



TE WHARE WĀNANGA O
AWANUIĀRANGI

TE RONGO O TE TITO:
I AHATIA TE REO ME NGĀ
TIKANGA O TE PĀTERE ?

KAPUHUIA WAAKA
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A dissertation submitted as partial fulfilment of a Master of Māori Studies (MMS)

Te Whare Wānanga o Awanuiārangi, Whakatāne

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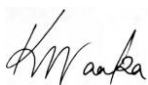
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Kathryn Mary Tekapuhuia Waaka

Signature: 

Date: 12 February 2020

He Tai Mihi Tangata

*Ngaro noa te tangata, waiho mā ngā pāpaka o Rangataua koe e mihi
He paruparu te kai, he taniwha ngā tāngata.*

*Ko Mauao te Maunga
Ko Tauranga te Moana
Ko Takitimu te Waka
Ko Tamatea Arikinui te Tangata
Ko Ngāti Ranginui te Iwi
Ko Ngāi Te Ahi te Hapū
Ko Hairini te Marae
Ko Tamahika te Tangata*

“Mai i ngā ngārehu o Whakapaukarakia, e kā tonu ana te ahi”

Ka rere te mihi ki ngā mātua i te pō, ngā kaitito o ngā waiata me ngā haka. Kua waihoa mai nei e koutou ā koutou titonga hei mātāpuna kōrero, hei puipuiaki, hei manatunga mā ō koutou uri, mā te iwi Māori. Ko koutou te iwi mātau ki te whakatakoto kōrero me te whakakori i aua kōrero ki te pātere. Nā ō koutou taonga i whakaohoho i taku wairua kia whāia tēnei kaupapa hei tuhinga māku.

Ka mihi hoki ki ngā puna kōrero i whakatuwherahia mai ō koutou kete kōrero kia kite, kia rongō ai au i te wānanga. Ko koutou te hunga pātere i te ao, i te pō, otirā ngā pūkenga whakaora i te mahi pātere nei.

Ki taku whānau, taku iwi tuaroa, aku tamariki i noho ‘māmā kore’ i te wā e rangahau ana a māmā, e tuhi ana a māmā. Ki taku hoa rangatira hoki, te kaiwhakautu i aku pātai mutunga kore, te putunga o aku whakaaro.

He kokonga ngākau e kore e kitea

KUPU WAITARA

He tirohanga tēnei tuhinga ki te pātere. I ngā rā o mua he iwi kaha te iwi Māori ki te tito pātere hei whakautu i ngā tāwai, hei ngaki hoki i te mauāhara. He tino tikanga tēnei i mua. Ahakoa kei te rangona tonu te pātere i ēnei rā, kua ngarao haere ēnei momo waiata e kīia nei ko te waiata whakautu taunu me te kaiaora. I takea mai ēnei waiata i ngā whakaiti, i te takahi mana. He momo waiata ēnei e kawē ana i te riri. Ko ōna kupu he kino, he hahani, he whakaparahako. Ko tōna kaupapa he utu. Ka rangona te tohungatanga o te kaitito ki te āta whakatakoto, ki te āta whakaniko i te reo. Kāore i tua atu i ngā kaitito o mua ki te whakairo kupu hei whakaputa i te riri. Engari ko te wāhanga o te pātere e ora tonu ana ko te manawataki, ko te tū. Kua memeha te reo, kua memeha hoki ngā kaupapa tūturu.

I konei hua ake ai te pātai, i ahatia te reo me ngā tikanga o te pātere? Ko ngā kaupēhitanga o te iwi Pākehā ngā kaupapa nui i ngaro haere ngā pātere tūturu. Ko te whakapono Pākehā tērā, ko ngā ture Pākehā ērā, ko ngā kura Māori hoki ērā, ko te mahi tuhituhi hoki tērā. Ka mutu ko te hekenga nui o te reo tētahi tino take i memeha haere ai te reo wainene o te pātere.

Ki te āta titiro ki ngā pātere e titoa mai ana i ēnei rā ka kite atu kua ngaro te āhuatanga ki te pātere whakautu, kaiaora hoki. Ko ngā pātere e kaha titoa ana ko ngā pātere taunaha whenua. Engari kua huri kē te ao e noho nei tātou. Kua huri kē ngā kaupapa tito, kua huri kē te reo tito. Kua ngaro te reo o pātere tawhito i ngā titonga o ēnei rā. Heoi anō, e ora ai te pātere me kaha ngā kaitito o nāianei ki te hahū ake i te pātere hei kawē i ngā kino, hei kawē hoki i te reo whakautu o pātere. Kei ngaro tēnei tikanga o tātou.

Ka tirohia tēnei tuhinga ngā āhuatanga tūturu o te pātere me ngā āhuatanga hoki i ngaro haere ai ngā pātere i roto i ngā iwi maha. Ka tirohia hoki ngā momo pātere rerekē o te ao tawhito me ētahi āhuatanga o ngā pātere e titoa ana i te ao hou nei. Ka whai whakaaro anō hoki ki ngā rā e tu mai nei, ki te huarahi e whakaora ai te pātere i roto i ngā iwi, i te motu whānui hoki. Ko te tūmanako ka noho ēnei kohinga kōrero hei rauemi mā te hunga kaitito.

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UPOKO TUATAHI

HEI WHAKAATU I TE MAHI A TĒNEI TUHINGA

1.0 He Kupu Whakataki

Ko te mahi a tēnei tuhinga he titiro ki te mahi, ki te hanga, ki ngā tikanga hoki o te pātere. He momo waiata Māori, ā he momo haka kua memehā haere nei i a tātou. Ko te whāinga o tēnei rangahau he āta tātari i ngā āhuatanga tūturu o te pātere me ngā āhuatanga i ngaro haere ai ēnei āhuatanga o te pātere. Ka tirohia ētahi pātere tawhito, ētahi pātere o te ao hou hoki kia kitea ngā rerekētanga o pātere tawhito me pātere hou.

I mua, he mea tito te pātere hei whakautu taunu, hei utu rānei. Ko te reo o roto he kanga, he reo whakarihariha. Engari kua ngaro haere tēnei āhuatanga i ēnei rā. Kua kore e rongō i te āhuatanga o utu i roto i ngā pātere hou. Kua kore e kaha kite i ngā pātere e titoa ana hei whakautu taunu, hei utu rānei i te kino. I takea mai te pātere i te ngākau i tūkinotia, i te manawa wera. Engari kua kore ngā kaitito o ēnei rā e whai i te pātere hei wāhi putunga mō te whakatakariri. Nā, ka puea ake te urupounamu matua ne, i ahatia te reo me ngā tikanga o te pātere?

Hei whakautu i te pātai matua, ka tirohia, ētahi o ngā pātere o mua, arā i mua i te tau 1900, ā, o te ao hou hoki, arā i muri i te tau 1900. Ka whakamāramahia he aha te pātere, ka titiro ki te mahi a te pātere, ki tōna reo, ki ōna tikanga hoki. Kātahi ka tirohia ētahi pātere hou kia kite atu i te reo me ngā tikanga o ngā pātere hou.

Ko te whāinga o ēnei kohinga kōrero he tautoko i ngā kaitito o ēnei rā ki te tito pātere, he whakaara ake anō i ngā tikanga me te reo whakautu o te pātere.

1.1 He ōroko whakaaro

I hua ake te kaupapa o tēnei tuhinga i aku haerenga ki ngā marae, i aku mahi kapahaka, i aku rangahau hoki i ngā pukapuka kohikohi waiata. Kua kore te pātere i roto i aku hapū, kua ngaro haere i taku iwi, i ētahi atu iwi hoki. I kitea ētahi, āhua ruarua nei, i ngā whakataetae kapa haka ā motu, engari he reo rerekē e karawhiua ana. Kua memeha

te reo pātere. Kua kore e rongō i ngā taunu me ngā whakautu i roto i ngā pātere hou. Kātahi ka hua ake ngā pātai nei, arā “ “Kua ahatia te tikanga o utu? Kua ahatia te reo whakaniko o te pātere?

Hei whakautu i ēnei pātai ka tirohia ētahi pātere tawhito nō te motu whānui. Ka tirohia ngā pātere i tāia ki te pukapuka. Kei te mau tonu i ēnei pātere ngā tikanga, me te reo o te ao tawhito.

Hoki mai ana ki te ao hou, ka tirohia te āhua o pātere hou. He aha ngā rerekētanga i ēnei rā. Ka uia hoki ētahi o ngā kaitito o nāianei, arā, ngā mea mōhio ki tēnei mea te waiata Māori. Mā ēnei uiuinga e wherawhera i ngā whakaaro o ēnei rā mō te pātere.

Nō reira, koinei te koronga o tēnei tuhinga:

1. He āta mātai i te pātere, tōna hanga, tōna mahi, tōna reo, ōna tikanga;
2. He titiro ki ētahi momo pātere o te ao tawhito me te ao hou hoki;
3. He wānanga i te pātai nei: I ahatia te reo me ngā tikanga o te pātere?

1.2 Ngā whāinga o te rangahau

Ko te whāinga nui o tēnei tuhinga he whakatewhatewha i te whakapae nei arā, kei te memeha haere te reo, me ngā tikanga o te pātere, ā, kua ngaro te tikanga o utu i roto i te pātere i ēnei rā. Ko te pātai matua e rangahaua ana, *i ahatia te reo me ngā tikanga o te pātere?*

Hei whakatutuki i ēnei whāinga, ka whakautu i ngā pātai nei:

1. He aha te pātere?
2. He aha ngā āhuatanga motuhake o te pātere tawhito?
3. He aha ngā tikanga o te pātere?
4. He aha i memeha haere ai te pātere me ōna tikanga?
5. He aha ngā rerenga kētanga o ngā pātere hou?
6. Ka whai wāhi tonu ngā waiata whakautu i ēnei rā?

1.3 He aha i whai tikanga ai tēnei rangahau?

E toru ngā hua e whai wāhi ai tēnei tuhinga hei kaupapa rangahau. Tuatahi, he whakawhānui i ngā rangahau o ngā kaituhi o mua mō te pātere. Tuarua, he whakahau i ngā kaitito ki te whakaora i te pātere hei waiata whakautu, hei waiata whakaputa i te riri. Tuatoru, ka noho ēnei kohinga korero hei rauemi, hei pukapuka āwhina mā te reanga kaitito waiata o nāianei, o ngā rā tū mai nei.

1.4 He tirohanga whānui ki te anga rangahau

Ko te whāinga o tēnei tuhinga he titiro ki ngā āhuatanga motuhake o te pātere. He matauranga Māori te matua o tēnei rangahau, nō reira e tika ana kia whai tēnei tuhinga i te ara rangahau Māori, i ngā tikanga Māori hoki. E ai ki a Hohepa rāua ko Jenkins (2004 as cited in Mane, 2009, wh.2) ka whai kiko tonu te mātauranga me te whakaaro Māori i roto i ngā mahi rangahau mā te whai i te ara rangahau e kīia nei ko te Kaupapa Māori.

Ko ngā mahi rangahau e whai ana i te momo rangahau e kīia nei ko te qualitative. Haere tahi ai te ara rangahau Māori me te qualitative. Pērā i te ara rangahau Māori, ka aro ngā mahi qualitative ki te ao o te kaiurupare, ki te tirohanga o te kaiurupare ki tōna ao (Denzin, Norman, Lincoln, & Yvonna (eds), 2005). Mā tēnei ara rangahau e mana ai te kupu o ngā kaiurupare (Barnes, 2000, cited in Rangahau, n.d.).

E toru ngā mahi rangahau hei whakautu i ngā pātai matua. Mā te toro atu ki ngā rangahau me ngā whakaaro o ngā kaituhi o mua e kitea ai ngā āhuatanga me ngā tikanga o te pātere tawhito. Ka toro atu ki ngā pukapuka, me ngā tuhinga kua oti kē te tuhi. Mā te titiro ki ētahi pātere i titoa i ngā tau tata e kite ake ai te whanaketanga o te pātere. Mā te uiui e rapu ai ngā whakaaro o te ao hou mō te pātere.

1.5 Hei whakautu i ngā pātai matua

E rua ngā ara rangahau hei whakautu i ngā pātai matua. Tuatahi, he tiki atu i ngā kōrero kua oti kē te tuhi. He hohonu te puna kōrero kua tāia ki te pukapuka mō te waiata Māori me ōna tūmomo āhuatanga maha.

E ai ki a Johnston (2014),

The major advantages associated with secondary analysis are the cost-effectiveness and convenience it provides (Dale et al., 1988; Glaser, 1962; Smith, 2008). Since someone else has already collected the data, the researcher does not have to devote financial resources to the collection of data (wh. 624).

He māmā te kimi, ā, he māmā te kapo i ngā kōrero pēnei, arā ngā kōrero kua oti kē te tuhi. Nō reira he pai tonu tēnei ara rangahau mā te kaituhi.

Tuarua, he uiui i ngā kaiurupare e whai wāhi atu ai ki te kaupapa matua kia rongu i ngā whakaaro o tēnei ao mō te pātere. E ai ki a Gill, Stewart, Treasure & Chadwick (2008) mā te uiui e ruku atu ki te hohonutanga o te whakaaro.

1.6 He tirohanga whānui ki tēnei tuhinga

Ūpoko Tuatahi

Koia nei te tāhūhū o tēnei tuhinga e iri ai ngā kōrero katoa. He whakatakoto i ngā whāinga me ngā pātai matua o te tuhinga nei te mahi o tēnei ūpoko kōrero. He whakawhāriki hoki i te ara rangahau ka whāia hei whakautu i ngā pātai matua. Ko te ara rangahau Māori tērā. Mā te toro atu ki ngā pukapuka, me te uiui i ētahi tāngata whai wāhi atu ki te kaupapa ngā pātai e whakautu.

Ūpoko tuarua

Ko te ūpoko tuarua he tātari i ngā pukapuka kua oti kē te tuhi mō te waiata Māori, mō te pātere hoki. Huhua rawa ngā tuhinga i puta mō te waiata Māori i ngā tau 1800 tae noa mai ki ēnei rā. Kei ia tuhinga, kei ia tuhinga ngā kōrero ātaahua mō te pātere. Ko ētahi i kapohia ake i te ao tawhito, ko ētahi he kapo i ngā whakaaro o te ao hou. Nā te

kaituhi Pākehā ētahi, nā te kaituhi Māori hoki ētahi. Mīharo kē ngā tuhinga maha i roto i te reo Māori, ka rongō i te wairua Māori i roto i ngā whakamārama. Ko te whakatūpatotanga ia, kia kaua e whakapono noa ki ngā tuhinga o te iwi Pākehā mō ngā tikanga Māori.

Ūpoko tuatoru

Kei te ūpoko tuatoru ko ngā kōrero mō te anga rangahau o tēnei tuhinga. He kaupapa Māori tēnei, ka tika mā te kaupapa Māori tēnei rangahau e ārahi. Ka tirohia te rautaki rangahau hei whakautu i ngā pātai matua o tēnei tuhinga, me ngā tikanga mātātika hei whakahaere rangahau Māori. Mā te toro atu ki ngā pukapuka, mā te uiui i ngā tāngata e whai wāhi atu ki te kaupapa matua e purangiaho ai tēnei kaupapa.

Ūpoko tuawhā

Koinei te wāhanaga e āta whakatewhatewhahia ai ngā āhuatanga tūturu o te pātere. Kei tēnei ūpoko ngā whakamahukitanga mō pātere, mō tana mahi me ngā tino tikanga e pā ana ki te pātere i ngā rā o mua. Ka āta matai i te mahi tito a te Māori, i te mahi tito pātere me ngā kaitito pātere hoki. Ka titiro ki te momo reo o te pātere, me te tū o pātere. Ka tirohia hoki ētahi pātere tawhito hei taunaki i ngā rangahau, hei tauira hoki mō ngā āhuatanga o ngā momo pātere rerekē.

Ūpoko tuarima

Mā tēnei wāhanga e āta matai i ētahi o ngā kaupēhitanga o te ao Pākehā i ngaro haere ai te pātere, i memeha haere ai te reo me ngā tikanga hoki o te pātere. He maha ngā kaupapa o te ao Pākehā patu i te reo, patu i ngā tikanga, patu hoki i te iwi Māori. Ko te urunga mai o te whakapono me ngā tikanga Pākehā ki te iwi Māori, ko te taenga mai o te mahi tuhituhi, ko te haumate haere hoki o te reo ētahi o ngā tino kaupapa i ngaro haere ai te pātere i a tātou.

Ūpoko tuaono

Kō ngā kōrero o tēnei ūpoko e matapakihia ana ngā pātere e titoa ana i ēnei rā. Kei te rangona whānuitia aua pātere ki ngā whakataetae kapa haka maha o te motu. Ka tautohu i ētahi o ngā rerekētanga o ngā pātere o nāianei. Kātahi ka matapakihia ētahi kaupapa hei whakaora i ngā āhuatanga tūturu o te pātere kua ngaro nei i ngā titonga

hou. E rua ngā pātere ka tirohia hei tauira i ngā momo pātere hou e titoa ana. Ka titiro hoki ki ngā rā e tū mai nei, me ngā mahi hei whakaora i te pātere, e hahū ake ai ngā āhuatanga o pātere whakautu.

Ūpoko tuawhitu

Koiane te whakamutunga o tēnei tuhinga. He whakakōpani ake i ngā kōrero te mahi. Kua hoki anō ki te whakautu i ngā pātai matua i puea ake i roto i te kupu whakataki. Ka whakarāpopotonga ngā kaupapa matua, ka whakawhāriki hoki i ngā putanga matua o tēnei tuhinga. Ka titiro ki ngā tairo a Kupe, arā ko ngā kaupapa i uaua ai ngā mahi rangahau ērā. Hei whakakapi ake ka whakarārangiā ētahi whāinga whānui hei whakaora i pātere me ōna tikanga i waenga i a tātou, ka whakatakoto hoki i ngā whakaaro whakamutunga a te kaitito.

1.7 He whakatepenga

Koia nei te tāhūhū o tēnei tuhinga e iri ai ngā kōrero katoa. Kei tēnei ūpoko ngā kupu whakamahuki mō te kaupapa matua; mō ngā whāinga; mō ngā pātai matua hoki. I titiro hoki ki te anga rangahau me ngā mahi rangahau ka whāia hei whakautu i ngā pātai nei, arā ko te ara rangahau Māori tēnā. Kei te tāhūhū nei te take i kaingākau ai te kaituhi ki tēnei kaupapa. Ko te putanga iho ka noho tēnei tuhinga hei rauemi mō ngā kaitito waiata Māori e tipu mai ana.

Ko te ūpoko kōrero e whai ake nei he āta tātari i ngā tuhinga e hāngai ana ki tēnei kaupapa.

UPOKO TUARUA

TE TĀTARI PUKAPUKA

2.0 He kupu whakataki

Kei te ūpoko tuatahi te tāhūhū o tēnei tuhinga. Kei reira ngā kupu whakataki me ngā whakamahukitanga mō te kaupapa matua o tēnei rangahau, mō ngā whāinga, mō ngā pātai matua, mō te ara rangahau hoki.

Ko te mahi a tēnei ūpoko he āta mātai i ngā pukapuka me ngā tuhinga mō te waiata Māori, ā, mō te pātere. Kei aua tuhinga ngā kōrero maha mō te pātere.

2.1 Ngā kaupapa matua o te rangahau

E whai ake nei ko ngā kaupapa matua i tirohia hei pūtake mō tēnei rangahau:

- Ngā āhuatanga o te waiata Māori;
- Ngā āhuatanga motuhake o te pātere – arā ko ngā tikanga, ko te reo, ko te tito, ko te tū
- Ko ngā momo pātere rerekē;
- Ko ngā take i pēhi i ngā tikanga o te pātere me te nunumi haere o aua tikanga.
- Ngā pātere hou

2.2 Te tātari pukapuka

Ahakoā kāore i tino maha ngā pukapuka e āta tātari ana i te pātere, he nui ngā kōrero kua oti kē te tuhi mō te waiata Māori. Kei ia kaituhi, kei ia kaituhi ngā kōrero ātaahua mō tēnei kaupapa. He kaha ngā kairangarahau Pākehā o mua, i ngā tau 1800, ki te kōhi i ngā waiata Māori. I kohia ngā kōrero i ngā puna kōrero e ora ana i taua wā. Kei a rātou ngā kōrero o te ao tawhito. Huri ake ana ki ngā pukapuka i puta i ngā tau āhua tata nei hei kapo i ngā whakaaro o rēanga kē, o te ao hou hoki.

I te rau tau 1800 i kohikohia e ētahi kairangahau Pākehā ngā waiata Māori. Ka noho aua tuhinga hei taonga tuku iho mā tātou. Ko Hori Kerei tētahi i kohikohi i ngā waiata maha, kei ana pukapuka *Ko nga Moteatea me nga Hakirara o nga Maori* (1853); *Ko nga Waiata Maori* (1857) e pupuri ana. Ko John McGregor anō tētahi i kōhi i ngā waiata i ngā tāngata i mauheretia i te pakanga o Rangiriri, arā kei tana pukapuka *Popular Maori Songs* (1893-1908) e pupuri ana. I pēnei hoki a Colenso, a Taylor, a Shortland, a White, a Cowan. Arā noa atu ngā waiata i kohia e Te Peehi, e S.Percy Smith me te Polynesian Society. I kōhi hoki ngā Māori o taua wā i o rātou waiata ki roto ki ngā nūpepa Māori, ā ki roto i o rātou ake tuhinga hoki, ko ētahi kei o rātou whānau e pupuri ana.

Huhua rawa ngā waiata Māori i kohia. Ko ngā waiata tangi, ko ngā waiata aroha, ko ngā oriori, ngā haka, ngā pātere, arā ngā momo waiata maha o tāua te Māori. Ko te mīharotanga o ēnei tuhinga, i kapohia ake i te rēanga i tipu ake i te ao Māori, i te ao kohatu. He pērā hoki ngā kohinga waiata a Grey:

Grey's informants or recorders were often people who had experienced life in a period relatively unaffected by European contact or who had access, in the persons of their fathers, or relatives of the father's generation, to informants who had lived in the pre-European situation. (Simmons, 1966)

Koirā te pai o ngā tuhinga o ngā kairangahau o tērā atu rautau. Ko a rātou pūkōrero i tipu ake i te ao Māori tawhito. I mau tonu i a rātou o rātou tikanga Māori. I āta mōhio hoki rātou ki ngā kōrero tuku iho me ngā tikanga o ngā tīpuna. Koinā te pai o ngā tuhinga o Grey mā me te waimarie hoki, i tāia e rātou ērā kōrero hei taonga mā tātou.

No te ao tawhito hoki ngā kōrero i kohia e Te Peehi. Kei tana pukapuka *Games and Pastimes of the Māori* (1976) ētahi kōrero mō te waiata Māori. Ahakoa e kīā ana he kēmu, he mahi whakangahau rānei te waiata, ko te pai o tēnei tuhinga ko ngā kōrero mō ngā āhuatanga reo o ngā momo waiata Māori. He kōrero mō ngā momo kīanga ka kaha rangona ki roto i ngā waiata, me te mahi a te kaitito ki te whakatakoto kupu kia reka ai ki te taringa. Ahakoa kāore i āta tirohia ētahi waiata, i kite tonu a Te Peehi i te nui o ngā kōrero me ngā tohutoro kei roto i ngā waiata Māori.

Kei te pukapuka *Notes on the Art of War* (Best, 1902) ngā kōrero pai mō te kaiaoraora. Kei a ia ētahi paku kōrero mō ētahi kaiaoraora i kohia me ngā pakanga i puta ai aua waiata. Ahakoa, kāore a Te Peehi i āta tātarīhia ia waiata i tuhia ngā kōrero mō ngā pakanga, me ngā matenga i takea mai ai ia kaiaoraora.

He pukapuka anō tā Te Peehi e kōrero ana mō ngā atua o te pakanga arā, ko *Te Rehu o Tainui* (1897). Nā Te Uhia o Ngai Tuhoe ngā kōrero mō ana atua pakanga. He rawe ngā kōrero e hāngai ana ki te kaiaoraora, he kōrero hoki mō te tumoto o Hineiturama. Koirā te pai o tēnei o ngā tuhinga, arā i puta ngā kōrero i tētahi tohunga i tipu ake i te ao tawhito ka tahi, ka rua ko te pai o ngā whakamārama mō te āhua o te titonga mai o tētahi kaiaoraora me ngā tino tikanga e hāngai ana ki tēnā mahi.

Heoi anō, i roto i tana tuhinga amorangi i āta tātarīhia e Rachael Ka'ai-Mahuta (2013) ngā tuhinga mō te iwi Māori me a rātou waiata i puta mai i ngā kaituhi Pākehā o mua, pērā i a Grey mā. He nui ngā whakatūpatotanga i puta i tana tuhinga hei whāinga mō te kairangahau i te waiata Māori. Kua kitea e ia ngā tino raruraru o ngā rangahau o ngā kaituhi Pākehā o mua. Ko tana whakatūpatotanga kia kaua tātou e whakapono noa ki aua tuhinga. Hei tāna, ki te rangahau tētahi iwi i tētahi atu, ka kore pea taua iwi e rata ki ngā tikanga o tētahi atu. Koinei pea te raruraru o ērā tuhinga, kāore i aro i ngā kairangahau Pākehā ngā tikanga rerekē o te ao Māori i kitea e rātou, kāore hoki i mōhio ki te reo me ngā tikanga.

Early Pākehā observers of Māori music were not equipped with the necessary language tools or cultural world view to make fair and accurate judgements about what they saw. They often made one-dimensional judgements based on an exclusively Pākehā world view. (Ka'ai-Mahuta, 2013, wh. 205)

Nō reira, ahakoa te āhuareka o ngā waiata Māori ki ngā kairangahau Pākehā o mua, me te mīharo o ngā kohinga kōrero e pupuri nei ki roto i ngā tuhinga, kia āta tūpato te kairangahau ki aua tuhinga. Kia mātua mōhio tātou i ahu mai aua tuhinga i te whakaaro Pākehā. I tuhia ngā kōrero i runga i te pōhēhē he iwi mohao te Māori. Ko te tino whāinga i aua wā he pēhi i ngā tikanga Māori e kino ana ki a rātou, ā, kia tahuri kē ki te Atua Pākehā me ngā painga te ao Pākehā. Ā, koinei ngā whakaaro me ngā

pōhēhētanga e whakaaweawe ana i ngā mahi o ngā kaituhi Pākehā i taua wā. I tīkina atu tēnei kōrero hei tauira o te whakaaro Pākehā i taua wā mō te Māori me te haka:

It appears to be merely intended to produce cheerfulness, but as their modes of expressing cheerfulness are unrefined by education, and unrestrained by the customs of the country, they frequently are as such to violate the laws of delicacy in point of gesture, grimace, and other accompaniments; they are, indeed, so faulty in this respect, that I shall not enter into a description of them. (Anderson, 1934, wh. 67)

Hei tā Ka'ai-Mahuta he pērā te nuinga o ngā tuhinga mō te iwi Māori i mua. Arā he nui ngā pōhēhētanga ka puta i ngā tāngata i tipu ake i tētahi ahurea, e rangahau ana i tētahi atu ahurea rerekē (2013, wh. 205).

Ko Kerei hoki tētahi kaituhi pēnā. Ahakoa ngā taonga e pupuri ana ki roto i ngā tuhinga o Hori Kerei, ki te āta tirohia ngā tuhinga ka kite tonu i tēnei āhuatanga e kōrerotia nei e Ka'ai-Mahuta. Kei ngā kupu tīmatanga o tana pukapuka *Ko nga Moteatea, me nga Hakirara o nga Maori* ka kōrero a Kerei mō ngā mahi a ngā mihinare ki te whakatō i te whakapono ki ngā iwi mohoa, me te whakarērea atu i ngā tikanga mohoa. Ko tāna whakapae, ko tana mahi kohi i ngā waiata o te iwi Māori he tohu whakamaumaharatanga ki ngā mahi pai o ngā mihinare. Ko tā Kerei, me kohi i ngā waiata me ngā karakia Māori me i kore e mahara te tangata i te āhua mohoa o te Māori i mua i te taenga mai o ngā mihinare.

It therefore appeared desirable that in New Zealand a monument should be raised to shew in some measure what that country was before its natives were converted to the Christian faith, and no more fitting means of accomplishing such an object appeared attainable than that of letting the people themselves testify of their former state, by collecting their traditional poetry, and their heathen prayers and incantations, composed and sung for centuries before the light of Christianity had broken upon their country. (Grey, 1853, wh. vii-viii)

He raruraru anō to ngā kohinga waiata o Kerei mā, kāore i tāia ētahi o ngā tūmomo waiata. He kino rawa te āhua o ētahi o ngā waiata i kohia ki a rātou, ā, kāore i pai mō te hunga pānui. Ko tā Kerei, ko ngā waiata i tāia e ia, ko ngā mea pai rawa. Kāore e kore i pēnei hoki ngā kairangahau Pākehā o taua reanga.

Lest this selection of poems should be regarded as placing the character of the natives in too favorable a light, it is right to state that one very numerous class of poems has been altogether omitted as unfit for publication. Indeed the poems now published should perhaps be regarded as a selection embodying the best Maori poetry, which has been chosen from a very large mass of materials, the poems which have been rejected far exceeding in number those which it has been thought necessary to publish. (Grey, 1853, wh. xi)

Ko te raru o tēnei, i ahu mai tēnei whakapae i te tirohanga Pākehā. Nāna tonu i whiriwhiri ko ēhea ngā waiata pai mō te hunga pānui, ā, ko ēhea ngā waiata kino. Ka hua ake te pātai, i ahatia ngā waiata kāore i tāia ki te pukapuka? Ko ngā waiata kanga pea ēnā, ko ngā waiata e kōrero ana mō te kai tangata, ko ngā tāwai me kupu kino ki te taringa Pākehā.

Anthropologists and historians will often gather information from a variety of sources and then make judgements about what is important to record. This means that in the end, historians record only what they consider appropriate. (Ka'ai-Mahuta, 2013, wh. 209)

E whakapae ana ko ngā pātere me ngā kaiaoraora ētahi o aua waiata kāore i tāia ki ngā pukapuka i taua wā. Kua ngaro pea ētahi tūmomo waiata Māori ki te pō, e kore e kitea i ēnei rā nā runga i tēnei mahi. Kua ngaro te reo, me ngā kōrero hoki o roto o aua waiata.

Nō reira me tūpato tātou, me kaua tātou e whakapono noa ki ngā tuhinga kua tāia ki te pukapuka. He pōhēhē nui he tika katoa ngā kohinga kōrero i tuhia ki te pukapuka pupuri ai (Ka'ai-Mahuta, 2013, wh. 207). Me āta tirohia ngā tuhinga o ngā kairangahau Pākehā o mua i runga i te mōhio kei te hē pea ētahi kōrero, kua tīni rānei, kua mahue rānei ētahi kōrero.

Ko Jane McRae (2017) hoki tētahi i kite i tēnei āhuatanga i ngā tuhinga o mua. Ko tana pukapuka he kōrero mō ngā āhuatanga ahurea ā-waha o te Māori. I kite tonu a McRae i ngā raruraru o ngā tuhinga o tērā atu rautau. Ko tētahi o ngā āhuatanga o ngā tuhinga i kitea e ia, he rerekē ngā kōrero i tāia ki te pukapuka ki ngā kōrero i kohia. Ko ētahi o ngā kōrero i kōhi i ngā tāngata maha, i ngā iwi, hapū maha. Ahakoa he

rerekē ngā kōrero o ia tangata, o ia tangata, ko te kaituhi ka whiriwhiri ko tēhea te kōrero hei tuhi māna, ahakoa tika, ahakoa he. He pēnei tō rātou mahi i tērā atu rautau:

Certainly in the nineteenth century, collectors altered texts when preparing them for publication. For example, accounts from different tribes were merged to create a singular Māori version, the order of events was changed in a narrative, or references to European or Christian thinking were excised to give the impression of an unadulterated tradition. And sensibilities, exemplified in Taylor's comment about a particular myth that 'a great deal...will not bear repeating', led some to delete, modify or fail to translate sexual or other matters that they found offensive. (McRae, 2017, wh. 15-16)

Ko te huarahi pea mō te kairangahau e rangahau ana i ngā kaupapa Māori pēnei i te waiata Māori, he āta tirohia ngā pepa o ngā kaituhi o mua, o ngā Māori hoki o mua kei ngā whare pukapuka e pupuri ana kia kite i ngā kōrero i puta i ia kaikōrero, nā wai ngā kōrero, ā, nō tēhea hapū, nō tēhea iwi hoki ngā kōrero.

Heoi anō, ko aua kohinga waiata o ngā kaituhi Pākehā o mua, ētahi o ngā mātāpuna korero i takea mai ai ngā mahi a Tā Apirana Ngata rāua ko Pei Te Hurinui Jones. Ko te putanga ko ngā pukapuka e whā e kīia nei ko *Ngā Mōteatea*. Kua tata whā rau ngā momo waiata Māori kei aua pukapuka e pupuri ana. I āta rangahaua, i āta tātarihia hoki e Ngata rāua ko Jones aua waiata me te reo o roto, ngā kaitito, ngā kōrero ā-iwi, ngā hītori, ngā whakapapa, ngā wāhi whenua hoki. Hei tā McRae (2004):

For each song, commentary interprets poetics and allusions, and, importantly, documents the circumstance of composition and names of composer and iwi. *Waiata* are a tribal archive. They recall the tribal past by references to ancestors, historical incidents, and the landscape. For this reason the compilers, Apirana Ngata and Pei Te Hurinui Jones, provided *whakapapa* to reveal unstated connections, accounts of significant events and meanings of place names. (wh. 134)

Koinei te pai *Ngā Mōteatea*, he mātāpuna kōrero kei ia waiata, kei ia waiata. Inā te ātaahua, inā te hohonutanga o te whakaaro Māori o te ao tawhito e mau nei ki roto i ngā tuinga a Ngata rāua ko Te Hurinui. Kei reira ngā kupu me ngā whakamahukitanga o ngā waiata tawhito i kapohia ake i ngā rēanga o mua. I tuhia aua kōrero i te reo Māori, ā, ka rongo i te wairua Māori i roto i ngā kupu. Waihoki, ko Ngata rāua ko Te Hurinui pea ngā kaituhi tuatahi i āta mōhio ehara te waiata Māori i te mahi

whakangahau noa iho (Ka'ai-Mahuta, 2013, wh. 214). I mōhio rāua he huhua rawa ngā kōrero me ngā tikanga e pupuri nei ki roto i ngā waiata. Koiane te take i tīkina atu e au ko ngā pukapuka a Ngata rāua ko Jones, arā ko *Ngā Mōteatea* hei pukapuka matua mō tēnei rangahau.

