



TE WHARE WĀNANGA O
AWANUIĀRANGI

MĀTĀTUHI HEI MATAORA!

GEORGINA KERERE
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For the Master's of Māori Studies

Te Whare Wānanga o Awanuiārangi, Whakatāne

Manatārua

Ko tēnei tuhingaroa, he taonga tuku iho nā Georgina Kerekere. E āhei ana a ia, kia pānuitia e koutou, kia tohutorohia tēnei tuhingaroa e whai take ai te rangahau me ōna muna akomanga ki a koutou. He kaiwhakaratō i a koutou, kia tautuku ki te ū o tēnei manatārua pānga. 1994 (Aotearoa).

Tēnā koa kaua e kapea tēnei tuhingaroa, mā te kaituhi rā anō e whakaae ā-waha, e whakaae ā-tuhi rānei tēnei manatārua (2016) Georgina Kerekere ki Whakatāne, Aotearoa (2019)

Whakapuakitanga

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

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

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

(Georgina Kerekere)

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HE MIHI

Tāku Whakamatāku

Ko Pātangata te maunga

Ko Wharekahika te awa

Ko te Whānau a Tūwhakairiora te hapū

Ko Ngāti Pōrou te iwi

E āku makau o te kahuitara, e āku makau o te kahuitehe, otirā koutou katoa āku opuakomata o aitua, takoto mai rā koutou ki ō moengaroa ki te takotoranga nui o te tini me te mano. Moe mai rā koutou ki ngā moenga raukawakawa me āu moko kauae hei hoa moe mōhou mō ake tonu atu.

Tātou te hunga ora, tēnā tātou āku nui, āku rāhi, ngā tūākana, ngā teina, ngā karangatanga maha ki ngā tōpito o te ao tata, ki ngā tōpito o te ao tawhiti, tēnā rā koutou katoa.

Ā kati, hai te oriori a te kuia o kōnei, o Hinekitawhiti o Te Tairāwhiti nā, ngā kupu whakamānawa, ngā herenga kōrero e taki ana.

Hāu te mau mai i ngā taonga o Wharawhara, hai

Tohu rā mōhou, koi hēngia koe, ko

Te Paekura ki tō taringa, ko Waikanae ki tō ringa, hai

Taputapu mōhou, e hine! (Ngata & Te Hurinui, 1974)

Tae noa atu rā ki ngā hononga whakapapa ki te oriori a te kōkā o kōnei, o Harata Tangikuku.

Koi numinumi koe koi whakamā

He rua kotahi koutou

Nā Kirimamae, nā te Rangitawaea

Mā rāua rā e ui mai

Tahutia atu e koe

Nā Ruataupare a Hinemaurea

Waiho tonu e tama i te rua i moe ai

I te ukaipō nā

Waiho tonu e tama e rua moe ai i ukaipō nā (Harata Tangikuku, kore tā)

He uri tēnei, nō ngā kokoru hapū o te iwi o Ngāti Pōrou i te Tairāwhiti. Huri whakatenōtā ki te pātūwatawata nui o Ruapekapeka ki Ngapuhi ki te Taitokerau. Erangi, ko te tōpito o tōku nā ao, ko te urunga mai o te rā, anā, ko Waiapū te awa, Ngāti Pōrou te iwi, tāku manawa ko te Tairāwhiti. Tēnei au e mihi ake nei.

Tāku Whakatamarahi

Ko Whakamaungarangi Poutu rāua ko George Gerrard Robert Boyd āku mātua. E rima ōku tūākana, kotahi te teina, e rua āku tūngane. Tokoiwa mātou katoa. I tipu ake mātou i rō taone ki Khipane, i raro tonu i te pūtake o maunga Titirangi i te haumarutanga o Ngāti Oneone, o Ruapani, i te marae o Te Poho o Rawiri, anā, ‘te pā’.

Ko tā mātou noho, he nohonga i whakaritea e tā Apirana Ngata mā i te wā, i whakatūria e rātou i te wharenuī i te tau 1930. Nā te horapa o Ngāti Pōrou ki te motu i ara mai ētahi painga, me ētahi uauatanga i roto i ngā āhuatanga noho taone. He mōhio nō Ngata mā i taua wā, ka tino rerekē te noho a te Māori i tō rātou auraki mai i tūāwhenua ki rō taone whai mahi ai. Nā konā, i whakaritea he atamira ki rō wharenuī hei wāhi takotoranga mā te tūpapāku. Te take, kia kore ai e raruraru ngā tangihanga i te titiro korotaha a tauīwi mā, ki ngā tikanga Māori, kia kore ai te Māori e taka ki ngā ture o te kaunihera o tauīwi mā.

I nohoia te pā hei whakaruruhau, he wāhi haumarū mō ngā hui whānuī o te Tairāwhiti, otirā o te motu. I runga anō i tēnei tūāhuangatanga i honoa ai, i moea ai mātou i ngā uri o Rongowhakaata, o Te Whānau ā-Kai, o Ngāti Oneone. Nā ēnei rangatira mātou i poipoi i ngā wā tū ai ngā hui ā-iwi, anā, ko Barney rāua ko Waiora Te Kani, ko Kahungunu rāua ko Barbara Kerekere ēnā. I ngā wā tū ai ngā hui mihingare, anā, ngā hui tōpū, ko Te Kepa Paenga tēnā. I ngā wā tū ai ngā hui ngā haka pōwhiri ki ngā

manuhiri tūārangi, ko Nanny Louise Tuhura, ko Peggy Kaua, ko Aunty Taitai Rangi ēnā. Tae ake rā ki ngā whakataetae haka kura tuarua me ngā whakataetae haka ā motu, te Polynesian Festival, anā, ko Ngoingoi rāua ko Ben Pewhairangi, ko Anaru Takurua, ko Kuini Moehau Tuhura rāua ko Percy Reedy, ko Maka Jones, ko Ted Hetaraka, ko Prince Ferris te rarangi rangatira ā kapa o taua wā. Whai wāhi nui hoki te kohanga reo ki te pā, anā, ko tāku māmā, ko Hiria Parata, ko Kiri Collier ngā kaiwhāngai reo ki ngā kohungahunga i taua wā. Ko ngā hui hoia rua tekau mā waru, anā, ko tā Henare Ngata tēnā. Ko te whutuporo ā karapū Māori, ko ngā rā kohikohi moni mō te marae. Arā atu anō, arā atu anō ngā hui nui i tū ko rātou ngā pāwhakawairua o ngā kaupapa maha, anā, ngā taumata okiokinga. Mei kore ake rātou tē whai wāhi tēnei, ki ngā pārekereke kōrero mō te reo, mō te tikanga, mō te manaaki, mō te whāngai, mō te haka, mō ngā kōrero tuku iho, aha atu, aha atu o te Tairāwhiti, otirā o tāku iwi Ngāti Pōrou. Nōku te maringanui!

Tāku Kuranui

Ka tau atu rā ngā karamihi ki ngā ringa rehe ki te papa whenua o Kahutia, ki te whare takiura o te Kuratini o Te Tairāwhiti i Tūranganui ā-Kiwa, otirā ki te kura o Toihoukura te whare toi Māori o reira. He whare whao rakau, he whare tāmoko kiri, he whare whai mana o te Tairāwhiti, otirā o te motu whānui. Nā Ivan Ehau rātou ko tākuta Sandy Adsett, ko ahorangi Derek Lardelli, ko Steve Gibbs i tūwhera tēnei wānanga Toi. Ko rātou ngā ringa raupā o taua whare. Ka tae ake rā ngā mihi ki Te Whatukura te wāhanga reo Māori o taua takiwā. Ko te whakaruruhau o te reo, ko te whakarauora o te mōteatea, ko te wāhi i whakatīnanahia ngā wawata a pia mā, a tauira mā i ngā ahutanga whakaako, whakapakari tō tātou reo rangatira. Ko tētahi o ngā tino kaupapa matua a tēnei wānanga, ko ngā kōrero tonu i rangahaua e ētahi o mātou i ngā tau ki muri, arā, i te tīmatanga tonu mai o ēnei tū wānanga a mātou. Mā te mārama mārika rawa hoki o te tauira ki ngā kōrero tāwhito me te horopaki o te mōteatea, e kitea atu ai e ia ngā taonga kāmehameha e whāki mai rā ngā kupu. Ko matou e tino whakapono ana, kāhore tonu i tua atu i te mōteatea hei hāhū ake i ō tātou tīpuna me te whai atu i te māramatanga o ngā kawa me ngā tikanga a rātou mā. Hai konei ka hari a ngākau i runga i te whakaaro, me tiki atu ko ngā mōteatea nei hei hoa haere mō tō tāua reo rangatira e whakapeto ngoi nei mātou kia ita mau tonu, ā, tae atu hoki ki ngā kawa me ngā tikanga. Ki āku tūākana, ki āku teina, ki āku tūngane, ki a tākutā Wayne Ngata, nōu anō te

whakaaro i whakatō, kia whakaturia tēnei kura otirā ki āku hoa mahi o taua wā tēnā rā koutou katoa. Mei kore ake koutou tē titia ēnei huia kaimanawa ki te ngakau.

Tāku Manawa

Kāre e mutu tāku aroha ki tāku manawa, anā, ki tāku whānau. Ahakoa, kua rua tekau mā rua tau te moetanga o ngā karu o tāku hoa rangatira a Thomas, he whakatutukitanga tēnei tuhinga hei maumahara, hei whakanui i a ia. Nō reira, moe mai rā e te ipo ki tō pōkerekere. Ki ā māua tamariki, mokopuna, rātou i mahue pani, rātou i taki puku mahi ki te tiaki i ngā take e pā ana ki te kainga, inā ngaro atu au ki te whaiwhai kōrero hei rangahau māku. Kotahi atu te mihinui ki āku tamāhine, ki āku tama, ki āku hunaonga. He mihi mutunga kore māku ki āku peke poho, anā, ki āku mokopuna tuatahi, tuarua a Te Aomihia, rātou ko Te Haeora, ko Tūwhakaea, ko Nikau, ko Aria, ko Te Aukaha (pāku), me te pōtiki whakarakaraka a te whānau Te Umu o Te Rangi me ngā mokopuna e haere ake nei. He waihotanga kōrero tēnei nāku mā koutou katoa, kia tiki atu anō ā tōna wā, hei pānui, hei wānanga, hei whakawhiti whakaaro, hei whakahoki maharahara. Heoti rā, kia hūkere te hoe!

ŪPOKO TUATAHI

He Kupu Whakataki

Mai rānō kua noho te kanohi tāmoko a te Māori he mea whakamanea. Ko te moko kauae a te wāhine Māori, he tāmoko taketake, nō roto mai o Aotearoa nei. I ngā tau tekau mā rua kua kitea mai te tokomaha o ngā wāhine Māori o te kahuitara¹ i whakatakoto mai i te takapau wharanui o te mokopapa² ki te Tairāwhiti. Ko te mahi a tēnei tuhinga he whakautu i te pātai nei, “He aha i whakarauora ai te moko kauae i ngā mokopapa o te Tairāwhiti?” He aha rā au i whai i tēnei kaupapa hei rangahau māku? Ngawari noa iho te whakautu. He matāku nāku kei riro ki te pō tēnei taonga, koirā te maharahara nui, e wero nei te hinengaro, te otinga atu, ka motuhia te pito ki ngā uri kei te piki ake. Auare ake! Ehara i te mea, he tauhou au ki te kaupapa nei. Ko te moko kauae, he matapihi nō ngā whainga tapuwae a tāku rāhi, he matapōhewa nō ngā hekenga whakapapa a tāku nui. Nā whai anō au, e whakapae ana, he mātātuhī³ te moko kauae hai mataora.

Kei tēnei Ūpoko Kōrero Tuatahi, ka whakatakotoria te tāhūhū kōrero. He rangahau tēnei, ka matapae, ka whakatumatuma, ka whakaatu i ngā whakatairanga kōrero a te Tairāwhiti, o tāku iwi a Ngāti Pōrou e pā ana ki te tāmoko, anā, te moko kauae o te kahuitara. He tuhinga kōrero tēnei e wānanga ai ngā huatau o te reo, o te whakairo, o te raranga, o te mōteatea, o te haka, o te tāmoko. Nā ēnei katoa au, i tūhono ki te papa whenua, ā, nā wai rā, i tipu mai. He whakapae noa iho nāku ēnei kōrero. He akoranga ēnei i hau mai i ngā wāhi o te whakatipu tamariki i kōrerohia ake rā.

Hei tīmatanga kōrero māku, ka tāhuri atu au ki ngā arataki kupu, ki te rautaki rangahau kōrero e whai ake nei.

I te mokopapa i tū i te tau 2007, i momoho au, i riro māku, kia hopukina ai ngā pitopito kōrero a te kahuitara, rātou i whiwhi moko kauae i taua wā rā. Neke atu i te whā tekau te tokomaha a ngā wāhine Māori, nāku rātou i uiui i taua wā rā. He tukanga raraunga

¹ Nā Derek Lardelli, he tohunga tāmoko o te Tairāwhiti tēnei kupu i hōmai. He kupu e whakamārama ana i te hunga wāhine mau moko kauae o taua takiwā.

² He wānanga tāmoko, anā, tāmoko kauae me te mataora.

³ Ko te mātātuhī te āhua o te ariā ka whakaputa ki te pēhi rawa ki runga i te pepa.

kounga te rite, ka mutu, he puka kore tā i tāia e pupuri ake ai i ngā kōrero me ngā whakaahua o ia wāhine. Nāku te katoa o tēnei rangahau i ketuketu. He rangahau i heipū noa mai, nā runga anō i te wairua o te kaupapa, i runga i ngā tikanga Māori. He tākoha atu, he tākoha mai hei rau whakaaro ki te kaupapa o te rā kia ekea ai te taumata kōrero, “mā pango, mā whero ka oti ai te mahi”.

Taka rawa mai ki tēnei tau 2019, i whai wāhi anō au ki ētahi a ngā wāhine ki te uiui anō. He kitenga nāku i te hiranga nei, o te arohaehae, o te aromātai i te tirohanga whānui, anā, he inenga tauroa,⁴ te tūmomo tukanga i te mea kua tekau mā rua tau e hikoi ana ngā whiringa kaiuru o te kahuitara i te ara o te mau moko kauae.

Tāpiri atu ki tēnā, ko te āhua o te rangahau hei whai māku, he kaupapa ā iwi, he kaupapa Māori, he mātauranga Māori. He whakatau nāku i te painga nei, ka āhei te arotake i ngā rangahau kōrero me te whakataurite i ngā wheako whaiaro o ngā kaiuru, mai tērā tōpito tau, tae noa mai ki tēnei tōpito tau. Kei te Ūpoko Kōrero Tuatoru, ka whakamāramahia ngā kōrero whānui mō te tātaritanga o te rautaki inenga tauroa me ngā āhuatanga o te whare tāhū tae ake rā ki ngā kōrero mō ngā kaiuru.

Takinga Kōrero

He takinga kōrero tēnei ki ngā kupu waiata e takutaku haere ana i ngā whaingā matua o tēnei kaupapa rangahau mō te moko kauae. Mā te waiata waikauri⁵ e huaki ngā wāhanga ki ngā kōrero hei kaupapa rangahau māku. He tāpaetanga hoki tēnei ki ngā ūpoko kōrero kua rangahaua e au. Kia tāhuri ake ai ki ngā kupu o te waiata e hora nei.

He Waiata Waikauri

¹Horaina ai te takapau wharanui

O Hine, o Niwa, o Uhenga

Hāhaetia mai te kiri ki te uhi matakoi a Rua

Tāripitia mai te kiri ki te uhi matarau a Ue

⁵Te tohu o nehe

Te tākiri o namata

⁴ He tirohanga, he arohaenga i roto i te wā roa kua pā hemo atu. Mō tēnei rangahau tekau mā rua tau te roa.

⁵ Ka meatia he waikauri ki ngā haenga a te uhi, ka oti te tāmoko.

O te rangapū tehe, o te kahuitara
Rauika mai ngā Kuikuia o Mahina
Rauhī mai ngā Tuahine o Hamo
¹⁰Tatau atu ki roto o Mataora
Katau atu ki waho o Mataora
Te tete, te kōripi o te iwi toroa
Te tata, te rauhāhā o te ahi manuka
Whakairotia ngā tohu
¹⁵Ki te kōingo ngakau o te tangata
Tāia te tohu nei
Ki ngā koko o raumahara
O marea, o manomano
Ūhi, wero, hō!
(Georgina Kerekere, 2007)

He Kupu Whakamārma

He waiata waikauri tēnei. Nāku tēnei waiata i tito i te tau 2007, hei whakamaumahara ki ngā mokopapa o taua wā, hei whakanui i te kahuitara, rātou i whakatakoto ki te takapau wharanui. He ahi ngārehu, he ahi pungarehu te waikauri. Nō whakapata⁶ tēnei āhua tāmoko nō te wā i ngā tohunga tāmoko. Ka hoatu ki ngā wāhi a te uhi, ka oti te tā. Koinei te ariā e whaiā nei au, anō nei, he whārua kiri te rite ka whoatu te waikauri. Ka tātaritia e au ngā rarangi waiata 1 ki te 7 anake.

Ngā Tātaritanga Kōrero

Ko ngā rarangi waiata hei tātaritanga māku, he nuka reo, he kupu tangirite, he kupu huahuatau, anā, ngā kupu whakaniko e kārawarawa ana i te titonga nei. Me tāhuri ake ki te rarangi 1.

⁶ Ōneherā.

Rarangi 1: Horaina Ai Te Takapau Wharanui

Ko te takapau wharanui, anā, te takapou whāriki rānei e hora nei, anā, he mokopapa te kaupapa i rūmenemene mai te tokomaha. E kīia nei ngā kupu haka.

Te Au o Ruaumoko

Mokopū; mokopapa

Kei runga Wāhi

Wāhia te kiri tapu

Ko te Uhi o Mataora (Te Kāhautu Maxwell, 2009)

He whiringa kupu mokopapa ēnei. He tānga whakapapa mai i Rarohenga⁷.

Ka taka i a Ruaumoko heke iho ki a Mataora. Ehara i te hanga noa, anā, ehara i te pakiwaitara noa iho. Ka tau rawa ki te whāriki o Hineteiwaiwa, anā, ki te pūmanawa o te whāriki ka takoto te kaiwhiwhi, anā, he wāhi mahi nā te kaitāmoko. Ki tā Maxwell, he mokopū, anā, he kupu anō mō te mokopapa.

Takapau Whakapapa

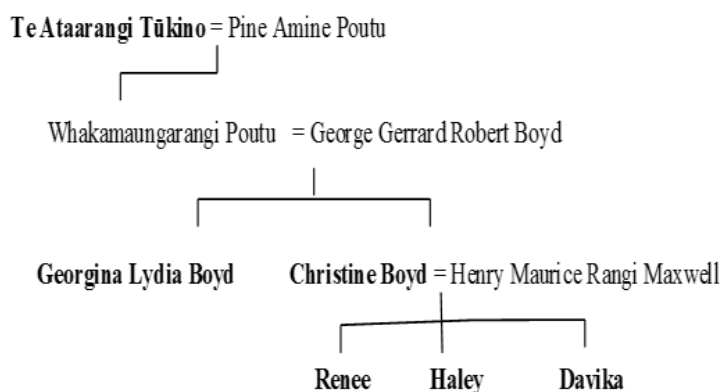
He takapau whakapapa tō mātou i heke mai i ngā kāwai heke o tō mātou māmā kuia.

Tekau mā whā tau noa iho te pakeke o te kuia, te wā i tāia tōna moko kauae. Ko Te Ataarangi Tukino tōna ingoa. Nō te riu o Waiapu tēnei kuia, nō roto mai o Ohinewaiapu. Ko Watene Tūkino tōna pāpā. Ko Heeni Kahiwhā tōna māmā. He hekenga tāngaengae, nō te hiwi o tāku kuia o te kahuitara.



Whakaahua 1: Private Collection
Te Ataarangi Tukino

⁷ Tahekeroa



I heke tonu atu tēnei kāwai takapau wharanui o te moko kauae ki a mātou, anā, ngā mokopuna tuatahi me ngā mokopuna tuarua o te whānau. Inā, e whakaputa ana i runga ake i te whakapapa, ko ngā ingoa e kōrekoreko ana i te taura here tangata. Tokorima mātou i tō mātou whānau tata i tāngia ki te moko kauae. I tāngia katoa mātou i roto i ngā tau tekau mā whā kua hori nei. He tātai heke tēnei o Waiapū kōkā huhua⁸, o Hinetiraha,⁹ otirā, o Rangitukia ki roto o te Tairāwhiti.

Mahinarangi

Ahakoā kiri wāhine, ahakoā tiki pounamu, ahakoā whao rākau i te ihu tonu o te whānau, o te hapū, o te iwi. I tipu ake mātou i mua tonu i ngā momo āhuatanga o te tā. I te rua ūnga whakaaro o ngā uri. Ko Mahinarangi te ingoa o tēnei tiki pounamu. He hei tiki, e toru rautau te pakeke o te taonga nei. He roa rawa tōna heke haere i waenganui i te whānau i runga anō i ngā tikanga o te tuku i tēnei taonga. Ko ia tētahi o ngā hei tiki tokotoru. Kei te Taihauāuru tētahi, kei te Taitonga tētahi, kei te Tairāwhiti tēnei (Billy Reedy 2005). Kia ekea ai te kōrero a tā Apirana Ngata, ‘ko tō ngakau ki ngā taonga a ō tipuna Māori. Hei tikitiki mō tō mahuna’.



Whakaahua 2: Private Collection
Mahinarangi - Tiki pounamau

⁸ He kīanga kōrero tēnei e kōrerohia ake rā te huhua o ngā whānau e noho ana ki ngā tahataha o te awa o Waiapu.

⁹ He pānga whenua ki te riu o Waiapū

Mātauranga Whakairo

I heke mai ngā mātauranga o te whakairo o te tāmoko i ngā wānanga whai mana o te Tairāwhiti, anā, ngā whare tāhū. Ko Taperenui a Whātonga ki Rangituki. Ko Pita Kapeti rāua ko Mohi Ruatapu ngā tohunga o tēnā whare wānanga. Tae ake rā ki te whare wānanga o Te Rāwheoro, anā, ko Rangiuia te tohunga o tēnā whare. Ko Hingangaroa te tohunga tuatahi o tēnā whare wānanga. E ai ki ngā kōrero a Apirana Ngata (1944)

“Ka moe a Hingangaroa i a Iranui, tuahine o Kahungunu, ka puta ko Taua, ko Te Whānau a Apanui tōna whakaputanga; ko Māhaki-ewe-karoro, ko te tūturu o Ngāti Pōrou te whakaputanga; ko Hauiti, nāna Te Aitanga a Hauiti, a Ngāti Pōrou katoa hoki. Ko Hingangaroa tēnei e kōrerotia rā e te Whatahoro, i haere i te tono a tōna wāhine, a Iranui hei tohunga haumi waka mō Kahungunu a whānau atu a Māhaki-ewe-karoro ki te one i Kaimātai, i te takiwā o Te Wairoa”. (Ngata A. , 1944)

Ā kāti, ko Hingangaroa tēnei ko Ūawa tōna kainga, ko ōna uri puta katoa i te Tairāwhiti. I heke iho te mana whakairo ki a ia, ka tipu tēnei mātauranga ki roto o Ūawa. Huri ake rā ki ērā pānga whakapapa ki a Rongowhakaata, ko Rukupō tēnā heke iho ki a Pine Taiapa ngā ringa whao mātauranga o te Tairāwhiti.

Kei te Ūpoko Kōrero Tuatoru ka whakawhānui ake ngā kōrero mō ngā whare tāhū o Te Tairāwhiti.

Mātauranga Tāmoko

He tohunga tāmoko a Tame Poata. E ai ki ngā kōrero, nāna tō mātou māmā kuia i tā ki te moko kauae i te tau 1894. He tohunga whakairo, nō Ngāti Pōrou hoki a ia. I mahi mai āna mahi ki roto o te Te Tairāwhiti huri noa te motu ki te Urewera, ki Waiariki, ki Tainui hoki. Kua heke tēnei āhuatanga o te tāmoko ki ēnei tohunga o mohoa noa nei, anā, ki a tākutā Derek Lardelli o Ngāti Kanohi rāua ko Mark Kopua o Te Aitanga a Hauiti. He ringa tāmoko, he ringa whakairo, he ringa whao, he ringa kōwhaiwhai, rāua tahi, ā, kua tohua nei hei kaihautū, hei tohunga tāmoko, ā, ka mutu pea i ēnei tāngata. Ko rāua te taki pūmanawa o te whakarauora tāmoko, anā, nā rāua tahi i tā te moko kauae ki te tokomaha o ngā wāhine o te kahuītara i te Tairāwhiti, otirā, te katoa o ngā kaiuru 2019 nā rāua anō i tā. Heoi, kia mōhio mai ehara tēnei tuhingaroa i te tuhinga

ka ruruku hohono ki ngā mahi o ēnei tohunga tāmoko. Ki ahau nei he mahi anō mā tetahi atu kairangahau ā tōna wā. Ko te aronga kē o tēnei tuingaroa mō ngā wāhine nā rāua i tāia me ngā āhuatanga e pā ana ki tō rātou hikoi i tēnei ara o te mau moko kauae i ngā tau tekau mā rua kua hori.

O Hine, o Niwa, o Uhenga

Ko Hine, ko Hineteiwaiwa. Ko Niwa, ko Niwareka. Ko Uhenga, ko Uhengaparaoa te roanga atu o ngā ingoa. He ira atua katoa ēnei wāhine, he mana tapaiuru o te kahuitara.

Hineteiwaiwa

Ko Hineteiwaiwa, he waewae kai pakiaka o te orokohanga mai o te whatu, o te raranga. Kia ekea ai te taumata kōrero, ‘anō me he whare pūngawerewere’. He mātauranga tēnei e whaia nei e te kairaranga kia eke ai ki te taumata whakarākei o te whare pērā i tō te whare pūngawerewere.

I hua ake ai hoki te ingoa o Hineteiwaiwa i te waiata tangi a Rangiuia¹⁰ i te whiti tuaono o taua waiata mō tāna tama a Tuterangiwhaitiri. Nei rā ngā rārangi kupu waiata.

*Ko koe anake ia nau i hora atu
I te takapau, e, no Hineteiwaiwa
Ki te ara i waho nei;
I a Tangaroa, e, i a Poutu, e,*

Ko te takapau whāriki o aituā. He tangi mapu o te pāpā ki tana tama a Tuterangiwhaitiri. Ka kī, he mokemoke tāna haere atu, ko ia anake i te ara nunumi o mate. E ai ki ngā kōrero a Rangiuia, nā tana tamaiti tonu tana mate i kimi. I moe huna i a Hineparetaranga i reira rarua ai e te wāhine, ka ea ai te kōrero ‘He wāhine, he oneone i ngaro ai te tangata’.

¹⁰ He tohunga whai mana ki roto o Te Tairāwhiti. Ko te Rāwheoro tōna whare wānanga. He wānanga whai mana mō te mahi whakairo.

Niwareka

Kei te whakapapa nei ngā kāwai heke o Niwareka.

Rangi = Papa

|

Hinenuitepō = Ruaumoko = Hinutohu

|

Hineoi

|

Manuongaonga

Manutiongī = Uetonga

|

Niwareka = Mataora

Papahu

Takatakerangi

Hinetītama

Murirangawhenua

Taranga

Maui-potiki (Jonnie Brooking, 2017 kōrero ā waha)

Whaia Ngā Mahi O Rarohenga

E ai ki ngā kōrero, i aitia a Niwareka me Mataora ki runga takapau wharanui. Nō muri noa mai, ka tūkinotia a Niwareka e ia, nā whai anō i hoki atu a Niwareka ki tōna iwi ki Rarohēnga. Nā wai rā, ka pōuri rawa atu a Mataora, ka hiahiaitia e ia kia whakatikahia ōna hara. I timataria e ia te kimi haere i a Niwareka. I mua te haere, ka taka te whakaaro ki a ia, kia whakapaipai tōna rite, ka pania te kanohi ki te uku, anō nei he tāmoko, ko te whakaaro ia kia rata mai anō tāna wāhine ki a ia. Ka mutu te pōhēhē nui ko tēnā.

Tae noa atu ia ki Rarohēnga, ka noho ia hei papa kurukuru pohatu ki te whānau a Niwareka. Tuatahi, mō tōna mahi tūkinotia ki a Niwareka, tuarua, he kanukanu nō te āhua, nā te pā o te ua ki tōna kiri i rere whakateraro te uku i tōna kanohi, ka mutu, he tangata whakahangareka tōna rite. Kātahi, ka ngau kino te whakamā, ka taka te kapa i runga anō i te mōhio, he iwi mātauranga te whānau nei ki te mahi tāmoko.

Ka kaha inoi atu a Mataora ki a Uetonga te papa o Niwareka kia murua ōna hara, me te inoi anō māna ia e akoako te tāmoko. Ka whakaae a Uetonga, me te whakaae o Niwareka kia piritahi anō rāua. I hoki ngātahi atu rāua ki te ao marama me te aha ka noho a Mataora hei puna ora, hei puna kōrero, hei puna tauira mō te tāmoko. Pērā anō a Niwareka hei puna mātauranga raranga.

