



TE WHARE WĀNANGA O
AWANUIĀRANGI

KO HĀMUERA TE TATAU, HE KOHINGA KŌRERO

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2020

For the Master of Māori Studies

Te Whare Wānanga o Awanuiārangi, Whakatāne

Whakapuakitanga

E whakapono ana au ki āku kōrero, ko tēnei tuhinga roa āku, kāre he tū-ā-ritenga nā tētahi atu tangata kaitā, taketake ake ēnei kōrero nāku. Kāore he ritenga a tēnei tuhinga roa puoto, ko tēnei tuhinga roa kāre he puoto kua tāpiritia, e whakaahua ai tēnei whakawhiwhinga ahakoa mai tēhea atu tūtōhinga ki ētahi atu whare wānanga.

Mai tētahi atu anō whakahaerenga, tēnei tuhinga roa he kaiwhakaritenga rangahau i whakahaeretia. He whakaritenga a whakaaro ki tāku tuhinga roa, nāku ake, ehara koa nā Te Whare Wānanga o Awanuiārangi. Ko tēnei tuhinga roa kai Te Whare Wānanga o Awanuiārangi e pupuri ana.

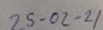
Nā reira mēnā e hiahia ana ngā tauira, me ngā kairangahau ki te pānui, hei tohutoro.

William Peter Robinson

Waitohu:



Ra:



**He whakamoemiti whakatuwhera hai whakaaraara, kia whakaputa
i ēnei tuhinga ki te ao**

E Ihoa o ngā mano, tēnei rā tā koutou pononga te tū wātea ki mua i ā koutou, e whakaae ana ahau ki te tāpae atu i aku hē katoa ki ā koutou, e whakaae ana hoki ahau kia noho i runga i te ngākau rīpene tā, kia whānau hou ai i roto i te wairua, kia riro anō māku e hāpai ake i tō koutou korōriatanga, ko Te Māngai hai tautoko mai, aianeī, ake nei, Āe.

E Te Māngai, e nga Anahera Pono e Te Tokotoru Tapu, kia tatū mai anō koutou ki waenganui i tēnei whakamoemiti o mātau, hei tātari i nga kupu katoa e whakapuakina ana e mātau, i roto i tō koutou korōriatanga, ko koutou nei hoki te tīmatanga me te whakaotinga mai o ā mātau e tumanako atu nei, i roto i to koutou korōriatanga, ko Te Māngai hei tautoko mai, aianeī, ake nei, Āe.

E Ihoa kōkohungia tōu hā ki roto i au, kia whakaputa ai tēnei māramatangatanga ātaahua ki te hūnga pānui i ēnei tuhinga, hai waka kawē i ēnei whakaaro iti, ki ngā whatumanawa o te Mōrehu, o te hunga e whakapono ana ki ngā whakaakoranga o Tahu Pōtiki Wiremu Rātana Māngai. Ko Ihoa tōku piringa, tōku pākaha e tino tata ana i ngā wā

katoa, ko koe Te Māngai te kaitautoko, te kaiārahi i ēnei inoi, i ēnei
tuhinga aianeī, ake nei, Āe.

He whakahoki i te ia o ngā mihi

*Ka rere tuatahi ngā mihi ki a Ihoa o ngā mano, Mātua, Tama, Wairua
Tapu me Ngā Anahera Pono me Te Māngai tatū atu ki te kāhui ariki
wairua, Te Ārepa, Te Ōmeke, Piriwiritua, Hāmuera, ko Te Māngai kai
roto hai tautoko mai aianeī ake nei Āe.*

*Ka rua, ka mihi ki ā rātau mā, te hunga i whakatō i te kaupapa o te
māramatanga o Ihoa ki ā mātau ngā uri whakatipu, kia mōhio mātau i
te arohanoa ā Ihoa ki ā mātau te iwi Māori, he uri tātau nā Rāwiri.*

*Kā toru, ka mihi ki a tātau, ngā uri whakatipu, ngā Mōrehu o Te Rohe o
Hāmuera ki Te Raki, ā, ki taku pāriha hoki a Tairāwhiti o Te Wairoa.*

*He tāonga whakaako tēnei mahi rangahau mā koutou, mā tātau ngā uri
whakatipu, te āpōpō, hai arahi i a koutou ki runga i te tika raina, ki te
tika, ki te pono, ki te torōna o Ihoa.*

*Ko ngā mihi e whai ake nei ki a koutou ōku kōkā, ōku māmā. ki ā
Pahemata Pare Robinson (nee Rātapu) rāua ko tōna teina ā Tania
Willa Rātapu ngā reo rōreka o te koea Takutai Moana Te Rohe, ā, ki ā
Ngārangi Wahawaha Thompson taku kaiako tuatahi ki ngā āhuetanga o
te māramatanga o Ihua. Ko koutou rā, taku ihi, taku wehi, taku
wanawana, a, taku whakaruruhau i te ao, i te pō.*



Tania Rātapu



Pahemata Robinson



Ngārangi Thompson

Ngā mihi

Ehara taku toa, i te toa takitahi, nā reira e kaha whakaponono ana ahau, ehara nāku anake ēnei tuhinga, ēnei whakaaro, engari, he kohinga rangahau ēnei tuhinga, ēnei whakaaro i runga i te whakaaro o te toa takitini o taku whānau, o taku pāriha. Ka mihi ahau ki ā koutou i hāpai ake i ā au, i roto i te haerenga nei, ko koutou rā taku tuarā, mei kore ko koutou, kua hinga ahau, noho ora mai koutou i raro i ngā manaakitanga o te runga rawa.

Ki te anga whakamua ki ngā mahi mō ngā rangi e haere ake nei, me anga whakamuri te titiro ki a rātau mā i para i te huarahi, rātau mā ngā tauira māku, aku pakeke, ki ngā Āpotoro Rēhita e whai ake nei, ko Parae Christie rātau ko John Scott, ko Dave Te Amo, ko Ted Tahuri, ko Patrick Waihape. Ka huri te aro ki ā kōrua rā nga mema hōnore o Ngā Reo O Te Ao Katoa, ki te upoko o Te Reo o Hāmuerā, Steven Pene me te mema hōnore o Te Reo o Te Rātana Te Tuatoru a Taia Ririnui. Ka hoki ana aku whakaaro ki a koe rā taku tipuna pāpā Ānaru Ānaru upoko o te koea Takutai Moana Te Rohe. Ka mihi ake ahau ki ēnei tāngata, kia rātau ngā ringa waewae, i whakatū i tēnei temepara, nā rātau i hiri i te toka kāmaka, e kore e tāea te whakakorikori. Ka huri te aro ki a koe kai taku hoa pūmau ki ā koe, Te Ihi o Tamarawaho, ki ā koe Wiparata Ngatoko, inā te nui o ngā whakawhitiwhiti kōrero mō tō tāua Haahi i ā koe e ora ana, nāhau te kaha i hōmai kia whakaputa ai tēnei rangahau ki te ao, hai orange mō te hunga rangatahi. Ka rere hoki ngā mihi ki ā koe, te ihorei o Ngāi Tūhoe,

Te Makarini Temara, nau anō i whakatō i te whakapono ki roto i au, kia ara ake ahau ki tō wero ki ngā mahi o te tohu paerua.

Ka huri atu ki a tātau ngā waihotanga o rātau, kua wahaina i runga, ka rere ngā mihi ki taku koroua, ā Āpotoro Wairua Anthony Christie e waha ana i ngā kōrero tuku iho mō tō mātau Haahi, ko koe rā te puna o te māramatanga, ā, ka noho koe hai waka kawē i ngā kōrero o nehe tatū mai ki te naiane, nā ēnei mahi ōhau, ka kite mātau ngā uri whakatipu, i te ōnamata, i te inamata, i te ānamata o tō tāua Haahi.

Ka huri atu ahau ki taku whānau ki ā Nēpia Rātapu te mātaamua o taku whānau. Ki aku mātāmuri, ki ā Tairāwhiti rātau ko Nicol Louis, ko Raewyn tatū atu ki te pīripoho o te whānau ki ā Pahemata, ka nui te aroha ki ā koutou, aha koa ngā hōpūpū, ngā hōnengenenge, e mōhio tonu ana ahau ka mātangirau te rere pēnei ki tō tātau awa o Te Wairoa.

Ka rere atu ngā mihi ki ā koutou ngā kaiuru o tēnei rangahau, koutou i tākohā mai i ngā mātauranga, kia māunu tēnei waka rangahau ki uta, kia koutou kai aku pāpā, Ānaru Rātapu, Anthony Christie, Edward Karauria. Tatū atu ki ā koe taku māmā, Ngarangi Thompson. Nā koutou ngā kōrero nui i tākohā mai kia ora tēnei rangahau, he mea whakaora i ngā kōrero i waenganui i ā mātau o Hāmuera, o Te Wairoa, tēnā koutou. Ka nui te mihi ki ā koutou kai aku kaiako, ki ā Monte Aranga, ki ā Takuta Rapata Wiri, ki ā Anameka Paenga, otirā ki ā Tākuta Agnus McFarland nā koutou i wero i te hinengaro kia puta a whakaaro, a tuhinga, a kōrero. Ka

tukuna atu e au te mihi nui ki a koe Te Haturini McGarvey, ko koe rā te ringa hāpai, me kore ake ko koe kua noho ēnei kōrero ki te pō ki kōrā oti ai. Ka mihi ki ā koe i runga i te ia o te whakaaro, me ngā wero nui ki au kia whakaputa ai tēnei rangahau ki te whai ao ki te ao mārama. Ko te manako ia ka whai hua Te Iwi Mōrehu ki ēnei rangahau.

Hai whakakapi i tēnei wāhanga, e hiahia ana ahau ki te mihi ki taku whakamarumaruru i te ao, taku piringa i te pō, ki ā koe kai taku ao, Takuta Ruahuihui Birney Ahomiro-Robinson ko koe taku ariaritanga, taku whakaruruhau taku pākaha e tino tata ana i ngā wā katoa kia kī pēnei ahau ki ā koe, e kore taku aroha e maroke i te rā, he tai ia e kore e pakoā.

Ngā kupu waitara

Ko tā te mahi o tēnei tuhinga roa, he tautuhi i ngā mahi nui o ngā pou o Te Haahi Rātana ki te rau tau rua tēkau mā tahi ki te rohe o Hāmuera ki Te Wairoa. Ka rangahau hoki tēnei tuhinga i te tūranga o ngā Āwhina me ngā Āpotoro. Ko rātau tonu ngā kaiārahi o te pāriha. Ka titiro ake hoki tēnei tuhinga ki ngā piki me ngā heke i roto i ngā mahi ka mahia e rātau me te titiro ki tō rātau Mōrehutanga me tō rātau Māoritanga. Ka toro atu tēnei ki ngā whakaakoranga o Te Haahi Rātana me ngā tikanga Māori. Hai tāpiri ake ki ēnei kōrero, ka titiro hoki te rangahau nei ki ngā mahi o ngā pou o te Haahi Rātana o Te Wairoa, ki ngā āhuatanga o te ao e hikoi ana e rātau, ki tō rātau whakaponono me ngā tikanga Māori. Hai te mutunga, ka aro atu te rangahau ki ngā pou o te Haahi me ngā mahi kua mahia e rātau, ki te āhua o ā rātau whakaaro ki te taha whakaponono me te taha Māori.

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Nau mai ki taku ao

Tangi mai ngā pere, karanga i ngā Mōrehu, uru mai ki roto ki te whakamoemiti.

I te 10.30 o te ata Rātapu huihuia mai ngā Mōrehu o te pāriha o Tairāwhiti o Te Wairoa ki Te Rauhinu. Ka tae ki te 10.50, ka tangi mai te pere ki runga o Kihitu. Rānea atu mātau katoa ki te whare nui, tē kite i tētahi tangata, e mau ana i te tai pango, engari, ko te kahurangi, ko te mā, ko te whero, ko te pāpura, ko te māwhero, ko te koura i kitea, koia nei ngā maara putiputi o Ihōa. Ko te pere tuatahi ko Te Ārepa, koia te pere e whakahuihui ana i ngā Anahera Pono ki te whakamoemiti. Ko te pere tuarua ko Te Ōmeka, e whakahuihui ana i ngā Mōrehu ki te whakamoemiti. Nō te 11.00, ka karanga mai te Patu Pere, “Kua mutu te tangi a te pere kia tau te rangimārie ki ā tātau.” Ko ēnei ngā kupu a te Patu Pere, hai tohu ki ā mātau Te Mōrehu, ka tīmata ngā whakamoemiti. Mutu ana ngā kōrero a te Patu Pere, ka hoatu te wā ki te kōea, kia hīmene i ngā hīmene hai whakaohoho i te wairua o ngā Mōrehu, ko Te Takutaimoana kōea e waiata ana i te korōriatanga o Ihōa o ngā mano, i runga i tōna rā Hāpati. Arā, ko ngā Pou kaihāpai i te rama e tuku ngā īnoi, ngā whakamoemiti, ngā whakapikiora, ngā kauhau, ngā īnoi papa ngākau, tika raina atu ki te torōna o Ihōa o ngā mano, ka āe i ngā āe, ka tau, ka mutu.

I tipu mai ahau ki roto i tēnei ao, ko te ao o te Mōrehu. Ko au te reanga tuarima o taku whānau kua noho hai Mōrehu. Kua noho taku whānau hai Mōrehu mai i te taenga mai o tēnei hari nui, o tēnei whakapono hou ki te rohe o Te Wairoa. I a au e tipu ana ko te māramatanga o Ihoa taku kai i te ao, i te pō. He mea i whāngaihia e taku whānau i a au e noho wairua ana ki te kōpū o taku whaea, ka whānau mai au ki tēnei ao i paiheretia ahau ki ngā kupu o ngā whakamoemiti, ki ngā rangi o ngā hīmene, o ngā waiata, kia ako ahau ki tēnei māramatanga i tākohatia mai e Ihoa ki au, ki taku whānau.

Upoko Tuatahi

Te Whakatūwheratanga

Kua oti rā tā Te Ārepa, e tū nei ko Te Haahi Rātana me Te Temepara Tapu e, kai roto ko piki te ora mō Te Mōrehu. Hohoro mai, haere mai rā ki tō Ihoa Temepara (Te Haahi Rātana, 1930:21).

1.0 He Kupu Whakataki

I roto i ngā kupu whakataki, ka whakapuaki ahau i te tino pūtake o tēnei kaupapa rangahau, ā, he whakaatu ā-tuhinga nei i te ao o ngā Pou o Te Haahi Rātana i roto i te rau tau rua tekau mā tahi. Ka kawea e au tēnei rangahau ki te rohe o Hāmuera ki Te Wairoa. Ko te arotahi o te rangahau nei, he titiro ki ngā kaiuru tokoono, nō te rohe o Te Wairoa, kua kuhu atu ki ngā tūranga whakahirahira o Te Haahi Rātana me ngā kōrero e pupuri ana rātau mō ēnei tūranga. Ka whakataurite ahau i ēnei kōrero, i ēnei haerenga a ngā kaiuru, kia kite te hunga pānui i ngā āhuetanga, i te mahi nui a ngā Ākonga, a ngā Āpotoro Wairua, a ngā Āpotoro Rēhita, a ngā Āwhina.

Tokowhā ngā kaiuru, ka rangahaua, tokotoru he tāne, kotahi te wāhine kai roto i tēnei rōpū. kotahi te Āpotoro Wairua, kotahi te Āpotoro Rēhita, kotahi te Ākonga, kotahi te Āwhina, koia nei ngā tūranga i roto i te Haahi e pupuritia ana ngā kaiuru.

Ko te whāingahe kite, nā te aha i whiriwhirihia e ngā kaiuru, kia tū hai pou mō Te Haahi Rātana? Ā, nā te aha rātau i whakaae atu ki tēnei mahi nui? Inā i whakaae atu i runga i ngā whakaakoranga kua heke mai ā whānau? I whakaae rānei i runga i ngā āhuatanga o te wā, pēnei ki te heke o te nama o ngā pou o te Haahi?

Ka whakataurite hoki ahau i ngā whakaaro o ngā kaiuru mō Te Mātauranga Māori me Te Mātauranga ā-Haahi nei; He aha ngā rereketanga? He aha ngā ōritenga o ngā ao e rua nei? I te mutunga mai o ngā rangahau nei, ka rānea katoa ngā kohinga kōrero, hai rauemi āwhina, i te koke whakamua mō ngā uri whakatipu o te rohe o Hāmuera. Kia whai hua ēnei uri, kia kite i te pūāwaitanga o ngā whakaakoranga i waihotia mai e ō mātau mātua tīpuna, ā, ngā waihotanga a Tahu Pōtiki Wiremu Rātana ki a mātau ngā Mōrehu.

1.1 Tātai Kōrero

Hai tīmata ake i ngā kōrero o tēnei wāhanga, ka hoki mai ahau ki ngā kōrero mō ngā kaiuru o roto i tēnei rangahau. Ka whai whakaaro ahau kia noho haumarū ngā kaiuru i tēnei wā. Ko ngā tikanga matatapu ka hoatu ahau, he ingoa kārangaranga ki ā rātau, kia noho haumarū rātau i tēnei wāhanga mō nāianeī.

Ka hoki anō ahau ki ngā kōrero kua whakapuaki kētia, tokowhā ngā kaiuru, ka rangahaua, tokotoru he tāne, kotahi te wahine kai roto i tēnei rōpū. Ko te whakaaro tūturu nei, i te hiahia ahau ki te whakapuaki ngā kōrero o ngā Āpotoro me ngā Ākonga, engari, kāore au i te hiahia aukati i te mana o te ira wahine. Nā reira i toko ake te whakaaro ki te whakauru i te reo wahine ki tēnei rangahau, kia kite te hunga pānui i te tirohanga wahine mō ngā mahi kai roto i te Haahi. Ka rangahau ahau i ngā tūranga o ngā kaiuru me ngā tūranga ka mau i ā rātau. Ko ēnei tūranga ka whai ake nei. Ka ui ahau kia kotahi te Āpotoro Wairua, kotahi te Āpotoro Rēhita, kotahi te Ākonga, kotahi te Āwhina. Kia matua mōhio mai te hunga pānui he rerekē katoa ētahi mahi o ngā pou o roto i Te Haahi Rātana. Engari, me mōhio hoki te hunga pānui, kua mahue kē ahau i ētahi tūranga ki te taha, i te mea, kāore anō aua tūranga, e kite whānui ana ki te wā kāinga, pēnei ki ngā mema hōnore o Ngā Reo o te Ao Katoa me Te

Takutai Moana kōea, ngā mema o Te Rōpū Rawakore me Te Rōpū Raupō.

Heoi anō, ka huri ake ahau ki ngā kaiuru o roto i te tuhinga roa nei, kia kī pēnei ahau, tokowhā o ēnei kaiuru nō roto i te pāriha o Tairāwhiti o Te Wairoa. Nō roto i te rohe o Hāmuera ki Te Wairoa te pāriha nei.

I roto i Te Haahi Rātana, ka hua mai tētahi kaupapa, e kīa nei, ko Te Ture Wairua me Te Ture Tangata. Ki te titiro ahau ki ngā ture e rua, kua whakapuakina e au, ka hua mai ko ngā pepeha e rua o ēnei kaiuru tokowhā. Ka tīmata ahau ki Te Ture Wairua,

Pepeha Ture Wairua

Ko Te Maunga Tītōhea te maunga

Ko Whangaehu te awa

Ko Te Aaka Manuao te waka

Ko Rātana Pā Te Hiruharama Hou te pā o ngā Ariki

Ko Orakeinui te marae

Ko Te Whare Mārama te wharenuī

Ko Temepara Tapu te whare o Ihōa

Ko Tairāwhiti o Te Wairoa, te pāriha

Ko Te Iwi Mōrehu te iwi

Ki te titiro ahau ki Te Ture Tangata, anikā tēnei pepeha e whai ake nei,

Ko Huianui te maunga

Ko Te Wairoa Hōpūpū Hōnengenenge Mātangirau te awa

Ko Takitimu te waka

Ko Te Wairoa te rohe

Ko Te Rauhina te marae

Ko Kaahu te hapū

Ko Ngāti Kahungunu ki Te Wairoa te iwi

Ko te take o te whakauru i ēnei pepehā e rua nei, he whakaatu ki te hunga pānui i tētahi whakaaro o tēnei mea te kāinga. He aha tēnei mea te kāinga ki a tātau te Māori, e mōhio tātau ko te whenua, ko te kāinga, he wahi ka karangahia e tātau a tātau tūhono ki taua wāhi, he hononga tō tātau ki taua whenua i te mea, ara te whenua i whānau mai ai tātau, te whenua i tipu ai tātau, te whenua ka hoki atu i te wā ka mate tātau.

Koia te kāinga ki a tātau, ko tāku e ngana ana ki te whakaatu, ara, ko Te Ture Tangata, ko te hono ā tinana ā te tangata ki tetahi wāhi, ki tētahi whenua.

Engari ki tā Te Iwi Mōrehu, ahakoa, nō rohe kē mātau puta noa i Nīu Tīreni, he hononga wairua tō mātau ki Te Pā o ngā Āriki, ki Rātana Pā,

ahakoa kāore o mātau hononga a whānau, ā hapu, ki te whenua o Rātana Pā, ko te mea e tūhono ana i ā mātau Te Iwi Mōrehu ki Rātana Pā, ko ngā kōrero a Te Wairua Tapu ki Rātana i te 8 o Noema 1918, ko rātau e aru ana i ā Rātana ka karangahia he Mōrehu. Ko Rātana Pā te okiokinga o Ngā Mōrehu, te kāinga tuturu mō mātau te Mōrehu. Koia nei ahau e whakaatu ana i Te Ture Wairua e whakahono ā-wairua i Te Iwi Morehu ki te pā o Rātana.

Ko tāku e ngana ana ki te whakaatu e rua ngā taha o ngā kaiuru, ara, ko te taha ki te Ao Māori, ko te taha ki te Ao Mōrehu. Me whakapuakina e au tēnei tū a ngā kaiuru, kia mōhio mai te hunga pānui i ngā whakaaro, i ngā kōrero ka whakapuakihia e ngā kaiuru.

1.2 Pātai matua

He aha te hira nui o ngā mahi o ngā pou o Te Haahi Rātana i roto i te rau tau rua tekau mā tahi ki roto o Te Wairoa?

1.3 Ko ngā whāinga matua o tēnei kaupapa rangahau

Ko tā te whāinga matua o tēnei tuhinga, he whakaatu i te tirohanga ā-ao nei o ngā pou o Te Haahi Rātana i te rau tau rua tekau mā tahi. He kaupapa tēnei kua āta noho wānanga ahau i runga i te noho kūare a ētahi Mōrehu ki ngā tikanga, ki ngā mahi a ngā pou o Te Haahi Rātana. Ko tāku he kukume i tēnei tirohanga ā-ao ki te ao kia kite te ao i ngā piki me ngā heke, ka kite ngā pou o te Haahi ia rā, ia rā. He tirohanga hoki tēnei tuhinga roa, e whakarārangi ana i ngā tikanga, e whakahaere nei i a mātau

mahi. Ko ngā tikanga e kōrero nei ahau, ā, koia kātahi, ko ngā tikanga i hiritia e te Haahi ki te toka kāmaka, arā, ko Te Matua, Te Tama, Te Wairua Tapu me Ngā Anahera Pono. Ka rua, ka toro ahau ki Te Hiri o Te Haahi Rātana me Te Kaupapa ā-mahi. Koia nei ngā tuhinga ka whakahaere nei ngā pou o te Haahi i roto i ngā mahi o te ture wairua me te ture tangata.

Ka toro atu ki tētahi wāhanga paku e titiro ki Te Mōrehu me tā mātau noho ki te rau tau rua tekau mā tahi, ko te take o tēnei tirohanga, he titiro ki te mahi a ngā pou o te Haahi me ngā Mōrehu, ki konei ka whai māramatanga te hunga pānui ki ngā hononga a te hēpara ki ana hipi.

E rua ngā taha ki ngā mahi a te pou o te haahi, ā, ko tōna ao Mōrehu me tōna ao Māori, ki reira uia ngā pātai, he aha te hua, te kiko o ngā tikanga Māori ki roto i te ao Mōrehu? He aha te hanga o te tikanga Māori i roto i te ao Mōrehu?

Ko tā te rangahau nei, he tiro inā ka taea te tokorua nei, te noho ngātahi, wehewehe rānei? Nā ēnei pātai, ka toro ki te tātari i tēnei whakaaro, kia whakaputa ki te whai ao ki te ao mārama.

1.4 Taku noho ki tēnei rangahau, he pua ahau ki te kaari o Ihoa

Me tīmata ahau i tēnei wāhanga, me taku whakapono hoki ki tēnei kōrero. Tuatahi, he Mōrehu ahau, ao noa, pō noa. Ka rua, he uri Māori ahau nō

aku kāwai whakapapa ki taku iwi o Ngāti Kahungunu ki te Wairoa. E whakapono nui ana ahau ki tēnei kōrero āku. He tauira ahau nō Te Whare Wānanga o Awanuiārangi, e nanaiore ana ki te whakamutu i te tohu paerua i roto i te wānanga Māori.

Kua noho ahau hai māhita reo Māori, hai māhita tikanga ā-iwi mō ngā tau e rima, me taku noho whakaiti, i te mea, e kore e mutu taku ako i ngā mea hou.

Mai i ngā akoranga kua ako au, kua whai wāhi au ki te whakatuwhera i au anō ki te tūranga e mau nei ahau i roto i taku whakapono, ā, i te tūranga Āpotoro me ngā mahi e hono ana ki tēnei tūranga. I ēnei rangi, kua ako ahau mā te mōhio ki taku tūranga Āpotoro Rēhita, ka whai hua ngā reanga o āpōpō, i te mea, ko rātau tonu ngā pua o te āpōpō. Mā rātou e kawē i tēnei māramatanga ki te ao.

Ko te mea nui ki au, he kōhi kōrero te mahi, kia kite ngā reanga hou i ngā take i kōkirihiā e mātau o tēnei reanga. Kia kite rātau i ngā piki me ngā heke o tēnei rau tau me ngā whakawhiu o tēnei mahi. He māhere rautaki hoki tēnei hai āwhina i ngā reanga mō āpōpō.

