, he āta opeope, he āta pokepoke i te tangata mai i te whakakirikiritanga o taua tangata rā, ki tōna matenga. Ko tā Melbourne (2016, wh.16) anō,

Our first teachers are our parents, our siblings also provide us with valuable learning, not to mention the various connections we

experience with our extended whānau. These relationships set up our programming, beliefs and conditioning that will affect us long into our adult lives.

Ko tā John Rangihau (1992) anō hoki nō Ngāi Tūhoe he whakatōrōpuku i te whakaaro nei, “From the time we were children we had to learn what it meant to be apart of an extended family. We were warned not to do some things and we learned some things and we learned by others’ experience” (I kitea i King, 2011, wh.183) Ko te tangata nei, pēnei i te nui o Ngāi Māori whānui i te wā nei i tipu tonu i te tūrangawaewae o ō rātau iwi, o ō rātau hapū, ka mutu i ō rātau marae anō hoki. Heoi, koinei anō te wā i tahuri haere ai te ao o te Māori.

Ināiane rangi kua rerekē hoki anō tēnei mea te whānau, nā te rerekē anō hoki o te āhua noho a te Māori. I ngā rautau e rua kua pahure, kua tino nui ngā panonitanga ki te taiao e nōhia ana e ngā iwi me nga hapū katoa o Aotearoa nei. Pai mai, kore pai mai hoki, ko te taetanga mai a te Pākehā tētahi ākitanga nui, ā, ko te hūnukutanga a te Māori ki ngā taone noho ai tētahi o aua pūkautanga hārukiruki. Ka tīmata tā te Māori whakatawhiti i a ia anō i ōna ahikā i muri i te pakanga tuarua o te ao i ngā tau 1945 hemihemi. He mea pana ētahi nā te ture, he mea hiahia ētahi nā te puaretanga o ētahi tatau hōu. I te wā o te pakanga, ko tōna 90% o Ngāi Māori i noho tuawhenua. Ekeina ana ngā tau o te 70 o taua rautau anō e 80% o Ngāi Māori i ngā taone kē e noho ana. I hua mai i te hūnukutanga nei ko te pūtea ki ngā whānau. Heoi, arā noa atu hoki ngā taunahua hōu pēnei i te mokemoke, i te rangirua, i te tawhiti, i te ngarotanga, i te whakarauoratanga anō hoki (Haami, 2018). E ai ki ngā tatauranga ko te nuinga o ngā whānau kai ngā taone e noho ana, e kōrerotia nei e Melbourne (2016, wh.16) te āhua o te noho ināiane rangi, “Modern day living has whānau somewhat isolated and disconnected from each other, as it becomes a near struggle just to keep your own whānau afloat, extending a helping hand outwards can be challenging.”

Nā ēnei taumahatanga kua toro ngā whānau ki ētahi i tua atu i ō rātau whakapapa ake, “The whanaungatanga principle reached beyond actual whakapapa relationships and included relationships to non-kin persons who becomes like kin through shared experiences” (Mead, 2003, wh.28). Nā ngā ākitanga o te wā kua

rerekē te taiao e nōhia ana e te Māori, nā tēnei kua tipu anō hoki tēnei mea te whānau me ōna pekanga ki ētahi āhuetanga e rua. Ko te tuatahi he whānau whakapapa, kua kōrerotia i runga ake nei. Ko te tuarua he whānau kaupapa, pēnei i ngā kapa hākinakina, i ngā kapa haka, i ngā kōhanga reo me ngā kura, i ngā wānanga ako reo, ka mutu ko Whakaata Māori tonu. Kua whakakotahitia ngā whānau kaupapa i raro i te kaupapa e whāia ana, kua ko te whakapapa anake (Metge, 1990).

Nō reira he haepapa anō hai pīkau mā te tangata, e whakamāramatia nei e Mead (2003, wh.28), “Whanaungatanga embraces whakapapa, and focuses upon relationships. Individuals expect to be supported by their relatives near and distant, but the collective group also expects the support and help of its individuals.” He mea whakatoko ake anō te whakapapa i ēnei pātai e pātaitia ana e Tāpiata (2018, wh.24), “How can you know who you are, if you don’t even know *who*, *where* or *what* you come from? If you don’t know who you’re responsible for and accountable to? Self-awareness *cannot* begin with ‘self’, because *our* story doesn’t begin with us.”

Ko ēnei āhuetanga katoa o te Māori, o te iwi, o te hapū me te whānau e kōrerotia ana i Te Mata Iwi. E whakakanohitia ana ēnei āhuetanga e ngā kaiwhakapaoho Māori, ka tū ana rātau ki runga i te pouaka whakaata, ka kite te karu matatau, te karu Māori i tōna whānau, i tōna hapū, i tōna iwi anō hoki.

5.4 Te Iwitanga Ināianeī Rangi

Kua kōrerotia ngā wehewehenga o te iwi Māori i runga ake nei. Kāti, koinei anō te take i whakawehe rā Te Mata Iwi nei, me tētahi mata e whāia ana e Kimiora Kaire-Melbourne i tāna tuhinga roa, arā, ko Te Mata Māori. Mā te āta whakamārama i ngā wehewehetanga nei ka mārāma anō ki te kaiwhakapaoho te nui o ngā mana me ngā ihi hai whakaarotanga māna. Ka tīkina ake hoki tētahi kōrero nā Kairangi Rose Pere (1982) e kī nei, “An over simplification of the diversity of Maori institutions not only produces errors inherent in averages but disregards the vivacity of the Maori people themselves” (I kitea i Melbourne, 2001, wh.38). Tēnā me kua rā a Whakaata Māori e piki i ngā motuhaketanga o ngā hekenga o te Māori, kia kitea tonutia ai, kia mau tonu ai hoki i a tātau te waiwaiā o tēnā iwi, te rerehua o tēnei iwi, me te ātaahua o tērā iwi.

Ka wetekia te rerenga kētanga o tēnei mea te iwitanga me te Māoritanga e John Rangihau. Ko te iwitanga ka kōrerotia e ia ko tōna Tūhoetanga,

I am totally a New Zealander and cannot be regarded as anything else... Although these feelings are Maori, for me they are my Tūhoetanga rather than my Maoritanga. Because my being Maori is absolutely dependent on my history as a Tūhoe person as against being a Maori person (Rangihau, 1975, I kitea i Melbourne, 2001, p.38).

Ko tā Melbourne (2001, wh.37) ko tēnei kupu te ‘Tūhoetanga’ i waihangatia ai e Rangihau, ko te, “kind of Māoriness which Tūhoe people feel.” He pēnei anō ngā kare-ā-roto o Karetu (1979) i a ia ka kōrero mō te hiranga o te tuakiritanga me ngā whanaungatanga ā-iwi o te tangata ki ōna whenua, me ōna uri, “My greatest sense of belonging is to the tribe among whom I grew up and who influenced me most strongly in my attitudes to things Māori and to being Māori” (I kitea i Melbourne, 2001, wh.37).

I kaha kōrerotia te whakapapa i te wāhanga 5.3 i runga ake nei, ki a au nei koirā ngā hononga o roto i te tangata, ā, ko te taiao ngā hononga kai waho atu i te tangata. Ko tā Rangihau (1974) anō, “For me I am a product of my environment and all that my people transmit to me” (I kitea i Melbourne, 2001, wh.37). Ahakoa he Māori katoa ngā iwi Māori, ā, he hononga ā-whakapapa tō ngā iwi katoa, he rerekē ngā iwi Māori nā runga i ngā taiao e nōhia ana e tēnā, e tēnā. Ka kōrero hoki a Tākuta Rose Pere (1979) mō tōna hononga ki ōna whenua ā-iwi, tōna ahurea me te ngahere o Tūhoe,

The Parapara is a tree that produces clusters of leaves. Each cluster has a set of five leaves which symbolise to me my Māoritanga. The five leaves lead into a stem, one. The stem is attached to a branch, which for me represents the Maori people. The whole tree as I see it, is humanity itself (I kitea i Melbourne, 2001, wh.38).

