



TE WHARE WĀNANGA O
AWANUIĀRANGI

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Te Whare Wānanga o Awanuiārangi, Whakatāne

MANATĀRUA

Ko tēnei tuhingaroa, he taonga tuku iho nā Barbara Tangiahua Thomason. E āhei ana a ia, kia pānuitia e koutou, kia tohutorohia tēnei tuhingaroa e whai take ai te rangahau me ōna muna akomanga kia koutou. He kaiwhakaratō ia koutou, kia tautuku ki te ū o tēnei manatārua pānga.1994 (Niu Tīreni); Tēnā koa kauā e kapea tēnei tuhingaroa, mā te kaituhi rā anō e whakaae ā waha, e whakaāe ā tuhi rānei tēnei manatārua (2016) Barbara Tangiahua Thomason ki Whakatāne, Niu Tīreni (2017)

Whakapuakitanga

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

Mai tētahi atu anō whakahaerenga, tēnei tuhingaroa he kaiwhakaritenga rangahau i Whakahaeretia. He whakakitenga a whakaaro ki taku tuhingaroa, nāku ake, e hara koa ngā Te Whare Wānanga o Awanuiārangi. Ko tēnei tuhingaroa kei te Te Whare Wānanga o Awanuiārangi e waiho ana. Ngā reira mēnā e hiahia ana ngā tauira, me ngā kairangahau ki te pānui, hei tohutoro.

.

(Barbara Tangiahua Thomason-Baker)

Signature:

Date:

He Mihi Whakatau

E ngā iwi, e ngā reo, e ngā karangarangatanga maha, tēnei te maioha atu nei kia koutou e noho mai nā i ngā nohoanga tuku iho, a ngā mātua tūpuna. E mihi ana ki te hunga tapu kua ngaro atu ki te ara whakakopa kua huri ki tua o te arai. Haere tahi atu koutou ki te mana, ki te wehi, ā, ki te tapu o te kaihanga nui i te rangi. Moe mai rā koutou i tua o Paerau ki te huinga o te Kahurangi. E mihi atu ana ki ngā pātaka kōrero o te kāhui tipua o Rangitikei ki ngā kete whakahukahuka ngā kaipupuri mātauranga, ngā kaiwhakatō i te māramatanga. E mihi ana ki ngā kaitautoko, arā, a Reremoana Pitau rāua ko Marewa Hillman o Ngāi Tūhoe me tōku whānau whānui me te iwi o Ngāti Hauiti ki Rata marae, arā, a Peter Richardson, a Tauaiti (Paddy) Pehitāne Pōtaka, a Neville Lomax, a Erena Metekingi-Anson, a Raihania Pōtaka, a Ūtiku Keepa Pōtaka, a Jack Pōtaka, a Ngawai Thomason, a Tuhono Thomason me Idez Baker.

Rere tonu atu rā ki te papakāinga o te iwi ki Ōtara. Ka mihi ki tōku whaea a Ria Charmaine Baker nee Pōtaka nōna te kaha, nōna i pūmau te noho ki te tiaki i te whenua i Ōtamakapua ki te pā o Ōtara i te wā i rere te nuinga o te whānau ki te whai oranga i te ao Pākehā, i rere ki uta ki rere ki tai e. Ko koe te ahikāroa o tō koutou reanga. Ko te whenua he taonga tuku iho, he whenua tuku nā ngā tūpuna ki ngā papareanga me ngā whakatupuranga onaianei, me ngā whakatupuranga kaore anō kia whānau noa. Ki tōku matua a George Hubert Baker te toka tū moana o te rāwhiti, te taitūara o tōku whaea nau nei mātou i manaaki, i poipoia, i opeope kia tū rangatira ai mātou i te rā nei.

Ki te Whare Wānanga o Awanuiārangi, whāia rā ngā rerenga mihi ki te Kura Taketake, ki Te Whare Wānanga o Awanuiārangi, ki ōku Ahorangi, ki ōku kaiwawao, nā koutou te ara i whāriki kia tika ai ngā mahi, kia ea ai ngā mahi, me te tūmanako he maramara hua o roto. Nā koutou au, nā koutou anō tāku kaupapa rangahau i poipoia, i penapena ki ngā āhuatanga katoa o te ao rangahau, kia puawai, kia whakatinanahia tēnei o ngā mahi. Ka mihi hoki te Whakauae Trust, Ngā Pae o te Māramatanga me Te Taura Whiri 'Kia Ita' mō ngā karahipi tautoko i tēnei tuhinga.

E kore e oti tēnei tuhinga mēnā kāore tōku kaiako, tōku kaiārahi, a Tākuta Agnes McFarland. Koia te kaiwhakahāngai i ōku whakaaro, āku pahupahu katoa ahakoa e kōtiti ana i ētahi wā. Koia anō hoki te wharau a te tini, te wenerau a te mano e.

He Kupu Waitara

‘ Te heke me te maringi o te toto, hei oranga mō ngā whakatipuranga’

Kei hea atu te tohu o te aroha mō te whenua. Kei hea atu te tohu o te iwi e pupuri ana i tō rātou mana mō te whenua. Tērā ki te tuku i a koe tonu mō taua whenua.

I whakaaratia ai tēnei kaupapa te ahikāroa hei kōrero tuku iho mā ngā whakatipuranga o Ōtamakapua ki Ōtara pā.

Ka hākaritia ake ngā peka o ‘*Te Rākau tūāhu*’ hei tohu i ngā whakaaro mō te ahikāroa. Ka tupu ake hoki te whakaaro i te oneone toro ki te rangi. Whaia mā te waiata mōteatea a Ihungaru hei ārahi i ngā ūpoko kōrero katoa o tēnei tuhinga whakapae mō taku Tohu Paerua.

Ko te whakaaro nui o tēnei tuhinga rangahau, he titiro ki te manawa nui o te hononga whenua ki te hononga tangata. Kei roto i tēnei hononga ngā tātai kōrero, ngā tātai whakahekenga tangata, tātai hono ki te whenua, kōrero tuku iho ā-whānau, ā-hapū, ā-iwi hoki. He titiro ki ngā āhuatanga e pā ana ki te ahikāroa. He tātari i ngā tikanga o te ahikāroa me ōna pouherenga ki te whenua tuku iho o ngā mātua tīpuna. He arotake i ngā painga me ngā hua e pā ana ki te ahikāroa. He honohono i ngā kōrero tuku iho, ngā mōteatea, ngā whakapapa, ngā whenua take tīpuna ki te ahikāroa.

TE IHIRANGI

He Mihi Whakataui.....	4
He Kupu Waitara.....	6
TE IHIRANGI.....	7
ŪPOKO TUATAHI – ‘Taku whenua e rā’.....	10
1.0 He Kupu Whakataui.....	10
1.1 Ka rangahautia tēnei kaupapa i hea?.....	13
1.2 Ngā Whainga matua me ngā pātai	16
1.3 Ngā Pātai mō tēnei Rangahau	17
1.4 Te Hiranga.....	20
1.5 He Tirohanga Whānui mō te huarahi rangahau	22
1.5 Tirohanga Whānui Tūtohunga – Whakarāpopoto mō ia ūpoko.....	23
1.6 Te Whakarāpopotohanga o te Ūpoko Tuatahi – ‘Taku whenua e rā.’.....	25
ŪPOKO TUARUA - ‘Taku whenua takoto noa i te ao’.....	27
2.0 He Kupu Whakataui.....	27
2.1 Ngā kaupapa matua ā- Matatuhi	28
2.2 Ngā Kaupapa Rangahau Matua.....	29
2.3 Ngā waiata mōteatea hai ārahi i taku kaupapa rangahau	33
2.4 Te Tuakiri o te tangata	43
2.5 ‘Toi te kupu, Toi te Mana, Toi te whenua.....	47
2.6 Ngā kaitiaki, ngā ahikāroa o Ōtamakapua ki Ōtara Pā	49
2.7 Wahiawa me te whenua	50
2.8 Waiata Pātere - Taua Hokia	50
2.9 Te Whakarāpopoto o te ūpoko	53
UPOKO TUATORU - ‘Taku kāinga rā’.....	54
3.0 He kupu whakataui.....	54
3.1 Rangahau Pākehā	55
3.2 Rangahau Māori.....	56
3.3 Tēnei Rautaki Rangahau ko te raraunga kounga.....	58
3.4 Te Pou tara ā-waho ‘Te Rākau Tūāhu’	59
3.5 Rangahau Tuawhiti	67
3.6 Wetewete Rangahau Tuawhiti	68
3.7 Te Hunga Whakauru ki te Rangahau	68
3.8 Ngā Uiuinga	69
3.9 Te Whakaritenga Mai o Ngā Uiuinga	70
3.9.1 Ngā Patapatai	70
3.10 Ngā Tāngata i Uiuitia	73
3.11 Whakaarohanga Tikanga Matatika.....	74
3.12 Whakatepenga Ūpoko	74
ŪPOKO TUAWHĀ – Taku kāinga ko au anake	76
4.0 He Kupu Whakataui.....	76
4.1 Ngā Pātai me ngā whakautu.....	76
4.2 Te Whakarāpopoto o te ūpoko	105
UPOKO 5 – ‘I rere ki whea te tini o te tangata.’.....	107
5.0 He Kupu Whakataui.....	107
5.1 He uaua te mahi i runga i o mātou marae.....	108
5.2 Whakarāpopoto o tēnei ūpoko	114
ŪPOKO TUAONO – ‘I rere ki uta ki tai e’.....	115
6.0 He Kupu Whakataui.....	115

6.1	He whakarāpopoto i ngā ūpoko.....	116
	NGĀ KAHUI PUKAPUKA.....	120
	NGĀ ĀPITIHINGA.....	124
	Ngā Kahui Pukapuka.....	
	Ngā Āpitihanga.....	

Ngā Whakaahua

Whakaahua 1:	Toki found on Ōtara Pā now with the Rūnanga o Ngāti Hauiti
Whakaahua 2	Whakapapa o Tamatea Pōkai Whenua me Matangi
Whakaahua 3	Whakapapa o Tūpakihi ki a Paratuae ki Hauiti me Ūtiku Pōtaka
Whakaahua 4	Obituary Ūtiku Pōtaka
Whakaahua 5	Awarua Pā
Whakaahua 6	Te Pā o Awarua me te Pā o Pōtaka
Whakaahua 7	Tapui Arapeta Pōtaka
Whakaahua 8	Pēhitāne Ūtiku Kahurangi Pōtaka
Whakaahua 9	Pēhitāne Ūtiku Kahurangi Pōtaka rāua ko Rora Te Oiroa Goffee
Whakaahua 10	Ria Charmaine Baker nee Pōtaka rāua ko George Hubert Baker
Whakaahua 11	Margaret Pirini nee Pōtaka, Ria Charmaine Baker nee Pōtaka, Lorrinne Utanga Reti nee Pōtaka, Tumihau Pōtaka, Gordy Kelly, Raihania Pōtaka nee Waitere- Downes (kuia), Tauaiti Louise Pōtaka
Whakaahua 12:	Tumihau Jack Pōtaka (koroua) me Ria Charmaine Baker nee Pōtaka (whaea
Whakaahua 13	Te Rākau Tūāhu o Ōtamakapua
Whakaahua 14	Te Rākau Tūāhu mō Te Ahikāroa
Whakaahua 15	Erena Mete-Kingi Anson Ngāti Hauiti Kuia
Whakaahua 16	Ūtiku Keepa Pōtaka
Whakaahua 17	Pita Richarson (Kaumātua Rata Marae)
Whakaahua 18:	Nevile Lomax (Kaumātua Rata marae)
Whakaahua 19	Raihania Pōtaka
Whakaahua 20	Ngawai Thomason
Whakaahua 21	Tuhono Thomason
Whakaahua 22	Idez Baker
Whakaahua 23	Jack Pōtaka
Whakaahua 24	Tauaiti Pehitāne Pōtaka (Kaumātua – Rata Marae, Hunterville)
Whakaahua 25	Reremoana Pitau
Whakaahua 26	Barbara Thomason (Kaikaranga Rata Marae Waitangi claims, 12 Sept 2016
Whakaahua 27	Ngā kaikaranga o Rata Marae
Whakaahua 28	Te Pouwhakamaharatanga

ŪPOKO TUATAHI – ‘Taku whenua e rā’

Taku whenua e rā

Taku whenua takoto noa i te ao

Taku kāinga rā

Taku kāinga ko au anake

I rere ki whea te tini o te tāngata

I rere ki uta ki tai e

(Nā Ihungaru nō Ngāti Paki, Ngāi Te Ohuake).

1.0 He Kupu Whakataki

Ka riro mā ngā kupu o te waiata o tēnei tipuna matakite a Ihungaru e whakatakoto, e huaki ngā tatau ki taku kaupapa rangahau, arā, ko te ahikāroa. Ko ia rarangi o tēnei waiata hei ārahi i ngā ūpoko kōrero o taku kaupapa rangahau. Nā reira e ono ngā ūpoko hei whakapuaki i ngā kōrero hangai pū ki te ahikāroa. E hāngai pū ana tēnei waiata tawhito kia mātou ngā uri whakaheke o Mōkai Pātea inaianei. I roto i tōku ake iwi he tini ngā tāngata i wehe atu ai i o rātou whenua. He tini ngā tāngata kahore e kōrero i te reo o ngā mātua tūpuna. Ko te tini o ngā tāngata kahore i te whai atu i ngā tikanga o ngā mātua tūpuna.

Ko ngā waiata tawhito o ngā mātua tūpuna he waka kawē mai i nga mātauranga a tēnā iwi, a tēnā iwi, te reo rangatira, te hītori, ngā kōrero mō te whenua mō ngā uri whakaheke me ngā whakapapa, pou whenua, me te tōrangapū i tērā wā. He whare kōrero mō mātou ināianei. E whakapuaki ana tēnei waiata i te riri, te aroha, te maemaetanga, te pouritanga me te mahi hawene.

Nā runga i ngā mahi pakanga mō te whenua, arā, te heke me te maringi o te toto, hei oranga mō ngā whakatipuranga. Ko mātou ngā kaitiaki, ngā ahikāroa inaianei o te hunga kua ngaro atu i te tirohanga kanohi, ngā waihotanga a rātou mā.

Ko te whakaaro nui o tēnei tuhinga rangahau, he titiro ki te manawa nui o te hononga whenua ki te hononga tangata. Kei roto i tēnei hononga ngā tātai kōrero, ngā tātai whakahekenga tangata, tātai hono ki te whenua, kōrero tuku iho ā-whānau, ā-hapū, ā-iwi hoki. He titiro ki ngā āhuatanga e pā ki te ahikāroa. He tātari i ngā tikanga o te ahikāroa me ōna pouherenga ki te whenua tuku iho o ngā mātua tūpuna. He arotake i ngā painga me ngā hua e pā ana ki te ahikāroa. He honohono i ngā kōrero tuku iho, ngā mōteatea, ngā whakapapa, ngā whenua take tūpuna ki te ahikāroa.

Ko Barbara Tangiahua Thomason tōku ingoa. He uri whakaheke ahau nō Ūtiku Pōtaka rāua ko Rora Te Oiroa Goffe. He rangatira rongonui a Ūtiku Pōtaka nō Ngāti Hauiti ki Rātā. Nā rāua ka puta ko tōku koroua a Tumihau Jack Pōtaka. Ka moe a Tumihau Jack Pōtaka i a Raihania Keepa Waitere-Downes, ā, ka puta ko tōku whaea a Ria Charmaine Pōtaka. Ka moe Ria Charmaine Pōtaka i tōku matua a George Hubert Baker ka puta ko au. Ko ngā tangata kei te uiuitia e au nō tōku whānau me ōku whānaunga tata, ko ngā uri o Ūtiku Pōtaka rāua ko Te Oiroa Goffe nō Ngāti Hauiti.

E ai kia McFarland (2015) ahakoa ko wai te iwi i te ao he whakaaro nui tōna ki te whenua hai nohoanga, hai whakatipu oranga, hai waiū mōna. E whaia ana e ngā tīpuna ko ngā wāhi kai hai nohoanga mō rātou: kai ngā ngaherehere te aruhe, te manu, te poroporo, te karaka; kai ngā wai te tuna, te ika, te kākahi, te pangare; kai te moana te ika, te kina, te paua, te kōura, te pūpū, te kūtai, te toheroa me te tini o ngā mokopuna a Tangaroa. Nā he whakaaro nui ngā tīpuna ki te mahi kai e ora ai rātou. He ohu tā rātou mahi i te kai i raro i a Rongo, te atua o te kai. Haere tahi tonu ngā mana ō Rongo rāua ko Tūmataunga, te atua o te mau rākau. Mau rākau ana te tama tāne, riro ana ia Tūmataunga, iti haere ana te ō kai o ōna ringa ki te mahi kai. Hai taua wā, kua riro te nuinga o tērā mahi mā ngā wāhine e pikau.

Ko te āhua o tā rātou noho ko te ringa kaha, arā, ko te toa tauā te pā tūwatawata, te whakaruruhau o te iwi, o te kāinga, o tōna whenua me ōna ngahere, manu, wai tuna, me ngā maunga kārangaranga me ngā wāhi takotoranga o ngā rua koiwi o te hunga kua rūpeke atu ki tua, tē kitea. I te wā ka whakanohonoho haere rātau ki runga i o

rātau rohe waka, kia whai take rawa te whānau, te hapū, te iwi rānei ki tētahi whenua ka ahei ai rātau ki te noho i reira. Anei rā ngā momo take:-

He Take Papatipu

Mehemea ki te nohoia e te tipuna nāna i kite tuatahi taua whenua, tuku iho ki ōna uri, mai rā anō, ka kīa tō rātau take ki te whenua, he take papatipu.

He Take Tuku

Mehemea ki te tukua e tētahi tipuna ōna whenua ki tētahi atu tangata, whānau, hapū, iwi rānei, kua riro te take o taua whenua i te hunga i tukua atu rā e ia mō rātau.

He Take Raupatu

I ngā wā o mua, e pakanga ana ngā whānau, ngā hapū, ngā iwi rānei ki wētahi atu whānau, hapū, iwi mō te whenua. Ko te whānau, ko te hapū, ko te iwi e toa ana, kua riro i a ia tēneki whenua i raro i te take raupatu; engari e mana ai taua take raupatu me mātua noho e taua hapū, e taua iwi rānei i toa nei ki taua whenua, me hanga he kāinga me mahi ki te kai. Ki te kore e nohia, kua kore te take raupatu e mana.

He Take Ahikā Roa

Ko ngā uri anake o te tipuna nōna te whenua e noho pūmau ana i reira e whai take ana ki te whenua. Ko tō rātau take ka karangatia he take ahi-kā-roa. Ko ngā uri o taua tipuna i haere ki whenua kē noho mai ai, kua take kore, arā, kua ahimātaotao.

He Take Ringa Kaha

Ko te whānau, te hapū, te iwi rānei e toa ana ki te patu i tētahi atu iwi kia noho ai rātau ki taua whenua e whai take ai rātau ki taua whenua. Ka kīa tō rātau take he take ringa kaha.

Koia nei te nohoanga o ngā tīpuna i te whenua hai kāinga, hai mahinga kai, hai huihuinga, hai takotoranga mō ngā rua koiwi mō o rātau tūpāpaku. Nā, ko te whakaaro nui ki te whenua he kaha mārōrō rawa nā tō rātau kaha ki te tuitui kia noho tōnu ā-whānau. Ko te whakatauki: *“He wahine, he whenua i ngaro ai te tangata”*. Ka mau rākau ana te tangata mō te whenua, te take mō te wahine anō hoki. Ko te aroha o ngā tīpuna ki te whenua koia anō ko te aroha o te tamaiti ki tōna whaea (McFarland, A. 2015, wh. 98).

1.1 Ka rangahautia tēnei kaupapa i hea?

Nō reira, ko te pūtake o tēnei tuinga ko te ahikāroa o Ōtamakapua ki Ōtara pā, ko te rohe whenua o Ngāti Hauiti ki te takiwā o Ōhingaiti. E whakapuaki ana tēnei waiata tawhito i te whakaaro me te tikanga nui mai rā anō. He taonga tuku iho, he taonga maumahara e pā ki te hononga ki te whenua, e pā ana ki te hononga whakapapa, e pā ana hoki ki ngā pakanga i whawhaitia i ngā wā o mua. He kōrero tuku iho mā ngā whakatipuranga, mokopuna kua whānau mai ki tēnei ao, mā ngā mokopuna kaore anō kia whānau noa mai.



Whakaahua 1: Toki found on Ōtara Pā now with the Rūnanga o Ngāti Hauiti

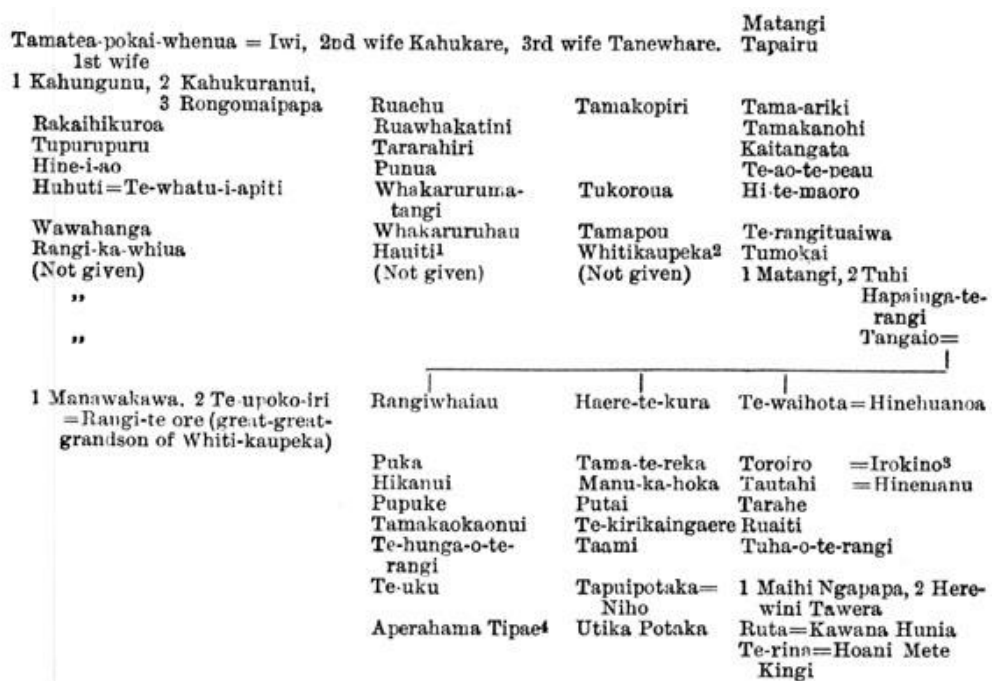
I mua i tō mātou hokihanga atu ki Ōtamakapua ki te pā o Ōtara noho ai, i noho kē mātou i Rata he pātata atu ki te taone o Hunterville. I te tau 1956, ko a mātou whenua i Ōtamakapua ki Ōtara pā i raro i te 99 tau rīhī. I reira tētahi whānau e rīhī ana i te whenua i Ōtamakapua ki Ōtara pā. Ko te ingoa o te whānau nei ko Maunbrecka nā rātou i kite ngā taonga nei i runga i tō mātou whenua, arā, ko ngā toki kei te whakaahua 1. I te wā ka hoki atu mātou ki o mātou whenua, kua riro atu ēnei taonga, ka heria e te whānau Maunbrecka. I te tau 1990 ka whakahokia mai e te whānau nei ngā taonga ki te iwi. Ko ngā taonga nei kei Te Rūnanga o Ngāti Hauiti e pupuri ana kei te marae o Hauiti ki Rata.

Kei te rangahau au i ngā kōrero mō te ahikāroa ki te rohe o Rangitikei. Mai i te taumata o Mekura ki te pae maunga o Ruahine ki te maunga tapu o Aorangi, ka heke iho ki te awa o Rangitikei. Ka huri atu ki Taihape ko Pātea, whakawhiti ki Ōtoea kei waho ake i te papa whenua o Ūtiku whakateuta ki Ōtara rerekau ana ka tatū ki te

Houhou. Ko ngā hapū ko Ngāi Tamatereka, ko Ngāti Ruaanga, ko Ngāi Te Ngahoa, Ko Ngāti Haukaha, Ko Ngāti Hinetio, Ko Ngāti Hora, Ko Ngāti Hinemanu, me Ngāti Ūpokoiri.