Nā ēnei mahi āku, ka noho ēnei kohinga hai tākohatanga ki te iwi Mōrehu, hai akoranga mō rau rangi e heke mai nei. Hai āwhina, hai ringa tohutohu.

1.5 Te Hiranga

Ko te hira nui o tēnei rangahau, arā, he tirohanga tēnei rangahau ki te ao o ngā pou o Te Haahi Rātana me ngā piki me ngā heke ka kōkirihiā e rātau ia rā, ia rā. I tēnei tuhinga roa, ka ruku i te hōhonutanga o ēnei kaiāpai me ā rātau kōrero, i te mea ko te rārangi o ngā pou o Te Haahi Rātana kāore i te tino kōrerotia, kāore i te tino mārama.

Arā te ātaahua, ka kawē tēnei rangahau ki Te Wairoa, ki tētahi wāhanga o te rohe o Hāmuera. Kāore anō tēnei momo rangahau kia tino rukuhia i ngā wā ki muri. Ko te hira nui o tēnei rangahau, he kapo i ngā kōrero a ngā Mōrehu o tēnei peka o Hāmuera. He mea tāpiri atu i ēnei kōrero ki ngā kohinga kōrero, kua kohia mō ngā rohe o Te Ārepa ki Te Taihauāuru, Te Ōmeka ki Te Taitonga, Piriwiritua ki te Taitokerau. Ki te whakatutuki i ngā āhuatanga o tēnei rangahau ka tāpiri hoki ko ngā kōrero mō Hāmuera ki Te Tairāwhiti.

Ka noho tēnei tuhinga roa, tuatahi hai tuhinga whakamārama. Tuarua, hai tākohatanga ki ngā kohinga mātauranga ki Te Iwi Mōrehu. Ka noho ēnei kōrero hai tūāpapa mō rātau te hunga hiki i te kaupapa nei hai ngā rangi haere ake nei. Ka noho tēnei tuhinga, hai rauemi arahi i ngā kairangahau o āpōpō ki te pono, ki te tika, ki te korōria o Ihoa.

1.6 Tirohanga Whānui

Ko te tirohanga whānui o tēnei rangahau, kia noho tēnei rangahau hai taituarā mō ngā Mōrehu o Te Haahi Rātana, i roto i ngā piki me ngā heke o ngā mahi taumaha ka kawea e ngā pou o te Haahi. Nā reira, he tuhinga roa tēnei e titiro ana ki ngā raurangi e haere mai nei, he waihotanga kōrero mō ngā reanga mō āpōpō. Kia mōhio rātau i ngā whakamātautau i tau mai ki runga ki ā mātau ngā pou kaihapai i te rama i roto i te rau tau rua tēkau mā tahi. Ka kite hoki ngā reanga hou i te korōriatanga o Ihoa o ngā mano me tana aroha ki te iwi Māori, ā, ki ngā mahi a T.W.Rātana Māngai i a ia i takatū ki te mata o te whenua. Ka kite te reanga hou o tēnei māramatanga me te hunga pānui, i te tūhonohono o ngā whakamārama, ngā kōrero, ka whakatakotohia e ngā kaiuru mō te kaupapa rangahau, ngā whakaakoranga hoki o Te Haahi Rātana me aku rautaki koke whakamua, hai āwhina i ngā reanga o āpōpō, ki te kōkiri whakamua i ngā take, ka kitea pea e rātau.

Hai tā Lee-Morgan, ko te pūrākau he kaupapa rangahau Māori (McFarland, A. & Matthews, N. (eds) 2017 wh.55).

Ka whakamahi au i ēnei kōrero, nā te mea, nā tēnei tuhinga roa, ka noho kāmaka ngā kohinga kōrero a ngā kaiuru me te pātai matua, hai kaupapa rangahau mōku. Kia puta ngā kōrero, hai kōrero pono. Ka noho hoki ngā pūrākau o te ao Māori me te māramatanga o Te Haahi Rātana hei ārahi i ngā mahi rangahau. Ka noho tonu ngā kaupapa e rua nei hai tūāpapa, ka

hanga tēnei tūāpapa i ngā mātāpono o te ao Māori, me te toka kamaka o Ihoa o ngā mano, hai whakaihihi, hai whakahihiri i te ngākau whakapono o ngā Mōrehu, kia karanga i te rangi hou ki ngā uri whakatipu o te rohe o Hāmuera.

Ko tā te kaupapa rangahau Māori “He whakahoki mai i ētahi mātauranga ki a tātou” (L.T.Smith, 1999, wh.183) ki te whakamāhere, whakahaere, whakamahi, arotake me te whakahoki i ngā whāingaahurea o te rangahau ki te hunga e tika ana, mō te hunga e tika ana. Mā te hunga e tika ana, arā, mā ngā uri whakaheke o te rohe o Hāmuera, kātahi, ka rua, puta noa ki ngā kōata e whā, ka toru ki te iwi Mōrehu, ki te iwi Māori.

Kāti! ka tāpirihia atu anō ngā whakatakotoranga kōrero a Ngata hai tautoko ake i ngā kōrero a Lee-Morgan:

He whakapapa tonu te tikanga o ngā pūrākau a te Māori, hei whakamana i te noho, ngā tikanga, te whakawhanaungatanga o te hunga nā rātau aua kōrero. Ahakoa atua ake, tipua rawa ngā kōrero, he tangata tonu te mutunga iho. He aroha, he riri, he whawhai, he mate hoki ngā take o ngā mahi e kōrerotia ana i ngā pūrākau mō ngā atua anō nei he tangata.

Heoi, ko ngā tino take o ngā kōrero nei he tikanga hei ārahi, hei manaaki i te noho a te Māori. Ka mutu, he uaua ake i ētahi wā te wehe i ngā mahi a te tipua i tērā a te tangata. (McFarland, A. & Matthews, N. (eds) 2017 wh.29).

1.7 Pātai tuatahi -Pātai matua, he aha te hira nui o ngā mahi o ngā pou o te Haahi i roto i te rau tau rua tekau mā tahi?

Ko te uiui i ngā kaiuiui tētahi tikanga hai whakautu i te pātai tuatahi. E ai ki tā Matthews (2018) koinei ngā tikanga ā-ringa e mahia ana e koe ki te kimi i ngā kōrero rangahau. He maha ngā huarahi ki te kimi kōrero. ko te uiui, ko te tatauranga, ko te wānanga, ko te uiui ā-rōpū ētahi. Ko te mahi a te kairangahau he whiriwhiri i te huarahi e pai ana mō tō ake kaupapa me ngā kaiuru hoki. Whiriwhirihia te huarahi e pai rawa ana mō tō ake kaupapa. He rerekē ki tēnā kaupapa, ki tēnā kaupapa, nā ka āta whakaarohia te kōrero e hiahiatia ana me te huarahi tika kia kimihia ngā kōrero tika. (McFarland, A. & Matthews, N. (eds) 2018 wh.70).

1.7.1 Pātai tuarua - He aha te pānga o te māramatanga o te Haahi ki te iwi Māori me te iwi Mōrehu o te rohe o Hāmuera i ēnei rā?

Ko ngā kōrero tuku iho tētahi wāhanga nui ki tā te Māori rangahau kōrero. Hai tā McFarland (2017) kia mārama te tuku i ngā kōrero ki tēnā, ki tēnā papareanga, ki tēnā whakatipuranga whakahukahuka i ngā kōrero mai i tō kete whakawaitara. Ko wētahi tāngata he matapiko ki te tuku kōrero, ka mate atu me a rātau kōrero ehara nei nā rātau aua kōrero rā. Kua noho te tangata rā pupuri ai i aua kōrero hai whakamana i a ia. Me whakaaro nui te kairangahau, mehemea i tākohatia ngā kōrero mō tō kaupapa rangahau e wētahi atu ki a koe ko tō mahi he tuku i aua māramatanga, i aua mōhiotanga ki tētahi atu kia matatau ai te kaihopu i aua mātauranga tuku iho, kōrero tuku iho rānei (McFarland, A. & Matthews, N.(eds) 2017 wh.22).

1.7.2 Pātai tuatoru - He aha tēnei mea te Mōrehutanga? He rerekē, he ōrite rānei te Mōrehutanga ki te Rātanatanga?

Ko te rōpū arotahi tētahi tukanga ka whakamahi ahau i roto i tēnei kaupapa rangahau, e ai ki a Ahomiro (2018), ka whai hua tēnei tukanga, kia hua mai he kitenga nō tēnā, nō tēnā. Nā tēnei, ka kite tātau i te whakaaro o te takitini, ko ngā tini piki me ngā tini heke kai roto i te tikanga ā-iwi. Ki te hoki au ki te kaupapa o te pātai, kai tēnā, kai tēnā ōna ake whakaaro mō te kaupapa rangahau. Ka mea hoki a Ahomiro

(2018) ko te painga o te rōpū arotahi, ka kite te kaiwhakahaere i ngā tūhono, i ngā whanonga me ētahi atu āhuatanga o ngā kaiuru o te rōpū. Nā tēnei tukanga ka whai wāhi ki te whakarongo, ki te tohatoha i ngā whakaaro, inā, he rerekē, he ōrite te Mōrehu me te Rātana. Nā te aha rātau ka whakaaro pērā?

1.8 Tirohanga whānui mō te tuhinga whakapae

Ko te upoko tuatahi he whakapuaki i taku kaupapa rangahau me ngā tirohanga whānui e pā ana ki ngā pou o Te Haahi Rātana e noho mai ana ki te rohe o Hāmuera.

Ko te upoko tuarua, he āta titiro ki te taituarā o te kaupapa rangahau. He wāhanga tēnei hai tirohanga mā te hunga pānui ki ngā hītori, ki ngā kōrero mō te pātai matua me te kaupapa rangahau.

Ko te upoko tuatoru he wherawhera i ngā tuhinga mātātuhi e pā ana ki taku kaupapa rangahau, he rārangi mātātuhi tēnei ka hāngai ki ngā mātātuhi e pā ana ki Te Haahi Rātana me ngā kohinga kōrero mō Ngāti Kahungunu ki Te Wairoa.

Ko te upoko tuawhā, he wānanga i ētahi pou tara ā-waho me ngā huarahi rangahau ka whakamahi ahau i roto i taku tuhinga rangahau, e hono ana ki taku kaupapa rangahau.

Ko te upoko tuarima, he wāhanga tēnei, e titiro ana ki ngā kohinga whakaaro, kohinga kōrero a ngā kaiuru.

Ko te upoko tuaono, he wāhanga e whakaatu i ngā ariā matua i puta mai i ngā kohinga kōrero a ngā kaiuru.

Ko te upoko tuawhitu, he wāhanga tēnei e kōrero ana mō ngā piki me ngā heke o te tuhinga roa. Ka tukua hoki ahau i aku whakaaro whakakapinga hai whakakapi ake i ngā kōrero.

1.9 He Whakarāpopotanga

I roto tēnei upoko kōrero, ka whakapuakina he kupu whakataki mō tēnei tuhinga roa, ko te whāingao tēnei upoko he whakaatu ki te hunga pānui te ara ka takahia e au, ki te whakapuaki i tēnei rangahau. Ka tīmata ki te kupu whakataki e whakarārangi ana i te kaupapa o tēnei rangahau e kīa nei; He aha te hira nui o ngā mahi o ngā pou a te Haahi i roto i te rau tau rua tekau mā tahi? Ki konei whakapuaki ai ngā kōrero mō ngā kaiuru tokowhā, ngā tūranga ka mauhia e ngā kaiuru ki roto i te Haahi me tētahi wāhanga paku e kōrero ana mō te ture wairua me te ture tangata.

I titiro ahau ki ngā whāinga matua o te rangahau, kia mārama pai te hunga pānui ki te uru pounamu o te pātai matua me ngā mahi uaua a ngā pou o te haahi.

Ka whakaatu hoki ahau i taku noho ki te rangahau, he paku tirohanga tēnei e whakaatu ana i aku whakaaro mō te rangahau. Ka huri ki te whakapuaki i te hira nui o te kaupapa rangahau me te whakamārama i te

uru pounamu o tēnei kaupapa ki a mātau ngā Mōrehu o te Wairoa, ki reira au whakauru atu i te pātai matua me ngā pātai whāiti, nā tēnei mahi āku, ka whai māramatanga te hunga pānui ki te āhua o taku ara rangahau. Ka whakamāramahia te ara o te tuhinga roa nei me ana upoko. Hei whakakapi i tēnei wāhanga ko te whakarāpopoto i tēnei upoko.

Ko te upoko e whai ake nei, ka titiro ahau ki te pūtake, ki te ahunga mai o Te Haahi Rātana ki te rohe o te Wairoa me ētahi tāngata i para i te huarahi, i poropitihia e rātau te taenga mai o T.W.Rātana. Ka tīmata ngā kōrero ki a Te Kooti, ki te taenga mai o Rātana me ngā pou o te Haahi.

Upoko Tuarua

Te taituarā o te kaupapa

“Haere kauhautia te rongopai ki tō Iwi Māori, e whakaorangia rātou i o rātou mauīui i runga i te ingoa o Te Matua, Te Tama, Te Wairua Tapu, me ngā Anahera Pono: i tēnei rā ka huaina koe he Māngai, ko te hunga e aru i a koe ka karangatia he Mōrehu” (Henderson, 1963:wh25).

2.0 He Kupu Whakataki

I roto i te upoko kātahi anō ka mutu ake, i whakapuakina e ahau he kupu whakataki mō tēnei tono rangahau. Ko te whāinga o tēnei upoko, he whakaatu ki te hunga pānui te ara ka takahia e ahau hei whakapuaki i tēnei rangahau. I tīmata ki te kupu whakataki e whakarārangi ake i te kaupapa o tēnei rangahau e kīa nei, he aha te hira nui o ngā mahi o ngā pou o te hāhi i roto i te rau tau rua tekau mā tahi. Ki konei whakapuaki ai ngā kōrero mō ngā kaiuru tokoono, ngā tūranga ka mau i a rātau ki te haahi me tētahi wāhanga paku e kōrero ana mō Te Ture Wairua me Te Ture Tangata.

Ka titiro ahau ki ngā whāinga matua o te rangahau, kia mārama pai te hunga pānui ki te uru pounamu o te pātai matua me ngā mahi uaua a ngā pou o te haahi.

Ka whakaatu hoki ahau i taku noho ki te rangahau. Heoi, he paku tirohanga tēnei e whakaatu ana i aku whakaaro mō te rangahau. I huri ki te whakapuaki i te hira nui o te kaupapa rangahau, me te whakamārama i te uru pounamu o tēnei kaupapa ki a mātau ngā Mōrehu o te Wairoa, ki

reira au whakauru atu i te pātai matua me ngā pātai whāiti, nā tēnei mahi āku, ka whai paku māramatanga te hunga pānui ki te āhua o taku ara rangahau. I paku whakamārama i te ara o te tuhinga roa nei me ana ūpoko. I whakakapi i tēnei wāhanga ki te tuhi i ngā whakarāpopoto o tēnei ūpoko.

Hai tīmata ake i te wāhanga nei, ka tīmata ahau ki tētahi tirohanga, e titiro ana ki ngā tāngata i para i te huarahi, ki te poropiti, nāna i poropitihia te taenga mai o Te Haahi Rātana ki Te Wairoa. Ki konei, ka kite te hunga pānui i ngā kupu whakaari a Te Matua Tangata, ka karangahia anō te rohe nei ko te rohe o Hāmuera. Ki konei ka whakapuaki i te māramatanga o Te Haahi Rātana me te poropiti nāna i whakatūria Te Haahi Rātana me te whakawhiti kōrero e pā ana ki te whakawhanaketanga o te Haahi me te whakarārangi ake i ngā whāinga o te Haahi. Nā tēnei ka whai māramatanga te hunga pānui ki ngā tikanga me te ahurea ki tā Te Iwi Mōrehu ki Te Wairoa. Ka whakapuaki hoki ahau i tētahi wāhanga mō taku hapū me tana kōrero mō te Haahi. Ka āta titiro ahau ki te poropiti Māori i a Te Kooti nō roto o Tūranga me ana kupu whakaari mō te taenga mai o Te Haahi Rātana ki te rohe o te Wairoa. Ka mutu tēnei ūpoko ki te noho o ngā pou o te Haahi me ngā whakawhiu ki runga ki ēnei pononga nā ngā uauatanga o ngā mahi.

2.1 Te Kooti Arikirangi Te Turuki

Ka tīmata ahau i tēnei wāhanga ki te tohunga a Te Toiroa Ikariki o Nukutaurua, nō Te Mahia Mai Tawhiti me ana matakitetanga nana anō te kī,

Tiwha tiwha te pō

Ko te Pakerewhā

Ko Arikirangi tēnei rā te haere nei (Binney, 1995).

Ki konei ka kite i te kīnga tuatahi mō Arikirangi. E matakitehia e Te Toiroa i te taenga mai o tana mokopuna, i tētahi iwi o waho i te Māori me a rātau māuiuitanga nui. I a Te Toiroa ki Tūranganui i matakite anō ia, mō ngā tamariki tokorua. Whai muri i te whānautanga mai o ēnei tamariki e rua, ka tae mai he iwi me tō rātau atua hou. Nikā ngā kupu poropiti a Te Toiroa,

Te ingoa o to rātau atua, ko Tama-i-rorokutia, he atua pai, otirā, ka ngaro anō te tangata (Binney, 1995).

I matakite hoki a Te Kooti, inā whānau mai ai te tamaiti o te teina, he iwi kino ka tae mai. Nā, i pēnei te whānau mai a ngā tamariki e rua nei (Binney, 1995).

I whānau mai a Arikirangi i te tau 1814 ki te Pā-o-Kahu ki Tūranganui-a-Kiwa. Ko Hone Te Rangipātahi rāua ko Tūrākau ana mātua (Te Kooti notebook, 1866-1890).

He uri whakaheke a Arikirangi i ngā kāwai whakapapa o Rongowhakaata. I whāngaihia a Arikirangi e Te Turuki i te huri tuarā atu o Hone Te Rangipātahi ki ā Arikirangi. I kūraina ia ki Whakatō Anglican Mission ki reira whakamatau ai ki ngā karaipiture. I te tau 1852 ka iriirihia a ia. I te tau 1865, i whawhai ia ki te pakanga o Waerenga-ā-hika i te tau i raro i te mana o te Kāwanatanga. I te tau 1866, ka mauheretia a Te Kooti i runga i te kōrero parau a ētahi atu. I te 3 o Maehe 1866 i haria a Te Kooti ki Te Whanganui ā Ōrotu, i te 5 o Hune ka mauhere a Te Kooti ki Wharekauri. I a ia e mauhere ki Te Wharekauri, i tata mate ia, ka karanga atu ia ki te atua ki te whakaora i a ia, nā tēnei i toko ake he whakapono hou. Nā tēnei whakapono, ka ura mai ko Te Haahi Ringatū.

He poropiti nui whakaharahara a Te Kooti ki te ao Māori nāna anō i whakaaria mai te uranga mai o ngā kaiārahi Māori pēnei i a Rua Kenana, a Apirana Ngata me Tahu Pōtiki Wiremu Rātana.

I toko ake te whakaaro ki te whakauru atu i a Te Kooti ki tēnei tuhinga roa nā ana kupu whakaari maha mō Te Haahi Rātana nāna anō te kupu whakaari i whakapuaki mō te ura ake o Te Pā o ngā Āriki Rātana Pā.

Tērā ka ara ake he kāri he māra me ōna putiputi ki te wahapū o Whangaeahu, e puta ai ōna kakara ki ngā tōpito e whā o te motu.

(Newman, 2009).

Ka ara anō tētahi kupu whakaari e pā tata ana ki taku ngākau i te mea, i kōrerohia e Te Kooti tēnei kupu whakaari ki te rohe o Te Wairoa me tana kupu whakaari i te taenga mai o Rātana,

“Ki te tū taua tamaiti ki tēnei marae, ki te takahi tōna waewae ki roto ki ngā rohe o te Wairoa, ko reira koutou kite ai i te kōpere ka tū ki te marae; ko reira anō hoki koutou rongo ai i te reo o Ihoa.” “Koia tēnā ko te tamaiti e tāria nei i roto i ngā kupu whakaari.”¹(WM No.238-243; Te Rongo Pai Sheet 74; Ngā Ākoranga wh5).

Nō te tatūnga atu o Tahu Pōtiki Wiremu Rātana ki roto i ngā rohe o te Wairoa, I a ia i eke tuatahi ki runga ki te marae, ka tau te kōpere ki runga ki Waihirere Marae.

Nā ngā kupu whakaari a Te Kooti, Te Haahi o te Mōrehu i whānau mai.

2.2 He paku kōrero mō ētahi atu poropiti Māori

Ara noa ngā poropiti Māori i ara ake i roto i ngā wā pouri nui a te iwi Māori. Nā reira ko te wāhanga e whai ake nei, he wāhanga e kōrero ana mō ngā poropiti Māori i poropitihia i te taenga mai o Rātana, he wā

¹ (Whetu Marama No.238-243; Te Rongo Pai Sheet 74; Ngā Ākoranga wh5).

tēnei hai whakamaumahara i a rātau. Nā reira ka tīmata ahau ki te poropiti Māori i a Mere Rikiriki.

2.2.1 Mere Rikiriki

He poropiti wahine a Mere Rikiriki nō ngā kāwai whakapapa o Ngāti Apa. Nāna anō Te Haahi o Te Wairua Tapu i whakatūria ki Parewanui. Ko te kaupapa o tōna Haahi, he whakakotahi i te iwi Māori i raro o Te Atua me Te Tiriti o Waitangi. He kōka, he kaiako hoki ia ki a Rātana i te orokohanga mai o ngā mahi wairua o Rātana (Te Ara The Encyclopedia of New Zealand).

2.2.2 Aperahama Taonui

He poropiti he tohunga Māori a Āperahama Taonui nō te hapū o Popoto, nō ngā kāwai whakapapa o Ngāpuhi. E mōhio nui ngā Mōrehu o Te Haahi Rātana ki ngā kupu whakaari i waihohia mai e Taonui, nānā te kupu whakaari e whai ake nei,

“I a koe Ngāpuhi ka kore nei e whakarongo, kaati, ko te tangata hei noho i roto i tēnei whare me ōna tikanga katoa, he pūngāwerewere. He rā tōna kai te haere mai e kite ai koutou i tētahi tangata e mau ana e rua āna pukapuka, ko te paipera me Te Tiriti o Waitangi whakarongo ki a ia”(Ngā ākoranga, Wh 6).

2.2.3 Akuhata Kiwa

He poropiti Māori a Akuhata kiwa, nō Parakao nō roto mai o Mangakahia nō te hapu o Parawhau, nō ngā kāwai whakapapa o ngā iwi o Te Uri o Hau me Ngāpuhi. Nāna anō ētahi kupu whakaari i hōmai mō te taenga mai o Rātana. Anikā tētahi o aua kupu whakaari,

“Kei muri o tēnei pakanga puta ai taua pou, he tangata tonu, ki te puta tēnei tamaiti hei huri i te iwi ki te whakapono tika, e kore e ngaro taua tamaiti, ko tōna reo he reo manu” (Ngā Akoranga, Wh 6-10).

2.2.4 Tāwhiao

He poropiti, he tohunga, he kīngi a Tāwhiao nō ngā kāwai whakapapa o Ngāti Mahuta o Tainui. Ko Tāwhiao te Kīngi Māori tuarua, ko tōna pāpā te Kīngi Māori tuatahi a Pōtatau Te Wherowhero. He maha ngā tongikura i whakapuakina e Tāwhiao, engari ko te mea e mōhio whānuitia ana e mātau e ngā Mōrehu ko te tongikura o te 18 o Hepetema, te rā i mate ai a Rātana.

“Kia tūpato ki te tekau mā waru o ngā rā, ko Hepetema te marama, he tau ariki te tau, he tau tuku whakahere ki a Ihoa” (Ngā Ākoranga, Wh 26).

Anikā ētahi poropititanga e hāngai ana ki a Tahu Pōtiki Wiremu Rātana, he whakaaturanga tēnei i ngā kupu whakaari e kōrero ana mō te māramatanga me te rongopai i te mau mai i a ia, hai oranga mō te iwi Māori.

2.3 Rātana te tangata nāna i whakatū Te Haahi Rātana

I whānau mai a Rātana i te 25 o Hanuere i te tau 1873 ki Te Kawau, e tata ana ki Tūtaenui. Ko Wiremu Rātana rāua ko Ihipera Kōria Erina ana mātua. He nui ana pānga iwi, engari, ka whāngai pū ia ki tana iwi matua ki a Ngāti Apa. I whāngaia e ia ki ā Ria Hāmuerā, nānā ia i whakatipu, ā, nā tana whāea kēkē, nā te poropiti wahine nā Mere Rikiriki ia i

whakaako ki ngā āhuatanga o te taha wairua. Whai muri i tana ao kura i Awahuri, ka mahi a Rātana ki te pāmu o tōna whānau ki Awahou. I a ia e pakeke ana, ka whai āhua reka anō a Rātana ki ngā mahi whutupōro, reihi hōiho me te inu pia. He tino toki ia ki ngā mahi parau me te heipū pōro wīti. I te tau 1893 ka moe ia i a Te Urumanao Ngāpaki. Tokowaru ā rāua tamariki.

2.4 Te whakapūmau o Te Haahi Rātana

I te tau 1918, i tīmata a Rātana ki te kite i ngā tohu, i poka tana tama a Ōmeka i te mate kino i pā ki tana turi. He māuiui tē taea e te tākuta Pākehā te whakaora, ā, ka huri atu a Rātana ki a Ihoa ki te whakaora i tana tama, ūhia katoatia a Rātana ki tana whakapono ki a Ihoa. I te 8 o Nōema, i tau mai Te Wairua Tapu ki runga ki a ia, me ana tohutohu kia Rātana, kia ripenetā, kia horoia a ia me tana whānau kia mā pērā ki te kukupa hara kore. Ko te kaupapa he whakakotahi i te iwi Māori i raro i a Ihoa o ngā mano, he aroha tēnei nā Ihoa ki te iwi Māori. I konei, ka tīmata ngā whakamātautau o Rātana. Nā te anahera a Kāpiriera i ārahi i a Rātana ki ngā whakamātautau. I te mutunga mai i ūhia te mana o Ihoa i a Rātana hai Māngai ki runga ki te mata o te whenua. Nā kona, i tīmata ngā mahi whakapiki ora i te iwi Māori i ngā māuiui o te tinana me te wairua. Ka whakatūria te marae i tana pāmu tonu, ā, maru ana i te hunga whakarongo me ngā tūroro. I muri mai ka mōhioia te pāmu rā, ko Rātana Pā.