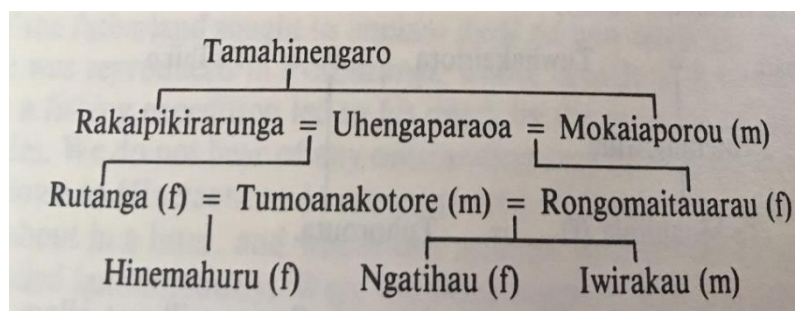
Kei roto i ngā kupu whakamārama a Mark Kopua (2016) ngā kura huna o te pakiwaitara nei i kōrerohia ake rā.

We are lucky that our Moko history teaches and guides us along traditional Māori understandings about the receipt of Moko where for example...Mataora advises us that ‘shame’ and ‘vanity’ were very much part of why Mataora received his own Moko. And tells us, through the following whakatauki, “Whaia Ngā Mahi o Rarohenga” that all we need to be is ‘a good person’.....I have come to understand that wearing Moko is an ‘inheritance’ and a ‘service’(Kopua 2016 kōrero-a-waha)

Nōku e rangahau ana tēnei kaupapa, ko ngā āhuatanga whaiaro i kōrerohia ake rā e ngā kaiuru ko ngā matapono pēnei i te rangatiratanga, i te manaakitanga, i te whakaititanga ngā whakaaro nui o te hunga tāia ki te moko kauae. Ehara i te mea e tohutohu ana, me pēnei, me pērā, e whakaatu ana i ngā tauira hei kawenga mā te tangata, ahakoa pai atu, ahakoa kino atu koirā ngā akoranga ka hua mai.

Uhengaparaoa

Kei ēnei rārangi oriori a Hinekitawhiti mō tāna mokopuna a Ahuahukiterangi (Ngata & Hurinui, 1988 wha.4), ‘hau te mau mai ngā taonga o Wharawhara’, he kōrero tēnei ka hāngai ki Uhengaparaoa ōna whainga tapuwae, ōna whainga whakapapa, ōna whainga taurahere o te kahuitara ki Te Whakatohea, anā, ki Te Whānau a Apanui. Ānei te whakapapa me ngā kōrero whakamārama e whai ake nei.



Uhengaparaoa was an Opotiki woman, who with two famous toki¹¹ and one tautau motoi¹², was presented to Tamahinengaro after the ngakinga mate¹³ for Uekahikatea, a Whakatohea chief, the father or grandfather of Uhengaparaoa. Tamahinengaro gave her to his eldest son Rakaipikira-runga, by whom she had a daughter Rutanga. Rakaia died and Uhenga was given to his younger brother MokaiaPōrou, by who she had a daughter Rongomaitauarau. We have this form of leviate in all tribes. The two girls would be what? Half sisters and direct cousins and more...the situation is made worse in the next generation, for the two women are taken to wife by the one man. The relationship is commemorated in tribal aphorisms, “Ka ai nga wāhine a Tumoana-kotore, a Rutanga, a Rongomaitauarau”. They bred through Hinemahuru, who who married that Apanui-waipapa Whānau-Apanui, and made them tuakana to all Ngāti Pōrou, the progeny of Iwirakau and Ngatihau.

Kua tupu te whakaaro, ahakoa haere te wāhine ki whea, ka kawea ngā whakapapa, ka kawea ngā tikanga, ka kawea ngā pukenga, ka kawea ngā kōrero hei tiki atu anō māna, hei wānanga anō mā te whānau, mā te hapū, mā te iwi, ā, kia ea ai te kōrero, ‘ka ai ngā wāhine a Tumoana-kotore, a Rutanga, a Rongomaitauarau’, anā, he taniwha hikuroa ngā kāwai rangātira o te kahuitara o Ngāti Pōrou me Te Whānau a Apanui.

Rarangi 2: Hāhaetia Mai Te Kiri Ki Te Matakoī a Rua

Ka hoki anō ngā kōrero ki a Ruaumoko me Uetonga.

Rangi = Papa

Ruaumoko

Manuongaonga

Uetonga

¹¹ Adze

¹² String of greenstone ear-rings

¹³ Taking vengeance

Niwareka = Mataora (Joni Brooking 2018, kōrero ā-waha)

He kupu tangirite, he kupu mahi ēnei. He kupu tatangi ēnei nā te uhi matarau. He haehae, he tāripi kiri te mahi. Ko Rua, anā, ko Ruaumoko tēnā ko ia te atua o te rūwhenua, he hononga whakapapa tāna ki a Uetonga i ngā hekenga kōrero e pā ana ki te orohanga mai o te tāmoko.

Rarangi 3: Te Tohu O Nehe, Te Tākiri O Namata O Te Rangapū Tehe, O Te Kahuitara

He kupu whakarite, he kupu āhua e whakaatu ana i te tohu tāmoko a te wāhine Māori, anā, te moko kauae o te hunga pōkaitara, anā, rātou o te kahuitara.

Rarangi 4: Rauika Mai Ngā Kuikuia O Mahina. Rauhi Mai Ngā Tūāhine o Hamo

He kupu kōrero ēnei mō ngā tipuna me ngā tātai whakapapa i waenganui i ngā iwi, anā, ko Ngāti Pōrou me Tainui. Ko ngā hononga mokopapa anō tētahi paihere o ēnei iwi. Ehara tēnei mokopapa i te haerenga poka noa. He uri whakaheke whakapapa a Mahinarangi i a Pōrourangi. Ka moe a Mahinarangi i a Tūrongo, ka whānau mai a Raukawa. He hononga tēnei ki ngā iwi o Tainui tae ake rā ki ngā hongā tāngaengae ki te Tairāwhiti. Kei te kōrero a Tamaiti Reedy (1994, kōrero ā-waha) i puta i ngā Ngata Lectures ki Pōneke ngā takitaki whakapapa i waenganui i ngā iwi.

Porourangi

Ueroa

Tokerau

Iwipūpū

Kahungunu

Kahukuranui

Rākaihikuroa

Tūpurupuru

Te Rangitūehu

Tūaka

Māhinarangi

Mahinarangi

Ko Mahina, anā, ko Mahinarangi tēnā. He kōrero tēnei mō ngā kāwai rangātira o Horouta waka o Tainui waka. I te ekenga mai o te Kahui Ariki a Tūheitia ki tōna tūranga hai kīngi i te tau 2007, i whiriwhiria e Tainui ētahi wāhine kia whiwhi i te moko kauae hei maumahara ki te kaupapa whakaharahara. Ki tā tētahi o ngā kaiwhiwhi moko kauae o Tainui.

By early June they had 16 names and a promise from East Coast Māori, where moko are more prevalent, to come and support them while the moko were applied, a gesture that would reaffirm Kingitanga links.

On June 9 they gathered at Tūrangawaewae, nervous but determined. A group of 50 came from the coast and sang throughout the entire proceedings (Tai-rakena, 2007).



Whakaahua 3: Private Collection Tūrangawaewae Marae 2007

He kaha tonu ēnei mokopapa taurahere o Tainui ki te Tairāwhiti ki mohoa noa nei. He hononga tāngaengae o te kīngitanga ki te Tairāwhiti i raro te whakaaro kotahi, anā, te mokopapa a iwi o te kahuitara.

Hamoterangi

Ko Hamo, anā, ko Hamoterangi tēnei. Ka moe a Hamoterangi i a Pōrourangi. Nā wai rā, ka mate a Pōrourangi, ka moe i te teina a Tahu. Ko ngā uri o Tahu, ko te iwi e mōhiohia nei ko Ngāi Tahu. Kia eke ai ngā kupu o te haka taparahi o Ngāti Pōrou.

Ko Pōrou koa

Ko Hamo te wāhine koa

Ko Tahu koa

Ko Hamo te wāhine koa



Whakaahua 4: Ruatapu, 1994, whā 126

Ko te kuititanga o tēnei whakapapa ka noho ki te whakairo a Anaru Reedy (Ruatapu, 1994, whā.126) ka whakaatu te tupuna a Hamoterangi. Kei ngā tahataha ko Pōrourangi me te teina a Tahu. He tatau hono, he herenga tāngaengae ki ngā iwi o te Ika ā Maui me te Waka ā Maui o te kahuitara.

Rarangi 5: Tatau Atu Ki Roto O Mataora. Katau Atu Ki Waho O Mataora

He kupu tangirite, he kupu āhua ēnei, e kōrerohia ake ngā tikanga e pā ana ki te tāmoko ki te moko kauae o te wāhine. Nō te rā 9 o Hepetema i te tau 2003 i tāngia tāku moko kauae i te whare toi o Toihoukura ki Tūranganui ā-Kiwa. Kua tekau mā ono tau au e mau moko kauae ana. Nā te tohunga tāmoko a Derek Lardelli tāku moko kauae i tā. Nāna anō te tono kia tāngia ai te kauae ki te moko. Nā māua anō ngā tikanga me te kaupapa o te moko kauae i whakatau. Nā kōnā, nāku te tono ki a ia kia tāia te ariā o te moko kauae mā te pene karakara ki te kauae, tuatahi. Te take, kia whai wāhi au ki te whakatakoto i tāku tono ki tāku kōkā. Ahakoa, tokorima ngā tūākana, kotahi te teina



tokorua ngā tūngane, ko te whakaaetanga o tāku māmā te mea nui māku. Te otinga atu, he hupe, he roimata, he tangi auē te āhua o tōna whakaaetanga. Huihui mai rā te whānau ki te tautoko i te whāriki mokopapa. He karakia, he katakata, he kōrero, he waiata, he tangi te mahi.

Whakaahua 5: Private Collection Derek Lardelli and Kairangahau, Toihoukura 2003

Rarangi 6 me te 7: Te Tete, Te Kōripi O Te Iwi Toroa. Te Tata, Te Rauhāhā O Te Ahi Manuka

He kupu tangirite ēnei, anā, ko te tangi a te uhi. He kupu mahi hoki e whakaatu ana i te kōripi a te taputapu wawāhi kiri, anā, ngā nihokoi a te uhi matarau ngā taputapu i whakamahia e ngā tohunga tāmoko o aua wā rā.

Moko Mokai

Kāhore e kore, i whakamahia tēnei momo uhi ki te kiri o ngā moko mokai i tāia ki te mataora i ngā wā o tāukiuki. I te tau 2012, rua tekau mā rua ngā moko mokai Māori katoa i whakahoki mai i Pāri i te whenua o Wīwī ki Niu Tīreni nei. Neke atu, i te rua rau tau ngā moko mokai e noho tarewa ana, ā, e ngaro atu ana i ngā whare pupuri taonga i Wīwī huri noa. Nā te kawanatanga o taua whenua tā rātou ture here i arotake, ka mutu, i whakatauhia e rātou kia whakahokia mai ngā koiwi Māori ki ō rātou ake whenua taketake. Nā Dalvanus Prime¹⁴ te huarahi i para ki ngā toi moko, ā, nā wai rā, i riro mā te whare taonga o Te Pāpā Tongarewa i Te Whanga-nui-a-Tara, anā, te poari Karanga Aotearoa¹⁵ i whakatutuki te auraki mai o ēnei ki te wā kaenga. He mema a Lardelli o taua poari. Nāna mātou tokoono i arataki ki taua whenua ki te tiki atu i ngā moko mokai.



Whakaahua 6: Private Collection Repatriation Ceremony, Paris, France, Musée du Quai Branly January 2012

I mua mai i te pāheke atu ki Wīwī, i āta whakarite au i tāku katoa, taha tīnana, taha wairua, taha hinengaro i runga i te mōhio, he wāhanga wehi i roto i te haerenga mamao. Waihoki, i āta toro atu au ki ngā pukenga mātauranga, ōku kuia, ōku koroua kia tautoko mai, kia kore ai e ūtaina ngā pōhēhē a ētahi ki runga i a mātou, kia kore ai e tōtara wahi rua ngā whakaaro hei whakararu i te hinengaro, hei whakapōrearea i te wairua.

¹⁴ The late Dalvanus Prime a campaigner for repatriation brought home from Australia a number of heads

¹⁵ Karanga Aotearoa is a the government mandated authority that negotiates the repatriation of Māori and Moriori ancestral remains on behalf of Māori and Moriori.

Te Reo Karanga

He tuku karanga, he mahi māku i Wīwī. Waihoki, i āta tuitui ngā kupu hei reo whakanui, hei reo kōrero ki ngā moko mokai. I puta pēnei te reo karanga, “*e piki tāku tua hoake tātou ki te kaenga.*” Koirā te rere o te kupu, he reo whakahau kia kotahi atu ki te kaenga, he roa rawa te noho mokemoke. Me hoki ki te ūkaipō, anā, ki te wāhi taurikura. Koinei te āhua o ngā tikanga, ahakoa te aha, ahakoa haere ki hea, ki Aotearoa nei, ki Wīwī rānō, ka noho kōtuitui tonu te ora me te mate. Tē taea te weherua. Ka rarau atu o mahara akoako, o mahara mōhio, o mahara wairua ki roto i te mātātuhi o te moko kia whakatairanga i onamata kaupapa, tua atu.

E ai ki ā Katerina Te Heikoko Mataira (kōrero ā-waha, 1995). Ko koe i roto i a Io, i roto hoki i te Kore, i roto hoki i te Pō, i roto hoki i te Awatea me te ohonga mai o Mahara Atua, Mahara Tipua, Mahara Tawhito. Ko ngā hononga tēnei o ngā uri kua mene atu ki te pō, ki a tātou ngā urupā o rātou. Koinei te whātorotoro o ngā paparanga tē motuhia te pito whakapapa.

I te whakaeke, koinei anake te wā i kite ā karu ngā moko mokai rua tekau mā rua ki te wāhi kotahi i waho atu i ngā kawhena paku. Kātahi nā te mīharo! Kāhore he aha i tua atu i te tangi mapu, i te tangi whakahuahua hei whakatau tēnei wairua. Hanga rerekē te āhua. He wūru hei makawe ā ētahi, he māpere hei whatu ā ētahi, he paepae ipu hikarete te rite ā ētahi ūpoko, me tāku mōhio, nā tātou anō te iwi Māori i whakaritea te hanga i te wā i hokona atu ki tauwi mā. Haunga rā te roa, e whakangaro atu ana rātou ki whenua kē, haunga rā ngā whakarāweketanga a ētahi, he mahea tonu te kitea atu i te waikauri i ngā haehae o te uhi matarau e whakaatu ana i ngā whārau kōrero o onamata. Whakamiharo ana! I kōnei i puta ake ngā whakaaro, ‘ko tātou ngā urupā o rātou mā’. E taea ana te whakamahi tēnei kōrero i runga i te pai, i te tika, i te hāngai rānei, kātahi ka tino kitea te mātau o te tangata ki te tā i te kupu, ki te tā i te moko ki te kauae, anā, ki te mata rānei kia hāngai ki te tangata. Ki ā Metge kōrero... The interaction of the spiritual realm with the physical realm is evident in the kōrero of tangihanga, karakia and whakataukī. Those who have passed on live through the living generation and in turn will live through those that follow... tipuna in the spiritual realm still exist in the physical realm (Metge, 1995). Koinei te āhua o te kōrero mātauranga, e whakapuaki ana i tēnei waiata mō rātou mā, ā, ka tūhono ki te kahuitara.

Ngā Whainga Matua Hei Kaupapa Rangahau

E whā ngā whainga matua o tēnei rangahau.

Tuatahi, kia tautohua inā kei te takiwā whakarauora te moko kauae, āe, kao rānei. Ko te mea nui o tēnā, he arotake i ngā whakawhanake kōrero, kātahi ka whakaahua te pāpāku, te hohono rānei o te taunaki kōrero.

Tuarua, kia uiuia anō te kahuitara o te Tairāwhiti i tēnei tau 2019, rātou ētahi o ngā kaiuru i tāia ngā moko kauae i te tau 2007. Ko te painga o tēnā, ka āhei te aromatai i ngā whakatairanga whānui, anā, ngā piki heke panonitanga i puta ake i roto i te tekau mā rua tau roa.

Tuatoru, kia whakatauritehia ngā rangahau e rua, anā, te pitopito pārongo 2007, me te kohinga pārongo 2019. Ko te hua o tēnā, hei arotake i ngā wheako whaiaro o ngā wāhine i tērā wā, tae noa mai ki tēnei wā, kia kitea ai te āhua o ngā tōpito kōrero i tō rātou hiko i te ara o te kahuitara.

Tuawhā, kia tukuna he ōhākī hei waihotanga kōrero mā ngā uri whakaheke, mā wāku tamariki mokopuna tuatahi, tuarua.

Ngā Pātai Me Te Whainga Whānui

Ko te whainga whānui o tēnei rangahau he whakaū ngā kōrero o te Tairāwhiti, otirā o tāku iwi a Ngāti Pōrou mō te tāmoko, anā, te moko kauae o te kahuitara, ka matapaetia inā kei te takiwā whakarauora i ēnei wā nei. E toru ngā pātai hei whakautu.

Pātai Tuatahi: Mai i te tātanga mai o tō moko kauae, he aha ngā hua pai, ngā hua kore pai kua pā ki a koe?

Pātai Tuarua: He aha te tino tikanga o te mau i tō moko kauae?

Pātai Tuatoru: Nō te tātanga mai o tō moko kauae, kua rerekē ētahi tikanga ki roto i tō ao?

Pātai tuatahi: Kei te noho ora tonu te moko kauae ki te aotūroa nei? He aha kē te take?

Ko te uiui tāngata tētahi tikanga hei whakautu i te pātai tuatahi. E ai ki tā Matthews (2018).

Koinei ngā tikanga ā-ringa e mahia ana e koe ki te kimi i ngā kōrero rangahau. He maha ngā huarahi ki te kimi kōrero. Ko te uiui, ko te taturanga, ko te wānanga, ko te uiui ā-rōpū ētahi. Ko te mahi o te kairangahau kia whiriwhirihia te huarahi e pai rawa ana mō tō ake kaupapa me ngā kaiuru noki. Whiriwhirihia te huarahi e pai rawa ana mō tō ake kaupapa. He rerekē ki tēnā, ki tēnā kaupapa, nā, āta whakaarohia mō te kōrero e hiahiatia ana me te huarahi tika kia kimihia ngā kōrero tika. (McFarland, A. & Matthews, N. (eds) 2018 wh.70).

Pātai tuarua - He aha ngā huarahi oranga e whaia nei ngā wāhine o te kahuitara?

Ko te whare kōrero, tētahi wāhanga nui ki tā te Māori rangahau kōrero. Hai tā Ngata (2017).

He nohoanga tangata he putanga kōrero, ā, he kīanga nō te waha tēnei mea te kōrero. I tipu mai i te whakaaro, i te ngakau, i te hinengaro hoki ka whakapuakina e te waha hei whakarongo mā te taringa tangata. Hei reira anō, ka whakairihia ki te tuanui o te whare, o te pātaka o te hinengaro anō hei tiki atu ā te wā. Ko te huihuinga o ēnei momo kōrero e maha te kaupapa o te whare kōrero. Kei kīa mai e tētahi ehara i te mea makere noa iho te kōrero a te Māori i ngā ngutu o te tangata. (McFarland A. &., 2017, wha. 28)

Pātai tuatoru - Me e ora ana te kāhuitara i te moko kauae, he aha tāna ki te moko kauae?

Ko te uiui tangata tētahi mahi nui ki roto i te rangahau kōrero. Ki tā Mathews kōrero ko ngā matapono o te Māori tētahi wāhanga nui ki roto i te uiui i te kaiuru. Hai tāna (2017) ko te manaakitanga te mea whai mana nui. Ko te whakaaro nui me haumaruru mārika i ngā kaiuru o te rangahau kia kore ai te raru nui e pā ki a rātou.

- Me whai whakaaro mō te tuakiri me te ahurea o ngā kaiuru ka tahi. Me tiaki i ngā kaiuru i runga anō i te aroha ki te tangata.

- Kei te taumata tuarua me uru atu i ngā tikanga, āhuatanga Māori ki roto i te whakahaeretanga o te rangahau. Ka whakaaetia te tautoko o te whānau mō te kaiuru, ngā tikanga pērā ki te karakia noki.
- Koinei ko te tiketiketanga o te manaakitanga. Ko te mana akiaki i roto i ngā mahi katoa o te rangahau. Ko te whakapono te tūāpapa o te hononga o te kairangahau ki te kaiuru. He ngākau māhaki ngā mahi katoa o te kairangahau.

Tirohanga Whānui

Ko te tirohanga whānui o tēnei rangahau he kaupapa kōrero i ahu mai i tāku iwi a Ngāti Pōrou, he mea whakaara ake i a tātou kia titiro anō i a tātou tikanga, i ngā pūpahi kīanga, i ngā pārekereke kōrero tuku iho me ngā tūhono ki te taiao. Nō reira e whai ana au i te huarahi rangahau e pā ana ki te mātauranga ā iwi, te mātauranga Māori, me te kaupapa Māori.

Hai whakatauiria ake, ki tā Black (2012) kōrero, kai roto i tēnei momo waiata i ēnei kupu te mātauranga hauhake whakaaro takatake e takatū ai te whakaaro hai waka kawē i ngā whakaaro, tikanga, tūmanako, hītoria, karakia, mātauranga o taua ao taka huri i te pari o te rua, o te rāngai ki te rarau i ngā kōrero o tua whakarere. (McFarland A. , 2012, whā. 27)

Ko ngā tauira i tāku iwi, ko ngā ira atua Māori ērā, pērā i a Paikea, i a Ruatapu. He rerekē anō ngā ara i takahia e rāua kia whiwhi mātauranga ai. I whaia rawatia e Paikea te aka matua, i mahia e Ruatapu āna mahi porohīanga, porohaehae hēoi, i riro i tā rāua i rangahau ai. Mā ēnei tūmomo pūrākau, e whakaatu i tētahi i ētahi rānei o ngā āhuatanga hei rautaki whai i te rangahau nei.

Ki tā Smith, as an indigenous theoretical framework, kaupapa Māori has created the ‘space’ within realm of ‘research’ to centre Māori epistemological constructions of the world. Kaupapa Māori accepts Māori philosophies, concepts and practices as valid and legitimate (G. H. Smith, 1997).

Kei te Ūpoko Kōrero Tuatoru ka whakawhānui ake ngā kupu whakamārama.

Tirohanga Whānui Mō Te Tuhinga Whakapae

Ko te Ūpoko Kōrero Tuatahi, he wāhi tēnei e whakapūaki ana i te tono matua o tēnei kaupapa rangahau, anā, he mātātuhi te moko kauae, hai mataora. He kōrero tēnei i ahu mai i tāku iwi a Ngāti Pōrou mō te tāmoko, anā, mō ngā moko kauae o te kahuitara. Kua whakatūria te tātūhū kōrero, kua whakatakotoria hoki i ngā whainga matua, anā, ngā pātai matua me ngā pātai teina, tae ake rā ki ngā āhuatanga o ngā huarahi tukanga. He wāhine katoa ngā kaiuru, he wāhine mau moko kauae. I tāia katoatia rātou ki ngā moko kauae i ngā mokopapa i tū i te Tairāwhiti i te tau 2007. Nō kōnā au, i whiriwhiri ko te inenga tauroa he tukanga whai māku. He tekau mā rua tau te tirohanga whānui mai i te tau 2007 ki tēnei tau 2019. Ko te wāhi nui hei tiroiro māku, hei tātari māku, ko ngā kopiki me ngā koheke kōrero i mahue mai i te ara i hīkoia e rātou i roto i ngā tau kua pāhemo atu nei.

Ko te Ūpoko Kōrero Tuarua he wāhanga tēnei hei āta wherawhera i ngā mātātuhi e ono e pā ana ki tāku kaupapa rangahau, anā, ngā tuhinga o Aotearoa, ngā tuhinga o te ao whānui, ngā tuhinga o te ao kukara, ngā tuhinga o te ao paetuku o wai ake puna kōrero.

Ko te Ūpoko Kōrero Tuatoru he urutomo tēnei kia rukuhia ki ētahi whare kōrero, ā, kātahi ka hanga tāku whare tātū. He kaupapa Māori, he kaupapa ā-iwi, he tātari kōrero, he kōrero tuku iho te āhua o tēnei rangahau. Ko ngā huarahi e hono ana ki tēnei kaupapa, he inenga tauroa tekau mā rua tau te roa mai 2007 ki 2019. He iuiu tangata, he kohinga pārongo, he wānanga, he kanohi ki te kanohi, he mokopapa ngā tūmomo tukanga. Koinei te tirohanga whānui ngā whiringa kōrero ka puta i ngā uiui a ngā kaiuru, ā, kātahi ka āta tātari ēnei taunaki kōrero kia kitea ai he aha ngā wheako whaiaro o tēnā kaiuru, o tēnā kaiuru.

Ko te Ūpoko Kōrero Tuawhā he wāhanga tēnei kia whakaatu i ngā taunakitanga kōrero a ngā kaiuru, anā, ngā whakaputanga whakaaro, ngā whakawhitinga kīanga i hua mai i ngā uiuitanga a ngā kaiuru. I taka atu ngā huanga kōrero ki ngā wāhanga kōrero matua e rua. Ko te tuatahi ko ngā Āhurea Māori, ko te tuarua ko ngā Āhurea Pāpori.

Ko te Ūpoko Kōrero Tuarima ka āta tātari, ka āta wānanga i ngā ariā matua i puta ake i te ūpoko kōrero tuawhā, ka arotake i ngā ariā matua.

Ko te Ūpoko Kōrero Ono he wāhanga mutunga tēnei. Ko whakarāpoto i ngā ariā matua katoa ngā ūpoko kōrero e ono. Kei tēnei wāhi anō ka whakaatu ētahi whakaahua o ngā kaiuru o rātou moko kauae anake me ētahi whakaahua nō tētahi mokopapa. Kei te wāhi mutunga ka whakairihia ngā kaupapa i puta ake i rangahautanga o tēnei kaupapa hei kōrero rangahau mā tētahi atu.

He Whakarāpopotanga

Kāti, i horahia te takapau wharanui o mokopapa, ā, i ara ake te tāhūhū matua o tēnei kaupapa i tēnei whāriki hei rangahau māku, anā, “He aha i whakarauora ai te moko kauae i ngā mokopapa o te Tairāwhiti? I tēnei Ūpoko Kōrero Tuatahi, i whakairihia te rautaki pātai teina e toru, kia kimihia ai ngā whakautu, kia whakautua ai ngā wāhanga o te tāhūhū matua i kōrerohia ake rā. I whakamāramahia ngā āhuatanga o ngā kaiuru, he wāhine katoa, he wāhine mau moko kauae, he wāhine nō ngā hapū o Ngāti Pōrou. He wāhine hoki ēnei kua tae ake ki te rangapū o te kahuitara. Nā kōnā, ka whaia tēnei rangahau i te mātauranga ā-iwi, i te mātauranga Māori i ngā kōrero mō te tāmoko, anā, te moko kauae. Mā ēnei āhua ka whakaritea he whare tāhū, hei whare kōrero māku. He inenga tauroa te āhua o te tukanga, ā, he uiui, he wānanga, he whakawhitiwhiti kōrero te rite. He tekau mā rua tau te roa o te inenga tauroa, mai te tau 2007 ki te tau 2019. Koinā te roa e hīkoi ana ngā kaiuru i tēnei ara o Mataora. Nā kōnā, ko te arotahi rāhi, ko te aronga nui o tēnei rangahau ko ngā kōpikopiko kōrero o tēnei ara hei tātari, hei arotake māku, anā, ngā tapuwae kōrero, ngā kopiko kōrero a ngā kaiuru i mahue mai i ngā kirikiri o taua ara.

Koinā tāku e rere tūpou atu ki te Ūpoko Kōrero Tuarua e whai ake nei. Kei kōnā ka āta titirohia ngā mātātuhi rerekē kei te paepae whānui, kei te paepae whāiti o kohi o kimi e pā ana ki tēnei kaupapa e hangai pū ana ki tāku e whakapae nei.

ŪPOKO TUARUA

He Kupu Whakataki

I te Ūpoko Kōrero Tuatahi, i whakapuaki, i whakaputa i te tono me te kaupapa matua o te rangahau nei, anā, he mātātuhi te moko kauae, hai mataora. Kua whakatūria te tāhūhū kōrero ki te whare kōrero, hei whai māku. Kei tēnei Ūpoko Kōrero Tuarua, ka tāhuri ake ki ngā puna kōrero e wānanga ana he aha ngā momo pukapuka, ngā mātātuhi kua oti a au te pānui haere e pā ana ki tēnei kaupapa rangahau. Nā kua āta wehewehe haere ēnei ki ngā tātari mātātuhi rerekē e ono. Inā rā, ngā kōrero e whai ake nei.