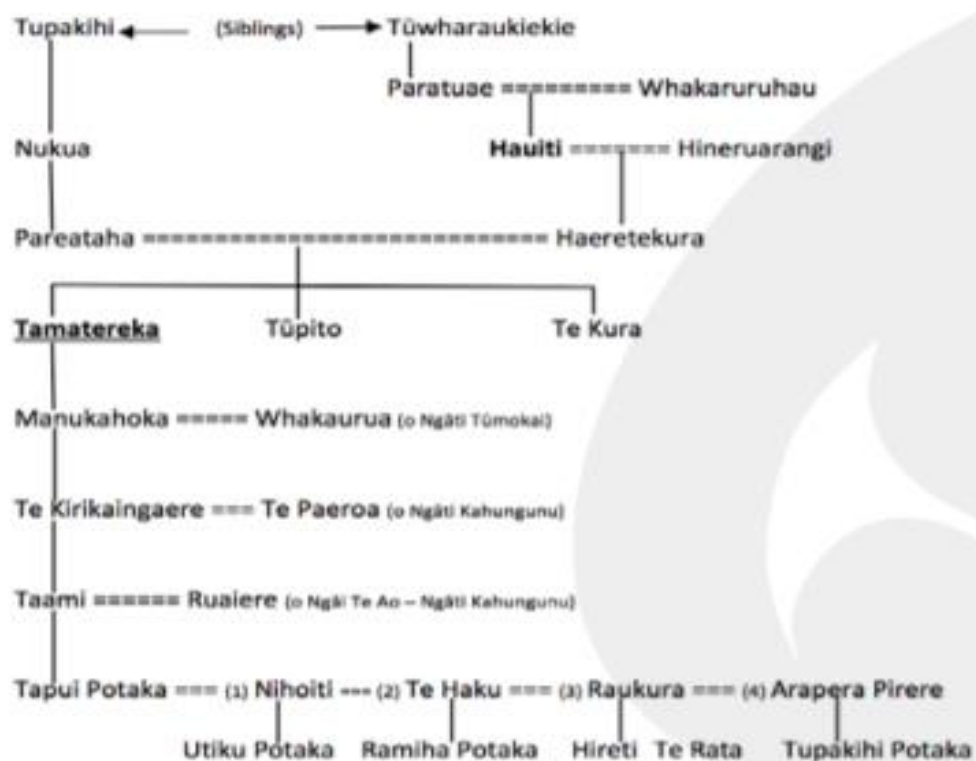
Tribal tradition tells us that Hauiti descends from the eponymous explorer Tamatea Pōkai Whenua. He is attributed with naming many places in the Rangitīkei district and leaving a number of mōkai at certain locations.

Another tupuna of note was Mātangi who came to the Rangitīkei from the Wairarapa. On his journey of discovery, Mātangi also named various places along the central Rangitīkei River. His descendants married various members of Ngāti Hauiti and gave rise to the Ngāti Tumokai hapū.



Whakaahua 2 : Whakapapa o Tamatea Pōkai Whenua me Matangi

Neither Tamatea Pōkai Whenua nor Mātangi stayed in the district for long and it wasn't until some generations later that Punua, a descendant of Tamatea, settled in the Mōkai Pātea area. At this time Tupākihi, brother of Tuwharaukiekie and a descendant of Orotu and Tamatea, came into prominence. He was instrumental in arranging Ngāti Apa's migration from Taupō to the southern Rangitīkei takiwā.



Whakaahua 3: Whakapapa o Tūpakihi ki a Paratuae ki Hauiti me Ūtiku Pōtaka

Subsequently, Hauiti came into the area and permanently occupied the central Rangitīkei valley. He was a contemporary and cousin of Whitikaupeka and Te Ohuake and built several pā and kāinga throughout the takiwā including Ōkahupokia, Ōmanono and Ōtara. These assisted him in defending the area from enemy forces including Ngāti Apa and Ngāti Kahungunu. Through ancestry and military force, Hauiti was successful in establishing the traditional boundaries of Ngāti Hauiti. His legacy is encapsulated within his ōhākī: ‘E kore e mau i a koe te hape a Paratuae’ – You shall not capture the club footed son of Paratuae’.

However, the rights established by Hauiti could only be legitimised through the continued occupation of the area by his descendants. Hauiti’s daughter, Hinehuanoa, married Waihoto, a descendant of Mātangi, and thus was successful in strengthening Ngāti Hauiti’s claims to the westward side of the Rangitīkei River.

About the same time, her nephew Tamatereka, along with their relative Tutemohuta, was successful in repelling a superior force of Ngāti Kahungunu who sought retribution for an earlier defeat. This took place at Omanono pā at Otara.

Tautahi, the grandson of Hinehuanoa, married Hinemanu, thus creating a frail but lasting link with Ngāti Kahungunu. They lived primarily in the central reaches of the Rangitīkei and their descendants dominated Ngāti Hauiti affairs with some eventually forming their own autonomous hapū such as Ngāti Hinemanu.

Thus, through military force, marriage and occupation, the rights of Ngāti Hauiti to the central Rangitīkei were strengthened and consolidated

(Te Pūtaka Origins, The Chronicles of Ngāti Hauiti, Volume 1, March 2006).

1.2 Ngā Whainga matua me ngā pātai

Ko te whainga matua o tēnei rangahau he whakaatu i ngā tātai hono whakapapa ki Takitimu waka, mai i a Tamatea Pokai whenua ki ngā uri whakaheke o Ōtamakapua ki Ōtara pā. Me ngā kōrero tuku iho mō te ahikāroa o onamata, ki inamata me te whakaaro nui mō te ahikāroa mō anamata.

Ko te pūtaka, me te whakawhānuitanga o ēnei kupu e whakaatu ana i te āhua o taku noho ki runga i te whenua o ōku matua tīpuna hei ahikāroa. Koinei tōku hononga ki te whenua, koinei tōku whakaruruhau, koinei tōku kāinga tipu, koinei tōku tūrangawaewae a Ōtamakapua ki Ōtara pā. Kī ahau nei, kahore he whenua i tua atu.

Ko te tūmanako ka taka iho ēnei āhuatanga me ngā tīkanga ki aku mokopuna o naiane me ngā mokopuna kahore anō kia whānau noa. Koinei taku tākoha ki aku tamariki, aku mokopuna ngā uri whakaheke o tōku whaea a Ria Charmaine Pōtaka rāua ko George Hubert Baker. Ko au te ahikāroa o naiane, arā, o inamata. Ko au kei

te tahu i te ahi kia kā tonu, ki a hoki mai tōku whānau ki te wā kāinga, e mura mai anō o rātou ahi. E noho ahimataotao mai ana ki whenua kē, arā, ki te whenua e kā nei ko te whenua moemoea. Heoi anō, he nui atu ngā whakamārama mō tēnei kaupapa rangahau mō te ahikāroa. E whai ake nei ētahi atu whakamārama mō te ahikāroa.

1.3 Ngā Pātai mō tēnei Rangahau

Pātai Tuatahi: He aha te ahikāroa?

Ko te whakamārama o te kupu nei te ahikā, ahikāroa, ki tā Williams, (1971) title to land by occupation (Williams, 1971, wh. 3).

Ki tā te (Pātaka kupu, 2008, wh.4):

ahikā [Papatūānuku] ing. Te mana whenua o te whānau, o te hapū, o te iwi, he mana i takea mai i te roa e noho ana ki tētahi whenua, i te hokihoki tonu rānei ki reira.

Ahikāroa [Papatūānuku] Te mana o te whānau, o te hapū, o te iwi, he mana i takea mai i te pūmau, i te tūturu o te noho ki tētahi whenua, kāore i turakina taua mana e tētahi atu.

Tuatahi, he aha te tikanga o tēnei kupu te ahikāroa? Ki taku mōhio ko te ahikāroa ko te tangata ka noho ki te tiaki i tōna whenua. Tuarua, he manaaki te ahikāroa i te tangata, manuhiri whakaeke ki tōna whenua. Tuatoru, ko tana mahi he āwhina i ana whanaunga kua roa rawa e noho mai ana ki whenua kē kia kore ai e weto te ahi kia rātou. Tuawhā, ko te mahi a te ahikāroa he pupuri i te mana o te whenua e ora ai te mauri o tōna whānau, o tōna hapū me tōna iwi ki ngā whenua tuku iho o ngā mātua tūpuna.

“I kā tonu taku ahi, i runga i toku whenua”

My fire has always been kept alive upon my people’s land (Kawharu, 1997)

E ai ki tā Kawharu (1997)

The doctrine of ahi kā established an individual's and tribes right to land. Ahi kā means 'keeping the home fires burning' and it required the whānau or hapū to maintain the ability to control and exercise mana over land (mana whenua) through continued occupation or use. Traditionally, the occupying iwi or hapū had to maintain control of the land for three generations. Abandoning the land, thus allowing the fire to die, weakened the validity of a claim to the land.

E tautoko ana ahau i ngā kōrero a Kawharu i runga i te āhua kua roa tōku whānau e noho ana ki runga i te whenua o Ōtamakapua ki Ōtara pā me kī ehia whakatipuranga neke atu i te toru kua roa nei e noho ana ki runga i te whenua o Ōtamakapua ki Ōtara pā.

Hei whakatauiria ake ko te whakapapa o ōku tīpuna ngā rātou te whenua i nohia i te tuatahi tae noa mai ki ahau i tēnei wā:

Tamatea Pokai Whenua = Kahukare

Ruaehu

Ruawhakatina

Tararahiri

Punua

Whakarurumatangi

Whakaruruhau = Paratuae

Hauiti = Hineruarangi

Haeretekura

Tamatereka

Manukahoka

Putai = Te Ngaruru

Te Kirikaingaere

Taami (Potakataka)

Potaka (Arapeta Tapui) = Nihoniho (Nihoiti)
Pehitane (Ūtiku Potaka) = Rora Te Oiroa Goffe
Tumihau Potaka = Raihania Keepa Waitere Down
Ria Charmaine Potaka = George Hubert Baker
Barbara Tangiāhua Thomason (nee Baker)

Ko te iwi o Ngāti Hauiti i takea mai i te tīpuna nei a Hauiti. He uri whakaheke nā Tamatea Pōkai Whenua me tana wahine tuarua ko Kahukare. I ngā wā o mua, i mōhiotia rātou ko Te Aitanga ā-Kahukare me te Hika ā-Kahukare. Nō muri mai ka hurihia te ingoa ki a Ngāti Hauiti.

Pātai Tuarua: He aha ngā tikanga o te ahikāroa?

Inā tā Temara (1997):

Ko te ahikā te mauri o te mana o te hapū ki te whenua. He tohu ora te ahikā, e tohu ana kai te ora te tangata, e tohu ana hoki ki tōna rangatiratanga ki te whenua. Kāore te Māori o ōnamata e tahu ahi mō te kore kiko noa iho te take, i te mea ka kitea te auahi o tōna ahi e te hoariri. Ka tahuna e ia taua ahi i runga i tana whakapono nōna te whenua, ko ia te mana o taua whenua, ka mutu, kai a ia te pakihikiwi kaha me te nguha ki te tū atu hai pūkairiri mō taua whenua me ōna tāngata, ōna rawa, ōna kai me ōna taonga katoa. Kia tūpato te tangata, te rōpū, ki te tauataha whenua, kai takahia te mana o te ahikā o te tangata me tōna hapū. Inā takahia, ākene ko te otinga atu o te kaitakahi ko te umu nā ta ahikā ōna kōhatu i tahu kia wera.

He tikanga Māori te ahikā, ko tōna pūtake kai roto i ngā iho matua o te ao Māori. Ko te ahi te taonga a ngā atua ki te Māori, tuatahi, mā roto mai i te uira a Tāwhirimātea ka tuki te tao uira ki te whenua ka mura, ā, ka tahuna te whenua. He ahi atua te ingoa o tēnei momo ahi. Ko te ahi a Tāwhirimātea he mea whakawetiweti i te Māori i runga i tōna kūare ki te hao i te ahi hai oranga mōna.

(Te Whare kōrero o Tūhoe, Waimana, 1997).

Ki ōku nei whakaaro, ko te ahikāroa te kai pupuri i ngā tikanga me ngā ture whakahaere o te whenua, ki te taiao hoki. Ko te ahikāroa te whakaruruhau mō ngā whanaunga hoki mai ai ki te whenua. Ko tētahi wāhi nui mā te ahikāroa he whakarauora i te reo, ki te kore te reo, ki te ngaro rānei te reo, ka ngaro hoki ko ngā tikanga. Ko te mahi a te ahikāroa, he kanohi kitea mō te whānau e here ai o rātou pito ki te whenua. Ko te ahikāroa, hei hononga tāngaengae whakapapa ki te whenua, hei hono i ngā tātai kōrero ki te whenua ki ngā mātua tīpuna. He tuku i ana mate ki te kopu o Papatūānuku, he manaaki i te tūrangawaewae o tōna whānau, hapū me te iwi. He tiaki i ngā urutapu, ngā wāhi tapu, me te whakamōhio atu ki ngā tāngata, ki ngā kaumātua mō ngā take nui e whakahaeretia ana ki runga i te whenua, i te awa, he whakatū pou whenua, pou rāhui mō te iwi.

Pātai Tuatoru: He aha te rerekētanga o te ahikāroa ki te ahimātaotao?

Ki tā McFarland (2015) ko te ahikā roa. Ko ngā uri anake o te tipuna nōna te whenua e noho pūmau ana i reira e whai take ana ki te whenua. Ko tō rātou take ka karangatia he take ahi-kā-roa. Ko ngā uri o taua tipuna i haere ki whenua kē noho mai ai, kua take kore, arā, kua ahimātaotao.

‘If a woman left her fireside to marry outside the tribe it was said that her fire had become an unstable...ahi tere. If she or her children returned, then the ancestral fire was regarded as rekindled. By this act the claim had been restored. If the fire was not rekindled by grandchildren, then the claim was considered to have become cold, ahimātaotao’ (Sinclair, D. 1975).

1.4 Te Hiranga

Ko te pūtake o tōku kaupapa rangahau, he titiro ki ngā kōrero tuku ma ngā whakatipurangā o tōku whānau, hapū me te iwi. Ko te kaupapa o tōku rangahau ko,

te Ahikāroa. E rapu ana ahau i ngā āhuatanga katoa e pā ana ki te ahikāroa kua roa au e noho ana ki runga i ngā whenua o ōku mātua tīpuna, engari kei te rapu ahau i te hōhonutanga, ngā tikanga tae atu hoki ki ngā mahi a te ahikāroa.

Kēi te ngakaunui ahau, me te whakaaronui mō tēnei tuhingaroa, nātemea e mōhio ana ahau ka noho tēnei kaupapa hei taonga mā taku whānau, ngā hapū, me te iwi o Ngāti Hauiti. Ko te mea nui kua whai hua tēnei kaupapa rangahau i ngā uiuinga tāngata, kanohi ki te kanohi, ngā pepa koretā o te whānau, pepa kua tāngia, pepa ōhaki a tōku tīpuna a Ūtiku Pōtaka rāua ko tana tama ko Tumihau Pōtaka tōku koroua. Tae atu ki ngā mahere whenua, whakaahua o te whānau me ngā whakapapa kua tākohatia mai hei tautoko i tēnei kaupapa rangahau.

He hokinga mahara mō o rātou whakaaro, he maharatanga nā wai tēnei tuhingaroa. Me te mea anō hoki he tirohanga me pēhea e taea ai e rātou ki te whakatakoto kupu kōrero mō te whānau. Me te tautoko mai o taku hapū ki tēnei tuhingaroa, e kī ai te nuinga o rātou, kia noho taku tuhinga Tohu Paerua hei kaupapa wānanga mā te hapū a tōna wā. Hei akoranga ma ō mātou whakatipuranga e whai ake nei a tōna wā.

Kia pourewa, kia mārama, kia mau mā ngā whakatipuranga o naianei, me apōpō. Kei roto i ēnei kaupapa rangahau he tātai mātauranga, koinei te urunga mai o te wehi, o te ihi, o te mōnehunehu o a rātou kōrero i whakarerea mai e o tātou kuia, koroua kia tātou. Ka tika kia hikoīhia e tātou tēnei pae kaupapa rangahau. Ka whakaaro ake mō ngā piki me ngā heke, ngā uauatanga, ngā kōroiroitanga o tēnei kaupapa rangahau. Ko tēnei kaupapa rangahau, ko te tūranga whakatipu i te hinengaro tata, me te hinengaro tawhiti. Ka korowai atu tōna wairua, kia rongohia te matakoikoi o te niho rei atua.

Kei roto i tēnei rangahau ko te tiaki, ko te rapu i ngā māramatanga, me ngā tikanga, me ngā tūahuatanga o te ao wairua, ki te ao kikokiko. Ko tēnei kaupapa rangahau, he maha ngā akoranga kei roto māku, ko te manaaki, ko te poipoi i te hunga e whai pū ana ki tēnei kaupapa rangahau, hei whakaora ake i ngā tapuwae o ngā mātua tūpuna. Ko ngā tapuwae a o tātou mātua tīpuna i nōhia e rātou te whenua taurikura nei a Ōtamakapua ki Ōtara pā, arā, ko te ahikāroa o onamata tae noa mai ki inamata ka

whai ake ko anamata. Ko koutou ēnā ko aku tamariki, mokopuna kua whānau ki tēnei ao, kaore anō kia whānau noa mai.

1.5 He Tirohanga Whānui mō te huarahi rangahau

Ko ngā tukanga rangahau kei te whai au ko ngā mea e whai ake nei:

Tuatahi, ko te raraunga kounga (Qualitative Research Method)

Tuarua, ko te tukanga whiriwhiri tangata, whiriwhiri kaiuiui

Tuatoru, ko ngā tukanga o nehe

Tuawhā, kanohi ki te kanohi, ngā uiui- āhua hanganga, hanganga kore

E rua ngā anga rangahau hei tuitui ki te tāhūhū rangahau, arā, ko te anga rangahau e whaia nei e au ko Te Mātauranga Māori, me te Ranga anga a Doherty e hāngai ana ki te Mātauranga ā-iwi. Ka whakatakoto hoki au i taku Pou tara ā-waho ko 'Te Rākau Tūāhu'. Ko te mātāmua o te whakaaro, ko te tuhi i roto i te reo rangatira. Ki te ngaro tō tātou reo rangatira, ka ngaro hoki ā tātou tikanga, ā nā wai rā ka kīa tātou he iwi mauri kore, he iwi ahurea kore, me kī, he iwikore.

Hēi tā Skerrett (2017) E rua ngā rangahau matua kua hōrapa whānuitia; ko tētahi he raraunga kounga¹; ko tētahi he raraunga tatau². Kei te taupatupatu tonu ngā aronga o ia kaupapa rā. Ka toko ake te pātai, ko tēhea te mātāmua, ko tēhea te mātāmuri o ēnei momo rangahau? Kia kiia ai i te mutunga iho he mātauranga tūturu ake nei. Ahakoa aua taupatupatu, taukumekume me whakaaro nui tātou ki ngā taha e rua. Me whai whakaaro hoki ki ngā Iwi Taketake o te ao, tae rawa mai ki tō tātou ake iwi Māori. Kia pātaitia te pātai, kōhea te ara tika, te ara pono mā tātou? Ko te taha kounga? Ko te taha tatau? He huarahi kē atu rānei? Kia titia ērā pātai ki tētahi kokonga o te ngākau, kia aro tātou ki tā te Māori titiro ki tēnei mea te mātauranga.

¹ raraunga kounga – qualitative research

² raraunga tatau – quantitative research

Nā reira kua whakaaro ake au ki te whai i te Anga rangahau raraunga kounga hai whakatakoto i ngā tuhinga kōrero mō taku kaupapa rangahau mō te ahikāroa.

1.6 Tirohanga Whānui Tūtohunga – Whakarāpopoto mō ia ūpoko

Ko te Ūpoko Tuatahi, *'Ko taku whenua e rā'*.

Ko te whakaaro nui o tēnei tuhinga rangahau, he titiro ki te manawa nui o te hononga whenua ki te hononga tangata. Kei roto i tēnei hononga ngā tātai kōrero, ngā tātai whakahekenga tangata, tātai hono ki te whenua, kōrero tuku iho ā-whānau, ā-hapū, ā-iwi hoki. Ka titiro ki ngā āhuatanga e pā ki te ahikāroa o Ōtamakapua ki Ōtara pā. Ka tātari i ngā tikanga o te ahikāroa me ōna pouherenga ki te whenua tuku iho o ngā mātua tūpuna. Ka arotake i ngā painga me ngā hua e pā ana ki te ahikāroa. Ka honohono i ngā kōrero tuku iho, ngā mōteatea, ngā whakapapa, ngā whenua take tūpuna ki te ahikāroa.

Ko te Ūpoko Tuarua, *'Taku whenua takoto noa i te ao'*.

He āta titiro, he tātari i ngā pukapuka, me ngā tuhinga e hāngai pū ana ki te kaupapa rangahau te ahikāroa o Ōtamakapua ki Ōtara pā. Ko te āhua o tēnei tuhinga whakapae, e hāngai pū ana ki ngā waiata mōteatea o tōku ake iwi a Ngāti Hauiti, arā, ko 'Taku whenua ērā' me 'Taua Hokia'. Ko ēnei waiata mōteatea e whakamārama ana te āhua o te noho o te tangata, o te whānau, o te hapū me te iwi ki ōna whenua i tukua iho mai e ngā mātua tūpuna, arā, ko te ahikāroa. Ka rua, he tātari i ngā kōrero e pā ana ki te ahikāroa me ōna pouherenga ki te whenua., ka whakatakotohia he kōrero e pā ana ki te mana atua, ki te mana tangata, ki te mana whenua me ngā ariki o ngā whenua tuku iho o Ngāti Hauiti kei Ōtamakapua ki Ōtara pā. Ko te tikanga o te ūpoko tuarua ko ngā kōrero hītori mō Ngāti Hauiti me ōna rangatira. Ka tīmata te ūpoko nei i tana titiro atu ki ngā rohe me ngā wāhi i noho ai a Ngāti Hauiti ka tirohia ai ngā kōrero o mua o te iwi. He mea nui hoki te whakapapa i tēnei wāhanga. Ka

kōrerohia ngā tūtohu whenua, ngā rohenga, ngā marae, ngā wāhi me ngā pā i noho ai te hapū o Ngāti Hauiti. Ko ngā whakataukī, ko ngā pepeha, ko ngā mahi a ngā tini rangatira o te iwi me te taiao o mua tērā e āta tewhatewhahia ana kia mōhio ai te kaipānui ki te ao i noho ai a Ngāti Hauiti. Mā roto mai i ngā waiata ka kitea te hononga tāngaengae o Ngāti Hauiti hei ahikāroa mō Ōtamakapua ki Ōtara pā.

Ko te Ūpoko Tuatoru, *'Taku kāinga rā'.*

Ko tā te upoko tuatoru he titiro ki te tikanga rangahau o te kaupapa nei e whakautu ana, e tautoko ana hoki i te pātai matua. Ka tīmata ake te tikanga rangahau mai i te whakamāramatanga o tēnei mea, o te rangahau me ngā take e karapoti ana i te rangahau Māori. Whai muri ake ka tirohia ngā tikanga rangahau Māori me ngā huarahi e tika ana kia whai ki te kohikohi raraunga e hāngai pū tonu atu ana ki tā te Māori e whakaae atu rā. Hai whakamutunga mā te ūpoko tuatoru nei ka whakaatuhia atu te huarahi hai kohikohi i ngā pitopito kōrero mō te rangahau nei, i ngā uiuinga, i ngā mātātūhi me te whakatakotoranga tika o te tuinga roa.

Ko te Ūpoko Tuawhā, *'Taku whenua ko au anake.'*

He titiro ki ngā kōrero mai i ngā tāngata kua uiuitia e au mō taku kaupapa rangahau, arā te ahikāroa. Ko te ūpoko tuawhā hoki e whakaatu ana i ngā tikanga kua whakamahia e au hei rapu whakautu ki āku uiui rangahau. I roto i te wā poto nei ko ngā uiuinga; ngā pātai i whakaritea e au hei whakautu mā ngā kaiwhakautu; ko ngā uiuinga katoa ēnei i hopukina ki runga mihini hopu reo. Tae atu ki ōku nei whakaaro mō a rātou whakautu ki aku pātai. Me ētahi atu kōrero mai i ngā pukapuka hei tautoko i ēnei paewhitiwhiti kōrero i waenganui i te kairangahau me ngā kaiwhakautu i ngā pātai mō taku kaupapa te ahikāroa.