Mīharo rawa ēnei pukapuaka i te mea i puta ngā kōrero maha i ngā pūkōrero o tēnā iwi, o tēnā iwi. I puta i a rātou ngā kōrero mō ngā kaupapa i takea mai ai ngā waiata, ā, ngā whakapapa, me ngā whakamahuki maha e pā ana ki ia waiata. He rawe hoki ngā whakamārama i puta mō te pātere, mō tōna āhua, mō tana taki, mō tana tū hoki. Ko te whakatūpatotanga pea, he rerekē pea ngā kōrero me ngā whakamārama o tēnā iwi, o tēnā iwi.

Kei ngā kohinga waiata nei e kitea ai te koi o ngā kaitito waiata ki te whakatakoto kupu. He tika tonu tā Ngata whakapae, arā kei ngā waiata Māori, kei ngā mōteatea o mua te ātaahuatanga me te tohungatanga o te reo Māori. Kāore i tua atu i o tatou tipuna ki te whakatakoto kupu ahakoa ruarua nei, e kopakina ana ngā tikanga maha (Ngata & Jones, 2004, wh. xvii).

I whakamārama a Ngata i ngā momo waiata a te Māori, hāunga anō te haka - arā ko ngā popo, ngā oriori; ko ngā waiata tangi; ko ngā pātere me ngā kaioara; ko ngā waiata whaiaipo. I ana whakamārama ka kitea he rerekē ia waiata. He rerekē te mahi, he rerekē te reo, he rerekē ngā rangi, he rerekē te tū. Kei te pūtake tonu o te waiata e rongo ai i tōna āhua.

Whai muri i ngā mahi a Ngata rāua ko Te Hurinui ko ngā mahi rangahau i puta i a Mervyn McLean, rāua ko Margaret Orbell mā. Ko Arapeta Awatere, ko Hirini Mead, ko Bruce Biggs hoki ētahi i tuhi kōrero mō ngā waiata Māori. He rawe hoki a rātou mahi me o rātou whakamārama mō ngā waiata, mō te reo, mō te tito, mō te tū, mō te āhua hoki o ngā waiata.

He tokorua kaha a Orbell raua ko McLean ki te rangahau i ngā waiata Māori. I kohia ētahi waiata Māori me te āta rangahau i ngā āhuatanga o te hanga o te waiata, o te rangi hoki o te waiata. Kei o rāua tuhinga ngā whakamārama mo ngā tūmomo waiata rerekē, ā i hopukina hoki ngā waiata ki runga rīpene.

Ko tā McLean (1996) e rua ngā tūmomo waiata Māori, ko te rerekētanga ko te taki o te waiata. Tuatahi kō ngā waiata taki, āhua tata nei te taki o ēnei tūmomo ‘waiata’ ki te kōrero. Kāore nei he rangi, pērā i ngā waiata tangi, waiata ā-ringa hoki. Ko ngā karakia, ko ngā tauparapara, ko ngā haka, ko ngā pātere, ko ngā kaiaoraora ēnei. Ko te tūmomo waiata tuarua ko ngā waiata pērā i ngā waiata tangi, ngā waiata waiata aroha, ngā waiata whaiāipō, ngā waiata poi ēnei. He rangi tōna.

Ahakoia kua aro a McLean ki te rangahau i te ahurea o ngā waiata, ko te tino mahi a te ethnomusicologist, pēnei i a McLean rāua ko Orbell, he āta wetewete i ngā tūmomo waiata Māori me te hanga o te waiata. Kāore i āta aro ki tēnei mea te waiata Māori hei kauwaka pupuri i ngā hītori, i ngā tikanga me ngā mahi o mua (Ka'ai-Mahuta, 2013, wh. 215). Ko ngā kaituhi o ēnei rā ngā mea e kaha aro ana ki ēnei kaupapa. Heoi anō, he kōrero hoki a rāua mō te pātere me te kaiaoraora, i hopukina hoki ētahi ki te rīpene. Ko te pai o ngā waiata i rekoata, i hopukina i mua i te tau 1975. Ko ngā kaumatua o taua wā ngā kaiwaiata. Ka rongō i te rerekē o te rangi waiata i aua wā ki ō ngā waiata o ēnei rā.

Ko tētahi o ngā mate o ngā tuhinga o McLean, o Orbell, o ngā kaituhi Pākehā hoki o mua, ko te ngā whakapākehātanga o ngā waiata Māori. He kore nō ngā kaituhi Pākehā e āta mōhio ki te reo Māori me ōna tikanga ka tahi, ka rua ki te whakapākeha i ngā waiata ka ngaro haere te hohonutanga me te ātaahuatanga o te reo. He pērā rawa ngā kōrero o Vansina mō te whakapākehā i ngā kōrero o tētahi atu iwi. Hei tāna e kore e taea te kōhi i ngā tikanga o tētahi iwi i roto i te reo o tētahi atu.

The first requirement is a knowledge of the language in which the information provided by traditions is conveyed, for without a knowledge of the language the meaning cannot be grasped. It is more or less impossible to collect traditions in a language other than that in which they have been transmitted. (Vansina, 1965, wh. 188 cited in Ka'ai-Mahuta, 2013, wh. 216)

Mā te kaitito tana waiata e whakapākehā. Ki te kore te kaitito e whakapākehā, me mōhio rawa te tangata e whakapākehā ana i ngā waiata Māori ki te reo Māori, ki ngā kōrero hoki mō te waiata (Ka'ai-Mahuta, 2013, wh. 216). Koinei te pai o ngā kohinga waiata a Ngata raua ko Te Hurinui. I ahu mai ngā kōrero i ngā pūkōrero o tēnā iwi, o tēnā iwi. Ā, i ahu mai i te whakaaro Maori, i te reo Māori hoki.

Koinā hoki te pai o ngā tuhinga i puta i ngā kairangahau o ngā tau tata nei. He nui ngā kaituhi Māori o ngā tau tata nei i rangahau ngā āhuatanga o ngā waiata Māori, ā kei roto ngā kōrero i te reo Māori. He maha hoki ngā korero kei ngā tuhinga paerua, kei ngā tuhinga amorangi nō ngā rā tata nei e āta tirohia ana te waiata Māori, me te mīharo o ā rātou kōrero. Kua kohia e ētahi o rātou ngā kōrero mō ngā waiata me ngā haka a o rātou ake iwi, ā, ko ētahi atu kua āta wetewete i te reo o te waiata Māori, ko ētahi atu kua tirohia ngā kaupapa maha e puta mai ana i ngā waiata.

Ko Timoti Karetu rāua ko Wharehuia Milroy ētahi kua kaha tuhi kōrero mō ngā waiata Māori, mō ngā haka mō ngā mahi kapa haka hoki (Karetu, 2013; Karetu & Milroy, 2018; Karetu, Milroy, & Ka'ai-Mahuta, 2013). He mātanga reo, he kaitito waiata, he kaiwhakawā kapahaka hoki rāua. Ko te pai o ā rāua kōrero i ahu mai i ēnā mahi ā rāua. Ā, kei roto katoa o rāua whakaaro i te reo Māori.

Ko Wayne Ngata (2009) rāua ko Tahi-Rangihau (2013) ētahi i āta tirohia te moteatea hei kauwaka pupuri i ngā kōrero onamata, i ngā kōrero o te wā hoki. I tirohia hoki te wāhi ki te reo Māori. I kite i te mana o te reo Māori hei reo kawē i tēnei āhuatanga te tito waiata. He kōrero anō hoki mō te ngaro haere o te reo. He pai ēnei tuhinga e rua hei whakaarotanga ake ki te reo onamata me te reo o nāianei hei reo kawē i ngā waiata Māori.

I tirohia e Waaka (2011) te reo tito o ngā waiata. Kei tana tuhinga paerua i āta tātarihia te reo o ngā waiata Māori, me te āta wetewete i ngā tūmomo whakatakotoranga reo o ngā momo waiata rerekē. He nui ngā tauira o ngā momo reo rerekē me te mahi o aua momo reo. Ko te paingā kua whakaingoatia e ia ngā āhuatanga rerekē o te reo tito. Ko tāna kei te āhua o te whakatakoto o te kupu, e reka ai ki te taringa, e maumahara pai ai te hunga whakarongo ki ngā kōrero. Koinei hoki tētahi o ngā tino āhuatanga e hāngai ana ki te reo o te pātere.

Ko McRae anō tētahi kaituhi i āta aro ki te mana o te reo Māori hei reo kawē i te whakaaro Māori, hei reo pupuri i ngā kōrero tuku iho. Kei tana pukapuka *Māori Oral Tradition He Kōrero nō te Ao Tawhito* (2017) i āta wetewete a McRae i ngā āhuatanga o te ahurea ā-waha o te iwi Māori. I kite tonu a McRae ko ngā waiata Māori he kauwaka pupuri i ngā kōrero tuku iho a te iwi ahurea ā-waha. Ko ngā āhuatanga i tahuri atu ai te iwi Māori ki te tuhi i o rātou kōrero tētahi o ngā kaupapa rangahau. I te

urunga mai o ngā tikanga Pākehā ka mahue haere ngā āhuatanga o te tuku iho i ngā kōrero mā te reo ā-waha, nā reira ka ngaro haere ētahi o ngā waiata. Ko tētahi o ngā painga o ana tuhinga, i āta rangahau a McRae i ngā tuhinga o mua, me ngā pepa o ngā kairangahau Pākehā o mua kāore i tāia ki te pukapuka. Nō reira he āhua whānui ake tana titiro ki ngā rangahau i puta i aua kairangahau.

Hei whakakapi ake, he whānui rawa ngā tuhituhinga mō te waiata Māori. He kaha ngā kairangahau Pākehā ki te kōhi i ngā waiata Māori i ngā rau tau ki muri. Kei a Te Peehi, kei a Hori Kerei mā ētahi kōrero mō ngā waiata Māori i kapohia ake i te rēanga i tipu ake i te ao tawhito. Heoi anō, ki te rangahau i ēnei kōrero me mātua mōhio te kairangahau kia kaua e whakapono noa ki ngā kōrero i tuhia. He nui ngā whakatūpatotanga. Huri atu ana ki ngā pukapuka *Ngā Mōteatea*. Kāore i tua atu i ēnei pukapuka mō te kawē i whakaaro Māori, me te rongō i te wairua Māori ki roto i ngā kupu. Hoki mai ana ki ēnei rā, he maha ngā kairangahau i ngā waiata Māori i roto i ngā tau, me te pai o ā rātou kōrero. Ko te mīharotanga i ēnei rā, he maha ngā kairangahau waiata Māori e tuhi ana i te reo Māori. Ko ngā mātanga reo ēnā, ko ngā tauira o ngā whare wānanga hoki ēnā. Ko te pai o ā rātou tuhinga, he toro atu ki o rātou ake iwi, he toro atu hoki ki ngā mātāpuna kōrero maha o ēnei rā, hei puna kōrero mā rātou.

2.2 He whakatepenga

Ko te mahi a tēnei ūpoko he āta matai, he wetewete hoki i ngā kōrero mō te pātere kua oti kē te tuhi. Kei ia tuhinga ngā kōrero ātaahua mō ngā waiata Māori, mō te pātere hoki. Ko ētahi kōrero i puta i ngā kaituhi Pākehā, i te reo pākehā hoki. Ko te pai o ngā tuhinga nei i kapohia ake i ngā pūkōrero onamata. Heoi anō he nui ngā whakatūpatotanga mō te kairangahau e pānui ana i ngā tuhinga o ngā kaituhi Pākehā o mua. He nui hoki ngā kōrero i puta i ngā kaituhi Māori, nā, ko te āhuatanga miharo o aua tuhinga i tuhi i te reo Māori, ka rongō hoki i te wairua Māori ki roto i ngā kōrero.

Ko tā te ūpoko tuatoru e whai ake nei he whakatewhatewha, he whakatakoto i te anga rangahau hei whāinga mā te kaituhi.

ŪPOKO TUATORU

NGĀ TUKANGA

3.0 He Kupu Whakataki

Ko te mahi a te ūpoko tuarua he āta mātai he tātari hoki i ngā kōrero mō te pātere kua oti kē te tuhi. Kei ia tuhinga he kōrero ātaahua mō te waiata Māori, mō te pātere hoki e kopakina ana ngā whakaaro o te ao Māori tawhito, o te ao hou hoki.

Ko te mahi a tēnei ūpoko kōrero he whakatewhatewha, he whakatakoto hoki i te anga rangahau o tēnei tuhinga. Ka tirohia ngā rautaki rangahau ka whāia hei whakautu i ngā pātai matua; ko wai ngā kaiurupare; he aha hoki ngā tikanga mātātika hei ārahi i ngā mahi kia pai ai ngā putanga o tēnei rangahau mō ngā kaiurupare.

3.1 Te Anga Rangahau

Ko te Kaupapa Māori te pūtake o te anga rangahau e ārahi ana i tēnei tuhinga. Hei tā Hohepa rāua ko Jenkins (2004 as cited in Mane, 2009, p.2) ka whai kiko tonu te mātauranga me te whakaaro Māori i roto i ngā mahi rangahau mā te whai i te ara rangahau e kīia nei ko te Kaupapa Māori.

Mā te whai i tēnei anga rangahau ka whai wāhi atu te whakaaro Māori ki roto i ngā rangahau. He kaupapa Māori te matua o tēnei tuhinga, ka tika me whai i te anga rangahau Māori kia tutuki pai ai ngā mahi. E ai ki a Pihama, Cram & Walker (2002), ki te whai koe i te anga rangahau Māori hei tuarā mo tō mahi, ka whai wāhi te Reo Māori, te mātauranga Māori, te tikanga Māori hoki. E whakapae ana hoki a Marsden (1992) ka whai wāhi hoki te tirohanga o te kaituhi, o ngā kaiurupare hoki i roto i ngā rangahau kaupapa Māori. Hei tāna, “The route to Maoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach...” (wh. 17).

Ka whāia hoki ngā mahi rangahau e kīia nei ko te ‘Qualitative’. E rua ngā take i whāia ai te ara rangahau nei. Tuatahi, ko tā te rangahau ‘Qualitative’ nei, he arotahi ki te hohonu me te pai o ngā kōrero i kohia. Ko te whāinga o tēnei mahi rangahau, “to go beyond descriptions to provide a researcher with an in-depth understanding of a phenomenon” (Anyan, 2013). E hāngai ana te rangahau ‘Qualitative’ ki tēnei rangahau i te mea e ruku ana ki ngā kōrero hohonu, ki ngā kōrero reka hoki mō te pātere.

Tuarua, haeretahi ai ngā kaupapa rangahau o te Qualitative me te ‘Kaupapa Māori’. Pērā i te ara rangahau Māori, ka aro ngā mahi qualitative ki te ao o te kaiurupare, ā, ki te tirohanga o te kaiurupare ki tōna ao (Denzin, Norman, Lincoln, & Yvonna (eds), 2005). Arā ko te ao Māori tēnā. Mā tēnei ara rangahau e mana ai te kupu o ngā kaiurupare, e mana ai te whakaaro Māori (Barnes, 2000, cited in Rangahau, n.d.).

E toru ngā mahi matua hei whakautu i ngā pātai matua o tēnei tuhinga. Tuatahi, he tiki atu me te āta mātai i ngā kōrero kua oti kē te tuhi. E whāia ana tēnei ara kia pai ai te ruku atu ki ngā kōrero o ngā kaituhi o mua. I tikina atu e rātou ngā kōrero o ngā tohunga, o ngā kaumatua o te reanga kua wehe atu ki te pō. Kei o rātou tuhinga e kopakina ana ngā kōrero o te ao Māori onamata.

Ko ngā pukapuka matua i tikina atu ko tā Ngata, arā ko *Ngā Mōteatea*. Kei reira te ātaahuatanga me te hohonutanga o te whakaaro Māori i kapohia ake i ngā pūkōrero o tēnā iwi, o tēnā iwi. Ā, ko ngā whakamahukitanga i tuhia ki te reo Māori, ka rongo hoki i te wairua Māori i roto i ngā kupu. Kātahi ka hoki atu ki ngā kaituhi o ēnei rā, ki te hunga kua āta mātai kē i tēnei mea te waiata Māori, hei kapo atu i ngā whakaaro o te ao hou nei.

Ko te mahi tuarua, he uiui i ngā kaiurupare e whai wāhi atu ai ki te kaupapa matua te mahi. Mā te uiui, kanohi ki te kanohi e rongo ai o rātou whakaaro, o rātou tikanga hoki mō te tito pātere i ēnei rā. E ai ki a Gill, Stewart, Treasure & Chadwick (2008) mā te uiui e ruku atu ki te hohonutanga o te whakaaro.

Tuatoru, he tiro tiro i ētahi pātere nō ngā tau tata nei, nō tērā rautau, nō tēnei rautau rānei. Ka kapohia ake ētahi pātere hei whakataurite i ngā āhuetanga o ngā pātere tawhito me ngā pātere o naianei kia kite ai ngā rerekētanga.

3.2 Te rautaki rangahau

Ko tā tēnei wāhanga he whakamārama i ngā mahi rangahau ka whāia hei whakautu i ngā pātai matua.

3.3 Ngā pātai matua

Ka hoki anō ki ngā pātai mātua e rangahau ana hei whakatutuki i tēnei tuhinga:

1. He aha te pātere?
2. He aha ngā āhuatanga motuhake o te pātere tawhito?
3. He aha ngā tikanga o te pātere?
4. He aha i memeha haere ai te pātere me ōna tikanga?
5. He aha ngā rerenga kētanga o ngā pātere hou?
6. Ka whai wāhi tonu ngā waiata whakautu i ēnei rā?

Te pātai tuatahi - tuawhā

I aro atu ki tētahi ara rangahau pākeha hei whakautu i ēnei pātai. Ko te mahi tuatahi he kimi i ngā pukapuka me ngā tuhinga mō te pātere, mō te waiata Māori hoki. He nui ngā kōrero kua oti kē te tuhi mō ēnei kaupapa. He puna kōrero e whakamārama ana i ngā waiata Māori o te ao tawhito, ā, ko ngā kōrero i ahu mai i ngā pūkōrero o ngā rau tau ki muri. Kei ngā tuhinga o ēnei tau tata hoki ngā rangahau e tātari ana i ngā kaupapa i memeha haere ai te pātere me ōna tikanga. Koirā i tīkina atu ai ngā kōrero kua oti kē te tuhi hei whakamārama i ēnei pātai.

E ai ki a Johnston (2014),

The major advantages associated with secondary analysis are the cost-effectiveness and convenience it provides (Dale et al., 1988; Glaser, 1962; Smith, 2008). Since someone else has already collected the data, the researcher does not have to devote financial resources to the collection of data (wh. 624).

He māmā te kimi, ā he māmā te kapo i ngā kōrero pēnei, arā ngā kōrero kua oti kē te tuhi. Nō reira he pai tonu tēnei ara rangahau mō te kaituhi. Kāore e whakapau wā, kāore e whakapau moni.

Engari me tūpato te kairangahau ki tēnei momo rangahau, he tawhito pea noa ngā kōrero, he kore pea nō te kaituhi i titiro whānui ki te kaupapa. Hei kaupare i tēnei āhuatanga me kaha ki te rangahau i ngā kaituhi maha kia kite mēnā e ōrite ana ngā kōrero, ā, e whakaae ana ngā kaituhi maha ki ngā kōrero (Dunsmuir & Williams, 1992).

Te pātai tuarima – tua ono

E rua ngā ara rangahau hei whakautu i ēnei pātai. Tuatahi, he toro atu ki ngā mahi kapa haka o te motu. E kitea whānuitia ana ēnei whakaaturanga ki runga i te pouaka whakaata, i te ipurangi hoki. Mā te mātai i ētahi ngā pātere o ngā rōpu kapa haka o ēnei rā e kitea ai te āhua o te tito, o te hanga, o te tū hoki o te pātere i ēnei rā. I reira hoki whakatauritehia ai ngā āhuatanga o ngā pātere tawhito me ngā pātere hou kia kite i ngā rerekētanga. Ko te raru pea he uaua te rapu i ngā kupu o ngā pātere o ngā rōpū kapa haka.

Ko te ara rangahau tuarua, he uiui i ngā kaiurupare e whai wāhi atu ai ki te kaupapa matua kia rongo i ō rātou whakaaro mō te pātere. Ko te tūmanako ka whai wāhi ētahi kaitito pātere ki te whakamārama mai i ō rātou titonga, ō rātou tikanga hoki mō te tito pātere. E ai ki a Gill, Stewart, Treasure & Chadwick (2008) mā te uiui e ruku atu ki te hohonutanga o te whakaaro.

Mā tēnei momo rangahau e kohi i ngā whakamārama o te kaiurupare mai i tōna tirohanga ki tōna ao (Kvale, 1983). Ka whai wāriu ngā mōhiotanga o te kaiurupare, ā, he mea whakanui i a ia. E ai ki a Webb (2015) “The research interview provides a flexible, dynamic method of placing participants at the heart of the research.”

Ko te painga anō o te uiui, e hāngai tonu ana ki te tikanga Māori, arā te kōrero tahi kanohi ki te kanohi. E ai ki a Smith (1999) koinei tētahi o ngā tikanga hei ārahi i te kairangahau e rangahau ana i te kaupapa Māori.

He pai hoki te kite ā kanohi i ngā kaiurupare kia rongo ai i ngā piki me ngā heke o te reo ā-waha, kia kite hoki i te reo ā-tinana.

Social cues, such as voice, intonation, body language etc. of the interviewee can give the interviewer a lot of extra information that can be added to the verbal answer of the interviewee on a question (Opdenakker, 2006).

Mā te titiro ki te kanohi o te tangata, me te rongo i tana reo e kapo ai i te whānuitanga, i te hohonutanga rānei o tana kōrero.

Ko te raru o tē uiui, he roa rawa. Me whai wā te kaiurupare, me whai wā hoki te kairangahau ki te kōrerotahi. Ā, mutu ana te uiui, ka mate te kairangahau i te tuhi i ngā kōrero katoa i hopukina. Ko te rongoa pea ko te utu i tētahi atu hei tuhi i aua kōrero.

3.4 Te hunga whakauru ki te rangahau

I toro atu ki ētahi kaitito waiata, kaiako kapahaka, kaiwhakawā kapahaka hoki hei kaiurupare māku. Ko te tino raruraru, ahakoa i whakaae te katoa, kāore te ētahi i whai wā ki te kōrero mai ki au, ki te whakautu ā tuhi rānei i ngā pātai. Tokowhitu ngā tāngata i tonoa atu, e whā noa iho i whai wā ki te whakautu pātai. Ko tētahi o ngā kaiurupare i whakautu ā tuhi i ngā pātai.

Nō te rohe o Mātaatua ngā kaiurupare katoa i whai wā ki te whakautu mai i ngā pātai. He kaiako kapahaka, he kaitito waiata, he kaiwhakawā kapa haka, he kaihaka hoki. He ngakaunui hoki ki te reo me ngā kaupapa Māori ngā kaiurupare katoa.

Ko ngā puna kōrero:

1. Haturini McGarvey
2. Rikirangi Gage
3. Teraania Ormsby-Teki
4. Tamati Waaka

Ko te ngako o ngā urupounamu ko te kimi i ngā whakamārama, i ngā mōhiotanga o tērā kai-urupare, o tērā kai-urupare, ka mutu ko te rapu i o rātou whakaaro mō te pātere tāwhito me te pātere hou.

3.5 He whakaarohanga tikanga mātātika

E hāngai ana te rangahau Kaupapa Māori ki ngā tikanga mātātika (Durie, 2012). E ai ki a Mead (2003) me tika tonu ngā mahi rangahau kia pai ai mō te hunga e whai wāhi atu ki taua rangahau.

Processes, procedures and consultation need to be correct so that in the end everyone who is connected with the research project is enriched, empowered, enlightened and glad to have been a part of it. (Mead H. , 2003, wh. 318)

Me mōhio rawa te kairangahau ki ngā tikanga Māori hei ārahi i tana mahi rangahau ka tika. Hei tā Smith (1999) e whitu ngā tikanga hei ārahi i te kairangahau kaupapa Māori:

- aroha ki te tangata
- kanohi kitea
- titiro, whakarongo, kōrero
- manaaki i te tangata
- kia tupato
- kaua e takahi i te mana o te tangata
- kaua e whakaputa mōhio (Pipi, me ētahi atu, 2004).

Ehara i te mea koinei noa iho ngā tikanga mātātika o te rangahau kaupapa Māori. Engari he tikanga pai ēnei hei ārahi i tēnei rangahau. Mā ēnei tikanga, mā taku whai hoki i aku tikanga Māori tēnei rangahau e ārahi kia pai ai ngā putanga mō ngā tāngata katoa i whai wāhi atu ai ki tēnei rangahau.

E whai ake nei ko ngā take mātātika o tēnei rangahau. Whai atu ana ko ngā rautaki hei ārahi i ngā mahi kia kore ai e raru.

Tūtohunga 1: Ngā take mātātika o tēnei tuhinga

Te Take	Me pēhea te take e whakataū, e whakahaere rānei kia tika?
Te whakahaere uiui ā-kanohi	Mā ngā tikanga Māori hei ārahi i o mahi katoa. Whakaarohia te wāhi uiui, te tangata e uia ana me aua āhuatanga katoa kia kore ai e takahi i te mana o te kaiurupare.
Te Whakaaetanga	Me whakamōhio atu ki ngā kaiurupare katoa te kaupapa o te rangahau, te take e uia ana, ā ka ahatia ā rātou kōrero. Me whakaae hoki ngā kaiurupare ki te tuku i ā rātou kōrero ki a koe hei tuhinga māu, mō to tuhinga rangahau. Mā te haina i te pepa whakaae ka tika. Me mōhio hoki rātou he pai tonu te aukati i ngā kōrero mēnā e hiahia ana.
Te kapo ā-matihiko i ngā kōrero, i ngā uiui.	Me whakaae te kaiurupare ki te kapo ā-matihiko nei i ana kōrero. Me tika te whakamahi i ngā mihini matihiko kia noho pai ai te kaiurupare, kia kaua e whakamā.
Te whakatika i ngā kōrero i kohia	Me tika te whakatika i ngā kōrero o ngā kaiurupare. Me whai tonu i ngā mātātika hei ārahi i ngā mahi kia kore ai e takahi i te mana o te kaiurupare. Mutu ana te whakatikatika i ngā kōrero, mā to kaiurupare anō e tirotiro i tana kōrero ka tika.
Te whakaatu i ngā kōrero o ngā kaiurupare.	Pēnei i ngā kōrero i runga nei me whai tonu i ngā tikanga me ngā kawa hei ārahi i a koe. “Use systems and analysis that are respectful and inclusive of tikanga and kawa” (Kennedy & Cram, 2010).
Te noho tapu o ngā kōrero, o ngā ingoa	Me mōhio te kaiurupare he pai tonu kia noho tapu tana ingoa.

3.6 He whakatepenga

Ko te mahi a tēnei ūpoko kōrero he whakatewhatewha, he whakatakoto hoki i te anga rangahau hei ārahi i te kaituhi. He kaupapa Māori te matua o tēnei tuhinga, ka tika me whai i te anga rangahau Māori kia tutuki pai ai ngā mahi. I tirohia hoki te rautaki rangahau hei whakautu i ngā pātai matua. Tuatahi, ko te tiki atu i ngā kōrero kua oti

kē te tuhi. Tuarua, ko te uiui i ngā kaiurupare e whai wāhi atu ana ki tēnei kaupapa. Ko te wāhanga whakamutunga i tirohia ngā tikanga mātātika hei ārahi i ngā mahi uiui kia pai ai ngā putanga o tēnei rangahau mō ngā kaiurupare.

Ko te mahi a te ūpoko tuawhā he whakamārama i ngā āhuatanga tūturu o te pātere. He matapaki hoki i ngā take i memeha haere ai aua āhuatanga. Ka tirohia ngā whakamahukitanga mō te pātere, mō tōna reo, mō tōna tū, mō te tito hoki. Ka titiro hoki ki ētahi pātere hei tauira i ngā momo pātere rerekē.

ŪPOKO TUAWHĀ

TE PĀTERE

4.0 He kupu whakataki

Ko ngā kōrero a te ūpoko tuatoru he whakatewhatewha, he whakatakoto hoki i te anga rangahau hei ārahi i te kaituhi. I tirohia ngā mahi rangahau ka whāia hei whakautu i ngā pātai matua; i tirohia ngā kaiurupare; i tirohia hoki ngā tikanga mātātika hei ārahi i ngā mahi kia pai ai ngā putanga o tēnei rangahau.

Ko te mahi a tēnei ūpoko tuawhā he whakatewhatewha i ngā āhuatanga motuhake o te pātere. Ka whakamāramahia tēnei tūmomo waiata, tana mahi me ngā tikanga e pā ana ki te pātere i ngā rā o mua. Kei te titiro ki te mahi tito, ki te momo reo o te pātere, me te tū o pātere. Ka tirohia hoki ētahi pātere hei tauira mō te āhua o ngā tūmomo pātere rerekē.

4.1 He aha tēnei mea te pātere?

Koinei te whakamārama mō te pātere o te papakupu reo Māori (Moorfield, Kāhore he rā)

pātere 1. *-hia -tia -tanga* [Tāne] ing, mahw, mahp, āhua. He waiata ko tōna kaupapa he kōrero kino mō te tangata, mō te iwi, he whakahoki rānei i aua momo kōrero mō te tangata, mō te iwi. He tere te haere, he roa tonu te nuinga, he wana. *Ka tito a Erenora i tana pātere hei whakautu i ngā kupu kino a ētahi atu wāhine mōna.*

Ko te whakamārama a Gage (2016) ko tēnei mea te pātere he huarahi hei whakaputa i ētahi whakaaro ka tahi. Koirā te āhua o te waiata i ngā ahurea ā-waha. Ka rua he huarahi hei whakautu i tētahi mahi i whakaiti i te tangata. Kua takahi te mana o tētahi, nā ko te mahi a te pātere he whakahuahua haere i ngā whenua, i ngā tāngata, hei whakamana i te kaitito, i te ngākau kua tūkonotia (Gage, 2016).

Koirā te tino tikanga o te pātere, ko te utu. He waiata whakautu i takea mai i te ngākau kua tūkinotia. Koinei ngā tūmomo waiata e tāwai ana, e whakaparahako ana i te tangata. He kaha te Māori o mua ki te tito waiata pēnei. Hei tā Ngata:

Ko te nuinga o ngā pātere he waiata tautitotito, i takea i ngā kōrero hanihani, i te kanga, i te kai-ūpoko rānei, i te kōrero whakahī, i te taunu rānei. Kei konā ka puta ngā kōrero kikino, ngā kohukohu a tētahi ki t' tahi; ka puta ngā matenga, ngā whaka-tūtūātanga onamata. (2004, wh. xix)

Ko te tino mahi o ēnei tūmomo waiata he whakautu i ngā kupu taunu o tētahi atu, me te ngaki i te mauāhara a te ngākau pukuriri, a te manawa wera. Kātahi nā ngā kupu o te kaiaora o Tamaku o Ngati Awa hei whakaatu i tēnei āhuratanga o te Māori o mua:

Ka whakakoia te niho o te hua o te pouaru
Homai te haere ota noa atu i te roro
O Ngati-Huri, o Ngati-ra
Kai te kai mo Tawhaki
Ko te wai takataka o Paia
Ma Te Huri-kino e horo katoa
Ko te karu mowhiti o Mura-whioi
Ma Hine-ringa e ota ki muri—e.
(Best, 2001, wh. 94)

Ko ēnei kupu e kōpakina ana te wairua o tēnei tūmomo waiata, ko ngā whakawhiu, ko te kai-ūpoko, e whakaatu ana i te riri o tētahi ki tētahi, ā, me te wehi o te reo Māori. Ka rongo i ngā tino kohukohu o te Māori ki roto ki ēnei waiata.

He maha ngā waiata kaiaora i te tangata, tāwai rānei i te tangata, ka noho i raro i te maru o te pātere (Waaka, 2019). E whakapono ana a Waaka (2019) ko tēnei mea te pātere, he kupu o tētahi tūmomo taki whānui a te Māori. Kei ia iwi, kei ia iwi ōna ake haka, ōna ake tūmomo pātere. Ko te pōkeka, ko te taunu, ko te tumoto, ko te hahani, ko te kaiaora, he manawawera ētahi, he ngeri ētahi, arā atu (Waaka, 2019). Ā, kei ngā pukapuka *Ngā Mōteatea*, ētahi atu ingoa mō ēnei momo waiata, arā ko ngā whakautu taunu, ko ngā whakautu whakapae, ko ngā waiata whakautu, ko ngā waiata poi, ko ngā waiata tautitotito. “Nā ko te āhua ia o aua tūmomo waiata rā, he tere te taki. Koirā pea i kīia ai he pātere” (Waaka, 2019).

I ēnei rā ka kīia katoa ngā waiata tere te taki, he pātere (Waaka, 2019). Kei tana tuhinga amorangi e kī ana a Wayne Ngata, ko te tere o te taki o te rangi waiata e kīia ai he pātere. Engari, e whakapono ana au ehara te pātere i te waiata tere noa iho. He tere tonu te taki, engari ia ko te kaupapa he whakautu, he taunu, he riri.

He momo pātere anō te waiata poi (Ngata & Jones, 2004, wh. xx). Ehara i te poi rēre, taupatupatu nei, kei te ringa tangata e poia ana, engari ko ngā kupu kē e poi haere ana ki ngā rohe whenua, ki ngā mahi, ki ngā parekura.

He āhua pērā hoki te whakamārama a McGarvey (2016), engari ko tāna, i takea mai te pātere i ngā takahitanga o te ope taua. Ka whakahuahua haere i ngā whenua, i ngā maunga, i ngā awa, i ngā rangatira. Ka mutu, he pupuri i ngā kōrero mō ngā uri whakaheke.

Ki te titiro ki te kupu o te pātere, tetahi kupu whakahua mo te pātere he papa teretere. He takahi tēra na te ope taua, ngā toa ka papa teretere te takahi i tetahi pa tuwatawata ki tetahi. He takahi i te whenua, he tiro i te whenua, he panui i te whenua. Tera pea he taua, he hoa riri, he kino kei tua nā reira koirā tetahi o ngā kupu whakawhiti mō te pātere. Anā, ko te papa teretere mai te tihi o te maunga, ki te rere o te awa, ki te takoto o te whenua, ki nga pā kāinga ki ngā wāhi tapu ki ngā tīpuna rongonui kei roto i te whakapapa, kei roto i ngā pēpeha o mua. Nā reira he korero hitoria, he kupu tuku iho, hei aha, hei whare kōrero pea mō te tamaiti mō te whanau mō te hapū mō te iwi i nga rā o mua i ēnei rā hoki. (McGarvey, 2016)

E ai ki a a Waaka (2019) he ingoa anō mō ēnei momo waiata ko te tau. Hei tāna he pēnei ngā titonga pātere o ēnei rā.