Mātātuhi Rangahau Māori/Mātauranga Māori

Ko ēnei tōpūtanga kōrero, he tuhinga e hāngai ana ki te tikanga e tāwharau ana i tēnei tuhinga paerua. Ko ngā āhuatanga o te rangahau Māori, me ngā āhuatanga whai mātauranga Māori. Nā whai anō, ko te mātātuhi rangahau Māori me te mātātuhi Mātauranga Māori he wāhi nui hei rangahau māku. Ko te mea pai ki ahau o ēnei pukapuka, he tuhinga i tuhia ki te reo Māori e te hunga e matatau ana ki tō rātou ao Māori. He kohinga tuhinga ēnei nā ngā matanga mātauranga kua roa rawa e hīkoikoi ana tēnei huarahi rangahau. Ka whakaatu ō rātou whakaaro hei tauira whai mā te kairangahau. Ko te nuinga o ēnei pukapuka, i noho ko Takutā Agnes McFarland rāua ko Ahorangi Taiarahia Black ngā kaikohikohi me ngā kaiētita. Ko te pukapuka tuatahi i tāia e McFarland rāua ko Black (2014) “Ka hoki taua ki te whare huri ai”. He pukapuka tēnei e tiro atu ana ki tēnā whare kōrero, ki tēnā whare kōrero o ngā kaituhi, e āhei ai te kairangahau te titiro atu ki te whare o tētahi atu. Ka kite ngā kaituhi i ngā whakatipuranga o runga, o raro, o muri, o mua ka whakaaro ake hei whiringa kōrero māna kia tū pakari ai tōna ake whare kōrero. I puta anō i McFarland (2012) tēnei puka kohinga kōrero, “Kawea te wairua o te kupu”. Ko te aronga matua o ēnei tuhinga he whakapuakitanga o te wairua, o te mana tikanga ā-iwi, ā-hapū, ā-whānau. Tērā anō tā McFarland rāua ko Black (2016) pukapuka. I noho anō rāua hei kaiētita, hei kaikohi kōrero. Ko “Te mauri o te whare” tēnā. He kohinga kōrero ēnei nā tēnā kairangahau, nā tēnā kairangahau, ā rātou kitenga mātauranga i roto i ā ratou hīkoikoi o aua huarahi whai mātauranga. Tae ake rā ki te pukapuka, “He Kete Whakawaitara He Whakatarā ā-Rangahau”. I noho ko McFarland rāua ko Nathan Mathews (2017) ngā kaiētita mō

tēnei kohinga kōrero. Ko te kaupapa o tēnei pukapuka he rauemi whakanikoniko, he huarahi ako i ngā tauira o ngā whare wānanga puta noa i te motu ki tā te Māori rangahau kōrero, kia whakakipakipa i a tātou ki ngā whare whakaheke kōrero i a tātou ake.

Ko te puka hei whakakapi ake tēnei wāhanga, he kohinga kōrero nā Ahorangi Taiarahia Black (2014), nāna tētahi o ngā tari kawanatanga, anā, New Zealand Qualifications Authority, anā, Te Mana Tohu Mātauranga i awhina ki te waihanga tēnei puka rauemi. Ko te taitara, “Enhancing Mātauranga Māori and Global Indigenous Knowledge”. Ko ngā kohinga whakaaro o tēnei pukapuka he kaupapa mō te mātauranga Māori. Ko ēnei kaupapa katoa te tūāpapa o tāku tuhingarua kia tū tōtika ai tāku whare kōrero.

Mātātuhi Tohunga Tāmoko/Whakairo

Kei ēnei mātātuhi kōrero ka huri ki te reo o tētahi tohunga tāmoko. He kōrero tēnei nā Mark Kopua, he tohunga tāmoko, nō te Tairāwhiti. He tangata ngawari, ehara ia i te tangata hao kōrero. Ka tuku ōna mōhioranga, ōna whakaaro mō te tāmoko ki te marea hei wānanga kōrero. Kua whakaputaina whānuitia tōna mātauranga mā ngā hangarau pāpāho o ēnei rā, anā, mā te pukamata, mā ngā paetukutuku, mā te tiri ata (2016, Mei 21), Unprecedented Conversations: Traditional Māori Artist, tētahi o āna ripene kōrero. I timata mai tāna mahi i te whakairo wharenui, ā, nā wai rā, ka oti i a ia te hanga i ngā wharenui e whitu. Taro kau ake, i huri ake ia ki te mahi tāmoko, i runga anō i te whakaaro kīhai i roa ka ngaro tēnei tūāhuatanga. Kua rua tekau mā rima tau tēnei tangata e nganga ana, ki te whakarauora i te tāmoko i waenganui i ngā whānau, i ngā hapū me ngā iwi. Kī ā Kopua, kei ia tāmoko, he pānga whakapapa, he pānga whenua tae noa ake ki ngā taumata kōrero kua ekea e te kaiwhiwhi. Ko tāna mahi noa iho, he whakakōpaki aua kaupapa, kātahi ka whakatinanahia aua kōrero ki te kiri o te tangata hei tākoha māna.

Hei whai atu i ā Kopua kōrero mō te whakairo ko ēnei mātātuhi kupu mō taua kaupapa. Ki tā Simmons (2006) Carved pare: A maori mirror of the universe, ki tā Simmons (2006) Meeting-houses of Ngāti Pōrou o Te Tai Rāwhiti, ki tā Simmons anō, The art of Maori tattoo (2010). Tērā anō te pukapuka a Ellis, Ngarino & Robertson, Natalie

(2016). Ahakoa ka rerekē ngā tūmomo taputapu whao rakau, ki ngā taputapu whao kiri, engari kei reira anō ētahi oritetanga o te tā, o te tikanga, o te reo, o te mātauranga.

Mātātuhi Rangahau/Atikara

Kei tēnei mātātuhi kōrero ka huri ake ki ngā rangahau kōrero me ngā atikara a tēnei rangapū kaituhi, he kairangahau Māori, he wāhine katoa. Kua whakakaokao mai ngā tuhingaroa kairangi kore tā me ngā atikara rangahau e pā ana ki tāku kaupapa matua, anā, te moko kauae. Ko te nuinga o ngā kaitito he wāhine whai mātauranga mai i ngā whare wānanga ki te motu. Ki tā Rawinia Higgins (2004) tuhinga kairangi, “He tanga ngutu he tuhoetanga te mana motuhake o te tā moko wāhine: The identity politic’s of moko kauae”. He tirohanga tēnei ki ngā hononga a te moko kauae ki te tuakiri Māori, anā, ki tōna ake iwi ki āna ake kuia mau moko kauae o Tūhoe. Ko ngā āhuatanga i tirohia e ia ko te mana tōrangapū o te moko kauae ki te tuakiri ōmua ki ōnaianeī ēnei āhuatanga katoa.

Ko tā Linda Nikora (2007) tuhinga kairangi, anā, “Māori social identities in New Zealand and Hawaii” ka whai take kōrero ki tēnei kaupapa. Ka puta anō ōna whakaro ki tēnei atikara Nikora (2003) “In your face: Wearing moko – Māori facial marking in today’s world”, kātahi ki tēnei atikara rangahau Nikora (2007) “Renewal and resistance: Moko in contemporary New Zealand”. I whai wāhi hoki ngā rangahau kōrero a tākutā Sidney Mead i te puka a Kristin Zambucka (1971) “Faces from the past”. Katoa o ēnei tuhinga ka āta tatari ngā rangahau kōrero mō te tāmoko, anā, mō te moko kauae ki roto i ngā rā ōmua ki ngā rā ōnaianeī.

Tērā anō te tuhinga roa a Mera Penehira (2011), i tāna tuhinga kairangi, “Mana Kaitiakitanga: Mouri Tū! Mouri Moko! Mouri Ora! Well Being Strategies and Māori Women with Hepatitis C”. He tirohanga tēnei ki te tuakiri Māori, anā, o ngā wāhine Māori rātou kua noho i ngā tāmītanga o tauīwi mā rātou kua pāngia te mate Hepatitis C. Ko tā Penehira whakapae, nā te mea i ara ake te tāmoko i te ao Māori, nā whai anō, e āhei te tiki atu ngā mātauranga me ngā tikanga o mua noa atu kia kimi rongoa mō tēnei tū mate o te toto kia whai orange te wāhine.

Ko tā Takuta Dianne Kopua kaupapa he tiroiro ki ngā mahi a ngā atua Māori kia whai oranga te tangata. E ai ki a Kopua (2019) i tāna uiuitanga ki te Ao Māori News, ki te whai tātou i ngā pūrakau i waihongia e ngā matua tipuna, pēnā i te whakapapa o te moko kauae ki a Uetonga mā reira ka whai oranga te tangata. Koinei te tahuhu mātauranga kōrero i roto i tā rātou whare wānanga, anā, te Kura Huna he whai oranga mō te tangata e mate wairangi ana.

He maha ngā kōrero, anā ngā atikara kua puta ake i tēnei wāhine a Ngahuia Te Awēkotuku (2006), ko te “Mata Ora: Chiseling the living face – dimensions of Māori tattoo”, ko Te Awēkotuku (2009) “Memento Mori: Memento Māori – moko and memory”, me te pukapuka Te Awēkotuku, N. & Nikora, W. (2007) Mau moko: The world of Māori tattoo. Kua roa rawa tēnei kaituhi kōrero, kairangahau kōrero e wānanga ana i tēnei kaupapa kōrero mō te moko kauae ngā tini āhuatanga ka pā ki te kaiwhiwhi ngā āhuatanga e pā ana ki ngā tūmomo tukanga o tēnā kaiwhiwhi, o tēnā kaiwhiwhi me ngā pānga ki te ao e noho nei rātou.

Ko Ahorangi Leonie Pihama tētahi kairangahau mātauranga e kaha ana te whakairi āna, kupu kōrero ki ngā paetuku kōrero pēnā i ‘The Spinoff’. Kei tēnei wāhi i whakaatu he atikara e wānanga ana i tēnei kauapa “Moko kauae is the right of all Māori women. It is not a right for anyone else. He whakahoki kōrero āna ki tētahi wāhine Pākehā i tāngia tōna kauae ki te moko. Ko tāna kaupapa kōrero, he wānanga i ngā rerekētanga o te mana tuakiri ki te whakakorōria noa iho i tēnei mea te whakamau moko kauae a te wāhine Māori.

Mātātuhi Pakipūmeka

Kei tēnei wāhanga mātātuhi ka aro atu ki tētahi pakipūmeka. He kiriata i waihangahia whā tekau ngā tau ki muri. Ko te kaupapa matua, kīhai i roa, ka ngaro ki te tirohanga kanōhi, tēnei mea te tāmoko a te wāhine Māori, he mea hurumutu. Kia arumia ki tā te pakipūmeka poto Into Antiquity: A Memory of Māori Moko, i hopukina i te tau (1972). I taua wā rā i whai wāhi a Selwyn Muru kia uiuia ngā kuia taketake, arā ngā wāhine morehu Māori e mau moko tonu ana. Ko tētahi o ngā wāhine nāna i uiui neke atu i te kotahi rau te pakeke i taua wā. Ki ā Muru kōrero ka whai pānga nui te moko ki te whakapapa, ki te mahi toi, ki te tikanga me te kawa. Tae atu ki ngā momo kōhaehae

moko o tēnā iwi, o tēnā iwi, me te mātauranga anō hoki o ngā koroua tohunga e mātau ana ki ngā kōrero mō aua moko nā te tiro noa atu. Ki ā Muru anō, kei te aronui tēnei whakatipuranga o ēnei rā ki ngā ringa whao Pākehā kia tā ai te moko. Ki ā Muru whakamārama mō te kuhunga mai o tēnei āhuatanga, kei tēnei whakataukākī, ‘Kei tua i te awa kāpara, he tangata kē māna e noho te ao nei, he mā’. E tika ana te anipā o Muru kua heipū tēnei āhuatanga kua kore nei e kitea tēnei momo o te morehu kuia Māori e mau nei tēnei momo hanga o te moko kauae.

Mātātuhi Rangahau Pākehā

Kei ēnei mātātuhi kōrero ka whakaatu i ngā rangahau kōrero a ngā kairangahau Pākehā, anā, ngā kaihitoria. Me timata mai ki ngā putanga rangahau tawhito i tēnei takiwā rautau 1890 ki 1900. I taua wā i puta te rangahau kōrero a Major-General Horatio Gordon Robley (i tā i tēnei tau 1896) ki te wāhanga “Moko or Māori Tattooing”. I taua rautau anō, i puta ake te tuhingaroa a Henry Ling Roth i tāna tuhingaroa i te journal of the Anthropological Institute of Great Britain and Ireland, Volume 33, ko te “Maori Tatu and Moko”. He iti noa iho ngā tuhinga mō te tāmoko anake te kaupapa i puta i tērā wā. I te putanga tuatahi mai i te pukapuka a King (1972), “Māori tattooing in the 20th century”, i ki ake rā ia kua roa te wā kāhore e kite tētahi puka pēnei ko te tāmoko te kaupapa matua. I te tau 1986, i puta tuatahi mai tā Simmons pukapuka, “The Art Māori Tattoo”. Whai wāhanga ētahi rangahau kōrero mō te tāmoko ki ēnei pukapuka, ki tā Peter Buck (1962) “The Coming of the Māori: By Te Rangi Hiroa” ki tā Elsdon Best pukapuka, “The Māori As He Was”. Ko tā J.B. Palmer kōrero i puta i te Journal of the Polynesian Society (Volume 67, Number 4) ki tēnei wāhi kōrero i puta ngā rangahau mō te whakaaweawe o te rino Pākehā ki te uhi Māori.

Mātātuhi Kaipeitā Pākehā

Kei ēnei mātātuhi kupu ka puta ngā kōrero mō tēnei rangapū kaituhi ko ngā kaipeitā pākehā. He pukapuka ēnei e mau ana i ngā kohinga whakaahua o ngā morehu kuia mau moko kauae. I mahia mai ēnei e ngā ringa toi Pākehā. Kei te paetuku kōrero a Te Pāpā Tongarewa he pitopito kōrero mō tēnei kaipeitā Pākehā rongonui a Charlies Fredrick Goldie. I tōnā wā, he tangata rongo nui ia ki Aotearoa whānui. I te tau 1904 i timata ia ki te tiki atu i ngā kainoho Māori wāhine hei peitā. Ko te pukapuka a Gordon, rātou ko Lindauer, ko Loot (1989) Gottfried Lindauer: His life and Māori Art,

anā, ko te pukapuka a Sangl (1980) *The Blue Privilege* kohinga pikitia o ngā kuia morehu o Tūhoe, tae atu rā ki te pukapuka a Laugesen (1980) *Te Ahua*. He mea kōwhaiwhai ngā whakaahua. He pukapuka ēnei e pupuri ana i ētahi whakaahua a te Māori, ko ētahi o ēnei he wāhine mau moko kauae.

Nō Bohemia Lindauer. E ai ki ngā kōrero, mai i te tau 1870 tae noa atu ki te huringa rau tau 1900 i kōpikopiko haere ia i te whenua o Niu Tīrani, ki ngā marae maha, me ngā taone i tuawhenua, i runga anō i te tono a ngā Māori me ngā Pākehā kia peitangia ngā tāngata rongonui. Pērā anō a Sangl (1980) me Laugesen (1980) he huri rauna haere ki waenga nui i ngā iwi ki te hopū i ngā āhuatanga o te wā i roto i te noho a te Māori i aua wā. Whai wāhi anō a Laugesen (1980) ki te kōrero mō te taha ki te whakapā o te mamae.

Ki tā Laugesen (1980) kōrero, kua whakaahuangia e ia ngā koroua me ētahi kuia mau moko kauae. Nō Ngati Pōrou ētahi o ngā kuia morehu mau moko kauae. Ko te nuinga o ngā kainoho iti noa iho te reo Pākehā, kāhore kau he reo Māori o Laugesen. I puta te awangawanga i ngā morehū kuia, ki te kore pea e hopū tika ai te aria o ā rātou moko kauae. I kōrero ake a Laugesen (1980) mō te āhua o ētahi o ngā moko kauae nā te roa o te mau i rere te tāwai i te kiri, ka mutu i āhua uaua te kite atu tōna rite. Kua rongonui ētahi o ngā kiriāhua tāmoko, anā, ngā moko kauae, he puna maumahara tonu ēnei whakaahua mō ngā uri haere ake nei kia kitea ai te āhua o ngā tipuna i taua wā rā.

He Whakarāpopotanga

Kua āta wehewehe haere au i ngā tātari mātātuhi rerekē i tēnei ūpoko kōrero. Ko ngā whakarāpopoto ēnei mō ngā mātātuhi. Kia tāhuri atu au ki te matamua o ngā mātātuhi, anā, ngā mātātuhi rangahau Māori/Mātauranga Māori. He aha te take i kī pēnei ai au? Māmā noa iho te whakautu. Tuatahi, ko te tūāpapa o tāku rangahau he kaupapa i ahu mai i te ao Māori i tāku iwi a Ngāti Pōrou. Tuarua, ko te reo rangatira, anā, te reo Māori, te reo tātari e wero ana i te hinengaro, e whakaheke ana i te tōtā ki te ringa tuhi kōrero Māori. Tuatoru, kia ekea ai ngā rangahau kōrero o te kairangahau ki te taumata e tika ana, hei wāhi wānanga i ngā taunaki kupu a ngā kaiuru. Rua rua noa iho ngā rauemi Māori pēnei e taea ana te kairuruku Māori te tiki atu. Kei ēnei tōpūtanga

tuhinga katoa a McFarland rātou ko Black, ko Mathews he tauira Māori, he tauira i tuhi ki te reo, he tauira i whaihanga i te Māori.

Kei tēnei mātātuhi kōrero, ka huri ake ki te reo tohunga tāmoko me te whakairo. Ko Kopua tētahi tangata kua whakapau kaha ki te whakarauora i tēnei mahi Toi ki te Tairāwhiti whānui. Mei kore ake tēnei momo tangata kua kore nei au e whai take hei tuhingaroa māku. Tērā anō āna pito kōrero, ka whakapuaki ki te ao pukamata he whakautu, he wero, he kīnaki rānei te rite o ēnei kōrero mō te tāmoko. Kei ēnei whakawhiti kōrero e kitea ana i tōna mātau me te kaha ki te whakatairanga i te tāmoko ki ngā wāhi katoa whāiti, whānui rānei. E ai ki āna kōrero, ahakoa te kaupapa tāmoko mai, whakairo mai, ko ngā pakiaka o aua kaupapa i tipu mai i ngā mahi a ngā atua, koinā te orohangatanga. Nō reira, mā te whai i ngā kōrero i waihongia e ngā mātua tipuna, anā, ki ngā pakiwaitara tērā pea e tāea ana te whakatau ngā āhuatanga ka pā ki te kiri o te tangata. Koinei te āhua o tōna whare kōrero, tōna whare wānanga. Ehara ia i te tangata matakū ki te whakaputa i ōna whakaaro mō ngā take o te wā e pā atu ana ki te mahi tāmoko. Nāna anō te kōrero mō te whakairo, te wāhi i timataria e ia ki te akoako i te mahi tā. Nā whai anō au i tiki atu ngā mātātuhi kōrero a Simmons (2006) a Ellis (2016) mō te whakairo hei tātaritanga māku i te mea he rangahau kōrero tēnei mō ngā whare whakairo huri noa te Tairāwhiti.

Ko ēnei mātātuhi rangahau/atikara i puta ake i ngā rangahau a ēnei kairangahau wāhine. Ko Te Awēkotuku, ko Pihama, ko Penehira, ko Kopua, katoa o ēnei wāhine, he wāhine mau moko kauae. Nō kōnā, kei ā rātou kauae te tohu e kii nei he māmaratanga, he mōhioranga o rātou, ā, kei te hīkoi rātou i tēnei ara o te moko kauae. Kua eke ēnei wāhine ki ngā taumata mātauranga o te rangahau kōrero. Waihoki, kua noho te moko kauae te pūmanawa o ā rātou rangahau kōrero. Ko ngā tātaritanga kōrero i puta, i kitea ai e rātou ko ngā whakaaweawe o te moko kauae, e ponitaka ana i ngā wāhi hauora, i ngā wāhi mahi, i ngā wāhi o tūmataiti, i ngā wāhi o tūmatawhānui. Kei te Ūpoko Kōrero Tuarima ka whakaaturia, ka kōrerohia i ngā taunaki kōrero i hua mai i ngā uiuitanga o ngā kaiuru.

Tērā anō tētahi mātātuhi pakipūmeka mō te moko kauae i maunu i te tau 1972. Ko te taitara “Into Antiquity: A Memory of Māori Moko”. He kiriata e takihaere ana i ngā kōrero mō ngā morehu kuia mau moko kauae, e ai ki te kīanga kōrero, Ngā oho moko

koha¹⁶ te āhua o ngā haehae kiri i whakamahia i te rautau 2000. Ka mutu pea i a rātou te otinga atu he hurumutu. Ko Selwyn Muru te kaiuiui. Ko ētahi o ngā kuia nāna i uiui neke atu i te kotahi rau te pakeke i taua wā. I kōrero anō ia mō te tūhonotanga o te moko kauae ki te whakapapa, ki te mahi toi, ki te tikanga me te kawa. I whai whakaaro anō ia mō te ngarotanga o te mātauranga o ngā tohunga tāmoko, rātou kua wahangūtia. I mauhara anō ia mō ngā āhuatanga e pā ana ki ngā Pākehā kaitāmoko mehe mea he wāhi mā rātou ki te tāmoko. He tika katoa āna kōrero he ānipā nui e hua mai ana.

Kei ēnei mātātuhī kōrero ka whakaatu i ngā rangahau kōrero a ngā kairangahau Pākehā, anā, ngā kaihitoria, ngā putanga kōrero a Robley (1896) a Roth i tāna tuhingaroa i puta i te rautau 1900 me te maha atu anō o ngā tuhinga i tēnei wā tawhito. He iti noa iho ngā tuhinga rāhi mō te tāmoko anake i puta i tērā wā. I te putanga tuatahi mai i te pukapuka a King (1972), “Māori tattooing in the 20th century”, i ki ake rā ia kua roa te wā kāhore e kite tētahi puka pēnei ko te tāmoko kaupapa matua. I te tau 1986, i puta tuatahi mai tā Simmons pukapuka, “The Art Māori Tattoo”. Whai wāhanga ētahi rangahau kōrero mō te tāmoko ki ēnei pukapuka, ki tā Peter Buck (1962) “The Coming of the Māori: By Te Rangi Hiroa” ki tā Elsdon Best pukapuka, “The Māori As He Was”. Ko tā J.B. Palmer kōrero i puta i te Journal of the Polynesian Society (Volume 67, Number 4) ki tēnei wāhi kōrero i puta ngā rangahau mō te whakaaweawe o te rino Pākehā ki te uhi Māori.

Ko te nuinga o ngāi tūmatawhānui kāhore e kore kua kitea kētia ngā hua peita o ēnei mātātuhī kaipeitā pākehā, anā, ngā whakaahua o ngā tipuna Māori ōneherā. Kei ngā whare taonga e iri ana he mea rongonui. Kua taunga kē pea te ariā o ēnei whakaahua Māori ki te hinengaro o te tangata, nā te mahi a Goldie me Lindauer (1989) tēnā. Ko tāna he hopū i ngā whakaahua o ngā rangatira Māori o ngā rautau ki muri rā. Pērā anō a Sangl (1980), a Laugesen (1980) ko ā rāua he whakaahua e rekota ana i ngā mahi a te Māori i ngā tau tata nei. Ko ngā kainoho nō ētahi iwi. Ehara i te mea, ko ngā whakaahua o te tāmoko anake i tāngia he pikitia e whai haere ana i ngā mahi o ia, o ia a te Māori ki āna nohoanga taone tūāwhenua rānei.

¹⁶ Ngā Oho tattooed with straight cuts into the skin. This left gashes unlike the results of piecing in later times.

Ā, kāti kia tāhuri ake ki Ūpoko Kōrero Tuatoru e whai ake nei. He urutomo tēnei ki te whare kōrero, anā, te whare tāhū, ka whakaatu i ngā āhua o ngā haonga kōrero a ngā kaiuru, anā, me ngā tātaritanga o te inenga tauroa 2007 ki te 2019, anā, ngā uiuitanga, ngā mokopapa kua whakairihia ki roto rā.

ŪPOKO TUATORU

Ka hura, ka hura
Te manawa uha
Ka hura, ka hura
Te manawa pore
Ko tō manawa, ko tōku manawa
Ko Houtina, ko Houmāota
Ki te ripia, rei ana
Whakahotunuku, whakahoturangi
He rokihau, he taketake, he hurumanu
Te moana i rohia i
Hōatu tō kauhou taniwha ki uta e!

He Kupu Whakataki

I te Ūpoko Kōrero Tuarua i āta tātari i ngā tūmomo mātātuhī rerekē mai i ngā rautau ki muri, tae noa mai ki tēnei ao paetukutuku kōrero e hāngai ana ki te whānuitanga me te whāititanga o te kaupapa matua, anā, te moko kauae a ngā wāhine Māori.

Kia tīmata pēnei ake tēnei Ūpoko Kōrero Tuatoru, ka whakatūturu te tiriti o Waitangi ki te mōtika a te Māori kia whakaritea he huarahi rangahau mā te Māori, mō te Māori, me te whakamahi i ngā tukanga e tika ana. E ai ki a Moana Jackson:

...we have to accept that the Treaty did not submit us to the research methodologies and ethics of somebody else. The treaty reaffirmed our right to develop the processes of research which are appropriate for our people, and to do that, the only people we have to seek permission from are our own. (Mikaere, 2011).

E hāngai pū ana tēnei kōrero ki ngā kupu karakia e takihaere ana i tēnei ūpoko kōrero tuatoru. Nō reira, i heke mai au i a Paikea, nāna tēnei karakia whakakau, nāna tēnei karakia whakarauora. Mā tāna karakia au e arahi, e noho whare tāhū kōrero māku, kia huraina ai te ara ki te moana nui ā-Kiwa e tutuki pai ai tēnei wāhanga kōrero. Waihoki, he kaupapa ā-iwi, he mātauranga Māori, he kaupapa nā Ngāti Pōrou, kia ekea ai te taumata kōrero, *‘He kōpū puta tahi, taura whiri tatou, whiringa ā nuku, whiringa ā*

rangi, tē whātia e!'. Ko te paiherenga tangata, ko te taura whiri tangata mai rā anō e kore e motu. Waiho, mā roto mai i te puku o te ūpoko kōrero nei ki tēnei wāhi kōrero *Ka Hura Te Tāhū Karakia Mātauranga* e whakamāramatia ake rā te roanga atu o ngā kupu kōrero.

Ko ngā tukanga, ko ngā tikanga hoki tētahi hakune matua o tēnei wāhanga, kia āta whakatātare, kia āta whakamahuki. He inenga tauroa te momo tukanga. He kitenga nāku i te hiranga o tēnei ara hei arohaehae māku. He tirohanga whānui ki ngā kōrero a ngā kaiuru mai tērā tōpito tau ki tēnei tōpito tau, anā, 2007 ki te 2019. He putanga kōrero hei whakataurite māku. He iuiu tangata, he kohinga pārongo, he wānanga, he kanohi ki te kanohi, he mokopapa, he wānanga o te hunga i whakakaokao mai ki te whakatakotoria i ā rātou whakaaro, i ō rātou kōrero mō tēnei kaupapa. Waihoa ake nei ngā kupu whakamārama ki tēnei wāhi kōrero e whai ake nei *Rautaki Inenga Tauroa* kia whakawhānuitia ake ai ngā kupu whakamārama.

Rautaki Inenga Tauroa

He whakataurite kupu, he whakamārama kōrero te āhua o ngā tātaritanga mō ia wāhanga o te rautaki inenga tauroa 2007 ki te tau 2019. Kia tāhuri ake rā ki ngā whakawhitinga kupu me whakaputanga kōrero.

Ngā Pātai 2007

I te tau 2007, i puta poka noa mai ngā pātai, i runga anō i te whakahau, i ngā tohutohu hoki a ōku kuia, te hunga mau moko kauae, kia hopūkina e au ngā pitopito kōrero o tēnā wāhine, o tēnā wāhine i tāia ki te moko kauae. He mōhioranga nō rātou he tuatahitanga tēnei tūmomo wānanga, anā, te mokopapa ki tō rātou mārae, nā whai anō i whiwhi au i te tono o te haukaenga. Kuhuna ana au ki te mokopapa e takoto ana ngā wahine i raro i ngā tikanga o te marae, i raro i te kaupapa i whārikihia, anā, te mokopapa. Nā tērā āhua au i tohu, me pēhea te tūpou atu ki tēnei kaupapa, he aha rā ngā tukanga e tika ana. Nō reira, i rere atu ngā pātai, i raro i te ngākau whakaute, i raro i te manawa whakaiti, i raro anō i te ngākau mahaki. He raraunga kounga te rite, he ngawari noa iho ngā pātai. Nō hea? Nā wai i tā? He aha te kaupapa o te tā? Te mutunga iho i oti i ahau te uiui whā tekau mā toru ngā wāhine i ngā mokopapa e rua. Ko te take

i pērā rawa te tokomaha, i taetae mai ētahi atu wāhine, i tāia kētia i mua mai i ēnei mokopapa ki te tautoko. Nā kōnā, i nui ake ngā uiuitanga.