Ko te Ūpoko Tuarima, *'I rere ki whea te tini o te tāngata.'*

E whakatakoto ana i kōrero mō te whakarauora i te reo rangatira ki te ahikāroa o Hauiti. Hei whakapuaki i tēnei wāhanga ka whakatakotohia e au ngā karanga

poroporoaki kua whakapāohotia e au ki runga marae ātea, ki ngā huihuinga o te whānau, tangihanga tae noa ki ētahi hui pākūhā, arā, mō te hononga mārena o ētahi o ōku whanaunga. Ko au tētahi o ngā kaikaranga o tōku iwi a Ngāti Hauiti ki Rata marae. Ko tāku e whakapono ana, me waiho ēnei kupu hei tākohā, hei ārahi hoki i te hunga e ngākaunui ana ki te tū hei kaikaranga i runga i tō mātou marae. Ehara hoki tēnei mahi te kawē haere i te reo karanga i runga marae ātea i te kaupapa māmā. Ka kākahuria, ka wahaina tēnei tūmomo tikanga i raro i te tapu. Heoi anō, koinei ka tuku i ēnei kupu mā ngā wāhine o Ngāti Hauiti hei āwhina atu i a rātou i te wā o ngā huihuinga iti, huihuinga nui o te iwi.

Ko te Ūpoko Tuaono, *'I rere ki uta ki tai e.'*

He whakarapopoto me te whakatepe i ngā kōrero kua tuhia mō te kaupapa rangahau, arā, te ahikāroa. Kua tau mai te māramatanga o taku kaupapa rangahau, arā, te ahikāroa. Me taku mōhio anō, he hua kei roto i ēnei kōrero kua tuhia e au mā ngā whakatupuranga o Ngāti Hauiti. Ka taea hoki e te hinengaro te rarau atu i ētahi o ngā āhuatanga me ngā tikanga o tēnei kaupapa, te ahikāroa. E kite ai ngā whakatupuranga o Hauiti i tō rātou hononga ki te whenua taurikura o Ōtamakapua ki te pā o Ōtara.

1.6 Te Whakarāpopotohanga o te Ūpoko Tuatahi – ‘Taku whenua e rā.’

Hei whakatepe i tēnei ūpoko kōrero, ko te pūtake nui o tēnei tuhinga rangahau, he titiro ki te manawa nui o te hononga whenua ki te hononga tangata. Kei roto i tēnei hononga ngā tātai kōrero, ngā tātai whakahekenga tangata, tātai hono ki te whenua, kōrero tuku iho ā-whānau, ā-hapū, ā-iwi hoki. He titiro ki ngā āhuatanga e pā ki te ahikāroa. He tātari i ngā tikanga o te ahikāroa me ōna pouherenga ki te whenua tuku iho o ngā mātua tīpuna. He arotake i ngā painga me ngā hua e pā ana ki te ahikāroa. He honohono i ngā kōrero tuku iho, ngā mōteatea, ngā whakapapa, ngā whenua take tīpuna ki te ahikāroa.

Ko te ūpoko tuarua e whai ake nei, arā, *'Taku whenua takoto noa i te ao'*. He āta titiro, he tātari i ngā pukapuka, me ngā tuhinga e hāngai pū ana ki te kaupapa

rangahau te ahikāroa o Ōtāmakapua ki Ōtara pā. He whakatakoto i ngā waiata mōteatea e kite ai tātou i ngā whakamārama o te āhua o te noho o te tangata, o te whānau, o te hapū me te iwi ki ōna whenua i tukua iho mai e ngā mātua tīpuna, arā, ko te ahikāroa ki ngā uri whakaheke.

ŪPOKO TUARUA - 'Taku whenua takoto noa i te ao'

NGĀ TIKANGA MĀTIKA

2.0 He Kupu Whakataki

Ko te Ūpoko Tuarua, '*Taku whenua takoto noa i te ao*'. He āta titiro, he tātari i ngā pukapuka, me ngā tuhinga e hāngai pū ana ki te kaupapa rangahau te ahikāroa o Ōtamakapua ki Ōtara pā. Ko te āhua o tēnei tuhinga whakapae, e hāngai pū ana ki ngā waiata mōteatea o tōku ake iwi a Ngāti Hauiti, arā, ko '*Taku whenua*,' ko '*Taua Hokia*' me '*I waenga Awa awa*'. Ko ēnei waiata mōteatea e whakamārama ana te āhua o te noho o te tangata, o te whānau, o te hapū me te iwi ki ōna whenua i tukua iho mai e ngā mātua tūpuna, arā, ko te ahikāroa.

E kitea ai ētahi tātai kōrero, hītori, hononga tāngaengae o te whānau Pōtaka i Ōtamakapua ki Ōtara pā. Kei roto hoki i ngā waiata e rua, arā, ko '*Taku whenua*,' nā tēnei tūpuna o mātou a Ihungaru nō Ngāti Paki, me Ngāi Te Ohuake me '*Taua Hokia*' nā tēnei tupuna o mātou a Wirihana Winiata nō Ngāti Hauiti, Ngāti Hinemanu me Ngāti Paki. Nā Wirihana Winiata i tito a '*Taua Hokia*' i te tau 1890 e whakaatu ana i ngā tātai kōrero mō ngā uri whakaheke, ngā wāhi tapu, ngā maunga karangaranga, ngā awa, ngā pānga hapū me te iwi. Ko te waiata mōteatea '*I waenga Awa awa*' Nā Richard Steadman i tito i te tau 1990 mō te rōpū '*Waka hoe o Hauiti*' i te wā e hikoi ana i te tahataha o awa o Rangitikei. E whakaatu ana i ngā i ngā wāhi tapu, me ngā kāinga noho a ngā mātua tūpuna.

Inā tā Doherty 2014, wh. 31) The connection between iwi and rohe (district or land base) is vital. Without the connection to the rohe, the tribe would not exist. Without the rohe, there would not be an epistemology unique to that tribe. Just as the iwi must have a land base, so too must mātauranga ā-iwi. To have no land base is to have no common basis for the iwi to establish a foundation and starting point.

2.1 Ngā kaupapa matua ā-Matatuhi

Ko ngā kaupapa matua ā-matatuhi, he tātari i ngā kōrero e pā ana ki te ahikāroa me ōna pouherenga ki te whenua. He pānui haere i ngā tuhinga pukapuka kua tāngia, me ngā pukapuka koretā a te whānau. Ka whakatakotohia he kōrero e pā ana ki te mana atua, ki te mana tangata, ki te mana whenua me ngā ariki o ngā whenua tuku iho o Ngāti Hauiti kei Ōtamakapua ki Ōtara pā. He whakatakoto i te hononga o te ingoa o te whānau Pōtaka ki te parekura nui ki Pōtaka pā. Ko te pakanga nui i Pōtaka pā, e pā tata ana ki te pā o Awarua i mōhiotia ko te *‘Tini o te Kōtiri’* ngā te maha o ngā tāngata i whawhai ki taua pakanga me *‘Te Pakanga o Pōtaka.’* Ko ngā tāngata i noho ki te pā o Awarua nō Ngāti Hau, Ngāti Paki, Ngāti Hinemanu me Ngāti Hauiti. Koinei ngā kōrero tuku iho, mātauranga ā-iwi a o mātou mātua tūpuna.

E kī ana a Doherty (2012) Ko te mātauranga ā-iwi ko te mātauranga mai i te iwi. Ko taku whakamārama i tēnei, kai konei ka whakamāramahia te noho o te iwi ki runga i tōna ake rohe. Ko tōna hononga ki ōna whenua me ngā mahi ka mahia ki runga i taua whenua ka whakamāramahia i roto i te mātauranga ā-iwi, koinei te mātauranga tangata whenua. Kai konei te whakatinana o ngā wāriu me ngā mātāpono o te mātauranga Māori. Kai ia iwi ōna ake kōrero e here ana rātou ki ō rātou ake whenua e whakamārama ana i ō rātou mahi me ngā kaupapa ka makere mai i aua mahi. Kai konei te hohonutanga o ngā wāriu me ngā mātāpono i roto i te mātauranga Māori, ehara tēnei i te whakaiti i te mātauranga Māori, ko te tūāpapa o te mātauranga Māori ko te mātauranga ā-iwi, kai konei ngā whakamārama ki ngā pātai ka ara mai i roto i te mātauranga Māori.

Ko te mahi o te iwi i runga i tōna rohe, ko ngā ingoa i tapaina ki runga i te whenua, ko te tiki atu i ngā taura mai i te whenua ki te whakamārama ōna kōrero uru katoa ki raro i te mātauranga ā-iwi, kia noho hai mātauranga tangata whenua. Ki te tango mai ēnei kōrero mai i te iwi, te rohe rānei ka huri ēnei mātauranga hai mātauranga manene, arā, ka kore e taea te hono i ēnei kōrero ki te iwi me te rohe nō rātou ake

ēnei kōrero ka ngaro te wairua mō te hunga nō rātou ake ēnei kōrero. (Doherty, W. 2012, wh 59).

2.2 Ngā Kaupapa Rangahau Matua

Kua pānuitia e au ētahi pukapuka e hāngai pū ana, hei tautoko i taku kaupapa rangahau, arā, te ahikāroa. Ka tirohia te hononga o te Mātauranga Māori me te Mātauranga ā-Iwi ka hono ēnei kōrero ki taku iwi a Ngāti Hauiti

He maha ngā kairangahau e rangahau ana i te Kaupapa Māori. Ko tētahi o ngā tino kairangahau i te Kaupapa Māori ko Linda Smith (1999). Ko tōna mahi he arohaehae i ngā whakaaro Pākehā, ngā rangahau Pākehā, kātahi ka whakamārama ngā pānga o tēnei rangahau ki ngā iwi taketake, kia whai mana te tirohanga, ngā tikanga o Ngāi Māori ki te ao.

E ai ki a Pohatu (2003) “Kaupapa Māori provides a platform to engage with other theories, a ‘doorway to reflect and draw from, a critical and theoretical lense’ to examine the position and views of others and ourselves. It is a space that allows the display of what we can’t say through Western Theory.

Kua tirohia e au ngā tuhinga o Barlow (1991,wh.171) hai tautoko ake i ngā kōrero e pā ana ki te whakapapa. Nātemea, ko taku kaupapa rangahau te ahikāroa ka hono i te tangata ki ngā atua, arā, ko te mana atua. I roto anō i taku kaupapa rangahau mō te ahikāroa ka kitea te hononga tāngaengae o te tangata ki ōna uri whakaheke, arā, ko te mana tangata. Mā tō whakapapa ki te whenua, ka kitea tō hononga hai ahikāroa ki runga i o whenua, arā, ko te mana whenua tēnā.

Inā tā Barlow ‘E kōrerotia ake ana e te whakapapa ngā whakatupuranga, kāwai tangata mai i ngā atua ki ngā uri tupu o naiānei tonu. Ko te tikanga o te whakapapa, he whakatakototanga i tētahi mea ki runga anō i tētahi atu. He whakapapa tō ngā mea katoa, tō te manu, tō te ika, tō te kararehe, tō te rākau me ngā mea ora katoa, tae noa

ki a tātou te tangata. Ko te whakapapa, he tāhuhu mō te mātauranga, kia wehea ai te hanga o ngā mea katoa.

Arā anō ētahi tuhinga kua tirohia ake e au ko tā Ngata (2017) Ahakoa te kōrerotia whānuitia o te kupu whakapapa mō ngā āhuatanga katoa, tērā anō ōna ake tikanga kua hua ake i roto i te hinengaro o te kaiwhakataki. Ko te papa e kōrerotia ana ko te whakatipuranga kotahi nei ka takina mai, ā-tangata, kia taotahi, kia tararere rānei te hekenga iho; ā-tangata rānei, arā, ā-rōpū nei, ngā tuākana, tāina, tuahine, tungāne, taokete, auwahine, autāne, a wai atu hoki i taua reanga. Ko te whakatakoto i tētahi whakatipuranga ki runga, ki raro rānei i tētahi ka kīa ai he whakapaparanga te āhua (Ngata, W. 2017,wh.33).

Kua tirohia anō e au ngā tuhinga a Durie (1998) e pā ana ki te Mana Whenua.

“Land is necessary for spiritual growth and economic survival. It contributes to sustenance, wealth, resource development, tradition; land strengthens whānau and hapū solidarity, and adds value to personal and tribal identity as well as the well-being of future generations.” (Durie, M. 1998, wh.115).

Ki ahau nei, he tika ēnei kōrero, nātemea, e whakapono ana ahau i waihotia mai o mātou whenua e o mātou tūpuna mō ngā whakatupuranga o muri mai. Kia whai orangatonutanga mātou ngā uri whakaheke ki runga i ngā whenua i waihotia mai e rātou, arā, ko ngā ahikāroa. Hei whenua whakaruruhau mō mātou.

I pānuitia e au ngā kōrero a Melbourne (1995), mō te mana whenua.

‘Rangatira held mana whenua – sovereignty over tribal lands – and were channels to receive goods and services for redistribution amongst their hapū. With their land base gone, the chiefs were totally disempowered and, although Māori leaders today are still referred to as rangatira, the fundamental base for their chieftainship has gone. Land is the very basis of Māori, of mana Māori motuhake, of tribal sovereignty. So once the land goes, the mana of the chief goes with it. (Melbourne, H. 1995, wh.26).

Ki ahau nei ko tō mātou tupuna a Ūtiku Pōtaka te rangatira whakamutunga o Ngāti Hauiti ki te pupuri i te mana whenua. Hei whakatauiria ake ko ngā kōrero i whakatakotohia i roto i te niupepa ‘Wanganui Chronicle’ i te tau 1993. Nō te tau 1922 a ia i taupae atu rā ki tua o te wharau.

E ai ki tā Winiata (1956):

Ariki or paramount Chief. The iwi (tribe) was a collection of several hapū (subtribes). All hapū recognised one of their number a paramount chief or ariki. The word “*paramount*” means “foremost in importance, preeminent, highest in rank or orders superior to all others” (Websters 1971, wh. 687). Thus, implied in the English translation is some kind of hierarchical ordering, the ariki being at the top of the hierarchy. To some extent, this mirrors the meaning of ariki. There was an ordering process according to whakapapa (birth credentials) and the variables were mātāmua (first born) preference and the tuakana (seniority) preference. The ariki was the person who was born out of the senior descent line (also ariki, chiefly thread) which ideally was a line of first born sons without interruption. But as Buck (1987, wh. 344) pointed out, the ideal is very difficult to demonstrate. What happens on the ground is that the hapū leaders work out the details and then agree to who best qualifies to be ariki.

E ai ki ngā korero tuku iho o tō mātou whaea a Ria Charmaine Baker nee Pōtaka me tōna tuakana a Margaret Raihania Pirini nee Pōtaka.

Ūtiku became the paramount chief of Ngāti Hauiti following the death of his father Tapui Arapeta Pōtaka. They also said that ‘Ūtiku was a visionary who made strategic alliances which were beneficial to him and his iwi. Ūtiku was a key witness in the native land court; his task being to identify Māori customary ownership of land with the intention of opening up vast tracks of land for settlers. During various land sales in the 19th century Ūtiku was careful to ensure those areas of special significance to the iwi were withheld

from sale including pā, kāinga, and wāhi tapu. He even went to the extent of protecting what he had inherited, for the future generations'. (Baker, R. C, Pirini, M. R, Kōrero ā-waha,1970).

11 December 1993 "Wanganui Chronicle" / November 1922

OBITUARY

UTIKU POTAKA

The death is announced of Utiku Potaka who passed peacefully away at his late residence, Rata, on Saturday last. He had been in feeble health for some time prior to his death and his end was not unexpected.

Deceased was the paramount chief of the Ngati Hauiti, one of the most influential hapus descended from Kahungunu, son of Tamatea who commanded the migratory canoe Takitimu on its journey from Hawaiki to New Zealand. On his maternal side he was closely connected by ties of consanguinity with the powerful Ngati Raukawa tribe. He was the holder of a large area of land on the main trunk district, and his name is perpetrated by the stations Utiku and Potaka on the Main Trunk line.

Utiku Potaka was one of the very few surviving links that connect the modern Maori with its progenitors. Literally, he was one of the "old school" of Kaumatua rangi(at)ira and embodied all that this implies. Gentle in speech, simple and courteous of manner, generous, dignified in bearing, man of probity, he well deserved the appellation "nature's gentleman". His exact age was uncertain. It is recorded, however, in the records of the Native Land Court, that as a youth he bore arms at the inter-tribal battle of Toitoto about the year 1832. From this it is estimated that he was about 105 years of age at the time of his death. It may be mentioned in passing that the decisive victory gained by Ngati Hauiti at Toitoto against the invading Ngati Apa established permanently the rights and prestige of the former to all the territory of which the lower Rangitikei District is not an an considerable part.

The late chief was married four times, his first wife being Rawinia, daughter of the chief Ihakara Te Rangi of the Ngati Whiti Tribe of Inland Patea. His second wife was Miro daughter of Kawana Hunia, paramount chief of Ngati Apa. In the seventies he married Rora Te Oiroa, a member of the Ngati Pamoana (Whanganui) and Ngati Te Upokoiri of Hawkes Bay tribes to whom he had a large family. A daughter and three sons pre-deceased him. He leaves a family of two daughters, (Mrs J Gilchrist of Utiku and Mrs Wirihana Winiata of Winiata), three sons, Epiha (Bob), Tariaiti (Tauaiti) and Jack, of Rata. Utiku Potaka was also the uncle of Mrs Reupena of Gonville, Mahia Potaka of Jerusalem (upriver), and Pat Potaka, the well known Maori rep footballer. There are also thirtyone grandchildren and great grandchildren.

Surviving pioneers of Rangitikei recognise in Potaka's death the last one, who prior to the advent of modern civilisation, proved a staunch (ally?) in times of stress, misunderstanding and trouble.

The customary tangihanga is to be held at Rata. Mourning parties from various tribes throughout the island are proceeding there to do honour to the memory of the late lamented chief.

2.3 Ngā waiata mōteatea hai ārahi i taku kaupapa rangahau

Hei tēnei wā kia titiro ake tātou ki ētahi waiata e kite ai tātou ko wai mā ngā ahikāroa o ōnamata. Ko te waiata tuatahi ka āta tirohia e au ko *‘Taku whenua’* mō ngā ahikāroa o mua, ka tuku kōrero ki ngā uri whakaheke, arā, te ahikāroa e noho nei i Ōtamakapua ki Ōtara pā. I waiatatia tēnei waiata i runga i tō mātou marae i Rata, he wāhi pā tata atu ana ki te taone iti o Hunterville. Ko tēnei waiata a *‘Taku Whenua’* he mōteatea. Whai muri i tēnei o ngā waiata ko ētahi atu waiata mōteatea, ko *‘I waenga awa awa’* me *‘Taua Hokia.’*

Ko te whakamārama o tēnei kupu te mōteatea e ai ki a Doherty (2014)

Mōteatea are formal songs performed on the marae ātea, the formal space outside of the wharenui (ancestral meeting house). The key to the use of mōteatea can be extrapolated from an analysis of the term mōteatea, mō (for), te (the), ātea (space in front of wharenui). This illustrates how terms and concepts provide clues to their use and meaning. Within mōteatea are examples that reinforce and restate linkages of the tribe to the landbase, with continued reference to place names illustrating the influence of the environment on the language in the explanation of concepts and activities (Doherty, W. 2014, wh.31).

Kei ia waiata, āna ake kaupapa, kei ia kaupapa, āna ake whakapuakitanga ngākau, hinengaro, wairua hoki. Hei tā McLean (1996)

“Waiata have always played a vital part in Māori life, recording the deeds of ancestors, lamenting losses, calling to a lover, marking the birth of an important child or the death of a chief. Waiata serve many functions. Traditional waiata are still sung today and are sometimes used to settle historical debates” (McLean, M. 1996, wh.5).

Inā tā Ka'ai-Mahuta (2010),

‘Waiata and haka have been likened to the archives of the Māori people, preserving important historical and cultural knowledge which would have acted as the ‘newspapers’ of the time. Waiata and haka have provided generations of Māori with a method of archiving knowledge and history and are an example of a traditional medium for the transmission of knowledge and expression of emotion. Importantly, waiata and haka preserve Māori histories in a manner which reflects a Māori world-view.’ (Ka'ai-Mahuta, R. 2010, wh.231).

I rangona, i waiata tonutia ēnei tūmomo waiata e tātou runga anō i ngā marae maha o te motu, i ngā huihuinga whānau, hāpori katoa. Kei ia whānau, hapū, iwi rānei, āna waiata e kawea ana i ōna ake whakapapa, tikanga, ūaratanga, hītoria, tōrangaputanga, tūtohu whenua me ōna mātauranga whenua.

E ai ki a McRae (2004, wh.89)

“Waiata are statements of identity and culture. They are a medium for telling a story and provide validation and recognition of life experiences, expression, creativity, imagination and reason.”

Nā te tohungatanga o te kaitito ngā whakamārama koia hoki te kai whakairo i ngā kupu, e hāngai tonu ana ki te kaupapa i whakaritea hei pātaka mātauranga mā te katoa. Kia mōhio mai te hunga whakarongo he aha te aronga o ngā whakaaro o te kaitito, āna kaupapa whakatakoto, āna whakapuakitanga kupu. I ētahi wā, he nui rawa, he iti rawa rānei ngā kupu engari, ka taea e te kaiwhakarongo te whaiwhai haere i ngā ngā whakaaro matua o te kaitito.

Hai tā Temara (2006) kei roto ēnei korero i te tuhinga a Kai'ai-Mahuta.

“Ko ngā kaitito o mua, ka waiho e rātou tahi kōrero kia tārewa, kāore i kōrero katoatia mai me pēnei, me pēnā engari, ka hōmaitia e rātou he wāhanga o te whakaaro, ā, kia riro māu, mā te kaiwhakarongo e whakamāori te tikanga o ā rātou kōrero, ā, māu hoki e kī e rere, e ahu pēhea ana te kōrero a taua kaitito rā.”(Kai'ai-Mahuta, R. 2006, wh.91).

Ki ōku nei whakaaro, i te wā ka waiata mātou te hau kāinga i tō mātou marae a Rata ka rongo tonu koe i te wairua o te kupu, ko te mea nui ki ahau ko ngā kupu me ōnā whakamārama, nātemea ngā ōku tūpuna ēnei waiata mōteatea i tito ka hāngai taketake mai ki ahau me ōku uri whakaheke. He nui ngā akoranga kei roto i a tātou waiata mōteatea, ko ngā kōrero e pā ana ki ngā pakanga o mua, te heke me te maringi o te toto mō te whenua te take, hai oranga hoki mō ngā whakatipuranga e noho ahikāroa nei mātou ngā whakatipuranga o Hauiti i Ōtamakapua ki Ōtara pā i tēnei wā. Kei roto tonu i ngā kupu o ngā waiata e kawehia ana te wairua o te kaupapa.