Ko te tau, he kupu poto mō te taunaha whenua. Anā kua tākina ngā roherohe whenua, ōna rangatira, taniwha, whakatauki, pepeha hoki. Anā kua tere haere koe i ngā pā, ko te pā-tere tērā. Koinei pea te whakamārama he mōhiotia whānuitia, ā, titoa pēnātia ana ngā titonga pātere hou inaianei. (Waaka, 2019)

Ko taku whakapae he rerekē anō te tau, te taunaha whenua rānei ki te pātere. Ahakoa he tere te taki, kāore i te rongo i a riri, kāore i te rongo i a utu. I mua, ko ngā pātere e tapatapa haere ana i ngā whenua, i ngā tāngata hoki, he mea whakamana i te kaitito kua tāwaitia nei, kua takahi nei i tana mana. He waiata whakautu tonu ēnei. Koinei te pūtake o ngā waiata nei.

A paatere often takes its audience on a tour of New Zealand, with introductions to the principal chiefs of the time and genealogical excursions into the past. It is at once a gazetteer and a Who's Who for the period of its composition. Interspersed with this sort of information are interesting remarks on what the singer will do to her detractors when she meets them. I should perhaps mention that all paatere were composed by women. (McLean & Orbell, 1975, wh. 20)

He pēnei te waiata rongonui e kīia nei ko te pātēre o Erenora, kua mōhio whānuitia ko Poia atu taku poi, e whakahuahua haere ana i te whenua, i te tangata hoki:

Poia atu taku poi,
Wania atu taku poi
Ngā pikitanga ki Otairi,
Papatairite atu ki Patea.
Ka tiro tiro ki Te One-tapu;
Ka rangā tonu ki Taupo,
Ko Te Rohu, ko Te Rerehau. (Ngata & Jones, 2005, wh. 202)

Huri atu ana ki ngā kaitito pātēre, ko te nuinga o ngā pātēre nā te wahine tonu i tito, he whakautu taunu te mahi. Ko ngā tāne pea ngā mea e tito ana i ngā pātēre e tākina ana ngā kāwai whenua, ngā kāwai rangatira, ngā mahi a ngā tīpuna hoki, pēnei i te pātēre a Te Kapo-o-te-rangi, pēnei i te pātēre a Arapeta Awatere, Te Tau o Mātaatua.

Ahako te kaupapa o te pātēre, taunu mai, taunaha whenua mai, he wehi, he wana te whakaputanga atu. Nā te āhua o te tū, te rangi, me te wehi o te pātēre ka kīia ai pea he momo haka te pātēre. Ko te rangi o te pātēre he tere, ā, karawhiua ana te pūkana me ngā ringa, whakaahuatia ana ngā tikanga o ngā kupu ki te haka. Kei te kai haka tonu āna nekeneke i tēnei momo haka. Inā tū te pātēre ka puta a wana, ka puta a ihi. Ka manawawera, ka oho rawa te toto Māori i tēnei momo haka. Hei tā Ngata,

Ko tenei momo waiata he haka tonu, he ranga ngā rangi, he rangi kōrero tonu; mā te ringa, mā te tinana, mā te hope, mā te kanohi e whakatau te rerenga o ngā kupu. Inā tū te pātēre ki te marae he pakanga tonu ko te rite; ka oho i konā ngā toto Māori, ahako kua whakatotokatia i te rā Pākehā nei. (Ngata & Jones, 2004, wh. xix-xx)

Whakaae tonu ana a Teraania Ormsby-Teki ki tēnei whakamārama mō te tū o te pātere. E ai ki a ia, “[e] ora ai te pātere, me whakawanawana i te hunga whakarongo me he rangi e puta ai te ngao e tika ana. He tere, ka piki, ka heke, ka tau, ka whao!...Ka rongohia tōna ihi, tōna wehi” (2019).

Ko te nuinga o ngā pātere, nā te wahine i tito. E whakapae ana ngā kairangahau, i takea mai te pātere i te wahine kua tāwaitia e tētahi atu. Mā tana pātere ngā whakapae e utu, mā tana pātere tana nawe e ea.

...paatere, not as aggressive as this, were (in their most common form) a socially accepted means of retaliation for women who has been slandered; a means of squaring accounts and restoring damaged self-respect (McLean & Orbell, 1975, wh. 20)

He rahi tonu ngā kaupapa i titoa ai ēnei waiata i mua, ko ngā matenga ērā, ko ngā pūhaehae a te wahine ērā, ko ngā take e pā nei ki te kai ērā, ki te matapiko hoki. I takea mai ēnei momo waiata i te kaha o te riri o te wahine, o te pōuri hoki e pupu ake ana i roto i a ia. Nā, ko te te whakaputanga, he pātere. Ko te pātere te whakautu a te wahine ki ngā tāwai, ki ngā taunu, ki ngā matenga, ki ngā parekura. Kāore tonu e taea e te wahine te whai i te toto hei ngaki i te mate pērā i te tāne, hei utu rānei i te taunu. Nō reira ko te pātere tana utu kia ea ai tana riri. I whakaaetia tēnei mahi, ā, he tino tikanga tonu i mua. Kei te whakamārama a Ngata e kōpakina ana ēnei kōrero, arā, ko tā te tane mahi he pakanga, kō tā te wahine mahi, he tito pātere, he tito kaiaora kia ea:

Ko ngā pātere, ko ngā kaiaora i takea ano i ngā hahai mai a te puni wahine, i te nui ranei o te pōuri ki te mate i te parekura ka haehae, ka kohukohu, ka rutu noa. Ara ra hoki te tane kei te pakanga, kei te whai i te toto kia ea. Ka noho te hunga wahine i te kainga whanga ai; na, ka hua te mahara i roto, ko te whakaputanga he waiata. (Ngata, 1928, p.II)

Nā whai anō ka kīia e tētahi nā te wahine tēnei momo haka. Ā, e tautoko ana au i tēnei o ngā whakapae. Ka tū te pātere ki te marae, ki te atamira hoki, ko ngā wahine ngā mea e kawea ana i ngā haka nei. Ā, ka rongohia, ka kite hoki i a riri e puta mai ana, mau ana te wehi. Heoi, he rerekē i tā te tū o te haka taparahi a ngā tāne, “kāore hoki i tū-a-kapa, engari i whakatū noa atu tēnā, tēnā o te hunga e pātere ana” (Ngata & Jones, 2006, wh. 150). E tautoko ana ngā kōrero a Te Kapunga Dewes i tēnei whakapae, arā, “[k]o

ngā haka a ngā wāhine ko ngā haka taparahi manaaki manuhiri, ngā pōwhiri, ngā maemae, ngā pātere, ngā pao, ngā pōkeka, nga poi haka, ngā kai-oraora, ngā ngeri, mō [sic] nga poteketeke. Tera anō etahi atu (Dewes, 1974, wh. 6). Koinei te wāhanga ki te wahine ki te whakaatu i tōna whakatakariri i mua. Ko te pakanga ki te tāne, ko te pātere ki te wahine.

Ko tētahi o ngā āhuatanga motuhake o te pātere ko te momo reo o roto. I konei kitea ake ai te koi o te arero wahine me ngā kupu hahani e whakahuatia ana i roto i te pātere. Ko te kaiaoraora te waiata e kawē nei i ngā tino kohukohu o te Māori.

He momo pātere anō te kaiaoraora. He rite tonu te tū o te hunga waiata me te rangi o te kaiaoraora ki tō te pātere. Ko te mea rerekē ko te reo o roto. He reo whakarihariha rawa tō te kaiaoraora. Kei ngā kaiaoraora ko ngā kupu kikino rawa atu, arā ngā tino kanga o te Māori, ko te kai ūpoko, ko te kai tangata.

A kaiaoraora is a song performed in a similar style to the paatere, but distinguishable by its especially virulent text....Arapeta Awatere described the kaiaoraora as using 'the vilest language out' in which, for example, the ancestors of a murderer are eaten by the ancestors of the victim, cannibalism being the final act of desecration. Karetu glosses the term as meaning literally 'to eat alive'. (McLean, 1965, wh. 44)

Ko te kaiaoraora he waiata e whakahua ana i te kino o te mauāhara o tētahi ki tētahi. I titoa ēnei waiata e tētahi iwi i hinga i te parekura, e tētahi pouaru rānei i hinga tana hoa rangatira i te pakanga. Kei roto i ngā kaiaoraora ka puta ko ngā matenga me ngā whakatūtūātanga onamata (Ngata & Jones, 2004, wh. xix).

He tikanga anō tō ngā waiata whakautu, ko te tautitotito tērā. He mea nui tēnei i mua. Ka tito waiata whakautu ki tētahi, kātahi ka tito waiata hei whakahoki i ngā kōrero o te waiata rā. He tito atu, tito mai te mahi. Nā te kaha pea o te Māori o mua ki te tautohetohe i pēnei. Mīharo kē tēnei āhuatanga me te tohunga o ngā kaitito ki te whakatakoto kupu whakautu tētahi ki tētahi. Kua kore tēnei āhuatanga i ēnei rā

Koiane ngā whakamahukitanga whānui mō te āhua o te pātere. He waiata i takea mai i te ngākau kua tūkinotia. He waiata e whakaparahako ana i te tangata. Ko tana mahi he whakautu i ngā taunu o tētahi atu, he ngaki rānei i te mauāhara. Ko te reo he reo

taunu, arā ngā tino kanga a te Māori. Engari ia, he reo ātaahua tonu, he reo koi i āta whakanikonikohia. Ko te kaitito nui o te pātere ko te wahine, koinei te huarahi māna hei whakaputa i ngā whakaaro e ngau kino ana i a ia, hei utu hoki i te hē. Ko te utu te tino tikanga o te pātere. Mō ngā pūhaehae a te wahine, mō ngā matenga, mō ngā he o tētahi ki tētahi te take. Ko te rangi o te pātere he tere, ā, he rangi pai hei kawē i te riri, ko te haka tōna rite, karawhiua ana te pūkana me ngā ringa. Koianei ko te pātere. “He hikohiko, tū ana te ihiihi, tū ana te wanawana (Ngata W. , 2009).”

4.2 Ngā tikanga o te pātere

‘He tao rākau e taea te karo, he tao kupu e kore e taea’

He kaha te Māori o mua ki te tito waiata hei whakaputa i ōna whakaaro. Ehara i te mea i tito noa te tangata i te waiata mōna anake, engari ko tōna tikanga i titoa kia rongo ai te iwi i tāna i whakaputa ai. Ka waiata, ka haka, ka pātere ki mua i te hunga e whai wāhi atu ai ki te kaupapa. Me rongo rātou i te waiata ka tika, kia ea ai ngā whakaaro e pākikini ana i te ngākau tangata. Ā, ko ngā kupu, ka mau tonu, tae atu ana ki ngā uri whakaheke. “Māori, people of an oral culture knew very well that the packaging up of the language like that had an intergenerational sting” (Gage, 2016).

He tao kupu e kore e taea te karo.

Ko te tikanga matua o te pātere ko te whakautu i ngā taunu, i ngā kōrero whakaiti o ētahi atu. Ki te titiro ki ngā pātere kua tāia ki ngā pukapuka ka kite he maha tonu ngā kaupapa i tāwaitia te tangata. Ka whakamā te tangata, ka pupu ake te riri ki roto i a ia, kātahi ka tito pātere hei utu i ngā tāwai. E whakaae ana a Te Peehi he mea tito te pātere hei utu i te taunu, hei utu hoki i te mate, kia ea. “There is also an old custom of taking revenge for injuries received by means of composing and chanting a song, more or less virulent in tone” (1902, wh. 142). Koia tēnei ko te pātere.

Kei ngā tuhinga o Te Peehi tētahi whakamārama mō te mahi a te pātere. Hei tāna he tikanga tonu tēnei i mua, ā ka tautoko hoki te whānau, te hapū, te iwi rānei i te kaitito. Ehara i te mea ka pā te taunu ki te tangata kotahi, kao, engari ka pā ki tana

rahinga. Kei roto hoki i ana kōrero ko te tikanga o te tautitotito, arā te tito waiata hei whakautu i tētahi atu waiata whakautu, ko te mutunga, he momo whakawhitiwhiti kōrero ā waiata nei. He maha hoki ngā waiata pēnei.

One of the most prolific causes of song making was the readiness of the Maori to take offence, combined with the custom of retaliating by means of song. Such songs were often of the incisive kind known as *ngeri*, betokening ridicule or contempt. Should a person consider himself belittled, or slighted, he would, in many cases, retaliate by means of composing and singing such a song, whereupon the subject of it would possibly endeavour to get satisfaction by composing another, perhaps a more virulent one. Such effusions as these were often of the *haka* type, and accompanied by posture dancing, in which insulting gestures were probably employed. All a man's relatives would rally round him at such a time, in obedience to the laws of communism. The rhythmic swing of song and action is very effective in such cases. (Best, 1976, wh. 195)

Kāore ō tātou tūpuna i pupuri, i pēhi rānei i ō rātou whakaaro. Ka mamae te tangata, ka tito waiata, ka riri, ka taunutia te tangata, ka tito pātere, ka iora rānei. Ko ngā waiata te kauwaka hei kawē i o rātou whakaaro. Ka mutu, i whakaaetia tēnei tikanga. Me rongō te minenga i te pātere ka tika. “The tikanga around it was well known. This was a constructed and understood environment and its purpose was to make a point and use all the literary devices and history. And the audience understood this” (Gage, 2016).

Hei tā McLean rāua ko Orbell ko ngā waiata pēnei i te pātere he momo pānui ki tētahi ki te marea. Me rongō te tangata nāna ngā kupu taunu i whiu, me rongō hoki tana iwi ka tika.

Recited songs...differ from sung songs in that they were – and are – essentially public utterances, and were usually performed when one social group confronted another. They are expressions of group sentiment, even when cast in the form of the first person singular, and are generally addressed to a number of hearers. Because of the nature of the occasion there is always an element of challenge involved (1975, wh. 29).

E hāngai ana tēnei kōrero ki tā Ngata, arā, tū ana te pātere ki te marae, he pakanga tonu tōna rite (2004, wh. xix-xx). He pēnei ngā iwi o Tuhoe me Te Arawa i te marae o Ohinemutu i te whakatūwheratanga o Tamatekapua i Ohinemutu i te tau 1943. I tū a Te Arawa me tō rātou pātere ‘E hia kai ana au ki Kaimokopuna’, ā, me ngā kupu e

tāwai ana i te ope nō te Urewera. Kātahi ka tū te rahinga o Tuhoe me to rātou waiata whakautu ‘E ko te Rangikatukua koe’. E ai ki a Ngata, i ngā rā o mua, tū ana te pātere ki te marae, ka mau taiaha, ka puta te kakari, tū ana te ihiihi, tū ana te wanawana. Heoi anō, i ēnei rangi pākehā ka tū tonu a ihi, a wana, engari he mahi hianga noa iho (1943).

E ai ki ngā kairangahau maha, i takea mai te pātere i te wahine i pākia e te kupu taunu. Hei tā McLean rāua ko Orbell:

paatere...were (in their most common form) a socially acceptable means of retaliation for women who had been slandered; a means of squaring accounts and restoring damaged self-respect...

Anā, e ai ki a McLean rāua ko Orbell (1975, Whārangi 20) i takea mai te pātere i ngā wahine rangatira i pākia e te kupu taunu. Engari ki taku titiro, ka taea tonu te wahine te tito pātere, ahakoa ko wai ko te rerekē o ngā waiata ko ngā kupu. Ka karawhiua te pātere e te wahine me tōna rahinga - koinei te whakautu i ngā taunu o tētahi atu, ā me te hiki i te whakamā.

Ko te mahi a te kaitito he whakaingoa i te tangata nāna ngā kupu taunu i whiu ka tahi. Kāore e kore ko te whakamā te take. Ka rua he whakahua i ngā whakapapa, i ngā hononga rangatira hei whakamana i te kaitito.

Kei te pātere a Ngawaero te tino tauira o ēnei tikanga o te pātere. Ko Ngawaero tētahi o ngā wahine o Potatau Te Wherowhero. He tamāhine nā Tūkōrehu, he rangatira nō Ngāti Maniapoto. I tae atu te tini me te mano o ngā iwi o Tainui waka, o Ngāti Tūwharetoa hoki ki Ngaruawahia ki te mārena o Pōtatau rāua ko Ngawaero. Kei te pukapuka o Pei Te Hurinui mō Kingi Potatau ngā whakamārama nei (Te Hurinui, 2010, wh. 127-140).

He rahi ngā kai i kohaina e ngā iwi i tae atu ki te mārena. Hora katoa te marae i ngā kai pai. Engari kotahi te kai e ngaro ana – ko te huahua tērā. Ahakoa he iwi kaha te iwi o Ngawaero ki te hopu manu, karekau he huahua. Ka amuamu ētahi i tēnei, ā, ka puta ngā kupu hahani a Kukutai, tētahi rangatira nō Ngāti Tipa, “*Ka hua au kei te tamāhine a Tūkōrehu rewa ana ngā hinu manu o ngā maunga!*” (Te Hurinui, 2010, wh. 130)

Nāwai rā ka tae ake ēnei kōrero ki a Ngawaero. Nā, ka tau te whakamā ki a ia. I taua wā ka tae mai te karere e tū ana tētahi hui ki Taranaki, katahi ka whakarite ngā rangatira o Ngati Maniapoto i tētahi hui ki Whatiwhatihoe kia rite rātou mō te haerenga ki Taranaki. I te rongotanga atu ki tēnei ka tīmata ngā whakaritenga o Ngawaero ki te whakautu i ngā kupu taunu o Kukutai.

Ka haere a Ngawaero ki te kāinga o tana pāpā ki Turata, tata tonu ki te awa o Puniu. Ka whākina atu ngā kōrero a Kukutai ki tana iwi, me tō rātou whakapono ka kaha tō rātou hopu manu hei whakautu mō Kukutai. Ka tukuna atu te karere ki o rātou whanaunga ki Maungatautari, ki Wharepuhunga hoki ki te hopu manu, ka tae atu te rongo ki a Ngati Maniapoto hoki. Huhua rawa ngā manu i hopukina i tērā tau.

I tonoa hoki a Ngawaero kia haere ki Tuaropaki, ki Te Kakaho mō te timatanga o te wā hopu manu. He wāhi ēnei kei te pūtake o Titiraupenga. Nā tana whanaunga ia i tono kia haere, nā Noaia nō Ngati Te Koherā. Katahi ka peka atu a Ngawaero rāua ko Te Wherowhero ki te kite i a Te Heuheu Tukino. Tae rawa atu ki a Waihora, ka eke rātou ki te waka rongonui, ki a Te Moata tere atu ana ki Te Rapa ki te kāinga o Te Heuheu. I reira whākina atu ai ngā kupu a Kukutai ki ngā wahine o Te Heuheu, ki a Nohopapa rāua ko Te Mare, me tō rāua aroha ki a Ngawaero. Ka hoatu tō rāua tiki pounamu ki a Ngawaero. Ko te ingoa o taua tiki ko Te Ngako. I Motutaiko te tiki nei. Ka tīkina atu te tiki, ka hoatu ki a Ngawaero, kātahi ka hoki atu ki Waikato.

Ka noho a Ngawaero ki roto o tōna iwi whakarite ai mō te hui ki Whatiwhatihoe. I tārai, ka whakairo tana iwi i tētahi waka manu, ko Haowhenua te ingoa. Ka whakakāingia te waka manu nei ki te huahua, ki te ipu kōkō hoki. Inā kē te whāroa o te waka manu, e waru tangata hei kawē i te waka nei, he pērā rawa tōna nui.

I haria te waka manu nei ki te hui ki Whatiwhatihoe. I haere hoki te rahi o tōna iwi, arā ko ngā tangata pai ki te mahi haka, pai hoki ki te waiata. I whakarākeihia ki ngā kākahu pai rawa atu. Ā, i tono atu ki ngā tino kaitito o tōna hapū ki te āwhina i a Ngawaero ki te tito pātere mō te whakatakotoranga o te waka manu ki te marae i Whatiwhatihoe. I hangaia hoki tētahi atamira hei kawē i a Ngawaero ki runga i te marae. Tae rawa atu te iwi nei ki Whaitwhatihoe, ka eke ki runga i te marae kātahi ka

tukuna e Ngawaero me tana iwi te pātere nei. Ka whakatakoto hoki a Tukorehu i ngā huahua ki te marae. Koiane te whakautu a Ngawaero me tana iwi ki ngā kupu taunu a Kukutai.

Te Pātere a Ngawaero

E noho ana i te papa tahi o taku koro,
Whakarongo rua aku taringa
Ki te hiha tangi mai o Kukutai!
Me aha koa i te awa whakawhiti ki Pūniu,
Tē pikitia i te pinakitanga ki Turata, ko Te Arawai!
E kore, au, e Kahu, e aro iho;
He kai tata waiho noa i te huanui.
Nga pikitanga ki Te Matau,
Kia marama 'hau te titiro auahi,
Kokiri mai ki Mangahana; ko Te Huanui!
E kore au e peka noa
Kei ngurungurua 'hau e te tangata.
Me whakarangi-pūkohu e au ki Hurakia;
Hei a te Whare, me whakatangi te korowhiti ki Titiraupenga!
Hei a Te Momo, tu ana 'hau i te pou tu papa o Te Raro!
Kai takiri tu au i te wai o te huariki:
Ū ē, a rarā! Te whakama i ahau, e!

Me tohe tangata ki Hauhungaroa, ki Tuaropaki ko Te Kohika!
Ma te tangata e kī mai, "Ko wai te wahine e haere nei?"
Māku ano e kī atu, 'Ko au! Ko Hine i pakia e te ngutu;
E kimi ana i te whare o Te Tuiri.'
Ma Noaia e ki mai;
"Utaina koia ki te ihu o Te Moata,
Nga ūranga kei Te Rapa!"
Tū ana 'hau i te poutokomanawa o te whare o Te Riu':
Ko te whare ra, i parua iho ki te muka rāwhiti;
Ki te neko, ki te kaitaka, ki te pakipaki;
Kāti ka hoki mai ...

E kore au e hoki noa i te tihi mōrunga ki Tokerau:
Me tohe ā-wairua ki nga pūau o Tongariro,
Ko Te Rangimōnehunehu; ko tōna tuakana ko Tauteka!
Hei ngari mōhoku ki te nohoanga i a Te Whatanui.
Tiatia whaka-ripatia te kai-wharawhara;
Kia pai au te haere i ngā tarawaha kai whitiwhiti:
Meremere-Tāwera, te whetū takiaho mai o te rangi!
Ko ahau ki raro nei; me hoki komuri e au
Ki Motutaiko, ko Te Heuheu!
Kia wetekia te tau o Te Ngako ki au mau ai:
Hei aha rā? Hei ata mōku
Mō te wahine hakirara, ē!

Across an empty courtyard gazing,
 I sat at my lordly master's threshold:
 When both mine ears were assailed
 by the biting taunt uttered by Kukutai!
 straightway, without thought of the intervening river,
 I hied me off to Pūniu,
 And I did not turn aside to cimb
 The gentle rise to Turata,
 Where abideth Arawai.
 (I will not tarry, O Kahu! As the food you offer
 Lies to hand along th tribal highway).
 O'er yonder is the ascent to Te Matau,
 From that summit I shall clearly see the smoke rising
 In stately columns from Mangahana
 Where abideth te Huanui:
 (But 'tis not my purpose to turn aside here,
 Lest I be harshly spoken of by men).
 From there y gaze will go outward
 Through the hazy distance, to Hurakia,
 Where abideth Te Whare,
 Who will sound the piercing signal
 To Titiraupenga, to appraise Te Momo of my coming.
 With him I shall be privileged to stand alongside
 The upright snaring-post of Te Raro.
 And there proudly standing,
 I shall quench my thirst eith the juice of the huariki!
 There, now you wee what comes
 Of this shameful jest on me!

Now, let a messenger be sent
 To Hauhungaroa and Tuaropaki,
 To fetch Te Kohika:
 Some men will ask,
 "Who is this woman travelling about?"
 I shall reply and say,
 " 'Tis I, the woman whose story is on many lips;
 Seeking for the dwelling-house of Te Tuiri."
 Noaia will then speakforth and say,
 "Let her be taken aboard
 And placed at the bow of Te Moata:
 And let the course be set
 For the landing place at Te Rapa!"
 There I shall enter, and take my place
 By the centre-pillar of the house of Te Riu';
 The ornate house laid out with cloaks
 Of finest eastern fibre;
 And adorned with *neko*, *kaitaka* and *pakipaki*.
 With my mission fulfilled, I here do homeward turn.

I shall not, however, wend my homeward way
 Without pausing on the summit of Tokerau:
 From here I shall urge
 My spirit to journey forth
 To the delta-mouth of Tongariro
 Where abideth Rangimōnehunehu and his senior cousin Tauteka;
 They will arrange for safe-conduct
 To the dwelling-house of Te Whatanui:
 There I will bedeck and adorn mineself;
 Thence, jauntily wearing each side mine head
 The much prized plume of the albatross,
 I will travel far and wide....
 In the starry heavens shines forth Meremere-Tāwera
 In all her splendour;
 And here below resplendent
 And vying with her,
 Will be none other than I!
 I must here modestly retire to Motutāiko,
 To the presence of Te Heuheu;
 Where he will unfasten the cord
 And hand over to me to wear
 The valued heirloom Te Ngako!
 For what purpose?
 For my adornment of course!
 I - the woman who was so belittled and despised!

(Te Hurinui, 2010, wh. 132-135)

Ko te pātēre a Ngawaero te tino tauira o te mahi o te pātēre, o te tikanga hoki o te pātēre. He tika tonu tēnei whakamārama mō te pātēre nei a Ngawaero, arā nā te wahine rangatira i taunutia, ā, tautoko rawa tana rahinga o ana karangaranga hapū maha i a ia:

...paatere [were] sung by women of high birth as a reply to insults, [it] is a social catalogue that names both the woman's detractors and her distinguished kinsmen; since her relatives and tribe were automatically involved in her quarrel, it was sung on their behalf also... (McLean & Orbell, 1975, wh. 20)

He mea nui tēnei tikanga o te waiata whakautu i ngā rā o mua. E hia nei ngā marama e whakarite ana te iwi o Ngawaero ki te whakautu i ngā kōrero a Kukutai. Ka tau te whakamā ki a Ngawaero, ka tau te whakamā ki tōna iwi hoki. Ka tono atu ki ōna kārangatanga maha o Ngāti Raukawa, o Ngāti Maniapoto, o Ngāti Tūwharetoa hoki ki te āwhina i tēnei kaupapa. Ka tae atu ki tētahi hui nui e huihui ai ngā iwi maha. Ka

whakarākeihia ki ngā kākahu me ngā taonga papai rawa atu. Tū ana ki te marae, karawhiua ngā kupu o te pātere kia rongo ai te marea. Ka mutu ka whakamā a Kukutai me tana iwi, ā ka ora anō te mana o Ngawaero. Mīharo rawa ēnei mahi. Kātahi te tikanga Māori ko tēnei. Kua kore e kite i tēnei tikanga i ēnei rā. Ko ngā whakataetae kapa haka pea te wāhi e karawhiua ana ngā taunu i roto i ngā waiata maha. Te āhua nei kua ngaro tēnei tikanga o tātou i runga i ngā marae, i roto i ngā iwi, hapū hoki.

I tirohia ētahi rōia ngā ture a te Māori, ā i tirohia hoki te pātere a Ngawaero. E ai ki o rātou rangahau, he tino ture ēnei momo mahi pēnei i te pātere ki ngā iwi reo-ā-waha pēnei i te iwi Māori.

This patere, still sung today by the Waikato-Maniapoto people, illustrates the adversarial use of food and taonga, and the dramatic expression of music and song, in the formal “shaming” of the named individual. The overall performance provided Ngawaero with a legal remedy for the slur on her reputation. (Frame, Meredith, & Adams, 2004)

Ehara i te mea mā ngā wahine rangatira tēnei mahi, arā te tito waiata whakautu. Arā atu anō ngā pātere i titoa e ngā wahine ehara kau i te wahine rangatira. Nā te tāne hoki ētahi. Engari, ko te nuinga o ngā kaitito he wahine. Ko te pātere te tino tikanga mō te whakautu i ngā kupu taunu, i ngā tāwai.

... paatere...were (in their most common form) a socially acceptable means of retaliation for women who had been slandered; a means of squaring accounts and restoring damaged self-respect... (McLean & Orbell, 1975)

Arā, ko tēnei mea te pātere, ehara i te waiata noa. He tikanga tōna, he mahi tōna. Mā ngā kupu o te pātere e whakautu i ngā kupu hahani o tētahi atu. Mā ngā kupu anō te kaitito e whakamana, mā ngā kupu tonu te tangata e whakamā. Koinei te tikanga whakautu a te wahine i pākia e te kupu taunu. Ko te tikanga matua o pātere ko te utu. Mā te kupu anō te kupu e patu, mā te kupu e ea.

4.2.1 He tatau pounamu

Ko te tūmoto o Hineiturama he tatau pounamu i waenga i a Te Arawa me Tūhoe. He momo kaioara te tūmoto (Best, 1897, wh. 57). Ko Hineiturama tētahi wahine

rangatira nō Te Arawa, ko Te Hurinui tana tāne. I hinga a Te Hurinui me ētahi atu o ngā rangatira o Te Arawa i te pakanga i waenga i a Tūhoe me Te Arawa i Pukekaikāhu. He maha hoki ngā toa o Te Arawa i parekuratia. I kotia ngā māhunga o ngā rangatira o Te Arawa, ka tītia ki te turuturu hei mokamokai mō Tūhoe. Ko Te Hurinui tētahi. I pūpū ake te riri i roto i ngā manawa o ngā pouaru o Te Arawa i ēnei mahi. Koirā i titoa ai e Hineiturama tēnei kaioraora hei utu i te mate o tana iwi, o tana hoa rangatira hoki.

And the hearts of those widows were full of pain and love (*manawa-wera*). So they cast about for some relief to their feelings—and found it. It was the *tumoto* or *kaioraora* of Hine-i-turama, wife of Te Huri-nui:— (Best, 1897, wh. 57)

Te tūmoto o Hine-i-turama

E hia kai atu ana au ki Ruatāhuna, ki Kaimokopuna
Ki te okiokinga o te ūpokokohua nei, o te Urewera
He kore nua te haukana [sic]
Nāna anō i rere tawheta noa ki te riri
Ki te kawē nui atu mō Tūhoe, mō Tūmatawhero
Kia whakarauikatia te pōkai kōtuku nā Rangitīhi
He paenga pakake ki te ao o te tonga
Kia tātaia ki runga ki te tumutumu poto
Kia tītiro iho ki te hoa o te kai ki a Tawhaki
Ki te kiri rā i whakataua ki te anuhe tawatawa

Me tika taku tira kahurangi
Ki te au o Tarawera,
Mo Te Kakara, mo te ngare, o Tau-whao
Kia rite ai ki te aitanga a Tama-te-ra
E tu iho nei
He mana tonu no te whakauruhanga
O Te Mahana, Te Hiko-o-te-rangi.
Ka whiriwhiri tonu ki nga maunga nunui o Motoi
O te puhi a Te Arawa,
He ara whakaheke kino ki te iwi. (Temara, 2012)

How I long to sink my teeth into Ruatāhuna and Kaimokopuna
Dwelling place of these bastards, Te Urewera
No heed was taken of the portents
And so, recklessly, they went to war
To battle it out with Tūhoe and Tū-mata-whero

Now, lying together are the big born of Rangitihi
Like stranded whales in the south
Oh that from the short poles on which they are displayed
They might gaze down on the ceremonial feast of Tāwhaki
Upon the skin likened to that of the mottled mackerel

(Kāretu, 1993, wh. 47-48)

Had my loved ones gone
To the full current of Tarawera,
For Te Kakara, and the supreme chiefs of 'Tauwhao
Like unto the descendants of Tama-te-rā,
That yonder stand,
All powerful would have been the succour
Of Te Mahana, of Te Hiko-o-te-rangi
And chosen the great mountains
Of Motoi, the plume of Te Arawa,
'Twas a fatal road of death for the tribe.

(Best, 2001, wh. 90)

Inā te nui o te hunga o Te Arawa i tae atu ki Ruatāhuna ki te tonono atu kia whakahokia te māhunga o Te Hurinui ki a rātou, ā, me te kawē i te kaiaora nei a Hineiturama kia rongo ai a Tūhoe i te kaha o tō rātou riri. Tae rawa te rahi o Te Arawa ki Ruatāhuna, ka kite i te māhunga mokamokai o Te Hurinui ka tangi, ka haka. Haruru ana te whenua i te wehi o Te Arawa. Nā te kaha o te karawhiu o tō rātou kaiaora i whakataukihia ai e Tūhoe, “Whaititiri ki te rangi ko Te Arawa ki te whenua”. Kāore he whakautu i a Tūhoe, nā, ka ea te riri, ka hohou te rongo. Ka mutu ko te kaiaora o Hineiturama he tatau pounamu i waenga i a Tūhoe me Te Arawa.

Such was the *tumoto* or cursing song of Hine for the slayers of her husband. The idea of the widows was this: That a force of Arawa warriors should escort them to Rua-tahuna, where they should sing this song before Tuhoe—*kia ea ki te ao*—that their wrongs might be avenged before the world. And then they would make peace with the mountaineers of Te Urewera and fight no more.
(Best, 1897, wh. 58)

Nā te kaha o ngā kupu a Hine-i-turama, i ea te riri. Koinei tētahi āhuatanga mīharo o te pātere. Nā te kaha o te kupu me te kaha o te karawhiu ka ea te riri o Te Arawa. Ka noho tēnei kaiaora hei tatau pounamu i waenga i ngā iwi. E kitea ana te mana o te kupu i ērā wā, i te ao Māori o mua. He nui ake pea te mana o te waiata i o te pakanga. Kei te ora tonu tēnei pātere i ēnei rā. Ahakoa nā te Arawa tenei kaiaora i waihanga, ko Tuhoe kei te haka. He pera ano ngā haka, ngā kaiaora i titoa e Tuhoe, ko Te

Arawa kei te whakautu, kei te haka (McGarvey, 2016). He tikanga anō tēnei o te kaioaraora. Ka pupuri i ngā hītori, i ngā matenga, i te utu, i te whakamā hoki, mai anō i ērā rā tae noa mai ki ēnei rā. Koinei te whakatinanatanga o te whakatauki nei, ‘*He tao rākau e taea te karo, he tao kupu e kore e taea*’.

4.2.2 *Te tautitotito*

Kia ora ai te tutu o te titotito, i!
Ka ea te mate o te titotito, i!