Koinei tāna whakamāramatanga, ka rerekē ngā whakamāramatanga a ētahi atu, ina rā ko ngā rākau i ō rātau ngahaere me ā rātau tauira he rerekē atu anō. Waihoki ko tētahi āhua anō o te whakapapa he herehere i tēnā iwi ki tēnā iwi e ai ki a Kāretu (1979),

None of us is exclusively of one tribe. Our tipuna intermarried with people outside of their own tribal territories and so we can lay claim to being of many tribes. So in terms of my whakapapa I am as much of one tribe as another, although emotionally I feel more attached to one tribe in particular (I kitea i Melbourne, 2001, wh.38).

Ko tā Karetu me mātua manaaki te Māori i ōna hononga ki ngā iwi kua titia ki te ngākau. Ki a au nei me pēnei hoki a Whakaata Māori. Ahakoa ka honohono ngā kaimahi katoa o Whakaata Māori mā roto mai i te whakapapa Māori, me mātua manaaki ngā rerenga kētanga.

Kāti, e whā katoa ngā āhuatanga ka kōrerotia i roto i te ināiane i te iwitanga, me te ao whakapaoho. Ko ngā whakapapa ā-iwi me ngā taiao e nōhia ana e ngā iwi kua paku kōrerotia ki runga ake nei, ko ngā tikanga ā-iwi, ka mutu ko ngā mita ā-iwi anō hoki. Me mātua kī ake hoki awau i konei tē taea te whakawehewehe i ngā mea e whā nei. He pēnei i ngā peka o te rākau, ka wana ki konei, ka tipu ki korā engari kotahi tonu te pūtaka e whakahonohono ana i aua peka rā.

5.4.1 Tikanga ā-iwi

I roto mai i Te Tairāwhiti, nā te taiao tonu i whakatau i ā mātau tikanga hai whai. Nā te taiao tonu i whakairo i ētahi o āna tikanga. Hei tauira, ko tētahi waka i whakaterea mai e ngā tīpuna o Te Tai Rāwhiti ko te waka a Tuakarikawa rātau ko Tamaakawa, ko Hikitapua, e kīia ana ko Horouta. He mea whakaterea te waka nei e Pawa i Hawaiki ki Aotearoa nei. He nui atu anō ngā rangatira o runga i te waka nei, he tāne ētahi, he wāhine ētahi. I te taetanga mai o te waka nei ki Aotearoa ka kitea ake te maunga tapu o Te Tai Rāwhiti, a Hikurangi. Ko te wahine nāna te maunga o Hikurangi i kite ko Houku. He wahine rangatira nō runga o te waka nei (Pēwhairangi, 1895, wh.175).

Kātahi taua ope ka haramai, ka hāngai ki te pūtake o Hikurangi. Ka titiro a Houku, tētahi o ngā wāhine o taua ope ki Hikurangi, ka kite i tētahi pōhatu e tū ana i te tihi ki te tonga o Hikurangi. Kātahi ia ka karanga ko te mea o tōna aroaro taua pōhatu.

Ā moroki noa nei ko te tihi kai te tonga o Hikurangi e kīia ana ko Te Tone o Houku. Ko te tapatanga tuatahitanga tēnei o te tihi o Hikurangi, he tapatanga ki te ingoa nō tētahi tīpuna wahine.

Ko te tapanga a Houku ki tōna aroaro taua pōhatu, ka whakatakariri a Taikehu ka mau ia ki te pōhatu ka tipia kia whati taua pōhatu (Pēwhairangi, 1895, wh.175).

Ko Taikehu he tāne rangatira nō te waka o Horouta. Nā tana tipinga o te pōhatu rā ka whati, ka hua ko te tihi tuarua, te tihi ki te hauāuru o Hikurangi. Ko te Tipi a Taikehu tōna ingoa. Mai i taua wā ā moroki noa nei ko ngā tihi tapu e rua o Hikurangi, ko te Tipi a Taikehu me te Tone o Houku. Me mātua kōrero te meka, ko tētahi he tāne, ko tētahi he wahine. Waihoki kāore tētahi tihi i teitei ake i tētahi, e tohu ana ki ngā uri kāore te mana o te tāne i te nui ake i tērā o te wahine. Kāore te mana o te wahine i te nui ake i tērā o te tāne. Ko tēnei āhua o te maunga o Hikurangi me ōna tihi e rua kāore e kitea i ngā maunga o iwi kē atu. He āhutanga motuhake tēnei ki a Ngāti Porou. Nā tēnei i hua ai tētahi tikanga motuhake anō hoki ki ngā hapū o Te Tairāwhiti, arā, ko te āhei o te wahine ki te tū ki te marae, whakakōrero ai. Ko ēnei rerenga kētanga akuni ka taea e ngā uri o Te Tairāwhiti te whakaputa ki runga i te pouaka whakaata.

Waihoki i a Mahuika (2009) ka kōrero mō ngā kōrero tuku iho a Ngāti Porou, ko tāna:

It is Ngāti Porou talking about Ngāti Porou. It is not anybody else talking about us. It is not about us writing about ourselves. It is about us talking about ourselves – that is oral tradition. In terms of this I don't expect a Ngā Puhi to come along and talk about Ngāti Porou, in the

same way that he doesn't want me to go there and talk about Ngā Puhī (I kitea i Mahuika, N., 2011, wh.21).

Ko tēnei āhuetanga o Te Mata Iwi hei whakahāngai ki a Whakaata Māori, ko te whakahoki i te tikanga, i te mana kōrero anō hoki ki ngā iwi tonu.

5.4.2 Taiao ā-iwi

Hai whaiwhai tonu hoki i te ia o ngā kōrero i korerotia ai i runga ake nei mō Hikurangi, kia tīkina ake anō rā he whakatauākī rongonui nō roto mai Te Tairāwhiti e kī nei,

Ehara taku maunga a Hikurangi i te maunga nekeneke, he maunga tū tonu. Ko tōku kīngitanga nō te pō mai rā anō, nō tuawhakarere. He ihu tō mai nō te pō.⁴

Koinei rā te whakautu a Te Kani a Takirau i a ia ka tonoa kia tū hai kīngi Māori i roto o Waikato i ngā tau nohinohi o te 1850. I roto i tāna whakautu, kāore ia i kōrero mōna anō, engari kē i kōrero ia mō te tūtohu whenua mana nui o tōna iwi, me tōna whakapapa ariki i heke iho i ōna tīpuna. Ka tū ia hai māngai mō ōna kāwai, he kāwai tangata, he kāwai whenua, “he, like his mountain Hikurangi, was not a wanderer, unlike other mountains of Aotearoa that chased opportunities as they came along” (Walker, T.A., n.d). Ahakoa he mana whakatipu nui i tonoa ki a ia, kīhai ia i whaiwhai atu nā runga i tōna mōhio pū ki tōna mana whakaheke. I ēnei tau nei ka noho hoki tēnei kōrero hai whakatūpatotanga ki te Māori, ki ngā kaiwhakapaoho Māori anō hoki, kia pūmau tonu ai rātau ki ō rātau iwi ake. Mā tēnei ka hāpainga tonutia ai ō rātau taiao ake, ā rātau korero, me ā rātau tikanga.

Ka roa, ka roa, ka āpititia anō he kōrero e te iwi ki te whakatauākī nei e kī nei, ‘ehara a Hikurangi maunga i te maunga nekeneke, engari anō a Hikurangi tangata he tangata haere’. E whakaūtia nei te kōrero nei e ngā tauranga e kī nei 71.1 ōrau ngā uri o Ngāti Porou e noho taone ana (Tauranga Aotearoa, 2013). He tohu anō tēnei mō te hiranga o Whakaata Māori me āna mahi whakakapaoho i ngā kaupapa

⁴ He whakatauākī rongonui nā Te Kani a Takirau, he upoko ariki nō Te Tai Rāwhiti

a ngā iwi. Ahakoa e kī nei ngā tauranga ko te nuinga o te iwi kai tawhiti pāmamao e haere ana, e tino tika rawa atu ana hoki te kōrero nei ki te hunga noho tāone, ko te reo me ngā tikanga kai a rātau he pēnei i tō rātau maunga, e kore e nekeneke.