Ngā Pātai 2019

Ki te tāhuri ake rā ki tēnei tau 2019. He raraunga kouna te āhua o ngā pātai. He kīwai ūnga whakaaro, he kīwai ūnga kōrero. He kaupapa rangahau tāmoko, he kaupapa i āta hanganga, i raro i ngā ūara me ngā matapono o te whare wānanga. Nā tēnā āhua au i tohu me pēhea te āhua o te waihanga o ngā pātai, he aha hoki rā ngā tukanga e tika ana. Tēnā, tēnā, i āpiti atu ki ēnei āhuatanga tukanga ki o runga ake i o runga ake tikanga. He pātai ēnei i puta mai i te ngakau tapatahi, i rere i te ngakau humarie.

Pātai Tuatahi: Mai i te tātanga mai o tō moko kauae, he aha ngā hua pai, ngā hua kore pai kua pā ki a koe?

Pātai Tuarua: He aha te tino tikanga o te mau i tō moko kauae?

Pātai Tuatoru: Nō te tātanga mai o tō moko kauae, kua rerekē ētahi tikanga ki roto i tō ao?

Taihoa ake nei e whakautu kōrero e whakamārama kupu ki ēnei pātai, kia tae ake rā ki te Ūpoko Kōrero Tuawhā me te Ūpoko Kōrero Tuarima. Hei reira ka whakaatu i ngā tātāritanga kōrero, anā, i ngā whakaaro, i ngā wheako whaiaro o tēnā wāhine, o tēnā wāhine, mō tāna ake moko kauae, mō tōna ake kanohi hōu i te ara hīkoi tekau mā rua tau te roanga atu.

Uiuitanga Kōrero

Ko te āhua o ngā uiuitanga kōrero i te tau 2007 he opaki. He tūmatawhānui nā te whānau, nā te hapū, nā te iwi. He mokopapa te kaupapa, i karangahia e te haukaenga o te marae. Nō kōnā i taiope mai ngā uri, ngā whānaunga tata, ngā whānaunga whānui, wāhine mai, tane mai, tamariki mai, mokopuna mai, i raro i te whakaaro kotahi, i raro i ngā tikanga o te marae, i raro anō i te kaupapa tāia moko kauae. He kanohi ki te kanohi te āhua o ngā uiui. He takitahi, he takiroopū rānei, he whānauanga ki te whānaunga te rite. Nā te whakatau o ōku kaumatua i whakarite te wāhi uiui i te koko o te wharenui i te wā e tāia ai ngā wāhine ki te moko kauae. Mutu ana ngā uiui katoa,

i whakaaengia katoatia e ngā wāhine kia whakapukapuka te katoa o ngā kōrero me te kīnaki ki te whakaahua o ia wāhine ki tētahi puka kore tā. I tohatoha haere ēnei ki ngā wāhine, i raro i ngā tikanga i whakatauhia e rātou, anā, mā te kahuitara me ngā kaitāmoko anake tēnei rauemi. Mōku nei, i noho tēnei pukapuka hei tākoha ki te kaupapa o te mokopapa i taua wā. Tekau mā tahi te katoa o ngā kaiuru i uiui i tēnei tau 2019. Te nuinga o ngā kaiuru i tāia ngā moko kauae i te tau 2007, ko te tokoiwa tēnā. Ko te toenga, anā, te tokorua i mua mai i taua tau.

Kia tahuri ake rā au ki tēnei tau 2019, ki ngā uiuitanga kōrero, he okawa. He mea tūmatawhāiti mā roto mai i te whai tohu paerua. He tohu mātauranga ā motu te whai. I whiriwhiria ngā kaiuru mai i te rarangi ingoa o te kahuitara 2007. He tono matatika te huarahi whakaae kia mahia ai te rangahau i raro ngā ture, i raro i ngā tikanga matapono o te whare wānanga nei. He raraunga kounga te rite o te tukanga. I whakamahi hoki au i ngā pūnaha hangarau o ēnei rā, pēnā i te pukamata, pēnā i te kūkara, pēnā i te waea atamai, pēnā i te atapaki, pēnā i ngā paetukutuku, pēnā i te tiriata, he ngawari te whakapā atu ki ngā kaiuru me te tūhonohono ki a rātou. Nō kōnā, i uiui ā-waea whakaata, i uiui ā kanohi ki te kanohi. Mā ēnei hangarau anō i waihangahia e au he kohinga pārongo ki te pūnaha kukara whārangi. I tukuna ngā pātai e au ki ngā kaiuru katoa. Ko te painga o tēnei he pehi patene noa iho te mahi ki te tuku atu me te kohikohi i ngā taipito kōrero a tēnā kaiuru, a tēnā kaiuru.

Ki tā Mathews 2018, he maha ngā huarahi kimi kōrero. Ko te uiui, ko te tatauranga, ko te wānanga, ko te uiui ā-rōpū ētahi. Ko te mahi o te kairangahau kia whiriwhirihia te huarahi e pai rawa ana mō tō ake kaupapa me ngā kaiuru noki. Whiriwhirihia te huarahi e pai rawa ana mō tō ake kaupapa. He rerekē ki tēnā, ki tēnā kaupapa, nā, āta whakaarohia mō te kōrero e hiahiaatia ana me te huarahi tika kia kimihia ngā kōrero tika. (McFarland, A. & Matthews, N. (eds) 2018 wh.70).

Ngā Kaiuru

He wāhine katoa ngā kaiuru. He wāhine mau moko kauae. He wāhine nō te kahuitara. Te nuinga o rātou he wāhine matatau ki te kōrero Māori, nā tēnei i tuhituhi ngā pātai ki te reo Māori me te reo Pākehā. Nāku te katoa o ngā kaiuru i whiriwhiri kia uiuia ai i te rarangi ingoa o ngā wāhine i tāia i te tau 2007. He hauwhā noa iho tēnei tokoiti o

te katoa, anā, te whā tekau mā toru te tokomaha. Waihoki, i whiriwhiria ngā kaiuru mai ngā rerenga taipakeke whānui kia hopukina ngā reo kōrero, ngā putanga whakaaro o taitamahine mā, o taipakeke mā.

Ahakoia tekau mā rua ngā tau kua hipa, mai i te tāiatanga mai o ngā moko kauae a ngā kaiuru, he āhua ngawari tonu te tuku tonu atu ki a rātou kia whai wāhi ai ki te uiui. He aha ai? Ko te mokopapa he kaupapa ā-whānau, ā-hapū, ā-iwi. Nō kōnā, he whānaunga tētahi ki tētahi. Ka kitea tonutia mātou i a mātou i ngā huringa hui maha ki runga marae, ki rō hāpori, ki rō pāpori, ki rō wāhi mahi, ki ngā mokopapa ka tū ki te rohe. Tē tino tawhiti atu tētahi ki tētahi. He pōhēhē nōku he mātau te katoa o ngā kaiuru ki te whakarāwekeweke i tēnei tūmomo hangarau. Ko tētahi atu ngoikoretanga o te uiui nā te roa o te wā tekau mā rua tau kua hipa atu tē whai wāhi anō ki ngā kaiuru rangahau 2007 mēnā kei te ora tonu kua mate rānei.

Ngā Hapū

I haere mai te katoa o te kahuitara, anā, ngā kairu mai i ēnei kokoru hapū o te Tairāwhiti. I haere mai i Wharekahika, ko te whānau a Te Aotaki, ko te whānau a Tūwhakairiora. I Te Araroa, ko Kawakawa mai Tawhiti ko te whānau a Hinerupe. I Tikitiki, ko te whānau a Hunara. I Rangitukia, ko te whānau o Tapuhi. I Reporua, ko Ngāti Rangi. I Hiruharama, ko Te Aitanga a Mate. I te akau o Tokomaru, ko te whānau a Ruataupare. I Ōtanga, i Mangatuna, ko te Aitanga a Hauiti. I Whāngarā-mai-Tāwhiti, ko Ngāti Kanohi. I Tūranga-nui-ā-Kiwa ko Ngāti Oneone. I Rongowhakaata, ko Ngāti Maru. I ahu mai ngā wāhine katoa i ngā taira hapū o te taiwhakararo o te taiwhakarunga i te rohe o Te Tairāwhiti mai Pōtikirua tae ake rā ki te Toka a Taiau ki roto o Tūranga-nui-ā-Kiwa. I raupī katoa mai rātou i runga i te karanga o Mataora i runga anō i te taura here whakapapa o te Tairāwhiti.

Mokopapa

Ko te mokopapa he wānanga tāmoko. He itiiti noa iho ngā wānanga, ngā huhuinga tangata ka whakaritea ka kore e noho ko te tahua pūtea hei rangatira. Ka whakahaerehia ēnei hui i raro i ēnei tikanga, ā, ko te whakamārama kōrero kua kōpakina ki ēnei whakatauki, *‘nā tāu rourou, nā tāku rourou ka ora ai te iwi’*, anā, *‘mā ngā huruhuru te manu ka rere’*. E kapi pai ana ēnei kīanga i ngā āhuatanga o te whakahaere

mokopapa. Ko ngā koha whakaaro ka takoto mai ka whakaea i ngā kaimahi, anā, ngā kaitāmoko, tae noa atu rā ki ngā wāhanga ki mua ki muri rānei o te marae.

Ahakoā, he tāia kiri te aronga matua, ka ara ake te reo, ka ara ake te raranga, ka ara ake te whakairo. E ai ki ā Derek Lardelli kōrero (2008, kōrero ā-waha), mā te aratanga mai o te tāmoko ka kaha kē atu te tipu o ngā wāhanga katoa o ngā mahi Māori, anā, te mahi toi, te reo Māori, te whakairo, te raranga, te tāmoko. Ehara i te mea ko te kaupapa kotahi ka whakatakotoria ki te pūmanawa o te whāriki ka tūhonohono ēnei kaupapa katoa ki te wāhi kotahi hei wānangatanga.

I te tau 2007, he tuatahitanga ēnei mokopapa mō te tokomaha ki te wāhi kotahi. I tērā wā anō i tū ngā mokopapa ā rohe me ngā mokopapa ā iwi. I tēnei tau nei kua horapa ngā mokopapa ā-whānau, ā-hapū, ā-iwi ki ngā tōpito o te Tairāwhiti. He tohu pai tēnei e whakatipuria te tātū kōrero o mokopapa ki ngā wāhi katoa.

Mokopapa Ā Iwi

I te tau 2007, i kaha tū mai ngā mokopapa ā-iwi i Tainui i te Tairāwhiti hoki. I runga anō i te karanga o te iwi o Waikato Taniwharau, ka toko noa ake te whakaaro kia tae ake te kahuitara hei tūara tautoko i ngā wāhine o Waikato i tō rātou mokopapa ā-iwi. I tohua ngā wāhine e tō rātou kīngi hōu, kia whiwhi ai te moko kauae hei whakanui i tōna ekenga ki te ahurewa tapu o Tainui waka. I whakaritea te hui ki te marae o Tūrangawaewae, i raro iho i te korowai manaaki o te kahui ariki. Nā rātou anō te tono ki a Mark Kopua, kia noho hei kaitāmoko. Ko ia tētahi tangata kaha ki te whakatairangi ki te whakawhānake tēnei kaupapa ki ngā hapori whānui. Ko ia te pakihiwa kaha.

Kua tangata whenua hoki ngā wānanga mokopapa ki waenganui i ētahi atu, nō reira ka tū ia tau, ia tau. Ko te Whānau Apanui tēnā e ngāngā ana ki te kawē i tēnei kaupapa o te mokopapa ā-iwi ki tēnā hapū, ki tēnā hapū. Kua tuangahuru ngā tau inaianei, rātou, e whakahaerehia ana ngā mokopapa i tō rātou rohe pōtae. Āpiti atu ki ēnei mokopapa ā-tau, he maha ngā mokopapa kua tū ki tēnā marae, ki tēnā marae huri noa te Tairāwhiti.

Tērā anō ngā mokopapa kei te whakahaerehia e Ngāti Awa kua tū ēnei i roto i ngā tau tata kua hori. Ko ngā hua o ēnā wānanga e kitea ana i ngā koko o te whare wānanga

nei. Pango ana ki te tāmoko Māori, mataora mai, moko kauae mai. Katahi nā te rerehua!

Ko tāku e whakapae nei, he tūwhiri tēnei, e tipu mai ana te tāmoko ki ngā hapū o te Tairāwhiti, hei oranga mā rātou. Kua tangata whenua te ariā o te moko kauae ki te hinengaro o te tangata. E ai ki ā Orini Kaipara kōrero ā-waha (2019), ko ia tētahi kaipāpāho Māori, anā, te wāhine tuatahi kia mau moko kauae ki te teihana tūmatawhānui anā, ko te pouaka whakaata tahi o Aotearoa. *“99 per cent” positive, with many people getting in touch to say how great it was to hear more reo and see moko kauae normalised in mainstream media.* Koinei te āhua mā te kite i te moko kauae i ngā wāhi pēnei ka waia haere ngā iwi katoa ki tōna rite, ehara i te mea ka rata mai te katoa ka piki ake te māramatanga i waenganui i a rātou anō hei kaupapa kōrero.

Mokopapa Tairāwhiti

Nō muri tata mai i te hui i Waikato 2007, i tū mai ngā mokopapa e rua i te Tairāwhiti. I whakaritea te mokopapa tuatahi ki Uawa-nui-a-Ruamatua e Te Aitanga a Hauiti ki te marae o Ruakapanga, he marae tēnei kei te taha awa. I whakahaeretia te mokopapa tuarua e Ngāti Oneone ki te marae o Te Poho o Rawiri ki Tūranga-nui-ā-Kiwa. He marae tēnei kei rō taone. I karapene mai anō te kahuitara, ā, i tae mai hoki te iwi o Tainui ki te awhina ki te tautoko i te mokopapa. Ko te mokopapa ā hapū i whakaritea e Te Aitanga a Hauiti¹⁷ i Ūawa-nui-a-Ruamatua. He mokopapa i whai pānga ki te mahere rautaki marae, anā, he kaupapa whakawhanake hapū i tō rātou kaupapa toi Māori, anā, ko te Pou-ā-Te Kani Takirau i raro i Toi Hauiti¹⁸. Ko te mokopapa ā hapū i whakatūria e Ngāti Oneone i Tūranganui ā Kiwa i te marae o Te Poho o Rawiri¹⁹ he mokopapa whai pānga anō ki te mahere rautaki hapū, anā, te whakatairanga ngā mahi toi Māori te kaupapa matua. I tēnei mokopapa anō i whakaae te hapū ki te tonono a te

¹⁷ HAUITI, the eponymous ancestor of Te Aitanga-a-Hauiti and the people of Ūawa, was the younger brother of the three sons of Hīngāngāroa and Iranui. His rise to leadership was a classic story of brother versus brother, young versus old, and conquest against the odds. Hauiti was born about 1575 but generally lived in the shadow of his older brothers, Taua-i-te-Rangi and Māhaki-ewekaroro (maungakōrero.wordpress.com).

¹⁸ Is a working group of the Aitanga-a-Hauiti Charitable Trust, a Māori tribal organisation based in Ūawa on the east coast of New Zealand.

¹⁹ Rawiri Te Eke Tū-o-Te Rangi signed the East Coast sheet of the Treaty of Waitangi between the 5 and 12 May 1840 at Tūranga (now Gisborne). He was Ngāti Oneone (chief) of Te Aitanga-a-Hauiti iwi (tribe). He had two sons with his principal wife Riria Taheke, Hirini Te Kani and Rutene Te Eke. Hirini succeeded Te Kani-a-Takirau as the leading rangatira on the East Coast.

teihana pouaka whakaata Māori kia hopukina ai ngā kōrero i hua mai i tēnei kaupapa hei kōrero pūpuri mā te marae, anā mā te whānau, mā te hapū, mā te iwi.

I tēnei tau 2019, he wāhanga te mokopapa nā te rangahau kōrero e pā ana ki te moko kauae o te Tairāwhiti. He kaupapa nāku i whakarite i raro i te whai tohu paerua o Te Whare Wānanga o Awanuiārangi²⁰. Ko tā te tauākī kōrero o te wānanga nei, ‘rukuhia te mātauranga ki tōna hōhonutanga me tōna whānuitanga. Whakakīia ngā kete a ngā uri o Awanuiārangi me te iwi Māori whānui ki ngā taonga tuku iho, ki te hōhonutanga me te whānuitanga o te mātauranga kia tū tangata ai rātou i ngā rā e tū mai nei’. E hāngai pū ana te tauākī nei ki tāku e kimi nei, ki tāku e rangahau nei.

He mōhio nāku i pērāhia anōtia ngā whainga o Te Whare Wānanga o Awanuiārangi. Ko ā te wānanga he whakarite tūāpapa mātauranga hei wānanga i te mokopapa te tino kaupapa e tautokohia ai ngā uri āhakoā nō whea, āhakoā nā wai kia whakaputaina ō rātou whakaaro, ā rātou kōrero, ō rātou kaupapa mō ngā uri haere ake nei, kia ea ai te kōrero ‘e ngaki ana a mua, e toto mai ana a muri’. He mōhio nāku, ehara te mokopapa i te kaupapa noa iho, e ora ai tēnei taonga te moko kauae, me whai mokopapa, ka kore he kahuitara, ka kore he moko kauae.

I roto i ngā tau tekau mā rua kua hori nei, he maha rawa ngā mokopapa kua tū ki te Tairāwhiti. He nui ake i ngā matimati kei āku ringaringa. Nō tērā tau i tū tētahi mokopapa nui ki tētahi o ngā marae ki tuawhenua ki Waituhi. Tokoono ngā kaitāmoko i mahi i ngā tāmoko. Te mutunga iho tekau mā whā ngā wāhine i whiwhi moko kauae, tokotoru ngā tane i whiwhi i ngā mataora. Ko tētahi āhuatanga miharo rawa atu ko ngā kaitāmoko katoa i whai whakapapa i whai hononga nui ki taua marae a Hīrainā. Inaianei, e pango ana tō rātou parani o te wharenui i te moko kauae. Waihoki, i kī atu rā, i hua mai te hāpori tāmoko Māori anā, ko ngā kaiwhiwhi moko kauae me ngā kaitāia moko kauae, tae ake rā ki ngā wāhi whakahuihui ēnei tāngata, anā, ngā mokopapa ā-whānau, ā-hapū, ā-iwi huri noa te Tairāwhiti. Kei te Ūpoko Kōrero Tuaono i te pito mutunga ka whakaatu ētahi whakaahua o tēnei mokopapa.

²⁰ Te Whare Wānanga o Awanuiārangi is a wānanga (New Zealand indigenous tertiary education provider) established in 1991 by Ngati Awa. In the education system of New Zealand, a wānanga is a publicly owned tertiary institution that provides education in a Māori cultural context. Te

I tēnei tau 2019, kei te noho kaha tonu tēnei āhutanga ki waenga nui i ngā iwi e rua. I te tau 2017. I tae ake anō mātou ki Waikato i runga i te karanga o te iwi, i runga anō i te mōhio ko Derek Lardelli tētahi o ngā kaitāmoko mō tō rātou mokopapa. I karangahia tēnei wānanga e te iwi kia whakanuia ai te nohanga o kīngi Tūheitia ki tōna ahurei tapu mō ngā tau tekau. I takoto ko tōna hoa rangatira Te Atawhai me tā rāua tamahine ki te takapau wharanui. He tangata tāmoko te tama a kīngi Tūheitia i puta tōna ihu i te kura o Toihoukura. E ai ki ngā kōrero, kua whai wāhi te mokopapa kei roto i ngā huringa poukai ki roto o Waikato Tainui.

Nō mai ranō tēnei taura here i waenga ngā iwi, tērā anō te kōrero ā waha a Kopua (Hune, 2019) i te whiwhitanga mai o te kohatu whakamaumahara i te mokopapa 2007 hei tākohā ki te kaupapa, i whakatauhia e rātou ngā kaitāmoko kia tapaia te ingoa o te kohatu ko te Kahuitara hei mauri e hono ai te mokopapa i waenga ngā iwi e rua a Tainui me te Tairāwhiti, nā, kua pērāhia ki mohoa noa nei te hononga tāngaengae ā whakapapa, ā mokopapa.

Mokopapa Manaakitanga

Ka mutu pea i ngā marae mō te manaaki tangata. Kei reira ngā kōrero e iri ana, te wāhi e whakapiripiri ai te tangata. Ko ngā kaimanaaki, ko ngā kaitiaki, ko ngā kaiwhangai i te manuhiri, ko rātou ngā pāwhakawairua. Koinei ko te kaupupuri i te mauri o te pā, o te iwi, kaenga. Arā anō ngā kaikōkiri, arā anō ngā rangatira, arā anō te whānau whānui me ā rātou take, me mahi ngātahi ko tēnā ki tāna, ko tēnā ki tāna. Kāore he ritenga o tēnei momo tangata. Mō te tino rangatira ngākau marae. Ko te mutunga atu ka tautāwhitia te mokopapa, ka tautokoria te hui i raro i ēnei matapono, i ēnei ūara o te haukaenga. Kei te whakatauki nei te taupoki kōrero mō tēnei āhua, *‘mā pango, mā whero, ka oti ai te mahi.*

Ki tā Mathews kōrero (2017) ko ngā matapono o te Māori tētahi wāhanga nui ki roto i te uiui i te kaiuru. Hai tāna ko te manaakitanga te mea whai mana nui. Ko te whakaaro nui me haumarū mārika i ngā kaiuru o te rangahau kia kore ai te raru nui e pā ki a rātou. (McFarland A. &, 2017, wh. 67)

Koinei te take ka whakahaeretia ngā uiui i raro i tēnei tūāhuatanga i raro anō i te whakaaetanga o ngā iwi hāpai i te mokopapa. E whai whakaaro nui ana ki te tuakiri o te kaiuru. Koirā, ngā matapono ngā uara i kōrerohia ake rā e Mathews.

E rua, e toru rā pea te roa o te mokopapa. Mā te tokomaha o ngā kaitono e whakatau tēnā. Ahakoa, ko wai mā, kaitāmoko mai, kahuitara mai, kaiwhiwhi mai, kaiawhina mai, kaiwhakahaere mai ko te tikanga ia, *‘Nā tō rourou, nā tāku rourou ka ora ai te iwi’* tētahi o ngā tikanga e manaakitia nei i te mokopapa. Te otinga atu, he tākoha atu, he tākoha mai ngā hua ka whakatakotoria ki te whāriki o mokopapa.

Ko te tākoha mātauranga tēnā o te kaitāmoko e haehae ai, e whakaatu ai, e tāia ai ki te kiri o te wāhine. Ko te hanga rite o te tāmoko tētahi wāhi nui, nā te mea he whakatinanatanga tēnei o te mātauranga o te kaitāmoko. He whakapuaki tikanga tēnei e whakatauiria atu ana i tēnei mea te tino rangatiratanga o te tangata.

Ko te tākoha rauemi ka whakamahia e te kaitāmoko, anā, ko ngā taputapu haehae, ko te waikauri, ko ngā penekarakara aha atu, aha atu. He whakaaturanga tikanga tēnei e whakatauiria atu ana i tēnei mea te manaaki o te tangata.

Ko te tākoha ki te wāhanga o te utu i te haeremaitanga me hokitanga atu o te kaitāmoko i runga huarahi. He mea whakatauiria atu i tēnei mea te tiakitanga o te mana o te tangata.

Ko te tākoha o te whāngai tangata, o te whakanoho tangata. He tauira tēnei o te tiaki i te ahuru mōwai o te tangata i raro i tēnei tikanga te haumarutanga.

Ka whakapaua te katoa o ngā tākoha hei whakautu i te whakapeto ngoi o te tangata. Tē tū noa iho ngā mokopapa he āhuatanga, he tikanga, he kawa e pikau nei ngā wāhanga katoa o te whakahaere mokopapa.

Waiho mā ngā kupu ngeri mihi ringawera a Tā Timoti Karetū (2001) hei kīnaki ake i tēnei kōrero.

*A ringa kua toro, a waha kua kai, a korokoro kua horo, a
Ngao kua tōkenekenetia*

*Mau roa ana ki te waha te tāwara o te ora iti o Kahutore
Toka ana a manawa kia kina ko tia e
Mōrurururu ana, mōrurururu ana
Te Tohu o te ora, kei aku rangatira e*

Kei ngā kupu a Karetū te whakatinanatanga o te manaaki, o te tiaki, o te whāngai, anā, ko ngā tāwara o te ora iti o mokopapa.

He Aha Te Whare Tāhū?

Ko te whare tāhū, he kupu ka whakamahia ki te Tairāwhiti. He kupu whakamārama, he kupu mō ngā whare wānanga tawhito o te takiwā nei taiawhio. Ko te tāhū, anā, ko te tāhūhū ki ētahi atu iwi he wāhanga tō te whare, anā, ko te tuarā o te wharenui. Nō kōnā, kua tōtō mai tērā whakaaro ki kōnei, ā, kua whakatauritehia ki tētahi wāhi whakaarorangi ki te whare tāhū, ka kōrerohia ake rā ngā kaupapa nui e te tāngata kia tōtika ai te whakatakotoranga o ngā take matua.

Ki te pātai mai, he aha ētahi tauira o tēnei mea te whare tāhū? Ngāwari te whakautu, kōtahi atu te titiro ki roto mai i ngā kīanga o te iwi, anā, ngā pepeha, ngā whakataukī, ngā whakatauākī, ngā pūrakau tae atu rā ki ngā waiata a ā kui mā, a ā koro mā, anā, ngā oriori, ngā pātere, ngā waiata tangi, ngā karakia ēnei kōrero tuku iho ngā waka kawē i ngā kōrero whakapapa, i ngā kōrero whenua o ngā tau maha kua hori. Ko te karakia e whai ake nei tētahi o aua tāhū mātauranga, o aua puna kōrero.

Ka Hura Te Tāhū Karakia Mātauranga

Ko te taukume o te hinengaro mō te mātauranga o tēnei whenua i haramai te Māori mai i whea? Ki ā te Māori kōrero i ahu mai mātou i Hawaikinui, i Hawaikiroa, i Hawaikipāmamao. He maha tonu ngā kōrero mō Hawaiki nui, mō Hawaiki tata mō te nekehanga me te ahunga mai a ō tatou tipuna hei whakamanawa i te hinengaro, hei whakatairanga i te ngakau a te Māori.

Ā kati, me whai ngā kupu kōrero a ngā tipuna “i haere mai tāua i Hawaiki nui, i Hawaiki roa”. Ka taea te kī, i ahu mai ngā tipuna i wāhi kē, i whenua kē, i te takiwā o

te moana-nui-a-Kiwa. Kia eke ai te taumata kōrero e kīā nei, he autochthnous²¹ te Māori, anā, he iwi taketake te Māori. Nō kōnā kua tikina atu ai ngā kupu karakia a Paikea tipuna hei hura tēnei ūpoko kōrero tuatoru. Maha tonu ngā kōrero kua tuhia, kua kōrerohia mō te ahunga mai a ngā tipuna kia mārama ai te orohanga mai a ngā tipuna.

He karakia whakakau, ā, he karakia whakarauora, he taumata kōrero nā Paikea. He karakia tēnei e tohu ana i te ara i kuhuna ai ngā mātauranga i tāwhiti nui, i tāwhiti roa, i tāwhiti pāmamao, anā, i te moananui o Poronihia. Hei whakawhānui ake ngā whakamārama me huri ki ngā kōrero mō Paikea me tōna teina a Ruatapu. Inā tā Ngata (1993) kōrero.

He karakia tonu tēnei i huraina ai ngā āhuatanga tipua o te moana waipū hei kawē i a Paikea tipuna ki uta hei mōrehu nō Te Huripūreiata, te parekura nui i te moana i mate ai te pōkai rangatahi o te whare o Uenuku o Hawaiki. Kāti ko te tikanga o ēnei kupu he karanga āwhina kia marino ai te moana, kia rere mai ai ngā kōkā o Paikea ki te mau i a ia ki te ora. (Ngata W. , 1993)

He tupuna a Paikea nā Ngāti Pōrou. Kei ngā rarangi waiata i titoa e Derek Lardelli (1996) te hononga whakapapa a Pōrourangi ki a Paikea.

Pōrourangi, Pōrouariki

Te Matatara-ā-Whare

Mokopuna nā Paikea

Tipua, taniwha, tangata,

Ko te whakapapa e whakaatu ana i te kāwai heke o Pōrourangi ki a Paikea he mokopuna a Pōrourangi nā Paikea. Kei ēnei rerenga kupu anō he tūwhiri, e tohu ana he momo a Paikea. He taha Maui ōna. Te āhua nei, ehara i te tangata noa he āhuatanga urutau, anā, he tipua, he taniwha, he tangata ka taea e ia te whakamahi ēnei taru katoa.

(Norris, 2018)²¹ Something that's autochthonous doesn't have to really spring from the land, but it might seem like it's been there forever, almost as long as the land. The word is often used for people, like the autochthonous groups of Australia, but it can refer to other things as well, such as autochthonous cultural traditions or an autochthonous species.

<https://www.vocabulary.com/dictionary/autochthonous>

He āhua nō te tangata, he āhua nō te Māori, he āhua nō te hinengaro, he whare tāhū kōrero. He mārama tēnei mea te mātauranga. Ahakoa ko wai, ahakoa nō whea, ahakoa nā wai, kia mōhio ai te tangata me pēhea te tutuki pai i ngā mahi i te pae tata, i te paetawhiti rānei, koinei te āhua o te tāhū karakia mātauranga.