Ko tētahi tikanga o te pātere ko te tautitotito. Ko te tautitotito he mea tito atu, tito mai. Ka tito pātere tētahi hei whakautu i ngā kōrero taunu, hei whakatikatika rānei i tētahi atu, kātahi ka tito pātere anō hei whakautu anō i ngā kōrero o te kaitito. Kei te papakupu o Wiremu koinei te whakamārama mō te tautitotito, arā, “[s]ing songs in response to one another, recite alternately verses or parts of a song.” (Williams, 1971). E ai ki a Ngata, he kaha ngā Māori o mua ki te tautitotito.

He mea nui tera ki nehera, te tautitotito; ka pai hoki, mehemea he tohunga nga tangata whakatakoto i nga kupu o te patere. Ka puta i roto nga matenga o tetahi iwi i tetahi; ka puta i reira nga kaioaraora, nga hahani, nga kupu whakataurekareka. (Ngata A. , 1928, wh. 315)

He mea nui te tautitotito ki neherā nā runga pea i te kaha o te Māori ki te tautohetohe. Ka whakaparahakotia, ka tāwaitia rānei te tangata, ka tito pātere hei whakautu. Kātahi ka whakautua anō ngā kupu o te pātere e tētahi atu. Titoa atu he pātere, titoa mai anō he pātere hei whakautu. E ai ki a Te Peehi (1976) he kaha te Māori ki te tito waiata pēnei nā runga i tana kaha ki te tautohetohe. Ka puta ngā whakapae, ngā whakahāwea rānei mō te tangata, tere tonu tana whakahoki kōrero, ā, ko tana whakautu he waiata. Kātahi ka whakahokia anō te kōrero mā te waiata kino ake anō te āhua (Best, 1976, wh. 195). He pērā hoki te korero a Hongi (1909) mō te Māori, me tana whakapae kei ēnei waiata te tohugatanga o te reo:

[T]he Maori is a keen, an eager debater and controversialist: some of his finest literary remains are found to-day in what are known as “disputation songs”—i.e., waiata tautohetohe, or waiata tautitotito.” (Hongi, 1909, wh. 625)

Kei te koi o ngā kupu o te pātere te kaha o te whakautu. Kei ēnei pātere te tohungatanga o te reo. Me mātau rawa ngā kaitito ki ngā kōrero e tika ana hei whakautu i ngā kupu o te pātere, ā, me tohunga hoki ki te rawekeweke kupu. Kei ēnei pātere e rongorongo ai te koi o ngā kaitito ki te whakamahi i ngā tino kanga, i ngā kupu ka ioraora hoki a te Māori.

Ko ngā waiata i waenganui i a Te Waiurangi, ō Te Whānau a Apanui i a Titoko, ō Te Whakatōhea te tino tauira o te tautitotito (Ngata A. , 1928, wh. 315-321). Inā te koi o ngā kaitito ki te whakatakoto kupu pātere, kupu whakautu hoki, me te tohunga ki te whakaniko kupu. Rere ana te whiu o ngā kupu i tētahi kaitito ki tētahi. Ā, e mau tonu ana ngā kōrero mō ngā matenga i waenga i ēnei iwi. Ahakoa he utu kei roto i ēnei waiata, he whanaungatanga hoki. He mīharo te kite i tēnei tikanga o te tito, kua ngaro nei i ēnei rangi Pākehā.

He pātere nā te Waiurangi (Te Whanau a Apanui)

He aha ra kei toku ihu, e pa tamaki nei?
Ko au pea, e, kei te ngutu o Titoko, e mau oro ana,
Mo taku tawhainga mo te ihi, mo te rae nui.
Hua atu, e koro Titoko! he utu tonu hoki mo *poaka*,
He ngaki mate tonu hoki mo Wharepaia.
Hua rawa atu au, nau rawa tainga ngutu, tainga hereumu nei;
Kaore ia ra, na nga taratara paratutae,
Kiko nohunohu o Ngati Karetehe nei.
He iwi rawa ia na koe no Tamanui, no Mahutahuta,
He tiaki marohi mai no Amaamaia;
He rama tuna mai no uta, no te huringa o nga wai,
Ka homai ki waho ra, ki te tai nui ma o kahikahika.
Erangi Warawara i whakataua ki te riri i te Waiwhero.
Kaore ia ra ki a Titoko,
I moimioia me he kuri koao kei te ngahere,
Ka whitikia te taura whitau ki te upoko,
Ka arahina i te akau roa ki te Kohai,
Ki te rakau tapu, ki te kainga rere hou o te Rupe.
E whawhai atu ana ki Raetamure ra,
Ki Kapu ra ia, poroporoaki mai ai
Ki tona kopihia a taro i mahue i te Tutu nei,
“Ki kona ra koutou; ka whanatu au ka haere,
Kia kite noa ake i te ara poka a Ngatoroirangi,
I Kawhia ra e, i te rere i Oturu.”
Ka whakapakipakia, ka whakapapakia.

Homai, tunua te ure ki te ahi.
 Waiho i tahaki nga tangata mau mai a te Rohu.
 Ka whiri Titoko i nga mahara, ka whakatakoto ake,
 Ka tango mai koe i nga mahara o Karia.
 Titi rere po, okio rere ahiahi;
 Tau rawa mai koe ki Tauranga, ki Mounganui,
 Ki reira ra, e, mihi mai ai ki te whenua,
 Ki te ao e rere ra i runga o Maruhore,
 Ki te ao e panga ra i te kopako o Kikorehe.
 He mauranga ure rawa te mauranga mai a Titoko ki te whenua.
 Te kaha te tango mai waka taua i a Tongangaua,
 He rau harakeke kurutetete no Panekoki te whakatau o runga.
 Ko ana kahika ra tena,
 Ko Nuku, ko Tamaauatu, ko Whetukoropao;
 Ka hoatu hei purapura kai ma Titoko,
 Kia ora ai te tutu o te titotito, i!

(Ngata A. , Ngā Moteatea, 1928, wh. 315-316)

He patere nā Titoko (Te Whakatohea).

Ko te whakautu tautitotito tenei a Titoko, o te Whakatohea, ki ta Te Waiurangi.

E hika, Waiu e! Noho noa mai koe,
 Tito noa mai ki te tangata mate ki te po.
 He ahua tonu ra no ta Tumatauenga, no tana ika,
 Te ngunguru kino, te pohane kino ai
 Mataiata i tona puta i Waireporepo;
 I a Uhiuhi, i a Kaporenga te tutae,
 Hai kai ma te ururoa ki Tauwharerata.
 Tenei te mea e tito mai ai koe ki ahau,
 Ko te matenga o to kahika, o Murutakaka
 Ki Tukerae o Kanawa;
 Ka paki koe i raro o te rekereke,
 Ka whakamatatia i reira
 Ko te mea mate, ko te mea ora;
 A me he kawenga pioke te pikau ana
 I te akau ki Ohope.

E hika, Waiu e! I rapua ia na
 Te ringa rau tawa o te Auru
 E Taiwhakaea ki te rapu kao;
 Ka mate i te whakama,
 Ka whawhati noa i tona puta i Tokamaii;
 I ngunguru kino ai te Rangitumatata
 I te tainga riu o Waihekura;
 Paru noa ia ra te tutae ki te kotore;

He paru paua na to papa, na Tingahurumatahi,
No to kainga, no te Motunui

E hika, Waiu e! I tipokina te tipuaki
Ki te tupuku karaka;
No reira te ingoa o te Orokaraka.
Whakauria Ngai Tamahaua ki te ika i te moana,
Ki te ngohi ra tena i hiia ai ki a Tauhe;
Na Tahamanawa i kawe ki Moutohora.
Tenei hikitia, i komotia ki roto
Ki te kopuha kumara na te Pekawhati,
A he pirau taro te aohia ana mai ki waho ra.
Okio rere o Hikitia ki Taraipari,
Ki te whakaironga o te waka o te Whakairotanga,
Kuri kai taha umu o te Wairangi
Ki te aroaro o Ngati Patumoana;
A he waha taro a te mara i te taro a Tawhirangi,
Te homaitanga o te kupenga a Tatere,
Tenei a Pango kei Wharekaahu e takoto ana,
Me he pakura kai aka raupo,
Te ko ana i roto i te otaota;
Tenei Taumataarangi te takoto nei,
Me he kahawai paenga a tai, hakanga na te karoro,
Kei te Ara kotipu.
Tu ana te ure, ngunguru ana i roto i te taiaro,
Ka ea te mate o te titotito, i!

(Ngata A. , 1928, wh. 318-319)

E whakaatu ana ēnei pātere i te koi o ngā kaitito nei ki te whakatakoto kupu, ki te karawhiu kupu, me te mōhio hoki ki ngā kōrero ā-iwi. He mīharo te kite atu i te āhua o te whakahoki kōrero mā te tito pātere, me te āhuareka o te karawhiu o ngā kupu. Kei ēnei pātere ngā tino taura o te reo o te pātere.

4.3 Te mahi tito

E rua ngā aronga o tēnei wāhanga e whakamārama ai te mahi tito patere. Tuatahi, he titiro ki te ahunga mai o te titonga waiata Māori i mua. Koinei tētahi o ngā tino āhuatanga o te ahurea ā-waha e whakaputa ai i ngā whakaaro maha. Tuarua, ka hāngai te titiro ki ngā āhuatanga o te tito pātere.

4.3.1 *Te ahunga mai o te titonga waiata Māori*

Songs are thoughts, sung out with the breath when people are moved by great forces and ordinary speech no longer suffices. Man is moved just like the ice flow sailing here and there out in the current. His thoughts are driven by a flowing force when he feels joy, when he feels fear, when he feels sorrow. Thoughts can wash over him like a flood, making his breath come in gasps and his heart throb. Something, like an abatement in the weather, will keep him thawed up. And then it will happen that the words we need will come of themselves. When the words we want to use shoot up of themselves – we get a new song. (Rasmussen, 1931, wh. 321)

He kaha te iwi Māori ki te tito waiata mai rā anō tae noa mai ki ēnei rā. Ko te waiata he kauwaka whakaaro e whakaatu ana i tētahi āhuatanga i pā ki te kaitito. He huhua ngā waiata Māori i titoa hei whakatinana i te whakaaro, hei whakaatu i te aroha, hei whakaatu i te mamae, i te pōuri, i te riri, i te mauāhara. Ahakoa te take, ka waiatatia, ka moteateahia hei whakatinana i te whakaaro. “[T]here was scarcely a circumstance for which there might not be a song” (McRae, 2017, wh. 159).

Ka hua ake te whakaaro i roto i te tangata, ka whakaihi i a ia, ā, kāore e taea te whakaputa i taua whakaaro mā te korero noa, me te aha, ka puta ko te waiata. Koinei te ahunga mai o tētahi titonga, arā i ahu mai i te hinengaro o te tangata.

He mea nui te tito waiata i te ao Māori o mua. Ko te waiata he kauwaka pupuri i te whakaaro, he kauwaka pupuri hoki i ngā āhuatanga me ngā tikanga o te wā. Kei roto i ngā pukapuka ngā kōrero me ngā hītori o ngā ahurea ā-tuhi e mau tonu ana, engari ko ngā kōrero me ngā tikanga a te Māori kei roto i ngā waiata me ngā kōrero tuku iho e mau tonu ana. Koinei te āhua o ngā ahurea ā-waha. Ahakoa kua tahuri tātou ki te tuhi i o tātou kōrero ināianei, ko ngā waiata Māori tētahi o ngā tino kauwaka pupuri kōrero, pupuri tikanga i mua.

Knowledge in the oral society – of history, custom or the physical world – did not come from one kind of text alone, unlike in the literary world, in which it

is primarily contained in the prose of history, biography and scientific tracts. The songs, couched in their own deeply felt and carefully wrought words, are therefore rich testimony to the Māori ancestors' lives, occupations, emotions and beliefs. (McRae, 2017, wh. 162)

Nō reira, he mahi nui te tito waiata. Ko ngā kupu o te kaitito he tirohanga whakamuri ki te wā i titoa ai tana waiata. Kei tana tuhinga kairangi e whakapae ana a Ngata ko te mōteatea te mataaho ki te pā o te hinengaro Māori (Ngata W. , 2009). Kei ngā kupu o te waiata e mau tonu ana ngā tikanga me ngā āhuatanga o te wā, ā e whakatinana ana i ngā whakaaro kei te hinengaro o te kaitito i taua wā tonu.

Ka toko ake te whakaaro i te whatumanawa, kātahi ka hua mai ko ngā kupu. Kāore o tātou tīpuna i pupuri, i pēhi rānei i te whakaaro, ka hua ake te mahara ka tukuna atu kia rongō ai te marea. Ko te mahi nui a te kaitito, ko te whakairo kupu hei whakatinana i te whakaaro.

Kei a Timoti Karetu tētahi whakamārama mō te ahunga mai o tētahi titonga waiata. Ko tāna -

Ehara o tatou tīpuna i te hunga kurupena, whakamoroki rānei, whakamoke rānei i te whakaaro engari toko ake ana i te hinengaro, i te ngākau, i te puku, i raro kē atu rānei, whakakupuhia ana taua whakaaro rā, ā, tukuna ana kia rere ki tōna wāhi i tameme ai.

Tauira atu, tauira atu kei roto i ngā pātere, i nga waiata aroha, i ngā waiata tangi, i ngā kaioara, i ngā haka otirā i ngā titonga katoa o te ao tūārangi. Ko te nuinga o ēnei o ā rātou titonga i takea mai i te haehaetanga o te aroha, o te mamae i te ngākau o te kaitito, ā, whakatinanantia ake ana taua āhuatanga rā ki te kupu, ka tāpiri mai ai ko tōna rangi, ko tōna taki, ko tōna hari, ā, oti mai ana ko tētahi tino huia kaimanawa hei whakamihatanga mā tatou o muri nei. (Karetu, 2013, wh. 130)

Koinei te āhua o te ahunga mai o te waiata Māori. I ahu mai i te whatumanawa, i te hinengaro rānei, ka whakatinanahia ki te kupu, ā, ka tukuna kia rere.

Whai ake ana i te whakaaro, ko te tito i ngā kupu. Kei tana pukapuka *The Anthropology of Music*, tētahi whakamārama mō te ahunga mai o ngā kupu o te waiata. E ai ki a Merriam (1964), e toru ngā ara hei tito i ngā kupu o te waiata:

- he titonga ā-wairua – koinei ngā mea i takea mai i te ao wairua, i te ira atua;

- he titonga i takea mai i tētahi atu waiata;
- he titonga nā te tangata kotahi, nā tētahi hunga rānei.

Nā, e ai ki a McLean (1996) ko aua tūmomo titonga waiata e toru ngā mea e whakamahia ana e tātou te iwi Māori.

Ko te mea tuatahi ko ngā waiata i ahu mai i te ao wairua, i te ira atua. Koinei ngā waiata i puta i te iwi patupaiarehe, i ahu mai rānei i te moemoeā o te tangata. Ahakoa kei te ora tonu ētahi o ēnei waiata, hei tā McLean, kāore e kaha kitea atu ēnei tūmomo titonga. Hei tāna, ko te nuinga o ngā waiata Māori nā te tangata kotahi i tito.

Tuarua ko ngā titonga i takea mai i tētahi atu waiata. Ko tā McLean rāua ko Orbell (1975) ko ngā titonga waiata o mua he mea tiki atu i ngā kīanga o ētahi atu waiata, he tīni rānei i ngā kupu o tētahi waiata arā, “Māori song texts are partly composed of formulas and formulaic expressions” (McLean, 1996, wh. 212). Ka tīni ngā ingoa tangata me ngā ingoa wāhi kia hāngai pū ki te kaupapa i titoa ai. He nui ngā waiata pēnei.

With both sung and recited songs, it was – and to a lesser extent still is – common for existing songs to be adapted to new circumstances. Thus the words of a waiata tangi may be changed so that it laments the death of another person, who is now addressed in it, and other passages, especially those containing place names and personal names, may be altered accordingly. (McLean & Orbell, 1975, wh. 29)

He pēnei tonu te whakapae o Te Peehi i tana tirohanga ki ngā waiata i titoa i tērā rautau. I kite hoki a Grey i tēnei āhuatanga i ngā waiata o mua. Heoi anō, i whakapae ētahi ko tēnei momo titonga he mea whānako kupu. Engari, ki taku titiro, kāore nei he ture pēnā i roto i te ao Māori. Ko te tōai kupu waiata he mea whakamana pea i te tohunga o te kaitito ki te tārai kupu, ā kāore i tua atu o aua kupu ki te whakaputa i tā te kaitito i whakaaro ai. He nui ngā waiata i pēneihia. Ko ētahi i tiki atu i ngā kupu tīmatanga, ko ētahi i tiki atu i ngā rerenga kupu. Ka kaha kite i tēnei āhuatanga i roto i ngā titonga pātere.

Kua kitea atu tēnei āhuatanga i tētahi o ngā waiata o Tauranga Moana. Ko te waiata nei ko *E Tama Waha Kore*. Kei te Te Whānau a Apanui tēnei waiata e waiatatia ana.

Ko tā Te Whānau a Apanui ko *E Hika Koha Kore*. Ko te rangi, he ōrite, ko te nuinga o ngā kupu, he ōrite, engari he rerekē ngā ingoa wāhi. E ai ki a Arapeta Awatere, he pai tonu te ako i ngā waiata o iwi kē, ā he pai hoki te whakarerekē, te whakawhiti kupu kia hāngai ki kaupapa kē.

Arapeta Awatere observed that although ownership of songs by tribe was acknowledged, there was nothing to stop people from other tribes learning the songs and making them their own by adapting or reworking them. ‘After a while they will really believe the song is theirs’. Such adaptation, thought Awatere, definitely made the song that of the borrower and was accepted as a legitimate form of composition by the adaptors if not by the donors. Thus an adapted song was in no sense ‘wrong’ and, as reworking was an accepted form of composition, it was incorrect to call it ‘plagiarism’. In effect, he agreed, reworking was a means of composition. (McLean, 1996, wh. 213)

E whakaae ana ki tā Awatere kōrero, arā he pai tonu tēnei mahi te tiki atu i ngā waiata o tētahi atu iwi. Ā, he pai tonu te tiki atu i ngā kupu o waiata kē hei kupu mō te titonga hou. Kua roa te iwi Māori e mahi pēnei ana. Nā tēnei mahi e kitea ai te mana o te kupu o te waiata. He mea whakamana i te rawe o ngā kupu, i te hāngai o ngā kupu ki tētahi kaupapa. He whakamana hoki i te tohunga o te kaitito ki te whakaniko kupu e tika tonu ana mō te kaupapa, e reka hoki ana ki te taringa.

Ko tēnei mea, te tiki atu i ngā waiata o iwi kē he mea whakamaumahara pea i ngā hononga, i ngā whakapapa, ā, i ngā korero hoki i waenga i ētahi iwi. Ā, ki te hoki anō ki te tauira *E Tama Waha Kore*, i waiatatia e Ngai Te Rangi te waiata nei i Maraenui i te parekura o ngā tamariki i toremi i te awa o Mōtū i te tau 1900. Nā, mau tonu i a Te Whānau a Apanui taua waiata hei whakamaumahara i te parekura nei. I tēnei rā tonu, tae mai ana a Te Whānau a Apanui ki roto o Tauranga Moana, ka waiatatia te waiata nei. Ā, i te Matatini i tū ki Tauranga Moana i te tau 2009 koinei te waiata i waiatatia e Te Rōpū Kapa Haka o Te Whānau a Apanui hei tohu maumahara i tēnei hononga i waenga i ngā iwi nei.

Ko te tūmomo tito waiata whakamutunga ko te titonga nā te tangata kotahi, nā tētahi hunga tito rānei. E rua ngā momo titonga pēnei arā, te tito noa i te waiata i taua wā tonu ka tahi – ko te karanga te tino tauira o tēnei momo titonga, ko ngā pao ko ngā haka whakaterere waka hoki (McLean, 1996, wh. 214); ka rua ko ngā titonga i āta whakaarohia e te kaitito. “Ko ngā āhuatanga nui o wēnei momo titonga, ko te kitenga

atu o te tohungatanga o tēneki hunga ki te whakairo i te kupu, ki te whakaatu i te hōhonutanga o te whakaaro o te hinengaro hoki” (Tahi-Rangihau, 2015, wh. 32). Ko te nuinga o ngā waiata Māori he titonga pēnei.

He wā anō ka tono atu te tangata ki tētahi tohunga, ki tētahi hunga rānei ki te tito waiata mō tētahi kaupapa. Arā ētahi pātere i pēnei. Heoi anō, ko te tangata nāna nei te hiahia ki te tito waiata, nāna tonu te waiata, ahakoa nā tētahi hunga i tito. Kei te pukapuka tuawhā o *Ngā Moteatea* tētahi korero e āta whakamārama ana i te titonga waiata ā-rōpū:

A composition was generally the work of a group, but centred round the person whose passion, resentment or grief was its inspiration. This might be expected of a people which had a strong sense of cooperation. The group helped select the appropriate words or recall references from the tribal traditions which should be woven into the stanzas. It assisted further with the air to which the lines as they were formed were sung. The members of the group would memorise words and air and take these to their respective places of abode and by constant repetition test the for modification and improvement. In the end the composition, as a communal effort, was recorded in the memories of a wide circle of men and women, and of the youth of the community – words, air, enunciation, action and all. Thus it has been transmitted down generations of an unlettered people, sometimes added to or adapted to suit outstanding incidents in the tribal history. (Ngata & Mead, 2007, wh. xiv)

Ko te nuinga o ngā titonga i roto i ngā pukapuka i tāia ai ngā waiata Māori, pērā i ngā pukapuka *Ngā Mōteatea* (Ngata A. , 1928), he titonga nā te tangata kotahi, nāna ngā kupu i tito, nāna hoki te rangi. “Mosts songs are attributed to specific authors, some of whom, such as Mihi-ki-te-Kapua of Tūhoe tribe, are credited with many songs. Though ascribed to individuals, many songs were the product of group composition.” (McLean, 1999, wh. 333) Ahakoa nā te te tangata kotahi te pātere, nā tetahi hunga i tito, i āwhina rānei i te tangata ki te tito i ngā kupu o tana pātere. Ko ngā tohunga tito ērā.

Ko te Pātere o Ngawaero tētahi i pēnei. I tono atu a Ngāwaero ki ngā tohunga tito waiata nō tana hapū nō Ngati Paretekawa ki te āwhina i a ia ki te tito i tana pātere hei whakautu i nga kupu taunu o Kukutai (Te Hurinui, 2010). Ahakoa nā ētahi tohunga tito waiata i āwhina i a Ngawaero ki te tito i te pātere, nā Ngawaero tonu te pātere, nāna te whakaaro, nāna te hiahia ki te tito pātere.

Koinei te ahunga mai o te waiata. Ka toko ake te whakaaro i te whatumanawa o te tangata, kātahi ka tito taua tangata i ngā kupu hei whakatinana i aua whakaaro, ka tono rānei ki tētahi hunga, he tohunga ki te tito waiata, ki te whakairo kupu, ki te whakatinana i ana whakaaro ki te kupu. Koinei te tīmatanga mai o te mahi tito.

4.3.2 *Te tito pātere*

Ko te nuinga o ngā titonga pātere i takea mai i te hahae o te ngākau o te wahine, i te mamae, i te riri rānei. Ko ngā titonga pātere i āta whakaarohia, i āta whakairohia hoki e te kaitito. Kei ngā kupu o te pātere te ātaahuatanga o te reo, te tohungatanga o te kaitito ki te raranga kupu i te hohonutanga o te whakaaro.

Ko te nuinga o ngā kaitito pātere he wahine. Ahakoa he tāne ētahi, ko ngā wāhine te hunga kaha ki te tito waiata i mua. E ai ki ētahi ko ngā kaitito pātere he wahine rangatira (Biggs, 1964; McLean & Orbell, 1975). Engari ki te titiro ki ngā pātere kua tāia ki ngā pukapuka kohi waiata, ehara i te mea nā te wahine rangatira anahe ngā pātere. Ka taea tonu e te wahine te tito pātere ahakoa toto rangatira, karekau rānei. Heoi anō, ko tētahi āhuetanga o ngā pātere o ngā wahine rangatira he taunaha whenua, pērā i te pātere a Erenora, he tapatapa whenua, he whakahuahua haere i ngā rangatira o te wā, i ngā hononga whakapapa hoki.

Ahakoa, i ēnei rā ko te tāne pea te kaitito nui (Waaka, 2019) ki te titiro ki ngā pukapuka kohi waiata Māori, pērā i a *Ngā Mōteatea* he maha ngā kaitito wāhine i mua.

Ahakoa i a Tainui, ahakoa i a Te Arawa, i a Matatua, i a Horouta, i a Takitimu, i a Aotea ka whakaputa he wahine nana i tito ngā tangi, ngā waiata aroha, ngā pātere, ngā kai-oraora, ngā oriori. (Ngata, 1928, p.II)

Ko te tito waiata pea te kauwaka hei whakatinana i ngā whakaaro e tākiri ana i te whatumanawa o te wahine. Ko te pātere pea te rongoā o te wahine hei utu i ngā he, hei utu i ngā tāwai, hei hiki i ngā taumahatanga e ngau kino nei i a ia. E mea ana ngā kōrero a Ngata i takea mai ngā pātere me ngā kaioaraora i ngā hahae a te wahine, i te nui rānei o pōuri ki te mate i te parekura. Ka hua te mahara ki roto i a ia, ka mutu ko

te pātere te whakaputanga ake. Kāore te wahine i whai i te toto kia ea, pērā i te tāne, kāore hoki te wahine e tū ki te whiu korero ki runga i te marae. Kao, ko te pātere tana tao kupu, e kore e taea te karo. I kite hoki a Orbell i te mana o te kupu o te waiata hei whakapuaki whakaaro, hei whakaeaea mō te mamae, hei hiki i ngā taumahatanga e ngau nei i te tangata. Hei tāna:

...Words had power for the Maori; they were a kind of action...When they were faced with separation and defeat, and no other form of action was open to them, poetry provided an outlet and a means of assertion, and their song became a kind of triumph over their circumstances. (cited in McRae, 2017, wh. 195)

Koinei te āhua o ngā waiata Māori. He kauwaka whakaputa whakaaro. He mana tō ngā kupu. Ā, koinei pea te te mahi e pai, e tika ana hoki mā te wahine hei whakapuaki whakaaro, kia ea ai tana riri, kia ea ai tana mamae, kia ea ai ngā whakaaro e takiri ana i te hinegaro, i te whatumanawa.

He nui ngā pātere rongonui e mau tonu ana i ēnei rā, nā te wahine i tito. Ko te pātere a Hineiturama tērā, ko te pātere a Erenora tērā, ko te pātere a Ngawaero hoki tērā. Kei o rātou titonga e rongu ai i te tohungatanga o te wahine ki te raweke kupu, ā, me te koi hoki o a rātou kupu.

Ko te mīharotanga i ngā wā o mua, ko te nui o ngā pātere nā te wahine kē. Otirā ngā waiata kanga tāku e kōrero nei. Kāore i kō atu i te wero o te arero koi o ngā kuia! He ngāwari ake pea te reo o ngā koroua! (Waaka, 2019)

He tika tonu te whakatauki Pākehā nei hei whakaahua i ngā titonga pātere a te wahine, arā “*Women's Tongues are as sharp as two-edged Swords, and wound as much, when they are anger'd*” (Cavendish, 1972). Kei ngā pātere o ngā kaitito wāhine te reo kikino ake i ō ngā tāne, “[t]he most bitter...were often the composition of women.” (Best, 1902, p.146). Koinei te āhua o ngā titonga pātere a te wahine, he reo kikino, he reo koi, he tao kupu e kore e taea te karo.

Heoi anō, e kore te wahine e mōhio noa ki te tito i ngā kupu waiata. Engari kei te āhua o ngā pūkenga o te tangata e mōhio ai ki te tito pātere. E ai ki a Waaka (2019), ki te

tito waiata te tangata me mātau ia ki ngā kōrero me te reo e tika ana, ā, me mōhio hoki ki te whakatakoto i te rangi. Hei tāna, koinei ngā tino pukenga o te kaitito waiata:

Me mātau ia ki ngā kōrero tawhito, me mātau anō ki ngā [kupu] whakarite hei whakarākei. Ko te painga hoki mēnā he koi te taringa hoki ki te whakarongo i ngā rangi waiata kia kore e maroke ai ki te hunga whakarongo. (Waaka, 2019)

Nō reira, ko te tohunga tito waiata he tangata mōhio ki te raweke kupu, ki te whakatakoto rangi hoki, ā, me te tuitui anō i ngā kupu me te rangi kia reka ai ki te taringa. Ko ngā kaitito pātere, he ārero koi, he koi ki te raweke kupu, a he mōhio ki ngā āhuatanga o te reo o te pātere, arā te reo kanga, te reo kikino, me ngā kupu hei whakarākei. Ko ngā titonga pēnei e mau tonu ana i ēnei rā.

Ahakoia he tohunga ki te tito kupu, kāore te wahine e tito noa i te pātere. Ko te āhua nei he tikanga to te tito pātere, he tapu hoki to te tito pātere. Kei ngā tuhituhinga o Grey ētahi whakamārama mō ngā tikanga o te tito pātere. Ahakoia kei tēnā iwi, kei tēnā iwi ōna ake tikanga, koinei tētahi kōrero i puta mai i ngā tau 1800:

Ko te tikanga o nga Patere e rite ana ki nga karakia e kore hoki e mohio noa te wahine ki te tito Pana, kao, e rangi ka whakaaro te wahine ki te tito haka, pana ranei, he whare motuhake ki tahaki, e kore e kai te wahine i te titonga pana, kaore no te mea he tapu, ka pa ano te kai i aia kia takoto ra ano te rangi o te pana, katahi ano ka puta ki waho o te whare. Ka horohoro marire i nga ringaringa poupoua atu ki te aruhe, a i pono he taewa he oi ano maka atu ma te Atua, heoi ka tahi ka noa, ka kai ai i te kai mana, kaore ka takoto hoki te rangi o te Patere (Grey, 1857, wh. 57).

He tapu kei runga i te wahine i a ia e tito ana i ngā kupu o te pātere. Nā te āhua pea o te pātere me ngā kupu kikino mō te tangata e pēnei ana te tapu o te mahi tito pātere. Ko te āhua nei, mutu ana te tito i ngā kupu kua wātea te wahine ki te tito i te rangi e tika ana mō tana pātere.

He mahi nui te tito pātere, he tikanga tōna, he tapu tōna. Ko te titonga pātere te whakatinanatanga o te whakaaro i takea mai i te hahae o te wahine, i ngā matenga, i ngā parekura, i te riri. He mana tō ngā kupu, nō reira, ko ngā kupu i āta whakaarohia, i āta whakairohia e te tohunga tito kupu, e te tangata e mātau ana ki ngā kōrero tawhito me ngā kupu whakarite hei whakarākei i tana pātere. Ko te wahine te kaitito nui i mua,

ahakoa ko te tāne pea te kaitito nui i ēnei rā. He ārero koi tō ngā kaitito wahine, he mōhio ki te raweke kupu me te reo kikino hoki. He mōhio hoki ki te whakatakoto i te rangi kia reka ai ki te taringa. Koinei te titonga pātere, te kauwaka i āta whakairohia e te wahine hei whakatinana i ngā whakaaro e ngau nei i a ia, e ea ai tana riri. Ko ngā titonga pātere i pēneihia, ka mau tonu.

4.4 Te whakaputanga o te pātere

*‘Ina tū te pātere ki te marae he pakanga tonu ko te rite;
ka oho i kona nga toto Maori ahakoa kua whakatotokatia
i te ra pakeha nei’.* (Ngata, 1928, p.V).

He rangi tō te pātere, he ia tō te pātere. Ko te taki o te pātere he tere, he rōnaki. Mā te rōpū e kawē, kua mā te tangata kotahi, he tere rawa nō te kawē. Tū ana te pātere he haka tōna rite. Tū ana te ihi, tū ana te wehi!

He tika tonu tā McLean mō te taki o te pātere arā, “[p]ātere are fast, vigorous chants...”. Hei tāna he waiata taki te pātere, he rerekē anō ki ngā waiata ā ringa, ki ngā waiata whakangahau hoki. I mua, he rangitahi, he hātahi te pātere, kāore i nui ōna piki, ōna heke. Kei te mutunga o ngā rarangi ngā piki, heke.

Except for the pātere, which is monotonic, recited styles lack stable pitch organisation. They have much more rapid tempos than sung items and are necessarily syllabic or non-melismatic in the treatment of their texts... Pātere are intoned mostly on one note with prescribed continuous rises and falls of pitch near the ends of stanzas. Tempos are rapid though not as fast as karakia, and there are characteristic 2/4 or 2/8 rhythmic groupings, often modified by adding or dropping pulses to become additive rather than divisive. (McLean, 1999, wh. 335-336)

Koinei tētahi whakamārama Pākehā mō te rangi o te pātere, kua āta wetewete nei i ngā tauira waiata. Ā, ki te tirohanga Māori, ko tā Taite Te Tomo whakamārama ko te kawē o te pātere he rite ki te whakataki o te karakia, o te whakapapa rānei, he pēnā tōna rangi, he pēnā tōna tere. Ā, koirā i kīia ai he ‘pātere’.

Ko tenei kupu ko te pātere i takea mai i te ahua o te korero, he tararere, ma te ngu tonu o te manawa e whakamutu. Ko te rere ano he wai, e taheke ana. Ka pa tena kupu ki te ahua o te rangi, ki te ahua hoki o te whakataki a te tohunga i te whakapapa, i te korero ranei, i te karakia ranei; o te hiki ranei a te tangata, e waiata ana. (Ngata A. , 1928, wh. 166)

He tika tonu, ki te whakarongo koe ki ngā pātere tawhito, he pēnā tonu, he tere, he rangitahi, kāore i piki, kāore i heke te rangi. Engari kua rerekē ngā rangi pātere o ēnei rā. E kī ana a Waaka (2019), ko ngā rangi o ēnei rā, he uaua. I mua, i tapahia, i whakapotohia rānei ngā kupu kia rere pai te rangi o te pātere, kia reka hoki ai ki te taringa. I ēnei rā kua āta waihanga i ngā rangi pātere kia uru ai te kupu, kia whakangā ai te hunga waiata. Hei tāna he pai ake te tuitui i ngā rārangi katoa kia kotahi, i konei kitea ai te kaha o te hunga waiata.