5.4.3 Mita ā-iwi

“E koekoe te tūi, e ketekete te kākā, e kūkū te kererū” (Mead & Grove, 2001, wh.30). He manu katoa ēnei nō te wao nui a Tāne engari he rerekē katoa ā rātau tangi. He pēnei anō hoki ngā mita o te reo Māori, hai tauira ko te kupu ‘whakarongo’ he kupu e whakamahia e ngā iwi Māori katoa, heoi i Te Taitokerau kua ‘hakarongo’ rātau. I ngā iwi o Te Taihauāuru o Te Ika a Māui kua ‘wakarongo’ rātau. I roto o Ngāi Tūhoe kua ‘whakarono’ tā rātau whakahua, ā, i Te Waipounamu kua ‘whakaroko’ rātau. Ahakoa kotahi anake tēnei kupu, kai tēnā iwi, kai tēnā iwi tāna ake whakahuakanga, e whakaatu nei i tō rātau motuhaketanga.

Waihoki, ehara ko te whakahua anake i te reo e rere kē ana, engari ko ngā kupu e whakamahia ana e tēnā iwi, e tēnā iwi. Hai tauira, i Te Tai Tokerau ko te peruperu tētahi kupu mō te ‘potatoe’, he taewa i Te Taihauāuru, he parareka i Te Tairāwhiti, ki ētahi iwi he rīwai, ki ētahi he urenika, ki ētahi he tūtaekurī. Arā noa atu hoki te nui o ngā momo kupu e whakamahia ana e ngā iwi puta noa i te motu mō tēnei mea te ‘potatoe’. Ka mutu, nā te taiao tonu i tohu i te kupu hāngai, pēnei i te tūtaekurī, nā te āhua tonu o te momo i pēnei ai tōna ingoa.

Ko ngā whakatauākī, ko ngā kīwaha, ko ngā kīrehu anō hoki e rerekē ana hoki e hāngai ana hoki ki tētahi kōrero. Hai tauira, ki te hapa te tangata, kua kīwaha ake pea ia, “E kore a muri e hokia”. Kua rite tonu taku rongorongo i te kōrero nei e karawhiua ana, i roto o Tāmaki Makaurau nei. Ka mutu, he whakaari reo Māori anō hoki nōna tata nei ka tapaina ki te kīwaha nei. Heoi ki te hōhonu ake te ruku ki ngā rētōtanga o te kōrero nei, ka mārama ehara i te kīwaha noa iho, engari kē he kīanga, he whakatauākī nā Kauri tētahi tīpuna nō roto i a Ngāti Awa. Ka whakatika tētahi tokorua nō taua iwi ko Kauri rāua ko Kahu ki te wehe i Te Taitokerau mā runga i tō rāua waka. Ka akiaki te hau kāinga kia waihape atu anō rāua, heoi ko te whakautu a Kauri, “Ranga-maomao ka taka ki runga o Nuku-taurua, e kore a muri e hokia” (Mead & Grove, 2003, wh.30). E kōrero nei hoki tēnei tauira mō te tapu me te noa, te ōkawa me te ōpaki. Me mātua mōhio te tangata ki ngā kōrero, ki te mita, ki ngā

kupu hoki a tōna iwi kia tika ai tāna tuku, tāna raweke, tāna whakamahi hoki. Ki a au nei me mōhio hoki te kaiwhakapaoho ki te tapu o āna kōrero kia tika te whakamahia noatia. Me mōhio hoki ia ki te ōkawa o āna kōrero kia tika te whakamahia ōpakitia, koi taka taua tangata ki te hē.

Mā te mōhio anō ki ngā reo ā iwi e tau ake ai hoki te tangata e uiuitia ana e te kaiwhakapaoho. Ka hoki atu ngā mahara o Mahuta Amoamo ki te ohinga o Whakaata Māori me tētahi taunahua i tukia, “When Māori Television was fresh and new, with the news and government going ra ra ra, iwi were very hesitant in letting us come to their events, because they thought we were TVNZ” (I kitea i Smith, 2016, wh.98). Ka whakamārama mai hoki a Amoamo i te hiranga o ngā mahi hai pūkai mā te kaiwhakapaoho, “We’re here to make sure your people know what you’re up to – they can hear your dialect, they can see you on television” (I kitea i Smith, 2016, wh.50).

I mua i te tūnga o Whakaata Māori, ka hoki atu ngā mahara o Barry Barclay ki tētahi pūrongo i whāia e te BBC mō ngā āhuatanga o te Māori i te rautau ka hori. Ka tae atu te BBC ki te kāinga o Ngoi Pēwhairangi ki te uiui i a ia. Ka whakaae ia ki te uiui engari kotahi anake tāna inoi, kia noho tahi ētahi o ōna whanaunga ki ōna taha i a ia e uiuitia ana. Ka whakahē te kaiwhakahaere hōtaka nō te BBC,

Ngoi was one of the most inspirational leaders of her generation and quite capable of holding her own in any forum, but she wanted her friends with her – only two or three, but it was understood the Ngoi would be the sole spokesperson (Barclay, 1990, wh.12).

I konei ka tipu anō he raru, inā rā e whāia āna kōrero me āna mātauranga i tōna kāinga ake, engari kīhai āna tikanga i whakaaetia. Ko tā Barclay (1990, wh.12) anō:

Ngoi spoke in the end, and when I had asked her later why she had gone ahead with it, she simply assured me that the old people knew when they were being ripped off and how to act in response. The BBC got token, shallow words.

E reka ai ngā kōrero a te kaiwhakapaoho me mōhio ia ki tōna mita, e reka ai hoki ngā kōrero a te tangata e uiuitia ana e te kaiwhakapaoho, me mōhia ai ia ki āna tikanga.

Ko tētahi rongoā pea hai kaupare i tēnei āhuatanga, ko tā Āpirana Mahuika i kī ai, ā, ko te tuku mā te iwi anō te iwi e kōrero. Ā, me kua hoki e wareware i a au ngā hōtaka a Whakaata Māori e whai ana i ēnei āhuatanga nei. Ko Iwi Anthems tētahi kaihāpai o Te Mata Iwi i ngā hōtaka a Whakaata Māori,

It starts to make you understand that that waiata came from that area...
But to actually put a face to where it comes from – it's nice. And to see old kaumātua and kuia with grey hair standing on the stage singing (Rōpū Kōrero, I kitea i Smith, 2016, wh.97-98).

Ko te kōrero nei e mea ana ko ngā hōtaka pēnei a Whakaata Māori e whakaatu ana i ngā pūkenga, i ngā reo waiata, i ngā mātauranga, te mana me te tapu anō hoki o ngā kaumātua o te motu.

Ko tā Smith (2016, wh.97) i ana rangahau ki te Rōpū Kōrero, ko ana rongotanga i a rātau ko, “Māori Television acts as a conveyor of cultural knowledge, as an archive of material important for future generations, and as a site of authority on matters concerning Māori.” Waihoki, ko ngā tāngata e rangahauhia ana he mātanga nō ngā iwi, he pūkorero anō hoki e mau ana i ngā tino taonga o ngā iwi,

I learnt a lot of things that our kaumātau hasn't got around to telling us all yet, and it's cool to have it recorded because sometimes when they tell us things you forget it, but if you start to forget just watch the recording of it again and it's just so valuable (Rōpū Kōrero, I kitea i Smith, 2016, wh.99).

Ko te uara o te whakakōnae i ngā mōhiotanga o ngā kaumātua he mea motuhake, me te aha he haepapa nui tō Whakaata Māori me Te Māngai Pāho ki te kohikohi me te penapena i ngā mātauranga mō ngā uri whakatipu (Smith, 2016, wh.99).

Waihoki ehara i te mea ko tēnei mea Te Mata Iwi he āhuatanga hōu, ka kōrero a Ahorangi Linda Smith (2018, wh.49) mō tēnei āhua i ngā ahumahi tini a te Māori,

The move away from pan-Maori approaches to political and economic development and the reassertion of whānau, hapu and iwi criteria have required a re-orientation by all Maori back to the iwi. Accompanying this re-orientation has been a strategic shift in political alliances, economic resources and the locus of accountability.