Popo te tāhū kōrero mō kumara

Arā atu anō ngā kupu kōrero mō ngā ira atua a Paikea, a Ruatapu. Ka ruku anō ki te oriori Pōpō ki ngā kupu a Enoke Te Pakaru. Mō Uenuku, mō Kahutiaterangi, mō Ruatapu, mō Paikea tēnei kōrero. I whakapōrirotia a Ruatapu e tona pāpā e Uenuku i Hawaiki. Ka patua ia e te whakama, ā, ka ngaukino ki te puku, ā, nā wai rā, ka tipu te whakaaro i a ia ki te patu i ngā tūākana, kia noho koia anake hei tama nā Uenuku. Ko te hoe atu te hokowhiti ki te moana pipi. Inā ngā kupu oriori e takitaki ana i tēnei kōrero.

Kia haramai tōna hokowhiti i te ara,
Ka kīa Ruatapu e Uenuku ki te tama meamea,
Ka tahuri i te Huripureiata
Ka whakakau tama i a ia
Whakarere iho ana te kakau o te hoe (Ngata & Te Hurinui, 1974, wha. 154)

Tērā anō ngā kupu i te waiata a Peta Awatere i tāna waiata i tito i te tau 1960.

....i te maunga pupu o te tangata i whakamate a Ruatapu

He kōrero tuku iho ēnei. Ko ngā ira atua Māori ērā, pērā, i a Paikea, i a Ruatapu, nā rāua, mō rāua te karakia nei. He rerekē anō ngā ara i takahia e rāua kia whiwhi mātauranga ai. I whaia rawatia e Paikea te aka matua, i whaia kētia e Ruatapu te ara porohaehae, hēoi, i riro i tā rāua i rangahau ai.

Ko te ara moana te wāhi i puta ora mai a Paikea i Hawaiki. I kauria te moana e Paikea ki uta i tētahi Hawaiki. Nā ōna tipuna, nā ōna kauwhau ariki nā Te Petipeti, nā Te Rangahua, i hari mai ki uta rā te kauwhau taniwhā, ā, ka ū ki Ahuahu.

Ko tētahi tikanga anō o te karakia nei, he whakatau i te wairua, he whakatau i te hinengaro, he whakatau i te tinana o te kaikawe kōrero, kia kore e warea ki kaupapa kē atu, ki take kē atu, ki mahi kē atu, ka hāngai pū ki te mahi ki te aroaro i whakaritea mai hei kawenga māna. Nā te karakia o Paikea e au ai te moana. I whakairihia ngā kupu hei karakia, kia mau ai te hinengaro, kia heke tika ai ngā kōrero ki ngā tamariki, mokopuna hoki i te Tairāwhiti.

Wharekōrero Te Tāhū Whiringa Kaupapa

Ko te Wharekōrero, he whare tāhū whiringa kaupapa o mua rā. I tū tēnei whare wānanga i runga o Titirangi maunga i Tūranganui-a-Kiwa. He whare wānanga mō ngā uri o te Tairāwhiti. He wānanga, hei whakatakoto kaupapa, hei wāhi whakakōrero i te tangata, anā, ngā tangata whenua o taua takiwā mō ā rātou ake take kōrero tuku iho.

Kei te heke tonu tēnei tūāhuatanga, tēnei tūwānanga ki te kaenga nei, anā, ko Toi Houkura tēnā ko te whare kōrero Toi o Tūranganui-a-Kiwa. He wāhi akoako mā ngā ringa toi Māori. He whare whakairo, he whare tāmoko, he whare kōwhaiwhai, he whare uku. I te kūititanga anō hoki o ngā whāinga, me te tiki atu anō ngā kōrero Toi, nga kaupapa Toi o mua rā i ngā whare tāhū o te Tairāwhiti, i tū ai tēnei whare akoako.

Pērā anō te whare hauora hōu ki roto o Tūranganui ā Kiwa. Ko Kūwatawata tēnā. Me ngā tini kaupapa o te whakarauora, he whare akoako. He whare kōrero tēnei. Ko te rautaki matua, he whare whai oranga. He whare haumarū, anā, he whare mō te hunga e ngaua kinotia nei e ngā mate Māori, pērā i te mate hinengaro, pērā i te mate tīnana. I te whāititanga anō hoki o ngā whāinga, nā te huri ki ngā kōrero o mua noa atu, anā, ngā mahi a ngā atua Māori hei reira ka whiriwhiri ngā rongoa mō te hunga e noho mau iui ana, mō te hunga e noho tūroro ana.

Nō reira, mā te tiki anō i ngā kōrero o onamata i mua i te taenga mai o tau iwi mā, ka taea te whakatū, te hanganga rānei i ngā whare kōrero mō ēnei rā pēnei i ēnei kua whakahuahuatia ake rā, anā, aua whare tāhū hōu mā ngā uri o te Tairāwhiti whānui o ēnei rā.

Whakapapa te whare tāhū o te tangata

Ko te whakapapa tētahi take nui o te whare tāhū. Kei ngā tuinga tawhito a Apirana Ngata, anā, tētahi o āna puka kore tā i tāia i te tau (1940), mō te whakapapa.

“Whakapapa” is the term in most common use for the act of reciting a genealogy and for genealogy itself. It introduces another concept in the reciter’s mind. Among the many meanings of the word “whakapapa” as a verb we may select as most relevant to our subject ‘to place in layers or series of layers and thus a generation or generations’. (Ngata, A. 1940).

Ko tēnei mea te whakapaparanga, anā, ko te whakatakotoranga o tētahi pāpā ki runga i tētahi pāpā. Koinei te āhua o tēnei whare tāhū. Ko te tūāpapa kōrero tū ai tēnei whare, he kaupapa ā-iwi, anā, ko ngā koiwi tangata. He kaupapa Māori, anā, ko te tuakiri o te tangata. He mātauranga Māori, ko te mātau o te hinengaro tangata. Katoa o ēnei he tūāpapa nō te whare kōrero. He aho whiringa whakapapa, he aho hekenga kōrero kia tūtua ki runga, kia tūtua ki raro te kawai herenga tangata. E tautokona ana tēnei kōrero e Mikaere.

‘whakapapa extends well beyond the somewhat limited connotations of human genealogy...whakapapa embodies a comprehensive conceptual framework that enables us to make sense of our world..... It allows us to explain where we have come from and where we are going.’ (Mikaere, 2011, pp. 285, 286)

I tua atu i tēnei, kei ngā waiata, kei ngā karakia, kei ngā pūrakau ēnei kīanga kupu, ēnei whāki kōrero mātauranga ā-iwi. I tipu mai te kōrero i ngā ūnga whakaaro o ngā matua tipuna o neherā. Kei ngā kupu a Ahorangi Tairahia Black (2016) he whakamāramatanga. He ātamira pupuri i ngā kōrero tuku iho ngā waiata tawhito o tua, hei whakaatu i te auaha, i te rangatiratanga o te whakaaro, o te kōrero hei whakaatu i tō hinengaro kia whakaaro whānuitia ēnei momo kaupapa ātaahua. He rehutai whakaataata, hei whakamakuru, whakatū i ēnei momo taonga; waiata tawhito mō tēnā whakatipuranga, mō tēnā whakatipuranga hei tūhono i a tātau, i a rātau kōrero kia titiro whakamua, kia titiro whakamuri. (McFarland A. &., Te mauri o te whare, 2016, whā 97)

Ko tētahi āhuatanga nui o ngā hekenga kōrero, ehara i te kōrero noa iho, ehara ngā kīanga papāku noa iho. He kōrero hei nakawhiti²², hei hīhiko i te hinengaro o te tangata ki ngā nohonga o ngā tipuna, kei tua o te ihu.

Ka pērāhia ngā taunga whakaaro o Lee (2017) mō ngā kīanga pūrakau Māori. Ko te pūrakau he mea raupī, he mea penapena ki ngā whare pātaka kōrero a ngā hapū me ngā iwi, kia kore ai aua kuratongarewa e ngaro. Tā ia pūrakau he rerekē, he kaupapa rerekē, raupapa rerekē anō hoki. He kaupapa tōna hei whakaohoo i ngā whakaaro o te hunga e whakarongo ana hei whakapātaritari i te wairua, hei whakahihiko rānei i ngā kare ā-roto a te tangata ki tētahi mea, āhuatanga rānei. (McFarland A. &, 2017, wha. 55-56)

Waihoki, ahakoa te kaupapa e taea ana te tikina atu ai ēnei kīanga kōrero a ngā tipuna kia whakamahia ai ki roto i te whare tāhū tae ake rā ki ngā wāhi ki waho atu i te whare, anā, ki ngā rua o ngā ariā ahurea²³, ki ngā rua o ngā ariā hapori²⁴ o te iwi, e whakatairanga ana i te ahurea Māori.

Ngā Whare Tāhū Kōrero o Te Tairāwhiti

Ka tīmata mai ngā kōrero mō te whare tāhū ki roto o Kihipane. I te māranga o Oketopa 2019 i pā hēmo atu nei, i maunu te hui nui Tuia 250²⁵ ki Tūranga nui-ā- Kiwa i te papa whenua o Heipīpi²⁶. I taua hui rā, i whakanuia ngā whare tāhū e tētahi whakakitenga nui whakaharahara. Ko te Whaihanga te ingoa. He whakaaturanga taonga tawhito o te Tairāwhiti. Kua rua rau rima tekau tau te roa o ngā taonga e noho tārewa ana i Ingarangi, i rāwāhi i ngā whare pupuri taonga o reira. Ko ētahi, he mere pounamu, ko ētahi he tīheru, ko ētahi he hoe. Kua whakaaengia e tauwi mā, kia puritia ngā taonga

²² Hīhiko

²³ Cultural concepts.

²⁴ Social concepts.

²⁵ The *Tuia – Encounters250* commemoration is a programme of events education and over 50 projects enriching communities nationwide. It celebrates Aotearoa New Zealand's Pacific voyaging heritage and acknowledges the first onshore encounters between Māori and Pākehā in 1769-70.

²⁶ Ko tēnei te whenua taha moana te wāhi, i kōhurutia te rangatira a Te Maro, me ētahi atu tāngata o tōna iwi e Kapene Kuki mā. I te wā tae tuatahi mai rātou, ki tēnei whenua, ki roto o Tūranga nui ā Kiwa. I te hui Tuia 250 2019 tē aro te iwi o reira ki ngā mahi o te taone, o te kaunehera, o te komiti whakahaere hei whakanui i a Kuki mā. I aro kē rātou ki te whai i te whakapāha o te iwi o Ingarangi, te mutunga iho i tae tō rātou māngai kawanatanga, māngai karauna hei tuku ēnei kupu mō ngā hara nui i pā ki te iwi i aua rau tau ki muri. I whakatūria, i huraina hoki ētahi mahi Toi e te iwi hei whakanui i te mana whenua, hei whakarauora ngā kōrero mō ngā tupuna o tērā takiwā. Kua hangaia ēnei ki runga ake i te kohatu whakamaumahara pākehā i a Kuki.

e ngā iwi²⁷ o kōnei mō te kōtahi tau anake, ā, kātahi ka whakahoki atu ki ngā whare taonga ki rāwāhi.

Waihoki, te āhua nei, ko te nuinga o ēnei taonga i ahu mai i ngā whare tāhū o ērā rau tau maha ki muri rā, ki ērā whare wānanga o mua noa atu o te Tairāwhiti. Me te mea nei, kāhore e kore, nā ngā ringa mātauranga o ērā wā ēnei taonga i waihanga. Ko Pūangiangi²⁸ tērā, ki Wharekahika. Ko Tapere-nui-a-Whātonga²⁹ tērā ki Rangitūkia. Ko Te Aho o Matariki³⁰ ko Hemo o Tawake³¹ ērā, ki te pūtake o maunga Hikurangi. Ko te Ruakākā³² ki Ūawa-nui-a-Ruamatua, ko Te Rāwheoro tērā³³ o te whare wānanga i whakatūria e te tohunga whakaairo a Hingangaroa. Ko Whitireia tērā³⁴ ki Whangarā-mai-Tawhiti te pārekareka o te kōrero. Ko Te Whārau tērā³⁵ he whare maire. Ko Tokitoki tērā³⁶ te whare whai mana o te tohunga Tūpai-Whakarongo-Pakitara-a-Whare. Ko Maraehinahina tērā³⁷ o te Aitanga a Māhaki. Ko Taurikura³⁸ tērā ki ngā kūhā o Maungahaumi.

Ko te rautaki mātauranga tēnei e takihaere ana i te momo o ngā hua mata i puta i ngā whare kōrero, i tū mai i ngā momo whare akoako, i rere mai i ngā momo whare whakaairo, anā, i ngā momo whare tāhū. Nā rātou ēnei taonga i waihanga. Nā rātou

²⁷ Kei ēnei kupu kīanga ngā kōrero mō ngā iwi o tēnei takiwā; Ko Turanga-a-Mua, Ko Tūranga Ararau, Ko Tūranga-Makaurau, Ko Tūranga Tangata Rite, Ko Turanganui-a-Kiwa. Ko ngā iwi ko Te Aitanga-a-Mahaki, ko Rongowhakaata, ko Ngāi Tamanuhiri, ko Ngāti Oneone. Katoa o ēnei iwi i heke mai i ēnei waka, anā, ko te Ikaroa-a-Rauru, ko Horouta, ko Takitimu katoa o ēnei waka i haere mai i Hawaiki. Ko ngā kāwai hekenga whakapapa ko Paikea, ko Kiwa, ko Paoa, ko Hinehākirirangi, ko Maia, ko Pōrourangi, ko Hamo te Rangi, ko Tahupōtiki, ko Ruapani, ko Mahaki, ko Rongowhakaata, ko Tamanuhiri, ko Hauiti.

²⁸ He whare wānanga tēnei ki Wharekahika.

²⁹ He whare wānanga tēnei ki Rangitūkia. He mea i whakatūria e Te Whirionui. Nō muri mai i heke te mana ki tāna tamahine ki a Huturangi. Ko Huturangi te wahine a Paikea. Ka hori ngā rautau e hia kē nei te roa i puta ko ngā ihu o ēnei tohunga a Pita Kapeti me Mohi Tūrei i tēnei whare wānanga.

³⁰ Kua toru ngā whare wānanga i tapaina ki tēnei ingoa. Ko te tuatahi i tū ki te pūtake o te maunga Hikurangi. Ko te tuarua i tū ki Anaura, ko te tuatoru i tū ki Whangarā.

³¹ Ka puta ngā ihu o ngā pia o Te Aho o Matariki ka kuhuna atu ai ki tēnei whare wānanga.

³² He whare wānanga i whakaturia ki Ūawa.

³³ Koinei tētahi whare wānanga whai mana o te Tairāwhiti. I kuhuna atu ai ngā rangatira katoa o te motu ki te akoako i ngā taonga tuku iho o ngā mātua tipuna.

³⁴ He whare wānanga tēnei ki Whangarā. E ai ki ngā kōrero ko Whangarā te pūtaketao o te kōrero mō te Tairāwhiti. Ko te taenga atu o Paikea ki tēnei wāhi, e ai ki te kōrero nāna ano ngā pukenga toi, nāna anō ngā pukenga whakaairo me ngā mātauranga i kawea mai kia tohaina whānuitia ki ngā tōpito o te Tairāwhiti.

³⁵ He whare maire. Ko te kaupapa i ākona atu ai ko te makutu, ko te whaiwhaiā.

³⁶ He whare wānanga tēnei ki roto o Te Whānau a Kai. Nā Tūpai-whakarongo-pakitara-a-whare i whakaturia.

³⁷ He whare wānanga tēnei ki Waerenga a Hika. Koinei tētahi whare whai mana o Te Aitanga a Mahaki. Ko Enoka Te Pakaru tētahi o ngā tohunga o tēnei whare. Nāna te oriori a Popo i tito.

³⁸ He whare wānanga tēnei kei ngā kūhā o Maungahaumia ki te rohenga o Tapu-i-Hikitia

ēnei taonga i pākati. Nā rātou ēnei taonga i kōwhaiwhai. Hei aha? Hei waihotanga kōrero mā ngā uri whakaheke. E ai ki a Whatarangi Winiata (2003).

Mātauranga Māori is a body of knowledge that seeks to explain phenomena by drawing on concepts handed from one generation of Māori has no beginning and is without end. It is constantly being enhanced and refined. Each passing generation of Māori make their own contribution to mātauranga Māori. The theory, or collection of theories, with associated values and practices, has accumulated mai i te Ao Māori/from Māori beginnings and will continue to accumulate providing the whakapapa of mātauranga Māori is unbroken. (Mead H., 2003, wha.320-321).

Kei te mimiti haere ngā puna kōrero mātau i roto i ngā whare tāhū o te Tairāwhiti. Ko te mātauranga o te mokopapa e piki tonu nei te waiora ki roto i tēnei puna wai kōrero. Waimarie ana kei ngā waiata, kei ngā taonga, kei ngā karakia, kei ngā whare whakairo e iri tonu ana ngā pitopito kōrero hei wānanga i ngā hekenga kōrero a ngā tipuna.

Ko te mōteatea tonu tētahi o ngā tino kaiwhakairo, kaiwhakapūmau i ō tātou kōrero. Mangamanga ana ngā kohinga, ngā pekanga, ehara hoki i te mea ko ngā hekenga kōrero anake ka kōrerohia, e kāo; kei te horopaki ko ngā whakapapa, ko ngā nohoanga takiwā me ngā here tangata ka hoki nā ki taukiuki rawa, ā, tae noa mai ki mohoa noa nei. Mā te mōteatea anake ngā wheako tangata me ngā kōrero katoa e whakaatū; tē tinana i te pene tuhi ērā momo kōrero. Ki ētahi o tātou ko ngā mōteatea tonu nei kei te pupuri i ngā kawa me ngā tikanga o nehe, ā, tae noa mai ki tā te Māori tāna tirotiro me tōna anō tino mōhio ki tōna ake ao. Kei ngā kōrero e whai ake nei, he tauira i hua ake i ngā whare tāhū kōrero mātauranga huri noa Tairāwhiti.

Popo Te Tāhū O Maraehinahina

Ko Pōpō tētahi o aua kōrero mātauranga. He oriori i ahu mai i te whare wānanga, anā, te whare tāhū o Maraehinahina, i tua whenua o Tūranganui-a-Kiwa. Nā Enoka Te Pakaru tēnei oriori i tito. Ko ngā kupu kōrero o roto ka hāhū ake ngā kōrero o mua rā, mō te whakapapa, mō te whenua hei rautaki whai mō ēnei rā. Kua tikina atu ētahi kongakonga rerenga o te oriori nei hei tauira wewete kōrero.

Ko Poutūterangi, te mātahi o te tau... Te ngahuru tikotikoire....

Ko Poutūterangi he kupu kōrero tēnei e tūwhiri ana i tētahi kaupeka o te maramataka Māori. He wā hauhake kai, he wā nui te kai. Ko te momo kai e kōrerohia ake rā, ko te kumara hei kai mā tinana me te hinengaro.

Ko te ngahuru tikotikoire, he kōrero e tohu ana he wā nui te kai. Kua kaha te tikotiko o te tangata i te nui o te kai. Ko te wā o Matariki. He wā nō te harikoa o te tangata, ko te wā o te hauhake i te kai kia ora ai te iwi.

He waihotanga kōrero ēnei e whakaatu ana ki ngā uri whakaheke i ngā āhuatanga o te taiao, o te whakatō kai, o te ono kai, hei oranga mā ngā uri o te Tairāwhiti.

Papawhārikihia Te Tāhū Raranga

Tērā anō ngā nohonga mātauranga kōrero mō te tangata o mua rā mō te marae a Papawhāriki. I tū tēnei marae i te wāhi o Tuamotu, i Tūranganui-a-Kiwa. I ēnei rā nei, kua whakamau te ingoa ki tētahi tāwharau maumahara i te marae o Te Poho o Rawiri. Kia rukuhia tēnei kupu Papawhāriki, he kupu e hāngai ana ki te mahi raranga. Ko te whenu, ko te aho ngā taura here. Ko te paparanga kōrero ia, i haramai te whenu i te papawhenua, nā te whiriwhiri o te whenu ki te aho, he ōrite tēnei whakatakotoranga kōrero ki te whiringa whakapapa o te tangata ki tōna whenua, ā, ki tōna whakapapa. Nō kōnā he mātauranga kōrero tēnei mō ngā whakapapa ki roto o Tūranga-nui-a-Kiwa tae ake rā ki te Tairāwhiti whānui.

Te Maro Te Tāhū Māra Kai

Ko Te Maro mā he tipuna i mate kino nei i ngā matā korara o kapene Kapene Kūkī mā, i te wā i tutaki tuatahi mai a Pākehā mā ki a Ngai Māori ki roto o Tūranganui-a-Kiwa. E hia kē nei ngā rautau kua pāhemo atu nei i noho ko ngā kōrero parau, anā, ngā hītorīa a Kūkī mā te kōrero matua i te whakanoho o aua whenua. E ai ki a Mikaere (2011).

Myth making has always been crucial to the coloniser's justification of otherwise unjustifiable behaviour. In Aotearoa, the fabrication of the colonial

truth began with the assertion that in 1769 Captain James Cook ‘discovered’ a land that had been settled by our ancestors for centuries. (Mikaere, 2011, whā. 133)

I te mārāma o Oketopa 2019, i whiwhi ngā iwi o reira i ētahi kupu whakapāha mai i tētahi apiha o te karauna o Ingarani. Nā tēnā, i huraina he whakakitenga toi Māori e te iwi kaenga hei whakanui i tēnei tipuna nōna te whenua. Kua whakatūria tēnei taonga ki runga ake i te pūtake o maunga Titirangi, e anga atu ana ki ngā papa whenua, anā, ki ngā wāhi i tū ai ngā mārā kai o Te Maro. Ko te tāhū kōrero tēnei e tohu ana i te whakahoki mai o te mana ki te tangata whenua, nā tēnā, ka ora anō ngā kōrero tuku iho mō tēnei tipuna, mō tēnei takiwā hei painga mō ngā uri whakaheke, anā, ngā tamariki mokopuna o Te Tairāwhiti.

Taku Manu Te Tāhū o Tangikuku

Pērā i a Te Maro i Tūranganui-ā-Kiwa, ko Harata Tangikuku tēnā i te whanga o Tokomaru. He wāhine rongonui mō te tito waiata. Nō te Whānau a Ruataupare. E rua rautau ki muri, i titoa e ia he whakaoriori mō tāna mokopuna a Rakaihikuroa, anā, mō Mikaera Pewhairangi. Ko Taku Manu tēnā. He pātaka whakairinga kōrero he kīkī pai i ngā kupu kōrero mō te wāhi e noho nei a ia i aua wā rā, ki runga kurae i te taha moana. E pēnei ana te rerenga waiata mai i te tuhinga kore tā a Parekura Pewhairangi.

Taku manu e, taku manu, he aute ko te ika o te rangi te aho i tukuna atu ai te rangi

Kua whakatauritehia a Mikaera e te kaitito ki tēnei mea te manu aute e rere ana ki te rangi. Ka whakaatuaturia e Tangikuku ngā tohu o te rangi, ngā tohu o te whenua, ngā tohu ki te taiao hei akoranga māna. Ko ngā kahui whetu ki te rangi, anā, ko te Ika-o-Te-Rangi, ko te auahituroa ērā ngā kupu whakamārama i te kōrero. Ki ā Pewhairangi kōrero, ‘*kia iti tō aho...ko te auahituroa, kia nui ko te kete whakapapa, nā Rongopakihwi*³⁹. E kōrerohia ake rā a Harata mō te momo o te tangata ōna whakapapa, ōna kāwai heke ka rite ki te auahituroa itiiti noa iho ngā wā ka kitea. He orite tēnei

³⁹ Ko Rongopakihwi te tama a Rongotehenga, nā Materoa rāua ko Tamaterongo

kōrero ki te rerenga kīanga, *he kotuku rerenga tahi*. Ko ngā tohu ēnei o te rangi, ā, tae ake rā ki āna takinga kupu mō ngā tohu huarere. Inā te rerenga kōrero.

Waiho i Hikurangi kia tiro ai koe ki te huka o te waha o te maruaroa i tiria ai ki reira.....

Ka haere tonu ngā whakamahuki kōrero a Tangikuku ki tāna mokopuna mō tōna taiao. Ko ngā tohu huarere, ko ngā tohu matapae o te wā me ngā pānga ki maunga Hikurangi. E kiia nei ngā kōrero, ko te maruaroa, he wāhanga nō te maramataka Māori, anā, ko te hikutau o te hōtoke, he wā tino māeke, anā, ko ngā rā whakapaunga o makeremumu hūpē tautau. Ka kitea te huka e iri ana ki runga Hikurangi, ka puta te pēpeha a Ngāti Pōrou.

Rukuruku ana a Te Rangitāwaia i ōna pūeru...

Ko Rangitāwaia hoki nō ngā kāwai nunui o Ngāti Pōrou, heoi te kupu ‘pueru’, arā, ngā kākahu o te rangatira. Nō muri nei, nō te taenga mai o te Pākehā, arā ngā Mihinare, ka whakaritea te huka ki ngā kākahu mā o ngā mīnita karakia.

Ka rukuruku Te Rangitāwaea i āna rīrene e...

Mai te rangi, ki ngā tohu huarere tae ake rā ki ngā tohu whenua ka eke atu rā ngā tahu kōrero a Tangikuku ki ngā rau whakawai o te taiao. Inā ngā kupu e horahia nei.

Murua mai he taramea hei whakawai mōhou i ngā nohonga rā kai ka poua te kakara

E kōrerohia ake rā a Harata mō ngā tūmomo rau hei whakakakara i te tinana tangata. Ehara i te pani noa iho, ehara i te whakawai noa iho he hinu karamea e tohu ana i te momo o te tangata, anā, he rangatira. E tohu hoki ana he pani kiri mō te tokoiti, ehara mō te tokomaha. Koinei te āhua o te mātauranga i tēnei kuia. E tautokona ana tēnei āhuatanga kōrero e Smith.

‘There is a seascape, landscape and mindscape that has informed and constituted the legacies of language, the storying of peoples and the

understandings of human endeavour and survival and that is written into the veins of what we now know as mātauranga.’ (Smith, 2016, pp. 131 - 157)

Ruatepupuke Te Tāhū Whakairo

He tohunga whai mana a Rangiuiā nō te whare tāhū o Te Rawheoro ia. Kei te whiti tuaono o tāna waiata tangi i whai wāhi ia ki te whakairo me ngā wānanga kōrero.

Ko te whakapapa e takina nei e Rangiuiā ki tēnei whiti, ko te timatatanga whakapapa o te whakairo, koia tēnei.

“I a Tangaroa, i a Poutu, i a Ruatepupuke, i a Manuruhi”

Ko te hāngaitanga o tēnei whiti kōrero ko te whakairo. He mokopuna a Ruatepupuke nā Tangaroa. Nā Ruatepupuke, ko Manuruhi. Ka tangi te tamaiti a Manuruhi ki te kai māna, ko te kai he ika. Ka tono atu a Manuruhi ki tōna matua kia homai hei matau māna kia haere ia ki te moana hī ai. Ka tonoa atu a ia ki te tiki kōhatu hei mahinga mā Ruatepupuke. Ka tapa te ingoa ki te kōhatu nei, ko te Whatukura o Tangaroa me te whakatūpato a Ruatepupuke i a Manuruhi, kia haere tahi rāua ki te hī, ka rite hoki ngā tikanga mō te hī ika. Engari kāore te tamaiti nei i whanga atu, ka haere ki te hī koia anake. Ka nui te ika i mata i a ia, kāore tētahi i whakahokia atu ki a Tangaroa, nā reira ka ara mai tōna tipuna, hopukia iho, tangohia atu te āhua o te tangata; whakaahuatia ki te manu hei tekoteko mō tōna whare mō Huiteananui. Whanga noa atu, rapa noa atu tōna matua, kāore i kite, ka mōhio kua riro i a Tangaroa. Ka whakamomori atu a Rua kia mate anō a ia. Nō tōna rerenga atu ki roto i te moana, ka kite iho i te whare o Tangaroa, ka tata atu, ko rongo hoki i ngā poupou o rōwhare e kōrero ana, me tāna tamaiti hoki i runga i te whare. Ka whakamōhio atu ngā poupou ki a Rua te take i pērātia ai tāna tamaiti, me ngā kōrero hoki mō ngā tāngata o taua whare. Ka whakaaro a Rua kia utua te kino a Tangaroa ki tana tamaiti, kia tahuna te whare nei me te iwi o roto hei utu. Heoi, ka werahia te whare e Ruatepupuke ko oho rere te iwi e moe ana i roto, ka puta ake rātou i te whare ka patua rawatia e Ruatepupuke, ā, mutu ana tēnei i tangohia atu tōna tamaiti i te whare, nā te wera o te ahi i tangohia atu ngā poupou i waho i te whare te otinga atu i noho ēnei ko ngā tauira mō te mahi whakairo.

Ehara tēnei i te kōrero noa iho, he kōrero whakatūpato, he kōrero matara, he kōrero muna i hua mai i ngā mahi a te whānau a Tangaroa heke tonu ki ngā mahi o ēnei rā nei.

Waimarie ana tāku iwi e kaha kōrerohia ake ana ngā kōrero mō Tangaroa, mō Ruatēpupuke, mō Paiea, he oranga tangata, he oranga kōrero i tae ake ki uta rā.