I pōhiri a Rātana kia haere tonu mai ngā waka wairua maha o te motu. Engari nā te whakauru o Ngā Anahera Pono ki ngā inoi i huri tuarā mai ngā Haahi matua o te whenua ki a Rātana. I a Rātana e kawe ana i te whakapono me ngā auē a te iwi Māori ki te ao, i mauheretia āna Āpotoro e te ture mō te whakahaere mārena, whakahaere iriiri me te nehu i ngā tūpapaku. I tana hokinga mai ka rongoa ia i ēnei mahi a te ture, nā ka whakapūmau i Te Haahi Rātana, ki te mana rēhita o te ture i te tau 1925.

2.5 Te āria o Rātana

Kua huainatia Te Haahi Rātana ki te ao katoa ki ngā iwi, ki ngā whakapono katoa i runga i te wairua manaaki. Ka whakapono tonu a Te Haahi Rātana ki Te Tokotoru tapu; arā, ki te Matua, te Tama, te Wairua Tapu. I tāpirihia e Rātana i ngā Anahera Pono ki ngā whakamoemiti. Ā, nā ngā Mōrehu i tāpiri atu te ingoa o Te Māngai ki ngā whakamoemiti. Ka whakapono tonu mātau ngā Mōrehu ki ngā kōrero a Te Paipera Tapu. Nā, i taka mai Te Hiri o Te Haahi Rātana i ngā wānanga o Rātana rāua ko Father Simar (K. Pene, kōrero ā waha, Akuhata 12, 2020). Ko te tino pukapuka, ka whai mātau te Mōrehu ko tō mātau Puka Kahurangi. He mea tuhi ki te reo Māori, ā, kei roto ko ngā whakahaere whakamoemiti me ngā hīmene i tāia e Rātana i a ia e ora tonu ana.

2.6 Ngā pou o te Haahi

I a te tau, whakahuia mai ngā Mōrehu ki Rātana Pā, he pā tēnei e pātata atu ana ki Whanganui. Ko tā Rātana, ka whakarite ia i ngā Mōrehu kia pērā ki tana māra putiputi. I roto hoki i tēnei kāri, ka ara mai ngā pou o te Haahi, ararā, kai tēnei kāri, ka kite i ngā Patu Pere, ko rātau te hunga e tiaki nei i ngā whakahaere o ngā whakamoemiti. Ka kite i Te Rōpū Raupō me ō rātou kākahu ārani me te mā, koia nei te rōpū, e tiaki ana i te kura huna o Te Haahi Rātana, ko rātau hoki ngā kaipupuri i ngā waiata o Te Haahi. Ka kite hoki i ngā Āwhina, e mau ana i ngā kahu waiporoporo me te mā, koia nei ngā hihita, e tiaki ana i ngā Mōrehu e māuiui ana, e taimaha ana. Ka huri atu ki ngā Āpotoro Rēhita e mau ana i ngā kahu waiporoporo me te mā, koia nei te rōpū o te Haahi e whakatutuki ana i ngā here ture o Te Kāwanatanga. Kai ngā Āpooro Rēhita noa iho te mana ki te iriiri, ki te mārena, ki te nehu i te tangata i raro i te ture. Ka huri atu ki ngā Āpotoro Wairua me ō rātou kahu kahurangi me te whero. Ko tā te Āpotoro Wairua mahi, he tiaki i te taha wairua o ngā Mōrehu, kai a ia hoki te mana ki te whakahaere i ētahi mahi o roto i te Haahi, engari, kāua ki te iriiri, te mārena me te nehu. Tae atu ki ngā Ākonga e mau ana i ngā kahu kōura, kahurangi me te mā. Koia nei te hunga, kātahi anō ka tīmata i ngā whakaakoranga i roto i te māramatanga o Te Haahi Rātana, he mea whakaae nā rātau ki te aru i ngā whakaakoranga ā Rātana. E whitu ngā pēne e kīa nei ko Ngā Reo O Te Ao katoa, kai tēnā rohe, kai tēnā rohe tāna ake Reo (pēne), ko Te Reo o Te Ārepa ki Tauhauauru, Ko Te Reo o

Te Ōmeka ki Mangakāhia, Ko Te Reo o Piriwiritua ki Te Taitokerau, ko Te Reo o Hāmuera ki te Tairāwhiti, ko Te Reo o Te Rātana Te Tuatoru ki Tauranga Moana, ko Te Reo o Ngā Tuahine ki Pōneke me Te Reo o Te Whāea o Te Katoa ki Te Waipounamu. He rerekē ngā tae o tēnā Reo, o tēnā Reo, ko tā Te Ārepa, he orangiuri, he mā ngā kara. Ko tā Te Ōmeka, he kahurangi, he mā ngā kara. Ko Piriwiritua, he kākāriki, he koura ngā kara. Ko Hāmuera, he marūna, he koura ngā kara. Ko Rātana Te Tuatoru, he kahurangi, he koura ngā kara. Ko Ngā Tuahine, he waiporoporo, he koura ngā kara. Ko Te Whaea o Te Katoa, he kōwhai, he kahurangi ngā kara. Ko te mahi o ēnei pēne he whakawātea i te huarahi mō ngā Āpotoro, mō ngā Ākonga, mō ngā Āwhina, mō ngā Rōpū Raupō me te Mōrehu nui tonu. E kīa nei ko ngā pēne ngā hoia o Te Haahi Rātana, ko tō rātau mahi he pūhipuhi i ngā mea kino, i ngā mea whakamataku, kia kore e pā ngā mea kino ki ngā Mōrehu me ana rōpū katoa. Ko te rōpū whakamutunga, arā, ko te Takutaimoana koea, ko tō rātau mahi, he kawē i te korōria o Ihoa, mā te waiata i ngā hīmene (Ratana established church of New Zealand, 2002).

2.7 Ngā Mōrehu me ōna rōpū ki Te Wairoa

Ko tā ngā kōrero o aku pakeke, he iwi mākutu, he iwi pakanga ngā iwi o Te Wairoa, e kīa nei te kōrero e toru ngā take ka mate ai te tangata ki Te Wairoa, ko te pakenga, ko te mākutu me ngā wāhine o Te Wairoa. I ngā wā a ngā tīpuna rere nui ana te mākutu ki Te Wairoa tatū atu ki te rau tau tekau mā iwa. I te taenga mai o ngā Mihingare i tere kapo ngā tāngata o Te Wairoa i te whakaoranga hou. I te tau 1855, ka tohua a Tamihana Huata hai kaiārahi mō te iwi ki te ārahi i a rātau ki te whakapono hou (Mitchell, 1972). Nā wai rā, ka ara ake ko ngā poropiti Māori pēnei i a Te Kooti me tana kupu whakaari “Ki te tū taua Tamaiti ki tēnei marae, ki te takahi tōna waewae ki roto ki ngā rohe o Te Wairoa, ko reira koutou kite ai i te kōpere ka tū ki te marae; ko reira anō hoki koutou rongorongo ai i te reo o Ihoa. Koia tēnā ko te tamaiti e tāria nei i roto i ngā kupu whakaari.” (WM No.238-243; Te Rongo Pai hiiti 74; Nga Akoranga wh5). Nā wai rā, koia ko te whakatutukitanga o ngā kupu whakaari a Te Kooti, i te tatūnga mai o Rātana ki te rohe o Te Wairoa. Mai i taua wā tatū noa hōrapa whānui tēnei whakapono hou ki Te Wairoa.

E rima ngā pāriha kai roto i Te Wairoa, ko Mōhaka pāriha ki Mohaka, Ko Ruataniwha ki Orangitirohia, ko Te Whetu Mārama o Mākoro ki Te Kapu, Tairāwhiti o Te Wairoa ki Te Wairoa me Te Takutai Moana Te

Rohe ki Iwitea. Kai roto i ēnei pāriha ngā Mōrehu me ngā pou kaihāpai i te rama. Ko ngā momo pou e tiaki ana i ngā pāriha, ko ngā Patu Pere, ko ngā Āpotoro Rēhita, ko ngā Āpotoro Wairua, ko ngā Ākonga, ko Te Rōpū Raupo, ko ngā Āwhina, ko Te Reo o Hāmuera. Koia nei katoa ngā rōpū e tiaki ana i te rohe o Te Wairoa. Ko te kaupapa matua e kawē nei ngā Mōrehu o tēnei kaupapa, ā, ko Te Ture Wairua me ngā whakaakoranga matua, kia mōhio mai mātau i te kaupapa Matua, Tama, Wairua Tapu me Ngā Anahera Pono me Te Māngai. Anikā te kai o ngā Mōrehu o Te Wairoa i te ao, i te pō.

Ko te kaupapa tuarua o mātau ngā Mōrehu he hāpai ake i ngā āhuatanga o piki te ora, o piki te kaha, o piki te māramatanga. Ka mahia katoa mātau i ēnei i runga i ngā mātāpono o te tūmanako, o te whakaponu me te aroha.

2.8 Hāmuera

Ko Hāmuera te tamaiti Tahupotiki Wiremu Rātana. E ai ki ngā whakaakoranga o Te Haahi Rātana, ko te wā o Hāmuera, te pōtiki o ngā tamariki o Rātana, koia tonu te whakamutunga o ngā mahi o te tangata me te tīmatanga, arā te tatau ki ngā tāonga o Ihoa, koia nei te wā ka whakapuakihia e Ihoa ngā mahi hou ki ngā Mōrehu e pono ana ki tana kaupapa.

Nā tēra pea arā, te hunga pānui e ui ana nā te aha au e whakapuaki i tētahi wāhanga e pā ana ki tēnei tamaiti a Hāmuera. Kia mōhio mai te hunga pānui, inā e hiahia ana a Rātana kia rewa ai tēnei kaupapa me utu a Rātana

i te utu nui. Āna ko ana tamariki a Te Ārepa, a Te Ōmeka, a Piriwiritua me Hāmuera. Hāunga i ēnei kōrero, ka noho ahau ki te tuku i ngā kōrero mō Hāmuera. Ko Hāmuera te utu o ngā māuiui o te iwi Māori, ngā mate Māori i pā ki te iwi Māori i utua e te tamaiti kia ora tātau te Māori. Ko Hāmuera te kaiārahi i ngā Mōrehu ki te orange tonutanga, te kaiwhati i ngā here e tāmi nei i a tātau te iwi Māori. E ai ki a Newman (2009)

the East Coast tribes were viewed as guardians of the first rays of the sun, and associated with his third son Hāmuera, the door or gateway to the future, and retained special significance in the Rātana prophetic understanding. Rātana often referred to the East Coast from Wairarapa to Mahia as his ‘father and mother’ because the people had been eager to accept the Bible and support the independence movement and the Treaty of Waitangi (Newman, 2009. Wh 125).

Ka whakataurite mātau i a Hāmuera ki te pīpīwharaua, he aha te mahi o te pīpīwharaua, he karanga i ngā wa o te koanga, ā, i ngā rāngi mahana, ā, kia puta ai tātau i te pouri, i te makariri o te hōtoke.

2.9 Te whakarāpopoto

I tēnei wā ka tahuri au ki te whakarāpopoto i te upoko tuarua, nā, ko tāku he hoki ki te tikanga o taku tuhi i tēnei upoko kia whai māramatanga te hunga pānui ki te taituarā o taku tuhinga roa, kia kite i te pūtake o taku kaupapa, ararā, “He aha te hira nui o ngā mahi o ngā pou o Te Haahi

Rātana i roto i te rau tau rua tekau mā tahi ki roto o Te Wairoa?” Ko te whāinga o tēnei upoko, kia kite te hunga pānui i ngā rangi ki muri, kia mārama pai taua hunga i te orokohanga mai o tēnei māramatanga ātaahua kua waiho mai e Rātana ki ā mātau te Mōrehu, kua kite i ngā poropititanga, i ngā kupu whakaari, i ngā tongikura e hāngai ana ki te Māngai o ngā Ariki, ko T.W.Rātana me tana whakaoranga hou mō mātau te Mōrehu. Otirā mō tātau te iwi Māori. Kua kite i ngā kōrero mō Rātana te tangata i mua tonu i tana ura ki te hāpai ake i ngā mahi wairua kai mua i a ia i runga i te tika me te pono. Kua kite i te uranga ake o ngā pou o te Haahi me te Mōrehu, ā, ki ngā mea e whakaponono nuitia ana e mātau ngā Mōrehu, nā ēnei tāonga ka āhei mātau te kawē i tā Ihoa korōria ki te mata o te whenua. Tatū atu ki ngā kōrero mō te tamaiti a Hāmuerā me tana utu nui. Anikā rā mātau te mārā putiputi o Tahu Pōtiki Wiremu Rātana Māngai e tuku i ngā kakara pai, kia rongō te ao katoa.

I roto i te upoko e whai ake nei, ka toro atu ahau ki ngā pānuitanga, kua pānuitia e au e hāngai pū ana ki taku kaupapa rangahau. Ka toro atu ēnei pānuitanga ki ngā āhuatanga e pā ana ki Te Haahi Rātana, tatū atu ki te noho o te iwi o Ngāti Kahungunu me Te Iwi Mōrehu ki te rohe o Te Wairoa.

Upoko Tuatoru

Tātari Mātātuhi

Kei te tū te rākau, ā, ko Mōrehu tonu taua rākau. Ko te papa ngākau te oneone, ko ngā whakaaro ngā puāwai, ā, hei te whakatutukitanga ka kitea ai ngā hua, he kino rānei (Te Whetu mārama 2 July, 1927)².

3.0 He Kupu Whakataki

Ko tā te upoko o runga, i tīmata ki te titiro ki te taituarā o taku kaupapa rangahau. He wāhanga tēnei i whakatakoto i tētahi pito kōrero, kia kite te hunga pānui i te tīmatatanga kōrero mō te whānautanga mai o Te Haahi Rātana me ōna rōpū katoa.

E kī ana te whakataukī, ki te anga whakamua, me titiro whakamuri. Mā te titiro whakamuri, ka kite te hunga pānui i ngā poropititanga, i ngā kupu whakaari, i ngā tongikura i whakakite mai i tētahi whakaoranga hou. Nā konei kite ai te hunga pānui i te pūtaketanga mai o tēnei kaupapa, he mana tō tēnei kaupapa, kāore noa ia i taka mai i te hau. I tiro hoki te upoko o runga ki te kaihanga o Te Haahi Rātana, ki te whakatūtanga o Te Haahi Rātana me ōna rōpū katoa. Ko te tirohanga o tēnei whakaaro kia mōhio,

² Te Whetu Mārama, Henderson 1963

kia mārama, kia hua mai ngā kōrero o roto nei, kia whai mōhiotanga te hunga pānui, nikā te huarahi e takahia ai te kaituhi.

3.1 Kaupapa Mātua Mātātuhi

I roto i tēnei wāhanga, ka kōrero ahau e pā ana ki ngā pānuitanga, kua pānuitia e au e hāngai pū ana ki taku kaupapa rangahau. Ka toro atu ēnei pānuitanga ki Te Haahi Rātana me ōna āhuatanga tatū atu ki te noho o te iwi o Ngāti Kahungunu me Te Iwi Mōrehu ki te rohe o Te Wairoa. Anikā aua pānuitanga e whai ake nei.

3.2 Te Kaupapa Whakapono o Te Haahi Rātana

Ko te kaupapa whakapono o Te Haahi Rātana, he tuhinga i tuhia e Rev Father Arthur John Seemer, i runga i ngā tohutohu a Tahu Pōtiki Wiremu Rātana i te tau 1924. I tuhia e Seemer tēnei tuhinga i te wā i rēhita ai Te Haahi Rātana hai Haahi i raro i te ture o te kāwanatanga i te tau 1925. Koia nei te kaupapa whakapono tuatahi o Te Haahi Rātana, koia nei te oati a ngā Mōrehu ki te kaupapa o te Māngai o ngā Ariki. Ko te kaupapa o tēnei tuhinga, he kōrero, he whakamaumahara i te Mōrehu ki ngā tohutohu i waiho mai a Tahu Pōtiki Wiremu Rātana rāua ko Rev Father Seemer. Anikā taua kaupapa e whai ake nei:

E whakapono ana Te Haahi Rātana ki Te Tokotoru Tapu me te huinga o Ngā Anahera Tapu me Ngā Anahera Pono. Nā Ihoa o ngā mano anō i kī, ko Tahupotiki Wiremu Rātana hai Māngai ki runga i te mata o te whenua. Nā tēnei ka hoatu a Ihoa te mana ki a Tahu Pōtiki Wiremu Rātana Māngai ki te takahi, ki te muru i ngā hē o te iwi Māori. Hei whakaora i ngā māuiui o te tinana me te wairua, me te whakakotahi i te iwi Māori ki raro i te maru o Ihoa o ngā mano.

3.3 Te Pukapuka Whakamoemiti o Te Haahi Rātana

Ko te pukapuka whakahaere whakamoemiti o Te Haahi Rātana te pukapuka matua mō te whakaako i ngā whakamoemiti me ngā hīmene o Te Haahi Rātana. He kohinga whakamoemiti, he kohinga hīmene tēnei. He mea kōwhiri tēnei komiti e Rātana i te tau 1927 hai pīkau i tēnei wāhanga o te haahi. Ki roto i tēnei pukapuka ka kite te hunga pānui i te māramatanga o Ihoa, he mea takoha mai i te 8 o Noema 1918 ki te iwi Māori. Ka kite hoki i te taro o piki te ora, te kaha me te māramatanga ki te hunga whakapono ana ki a Ihoa o ngā mano.

3.4 Akoranga

E whā ngā momo pukapuka Akoranga o Te Haahi Rātana. He pukapuka ēnei hai āwhina i ngā Mōrehu ki te ako, tuatahi, i ngā kōrero mō te oranga o Tahu Pōtiki Wiremu Rātana me ngā whakamāramatanga mō ngā whakamoemiti, ngā hīmene me ngā waiata o Te Haahi Rātana. Tuarua, kia ako ngā Mōrehu i ngā poropititanga, i ngā kupu whakaari me ngā

tongikura o ngā poropiti o te ao tawhito. Tuatoru, he rauemi hai ako i ngā kupu whakaari i waihotia mai e Tahu Pōtiki Wiremu Rātana Māngai ki Te Iwi Mōrehu. Tuawhā, he rauemi, e kōrero ana mō Tahu Pōtiki Wiremu Rātana Piriwiritua te toa o Te Iwi Māori me āna mahi nui ki roto i Te Whare Paremata me whawhai mō te mana o Te Tiriti o Waitangi me te mana motuhake o te Iwi Māori.

3.5 Te Whetu Marama o Te Kotahitanga

He kohinga atikara ēnei pukapuka e kīa nei ko Te Whetu Marama o Te Kotahinga. He kohinga ēnei mai i te tau 1924 ki te tau 2006. He momo rauemi ēnei, mō te Mōrehu kia kite mātau ai te ao o te Haahi i tana whānautanga mai, tatū mai ki te tau 2006.

3.6 Te Reo Māori and Te Haahi Rātana

He wāhanga nui tō te reo Māori i roto i Te Haahi Rātana mai i tōna tīmatanga tatū mai ki tēnei rā. Ka whakaatu mai a Lambert (2000) i ngā rā o te rau tau 20 ko te reo matua o Te Iwi Māori, ko te reo Māori. Nā reira ko tā Rātana mahi, he noho tonu ki te reo i mārama pai Te Iwi Māori, arā, ko te reo Māori. Ko tā Rātana hoki mō te reo Māori, he iti rawa ngā kupu kangakanga o te reo Māori, nā tēnei i kite tonu ia, he reo para kore te reo Māori, he reo whaitake te reo Māori ki ngā taringa o Ihoa.

I ēnei rangi ko te reo matua o Te Haahi Rātana ko te reo Māori. Engari kia kī pēnei ahau, he reo kua whakawhanakehia e Rātana hai painga mō

te Mōrehu. I whakamāmā ia i te reo Māori kia mōhio mai mātau te Mōrehu i ngā whakamoemiti, i ngā hīmene, i ngā waiata me ngā kauhau.

3.7 Rātana te poropiti

He kohinga rangahau te pukapuka a Rātana - The Prophet, mō ngā mahi a Tahu Pōtiki Wiremu Rātana. Ka toro atu ngā tuhinga a Newman i ngā wā i mua i te 8 o Noema 1918, ki ana mahi wairua, tatū atu ki āna mahi ki te ana o te raiona ki te Paremata. He kohinga rangahau tēnei kua kohia neke atu, i te 20 tekau tau. Nā ēnei kohinga a Newman ka noho ēnei tuhinga hai rauemi mā mātau ngā Mōrehu.

3.8 Takitimu

E ai ki a Mitchell (2014) ko te tikanga o te pukapuka Takitimu, he tiaki i ngā kōrero o nehe o Ngāti Kahungunu. Kia mōhio mātau ngā uri o te tipuna o Kahungunu i ngā kōrero pūrākau, i ngā hītoria o te iwi, otirā ngā kōrero o tō mātau waka o Takitimu.

3.9 A carved cloak for Tahu

He kohinga kōrero ngā kōrero a Whaanga (2004) mō Ngāi Tahu Matawhāiti, he hapū tēnei o Ngāti Kahungunu o Te Wairoa, o te whaitua iti o Iwitea. Ko tā Whaanga, he titiro ki ngā āhuatanga ki ngā pūrākau, ki ngā whakapono, ki ngā hītoria o Ngāi Tahu Matawhāiti. Ka pā hoki te horopaki o ana hītori ki te rau tau rua tekau tatū mai ki te rau tau rua tekau

mā tahi. Nā ēnei kohinga a Whaanga, ka āhei te hunga pānui te kite i ngā piki me ngā heke mai i te tirohanga o rātau mā kua mene ki te pō.

3.10 Tauanga a Niu Tīreni (NZ Stats)

Ko tā te mahi a te tauanga a Niu Tīreni (2019), he rangahau i te katoa o Niu Tīreni ia rima tau. Ko tā rātau mahi, he tatau i ngā whika o Niu Tīreni, ko ētahi mea, ka tatau tēnei rangahau, ko te nama o ngā tāngata, ā, pēnei i te nama o ngā Māori ki tētahi whaitua, he aha ngā whakapono o tētahi whaitua, e āhei ana ngā tāngata o taua whaitua ki te kōrero i tētahi atu reo pēnei i te reo Pākehā me te reo Māori.

3.11 He Whakarāpopotanga

Hai whakarāpopoto ake i tēnei upoko, me titiro whakamuri ahau ki ngā mātātuhi kua whiria e au hai tautoko ake i taku kaupapa rangahau. Ko te nuinga o ēnei mātātuhi, ka hāngai pū ana ki Te Haahi Rātana, tāna kaupapa whakapono me te kawenga mai o tēnei whakapono hou ki roto o Te Wairoa, ka mutu ko tāna noho ki te whakapiki ora i ngā iwi o Te Wairoa.

Ko te upoko e whai ake nei, ka titiro ahau ki ngā pou tara ā-waho ka whakamahi ahau i roto i tēnei tuhinga. Ka kite te hunga pānui i ngā whakaaro o te hunga rangahau, e whakapuaki i ō rātau māramatanga e pā ana ki ngā pou tara ā-waho. Ka pā hoki au, ki ēnei pou tara ā-waho, me taku whakamahi i ēnei pou tara ā-waho ki tēnei rangahau.

Upoko Tuawhā

Ngā tukanga rangahau

“Wiremu I have been deliberating whether to make you a Holy Person or just an ordinary man; “Wiremu replied) whatever you so desire, LORD. The Holy Spirit replied, So Be It, you shall remain an ordinary man. Tohungaism, Prophets, Intellectuals will not rise in your presence. You shall destroy all things evil that may never overcome you. The last advise, go forth and remain Humble”(Akoranga, 1997: wh5).

4.0 He Kupu Whakataki

Ka hoki atu au ki te upoko o mua, kātahi anō ka whakapuakina mō ngā mātātuhi, kua pānui kētia e au. Ko te nuinga o aua mātātuhi, i pā ki ngā āhuatanga o Te Haahi Rātana me te noho o Ngāti Kahungunu ki Te Wairoa, nā ēnei, ka kite te hunga pānui i te māramatanga i kawea mai e Tahu Pōtiki Wiremu Rātana ki te rohe o Te Wairoa.

Ko te upoko e whai ake nei, ka whakaatu ki te hunga pānui ngā rautaki, ngā tikanga ka whakamahia e au ki te whakapuaki i aku whakaaro e pā ana ki taku kaupapa rangahau. Nā tēnei ka whai wāhi ahau ki te whakaatu i te whāinga matua. He wāhi tēnei, ka pā ki ngā pātai rangahau, kua whakahuatia i ngā ūpoko o mua.

Nā Walker te kī “Research is influenced by the view of the world into which one has been suckled, nurtured and raised. It is about values, beliefs, customs, philosophies, ideologies and culture. It is socially constructed” (Walker, 1996:2).

E ai ki a Scheper-Hughes (1992) nāna ēnei kupu i whakapuaki “we cannot rid ourselves of the cultural self we bring in to this field, any more than we can disown the eyes and ears and skin through which we take our intuitive perceptions about the new and the strange world into which we have entered” (Scheper-Hughes, 1992:27).

4.1 Tirohanga whānui

Ko te kaupapa ō tēnei upoko, he whakaatu i ngā pou tara ā-waho, ka whakamahia e au i roto i tēnei rangahau. Ko te whāinga o ngā pou tara ā-waho, he mea whakaatu ki te hunga pānui ngā momo tikanga, ka whakamahia e au ki roto i taku kaupapa rangahau. E ai ki a Crotty (1998), methodology is a strategy, plan of action, process or design lying behind the choice of particular methods and linking the choice and use of methods to the desired outcomes (p.3).

Nā tēnei kōrero a Crotty, ka kite tātau ko ngā pou tara ā-waho koia ko te mahere rautaki, te huarahi me kī, e whakamāhere ana i te whakatakotoranga o ngā mahi rangahau, i roto i te kaupapa rangahau.