Kua kitea ake ko te ara whakamua ko te hoki ki ngā wā o mua ki te whai i te taurira kua āta whakatauiria kētia mai e ō tātau tīpuna. Ko tā Barry Barclay (1990), he whakamā rawa nō ētahi ki te hoki ki ō rātau iwi, me te hoki anō ki ō ratau marae nā runga i te iti o ō rātau mōhiotanga ki tō rātau whakapapa, i kore ai rātau e hoki. Nō reira, ko te ‘communications marae’ he wāhi haumaruru e mātakitia ai, e pupuritia ai e ngā kaimātakitaki kai waho atu i ō rātau whaitua, ō rātau iwitanga. Ākuni pea hoki ko te hōkaitanga tuatahitanga mō rātau ki te kāinga o ō rātau tīpuna.

Kua tirohia e Te Mata Iwi te wāhi ki a Whakaata Māori hei hāpai ake, hai hopu, hai whakaputu anō hoki i te rongomaiwhiti o ngā iwi o te motu. Mā te whakaatu i ngā taiao, i ngā tikanga ā-iwi me te whakarongo anō hoki ki ngā kōrero tuku iho, ki ngā whakapapa me ngā mita e puritia ai te motuhaketanga o ngā iwi o te motu, i tēnei rautau tuatahi o te mano tau tuatoru.

5.5 He Kupu Whakakapi

Hai whakatepe noa ake i te upoko whakamutunga nei mō te Te Mata Iwi, kia hoki atu anō ngā kōrero ki te marae ātea. Kai tēnā marae, kai tēnā marae ōna ake māngai kōrero, me te aha, nā te iwi tonu aua māngai rā i tohu hai kaiwhaikōrero mā rātau. E kīia nuitia ana ko te tikanga ake o te kupu whaikōrero ko te whai-i-te-kōrero, arā ko te whai i te ia o ngā kaupapa e whakatakotohia ana ki runga i te marae. Heoi, he aronga atu anō ka āpititia e Te Wharehuia Milroy ki te tikanga o te kupu nei, “the word *whaikōrero* may also simply mean having something to say, that is, *whai* (meaning ‘to be in possession of something’), and *kōrero* (meaning ‘to speak’)” (Rewi, 2010, wh.16). Ko ngā tāngata nei te hunga ka whāngaia ki ngā pūrākau a te

iwi kia noho ia hai kaipupuri i ngā kōrero a te iwi. Waihoki, ko tāna anō he waha i ngā whakaaro o te iwi, ka takoto i a ia ngā nawe me ngā mihi ki runga i te marae. Nā tēnei kua whai te hunga nei i ngā kōrero, ehara kua kaiwhaikōrero.

He pēnei anō ki a au nei ngā kaiwhakapaoho Māori o te pouaka whakaata, ka tukuna e ngā iwi o te motu ā rātau pūrākau, me ō rātau whakaaro kia wahaina ai e te kaiwhakapaoho. Ka mutu pēnei i te marae ātea me tika hoki tā rātau whakapaoho i aua kōrero ka tukuna ai. He mana nui ka utaina ki runga i ōna pakihwi, engari ka tipu haere tēnei mana, me tipu hoki te tika me te whakatonu i roto i taua tangata rā, inā hoki, ko mūrau, ko wenerau ka noho hai hoa haere mōna.

Pēnei anō i ngā kaiwhaikōrero, e rua hoki anō ngā hunga e whakawā ana i te kaiwhakapaoho. Ko te tuatahi ko ngā whakawātanga a iwi kē atu. I te wā o te pai ka mihia nuitia te tangata rā e iwi kē atu. Heoi, i te wā o te kore pai ka tātākia nuitia hoki te tangata rā. Ko te tuarua, ko ngā whakawātanga matua ki a au noa nei, arā, ko ngā whakawātanga o te iwi ake o te kaiwhakapaoho. He whakataukī ka kitea ake i Mead & Grove (2001, wh.48) e kī nei, “E tipu te waha i uia hoki, ‘Ko wai ki muri?’” Ko te kōrero nei e whakahāngai ana i te rangatira kore kaiwhaiwhai, ki te kaiwhaikōrero e waiata takitahi ana i tāna waiata i runga i te marae. I te horopaki nei, he tohu tēnei kāore tōna iwi i te whakaae ki ngā kōrero i kōrerotia ai. He mate nui kai roto i tēnei. Ka hoki ake anō rā ki tā Eruera Stirling i kōrero ai mō ngā whakapapa o tōna iwi. Ko tāna ki te kore, “you’re nobody” (Sterling, 1988, wh.30).

Upoko 6

Te Mata Ono: te whakautu i ngā pātai rangahau

6.1 He Kupu Whakataki

Ko te upoko nei ka titiro anō ki tēnā mata, ki tēnā mata i wānangatia ai te roanga o te tuhinga nei. Waihoki, ka whakarāpopototia rā te whānuitanga o aua mata. I te upoko nei ka whakautua hoki ngā pātai āpiti e rima i uia rā i te wāhanga 1.3 Ngā Pātai o te rangahau. Kai te pūtake o ngā whakautu nei ko te tōpūtanga o ngā mahi rangahau hōhonu o te tau kotahi hemihemi kua taha ake nei, me ngā tau e rima o te mahi, te ako, me ngā wheako hoki i Whakaata Māori. Ko ngā whakautu nei ka tōpūtia kia uruparetia ai te urupounamu matua i whakatakototia hai tūāpapa mō te rangahautanga nei:

Ka pēhea rā Te Mata Ono e whakahāngaitia ki a Whakaata Māori kia hāpaitia tonutia ai te mana Māori o onamata me inamata i te pae whakapāoho Māori nei ka whanake ki anamata?

Kāti, i roto hoki i te whakaututanga o ngā pātai āpiti, ka kōrerotia hoki ngā mata e toru i whāia ai e Kimiora i āna rangahau kia pai ai te whakauruuru i āna mata e toru, ki āku mata e toru, kia Mata Ono ai tā māua anga. Hai whakaoti ake i tēnei upoko tuaono nei, ko te wāhanga matua ki a au nei ko te whakatau whāinga mō Te Mata Ono ki ngā tau e tū mai nei. Ka takoto hoki ētahi whakaaro, me ētahi rautaki kia whakatinanatia ai aua whāinga rā.

6.2 Te Whakautu i ngā Pātai Āpiti

I te tīmatatanga o te tuhinga roa nei ka whakaritea e awau te pātai matua kua tuhia ki runga hai whaiwhai māku. Heoi, mutu ana tērā ka tohutohutia mai awau kia whakaritea ētahi pātai āpiti anō hoki, arā:

- He aha rā tēnei mea te whakapaoho Māori?
- He aha rā tēnei mea te hītori o te ao whakapaoho Māori?
- He aha rā te anga e kīia nei ko Te Mata Ono?

- He aha rā ngā mata e toru e whāia nei e ahau?
- He aha rā ngā hua ka puta i tēnei anga ki te anamata o Whakaata Māori?

Ka noho ngā pātai nei hai hātepe tātari i aku whakautu. Nā te whai i tēnei hātepe ka māmā ai, ka tika ai hoki taku whakautu i te pātai matua. Ka whakahāngaitia rā tēnei hātepe ki te ara i whāia ai e Tānenuiarangi i a ia ka whakatika ki te tiki i ngā kete o te wānanga i te rangi ngahurumārua, i Tikitiki-o-Rangi. Ko ngā pātai āpiti he pēnei i Te Ara-tiatia, “way of steps” (Whatahoro, H., Pohuhu, N., Smith, S. Percy, Te Matorohanga, 1913, wh.128) i takahia ai e Tāne. Ka whakautu nahanahatia ngā pātai āpiti ki raro iho nei. Hai hōkai whakamuatanga tēnei ki tētahi tia atu anō. Ka hōkaitia he tapuwae, ka hōkaitia he tapuwae kia ekeina rā te pātai matua, te Tikitiki-o-Rangi o te rangahau nei. Ko te pātai tuatahi i pātaitia ai:

- He aha rā tēnei mea te whakapaoho Māori?