Ki te taha o ngā rangi o te pātere, ko ngā rangi hou, he tino uaua. Ko ngā rangi tawhito kaore i nui ōna piki, heke. I mua, kāore hoki e taea e te tangata kotahi te waha, he pērā hoki te tere, kāore koe e whai mutunga. I ēnei rangi, kua āta waihanga i ngā rangi, kia piki, kia heke, kia koke . He mea rawe te rangi kia kore ai e ngaro te rere o te kupu. I ngā wa o mua, ka tapahia ka whakapotoa rānei te kupu, kia reka ake ai ki te taringa. Nā te ngaronga haere pea o te reo, i tahuri ngā kaitito ki te whakanui i te reo, ka whakarerekē i te rangi kia uru te kupu ki roto. Ko ngā rangi hoki o naianei he āta tito kia whai wāhi te kapa ki te whakangā i te mutunga o ngā rārangi. Ki taku whakapae kāore a pātere tawhito i pērā. Engari kē ko te painga atu mēnā ka whakaatu te iwi i tōna kaha ki te waiata mā te tuitui i ngā rārangi katoa kia kotahi! (Waaka, Personal Communication, 2019)

E pēnei ana hoki te whakamārama a Kopu Erueti, nō te Whānau a Apanui, mō te whakataki o te pātere, arā kāore he whiti o te pātere, ka tuitui i ngā rārangi katoa. Koirā i uaua mā te tangata kotahi e kawē, kāore i whai wā ki te whakangā. Nō reira mā tētahi hunga waiata te pātere e kawē, kei hēmanawa te tangata kotahi, he pērā rawa te tere me whakataki o te pātere.

Ko te whakataki o te pātere he rōnaki tonu; ko te nuinga kāore i motumotuhia ki te whiti. Nā he mahi nui tā te kaihihi ki te mea kia mau te whakarārangitanga; ka hē te manawa o te tangata kotahi. Koia i kapokapo ai te hunga waiata, kia whakatā ētahi i ngā manawa; ka mārama hoki te kaikapo ki te whakarongo atu, ki te hopu i te wāhi māna. (Ngata & Jones, Ngā Mōteatea He Maramara Rere nō ngā Waka Maha He Mea Kohikohi nā Sir Apirana Ngata nā Pei Te Hurinui i whakapākehā Part III, 2006, wh. 128)

Tū ana te pātere, me kaha te kaiwhakataki ki te hiki i te pātere, me kaha hoki tana hunga waiata. Me mōhio rawa te katoa ki ngā kupu kia kore ai e whati, kia rongo hoki te hunga whakarongo i te rekanga o ngā kupu.

Ki te taha o te tū o te pātere he haka tōna rite. I te āhua o te rangi waiata, me te mahi o te tinana e kīia ai he momo haka te pātere.

Ko tenei momo waiata he haka tonu, he ranga nga rangi, he rangi korero tonu; ma te ringa, ma te tinana, ma te hope, ma te kanohi e whakatau te rerenga o nga kupu. (Ngata 1928, p.V)

Āhua rite tonu te rere o ngā kupu me te tū o te hunga e pātere ana ki te haka. Ehara i te tū-ā-kapa, pērā i te haka taparahi, engari ka “whakatū noa atu tēnā, tēnā o te hunga e pātere ana” (Ngata A. , 1928, wh. 166). Nā te āhua o te rangi me te wairua o ngā kupu, karawhiu ana te reo haka me te kori o te tinana, rere ana ngā ringa, pūkana ana ngā kanohi o te hunga e pātere ana, “arā, ka whakaahuatia ngā tikanga o ngā kupu ki te haka.” (Ngata, 1928, p.166). Ka rongo i a riri e puta mai ana, i ngā kupu whakatakariri, whakaparahako i te tangata, i kona oho ake ai te toto Māori, tū ana te ihi, tū ana te wehi. .

Whakaae ana hoki a Kopu Erueti, he tata tonu te mahi o te pātere ki te haka, he pērā rawa te mahi o ngā tinana, me te tangi o ngā reo, ka rere te wanawana.

[ka] whakatu ano i nga ringa, me te kori ano o nga hope, o nga pane; a ka tae ano ki ona wahi ka pukana, ka tangi te iere, ka whakatapatapa, ka manamanahau. Kia tata tonu te haka rawa atu, ka pehia iho, kia puta pai ai te rekanga o nga kupu... (Ngata, 1928, p.311).

Hei tā Te Kapunga Dewes, ko ngā pātere me ngā kaiaoraora ngā haka a te wahine. Nā whai anō ko ngā wahine ngā mea kaha ki te kawē i te pātere. Ki te titiro ki ngā mahi kapa haka ka pātere ana te kapa ko ngā wāhine ka tu ki mua, e karawhiu ana ngā ringa me te pūkana o ngā kanohi. He kaha hoki te reo haka o te wahine i a ia e pātere ana. Ko te haka ki te tāne ko te pātere ki te wahine.

Arā ko tēnei haka, te pātere, i takea mai i te wahine. He tere tōna kawē, he rangitahi tōna, rite nei tana taki ki te taki o te karakia, o te whakapapa hoki. I mua kāore i nui ōna piki, ona heke, ahakoa kua āhua rerekē haere i ēnei rangi kia uru katoa ngā kupu, kia whai wāhi hoki te whakangā. Kāore hoki i motumotuhia te pātere ki te whiti. Koirā i uaua ai te kawē i te pātere, kāore e taea e te tangata kotahi, kei hēmanawa. Mā te hunga waiata te pātere e kawē kia kore ai e whati. Ko te āhua o te reo waiata he haka tonu. Ahakoa kāore i puta te reo ūmere o te haka, kāore i tū-ā-kapa te hunga pātere, he tū haka tonu tō te pātere, he wairua haka tonu tō te pātere. Karawhiu ana te mahi a te tinana, te whiu o ngā ringa me te pūkana o ngā kanohi. Rongo ake ana te whakatakariri, ko te pakanga tonu tōna rite. Rere ana te ihiihi, rere ana te wanawana!

4.5 Te reo o te pātere

‘I kopakina nga tikanga maha ki nga kupu ruarua’
(Ngata, 1928, p.III).

He tohunga rawa te reo tito o ngā mātua tīpuna. Kei te reo o ngā waiata tawhito te tohungatanga o te hinengaro Māori ki te rawekeweke, ki te whakairo kupu, ā, ahakoa ngā kupu ruarua, huhua rawa ngā kōrero. Kei te ātaahua o te takoto o te reo e maumaharatia ai ngā kupu, me ngā kōrero maha o roto.

Kei nga waiata nei ka kitea te tohungatanga o o tatau tipuna ki te whakatakoto i nga kupu o te reo Maori . . . i kopakina nga tikanga maha ki nga kupu ruarua, ano he whakatauki te reka, te tohunga, te tatangi o te ki. (Ngata, 1928, p.III).

“Ko te reo o te pātere he reo whakaaraara, he reo whakaoho wairua, he reo tawhito, he reo nō tēnei ao tonu” (McGarvey, 2016). Ko te pūtake o ngā titonga pātere he whakaiti, he takahi mana, he ngākau kua tūkinotia, nō reira ko te reo o te pātere he hahani, he kai tangata. He haka tonu te taki. Nā, ko ngā kupu, ko ngā nuka reo hoki o roto he pērā rawa i te haka. Ka rangona te whakatakariri i roto i ngā kupu. Ahakoa he reo whakarihariha, he ātaahua tonu.

A more difficult problem is presented in the compositions, when indelicate words and phrases predominate. To this class belong the pātere, the songs of derision or the abusive recriminatory kaioraora. The great majority of these

will not be subjected to bowdlerizing. Yet they contain some of the finest examples of Māori poetry and the use of classical Māori language. (cited in Ngata W. , 2009, wh. 93)

Inā te ātaahua o ngā kupu pātere, me te koi hoki o ngā kaitito ki te whakaniko i te reo. Ko tā Waaka, me āta whakanikonikohia tō waiata, kia pai ai te pupuri i ngā kōrero o roto, ā, kia tere hopukina ai e te taringa. “Ko ngā whakanikonikotanga, ehara kau i te roa, i te hohonu o te kupu, ēngari kei te ātaahua kē o tōna takoto.” (2011, wh. 16) Ki te āta tirohia te reo o ngā pātere ka kite i tēnei āhuetanga. Kāore i roa, i hohonu rānei te kupu, engari ko te ātaahuetanga o te reo kei te koi o te whakatakoto o ngā kupu, me ngā nuka e reo e whakamahia ana. “It’s very poetic, a high thinking way of putting a message across” (Gage, 2016). Tohunga rawa ngā kaitito pātere o mua ki tēnei mahi.

Huhua rawa ngā nuka reo e whakamahia ana ki roto i ngā mōteatea, i ngā pātere hoki. Arā, ko ngā kupu whakarite te reka, ko ngā huarite, ko te reo i tīkina atu i te taiao. Kāore e āta mātaihia te katoa ki roto i tēnei tuhinga. Engari ka āta tirohia ngā āhuetanga motuhake o te reo o te pātere.

Ko te āhuetanga motuhake rawa o te reo o te pātere ko te reo whakaparahako. Kei ngā pātere ngā hahani, me ngā kupu kaitangata. Inā ngā tino kohukohu o te Māori e kawea ana e te pātere. Kei ia pātere, kei ia pātere ngā kupu taunu mō te tangata. Kei ngā kaiaora ngā tino kanga, ngā kōrero whakataurekareka, ngā kōrero mō te kai ūpoko hoki. Kei ngā rarangi tīmatanga o te pātere o Hineitūrama te tauira o ngā kupu taunu e whakamahia ana. Kei ētahi atu kaiaora hoki ēnei kupu tīmatanga:

*E hia kai atu ana au ki Ruatāhuna, ki Kaimokopuna
Ki te okiokinga o te ūpokokohua nei, o te Urewera*

Kāore ngā tīpuna i kurupena i ngā whakaaro. Ka tīmata mai te pātere nei, ka mōhio rawa te hunga whakarongo ki te āhua o te waiata nei. Kei te rongo i te mauāhara e whakapuakina ana e ēnei kupu me te hiahia o te kaitito ki te kai i te hoariri. Kua ngaro haere tēnei āhuetanga i roto i ngā pātere o ēnei rā. Kua kore ngā kaitito o ēnei rā e hiahia ki te whiuwhiu kupu taunu, e tāwai ana i te tangata, i te iwi, i te hapū rānei. Hei tā Timoti Karetu he whakaaro Pākehā tēnei. Hei tāna ki te karawhiua koe e te waiata

o tētahi, me kimi i to whakautu hei whakahoki i te kōrero (Karetu & Milroy, 2018, wh. 166).

Putā katoa mai ngā kino i ngā kaiaora. He kōrero mō te kai-ūpoko te nuinga, ā, e whakarite ana te tangata ki te kai. Koinei ngā tino kohukohu a te Māori. Ko ngā kupu o te kaiaora he kōrero kino ki te hoariri hei utu mō te mate. Nā Taru rūua ko Te Nau, o Tūhoe, ēnei kupu i tito mō Ngati Ruapani i te pakanga i waenganui i ngā iwi nei i Waikaremoana:

*Ma wai koe e kai atu? ka ruaki—e.
Whakataha koe, E Te Ariki! ki tahaki
Kia haere iho aku niho i runga i to tipuaki
Ka pakeke to kutu, te riha, i aku niho
I te apunga i nga roro o Whakapiko
Taku kai --e*

(Best, 1902, wh. 91)

He pēnei te kino o te reo o ngā kaiaora. Ehara i te mea ka whāia i tā te kupu e kīia ai, engari ko ngā kupu kē te utu mō te mate. Ahakoa e karawhiua ana ngā kupu kikino, ko te whakatakoto o te kupu me te ia o te rangi e mōhio ai koe he ngākau kino tō te kaiaora.

Ko tētahi o ngā tino nuka reo e whakamahia ana ki roto i ngā pātere, kaiaora hoki, ko te pakepakē o ngā kupu. I te kaha o te ororua o ngā orokati ā, me te kakawa o te whakahua o ngā kupu ka puta ko te pakepakē o te reo. Kāore e kaha rangona tēnei āhuatanga i ngā waiata aroha, i ngā waiata e kawea ana i te wairua pai hoki - he ngāwari te whakahua i ngā kupu o aua waiata. Ka rangona te riri i te kaha whakahua i ngā orokati hei whakaatu i te ngākau kino o te waiata.

Ko Tamaku, nō Ngati Awa, tētahi kaitito tohunga rawa ki te whakamahi i ngā ahureinga reo o te pātere. Nāna ēnei kupu i tito e whakaatu ana i te pakepakē o te reo, arā, te ororua o ngā orokati i roto i te pātere.

*He upoko kākā no Taurua, no Tama-rehe
Kai runga kai te rakau e tarahae ana
He taki tataeto, he tieke rere*

He kaha te ororua o te ‘t’, o te ‘k’, o te ‘r’ hoki i ēnei rārangi. He kaha te pakepakē o ēnei orokati. He koi hoki te whakatakoto pēnā o ngā kupu kia rangona pai ai te ia me te riri o te waiata e puta mai ana. Koinei tētahi o ngā āhuatanga o ngā waiata e whakapuaki ana i te wairua kawa, i te ngākau kino. Me tana koi hoki ki te tiki atu i ngā kupu whakarite i te taiao hei whakaahua i ana whakaaro. Koinei ētahi āhuatanga e kaha kitea ana ki roto i ngā pātere.

Ko te whakaingoa i te tangata hoki nāna ngā kupu taunu i whiu tētahi tino tikanga o te pātere. Ko te whakaingoa hoki i ngā tāngata i ngā tipuna rānei o te iwi nāna te matenga o tētahi atu, nāna te parekura o tētahi atu. Koinei te wahanga e whakamā ai te tangata me tana rahi. Me whakaingoa i te tangata ka tika. Koinei te utu. Ka kaha rangona tēnei āhuatanga i roto i ngā waiata whakautu taunu, i ngā kaioara hoki. Ko te nuinga o ngā pātere o mua e pēnei ana.

Ko ēnei tauira e toru e whai ake nei e whakaatu ana i te tikanga o te whakaingoa i te tangata nāna te whakapae, kia patua e te whakamā. Ko te tuatahi ko te waiata whakautu taunu a Parepare, ko te tuarua ko te waiata tautitotito o Te Waiurangi, ko te tuatoru ko te Pātere a Ngawaero. Kei te tauira o Hineiturama ki runga nei te tauira o te kaioara e whakaingoa ana i te iwi nāna te matenga e whakautua ana e tērā pātere. Koiane te tao kupu e kore rawa e taea te karo. Kua rangona whānuitia ēnei waiata, nā e mau tonu ana ēnei kōrero, me ngā ingoa i tēnei rā tonu. Koirā te nui o te mana o te kupu pātere.

1. *He waiata whakautu taunu nā Parepare*

*He aha kai taku ihu,
E whiti tamaki nei?
Au pea e mauria atu ana.
Engari kia ata pakia atu.
Ko Herapeka ki te ki mai
Ki te kaia, ki te tumatarau.
Te kai hunahuna...*

(Ngata A. , 1949, wh. 389)

2. *He waiata tautitotito nā Te Waiurangi*

*He aha ra kei toku ihu, e pa tamaki nei?
Ko au pea, e, kei te ngutu o Titoko, e mau oro ana,
Mo taku tawhainga mo te ihi, mo te rae nui.
Hua atu, e koro Titoko! he utu tonu hoki mo poaka...*

(Ngata A. , 1949, wh. 315)

3. *Te Pātere a Ngawaero*

*E noho ana i te papa tahi a taku koro,
Whakarongo rua aku taringa
Ki te hiha tangi mai o Kukutai!...*

(Ngata & Mead, 2007, wh. 68)

Kua matakū pea ngā kaitito o ēnei rā ki tēnei o ngā tikanga i runga i te whakaaro he āhuaatua. Kua kore e hiahia ki te whakaiti i te tangata. Engari e whakapae ana a Waaka (2019) he tikanga whakanui anō kei roto i te whakaiti. Ki a ia, ki te tito waiata, ka kore e aro ki te tangata kikokore. Engari, mēnā he whaitake te tangata “kua tahuri te iwi ki te tito waiata mōna, pēnei i te pātere kaioara.”

Kei ngā tauira i runga nei e kitea ana hoki te āhua o ngā rarangi tīmatanga o ngā pātere e tīmata ana ki te tohu aituā, arā, “*He aha kai taku ihu e whiti tāmaki nei?*”; “*He aha kei taku ihu e pā tāmaki nei?*” rānei. Ko ēnei kōrero mō te tāmaki, mō te tākiri rānei o te ihu he tohu aituā, arā he tāmaki. He tohu kua kōrerohia koe. Ka rongo hoki i ngā tohu aituā i ngā rarangi tīmatanga o ngā kaioara, arā, “*Ka hua au ki te kōwhā e huaki nei nō wai*” (Best, 1902, wh. 145). He tohu aituā anō te uira. Ehara i te mea he pēnei ngā pātere katoa, engari he tauira e kitea ana i ētahi pātere, kaioara hoki.

Huri ake ana ki ngā pātere taunaha whenua. E ai ki a McGarvey (2016), he reo whakawhenua tangata te reo o ēnei pātere. Mā te whakahua me te taki i tō pātere ka mōhio te ao ko wai koe, no whea koe, i kotia to pito i whea, mate ana koe ka nehua koe ki hea.

Ko ngā pātere taunaha whenua e kōrerohia nei he waiata whakautu taunu hoki. I puta ēnei pātere i ngā wahine rangatira. Ka whakahuahua haere i ngā whenua, i ngā tangata hoki hei whakahua i tana mana, anō he tipu haere i te whenua te mahi. Ko ngā kupu o

roto he kupu haerērē. He pērā te pātere rongonui nei a Erenora Taratoa, Poia Atu Taku Poi (Ngata, 1928, p.182):

*Ngā pikitanga ki Otairi,
Papatairite atu ki Patea,
Ka tiro tiro ki te Onetapu,
Oma tonu atu ki Taupo,
Ko Te Rohu, ko Te Rerehau*

E whakahua ana i ngā kupu haerērē, arā, “ngā pikitanga”; “ka tiro tiro”; “oma tonu atu”. E whakahua ana hoki i ngā ingoa rangatira o Te Rohu, o Te Rerehau hei whakaatu i ngā kāwai rangatira o te kaitito. Koinei anō tētahi āhuatanga o te reo ngā waiata whakautu o te wahine rangatira.

Ahako he reo kanga, e karawhiu ana i ngā taunu, i ngā kaiaora, he reo ātaahua tonu tō te pātere. He momo reo tōna e tākiri ana i te whatumanawa o te tangata. Mā te pakepakē o ngā kupu e rangona ai te kino o te whakaaro e puta mai ana. Me te huhua noa atu o ngā nuka reo o te pātere e āta whakaniko ana i tōna reo. Eharakau i te hohonu, i te nui rānei o te kupu, engari kei te ātaahua o te whakatakoto. Ko ngā kupu whakarite, ko ngā ororua, ko ngā tohutoro hoki te reka. He reo anō ka kitea i ngā waiata whakautu taunu a ngā wahine rangatira, arā ko ngā kupu haerērē, tapatapa whenua, tangata hoki. Ehara i te mea koinei anahe ngā ahureinga reo o te pātere, engari koinei ētahi o ngā āhuatanga motuhake o te reo o te pātere.

4.6 Ngā momo pātere

Ko ngā pātere e toru ki raro nei e whakaatu ana i ngā momo pātere rerekē. Kua tirohia hoki ētahi ki runga ake nei. Ko te tuatahi he waiata whakautu taunu mō te whānako kai. Ko te pātere tuarua he pātere whakautu taunu nā te wahine rangatira i tito, he waiata taunaha whenua e kīia nei he waiata poi. Ko te tuatoru he momo pātere weriweri rawa, arā ko te kaiaora. He kaiaora tēnā i titoa i muri i te pakanga i waenga i a Ngati Awa, i a Tuhoe.

E whakaatu ana ēnei momo waiata i ngā take i titoa ai te pātere me te momo reo e whakahua ana i ia pātere, i ia pātere. Ahakoa he utu, he whakamā hoki te take i titoa ai ēnei waiata, kei ia waiata e kopakina ana ngā kōrero hītori, ngā matenga, ngā parekura, ngā rohe whenua, ngā kāwai rangatira hoki o mua.

4.6.1 *Te waiata whakautu taunu*

Ko te nuinga o ngā pātere i takea mai i ngā kōrero hāhani, i ngā kupu whakahī, i ngā taunu, i te kanga, i te kai ūpoko rānei (Ngata & Jones, 2004, wh. xix). Ko te mahi a te pātere he whakautu i ēnei momo kōrero. He pērā hoki ngā pātere e kīia nei he waiata poi.

He maha tonu ngā kaupapa i titoa ai ēnei waiata. Ko ētahi he roa, ko ētahi he poto noa iho. Ko ngā pūhaehae o te wahine tētahi o ngā kaupapa, ko te matapiko ki te kai tētahi, ko ngā matenga he aha atu, he aha atu. Ko te pātere a Erenora tētahi i titoa mō te pūhaehae o te wahine te take. He wahine tino ātaahua a Erenora, nā, ka pūhaehae ngā wahine o Ngati Parewahawaha ki a ia. Kei raro nei te roanga o ngā whakamārama mō tēnei waiata. Ko te pātere a Ngawaero he waiata whakautu i ngā amuamu a Kukutai, he rangatira nō Waikato, mō te korenga o te kai huahua i te hākari mārena o Ngawaero rāua ko Potatau Te Wherowhero (Te Hurinui, 2010, wh. 130). He mea kino ki te Māori o mua mēnā ka whakingoatia ki te matapiko ki te kai (Ngata A. , 1949, wh. 388). Ko te waiata a Te Ikaherengutu he whakautu i te whakapae a Makere i te kūare o Te Ikaherengutu ki ngā whakapapa. He pērā te Māori o mua, ka puta he taunu, ka titoa he pātere hei whakautu.

Ko te waiata nei he waiata whakautu taunu nā Parepare nō Ngai Tūhoe. Nā Te Peehi ngā kōrero me ngā kupu o tēnei waiata i kohi. E kīia ana i titoa e Parepare tēnei waiata mō te whakapae o Herepeka ki a ia, arā i te kai kino i ngā kai o te kāinga, arā i te whānako kai (Ngata A. , 1949, wh. 389).

**He waiata whakautu taunu
Nā Parepare (Tuhoe)**

He aha kai taku ihu,
 E whiti tamaki nei?
 Au pea e mauria atu ana.
 Engari kia ata pakia atu.
 Ko Herapeka ki te ki mai
 Ki te kaia, ki te tumatarau.
 Te kai hunahuna,
 Te kai whai ki to ringa,
 Kaore mai' mua i nga pakeke.
 Katahi nei ka pakia e koe
 Ki muri nei.
 Ma te hauauru, nana e hari atu,
 Ka whakarangona atu
 Erueti i waho ra
 Ki aku rongu kai kino.
 Tenei kai ahau hai paki ware
 Ma Ngai Tahu, e i e.
 Kauaka hai tupou,
 Kia haramai ki runga ra

What is this that is at my nose
 Making it twitch ominously?
 I am, perhaps, to be apprehended.
 Beware about gossiping abroad
 'Twas Hera-peka who talked
 Of thieving and stinginess;
 Of food eaten stealthily,
 Food gathered in by your hand,
 Unknown (was such conduct) by the elders.
 'Tis no[w] thine oft-told story, [sic]
 In these after times,
 'Twas borne off on the west wind,
 And it was even heard there
 By Erueti away out yonder.
 The news of my misdeeds.
 Thus I am made for idle gossip
 By Ngai Tahu, ah me, alas,
 (I) shall not stoop down
 Lest I be o'erwhelmed.

(Ngata A. , 1949, wh. 389-340)

Ehara tēnei waiata i te roa. He rerekē anō ki ngā waiata poi o ngā wahine rangatira,
 he rerekē anō ki ngā waiata mō ngā matenga, ki ngā kaioara hoki. Kāore mō te āta
 whakahuahua i ngā ingoa whenua, ingoa tīpuna hoki. Kāore hoki i tino kino te reo.
 Ko te āhua nei he mea whakahuahua noa i te tangata nānā te whakapae me te
 whakamārama i te āhua o te taunu. Ka mutu he whakautu te mahi.

Koinei te āhua o te waiata whakautu taunu arā he whakaingoa i te tangata nāna te whakapae. Tōna tikanga ka karawhiua te pātere ki mua i tētahi hunga kia whakamā ai te tangata nāna te whakapae. Kua kore tēnei āhuatanga i ēnei rā. Kua huri pea te tangata ki ngā pae pāpaho pāpori, me ērā momo āhuatanga o te ao hou hei whakautu taunu i ēnei rā.

Ahakoia kua kore pea ngā āhuatanga o roto i ēnei waiata e hāngai ki ēnei rā, kei te mau tonu ngā waiata.

4.6.2 He ‘waiata poi’

Ko ngā waiata poi he momo pātere e tapatapa haere ana i ngā whenua, i ngā rangatira hoki. Kei a Ngata te roanga o te whakamārama mō tēnei momo waiata:

Tērā tētahi waiata e tika ana kia taka ki raro i the rārangi o te pātere, e kīia nei he waiata poi; ehara i te mea he waiata hei rangi poi haka nei, engari ko ngā kupu i poi haere ki runga ki ngā iwi, e whakataki ana i te kāwai tangata, i te kāwai whenua rānei, i ngā parekura, i ngā mahi a ngā tīpuna. He pērā te waiata e kīia nei ko te pātere a Erenora. (2004, wh. xx)

He waiata whakautu tonu tēnei. He nui ēnei waiata nā te wahine rangatira i tito hei waiata whakautu taunu. Ko ngā ingoa rangatira, ingoa whenua hoki e whakahuahua haere ana he tohu i te whakapapa, i te mana rangatira hoki o te kaitito.

Pātere are songs of reply to gossip or slander, composed by aggrieved women. Many take the form of a ‘genealogical tour’ in which the woman embarks on an imaginary journey with excursions into the past and introductions to chiefs who are cited as guarantors of her reputation. (McLean, 1999, wh. 331)

He pērā te pātere a Ngawaero i whakamāramahia ki runga ake nei, he pērā hoki te pātere a Erenora.

Te Pātere a Erenora Nā Erenora Taratoa (Ngati Raukawa)

Poia atu taku poi,
Wania atu taku poi
Ngā pikitanga ki Otairi,

Papatairite mai ki Patea.
 Ka tirotiro ki Te Onetapu;
 Ka ranga tonu ki Taupo,
 Ko Te Rohu, ko Te Rerehau.
 E whae ma! Kia rite mai te whakaaro
 Ki ōku haere ruahine ki konei.
 Nunui tonu mai, he iti taku iti,
 Ehara i muri nei
 Nō tua whakarere nō aku kaumatua.
 I whiua ki Heretaunga
 Ko Puororangi, ko Tarapuhi.
 Ka rawe rā māua ko taku tara
 Ki te hapai ewe ki ngā whenua
 Tāpapa ana i te hiwi ki Horohoro.
 Kia mātau tonu au ki Tarawera,
 Ko Te Hemahema.
 Ka rere tītaha te rere a taku poi,
 E oma ana i te tai pōuri ki Rotorua,
 Ko Parehokotoru, ko Te Apoapo, ko Ngatoro.
 Kei whea te rā ka hapainga mai?
 Kai Tauranga, Tupaea,
 Ko te mea ra e wawatatia nei
 E māua ko taku poi.
 Tiehutia i te wai ki Hauraki,
 Ko Hapai, ko Taraia
 Tū tonu mai Tauaiti,
 Pīkautia i te hiwi kei Mahurangi,
 Ko Te Aohau, ko Tiaho
 Ka taupatupatu te rere a taku poi
 Ngā ia tuku ki Waikato,
 Ko Kīngi Potatau, ko Te Paea,
 Ko Matutaera e tāoro nei
 I te nuku o te whenua.
 Hei aha rā?
 Hei mana mō Niu Tireni
 Pōtaea!
 Nau mai rā, e poi,
 Kia kawea koe ngā one roa
 Ki Te Mahia, ki a Ngati Awa.
 E tūmai rā he ariki ki te tonga,
 Ko Karaitiana,
 Taoroa te hiwi maunga ki Porangahau.
 Tēnā anō taku kuru tangiwai
 I makere iho i a Pare,
 Hei whakamutunga mō aku haere ruahine
 Ki te muri ki te tonga

Swing afar off my poi,
 Skim onward my poi, Upwards to the heights at Otairi,

And there draw nigh unto Patea.
 Look about (you) at Te Onetapu;
 Thence hasten onward to Taupo,
 To te Rohu and Te Rerehau.
 Ah mesdames! Listen both of you
 To my dedicated journey hither.
 Ye exalted ones, a lowly one indeed am I,
 Not of recent times, of course,
 But from time afar off, from my forebears,
 Cast off in Heretaunga
 Were Puororangi and Tarapuhi
 But see now how well, with my feminine allure,
 (I) Fly carefree to distant lands,
 Even unto the recumbent hill of Horohoro,
 Where I shall be reminded of Tarawera,
 Where abideth Te Hemahema,
 Side-ways my poi now flies,
 Across fearsome places to Rotorua,
 To Parehokotoru, Te Apoapo and Ngatoro.
 (And I shall ask), where does the sun rise,
 (Ah yes), from Tauranga where abideth Tupaea;
 The one who brings day dreams
 To me and my poi.
 Let me now splash in the waters of Hauraki,
 With Hapai and Taraia.
 Standing boldly yonder is Tauaiti,
 As I trudge up the hill at Mahurangi
 (Where abideth) Te Aohou and Tiaho,
 And now my poi swings wildly,
 (Striving) to follow the current to Waikato
 (Where abideth) King Potatau, Te Paea
 And Matutaera who hold sway
 O'er the land from end to end.
 For what purpose?
 For the prestige of New Zealand,
 And as a head covering!
 Felicitations to you, O poi,
 And let me now take you to the long beach
 At Te Mahia thence away to Ngati Awa.
 But wait, o'er yonder stands forth
 A high chief in the south,
 Ah, 'tis Karaitiana.
 Stride forth boldly o'er the highlands
 Of Porangahau
 Thereabouts is my jade ornament
 Bequeathed to me by Pare,
 And there too I shall end my dedicated journey
 To the north and to the south
 O my poi!

(Ngata & Jones, 2005, wh. 202-205)

He pātere tēnei nā Erenora Taratoa o Ngati Raukawa. E ai ki ngā kōrero he wahine tino ātaahua a Erenora. Ka whāia nuitia e te tini o te tangata, Māori mai, Pākeha mai, me te aha ka pūhaehae katoa ngā wahine o Ngāti Parewahawaha ki a ia. Ka puta ngā kōhimumu, ngā kōrero kino i ngā wahine rā i te moe pūremu a Erenora, ā he tautauhea hoki a ia (Ngata & Jones, 2005, wh. 203). E ai ki ngā kōrero, “All the women became very jealous and they spoke in disparaging terms of Erenora; saying she was vain, low born, and adulterous” (Ngata & Jones, 2005, wh. 203).

Ko tētahi atu whakamārama mō te pātere nei i titoa hei whakautu i ngā kupu whakaparahako a Rihi Puhīwahine o Ngati Tuwharetoa. Kāore a Rihi i pai kia moe a Erenora i tana tungane i a Te Maraku. I puta hoki ngā kupu whakaparahako mō Erenora i a Rihi arā he wahine whakahīhi, ā he moe pūremu hoki a Erenora (Royal, 1994).

He whakautu tēnei pātere i ngā whakapae, i ngā kōrero whakaiti a ngā wahine rā. Ka whakahuahua haere a Erenora i ana hononga whakapapa, i ana kāwai rangatira hei tohu i tana mana, hei whakamutu atu i ngā kōrero kino mōna. Ko ngā kupu o te pātere nei he mea pupuri i ngā ingoa tīpuna, i ngā kōrero hoki o te wā.

4.6.3 Te kaiaora

The kaiaora is highly obscene in Maori terms. It embodies the worst of possible insults, the threat to cook and eat the person named in the song or, most horrible of all, as the head is the most sacred part of the body, even to drink the enemies brains.
(McLean, 1999, wh. 371-2)

He momo pātere anō te kaiaora. Ka puta katoa ngā kino i ēnei waiata, arā ngā kupu whakataurekareka, kaiūpoko hoki. Ko te kaiaora te whakautu a te iwi i hinga i te pakanga, a te pouaru rānei mō tana tāne i mate i te riri. E ai ki a McGarvey (2016), i roto i a Tūhoe he kaiaora, koirā te waiata whakautu taunu, whakautu tāwai. Ko te

rere o te reo he kanga, ko ngā kōrero kei roto he whaiwhaiā, he makutu (McGarvey, 2016). Kei ngā kaiaoraora ngā kupu kikino rawa atu mō te hoariri.

Intensely incisive and vilifying songs, expressing deadly hatred, a desire to slay, cook and eat the persons named therein, to drink their brains etc., often composed by those who have been defeated in battle, or by a widow whose husband has been slain by an enemy. (Best, 1902, wh. 741)

Mā ngā kupu whakaparahako o te kaiaoraora e whakatau ai ngā whakaaaro e ngau nei i te ngākau, e wera ai te manawa. Ahakoa e kōrero ana mō te kai tangata, ko tā Te Peehi, ehara i te mea ka whai tonu i tā te kupu e kīia ai. Hei tāna, "...[K]ai-oraora are not followed by energetic endeavours to obtain blood vengeance. They were merely an auxiliary act of revenge, intended to relieve the feelings of the defeated tribe and to insult their conquerors" (Best, 1902, wh. 146). He pērā hoki te whakapae a McGarvey (2016). "He momo waiata tuku i te mamae, i te riri, i te pouri e ngau ana i te puku. Me pēhea e ea ai te whakaaaro? Mā te kaiaoraora..." (McGarvey, 2016). Arā ko te karawhiu o te kaiaoraora te utu mō te mate.

He kaiaoraora tēnei Nā Tamaku o Ngāti Awa. He tohunga tito waiata a Tamaku mō ana iwi. He tohunga ki te whakatakoto kupu, ki te whakaniko hoki i te reo pātere. Ka puta i ana titonga te reo kikino rawa atu.

I titoa tēnei kaiaoraora i muri i te pakanga o Te Kauna. I hinga a Ngati Awa i a Tuhoe. I tae te rongo ki a Ngati Awa i whakatūpato atu tētahi o rātou i a Tuhoe e tata ana te tauā o Ngati Awa. Ko Tikitu te tangata nāna te whakatūpatotanga i tuku atu ki a Tuhoe (Best, 1902, wh. 147). I te nui o tō rātou riri i tono atu a Ngati Awa ki a Tamaku ki te tito kaiaoraora. Koinei ana kupu kaiaoraora mō Tuhoe, mō Tikitu hoki.