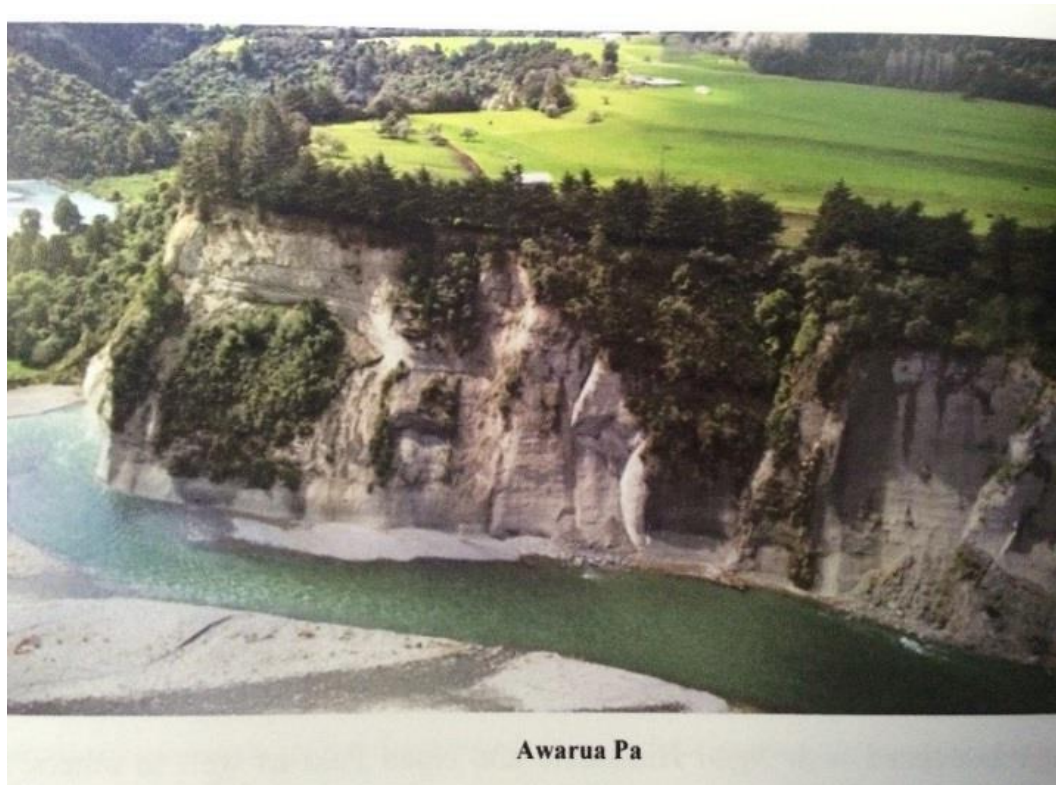
Inā tā Bub Wehi i roto i te pukapuka a Haami (2013)

‘The power of song was central to our lives; without it we would have had nothing and been nobodies. A great song encourages the soul. It’s sweet melody may conjure up hidden emotions and past memories, while the words might inspire emotions of love, laughter and peace. A song has a unique power to transform lives. It is an enigma. A song is conceived as a seed of thought in the mind, expressed through words beautifully constructed in verse and then shrouded in melodious sound. How it comes varies; sometimes the tune emerges initially followed by the words other times the words arrive first. We always believed the right combination of subject matter, words and melody must tell a captivating story’ (Haami, B. 2013, wh. 193).

Nā reira, ko ngā waiata anō nei, he kupu whakamahara a ngā tūpuna nō aua ake reanga ki tēnei reanga. He hītori, he tātai kōrero, he kurahuna ētahi kaupapa i whakarerea mai e rātou mō tō rātou ake ao i runga i te mata o te whenua. Mā te rangi me te manawataki o ngā waiata, ngā kupu me ngā whakamāramatanga e whakakaha

ake i roto i a tātou, kia maumahara ai tātou, mō ake tonu atu, hei pātaka kōrero mā ngā uri whakaheke o Ngāti Hauiti.

Kia hoki ake tātou ki te mōteatea a Ihungaru te matakite, te kaitito o tēnei waiata ‘*Taku Whenua.*’ E ai ki ngā kōrero, i titoa tēnei waiata i te tau 1810. Ko tōna kāinga noho ko te pā o Awarua he wāhi mārakerake pā tata ki te pā o Pōtaka. Titiro ki ngā whakaahua 5 me te whakaahua 6 he mahere tawhito mō te pā o Awarua me te pā o Pōtaka e whai ake nei.



Whakaahua 5: Awarua Pā

I kitea tēnei waiata tangi i roto i te whare pupuri taonga e tētahi kai rangahau nō te iwi o Mōkai Pātea a Richard Steadman. I taua wā kahore he rangi. I whakarooputia e a ia ētahi tāngata mai te iwi o Mōkai Pātea ka whakaaratia e rātou tētahi rangi mō te waiata nei. Ko te ingoa o tēnei waiata ko “*Taku whenua e rā.*” He mōteatea tēnei waiata. Ka waiatatia tēnei waiata e te iwi me ngā hapū i ngā wānanga ā-iwi, i ngā tangihanga, me ngā pōwhiri hoki o Ngāti Hauiti ki Rata.

Ahakoia he waiata poto he nui ngā momo kōrero, ngā whakawhiti whakaaro i huihui mai ki te whakataki haere i ngā whakamārāma mō tēnei waiata. Mā tēnei waiata ka puta ētahi kōrero tuku iho mō tētahi parekura nui i roto i te iwi, ētahi kōrero hītori, ngā kāwai whakapapa me ngā kōrero mō ngā whenua o tōku iwi.



Whakaahua 6: Te Pā o Awarua me te Pā o Pōtaka

I hangaia te pā o Pōtaka e ai ki a Winiata Te Whaaroa, e ngā uri whakaeke o Te Ngahoa, Te Rangiwhakamatuku, Tukokoki, Pakake me Hauiti (Joseph, R. 2016, wh. 62).

Heoi anō, me hoki atu rā ki ngā kōrero tuku iho mō te kaitito o te waiata nei a Ihungaru. Ka tau te wā ka moemoea a Ihungaru mō tōna kaitiaki ki te whakatūpato i a ia nātemea, kei te whakaekea tōna rahi e tētahi atu iwi nō Whanganui, me Ngāti Apa. Ko te tino kaupapa ko te patu i a rātou kia mate kia riro te mana o te whenua kia rātou. Ko ngā rangatira o te ope tauā, ko Te Kahuoterangi nō Ngāti Apa me

Ngamakako nō Tūhererangi. E ai ki ngā kōrero waru rau te nui o tēnei ope tauā (Joseph, R. 2016 wh. 63).

E ai ki a Barlow (1991, wh. 60) ko te mana te kaha mau tonu o ngā atua. Koia anō te ahi kā tonu, kahore ōna timatanga, kahore anō ōna whakamutunga. I tēnei rā ka whakawehea ngā momo āhuatanga o te mana, he mana atua, he mana tupuna, he mana tangata, he mana whenua. He whakataukī tā te Māori e kī nei

Mā te wahine ka tupu ai te hanga nei te tangata,
Mā te whenua ka whai oranga ai
Whai hoki, ki te tangohia te whenua e te tangata kē,
Ka tapu tō pouri anō,
Ko ngā pūtake ēnei o te whawhai
Koia e kī ana
He wahine, he oneone, i ngaro ai te tangata (Ministry of Justice, 2001, wh.43).

Ko te mana whenua koia tērā te mana e taea ai te whakatupu ki ngā mea ora katoa i runga i te mata o te whenua. Mai i te hanganga o te ao i whakatōkia e ngā atua taua mana kia noho ki roto ia Papatūānuku. Mā runga anō hoki i te mana o te mauri, ka tupu kau atu ngā mea katoa i te oneone kia pūāwai, kia pakari, kia maoa. He tikanga anō mō te mana whenua, ko te tangata whai whenua, he mana tōna nā te mea he whai tikanga ia ki te whakaputa mōna me tana whānau, hapū, iwi rānei.

Otira, he maha ngā take e pā ana ki te mana whenua; he take tupuna, he pā tūwatawata, he ringa kaha, he raupatu, he rahui, he ahikā, he mana rangatira, he wāhi tapu. (Barlow, C. 1991 wh. 60).

Ki āhau nei e whakaaronui ana a Ihungaru ki te pupuri i te mana whenua, ka tūpato i tana iwi. Me te mōhio tonu a Ihungaru mēnā kahore rātou i hūnuku ka raru te iwi, ka mate katoa rātou ki reira. I mua i te pakanga ka wehe atu ētahi o te iwi nō Awarua

kāinga ki te pā o Pōtaka. Ko te pā o Pōtaka he wāhi whakaruruhau ma rātou. He wāhi ki runga puke. He torutoru noa iho te iwi i Awarua ko te nuinga o te iwi kua haere atu ki Heretaunga ki te kite i o rātou whanaunga. Ka noho ko te tokoiti ki te pā o Awarua.

Ka pākatihia te pā e te ope tauā, mō te whā rā. I puta tētahi o rātou mai i te pā o Pōtaka, ko Te Kata tōna ingoa. I haere ia ki Heretaunga ki te kimi tautoko mai i ngā whanaunga o reira. Ka hoki mai he tauā nō Heretaunga ko ngā rangatira o tērā tauā ko Tauranga, Maka, Toiaiho, me Tūterangi.

Ka hoki mai rātou i raro i te whakaruruhau o te pō. Ka piki ake rātou mā ngā taura ki te pā o Pōtaka. Mehemea kaore rātou i whiwhi tautoko kua mate katoa te iwi i te pā o Pōtaka. I te mutunga o te pakanga ka tonoa a Te Kahuoterangi ki te iwi o Mōkai Pātea, kia tau te rangimarie. I whakaae ngā iwi o Mōkai Pātea. I whakawhitiwhiti e rātou ētahi momo taonga hei hohou i te rongo.

Ka whakaingoatia tēnei pakanga ko te '*Pakanga o Potaka*' me te '*Tini o te Kōtiri*' nā te nui o ngā tangata i taua pakanga, i taua wā. Kei roto i ngā tuhituhi o tēnei mōteatea e takoto pēnei kau ana te kōrero.

Taku whenua ērā

Taku whenua takoto noa i te ao

Taku kāinga rā

Taku whenua ko au anake

I rere ki hea te tini o te tangata

I rere ki uta ki tai e

Ka moemoea a Ihungaru mō te pakanga, hei reira ka whakatūpatohia e ia tōna iwi, ki kore, ka mate tōna iwi i te parekura nui. Hei whakamārama noa i ngā rerenga kupu o te waiata a Ihungaru, anei e whai ake nei.

Taku Whenua ērā

I tirotiro haere a Ihungaru ki te whenua marakērakē o Awarua, tōna kāinga, he whenua tuku iho, he whenua papatipu. Ka nui tōna mamae me tōna pouritanga. He poroporoaki tēnei ki tōna kāinga, ki tōna ūkaipō.

E takoto nei ko ngā kōrero e ai ki a Barlow (1991) e pā ana ki te ūkaipō e whai ake nei:

Koia nei te kōrero e hāngai ake ana ki te whakatuputanga ake o te tangata, arā, te wāhi i ngotengote ai ia i te waiū o tōna whāea. Ko te kupu nei he whakarārapopotanga nō te kōrero, te kai waiū i te poho o tōna whāea. (Barlow, C.1991,wh.142).

Nā, ko te wāhi i tupu ai te tangata, ā, ka kai ia i te oranga o te whenua o taua wāhi, ka tae rā anō ki te wā ka mate atu ia ka hoki anō ia ki te oneone kia ora tonu ia i waenganui i ngā kōiwi o ōna wheinga. Ka rangona te kōrero i roto i ngā hui tangihanga: ka mate atu he tangata, ka tae mai ngā mātua ki te tiki mai, ā, ko tō rātou hiahia, me tanu te tangata nei ki te wāhi i tupu ake ai ia, koia tēnei te ūkaipō. Mēnā he wahine kua mate atu, ko te whakaaro nui me whakahoki atu tōna tinana ki tōna whānau, arā, ki tōna ūkaipō, kia wātea tana tāne ki te rapu hoa mōna, inā rā, koia tēnei tāna hiahia. He pērā anō te tikanga mō ngā tāne, otirā ki te mea kāhore anō te hunga mārena kia tino kaumātua rawa. Ka pēnei te kōrero a ōku mātua ki a mātou o tēnei whakatupuranga:

Ka mate tētahi o ō koutou whanaunga, kia kaha koe ki te whawhai kia takoto mai ia i roto i te ūkaipō o ngā mātua tūpuna.

Taku whenua ko au anake

Ka mōhio a Ihungaru me kimi i tētahi huarahi hei whakamaru i tōna iwi e noho nei. Ki te kore ka aitua ka mate te katoa, tōna iwi. Kātahi ia ka whakaaro ki te hūnuku i tana iwi ki te pā o Pōtaka.

I rere ki hea te tini o ngā tāngata

I te taenga mai ki te Pā o Pōtaka kahore i kitea o rātou whanaunga. I karanga atu a Ihungaru ki ngā rangi kei hea te tini o ōna whanaunga ki te tautoko ia mātou, he tohe tēnei. I tērā wā i mōhio ia mēnā kahore rātou ōna whānau, iwi, me ngā hapū i hoki mai i Heretaunga ki te tautoko i a rātou, ka hinga katoa rātou. Nā, i mōhio a Ihungaru tōna hononga ki te whenua me tōna whakapapa ka taea e ia te toro atu ki tana whānau me tōna iwi i te wā o te pakanga.

“Ko tātou ngā kanohi me ngā waha kōrero o rātou mā kua mene ki te pō”

Mā roto i ngā whakapapa ka kitea te mana o te tāngata me te whenua hoki.

E ai ki a Barlow ko te tikanga o te whakapapa he whakatakototanga i tētahi mea ki runga ano i tētahi atu. Waihoki, ko te whakapapa ngā whakatupuranga, kawai tangata mai i nga atua ki ngā uri tupu o nāianei tonu. E kōrero ake ana he whakapapa mō ngā mea katoa, o te manu, tō te ika, tō te kararehe, tō te rākau, me te ora katoa, tae noa ki a tātou te tangata (Barlow, C. 1991, wh.171).

He kupu anō mō te whakapapa, he tātai, engari he rereke te tikanga o tēnei kupu. I te mea, e tohu ana te tātai i te ritenga me te kōiuitanga o ngā momo mea kātoa, arā, he tātai whetu, he tātai ngahere, he tātai moana, he tātai tangata hoki. Ki ōku whakaaro ko te tikanga nui ki te mōhio te tangata ki ōna mātua, tupuna me ōna whanaunga me te whakaako ēnei mea ki ngā uri whakatupu kia tū pakari ai i runga anō i o rātou ake mana motūhake. Nō reira, e whawhai ana rātou mō to rātou mana motuhake, te tikanga i rea ai te ora, te ata noho, te pai me te rangatiratanga.

E ai ki a Kruger (2004) I hangaia a tātau tikanga kia kore rawa ai tātau e noho rōrā i ngā tikanga a tētahi atu.

Our expression of our Mana Motuhake therefore, is to maintain the continuity and the consistency of our philosophies through the practical expression of

our tikanga, so that we may maintain our identity and our liberty. Actions that seek to erode and disconnect us from our tikanga are actions that seek to enslave us within the regulatory frameworks of others. We become disconnected from our philosophies and become entrapped in the philosophies of others, as we become oppressed while our destinies are determined by the dictation of others. We become subsumed as our intrinsic differences are erased and there is nothing left to signal our significance (Kruger, T. 2004, wh 36)

Kei te tautoko au i ngā kōrero a Kruger, nātemea me kaha tonu tātou ki te pupuri i ngā tikanga i waihotia mai e o tātou mātua tūpuna. Kia kaha tonu tātou ki te mau ki o tātou whenua me te mana motuhake.

I rere ki uta ki tae e

I kawea e Ihungaru te taumahatanga mō te iwi. Ki ōna whakaaro me wehe mai rātou ko tōna iwi i Awarua me neke ki te pā o Pōtaka. Inā kua rongō i te maemaetanga, te pouritanga hoki o tēnei tupuna koroua a Ihungaru.

Ki ōku whakaaro, he mea nui te whenua ki tā te Māori titiro ki tōna ake ao. He oranga wairua tō te whenua, he wāhi whakaruruhau mō ngā kaitiaki o te whenua, he wāhi ka nohia e te ahikāroa me ngā ariki o te whenua. He wāhi ka taea e te tangata ki te hono i tōna whakapapa, he wāhi mō te ahurea o te tangata whenua me tōna tuakiri. Ko tō rohe whenua tonu ko tō marae.

Ki tā Kruger (2004)

Your territory is essentially your marae. When you are responsible for a marae, you situate yourself where your strength is, beside your whare, next to your whakapapa, your kōiwi, your tūarā. As you look across your marae, your kawa and tikanga become the rules of behaviour, the code of conduct within the designated ground. Beyond the bounds of your marae, your rules have yet to apply. It is in this metaphor that the context of mana whenua may be realized.

2.4 Te Tuakiri o te tangata

Ko te tuakiri o te tangata ko te whenua. Ko te whenua te kaihono i te whenua ki te whakapapa o te tangata.



Ko Tapui Arapeta Pōtaka te tama a Taami (Pōtakataka) i tapaina tōna ingoa ki te wāhi i whanau mai ia, arā, *‘Te pakanga o Pōtaka’*, ki ētahi ko *‘Te tini o te kōtiri.’* Te wāhi e whakaekea a Ngāti Hauiti e Whanganui me Ngāti Apa, arā, ko Pōtaka pā e pātata ana ki a Awarua pā. Ko tōna ingoa ki ana uri me ngā iwi o waho o Ngāti Hauiti ko Pōtaka, ko Pōtakataka.

Whakaahua 7: Tapui Arapeta Potaka

Tapui Pōtaka

Nihoniho (W1)	Raukura (W2)	Haku (W3)	Arapera Pirere (W4)
Ūtiku /Kura	Mere Hireti	Ramiha	Wiremu Tupakihi / Matinga Hauraki

Ka moe a Tapui Arapeta Pōtaka ki tana wahine matua a Niho e mōhiotia ko ētahi atu o ana ingoa ko Nihoniho me Nihoiti nō Ngāti Raukawa me Ngāti Kohera. Ko te matua o Nihoniho ko Te Momo he whanaunga tata ki a Rewi Maniapoto me te Whatanui. Ko Te Whatanui i heke mai i Waikato ki te Manawatū ka piri ki te taha o Te Rauparaha ka noho ki Kāpiti. I te tau 1826, ko Te Momo te kaiārahi i ngā ope tauā o Ngāti Raukawa, te Kohera me Upokoiri ki te pakanga i Roto ā-Tara i Heretaunga hei wāhi noho toitū mō rātou, engari kahore rātou i toa. Ko te otinga atu ka mate a Te Momo ka whakaraua a Nihoniho. Nō muri mai o tēnei hinganga ka hoki atu anō ngā whanaunga o Te Momo ki te whai utu, hei taua wā ka uru atu ko Tapui Arapeta Pōtaka ki tēnei o ngā pakanga. Nō muri mai i tēnei pakanga i Roto ā-Tara, ka moe a Tapui Arapeta Pōtaka i a Nihoniho. Ka whānau mai tā rāua tama a Pehitāne Ūtiku Pōtaka (Ūtiku Pōtaka) i te tau 1839, ki Te Wahaoterā i Ōtamakapua (Block 1) i Ōhingaiti. Koinei te wā o te pakanga o Te Kuititanga.

Ko tēnei pākuhā i waenganui i a Nihoniho rāua ko Tapui Arapeta Pōtaka i noho hei whakamarumarū i ngā iwi e whai pānga ki te takiwā o Rangitikei. Mai i tēnei hononga ka puta ko Pehitāne Ūtiku Pōtaka rāua ko tana tuahine a Kura. I whānau mai a Pehitāne Ūtiku Pōtaka i Ōtamakapua ki Ōhingaiti (nō muri mai ka mōhiohia ko Ūtiku Pōtaka). I mate a Nihoniho i Pohangia he wāhi pā tata atu ana ki te Manawatū i te wā i haere ia ki te toro atu ki ōna whanaunga e noho mai ana i Kuripaka i Papaioea.



Whakaahua 8: Pehitāne Ūtiku Kahurangi Pōtaka

I tapuketia a Tapui Pōtaka ki te urupā i Ōtara, ko te ingoa o taua urupā ko Piwhirangi kei te taha tonu i te awa o Rangitikei.

Ko te wahine tuarua o Tapui Pōtaka ko Raukura nō te awa o Whanganui, nō te hapū o Ngāti Poutama, ka puta ko tā rātou tamahine a Mere Hireti. Ko ngā tamariki a Mere Hireti, ko Kereopa Ihaka rāua ko Mere Poari. I tapuketia a Raukura i te urupā o Piwhirangi, i Ōtara.

Ko te wahine tuatoru a Tapui Arapeta Pōtaka ko Haku, nō te awa o Whanganui nō te hapū o Ruaka. Ka puta ko tā rāua tama ko Ramiha. Ko te mokopuna tuarua o Ramiha ko Riki Ellison, e mōhiohia ana koia te ariki o Kai Tahu o Te Waipounamu.

Ko tana wahine whakamutunga ko Arapera Pirere, nō ngā hapū o Ngāti Whitikaupeka, Ngāti Hinemanu me Ngāti Haukaha. Ka puta ko Wiremu Tūpākihi rāua ko Matinga Hauraki. I mate atu a Arapera Pirere i Rata i te 30 o Maehe, i te tau 1921, whitu tekau mā whitu tōna pakeke ka tapuketia ki Pourewa urupā i Rata.

E whai ake nei ko tētahi waiata mōteatea i titoa e Richard Steadman i tētahi o ngā wānanga hoe waka o Ngāti Hauiti. Ko tēnei mōteatea e whakaatu ana i ngā kāinga noho, ngā pātūwatawata, te awa o Rangitikei, ā, ka whakahuahuatia anō a Ōtara pā me tēnei tūpuna o mātou a Tapui Arapeta Pōtaka.

Waiata Mōteatea – I waenga awa awa Nā Richard Steadman

Taku turanga tonu au e noho ana i a tau i a tau
I waenga awa awa ko Kawhatau
Ki te Ngutu awa ki Rangitikei mai i te pātūwatawata ki te Apatu
Ko Haukaha
Mai te kāinga waewae ki te awa haehae
Ko Tautahi
Ko ngā uru e whai ora nei i te maumaharatanga
Ko ngā pou onamata

Rere tonu atu rā ki te papakāinga o te iwi
Ko Ōtara
E karangaranga ana mai te tupuna e moe mai
Ko Tapui
Ko te moemoe a te hunga nohonoho i te aio
Kia puawai ngā uri whakatipu.



Whakaahua 9: Pehitāne Ūtiku Pōtaka rāua ko Rora Te Oiroa Goffe

Tirohia te āpitihanga 1 mō te whakapapa a Ūtiku Pōtaka me Rora Te Oiroa Goffe. E ai ki a (Lomax 1997) I whānau mai a Ūtiku i Otamakapua i te tau 1839. I te wā ka whānau mai a Ūtiku ka tapaina ko Pehitāne ko tētahi atu o ana ingoa karangaranga ko Kahurangi. Ko te ingoa Ūtiku tana ingoa iriiri, arā, nō te paipera tapu ‘Eutychus’ kei Ngā Mahi whiti 9 ki te 10.

Kei roto i te (Paipera Tapu 1992, wh. 308) e kī ana: ko ngā whiti 9 ki te 10 ēnei:

- 9 Nā tērā tētahi taitamariki, ko Ūtiku te ingoa, i te matapihi e noho ana, kua tino parangia e te moe: ā, ka roa tonu te kauwhau a Paora, nā ka pēhia rawatia ia e te moe, nā ka taka iho i te toru o ngā whakapaparanga o ngā ruma, tangohia rawatia ake kua mate.
- 10 Nā ka heke iho a Paora, a hinga ana ki runga ki a ia, awhi ana i a ia, ka mea, kei ngangau koutou; kei roto i a ia tōna wairua

Anei nā kōrero a (Lomax 1997) e whai ake nei:

Throughout his childhood, Ūtiku had little contact with European and it is said that he maintained the traditions of his tipuna that had gone before him. Following the death of his mother Nihoniho he lived at Ōtamakapua with his father Tapui Arapeta Pōtaka. Between 1841 and 1860, Ūtiku was taken to live in Kawhatau living for some time at Matuku Pā on the Moawhango river. It was while Ūtiku was living at Matuku Pā that he experienced his first contact with Pākehā and the Christian missionary's. The new Pākehā religion spread quickly and it was not long before the iwi of Ngāti Hauiti embraced these teachings.

2.5 ‘Toi te kupu, Toi te Mana, Toi te whenua

I te tau 1956, ka hūnuku ōku mātua a Ria Charmaine Baker nee Pōtaka rāua ko George Hubert Baker mai i te rohe o Rata ka noho ki Ōtamakapua Block 1 ki Ōtara pā i Ōhingaiti; i te mutunga o te iwa tekau ma iwa tau rihitanga o a mātou whenua ki ngā Pākehā. Ko Ōtamakapua te ingoa o te whenua o tōku whaea a Ria Charmaine Pōtaka. He uri whakaheke tōku whaea nā Ūtiku Pōtaka he rangatira rongonui nō Ngāti Hauiti ki Rata. Nā tōku tupuna a Ūtiku Potaka rāua ko tōku tupuna kuia a Rora Te Oiroa Goffee ēnei whenua. Ko ngā kōrero ōhaki a Ūtiku Pōtaka i whakatakotohia i roto i tana wira e kī ana ‘AND I DESIRE that all my lands shall be inalienable by either sale or mortgage’ (Potaka, U. 1918, wh. 2).