4.2 Ngā Tukanga

Ka whakaatu tēnei wāhanga i ngā tukanga, ka whakamahia e au ki taku kaupapa rangahau. Ka hono ia pātai ki ngā tukanga rangahau hai whakautu i ngā pātai.

I roto i tēnei wāhanga e ngana ana ahau ki te whakapuaki i aku whakaaro e pā ana ki ngā tukanga e toru o Te Kaupapa Māori, o Te Matauranga Māori me Te Mātauranga a Te Haahi Rātana. Ka whakamahi ahau i ēnei kaupapa e toru, hai whakamārama ake i ngā kōrero, i ngā hītoria e hāngai pū ana ki te kaupapa matua o tēnei tuhinga, ā, ki te pātai matua o tēnei tuhinga roa, he aha te hira nui o ngā pou o Te Haahi Rātana i roto i te rau tau rua tekau mā tahi? Ko te whāinga nui mōku, ā, mā te whakamahi i ngā kōrero ā waha nei, ka āhei te hunga pānui te kite i tō mātau honotanga ki te whenua, he kite hoki i te uru pounamu o te mōhio ki tō mātau ahurea Māori me tō mātau ahurea Mōrehu. Ki konei ka kite i Te Ture Wairua me Te Ture Tangata e haere ngātahi ana.

4.3 Te Tātari Kounga

Ka whakamahi ahau i tēnei kaupapa rangahau, i te momo rangahau, te tātari kounga. Ko te kaupapa o tēnei momo tukanga rangahau, ki aku whakaaro, he momo rangahau ka whakamāmā ake i ngā āhuatanga mō ngā kaiuru, ki konei ka kite te hunga pānui, i ngā āhuatanga o tēnei mea te kanohi ki te kanohi, te manaakitanga me te tiakitanga. Koia nei ētahi kitenga o tēnei momo tukanga, atu i ngā tukanga o tāuaki (Scornavacca, Becker & Barnes, 2004, wh.190). Ko te painga hoki o tēnei momo huarahi, ko te whakamahinga o tēnei mea te tukanga uiui, nā tēnei ka āhei te kaiuru ki te tuku i te kounga o ana kōrero ki te kaupapa rangahau.

4.4 Kaupapa Māori

I kōwhiri ahau i te tukanga Kaupapa Māori i runga i te āhuatanga, ko tana mahi he wero i te whakaaro, kua hangaia i runga i te tūāpapa o te ahurea Pākehā. Nā tēnei ko te mahi a te rangahau Kaupapa Māori, he kimi, he rapu, he hāpai i te tirohanga Māori, nā tēnei mahi a tātau me te hāpai ake i tēnei kaupapa, ka kite tātau i te whakamanatanga o te reo Māori, i te mātauranga Māori. (Smith, 1999, Wh. 15). Ko tā te rangahau Kaupapa Māori mahi he whakatika i ngā tūkinotanga, i ngā pēhitanga kia hou mai i ngā whakarerekētanga mō Ngāi Tātau (Bishop, 1996; Pere 1994).

I kōwhiri ahau i te tukanga Kaupapa Māori nā ngā āhuatanga o te mahi tahi. Ki te titiro ahau ki tēnei tukanga, he nui ngā peka o te tukanga Kaupapa Māori. Ki te titiro tātau ki ētahi o aua peka, arā, ka kite tātau i ngā āhuatanga o te kanohi ki te kanohi, manaakitanga, kaitiakitanga, kōrero tuku iho, whakapono, tumanako me te aroha. “It is about empowering Māori people, voice, processes and knowledge” (Smith, 1999, wh. 15). Ka kite tātau, koia nei te mahi ā Kaupapa Māori, he whakamana i ā Ngāi Māori ki roto i te ao rangahau. Ka kite tātau i tēnei mana me ana āhuatanga e kōrero ana e Smith, i roto i ngā tuhinga a Lee-Morgan e meatia ana “ko tā te pūrākau he toro ki ngā kurutongarewa o te whakapapa, o ngā whakatauki, o ngā whakatauākī, o te mōteatea, o te haka, o te whaikōrero” (Lee-Morgan, 2017, wh. 48). Ā, ka kite tātau i

ngā hua i roto i te Kaupapa Māori, i te mea, he huarahi tēnei hai whakamana i ngā kōrero, i ngā hītoria o te iwi Māori.

4.5 Mātauranga Māori

Ka tīmata te rangahau ā Mātauranga Māori, i roto i ngā āhuatanga o ō tātau hononga ki te whenua, ki ō tātau tikanga. Mā te titiro pēnei, tātau mōhio ai ki te ao o ō tātau tīpuna. Ki konei hoki tātau, ka kite i ngā āhuatanga o ngā mātua tīpuna me tō rātau pupuri, i tō rātau takoha i ngā tikanga, i ngā kawa, i ngā mātauranga.

I ahu mai tēnei mātauranga e kīa nei ko Te Mātauranga Māori i te orokohanga rā anō o te ao. Mai i a Io Matua Kore heke iho ki a Ranginui rāua ko Papatūānuku. Nā rāua ka puta mai ko ā rāua tamariki. Ka noho rātau ngā tamariki ki te pō, ki te uma o ō rātau mātua. Nā Tāne te māramatanga i kite, nā tēnei i toko ake te whakaaro kia māwehe ia i ō rātau mātua, ko Tāne ki te uma o Papa, ko Paia ki te poho o Rangi, nā konei ngā tamariki i wehe i ō rātau mātua, koia nei te tīmatanga o te ao mārama (Mahupuku. 1854:6).

I te mutunga mai o te wehenga a Rangi rāua ko Papa, ka tīmata a Tāne i tana whai i ngā kete o te wānanga, nā ka tīmata i tana piki ki ngā rangi tuangahuru mā rua mā te Aka Matua, ki te toi o ngā rangi nōna i reira ka rokohina atu ki a Io, ki ngā kete o te wānanga, ko te kete Tuauri, ko te

kete Tuatea, ko te kete Aronui, ka whakahokia mai aua kete rā ki te whenua ki te ira tangata. (Walker, 2001)

Ko te hira nui o ēnei kōrero a Mahupuku rāua ko Walker, ka kite tonu tātau i te whakapapa o Te Mātauranga Māori. Ka kite tātau ka ahū mai tēnei mātauranga i a Io, tatū ki a Ranginui rāua ko Papatūānuku ki ā rāua tamariki, mai i te ira atua heke iho ki a tātau te ira tāngata. Ka kite tātau he hononga tō Te Mātauranga Māori ki te ao wairua, kāore Te Mātaranga Māori i taka noa i te rākau āporo, engari he mana, he tapu tō Te Mātauranga Māori. Mā te whai i tēnei anga rangahau ka whai wāhi atu te whakaaro Māori ki roto i ngā rangahau. Ko te mātauranga Māori tēnei e whāia ana, nō reira e tika ana kia whai i te anga rangahau e hāngai tonu ana ki ngā tikanga Māori, ki ngā whakaaro Māori, ki te mātauranga Māori anō hoki. E ai ki a Pihama, Cram me Walker (2002), he mana tonu tō Te Reo Māori, tō te mātauranga Māori, tō te tikanga Māori hoki. Ki te whai te tangata i te anga rangahau Māori nei hei tuarā mō to mahi. E whakaae tonu ana te kaituhi ki te whakatau a Marsden (1992:17) hei ara rangahau mōna, arā, “The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach...” Nā, ka whai wāhi, ka whai mana hoki te tirohanga o te kaituhi me ngā kaiurupare ki roto i te rangahau Māori. Kia kī pēnei ahau he pānga tō Te Matauranga Māori ki ōnamata, he pānga tō Te Mātauranga Māori ki inamata, he pānga tō Te Mātauranga ki anamata ko Te Mātauranga Māori ka tipu, ka rea, ka pū ki waho ki te whaiao ki te ao

mārama e kore e maroke i te rā, e kore e mimiti. Nā tēnei mātauranga, ka taea tonu rā e tātau te Māori te kawē tonu i tō tātau Māoritanga ki ngā pae o te ao. Nō tātau tēnei mātauranga, kia noho tēnei mātauranga mō te oranga tonutanga o te iwi Māori me tōna anō ao.

4.6 Mātauranga a te Haahi

Kia tīmata ahau i tēnei wāhanga me te tuku anō i te pātai, ka whai wāhi tēnei momo rangahau ki roto i tēnei rangahau? Nā, tē mōhio ahau inā, ka whai wāhi, ka whai pānga tēnei momo rangahau ki ngā peka o Te Kaupapa Māori me Te Mātauranga Māori. Hāunga ēnei kōrero āku, ki a au nei ka whai wāhi tēnei momo tukanga ki tōna ake mana motuhake. Ki te titiro tātau ki Te Haahi Rātana me ana rōpu katoa, kia kī pēnei ahau, ahakoa ōna here ki te ao Māori, me te nuinga o ana whakamoemiti, ana hīmene, ana waiata ka tuhia ki te reo Māori, he rerekē ana tikanga, ana kawa, tāna kaupapa ki te āhuatanga whakapono o ngā mātua tīpuna, ki ngā whakaaro whakapono kua hangaia e te ao Māori. Ko te whāinga pea, he whakaatu i te uru pounamu o tēnei momo tukanga i roto i tēnei rangahau. Nā tēnei mahi pea ka whai mana tēnei momo mātauranga ki tēnei tuhinga. Tē taea e au te kōrero mō ērā atu whakapono Māori, engari ko te nuinga o ēnei kōrero ka ahu mai i te tirohanga Mōrehu me te tirohanga o Ngāti Kahungunu ki Te Wairoa.

Ka tīmata tēnei rangahau ki te kupu Theology me te kimi i tētahi kupu taurite i roto i te reo Māori. I tīmata tēnei whai kupu ki ngā pukapuka tikinare a Ryan rāua ko Ngata. Ko tā Ryan kupu mō te theology, ko te

‘rangahau whakapono’. Inā ka whakapākehā tātau i te kupu ‘rangahau whakapono’ ka kite tātau i tōna whakapākehātanga “faith research” “research about/on faith” rānei. Ko tā Ngata, ko te ‘te whakaakoranga atua’. Ki te titiro tātau ki tōna whakapākehātanga, ka kite tātau i ngā kupu “God/Gods education, lesson, and/or teaching” me te “education, lessons and/or teaching about/on God or Gods”.

Nā te tokorua nei a Ryan (1997) rāua ko Ngata (1993), ka kite tātau i tētahi tirohanga Māori, kua tāpiri atu ki tēnei whakaaro Pākehā e kīa nei, ko te Theology. I mua i taku anga whakamua, me mārama tātau ki te kupu Theology, mai i te tirohanga Māori, ā, kia whai pānga ahau ki tēnei momo tukanga ki te ao Māori. Nā tēnei pānga, ka hoki ahau ki a mātau o Te Wairoa ki tō mātau ake tirohanga mō te wairuatanga me te kī a aku pakeke he wairua, he mauri tō ngā mea katoa, ehara noa iho i te kikokiko ka taea noa iho e tātau te tangata te pā. I roto i ngā whakaakoranga o Te Haahi Rātana, ka kōrero e pā ana ki Te Ture Wairua me Te Ture Tangata, he hira nui tō ēnei kaupapa e rua, i te mea, ka whakaako ēnei kaupapa e rua i a mātau ngā Mōrehu ki te kaupapa i haria mai e Te Wairua Tapu ki a Tahu Pōtiki Wiremu Rātana i te 8 o Nōema 1918, arā, ko Te Ture Wairua, ā, ko Matua, Tama, Wairua Tapu me Ngā Anahera Pono. Ā, i te whakatūnga o te Haahi me te otinga o ngā mahi a Te Māngai, ka kite i Te Ture Tangata, ko Te Ārepa, Te Ōmeka, Piriwiritua me Hāmueria. Nā ēnei kaupapa, Te Ture Wairua me Te Ture Tangata, ka kite tātau i te ‘rangahau

whakapono’ me ‘te whakaakoranga atua’, i kōrerohia e Ryan rāua ko Ngata.

Kua kite te hunga pānui i te whakapapa o Te Matauranga Māori i whakapuakihia e au ki te wāhanga o runga, ki te wāhanga o Te Mātauranga Māori, he whakapapa hoki ka puta mai i te mātauranga ā Haahi, engari, i whānau mai tēnei mātauranga a Haahi nei, a Mōrehu nei i ngā poropititanga, i ngā kupu whakaari, i ngā tongikura o ngā poropiti o tāuki, tatū atu ki te 8 o Nōema 1918 ki te rā i tatū mai ai Te Wairua Tapu ki te tinana kikokiko o Tahu Pōtiki Wiremu Rātana, heke iho mai ki a mātau ake ngā Mōrehu. Koia tonu he huarahi whakapapa kua kōrerohia mō te mātauranga a Haahi, e kīa nei mō Te Haahi Rātana.

4.7 Tikanga matatika

Kua whakarite, kua tono hoki ahau i ngā tuhinga tikanga matatika, he reta whakaae, he reta whakapuaki kaupapa me ngā pātai ki Te Kōmiti Matatika o Te Whare Wānanga o Awanuiarangi. Nā Milroy (2008:3) te kī “Māori people like to see proof that the good intentions of the researcher are being carried out”. Ka kite tātau i te uru pounamu o te whakamōhio me te whakamārama i ngā kaiuru ki ngā whāinga o ngā pātai me te reta whakaae. I ngana ahau ki te hāpai i ngā tikanga o te ‘kanohi ki te kanohi’ me te ‘whanaungatanga’ ko te hira nui o tēnei ko te manaaki,

ko te tiaki i te mana o ngā kaiuru, i taku mana hoki i roto i ngā mahi rangahau.

4.8 Pukapuka pitopito kōrero

I roto i tēnei haerenga rangahau i tīmata ahau ki te tuhi i roto i tētahi pukapuka hai whakarārangi ake i aku mahi mō tēnei tuhinga roa. I tuhi ahau aku whakaaro i roto i tēnei pukapuka i te nuinga o te wā, mō aku whakarerekētanga me aku mahi whakawhanake kaupapa. Ko te take o tēnei mahi he kite inā e noho pono, e noho tūturu nei ahau ki te kaupapa, ā, kia kite hoki ahau inā e hīkoi tonu ana ahau ki te tikaraina mō taku kaupapa me aku mahi rangahau. I tuhi ahau i ētahi whakataukī, whakatauāki, ā, ngā kōrero i whakahihiko i te hinengaro, i ngā tohutoro kia mōhio ai ahau nā wai ēnei kōrero katoa kātahi anō ahau ka whakahuahia ake. He mea pai te hoki atu ki te pānui i aku tuhinga i te mea i kite au i ngā hāora maha o te whakapau kaha. Ko te painga hoki o te mahi pukapuka, i kite ahau i aku whakatikatika, i aku whakawhanake, i aku kare ā roto i roto i aku mahi.

4.9. Uiui

I roto i tēnei wāhanga ka kōrero ahau e pā ana ki te kaupapa o te uiui. I roto i tēnei tukanga, e rua ngā momo tikanga uiui ka whakamahia e au, ā, ko te hui ā takitini nei me te hui ā takitahi nei. Ko te āhuatanga o te whakahaere hui ā rōpū, ka whakahuihui au i tētahi rōpū, ki te uiui i taua rōpū i te wā kotahi, i raro hoki i ngā tikanga takitini. Me whai whakaaro hoki ahau ki ngā kaiuru, tē taea te noho ki ngā roherohe o te hui ā takitini, nā reira i whai wāhi ki ēnei tāngata me te hāpai i ngā tikanga o te hui ā takitahi.

Ko tā Smith (1999) tikanga mō te uiui, he tikanga te hari kai. He tikanga nui tēnei ki te Māori, nā ēnei tikanga ka whai wāhi te kairangahau me te kaiuru ki te kōrero tahi mō kaupapa kē, atu i te kaupapa rangahau, me te mea hoki he tikanga Māori te hari kai me te kai tahi. Ki roto hoki i tēnei rangahau, ko tāku he whakaatu i te hononga o te tikanga koha me te manaakitanga, ko te uru pounamu kai roto i tēnei rangahau he whakaatu i te hari koha kai ki ngā hui kōrero, ki ngā hui kohinga raraunga, ki ngā hui wetewete kōrero (Tomlins-Jahnke, Gillies, and Kingi, 2009).

Ko ngā raraunga kua kohia e au i roto i tēnei rangahau, ka hāngai pū ana ki Te Haahi Rātana me ana rōpū katoa, ki ngā whakaaro mō te āhua noho o te Haahi i ēnei rā me te noho o ngā Mōrehu ki tō rātau ao Māori. Ki

konei ka whakaatu ake hoki i ngā kōrero ake a ngā kaiuru, nā konei kite ai tātau i ā tātau ake kōrero, i tō tātau ake māramatanga puta atu ki te ao

4.10 Matatapu³

He tikanga nui te matatapu ki waenganui i te kairagahau me te kaiuru, me te mea hoki me whai ahau i ngā tikanga matatapu kia noho haumarua mai ahau me ngā kaiuru. “It is family history and it is rooted in whakapapa and as such, it becomes a spiritual matter and must be treated with much respect and humility” (Royal, 1992:42). E whakaae katoa ana ahau ki ēnei kōrero a Royal, i te mea, ehara ēnei kōrero i te kōrero i taka mai i te rangi, he whakapapa tōna, he wairua, he mauri ke tō tēnei kaupapa rangahau. E mārama whānui ana te matatapu, ko te tikanga huna me te whai whakaaro ki ngā kōrero o ngā kaiuru (Oliver, 2003). I whakaae ngā kaiuru o tēnei rangahau ki te tohatoha i ā rātau kohinga kōrero i roto i tēnei kaupapa tuhinga roa.

³ (Kirimana matatapu O

4.11. Ngā kaiuru i roto i tēnei rangahau

Tokowhā ngā kaiuru o tēnei rangahau, he hononga tō ia kaiuru ki te rohe o Te Wairoa me Te Haahi Rātana. I te tīmatanga, tokoono ngā kaiuru o tēnei rangahau, engari, nā ngā whakawhiu o te mate urutā Korona, tē taea e rātau te tautoko mai ki roto i ngā mahi rangahau nei. E toru ngā momo wāhanga e hiahia ana ahau ki te whātoro atu, arā, ko te hira nui o ngā mahi o ngā pou o te Haahi i te rautau rua tekau mā tahi. He pānga, he hua rānei tō te māramatanga i ēnei rā mō te iwi Māori ki te rohe o Te Wairoa? He aha tēnei mea te Mōrehu, he rerekē te Mōrehu me te Māori? Ko tētahi whāinga ōku, he āta whakarongo ki ngā tirohanga a ngā kaiuru, kia kite ahau i ō rātau whakaaro mō ngā wāhanga pātai kātahi anō ahau ka whakapuakina.

E 30 ki te 70 ngā tau o te hunga i āta uia. I kōwhiri ahau i tēnei hunga, i te mea koia nei ngā pou e mahi nei i ngā mahi o te māramatanga ki te rohe o Te Wairoa. Ko rātau tonu te hunga kaihāpai i te rama o te whakapono ki Te Wairoa, ā, te hunga e mōhio nei ki ngā whakamoemiti, ki ngā waiata, ki ngā hīmene o Te Haahi Rātana ki te Wairoa, nā reira kāore he kowhiringa e tua atu i ēnei kaiuru. I a rātau ngā kaiuru te tikanga mō ēnei uiui, inā i noho ā whanau ki te uiui, inā i noho takitahi rānei. Kāore ahau i tūtaki i ngā wero i roto i ēnei mahi rangahau, i te mea he whānau kotahi ā whakapapa nei mātau, ko ngā kaiuru.

Ko taku mahi he hāpai ake i ngā tikanga me ngā kawa, e kīa nei, ko te kanohi ki te kanohi me te whakawhanaungatanga, hai huarahi haere māku, mā ngā kaiuru hoki. Kia noho haumarū mātau i raro i ēnei tikanga.

4.12 Ngā pātai

I whakarite ahau i tētahi mahere wā, nāku anō ngā pātai i waihanga, hai huarahi whakaaraara i ngā whakaaro o ngā kaiuru. ko te tikanga o tēnei mahi āku, kia noho mātau ki te kaupapa o te rangahau nei, ā, kia tika, kia rere hoki ngā kōrero o ngā kaiuru. I whakatakoto ahau i ngā pātai, kia hua mai ko ngā kōrero. I pēnei ahau nā te āhuatanga o te kaupapa rangahau, kia pai tā rātau uru mai, kia pai te rere o ngā kōrero. Nāku anō i hopu ngā kōrero, nāku hoki ngā kōrero i wetewete, i tātari.

4.13 Te tūturutanga me te pono o ēnei mahi rangahau

I te mutunga mai o ēnei rangahau, ka hoatu ahau i tētahi tuhinga hukihuki ki ngā kaipānui, hai pānuitanga mā rātau i mua i taku tono i te tuhinga ōkawa ki Te Whare Wānanga o Awanuiarangi. Mā ngā mema me ngā pou o te Haahi o taku pāriha o Tairāwhiti o Te Wairoa e whakamana, e whakapūmau te tūturutanga me te pono o tēnei tuhinga roa. Ka whai tautoko hoki ahau mai i taku whānau me taku kaitiaki nō Te Whare Wānanga o Awanuiarangi.

Ngā mahi whakahaere mō tēnei mahi rangahau

I whiriwhiria e au ngā kaiuru i runga i ngā tūranga e mau nei rātau i roto i te Haahi. Kia mōhio mai te hunga pānui, ruarua noa iho ngā pou e mahi tonu ana i ngā mahi o te Haahi i tō mātau rohe. I tau atu ahau ki tā mātau whakamoemiti ā pāriha nei ki te whakapuaki i te whakaaro mō tēnei tuhinga roa. I tautoko mai ngā mema o taku pāriha i te whakaaro kia tuhi i tēnei tuhinga roa, nā i whakatata ahau ki ngā kaiuru me te pātai atu ki a rātau inā e whakaae ana rātau ki taku tono uiui, ā, i whakaae te nuinga o rātau. I kōwhiria e au ēnei pou o te Haahi i runga i ngā pūkenga kai a rātau me te roa kua tū nei rātau i aua tūnga. Nō Te Wairoa katoa ēnei kaiuru he tāne te nuinga, kotahi te wahine nō ngā tūnga o te Ākonga, o te Āpotoro Wairua o te Āpotoro Rēhita me Āwhina o Te Hāahi Rātana.

I te mutunga mai o te hui ki taku pāriha i noho mātau ki te tuku whakamoemiti ki a Ihoa, i te mea ko ia rā tō mātau piringa, tō mātau pā kaha, tō mātau kaiārahi i roto i ēnei mahi rangahau. Whai muri i ngā whakamoemiti i tuku tono ahau ki ngā kaiuru mō ngā mahi uiui, nā rātau tonu ngā wā i tohua mai ki au mō ngā uiui. I tāpiri hoki ahau i ngā kōrero mō te rangahau me ngā ture mō ngā mahi uiui. (titiro ki ngā āpititanga I, O me te U).

I tono moata ahau i ngā pātai ki ngā kaiuru, kia whai wāhi rātau ki te whakarite i a rātau anō. I waihanga ahau i ngā pātai o te uiui ki ngā mahi ka mahia e rātau roto tonu i ngā mahi o Te Ture Wairua me Te Ture Tangata. I mua i ngā uiui, i kōrero tahi ahau ki ngā kai uru mō te whakahaere o te uiui me te inoi ki a rātau ki te whakakī i te pepa whakaae mō te uiui. (Āpitihanga I).

I kōrero hoki ahau ki ngā kaiuru, i a rātau tonu te mana whakahaere mō ngā kōrero ka whakapuakina e rātau, i a rātau hoki te mana ki te puta i te rangahau. I whakamōhio atu ahau ki ngā kaiuru, ka hopungia e au ngā kōrero mā te hopu reo, i whakamōhio hoki ahau i ngā kaiuru ko te tikanga o te hopu i te reo, kia pai taku patopato, taku tuhituhi i ngā kōrero ki te rorohiko, ki te pepa rānei. I whakamōhio ahau ki ngā kaiuru, ka tuku īmera atu ahau ki a rātau hai tirohanga, hai whakatikatika mā rātau. I whakamōhio hoki ahau ki ngā kaiuru ka whakamahia e au ngā tuhinga ki te rangahau me te tuhinga roa.

I tīmata ngā uiui, ki ngā wāhi, ki ngā wā, nā ngā kaiuru anō i whiriwhiri. I uiui ahau i tētahi ki tō matau kāinga, ki runga o Zoom, ki runga waea hoki. Kia mōhio te hunga pānui i uiui ahau i aku kaiuru i roto i te wā i mauhere te katoa o Niu Tīreni ki ō rātau kāinga, koia tonu te take o te whakahua i ngā momo uiui e toru e kite ana i ngā rārangi ki runga. I ngana au te whai i ngā tikanga o te hari kai engari i tūtuki noa iho ahau i taua tikanga i tētahi o aku uiui, tē taea e au te whakatutuki i runga i ngā whakawhiu o te mate Korona. Ko te nuinga o ngā uiui, i hui 1-2 hāora.

4.14 Ka wetewete i ngā kohinga rangahau

”Data analysis starts with the compilation of a text based on your transcribed interviews and your notes” (Laing, 1995:285). I tuhituhi katoa ngā kohinga kōrero, ka raua atu ēnei kohinga katoa ki tētahi wāhi haumarū, ki reira whakarite mō te mahi wetewete. I kaha hoki whakamuri ahau ki te pātai matua, hai arataki i au i roto i aku whāinga. I whai wāhi ngā kaiuru ki te pānui i ā rātau kōrero, kia kite rā rātau i te tūturutanga o ngā kōrero. Ko te tikanga o tēnei mahi, he tātari i ngā kohinga rangahau, kia whai wāhi hoki ngā kaiuru ki te kite inā kai ngā tuhinga ngā kōrero reka e hiahia ana rātau te whakapuaki i roto i te rangahau. Ko tikanga hoki o tēnei mahi, kia kite inā i tika i a au ngā tukanga tika o te kōhi rangahau, inā e tika ana hoki ngā kohinga raraunga. I āta noho ahau ki te wetewete, ki te āta tātari i ngā kitenga, kia kite i ngā kaupapa o te kohinga rangahau, ahakoa tika mai, hē mai, i whakaae ahau ki ngā kohinga rangahau katoa.