He kaiaoraora Nā Tāmaku (Ngāti Awa)

He upoko kākā no Taurua, no Tama-rehe
Kai runga kai te rakau e tarahae ana
He taki tataeto, he tieke rere
He pitoitoi ketuketū para rau rakau
Nana rawa i tua mai taku pokai taniwhaniwha
Ka kite a Te Ure-wera i tana paenga kahurangi
Ka whakakoia te niho o te hua o te pouaru

Homai te haere ota noa atu i te roro
 O Ngati-Huri, o Ngati-ra
 Kai te kai mo Tawhaki
 Ko te wai takataka o Paia
 Ma Te Huri-kino e horo katoa
 Ko te karu mowhiti o Mura-whioi
 Ma Hine-ringa e ota ki muri—e.
 Tarutu kau au kia Ngaurei kua riro ia ra
 Me he tonga ra hau kau o rongo
 Kia Te Rau-paraha
 Waiho noa i te ao nei tuiri ai taku wao totara
 Na Te Hautai nana i rutu atu ki te mate
 E tama mahara kore i roto i to ngakau
 Tē ringitia i te kaho ki roto ki te kete
 He whakatau haerenga mo koutou ki te mate
 He kariri takirua ki roto ki nga hamanu
 Tē kaha ta te wētā piri rakau
 Upoko-kohua here manu
 E kore e tīna taku poho i te kainga i a Te Tua
 Inu kore a Te Au mo te ngaki mate
 O Te Umu-ariki
 Ma Te Whata-nui, ma Tukino e wero
 Nga kutu o te tipuaki
 Tenei taku toto te paheke nei
 He wai herunga no Tikitu
 No Te Hihira, no te kai tuku karere
 Mo te hunga ki atu—paoa te rangi e tu nei
 Paoa i te mata o Hoturoa
 Kia wawe te tau ki raro ra—e.

Those parrot-heads of Taurua and Tama-rehe
 Are screaming above on the trees
 Like a flock of blight-birds, or fleeing *tieke*,
 Like the *pitoitoi* bird scratching amidst dead leaves.
 'Twas they that felled my flock of high-born ones,
 And Te Ure-wera saw their heap of slain.
 Hence do the many widows sharpen their teeth.
 Let them come, that the brains may be eaten raw,
 Of Ngati-Huri of Ngati-ra—
 Eaten because of Tawhaki,
 The liquid brains of Paia
 Shall be swallowed up by Te Huri-kino,
 The gleaming eyes of Mura-whioi
 Shall then be eaten raw by Hine-ringa.
 I weep in vain for Ngaurei who is gone,
 Like the south wind thy fame extended
 Even unto Te Rau-paraha in the south,
 Leaving in this world my totara forest, all shivering.
 'Twas Te Hautai who felled him unto death,

O son! In the thoughtlessness of thy heart
 Thou didst not provide abundant powder
 To accompany you all to death,
 Nor double the cartridges in your boxes
 (Against those) tree-adhering wētā—
 Those boiled-headed bird spearmen.
 My appetite will not be satisfied in eating Te Tua,
 Nor thirst of Te Au be quenched in seeking revenge
 For the death of Te Umu-ariki.
 It shall be for Te Whata-nui and Tukino
 To spear the parasites of thy head.
 Here is my blood downwards coursing
 Which shall be used in washing Tikitū
 And for Te Hihira, the messenger,
 For those who told (our enemies).
 Smoking are the heavens, to the face of the moon
 (Sign of) their hasty fall below.

(Best, 2001, wh. 95)

Kua kore e tino kite i ēnei momo waiata e titoa ana i ēnei rā. Ka ngaro haere tēnei tikanga o tātou i te urunga mai pea o whakaaro Pākehā, o whakapono Pākehā hoki. Kua noho pea ko te haka hei wāhi putanga mō te whakatakariri i ēnei rā.

Kāore i tua atu i te kaiaora mō te kawae i te whakatakariri, he pakanga tonu te rite. Me ngā kupu weriweri kua āta whakairohia kia reka rawa ai ki te taringa.

4.7 He whakatepunga

Kei tēnei ūpoko kōrero ngā whakamahukitanga mō ngā āhuatanga tūturu o te pātere. I whakatewhatewha i ngā āhuatanga motuhake o te pātere o mua - tana mahi, te tū, me ngā tikanga i titoa ai, i karawhiua hoki ai ngā kupu taunu o roto. I āta mātaihia te mahi a te kaitito me te reo o te pātere. Kātahi ka titiro ki ngā tūmomo pātere rerekē kia kitea ai ngā āhuatanga o ia momo pātere, o ia momo pātere. I kitea ko te pātere he waiata tere nei te taki, i takea mai i te ngākau kino, ā, ko te nuinga i takea mai i ngā pūhaehae a te wahine, i te matenga, i ngā taunu rānei. Ko te tino tikanga o te pātere ko te utu, ā, ko ōna kaitito he wahine te nuinga, ko tōna reo he reo weriweri, he reo whakaraparahako i te tangata, engari he reo i āta whakanikohia ki ngā nuka reo maha. Tū ana te pātere ko te pakanga tōna rite.

Ko tā te ūpoko tuarima he titiro ki ētahi kaupapa nui i pā kino ki te iwi Māori, i ngaro haere ai te pātere. He maha ngā kaupapa o te ao Pākehā patu reo, patu tikanga, patu hoki i te iwi Māori. Ko ngā kaupēhitanga o te ao Pākehā i āta tirohia ko te urunga mai o te whakapono me ngā tikanga Pākehā ki te iwi Māori, ko te taenga mai o te mahi tuhituhi, ko te haumate haere hoki o te reo. Koinei ētahi o ngā tino kaupapa i ngaro haere ai te pātere i a tātou.

ŪPOKO TUARIMA

TE NGARONGA O TE PĀTERE

I muri i te taenga mai o te Pākehā i tīmata ētahi o ngā āhuatanga o te ao kōhatu ki te ngaro haere, ā, i puta mai ngā āhuatanga patu i ngā iwi Māori, patu i te reo Māori, patu hoki i ngā tikanga Māori. Pēnei i te Tiriti o Waitangi, i ngā mihinare, i te muru me te raupatu whenua, i te rūmaki ki roto i te ao Pākehā, i ngā aria o te tāminga i te iwi Māori, ā, ko ngā mahi haka hoki tērā (Karetu, Milroy, & Ka'ai-Mahuta, 2013, wh. 248-9).

5.0 He kupu whakataki

Ko tā te ūpoko tuawhā he āta whakatewhatewha i ngā āhuatanga tūturu o te pātere. Kei taua ūpoko ngā whakamahukitanga mō pātere, mō tana mahi me ngā tino tikanga e pā ana ki te pātere i ngā rā o mua. I āta matai i te mahi tito a te Māori, i te mahi tito pātere me ngā kaitito pātere hoki. I titiro ki te momo reo o te pātere, me te tū o pātere. I tirohia hoki ētahi pātere tawhito hei taunaki i ngā rangahau, hei tauira hoki mō ngā āhuatanga o ngā momo pātere rerekē.

He tirohanga tēnei ūpoko ki ētahi kaupapa nui i pā kino ki te iwi Māori, i ngaro haere ai a tātou tikanga, i ngaro haere ai te pātere. Ko ngā kaupapa ērā o te ao Pākehā patu reo, patu tikanga, patu hoki i te iwi Māori. He tirohanga tēnei wāhanga ki ngā kaupēhitanga o te ao Pākehā. Ko te urunga mai o te whakapono me ngā tikanga Pākehā ki te iwi Māori, ko te taenga mai o te mahi tuhituhi, ko te haumate haere hoki o te reo ētahi o ngā tino kaupapa i ngaro haere ai te pātere i a tātou.

5.1 Ngā kaupēhitanga o te ao Pākehā

I te taenga mai o te Pākehā ki Aotearoa i tīmata te kaupēhitanga o ā tātou tikanga Māori. Ko ngā mahi a ngā mihinare me te iwi Pākehā i ngā rautau e rua ki muri ki te whakapākehā i te iwi Māori te take i ngaro ai ētahi o a tātou tikanga, ētahi o a tātou mahi hoki. Ko te taenga mai o te pukapuka me te reo tuhi hoki tētahi āhuatanga i pēhi

nei i te ahurea ā-waha o te iwi Māori. Ko ngā kura Māori, me ngā ture i puta hei whakakore i te reo Māori ngā kaupapa nui a te Pākehā i tāmi ai te reo Māori. Ka mate ko te hunga mōhio ki te reo Māori, mōhio ki te reo tito waiata. Nā whai anō i nunumi haere te mahi haka me ngā waiata Māori he kino nei te āhua me te reo ki te Pākehā. Ko te pātere me te kaiaora hoki i pēnā.

5.1.1 Uru mai ko whakapono Pākehā, mate atu ko te mahi haka

I te taenga mai o te Pākehā ki tēnei whenua ko tētahi o ngā tūtakitakinga tuatahi ki te iwi Māori ko te haka. Kāore ngā Pākehā i paku rata ki te haka. Kātahi te mahi mohoa o te haka ki te iwi Pākehā. He kino ki a rātou te tirohanga atu o te mahi o te tinana, o te pūkana o ngā karu, o te whētero o te ārero, me te rongo i te tangi o te reo haka. He mahi weriweri, he mahi anuanu, ā he mahi kino rawa atu te haka ki a rātou.

Haka boggled the minds of the early colonists and came to signify “savagery” – a state of unenlightenment in which reason was ruled by impulses and superstition and often transcribed into physical terms. (Hokowhitu, 2014, wh. 279)

I te hekenga tuatoru mai o Kāpene Kuki ki te Moana Nui a Kiwa i ngā tau 1776-80 i mātakitaki āna tāngata i te haka me te tuhi kōrero i tā rātou i kite ai. Ko ngā tuhinga o Thomas Edgar mō te haka:

The War dance or Heva consists of a variety of violent motions and hideous contortions of the limbs, there is something in them so uncommonly savage and terrible, their eyes appear to be starting from their head, their tongue hanging down to their chin. (Best, 1976, wh.86 cited in Hokowhitu, 2014)

He maha ngā kōrero pēnei mō te kino o te haka i tuhia e ngā Pākehā i tae tuatahi mai ki Aotearoa. Ko ētahi o ngā kupu i whakamahia e rātou mō te haka ko ēnei – “demonical”, “distorted”, “diabolical appearance” (Hokowhitu, 2014, wh. 279). Kāore ngā Pākehā i paku rata, i paku whakaae hoki ki te mahi haka. Ka mutu, i ngā tau 1800, i hiahia ngā mihinare ki te whakatō i te whakapono Pākehā, me ngā tikanga Pākehā ki te iwi Māori. I hiahia hoki ki te whakakore i te mahi haka. Nā, ka uru mai a whakapono Pākehā kātahi ka whai haere te iwi Māori i ngā hiahia a ngā mihinare.

Ka mahue ngā mahi ‘weriweri’, pērā i te haka ki muri. “From the late 1820s Māori transformed their moral practices, religious lives and political thinking, as they made Christianity their own.” (Stenhouse, 2018)

I te tau 1845 i whakamārama tētahi mihinare, a William Brown, i te haka, me tana whakahīhi anō i whakakorengia taua mahi i waenga i ana Māori, “amongst the missionary natives they are entirely discontinued” (Best, 1925, wh.15, cited in Hokowhitu, 2014, wh. 280). Nā whai anō ka nunumi haere te mahi haka i roto i ētahi iwi. Heoi anō, i mau tonu te mahi haka, ahakoa te whakaparahako o te iwi Pākehā mō te haka.

Forty years of civilisation ought to have taught these people the decency, but scrape a Māori, the most civilized, and the savage shows most distinctly underneath. The ‘Haka’ (war dance) is an *expose* of the evil which really lies at the root of their present prostrate condition, an exhibition of the substratum of utter immortality, depravity, and obscenity, which forms the ground work of their race; and in spite of the veneering with which we clumsily cover the rough wood, we shall do nothing until we alter their entire character, by taking in hand the education, *per force*, of the young growing saplings. (cited in Barrington & Beaglehole, 1990, wh. 174)

I roto tēnei kōrero i te nūpepa te *Wellington Independent* i te tau 1867. Koia nei ko te pōhehe nui o te iwi Pākehā ki ngā mahi haka a te iwi Māori, ā ki te iwi Māori hoki. I pōhēhē ngā Pākehā o taua wā he kino, he anuanu te mahi haka, ā ko te haka te whakatinanatanga o te kino, o te rēwera i roto i te iwi Māori. Kātahi te pōhēhē nui ko tērā! Koirā i hiahia ai rātou ki te whakapākehā i ngā Māori mā te whakaako i ā rātou tamariki ki ngā painga o te iwi Pākehā. Ko ngā kura Māori, ara ngā ‘Native Schools’, tētahi o ngā waka i patu i ngā tikanga me te reo Māori.

E whakapae ana a Nunns (2013) ko ngā mahi a ngā mihinare he whakaweto i te whakapono Māori, patu hoki i ngā mahi Māori, i te mātauranga Māori hoki. I tīkina atu tana kōrero hei whakaatu i tēnei o ngā whakapae mō ngā mihinare:

They arrived with a zealous need to bulldoze the Christian belief into any culture that didn’t have it. They looked around for a way to puncture the the bubble of indigenous belief (Nunns, 2013, wh. 179).

Ahakoia e kōrero ana a ia mō te ngarotanga o ngā taonga pūoro i te ao Māori, he pēnei tonu mō ngā mōteatea, mō ngā waiata Māori. E ai ki a Nunns i whakamoea ngā taonga pūoro engari i mau tonu tatou ki a tatou waiata mōteatea (2013, wh. 179). Engari ki taku titiro, ahakoia i mau tonu ki ngā waiata Māori, he nui ngā waiata i ngaro ki te pō.

Tae atu ana ki ngā tau 1930 i kite a Tā Apirana Ngata kua ngaro haere ngā mahi haka i roto i ētahi iwi. Ko tētahi o ngā mahi a Ngata he whakarauora i ngā mahi haka i ngā tau ki muri. I kite a Ngata i te ngaronga o te haka i te tau 1934 i a ia e whakarite ana mō te hui whakanui i te rā o Waitangi. Kāore tētahi o ngā iwi i mōhio ki te haka, nō reira ko te mahi o tētahi o ngā iwi he whakaako i te haka ki taua iwi. (Hokowhitu, 2014, wh. 280). I pēnei te mahi nā te ngarotanga o te mahi haka i taua iwi.

Tae noa mai ki ēnei rā, kua tū ko ngā whakataetae kapahaka maha hei whakarauora i ngā mahi haka. Ahakoia tēnā, kei te ngaro tonu ētahi o ngā momo waiata Māori, pērā i te pātere. I pēnei nā te urunga mai o whakaponu Pākehā, o whakaaro Pākehā ki a tātou. E kī ana a Karetu (2013) nā te urunga mai o whakaaro Pākehā ki a tātou kua kore e hiahia ki te whakaparanga, ki te whakaiti rānei i te tangata, kua hiahia kē ki te noho ki te rangimārie. Hei tāna kāore o tātou tipuna i pērā:

...i te kore i paku pōrahu o rātou mā ki te whakahuahua ake i o rātou titonga tā rātou i tino whakaaro ai. Ko te whakaaro āhuaatua kua uru mai nei ki roto i te ao Māori he ōhākī mai nā o koutou toto Pākehā i riro nei, nā reira te wairua Māori i āpuru, i whakakōmau, i where anō hoki. (Karetu, 2013, wh. 130)

Koinei anō tētahi o ngā āhuatanga i ngaro haere ai ēnei momo waiata - ngā whakautu taunu, ngā pātere me ngā kaiaora. I ēnei rā, kua kore ngā Māori e hiahia ki te whakaputa pēnei o rātou whakaaro, kei pāmamae te tangata, te hapū, te iwi rānei. Kāore i te hiahia whakaiti i te tangata. Pērā i tā Tīmoti kōrero, kua uru mai te whakaaro Pākehā arā kia kaua e whakaiti i tētahi atu. Ka tīkina atu ngā kupu o te paipera hei tauira mō tēnei o ngā whakaaro Pākehā.

Kaua e utua he kino ki te kino, he taunu ki te taunu; engari me manaaki; me mahara anō kua karangatia koutou ki tēnei, arā kia whiwhi koutou ki te manaaki. Ki te mea hoki: “Tetahi kia aroha ki te ora, kia kite i ngā rā pai, me pēhi e ia tōna arero kei kino, ōna ngutu hoki kei kōrero tinihanga. Me peka kē

i te kino, me mahi i te pai: ko te rangimārie he rapunga māna, he whāinga atu māna. (1 Pita 3: 9-11 Te Kawenata Hou)

Koinei te tino ngako o te tikanga Pākehā kua where nei i te tikanga o te Māori ki te tito pātere hei whakautu i te taunu o tētahi atu, o te mate, o te mahi whakaparahako i tētahi atu. Ā, me te kaha o te Māori ki te nanao atu ki taua whakapono Pākehā me te pānui i ngā karaipiture. Me te aha i whakarērea ngā mahi e kīia nei e te paipera he kino. E whakapae ana au ko te pātere, ko te kaiaora hoki ērā mahi i whakarērea atu, nā, ka nunumi haere ngā tikanga o te pātere, me te tito pātere anō hoki. Kua kore e tino kite i tēnei momo waiata e waiatahia ana i runga i ngā marae, i runga hoki i te atamira. Kua kore tēnei tikanga i roto i ēnei iwi, kua ngaro hoki ēnei waiata ki roto i ētahi iwi. Torutoru noa iho ngā waiata whakautu taunu e waiatatia ana. Ko ngā mea tawhito ngā mea e rangona tonu ana.

Whakaae tonu ana ngā kōrero a Karetu ki tērā whakapae, arā nā te whakaaro Pākehā i where i te tikanga o te tito waiata hei puta i ngā kino. Ā, kua kite i tēnei āhuatanga e ora tonu ana ki roto i ngā whakataetae kapahaka. Engari hei tāna me whai tonu i ngā tikanga Māori, arā te whakautu kōrero mā te waiata.

Mēnā he pātere ka puta katoa ngā kino, ngā aha, ngā aha i roto i te titonga. I āhua pērā taku titonga mō Hēkia, engari kāore he kapa haka i pīrangī mai i taku haka, heoi anō, kei ahau tonu e puehutia ana. Mēnā pea i hakahia kua haria mātau ki te ture, pērā i a Pāora Maxwell, i kore nei i rata ki te haka a Kingi Kiriona. He whakaaro Pākehā tērā, ko tā te Māori ki te karawhiua mai koe, a kāti, e kimi koe i tō whakautu, ā, ka haka anō nei, ana kua whakahokia te kōrero. (Karetu & Milroy, 2018, wh. 166)

Kei te tautoko au i tā Timoti kōrero arā, ki te karawhiua koe, e kimi koe i tō whakautu mā te tito waiata whakautu hei whakahoki i te kōrero. He tikanga Māori tonu tērā. E ora ai tēnei tikanga, me waiho a whakaaro Pākehā ki te taha. Engari he uaua pea tēnei. Ka raru pea ngā waiata whakautu taunu i te ture e kīia nei ko te *defamation of character*, kua kore pea te kaitito e hiahia whakaiti i te tangata (Gage, 2016).

Kua kite hoki a Waaka i tēnei o ngā whakaaro Pākehā e ora tonu ana ki roto i ngā whakataetae kapa haka. Engari kua hoki atu ia ki te tito pātere, kaiaora. Hei tāna,

ki te tito waiata mō tētahi tangata, he mea whakanui i a ia, ahakoa he tāwai tangata te kaupapa.

Kua titoa e au ētahi patere i roto i ngā tau, ā ko te tūmomo i whiria e au he rite ki te kai oraora. Ko te tikanga i pērā ai au, nā taku kite i te mana o te kupu, o te pai o te takoto o te kupu, o te tiki atu i te whakaaro i te taiao hei kawē i te kaupapa. Nā ki ētahi he rerekē tēnei. Tā te mea i ēnei rā kāore e pai ana ki a tāwaitia, kia whakaitihia tētahi tangata, iwi, hapu rānei. Engari e whakapae ana ahau, he tikanga whakanui anō kei roto i te whakaiti. Ki ōku whakaaro mēnā he kikokore te tangata, kua kore au e aro atu ki a ia. Engari mena he whaitake, ā kua tahuri te iwi ki te tito waiata mōna, pēnei i te pātēre kai oraora. (Waaka, Personal Communication, 2019)

E whakapae ana hoki a Waaka kua ngaro haere ngā pātēre whakautu taunu, kaiaoraora hoki i ngā whakataetae kapahaka. Hei tāna, ki te mātakitaki koe i ngā whakataetae kapa haka ka rongo tonu i ngā pātēre e haka tonu ana. Engari, ko aua pātēre e kaha rangona ana ko ngā pātēre e taki ana i “ngā roherohe whenua, ōna rangatira, taniwha, whakatauki pepeha hoki” (Waaka, Personal Communication, 2019). Ko ngā pātēre whakautu taunu, tāwai i te tangata, kaiaoraora kua ngaro haere. Ko ngā mea e ora ana ko ngā pātēre i titoa i ngā tau ki mua noa atu.

Pērā i te pātēre, ko te haka he mahi kino rawa atu ki ngā Pākehā me ngā mihinare i tae mai ki Aoteroa. E whakapae ana au ko te pātēre tētahi hoki o aua momo haka i kino ki te Pākehā. Koirā i ngaro haere ai aua momo waiata whakautu, me ōna tikanga hoki. I te taenga mai o te Pākehā ka kaha tō rātou where i te iwi Māori. Ka pēhi i ngā tikanga Māori, ā ka whakatō i te whakapono Pākehā ki te iwi Māori. Nā whai anō ka uru ko whakaaro pākehā ki te iwi Māori, ka mahue ko ngā tikanga me ngā mahi e kino ana ki te Pākehā. Ko aua whakaaro Pākehā e pēhi tonu ana i ngā mahi Māori. Kua ngaro haere ngā pātēre, ngā waiata whakautu taunu, ngā kaiaoraora i roto i ētahi iwi. Kua kore hoki ngā kaitito o ēnei rā e hiahia ki te tito waiata whakautu e whakaputa ana i ngā kino, kei pāmamae te tangata. Engari kāore o tātou tīpuna i kurupena pērā i o rātou whakaaro. E ora ai tēnei tikanga o te pātēre, me waiho pea a whakaaro Pākehā ki muri, me pēhi ko te whakaaro āhuaatua kua uru mai ki a tātou. Me aro pea ki te whakanui i te tangata kaua ki te whakaiti.

5.1.2 *Te mate o te tuhituhi*

He kaha ngā mihinare Pākehā ki te ako i tō rātou tikanga tuhituhi ki te iwi Māori. Ko te tuhituhi te tino āhuatanga i pupuri ai ngā kōrero o te iwi Pākehā, o ngā iwi tuhituhi. Ki aua iwi rā, ka whai mana te kupu mā te tuhituhi. Ka whakaako ngā mihinare Pākehā i te tuhituhi ki te Māori. He tere te hopu o te iwi Māori i tēnei mahi. Engari ko tō mua reo he reo kōrero tō te iwi Māori, he ahurea ā-waha to te iwi Māori. Ko tōna tikanga he tuku i ngā kōrero ā-iwi, i ngā whakapapa, i ngā karakia, i ngā waiata mā te reo ā-waha. Eharakau mā te tuhituhi, pērā i te Pākehā. Kāore i roa ka ngaro haere ngā tikanga o te ahurea ā-waha o te Maori.

I mua, he tohunga te iwi Māori ki te hopu ā-taringa i ngā kōrero, ā mau tonu i te hinengaro. Ko tētahi o ngā āhuatanga o te ahurea ā-waha, he “whai tikanga pēnei i te whakatauki, te pēpeha, te kupu whakarite, te karakia, te mōteatea hoki kia whakaahuatia te reo kōrero hei mau i te hinengaro o te hunga whakarongo kia tika...” (Ngata W. , 2009, wh. 88). Koinei ētahi o ngā āhuatanga reo o te ahurea ā-waha hei āwhina i te tangata ki te pupuri kōrero. Koirā i ora ai ngā kōrero tuku iho mai rā anō. Ko tā Ngata i tuhi ai –

The coordination between ear and memory before the introduction of the art of writing was cultivated to an extraordinary degree. The sensitised tablet of the memory as if it were received and recorded through the highly developed critical and discriminating organ of hearing the words in their due order with all that the poet signified by then as interpreted in sound, rhythm, intonation and enunciation aided by the gestures and postures, where these were appropriate. (Ngata, 1990, wh.ix, cited in Ngata W. , 2009, wh. 88)

Engari he tere rawa no te Māori ki te ako ki te pānui, ki te tuhituhi hoki. Nāwai rā ka huri hei iwi tuhituhi, me te aha i whakarērea ētahi o ngā tikanga o te ahurea ā-waha. Ka ngaro haere te tuku iho i ngā kōrero ā-waha. Nā, ka tīmata te ngaro haere o ngā mōteatea, o ngā haka, o ngā waiata Māori – o ngā kōrero tuku iho. Koinei ngā taonga o te ahurea ā-waha e pupuri ana i ngā kōrero hitoria a te iwi.

I roto i tana tuhinga amorangi e whakapae ana a Ka'ai-Mahuta nā te ngarotanga o te ahurea ā-waha o te iwi Māori, i ngaro ai ngā kōrero maha.

The process of colonisation disrupted the cycle of oral tradition, knowledge transmission and memory which had been operating in Aotearoa/New Zealand since *tīpuna Māori* arrived from Hawaiki. This disruption caused a devastating amount of knowledge to be lost through time. The written word was available to Māori on the cusp of this loss, and therefore symbolises the retention of a fraction of the knowledge which might have been lost. (Ka'ai-Mahuta, 2013, wh. 257)

Mai i ngā tau 1840 i te tuhi kōrero ngā Māori hei pupuri i o rātou tikanga. Nāwai rā, ka kite ngā Māori i te ngaro haere o rātou kōrero, o rātou hītori, o rātou waiata hoki. Kātahi ka tahuri ki te tuhi i o rātou kōrero kia mau tonu i a rātou. (McRae, 2017, wh. 13). I kite tonu ngā kairangahau Pākehā i te nunumi haere ngā waiata Māori, me te reo tawhito o roto. Ka kohia e rātou ngā tuhinga Māori, ka tā ki te pukapuka pupuri ai. He pērā te mahi a Kerei mā:

At the present time it appeared possible to make such a collection of the ancient poems of the New Zealanders, because they still lingered in the memories of a large portion of the population, although they were fast passing out of use, and so ancient and highly figurative was the language in which they were composed, that already, large portions of them are nearly or quite unintelligible to many of their best instructed young men. (Grey, 1853, wh. viii)

Heoi anō, ki te pānui i aua tuhinga o ngā kaituhi pākehā mua, pērā i a Kerei, me whai whakaaro ki te wā i tuhia ai aua kōrero, me ngā whakaaro rerekē o te iwi Pākehā mō te Māori i aua wā. Ahakoa he kaha rātou ki te pupuri i ngā kōrero a te Māori i roto i o rātou pukapuka, kāore i tuhi i ngā kōrero katoa. I whiriwhirihia e rātou ko ēhea ngā kōrero pai, ā, ka mahue, ka tīni rānei ngā kōrero kāore i pai, kāore i rata ki a rātou (McRae, 2017, wh. 15-16). I tirohia e McRae ngā pepa o Kerei kāore i tāia ki te pukapuka. I kite i tēnei mahi te tīni me te tango i ētahi kōrero.

Comparison of manuscripts with the narratives in *Ko nga mahinga*, for instance, reveals that Grey greatly edited Te Rangikaheke's and others' writing. He changed words, names, grammar, the order of events; he obscured and excised — especially sexual references. (McRae, 2000, wh. 7)

Ko taku whakapae i pēnei hia ngā kōrero i tāia mō ngā waiata Māori. Ā, ko ētahi o ngā waiata me ngā haka kāore i tāia ki te pukapuka ko ngā pātere me ngā kaioara nā runga i te āhua kino o te reo ki te Pākehā. Ka mutu ka ngaro haere tēnei tūmomo haka.

Kua kite hoki i tēnei āhuatanga i te pukapuka o McLean rāua ko Orbell *Songs of a Kaumātua Sung by Kino Hughes*. I te waiata 17, ‘Te pō, te pō’ kei te ngaro ētahi o ngā rarangi. Ko aua rārangi he kupu taunu. Nā te koroua pea, nā Kino i tango nā runga i te āhua o ngā kupu me tana mōhio ka rekoata ki runga rīpene, ka tāia ki te pukapuka. E ai ki te pukapuka ko ngā rārangi whakamutunga o tēnei waiata ko ēnei:

Nā Tamarehe te aha, e, Ngāti Awa ī?
Ka titiro ngā ure ī, ka tini te paura
Rere katoa te wao i Te Kauanga kai Titapu
Hai utu tēnei mō Titihuia - e hine Tāmaku tō iwi ē!
(Orbell & Mclean, 2002, wh. 77)

Engari ko ngā kupu kua rangona e au ko ēnei:

Nā Tamarehe te aha e Ngāti Awa
Ka titiro ngā ure ka tini te paura ki te whare
Rere katoa te wao i Te Kaunga taku taumata kei Otitapu
Kia marama taku titiro ki te ai i waho
Kokiri ki te kupenga kei raro iho ra te wahine tito haka nei a Tamaku
E hine hoatu whakapirihia tō tara ki te ihu o Tarawhatiwhati o Hatua
Ko te whakahoki tēnei mō Titihuia e hine Tāmaku tō iwi e.
(Waaka, 2014)

He waiata tautitotito, he pātere tēnei i titoa hei whakautu i tētahi kaiaora nā tētahi tohunga tito waiata, nā Tamaku. I titoa i muri i te pakanga o Te Kaunga i ngā tau 1830. Kātahi te tauira o te kupu taunu ko tēnei – “E hine hoatu whakapirihia tō tara ki te ihu o Tarawhatiwhati o Hatua.” Me te whakaaro ake, he aha i mahue ai ēnei kupu? Kāore pea i hiahia kia rongu te ao i ēnei tumomo kupu taunu a te Māori.

I rekoata a Kino Hughes i ngā waiata o taua pukapuka i ngā tau whitu tekau o tērā rautau. Rua rau tau i muri o te taenga mai o ngā Pākehā, kua tūturu kē a whakaaro Pākehā, a whakapono Pākehā ki roto i a tātou. He kino ki te taringa Pākehā ēnei momo kōrero arā ngā tāwai, ngā taunu, ngā hahani, ā me ngā kupu kaitangata.

I mua, he kaha o tātou tīpuna ki te whakahua i o rātou whakaaro ki roto i ngā waiata, pai mai, kino mai. He tikanga tūturu tērā, arā te tito pātere, te kaiaora rānei hei whakautu taunu, hei utu rānei mō te matenga. Ka puta katoa ngā kino i aua waiata.

Engari koinei ngā tikanga i pēhia e te Pākehā, arā ngā mea kāore i pai ki a rātou.

He pērā te mahi mai rā anō. I te taenga mai o te Pākehā ka whakatō haere ngā mihinare i o rātou tikanga Pākehā ki te iwi Māori. Ko te tuhituhi tētahi, ā, me te tere o te iwi Māori ki te nanao atu ki tēnei mahi. Ko tā te iwi Pākehā, ka whai mana te kupu mā te tuhituhi. Engari he ahurea ā-waha te iwi Māori. He nui o rātou tikanga, mahi hoki, hei pupuri i ngā kōrero tuku iho. Ko te waiata Māori tētahi. Eharakau mā te tuhituhi, pērā i te Pākehā. Kāore i roa ka ngaro haere ngā tikanga o te ahurea ā-waha o te Maori. I kite ngā Pākehā i te ngaro haere ngā kōrero a te Māori kātahi ka kohikohia, ka tāia ki te pukapuka. Engari kāore ngā kaituhi Pākehā i tuhi i ngā kōrero katoa, ka tīni, ka mahue hoki ētahi o nga kōrero kāore i pai ki a rātou. E whakapae ana ko ngā pātere, ko ngā whakautu taunu, ka ioraora hoki ētahi o ngā waiata kāore i tā ki te pukapuka. Ka mutu kua ngaro ētahi o ēnei waiata ki te pō.

5.1.3 *Te haumate haere o te reo*

Ko tētahi o ngā āhuatanga i pākino ki ngā waiata Māori, ko te haumate haere o te reo. Kua mimiti haere te puna tāngata e mōhio ana ki te kōrero Māori, ā, e mōhio ana hoki ki te tito waiata. Kua mimiti haere hoki te puna e mōhio ana ki ngā tikanga o ngā kupu, e mōhio ana hoki ki te whakarongo Māori. Me pēhea e ora ai ngā waiata Māori, pērā i te pātere, ki te ngaro te reo.

Nō ngā rau tau e rua kua taha ake nei, ka ngaro haere te te reo Māori. I ahu mai tēnei āhuatanga i ngā ture a te kāwanatanga. He kaha ēnei ture ki te patu i reo Māori, me te aha ka tāmata haere te reo. I te tau 1800 ko te reo Māori te reo matua o tēnei whenua, engari i te tau 2013 21% noa iho o te taupori Māori e mōhio ana ki te kōrero Māori (Statistics New Zealand, 2013).

Ko te tāmanga o te iwi Māori e ngā kaupapa rumaki a te ao Pākehā tētahi o ngā take i ngaro haere ai tō tatou reo. Kāore i ārikarika te maha o ngā kaupapa kāwanatanga o mua e whakahāwea ana i te iwi Māori. (Karetu, Milroy, & Ka'ai-Mahuta, 2013, wh. 259-60).

Nā ngā ture me ngā kaupapa maha a te kawanatanga, pērā i te Ture Kura Māori 1867, ka ngaro haere te reo Māori i roto i ngā whanau, i roto i ngā hapū, i roto i ngā iwi, ka mutu ka ngaro haere ngā kaitito o ia rohe, o ia iwi. Ahakoa kua kaha ngā kaupapa whakarauora i te reo i roto i ngā tau, kua heke haere te reo. Koinei tētahi o ngā take nui i ngaro haere ai te pātere. “Kua mate te reo, not only the language has died, but the architecture that allows emotions a way to develop, to escape ... There is a definite loss of this function in society” (Gage, 2016).

E rua ngā ngā tino āhuatanga o te pātere e tika ai te karawhiu, arā ko te titonga ka tahi, ka rua ko te tū ki mua i te hunga e whaipānga ana ki ngā kupu o te pātere (Gage, 2016). Engari hei tā Gage (2016) ruarua noa iho te hunga mōhio ki te whāwhā i te reo teitei o te pātere, ā, kua kore hoki te hunga whakarongo e āta aro ki ngā kupu teitei, ki te kaupapa rānei o te pātere, nā runga i te kore mōhio ki te reo. Nō reira he moumou taima te whiu kupu ki te hunga kāore he reo, kāore hoki i whai pānga ki te waiata.