Engari he roa tonu te huarahi kia whai ora rawa ēnei kōrero, kei roto tonu i te iwi Māori. Nā te ngau tonu o ngā tāmitanga o tauīwi mā, anā, te iwi matua me ā ratou tikanga pēnā i ngā taumahatanga o ngā pire murunga whenua.

Ko te pire 1863 Settlement Act tētahi he pire nui.

‘this law passed in December 1863, allowed the confiscation of land – without compensation – from any North Island tribe said to be “in rebellion against her Majesty’s authority’.....the short title of the act, New Zealand Settlements’, referred to the intention to introduce new settlers on to the lands but it somewhat disguised its real purpose which was confiscation (Te Āti Awa of Taranaki - Te Ara Encyclopedia of New Zealand. (n.d.), 2019).

Ko tēnei ture whenua, anā, te Māori Affairs Act 1967. Nā te whakawhiti o te taitara o te whenua Māori ki te taitara o te whenua General he māmā noa iho te whakawhiti ki tētahi atu kāhore nei ōna pānga whakapapa ki te whenua.

Nā ēnei ture whenua i rerekē i tāwhiti te Māori i tōna papatipu. Koinei tētahi o ngā take nui i heke atu ai ngā mātua tipuna ki ngā taone ki te whai mahi ai. Ka ngaro atu ko te nuinga hei tumau mā te kawanatanga, mā te Pākehā. Ka whai oranga a tinana, tika ana tēnā, engari ka mahue o rātou papakaenga me ngā āhuatanga katoa, ko te tāhū kōrero, ko te whakapapa, ko ngā waiata, ko ngā haka, ko ngā karakia hoki. I raru ai ēnei i te ngāronga tangata ki te taone kē. Torutoru noa iho te hunga i noho ki te kaenga tipu.

Tērā anō te pire 1907 tohunga suppression act i kaha tā mate te ahurea o te Māori. The tohunga suppression act was intended to stop people using traditional Māori healing

practice which had supernatural or spiritual element (Norris, 2018). Tae ake rā ki te huringa o tēnei rau tau i noho pēnei te Māori i ngā taumaha o ngā ture whenua, i ngā taumaha o ngā pakanga Māori, te karawhiu o ngā mate o rāwāhi, te karawhiu o ngā ture hōu Pākehā e pā ana ki te whenua, ko te rerekētanga o tikanga kore tikanga rānei me ngā hāhī o tāwāhi.

Nā ēnei ture pākehā i mua noa atu i ēnei rā i raru ai te Māori, i taumaha ai te noho, i wehe kē i o rātou papatipu, i motuhia te ao tahito, i huri kē ki te ao hōu. E hia kē mai ngā iwi taketake o te ao huri noa e mōhio ana ki te kino o te tāmītanga a tētahi iwi matua.

Te Whakarauora o Te Tahu Tāmoko

Kei kīia mai, he tangimeme noa iho ngā kōrero, he kūrapa noa iho ngā kupu, me tauri ake ai ki tēnei kohinga rangahau, tēnei whakapae, ki tēnei kauwhata kōrero i puta i a Steven Finlay (2009, wha. 78-79). Ko tāna e whakamahuki ana i te ara whai o ngā iwi taketake o te ao whānui, e whakaatu ana i ngā wāhi o te whakarauoratanga o te mātauranga o te Māori huri noa te ao whānui. Nō reira, kua whakauruhia atu ki tēnei kauwhata kōrero he nohoanga kupu e tipako ana i te whakarauora o te tāmoko i ēnei rā. Te take kia kitea ai me he mea he huarahi para e whakapuakitia ana e te hunga whakaora tāmoko o te Tairāwhiti e rarangi iho nei.

Ki ō Finlay kauwhata kōrero ⁴⁰			
Category	IK (Indigenous Knowledge)	Impact on Indigenous Peoples	Whakarauora Tāmoko
Indigenous Cosmology:	Recovers cosmology as working knowledge.	Worldview regains ‘nobility’ and pride; encourages language recovery.	Mātauranga Māori Mātauranga ā-Iwi Mātauranga ā Hapū Mātauranga ā Whānau
Self:	Sacred essence of being in relation to cosmology; community and creation.	Creates ethical and moral framework for behaviours; lessens negative behaviours.	Ngāti Pōrutanga Ngā Iwitanga Ngā Hapūtanga Ngā Whānautanga Te Reo Māori

⁴⁰ ...outlines how indigenisation reconnects each of these parts back together as an integrated canopy of meaning, enacted in and through profound holistic relationships contained as sum of the connection of operating as a whole

Community:	Sources of self identity including family continuity; location of status.	Builds connection to and strength of community.	Te Reo Hapori Tikanga ā-whānau Tikanga ā-hapū Tikanga ā-iwi
Earth:	Guardians and steward of creation, identity profoundly connected to place.	Relation of self and community held in relation to place and cosmology.	Moko kauae Mataora Ngā Kawa Ngā Matapono Ngā Ūara Whare Toi Māori Whare Hauora Whare Whakairo Tāmoko Raranga Mokopapa Wānanga Pūrakau Pepehā Kīwaha Whakataukī Whakatauākī Ngā Mōteatea Kaumatua Koroua Kuia Kaitāmoko Kahuitara Whānau Hapū Iwi Tohunga Tāmoko Hapori Tāmoko

Ahakoā e whā ngā wāhanga o te kauwhata kōrero a Finlay, kua tangohia ngā taiapa i waenganui i te whakatakotoranga o ngā wāhi whakarauora tāmoko. Nā te mea, tē tū motuhake te tāmoko i te ao Māori. Ka whakaaweawetia te ao Māori e te tāmoko, ā, ka whakapakepaketia te tāmoko e te ao Māori.

He whakaaturanga kōrero mō te āhua o te tātū kōrero whakarauora tāmoko i ēnei rā. Ahakoā te aha, he pakiaka torowhāiti, he pakiaka torowhānui e hono ai tētahi kaupapa

ki tētahi kaupapa, kia eke ai te taumata o te kīanga kōrero ‘ahakoa whati te manga kōrero, e takoto ana anō te koiwi’.

He Whakarāpopotanga

I tēnei Ūpoko Kōrero Tuatoru, i riro mā ngā kupu karakia a Ngāti Pōrou te tatau ki te whare kōrero e whakapuakina ai, nā te mea ko te tūāpapa o tēnei rangahau he kaupapa ā- iwi. Āpiti atu ki tēnā, he mātauranga Māori te rite, nō kōnā i tiki atu au i ngā kupu a Paikea hei timatatanga kōrero māku, nā te mea i haere mai ngā āhuatanga mātauranga i te ara moana i tāwhiti nui, i tāwhiti roa, i tāwhiti pāmaomao. I ū mai ki uta rā ki ngā kauwhau kōrero, kātahi, ka mau ki ngā whare kōrero, anā, ngā whare tāhū huri noa te Tairāwhiti. Ko ngā waihotanga kōrero ēnei, kua kōpakina ki ngā takiwā o te Tairāwhiti, anā, kei ngā oriori, kei ngā pūrakau, kei ngā whainga tapuwae o ā kui mā, o ā koro o tēnā rohe, o tēnā rohe. Ko te kōrero a Te Pakaru tēnā mai i te whare tāhū a Maraehinahina, ko te kōrero a Tangikuku tēnā i te pūtake maunga o Marotiri, ko ngā whakatō kōrero a Te Maro i ngā mara kai ki te toka a Taiau, ngā kōrero e ārahina ana i te āhua o tēnei rangahau. He whakaputanga kōrero ēnei mai i ngā puna kōrero o te Tairāwhiti. I whakanikoniko ngā wāhanga o taua whare kōrero ki ngā tikanga, ki ngā tukanga i te ara kohikohi kōrero, ki te whāroa o te takapau wharanui o mokopapa tekau mā rua tau te roa. He iuiu kaiuru, he tuku uepare te mahi kia rere pai ai te hā o whakawhiti, kia puaki ai te hū o whai whakaaro. Me te aha anō, ko rātou te hunga i takahia ai te ara o te whakamōhou, anā, te take o te whakahounga o te moko kauae.

ŪPOKO TUAWHĀ

NGĀ PUTANGA ME NGĀ WHAKAWHITIWHITI KŌRERO

Hei whakataki

Kia timata pēnei ki ā Kingi Ihaka kupu kōrero hei takitaki ake i tēnei wāhanga kōrero.

“Ko ētahi o ngā kuia nei he hāwhe kaehe, he kiritea. Pango tonu te moko i te kauae. Kāore tōku nā whakatipuranga i pātaimai ki ngā kuia he aha koutou i tāia ai ki te moko? Nā wai koutou i moko? I tāia koutou ki te moko i hea? I tāia ō koutou moko ki te aha? Pēhea te roa ka oti ō koutou moko? Kore kau noa i pātai he aha ai”. (Ministry of Education, New Zealand, 1998)

Ahakoā, he iti noa iho ēnei kupu, hei reira te koinga o te ngakau, hei reira te manako o mahara. Mōku nei, hei reira anō te anipā e whakawhanake ana. Ko aua āwangawanga, he āhuatanga e whakaririka ana ki te ora, ki te tāmatemate haere o ngā taonga pēnei i te moko kauae a te wāhine Māori. Heoi, he whakaputa whakaaro noa iho ēnei nāku, mei kore noa e tūpono i te hīnare mai o ētahi māramatanga, kia ea ai pea ētahi o ngā pātai e rere tonu ana i te rangi.

I te Ūpoko Kōrero Tuatoru, i riro mā ngā kupu karakia a Paikē te kuaha ki te whare kōrero e huaki. I whakarakeitia ngā pātū o taua whare tāhū ki ngā tikanga, ki ngā tukanga o te ara kōhi kōrero, ko te inenga tauroa tekau mā rua tau te roa tēnā, he tirohanga whānui o aua haonga kupu. He iuiu tangata, he tuku uepare te mahi, kia rere pai ai te hā o whakawhiti, kia puaki ai te hū o whai whakaaro. Me te aha anō, ko rātou te hunga i takahia ai te ara o te whakamōhou, anā, te take o te whakahounga o te moko kauae.

Kei tēnei Ūpoko Kōrero Tuawhā, ka whakautungia e ngā kaiuru 2019, ētahi o aua pātai i kore e whakahuangia e Ihaka i tērā wā, ki ōna kuia mau moko kauae, rātou te kahuitehe, kua whakamoea ngā karu ki te pō.

Heoi, me tāhuri ake rā ki ngā taunaki kōrero me ngā whakawhitinga whakaaro a ngā kaiuru, anā, ngā pānga kōrero kua āta kohikohi mai, kua āta kōwhiti mai hei kōtuitui i ngā wheako whaiaro o tēnā wāhine, o tēnā wāhine o te kahuitara.

Ngā Tau I Tāia Ngā Moko Kauae

Kia tīmata pēnei ngā takitaki kōrero, kei tēnei kauwhata tāhei, i whakatakotoria ngā raraunga kōrero e matapaki ana i te katoa o ngā wāhine i tāia ki te moko kauae mai te tau 1990 ki te tau 2007. He tirohanga whānui tēnei ki te katoa i roto ēnei tau. Whā tekau mā toru rātou i tae ake ki ngā mokopapa i aua wā rā. Apiti atu ki tēnā kōrero i whiriwhiria ngā kaiuru mai i tēnei rārangi wāhine.



He 90 ōrau te katoa o te kahuitara i tāia ngā moko kauae i waenganui i ēnei tau 2004 ki te 2007. Ka heke iho ki te 7 ōrau i ēnei tau 1999 ki te 2003. Ko te tokoiti e 2 ōrau i ēnei tau 1990 ki te 1998. Māraakerake ana te kite i te tūpiki ake o ngā tatauranga i ngā tau 2004 ki te 2007.

Ngā Reanga Taipakeke

Ko ngā reanga taipakeke ēnei raraunga kōrero e whakapuaki ana i ngā reanga taipakeke o te kahuitara 2007 me ngā kaiuru 2019, ngā wā i tāia rātou ki te moko kauae.

	Ngā Reanga Taipakeke			
Ngā Reanga Taipakeke	20 ki te 35	35 ki te 50	50 neke atu	Te Katoa
Kahuitara 2007	10	20	13	43
Kaiuru 2019	-	7	4	11

I te tau 2007, ko te tokomaha, anā, 20 o te kahuaitara i puta mai i tēnei reanga taipakeke 35 ki te 50 ngā tau. Pātata ana tēnei rahinga, ki te haurua mai o te katoa o ngā wāhine i uiui i taua wā rā. Whai muri iho, ko te reanga pēperekōu, anā, ko te 50 neke atu, anā, he 13 rātou. Ko te reanga mutunga ko te 20 ki te 35 te pakeke, he 10 rātou.

I tēnei tau 2019, tokowhitu ngā kaiuru i kōwhiri mai i tēnei reanga taipakeke o te 35 ki te 50 ngā tau. Nō kōnā, i te wā i tāia ngā moko kauae i te reanga 20 ki te 35 rātou. Waihoki ko te nuinga o ēnei kaiuru, he āhua taiohi tonu i te wā i tāia ki te moko kauae i waenga i te takiwā tau o te 23, ki te 24 rānei ngā pakeketanga. Tae ake rā ki te reanga 50 neke atu, tokowhā rātou i tīpakongia hei uiui. Nō kōnā i te reanga 35 ki te 50 i te whiwhitanga mai o ā rātou moko kauae.

Ngā Tūmomo Kaiuru

He tipuna, he māmā, he tūākana, he teina, he kōkā, he tamahine, he iramutu, he mokopuna ngā tūmomo kaiuru. He hunga whai mahi katoa rātou. He kaimahi hauora ētahi, he kaimahi kawanatanga ētahi, he kaimahi kirimana ētahi, he kura mahita ētahi ki ngā kura kaupapa Māori, ki ngā kura takiuru hoki. Koinei tonu te āhua.

Kei te ūpoko kōrero mutunga o tēnei tuhingaroa ka whakaatu ngā whiringa whakaahua o ngā moko kauae o ētahi o ngā kaiuru kia kitea ā whatu ngā ariā kōrero mō ngā moko kauae.

Ngā Taunaki Kōrero a Ngā Kaiuru

Kei tēnei wāhanga ka tīmata ki te whakahīato i ngā taunaki kōrero a tēnā kaiuru, a tēnā kaiuru. He whakawhaititanga whakaaro, he whakawhitiwhiti kōrero mai i ngā uiuitanga a ngā kaiuru. Nā, i wāhi rua ngā pitopito kōrero ki ngā wāhanga matua e rua, ko te wāhanga tuatahi, anā, te Āhurea Māori. Ko te wāhanga tuarua, ko te Āhurea Pāpori.

Āhurea Māori

E waru ngā kaupapa kōrero i puta ake i tēnei wāhanga tātari kōrero matua.

Tuakiri Māori

I kōrerohia ake rā te tokomaha o ngā kaiuru mō tēnei āhua o te kaha whai hononga ki te tuakiri o te tangata, anā, ki te tuakiri o te Māori, ā, ki tō rātou ahurei Māori ngā hono tāngaengae ki te taura here tangata.

I'm proud of this because it is my identity... I feel more strongly about my identity and my sense of belonging. It is beautiful, natural and alive. It enhances every fibre of my being, a wairua, a hinengaro, a tinana... I feel that at this stage in my life these are all the things that are important for your mokopuna to thrive as they head into the future... Nothing has changed I live and love my life being Māori and my moko kauae is merely a indication that I am proud and will always be Māori

Āhurei Māori

Ko te whakatairanga i te āhurei Māori, e ai ki ngā kaiuru he hua nui, he āhua āhukahuka e tohu ana ki te ao tata, ki te ao whānui i haere mai rātou i te iwi Māori, i te ao Māori, anā, ngā tangata whenua o Aotearoa nei.

The overall benefit has been wearing it and people seeing it as me and me being Māori in every way I possibly can... cultural identity, whakapapa connection.... Wearing it and being proud for people to see it and being Māori in every way... I have learnt to either defend or teach others about our Māori worldview and the right to showcase my identity.

Mana Motuhake

Ko te tiaki i te mana motuhake o te whānau, o te hapū, o te iwi he mea nui tēnei ki ngā kaiuru i roto anō i te mau moko kauae. Kia ekea ngā taumata, ā, noho rawa ake ki tōna paepae, tū rawa mai rānei i te amo o te paepae whare. E ai ki ētahi atu, he tūmomo ātetetanga, he tūmomo whakarauoratanga, he tūmomo orange tonutanga te whakamau i te moko kauae.

Upholding my mana and the mana of my whānau, hapū and iwi...I feel more strongly about my identity and my sense of belonging... wearing of moko is about resistance, is about revival and survival wāhine, it will always be with me as a reminder of my roots.

Reo Māori

Koinei pea te pōhēhē nui o ngā pōhēhē me matatau te kaiuru ki te kōrero i te reo Māori. Me matatau anō te kaiuru ki te karanga. Koinei ēnei ngā kawata nui e utaina ana ki runga i ngā kaiuru.

Assumption that because I have a kauae, I am matatau and happy to be kaikaranga... there are public and general perceptions about what others think a kauae means or should be able to deliver tikanga, te reo or in character context... now you got one of those you have to karanga at tangi...that Māori will at a formal engagement ie; tangihanga assume that you have to be the karanga queen and in that usurp ngā kuia morehu who have the authority to karanga over and above you received a lot of flack from whānau and friend and they would say things like - you have to karanga at tangi - also you cant do this and you cant do that.

Whaimana

He mea whaimana te moko kauae e tūwhera ana te ngākau, ko te whakamana i a ia anō, ko te whakamana i ētahi atu. Te otinga atu i whāia rawatia ngā uri i ngā tapuwae o te kaiuru.

Its been empowering for me and has also empowered others. Knowing that after ten years I now have two sisters and our mother bear the markings of our tipuna satisfies my soul, my 13 year old daughter is also ready to receive moko kauae...my eldest daughter received her moko kauae 2017 which depicts the ariki line on her fathers side of the whakapapa that she carries.

Whānaungatanga

I hihiri ake te tipu mai o te whānaungatanga, o te whakahoahoa, o piritahi ki te kaupapa kotahi, anā, te moko kauae. Nā te whiwhitanga mai o te moko kauae e urutomo ai rātou ki te whare o te pōkaitara, ā, te kaenga o te kahuitara. He kōrero huhua noa e tohu ana he ora kei roto i te noho o te tūākana me te teina ki te whakaaro kotahi, i te haumarutanga o toipoto. Ki ā ētahi atu, mei kore ake te moko kauae kua kore nei e

whai hono ki te kahuitara, anā, ngā wāhine toa, rātou e kaha ana te tauawhi i ā rātou whānau, i ā rātou hapū, i ō rātou iwi.

My sister and I are even more closer, because we got our kauae done together...I belong to a sisterhood full of fantastic Māori women role models....but, more positively it has allowed me to become part of an elite group of wāhine....who serve their whānau, hapū and iwi in various forms... you are now part of an exclusive group of indigenous wāhine Māori who share a whakapapa that may never have occurred without your scribble.

Raumaumahara

He huhua anō ngā kaiuru, i kī atu rā, he raumaumahara tētahi take i whakamau moko kauae rātou. He tohu e whakatuatu ana i tō rātou inamata, i tō rātou onamata, i tō rātou ānamata. Nō kōnā, ko te moko kauae he tohu hei maumahara, hei whakanui i ngā tipuna, i ngā kuia mau moko kauae, otirā rātou katoa kua mene atu ki tua o te arai.

I am continuing the memories of my mother and sister. It's a visual reminder of my great grandaunt who had a moko kauae. She spoke Māori to us at all times and when she did speak english, it was not fluent and Māori words were interspersed in her talk. Kia maumahara ki te hunga mate, anā, ngā kuia mau moko kauae, ngā koroua, ngā mātua tipuna, ngā momo mate huhua... my kauae is a visual representation of my past, present and future.

Ngā Hononga

Tērā anō ētahi kōrero i ki ake rā he hononga te moko kauae ki ngā kōrero ōmua rā kua roa nei e noho tāwewe ana. Ka pā anō taua wairua o te tū poho kererū ki ētahi, he hononga anō te moko kauae ki ngā whakatipuranga e haere ake nei kia whakaakona ai ngā kōrero e pā ana ki te moko kauae.

I can wear my moko kauae with pride and in the knowledge that this links with my early upbringing will never be severed. Kua tau te wairua, kua mauritau...he rerehua, he mea tino nui te whakamau i te moko kauae ia wiki, ia mārama, ia tau ka hipa..Wearing moko kauae means so much to me and every day, week, month, year that passes my moko story changes and grows with me .. people tend to offer you more respect...I have a sense of completion...Beyond representing my tamariki, I also

believe I love talking to my mokopuna about the whakapapa my kauae represents and he also love to look for his curve.

Āhurea Pāpori

Tekau mā rua ngā kaupapa i whakatakotoria i raro i tēnei wāhanga matua.

Whakawhenua

Ko tētahi kōrero nui i puta i ngā wāhine ko tēnei mea whakawhenua o te moko kauae ki waenganui i te pāpori, anā, ki te whānau, ki te hapū, ki te iwi. Me te mōhio anō, ka noho whakarereenga iho mā ngā whakatipuranga e haere ake nei.

The future of moko kauae within our whānau will live on haere ake nei... my mokopuna and youngest daughter are determined to wear moko kauae as their nanny mum is absolutely beautiful...the desire for my daughters, and mokopuna continue the legacy of moko in our whānau...He tino pai te whai wāhi ki te kōrero ki ngā mokopuna mō te āhua o te moko kauae, e mārama ai rātou te wāhi ki a rātou ki roto i te moko kauae... my tamariki, mokopuna will grow to accept moko kanohi and its existence as normal.

Whakatutuki Wawata

Ko tētahi momo āhua e rangona ana e ētahi o ngā kaiuru, ko te whakatutuki i ngā wawata me te whakahau kia whakakotahitia te wāhine me tāna i matakite ai, nā tēnā i whakatau kia tāia rātou ki te moko kauae.

I heard the call to receive the kauae moko....nā te matakite, i ki rā kia tāia te tāmoko i runga anō i tāna i kitea ai, i tāna i rangona ai... Ko te hiahia, ko te wawata, ko te akiaki a ētahi ngā take.... ehara i te mea nā te wāhine anō te moko kauae i taunaki hei tohu māna, nā te moko kauae kē i whiriwhiri.

Whakanui

Ki ake rā ngā kaiuru, ko te whakanui i ngā kaupapa maha ki te hāpori te take i whakawhiwhia ai rātou i te moko kauae. Ko ngā tūmomo kaupapa, pērā i ngā mahi a

Tanerore, anā, te kapa haka, pērā i ngā mahi a Hineteiwaiwa, anā, te raranga, pērā i ngā take mō te whenua me te moana ētahi take.

Kia whakanui ngā āhuatanga pai, anā, ngā pānga o te wā, ngā mahi raranga, ngā mahi kapa haka, ngā mahi koti whenua, ngā mahi moana.

Whakawhanake

Ki ā ētahi kaiuru, tekau mā toru tau te roa e mau moko kauae ana, kātahi anō ia kia kitea ai i tēnei whakawhanake o te whakaae o ngā hapori ki te moko kauae. Nā tēnei, i tīnei te ahi o ngā kaikiri. Ki tā tētahi kaiuru, ehara i te mea kei te kimi whakaaetanga ki tumatawhānui mā, ko te mea kē, kia mārama rātou kua whai oranga anō te moko kauae ki te ao nei.

13 years after receiving my kauae there has been a development of acceptance within the local communities that it is a norm this removes some of the discriminatory behavior. I received a lot of negative attention from both Māori and non Māori encounters. As time has gone on and kauae have become a bit more mainstream it has become less noticeable... For me it was never about being accepted by general population it was more about general population getting on board with this revitalized kaupapa and accepting that it is here to stay.

Kōrero Āhureka

Ahakoia haere ki whea, ko ngā kōrero āhureka ngā mihi e rere ana ki te hanga mau moko kauae. He whakamīharo te mahi e whakamihia ai, e monoa ai te wāhine i te kaha o te waiwaiā mai.

People have pretty positive remarks about moko kauae. Mostly, my journey has been positive... When I encounter new people, they always admire my moko kauae and say its suits me I turned around to see what they were looking at and it was me, actually, it was my moko kauae...being the object of attention. Compliments from whānau, friends and complete strangers.

Ngākau Mānawanawa

I kī rā ētahi kaiuru, nā te moko kauae kua ekea te taumata o te ngākau mānawanawa, anā, ki te wāhi o te noho mauritau. Ka kore nei e hongehongēā. Ka ngākau hūmārika kē, anā, ka aronui ki ngā tūmomo rongo o te wā, o te tangata, o ngā mahi.

I have more patience when making decisions and listening to others. I don't rush into decisions. Whānau ask me for my opinions on certain things as if wearing a moko kauae gives me more wisdom and where I can I answer them, if I cant I will look for the answer. This also transfers into what I choose to do in life, how I choose to act and what I give out to the world. Wearing moko boldly and proudly to me means I have a responsibility to my whānau, hapu and iwi to be the best I can be for the future of my children and our people.

Whakapakari Kiritau

Ko tētahi panoni nui ki ētahi kaiuru, ko te whakapakaritanga o te kiritau. He āhua whakatītina tēnei e akiaki ana i ngā kaiuru kia tūpakari i ō rātou kiritau. Mahea ana te kite i te ngākau tapatahi, i te koi o te hinengaro, i te aroha ki te tangata e whakaponohia ana e ngā kaiuru i tēnei ara o te mau moko kauae.

Biggest change has been my sense of confidence and esteem in who I am and where I am going. Life has changed tremendously for the better, as I said my moko kauae has taken me on a journey of self discovery, self belief and self development. This also transfers into what I choose to do in life, how I choose to act and what I give out to the world.... Its that internal light that shines more brighter now. As a result, I am clearer about circumstances I deserve and can walk away from those that are underserving. I have found that it takes courage, intelligence and empathy to wear moko kauae these are the things that continue to shape my journey.

Whai Hua

Nā te moko kauae i waimarie ngā kaiuru ki te whiwhi mahi rangatira ki rāwahi, nā tēnā, i whai hua te katoa o te whānau. Āpiti atu, i taka atu ki ētahi ngā hua kia whaia ngā whakangungu ki roto i tō rātou tūranga matatau.

Overseas opportunities, my whole being has opened up even more and life has flourished for not only myself but my whole whānau. Global international recognition on work travel...it has elevated personal and professional expectations in terms of growth and development in te ao Māori and te ao Pakeha to be an authority within my chosen field of expertise. Offered jobs to help upskill myself in the ao Maori, have landed overseas opportunities.

Ihu Pākiki

E ai ki te nuinga o ngā kaiuru, ka hī ake ai te ihu pākiki i ētahi tangata i ngā tutakitanga tuatahi ki te tauhou. Kāore e kore ka rere ngā pātai maha mō te āhua o te moko kauae i runga anō i te ngākau whiwhita.

People ask for the story behind my moko kauae... complete stranger have asked about my moko kauae... I felt invisible before, but now it's a bit hard people keen to ask questions about the design and its meaning...would I recommend it to others... did it hurt...is this the first time they've seen it...I think for them it was more about seeing something different, something they weren't used to.

Takahanga Rāwāhi

Haere ai ētahi o ngā kaiuru ki whenua kē, ki rāwāhi ki ngā takahanga o aua takiwā ki ngā whenua o ngā iwi taketake i mahuta ake ēnei āhuatanga ia rātou e huri tūruhi ana. I heipū noa atu ētahi i te kaipora i te tauhou rānei me tō rātou hiahia kia tango whakaahua, kia whakapā rānei te ringa ki te 'tattoo' me te kore pea e rangona ai te wairua Māori anō nei he mea whakaatuatu noa iho te moko kauae mā te hunga tāpoi. Auare ake! Engari he rerekē ngā whakaaro o ngā iwi taketake o reira he mea tautoko i runga anō i te oritetanga o ngā tikanga o ngā kawa a te Māori.

When travelling international, I have been singled out for closer inspection...A stranger wiped my chin thinking I had food on my chin. I made a complaint to his employer and received an apology... While travelling people want a photo with me and I feel uncomfortable with strangers being so familiar...that you become a tourist attraction to gape at.... hoha people want to touch you to have a wairua experience.

*Not so much change however recognition to other cultures around the world.
Acceptance from other culture and basic understanding.*

Ngā Takakino

Ko te takakino, ko ngā pōhēhētanga ētahi āhua pōuri i kōrerohia ake rā e ētahi o ngā kaiuru. Nā te mau i te moko kauae kua tukuna ngā takakino i pā ki a rātou kia mate. Ko te whakaraweke tamariki tēnā, ko te patu wāhine tēnā, ko te tūkino wāhine tēnā ēnei āhuatanga e whakapōrearea ai, e whakararuraru ai i te hinengaro, i te tinana, i te wairua o te wāhine. Tērā anō ngā pōhēhetanga nui ka tau atu ki runga i ngā pokohiwi o ngā kaiuru. Ināwhai moko kauae te wāhine kua eke ia ki tētahi taumata tiketike rawa, anō nei he anahera. Kia whakawhiwhia ai te moko kauae kua tātū te wāhine ki te tōtanga o te rere a mārama anā, he ruahine. Tērā anō ngā kōrero mō te reo Māori. Me matatau ki te kōrero i te reo Māori.