4.15 Ngā pātai

4.15.1 Pātai tuatahi

He aha te hira nui o ngā mahi o ngā pou o te Haahi i roto i te rau tau rua tekau mā tahi?

Ko te uiui tētahi tukanga kua whiriwhiria e au hai whakautu i te pātai tuatahi. Ko tā Bryne (2001) ka meatia, “*interviews allow participants to provide rich, contextual descriptions of events*”. E tautoko ake ahau i

ēnei kōrero a Bryne i te mea, nā te noho tahi a kairangahau rāua ko kaiuru, ka whai hononga rāua, ka āhei te kaiuru ki te kōrero i ōna kōrero. Ko te mea hoki e kaha whakaponono au, ko ngā rangahau uiui te tikanga mana nui mō tēnei mea te rangahau.

Mā te whakamahi i te tukanga uiui, he wāhanga tēnei, e āhei ana te kaiuru ki te kōrero, inā, he hira nui tonu tō ngā pou o te Haahi i ēnei rangi, ka āhei ana te kaiuru ki te whakatakoto i ana whakaaro e pā ana ki te kaupapa i raro i te āhuru mōwai o te kaupapa o te uiui.

Ko tētahi ngoikoretanga o te ui pātai, ko te whakamā o te kaiuru ki te whakautu i ngā pātai. Ā, ko te rohe wā(time frames) tētahi āwangawanga nui, ki konei ka kite i te roa o ngā uiui pea me te whakatakoto i ngā kōrero ki te tuhinga.

Kua whakarite tētahi huarahi māmā, hai kaupare atu i ngā āhuatanga o te whakamā, he whai whakaaro tuatahi ki te āhua o te wāhi ka whakahaere te uiui, kia haumaruru te wāhi. Ko tētahi mea hoki kia kaua ahau e arahi i te uiui, kai whakamataku ahau i te kaiuru. Ahakoa ko te rohe wā tētahi āwangawanga, hāunga i ēnei kōrero, kāore ahau mō te whakatere i ngā uiui kai whakamā te kaiuru.

4.15.2. Pātai tuarua

He pānga tō te māramatanga o te Haahi mō te iwi Māori me te iwi Mōrehu o te rohe o Hāmuera i ēnei rā?

Ka hoki atu au ki ngā kōrero o Lee-Morgan ko tana “i kōputuhia ngā hītori i roto i ngā pūrākau” (McFarland, A. & Matthews, N.(eds) , 2017. wh. 53). Ka whakaatu a Lee-Morgan ki te hunga pānui, he iwi tuku kōrero te iwi Māori. Nā ngā pūrākau, ka āhei tātau ki te kite i te ao o ngā mātua tipuna, engari ia, ko te pātai nui e rērere haere, he aha te pānga o tēnei tukanga ki ēnei rā? Ki te koke whakamua tātau, me tiro whakamuri tātau te iwi Māori, ā, mātau ngā Mōrehu ki ngā pūrākau, i te mea, kai konei te hītoria mō tātau. E mea ana a Lee-Morgan (2017), kai roto i ngā pūrākau ā iwi, ka taka iho ko ngā kaupapa ā iwi, ngā hononga ki iwi kē. Nā, kia kōrero pēnei, nā te ako i ngā pūrākau tonu o Hāmuera, ka whai māramatanga, nā tēnei, ka whai hua te pātai o runga, ararā, he hua tō te māramatanga ki ēnei rangi.

Ko tētahi ngoikoretanga o te kaupapa pūrākau, ko te tūturutanga o ngā pūrākau, tē mōhio te tangata inā he pono ngā kōrero, ka pā a Lee-Morgan (2017) ki tēnei whakaaro ko tāna, he kaha ētahi ki te whakarekareka i ētahi wāhanga o te pūrākau hai whakahihiri i te mauri me te wairua o ngā kōrero. He māmā noa mā iwi kē te wero i ō kōrero, inā, he rerekē tāhau kōrero ki ā rātau kōrero.

Kua whakarite tētahi huarahi māmā hai kaupare i ngā āhutanga o te whakarekareka i ngā pūrākau kia noho ki ngā kōrero o Ngāti Kahungunu ki Te Wairoa, ki ngā kōrero o Hāmuera, hai whakaaraa i ngā whakaaro.

4.15.3. Pātai tuatoru

He aha tēnei mea te Mōrehutanga? He rerekē, he ōrite rānei te Mōrehutanga ki te Rātanatanga?

Kua whiriwhiria e au, ka noho ko te rōpū arotahi (focus group) hai tukanga tuatoru, hai whakautu i te pātai tuatoru. E ai ki a Ahomiro (2018) “This method is useful not only in drawing out different accounts of phenomenon, but also in observing social issues related to people’s views and perceptions” (2018, wh. 22). Ki te hoki au ki te kaupapa o te pātai, kai tēnā, kai tēnā ōna ake whakaaro mō te kaupapa. Ka mea hoki a Ahomiro (2018) ko te painga o te rōpū arotahi, ka kite te kaiwhakahaere i ngā tūhono, i ngā whanonga me ētahi atu āhuatanga o ngā kaiuru o te rōpū. Nā tēnei tukanga ka whai wāhi ki te whakarongo, ki te tohatoha i ngā whakaaro, inā, he rerekē, he ōrite te Mōrehu me te Rātana, nā te aha rātau ka whakaaro pērā ai.

Ko tētahi ngoikoretanga o te rōpū arotahi, ko te whakamā pea o te kaiuru ki te whakautu i ngā pātai, nā ngā whakautu o kaiuru kē. Ā, ko te kāhaki o tētahi kaiuru i te hui katoa, ki te kōrero mōna me ōna ake whakaaro anake.

Kua whakaritea tētahi huarahi hai kaupare atu i ngā āhuatanga o te whakamā, ko te hanga i tētahi wāhi haumarū, hai wāhi haumarū mō te rōpū kia kōrero i ngā kōrero i raro i te āhuru mōwai o te haumarutanga.

4.16 He Whakarāpopotanga

Hai whakarāpopoto i tēnei upoko, ka hoki ahau ki ngā pou tara ā-waho, kua whakapuaki i te tīmatanga o tēnei upoko. Ko te tikanga o ēnei whiringa tukanga, he tāpiri atu ki te kaupapa rangahau, hai āwhina, hai tautoko ake i ngā pātai e toru, hai āwhina hoki i te hunga pānui kia mārama rātau ki ngā ara i takahia e au ki te kimi i te mea ngaro. Kia mōhio hoki te hunga pānui, i ngā tukanga i whiriwhiria hai āwhina i au anō ki te kohikohi i ngā whakaaro, i ngā kōrero a ngā kaiuru, ā, ki te kōrero i ngā kōrero mō ngā tikanga me ngā kawa mō te tiaki i ngā kohinga rangahau a ngā kaiuru. He mea tiaki i te mana o te kaiuru me te kai rangahau

Ko te upoko e whai ake nei, he wāhanga tēnei, hai titiro ki ngā kōrero kua kohia mai ngā kaiuru, nā rātau tonu ngā kōrero i whakapuaki, ko te hiahia kia kite te hunga pānui i te ao ka hikoi ngā pou o te Haahi, ā, kia mārama ki ngā piki me ngā heke ka rongo rātau. Kia tahuri ake ki te kōwae tuarima.

Upoko Tuarima

Ngā kaiuru

“Takoto atu ki a Ihoa o ngā mano hei kaiārahi mō koutou i ngā wā katoa, i roto i a koutou mahi hīkoi, whakaaro anō hoki i runga i te wehi, i te Pono, i te tika ki mua i ngā ariki hei whakapuāwai i a mahi katoa”⁴

5.0 He Kupu whakataki

Hai tīmata i te upoko tuarima, ka hoki atu au ki te upoko o mua, ki te upoko tuawhā ki ngā tukanga rangahau. Ko te kaupapa o te upoko tuawhā, he āta wānanga, he āta kōrero mō ngā tukanga rangahau i whakamahia e au roto i aku rangahau. Ko te take o tēnei mahi, kia kite te hunga pānui i te ara i haere ai ahau ki te whakamāhere ā tukanga nei i taku tuhinga roa, ki ngā tukanga matua hoki i whakamahia, pēnei ki nga tukanga rangahau, Kaupapa Māori Rangahau, Mātauranga Māori me te Mātauranga ā Haahi.

Ko te upoko e whai ake nei, ka whakawhiti atu au ki ngā kohinga kōrero a ngā kaiuru. He upoko tēnei ka wāhi i ngā kōrero, ka kite i te ao o ngā kaiuru i roto i ō rātau mahi mō te Haahi. Ko te whāinga he whakaatu ki te hunga pānui i ēnei kōrero ā ngā kaiuru, he whakaatu, anikā tonu ngā

⁴ Whetu Marama, 1864-1866, Akuhata-Hepetema 1981: wh 4.

aupiki me ngā auheke, ka kōkirihiā e ngā pou o te Haahi i roto i ngā mahi o i a rā, nā reira, kia huri ake ahau ki ngā kōrero o ngā kaiuru.

Tokowhā ngā kaiuru kai te aro o tēnei tuhinga roa. Kua neke atu i te toru marama ahau e noho tahi ana me ēnei kaiuru e whakawhitwhiti pātai ana, e whakawhitiwhiti kōrero ana, e whakarongo ana ki ngā kōrero, ki ngā mahi kua mahia e ngā kaiuru. Ka kite te hunga pānui e aro ana ki tēnā kaiuru, ki tēnā kaiuru kai roto i tēnei rangahau. Ko ētahi kaupapa kōrero ka kite te hunga pānui, ā, ko ngā rangatira i āwhina, i tautoko i ngā kaiuru i runga i ō rātau haerenga, ki ō rātau mahi, ka rongo mō ō rātau wā kāinga, ki ngā piki me ngā heke i roto i ō rātau mahi. Ka kōrero katoa ēnei kōrero mai i te tirohanga o ngā ao o ngā kaiuru, ki konei tātau ka kite i te rongomaiwhiti o ngā kaiuru me ngā mahi kua mahia e rātau mō Te Haahi Rātana kātahi, kārua mō te pāriha, kātoru mō ngā Mōrehu.

5.1 Whānau

I au e tatari ana i ngā kitenga i ngā rangahau, i kite ahau ahakoa te pātai i pātaihia, ahakoa te kaupapa o te kōrero, i hoki atu ngā kaiuru ki ō rātau whānau, i te mea, ko ngā whānau, ngā ariaritanga, ngā whakaruruhau mō ngā kaiuru. Nā tēnei, i kite ahau i te uru pounamu, te hira nui o ngā whānau ki ngā kaiuru katoa o tēnei rangahau. Ko te whāngai i ngā kōrero, i ngā whakaakoranga o te Haahi, te whakaako i ngā kaiuru ki te whakamoemiti, koia nei ētahi mahi tautoko nā ngā whānau mō ngā kaiuru

Ko tētahi ariā matua i kite, i rongo hoki ahau i roto i ngā uiui, nā ngā whānau anō te kākano i whakatō i te whakapono, i te ngākau reka, i te tuakiri Māori me te tuakiri Mōrehu. Nā ēnei āhuatanga, pēnei ki te whakapono, te ngākau reka me te tuakiri, i whakangungua rātau ki te hāpai ake i ngā mahi kai mua i ā rātau

Mai i ēnei āhuatanga kātahi anō au kia whakapuaki mō ngā kaupapa o runga, tātau kite ai i ngā kaiuru e koke whakamua ana ki te tiaki i ngā taonga i tākohahia e ngā whānau ki ā rātau. Ā tōna wā, he mea tākohatia e ngā kaiuru ki ngā reanga e haere ake nei. He mea whakaae e te nuinga o ngā kaiuru ki te tū hai pou o te Haahi, i runga i te hiahia ki te kawē i tēnei mahi mā te whānau. Hai tautoko ake i ēnei kitenga, anikā a Gibson (1999) me ana whakaaro, “There is a responsibility to one’s whanau which means that you do certain things for them” (p.66). Ko te tākohatanga, te whakahoki rānei i te aumihi o ēnei kaiuru ki ō rātau whanau, ko te mahi i runga i te tika, i te pai me te rangimārie o Ihoa o ngā mano. I kōrero hoki ngā kaiuru mō te āpōpō, ko ngā tamariki te kaupapa nui. Ko ā rātau hiahia kia hīkina e ngā rangatahi te māramatanga me te kawē i te māramatanga mō ngā rau rangi e heke mai nei.

Kaiuru tuatahi - Ānaru Rātapu⁵

Whakaahua tuatahi⁶: Āpotoro Rūnanga Ānaru Rātapu



I tīmata a Ānaru i te whakamoemiti;

Āe, e Te Māngai e Ngā Anahera Pono e Te Tokotoru Tapu, ka tāpae māua i ō māua hē i mua i tā koutou aroaro, ka noho anō hoki māua i runga i te ngākau rīpenetā, kia whānau hou ai i roto i te wairua, nō reira e Te Māngai e Ngā Anahera Pono e Te Tokotoru Tapu ūhia iho mai o koutou manaakitanga ki runga ki ā mātau i roto i to mātau uiui ko ngā kupu e tika ana kia ū, ko ngā kupu kāore e pai haria atu ki te wāhi e tika

⁵(A. Rātapu, kōrero-ā-waha Apireira 05, 2020)

⁶ Whakaahua o Ānaru Rātapu nā Kimiora Pene i tango, 2018.

ana i roto i tā koutou korōriatanga, ka waiho ko ngā kupu pai hai arahi pai i tō mātau hui ko Te Māngai hai tautoko mai aianeī ake nei Āe.

Ono tekau aku tau, he kaiako ahau i Te Kura reo rua o Kereru park. I grew up in a place named Kihitū, but as we got on that wasn't the right name, it's called Ngāmotu, I grew up in Ngāmotu, Te Wairoa.

My father was a shepherd first on Onenui Station and then he became a butcher in the freezing works and then he changed over to hop on the chain, so he was all over the place in the freezing works and that was his main occupation, then he became a taxi driver. My mother was a secretary when i was growing up at my grandfathers shop, it wasn't until later she became a taxi driver and that was her job right till the end, that's what she did and she looked after us and you fellows her moko.

My father was a Ringatū, my mother was a Rātana. My grandfather and grandmother were influential in my early life, I grew up with them until my grandmother died and I went to stay with my parents not for long cause I was still milking cows. I would go back to Kihitū on Friday to help my grandfather on the farm, my grandfather came from Tangoio and Te Haroto in Napier, my fathers father was a shepherd and his Haahi was Ringatū he used to ring the bell when they had their services on the 12 of every month. He had whakamoemiti every day at 4am in the morning and 9pm at night and he came from Te Mahia Ngāti Rongomaiwahine.

Were you always a Mōrehu? Always. Born into it.

What were you taught as a child being Rātana?

What we were told was about the five, Matua, Tama, Wairua Tapu, Ngā Anahera Pono me Te Māngai and that all we had to do for the whole of our life was to understand and learn about those five. We also learnt how to sing waiata whakamoemiti and we had our own choir. We used to have our church every night at 7 o'clock after tea and go to church every Sunday. Our grandfather was the choirmaster and he taught us how to sing the waiata whakamoemiti. This was all in the 60s, we were too young in the 50s.

How has your understanding of being Rātana changed as you've grown up?

I've learnt how to use the māramatanga to help me make sense of our lives, to help me make sense of our māramatanga so we can compare it to our lives so it becomes a part of our lives. My grandfather told us the stories, he was a great storyteller and we used to sit around the table and listen to him and what he told us, he fed that māramatanga to our hearts. By the time we had grown up and become Pou o te Haahi, he had died, we had no one to bounce off other than uncle Parae and uncle John, uncle John wasn't the type of person you bounced stories off, but you might try that with uncle Parae. When I was down Wellington I became a Ākonga in Porirua and I had a whole lot of new friends down there, Sandy Pihema, Haimona Samuels, Putu Tota, Lucky Rameka and Nugget Johnson. We were all in the same parish in Porirua. From out of there came the four Āpotoro, Sandy became an Āpotoro Takiwā, I became a Āporoto Takiwā, Haimona is still an Āpotoro Rēhita, two of us have died Putu and Sandy. I've met up with people like Tahu Asher who was a Āpotoro Wairua, he was there with the Māngai and all his travels, I don't think he went overseas, he just travelled around New Zealand with him, he was looking after one of his sons. Those are the people I learnt off, Raiti Aperahama he was one of the toughest hua I ever met, all of those people have died now and it's only us, me i'm the last one left actually, but there's a lot of good new ones coming up. When we sat around with my grandfather it used to be so interesting, he used to make us see this māramatanga, he made us all want to do it, there was me, Tommy, Cinda, uncle Sucky, uncle Anthony, we were all at the table listening to him talk about our church, because there was no TV, there was only a radio and they only had spooky stories on there and we didn't like listening to those spooky stories, so we listened about the māramatanga, that's how we were brought up.

How would you describe the church today?

I think its ok and it's where it should be, i think there's not a lot of humbleness they're all chasing after the mana, trying to be the first to do everything and when there is a problem its normally me or Joe Everit they ring up to fix things but we can only give advice, I think the church today, what I see coming though, like all the new Āpotoro I think we are lucky that we have these Āpotoro. I think being without a Tumuaki has been no good for us, i don't think tumuaki should go past 70, I think the tumuaki should have their mind about them and a little bit more fitter,

any older than that they no good they need to give it up that job, so the church will grow all the time and everything will be new all the time, our tumuaki has been out of action since 2015, so we are looking at 5 years of us going backwards.

That's where I think we are now, I think we are going backwards and we are not that united on where we should go, so when it comes to talking about our unity and our māramatanga you just get bullies getting up and saying this is what it should be, we are not here to negotiate anymore or try and help one another to come to a better understanding of where we should be. I know it's not where our Mōrehu think we should be. That my understanding of where we are now, that's how I would describe us, we are neither up or down, we are right in the middle where we should be. I don't think we have the vehicle which we can move and improve, we do have people in there that can make improvements, that can put improvements, I see that we should be leading in this country, but we have people with all their glitter and gold who try to manipulate the māramatanga, they try and change things to make it fit the times. That's what i have noticed, that's why i talk about mana, i don't think we are ready to move forward yet coz we dont even know who our Māngai is, cause here I am still having to defend our Māngai, i'm still fighting for our Māngai, making sure that the Ihu Karaiti stuff is not apart of the future, that's the reason i'm fighting about it, to show there is a difference between Ture Wairua and Ture Tangata and that is it the Māngai, the Tama and Jesus are two different things and this maramatanga didn't come by anyone else but Māori.

How important is the māramatanga in your life?

It's important, but it should not overtake your life, you find sometimes you have to be in the light and sometimes you have to be in the dark, to ballance up your life, cause if you just worry about the wairua you will become pōrangī if you do to much of it, so you have to balance it, all the top Āpotoro had to do it, they couldn't do everything. But māramatanga it is important but not if it means losing your life, like let's talk about tangi, and catching that flu we have to be on to it, so that's why we are finding new ways like online whakamoemiti, and once we figure out how to do online whakamoemiti we will be ready for the world.

What position do you hold in the Rātana church?

I have 3, one is Āpotoro Rēhita, Āpotoro Takiwā o Te Tairāwhiti, my takiwā goes to Hicks Bay and I am a Āpotoro Rūnanga give advice to the Komiti Haahi and deals with all of the pou o te Haahi. I have around 40 years experience. Our parish Tairāwhiti o Te Wairoa, began at 39a Clyde Road in Wairoa, because we wanted an urban one, so it has been going for 56 years. Our grandfather was the choir master.

Āpotoro Rūnanga needs to retire at 70 and become honorary so we just protect our māramatanga and sit and listen.

How did you attain the three roles?

Uncle Parae made me a Āpotoro Rēhita of the pariha in 1990. I had been an Āpotoro Wairua for a while. 3 years and I came home from Porirua and he made me a Rēhita. My first wedding was Sally Drysdales son. From there they used to send me to the pā to the hui whakapumau. In 1998 I became the Āpotoro Takiwā. 2010 I went to Waikato Uni to do my post grad and the Tumuaki at the time rung me up and I travelled to Rātana and became an Āpotoro Rūnanga.

Tell me what it's like to be a Mōrehu?

I think it's a privilege and there is a lot of responsibility that comes with that privilege. And we are still trying to figure out what we are trying to do and that should become part of the Kaupapa ā mahi. The main things we have now is around kotahitanga. 'Kia noho tātau katoa i raro i te whakaaro kotahi'. One of the main things is to be able to unite as a people. All the times that I have been a Mōrehu and all my time going to Hui Whakapumau, I don't know how we do it there as there is so much fighting. In terms of hapū and everything it's about understanding the māramatanga and not being lazy about it. Being a Mōrehu I love it.

Did you ever take a particular interest in other haahi or religions?

Yes, the Catholics. My mates all used to be Catholics. There is not another māramatanga that is like ours. It is created for the poor and those that are looking for righteousness. Who seek knowledge and understanding. It's the most interesting and I will never ever waiver. I will listen to other religions and the way they see things. The positives and the negatives are, if you listen to the Koran, if you don't do it right then it's death. In Christianity if you don't meet those expectations you

end up being Hatana's child. It is all negative and punishment. In ours it doesn't say anything like that, our maramatanga is all about love. The heart is about being respectful and to love one another. That's the real reason why I don't look at other haahi.

What were you taught about Māoritanga as a child?

We know about the atua that we had to respect them not run it down. We were taught more about the maramatanga. When I was 27 I did a study of the whakapapa of Kahungunu and brought it back to dad. I was more scared to be in the Māori culture, we did kapa haka though.

How has your understanding of te ao Māori changed now that you have grown up?

I think te ao Māori is in for a crash. It is more tikanga Māori nowadays. People have all the tattoos over their faces that were regarded as a no go. It was tapu.

Is te ao Māori important today?

No it never has been never will be. It will always be Mōrehutanga and that is my greatest love.

Do you have an affiliation with your iwi?

Not really take me as I am. Take me as a Mōrehu. Whakapapa is used to gain prestige and mana. In our Haahi we only have one whakapapa we are Rātana/Mōrehu.

Is the Māori culture a part of the Rātana faith?

Yup because it was the language that was important to Ihoa. It was the way they used to pray. I cannot deny Māoritanga. The emergence was when we made our own changes.

What is the significance in having the majority of our church goers being Māori?

We have heaps of Chinese and Pākehā followers too. To be a Mōrehu you have to kauhau te rongopai. It is a Māori church. There are Māori churches too, one is Ringatu and Paimarire. Destiny church is mainly Māori people too.

So how is our church different from the others?

All the other churches don't give you a chance; they excommunicate you when you are bad and you get cut off from the people and church. Even if you murdered someone in ours you are still part of Ihoa and we can't judge, it is not our job, our job is to pray and bless those people. A prime example was a farmer who had 100 sheep and one of his sheep got lost. He didn't know what to do? Does he stay with the 99 sheep and leave the one that is lost or go and look for that one sheep and leave the 99 other sheep? That one represents the murderers and bad people. We don't need money to go and do whakamoemiti to marry, baptise, bury people we don't ask for money. It's really good for our pou to carry on doing this. We are not the only ones that do this. We have people that commit suicide and hui whakapumau jump up and down but we need to ask what can we do? We can pray. We need to know the difference between the Ture Wairua and the Ture Tangata. What belongs to man and what belongs to Ihoa.

The difference is with our haahi we put the Tama in our prayers and left out the Ihu Karaiti part. The difference between us and Muslims is that we have Matua, Tama, Wairua Tapu, me Ngā Anahera Pono me Te Māngai.

Did you attend the 100 year celebration and what was special about it?

It wasn't special, in 100 years we haven't learnt to keep Ihu Karaiti out of our whakamoemiti. In 100 years we get the most inexperienced Āpotoro to run the event.

What is the spiritual significance of the Treaty and the Bible?

The fulfilment of the Ture Wairua, is when all religions are united under one God. Finally there were churches that came together under the one God. One Father, One Church One shepherd all under Ihoa o ngā mano. The Treaty of Waitangi is really tricky and we have to be really knowledgeable and the only way to deal with the government is to have a whole lot of professors and doctors that need to sit in there and deal with them. That is what I think about the treaty.

What is your view about Māori learning about atua Māori and things of that nature?

We need to see and make comparison between the real God and things made up in our minds.

How do you see the relationship for you being Mōrehu and being Māori?

Well the difference is the title, the Mōrehu being a Māori is the people. It is who I am.

How important is being Mōrehu and being Māori for your identity?

Well to me it is between me and my God. That is why I will always choose being a Mōrehu. I believe that my identity is Mōrehu first and Māori second. We are all chosen for this māramatanga first.

Kaiuru tuarua - Anthony Christie⁷

Whakaahua tuarua⁸: Āpotoro wairua Anthony Christie



⁷(A. Christie, kōrero-ā-waha Apireira 10, 2020)

⁸ Whakaahua o Anthony Christie nā Theresa Dwyer i tango, Oketopa 15, 2020.

What is your age and occupation?

My age is 53 years old, born on the 8 of April 1967, my occupation at the moment is I am unemployed I'm currently on the sickness benefit.

Where did you grow up?

I grew up in Wairoa. I did my primary and intermediate schooling in Wairoa and did my college years down in Invercargill.

What did your parents do?

My father was a freezing worker and my mother was a housewife.

Can you give me some background about your family life?

Family life was probably a little difficult during our early years due to losing our mother in 1974 and we took a turn for me and my family losing a mother at an early age. But growing around the māramatanga, my father was an Āpotoro Rēhita of the Haahi and I grew up in that environment, which was whakamoemiti and learning about our māramatanga, so i grew up amongst it and lived it.

Were you always a Mōrehu?

Āe, i have been a Mōrehu from the time my father blessed me and baptised me in this māramatanga at an early age when I was baby, I knew this māramatanga when I was in my mothers womb and my father performed whakapikiora on my mother. So i have always been a part of this māramatanga, right from when love brought my parents together till now.

What were you taught as a child being Rātana?

I got taught a lot about faith and the work that our pāpā Tahu Pōtiki Wiremu Rātana did for our people, that changed a lot of my family's views on how they coped with life. The māramatanga made things a lot easier, it offered shelter, whakawhanaungatanga, Mōrehutanga and this was what it was like growing up in our māramatanga.