Whakaahua 10: Ria Charmaine Baker nee Pōtaka me George Hubert Baker

I mua i te matenga o tōku koroua a Tumihau Jack Pōtaka, ka puta i a ia te kōrero nei ‘ka waihotia te whenua hei orangatonutanga mō aku tamariki, engari ko ngā tino kaitiaki o te whenua ko aku mokopuna’. Ko te reanga o tōku whaea ēnei, kaore anō rātou kia whānau mai i taua wā. Tokorima rātou katoa, ko Margaret, ko Tumihau, ko Ria Charmaine, ko Lorraine Utanga me Tauaiti. Ka riro ma rātou katoa e tiaki ngā whenua tuku iho a tō matou tīpuna a Ūtiku Pōtaka ki Ōtamakapua. Ko ngā whenua i te rohe o Rata ka riro mā āna tama a Tumihau rāua ko Tauaiti hei tiaki, kaore i uru atu āna tamahine ki ēnei whenua. Inaianei ko au me taku tungane ngā kaitiaki i tō mātou whenua i Ōtamakapua ki Ōtara pā.



Whakaahua 11: Margaret Pirini nee Pōtaka, Ria Charmaine Baker nee Pōtaka, Lorraine Utanga Reti nee Pōtaka, Tumihau Pōtaka, Gordy Kelly, Raihania Pōtaka nee Waitere- Downes (kuia), Tauaiti Loise Pōtaka

Ko Tumihau te pōtiki a Ūtiku rāua ko Rora. I te wā e taitamariki tonu ana a ia ka mate atu ōna mātua. He ōrite anō tōna ao ki tōna matua a Ūtiku ka whāngaihia e ōna whanaunga, ka neke haere mai tēnā whānau ki tēnā whānau noho ai. I te nuinga o te wā i noho a ia i te taha o tōna tuahine a Toia Barnes ki te awa o Whanganui. Ka kuraina ia ki Te Aute me te kura o Whanganui Collegiate. Ka mutu tana kura ka hoki atu ia ki te pamu o te whānau i Te Houhou ki Rata noho ai. Ka moe i tō mātou kuia a Raihania Waitere nō Ngāti Apa. Ka puta ko a rāua tamariki tokorima



Whakaahua 12: Tumihau Jack Pōtaka (koroua) me Ria Charmaine Baker nee Pōtaka (whaea)

Ko ngā kōrero kua tuhia ki roto i te wira a Tumihau Jack Pōtaka e pēnei ana:

8(g) Part Ōtamakapua 1A Block being Lot 13 on deposited plan 5865 and 5866 containing 74 acres 3 roods to the said LEAH CHARMAINE BAKER and UTANGA LORRAINE RETI for their respective lives with remainder to the children of each respectively, but if one shall have no children or issue surviving her then to the children or issue of the other in equal shares absolutely.

Ki ōku whakaaro i waihotia mai te whenua e tō mātou koroua a Tumihau Pōtaka kia mātou kia noho te mana whenua ki āna uri whakaheke. E noho nei mātou hei ahikāroa i ēnei rā tonu.

Rangatira would sometimes use their privilege of personal tapu by invoking the custom of taunaha when entering new land. It is said that they would publicly name the land and establish sacred places on it to prevent others claiming the land.

Land provides us with a sense of identity, belonging and continuity. It is proof of our continued existence not only as a people, but also as tangata whenua of this country. It is proof of our tribal and kin ties. Māori represents tūrangawaewae. It is proof of our link with our ancestors of our past, and with generations to come. It is an assurance that we shall forever exist as a people, for as long as the land shall last. (New Zealand Māori Council, 1983).

2.6 Ngā kaitiaki, ngā ahikāroa o Ōtamakapua ki Ōtara Pā

Ko māua ko tētahi o aku tungane kei te noho tonu i runga i te whenua hei kaitiaki. Ko te nuinga o aku teina kei Ahitereiria e noho ana. Me kī ko māua ngā ahikāroa o te whānau. Ia rua tau a hoki mai rātou katoa ki te wā kāinga. Ko au te kai manaaki i a rātou mō te rua wiki i ngā wā o ngā hararei. Engari, ko au anake te mea o te whānau i ngākaunui ki te ako i te reo Māori me ngā tikanga.

I te wā e mau iui ana tōku whaea ka hoki atu au ki te tiaki i a ia. Nō muri kē mai o tōna matenga ka whakaaro ake au ki te noho tuturu ki te mātou whenua hei kaitiaki. Mō te whenua me te whare o te whānau me te whakatipu i aku tamariki ki runga i tō mātou whenua. I te tau 1993, i whakatūhia tō mātou Kohanga reo ki runga i tō mātou whenua i te taha tonu o tō mātou whare noho. Ka tautokohia mai i tō mātou whānau, hapū me te iwi o Ngāti Hauiti ki Rata hei whakaora i tō mātou reo Māori.

2.7 Wahiawa me te whenua

Ki ahau nei ko taku mahi he kaitiaki mō tō mātou whenua me te whare o te whānau. I ētahi wā ka māharahara au nōhea ōku whakaaro, engari mōhio au nā ōku tūpuna. Tētahi tīkanga kua mau i ahau, whānau mai ana he mokopuna, ka tapuke i o rātou wahiawa ki tō mātou whenua. E ai ki (He Pātaka kupu, wh. 1046) mō te wahiawa: He huinga pūtau kōpae te hanga ka tipu i te kōpū o te whaea, o te whāereere, hei hono i ana toto ki ō kukune, e whakawhitihia ai te hāora, te kai, me ngā para. Ko te Wahiawa te wāhanga matua o te whenua. Arā, ko te ewe tēnei. Kei te whārangi 60 o ‘He pātaka kupu’ e kī ana: He hāwhe hāora pea i muri i te whānautanga mai o te pēpē, ka puta mai ko te ewe. {matua, wahiawa, whenua}

2.8 Waiata Pātere - Taua Hokia

Heoi anō, mā te pātere nei a *‘Tāua hokia’* e whakaatu tōku hononga ki ēnei kupu, Toi te kupu, Toi te mana, me toi te whenua.

Kei roto i te Pātere nei a *‘Tāua Hokia’* ngā tātai kōrero, tātai hekenga tangata, tātai hono ki te whenua, kōrero tuku iho ā-whanau, ā-hapū, ā-iwi e hono ai au ki tōku papatipu, papakāinga, tūrangawaewae, tōku ūkaipo ki tōku whenua e kīa nei ko Ōtara pā ki Ōtamakapua e hono ai ki tēnei whakatauakī toi te kupu, toi te mana, toi te whenua.

Ko te pātere nei a *‘Tāua Hokia’* ko Wirihana Winiata te kaitito. Ko te pātere nei e whakaatu ana i tōku hononga tāngaengae ki te whenua, ki ōku tūpuna. He momo

mātauranga kei roto i tēnei pātere hei awhina mai i ahau ko wai ōku tūpuna, nō hea rātou, kua mōhio au kei hea ōku panga whenua, he mea nui tēnei ki ahau, nōku te waimarie nā te pātere nei au i mōhio ai ki tōku tuakiritanga me tōku ahurea.

E ai ki a Tā Apirana Ngata 1928,

Ko te nuinga o ngā patere he waiata tautitotito, i takea i nga korero hanihani, i te kanga, i te kai-ūpoko ranei, i te korero whakahi, i te taunu ranei. Kei kona ka puta nga korero kikino, nga kohukohu a tetahi ki tetahi; ka puta nga matenga, nga whakatutuataanga onamata. Ko tenei momo waiata he haka tonu, he ranga nga rangi, he rangi korero tonu; ma te ringa, ma te tinana, ma te hope, ma te kanohi e whakatau te rerenga o nga kupu. Ina tu te patere ki te marae he pakanga tonu ko te rite; ka oho i kona nga toto Maori, ahakoa kua whakatotokatia i te ra pakeha nei. (Ngata, 1928, wh. 18)

Ko ‘*Tāua Hokia*’ tētahi pātere e waiatatia ana ki tōku marae ki Rata. Ko ētahi atu mōteatea ko ‘*Taku Whenua ērā me ‘Ko te Rau o te Huia.*’

“Tāua Hokia” nā Wirihana Winiata

Tāua hokia i pā o te rangi o te ora kei ōku pāpā, kei ōku whāea, kei ōku tūpuna, kei a Ngāti Whiti, kei a Ngāti Tama, kei a Ngāti Hinemanu, kei a Ngāti Upokoiri, kei a Ngāti Hauiti.

Ka huihui rātou ki runga o Pikitara, ka tū ko tōku koroua ko te Kawepō me te whakapono.

Kāti rā ko ōku tūpuna ka wehewehea i kona te mana o te tangata me te whenua e takoto nei ngā roherohe nāna i wehewehe ai a Whanganui, a Ngāti Rangi, a Tūwharetoa, a Ngāti Kahungunu, a Rangitāne a Ngāti Kauwhata, a Ngāti Raukawa, a Ngāti Apa, a Ngā Wairiki.

Koia i pou ai te pou a te Kuini ki Taumatamare, Rangatira ki Otairi ki Te Kapua ka heke ki roto o Hautapu ki Pāhekeheke.

Ka eke ki runga o Kokako ki Murimotu, ki Tūranganare, ki Motukawa. Ki te pou a tōku tūpuna a Hauiti.

Ki Auahitōtara ki Rangipō ki Māmoenui Ki Waihōhonu.

Ka eke ki runga o Kaimanawa, ki te whata a tōku tūpuna a Tamakōpiri.

Ki te mātāpuna o Ngaruroro ahu whakararo, ki Timahanga ki Omahaki.

Ki te pūau o Otamauri ki Whanawhana, ki te pou manuka i poua nei ōku tūpuna.

Hoki mai i konā, ka heke ki roto o Ngaruroro ki Waitūtaki. Ko te tūtakitanga tēnā o ōku tūpuna a Tamatea rāua ko Kahungunu ki Mākaroro ki Rākautanga, ki Te Kōau ka eke ki runga o Ruahine.

Ki te mōkai a Tamatea ki a Pohokura i runga o Otūpae. Ki tōku tupuna ki a Te Rangiwahakamatuku i Pohatuhaha ki Te Atuamahuru.

Ki Te Ranga a Te Atua, ki Mōkai Pātea, ki Tahunatarā, ki te taumata o tōku kuia a Mekura
e titiro iho nei, ki te Ruataniwha e takoto ake nei ki te hekenga o te rākau a tōku tupuna a Tanekoeke.

Ka eke ki runga o Otumore ki Tīraha ki Tapuwaerau ki Taumatataua ki Matewhetu, ki Te Umutoi ki Maharahara ki te Āhuatūranga.

Hoki mai i konā ka heke ki roto o Pohangina ki Otutaurirangi ki Tangiao.

Ka eke ki runga o Mangoira, ka heke ki roto o Oroua ki Pariroa, ka eke ki runga o Otamakapua ki Kiwitea, ki Waituna,
ka heke ki roto o Rangitīkei ki te pūau o Waitapu ki te pou i poua ki Pikitara, ka eke ki runga o Pourewa ki te pou o te Kuini.

Ko ngā wehewehenga tēnā i wehewehe ai ōku tūpuna i waihotia ake ai ki ōku mātua. Ānei kē ngā kōrero a tō mātou koroua a Ūtiku Pōtaka. Kia mau ki te oha a ō koutou tūpuna. Ki te Tiriti o Waitangi, ki te ture tangata, ki te ture Atua i puta ai tāna ki te Whaiao ki te Aomārama e tama e...

Ko te kaitito a Wirihana Winiata he tama nā Winiata Te Whaaro. Ko tana wahine matua ko Perepetua, ka whānau mai tā rāua kotiro ka tāpaina ko Te Kahui Pura. Ko ngā uri whakaheke a Te Kahui Pura ko te whānau Downes me te whānau Moroney. Ka moe anō a Wihiriana Winiata i a Ripeka (Ada) Ūtanga Pōtaka he tamahine nā Ūtiku Pōtaka. Nā rāua ko Kataraina Winiata. Ko ngā uri whakaheke a Kataraina ko te whānau Lomax, te whānau Wilson me te whānau Bason.

E mōhio whānuitia ana a Wirihana hei kai waiata me te kaitito hoki o Tāua Hokia mā ana uri whakaheke e honohono nei rātou ki ngā hapū karangaranga o Mōkai Pātea.

(Winiata, W. 1999) Originally compiled by Te Rūnanga o Ngāti Hauiti, RD 1 Marton).

2.9 Te Whakarāpopoto o te ūpoko

Heoi anō, kua kite ake i roto i tēnei ūpoko te hononga o ngā waiata o tōku iwi a Ngāti Hauiti ki taku kaupapa rangahau, arā, te ahikāroa. Me te tiki atu i ngā whakatakotoranga kōrero kua tāngia ki roto pukapuka me ngā kōrero mō te ahikāroa o Ōtamakapua ki Otara Pā. Te hononga tāngaengae o tōku nei whakapapa mai i ōku nei mātou tūpuna tae noa mai ki a mātou ngā ahikāroa o naianei ki te whenua.

Ko te ūpoko e whai ake nei he titiro ki ngā tikanga rangahau mō taku kaupapa, arā te ahikāroa. E whakautu ana, e tautoko ana hoki i ngā pātai matua. Whai muri ake ka tirohia ngā tikanga rangahau Māori me ngā huarahi e tika ana kia whai ki te kohikohi raraunga e hāngai pū tonu atu ana ki tā te Māori titiro. Hei whakamutunga mā te ūpoko tuatoru nei ka whakaatuhia atu te huarahi hei kohikohi i ngā pitopito kōrero mō te rangahau nei, i ngā uiuinga, i ngā mātātuhī me te whakatakoto i taku poutara ā-waho, arā, ‘Te Rākau Tūāhu o te Ahikāroa.’

UPOKO TUATORU - ‘Taku kāinga rā’

Ngā Tūkanga Rangahau

3.0 He kupu whakataki

Ko tā te ūpoko tuatoru nei, arā, Taku kāinga rā’ he āta mātai i te anga o te rangahau Māori me ōna huarahi kia tika ai te haere me te kohikohinga o ngā raraunga kounga o tēnei momo rangahau, ngā tikanga matatika a te wānanga, ngā wā i uiuia ai ngā tāngata, ngā tūkanga tātari, te whiringa tāngata me te whakahōrapatanga atu i ngā whakataunga o te rangahau. Nā roto atu i te wāhanga nei o te tuhinga kua whakamāramahia me pēhea ngā raraunga e kohikohia ai, he kōhi raraunga pēhea nei hoki kia tūtuki pai ai i tā te tikanga rangahau nei e hiahia rā. Ko ngā huarahi katoa i whāia ai he huarahi hei whai hua e hāra i te mea mō te kaituhi anahe engari mō ngā whānau, mō ngā hāpori, mō ngā marae, mō ngā hapū, otirā mō ngā ahikāroa me te iwi o Ngāti Hauiti. Me te whakaatu anō hoki i taku poutara ā-waho mō tēnei kaupapa rangahau, arā, mō te ahikāroa ko ‘Te Rākau Tūāhu.’

Te Anga Rangahau

E ai ki a Skerrett (2017, wh.103) e rua ngā rangahau matua kua horapa whanuitia; ko tētahi he raraunga kounga ko tētahi he raraunga tatau. Kei te taupatupatu tonu ngā aronga o ia kaupapa rā. Ka toko ake te pātai, ko tēhea te matamua, ko tehea te matamuri o enei momo rangahau?

Ka whakaaro ake au me whai ahau i te anga rangahau i whakamahia ai hei kohikohi i ngā raraunga kounga mō te tuhinga nei. He mea kīnaki ngā ūarā Māori o te kairangahau me ōna tāngata whakauru otirā o te hāpori e whai hua ai te rangahau nei. E hia kē nei ngā āhuatanga Māori kua rangahaua e ngāi manene i runga hoki i tō te Pākehā whakaaro, i tā te Pākehā i whakapae ai e kore rā e hāngai atu ki tā te Māori titiro otirā ki tō te Māori whakapono. Kāore i pai te nuinga o ngā whakataunga a te kairangahau Pākehā mō ngā āhuatanga Māori i runga hoki i te mōhio ki tana aronga i

ahu mai ai i tō te Pākehā whakaaro kaua i tō te Māori. Nā tēnei te iwi Māori i kawa ai ki ngā whakataunga a te Pākehā (Hudson, 2004).

Heoi, i ngā tau tekau kua taha ake nei kua rahi ake ngā tāngata Māori e rangahautia ana e te Māori, e hāngai pū tonu atu ana ki te Māori me te tāhuhu o tōna whare e taea ai e te Māori tōna tino rangatiratanga te whakatinana, kia mau tonu i a ia tōna mana. I te tau 2004, ka tū te hui e kīa nei tōna ingoa ko ‘The Traditional Knowledge and Research Ethics Conference.’ Nā reira i whakaatuhia atu ai te mahi a te rangahau e mahia ana e te iwi Māori mōna anō hai orange mō te whanaketanga o te iwi Māori. (Hudson, 2004).

3.1 Rangahau Pākehā

Hei tā Burns kōrero, ko te tikanga rangahau te mahi e mahia ana hei whakarite i tō rangahau. He whakatewhatewhatanga nahanaha te rangahau kia kimi ai tētahi, kia kite ai tētahi i ngā whakautu o tō rangahau. Ko te whakarārangi i ngā whakaaro e toko ake ana, ā-mahere nei, ā-tuhi nei ētahi hiahia o te rangahau kia kohikohia ai ngā pitopito kōrero katoa e hiahiatia ana (2000).

He rerekē ake te rangahau Pākehā tēnā i tō te māramatanga Māori. Ko tā te Pākehā he whakatewhatewha, he wetewete i ngā kaupapa kia hāngai pū tonu atu ki te whānuitanga o tērā e tirohia ana e te kairangahau. Kia mārama ai te Māori ko tāna kē he ruku atu ki te hōhonutanga o te kaupapa kia mōhio ai ia ki tana hononga ki te taiao me te ao e noho rā te iwi Māori. Anei ngā whakaaro o Christensen 2001, e whai iho nei, e whakamārama ana i te rerekētanga o te rangahau Pākehā me te rangahau Māori.

“While western scientific inquiry is based on breaking down areas of study to ever smaller and narrower fields, Māori would be more likely to look at the ways the pieces of the whole picture relate to each other.” (Christensen, I. 2001, wh. 94)

Heoi anō, ko tā te rangahau he whakapiki ake i te mōhiotanga o te tangata mō te ao me ngā take e hāngai atu ana ki tōna whanaketanga. Ko tā te tuhinga nei he rau atu i ētahi mōhiotanga ki roto kia pūrena ai ngā kete rokiroki o mahara, o kōrero, o mātauranga a te hunga e kaingākau ana.

3.2 Rangahau Māori

E kīa nei te kōrero, ko tēnei mea ko te tikanga rangahau he huarahi mā te kairangahau e whai kia oti i a ia tana rangahau, ka mutu he hōhonu rawa ngā huarahi e kōrerohia ake nei kia whai hua ai ngā whakautu o ngā pātai me te pātai matua. I ngā tau o ngā waru tekau, nā ngā wāhanga rangahau i Te Whare Wānanga o Tāmaki Makau Rau i anga whakamua atu ai ngā tikanga rangahau Māori. Ko tāna he whakawhanake ake i ngā tikanga rangahau e hāngai pū tonu atu ana ki te iwi Māori (Smith, 1999).

E hia kē nei te roa te iwi Māori e rangahaua ana e iwi kē atu. Nā te rangahau Pākehā rātou i kore ai e tino whakapono atu ki te tuakiri, ki te reo, ki te ahurea me ngā whakapono o te Māori (Durie, 1998). Kua mōhiotia whānuitia te āhuatanga o te rangahau Pākehā e kitea ana i ngā kawa pūtaiao, i ngā taunakitanga me ā rātou whakamātoutau (Kuhn, 1996). Heoi anō, ka whaiwhakaaro ake te Māori ki tēnei e whai ake nei, “interconnectedness that knowledge has with the rest of the world” (Matamua, R. 2006, p.86). Kāore i whai hua ngā rangahau a te Pākehā mō te Māori ka mutu, kua hē katoa ngā tukanga iho a te Pākehā nāna te Māori i rangahau waihoki kua mōhiotia whānuitia tē aro i te Māori ēnei pōhēhētanga o te Pākehā (Hudson, J. 2004; Smith, T, 1999).

Ko te pōhēhē te otinga atu o te huarahi e whāia atu ai e te Pākehā i a ia e rangahau ana i te Māori. Kua kore ngā tukunga iho e hāngai atu ana ki tā te Māori titiro, ka mutu kāore hoki e tika ana. He pai kē ake kia whāia te anga Māori i te āhuatanga o te rangahau e kitea ana e te tini tangata e whakahoki ake ana i te Māori ki tōna ake āhua Māori, e whai mana ana, otirā e tohu ana i ōna mātauranga Māori. Koinei te tūāpapa o te rangahau kia mau tonu te Māori i tōna mātauranga.

Ko tā te kairangahau i a ia e kimi whakataunga ana hei whakatikatika i ngā take Māori, he aro atu ki te anga e taunaki ana i te māramatanga o te Māori. Ka whai hua te whanaketanga o ngā anga Māori i tētahi mana motuhake ki ngā kairangahau Māori, me ōna tāngata ki te whakatewhatewha, ki te whakamāori, ki te whakahōrapa atu i ngā pitopito kōrero, kia mārama ai te kairangahau me ōna tāngata whakauru hei oranga hoki mō te iwi e rangahautia ana. Ka taunakihia ngā tikanga Māori e ngā mātāpono Māori hei whakatinana i te kōrero nei “cultural legitimacy of Māori knowledge and values” (Walsh-Tapiata, W. 1998, p.249), me te aha, he nui ngā whiringa e whakatinana ana, e whakahāngai ana, e whai whakaaro ana ki te mātauranga Māori (Smith, T. 1999).

E ai ki a Cunningham (1998), me hāngai pū te rangahau Māori ki ngā āhuatanga Māori ahakoa kei tēhea taumata te kaupapa Māori e rangahautia ana, tana tukanga, ōna tāngata, tana rangatiratanga me tana tātaritanga. He tukanga tēnei e mahia ana e te Māori mō te Māori o roto i te ahurea o te ao Māori. E mea ana a Smith mō te rangahau Māori “concerned with sites and terrains” (1999 wh.191). Ko te hua o tēnei huarahi, e taea ai e te Māori me ngā tāngata whakauru e rangahautia ana te whakatewhatewha, te whai wāhi, te whiri hoki i ngā take e whakapātaritari ana i te iwi Māori, te whiri hoki i te huarahi tika e whai atu ana i ngā ūarā, i ngā tikanga me ngā whakapono e hāngai pū tonu atu ana ki ngā kōrero o mua.

E ai ki a Bishop (1998), ko te whanaungatanga te tino o te rangahau Māori. E toru kē āna rautaki mā te tangata e whai kia mau tonu i a ia ngā whanaungatanga e kīa nei ko ngā kaupapa whānau. Mā te tuakiri me te whakapapa e uru atu ai te tangata ki roto i te whānau (Mead, 2003). Ka tahi, ka rua me whakauru te kairangahau ki ngā āhuatanga katoa o te rangahau, ā-tinana nei, ā-tikanga nei, ā-matatika nei, ā-wairua nei hoki. Kia kaua e arotahi atu ki ngā tikanga rangahau anahe engari ki ngā āhuatanga o te manaakitanga me te tapu hoki, he wāhanga nui o te whanaungatanga. Me mōhio te kairangahau ki ngā mātauranga me ngā pūkenga o roto i ngā ūarā Māori, i ngā tikanga Māori me ngā whakapono o te Māori (Kingi, T. 2005). Ka rua, ka toru kāore he take o te tohatoha i te mana o te rangahau. Ko te otinga atu o te whakaurutanga mai o ngā kaiwhāki katoa me ā rātou rangahau ko te tino

rangatiratanga. Heoi, kia mahara ake ko ngā rangahau katoa he kohinga hei whakawhanake ake i te iwi Māori (Kingi, 2005).

Mātauranga ā-iwi

(Doherty 2014) continues by stating that the connection between iwi and rohe is vital, without the connection to the rohe, the tribe would not exist. Without the rohe, there would not be an epistemology unique to that tribe. He further states that iwi must have a land base for Mātauranga ā-iwi to exist. To have no land base is to have no common basis for the iwi to establish a foundation and starting point. (Doherty, W. 2014, Wh. 327). Ko te tikanga kei tēnā iwi anō āna mātauranga e pā ana ki ngā kōrero mō te rohe whenua, ngā whakapapa, ngā korero hītori e hāngai pū ana ki a rātou ake.