That your understanding of matauranga māori is above reproach... the apparent misunderstanding by both Māori and Pākehā is that your behaviour has to now be perfect. The perceived understanding of whether you deserve a moko kauae because you can't kōrero Māori or that you have to wait until you are post menopausal.... also, you can't do this and that. Whether or not your worthy to receive a moko. Kia wetekina ngā āhuatanga kino, kua pā ki te wāhine pēnā i te whakarāweketanga, me te tūkino patu wāhine rānei. Putting to rest past trauma.

Ngā Wero Kaikiri

Kua noho ohiti, kua noho matara ngā kaiuru ki ēnei tao whakawhiu, anā, i ngā kupu whakatakē o te hunga kūare ki Aotearoa nei. He nui ake te hua kino ka kitea i te otinga. Ki tā tētahi o ngā kaiuru he uaua ki te kimi mahi i waho atu i te kamupene Māori mei he wāhine mau moko kauae. Kia pēhea rawa rā anō kātahi anō te tangata ka mōhio me aha te aha? Nā kōnā kua whakaritea he rautaki hei kaupare atu i ngā whiunga kōrero, kia tū pakari, kia tū kaha, kia tū rangatira.

Increased racism, increased discrimination...it's alerted me to bigotry and ignorance that exists in Aotearoa...it is harder in terms of employment outside of Māori

organisations. Earlier years of wearing moko tehe I received a bit of flack, judgement and criticism from people I knew...other's levels of expectations of you has increased in regard to their lens... judgement is always gonna be there with women receiving moko kauae. No matter how much your prepared for it it will always be harsh and unnecessary. I look at that more as a learning and strengthening my own character.

He Whakarāpopototanga

Kua tae ake au ki te tōpito whakakapi i tēnei Ūpoko Kōrero Tuawhā. He taunaki kōrero, he whakaputanga whakaaro nō ngā kaiuru ēnei. He āhua ōrite ngā putanga whakaaro, he āhua orite anō ngā wheako whaiaro a ngā wāhine. Kua whakairihia ngā kōrero ki te wāhi kotahi, nā tēnā, i whakataka atu ēnei kōrero ki ngā wāhanga matua e rua. Ko te tuatahi te Āhurea Māori. Ko te tuarua, te Āhurea Pāpori. Kei tēnei wāhanga anō ka āta arotake ngā huanga whakaaro kia pai ai te kite atu i ngā kōrero e pūpū ake ana. Kei te Ūpoko Kōrero Tuarima rānō ka āta wēwetehia, ka āta whakawhitiwhitihia te katoa o ngā taunakinga kōrero.

Ā kāti, e waru ngā kaupapa i whakatakotoria ki tēnei wāhanga tuatahi, anā, te Āhurea Māori. Ko te hononga ki te tuakiri Māori, ki te āhurei Māori, te reo Māori ki te mana motuhake a te Māori ētahi take nui whakaharahara e whaia nei ngā kaiuru. He kaha nō te tokomaha ki te whai hononga ki te tuakiri o te iwi, anā, ki te tuakiri o te Māori, ā, ki tō rātou ahurei Māori ngā hono tāngaengae ki te taura here tangata. Te otinga atu hei tiaki, hei manaaki, hei whakarangatira i te mana motuhake o te whānau, o te hapū, o te iwi. Ahakoa e matatau ana te nuinga o ngā kaiuru ki te kōrero i te reo, kei reira anō ngā pēhinga mō te reo me ngā tikanga, e kiia nei kia mau moko kauae me eke te kaiuru ki te panekiretanga o ēnei āhuatanga e rua.

Tērā anō ngā rongō kōrero a ngā kaiuru mō te whaimana, mō te whai whanautanga o te kaupapa moko kauae i waenga nui anō i te hunga mau moko kauae. Nā te whiwhitanga mai o te moko kauae i urutomo atu rātou ki te whare o te kahuitara. He haumarua te nohotahitanga ki ngā tūākana me ngā teina ki te whakaaro kotahi. He wāhi tauawhi tētahi ki tētahi. Ki ā ētahi atu, mei kore ake te moko kauae kua kore nei e whai hono ki te kahuitara, anā, ngā wāhine toa, rātou e nganga ana te tauawhi i te whānau, i te hapū, i te iwi.

Ko te whakaohoooho o ngā raumaumahara, o ngā hononga kōrero e kaha rangona ana e ngā kaiuru. He āhuatanga e whakatuatu ōmua kōrero hei huarahi whai mā rātou. Nō kōnā, ko te moko kauae he tohu hei maumahara, hei whakanui i ngā tipuna, i ngā kuia mau moko kauae kua moe ki pō. He hononga anō ki ngā kōrero mō te moko kauae kua roa e noho tāhaki ana.

Tekau mā rua ngā tūmomo kaupapa i rarangihia mai i raro i te wāhanga tuarua, anā, te Āhurea Pāpori. Ko ngā panonitanga kare ā roto ētahi āhuatanga nui i kōrerohia ake rā e ngā kaiuru. Kua whakawhenua te moko kauae ki ngā pāpori, anā, ki te whānau, ki te hapū, ki te iwi. He mea whakarere iho ki ngā uri e tipu mai ana. Ko te ngākau mānawanawa me te whakapakari i te kiritau o te wāhine, he āhuatanga anō. Nā te moko kauae i whakatutukihia, i whakatinanatia ngā moemoea e wawatatia ai e rātou. I whakanui anō i ngā kaupapa whānui e piringatia ai e rātou te whakahonore. Te otinga atu, ka kore nei te ngākau marū e whakararu ai i ngā kaiuru.

I kōrerohia ngā kaiuru mō ngā tūmomo rongo i ahu mai i te hunga ihu pākiki me ngā tauhou i ngā wā i tūtakitaki noa ai ki kōnei ki rāwāhi hoki. Te āhua nei, he whakapā ngākau whakapuke noa iho te mahi i runga anō i tō rātou hiahia kia mohio he aha tēnei mea te moko kauae. Engari, he rerekē ngā whakaaro o ngā iwi taketake o te ao ko tā rātou he tautoko te āhua o te moko kauae.

E ai ki ētahi a ngā kaiuru, he āheinga nui i riro ki ētahi i ngā whiwhinga mahi rangatira me ngā whiwhinga whakangungu ki ngā tūranga mahi teitei huri noa te ao ko te moko kauae tētahi take i riro i a rātou. Tērā anō ētahi whakaaro he uaua te whiwhi mahi, ko te moko kauae te take.

Kia tāhuri ake ki ngā whakaaro o ngā kaiuru i noho tāmī i raro i ngā takakino. Nā te tā ki te moko kauae, i whai ara rātou kia nehua ēnei āhua kino, ēnei āhua whakangaro mana o te wāhine, ēnei āhua e whakapōrearea ana i te hinengaro, i te tinana, i te wairua o te kaiuru.

Ko te hunga tūtakitaki noa nei, ngā kaki maro e tohe mai ana i tā te kūare titiro ki te moko kauae, ā, ko te hanga pōhēhē tīnei ahi noa iho te mahi. E whakapono ana ngā

wāhine, ko te tōmina o ēnei tangata kia noho tonu mai i tā te kūare noho engari e hiahia kē ana ekea ōna taumata, ā, noho rawa ake ki tōna paepae, kātahi nā te titiro papaku noa iho ko ēnā.

Kei te Ūpoko Kōrero Tuarima e whai ake nei, ka āta tātari, ka āta wānanga, ka āta arotake i ngā ariā matua, ā, ka taunakitia ēnei uiuinga kōrero ki ngā mātātuhi rerekē i kitea mai i te Ūpoko Kōrero Tuarua.

ŪPOKO TUARIMA

NGĀ PUTANGA ME NGĀ WHAKAWHITIWHITI

He Kupu Whakataki

I te Ūpoko Kōrero Tuawhā i āta whakaatuatu i ngā taunakitanga kōrero a ngā kaiuru, anā, rātou te kaupapa o tēnei rangahau. I wāwahi ngā putanga kōrero me ngā whakawhitinga whakaaro ki ngā wāhi kōrero e rua. Ko te mea tuatahi, ko te Ahurea Māori. Ko te mea tuarua, ko Āhurea Pāpori. I raro iho i ēnei, i puta mai ngā take kōrero mōhiotia o ngā kaiuru. Kei tēnei Ūpoko Kōrero Tuarima, ka āta tātari, ka āta wānanga, ka āta arotake i ngā ariā matua, ā, ka taunakitia ēnei uiuinga kōrero ki ngā mātātuhī rerekē i kitea mai i te Ūpoko Kōrero Tuarua.

He arotake i ngā ariā mātua

I te tānga mai o te moko kauae, i whai whakaurunga ngā kaiuru ki te tūhono atu ki te mana motuhake me te ahurei Māori, ētahi hua nui i taka mai. Ko te whakawhānaungatanga o te kaupapa ki waenganui i ngā kaiuru tētahi atu hua. E ai ki ngā kaiuru, he whare kōrero, he whare ahuru te rite anō nei, he karapū motuhake mā te wāhine anake. Ko te kahuitara tēnā. I kitea tēnei kupu kōrero e Derek Lardelli (2007, kōrero ā waha) i roto i ngā rangahautanga i te tāmoko. E ai ki āna kupu whakamahuki, nō whakapata te kōrero, ā, he kahui wāhine mau moko kauae te tikanga. Me tāpiri hoki ko ēnei whakamārama a Mark Kopua (2019, kōrero ā waha) mō te whakawhanaunga o te kaupapa tāmoko ki te whāriki mokopapa. Ko te tikanga o Ngāti Pōrou ko te kauae takapau. Ka whakatakotoria te kaiwhiwhi ki te manawa o taua whāriki. Ka noho ko te whānau me ngā kaitautoko ki ngā tahataha o te whāriki, anā, ki te paepaeroa, ngā tōpito whakawaho o te whāriki. Nā, ka whakawhiti atu taua āhua o te whakatakotoranga o aua tōpito rārangi o te whāriki, ki ngā tahataha o te kauae o te wāhine, he paepaeroa ēnā. Nā, ki te āta whakaarohia ēnei kupu a ngā tohunga tāmoko, ka kopakina ki tēnei kōrero, ehara te moko kauae i te kirituhi noa iho. E renarena anō ai te whītau whakahaere i te tangata ki te ao Māori ki te wairua Māori, ki ngā tikanga Māori anō hoki me whakapakari, me whakawhanake tonu i ngā

pūmanawa, me ngā pūkenga ki te kaupapa o te mokopapa. Koinei te āhua o te wairua i hī ake ai, i rongona ai e ngā kaiuru ki te whare o te kahuitara.

Ko te arotahi kōrero a Simmons (2010) he kupu whakamārama e tūwhiri ana i te mana mau moko kauae a wāhine... the female moko became a symbol of identity. The ancient way of emphasising social importance for men on special significance to the tribe was to be tattooed. Women were now fulfilling that role (Simmons, 2010 wh. 151). I tautuhi anō a Simmons i te āhua o te hurihanga o te mana mau tāmoko i te pāpori Māori o aua wā, mai te tane ki te wāhine. He tohu rangatira. Kāhore e kore i noho tēnei tukanga he take wānanga mā te kahuitara i tō rātou whare kōrero.

I te pepa rangahau a Rua (2007) mō te moko kauae, i whakaaturia e ia ngā tukanga mai te mata mā ki te mata hōu. Wearers transformed from being unmarked to marked...Rua noted a series of phases in the transformation process... the desire for moko kauae; the process of preparing to be, and then becoming the wearer; the reactions of others, and the effective coping strategies worked out by the wearer. (Nikora L. W., 2007 wh. 197). E hāngai pū ana ngā tukanga a Rua ki te ara i takahia e te nuinga o ēnei kaiuru. Ko te kahuitara, he tauira o tētahi o ngā rautaki i kōrerohia ake rā e Rua kia whai wāhi ai ngā wāhine ki te whakawhitiwhiti whakaaro ki whakatakoto kōrero mō te moko kauae te take. He tāpaetanga nui tēnei, kia whakatairanga i te tuakiri Māori, ki waenganui i te whānau, i te hapū, i te iwi.

I te tānga mai a te minita Māori o te pātī reipa a Nanaia Mahuta i tāna moko kauae, ko tērā hoki te whakaaro e whāia ana e Mahuta (2016) kōrero i te atikara i te paetuku kōrero, “positive statement of self-identity” has shattered ceilings outside of parliament...Mahuta pointed to Judge Caren Fox in the judiciary who has a moko kauae (Price, 2016). Ko ngā kōrero a Mahuta e tautoko ana i ngā painga o tēnei ahurewa Māori kia tipu ai te whakamāuitanga, kia rea ai te whakarauoratanga o te mau moko, ahakoa ki whea, ahakoa ko wai koinei te kitetanga tuatahi i te kanohi o te wāhine Māori ko te moko kauae. Kia tāhuri ake anō ki ā Mahuta kōrero...there is a growing public education and awareness and self-pride by younger Māori who are now wearing moko as a positive statement of self-identity, but what it means to be a New Zealander as well. Kei te kī te minita e tū Māori ana ngā reanga rangatahi e mau moko kauae ana

i roto anō i te matatau ki tō rātou tūrangawaewae ki ngā ao e rua e noho nei rātou ki Niu Tirenī.

He tohu tēnei e whakaatu ana i te kaha matomato o te tipu mai o te moko kauae ki waenga i te whānau, i te hapū, i te iwi. Ki ā Te Awēkotuku me Nikora kōrero (2007), moko symboliises an ideal which includes “bloodlines and lifelines, about being Māori. And being more”, (Te Awēkotuku, 2007, wh. 158). He mea nui te whakapapa. He mea nui te toto Māori. E ai ki te wāhine ringa tā moko kauae a Joni Brooking⁴¹ (2019) o Ngāti Pōrou o te Tairāwhiti, koinei te kitenga tūtahi ki te ao, ko te mea nui he toto Māori tō te wāhine mau moko kauae. Kei te noho whakamanawa ngā kaiuru, kia kitea ai te whakahaumanu o te moko kauae ki ēnei wāhi, me te aha kei te heke iho ki ngā whakatipuranga a te whānau.

He āhua whakakaha ake te hononga ki te tuakiri tangata, tae ake rā ki te hauora i te whānau kia tūpakari ai. Koinei ētahi o ngā take nui i tāia ngā kaiuru ki te moko kauae kia whakarangatira ngā toto heke, anā, ngā kawai whakapapa, hei whakanui anō i ngā kuia mau moko kauae i roto i o rātou whānau, i roto i o rātou hapū.

Ko ngā ekenga ki tētahi taumata tiketike he take anō i whakamanawa ngā kaiuru kia tāia ki te moko kauae, he kapa haka tēnā, he raranga tēnā, he kaupapa mō te whenua me te moana ēnā. Nā ēnei katoa, ka ora anō ngā kōrero, ngā tikanga mō ēnei kaupapa ki te whānau, ki te hapū, ki te iwi o ngā kaiuru.

I whakapuakina ēnei whakawhiti kōrero e te nuinga o ngā kaiuru, mō ēnei wheako whaiaro e kitea noatia ana. He mea tipu mai i te pūmanawa o ngā kaiuru ēnei āhua o te tū poho kereru, o te tū whakahihi. Ki ā ētahi he hua pai tēnei e tohu ana i te mauritau o te wāhine i roto i tōna ao. Nā te kitea whānuitia o te tāmoko, otirā te moko kauae, e waia haere ana ngā pāpori. E ai ki te kohinga pārongo o Aotearoa 2013 e kiia nei... found that 15 per cent of tangata whenua had some form of tā moko or traditional Māori tattoo. He reo anō kei te hāpori e whakatairanga ana i te ahurei Māori. Ko te teihana pouaka whakaata tahi o Aotearoa tētahi. Ko Orini Kaipara tētahi o ngā

⁴¹ He wāhine mau moko kauae. E hia kē nei ngā moko kauae kua oti i a ia te tāia ki roto i te Tairāwhiti whānui huri noa.

kaipapaho Māori o taua teihana. Ko ia te wāhine tuatahi kia mau moko kauae ki te mata o tēnei teihana tumatawhānui. Ka puta tōna āhua ki ngā pakitara whānui o ngā kainga maha puta noa i Aotearoa nei. I kōrero a Ocean Mercier (2019) te ūpoko whakahaere o te wāhanga Māori o Te Whare Wānanga o Wikitoria mō tēnei āhua i te atikara mō Kaipapa ... to see someone bearing a moko kauae on the state broadcaster was “a pretty awesome” signal of how far society has come in terms of accepting expressions of culture” (Brookes, 2019).

Whai muri iho i tērā mahi a te teihana pouaka whakaata, i arotakengia e te kamupene Waka Rererangi Aotearoa tā rātou ture here mō te whakamau ‘tattoo’ a ngā kaimahi. Ka whakaaengia e rātou kia mau ēnei kaimahi i te tāmoko Māori i te kirituhi pai rānei ki roto i te wāhi mahi. E ai ki tō rātou rangatira a Christopher Luxon (2019) i te atikara mō tēnei kaupapa, “It reinforces our position at the forefront of the airline industry in embracing diversity and enabling employees to express individuality or cultural heritage ((Nadkarni, 2019). Ko ngā mahi pēnā a Luxon mā ka whāngai ki ngā pāpori whānui i te whakamanutanga o te tāmoko, ka mutu pea ka piki ake te māramatanga mō te ahurei Māori me ngā tikanga Māori ki ēnei tangata ki ēnei wāhi tauwiwi. Kāhore he painga i tua atu i tēnā.

Tērā anō ngā kōrero mō ngā panonitanga e kitea noatia ana ki ētahi kaiuru, anā, te whakapakari, te hiki o te kiritau wāhine. Ko te whakatinanatanga o ēnei panoni, ka puta ki te ngākau tapatahi me te rere o ngā whakaaro pai. Ka pua ake i te ngākau hihiko me te whakakoī i te hinengaro. Ka kite i te ngākau mānawanawa ka kore nei e hongonongea. Ka mutu, ka aronui nui te wāhine ki ngā āhua o te wā, o te tangata, o te mahi. He kōrero whakatītina tēnei ki ngā taringa a ngā kaiuru, i te mea ka kauparea atu e te kaiuru tēnei noho pari te ihu, anā, tēnei noho tāmi. Ko te mea kē e whai orange ana nā te mau moko kauae te take. Hei ā ngā kupu kōrero a Rawinia Leatherby⁴²(2019), when I see people with moko kauae it’s a real visual sign that we are reconnecting.

Ko ētahi atu take kei te tautokona ngātahitia e ngā kaiuru, he kōrero mō te hunga e manawa reka ana ki te moko kauae. Ki ā te hunga ihu pākiki he huia kaimanawa te

⁴² Leatherby is one of 17 wāhine Māori who carry that moko kauae that feature in a new exhibition at New Plymouth’s Puke Ariki Museum.

moko kauae e whakanuia ai, e monoa ai te tangata i te kaha o te waiwaiā mai. Haunga tērā āhuatanga o te ihu roa, kāore e kore ka tuku ngā pātai i raro i te ngākau reka. He panoni nui tēnei e whakaatu ana, kei te whakarerekē ngā whakaaro o te hunga e noho nei ki ngā wāhi pāpori pātata ki ngā kaiuru. He taru nui tēnei kia whakaaweawe mai ēnei momo tangata.

E ai ki ētahi o ngā kaiuru, kua neke atu i te tekau mā rua tau te roa rātou e mau moko kauae ana, he whakawhanake nui kua whakaputaina i ngā rāngai hapori, i ngā rāngai pāpori e kiia nei kei te whakatoka, kei te whakawhenua te moko kauae i waenganui i ēnei wāhi nohanga tangata, anā, ki kōnei ki Aotearoa nei, ki kora ki te ao whānui ki ngā iwi taketake huri noa te ao. E mea atu ana tētahi, ko te pai o tēnei, nā te tipu mai o tēnei āhua, tē whai reo te mahi a te kaikiri. Ehara i te mea e kimi whakaae ana mai i te marea, kātahi rā! Ki ā Pihama kōrero (2018) in whatever process Māori women are engaged in, it is our right to wear moko kauae and always has been...to many mythologies created through colonial belief systems have worked against the interests of Māori women to revitalize this taonga. Māraakerake ana te kite ko te mana motuhake o te kaiuru, o ngā wāhine Māori katoa kia mau te moko kauae. He tohu rangatira mā te whānau, mā te hapū, mā te iwi.

Ka whakatakotoria ngā kaiuru i ēnei kōrero mō ngā kupu whakatakē, anā, ngā kōrero pōhēhē e pāngia ai, e werohia ai ngā wāhine ki te taenga atu ki tēnei taumata whakamau moko kauae. Ki a Brooking (2019) ehara i te toi noa iho, ehara i te mahi mama, kei waho i tō whare ngā whakaaro a ētahi atu, he whakaaro pai ā ētahi, he whakaaro kino ā ētahi, me takatū ngā wāhine kei puta ngā whakawhiu a Ngai kuare. Ko te pūtake pea o ēnei kupu, he kawatau ki te whakatawhito i te ao hou mā roto i te tikanga o ngā tipuna o mua noa atu. Ki tā Penehira kōrero (2011) negative interactions are viewed as an opportunity for education of others, and her own strength of identity gained through moko, enable her to mediate the negativity (Penehira, 2011, wh. 137). Ki a Atawhai Tuki kōrero (2019) see's her experience as having a positive outcome following an incident at Havelock North bar, where both her and her partner were denied entry because of their facial moko...the apology was huge...the bar owners wife said she would never step on anybody's whakapapa or tikanga (Haimona-Riki, 2019). Ko ngā wāhine pēnā i a Tuki ka huaki matapihi ki te pāpori kia taea ai te mēhua ngā nekehanga

o te moko ki ēnei wāhi pēnei. Te āhua nei e tipu mai ana te māramatanga ki tēnei wāhi ki ngā āhuatanga e pā ana ki te mana motuhaketanga a te Māori me ngā tikanga Māori.

E ai ki a Aroha Durie (1997) the achievement of a stable sense of identity for those able to choose Māoriness requires a balance between cultural identity, personal identity and enduring self-confidence.....complexities of urbanization together with a combination of historical and contemporary factors have led to inequalities of social and economic power...a mindfield for Māori engaged in identity formation (Durie, 1997, wh.159). Ko ngā arotakenga kupu a Durie, kua tautuhi i ngā whīwhiwhitanga ka pā ki te hunga e aratakina mai ngā mahi whakarauora i te tāmoko. E ai ki a Mark Kopua ki tāna whārangi pukamata (2018), over the last 30 plus years, probably more, Māori have been manipulated to believe wearing Moko especially on the face, is something that we have to first be worthy of. That we have to seek and obtain a level of credit or ‘merit’ before earning the ‘privilege’ of Moko. Many early Moko recipients will be all too familiar with the old questions/interrogation, ‘have you earned that? Or, the statement, “I thought only the chief got that? ...I’ve come to know that those statements come from the western, colonizer perspective of ‘meritocracy’, a western ideology that styles Māori into not feeling worthy. And for that reason alone it is a curse upon our culture, traditions and way of being. ‘Meritocracy’ is one of the 3 societal flaws alongside ‘individualism’ and ‘A-history’ that spell grief for society. It is a myth that would have us believe that there is equal opportunity however Māori, in this society, endure it as a curse. Nonetheless many Māori have fallen into the hinaki of thinking, that only the worthy (privileged) can obtain Moko, a misbelief driven by the concept of meritocracy. Ko ā Kopua kōrero e whai ana i ngā kōrero a Durie mō te rautaki a te kaitāmī. E hia kē mai ngā iwi taketake o te ao e mōhio ana ki te kino o te tāmitanga a tētahi iwi matua. Pēnā i a Kopua kōrero ki ā Pihama (2018), we can not remove ourselves from a context of colonial oppression with which we struggle every day. The reclaiming and the carrying of moko kauae is an outward expression of our whakapapa and of our honour to walk this earth carrying, the images of our people that speak to our cultural, political and spiritual aspirations. Koinei tāku i whakapae i te Ūpoko Kōrero Tuatoru i te kauwhata kōrero a Finlay i ngā kupu whakamārama e tohu nei e whai oranga anō ngā iwi taketake huri noa te ao ki te mana motuhaketanga. Ki te tauriterite ngā rangahau kōrero ki āna kupu whakamāhuki ka manawa reka ngā whakaaro.

Tērā anō tētahi peka o te rarangi kaiuru, i kōrerohia ake rā, mō te takakino, mō te takahē i pā ki a rātou. He takahi mana te mahi, he whiu kupu hanihani, he taitōkai te tinana ētahi āhua o te maukino. Koinei te take i huri ētahi ki te whakamau i te moko kauae, kia whai manawa hā ki te taupoki i ngā kino whakangaro i te mana o te wāhine. Ki ā Penehira (2011) many potential wearers of moko choose very carefully...most agree that facial moko are particularly significant and matters of their own personal identity, their views of themselves, and how they value themselves, are all factors in determining whether or not they select facial moko. Mārakerake ana te kite ehara te moko kauae i te tuhi kiri noa iho kei reira anō te matatorotanga o te kōrero e honohono ana te moko ki te kauae. He ara kōiriiri, he ara kōneke kia eke ai te kaiuru ki tētahi taumata hauora.

Tērā tētahi kaupapa hauora hōu, ko te Mahi Atua kua whakatūria e tētahi rata hinengaro ki roto i te hāpori hauora o Turanga-nui-a-Kiwa. Ka whai tēnei kaupapa i ngā pūrakau a ngā atua Māori hei huarahi whai oranga mā te hunga mate hinengaro. Ki te uru te tangata ki te whare wānanga o Kura Huna, ka huri ia hei mataora. Ko ngā pukenga ka mauria mai e ia ka tapae ki te wānanga. He kai hauora te nuinga o ēnei tangata, engari hei taua wāhi anō ka puta ko ngā ringa toi, ka wānanga i ngā kōrero mō te tāmoko hei whakatauiria atu i ngā pūrakau o ngā atua e hāngai ana ki tēnei mahi. E ai ki a Takutā Dianne Kopua (2019), when we start talking about these pūrakau and the whakapapa of jealousy and the whakapapa of violence, without pathologising, without discriminating, without labelling then more people are more willing to open up (Dewes, 2019). Heoi anō, koirā tonu te āhua o te tangata me ngā tai o roto i a ia. Ka taupatupatu a Kiko hei hoa whakataetae ki ngā taukume a Hinengaro, ka timu te tai ki tētahi, ka pari te tai ki ētahi.

E ai ki ngā kaiuru, i a rātou i rāwāhi i heipū atu rātou ki ngā tao whiuwhiu a kaikiri mā. I noho manawa pā, i tū manawa popore kei pāngia rātou e ēnei kupu whakawhiu i ēnei mahi whakangaro i te mana o te wāhine. Ko tētahi take pea ka whakararu te tāmoko ki ēnei momo tangata, tē taea te tawhiti atu ia ki ngā mahi a te hanga nanakia e mau nei i ngā kirituhi pēnā i ngā kēnga Māori, pēnā i ngā tangata e noho nei i ngā whareherehere. Ki ā Penehira kōrero, although the moko revival means that it is now seen on sporting heroes, music stars, and business people alike, the view that many in

Aotearoa still hold is that moko is something associated with the ‘underdogs’ and with the ‘unsavoury’ people in our communities. (Penehira M. , 2011).

Ahakoā ēnei hurihanga pai, he uaua tonu te kimi mahi mā ētahi a ngā kaiuru i waho atu i te kamupene Māori. He rerekē anō ngā wheako whaiaro o ētahi atu a ngā kaiuru, nā te moko kauae i angitū ētahi ki te whiwhi mahi rangatira, whakangungu rānei ki rāwahi. Nā tēnā ka whai hua te katoa o te whānau. E ai ki ā Te Awēkotuku me Nikora (2007) kōrero...moko is about identity; being Māori in a Māori place, being Māori in a foreign place, being Māori in one’s own land and times, being Māori on Māori terms.

Nā whai anō i huri atu ētahi o ngā kaiuru ki te akoako i te reo Māori, i whai anō ētahi i te mahi raranga. Mō tēnei kahui kaiuru neke atu i haurua o rātou e matatau ana ki te kōrero i te reo Māori. E ai ki a Mark Kopua (2018, ā waha), he tīmatanga noa iho te tā i te moko ki te kiri, arā kē te mahi nui o te kaiwhiwhi ko tōna hikoi i tōna ao. Mō te hunga e mau tāmoko ana, ki tā a Mark, tērā tētahi āhua hono-ā-ngu, tērā tētahi āhua hono-ā-wairua e rangona ana i waenganui i a rātou anō e kīia nei, kua takoto ngātahi ki te takapau wharenui o Hine, me te mea anō, arā ake te roa o te hīkoi kāhore e kore ka tūpono atu i ngā heitara o ētahi. Mei kore ake ngā tangata i takoto ki taua takapau wharanui kua kore nei e kite i te tāmoko i ēnei rā nei. E ai ki a Kopua, me mihi ki te hanga wāhine ko rātou ngā kaiwhakatumatuma e kaha ana te kawē i te whakarauora o te tāmoko i waenganui i te whānau, i te hapū me te iwi.