E whakaae ana ki tā Gage (2016) whakapae arā he iti noa iho te hunga mōhio ki te tito i te reo o te pātere. Ka mutu kua mimiti haere ngā kaitito wahine. Tōna tikanga nō rātou tēnei momo haka hei huarahi whakaputa i te riri. Ko te nuinga o te hunga kaitito inaianei ko te hunga tāne. Engari ki te tito waiata te tāne hei whakaputa i tana riri mō tētahi kaupapa, ka tito haka taparahi (Waaka, 2015). Kua ngaro te āhuatanga ki te pātere ki te whakaputa i te whakatakariri ki tētahi tangata, ki tētahi mahi rānei.

If you watch competitions, half of the chants roughly would be pātere. But only one genre of pātere, the one moving from pā to pā. So we have whole sub classes of pātere that are lost, that aren't sung at all unless they were composed a while back. There are very few new pātere composed and mainly because I think women leave it for the men, and men in terms of composing about hatred and answering slander and stuff, they compose haka taparahi not haka pātere. (Waaka, Personal Communication, 2015)

Ahakoa ko te tāne pea te hunga kaitito nui ināianei, ko te mīharotanga i ngā wā o mua, nā te wahine kē te nuinga o ngā pātere, o ngā waiata taunu i tito. Me te mōhio anō, he tohunga rawa te wahine ki te raranga i ngā kupu kanga, i ngā hāhāni ki roto i ana titonga. Kei ngā titonga wahine e rongorongo ai te kino o te kupu. “Kāore i kō atu i te wero o te arero koi o ngā kuia! He ngāwari ake pea te reo o ngā koroua!” (Waaka, Personal Communication, 2019)

He ruarua noa iho ngā wāhine e tito pātere ana i ēnei rā, pēnei i a Turuhira Hare nō Ngai Tuhoe, e tito pātere ana mō te reo, mō te hāhi Ringatū hoki (Waaka, Personal Communication, 2019). Waimarie ngā iwi pēnei i a Tūhoe i te hunga pēnei i a Turuhira. He tautōhito i roto i tōna reo, i roto i tōna iwi. Ka aroha kē ētahi atu iwi torutoru noa iho a rātou tāngata e mātatau ana ki te reo me ngā tikanga Māori, ā i a rātou ngā tino pūkenga mō te tito waiata (O'Reagan, 2013, wh. 232).

E ora ai te pātere me whakakipakipa, me akiaki pea ngā wāhine e mātau ana ki te reo ki te tito pātere. Me akiaki hoki i ngā tane ki te tito pātere hei wāhi putunga i te whakatakariri i kō atu i te haka.

5.2 He whakatepenga

He tirohanga tēnei ūpoko ki ētahi o ngā kaupapa nui i pā kino ki te iwi Māori, i ngaro haere ai a tātou tikanga, i ngaro haere ai te pātere. Ko ngā kaupapa ērā o te ao Pākehā patu reo, patu tikanga, patu hoki i te iwi Māori. He tirohanga tēnei wāhanga ki ngā kaupēhitanga o te ao Pākehā. Ko te urunga mai o te whakaponono me ngā tikanga Pākehā ki te iwi Māori, ko te taenga mai o te mahi tuhituhi, ko te haumate haere hoki o te reo ētahi o ngā tino kaupapa i ngaro haere ai te pātere i a tātou.

Ko tā te ūpoko tuaono he matapaki i ngā pātere e titoa ana i ēnei rā. Kei te rangona whānuitia aua pātere ki ngā whakataetae kapa haka maha o te motu. Ka tautohu i ētahi o ngā rerekētanga o ngā pātere o nāianei. Kātahi ka matapakihia ētahi kaupapa hei whakaora i ngā āhuatanga tūturu o te pātere kua ngaro nei i ngā titonga hou. E rua ngā pātere ka tirohia hei tauira i ngā momo pātere hou e titoa ana. Ka titiro hoki ki ngā rā e tū mai nei, me ngā mahi hei whakaora i te pātere.

UPOKO TUAONO

NGĀ PĀTERE O ĒNEI RĀ

6.0 He kupu whakataki

Ko te mahi a te ūpoko tuarima he whakatewhatewha i ētahi o ngā kaupapa nui i pā kino ki te iwi Māori, i ngaro haere ai a tātou tikanga, i ngaro haere ai te pātere. Ko ngā kaupapa ērā o te ao Pākehā patu reo, patu tikanga, patu hoki i te iwi Māori. He tirohanga tēnei wāhanga ki ngā kaupēhitanga o te ao Pākehā. Ko te urunga mai o te whakapono me ngā tikanga Pākehā ki te iwi Māori, ko te taenga mai o te mahi tuhituhi, ko te haumate haere hoki o te reo ētahi o ngā tino kaupapa i ngaro haere ai te pātere i a tātou.

He tirohanga tēnei ūpoko ki te āhua o te pātere hou. Kei te rangona whānuitia aua pātere ki ngā whakataetae kapa haka maha o te motu. Ka tautohu i ētahi o ngā rerekētanga o ngā pātere o nāianei, ka whai whakaaro hoki ki ngā āhuatanga motuhake o te reo me ngā kaupapa pātere kua ngaro nei. Kātahi ka matapakihia ētahi kaupapa hei whakaora i ngā āhuatanga tūturu o te pātere kua kore e kite i ngā titonga hou. E rua ngā pātere ka tirohia hei tauira i ngā momo pātere hou e titoa ana. Kei te wāhanga whakamutunga o tēnei ūpoko ka aro atu ki te huarahi whakamua, ki ngā mahi hei whakaora i te pātere, e hahū ake ai te pātere.

6.1 Ngā pātere o ēnei rā

Ko ngā whakataetae kapa haka a motu te wāhi e kaha rangona ai ngā titonga hou e puta mai ana, i ia tau, i ia tau. Ko ngā pātere taunaha whenua ngā pātere e kaha rangona ana. Kua ngaro haere ngā pātere whakautu taunu, ngā kaiaora hoki. Heoi anō, kei te puta tonu mai ētahi pātere hou. Kua huri te ao e noho nei tātou, nā, kua huri te reo, kua huri ngā kaupapa hoki o te pātere.

E whai ake nei kō ngā kōrero e matapakihia ana ngā pātere e titoa ana i ēnei rā, ā, e rangona ana ki ngā whakataetae kapa haka maha o te motu, ki Te Matatini hoki. Ka tirohia hoki ētahi pātere i titoa i ngā tau tata nei hei tauira.

6.2 Ngā titonga pātere hou

Ko ngā whakataetae kapa haka maha te kaupapa nui e rangona ai ngā titonga waiata hou i ēnei rā. Engari kua memeha haere te reo o te pātere, kua ngaro hoki ngā waiata whakautu. Ko ngā toenga o te pātere e kitea ana i ēnei rā ko te taunaha whenua, ko te tere o te taki hoki. Kua rerekē ngā kaupapa me te reo o roto. Kua noho ko te pātere he waiata tere te taki, e kawē ana i ngā kaupapa maha. Nā, ka hua ake te pātai, he pai tonu nga whakautu taunu, ka iora mā ngā whakataetae kapa haka?

I ngā whakataetae kapa haka ko ngā waiata tawhito e ora tonu ana ko te mōteatea me te haka. Mai rā anō o tātou tīpuna e mōteatea ana, e haka ana. Koinei ngā waiata e e pupuri tonu ana i ngā tikanga me ngā āhuatanga reo o te ao tawhito. Ko te reo o te mōteatea he reo i āta whakanikohia, i āta whakatakotohia. Ko ngā kupu whakarite tōna reka me ngā ahureinga reo maha hei kākahu i ngā kōrero. Kei ia momo mōteatea tōna ake āhua, ōna ake kaupapa. Kei te haka tōna ake āhua. Kei te waiata tangi tōna ake āhua, tōna ake rangi, ōna ake momo kupu. He pērā anō te pātere, he rangi tōna, he kaupapa tōna, he momo reo tōna. Nō reira, ki te tito waiata, me āta whakaarohia te momo waiata e tika ana hei kawē i te kaupapa, hei whakaputa i te whakaaro. Mā te whakaeke pea, mā te whakawātea, mā te waiata ā-ringa, mōteatea, pātere rānei te kaupapa e kawē ka tika.

Ko ngā pātere hou e kaha rangona ana i ngā whakataetae kapa haka i ēnei rā ko ngā pātere taunaha whenua. He whakahuahua kawai tangata, kawai whenua te mahi. E ai ki a McGarvey (2016) kua rerekē hoki te reo o ēnei pātere. E whakaatu ana pea i te hurihanga o te ao e noho nei tātou:

Pēnā ka āta noho ki te tiroiro ki ngā pātere o nāianei kua rerekē te reo o te reo. He aha ai? Nā te mea kua rerekē te takoto o te whenua. Ko ngā pātere o mua...ko te takoto o te reo ko te takoto o te whenua. Ko te āhua o te takoto o te noho a nga mātua i tērā wā, i tērā ao, kua rerekē. I tēnei wā he rerekē te reo nā te mea he rerekē te takoto o te whenua. I te whatinga mai o tauīwi me a rātou nā ture tāmi i a tātou, me te āhuatanga ki te reo, kua tu mai he reo kē ki nga taone. He rereke te ao, kei te noho wehewehe ināianei.

Ko taku whakapae, kei te ngaro tonu te utu i roto i ēnei momo pātere, kua huri hei waiata tau noa iho. He utu tonu kei roto i ngā pātere e kīia nei e Ngata he waiata poi,

pērā i te pātere a Erenora. Ki te titiro ki ngā pukapuka *Ngā Mōteatea*, karekau he waiata taunaha whenua noa nei tana mahi. He tauparapara kē te momo ēnā waiata, pērā i te Tau o Mātaatua, i te waiata a Te Kapo o te rangi rānei.

Ki te titiro ki ngā whakataetae kapa haka o Te Matatini i te tau 2019, ka kitea he rerekē te āhua o te reo o te pātere. Ko aua waiata he waiata tere, he pātere nei te tū, engari kāore he utu o roto, karekau hoki he reo taunu. He tohutohu, he kohete rānei te mahi o ētahi, he kōrero rangahau ētahi. Ko te reo o ēnei pātere, kāore i āta whakanikonikohia kia kopakina ngā kōrero maha ki ngā kupu ruarua, pērā i ngā pātere o mua me te reo teitei o roto. Ko te mahi kē o aua waiata he whiuwhiu i ngā ngā nama, i ngā rā, i ngā raraunga, aha atu, aha atu. Eharakau i te mea kei roto i ngā kupu ngā tino kōrero o te waiata e huna ana. Kāore i tīkina atu ngā kupu whakarite nō te taiao hei kawē i te kaupapa. Ka whakahuahua noa i te kaupapa o te waiata. Kāore a pātere tawhito i pēnā. “There was a time, where the meaning was ambiguously wrapped in mystery, in place-names, in metaphor ... I aianeī, kua titoa te kupu KIA mārama ai te katoa” (Ormsby-Teki, 2019).

Kei te mōhio tonu te kaituhi, huri te ao, huri te reo, huri ngā kaupapa, ngā tāhuhu hoki o te pātere. He pai tonu tēnā. Engari ki te tito pātere me tika tonu te reo, me tika hoki te kaupapa. Me taku whakapono, ahakoa te kaupapa, me tohunga rawa te reo o te pātere ka tika, kia kaua e noho hei pūrongo kōrero noa iho, kia kaua hoki e noho hei waiata tere anahe.

E whakaae ana te nuinga, he tohunga rawa te reo o ngā mōteatea tawhito, arā he momo ‘poetry’. He aha i tohunga ai? Hei tā Langer (as cited in Mead S. , 1969), ko te āhuatanga motuhake o tēnei mea te ‘poetry’, he kauwaka kawē whakaaro, ehara i te pūrongo kōrero. “Poetry is quite generally regarded as a communication, not of facts, but of values the poet puts upon facts which, simply as facts, are probably as well-known to us as to him...” (as cited in Mead S. , 1969, wh. 379). Nō reira me pēnei te reo o ngā pātere ka tika. Me tohunga te reo, me āta whakanikonikohia to waiata ka tika. Kaua e tuhi noa i ngā pūrongo o te wā. Me whai whakaaro te kaitito ki te momo reo e titoa ana. Ko te tikanga o te ‘poetry’, “it abandons the actual and that actualities cannot

be what it is about” (Hart, 1997, wh. 191). Koinei tētahi āhuatanga hei ārahi i te kaitito pātere.

Ka huri ake ki te pātai i ara ake, e tika tonu ana ngā waiata whakautu taunu, ngā kaiaoraora mō ngā whakataetae kapa haka? Kei raru pea te kaitito, te kapa haka rānei i te whiuwhiu i ngā taunu i te papa whakataetae. Ko tētahi tino tikanga o ngā waiata whakautu taunu, kaiaoraora, me karawhiu i tō pātere kia rongō ai te hunga nāna te hē, nāna te kino. Engari ka whai hua tēnei mahi ki te kore te hunga mātakitaki e mōhio ki te reo? Ka kore pea e aro ki te kaupapa o te pātere. Me waiho pea aua kaupapa whakautu ki te marae, kia rongō ai te hunga e tika ana ki ngā kupu whakautu o te pātere.

Engari kua rerekē ngā kaupapa o tēnei ao. Kua huri kē ngā kaitito ki ngā kaupapa nui e pā kino nei ki ngā iwi, ki te iwi Māori whānui, ki ngā hāpori nui rānei. Nō reira ka whai wāhi atu te motu whānui ki aua kaupapa. Ahakoa ko te hunga mōhio ki te reo ngā mea e āta aro ki te kaupapa.

Ko tētahi o ngā tino mate o te tito pātere i ēnei rā, ruarua noa iho ngā kaitito e tito pātere ana hei kawē i te whakatakariri. Ruarua noa iho pea ngā kaitito e mōhio ki te reo o te pātere. Ruarua noa iho hoki ngā rōpū e waiata ana i ēnei momo pātere i ngā whakataetae kapa haka (McGarvey, 2016). Ko ngā pātere tawhito noa iho pea ngā mea e rangona ana. E ai ki a Waaka kua noho ko te haka hei kawē i ēnei momo whakaaro i ēnei rā.

Koinei pea te momo waiata kāore e titoa ana i ēnei rangi. Ka waiho pea ngā kōrero kupu hakihihi, whakatara nei, mō ngā haka taparahi ināianei. He reka te reo o te pātere ki a au. Koinā tonu hoki te reo kāore e rangona. Ko te nuinga o ngā kupu teitei a te Māori i ēnei rangi, mō te tangata mate. Kaore he wāhi putunga i te whakatakariri i tua atu i te haka taparahi. Engari ko te reo o aua haka, kāore i tīkina te rētōtanga o te kupu. (Waaka, Personal Communication, 2019)

He nui ngā haka e titoa ana mō ngā kaupapa torangapū, ngā kaupapa nui rānei e whakatakariri ai te iwi me te motu. I ēnei rā ko ngā kupu kanga, ko ngā whakatara e karawhiua ana ki roto i ngā haka. Ko te tokoiti kei te tito pātere pēnei, e karawhiu ana

i te reo taunu, i ngā kaiaora hei kawē i tētahi kaupapa i whakatakariri ai te tangata, te iwi, te motu rānei (McGarvey, 2016). Engari, ko te pātere tētahi huarahi pai mō ēnei momo kaupapa. Me kaha ngā kaitito ki te whai i tēnei huarahi hei kawē i ngā kaupapa e ngau kino nei i te tangata i ēnei rā. He pēnā tonu te whakapae a Ormsby-Teki (2019):

Pātere provides the perfect way in which to express it all. But if we are not careful of the unforeseen, metaphysical implications - we can also suffer the consequences of our actions and of our words. A price that needs to be well thought through.

Nō reira he pai tonu ngā waiata whakautu mō ngā whakataetae kapa haka, kia rongo ai te motu i ngā kaupapa o te ao hurihuri e pā kino nei ki a tātou. Engari ko te whakatūpatotanga, me tika tonu ngā mahi, me tika hoki te kaupapa. Ka mutu, kei te rongo tonu i te reo taunu i te papa whakataetae (McGarvey, 2016):

Kei te ora tonu tēnā reo i roto i ngā haka. Ka rangonatia tēnā reo i ngā hui whakahirahira, arā te reo taunu, reo tāwai, te kupu whakaiti, whakaparahako i te karauna, i te hoa riri, kei te ora tonu i tēnei ao tonu. Kei te ora i roto i Te Matatini. I roto i aku whakawāwā, mai i te reanga kura tuatahi, kura tuarua ā motu, me te rohe o Mataatua, Tainui, kei te ora te reo kaiaora, kei te ora te reo whiu kohatu, taunu i te hoa riri. Kei roto i ngā haka, kei roto i ngā whakaeke, whakawātea.

Ko te whakawātea o Te Rōpū Kapa Haka o Te Whānau a Apanui i te tau 2015 tētahi tauira. E kōrero ana mō te pokotiwha rā a Hone Kī. Ahakoa kua kore ngā pātere taunu i ngā whakataetae kapa haka, kei te ora tonu a reo taunu ki roto i ngā waiata maha. Ehara i te mea kua ngaro te reo taunu, reo kaiaora hoki. Kua ngaro kē a waiata whakautu hei kawē i tēnei momo reo, ā, hei whakaputa i te riri. Nō reira he pai tonu me whakaora i ngā waiata whakautu taunu, ngā kaiaora ki ngā whakataetae kapa haka. E pai tonu ana i runga i te kaupapa (McGarvey, 2016).

Ka hoki anō ki te pātai i ara ake i tēnei wāhanga, arā, ka whai wāhi tonu ngā pātere whakautu i tēnei ao hou, i te papa whakataetae hoki? Ko taku whakapae, ae. He pai tonu te pātere hei whakaputa i te riri mō ngā kaupapa maha e pākinu nei ki ngā iwi, ki te motu whānui hoki. E hāngai ana ēnei kaupapa ki te hunga mātakitaki whānui. Ko te tūmanako, ā tōna wā ka mōhio rawa te iwi ki te reo me ōna tikanga, kia aro pai i a

rātou ngā kaupapa me ngā kupu e karawhiua ana. Waihoki, kei te ora tonu a taunu, a kaiaora i roto i ngā mahi kapa haka, ki ngā whakaeke, ki ngā whakawātea, ki ngā haka. Kua waia te iwi me ngā kaiwhakawā ki tēnei momo reo. Ko te mahi nui mā te kaitito he tō i ēnei kaupapa ki roto i te pātere, whakaara ake ai i tēnei tikanga kua ngaro haere nei i a tātou. Ko te mea nui hei whakaarotanga ake mā te kaitito – me tika te kaupapa me tohunga rawa te reo o te pātere.

6.3 He pātere taunaha whenua

I waiatatia tēnei pātere e Te Kapa Haka o Tūhoranga-Ngāti Wāhiao i te tau 2013 i te whakataetae ā-motu a Te Matatini. He pātere tēnei i titoa hei pupuri i ngā kōrero ā-iwi o Tūhourangi-Ngāti Wāhiao. He tapatapa whenua, tapatapa kāwai tangata hoki te mahi. Kei roto i te pātere nei ngā kōrero hītori hei akoranga mō ngā uri whakatipu.

E Noho ana i runga i te Pākira Nā Rangitihi Pene

E noho ana au i runga o te Pākira ē...
Whakarongo rua aku taringa
Ki te pōhutuhutu mai o Te Hīrere.
E teretere nei te roma o
Te Puarenga,
Ka paopao i te one ki Arikiroa –
Ko te papa pakanga pāhake!

Takahia atu rā ki runga o Moerangi
E titiro whakamuri ki PUkeroa!
Ko tepaekura tērā o Wāhiao,
O Tāoī hoki!
Ka hoki kōmuri ki tōku papatupu
Lia unu wai mai i Rotokākahi
Kia tatū atu ki runga o Te Wairoa
Ko Te Rangipūawhe, ko Āporo,
Ko te kuia Hinemihi te piringa e!

Whaitia te ara Punarōmia
Tūnga o ngā poti
Kai hea te hetimana?
Kai hea te taihana?
Rangaranga tō hoe
Hikihihi tō hoe
Kia taha atu i te kūmore ki Moura
Hakaraia te kahika,

Nō Ngāti Rangitahi!
Hāhā te whenua,
Orotā i te hū, i te hā!
Auē, rikiriki e!

Kia pepeke ake ki runga o Te Ariki
Kapukapu te haere
Ki Rotomakariri, ki Rotomahana.
E mau tonu nei ake kāmehehehe,
aku tūāpapa tū mai Te Tarata!
Rumakina te wai
Parehua hunahuna Ōtū-kapua-rangi!
He tukunga mō te ao e!
Hikoia ngā koko o Tarawera
Tarawera moana, Tarawera maunga
Tarawera puit kai-tangata!
Kai Pūai te hono-a-Rangiheuea!
Kai Ruawāhia Mokonuiārangi!
Kia anga taku haere ki Mārangaranga,
Ko te toi o 'Tūhourangi kai mātaotao'.
I moea ki runga takapau wharenuī
Kia puta ki waho taku mana e!

Hoea te waka ...
Tāhapa noa ki Te Awa-i-Takapūwhāia
Kia mihi au ki ngā toitoi i Ōkere.
Ka raranga atu ngā hau ki te uru.
Whakapukepuke ai ngā ngaru i Ōhoukākā!
Ko te waiū o Taketakehikuroa!
Nāna i ai atu kia tū atu nei
Ko Tūhourangi-Ngāti Wāhiao,
E kokoia, e ara e!

(Te Matatini Incorporated Society, 2013, wh. 75)

He rite nei te āhua o tēnei pātēre ki te waiata e kīia nei he 'waiata poi', pērā i te pātēre a Erenora kua tirohia kētia. He pātēre taunaha whenua te momo. He tapatapa ingoa whenua, ingoa tangata hoki te mahi. He maha ngā pātēre taunaha whenua e tīmata pēnei ana '*E noho ana au...*', ā me ngā kupu haerērē o roto. Ko te rerekētanga o tēnei pātēre ki tō te pātēre a Erenora, karekau he utu o roto. Ko te kaupapa kē, he pupuri i ngā kōrero, i ngā hītori hoki o te iwi nei. He pēnei te āhua o te nuinga o ngā pātēre e titoa ana i ēnei rā.

6.4 He pātere taunu

He pātere taunu tēnei i titoa i te tau 2017. I titoa mō te kapa haka o Te Tauranga o Ngā Waka. I waiatatia ki ngā whakataetae kura tuarua o Mātaatua i te tau 2017, ki ngā whakataetae ā-motu hoki i te tau 2018. Ruarua noa iho ngā pātere pēnei e rangona ana, e titoa ana hoki i ēnei rā. He takahi mana te kaupapa. A, he kaupapa i puta ake i ngā kerēme ki Te Rōpū Whakamana o te Tiriti o Waitangi. Ehara i te mea kei te whakautu i ngā kupu taunu o te tangata kotahi, engari he take tēnei i pā kino ki ngā iwi o Tauranga Moana whānui. Koinei te āhuatanga o ngā kaupapa waiata e titoa ana i ēnei rā, arā he whakautu i ngā kaupapa e pā kino nei ki te iwi, ki te hāpori, ki te motu whānui rānei.

He pātere taunu

Nā Tāmāti Waaka (Te Whānau a Apanui, Ngai Tuhoe)

Kaore te tirituri
Te wani mai a te ngutu
Ko wai au e mania?
E ko ngā ūpoko kākā nō Moehau nō Te Aroha
Kai runga i te rākau e tarahae ana;
Me he tarariki kēkē-to e tarawhetewhete ana;
Mō taku mana taku ihi taku moana mahoranui; Hei!

Ko wai e tā e kutukutu ahi ana?
E ko Pāora Mahuri e ko Mōrehu Meketānara
Ngā pī nanauhea e taunu ana,
Me he namunamu e tamumu noa nei
I te ūpoko tapu o Tauwhao,
e nanape kino nei i tōku tūrangawaewae
ko Te Hō tēnā ko Te Kura a Maia; Hei!

E koro mā ..
E koro mā kauhautia mai te kauhau kino
I pū ai te riri i ngau ai te kino
Ki ngā taringa o Hauata Pāma;
Ehara nōu te whakaruruhau
Ēngari nōku te whakaruruhau.
Kei Ōruarahi ko Tamawhariua,
Kei Te Kutaroa ko Tauaiti rā,
Ko Tūwhiwhia kei Ōpureora,
Kei Ōpounui Rongomainohorangi,
Kei Rangiāwāea Te Haka a Te Tūpere; Hei!

Te rongō o te tito e hau mai ra...
e hau mai rā i te uru.
Kai te tirituri kau te hoihoi,
Kai te komekome kau mai ngā ngutu.
Ko Ngāti Hinerangi kei tua rā o te Kaimai
e moimōia ana me he kuri kōao;
Ka whītikiria te taura whītau,
pōtētē ana ki te one o Pāhōia;
Aue auau kino ana tō au; Hei!

E kore nei au e tūohu!
E kore nei au e tūohu ko Te Pirirākau au;
Nō Ngāti Ranginui te whenua nō Tūtēreinga taku mana.
Aue taku whakatakariri
Ki ō tihoia ka tahi
Ki tō waha mangaia ka rua.
He kōkō konene e kanga mai i Ōkauia.
Me hoki takawheta ki raro o Te Aroha;
Me hoki atu ki ngā tahataha o Tikapa,
Koinā kē hei moana mōhou Hauraki; Hei!

Ko te rohe tenei,
Ko te rohe tēnei i whakatapua e Muriwai
'Mai i Ngā Kuri a Whārei ki Tihirau'
Ko Mauao te maunga,
Tauranga te moana,
Ko Te Pirirākau, ko Ngāti Ranginui,
Ko Ngai Te Rangi, ko Ngāti Pūkenga.
Ka ea te mate i ahau e
hoatu e ko; Hei!

(Waaka, 2017)

He pātēre taunu tēnei i ngā iwi o Tainui, o Hauraki e takahi nei i te mana whenua, mana moana o ngā iwi o Tauranga. I roto i ngā tono Tiriti o ngā iwi nei, ko tō rātau whakapae, he mana tō rātau ki te moana o Tauranga, me te moutere o Matakana (Waaka, 2019).

He whakautu tēnei pātēre ki ngā kōrero a aua iwi rā. He taunu te wairua o tōna hari. Kua kore e tino rangona ēnei momo pātēre i ēnei rā, arā te taunu, te whakautu taunu rānei. Otirā ko ngā pātēre o te ao hou nei, kāore e rangona te kupu tāwai tangata. He huarahi hoki tēnei tūmomo pātēre hei putanga i te riri. He utu kei roto, he tikanga nui tonu tēnei a te Māori i mua (Waaka, 2019).

Ahakoia e kōrero ana te pātere nei mō ngā tono Tiriti, kāore i whakahua noa i aua kōrero. Ko te reo i āta whakanikohia, i āta whakatakotohia kia reka ai ki te taringa. Ko ngā kupu whakarite i tīkina i te taiao, ā, me ngā nuka reo maha o roto. Kei te rongo i te pakepakē o te kupu i te kaha o te ororua o ngā orokati. I whakaingoatia ngā tāngata o Hauraki nā rātou te whakapae he mana tō rātou ki te moana o Tauranga me te karawhiu i ngā kupu taunu. Ka whakaritea hoki ngā tāngata rā ki te namu, e kai nei i te ūpoko o ngā iwi o Tauranga, otirā ko te ūpoko te wāhi tapu katoa o te tinana (Waaka, 2017).

He hiahia nō te kaitito kia hahu ake tēnei pātere i tēnei momo kia puta anō ki te ao.
He huarahi anō tēnei momo pātere mō ngā kaitito o ēnei rā hei puta i te riri.

6.5 He huarahi whakamua

Kua ngaro haere ngā pātere i roto i ētahi iwi. Ko ngā mea e waiatatia ana ko ngā pātere tawhito, ā ko te nuīnga o ngā mea e titoa ana i ēnei rā ko ngā pātere taunaha whenua. Kua ngaro haere te reo taunu o te pātere, kua ngaro haere ngā pātere whakautu. Ka rua kua ngaro haere hoki te hunga mōhio ki te kōrero Māori, mōhio hoki ki te tito waiata. Me pēhea e ora ai te pātere?

Ko ngā whakataetae kapahaka tētahi huarahi whakaora i ngā waiata Māori. He kaha ngā kaitito o te motu ki te tito waiata mō ngā whakataetae kapa haka maha, i ia tau, i ia tau. Me te kaha hoki o te iwi ki te whai i aua waiata. Engari ki te wāhanga ki te mōteatea, he kaha tonu ngā rōpū ki te waiata i ngā waiata tawhito. Ko ngā pātere hou e kaha titoa ana ko ngā pātere taunaha whenua. He huarahi pea kei roto i ngā pūnaha māka o Te Matatini ki te whakatairanga i ngā waiata kua ngaro haere nei pēnei i te pātere. He hanga pea i ētahi māka, he rautaki rānei e whakatairanga ana i ngā āhuatanga o te pātere, pērā i te manawataki, i te reo hoki (Gage, 2016).

Heoi kua rerekē haere te āhua o ētahi o ngā pātere hou e rangona ana ki ngā whakataetae o te Matatini. Ko ngā kaupapa e kawea ana ko ngā kaupapa nui i pā kino ki te iwi Māori, ki te hāpori Māori rānei – arā ko ngā kaupapa ēnei o tēnei ao hurihuri.

Ko te mate kē, kua rerekē haere te reo o roto. Kua kore e rongō i ngā āhuatanga reo o te pātere o tawhito. Nā te haumate haere pea o te reo, nā te ngaro haere pea o ngā tāngata mōhio ki te rāwekeweke reo, kia auaha, kia Māori hoki ai te waiata.

...the reality for many iwi...is that we are only able to draw on a limited number of individuals with sufficient proficiency and cultural knowledge to do so. The challenge we are then faced with...is how we might work in new ways to help build our capacity in composition... (O'Reagan, 2013, wh. 232)

He nui a tātou kaupapa whakaora i te reo Māori i ēnei rā. Ko te mahi nui kei mua i a tātou ko te akiaki, ko te whakakipakipa i o tātou iwi, hapū, whanau ki te ako, ki te kōrero hoki i te reo Māori, kia kore ai te mahi o te kaitito e ngaro ki roto i ngā iwi. Ā, ko te mahi mā ngā tāngata mōhio ki te kōrero Māori, mā ngā kaumatua, mā ngā mātanga reo, he akiaki i ētahi ki te ako, ki te whai hoki i ngā mahi tito, he whakapakari hoki i tō rātou reo tito. Me whakatū wānanga, pērā i te Panekiretanga o te reo, hei whakawhanake i ngā mahi tito waiata o ia iwi, o ia iwi, o te motu whānui rānei, me te āta tiroiro i te reo o te pātere.

Ko te mahi nui mā ngā kaitito he hahū ake i ngā pātere whakautu kia kore ai tēnei tikanga o tātou e ngaro. Kei te karawhiua tonutia ngā kupu taunu, ngā kupu whakaparahako ki roto i ngā waiata kapa haka, ki roto i ngā haka. Nō reira ehara i te mea me matakū te tangata ki te tito pātere whakautu e whiuwhiu haere ana i ngā hahani, i ngā tāwai. Koinei kē te whāinga, arā kia tito pātere hei kawē i ngā kaupapa pēnei. Ā, he whai hoki i ngā tauira reo o ngā pātere tawhito, kia noho ko te reo whakaniko, ko ngā nuka reo hoki e tika ana hei reo tito mō te pātere. Kia kaua e noho ko te pātere he waiata kawē i ngā pūrongo kōrero o te wā.

Ko te huarahi pea hei whakaora i ēnei waiata, ko te āta tautoko, ko te āta akiaki i ngā kaitito wahine. Ko rātou ngā tino kaitito o ēnei momo waiata i mua. Koinei te huarahi mā te wahine hei whakapuaki i ngā whakaaro i ahu mai i te ngākau kino, i te manawa wera. Me kaha ngā wahine ki te tito pātere, kia kaua e waiho tēnei mahi mā ngā tane anake. Ko te haka taparahi pea te wāhi ki te kaitito tane e puta ai ngā kino katoa.

He maha ngā huarahi e ora ai te pātere. Ko te kapa haka tētahi huarahi i whakaora ai ngā mahi haka i roto i ngā tau, ā he huarahi anō pea kei ngā whakataetae kapa haka ā-motu hei whakatairanga i ngā pātere whakautu. E ora ai te pātere, me ora rawa hoki

te reo. Kua roa tātou e whai ana i ngā haurahi whakarauora i te reo Māori. Ko te mahi mā ia iwi, mā ia hapū, mā ia whanau hoki he whakapakari hoki i tō rātou reo tito. He akiaki, he poipoi i ētahi ki te ako, ki te whai hoki i ngā mahi tito, ki te whakawhanake hoki i te reo tito o te pātere. Mā te whakatū wānanaga, kura tito rānei e whakawhanake ai te reo tito, te reo o te pātere. Me akiaki, me poipoi hoki i ngā kaitito wāhine ki te tito pātere, nā rātou anō tēnei momo waiata. Ā, kō te whāinga mā ngā kaitito o nāianei he hahū ake i ngā pātere whakautu me te ū tonu ki ngā āhuetanga reo o te pātere tawhito, kia kore ai tēnei tikanga o tātou e ngaro.

6.6 He whakatepenga

Ko tā tēnei ūpoko he whakamārama i ngā āhuetanga o te pātere hou. He tautohu hoki i ētahi o ngā rerekētanga o aua pātere i ngā pātere tawhito. I tirohia ngā āhuetanga motuhake o te reo me ngā kaupapa pātere kua ngaro nei, me te matapaki i ētahi kaupapa hei whakaarotanga ake mā te kaitito e ora pai ai te pātere. E rua ngā pātere i tirohia hei tauira i ngā momo pātere hou e titoa ana. Kātahi ka hāngai atu te titiro ki te huarahi whakamua e whakaora ai te pātere, e hahū ake ai ngā āhuetanga o pātere whakautu i tēnei ao hou.

Ko tā te ūpoko tuawhitu he whakakōpani ake i ngā kōrero a tēnei tuhinga. Ka hoki atu anō ki ngā pātai matua, ki ngā kaupapa matua hoki o tēnei tuhinga. Ka whakawhāriki hoki i ngā putanga matua o tēnei rangahau me ngā kaupapa i uaua ai ētahi o aua mahi rangahau. Hei whakakapi ake ka whakarārangihia ētahi whāinga whānui hei whakaora i pātere me ōna tikanga i waenga i a tātou, ka whakatakoto hoki i ngā whakaaro whakamutunga a te kaitito.