Now that you have grown up how has your understanding of the Rātana church changed? Has it changed?

I think it has, the generation today is a lot more critical as far as missing out on learning things about our māramatanga in the correct way, the changes that I have noticed is that the young people are coming back to our māramatanga and they are hungry for it. The sad thing about it is that not all of our pou o te haahi or our Āpotoro are feeding them, sustaining them with the information, the correct information. Sometimes they confuse our rangatahi and that is a big change because they are our next generation, if we can't plant the seed right we will not reap the fruits. If we give them bad kai they're gonna end up living bad lives.

In your view can you describe to me what the church is like today?

The church today is asleep, I can honestly say the church is asleep and i don't just mean that locally i mean that nationwide. Like I said in the previous question, this comes down to our Āpotoro and our old people who have missed out on knowing about our māramatanga and knowing the true value of what it holds and this information has not been shared out. Through this our people have become confused about the information and what this māramatanga was really designed for.

How important is the church in your life?

Very important, I guess not the church itself but the beliefs of Haahi is more important. The church itself is made up of rules and regulations but the kaupapa of our Haahi is the belief in the Father, Son, Holy Spirit, the Faithful Angels and our Māngai.

What position do you currently hold in the Rātana Church?

I hold two positions in the Rātana Church, I am a Āporoto Wairua for Tairāwhiti o Te Wairoa takiwā and i am a original band member of Te Reo o Te Whaea o Te Katoa, I currently hold the position of upoko of Te Whaea o Te Katoa.

How important are those roles to you?

Very important, they are very important in the way that when I took the position as an Āporoto Wairua and took the position as a reo member, I signed a kawenata between me and Ihoa and I take those two kawenata very seriously. In my line of work there is no room for doubt and insubordination. So I do take these roles very seriously.

How did you attain the rank of Āporoto Wairua?

Through our Kōmiti Haahi, I was actually nominated to the position, I was an Ākonga first then i moved up to Āporoto Wairua under my father Parae Maraki Christie who was an Āporoto Rēhita of our pāriha at the time and i was supported by his brother Āporoto Rēhita John Scott. I had no choice in the matter but because it was those two people who nominated me and seconded me. I accepted the position as Āporoto Wairua.

How did you attain the rank of Reo Member?

I was living in Invercargill as I said earlier, I did my highschool years in Invercargill. At that time there was a small group of Mōrehu and they decided to start music classes, I latched on to the music classes down there and then they started the Reo which was gifted to Te Waipounamu people. It was the last Reo of the time of the Tumuaki Te Reo T.W.R Hura. During her time when she was alive we were one of the last Reo in this māramatanga and we were given the name Te Reo o Te Whaea o Te Katoa named after her mother. I am an original member of that Reo.

What are your feelings about the role of the Āpotoro Wairua?

It is a very serious role in our māramatanga. It is a Ture Wairua role. A lot of the work you do in this role is wairua mahi.

What are your feelings about the role of the Reo Member?

This is another role that is very important, going back to the kawenata of that position in our māramatanga, a kawenata that I hold dearly to my heart, and to the recognition of the name our Reo is named after. With that certificate I am a musician of Ihoa

What is it like to be a Mōrehu?

A Mōrehu i see is an everyday person that faith in Ihoa o ngā mano, Matua, Tama, Wairua Tapu, Anahera Pono me Te Māngai and holding and believing in the Māngai, the true kupu, the true word of God.

Did you ever take an interest in another church?

No.

What were you taught as a child about Māori culture?

Māori culture in my early years was very limited, we had very limited resources available to us. Through my father and following the Haahi, I was exposed to Māoridom. Schools did not cater for that in my time.

Now that you are older how has your understanding of Māori Culture changed? Has it changed?

Yes, I am more aware of our origins and where we started and how important being a Māori is and understanding the values of our culture, I can see the similarities with Ihoa and our maramatanga and where we are in Māoridom

How would you describe Māori Culture today?

It's on a revival in a big way and I think it's been a long time coming. And this is happening because of some of our old people that clung on to our language and culture. There are a lot more resources out there to help people retain it.

How important is Māori culture in your life today?

It's important because it is a history that I am connected to, I am connected to how Māoridom started. Through this connectedness it has opened my eyes little to our Māoritanga and tikanga.

Is your iwi a significant part of who you are?

Yes, my whakapapa, my genealogy ties me to this land, but to other lands. I acknowledge both my Māori and Scottish heritage.

In what way do you consider Māoritanga to be apart of the Rātana Church?

The Māori Culture has a big part to play in our church. We have a whakapapa, we believe there is a start, it says this in our Temepara, there is start where we all started from, so ideally Māoritanga has a big part in our māramatanga

What is the significance of our church consisting of mainly Māori people?

We were a chosen race by Ihoa, mai rā anō, back in the old days. Ihoa has watched our people, right from the time of the migration of our waka, it was all guided by him, by stars, we look to the heavens for guidance.

When the māramatanga came it changed our view again, why?

Cause our people were a bit noty and did norty things to others, they hurt people, they were eating people

How is the Rātana Church different to other churches?

I don't have any problems with other Haahi, at the end of the day our tohu is a sign of tolerance and we respect other Haahi, that's what we're taught growing up, you love one another.

How are Mōrehu different to Christians?

I don't think they are different, i think we just do things differently, some of their beliefs are the same as ours, they believe in one God, they believe in the Saviour. It's just how they word it but if Ihoa thought that they were wrong he would've said so. We were given a choice and those that follow the Māngai, Ihoa chose them to be his chosen people which are the Mōrehu.

How are Māori different from Pākehā?

We are cultural, Pākehā are not very cultural, but that's how Ihoa created them, or its the choices that those people have made, they didn't listen, Māori did, they followed Ihoa.

What is the spiritual significance of the Treaty and the Bible?

The Treaty is a document and the bible is a document and both of them go hand in hand. They are a part of Ihoa creation. When you study the Treaty there are things on there that come from the bible.

Did you attend that 100 year celebration?

Yes I did.

What was the significance of that celebration?

Not only was it our 100 year milestone, there were a lot of tohu there that day. One of the big tohu that day was our rangatahi, they had a lot to do with the running of that day and that changed the whole āhua of the day. In Te Whaea o Te Katoa we had a lot of rangatahi in there and it was their first experience marching at the pā, when we went in the temple we let our juniors play in there and it was an eye opener for them and myself. One thing I didn't like was when our tohu were covered up, we couldn't see the message on the Manuao, we couldn't see the message on the big house. But all in all it was a great day for the Mōrehu.

What are your views of Mōrehu learning about things Māori like atua

Māori, karakia Māori and things of that nature?

I don't have any problems with it, it is the choice of the people and how much the delve in to that, because at the end of the day that was where

we started but it's how you use it, you do get a choice and Ihoa gives you a choice whether you take the good side or the bad side.

Is there a difference between being Mōrehu and Māori?

I really don't see a difference, I'm proud to be Māori and I'm proud to be Mōrehu. I am a Māori by Blood, but my faith is Mōrehu.

How important is being Mōrehu and Māori for your identity?

Like I said I'm proud to be Māori and I'm proud to be Mōrehu.

Kaiuru tuatoru - Edward Karauria⁹

Whakaahua tuatoru¹⁰: Āpotoro Ākonga Edward Karauria



What is your age and occupation?

I am 39 and I am a Registered Social Worker.

⁹(E.Karauria, kōrero-ā-waha Apireira 12, 2020)

¹⁰ Whakaahua o Edward Karauria nā Theresa Dwyer i tango, Oketopa 15, 2020.

Where did you grow up?

I grew up in Papuni, Ruakituri, Te Reinga and Wairoa.

What did your parents do?

My dad was a Farmhand, a Ministry Road Worker. he was a Minita in Te Haahi Ringatu/Wairua Tapu. My mum was a member of Te Haahi Ringatu, her occupations were Wool classer, farmhand and Bus Driver.

My mother had a iriri wairua and became a member in Te Haahi Rātana prior to her passing 2017, mum passed in January 17.1.2018.

Can you give me some background about your family life?

Family life was awesome, raised within the Ringatu Haahi, Wairua Tapu, Farm life, moving to town in 1984. Although I was only four, I have fond memories of living at Papuni Station in the Ruakituri Area. I attended Brian Ave Kindergarten for a year then went onto Wairoa Primary, Wairoa Intermediate and then Wairoa College. I enjoyed all my Schooling. I worked part time as an Orchard and Farm worker from Primary and Intermediate days. I also worked part time in the Freezing works and DEKA for most of my college years. I had loving parents, auntys, uncles and cousins.

I left Wairoa in 1999 and worked in the freezing works till the end of 2010. I moved back to Wairoa 2010. Our focus was to raise our babies at home, around whanau, we have been home now for ten years. I am happily married, with two tamariki Wetini and Pare and we currently have our mokopuna Te Ariki - Eruera who is 10 months old. We became very proactive when we returned. I've been a Trustee for three Marae, for our Kura Kaupapa, for Tairāwhiti Reap, and I am currently a trustee for one kaupapa which is one of our Marae. Our son loves waka ama and kapahaka, so we have attended three regionals, and two nationals. He and his sister play rippa rugby and he plays rugby, full contact. Winter is usually busy as I also support the coaching staff and we all go to rippa and rugby.

My wife and other whanau members of our rohe also started a competitive kapahaka group. We have performed twice at Regional level, blessed to make it to a National, and we are currently on a break till the next national competition that will be held in Auckland 2022.

Were you always a Mōrehu?

Yes and No. My upbringing has always been based around whakaponokite rungarawa and to always give thanks for all we have received and being thankful. I think being a Morehu has the same values.

What were you taught as a child being Rātana?

I had my Iriiri Wairua 2003, I was 23 years of age at the time, which possibly makes me a 17year old Morehu. The purpose for my iriri wairua into Te Haahi Rātana was so that my whanau can have one whakaponokite reo Māori o te Haahi me Te Iwi Mōrehu.

Now that you have grown up how has your understanding of the Rātana church changed? Has it changed?

When I was younger travelling to the tekau mā rua hui Karakia with my Dad I automatically knew I was going to be a Pou. In 1989 my Dad passed away. In 1992 I clearly remember asking one of my koroua, requesting to start my journey to become a Pou. I never heard back, however I held my dad's book, Wairua Tapu o te Haahi Ringatu. In the year of 1997 I was in a relationship with a young lady who was born a Mōrehu and later became my wife. I clearly remember hearing the hymn Tūpono mai ngā iwi. I was automatically connected ā wairua, ā tinana. The kupu and the tune captivated me ā tinana, ā wairua. It was then that I knew I would become a Mōrehu. My Journey of wanting to become a pou had revealed itself to me, without trying or force. I am 39 now, and became an active Ākonga for Tairāwhiti o te Wairoa Pāriha since early 2019. I am hoping to be an Āpotoro Wairua, however I am also not in a rush.

In your view can you describe to me what the church is like today?

I'm unsure as to what angle this question is looking at. However I have full faith in the leaders and big decision makers who maintain the practices and procedures that were left by Tahu Pōtiki Wiremu Rātana.

How important is the church in your life?

Being a Morehu? A Pou? So many perspectives to go by. I know I must always give thanks to Ihoa o ngā mano for all his beautiful blessings received daily, monthly, yearly. We also conduct Whakamoemiti every night, before we travel out of town. Being a Mōrehu has become a normal way of life in my house. Our Marae has the same values also, due to the majority being born Mōrehu.

What position do you currently hold in the Rātana Church?

I currently hold the position of Ākonga.

How important are those roles to you?

I hold these roles dearly to my heart due to the beautiful mahi in supporting our Mōrehu and te iwi Māori, whether it be a tangi, iriiri and wedding. I also agreed to a kawenata, an agreement and kawenata with Ihoa is forever.

How did you attain the rank of Ākonga?

I attained the rank of Ākonga with support of our Pāriha and our Āpotoro Takiwā at that time Āpotoro Rēhita Ānaru Ratapu who gave me the opportunity to start my journey. I am an Ākonga. Nāku te maringanui.

What are your feelings about the role of the Ākonga?

My feeling about this role is good and the role is a blessing.

I believe the Ākonga role is beautiful as you can sit, listen, observe, learn and capture heavenly moments which I guess prepares you for the mahi the Āpotoro Wairua and Āpotoro Rēhita do. I believe there's always room for learning no matter what role you have as a Mōrehu. I believe being hūmārie and rangimārie whilst conducting roles within the Haahi.

Did you ever take an interest in another church?

Yes. I was raised in Te Haahi Ringatu, I believe the Wairua Tapu chooses you and your Haahi together. A Lot of my kuia and koroua on mum and Dads side were of Iharaira, Ringatu, Wairua Tapu. I did not think at any time that i would ever change from Ringatu to Rātana, however I believe the Wairua Tapu heard my tangi when i was between the ages of 12-14 years, as those were the years i started to notice that my household stopped engaging with our whakapono.

What were you taught as a child about Māori culture?

What is Māori culture?

What I can tell you is that I know I was of Ngāti Kahungunu ki te Wairoa raised. We do things different to other people, and I was raised on the foundations of respecting manuhiri, kaumatua, kuia, tamariki and mokopuna. Treat others the way you would like to be treated.

Now that you are older how has your understanding of Māori Culture changed? Has it changed?

My lenses have changed from child to adult, however my responsibilities are bigger as I have tamariki and mokopuna, I'm a Pou o te Haahi, Trustee of our Marae, full time worker, have a mortgage and bills to pay. These

are all what I saw when I was younger, therefore, I am an example of what my parents instilled into me.

How would you describe Māori Culture today?

Our way of life changes with the forever changing world we live in. It's about adapting in a rangimārie way. My ancestors dealt with the world changing, I believe this generation and the next will also.

How important is Māori culture in your life today?

My culture is the way of life I was born into which has shaped me into what is classed as normal in my life at the minute. Our culture will live on through my children, my whanau and my extended whanau and mokopuna. My role is to keep shaping my whanau, children and mokopuna.

Is your iwi a significant part of who you are?

The significance is that my iwi shows me and reminds me that I came off a particular ancestor I was born from, through my parents, their parents.

In what way is whakapapa important?

Helps me understand that I have the strength to stand up on my own two feet. My Father's side and my Mother's side.

In what way do you consider Māoritanga to be apart of the Rātana Church?

Similarities in the ways Māori held onto belief systems which made their way of life a normal day of living. Therefore a Rātana way of living is a normal day of living.

What is the significance of our church consisting of mainly Māori people?

It is Intergenerational. Mōrehu families hold onto the Mōrehu way of living. Most Mōrehu are Māori also.

How is the Rātana Church different to other churches?

Little Language differences. Āpotoro, rather than Father, Priest. There are differences in the kakahu colours that they wear. I believe Tahu Pōtiki Wiremu Rātana contextualised passages of the many paipera and scriptures for the Mōrehu and te iwi Māori to understand as learning the english language would have been a barrier, in the times of Wiremu Rātana.

How are Mōrehu different to Christians?

I don't think they are different, i think we just do things differently, some of their beliefs are the same as ours, they believe in one God, they believe in the Saviour. It's just how they word it but if Ihoa thought that they were wrong he would've said so. We were given a choice and those that follow the Māngai, Ihoa chose them to be his chosen people which are the Mōrehu.

How are Māori different from Pākehā?

Our Whanau way of living is very different to Pākehā, as they work in little whānau circles for example, Mum Dad children. As for te iwi Māori our circle are Nan, Koro, Mum, Dad, children, Auntie Uncle cousins etc.

What is the spiritual significance of the Treaty and the Bible?

Did you attend that 100 year celebration?

Yes I did.

What was the significance of that celebration?

Celebrating the vision and aspirations Tahu Pōtiki Wiremu Rātana physically put in place for te iwi Māori and Te Iwi Mōrehu those many years ago for the next generations. Coming all together making sure Te Iwi Mōrehu are holding onto Policies, Procedures and practices that were put in place all those years ago.

What are your views of Mōrehu learning about things Māori like atua

Māori, karakia Māori and things of that nature?

I have no issue as a lot of our Atua Māori worshipping systems are not practiced nowadays. They are worded and actioned in ways on the Maraea ātea through Whaikorero, Maurākau, Taonga Pūoro, Poi, Kemu Māori, Whai, Toi, Karanga, Waiata, Waiata Koroua. Kapahaka for us as Māori to remember how our ancestors lived. Practicing Mataawhaa and Mākutu have thankfully been abolished.

Is there a difference between being Mōrehu and Māori?

I think understanding and acknowledging both beautiful worlds in a positive manner is endless and has its pros and cons. I think if you know your boundaries within both worlds and always try to remain rangimārie, the outcome will only be a rangimārie one. Nāku enei whakaaro.

How important is being Mōrehu and Māori for your identity?

Very important, I've been raised to always manaaki your manuhiri, feed them, be respectful and be kind no matter the occasion. It was always told to me that making sure you have the resources to support any kaupapa is paramount. Being a Mōrehu is very similar to how I was raised. Being rangimārie, honest and truthful. Being wholeheartedly engaged with Whakamoemiti services, tangi, unveilings, blessings and Iriiri. This also pertains to being wholeheartedly engaged with hymns and Whakamoemiti at home. Doing the extra Rangahau to fully understand what you are practicing within the Haahi whether you are a Pou or a Mōrehu. It shouldn't have boundaries. As I stated earlier I knew at a young age that I was going to be a Pou, I was just searching for which waka wairua was going to choose me. Kia tau te rangimārie ki runga i a tātau, Matua Tama Wairua Tapu me Ngā Anahera Pono, Te Ārepa, Te Ōmeka, Piriwiritua me Hāmuera, Ko Te Māngai o ngā Āriki e tautoko mai aianeī, ake nei, Āe.

Kaiuru tuawhā - Ngārangi Thompson¹¹

Whakaahua tuawhā¹²: Ngārangi Thompson



What is your age and occupation?

60 years old and is a beneficiary.

Where did you grow up?

I was born into Ngamotu Road, Kihitu. 15th of Oct, 1960 and my parents were married on the day before I was born on the 14th of October.

¹¹(N. Thompson, kōrero-ā-waha Hanuere 2, 2020)

¹² Whakaahua o Ngārangi Thompson nā Theresa Dwyer i tango, Oketopa 15, 2020.

What did your parents do?

My mother married into a shearing life. My grandfather was a shearing contractor and my father was also a shearer. Mother was having babies and was left to be in the kitchen.

Can you give me some background about your family life?

Brought up and born into a religious and spiritual area. The biggest being Ringatu and they were very active during those years around the 1950's-1960's and there was also the Church of England who were also very active. I was born into the Anglican haahi. Nanny Maggie was my godmother. We had Sunday school with the man that my mum worked for in the orchard; they were the gospel church people. They were the major gardeners and had a good source of kai. Mother was Mihingare but brought up in a Catholic school. With my grandfather being a Ringatu we would go to his church and we had these coins. I had something growing in my neck as my aunty didn't want to share me. I grew up in a religious whānau and we were always going to the marae and we always had a whakamoemiti to start and one when we would finish that didn't take too long.

I came home in 1983 and our whare tipuna had been pulled down. Nanny Mags was the cook, nanny Bella was doing the tukutuku. Preparing for the opening I ran into nanny Parae. I learnt about the Rātana Haahi. I loved nanny Parae and ended up stuck to him. I also met Tommy Tuhura too as I worked in the back and did the mahi with my elders. What I did at Te Rauhina we also did at Rangiahua another marae in Wairoa. My background was in guitar playing, because I played it at College. My grandfather told me to come to Te Rauhina as he wanted to see me. I helped with the tukutuku. I then met Aunty Tania and everyone else.

What were you taught as a child being Rātana?

Around 1984 my son Dean was already five at the marae opening. 1984 on the 25th of Jan we went to Rātana pā with aunty Tarn and whānau.

There I was introduced to the faith in my early 20's and taught things by going to church.

Now that you have grown up how has your understanding of the Rātana church changed? Has it changed?

Ānaru Ānaru aunty Tania's grandfather taught me about the haahi and TW Rātana. Pop also known as Ānaru Ānaru was the choir master. I feel so lucky to be in this religion.

The faithful that are here today are our strength. Your students learn as much as you feed them. The elders of today aren't as staunch as yesteryear. Pop was heartbroken when his backbone had passed, 1969 his wife died. He was successful as the master because he had a name for himself down at Rātana pa and around the country.

In your view can you describe to me what the church is like today?

The knowledge hasn't been passed down. Back in the day we went to the Temepara, we took everything out of our pockets and left everything in the car. Not now there are many that don't follow this process when they go into the Temepara.

How important is the church in your life?

As important as it is to you. I don't know anything else. We need to be grateful for the love Ihoa gives to us. Share the love with your neighbour.

What position do you currently hold in the Rātana Church?

I am an Āwhina for Tairāwhiti o Te Wairoa. An Āwhina is a lay-woman that helps the pou in our parish. So I have been on this journey for 37 years.

How important is the role to you?

Still learning and this role is such an important role to me. Nanny Parae said to me, will you one of you be my Āwhina? That is how I got to become an Āwhina I put my hand up and helped nanny Parae.

How did you attain the rank of Āwhina?

Through Nanny Parae.

What are your feelings about the role of the Āwhina?

I love how the Māngai says that this is the last prophet and the last church and from here onwards we as Māori are to learn Ihoa's māramangatanga. It is a real serious role.

Did you ever take an interest in another church?

Yes I was born into the Anglican.

How important is Māori culture in your life today?

Understanding the reo is important to me. I am still working on that.

Is your iwi a significant part of who you are?

Yes te iwi Morehu is significant part of who I am.

In what way do you consider Māoritanga to be apart of the Rātana Church?

The language is what the Māngai spoke. It is important that we keep this reo.

What is the significance of our church consisting of mainly Māori people?

Because these are remnants of the ones that were chosen as the special people. We are the 4th generation.

How is the Rātana Church different to other churches?

We have different beliefs and values.

How are Mōrehu different to Christians?

1983 I met the Morehu whanau everything I learnt from the gospel people that is what we hold on to.

How are Māori different from Pākehā?

Just different value systems.

Did you attend that 100 year celebration?

Yes.

What was the significance of that celebration?

Different to what I remember I hadn't been there for a while prior. It was the early 2018 I had been there. The atmosphere was different and the governance of the kaupapa was different.

What are your views of Mōrehu learning about things Māori like atua

Māori, karakia Māori and things of that nature?

Us as Morehu are Māori.

Is there a difference between being Mōrehu and Māori?

Yes there is a difference. Being an Āwhina one has to be a morehu.

How important is being Mōrehu and Māori for your identity?

In the time of your grandparents, activities, participation and all active, rangatahi were active, everyone was so active. The rohe of Te Tairāwhiti were all active. Those that were home had to walk the best they could there were pariha who weren't active. The pou gave up their daily mahi to do Ihoa's mahi.

We were all active to help get everything back on track. We became active in our pariha and got people through to be pou o te pariha. For me I was given John Scott, nanny Parae who taught me how to be a good morehu. The Christie day is good to still have as 50 plus come home to celebrate it.

5.2 He Whakarāpopotanga

I roto i ngā uiui ka kite te hunga pānui i te whakapono nui a ngā kaiuru tuatahi ki te kaupapa o Te Haahi Rātana me Te Iwi Mōrehu, kārua ki ngā tūranga ka mauhia e rātau i roto tonu i te Haahi, kātoru ki te whakawhanaketanga o ngā mahi i roto i Te Haahi Rātana me te iwi Māori. I whakatakoto ngā kaiuru i ō rātau ake kōrero, e kite ana ahau i tō rātau maia, tō rātau kaha me tō rātau whakapono ki te kaupapa i ā rātau e kōrero ana mō ō rātau kitenga, ō rātau mahi me ō rātau wawata, e wawatahia ana e rātau mō Te Haahi Rātana, mō Te Iwi Mōrehu me te iwi Māori hai ngā rangi e haere ake nei. Nōku anō te whiwhi me te waimarie ki te whakarongo ake ki te māramatanga, nā rātau anō i whakapuaki, ā, kia taea e au te kite i te huarahi, i te ao e haere ai rātau. Nā ēnei kohinga kōrero, ka mārama pai ngā reanga Mōrehu i ngā piki me ngā heke o ēnei pou o te Haahi.

Ko te upoko e whai ake nei, ka titiro ki ngā kohinga kōrero o ngā kaiuru, ki ngā ariā matua e whā i puta mai i ngā wetewetenga kōrero. Ko tāku, he āta titiro ki ngā raraunga kia pai te tātari ake i ngā kitenga.

Upoko Tuaono

Ngā putanga me ngā whakawhitiwhiti

“Ko tāku e whaia ana, kia tau te rangimārie ia koutou, kia kotahi te whakaaro ki te hāpai i te tikanga; kua e waiho mā ētahi hei hāpai, ko ētahi ki te takanoninoni noa iho” (Ngā Akoranga, 1997: wh14).

6.0 He Kupu Whakataki

I roto i te upoko tuarima, i tuhituhi ahau e pā ana ki te hunga kaiuru me ō rātau whakaputunga kōrero i roto i ā rātau uiui. I whakapuaki rātau i ō rātau whakaaro mō Te Haahi Rātana me Te Iwi Mōrehu, i kōrero rātau mō ngā tūranga e mau ana rātau i roto tonu i te Haahi, i kōrero hoki rātau mō ngā whakawhanaketanga me ngā mahi i roto i Te Haahi Rātana me te iwi Māori.

I au e tirotiro haere ana ki ngā kohinga kōrero o ngā kaiuru, i kite au i te hira nui o te rapu i te ia o ō rātau mahi mō te Haahi, otirā i roto hoki i tō rātau haerenga. I roto i te upoko nei, ka whakakōtahi ahau i ngā kohinga kōrero o ngā kaiuru. Ki konei, ka kite te hunga pānui i ētahi whakaaro matua i roto i ngā upoko, e kīa nei, ko upoko tuatahi me te upoko tuatoru, ā, he mea tēnei hai whakautu ana i ngā pātai o aua upoko. Anikā ētahi o aua pātai, ā, nā te aha rātau i whakaae atu ki tēnei mahi nui? Inā i whakaae atu ngā kaiuru i runga i ngā whakaakoranga kua heke mai ā whānau? Nā ēnei pātai me ngā kōrero o ngā kaiuru, ka kite tātau i ngā tākohatanga o ngā kaiuru ā kōrero nei ki ngā uri whakatipu o te takiwā o Te Wairoa.