He Whakarāpopototanga

Kia whakatepe ake i tēnei Ūpoko Kōrero Tuarima, inā rā e whakaputa ake i ngā āhuatanga i āta tātari, i āta kōrerohia ake rā e ngā kaiuru. Māhea ana te kite, tērā ētahi āhua hono ā-ngū, hono ā-wairua, hono ā-tinana e whakapiri ai ngā kaiuru. Ko te whakawhānaungatanga o te kaupapa ki waenganui i ngā kaiuru tēnā. E ai ki ngā kōrero, nā te takoto ngātahi ki te takapau wharanui o mokopapa tētahi take nui, i uruhia atu rātou ki te whare o te kahuitara. Ko te kauae takapau me ngā paepaeroa i kōrerotia ake e Kopua. Ki roto i tēnei whare, ka āhei te whakawhitiwhiti kōrero, te whakatakoto kaupapa, te whakaputa anipā, te whakatakoto maharamahara aha atu rānei. Nā tēnā tūmomo whakawhitiwhiti kōrero i waenganui i a rātou anō, i kitea ai he huarahi whai

oranga ki ngā nawe, ki ngā aha ka pā atu ki a rātou. Te otinga atu i whai reo te moko kauae ki tētahi hapori kōrero.

Arā kē noa atu ngā painga i kōrerohia ake rā, mō te ngākau mānawanawa, ka kore nei e hongenongea, mō te ngākau anipā ka kore nei e noho pari ihu tae ake rā ki ngā pātai maha, ki ngā tono maha i ahu mai i te hunga wāhine e whakaaronuitia ana kia tāia ai ki te moko kauae. Nā te moko kauae, i puta ake ngā kaiuru i tēnei āhuatanga o te manawa pā, o te manawa popore, ā, i mauritau, i manawa ora te tū, ā, he poho kererū te rite.

E tapitapi ana ētahi o ngā kaiuru i ngā taura here kia tūpākari ai, kia piki ake te māramatanga ki tō rātou tū mana motuhake ki te ahurei Māori. Tārake ana te kitea i tā rātou e rapuhia ana ki te ao Māori, ki te wairua Māori, ki ngā tikanga Māori. I whakapuaki hoki i ngā take e tāia ana ngā kaiuru ki te moko kauae. Mō ētahi i whiwhi moko kauae i te tutukinga pai o ētahi kaupapa, pēnei i te kapa haka, pēnei i te mahi whenua, pēnei i te mahi moana. Nā tēnā, kua mōhio rātou ehara te moko kauae i te kirituhi noa iho. He matatoro ngā kōrero e honohono ana te moko ki te kauae. He ara kōiriiri, he ara kōneke kia ekea ai te kaiuru ki tētahi taumata mauritau. He mōhioranga nō rātou he whakapapa, he tikanga he wairua tō te moko kauae. Ehara i te mea kīhai i mōhio i mua rā i te tā, engari hei whaingā mā rātou kia whakawhānui ake tā rātou mōhioranga. Nā tēnei, kua hono anō ētahi ki ngā kawai whakapapa ki ō rātou kuia mau moko kauae ōneherā. Nā kōnā, he oranga whakapapa tēnei, he oranga hekenga kōrero tēnei ki ngā hononga tāngaengae mō te whānau, mō te hapū, mō te iwi.

He hanga mīharo rā ki a au te ū a te hunga rangatahi ki te whakamaui i te moko kauae, hei kānōhi hōu mā rātou ki te ao. He tohu tēnei e waia ana, kua tau rawa kua tangata whenua tēnei ariā o te moko kauae i waenganui i te whānau, i te hapū, i te iwi. Kei tēnei whakatipuranga anō ngā whakaaro rerekē i te mea ko te nuinga o rātou ko te reo Māori tō rātou reo tuatahi, he māramatanga anō tō rātou ki te hikoi i ngā ao e rua e noho nei rātou. He tapaetanga nui tēnei, kia tūpakari ai te tuakiri Māori i te whānau, i te hapū, i te iwi i ngā whakatipuranga e haere ake nei.

Arā kē noa atu te maha o ngā tohu e kiia nei e aronui ana ngā hapori, ngā wāhi mahi ki te noho mai o te moko kauae ēnei rā nei. I ki rā te tokomaha ki ēnei takiwā he tino

taonga te moko kauae e whakamihia ai, e monoa ai te tangata i te kaha o te waiawā mai. He torohanga whānui nō ngā pakiaka o te moko kauae ki ngā kamupene nui, ki ngā pāpori papaho auraki, ki tāwāhi hoki, anā, ki ngā mahi whakatere wakarererangi ki ngā tōpito taungaranga waka rererangi huri noa te ao. Ko rātou ngā kai awhi rito e whakamarumarua ana i tēnei āhuatanga o te moko kauae. Kei reira te huhua, anā, te tini me te mano e whai whakaaro ana ki ngā take whānui, e whakatairanga ana i te tāmoko Māori, anā, te moko kauae.

Tērā anō ētahi, pērā i te minita Māori a Nanaia Mahuta e whakatuārā ana i te moko kauae ki ngā pātū o te whare paremata, tae ake rā ki te tiāti o te koti whenua Māori, anā, a Caren Fox e kaha ana te whakatairanga i te moko kauae ki ēnei tūranga mahi teitei ki te motu, kia tipu ai te whakamāuitanga, kia rea ai te whakarauoratanga o te mau moko, ahakoa ko wai, ahakoa ki whea. He takohanga nui tēnei i kitea, i kōkiritia ai ngā tikanga me ngā herenga a te Māori i raro i te Tiriti o Waitangi.

Tērā anō ētahi wāhanga o te pāpori kāore e tino āhukahuka ana, e āhua tawhiti kē atu ana te aro mai ki te moko kauae. Ahakoa i kikokiko katoa atu ētahi ki tēnā. Me pēhea e panonitia ai ngā whakaaro o ēnei hapori, mēnā e pōhēhē nui ana ko rātou te iwi matua. Kei te mārama atu ki te papatoiake, e whekore ana te uaua, anā, ngā kirituhi pēnā i ngā kēnga Māori, pēnā i ngā tangata e noho nei i ngā whareherehere. Heoi, tērā anō ētahi, he kaha nō rātou ki te werowero, ki te tākirikiri i ngā hinengaro ēnei hunga kuare. Mō ētahi o ngā kaiuru ka kitea tēnei āhua hei āheinga kia whai wāhi ki te whakaako tēnei tūmomo o te tangata.

ŪPOKO TUAONO

NGĀ KŌRERO WHAKAMUTUNGA

He Kupu Whakataki

Ā kati, ko te whainga matua o tēnei Ūpoko Kōrero Tuaono, ko te whakatōpūtanga i ngā kōrero kua oti i au te tuhi, hei whakaaturanga i te tāhūhū o te kaupapa kōrero e meatia ana, “He aha i whakarauora ai te moko kauae i ngā mokopapa o te Tairāwhiti?

Ka whakatakotoria pēneitia ngā take mō tēnei wāhi;

Ko te hokinga atu ki te tīmatanga, arā, ki te tāhūhū kōrero.

Ko te tiki i ngā kongakonga kupu o ngā ūpoko e rima hei whakautu i āku ake pātai.

Ko te whakapūmautanga i te tāhūhū kōrero.

Ko te whakaatuatu i ngā ariā moko kauae o ngā kaiuru.

Tuatahi ake, ka tukuna atu tēnei kōrero e au hei whakautu hoki i tāku pātai; nā te aha i whakarauora ai te moko kauae? Ka tīkina atu e au te kōrero a Mark Kopua e kiia ana, ko te whāriki mokopapa ka horahia he Takapau Kauae. Ka whakatakotoria te kaiwhiwhi ki te pūmanawa o taua whāriki, ko te paepaeroa, anā, ko ngā kaitautoko ka noho ki ngā tahataha, hei tiaki, hei manaaki i te kaiwhiwhi. Ki ahau nei, mehemea he pēnei te whakarite o te whāriki ka ora anō ngā kōrero, ngā tikanga mō te moko kauae, nā te mea he wāhi anō tēnei hei tiaki i te mana a te tangata, ahakoa kaitāmoko mai, ahakoa kaiwhiwhi mai, ahakoa kaitautoko mai. Ko te mana o te tangata he mea nui. Kei te mōhio te Māori ki te pātata atu ki tētahi wāhi, i reira tētahi mana e noho ana, me he tangata, me he whāriki, me he mokopapa, ka rongo i te pūpū ake, ka pā ki a ia tētahi mea tē taea te whakamārama atu. Koinei ngā tūmomo rongo a te Māori, i tēnei mea te mana. Ka mahi ngātahi te tangata ki te tangata ka rongo i te hā, ka rongo i te hī rānei o te kiri. He wāhanga nui tēnei o te whakarauora o tēnei kaupapa, i whakatōkia kia noho pūmau tēnei mea te mana ki roto, kia kore ai e ngaro.

Mō te mokopapa, i whakapūmautia te mana o ēnei wānanga e ngā whare tāhū kōrero o te Tairāwhiti. I taua wā rā hoki i hikina ai te tapu, mana ai te wānanga. Ko te kaupapa

he toi, tuku iho i a Rūaumoko, i a Mataora, i a Uetonga riro ai te kōrero ki ngā iwi e akona ana. Kei te noho te mana o ēnei kōrero hei kaupapa i tēnei rā i roto i ngā kura toi Māori, anā, a Toihoukura, ki ngā whare oranga, anā, a Kūwatawata ki te Tairāwhiti.

Koi uia te tangata, he aha te āhua o te whakarauora? Nō roto mai i ngā tau tekau mā rua, ka noho tūturu ngā mokopapa hei takapau wharanui mō ngā kaupapa o te moko kauae, anā, o te tāmoko. E ora tonu ana ēnei tūmomo mātātuhi, ka horapa ki ngā kauae tokomaha o te kahuitara, anā, o ngā wāhine, ngā uri o Ngāti Pōrou, huri noa te Tairāwhiti.

I te Ūpoko Kōrero Tuatahi, nā ngā kupu o te waiata waikauri te tāhūhū kōrero i tūwhera ai ngā wāhanga matua o tāmoko. Koinei te āhua o te mātauranga ka kōpaki ki te waiata, hei tiki atu anō mā te tangata. Ka noho te whānau, te hapū, te iwi rānei ki tētahi wāhi kotahi, ki tētahi kaupapa kotahi, ana, ko te mokopapa. Ka hanga whare hei whakamarumarū mō rātou, ka whai kai hei oranga. Ko te kai, he tāmoko, anā, te moko kauae i kōrerohia ake rā i te waiata. Ko ngā whakaahurutanga kōrero e whāia ana e te kahuitara i puta i te takapau wharanui o mokopapa i roto i ngā tau tekau mā rua mai te tau 2007 ki te tau 2019. He mahi mana, he mahi tapu. Nā te moko kauae, ka kitea he iwi whai taonga, he iwi whai rawa. Katoa o ngā wāhine, i haere mai rātou i ngā hapū o te Tairāwhiti, nō reira he tāpaetanga kōrero nui ēnei ki ngā rawa o tēnā whānau, tēnā hapū. Katoa o ngā wāhine i tāia ngā moko kauae e ngā tohunga tāmoko o te Tairāwhiti. He āhua ōrite ngā wheako whaiaro. Engari, he āhua rerekē anō ētahi putanga whakaaro, i pā ki rātou i ngā wā e hikoi ana rātou i tēnei huarahi whakamau moko kauae. I whakapūmautia e au nā te whakawhiti mai i te kanohi mā ki te kanohi hōu i whai oranga te katoa ngā wāhine. Kei ngā wāhanga e whai ake nei ka āta kōrerohia ake ngā hua, ka āta tātari ngā tōtara wāhi rua o ngā whakaaro.

Ki te Ūpoko Kōrero Tuarua, kua ngaro haere te nuinga o ngā kōrero mō roto i tōku iwi ake mō te tāmoko. Pērā hoki ngā kōrero tipuna a ia hapū, a ia iwi. Ko ngā take i pēnei ai te mātauranga Māori, nōku anō ēnei whakaaro, he kamakama nō te Māori ki te huri ki te atua hōu, ko te kaha o te Māori ki te whai ngā tikanga hōu a te Pākehā, ko te tāmītanga a te Pākehā i ngā tikanga a te Māori, ko te ngaro o te reo Māori. Ehara tēnei i te wāhi tohetohe i ēnei take, engari ko te mea kē kei te mōhio mātou, he itiiti noa nei te mātauranga Māori e toe ana ki tēnei whakatipuranga. Waimarie tēnei tuhinga i ngā

whakaputanga kōrero i hua ake i ngā tohunga tāmoko o te Tairāwhiti i ngā tau tata nei, anā, i a Lardelli, i a Kopua, i a Brooking. E kaha ana tēnei hunga te tuari haere i ō rātou whakaaro, ki rō wānanga, ki rō nūpepa, ki ngā paetukutuku kōrero, ki te puka mata. He mema anō ētahi o rātou ki ngā poari o ngā whare pūpuri taonga, o ngā rōpū kaitāmoko o te motu. Koia nei te pūmau me te ngākaunui o ēnei tangata ki te whakarauoratanga o te tāmoko, anā, te moko kauae i ngā mokopapa.

Tērā anō ngā mātātūhi kōrero mō ngā āhuatanga o te rangahau, me ngā āhuatanga o te mātauranga ngā tōpūtanga kōrero nā McFarland, nā Black, nā Mathews i kohikohi mai i ngā matanga rangahau Māori huri noa ngā iwi. Mō te āhua o te rangahau Māori, mō te āhua o tēnei mea te kaupapa Māori, mō te hunga Māori e tuhituhi ana ki te reo Māori, kāore i ko atu i ēnei rauemi. Koinei te kaha, koinei te tōmina o ēnei tangata mātauranga kia pai ai te rukuhia ki roto i te kaupapa Māori, i te mātauranga Māori kia ekea ki te hikurangitanga a te kōrero mō tō ake iwi.

I ngā tau mai 2000 ki mohoa noa nei, i puta i tēnei kahui mātauranga wāhine, a Higgins (2004), a Te Awēkotuku, a Nikora a Pihama, a Penehira (2011), a Kopua, ngā atikara, ngā tuhinga kairangi, ngā ripota hauora e whakatuārā ana i te moko kauae ki ngā koko whānui o te pāpori mō te whakarauora o moko kauae ki ngā iwi, āpiti atu ki ngā kōrero mō te moko kauae hei huarahi oranga. Kua eke ēnei wāhine ki ngā taumata mātauranga o te rangahau kōrero. Te nuinga o rātou he wāhine mau moko kauae. Nō kōnā, kua takoto rātou ki te whāriki o mokopapa he māramatanga o rātou mō tēnei āhua o te whiwhi moko kauae. Tērā anō tā Te Awēkotuku (2007) pukapuka *Mau Moko: The world of Māori tattoo*. Ki ahau nei he rauemi kōrero mō ngā iwi, mō te hunga e mahi ana i tēnei mahi, mō te hunga e whakaaronuitia ana kia tāia ki te moko kauae.

Kia tāhuri ake ki ngā tau 1960 ki te 1999 tērā te mātātūhi pakipūmeka a Selwyn Muru “Into Antiquity: A Memory of Māori Moko” tētahi puna kōrero i maunu i te tau 1972, mō ngā morehu kuia i tāia ki te ūhi, ko tāna he hurumutu. Tērā anō tā King (1972) pukapuka, *Māori tattooing in the 20th century*, tā Simmons pukapuka, “The Art Māori Tattoo”, tā pukapuka, Peter Buck (1962) “The Coming of the Māori: By Te Rangi Hiroa” ki tā Elsdon Best pukapuka, “The Māori As He Was”. Koinei te nui a ngā tuhinga, koinei te āhua o ngā kōrero mō te tāmoko i kohikohia e ēnei kairangahau, kaituhi kōrero i aua wā rā hei tiki atu mā ngā kaikimi kōrero mō tēnei kaupapa.

Ko ngā putanga mātātuhi a ngā kaipeitā pākehā ngā mahi a Goldie me Lindauer (1989). Tae ake rā ki tā Sangl (1980), anā, Blue Privilege, ki tā Laugesen (1980), anā, Te Āhua ko ā rātou mahi he mea rekota i ngā mahi a te Māori, ko ngā whakaahua tāmoko ētahi nā rātou i mahi i taua wā. He puna kōrero ēnei e pupuri ana i ngā kōrero a te whānau, a te hapū, a te iwi te āhua o ā rātou noho i aua wā.

I te Ūpoko Kōrero Tuatoru, nā ngā kupu karakia a te tipuna a Paikea i whakarite i te tūāpapa o tēnei rangahau kōrero, o tēnei whare tāhū. Ko tāku i kī nei, ko te ara moana te wāhi i ahu mai ngā kōrero katoa o te iwi, anā, ngā tikanga, ngā mātauranga i haere mai i tāwhiti, i ū mai ki uta hei kauwhau kōrero mā ngā uri whakaheke hei whai, hei akoranga mā mātou. Koinei te āhuetanga o ngā waihotanga kōrero, ka whakanuia e mātou ki roto i ngā waiata o te kaenga, i ngā haka o te kaenga, i ngā kōrero tuku iho o te kaenga o te iwi. Ka hoki atu ki tērā puna kōrero hei arahi i te tangata, ahakoa te kaupapa. Kei te puritia tonuhia ēnei āhua kōrero tuku iho ki ngā oriori, ki ngā pūrakau, ki ngā waiata o ā kui mā, o ā koro o tēnā rohe, o tēnā rohe o te Tairāwhiti. Ki ahau nei, he peka noa iho tēnei kaupapa, anā, te moko kauae i tēnei kaukauranga nui o ngā kōrero i roto tāku iwi. Nā kōnā, ehara i te mea ka noho motuhake ake tēnei kaupapa i waho atu i tōnā ao Māori

I ēnei Ūpoko Kōrero Tuawhā me te Ūpoko Kōrero Tuarima, ka tāhuri ake ki ngā kōrero mō ngā wheako whaiaro, anā, ngā hua, ngā hua kore rānei a ngā kaiuru i puta ake i ngā tau tekau mā rua kua hori i tō rātou hīkoitanga i tēnei huarahi mau moko kauae. Mā ēnei, ka whakaea i ngā wāhanga o ngā pātai matua mō tēnei kaupapa rangahau.

Mārakerake ana te kite, tērā ētahi āhuetanga hono ā-ngū, hono ā-wairua, hono ā-tinana e whakaohoho ana i ngā kaiuru i raro i te whakaaro kotahi o te tāmoko, anā, te moko kauae. Nā te tānga mai o te moko kauae i urutomo atu rātou ki tētahi wāhi marutau, anā, ki te whare o te kahuitara. He whakawhitiwhiti kōrero, he whakaputa whakaaro, he tauawhi i te hunga e whakaaronuitia ana kia tāia ai ki te moko kauae ētahi mahi. He hua pai tēnei, kei te tohu e whakaritea ana he hunga hei tiaki i te kaupapa, hei whakatuarā i te mokopapa, anā, hei whakamānawa te moko kauae ki te whānau, ki te hapū, ki te iwi. Nā tēnā, ka mōhio me pēhea te whakapuaki whakaaro kia tino ū te

māramatanga mō te tā moko kauae ki waenga nui i ngā wāhine i te hunga e rata ana ki te kaupapa, ki roto anō i ngā hapori.

He āheinga maha hoki e whakapuakina ai kia tūhono ngā kaiuru ki te tuakiri Māori, kia whai he wāhi rānei ki ngā āhuatanga o te āhurea Māori ētahi hua pai i kōrerohia ake rā e rātou. Nā tēnā, kua ora anō ngā kōrero ōmua mō o rātou ake kuia mau moko kauae, ā, nā tēnā i tūhono anō te hekenga whakapapa moko kauae ki ngā uri e mau moko kauae ana i ēnei rā hei puna kōrero tuku iho ki te whānau, ki te hapū, ki te iwi e haere ake nei. Nā te whakakite anō i te moko kauae i ngā wā katoa, i ngā wāhi katoa kua taunga kētia ngā whakaaro o ngā uri e whakatipu ake ana kia tāia ki te moko kauae ā tōnā wā, ko te pai o tēnei kua ora anō ngā paparanga kōrero hei tuku atu ki te whānau, ki te hapū, ki te iwi.

Kua whai mana hoki te moko kauae ki roto i ngā pātū o te whare paremata ki roto anō i ngā wāhi o te kotahi whenua Māori, ki ngā whira whakataetae whutuporo. He kōkiritanga nui tēnei kia tipu ai te whakamāuitanga, kia rea ai te whakarauoratanga o te mau moko, ahakoa ko wai, ahakoa ki whea.

Nā te whiwhitanga mai i te moko kauae, i puta ake ētahi kaiuru i tēnei āhua o te pōnana, ā, i huri kē rātou ki ngā āhuatanga o te mauritau, i manawa kaha te tū. Nā te huhua hoki a ngā kōrero āhureka ki ngā hapori e whakamiharo ana i te moko kauae i haumaruru te noho i ēnei wāhine ki ngā hapori.

I kōrerohia ake rā ngā kaiuru i ngā panonitanga ki te kiritau o te wāhine, ki te ngākau anipā ka kore e noho pari iho. Ka whaihua tēnei āhua te whakatō atu tētahi wairua whakapakiri i ngā kare ā roto o te wāhine, nā te wewete i ngā takakino tēnei mahi whakangaro i te mana o te wāhine ka whai oranga, te whānau, te hapū me te iwi.

Nā te whakawhiwhia mahi teitei e ētahi o ngā kaiuru, ka whakaaronuitia ngā kaiuru he panonitanga nui tēnei i ngā waiaro o te hapori e kiia nei, kei te whakawhenua, kei te waia haere te ariā o te moko kauae ki roto i ēnei wāhi noho o te marea. I kōrerohia ake rā a Kaipara mō tēnei whakaaetanga ki tāna mahi papaho i te teihana tahi o te pouaka whakaata ā-motu. He torohanga whānui nō ngā pakiaka o te moko kauae ki ki ngā pāpori papaho auraki, ki tāwāhi hoki.

Mō ētahi a ngā kaiuru i whiwhi moko kauae i te tutukinga pai o ētahi kaupapa, o ētahi wawata whakahirahira, pēnei i te kapa haka, pēnei i te mahi whenua, pēnei i te mahi moana. Nā tēnā, kua mōhio rātou ehara te moko kauae i te kirituhi noa iho.

Ko te whakapā ngākau whakapuke noa iho te mahi a ētahi ihu hakinohi i ngā wā tūtakitaki tuatahi i ēnei momo tangata. He kamakama nō rātou kia mōhio ai he aha ngā aha e pā ana ki te moko kauae.

Kua whakaritea rautaki e ētahi o ngā kaiuru hei whakautu i ngā kōrero hahani ka karawhiua e te hunga kūare, e te hunga e pōhēhē ana ko rātou te iwi matua. Ko ngā āheinga i kitea e rātou mā te whai huarahi whakatairanga i ngā āhuatanga moko kauae, ka whai māramatanga ēnei momo tangata. He pōhēhē nō ētahi i puta i te kopu kotahi ngā kirituhi kēnga me te tāmoko. Tē taea te tāwhiti atu tētahi ki tētahi. I mate ngātahi ēnei tūmomo kiritā i ngā karawhiuwhiu o te noho tāmī.

Ahakoā tērā āhua, nā ngā mokopapa, e whai māramatanga ana ngā kaiuru ki ngā whakapapa ki ngā kōrero o tāukiuki, ki ngā tikanga mō te tāmoko, anā, mō te moko kauae, kia whakapiki ake te mōhioranga ki te ahurei Māori.

Nā reira, e whaioranga ana ngā wāhine mau moko kauae o te Tairāwhiti. He mātātuhi te moko kauae, hei whakatairanga, hei whakamānanwa i ngā panonitanga o te marea, hei whakatuārā hoki i ngā whakaaro waiaro ki ngā hāpori, hei whakakaha ake i ngā kare a-roto a ngā wāhine kia whakatō atu ki waho ngā hiranga pai hei oranga mā rātou. He āhuatanga whakatipu tēnei i ngā parekereke kōrero mō ngā uri e haere ake nei ki te Tairāwhiti.

Heoi, kāhore tēnei rangahau i whai wāhi kia whakauruhia ētahi o ngā kaupapa e whai ake nei ki tēnei tuhingaroa, nō reira kua whakatakotoria ēnei kaupapa hei rangahau kōrero mā ētahi ā tōna wā.

- Rangahaua ngā kōrero mō ngā tane e mau mataora ana
- Ka whai wāhi ngā takatapui tane kia mau moko kauae?

- He aha ngā whakaaweawetanga o te social media ki te tāmoko?
- Me pēhea te tiaki i te mana mātauranga o kaitāmoko, mēnā e puta ana ngā aria o ēnei tāmoko ki te ao kukara, ki te ao paetukutuku ki ēnei wāhi whakaatuatu kōrero ki te ao whānui?
- Kia whakamanahia te tāmoko tuturu ki te atamira Matatini, me whakakore te kirituhi noa iho hei whakarangatira i tēnei taonga
- Me whai mana te mahi tāmoko ki roto i te rarangi mārau i ngā kura tuarua?
- Rangahaua ngā kōrero mō ngā kaitāmoko o ēnei rā, anā, ā-iwi, ā-rohe, ngā tūmomo taira tāmoko, ngā āhuatanga mō te reo, me te tikanga e hāngai ana ki te kaupapa.

Hei kōrero mutunga māku, ka waiho mā ngā whakaaturanga whakaahua o te kahitara hei whakakapi ake i āku kōrero.

Ngā Whakaaturanga Whakaahua O Te Kahuitara



Whakaahua 7: Private Collection Arapera Harrison (Hokianga)

Nō Rongowhakaata tēnei kuia. Whitu tekau mā whitu te pakeke i te wā i tāia ki te moko kauae. Ko te take i tāia tāna, nā te whakahau o ngā tipuna me te akiaki o te whānau i whakatauhia kia tāngia ki te moko kauae. I takoto tuatahi mai āna tamahine tokorua, hei whāriki māna, ā, hei tīmata anō i te mokopapa, ā, kātahi ka whakakapia te kauapapa e tō rātou māmā i te rā whai muri iho. Nā Derek Lardelli i tāia ā rātou moko kauae katoa i ngā rā 6 mē 7 o Hune i te tau 2006 ki te whare toi o Toi Houkura ki Tūranga-nui-a-Kiwa.



Whakaahua 8: Private Collection Annabelle Harrison

Nō Ngai Tawhiri, nō Ngai Tamanuhiri, nō Ngāti Pōrou tēnei wāhine. Whā tekau mā ono te pakeke o tēnei wāhine i te wā i tāia e ia ki te moko kauae. Ko te take, i pā tētahi āhuatanga wairua ki a ia kia mahia te mahi. I noho whāriki hoki ko tēnei wāhine me tōna tūākana i mua tata mai i te tātanga mai o tō rāua māmā a Arapera Harrison (Hokianga) i tāna moko kauae. Nā Derek Lardelli ā rātou moko kauae i tā i ngā rā 6 me te 7 o Hune 2006 i te whare toi o Toi Houkura i Tūranga-nui-a-Kiwa.



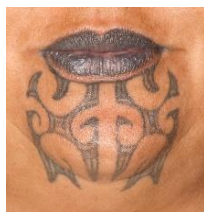
Whakaahua 9: Private Collection Arihia Matahiki

Nō Te Akau a Tokomaru tēnei wāhine, nō Te Whānau a Ruataupare. Rima tekau mā whitu tōna pakeke i te wā i tāia a ia ki te moko kauae. Ko te take, e tika ana te wā kia whakawhiwhia ai te moko kauae. He wāhine mau moko kauae hoki āna tamahine tokorua. Nā Mark Kopua tāna moko kauae i tāia i Ūawa i te 20 o Hurae 2007.



Whakaahua 10: Private Collection Naomi Herewini-Houia

Nō Te Whānau-a-Apanui tēnei wāhine. Rua tekau mā whā noa iho te pakeke i te wā i tāngia te moko kauae. Ko te take i tāngia e ia ki te kauae, he tohu maumahara ki ngā tipuna, he hiahia nōna kia whakaatu te tohu nei ki te ao Māori. Ko tētahi atu whakaaro kia kore e noho matakū te hunga matatahi ki tēnei taonga. I takoto ngātahi tēnei wāhine me tētahi o ōna tūngane i te wā i whiwhi i tāna mataora. Nā Mark Kopua i tāia tāna moko kauae i te 5 o Mei i te tau 2005 i te marae o Te Poho o Rawiri.



Whakaahua 11: Private Collection Georgina Kerekere

Nō Ngāti Pōrou tēnei wāhine. Nō te Whānau o Tūwhakairiora, nō te Whānau o Te Aotaki. Whā tekau mā waru te pakeke i te wā i whiwhi i tāna moko kauae. Ko te take, e tika ana te wā i tōnā ao. He hiahia nōna kia noho tēnei hei whakakitenga mā ngā uri

whakaheke, mā ngā mokopuna e haere ake nei. He tokowhā anō ngā uri i tōna ake whānau, kua tāia ki te moko kauae. Ko ia hoki te kairangahau me te kaituhi o tēnei tuhinga paerua. Nā Derek Lardelli tāna moko kauae i tāia i te rā o te 9 o Hepetema i te tau 2003 i te whare toi o Toihoukura i Tūranga-nui-a-Kiwa.

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