Ko te roanga atu o te whakautu nei kua tuhia ki te wāhanga 2.2 Te Whakapaoho Māori. Heoi, me pēnei taku whakarāpopoto, ko te whakapaoho Māori ko te tukutanga o tētahi kōrero, tētahi karere, tētahi tohutohu, tētahi whakatūpatotanga, tētahi mōhiohio, tēnei akoranga rānei i tētahi takitahi, takiiti, takitini rānei ki tētahi takitahi, takiiti, takitini rānei.

Ka hōkaitia rā he tapuwae anō, ka rokohanga te pātai tuarua:

- He aha rā tēnei mea te hītori o te ao whakapaoho Māori?

Kai roto pea anō i te kupu hītori te whakautu ki te pātai nei. He mino kupu (phonetically borrowed word) nō te kupu Pākehā, ‘history’. Ka whaiwhai ake tēnei pātai i te pātai āpiti tuatahi, ā, ka kōrerotia pū te hītori whakapaoho i te upoko 2.3 Te Hītori, tīmata mai ai i te toro atu a te Māori ki te reo irirangi. Ka kitea ake ko te hītori he hītori tautohe, he hītori porotū, he hītori tūtohe mai te tau 1927 a moroki noa nei. He hītori tōrangapū nui me mōhio te kaiwhakapaoho, kia whakaaweawetia ia, kia tānekaha ai hoki tōna tuarā ki te hāpai tonu i tēnei whakareretanga iho.

Ka hōkaitia rā he tapuwae anō, ka rokohanga te pātai tuatoru:

- He aha rā te anga e kīia nei ko Te Mata Ono?

Kua mōhiotia tēnei anga hai anga whakapaoho Māori i waihangatia ai nā ō māua wheako ko Kimiora i Whakaata Māori mā Whakaata Māori. I ngā upoko tuatoru, upoko tuawhā me te upoko tuarima ka āta wherawherahia ngā mata e toru i whāia rā e a au. Heoi, koinei anō hoki te wā kia māwhititia ai hoki ngā mata e toru i whāia ai e Kimiora.

1. Mata Māori: E hāngai ana tēnei ki te mata ki te titiro whakamuri kia anga whakamua ai. E titiro ana hoki te mata nei ki ngā haepapa kei ngā pokohiwi o te hunga pāpaoho, kia hāpaitia ake te mana o te iwi Māori whānui. Ko ngā haepapa rā ko te hāpai ake i te reo me ngā tikanga Māori, i kōrerotia i roto i te ture Te Aratuku Whakaata Irirangi Māori (2003). Ko te tuarua ko te kapo ake i ngā rangatahi Māori kia tahuri mai ai,

Neke atu i te 30% o te taupori o Aotearoa, waihoki e 54% o te iwi Māori kei raro iho i te 25 tau. Me whai mātou kia aro mai te hunga rangatahi ki te reo Māori mā roto mai i ētahi kaupapa ngangahu, whakaihiihi hoki e wātea kau ana ki a rātou e tutuki ai ngā whāinga whakarauora reo whānui (Te Anga Putanga, Whakaata Māori, 2019).

Ko te kaupapa whakamutunga ko te tū a whakaata Māori ki te whakapaoho i ngā kōrero kāore e kaha kitea ana i ngā hōngere auraki. E rukuhia ana te kōrero “mā tātou”⁵ arā, mā tātau anō te iwi Māori e kōrero i ā tātau kōrero. Ko te wāhanga whakamutunga o te mata nei ko te titiro ki ngā huarahi e tutuki ai tēnei mā ngā mātāpono Māori.

2. Mata Pākehā: Ko te mata nei ka kōrero mō te nanaiore a te Māori ki ngā rākau a te Pākehā hai oranga mōna. E rua ngā wāhanga o te mata nei, ko te tuatahi ka tiroiro ki ngā ture Pākehā (broadcasting laws) me ngā paearu Pākehā (broadcasting standards). Ko te wāhanga tuarua ka titiro ki ngā hangarau Pākehā. I te ao

⁵ Koinei rā he wāhanga o te whakatauaikī a Whakaata Māori, arā, “Mā rātou, mā mātou, mā koutou, mā tātou”.

pāhekeheke nei e tere whanake ana ngā hangarau, pēnei i te whakapaoho mataora (live-stream), i te waihangatanga o te whārangi ipurangi me ngā pae pāpori ipurangi, i te tahuritanga hoki ki te HD Resolution, me ētahi atu hangarau.

3. Mata ō-tua: Ko te Mata ō-tua e hāngai ana ki ngā mahi a te hunga pāpaoho i muri i te kāmera i ngā wāhi mahi. Pēnei i ana mata e rua tuatahi kua whakaroherohea hoki e ia te mata nei ki ētahi wāhanga matua e toru, ko Te Kawa ō-tua, arā, ko ngā mātāpono, ko ngā wānanga me ngā kōwhiriwhiringa. Ko te tuarua ko Ngā Tikanga ō-tua, arā, ko te whakatinanatanga o ngā kawa. Ko te whakamutunga ko Te Reo ō-tua, e ruku nei ki te āhua o te reo kai tua i te kāmera. Ko ngā āhuatanga nei ka titiro mēnā rānei e taurite ana te kawa, ngā tikanga me te reo i muri i te kāmera ki te kawa, ngā tikanga me te reo o mua i te kāmera.

Ko te whānuitanga ake o ngā mata nei kua tuhia ai e Kimiora. Kāti ka waiho hoki ki a ia hai kōrero, hai tuhituhi i te hōhonutanga o ana mata. Heoi ko tāku noa iho i konei he kī ake he nui ngā wā e apo ana ō māua mata, he nui hoki ngā wāhanga e taurite ana te ia o ngā whakaaro o ōna mata me ōku. Heoi, mā tēnei e ita ake ai ngā herehere o āna rangahautanga ki āku.

Ka hōkaitia rā he tapuwae, ka tau ki te pātai tuawhā:

- He aha rā ngā mata e toru e whāia nei e ahau?

4. Te Mata Ako: Hai ngā rā kai te aroaro ka noho tēnei hai kaituruki i ngā whāinga mō te reo Māori. Me tōai hoki awau i te kōrero ehara tēnei i te mata e para nei i tētahi huarahi hōu, engari kē he mata e whakamaumahara nei ki a tātau te take e tū nei a Whakaata Māori, e whai mahi hoki nei tātau i Whakaata Māori. He mea whakamaumahara hoki i a tātau, kia kaua e kiriora i roto i ngā mahi.

5. Te Mata Tikanga: Ko te whakawhitiwhititanga kōrero e manako nei au kia puta i Te Mata Tikanga he whakawhitiwhititanga kōrero mō ā tātau kōrero tuku iho. Mā te titiro whakamuri ki ēnei kōrero tuku iho e mōhio ai ā tātau tikanga i a tātau ka anga whakamua ki te ao e tatari ana ki a tātau. Mā tēnei e Hawaiki hōu ai, a tātau

tikanga tahito, e rangona tonu ai hoki tōna kakara i runga i te pouaka whakaata, me te hapori whanui. Kia kaua rawatia e tukua kia memeha noa.

6. Te Mata Iwi: Ko Māui tērā i ngaoki mokomoko atu ki ngā kūhā o Hinenuitepō ki te aukati i te matenga o te tangata, kia ora ai ia mō ake tonu atu. Ahakoa kīhai i tutuki i a ia tāna i whai ai, kua kitea hoki tētahi ara e ora ai te tangata Māori mō ake, arā, ko te whakapapa. E rua rawa ngā wā e mate ai te tangata, ko te tuatahi ko te wā whakamutunga ka hā ia. Ko te tuarua ko te wā whakamutunga ka kōrerotia ai tōna ingoa. Mā roto i te pupuri ki ngā whakapapa ā-whānau, ā-hapū, ā-iwi e ora ai ō tātau tīpuna mō ake tonu atu. Ahakoa mutu te hā a Māui, tēnei au, tēnei hoki tōna iwi Māori e kōrero tonu nei mōna. I te ao hurihuri nei e tere pāhekeheke ana te pāpori e noho nei tātau. Heoi ko tētahi mea tē taea te karo, ko te whakapapa.