6.1 He arotake i ngā ariā matua

I puta ngā ariā maha mai i ngā uiui a ngā kaiuru, i whakawhānui rātau i ā rātau kōrero mō te ao i a rātau. Nā ēnei kōrero ā rātau, i kite ahau, ko rātau ngā kaiuru ngā ahi kā mō ō rātau whānau, mō tō rātau pāriha, tatū atu ki ō rātau hapu, me tō rātau iwi. I waitohu ngā kaiuru i te pepa whakaae¹³ nā tēnei i noho tūturu te whakamahinga o ngā kohinga kōrero i runga i te tika, i te pono me te pai. I roto i ngā uiui e whā, i rongo, i kite ahau i te kōmingo o ngā kaiuru i runga tonu i te hokinga mahara ki ō rātau ngā mate, kua hoki atu ki tua o te ārai me ngā mahi kua mahia e rātau. He uaua ki te whakaatu ēnei kare ā roto, mā te patopato i te kupu. Ko ngā ariā matua ka puta i tēnei ūpoko, he mea tango mai i ngā whakahaere katoa o ngā uiui. Ko ngā kohinga kōrero katoa i hopu mā runga mihīni hopu, i tuhituhi, i wetewete, i wānanga. E whā nga ariā matua i puta mai i ngā uiui. E whai ake nei, ko aua ariā matua, ko te Mātauranga ā reanga, ko te Mātauranga ā pāriha me te Haahi, ko te ao Māori me te ao Mōrehu me ngā wawata a ngā rangi e heke mai.

¹³ Āpitihanga I - Whakaae-ā-tuhi

6.2 Ngā ariā matua

6.2.1 Mātauranga ā reanga

Ka wāhi ahau i te wāhanga nei me te kī, i takea mai te nuinga o tēnei māramatanga mai i ō rātau tīpuna, koia nei ngā kōrero o ngā kaiuru i roto i ngā uiui. Nā nga kaiuru anō i wāhi tēnei mea te māramatanga Mōrehu, nā rātau anō te kī, i ako rātau i te māramatanga, mai i ngā takohatanga a ō rātau pakeke, heke iho ki ia reanga. Nā tēnei ka heke taua mātauranga ā reanga nei, tuatahi ki ngā whānau, ki te pāriha, tatū atu ki te hapū. Hai tauira ake i ēnei whakaaro, mai i ngā kaiuru tokowhā, tokorua ngā kaiuru i whakanui, i whakamōhio atu i takea mai ō rāua mōhiotanga i tētahi o ō rāua whānau. I mea mai ngā kaiuru e rua, ko aua tāngata tonu, nō o rātau whānau ngā ariaritanga. I tēnei wā tonu ka tiro hōhonu ahau ki ngā kōrero a Āpotoro Wairua Anthony Christie, ko tana pāpā tonu tana tauira, nana anō te kī,

‘my father was an Āpotoro Rēhita of the Haahi and I grew up in that environment, which was whakamoemiti and learning about our māramatanga, so I grew up amongst it and lived it.’

Ki konei ka kite te hunga pānui i te mātauranga ā reanga e kōrero ana a Christie, i a ia e tipu ana i whāngai tana pāpā i ngā mātauranga o te Haahi ki a ia. Na Christie anō te kī,

I knew this māramatanga when I was in my mothers womb and my father performed whakapikiora¹⁴ on my mother.

Ki konei anō, ka kite i te mātauranga ā reanga i roto i ngā kōrero a Christie, i a ia i roto i te kōpū o tana whaea. He mea whāngai e tana pāpā te māramatanga ki a Christie nōna i te kōpū o tana māmā, he momo āhua reka tēnei ki a au, i te mea, ka whakaatu tēnei mahi a te pāpā o Christie i te kaha o tōna whakapono ki a Ihoa. Ki konei ka kite ahau i tētahi wāhanga o te Ture Wairua¹⁵, ahakoa i noho wairua a Christie ki te kōpū o tana whaea, i te whāngai tonu tana pāpā ki a ia te taro o te ora kia mōhio ai ia i te māramatanga o Ihoa o ngā mano.

Ko tā Āpotoro Rūnanga Ānaru Rātapu, ko tōna koroua a Ānaru Ānaru te tauira, i a rātau e tipu ana i ako hoki rātau mō te māramatanga,

My grandfather told us the stories, he was a great storyteller and we used to sit around the table and listen to him and what he told us, he fed that māramatanga to our hearts.

Nā reira, ko taku hiahia, he whakaatu ki te hunga pānui, koia nei ngā tauira rangatira o aua wā. I whai wā te matua ki te kōrero i ēnei kōrero ki te tamaiti, i whai wā te koroua ki te kōrero i ēnei kōrero ki te mokopuna. Engari i ēnei rā kua huri te tai, kua ngū te waha o te matua, kua ngū te waha o te koroua. He kaiako hou e haere ake nei, e kīa nei ko te Hangarau,

¹⁴He inoi tenei kia ora anō te tangata i ana māuiui

¹⁵ Ture Wairua e kīa nei ngā mahi o te taha wairua

The generation today is a lot more critical as far as missing out on learning things about our māramatanga in the correct way,

Ko te mea e kite ana ahau akuanei ka ngaro tēnei mea te mātauranga ā reanga ki waenganui i a mātau te iwi Mōrehu, otirā i te iwi Māori, he āwangawanga nui tēnei ki a au, i te mea, ko tā ngā rangatahi o ēnei wā, he huri ki te hangarau ki te kimi oranga, ka waiho ō tātau mātauranga ā reanga ki rāhaki. Nā tēnei ka ngaro ā tātau kōrero, ka ngaro te tika me te pono o ngā kōrero ā whānau me ngā kōrero ā pāriha.

6.2.2 Mātauranga o te pāriha me te Haahi

I au ka titiro ki tēnei wāhanga, e mārama ana te kite i te whakapono o ngā kaiuru ki tō mātau pāriha, ā, ki tō mātau Haahi. O ngā kaiuru tokowhā, tokorua o rātau i hono atu ki waka wairua kē, i mua i tō rātau iriiri wairua ki Te Haahi Rātana. I a Thompson e kōrero ana i roto i te uiui, i hoki ōna māhara ki tētahi koroua, ko Ānaru Ānaru tōna ingoa, he upoko koea ia i roto i Te Haahi Rātana, koia hoki tētahi o ngā tāngata i whakatū i tō mātau pāriha a Tairāwhiti o Te Wairoa. I kōrero a Thompson, ko te koroua nei a Ānaru Ānaru tētahi take i whai ia i ngā whakaakoranga o Te Haahi Rātana. Nā ngā kōrero mō Te Haahi Rātana me te orokohanga o te Haahi, ngā take i tō mai a Thompson ki te kaupapa o Te Haahi Rātana. Arā noa atu hoki ngā mahi i mahia e ia rāua ko Parae Christie. Koia tonu te tohu i mōhio ia koia nei te Haahi mōna. Ko tā Karauria i tana tatūnga atu ki tana whakamoemiti tuatahi, me te rongō i ngā hīmene i aroha ia ki ngā

āhuatanga o te Haahi. Nā ēnei āhuatanga i tō mai a ia ki te Mōrehutanga, kia tū ia hai Ākonga mō te pāriha o Tairāwhiti o Te Wairoa.

Nā, ka kite te hunga pānui i te mātauranga ā pāriha, ā Haahi, i roto tonu i ngā kaiuru e rua nei. Tuatahi, ko ngā kōrero i whāngaihia e ngā mema kua mate o te pāriha, ki ngā mema o nāianei. Koia tonu ngā kōrero, ngā whakaakoranga e kaha pupuri tonu nei i a mātau ngā Mōrehu o Tairāwhiti o Te Wairoa. Nā Karauria anō te kī, ko te Mōrehutanga tōna ao. Ko te mahi matua o te mātauranga ā pāriha, ā Haahi, he whakaako i a mātau, Mōrehu mai, Māori mai, he oranga kai roto i tēnei momo mātauranga. Kai roto tonu i tēnei mātauranga, ko ngā āhuatanga o Te Ture Wairua me Te Ture Tangata. Inā e titiro ana ahau ki Te Ture Tangata, ka kite i te oranga o te tangata ki te ao kikokiko. Ka whakaako tēnei momo mātauranga, ko ngā rautaki, hai whakakaha i te tangata ki te hāpai i ngā mahi o tēnei ao i runga i te tika me te pono, he whai whakaaro ki ngā manaakitanga kua whiwhi ia. Ko tā Te Ture Wairua, he whakaako ki ā mātau, ko te taro o te ora, ko Ihoa o ngā mano. He whakapono kaha nei ki Te Matua, Tama, Wairua Tapu, Anahera Pono me Te Māngai. Kāore he mana, he tapu i tua atu i a Ihoa o ngā mano.

6.3 Te Ao Māori me te Te Ao Mōrehu

E mārama ana te kite i ngā whakaaro i whakapuaki ai ngā kaiuru i roto i ngā uiui, mō ēnei Ao e rua, Te Ao Māori me te Te Ao Mōrehu. I kite ahau he wāhi tō te ao Māori me te ao Mōrehu ki te ao o ngā kaiuru. Hāunga i ēnei kōrero a rātau, arā noa ētahi rerekētanga, ētahi ōritenga hoki. Ko tāku, he āta toro atu ki ngā kōrero a ngā kaiuru mō ngā ao e rua nei me ō rātau whakaaro e pā ana ki ēnei ao e rua ki te kimi i ngā kōrero e tūhono nei i ngā kaiuru ki ngā ao e rua kua kōrerohia.

6.4 Mōrehutanga

Kia mōhio mai te tangata ki tēnei mea te Mōrehutanga, me hoki whakamuri ahau ki te tīmatanga o te kaupapa nei te Mōrehutanga. I ahu mai tēnei kupu mō mātau te Mōrehu i te 8 o Nōema 1918 i te tatūnga mai o Te Wairua Tapu ki a Tahu Pōtiki Wiremu Rātana. E whā ngā kaupapa i haria mai e Te Wairua Tapu, ka haere tōtika ahau ki te kaupapa tuawhā o Te Wairua Tapu, nā Te Wairua Tapu anō ngā kupu nei i whakapuaki, rātau e aru ana i a koe, ka karangahia he Mōrehu. Koia nei te tīmatanga o te Mōrehutanga mō mātau te Mōrehu.

I roto i ngā uiui, i kōrero mai ngā kaiuru, he taonga te Mōrehutanga ki a rātau. Ka whakaatu a Karauria ki a tātau, he ao anō te Mōrehutanga, me mōhio te tangata ki te hikoi i tēnei ao. Ka whakaatu a Rātapu ki a tātau i roto i ana kōrero,

I believe that my identity is Mōrehu first and Māori second. We are all chosen for this māramatanga first.

Ki konei, ka kite te hunga pānui i te uru pounamu o te Mōrehutanga ki ngā kaiuru me tō rātau māia ki te kaupapa i waiho mai e te Māngai. Kia mōhio hoki te hunga pānui, ka taea te tangata ki te noho hai Mōrehu inā nō waka wairua kē ia. Ka kite tonu i te aroha o ngā kaiuru mō tēnei kaupapa, i te mea, ko te tohu o te Mōrehutanga, ā, ko te noho herekore ki ngā here o te tapu me ngā mahi o ngā tohunga o te ao tawhito. He mea nui tēnei ki ngā kaiuru, ki a au hoki, nā runga i te āhuatanga, ka taea e rātau te hikoi ki tēnei ao, i raro tonu i ngā manaakitanga o Ihoa o ngā mano.

6.5 Māoritanga

He wāhi tō te ao Māori i roto tonu i Te Haahi Rātana, e ai ki ētahi kōrero o te Haahi koia tonu te take i hoki mai Te Wairua Tapu ki a tātau te iwi Māori, i te mea, ahakoa i whakapono ō tātau tīpuna ki ngā atua Māori, i mōhio tonu ō tātau tīpuna ki a Io. Nā reira i hoki mai Te Wairua Tapu ki te iwi Māori ki te whakamaumahara ki ā tātau e aroha tonu ana a Ihoa ki a tātau. I a au e wetewete ana i ngā kōrero mō te Māoritanga, he kōrero tō tēnā kaiuru, tō tēnā kaiuru mō te ao Māori. Tē whai ētahi o ngā kaiuru i te ao Māori, kia pakeke ake rātau, i runga tonu i ngā whakawhiu o te ao kura. Koia hoki ētahi kāore ngā whānau i tino whai i te ao Māori, engari, i noho ki te whakamarumarua o te Haahi. I kōrero a Christie mō ōna rā ki

te kura, kāretahi ōna māramatanga mō te ao Māori, ko te ao Māori anake i whakaako ko te reo i roto i ngā whakamoemiti. Ko tā Ratapu maharatanga mō te ao Māori he mea whakamataku te ao Māori, nā reira i noho tonu tana whānau ki te haumarutanga o te Haahi.

I kōrero te nuinga o ngā kaiuru mō tō rātau pakeketanga, ki reira rātau kuhu atu ki te ao Māori. Ko tā Thompson kōrero i hoki atu ia ki ngā āhuatanga o te marae, koia rā tōna kuhutanga ki te ao Māori, ki reira ia ako ai i ngā mahi tukutuku. Ki konei hoki kuhu atu ai ki ngā mahi kapa haka mō te whānau. I kōrero mai te nuinga o ngā kaiuru, ko te kapa haka hoki tētahi waka i whakamahia e ngā kaiuru kia mōhio rātau ki tō rātau ao Māori. Ko ngā āhuatanga o te whakapapa tētahi ariā i whakaputahia e ngā kaiuru roto i tō rātau kōrero, he hira nui te whakapapa ki a rātau i runga i te whakapono ki te mātauranga ā whānau, ā reanga hoki. Ka mea mai a Karauria i roto tonu i ana kōrero, ka whakaako ia i ēnei āhuatanga Māori, hai takohatanga ki ana tamariki tatū atu ki ana mokopuna. Ka noho tonu ko ngā āhuatanga hītori ā whakapapa nei, hai āwhina i te hunga ki te whakamaumahara atu ki a rātau anō i ahu mai rātau i ngā kāwai whakapapa Māori, nā reira, he mea nui te whakapapa ki a rātau.

E whakaae ana rātau he hira nui tō te reo Māori ki tō rātau ao, i te mea, ko te reo matua o Te Haahi Rātana ko te reo Māori. Nā reira e whai tonu ana te nuinga i ngā āhuatanga o te reo Māori. I whakaae hoki ngā kaiuru e tipu ana, e ora ana te ao Māori i roto tonu i Nīu Tīreni, hāunga anō i ērā kōrero arā noa nga whakatūpato a ngā kaiuru me te kī, kai te pai noa iho

te ako a ngā Mōrehu ki te mātauranga Māori, engari kia maumahara mātau, ko Ihoa o ngā mano te mauri o ngā mea katoa, ko te Māngai te kaiārahi, kai wareware i a mātau te Mōrehu tēnā.

6.6 Ngā wawata ā ngā rangi e heke mai

I roto i ngā uiui, e mārama ana te kite i te pono me te māia o nga kaiuru ki ngā mahi e mahia nei e rātau, tuatahi, ki roto i Te Haahi Rātana, tuarua ki roto i te pāriha o Tairāwhiti o Te Wairoa, tuatoru ki roto ki ō rātau whānau, ka mutu ki te rohe o Te Wairoa. Ahakoa, ka whakapau kaha, ka whakapeto wā, ka whakapau ngana, ka whakapau aroha, ka whakapau tautoko ki ēnei kōrero kua whakapuakina ki runga, ka mahi i runga i te aroha nui ki a Ihoa, he manawa nui ki ngā mahi o te Haahi, me te whakapuāwaitanga o ngā Mōrehu. Nā ēnei mahi a rātau, ka haere tonu te kaupapa a ngā kaiuru me te mahi nui kai mua i a rātau ki te hāpai ake i te korōriatanga o Ihoa ki runga i te mata o te whenua, me te ārahi i ngā Mōrehu ki te tika, ki te pono ki te torōna o Ihoa.

Kotahi anake te hiahia o Ratapu mō mātau te iwi Mōrehu, hai raukura mō mātau ā ngā rangi e heke mai nei, ko tāna:

Me whawhai tātau te Mōrehu ki te pupuri i te kaupapa i waihotia e Te Māngai o ngā Āriki.

Ko te kupu a Christie ki a mātau ngā Mōrehu, hai āwhina i a mātau hai ngā rangi e haere mai ana, ko tāna:

Kia tika te whakaako o te māramatanga ki ngā Mōrehu me ā mātau tamariki, kai kōtiti te haere o ngā hipi.

Ko tā Karauria kupu:

Whāngaihia ngā kōrero o te whakapono ki te whānau, i te mea ko rātau tonu te tuarā.

Ko tā Thompson kupu ki a mātau;

Kia tika te kai.

Koia nei ngā kupu kupu uru pounamu a ngā kaiuru mō mātau ngā Mōrehu, otirā ngā uri whakatipu o te rohe o Hāmuera ki Te Wairoa. He akoranga kai roto i ngā kupu kua whakapuakihia e rātau. I au e tirotiro ana ki ēnei waihotanga kupu a ngā kaiuru, ka ara mai ngā whakaakoranga me te hōhonu o ngā whakaaro. Tuatahi, Ka tīmata ngā whakaakoranga i te kāinga, ki waenga i te whānau, i te pāriha, i te hapū. Nō Karauria anō tēnei whakaaro i whakaaraara i roto i tana uiui. Tuarua, kia tika ngā kai. I roto i tēnei kōrero ka kite tātau, me noho pūmau mātau ngā pou o te Haahi ki te kai tika, ki ngā kupu tika, ki te kaupapa tika o te māramatanga i homai e Ihoa, kia kāua tātau e kōtiti i te ara, engari, kia noho i runga i tikaraina, te ara kua whakaritea mō mātau. Mā ēnei mahi a mātau te Mōrehu ka kawē tika i te whakapono, kia mōhio pai mātau ngā hipi i tō mātau hepara. Inā, e mārama ana mātau ki tēnei, ka tū kaha ana mātau hai hōea o te Haahi, me te hāpai ake i te kaupapa o te Māngai, ararā, Matua, Tama, Wairua Tapu me Ngā Anahera Pono. Inā ka whai mātau i ēnei whakaaro, ko te manaako nui ia, ka puāwai mātau te iwi Mōrehu.

6.7 He Whakarāpopototanga

Hai whakakapi i tēnei upoko me hoki anō ahau ki te tīmatatanga o tēnei ūpoko me tana kaupapa. Ko te whāinga matua o te upoko nei, he titiro ki ngā kitenga rangahau o ngā kaiuru. Mai i ngā kitenga rangahau, e whā ngā ariā matua i puta, tuatahi, ko te mātauranga ā reanga. Ki konei ahau i kite i te uru pounamu o te mātauranga ā reanga ki ngā kaiuru, i te mea, he mātauranga kua takohangia, kua whāngaihia e tēnā reanga, e tēnā reanga, e ngā matua ki ngā tamariki. I kite hoki ahau i ngā raruraru o tēnei reanga me te takohatanga e kōrero nei ahau i mua mō te whakaheke mātauranga, me tāku e kite ana, tē pupuri, tē mahi, tē mau ngā whānau i tēnei momo mātauranga. Engari, ka hua anō te hunga rangatahi i te kuhu ki te ipurangi ki te kimi mātauranga. Ka kite ahau i ngā painga o tēnei momo rangahau a te rangatahi, engari, ko te kino o tēnei rangahau, ka ngaro te mātauranga ka heke ā reanga. Tuarua, i titiro ahau ki te mātauranga ā pāriha me te Haahi. Ko te tikanga o tēnei momo mātauranga, he whakaatu i ngā hononga o ngā kaiuru ki te mātauranga o te pāriha me te Haahi me ngā akoranga ka puta mai, he taonga ēnei hai āwhina i te hunga Mōrehu me te hunga Mōrehu kore ki te koke whakamua i roto i ō rātau mahi katoa. Tuatoru, i titiro ahau ki te ao Māori me te ao Mōrehu. Ki konei, i wetewete i ngā kohinga kōrero o ngā kaiuru mō ngā ao e rua, me ō rātau whakaaro e pā ana

ki ngā ao e rua. Tuawhā, i huri ahau ki te titiro ki ngā wawata e wawatahia e ngā kaiuru mō te āpōpō. Nā ngā kaiuru anō ngā wawata i whakapuakihia, he ātaahua nga whakautu, ka tino kite i te rautaki mō Te Iwi Mōrehu.

Ko te upoko e whai ake nei, ka hoki whakamuri te titiro ki tēnei haere āku i roto i tēnei rangahau, ka titiro ki ngā piki me ngā heke o te tuhinga roa nei. Ka titiro ki ngā momo rangahau ka puta mai i te tuhinga roa nei. Ka mutu ki aku whakaaro whakakapi.

Ūpoko Tuawhitu

7.0 Te Whakakapingia

“Whaia kia mau te kotahitanga o te wairua, he mea paihere nā te rangimārie; kotahi tonu te tinana, kotahi te wairua, pērā hoki me tō koutou karangatanga, kotahi tonu te mea o tō koutou karangatanga, he tūmanakotanga atu - kia kotahi Matua, kotahi whakapono, kotahi iriiri” (Ngā Akoranga, 1997: wh14).

Ko te manako nui ia, ka tāpiri ngā mātauranga kua kohia ki ngā mātauranga o te pāriha o Tairāwhiti o Te Wairoa me te māramatanga o Te Haahi Rātana. Ko te whāinga pea, he mea tāpiri tēnei ki te āpōpō o te pāriha me te Haahi. He āpititanga ā kōrero, ā māramatanga tēnei tuhinga roa, me te mea hoki, inā ka ora ia, kai roto tonu i te kapu o te ringa. Kai ā mātau tonu te tikanga, inā ka hono tonu mātau ki tō mātau pāriha me tō mātau haahi. Ka whai wāhi tēnā, tēnā o mātau, inā e mārama ana mātau ki ēnei kōrero. He tikanga tonu tō te ingoa o tēnei tuhinga roa e kīa nei ‘Ko Hāmuerā te Tatau’, me mōhio mai te Mōrehu, arā noa te tatau, nā reira huakina, kia whiwhi ai mātau i ngā taonga o Ihoa. E kite ana tātau i roto i te tuhinga roa nei i te uru pounamu o te mātauranga ā reanga, ā whanau, koia nei te mea e piri i ā mātau ki tō mātau piringa, ki tō mātau pākaha, ki tō mātau whakaruruhau, ā, ki Te Haahi Rātana. Ka whai ake nei, ko te pātai matua o te tuhinga roa, he aha te hira nui o ngā mahi o ngā pou o te Haahi i roto i te rau tau rua tekau mā tahi? I kite i roto i tēnei tuhinga roa arā noa ngā piki me ngā heke, pēnei ki te rangirua me te whakapono kore.

7.1 Ngā uauatanga o te tuhinga roa nei

Ara noa ngā piki me ngā heke o te tuhinga roa nei. I te tīmatanga o te rangahau nei, tokoono ngā kaiuru i uru mai ki tēnei rangahau. Nā ngā whakawhiu o te mate urutā a Korona, tē taea e ētahi kaiuru te uru ki te rangahau nā runga i ngā āhuatanga o te whānau me te mahi. Nā ēnei whakawhiu, tokowhā anake i uia. I rongohāu i te uaua ki te whakapuaki i ngā kōrero mō ngā tūranga Haahi katoa ka kite i roto i Te Wairoa. Nā te tokoiti o ngā kaiuru, tē taea e ahau te ruku i te tino hōhonutanga, hāuanga i ēnei kōrero, ka taea te kī arā noa ngā hōhonutanga o te rangahau nei. I noho tonu ngā kaiuru ki te wāhi kōtahi i roto o Nīu Tīreni, ā, kia mārama mai te hunga pānui, koia anō tētahi heke i kite ahau i roto tēnei rangahau. I kite hoki ahau, e kaha ana te reo tāne, i tō te reo wahine i roto tonu i ngā uiui, tēra pea ko te nuinga o ngā mahi i mahia, ka ū mai i te tirohanga Māori, ehara i te tirohanga o iwi kē. Kia mōhio mai te hunga pānui, ko te heke nui mō te rangahau nei, ka noho tēnei rangahau ki ngā whakahaere, whakaakoranga katoa o Te Haahi Rātana anake.

E whakaae ana ahau arā noa aku hiahia mō te whakahaeretanga mō te rangahau nei i te tīmatanga o tēnei haerenga. I kite ahau i tēnei i roto i te uiui tuatahi, i a au tonu aku rautaki uiui ki te whakatutuki i ngā mahi. Heoi anō, i te mutunga mai o ngā mahi uhituhi, kōrero me te whakarongo ki ngā kōrero o te uiui tuatahi, i kite au i ōku ake hiahia i roto i ngā kohinga korero. Nā tēnei, i āta whakawhanake ahau i te tāera uiui, kia

noho tūturu nga kōrero o ngā kaiuru, kia kaua e ārahi i ngā kōrero o ngā kaiuru. Nā ēnei whakaaro ōku, i maringi, i rere ngā kōrero o ngā kaiuru, i noho tūturu ngā kōrero o ngā kaiuru. E mōhio ana ahau ki te uaua o te noho ki te taiapa i roto i ngā uiui, he whāinga tonu tēnei māku te noho taiapa i roto i ngā mahi uiui.

7.2 He mahi rangahau mō te āpōpō

E anga atu te titiro ki ngā rangi e haere mai, me te kī, ko tētahi ara rangahau pea hai tirohanga māku, kia titiro whānui ahau, kaua noa iho ki ngā pou o taku pāriha, engari, ki ngā pou o Te Wairoa, puta atu ki ngā moutere e toru ki Aotearoa, ki Te Waipounamu me Wharekauri. Inā hoki te āhua reka ki te whai hoki i ngā kōrero a ngā Mōrehu, i te mea, he tirohanga ō rātau, he kōrero hoki ā rātau, nā tēnei rangahau hou, ka kite te hunga pānui, i ngā kōrero a te Mōrehu. Ki a au nei he ara whakahirahira tēnei pea hai kaupapa rangahau mo ngā rangi e heke mai nei.