He maha hoki ngā āhuatanga o te rangahau Māori, engari kei reira tonu ana ritenga arā ko ēnei e whai ake nei:

- Mā te Māori, nā te Māori, Mana Māori motuhake
- Hai painga mō te Māori, e hāngai atu ana ki ngā uara
- Ki ngā whakapono me ngā tikanga Māori
- Kanohi ki te kanohi

Nō reira i a ia e rangahau ana me mārama te kairangahau ki ngā tikanga a te Māori kia mōhio ai a ia ki te ao e noho rā te Māori.

3.3 Tēnei Rautaki Rangahau ko te raraunga kounga

E toru ngā huarahi i whāia ai kia kimihia ngā kōrero me ngā mātauranga o te tuhinga, kia tutuki pai ai i tā te kaituhi i hiahia ai, otirā kia rere tōtika atu ai te pītau whakarei o tōna waka ki te wāhi ki tā te ngākau i hiahia ai kia haere. Tuatahi ake, e hia kē nei ngā pukapuka i rapua ai, i kohikohia ai, otirā i pānuihia ai e te kaituhi kia ruku ai ia

ki te ninihitanga o tōna moana. Tuarua, he mea rangahau ngā kaupapa o te tuhinga nei mā ngā pukapuka kua tāngia me ngā pukapuka koretā. Tuatoru, i uiuia hoki ētahi koroua me ētahi uri o Ngāti Hauiti kāore anō kia tino koroua, engari he tāngata ēnei e mōhio ana ki ngā kōrero mō te iwi, ki ōna tūtohu whenua, ki ōna rohenga nā te kaha o te rangahau. Tae atu hoki ki ētahi atu rāwaho nō iwi kē.

3.4 Te Poutara ā-waho ‘Te Rākau Tūāhu’



Whakaahua 13: Te Rākau Tūāhu o Ōtamakapua

Ko te whakaaro mō tēnei Poutara ā-waho i puta mai i te rohe whenua tata ki tō mātou kāinga ki te taha o te awa o Rangitikei. Ko ēnei kōhatu i hangaia mai i te ao tawhito. Nā te āhua me te matū o ngā toka, ka maha, ka wehe ka tipu ētahi rākau i roto. Ko te ingoa o taku poutara ā-waho ko ‘Te Rākau Tūāhu.’ Mā te rākau tūāhu hei whakaatu i ngā āhuatanga katoa o taku kaupapa rangahau, arā, te ahikāroa.

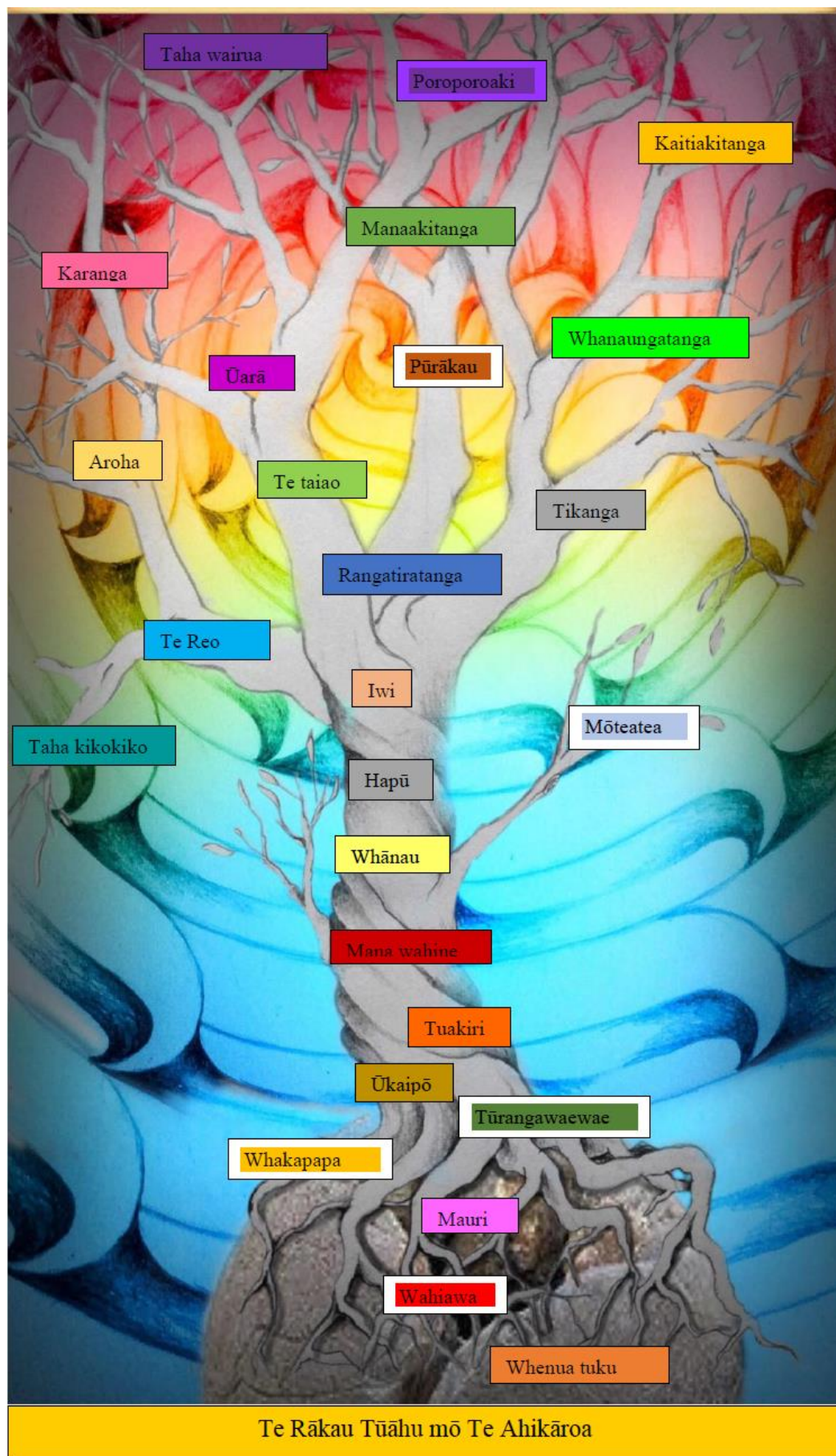
Nō reira, ko te tuhinga o tēnei wāhanga e whakaatu ana i ōku whakaaro e hono ai taku kaupapa rangahau ki ngā tikanga me te reo, ngā kōrero tuku iho, ngā pūrākau, te hītori, ngā whakapapa me ngā waiata mōteatea e pā ana te ahikāroa o tōku whānau, hapū me te iwi.

Hui katoa, ka noho ngā whakapapa hei **pou tarāwaho** mō ngā kōrero tuku iho me ngā pūrākau nui rawa atu Te Ara (2014). *Gathered all together, genealogies form a framework for the extensive array of stories and traditions.*

I hangaia te rākau tūāhu hei poutara ā-waho mō taku kaupapa rangahau, arā, te ahikāroa. Kia kitea ai te hononga tāngaengae o te tangata ki tōna papatipu, ki tōna ūkaipō, ki tōna rohenga whenua, ki ngā tikanga me ngā ture i whakarerea mai e ngā tūpuna mai i te ōrokohanga mai o te tātai whakapapa ki te whenua. E kitea ai ngā nohanga o te tangata whenua, o te ahikāroa hei mana whenua, hei mana moana, hei mana kaitiaki mō ngā uri whakaheke, mō ngā mokopuna kua whānau mai me ngā mokopuna kaore anō kia whānau mai ki tēnei ao. Kia mau hoki ki te mana motuhake.

E whai ake nei ko taku pou tara ā-waho ‘Te Rākau Tūāhu mō te ahikāroa.’ Kia kite ai tātou i te hōhonutanga o tēnei kaupapa, arā, te ahikāroa. He mea nui kia pūmau te noho o te ahikāroa kotahi te tangata, maha atu rānei ki runga i te whenua.

E ai ki a Doherty (2014) In order to keep, to maintain the continual burning of the fires, a person was to be present. If a person does not reside in the boundary and does not keep the presence amongst the tribe the ahikā is termed ahimātao. (Doherty, W. 2014, wh. 41).



Whakaahua 14: Te Rākau Tūāhu mō Te Ahikāroa

Me timata mai i te timatanga. Ki tā te Māori titiro, e whakapono ana rātou ka taunekeneke te ao wairua ki te ao tūroa. Kei roto i tēnei wāhanga e kōrero ana ahau e pā ana ki te mana me te māuri o te kōhatu mai ngā kawai tūpuna ki te whenua. Ka whakamārama hoki au i ngā kupu e whai wāhi atu ana ki Te Rākau Tūāhu.’

Tuakiri

Land is an intrinsic source of Māori identity (Williams 2004b, wh. 50). The rich connection with land is embodied through the whakapapa to primeval parents, Ranginui and Papatūānuku. United through common descent, the relationship between people and the surrounding natural environment is based on beliefs that people, animals, plants, trees, fish and other natural species are all equal descendants of Ranginui and Papatūānuku. Over time and space, Māori values, customs and beliefs continue to promulgate this intense metaphysical relationship with the land founded on ideologies of reciprocity, respect and mana. Communities therefore feel obligated to maintain inherent links through deep respect, care and management for all living species and their environments with the land, sea or forest. Forged and fostered. Factor in maintaining ahi kā (Smith 1942; Sinclair 1977; Asher and Naulls 1987; Boast et al 1999)

Mana Whenua

I te taenga mai o te Māori ki Aotearoa i whakauru i o rātou kerēme i whiriwhiri i ētahi wāhanga motuhake o te whakataunga mā te tono i ngā mana o te kitenga whaiaro. Ko ngā wāhi whenua puta noa i Aotearoa ka whakaingoatia, ka ātaahuahia e ngā āhuatanga taiao me ngā waitohu.

The relationship that people and rangatira, and of both with the land were also relationships about power, ultimately spiritual power, Ancestral place names were important signifiers of authority and identity. Rangatira sometimes utilised their privilege of personal tapu by invoking the custom of taunaha when entering new land. They would publicly name the land and establish sacred places on it to prevent

others from claiming the land. Establishing a strong community on the land, and carrying out religious duties that accompanied it, was the basis of chiefly power. (Ministry of Justice, wh. 44).

‘Mana whenua is the power associated with the possession of lands. It is also the power associated with the ability of the land to produce the bounties of nature. According to *tikanga* (custom), Papatūānuku has this procreative power within her womb giving all things the potential for growth and development towards maturity. Another aspect to the power of land is that a person who possesses land has the power to produce a livelihood for family and tribe, and every effort is made to protect these rights.’ (Ministry of Justice, wh. 49).

Tūāhu, sacred mounds of stones erected on first settlements for the reciting of karakia to the kawai tūpuna and the land. Tohu or signs of various kinds, markings on trees and rocks, the burial sites of umbilical cords (iho) of chiefly children, the burial sites of the dead and stone cairns marking these and other important places. The names of important places were also recorded in whakapapa. (Ministry Justice, wh 48).

Ka mahia he tūāhu ki reira, he mea hāpai tētehi kōhatu ki runga i tētehi kōhatu hoki, ka ingoatia ko Kōhatu-whakairi. He wāhi tapu i te wā i ngā tūpuna (NIT 1995:39). They made a tūāhu (sacred place for ritual practices) there by placing one stone on another, naming it Kōhatu-whakairi. It was a sacred place in the times of the ancestors.

He maha ngā āhua tūāhu: he tūāhu anō te tūāhu tapatai, he tūāhu anō te ahupuke, he tūāhu anō te tōrino, he tūāhu anō te ahurewa - tēnei tūāhu ka taea te hiki, he tūāhu pai tēnei - me te tūāhu ahurangi he whakaora tangata. Ka taea te hamumu e te tohunga ko tōna ringa tonu he tūāhu mō ōna karakia (JPS 1894, wh.207).

There are many types of tūāhu: the tapatai is one, the ahupuke another, the tōrino another, the ahurewa another - this kind is movable, it is a good one - and there is the

tūāhu ahurangi that restores a person to good health. The earth can be removed by the tohunga with his own hands for a tūāhu for reciting his karakia. (<http://maoridictionary.co.nz>)

Mauri

E ai ki a (McFarland 2015) Ko te mauri he kupu he honohono i te tangata. Ko te ma he kupu hono. Ko te uri he kupu tērāka mō ngā uri whakaheke mō ngā papareanga o tētahi whakapapa. Ko ngā taonga tuku iho kai roto o ia whānau ka haere anō te mauri i te taha o aua taonga, ko te mauri ka whakakorikoritia ngā āhuatanga o te ao Māori ahakoa pehea he whakakorikori kei tētahi ahuatanga kia ora tonu ai tētahi mea ki te kore e ora te mauri ko mauri mate, kua mate te tangata.

Hei tā Te Peehi in the Māori belief system māuri is the protective quality, the sacred life principle of all things that are created and the kohatu being, its material form, described as a protective talisman, an emblem of the Gods that possess great protective powers (Best, 1982, wh 48).

Hei āpiti atu i tērā e ai ki a Barlow 1991, i hanganga o te ao o Iomatua me āna kaimahi, ka whakatōkia e ia he manawa ora ki roto i ngā mea katoa i runga i tōna ake ritenga. Ka whakahāngia e rātou he manawa ora ki roto i te whenua i te moana i te ngahere, i te ika, i te manu, i te kararehe, i ngā me ora katoa. Koia anō te mana e kīia nei ko te manawa whītiki kia āhei tētahi mea ki te tupu ki runga i te ritenga o tōna āhua. Ko te mauri tapu e taea ai te hono ki ngā wāhanga e rua: ko te wairua, ko te kiko. Ko te mauri anō te mana whakawehe, nō reira, ka memeha noa, ā, ka mate taua mea. Nā te manawa ka tupu ora te tangata.

Ko te manawa ora he wāhanga tērā nō te ahi kōmau, arā, ko te ahi tapu pirau kore o Iomatua. Ka tikina e Tanenuiārangi te wānanga, ka mauria ki te tūāhu ki reira tanu ai,

arā, ko te kōrero e kīia nei. Ka rokohanga atu rā, ka riro iho ai ngā kete o te wānanga, ka tiritiria, ka poupoua ki a Papatūanuku. (Barlow C. wh 66).

E ai ki tā (Marsden 1975), the mauri or ‘essence’ “was originally regarded as elemental energy derived from the realm of Te korekore, the nothingness,’ out of which the stuff of the universe was created.”

Ngā pūrākau

Ko nga pakiaka nui e whakarato ana i te puna e honohono ai tatou ki te ūkaipō, ki te taiao. Ko te whenua hei oranga, hei tuakiri mō ngā whānau, mō ngā hāpu me ngā iwi katoa. E honohono nei tātou te hunga ora ki te hunga kua wehe ki tua o te arai.

Te Ūkaipō :

E ai ki a (Barlow 1991) Koia nei te kōrero e hangai ake ana ki te whakatupuranga ake o te tangata, arā, te wāhi e ngotenote ai i te waiu o tōna whaea..Nā te wā i tupu ai te tangata, ā, ka kai ia i te oranga o te whenua o taua wāhi, ka tae rā anō ki te wā ka mate atu ia ka hoki anō ia ki te oneone (Barlow,C. 1991, wh. 142).

Tūrangawaewae

Ko tā te Māori titiro ki te whenua he rerekē pea ki iwi kē atu. Tērā te hono te iho tangata ki a Papatūanuku, te ūkaipō e ora ai te tangata. He oranga wairua ki tēnei ariā, kei te tūrangawaewae. Ki ētahi ko ngā papakāinga, ko ngā mārae ngā wāhi e whai tūrangā ana ngā waewae. Ki ētahi anō hoki, tērā pea ko te whare tonu o te whānau, te whare o ngā kaumātua, te whāre karakia rānei ngā wāhi e rongō ai rātou i te rarau o te noho, i te tūrangā o te waewae ahakoa te wāhi, ka taea te kī reira mōhiotia ai te tangata ki a ia anō (Te Tāhuhu o Te Mātauranga, 2015. Wh. 8).

Wahiawa

Ko te kupu nei wahiawa, he kupu anō mō te ewe o te tamaiti katahi anō ka whānau mai ki tēnei ao. E ai ki tā Te Pātaka kupu, wh, 1046:

Wahiawa [Papatūānuku] ing. He huinga pūtau kōpae te hanga ka tipu i te kōpū o te whaea, o te whāereere, hei hono i ana toto ki ō te kukune, e whakawhitihia ai te hāora, te kai, me te para. *Ko te wahiawa te wāhanga matua o te whenua. ewe(1)*

The Māori word for land is whenua, carries more than just one meaning and has more than just one application. Whenua means ground, placenta or afterbirth (Williams, H. 2001, wh. 494). According to Mead, whenua as placenta allows a foetus to become a baby, a small human being with all the potential to become a strong and healthy adult. Whenua as land sees that the person develops and grows to make their contributions to society and then to be born into the spirit world (Mead, H. 2016, wh. 32).

Burying the ewe (placenta) and the pito within the whenua (Land) of the whanau establishes a symbolic spiritual and sacred link between the land and the child. The whenua of a newborn child is customarily buried within one's own tribal area, often in a place especially designated for that purpose. The return of the whenua (placenta) to the whenua (land) is symbolic of reciprocity and interconnectedness between people and the land (Williams, H 2004b: 50).

Ko tētahi tīkanga kua mau i au, ka whānau mai ana he mokopuna, ka tapuke i o rātou whenua me te pito ki tō mātou whenua ki Ōtamakapua.

Whakapapa

Nā te orokohanga o te ao ka kitea mai tēnei taonga nui te whakapapa. Mā te whai i ngā kāwai tūpuna heke o ngā tūpuna e mōhio ai te ao o ngā tūpuna e mōhio ai te tangata nō whea ia, ā, i ahu mai ia i hea, i a wai rānei. I te ao o ngā tūpuna ka noho

ko te tapu o te whakapapa ki ngā tōhunga, ki ngā ariki hei taonga puipuiaki. He mana nui tōna (Tāhuhu o te Mātauranga, 2015. Wh. 6).

Ki ōku nei whakaaro, ko te iho o te rākau hei tohu i te whakapapa. Ko te whakapapa te pou tokomanawa te hononga ki te whenua o te whānau, hapū me te iwi. Ko tōku hononga whakapapa ki te whenua me ōku wheako whaiaro i te wā whakatipuria au ki runga i te whenua a o mātou mātua tūpuna. E hono nei ahau ki te ao o nanahi ki te ao o naiane e pūmau nei taku noho e mātatau ai au ki tōku tuakiritanga, arā, tōku Hautitanga. Koirā te mahi a te whenua, he hono i ahau ki a rātou te hunga wairua me te hunga kikokiko, arā, ko ngā whakatipuranga o naiane me ngā whakatipuranga kaore anō kia whānau noa mai ki tēnei ao.

Ūara

Kia pūmau te ahikāroa ki ēnei ūara, arā, ko te aroha, te manaakitanga, te rangatiratanga, te whanaungatanga

3.5 Rangahau Tuawhiti

Kia kōhi ai i ngā pitopito kōrero katoa mō te rangahau nei, arā, ‘Te ahikāroa’ kua whakaritea mai he uiuinga ā-kanohi hai patapatai atu ki tēnā uri, ki tēnā uri heke iho o Ngāti Hauiti. Ka uiuia ana ēnei tāngata, heoi anō ko tā rātou he whai i te whakatakotoranga o te rangahau tuawhiti otirā he whakautu i ngā urupounamu e urupounamutia ana.

Ko tā te rangahau tuawhiti he tuku i te kairangahau kia ruku atu ki wāhanga kē atu o tana kaupapa rangahau ai, whakautu ai hoki i te pātai matua (Bishop, 1999; Lee & Lings, 2008; Minichiello, Sullivan, Greenwood, & Axford, 2003; Morse, 2007). Hai āpiti atu ki tērā, he nui ngā tukanga e whakatewhatewha ana i ngā āhuatanga o te tangata me te wairua o ngā whakaaro o te iwi whānui (Berg, 2007). Mā te huarahi nei e kite atu ai i te tino whakamāramatanga, i tōna reo me ana kaupapa i ahu mai ai i tētahi horopaki kāore pea e aro atu ki te huarahi e whāia rā e te rangahau tatau.

3.6 Wetewete Rangahau Tuawhiti

Kia mātaitia ngā raraunga he mea whakauru tētahi tātaritanga e hāngai pū tonu atu ana ki te kaupapa. Ko tā te tātaritanga e hāngai ana ki te kaupapa he “identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2006, p.79).. E mea ana a Boyatzis (1998) e tika tonu ana kia whāia ngā kaupapa kua rangahaua kētia, engari me hāngai pū tonu atu ki tētahi kaupapa e ōrite ana ki tā te kairangahau e rangahau ana.

Kia kōrerohia ngā kaupapa i kōrerohia whānuitia ai e te hunga i uiuia. I tutuki katoa ēnei kaupapa kōrero mā te uiuinga. He mea rīkoata ngā uiuinga ka tuhia ai ngā kōrero me ngā whakaaro i makere iho mai ai i ngā waha o tēnā, o tēnā kia rongo ai i te ia me te wairua tūturu o ngā kōrero. Kia mōhio rā anō te kairangahau ki te huarahi i haere ai ngā kōrero katoa ko tāna he arotake, he whakarāpopoto i ngā kaupapa ka whakaraupapahia ai ki ana kaupapa matua. Mea rawa ake kua kitea nei he māramatanga i ahu mai ai i ngā kōrero.

Whai muri ake kua āta tewhatewhahia ā rātou kōrero nā te kairangahau i tuhi kia kite rā anō mehemea kua tika rānei tāna i tuhi ai, kia rongohia rā anō te wairua tika o tā te kaikōrero i whakatakoto ai. Hei whakamutu ake i tēnei tukanga kua tukua tētahi rīpoata e whai whakaaro ana ki ngā kōrero a te hunga nā te kairangahau rātou i uiui mō ngā take me ngā kaupapa nui o te tuhinga i ahu mai ai i ngā raraunga (Braun & Clarke, 2006).

3.7 Te Hunga Whakauru ki te Rangahau

Kātahi rā te mahi nui ko te whiriwhiri i ngā tāngata e tika ana kia uiuia, otirā kia whakautu i ngā pātai i whakaritea ai e te kairangahau. Nōna hoki te maringanui i tana mōhio ki ngā tāngata rā, ka mutu e ai ki a Bishop (1999) rāua ko Meads (2003)

nā te whanaungatanga te kairangahau i mōhio ai kua rere tōtika te waka ki te wāhi e tika ana kia haere. Kua rongo hoki te kairangahau i te wairua o te tangata whakauru kia mōhio ai mehemea e pai ana rānei kia pātaihia ētahi pātai. Tokomaha ngā tātanga i uiuia i runga i ō rātou mōhiotanga ki te kaupapa, arā, Te ahikāroa otirā ki a Ngāti Hauiti. Nā ēnei tūāhuatanga o ngā tātanga whakauru rātou i whiria ai kia uiuia.

Me tika te whiringa o ngā tātanga tika kia puta mai ai tā te kairangahau e hiahia rā kei moumou wā. Koia nei te tino tikanga o te tukanga otirā kia uiuia ngā tātanga e tika ana kia uiuia, he tātanga mōhio ehara i te tangata kūare (Berg, 2007; Morse, 2007). E ai ki a Patton ko tā te tukanga nei he whakawai i te kairangahau ki te rangahau i te “information rich cases in depth and detail” (1999, wh.1197). Kua whai hua katoa tēnei tukanga e raua atu ana ki roto i te kete hei painga hoki mō te mātauranga hei ngā rā e heke nei.