- He aha rā ngā hua ka puta i tēnei anga ki te anamata o Whakaata Māori?

He hei mahi te tuhinga nei kia whakawhanaketia te anga tātai (theoretical model) nei mā Whakaata Māori. Ko te hua ā-mātātuhī ka puta ko ētahi whakaputanga ngātahitanga (collaborative publications) ka puta i a māua ko Kimiora a muri i te putanga o te tuhinga roa nei. Nā ngā here o te 40,000 kupu i te tohu paerua i whakaaro ai māua kia hauruanguia te anga kia 80,000 katoa ngā kupu ka puta i te kaupapa kotahi nei. Ko ngā kōrero kua ahuahua e māua ka āpititia hoki ki ngā mātātuhinga o te marau whare wānanga nei, me te mōhio anō ki te whai wāhi nui o ngā kōrero whare wānanga ki te tāraitanga o te pāpori whānui o Aotearoa.

Ko te whakatinanatanga hoki o te anga tātai nei kai tua atu i tēnei tuhinga whā pepa te roa. Nō reira ki te waimārie māua kia pōtaetia ki te tohu paerua, ka hanatū māua ki te tohu kairangi ki reira āta whakatinanatia ai, kia waihangatia rā hoki te marautanga whakapaoho Māori mō ngā kura kuapapa Māori, ngā kura tuarua o te motu, me tētahi marautanga whare wānanga. Kāti, koinei ngā hua ka puta ki te anamata o Whakaata Māori hai te whakatinanatanga, heoi i tēnei wā he anga tātai.

6.3 Te Whakautu i te Pātai Matua

- Ka pēhea rā Te Mata Ono e whakahāngaitia ki a Whakaata Māori kia hāpaitia tonutia te mana Māori o onamata me inamata i te pae whakapāoho Māori nei ka whanake ki anamata?

I roanga o te tuhinga roa nei ko te whāinga kia whakawhanaketia tēnei anga mō ngā kaiwhakapaoho o Whakaata Māori. He anga tēnei pēnei anō i te ruri e taea ai e rātau te ine i ō rātau whanonga. I nui te āmaimai i roto i taku puku i taku rā tuatahi hai kaipūrongo hākinakina mā Te Kāea, nā runga i te iti o aku wheako i mua i taku karawhiua ki te mura o te ahi. Ehara i te mea e tāunu ana awau i ngā kaimahi o Whakaata Māori o taua wā, e kāo. Ko tāku kē he whai whakaaro ki ngā kare o roto i tōku puku i tērā wā, me te whakaaro ake ki te nui o ngā kaipūrongo kua kuhu mai ki a Whakaata Māori i muri iho i awau, me te nui atu anō o te hunga ka whai mai i a rātau. Mēnā ka whakaritea he tauira tika mā rātau, ka hoatu hoki ngā mōhiotanga ki a rātau i mua i tā rātau whiua ki te mura o te ahi. I mua hoki rānei i tā rātau kuhu mai ki Whakaata Māori ko te āmaimai o te puku ka mahea, ko te māia o te puku ka piki, ko te kounga o ngā mahi ka kake.

6.4 Te Whāinga mō Te Mata Ono

Nō māua ko Kimiora te waimārie ki te kōrero tahi me tētahi kaiārahi ā-iwi, me Tāmati Kurger i te tau ka hori. Ehara i te mea he kōrero, he uiuitanga ōkawa nei mō ā maua mahi rangahau. Heoi, i rokohanga atu e mātau te kaupapa rangahau nei i a mātau whawhewhawhetanga. Ka roa mātau e wānanga ana i te kaupapa nei, ā, ko tāna tohutohu whakamutunga ki a māua ko, “Heoi anō, knowledge is absolutely useless” (Kurger, Kōrero ā-waha, 2018). Ka ohore māua i tāna tātā i tēnei mea te whai i te mātauranga, nā tō māua ohore ka whakakeke. Kātahi ia ka tahuri mai ki te kī, “It’s useless if you can’t action it” (Kurger, Kōrero ā-waha, 2018). He wero tēnei ki a māua kia kaua e puta te rangahautanga nei ka kohikohi puehu noa iho ai i runga whata pukapuka. Nō tō māua rongotanga i te kōrero nei, kua whakaaro ake māua mō ētahi huarahi, kia whakatinanahia rā Te Mata Ono nei.

Ka mārāma haere ki a māua ehara tēnei anga i te rautaki e kī nei, me pēnei, me pēnā ngā kaiwhakapaoho o Whakaata Māori, engari kē he kawa. Me mātua whakamārama au i konei te kupu kawa. E rua ngā tirohanga e tauaro ana ki tā Mead

(2003, wh.8), "...some practices or protocols may be called kawa. When this occurs the knowledge base is the tikanga Māori aspect and the practice of it is the kawa." Ko te tuarua ka ahu mai ngā pūkōrero o Te Arawa, "To them the kawa is the major term that deals with the knowledge base and tikanga Māori is the practice of that knowledge" (Mead, 2003, wh.8). Ko te tuarua tāku e kōrero nei mō Te Mata Ono. Ka noho tēnei anga hai kaipupuri i ngā kōrero, i ngā akoranga, i ngā wheako anō hoki o ngā kaiwhakapaoho Māori. Ka noho ēnei mea e toru hai mātauranga. Ko tā Te Mata Ono he whakawehewehe i ēnei mātauranga ki ētahi wāhanga e ono kia māmā ai te whai, te whakatinana hai tikanga, ki tā te whakamāramatanga tuaruatanga a Mead.

Nō reira ka tōaitia tāku i kī ai runga ake nei, arā he anga ariā (theoretical model) Te Mata Ono, e wātea ana kia tipu nā ngā kōrero a tēnā kaiwhakapaoho, nā ngā akoranga a tēnā kaiwhakapaoho, me ngā wheako a tēnā kaiwhakapaoho. Ka mau tēnei kōrero i a au, ā, ka wātea hoki te ingoa o te anga nei kia tipu anō hoki, tēnei ka whakamāramatia ki raro iho nei.

6.4.1 Te Mata Ono

I rite tonu taku kī ake i te roanga o rangahautanga nei i te reo Māori, he nui tonu ngā kupu e rua ōna whakamāramatanga. Kia tirohia anō ngā whakapākehātanga mō ngā mata e toru, arā, ko Te Mata Ako, ko ako (learn) me ako (teach), ko Te Mata Iwi, ko iwi (tribe) me iwi (bone), ko Te Mata Tikanga, ko tikanga (custom) me tikanga (correct). Ka hōhonu atu taku ruku ki tēnei mahi rangahau ka mārāma haere ki a au, ka rerekē te tikanga o ngā kupu Māori nā runga i te horopaki e whakamahia ana aua kupu rā. Nā runga rānei i te taiao e nōhia ana e te tangata whakamahi i aua kupu rā. Ka mutu, ngā tāngata hoki e whakamahi ana i aua kupu rā. I konei ka taka mai te kapa, āe, ko te kupu 'mata' e kōrero ana mō te mata (face) me te mata (screen) o te kaiwhakapaoho, ko te kupu ono (six) anō hoki e kōrero ana mō te maha o ngā mata e kōrerotia ana. Engari he whakamāramatanga atu anō ka kōrerotia ki raro iho nei.