Nā ngā mahi o ngā pou o te haahi i roto i te tuhinga roa nei, ka kite tonu e ora tonu ana ngā hononga o ngā pou o te rohe o Te Wairoa. Ki konei, ka kite i te uru pounamu o te whakawhitiwhiti whakaaro i waenganui i ngā pou. Nā tēnei mahi a rātau, ka puta, ka ora te whakawhanaketanga o ngā pou.

Kia hoki ahau ki te tuhinga whakataki me te kī, me kawe tonu te hunga whai mātauranga i ēnei momo rangahau kia piki ake te māramatanga e pā ana ki te mātauranga Mōrehu me te mātauranga o Te Haahi Rātana. He

tuhinga tēnei e urupare atu ki te iti o ngā tuhinga, o ngā kōrero e pā ana ki ngā pou o Te Haahi Rātana i roto tonu i Te Wairoa.

7.3 Aku whakaaro whakakapinga

E mārama ana te kite i roto i te tuhinnga roa nei, kai ngā kaiuru tonu ngā whakaaro, ngā kōrero kia mōhio mātau i ēnei kōrero. Ko te mea noa iho he whai i te wāhi wānanga mō rātau ki te whakapuaki i ngā whakaaro, i ngā kōrero. Nā te mahi pēnei i tutuki pai i a rātau ngā mahi i runga i te haumarutanga me te tūturutanga.

I ahu mai tēnei rangahau i raro i taku kimi, i taku rapu i te mea ngaro. Ka noho tēnei tuhinga hai kāinga mo ngā kōrero, mō ngā whakaaro, mō ngā hītori o ngā kaiuru, ngā pou o te Haahi, nā rātau tonu i whakamāunu i tēnei kaupapa.

Ko te manako ia, he rauemi awhina tēnei i te Mōrehu nui tonu, kia mārama ai mātau, ka taea mātau te whakapuaki i ō mātau tirohanga ā ao nei.

I tīmata ahau i tēnei haerenga ki te whakapuaki i ngā kōrero, i ngā mahi o ngā pou o te Haahi me te titiro inā, he hira nui, he uru pounamu tonu tō o rātau mahi i te rau tau rua tekau mā tahi. E taea ana ahau te kī, i tēnei rā tonu, me mahi tonu ngā pou o te Haahi i ō rātau mahi, kia whakaora te iwi Mōrehu me te iwi Māori, hai whakatō i te koroingo ki te ngākau ki ngā whakaakoranga o Ihoa.

I mōhio tonu a Rātana i ngā hua ka puta mai i ngā pou o te Haahi, nāna ano te kī;

“E ngā Āpotoro, ko koutou ngā hēpara, otirā, ki te kaha anō ētahi Mōrehu ki a rātau anō, waiho atu. Te tikanga ia, kia kaua he Āpotoro, i te mea kei te whiwhi katoa hoki ki taua taonga kotahi, otirā, he pai anō ngā Āpotoro mō ngā mea kāpō; hāunga anō te kāpō o ngā kanohi, engari te ngaāau” (Ngā Ākoranga wh5).

I roto i ngā kōrero a Rātana, ka kite i ana whakaaro mo ngā mahi o nga pou o te Haahi. E kite ana ahau hai ngā rangi e haere mai nei, koia he wā, ka ara ake ngā Mōrehu ki te mahi i ngā mahi o ngā pou, me te mea hoki, i taua wā tonu ka mutu ngā mahi o ngā pou o te Haahi, i te mea, ka whakapono ngā Mōrehu ki tō rātau ake mana ki te kawē i ngā mahi wairua.

Nā te noho tahi ki ngā pou o te Haahi, kua tipu aku mōhioanga mō ngā mahi e mahia nei e ratau. Ka noho anō ahau i runga i te ngākau whakaiti, i runga i ngā tauira o te tūmanako, o te whakapono me te aroha, kua whakatauirā ake ngā kaiuru. Kua tipu anō te koroingo i roto i a au ki te whakapuaki i ēnei whakaaro mō te Haahi. Nā tēnei mahi, kua mārama ahau i te āhua reka o te noho tahi ki te whakarongo ki ngā kōrero, ki te kite i tētahi wāhanga o te ao o ngā kaiuru, nōku te whiwhi, nōku te waimarie.

Kia mutu ahau ki te wāhanga whakamutunga o te hīmene a Mā te marie me whakamoemiti whakakapinga.

Mā Te Māngai pono hoki, tātau katoa e arahi ki te pono, ki tika ki te torōna o Ihoa.

E Te Māngai e Ngā Anahera Pono ko ngā kupu tika kai roto i tēnei tuhinga roa, whakauru atu ki te whatumanawa o te Mōrehu, o te hunga pānui, hai oranga tinana, hai oranga wairua anō hoki, ko Te Māngai hai tautoko mai, aianeī, ake nei, Āe.

E Te Māngai, e Ngā Anahera pono, e Te Tokotoru Tapu, whakaūngia mai mātau ki tō koutou aroha noa, paihere huihuitia mai mātau ki te rangimarie i ngā wā katoa, ko Te Māngai hai tautoko mai kia tūturu kia pūmau, aianeī, ake nei, Āe .

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Āpitiḡanga A – The hiri o Te Haahi Rātana

Glory and Praise be to Jehovah of Hosts, Father, Son and Holy Spirit, and honour also be to the Faithful Angels.

1. I believe in Jehovah of Hosts, Father, Son, and Holy Spirit, the Creator of all things that do exist, and the Author of all life, who in Infinite Wisdom and Love presides over all His Creation. 2. I believe that man was created in the image of Jehovah, but that through wrongdoing, he lost the possibilities and joy of this his heritage; thus the necessity arose for a Saviour/Redeemer to deliver him from the power and consequences of sin in this life and the life that is beyond the death of the body.

3. I believe that Jehovah sent His Son in the human form (of Jesus Christ) to redeem man and to conquer the power of sin, of darkness and of death. Heaven is now Christ's throne and the earth is his foot-stool, but His chosen dwelling place is in the hearts of those who truly believe in Him and have union with Him in His Victory and Glory.

4. I believe in the Holy Spirit, the Breath of Jehovah, the giver of life, who proceeding from the Father and from the Son is to be worshipped with the Father and the Son. The Prophets spoke by the inspiration of the Holy Spirit. He reveals to man's consciousness his sins and their correction and leads man to trust, and rest firmly upon the Saviour, transforming his heart and mind until he becomes Christ like in Holy Love.

5. I believe that the Faithful Angels of Jehovah are ever active doing His will. They are His workers and messengers. They are the helpers of all those who truly believe the Gospel of Jehovah. They are Co-Workers with man. They render continuous loving service to Jehovah.

6. I believe in the Holy Christian Church, the company of all those who have truly received the Christ and are united with Him and with each other; in seeking righteousness and in rendering loving service to God and to man, and fighting against all evil beliefs and sinful practices.

7. I believe as Jesus Christ has taught us, that Jehovah is our Heavenly Father and all men are brethren; that all our labours should be, not for personal gain, but in cooperation with each other as co-workers with Jehovah for benefit of mankind and the honour of God; that all men should be honest workers, and in love and justice and knowledge, each bear his share of the burden of life, thus serving Jehovah and his fellowmen.

8. I believe in the Holy Bible, in both the Old Testament and the New Testament, for it is the record of Jehovah's greatest revelations concerning the eternal life of the Spirit and the vitality of the body.

9. I believe that in Jehovah is the light and the great joy for my Spirit and for my body. This fact is experienced through union with Christ in the Infinite Love of the Father and the power of the Holy Spirit and the Faithful Angels, and active fellowship with the true Christian believers.

10. I believe that Tahupotiki Wiremu Rātana is a mouthpiece of Jehovah, spreading abroad new light as the above truths concerning the salvation of the Spirit and the vitalising of the body. Ae, Amen

**Āpitianga E – Reta tautoko/ whakaaetanga tikanga matatika, tono
whakaae nā te Iwi/ Hapū/ Trust/ tētahi atu rōpū rānei.**

8 October 2019

Re: Letter of support for William Peter Robinson

Kia ora. My name is Anaru Ratapu and I am the Āpōtoro Takiwā (lead apostle) of the Wairoa district. I am aware and in full support of the study that William Robinson is undertaking and I wish him well in his studies. Please do not hesitate to contact me if you have further questions/queries.

Nāku noa



Āpōtoro Takiwā | Rūnanga Anaru Ratapu
0277777025
apoanaru@gmail.com



Āpitihanga I - Whakaae-ā-tuhi

FORMAT FOR THE CONSENT FORM

NB. Adapt the Consent form to the needs of your particular project and its procedures

This is to be printed on Awanuiārangi letterhead by you the student once approval has been received

Name and Address of School

School of Indigenous Graduate Studies

Rongo-o-Awa

Domain Rd

Whakatāne

Ko Hāmuera te tatau, he kohinga kōrero.

CONSENT FORM

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I have read the Information Sheet and have had the details of the study explained to me.

My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped. (*only include if applicable*)

I agree/do not agree to the interview being video-taped. (*only include if applicable*)

I agree to participate in this study under conditions set out in the Information Sheet , but may withdraw my consent at any given time.

Signature: _____

Date: _____

Full name – printed:

Āpitihanga O - Kirimana matatapu

FORMAT FOR THE CONFIDENTIALITY AGREEMENT

NB. Adapt the Confidentiality Agreement to the needs of your particular project and its procedures

This is to be printed on Awanuiārangi letterhead by you the student once approval has been received

Ko Hāmuera te tatau, he kohinga kōrero.

CONFIDENTIALITY AGREEMENT

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I _____ (Full

Name – printed) agree to keep confidential all information concerning the project

Signature: _____

Date: _____

Full name – printed:

Āpitihanga U - Pepa whakamārama

“Ko Hāmuera te tatau he kohinga kōrero”

He kohinga kōrero mo ngā mahi nui o ngā pou o Te Haahi Rātana i te rau tau rua tēkau mā tahi

E ngā mana, e ngā waka, e ngā reo pari kārangaranga puta i tō tātau rohe o Hāmuera ki Te Wairoa, ka mihi i runga i ngā āhuatanga o te wā.

Ko William Robinson taku ingoa,

He uri ahau nō ngā tāpokorau o Te Wairoa.

He tamaiti i heke i te whānau Robinson, i te whānau Ratapu, i te whānau Tamihana me te whānau Ānaru. I tipu ake ahau ki roto i Te Wairoa, i raro i te korowai manaaki o aku pakeke. He kura māhita ahau e whakaako ana i Te Kura Kaupapa Māori o Ngāti Kahungunu o Te Wairoa.

I tipu ake te whakaaro ki whai i ngā āhutanga o te tohu paerua i roto i te Mātara Māori. Ko te hua o tēnei, ka āhei ahau ki te whakahoki i ngā māramatanga ki roto i ahau o Ngāti Kahungunu ki Te Wairoa me Te Iwi Mōrehu, ki te whangai ki ngā tamariki mokopuna.

He tauira ahau ki Te Whare Wānanga o Awanuiārangi e noho ana i raro i ngā parihau o Te Mātara Māori, nikā rā e whakahoki i te au o te mihi ki a koe e whakaae mai ana ki te tautoko a uiui nei i tēnei kaupapa rangahau e haere ake nei i tau 2020. Inā he pātai āhau, whakapā mai ki au ki taku kaitiaki rānei.

Āpitianga U - Pepa whakamārama

“Ko Hāmuera te tatau he kohinga kōrero”

He kohinga kōrero mo ngā mahi nui o ngā pou o Te Haahi Rātana i te rau tau rua tēkau mā tahi

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rangahau e haere ake nei i tau 2020. Inā he pātai āhau, whakapā mai ki au ki taku kaitiaki rānei.



Kairangahau:

William Peter Robinson

39a Clyde Rd

Wairoa Hawkes Bay 4108

Nama waea: 022 041 1524

Īmera: robinson.william.p@gmail.com

Kaitiaki:

Te Haturini McGarvey

Ko te whāingamatua o tēnei kaupapa rangahau he hopu i ngā kōrero o Hāmuera ki Te Wairoa me ngā mahi o ngā pou o Te Haahi Rātana i roto i te rau tau rua tēkau mā tahi. Ki au nei, he hira nui ki te hopu i ngā kōrero o ngā pou o te Haahi, nā te mea, ka noho tēnei kaupapa hai taonga tuku iho, hai māhere rautaki mō ngā uri whakatipu e haere ake nei.

I roto i tēnei kaupapa rangahau, ka kite te hunga pānui, kia toru ngā pātai matua kai roto i tēnei tuhinga, anikā aua pātai e whai ake nei,

- pātai tuatahi, he aha te hira nui o ngā mahi o ngā pou o te Haahi i roto i te rau tau rua tēkau mā tahi?

- pātai tuarua, he pānga tō te māramatanga o te Haahi mō te iwi Māori me te iwi Mōrehu o te rohe o Hāmuera i ēnei rā?
- pātai tuatoru, he aha tēnei mea te Mōrehutanga? He rerekē, he ōrite rānei te Mōrehutanga ki te Rātanatanga?

koia nei ngā pātai e ārahi ana i te huarahi o tēnei kaupapa rangahau.

Kua whiriwhirihia e koe, hai kaiuru, i runga i ō here me tō tūranga kai roto i Te Haahi Rātana me tō tūhono atu ki te rohe o Hāmuera ki Te Wairoa. Kua whiria ahau i a koe hai kaiuru nā tō noho hai rēanga Mōrehu tuatoru, tuawhā ki te tuarima, nā tēnei ka kite au i te hira nui o te uiui i ngā reanga tokotoru.

Ko te tukanga matua ka whakamahi ki roto i tēnei kaupapa rangahau, ko te uiui, a, e kīa nei, ko kanohi ki te kanohi. Kai tēnā kaiuru te wā ki a ia mō te roanga o te uiui. Ko te whāinga-ā-wā nei, ko te rua hāora. Hāunga i ēnei kōrero āku, kāore au mō te whakakāhore i te kaiuru, inā, ka roa ake i te rua hāora.

Māku katoa ngā uiui e whakatakoto ā-tuhi nei, ki te ea tēnei mahi, ka whakahokia e au ngā tuhinga ki ngā kaiuru, kia kite rātau i ngā tuhinga, he wāhi tēnei hai whakatika i ngā tuhinga, inā e hē ana. ki te mutu taua wāhanga ka whakahoki mai ngā tuhinga ki te kairangahau, a, ka whakauru atu ia i ngā tuhinga ki te tuhinga roa. Ka whakahokia ahau i ngā kohinga ki ngā kaiuru, hai te mutunga.

Ka whakamahia katoa ngā kohinga ki te Kaupapa Rangahau e kīa nei “Ko Hāmuera te tatau he hokinga kōrero”

Ko ngā kohinga rangahau katoa ki taku ake rorohiko, ka purihia anake e au te kupu huna mō taku rorohiko.

Ka whakahokia ngā kohinga rangahau ki ngā kaiuru, ka whiua, ka manaaki(achieved) rānei, i te mutanga o ngā rangahau. Ka raka katoa ngā kohinga kōrero ki te tari o taku kaitiaki ki Te Wānanga o Awanuiārangi. Ka pupuri i ngā kohinga rangahau mō te 5 tau te roa. Whai muri i te 5 tau, ka whiua atu ngā kohinga e ngā tāngata tika o Te Whare Wānanga o Awanuiārangi.

Anikā ngā tika o ngā kaiuru e whai ake nei:

- **Decline to participate;**
- **Decline to answer any particular question;**
- **Withdraw from the study at any time;**
- **Ask any questions about the study at any time during participation;**
- **Provide information on the understanding that your name will not be used unless you give permission to the researcher;**
- **To be given access to a summary of the project finding when it is concluded.**
- **I also understand that I have the right to ask for the audio/video tape to be turned off at any time during the interview.**

This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Committee, ECA # eg. 09/001. If you have any concerns about the conduct of this research, please contact the Ethics Committee administrator as named below.

Contact Details for Ethics Committee administrator:

Shonelle.Iopata@wananga.ac.nz

Postal address: Private Bag 1006, Whakatāne

**Courier address: Cnr of Domain Rd and Francis St
Whakatāne**



Āpitihanga H

Ngā pātai / Questionnaire (i te reo Pākehā)

Anthony Christie

Personal background

1. Age, occupation?

53 born on 8th of April, 1967. Currently on the sickness benefit.

2. Where did you grow up? Grew up in Wairoa, primary school and intermediate years in Wairoa and College years in Invercargill.

3. What did your parents do? Father was a freezing worker and mother was a housewife.

4. Family background? Family life was quite difficult in our early years due to losing our mother in 1974 so we grew up in and around the church. My father was an Āpotoro Rēhita of the Haahi. So we grew up knowing about our māramatanga living amongst it.

Māramatanga

5. Were you always a Mōrehu? Ae I have always been a mōrehu. My father baptised me into the church at a very early age.
6. What were you taught as a child being Rātana? Taught alot about faith and the work that TW Rātana did for our people, that changed a lot of my family's views on how they could move forward in their lives and cope with daily life. It offered whanaungatanga,shelter, morehutanga and that was all part of our lives growing up.
7. How, why has your understanding of being Rātana changed as you have grown up? The generation today is a lot more critical as far learning about our māramatanga the correct way. Our younger members are really clued up and are coming back to the māramatanga. They are hungry for it. Not all of our pou o te Haahi are sustaining these members with the correct information. We can sometimes confuse the rangatahi and that is a big change and they are our next generation. If we can't set the seed right you won't always reap the fruits of it. Feed our people bad kai they will end up living that bad kai.
8. How would you describe the church today?

Church today is asleep. Nationwide not just locally. Some of our people are confused about the information they have been fed and what this māramatanga was really designed for which was unity.

9. How important is it in your life today? In what ways? Under which circumstances? It is very important to me. It is more so the beliefs of our Haahi. The church itself is made up of rules and regulations. The kaupapa of our Haahi is the belief in the father, the son, the holy spirit and the faithful angels and our Māngai.

10. What position do you currently hold in the Rātana faith?

I hold two positions in our faith. Am an Āpotoro wairua with the Tairāwhiti ki te Wairoa takiwā and also a an original band member of Te Whaea o Te Katoa. I currently run and hold the position as the upoko o Te Whaea o Te Katoa to this present day.

11. How important is this role to you? Both roles are very important to me.

In the way I took these positions on as an Āpotoro wairua. I signed a kawenata between me and Ihoa and take those two turanga very seriously. There is no room for doubt or insubordination.

12. How did you attain this role?

Through our committee Haahi we were nominated for the positions I moved through from being an akonga to Āpotoro wairua under my father Parae Christie who was an Āpotoro Rēhita at that time and had tautoko from his brother Āpotoro Rēhita John Scott. Being nominated and seconded by these two I had no choice but to take on this role.

Second tūranga – I did my high school years in Invercargill. At that time there was a small group of mōrehu and we started music classes

and then came the reo which was gifted to the people of Te Waipounamu that was from the last tumuaki of that time of Te Reo Hura and during her time we were one of the last reo's and gifted the name Te Whaea o Te Katoa named after her mother.

13. What are your feelings around this role?

Āpotoro wairua role – It is a role that is a very serious one it is a ture wairua one where it is all about the wairua mahi.

Band member – We signed a kawenata here as well and this one is dear to my heart because of who we are named after and recognition of her mahi. With that certificate I am now a musician of Ihoa.

14. Tell me what it is like to be a morehu?

A morehu is an everyday person that has faith as small as a mustard seed in Ihoa o ngā mano Matua Tama Wairua Tapu me ngā anahera pono me te Māngai. And believing dearly to the kupu of the Māngai the true kupu the true word of god.

15. Did you every take a particular interest in any other religions?

No.

Māoritanga

16. What were you taught as a child about Māori culture?

During school was very limited to us was our Māori culture the only things that were available to us were teachings from our father and the Haahi that I was exposed to Māoridom. Schools didn't really cater for that in my time.

17. How, why has your understanding of the culture changed as you have grown up? I'm more aware of our origins and where we started and how important being a Māori is and our values. I see the similarities with our Haahi and ihoa you know in Māoridom.

18. How would you describe the culture today?

It is on a revival. It has been a longtime waiting. There are a lot more resources out there are free Māori classes.

19. How important is it in your life today? In what ways? Under which circumstances?

It is important it's a history that I am connected to. It has opened my eyes more around tikanga and Māoritanga.

20. How, in what way, is your iwi significant to you?

Yes. Through whakapapa brings me back to papatuanuku and also my Scottish heritage which came to NZ.

21. In what way is whakapapa important to you?

General questions

22. In what way do you consider Māori culture to be part of the Rātana Church?

Māori culture is a huge part of the Rātana church it goes back thorough whakapapa and believe there was a starting because it says that in our temepara so it is a big part of us.

23. How is it significant, that the Church consists of mainly Māori people?

Yes there is a reason. We were the chosen race from Ihoa dating way back probably to the beginning of time. Ihoa watched all the waka migrate to Aotearoa and was guided by him and the stars. We look to the heavens for our guidance. With the coming of the māramatanga it changed some of our peoples' view. Why? Because our people were a little bit naughty and did not so good things and eating others.

24. How is this church different from other churches?

I don't think they are different from other Haahi sometimes it's just the people in the other Haahi that don't connect with us and vise versa. We respect other Haahi and love one another.

25. How are Morehu different from "Christians"?

I think their beliefs are the same they believe in the one god.

Everybody gets a choice on what they want to do and those that follow

the Māngai then Ihoa has chosen them to be his people then there you go.

26. (How, in what way, are Māori different from Pākehā?)

Māori are cultural.

27. What is the spiritual significance of the Treaty and the Bible?

The treaty is a document and the bible is a document and they go hand in hand. They are a part of ihoa's creation. It makes me think about Cane and Abel which was the first blood that was spilt on this earth and for us as Māori it was our people where the land was robbed and taken.

28. Did you attend the 100 years celebration? What was special about this event?

Yes I attended. Not only was it 100 year milestone there were heaps of tohu that day. One was the Rangatahi who had huge input on the running of that day. Especially in our band it was their first time at the pā and it was an eye opener for all. Our kids were amazing.

29. What is your view of Mōrehu learning about things Māori, such as Atua Māori and things of that nature?

I don't have any problems of it and it's the choice of our people. It is our start of our existence. It is a choice if you want to learn about it.

30. How do you see the relationship, for you, between being Morehu and being Māori?

There is no difference. I am proud to be Māori through my blood and I am proud to be a mōrehu in my faith.

31. How important is being Mōrehu and being Māori for your identity?

I'm proud to be both and they are both very important.

Ngā pātai / Questionnaire (i te reo Māori)

Personal background

1. E hia o pakeke, he aha ō mahi?
2. I tipu ake koe i hea?
3. He aha ngā mahi o ō mātua?
4. he aha ngā kōrero mō tō whānau?

Māramatanga

5. Kua noho tūturu nei koe hai Mōrehu?
6. I a koe e tamaiti ana he aha ngā whakaakoranga mō Te Haahi Rātana?
7. I a koe kua tipu ake hai tangata, kua pakeke, kua tini rānei ngā whakaaro mō Te Haahi Rātana? he aha aua mea kua tini māhau, ki ā koe e pēhea aua mea i tini?
8. Tēnā kōrerohia mai o whakaaro mō te Haahi i ēnei rā?
9. He aha ngā hua nui o te Haahi ki tō ao, i ēnei rāngi? kōrero mai, ka hua pēhea nei?

10. He aha te tūnga ka mau koe ki roto i Te Haahi Rātana?

11. He aha te uru pounamu o tēnei tūnga ki a koe?

12. I pēhea koe i whai i tō tūranga?

13. He aha ō whakaaro mō tō tūranga?

14. Kōrero mai ki au, he aha te āhua o te noho hai Mōrehu?

15. Kua whai whakaaro koe ki whakaponono kē?

Māoritanga

16. I a koe e tamariki ana i ako koe i ngā āhuatanga o te ao Māori?

17. Kua tini te ao Māori i a koe kua pakeke ake? He aha hoki aua mea kua tini?

18. Kōrero mai mō te ao Māori i ēnei rā?

19. He aha te uru pounamu o te ao Māori ki ā koe? Ka pēhea nei tōna uru pounamu?

20. He aha te hira nui o tō iwi ki a koe?

21. He aha te hira nui o te whakapapa ki ā koe?

General questions

22. Ki ō whakaaro, he aha te hononga o te ao Māori ki Te Haahi Rātana?

23. He aha te hira nui ki a koe, ko te nuinga o ngā mema o Te Haahi Rātana, he Māori?

24. He aha te rerekētanga o Te Haahi Rātana ki Haahi kē atu?
25. He aha te rerekētanga o Te Mōrehu ki ngā “tāngata Karaitiana”?
26. He aha te rerekētanga o te iwi Māori ki te iwi Pākehā?
27. He aha te hira nui o te Paipera Tapu me Te Tiriti o Waitangi ki Te Mōrehu?
28. I tau atu koe ki te rā whānau 100 o te Haahi? he aha te uru pounamu o taua huihuinga?
29. He aha ō whakaaro e pā ana ki te ako i ngā mea Māori, pēnei ki ngā Atua, ki ngā mahi whaiwhaiā, me te mōhio kua whakakāhore Te Māngai i aua tūmomo akoranga ki Te Mōrehu?
30. Ka pēhea nei, ki ō whakaaro, te kawe i ngā kaupapa o te ao o Te Mōrehu me te ao o te Māori?
31. He aha te uru pounamu, o te noho hai Mōrehu, hai Māori ki ā koe?

Apititanga K



TE WHARE WĀNANGA O
AWANUIĀRANGI

EC2019.30

11/11/2019

Student ID: 2046542

William Peter Robinson
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4108

Tēnā koe William

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application Outcome: Approved

The Ethics Research Committee met on Friday 08th November 2019 and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your Supervisor Haturini McGarvey as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number: EC2019.30 in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research. If you have any queries relating to your ethics application, please contact us on our free phone number 0508926264; or e-mail to ethics@wananga.ac.nz.

Nāku noa nā
Kahukura Epiha
Ethics Research Committee Administrator

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Te Whare Wānanga o Awanuiārangī
supports the position of staff
who report directly to all our joint
supervisors.



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AWANUIĀRANGI

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