3.8 Ngā Uiuinga

He mea nui ngā pitopito kōrero i kohia ai e hāngai atu ana ki te tikanga me ngā whāinga o te rangahau. Ā, tētahi atu whāinga me whakahaere anō he karakia i te timatanga me te mutunga o ngā uiuinga. I tukua te pepa whakaae ki ngā tātanga whakauru nā rātou i pānui, nā rātou hoki i haina, kia mōhio ai te kairangahau kua whakaae atu ia ki ngā pātai o te uiuinga, me ngā mahi o te rangahau. Ko te huarahi pai i whāia ai e mau ai ngā kōrero a te hunga whakauru ko te whakamahinga o te mīhini hopu kōrero. He huarahi tērā i whāia ai kia ngāwari ake ai i te taumahatanga o ngā kōrero me ngā mahi kia kore ai ngā kōrero e wareware i te kairangahau, i runga hoki i te mōhio he roa rawa ētahi o ngā uiuinga, e taea ai hoki e te kairangahau te hoki whakamuri whakarongo atu ai ki ngā kōrero mei kore noa e tūpono i hē tāna i rongo tuatahi ai.

I whakamōhiotia ngā tātanga whakauru ki te āhuatanga o te whakamahinga o te mīhini rā, inā hiahiatia kia whakawetohia te mīhini ā tēnā kua pai tonu tērā. I te wā i oti i te kairangahau ngā kōrero te tuhi kua tukua tonutia atu ki te tangata nāna ngā

kōrero i whakapuaki, māna e pānui kia kite ai mehemea kua tika rānei ngā kōrero i tuhia ai ki te pepa. Kia whakaaetia tonu atu ā tēnā kua whakamahia hai raraunga.

3.9 Te Whakaritenga Mai o Ngā Uiuinga

I whakahaerehia ngā uiuinga i runga i te āhuatanga o te whakatakotoranga mai o tētahi uiuinga, kia mārama ai me pēhea te āhua e tika kia whai. He mea nui te tuku i ngā pitopito kōrero kāore i pātaihia e te kairangahau kia whakamomona ake ai i ngā kōrero mō te kaupapa i raua atu ai ki roto i te kete. Nā, kua tukuna tētahi wāhanga paku noa nei ki ēnei kōrero i kōrerohia ai e te tangata ehara i te mea kia tikoki haere te waka, heoi kia whakapuaki noa iho i tāna i whakapae ai mō te kaupapa, engari kia hoki ake ki ngā whāinga matua o te kaupapa rā (Lee & Lings, 2008). He whakapuakitanga te pātai tuatahi kia hāneanea ai te noho a te tangata whakauru i tana uiuinga. Kei raro iho nei ngā pātai i pātaihia.

3.9.1 Ngā Patapatai

Ko tā te kairangahau he uiui i ngā uri o Ngāti Hauiti, otirā me ētahi atu tāngata o waho ake i taku iwi. He mea whiri ngā tāngata i runga i te mōhio he tāngata mōhio katoa rātou ka mutu, kia ngata ai i tā te ngākau e hiahia ana i runga hoki i te mōhio ehara i te mea he māmā tēnei mahi. Ākene pea ko ngā kūrakuraku i whakararu ai i te kairangahau ko te pōhēhē ka whakaae katoa mai ngā tāngata kia uiuia. I toko ake te māharahara i te kairangahau e kore pea rātou e whakaae ki ngā uiuinga ka mutu, mā reira te kairangahau e tū ai ki te pari o te rua engari auare ake. Kua mōhiotia kētia he tino tangata ēnei tāngata katoa i uiuia ai. Kai a rātou ngā kōrero, kai a rātou te mōhiotanga, he tino pūkenga rātou mō te iwi o Ngāti Hauiti. Mei kore i ēnei tāngata kua uaua rawa atu tēnei mahi nō reira mokori anō te mihi ki a rātou, ki ngā tāngata whakauru.

Pātai Tuatahi: He aha te ahikāroa ki a koe?

Ko te Uiuinga ā-rōpū te ara rangahau ka whāia mō te pātai rangahau tuatahi, e mōhio pū ai te kairangahau te ia o ngā waiaro me ōna whakaputanga ki te reo. Mā tēnei ara

rangahau e whakahokia ai te mana ki ngā whānau o te papakāinga, me te kī ake ko rātou kē ngā ariki o tō rātou whenua. He pātai tēnei ki ngā whakatipuranga, ngā whānau, te hapū me te iwi e noho tonu nei ki runga i o rātou whenua. Tae atu hoki ki te whānau whānui e noho tawhiti mai ana i te wā kāinga.

He hua/ hua kore te whakatō i te ariā o tēnei rangahau me ōna āhuatanga e pā ana ki te ahikāroa.

Ko te mātakitaki te ara rangahau ka whāia mō te pātai rangahau nei e kitea ai, e rangona ai, e rongohia ai ōna hua, ōna hua kore, ōna piki me ōna heke e tirotiro ai ki ngā mahi whakaterea ana e ngā whānau mō te ahikāroa; e whai kiko anō ai ngā hua rangahau mō te iwi whānui o Ngāti Hauiti.

Observations are carried out in order to provide evidence of the ‘here and now’, to discover how people behave and interact in particular situations. Almost all research involves observation of some sort, from the most formulaic laboratory experiment to the most natural ethnographic observation. (Pickard, 2007, p. 201).

Pātai Tuarua: He aha ngā tikanga o te ahikāroa?

Ko te aronga o te pātai nei, he rangahau i ngā whakaaro ō tēnā, ō tēna o ngā whānau e pā ana ki ngā āhuatanga o te noho hei ahikāroa e mōhio ai te kairangahau i ngā ahikāroa e tika ana kia whakakao mai i roto i ngā tātaritanga, kia tūhonohia anōtia hei pataka kōrero mō te whānau, te hapū me te iwi.

There are a number of reasons for using questionnaires in your research: you can reach large and geographically dispersed community at relatively low cost, you can harvest data from a larger sample than would be possible using any other technique, anonymity can be offered as well as confidentiality, and the data analysis can be determined from the outset, even as far as coding before the questionnaires have been distributed. (Pickard, 2007, wh. 183).

Pātai tuatoru: He aha te rerekētanga o te ahikāroa ki te ahimātaotao?

Ka tāpirihia ake ngā kōrero a Kereopa³

Ko te pātaka e ora ai te tangata. Ko taua pātaka hai pupuri i ngā pīakaka wairua e ora ai te tangata, he rua wai. Ko te oneone te whakatinanatanga, te kaituitui ki ngā tamariki ā-Tāne. Ko te whenua āhuru te kaitui i te kākahu o Papatūānuku. Koiraka kē te whenua ki a mātou; ko te whenua te mana o te tinana. Ko te mana tērāka o te tinana o te tangata. Ko te kaiwhatu honohono i ngā tamariki a Tāne; ko te kaiwhāngai i ngā mahuri o te whenua.

Pātai Tuawhā: Me pēhea te whakahoki mai i ngā whānau ki te wā kāinga?

Ko tētahi wāhanga kei te hiahia ahau ki te titiro me pēhea e taea te whakahoki mai i ngā whānau kua roa nei e noho mai ana i waho o te wā kāinga. Ko taku whānau tonu kai tāwahi e noho mai ana i Ahitereiria. Kua roa rawa aku teina me a rātou tamariki e noho tawhiti ana mai i te wā kāinga me o mātou whenua. Ko au te ahikāroa o tō mātou whānau i tēnei wā. Kei te noho au i runga i ngā whenua a o mātou tūpuna. Nā reira, he whenua tuku iho tēnei ngā o mātou tūpuna kia mātou. Kia hui rā anō te whānau, pēnei i ngā hui tangihanga, marena, me ngā huritau ka hoki mai rātou. He pērā anō te whānau whānui i noho ki konei i ngā wā i a mātou e tipu ake ana i runga i o mātou whenua.

Pātai Tuarima: He pēhea kia koe tēnei whakaaro’ me mau tātau ki ngā whenua o ngā mātua tūpuna me te mana motuhake?

I roto i tēnei o ngā pātai e hiahia ana au ki te hopu i ngā kōrero me ngā whakaaro rangatira a tēnā, a tēnā. Ko ngā whakautu o ngā pātai ka tirohia ake i roto i te ūpoko tuawha, arā, ‘Taku kāinga ko au anake.’

³ Kereopa, H. 2004 Tūhoe Tribunal Claims

3.10 Ngā Tāngata i Uiuitia

He tāngata ēnei kua tākekekatia e te parawhenuamea o te mahi mai i te wā i a rātou e tamariki ana tae noa mai ki tēnei wā tonu. Ahakoa kua tata ki ētahi o rātou ngā tarutaru o tura, he māngai nui ēnei mō tō mātou iwi, mō Ngāti Hauiti. Mō te nuinga ko tō rātou reo tupu ko te reo Pākehā ka mutu, ko ētahi i tupu mai i roto i te reo rangatira. Pārekareka ana ki a taringa rahirahi te rongorongo atu i ngā kōrero a ngā tāngata nei mō tō rātou iwi, mō ngā whakatupuranga, mō ō rātou tūpuna, mō te wā i a rātou e whakapakekehia mai ana i runga i te whenua.

Ko Peter Richardson te tuatahi o ngā koroua ka uiuia. Ko te koroua nei tētahi rangatira o Ngāti Hauiti. He rau matatiki o te kī, he rangatira mākohā nui kua ruku atu ki te rētōtanga o te mātauranga e mau tonu ana i a ia ngā kōrero o tōna iwi me ngā kai whakamirimiri a rātou mā. He rangatira noho ki runga i ngā paepaetapu o Ngāti Raukawa me Ngāti Hauiti. Me uiui te koroua nei ka tika kia eke ai te rangahau nei ki te kōtihi o maunga angitū.

Ko Neville Lomax, he kaumātua nō Te Rūnanga o Hauiti. He tangata mōhio ki ngā whakapapa me ngā tātai kōrero o te iwi, he tangata kua roa nei e rangahau kōrero ana mō te iwi. I whiria ai hei whakautu i ngā pātai.

Ka tōtika atu te aroaro ki a Ūtiku Pōtaka. He tangata e hia kē nei te roa ia e rangahau ana i ngā kōrero mō tōna iwi, mō Ngāti Hauiti.

Ka matakohuki atu te titiro ki a Tauaiti Pehitāne Pōtaka, koia te ahikāroa o Rata marae. Koia anō hoki tētahi o ngā ahikāroa o te whenua e kīa nei ko Taraketī. He nui ana kōrero e hāngai pū tonu atu ki tēnei mahi, hai whakakikī i te kete.

Ka ruku rā ki tētahi o ngā rangatahi kua uru atu ki te Whare Wānanga o Tamakimakaurau hei roia ko Jack Pōtaka kē tērā. Kua kuraina ia i roto i Te Kura Kaupapa Māori ki Ōtaki, nō reira kua whakaputaina e ia ana kōrero ki te reo rangatira.

Ka kohi ake i ngā kōrero a te hunga rangatahi i tipu mai i runga i o mātou whenua, arā, ko Tuhono Thomason, a Ngawai Thomason me Idez Baker. I tipu mai ēnei hunga rangatahi i runga i ngā whenua o Ōtamakapua ki Ōtara pā me kī he ahikā anō rātou ki te whenua.

Ka kohia ake anō ētahi whakaaro mō te ahikāroa mai i ngā tāngata o iwi kē, pērā i a Marewa Hillman me Reremoana Pitau o Ngāi Tūhoe hei whakatauiria mai i te āhua me te hohonu o ngā whakaaro o iwi kē.

3.11 Whakaarohanga Tikanga Matatika

Inā whakaurua he tāngata o roto i tētahi rangahau e whakahaerehia ana, kua hiahiatia e Te Whare Wānanga o Awanuiarangi kia kōrerohia e te kairangahau me tana kaiārahi ngā take tikanga matatika me ngā momo whakatūpatotanga kia mōhio ai mēnā kua whakaae, kua kore rānei te Human Ethics Committee o Te Whare Wānanga o Awanuiarangi e whakaae ki te rangahau. I arotake te kairangahau i te ‘Code of Ethical Conduct,’ ka oti i a ia ētahi pātai te whakautu kia kite ai ko tēhea tukanga whakaae tērā e hiahiatia ana. I whakahaerehia tētehi tātaritanga tikanga matatika, ā, i kōrerohia hoki ngā take e te kairangahau me tōna kaiārahi. Mutu kau ana ngā kōrerorero kua mōhioia ko te whakaaetanga o te kōmiti tērā e hiahiatia ana.

3.12 Whakatepenga Ūpoko

Nā te tokomaha o te iwi Māori e mahi ana i ngā mahi rangahau i whanake ake ai ngā tikanga rangahau a te Māori, i ahu mai ai i ngā uara Māori, i ngā tikanga Māori me ngā whakapono o te Māori. Ka mutu, kua kitea te tino o tēnei mea o te tikanga rangahau Māori. E hāngai pū tonu atu ana tēnei rangahau ki ngā tikanga rangahau

Māori e whakauru ana i ngā uara Māori, i ngā tikanga Māori me ngā whakapono o te Māori. Kua whāia te huarahi kai reira te nuinga o ngā kōrero e kaha kōrerohia ana e te hunga e uiuia ana, e kaha kitea ana i ngā pukapuka me ngā pitopito kōrero e kohia ana. Ka kitea ngā hua o te rangahau i roto i te upoko tuawhā, arā, ‘Taku kāinga ko au anake’ e whai ake nei. Ka tiro ake tātou ki ngā uiuinga kōrero, he aha ngā whakaaro a tēnā, a tēnā mō te ahikāroa me ōna āhuatanga katoa.

ŪPOKO TUAWHĀ – Taku kāinga ko au anake

4.0 He Kupu Whakataki

He titiro ki ngā kōrero mai i ngā tāngata kua uiuitia e au mō taku kaupapa rangahau, arā, te ahikāroa. Ko te Ūpoko Tuawhā hoki e whakaatu ana i ngā tikanga kua whakamahia e au hei rapu whakautu ki āku uiui rangahau. I roto i te wā poto nei ko ngā uiuinga; ngā pātai i whakaritea e au hai whakautu mā ngā kaiwhakautu; ko ngā uiuinga katoa ēnei i hopukina ki runga mihini hopu reo. Tae atu ki ōku nei whakaaro mō a rātou whakautu ki aku pātai. Me ētahi atu kōrero mai i ngā pukapuka hei tautoko i ēnei paewhitiwhiti kōrero i waenganui i te kairangahau me ngā kaiwhakautu i ngā pātai mō taku kaupapa te ahikāroa. Heoi anō tekau mā tahi ngā tāngata i uiuitia e au, ko te nuinga nō tōku ake iwi a Ngāti Hauiti, tokorua nō iwi kē, arā, nō Ngāi Tūhoe. He aha i pēnei ai ki a kite ake au i te rerekēhanga me ngā ōritehanga o ngā whakaaro mō te ahikāroa.

Ko ētahi o ngā kōrero a ngā paewhakawhitiwhiti o Hauiti i whakautua ki roto i te reo Pākehā, tokorua noa ngā Ngāti Hauiti i whakautu i roto i te reo Māori. Tokorua anō ngā kaiwhakautu o Ngāi Tūhoe i whakautu i roto i te reo Māori.

4.1 Ngā Pātai me ngā whakautu

Pātai Tuatahi: He aha te ahikāroa ki a koe?

It is to stay and look after the land that's what I believe.

Pātai Tuarua: He aha te mahi hōhonu me ngā tikanga e pā ana ki te ahikāroa?

I used to go to the marae to support the many functions over the years. There were many people living here back then in the 1950s so there were many whānau around us, we would all go and support at the marae.



Whakaahua 15:
Erena Mete-Kingi Anson
Ngāti Hauiti Kuia

For the childrens Christmas parties, birthdays, tangis. The organising was done by our aunties back in the day there were all our aunties but the organising was done by aunty Mu, aunty Beau and Nanny Ponga. Our aunty Beau, aunty Mureil, and aunty Totsie would keep all the kids in line. My role was to run around to do the finer things, to sort things out and to put things together.

Pātai tuatoru: He aha te orangatanga mō ngā tamariki, mokopuna, mō ngā uri whakaheke?

It's been about since the restoration of the mārāe its about pulling our people back onto the land actually. It's about bringing them back to the mārāe for them to know that this is their home, where they belong their home their place. I believe that our people yearn for that to be part of the land, to be one with it and know who they are, and to know their relationships their (whakapapa).

The land is a source of identity for Māori. Being direct descendants of Papatūānuku, Māori see themselves, as not only "of the land but as the land" The living generations act as guardians of the land, like their tūpuna before them. Their uri benefit from that guardianship, because the land holds the link to their parents, grandparents and tipuna, and the land is the link to future generations. Hence, the land was shared between the living and the dead. (Ministry of Justice wh 44).

Pātai tuawhā: He pēhea o whakaaro e pā ana kia mau tātou ki a tātou whenua?

Often my dad and I would walk up the back to the bush to do our sheep work. Because my father was a farm supervisor, the land was his thing. I remember one day we looked back at the land, he picked up the soil in his hand that had been ploughed and said this is koro, this is grandpa, and this is me and this you, and all my mokos and he said the Pākehā has cast his net wide hold fast to our land. I took that to mean that the white man had taken our land.

We were fortunate to have bush we could sit in the bush and think about maybe our old people had sat in the bush and had a kai or maybe just sat there and thought that was because that's what I loved doing sitting thinking about the bush and how everything was growing and how it would have been back in those days. If I was down at the bottom Hauiti property it was about doing my jobs running around the farm. I would come back have a little feel for crayfish (fresh water koura) pick our watercress and come home and lie on the grass feeling the land, I used to do this often actually to feel the grass and rub my hands over it feeling the land. It gave me a beautiful sense of wellbeing. That is when I was down the bottom farm. For me up here it was the bush.

I remember when I used to go to the bush there were lots of native birds when I was younger. Nowadays however there are very few birds and I wonder why, what has changed will they are not there now.

Patai tuarima: Me pēhea te whakahoki mai ki te whenua ki o tātou whenua?

I believe we still have hui, big hui at the moment. I think about how we can re-connect our young people and bring them back to the land. I would like to see them go to our maunga Aorangi and stay for a week and learn how to live in the bush and to learn the history of our awa. Use the kai that is there instead of having to come back onto the Marae. We need hui to pull our people together so we can encourage them to come back and stay for a time. It's those times where we can all sit and talk and think about what we can do. These have been very special times sleeping with my nieces and my girl talking about what we can do to bring our people back to the marae.

Pātai tuaono: Me whakamārama mai o whakaaro e pā ana ki te ahimātaotao?

Many of our people have moved to the city and overseas and have become disconnected to our lands. It is also so sad when people come back and ask for grants, which we do have. It is sad because they do not see another way by coming and getting to know one another. Instead, they look at it from a Pākehā point of view, as this is a place that we can get money for your kids. These are people of this land, they belong here but their parents have gone and stayed away or they may have died or left for work. They have no interest in the land that's the sad thing. No acknowledgement, only when they receive tribal grants seen as funding agent loss of identity.

Those who own land sometimes want to sell or are made to because the majority rules and they have had to get off their land. That has happened a couple of times where old aunties and uncles have said we are selling this and those who have worked all through their young lives on the land have to leave because their land was sold and they really didn't get a say because their parents were dead. These people come back a couple of them to the land they want a place to stay they are in their mid-40s, 50s happy to be part of the land and have a place to stay. At least they have the mārae.

It's very hard when your land has gone because it has been sold I don't think a lot realise until it is too late and what they have done to their children, and mokopuna and the impact that has on them. It is only when they come back and there is nothing. It is hard for them. It was not for them to sell they were left it by the old people. The thought of money having a flash boat or car. Then they realise they have nothing it is sad.

Pātai Tuatahi: He aha te ahikāroa ki a koe?

Ahikāroa in its self is the home fire and I guess that refers to the symbolism behind occupation of whenua, occupation and use. It can be shown in other ways in terms of fire the use of fire for heating keeping warm, cooking kai, ceremonial purposes reoccupying land that you have not been too for many years. Karakia these are all symbolism behind Ahikāroa. When we talk about ahikāroa then we enter into the next phase. Ahikāroa rights to whenua which can come by way of raupatu, take whenua.



Whakaahua 16: Ūtiku Keepa
Pōtaka

Pātai Tuarua: He aha te mahi hōhonu me ngā tikanga

Simple respect, our role as ahikā those living and residing on the land is to ensure the safe sustainability of Papatūānuku for current and future generations. Therefore, we need to care for it and do not overuse or over utilise the resources, which could significantly affect Papatūānuku.

Pātai tuatoru: He aha te orangatanga mō ngā tamariki, mokopuna, uri whakaheke?

Firstly, we need to ask the question what does that mean, what are the benefits for the future generation. Our role is to prepare for the future in preparation for the future for them essentially, we are setting things up and so it should be for each generation. The mere fact that people are on the whenua automatically means that they have a responsibility to the whenua this is termed as holding kaitiakitanga for that whenua so that present and future generations may benefit from the whenua but also in sustaining Papatūānuku. We often forget that Papatūānuku is the bases of the whenua and that she is a living entity.

We need to think how can we sustain them that would be by way of utilising the whenua so we need to make sure that we have it available to them whatever, shape. An example maybe just to come back to our mārae, that is the simplest form to come back to the whenua and take place in activities at the mārae.

The second part for those who wish to toil on the whenua we have to find ways in which our future generations can reside and occupy land and make a living from it, that way they are sustained physically and nourished culturally and spiritually that will improve the wellbeing of those future generations. Living of the land papakāinga development.

Pātai tuawhā: He pēhea o whakaaro e pā ana kia mau tātou ki a tātou whenua me te mana motuhake?

The problem we have is that we do not have self-determination because we operate within the construct of a legal system which is based on western world model of land ownership so while we might maintain some title to our whenua, ultimately it's our use of it which is constrained by the law of the country. The best we can do is to get as close to our traditional model as possible which requires us to think outside that legal constructs paradigm it requires thinking in a cultural way. This is where you apply our understanding of tikanga and kawa to understand our worldview in order to manage the whenua that is the closest we can get to self-determination.

How do we do that? Firstly, we must accept that we have a western model of ownership. Secondly the way we behave toward the whenua. This may simply be while we may not own neighbouring land that belongs to our whanaunga we must respect and encourage everyone in the Māori World view that we have a responsibility to remind them of our spiritual commitments and we should not be offended if we let them know that.

Pātai Tuarima: Me pēhea te whakahoki i ngā uri ki o tātou whenua?

The biggest factors that caused this issue was social and economic reasons. This started the urban migration people seeking employment but also the desire to live in a modern society with all the trappings. Moving into a modern society involved learning a different set of principles so when one moved from a community where one was sustained by the whenua they began to live as individuals. In many ways we were encouraged to take on these values eg capitalism, materialism.

Many made that choice. Unfortunately, this has impacted on successive generations eliminating our cultural values and thereby losing the cultural essence of what it means to belong to whānau, hapū and iwi, although there may be remnants and linkages to that society.

Some may retain the values, align with a common ancestor, they may know that they connect with a specific area but do not know how. Some have some knowledge and linkages back to their origins. We need to understand where they are and what their thinking is.

Mason Durie's culture continuum states that at one end we may have a genealogical connection or a distant ancestor having no idea where they are from. They have nothing to do with Māori because that is not their world. At the other end of the continuum a person who has genealogical connection to an ancestor and retains the cultural values, tikanga, tapu, noa and the traditional setting because of the influences of the modern world.

I think we need to take a multifaceted approach where we encourage activities and opportunities where they are able to behave and live in a papakāinga living in a cultural area. By doing so we create the opportunity of being able to sustain

themselves with some type of employment, cottage industry it can be done if people are keen.

For those on the periphery who are wanting to relearn these values requires a different approach this may be as simple as keeping them informed through the iwi 'Te Karere,' newspaper.

Pātai Tuaono: He aha te Ahimātaotao?

In all Māori there is an inherent identity through our tūpuna toto what we should be doing is always have the door open to them it is our role as Ahikā. If they wish to reactivate their Ahikā status we need to run wānanga about who they are. Encourage them to sit on committees getting involved at their pace by building on to their cultural values.

Pātai Tuatahi: He aha te ahikāroa ki a koe?

Ko te ahikāroa ki ahau te wāhi noho ai koe i runga i te whenua tae noa mai ki tēnei wā. Kāhore e kati te ahi i runga i taua whenua. Ko te ahikāroa te mea, te tangata whānau mai ki runga i te whenua noho ai i te whenua mahi ai i taua whenua tae atu ki te wā hoki ki o mātua tūpuna.

Koina taku, te ahikāroa. Ko te ahikāroa tō tūrangawaewae. Te wāhi i takahia e koe me ō mātua tūpuna pēnei i ahau ko au te whakamutunga i tēnei wā e noho nei i tēnei whenua o mātou me taku taha ki a

Ngāti Raukawa. Whānau mai au ki konei, mahi ai i

konei ērā mea katoa. Ko o waewae i runga i te whenua ko o ringaringa i roto i te whenua ērā mea katoa.