ŪPOKO TUAWHITU

TE WHAKAMUTUNGA

7.0 He kupu whakataki

Kei te ūpoko tuaono ngā whakamahukitanga mō te āhua o ngā pātere hou e titoa mai ana. I kitea ētahi o ngā rerekētanga o aua pātere. I tirohia ngā āhuatanga motuhake o te reo me ngā kaupapa pātere kua ngaro nei i ngā titonga hou, kātahi ka matapakihia ētahi kaupapa hei whakaora i aua āhuatanga. E rua ngā pātere i tirohia hei tauira i ngā momo pātere hou e titoa ana. Hei whakamutunga, ka huri atu ana ki te matapaki i ngā mahi hei whakaora i te pātere i ēnei rā.

Ko te ūpoko tuawhito te wāhanga whakamutunga o tēnei tuhinga. He whakakōpani ake i ngā kōrero te mahi. Kua hoki anō ki te whakautu i ngā pātai matua i puea ake i roto i te kupu whakataki. Ka whakarāpopotongia ngā kaupapa matua, ka whakawhāriki hoki i ngā putanga matua o tēnei tuhinga. Ka titiro ki ngā tairo a Kupe, arā, ngā kaupapa i uaua ai ngā mahi rangahau. Hei whakakapi ake ka whakarārangiā ētahi whāinga whānui hei whakaora i pātere me ōna tikanga i waenga i a tātou, ka whakatakoto hoki i ngā whakaaro whakamutunga a te kaitito.

7.1 Ngā Pātai Matua

Ko te whāinga nui o tēnei tuhinga he whakatewhatewha i te whakapae nei arā, kua memeha haere te reo, me ngā tikanga o te pātere, ā, kua ngaro tēnei tikanga o te utu i roto i te pātere i ēnei rā.

Hei whakatutuki i ēnei whāinga i whakautu i ngā pātai nei:

1. He aha te pātere?
2. He aha ngā āhuatanga motuhake o te pātere tawhito?
3. He aha ngā tikanga o te pātere?
4. He aha i memeha haere ai te pātere me ōna tikanga?
5. He aha ngā rerenga kētanga o ngā pātere hou?

6. Ka whai wāhi tonu ngā waiata whakautu i ēnei rā?

7.2 He whakarāpopototanga tūtohunga

Kei te ūpoko tuatahi o te tāhūhū o tēnei tuhinga e iri ai ngā kōrero katoa. Kei te tāhūhū nei te take i kaingākau ai au ki tēnei kaupapa te pātere me tōna hanga, me ōna tikanga. I tirohia te kaupapa matua, ngā whāinga me ngā pātai matua o te tuhinga nei. Huri atu ana ki te ara rangahau i whāia hei whakautu i ngā pātai matua, arā ko te ‘Kaupapa Māori’ tēnā, me ngā mahi rangahau i whāia hoki.

Ko tā te ūpoko tuarua he āta tātari i ngā pukapuka matua i tirohia mō tēnei rangahau. Kei tēnei wāhanga ngā kohinga kōrero i ahu mai i ngā pukapuka mō te pātere me ōna āhuatanga katoa, arā ko tana mahi, ko tōna reo, ko tōna tū, ko ngā tikanga hoki o te pātere i mua. Ko te nuinga o aua kōrero i takea mai i ngā tuhinga tawhito. Ā, i āta matai hoki i ngā tuhinga o ēnei rā me ngā whakatūpatotanga ki te kairangahau e tirohia ana ngā tuhinga tawhito rā. Ko ngā pukapuka matua i tīkina atu ko ngā pukapuka a Ngata, arā ko *Ngā Mōteatea*. I noho taua pukapuka hei tuarā mō tēnei tuhinga. Ahakoa ehara i te hou, kei roto i ngā pukapuka ko ngā whakamahukitanga o ngā waiata tawhito i kapohia ake i te reanga kua wehe atu ki te pō. I a rātou ngā kōrero hohonu o te ao tawhito a te Māori. I tirohia hoki ngā tuhinga mō ngā kaupēhitanga o te iwi Pākehā i tau ki runga i te iwi Māori i ngā rautau ki muri, i ēnei tau tata hoki, kia kite ake i ngā kaupapa i tāmi ai te reo, i tāmi ai ngā mahi haka, waiata Māori hoki. He nui ngā kaupapa tuhi mō te waiata Māori e puta mai ana i enei rā i ngā mātanga reo, i ngā tuhinga paerua, tuhinga amorangi hoki me te rawe o a rātou kōrero. Koiane ko ngā kaupapa i āta tātarihia i roto i ngā pukapuka. Nā ēnei kohinga kōrero i whakautu i te nuinga o ngā pātai matua.

Ahu atu ana ki te ūpoko tuatoru, he whakamārama i te ara rangahau i whāia e te kaituhi. He kaupapa Māori te matua o tēnei tuhinga, ka tika me whai i te anga rangahau Māori kia tutuki pai ai ngā mahi. Ko ngā mahi nui i whāia ko te toro atu ki ngā tuhinga, he whai wāhi atu hoki ki ngā kaikōrero, ki ngā kaitito, ki ngā kaiwhakawā, ki ngā kaihaka, kaiako hoki.

Kāti, ko ngā tino putanga o tēnei rangahau i whakatakotohia ki te ūpoko tuawhā. Kei taua wāhanga ngā whakamahukitanga mō te pātere. Ka whakatewhatewha i ngā āhuatanga motuhake o te pātere o mua, arā mō tana mahi, mō te tū, me ngā tikanga i tuhia ai, i karawhiua hoki ai ngā kupu taunu o roto. I āta mātaihia hoki te mahi a te kaitito me te reo o te pātere, ā me te titiro ki ngā tūmomo pātere rerekē kia kitea ai ngā āhuatanga o ia momo pātere, o ia momo pātere. I kitea ko te pātere he waiata tere nei te taki, i takea mai i te ngākau kino, ā, ko te nuinga i takea mai i ngā pūhaehae a te wahine, i te matenga, i ngā taunu rānei. Ko te tino tikanga o te pātere ko te utu, ā, ko ōna kaitito he wahine te nuinga, ko tōna reo he reo weriweri, he reo whakaraparahako i te tangata, engari he reo i āta whakanikohia ki ngā nuka reo maha. Tū ana te pātere ko te pakanga tōna rite. Tu ana te ihi, tū ana te wehi.

Heoi anō, kua ngaro haere te pātere me ōna tino tikanga i ēnei rā. Nō reira ko tā ūpoko tuarima he āta matai i ngā take i pērā ai. Arā, ko ngā āhuatanga o te ao Pākehā i whakatō ki roto i te iwi Māori i ngā rau tau ki muri te take. Ko ngā mahi a ngā mihinare ērā, ko ngā ture Pākehā ērā, ko te urunga mai o te mahi tuhituhi tērā, ko te hekenui o te reo Māori hoki tērā. Koinei ētahi o ngā āhuatanga i ngaro haere ai te pātere i roto i ngā iwi, i te motu whānui hoki. He mahi nui mō ngā iwi, mō ngā hapū, mō ngā kaitito hoki ki te whakaora i te pātere, kia kore ai tēnei tikanga o tātou e ngaro.

Whai haere ana i ngā kōrero o te ūpoko tuarima ko ngā kōrero mō ngā pātere o tēnei ao hou. Ko tā te ūpoko tuaono he mātai i te āhua o ngā pātere e titoa ana i ēnei rā. Ka aro atu ki ngā whakataetae kapa haka o te motu hei tautoko i tēnei wāhanga. Koirā te wāhi e kitea ai ngā titonga waiata maha o te motu. Hei reira kitea ai kua ngaro haere te āhua me te reo o pātere tawhito, o pātere whakautu. Engari ka taea tonu te whakaora i ngā āhautanga tūturu o te waiata whakautu, e whai wāhi atu ai te pātere i tēnei ao hou.

He whakakopani ake i ngā kōrero te mahi a te ūpoko tuawhitu. Ka hoki atu ki ngā pātai matua me ngā putanga matua o tēnei tuhinga. Ka whakarāpopoto i aua kōrero me te whakatakoto whāinga e ora ai te pātere, e ora ai tōna reo, e ora hoki ai ōna tikanga kei ngaro ki te pō.

7.3 Ngā putanga o tēnei rangahau

Kāti, kia hoki atu ki te pātai matua i ara ake ai tēnei kaupapa, ki te tātūhū o tēnei tuhinga, kei te ora tonu te reo me ngā tikanga o te pātere? Ā, ka whai wāhi tonu te pātere whakautu i ēnei rā?

Ko taku whakapae, kua ngaro haere ngā momo pātere maha. Kua ngaro haere hoki te reo me ngā tikanga o te pātere. Kua noho tēnei waiata hei waiata tere, e kawē ana i ngā kaupapa maha. Kua ngaro haere te tikanga o te utu i ngā pātere hou e titoa ana i ēnei rā. Kia kitea ake he aha i pērā ai, he tika ka tīmata ki te āta matai i ngā āhuatanga motuhake o te pātere o mua. Kātahi ka tirohia ngā āhuatanga o te pātere hou kia kite i ōna rerekētanga i ēnei rā.

Kāti, kia hoki atu ki te pātai tuatahi, he aha tēnei momo waiata, te pātere?

Koinei ngā tūmomo waiata, ā he tāwai ana, e whakaparahako ana i te tangata. He haka tonu tōna rite. Ko te mahi o ēnei tūmomo waiata he whakautu i ngā kupu taunu a tētahi atu, ā, me te ngaki i te mauāhara a te ngākau pukuriri, a te manawa wera. He maha ngā momo waiata whakautu. Ko ngā pātere whakautu me te kaiaoraora ngā waiata i āta tirohia. He whakautu taunu te mahi o ēnei waiata, he ngaki rānei i te mate parekura. Ko te nuinga o ēnei waiata i takea mai i ngā pūhaehae a te wahine, i ngā matenga, i ngā parekura rānei. Ko ngā take e pā ana ki te kai, pērā i te matapiko, i te whānako kai ētahi atu kaupapa nui i titoa ai ēnei waiata. Ko te tikanga matua o pātere ko te utu. Mā te kupu anō te kupu e patu, mā te kupu e ea.

Kei ia momo waiata, kei ia momo waiata tōna ake momo reo. Ka puta katoa ngā kino i te pātere. Karawhiua ana ngā kupu taunu, ngā tāwai, ngā tino kohukohu a te Māori. He reo teitei hoki to te pātere, i āta whakairohia, i āta rarangahia e te kaitito. Tohunga rawa ngā kaitito pātere ki te whakatakoto kupu, me te koi hoki o ngā kupu. Ko te kaitito nui o te pātere ko te wahine. Kāore i kō atu i te arero wahine ki te karawhiu i ngā kupu kikino rawa atu. Ko ngā kupu whakarite i tīkina atu i te taiao, me ngā nuka reo e pakē ana ki te taringa tōna reka. He momo reo anō ka kitea i ngā waiata whakautu taunu a ngā wahine rangatira, arā ko ngā kupu haerērē, tapatapa kāwai whenua, kāwai rangatira hoki. Koinei te āhua o ngā pātere e titoa ana i ēnei rā, he taunaha whenua te momo.

Ko te rangi o te pātere he tere. He rangitahi tōna, rite nei tana taki ki te taki o te karakia, o te whakapapa hoki. I mua kāore i nui ōna piki, ona heke. Kāore hoki i motumotuhia te pātere ki te whiti. Nā whai anō he uaua mā te tangata kotahi te pātere e kawē. Mā te hunga waiata e kawē ka tika, kei whati te waiata. Kua āhua rerekē haere ngā rangi pātere i ēnei rā kia uru katoa ngā kupu, kia whai wāhi hoki te whakangā. Heoi anō, ko tē āhua o te reo waiata he haka tonu. Ahakoa kāore i puta te reo ūmere o te haka, kāore i tū-ā-kapa te hunga pātere, he tū haka tonu tō te pātere, he wairua haka tonu tō te pātere. Karawhiua ana te mahi a te tinana, te whiu o ngā ringa me te pūkana o ngā kanohi, whakaahuatia ana ngā tikanga o ngā kupu ki te haka. Rongo ake ana te whakatakariri, ko te pakanga tonu tōna rite. Tū ana te ihiihi, tū ana te wanawana!

Ko te tikanga nui o te pātere ko te utu. He whakautu taunu, he ngaki i ngā mate parekura. Mā ngā kupu o te pātere e whakautu i ngā kupu hahani o tētahi atu. Mā ngā kupu anō te kaitito e whakamana, mā ngā kupu tonu te tangata e whakamā. Engari he tatau pounamu anō hoki te mahi a te pātere. He pērā te kaiaora a Hineiturama. I hakaina e Te Arawa te kaiaora nei ki a Tūhoe i muri i te pakanga i Pukekaikāhu mō te parekura nui o Te Arawa i a Tūhoe. He whakautu ngā kupu o te kaiaora nei mō taua parekura. Nā te kaha o te kupu me te kaha o te karawhiu ka mutu ngā riri i waenga i a Tūhoe me Te Arawa. Ka noho ko tēnei kaiaora he tatau pounamu i waenga i ngā iwi. Kei te mau tonu i a Tūhoe tēnei kaiaora. Ka kitea te kaha o te kupu i ērā wā. He mana to te kupu o te pātere, e kore e taea te karo. He nui ake pea te mana o te waiata i o te pakanga.

He tikanga anō te tautitotito. He mea nui tēnei i mua nā te kaha pea o te Māori ki te tautohetohe. Ka whakaparahakotia te tangata, ka tito pātere hei whakautu. Kātahi ka whakautua anō ngā kupu o te pātere e tētahi atu. Titoa atu he pātere, titoa mai anō he pātere, ā taihoa ake kia kite atu kei a wai te kupu whakamutunga. Ko ngā pātere tautitotito i waenganui i a Te Waiurangi me Titoko tētahi tino tauira o tēnei mahi. Te koi mārika o ngā kaitito ki te whakatakoto kupu, me te mōhio hoki ki ngā kōrero ā-iwi. Mīharo kē tēnei āhuatanga o te whakahoki kōrero mā te tito pātere, me te āhuareka o te karawhiu o ngā kupu. Kua kore tēnei mahi i ēnei rā.

Huri atu ana ki te mahi tito. He mahi nui he tito waiata ki te Māori o mua. Ko te tito waiata tētahi o ngā tino mahi a te iwi ahurea ā-waha pēnei i te Māori. He huarahi

whakaputa whakaaro, he pupuri hoki i ngā kōrero. Ka toko ake te whakaaro i te whatumanawa o te tangata, kātahi ka titoa he kupu hei whakatinana i aua whakaaro. Ka tono rānei ki tētahi hunga, he tohunga ki te tito waiata, ki te whakatinana i ngā whakaaro ki te kupu. Koinei te ahunga mai o te titonga waiata.

Ko te titonga pātere he whakatinanatanga o te whakaaro i takea mai i te hahae o te wahine, i ngā matenga, i te riri. He tikanga to te tito pātere, he tapu hoki tōna. Nā te āhua kino o ngā kupu pea i pērā ai. He tapū anō te mahi a te wahine e tito pātere ana. Ka noho ki tētahi whare ki tahaki, kāore he kai, kia mutu rā anō tana pātere. Ko te wahine te kaitito nui i mua, ahakoa ko te tāne pea te kaitito nui i ēnei rā. He ārero koi tō ngā kaitito wahine, he mōhio ki te raweke kupu me te reo kikino hoki. He nui te mana o te kupu o te pātere, nō reira ka āta whakaarohia, ka āta whakairohia hoki e te tohunga tito kupu, e te tangata e mātau ana ki ngā kōrero tawhito me te reo whakaniko. He mōhio hoki ki te whakatakoto i te rangi kia reka ai ki te taringa. Ko te titonga pātere he kauwaka i āta whakairohia hei whakatinana i ngā whakaaro e ngau nei i te tangata, e ea ai tana riri.

Ka hoki atu anō ki te reo o te kaitito pātere. Puta katoa mai ngā kino i ngā pātere. Kāore o tātou tīpuna i kurupena i ngā whakaaro. Karawhiua ana ngā hahani, ngā taunu, ngā kupu whakaparahako i te tangata. Ā, me te kikino hoki o te reo whakataurekareka, o te reo kai ūpoko o te kaioaraora. Ahakoa he kino, he ātaahua hoki. Ko ngā kupu i āta whakatakotohia, i āta whakanikohia. Koinei tētahi o ngā āhuatanga motuhake o te pātere kua ngaro nei i ngā titonga o ēnei rā. I konei hua ake ai te pātai, e pai tonu ana te karawhiu i tēnei momo reo i ēnei rā? Me taku whakapae, ae, he pai tonu, nā te mea e ora tonu ana tēnei momo reo i roto i ngā waiata kapa haka maha. Kei te rangona whānuitia ki roto i ngā whakaeke, i ngā whakawatea, i ngā waiata a ringa, i ngā haka hoki. Ko te pātere te momo waiata kāore anō kia āta rawekehia e ngā kaitito o ēnei rā hei wāhi putanga i ngā kino, i ngā whakaparahako. He matakū pea nō rātou, he kore mōhio pea nō rātou ki te reo. Kua uru mai ko whakaaro Pākehā, nā kua kore e hiahia ki te whakaiti i te tangata. Engari ki te tito waiata mō te tangata he whakanui anō tēnā. Ka tōai i ngā kupu a Karetū, ki te karawhiua koe, me kimi koe i tō whakautu!

Ko ngā momo pātere o mua he waiata whakautu taunu te nuinga, ko ētahi he tapatapa kāwai whenua, tapatapa kāwai tangata te mahi. Ko ngā waiata e kīia ana ko te waiata

poi ēnā. Ko te pātere āhua kino rawa te reo, ko ngā kaiaora. Koinei ngā momo pātere i tirohia. Me te mahi anō o te tautitotito, titoa atu he pātere, titoa mai anō he pātere whakautu. He maha tonu ngā kaupapa i titoa ai ngā waiata whakautu taunu. Ko ngā pūhaehae o te wahine, ko te matapiko ki te kai, ko ngā matenga, aha atu, aha atu. Ko ētahi o ngā waiata whakautu nei he rerekē anō ki ngā waiata poi o ngā wahine rangatira, he rerekē anō ki ngā waiata mō ngā matenga, ki ngā kaiaora hoki. Kāore mō te āta whakahuahua i ngā ingoa whenua, ingoa tīpuna hoki. Kāore hoki i tino kino te reo. Ko te āhua o ngā waiata nei he whakahua i te tangata nānā te whakapae me te whakamārama i te āhua o te taunu. Ka mutu he whakapuaki whakaaro te mahi, he whakautu te mahi. Tōna tikanga ka karawhiua te pātere ki mua i tētahi hunga kia whakamā ai te tangata nānā te whakapae. Kua kore tēnei āhuratanga i ēnei rā. Kua huri pea te tangata ki huarahi kē hei whakautu taunu.

Ko ngā waiata poi he momo pātere e tapatapa haere ana i ngā whenua, i ngā rangatira hoki. Nā ngā wahine rangatira ēnei momo waiata. “[E]hara i te mea he waiata hei rangi poi haka nei, engari ko ngā kupu i poi haere ki runga ki ngā iwi” (2004, wh. xx). He whakataki kāwai tangata, kāwai whenua rānei te mahi. He kōrero mō ngā parekura, mō ngā mahi a ngā tīpuna hoki (2004, wh. xx). He whakautu taunu tonu te mahi i ngā rā o mua. Ko ngā kupu he whakaatu i te nui o te mana o te kaitito. Ko te ngako o te waiata e mea ana ko wai hoki te tangata ko wai hoki te tangata ka takahi i te mana o te wahine rangatira?

Ko te pātere kino rawa te reo ko te kaiaora. He kōrero mō te kaiūpoko, kaitangata hoki. Kei ēnei waiata ngā tino kanga a te Māori. Ko ngā kupu whakataurekareka e karawhiua ana. I takea mai ēnei pātere i te iwi i hinga i te pakanga, i te pouaru rānei mō tana tāne i mate i te riri. He kaiaora i te hoariri hei utu i te mate. Ā, ko ngā kōrero o roto ka mau tonu. Koinei pea te momo pātere kāore e titoa ana i ēnei rā. Kua noho ko te haka hei wāhi putanga mō te whakatakariri i ēnei rā. Kua ngaro haere tēnei tikanga o tātou i te urunga mai pea o whakaaro Pākehā, o whakaponu Pākehā hoki, i ngā āhuratanga anō o te ao hou. Ka hua ake anō te pātai, ka whai wāhi tonu te kaiaora i ēnei rā? Kua mutu hoki ngā pakanga, ā kua noho tātou i raro i te rangimārie. Heoi, ko taku whakapae, kāore i tua atu i te kaiaora mō te kawae i te whakatakariri, he pakanga tonu te rite. Ahakoa kua mutu ngā kawae a riri o ngā rau tau ki muri, he nui

tonu ngā kaupapa o tēnei ao hurihuri e pakanga ai te iwi Māori. Koinei ngā kaupapa hou hei kaiaoraora i ēnei rā.

Kua memeha haere ngā pātere i roto i tērā iwi, i tērā iwi. Kua kore e kite i ngā tikanga whakautu o te pātere, kua kore hoki e rongō i te reo whakaparahako, i te reo tohunga hoki o pātere tawhito. Ko taku whakapae, nā ngā mahi a te Pākehā i ngā rau tau ki muri i pērā ai. Ko ngā mahi a ngā mihinare ērā, ko ngā ture pākehā hoki ērā.

Mai anō te iwi Pākehā e whakatō i te whakapono Pākehā ki te iwi Māori, me tō rātou kaha hoki ki te where i ngā mahi mohoa a te iwi Māori. Me te tere hoki o te Māori ki te whai i te whakapono Pākehā. Nāwai rā, ka mahue ki muri ngā tikanga me ngā mahi e kino ana ki te Pākehā. Me te aha ka ngaro haere ngā momo waiata āhua weriweri nei ki te Pākehā. Nā whai anō ka ngaro haere te pātere, ngā waiata whakautu, me ngā kaiaoraora. Kua kore e waiatatia, kua kore hoki e titoa. Nā te urunga mai o whakapono Pākehā ki a tātou me ngā whakaaro āhuaatua, kua kore ngā kaitito o ēnei rā e hiahia ki te tito waiata whakautu e whakaputa ana i ngā kino, kei pāmamae te tangata. Engari kāore o tātou tīpuna i pērā. E ora ai tēnei tikanga o te pātere, me pēhi ko te whakaaro āhuaatua kua uru mai ki a tātou. Me mau tonu ki tēnei tikanga o tātou, me te whai whakaaro ki te huarahi e tika ana hei tito pātere kia whai wāhi tonu ēnei momo waiata i ēnei rā.

Ko te mahi tuhituhi hoki tētahi āhuatanga i ngaro haere ai ngā pātere i waenga i a tātou. Nā ngā mihinare anō tēnei mahi i ako ki ngā Māori. Ko te mate kē, he ahurea ā-waha te iwi Māori. Ko a rātou tikanga, a rātou kōrero, hītorīa hoki he mea tuku iho ā-waha ki ngā uri whakaheke. Ko te waiata Māori tētahi kauwaka pupuri kōrero tuku iho, pupuri tikanga tuku iho. He tere rawa te Māori ki te hopu i te mahi tuhituhi ka mutu ka ngaro haere o rātou tikanga ā-waha pērā i te pātere hei kauwaka whakaputa whakaaro. Ahakoa i kohia ngā waiata e ngā kaituhi Pākehā kia kore ai e ngaro, kāore i tāia ētahi ki te pukapuka nā runga i te āhua kino o ngā kupu. E whakapae ana ko ngā pātere, ko ngā whakautu taunu, ko ngā kaiaoraora hoki ētahi o ngā waiata kāore i tā ki te pukapuka. Me te aha kua ngaro ētahi o ēnei waiata ki te pō.

Tae atu ana ki ēnei rā, ko tētahi o ngā āhuatanga nui i pākino ki ngā waiata Māori, ko te haumate haere o te reo. Ko ngā kura Māori me ngā ture Pākehā ētahi kaupapa nui i heke haere ai tō tātou reo. Ahakoa ngā kaupapa whakarauora i te reo, kua mimiti haere te puna tāngata e mōhio ana ki te kōrero Māori, ā, e mōhio ana hoki ki te tito waiata.

Kua mimiti haere hoki te puna e mōhio ana ki te tikanga o ngā kupu, e mōhio ana hoki ki te whakarongo Māori. Ki te ngaro te reo, ka ora he pātere? Kua mimiti haere hoki ngā kaitito wahine. Ko te tāne te kaitito nui ināianei, ā ko tā rātou mahi he tito haka hei whakaputa i ngā kino. Ko te wahine kē te kaitito nui o te pātere, tūturu nā rātou tēnei momo waiata. E ora ai te pātere me whakakipakipa, me akiaki i ngā wahine e mātau ana ki te reo ki te tito pātere. Me akiaki hoki i ngā tane ki te tito pātere hei wāhi putunga i te whakatakariri i kō atu i te haka.

Huri ake ana ki ngā titonga pātere o ēnei rā. Ko ngā whakataetae kapa haka a motu te wāhi e kaha rangona ai ngā titonga hou e puta mai ana, i ia tau, i ia tau. Kua kore e rongo i ngā pātere whakautu, i ngā kaiaora hoki i runga i te atamira. Ko ngā pātere taunaha whenua e rangona tonu ana. Ahakoa te maha o ngā kaupapa nui e pākino nei ki ngā iwi, ki te motu whānui hoki hei kaupapa pātere. Ka whai wāhi atu te iwi Māori whānui ki aua kaupapa. Me whai whakaaro atu ngā kaitito o ēnei rā ki te pātere hei huarahi whakapuaki whakaaro mō ngā kaupapa nei. Heoi anō, kei te puta tonu mai ētahi pātere hou. Kua huri te ao e noho nei tātou, nā, kua huri te reo, kua huri ngā kaupapa hoki o te pātere.

I te Matatini i tū ki Te Whanganui a Tara, i te tau 2019, i rangona ētahi pātere hou. He rerekē te kaupapa, he rerekē te reo o aua pātere i ō ngā pātere tūturu. E whakaatu ana pea i ngā āhuatanga o tēnei ao hurihuri. He tohutohu, he whiuwhiu nama, whiuwhiu tatauranga, whiuwhiu kōrero rangahau te mahi o aua waiata. Kua noho pea ko te pātere he waiata tere te taki. Kua mahue te taha ki te reo, kua rerekē hoki ngā kaupapa, nā, kua mahue te tikanga o te whakautu ki muri. Ko te tino mate o aua pātere, kāore i āta whakanikohia te reo, kāore i āta titoa te reo kia tohunga te whakatakoto kia kaua e noho hei pūrongo kōrero te takoto. Kāore i tiki atu i ngā āhuatanga motuhake o te reo pātere hei kawē i te whakaaro, kāore he kōrero i tua atu i ngā kupu. Ko te manako nui, ahakoa te kaupapa me tohunga te reo o te pātere. Koirā te mea nui hei whakaarotanga ake mā te kaitito pātere. Ahakoa kei te tito pātere ētahi hei pupuri i ngā ingoa whenua, i ngā kōrero ā-iwi hoki, kei te whai whakaaro ētahi, pērā i a Waaka (2017), ki te hahū ake i ngā pātere, kaiaora hei waiata whakautu.

Hei whakaora i tēnei mahi, me aro atu ki ngā rā e tū mai nei. Ko te mahi nui ko te whakatakoto i te huarahi e ahu whakamua ai ngā mahi nei. Ko te mahi kapa haka

tētahi huarahi hei whakaora, hei whakatairanga hoki i te pātere. E ora ai te pātere, me ora rawa te reo, me ora rawa te reo tito. Ko taku whakapae, me whakatipu, me āta poipoi, me āta akiaki hoki i ngā mahi tito, i ngā kaitito o ia iwi, o ia hapū. Ā, kia kaua hoki ngā kaitito o nāianei e matakū ki te hahū ake i ngā pātere whakautu me te ū tonu ki ngā āhuatanga reo o te pātere tawhito, kia kore ai tēnei tikanga o tātou e ngaro.

7.4 Ngā tairo a Kupe

Koinei ētahi o ngā uauatanga o tēnei mahi rangahau:

- Karekau he pukapuka i tuhia pū mō te pātere. Torutoru noa iho ngā kōrero i tuhia e arotahi ana ki te pātere. Ko ngā wāhanga pakupaku noa iho o ngā pukapuka. Ā, ko ngā kōrero he orite, ko te nuinga i takea mai i ngā tuhinga o ngā kaituhi Pākehā nō ngā rau tau ki muri.
- Ko ētahi o ngā kōrero mō te pātere i kohia i ngā pūkōrero i tēnā iwi, o tēnā iwi. Kāore i āta mōhio mēhemea he kōrero ā-iwi, he kōrero mō te iwi Māori whānui rānei.
- Kāore i ruku hohonu ki ngā pātere hou. Kāore te kaituhi i hiahia ki te whakawā i ngā titonga o ētahi atu ki te kore te kaitito i whakaae. Ko wai au ki te whakawā i te reo, me ngā waiata o tētahi atu. Kotahi noa iho te kaitito i whakaae kia āta tirohia tana titonga. Nō reira he āhua whānui te tirohanga ki ngā titonga hou.
- Ko te raruraru nui o tēnei rangahau, kāore i whai wā ngā kaiurupare ki te kōrero tahi, ki te whakautu pātai rānei. Ahakoa i whakaae mai te katoa, kāore i tutuki.

7.5 Haere ake nei

E ora ai te pātere i ngā rā e tū mai nei, koinei ētahi huarahi hei whāinga mā tātou, mā te kaitito hoki. Ka tīmata pea ngā mahi ki roto i ngā whanau, i ngā hapū, i ngā iwi, tae noa ki te motu whānui ā tōna wā:

- E ora ai te pātere, me ora rawa te reo. Ko te mahi mā ia iwi, mā ia hapū, mā ia whanau hoki he whakapakari hoki i tō rātou reo tito. He poipoi, he akiaki i ētahi ki te ako, ki te whai hoki i ngā mahi tito, ki te whakawhanake hoki i te reo tito o te pātere.

- Mā te whakatū wānanaga, kura tito rānei e whakawhanake ai te reo tito o te pātere.
- Me whakawhānui ake te puna kaitito wāhine. Me akiaki, me poipoi hoki i te hunga kaitito wāhine ki te tito pātere, nā rātou anō tēnei momo waiata.
- Ko te whāinga mā ngā kaitito o nāiane he hahū ake i ngā pātere whakautu me te ū tonu ki ngā āhuatanga reo o te pātere tawhito, kia kore ai tēnei tikanga o tātou e ngaro.
- Me hoki atu hoki ki ngā pātere o ia iwi e pupuri nei ki roto i ngā pukapuka, me te tito rangi e whakaora ai aua pātere i waenga i te iwi.
- Me aro ngā whakataetae kapa haka ā-iwi ki te whakatairanga i ngā waiata kua kore e āta rangona i ēnei rā, pēnei i te pātere. Mā te whakatū wāhanga hou, māka hou rānei mō ngā titonga pātere, mā te ako pea i ngā pātere ā-iwi. Me mōhio hoki ngā kaiwhakawā ki te reo me ngā āhuatanga o te pātere ka tika. Ā tōna wā pea ka whai atu ngā whakataetae ā-motu.

He whāinga whānui ēnei, e kore e tutuki a kō ake nei. Mā ia iwi, mā ia hapū ōna ake whāinga e hanga.

7.6 He whakakapinga

Kia ora ai te tutu o te titotito, i!

Kua ngaro haere te pātere i roto i ngā iwi maha o te motu. Kua memeha haere hoki te reo pātere me ngā tikanga o te pātere i ngā titonga hou. Kua kore te pātere hei huarahi whakaputa i te riri o te tangata, hei whakautu i ngā kino. Ko ngā kaupapa maha o te ao Pākehā i tāmi i ngā tikanga Māori te take.

Huri te ao, huri te reo, huri hoki ngā whakaaro o te tangata. Kua kore te tangata e hiahia ki te whakautu kōrero, whakaiti hoki i te tangata ki mua i te aroaro o te marea. Nō reira, ka whai wāhi tonu ngā waiata whakautu i ēnei rā? Ko taku whakapae, ae! He maha ngā kaupapa e pā kino nei ki te iwi Māori i ēnei rā hei kaupapa pātere. Ka mutu, kei te rangona tonutia te reo taunu e karawhiua ana ki ngā papa whakataetae kapa haka maha. Ahakoa kua ngaro ētahi o ōna tikanga, kei te ora tonu te reo taunu. Karawhiua! Pāteretia atu! Ā tōna wā whakaora ai i ngā tikanga kia hāngai pai ki te ao hurihuri e noho nei tātou.

Ko te inoi ki ngā iwi, me ngā hapū maha kia whakatipu i te reo me te reo tito i roto i a rātou, kia āta akiaki i o rātou kaitito ki te whakaora i ngā waiata kua memeha haere nei, pēnei i te pātere. Ko te whakahau ki ngā kaitito o nāianei kia āta rangahau i ngā āhuatanga o pātere tawhito kia pai ai te hahū ake i ngā pātere whakautu, me te reo whakaniko o roto. Me kaha ngā kaitito ki te tito pātere hei kawē i ngā kaupapa e takahi nei i te mana o te tangata, i te iwi rānei. Ko te tūmanako ka noho ēnei rangahau hei rauemi mā te kaitito.

Ko te koronga nui mō ngā rā e tū mai nei kia rongō a pātere whakautu e karawhiua ana ki ngā marae, ki roto i ngā iwi, ki te papa whakataetae hoki.

Ka ea te mate o te titotito, i!

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NGĀ ĀPITITANGA

Reta whakaae ki te rangahau



Te Whare Wānanga o Awanuiārangi

EC2015/01/0044
ECR2015/01/0044

16.11.15

Kathryn Kapuhuia Waaka
12 Hairini Street
Hairini
TAURANGA 3112

Tēna koe,

Re: Ethics Research Application EC2015.01.0044

At a meeting on 12th November 2015, the Ethics Research Committee of Te Whare Wānanga o Awanuiārangi considered your application. I am pleased to advise that your submission has been approved.

You are advised to contact your supervisor and the Ethics Research Committee wishes you well in your research.

Naku noa, na

A handwritten signature in blue ink, appearing to read 'Te Tuhi Robust'.

Dr Te Tuhi Robust
Chair – Ethics Committee

Ngā pātai uiuinga

1. He aha tēnei momo waiata - arā te pātere?

Korero mai mō:

- Te tū
- Te reo o te pātere
- Te rangi
- Ngā kaupapa
- Ngā kaitito

2. Pēhea o whakaaro mō ngā pātere hou?

- Ki o whakaaro kua rerekē ngā pātere hou ki ngā pātere tawhito?
- Pēhea nei?
- He aha i pērā ai?

3. Ka whai wāhi tonu te pātere i tēnei ao, i ngā whakataetae kapa haka hoki?

4. He whakaaro anō tāu?