6.4.2 Te Mata

Kāti, kai te horopaki e whakamahia ana te kupu 'mata' te tikanga ake o te kupu tonu. Hai tauira ko te kupu mata-ora. I ahu mai te kupu nei tētahi tīpuna Māori, i a

Mataora. Ko ia te tangata tuatahi i tāia ki te uhi, i tīwhanatia ki te moko. Ka moe a Mataora i a Niwareka, he tūrehu nō Rarohenga. I tētahi rangi ka tipu te hae o Mataora, ka tahuri ia ki te patu, ki te tūkino i tāna wahine. Ka pūrere, ka hoki a Niwareka ki Rarohenga, ki te kāinga o tōna matua, o Uetonga, he tohunga tā moko, he uri nā Ruaumoko. Ka whai a Mataora i a Niwareka ki Rarohenga, ka kite ake ia he wāhi whanonga tika, kāore he patu tangata, kāore he pōuritanga. Ka tonono a Mataora ki a Uetonga kia hoki atu ai rāua ko Niwareka ki te ao tūroa, whakaaea noatia ai mēna ka kore te patu wahine. Ka tāia hoki te kiri o Mataora ki te moko hai tohu i ngā whanonga o Rarohenga, o te pai, hai mau māna i te ao tūroa. Nō reira ko te kupu mata-ora i tēnei horopaki hai tā te tohunga tā moko o Te Tairāwhiti, tā Mark Kopua, he tī-mata-tanga mōna i tōna ora-nga hōu (Kōpua, 2018, 01:30). Ka rongo ake i roto i te kōrero nei ko te kupu mata, he wāhanga nō te kupu tīmata. Koinei anō hoki tā Te Mata Ono, he tīmatatanga hōu.

Ko tētahi atu horopaki e whakamahia ana te kupu mata ko te kupu matakahi. Koinei te taputapu e whakamahia ana kia hinga ngā rākau, inā ia te whakataukī, “He iti te matakahi, pakaru rikiriki te tōtara” (Mead & Grover, 2003, wh.77). Ko te tōtara tētahi tino rākau a te Māori hai hanga whare, hai hanga waka. Ka mutu, e tū haemata ana te rākau nei i te wao nui a Tāne. Ko te matakahi, he taputapu kāore i tino pērā rawa te nui. Ka mārama i konei te hōhonutanga o te kupu whakarite nei e whakamāramatia ana e Mead & Grove (2003, wh.77) ko, “A small effort properly applied can achieve success.” Koinei anō hoki tētahi whāinga mō Te Mata Ono, mā te tika o te kaupapa iti nei e nui ai ngā hua.

Ko te horopaki whakamutunga ka tirohia mō te kupu mata nei, ko te kūmara. Ko tēnei ki a au kai ngā kūrae o aku mahara i tēnei wā. Ki te kore e maoa katoa te kūmara a te wā ka tunu e kīia ana tērā wāhanga kore maoa he pito-mata. Mēnā he pito-mata tō te kūmara, e taea te ono anō ki te whenua kia mātātīpu, kia pihi, kia tipu mai ai he kūmara atu anō. Ko te horopaki onāiane rangi e whakamāramatia ana, “...it might be used for any small investment of resource from which it is hoped to reap a plentiful return” (Mead & Grove, 2003, wh.149). Ka tōaitia rā tāku i kī i runga ake nei, he pito mata kai Te Mata Ono nei, heoi anō tā te ao whakapaoho Māori he ono.

Ka huia katoatia ēnei kōrero, ka kitea ake e taurite ana te aronga o te kupu mata, kotahi tonu te tāhū, arā he tīmatatanga hōu, he tīmatatanga iti, kia hua mai ai he āhuatanga hōu, he āhuatanga nui, tēnei e whāia nei hoki e Te Mata Ono.

6.4.3 Te Ono

Pēnei i te kupu mata i kōrerotia ai i runga ake nei, ehara i te mea kotahi anake te whakamāramatanga mō te kupu ‘ono’. E tika ana i te tīmatatanga o taku whai i te rangahautanga nei, ko te kupu ‘ono’ i Te Mata Ono i kōrero anake mō te nama six. Heoi, ka kaha atu taku ketuketū ka whakaarohia hoki te hōhonutanga o te kupu ono, arā, ko tētahi whakamārama ko te *Plant root crops* (Williams, 1971), he momo kupu anō mō te whakatō. I a au ka rangahau iho i ngā whānuitanga me ngā whakamahinga o te kupu nei ka kitea ake i kōrerotia i roto i tōku iwi, i a Ngāti Porou i te taetanga mai o ōku tīpuna ake i Hawaiki, e kōrerotia nei e Rev. Mohi Tūrei (1872, wh.137),

Ka onokia te kumara i taua wa ano i u ai a Horouta ki Waiapu, te ingoa o te mara ko Whakararanui, e tupu mai nei ano te kumara, taku mahi he hauhake i te ngahuru, ko nga te tipu mahue ihokiwaenga, a i te ko anga ka tupu ano te aua tipu, he pena tonu o Horouta mai ra ano taea noatia tenei ra.

Ka pā mai tēnei kōrero hai tohu ki a au, inā rā ko ngā pito mata o te kūmara i hēria mai i runga o Horouta wānanga i onokia ki te whenua i te whakakukūtanga atu o te waka rā ki te riu o Waiapu i Te Tairāwhiti. Koinei te mahi i mahia ai e ōku tipuna hai oranga ā-tinana mō rātau. Ka heke ki tēnā whakatipuranga, ki tēnā whakatipuranga taka noa atu ki a Mohi Tūrei. Kotahi whakatipuranga i muri i a ia ka kī ake a Āpirana Ngata, “Ko tō ringa ki ngā rākau ā te Pākehā, hei oranga mō te tinana” (Mead, 2003, wh.48). I te wā i ōku tīpuna ko te mata o te kūmara i onokia ai e rātau ki te whenua hai oranga mō rātau. I te wā ki a au ko te mata o te Ako, ko te mata o te Tikanga, ko te mata o te Iwi, ko te mata o te Pākehā, ko te mata o-Tua, ka mutu ko te mata o te Māori ka onokia e a au ki te whenua haumako o Whakaata Māori hai oranga mō tōku tinana, me ngā tinana o tōku iwi Māori.

Ka hoki anō ngā mahara ki te waka o Horouta i haere tawhiti i Aotearoa nei ki Hawaiki, ki reira tīkina ai te kūmara, me ngā mātauranga o te whakatipu kia matomato ai ki Aotearoa nei. I ēnei rā, nā ngā hangarau Pākehā, ehara i te mea me hoki rawa au ki Hawaiki mō ngā mātauranga o te ao. Ko tāku kē he mātaki i te terenga o Chef’s Table i runga i a Netflix. I tēnei terenga tunu kai ka rongō au i tētahi kōrero nā Enrique Olvera, he ringa tao rongonui nō Mehiko. Ko tāna he tō i te ao o onamata ki te ao o inamata, ka whakahōutia ai. Ka uia rā te pātai e te kaiuuiui, he aha ia i kore ai e mau pū ki te tohutaka i whāia ai e tōna kuia? Ko tāna whakautu menemene atu, “Because she already did it, man” (Olvera, 2018, 27:02). Ki a au nei he takahi mana te kore whai i ngā tikanga i whāia ai e tō tīpuna, heoi he takahi mana nui atu te whai noa i aua tikanga me te kore i whakatipu, i whakarea.

I whakamahia ai e ōku tīpuna o Horouta ngā hangarau pai katoa i wātea ki a rātau i te wā i a rātau. E mōhio nei hoki awau i pēnei anō a Āpirana Ngata i te wā i a ia. E ai ki tāna mokopuna, ki a Tākuta Wayne Ngata, koinei te take i kī pū ai ia, e tipu, e rea mō ngā rā o ‘tōu’ ao. Ehara ko ngā rā o te ao o ngā tīpuna, ehara hoki ko ngā rā o tōna ao. E whakaparahako nei au, e takahi nei hoki au i te mana o ōku tīpuna ki te kore ai au e ono i tētahi mata ki te whenua kia tipu, kia rea mō ngā rā o tōku ao.

Waihoki ka onokia te pito-mata o te anga whakapaoho nei kia tipu, kia rea tētahi wānanga i waenganui i te hunga whakapaoho o Whakaata Māori me te hunga whare wānanga e whai nei i tēnei kaupapa ako. Mā ēnei wānanga e whāngaihia ai te mata nei ki te kai a te rangatira, arā, ki te kōrero. Mā roto mai i te whai i tētahi tohu kairangi ka uia rā ētahi pātai pēnei i ngā pānga o tēnā mata, o tēnā mata ki te tangata. Mā ngā whakautu, ngā kōrero, ngā wānanga, ngā kupu, ngā whakatauki te mata kua onokia nei e whakamarotiritiri ai kia tipu.

6.5 He Kupu Whakakapi

Hai whakakapi i te upoko nei ka kōrerotia ai tētahi āhuatanga kāore anō kia kōrerotia i te roanga o te tuhinga nei. I ngā mōra a te Māori ko te pito-mata o te kūmara ka onokia mā tēnei ka tipu he kūmara atu anō. Ko tētahi whakatauki a te Māori e kī nei, “E tupu atu kūmara, e ohu e te anuhe” (Mead, 2003, wh.49). E whakawhānui nei tēnei i te kōrero whakarite nei mō te anga whakapaoho nei ki te kūmara. Ahakoa ko te tauira kua tuhia ki te pukapuka nei he kore-pai mō te kūmara,

arā, “As the kūmara grows the caterpillars gather around it.’ As a person’s importance increases so do the hangers-on who seek his or her favour” (Mead, 2003, wh.49). E taea te titiro atu ki te taha pai o te kōrero nei. Ki te tika te whakamarotiritiri, ki te tika hoki te whāinga i tēnei kaupapa ki ngā kōrero ka tipu tōna reka. Ko ngā anuhe ka ratarata mai ko ngā kaimātaki i ngā hōngere e rua a Whakaata Māori. Mā te aro pū ki te kounga o roto i ngā mahi e tutuki pea ai ngā putanga e whā e arumia ana i Te Anga Putanga 2019-2021 a Whakaata Māori:

1. Kia tokomaha ake ngā tāngata e uara ana ki te reo me ngā tikanga Māori hei wāhanga o tō tātou tuakiri ā-motu.
2. Kia tokomaha ake te hunga rangatahi e hiamō ana ki te reo Māori me ngā tikanga Māori.
3. Kia tokomaha ake ngā tāngata e toro ana i ngā kaupapa Māori me ngā kaupapa e kounga nei te reo Māori.
4. Kia whakaawetia te whakaoranga o te reo Māori me ngā tikanga Māori e tā mātou whakahaere. (Te Anga Putanga, 2019)

Kua āta whakaritea te raupapatanga o te tuhinga roa nei kia puta ai ētahi whāinga i te mutunga iho. Inā rā ko tāku me mātua titiro whakaroto tuatahi ngā kaiwhakapaoho o whakaata Māori ki tō rātau kawa ake, oti rā ki ō rātau mata e ono ake kia māmā ake ai, ka mutu kia māmā noa iho ai te whakatinana i ēnei putanga e arumia ana.

Upoko 7

Te Mata o te Tau

7.1 Te Mata o te Tau

Hai whakamutu ake i te tuinga nei ka hoki ake ngā kōrero ki te tīmatatanga, ki te wehenga o Ranginui rāua ko Papa. I a rāua e whakawehea ana ka harihari a Tāne, “Ko te harihari i eke ai, ‘Akiaki e te turoua, whiti hiki-nuku e, hikirangi e. Hāhā ka hikitia i tōna ure, ka hāpainga i tōna ure, i a, i a, i a, i a’. Ka rewa a Rangi ki runga. Ka wātea a waenganui” (Pēwhairangi, 1895, wh.7). Ka wehe a Ranginui rāua ko Papatūānuku heoi ka huatau tonu ngā tama atua, ahakoa ka wātea rātau i tā rātau noho kōpā he raru atu anō. “Kātahi anō a Tānenui-a-Rangi ka kī atu ki ōna tuakana me ōna taina, ‘Koi anō kai au, e noho tonu ana tatau i roto i te pouri... Ka mahara a Tānenui-a-Rangi ki te kōrero a tōna matua, a Rangi. Ka tikina e ia te kete, ka tiria a Parearau, a Tautoru, a Whānui. Ko te nuinga i roto i te kete, koia a Te Ika o te Rangi” (Pēwhairangi, 1895, wh.7).

Ka tiria rā e Tāne ngā whetū ki te uma o Rangi, ko te rā ko te marama anō hoki ka tiwhaia kia puta he māramatanga ki te ao, ka hua mai ai ko te whaiao, ko te ao mārama. Mutu ana ka whakatangihia e ia tāna pūtātara, ko Te Pūtaranui-a-Tāne tōna ingoa. Hai tohu te pupuhitanga nei ki a Ranginui, hai tohu hoki ki te whenua me ngā atua o runga kua oti i a ia te whakairi i ngā whānau mārama o te kete kia whai māramatanga te ao. Ko tēnei e ai ki te tohunga whetū, ki a Ahorangi Rangi Matamua te whakapaohotanga tuatahitanga ki te ao, ka mutu ko Te Pūtaranui-a-Tāne he uru whetū kua whakawhetūrangitia kia tohua tonutia mai rā te mahi nei a Tāne (Matamua, Kōrero ā-waha, 2019). Nō reira ka noho mai ko Te Pūtaranui-a-Tāne hai kāhui-whetū e tiaho iho tonu nei ki te ao whakapaoho.

Ka mutu, hai tā Matamua (Kōrero ā-waha, 2019) anō ko ngā whetū i te rangi he mea tohu, he mea ārahi anō i ngā mahi a te tangata i runga i te whenua. Hai tauria e mōhiotia whānuitia ana a Matariki me ōna whakanuitanga i te marama o Pipiri.

Ko ngā rēhia a te Māori ka rere i ngā pō Tangaroa tae atu ki te marama hōu o Whiro. E kīia nei ēnei ngahautanga ko Te Mātahi o te Tau. Heoi, ehara i te mea ko Matariki anake te kāhui whetū i te rangi, ehara hoki i te mea ko Matariki anake te wā e tohu nei ngā whetū i ngā mahi o te whenua. Ko tētahi ko ngā tikanga o Te Mata o te Tau e tākina ana i te Whiringa-ā-nuku o te tau. E kōrerotia iho nei e Best (1972, wh.47):

The following evidence, given by Tutakangahau, of the Tuhoe Tribe, is good proof of a former star cult. Priestly adepts gathered young, new growth of plants, termed the *mata o te tau*, and, taking them to the *tuahu* (place where rites were performed), there offered them to the stars that were believed to "bring food," as it was termed - that is, influenced the growth of food products, as also fish and game. As the offering was made certain ritual was intoned, in which such stars were mentioned and beseeched to cause a bountiful supply of foodstuffs - to send much food. Young growth of both cultivated and forest foods were so offered up. The ceremonial also prevented anything afflicting crops; it caused them to flourish. The invocation is as follows:

Tuputuputu atua

Ka eke mai i te rangi e roa e

Whāngainga iho ki te mata o te tau e roa e.

Atutahi atua

Ka eke mai i te rangi e roa e

Whāngainga iho ki te mata o te tau e roa e.

Ka waiho iho mai te kōrero nei hai whakaoti Māori i te tuhinga roa nei. I te karakia nei e whakahautia ana ngā whetū a Tūputuputu rāua ko Atutahi kia matomato ai te tipu o ngā mata o te tau. Arā noa atu te roanga o te karakia nei heoi ka tōaitia ēnei rerenga kōrero e toru mō ngā mata (fresh growth) katoa e manakotia ana kia tūperepere ai mō te tau. Kai tēnā tipu, kai tēnā tipu tōna ake whetū hai ārahi, ā, hai te karakia nei whakahuahuatia aua whetū rā. Ko tā Matamua anō ko ngā mata tuatahi o te tau ka tukuna hai inati, hai hautapu ki ngā whetū kia matomato mai ai ngā mata o te tau ka whai. Ko tāku anō he whaiwhai i tēnei tauira i waihotia iho

mai e ō tātau tīpuna kia tūperepere mai ai, kia pāhautea mai ai te tipu o te mata e whakatōkia ana e māua ko Kimiora, ko Te Mata Ono:

Te Pūtaranui-a-Tāne atua

Ka eke mai i te rangi e roa e

Whāngainga iho ki te mata o te tau e roa e

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