Whakaahua 17:
Pita Richardson (Kaumātua
Rata Marae)

Patai Tuarua: He aha ngā mahi hōhonu me ngā tikanga e pā ana ki te ahikāroa?

He nui ērā tikanga katoa i tukuna mai e o tāua mātua tūpuna, ko te tiakitanga o te whenua, ki te manaaki tāngata i haere mai ki waenganui i tō whenua. I haere mai ki tō taha me manaaki tonu rātou. Ko koe te kaitiaki o te whenua e noho nei koe. Koina te manaakitanga, ērā mea katoa ngā mea e pā ana ki ngā awa ki ngā roto, me te ngahere koina tō mahi te kaitiaki o ngā mea katoa.

Pātai tuatoru: He aha te orangatanga mō ngā tamariki, mokopuna, me ngā uriwhakaheke?

E rua ngā whakautu ki tēnei pātai. Ko ngā tamariki mokopuna i whānau mai i runga i te whenua kei te pai rātou. Kei te mōhio rātou i te orangatonutanga e pā ana ki te wāhi e noho nei rātou. Engari, ko ngā mokopuna kāhore e noho nei i runga i te whenua, e noho ki wāhi atu he kaupapa anō tēnā. Mā rātou anō pea e hoki mai ki te wā kāinga ki te manaaki, ki te tiaki i taua whenua.

Pātai Tuawhā: He pēhea o whakaaro e pā ana kia mau tātou ki a tātou whenu me te mana motuhake?

He pātai hōhonu ki ahau tēnei i runga i te mea ētahi o mātou i hiahia ki te hoko whenua. Kahore au kati, kāhore au i te tangata whakakati i aua mea ki te hoko whenua e pā ana ki tōku whānau ki tētahi atu. Koina te maemae i roto i tōku ngakau. Ko ngā whenua i homai e o mātua tūpuna ko te tangata e noho nei i runga i te whenua nā ngā matua i homai. Ko te take nui rawa atu ki te here i taua whenua i roto i tō whānau, i roto i tō hapū, me tō iwi, ki au nei.

Pātai Tuarima: Me pēhea te whakahoki mai i ngā uri whakaheke ki o rātou whenua?

Ko ngā mahi e mahi nei e koe i tēnei wā, ko te mahi rangahau tetahi mea he pā ana ki taua kaupapa, te rangahau i te whenua. Kia mōhio ai ngā uri mokopuna, arā, ngā whānau, anei ngā hītori, anei ngā uri ki ngā mokopuna, ki ahau, ki o matua tūpuna. He wā pea ka hoki mai ki te noho mai i waenganui i te whānau rānei.

Pātai Tuaono: He aha te ahimātaotao?

Ko te tikanga pea o te ahimātaotao e pā ana ki ngā mea i wehe atu i te whenua. Kore i hoki mai ki te whenua. Ana, ka hoki mai ana ki te whenua noho ai kua kā anō tōna ahi. Ko tā tātou kī atu ‘Me hoki mai anō koe kei konei tō hononga ki te whenua.’ Koira ngā tikanga o te ao Māori. Me tapuke ngā wahiawa, ngā tūpāpaku, ngā pito ērā mea katoa ki roto i te whenua koira taku whakapae.

Pātai Tuatahi: He aha te ahikāroa ki a koe?

For me it means maintaining ahikāroa in whatever way you can keeping the fires burning. Keeping attached to the land throughout your life. Something that should be passed on to the next generation, make sure ahikāroa is maintained on the land that you have or are attached too. However, I think that you can maintain ahikā in some cases without being part of the land they may not have whakapapa to the land but in some cases they had married into the iwi.



Whakaahua 18: Neville Lomax
(Kaumātua Rata marae)

Why I say that is here on our mārae at Winiata, our pae was maintained for many years by a Tūwharetoa man particularly when our tūpuna passed away. They

maintained the ahikā. Ahikāroa is long-term maintenance I feel it should always be attached to whenua it is not a good thing, maybe until someone can return and take over the responsibility.

Ahakoia kei te noho mai koe i waho atu i te rohe, he ahikā tonu koe? Yes I do, because I support those who have remained at home. I sit on the pae, I am the chairperson of the Rūnanga and run wānanga reo, I also presented at our Waitangi claims and know the whakapapa.

Pātai Tuarua: He aha te mahi hōhonu me ngā tikanga e pā ana ki te ahikāroa?

In traditional times there were ture that required the whānau, and hapū to remain on the land for 3 generations in order to maintain ahikā if you went away you could lose your right to the land but by remaining on the land you keep those home fires burning on behalf of all the hapū not just yourself you do it on behalf of the hapū.

Pātai tuatoru: He aha te orangatanga mō ngā tamariki, mokopuna, me ngā uri whakaheke?

It provides a place to come home too. They can say I belong here. It is about identity and connection to ngā tūpuna, and tūrangawaewae.

Pātai tuawhā: He pēhea o whakaaro e pā ana kia mau tātou ki a tātou whenua me te mana motuhake?

Pop and Mum stressed never to sell the land, hold on to your land, they both stressed this without your land you have nowhere to stand, and you cannot say I belong here.

If you dispose of your land, you give up the ability to grow food, and the right to access food from the ngahere, food from the land. You do not have the ability to do those things. You then must rely on others for a means to live, by providing you with a job.

As time goes by land becomes smaller and smaller even if we held onto all of the land that we have left without buying anymore. It's not that land gets smaller it's that our iwi is getting bigger and the land becomes less able to provide the necessities of life for the people. My whakaaro is as to holding the land is that they are not making any more therefore if you dispose of it in any way there is no guarantee that you will ever get it back.

My thoughts are hold on to what we have got you remember I mentioned that Harry, Hape and I gifted some land, which we brought off whānau because they were selling to the highest bidder. We bid it not to make a profit but to make sure that it didn't go outside the whānau. My idea was to put it into the Whenua Topu Trust. Many of my uncles and aunties sold their land leaving nothing for their kids, they have no place that they can say this is their land. By putting it into the trust gives them a right as iwi to say this is my land. Whether they feel they are connected they have a right too. If this land had not been split up under the court system, it would have belonged to the whānau whānui.

Pātai Tuarima: Me pēhea te whakahoki mai i ngā uri whakaheke ki o tātou whenua?

There is not enough land to sustain people so people have left. We now need to look at other ways to connect. If we live on the land we must encourage them to come back. We need to do things differently to draw them back, we as yet have not found the key. We have a youth leadership programme which is good, it requires a little more push and some more pūtea. I think we are going to have to call on our

whanaunga to assist. We need to involve and make better use of all our whānau to help run these programmes. Perhaps Ngāti Hauiti could run the youth programmes for all the iwi, and Ngāti Whitikaupeka could run the waiata wānanga. When they are at Hauiti they are Ngāti Hauiti and when we go to Moawhango we go as Ngāti Whitikaupeka.

It is a matter of developing programmes encouraging young people involved. As ahikā we must welcome people home this is certainly how the old people saw it they would welcome anybody some whānau would come and stay a day, a week, some for years they did their part they helped in the garden and around the farm. They gave what they had as ahikā we should welcome people and share the fruit of your endeavours.

Pātai Tuaono: He aha te ahimātaotao?

I see that those who sold the land as those who have given up ahikā. Those uri are not to blame.

He aha o whakaaro i te wā i hoki mai koe ki te wā kāinga?

I have always had an infinity to the land. I lived on our land from birth to my teens and the bond was very strong from the beginning right to this day. Even though we moved to Wanganui for a time, I was always drawn back to the whenua of my tīpuna and where we lived.



Whakaahua 19:
Raihania Pōtaka

My Grandfather my mothers father was a land supervisor his mahi was about land retention and keeping our whenua for the future generations. I can remember him saying ‘don’t sell the land you are only the kaitiaki you must pass it on to the future generations.’ I recall hearing this from my father. In the whanganui land court minutes, Koro

Tumihau advised the owners to hold on to their land, as it will always provide shelter for the whānau.

I feel it is important to remain on your whenua if not, you must have a continuous relationship whether it be working at your mārae, connecting back to your whenua, encouraging other whānau members. Being kaitiaki. Looking into the future it is about sustaining our whānau, hāpu, and iwi. By growing kai and making sure our land is not being abused or polluted, we must care for Papatūānuku.

Government continues to develop policies to suit themselves, which have major implications on our whānau, and whenua.

Pātai Tuatahi: He aha te ahikāroa ki a koe?

To me it means the ones that remain on the land keep the home fires burning who remain on the whenua, keeping the traditional customs values tikanga Maori alive, within our whānau and on our whenua.



Whakaahua 20:
Ngawai Thomason

Pātai Tuarua: He aha nga mea hōhonu me ngā tikanga e pā ana te ahikā?

I think the main responsibilities of the ahikāroa is manaakitanga upholding our values and customs (tikanga), kaitiakitanga caring for the land. Passing on whakapapa, history, stories of the past.

Pātai Tuatoru: He aha te ahimātaotao ki a koe?

What it implies to me is that our tikanga and customs have not been maintained that there has been a loss of interest over the generations with the change of society. People have sold up their land so they have nowhere to go, they have chosen riches and money the things of the world.

Pātai Tuawhā: He aha o whakaaro i te wā i hoki mai koe ki te wā kāinga?

Coming home is a place where I can reenergize and to be grounded again to remind yourself of who you are. A feeling of affinity a sense of belonging and wellbeing.

Pātai Tuatahi: He aha te ahikā ki a koe?

It is the one that remains on the land.

Pātai Tuarua: He aha te tikanga o te ahikā?

To nurture the younger generations to be leaders to know their whakapapa and to be proud of who they are and to hold on to the land.



Whakaahua 21: Tuhono
Thomason

Pātai Tuatoru: He aha o whakaaro i te wā i hoki mai ki te wā kāinga?

It reminds me of our tūpuna and where they walked being on the land has essence it's like looking deep into your soul.

Pātai Tuatahi: He aha te ahikāroa ki a koe?

Ahikā to me is aroha, whānau and whanaungatanga, also connecting with nature and the source of life. Aroha for my tūpuna my whānau and myself. Aroha for myself encompassing, nourishing and restoring my hinengaro, tinana and wairua through ahikā, because when I'm home I feel grounded. I work with my dad which I love and eat lemons from my home, apples from my koros tree, drink free spring water from our papa cliffs, eat meat raised on our land and get refreshed in our Awa. Because our land sustains us. Through ahikā I have a home, a place I



Whakaahua 22:
Idez Baker

belong, a place to nurture connections with my whānau where I can share experiences and remember and create memories. Ahikā fills me with a great sense of pride in my tūpuna, my Dad and my Auntie Barb for all they have done and sacrificed to look after our home. I view ahikā as a taonga that has given so much to so many generations of my whānau.

Simply put when I come home I feel loved and connected to those that surround me and those that have passed (Koro, Nan, Auntie Lorraine, Uncle Son to name a few). I feel my soul restored and my heart is home. The question gave me time to pause and reflect and also reinforce and change some of the ways I have been thinking about our farm but most of all it made me incredibly grateful and reminded me how blessed we are.

Pātai Tuatahi: He aha te ahikāroa?

Marewa Hillman

Ki ahau ko te ahikāroa he ahuatanga e pā ana ki te tangata e kore kati a noho o te tangata i tōna wāhi. Mōku ka tiro au ki taku tāne ki ahau he ahikāroa ia. I te mea e kore rātou tana whānau, mai te wā o wana tīpuna i neke atu i tōna kāinga. I noho pūmau i noho taketake rātou ki tō rātou kāinga ki to rātou whenua. Anō nei, ko te ahikā he tangata pēnei i ahau. Kua hoki mai ki te whāngai kia mura te ahi o tōku whānau e noho nei rātou kai ngā taone, kai tāwāhi e noho ana. Ka taea tonu te hono mai ki to rātou whenua me tō rātou tūrangawaewae.

Pātai Tuarua: He aha te hōhonutanga me ngā tikanga o te ahikāroa?

Ki oku nei whakaaro i kōrero tahi māua ko tōku mama, anō nei ko tōku koroua Te Karo, koina te koroua i whakapākeke i taku hoa rangatira. I tētahi kaupapa mātou i te mārae o Matahī, te pā o Matahī. I te kōrero te pae mō tērā kupu mō te ahikāroa, atu i te kupu o te ahikā. Tōna rerekētanga i kōrero mai te koroua nei mōna. Ko te ahikāroa ko taua ahi ka heke mai i ngā atua ki o mātou tīpuna, ā, kare i kati, kare i

tinei. Kare tēnei ahi i heke rawa mai ki ngā uri e hiko ana i te mata o te whenua i tēnei wā.

Anō nei, i kōrero mai a Te Raki nōtemea koira tāna momo, he werewero i te hinengaro me te roro o te tangata. Ko tāna ko te ahikāroa ana koira, he āhuatanga e pā ana ki ngā whānau. Pēnā ka heke mai nō te tipuna nei, tōku tipuna a Tāne, ana koa kite koe i ōna uri me ō rātou ahi.

E kā ana, kua tau, kua titi te pou whenua o tērā tipuna ki tērā wāhi. Nā te nunui ngā te maha o ngā ahi kua kā mai mōna te take. Koira te take he nui ngā whitiwhiti kōrero i taua wā, ehara i te tautohe. Engari, he nui ngā whakaaro he rerekē anō.

Ko wērā kōrero e rua ka mau tonu ki roto i ahau e pā ana ki tērā kupu te ahikāroa. E whakaatu ana i te roa o te noho o ngā whānau o tētahi tipuna tērā. Anō nei, e whakaaronui ana i wā tātau hono a te tangata inaiane ki wā tātau tipuna tae atu ki ngā atua.

Pātai Tuatoru: He aha te rerekētanga o te ahikā, ki te ahimataotao?

Ko te ahimātaotao ko ērā tāngata ka noho atu ki waho i te kāinga. Ka tū ana wētahi kaupapa, ka hoki mai ka tahu i tana ahi, ā, ka wera anō tana ahi. Engari karekau e noho ki te wā kāinga ki te whāngai kia kā rawa mai tōna ahi. Koira ki ahau te ahimātaotao. Ā, ka mātao tō rātou ahi, engari kai reira tonu ahakoa te aha, kai reira tonu.

Ko te haukāinga, tētahi e kī ana nō te haukāinga ahau. E kī ana wētahi kōrero, e noho mai ki te kāinga ki te tahu i te ahi. Ka hau mai, ka hau atu kare i whakatakoto he wāhi. Kare i whakatakoto he wāhi noho mōna.

Pēnei i ngā tāngata kai runga i ngā rūnanga me kī kare o rātou hono, kare i rongo i te kākara o ngā kai e tahu ana, e tunu ana i runga te ahi kare i tūtakitaki whanaunga, kai i whāngai i ō rātou manuhiri o tō rātou pā ki ahau he hau kāinga tērā.

Pātai Tuawhā: He pēhea tō noho i runga i ngā whenua o ngā mātua tīpuna?

I ahau e whakarongo ana ki waku pākēkē ki ōku kuia koroua. Ko tētahi mea me mātua mōhio mātou ki te kāwai whakapapa, ā, ko te manaaki tangata te mea nui.

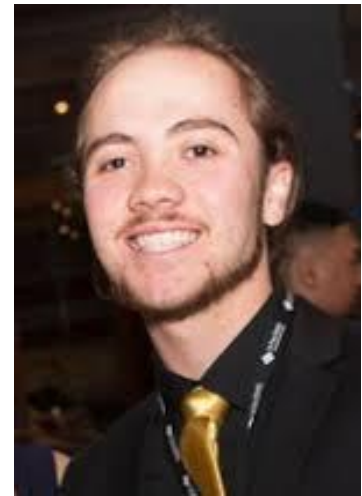
Ā, i reira i ngā wā o mua te wā o te maha o ngā tīpuna koira te mea nui ki a rātou, ko te matemateaone. Ko te manaaki i te tangata, ā, ma te kai, mā te whāngai, mā te whakanoho me te whakaopeope, ā, i tō manuhiri. Ā, i aua wā, koira tō rātou tino hiahia kia kā te ahi. Kia mōhio te tangata ana, he wāhi mōku ka haere atu au ki reira. Ehara ka manaakitia e ngā tāngata o taua wāhi. Ā, koira te mea nui mō te whakakā mō te tahu i tō ahi. Kia kitea mai e te tangata, arā, he wāhi hai manaaki, hai opeope mōku.

Pātai Tuarima: Me pēhea te whakahoki mai i te whānau ki te whenua?

Kai te pērā mātou o te marua o Te Waimana. Kai te whakaaro mō te hono o te tamaiti, o ngā whānau ki ō rātou whenua o te kāinga. Ā, kua riro mā te tangata whenua mana me ahikā, kua riro mā rātou hei toro o rātou ringa ki a rātou tamariki ki a rātou mokopuna, tō rātou whānau e noho mai ana i waho atu i te kāinga. Ma te hui ma te whakatū wānanga, koira tā mātou mahi i tēnei wā. Kai te whakatū wānanga mō ngā rangatahi kai waho ake e noho ana. Ki te whakahoki mai, ā, ki te whakawhanaungatanga kia mōhio ko wai, a wai, anō nei ko wai rātou i roto i te marua o te Waimana. Tae atu ki te pā o Tauanui me te whakatakoto akoranga mā rātou. Me pēhea te tapahi miti. Ka akohia i runga i te ngākau mahaki, ehara i te wāhi tohutohu ngā tohutohu anuanu nei, he tohutohu ngāwari. Ā, i te mea e mōhio ana mātou he mea matakū kia hoki mai ngā whānau ki te kāinga. Kare anō kia tae ki te whenua. A, koira he tohu rautaki e kimi ana mā mātou o Te Waimana me pēhea te whātoro atu ki ngā tamariki. Heoi anō, me pēhea te whakaopeope i tērā āhuatanga i waenganui i a rātou me mātou o te kāinga, ki te kāinga.

Pātai Tuatahi: He aha te ahikāroa ki a koe?

Ko tēnei kōrero mō taku tipuranga ko koe tērā. Ko tētahi āhuatanga o te ahikāroa nā runga i āku mōhiotanga, i aku akoranga, ā, kua akona e au tēnā mea te ahikāroa. Anō nei, ko te tangata ka noho pūmau ki tōna ake whenua, ā, he tangata ka tū hei poutokomanawa mō tōna whānau. Ā, ano nei he momo maunga e kore e nekehia. Ā, he tangata ka tū, ā, ahakoa ka tau mai ka wehe atu te tokoiti te tokomaha rānei kei reira hei whakakā i te ahi. Ā, ka noho mahana ai te whenua. Ā, ka mōhio pai ia te tangata e noho ana ki tō kāinga tuturu, ko koe te ahikāroa.



Whakaahua 23:
Jack Pōtaka

Pātai Tuarua: He aha ngā tikanga o te ahikāroa?

E hia ke ngā tikanga e pupuritia ana e koutou ngā ahikāroa, ko koutou ērā e whakakanohi nei i o tātou mātua tupuna. Ko koutou e pupuri ana i ngā taonga a kui mā, a koro mā. Anō nei, i te taenga mai o tauwi mā kua neke haere te tokomaha o Ngāi Māori ki taone nui. Kua wehe rātou ake i o rātou tūrangawaewae. Ano nei, i te noho o tētahi tangata he ahikāroa, ko a rātou nei mahi i raro i taua marumaru o te tikanga, he whai hononga ki te whenua. I te mea ka kore ake ko te whenua, ka kore nei taua te tangata e noho ora nei i roto i tēnei ao hurihuri. Nō reira, he maha ngā tikanga e mahia ana e koutou te ahikāroa. Kua akonga ahau ko tipu mai i roto i te reo Māori. Nōku te whiwhi, nōku te waimarie ki tērā. Kia whaia e au ngā tapuwae o ōku tūpuna. Engari, ko te reo tuatahi a wahanga noaiho i te ao Māori. Ko tētahi wāhanga tino nui ka noho pūmau ki tōku whatumanawa, ehara noaiho kia tukuna tōku reo kia rere i te ao, engari kia tino hōhonu ōku nei kupu. Ā, me mōhio pai au ki tōku ake whenua me mōhio au, ā, i hea noho ai ōku tūpuna. I hea noho ai ōku kaumātua, tōku papa, koutou taku whānau. I te mea ko koutou taku tūara mō taku reo Māori. Ā, ka puta mai i roto i ahau. Anō nei, mā te mōhio mā te whai hononga ki te haukāinga ka pakari ake taku tū ahakoa kei hea, ahakoa ki tēhea tōpito huri noa i te ao.

Pātai Tuatoru: He pehea o whakaaro me mau tātau ki o tātau whenua me te mana motuhake?

He Kaupapa nui tērā, tēnei mea te whenua ki te aro atu te tangata ki ngā āhuatanga ki te aro atu tāua te Māori ki te whenua mōhio pai ai tāua he uri tāua nō te whenua. He uri nō ngā atua Māori, he uri nō ōku tīpuna, heke iho ki ahau e tū nei. I raro i ngā whakaaro i noho i roto i tēnei ao marama. Mōhio pai ai tāua tahi, ehara te whenua i te taputapu pērā i te aroha o te Pākehā. Kore rawa au te rangatira o te whenua, ko te whenua ke te rangatira o au. Ko au anake te kaitiaki o tēnei whenua. Ko koe te ahikāroa, ko koe te kaitiaki ka noho pūmau ki runga i te whenua.

A, nō reira kia aro atu ki te kaupapa o te mana motuhake. Pērā i aku kōrero o mua, ki te kore atu ko te whenua, e kore nei ko ahau e tū pakari nei i tōku nei ao. Nō reira, koira tētahi wāhanga nui mehemea aro atu tāua te Māori ki tērā āhua.

Pātai Tuawhā: Me pēhea te whakahoki mai i te whānau ki o rātou whenua?

Me whakatō ai te kakano o te hiahia, me whakatō ai te kakano o te ao Māori ki roto i a rātou anō. I ngā tau kua hipa, i ngā reanga pērā ki tōku papa, i ōku kaumātua kua kaha pehi nei te reo me ōna katoa ki roto i tō tāua nei whānau. Heoi anō, ki te mōhio ai ngā uri ō ōku tīpuna he hua ka noho ki roto i tō tāua nei ao ki te whakatō i taua kakano ki roto i a rātou. Tērā te aroha me te manaaki i te tangata ka waipukengia taua kakano ana ka tipu, ka rea te āhuatanga o te ao Māori ki roto anō i a rātou anō. Ka puta anō te reo, ka tu pakari ano ai te tangata.

Pātai Tuarima: He aha ngā mahi a te ahikāroa?

Ki taku mōhio nei, ko tā te mahi a te ahikāroa, he tū hai māngai mō tōna ake whānau, hapū, iwi, aha rānei. Ka tū toka tū moana ia mō tōna ake whānau. Hei aha, kia kore e waiho mai ngā pehitanga o te ao Pākehā e patu i tōna ake whānau, ka noho ia, ka noho pūmau ake ki tōna ake ao, anō nei tona ake ao Māori. Ā, ka noho ia, ā, hai whakakāngia i te ahi, ehara i te mea nei he ahi ā-kikokiko nei, engari kia takahia

te whenua, kua whakakaha atu te hononga a te tangata ake ki tōna ake whenua. Koirā ngā momo mahi a te ahikāroa ki taku e mōhio nei, ki taku nei tirohanga.

Kia ora Paddy Potaka real name Tauiti Pehitane Potaka descended from Hilda and Taami my father's parents were Tauaiti and Meretini and the parents of Tauaitis were Ūtiku and Rora. I will be 70 in Nov.

In my family there are three brothers and five sisters. I am married to Johanna James who is part of the Chase whānau, from Taihape and we have three children two boys and a girl.



Whakaahua 24:
Tauaiti Pehitāne Pōtaka
(Kaumātua – Rata Marae,
Hunternville)

Pātai Tuatahi; He aha te ahikā ki a koe?

As far as I know, it is about those that stay behind and keep the home fires burning. To a large extent that is me and my family. Keeping your place and your families place on the land. Even though we went away teaching in Ohakune and Raetihi we always returned regularly to Rata.

One of the things you did notice was the state of the Pōtaka pā which today is known as Rata Marae and what may happen with that, I guess it may have been a conscience thing. It depended upon where you line up and your affiliation with marae and how you feel about it and of course how you feel about your whanaunga within the area and the whānau whānui. So ahikā again is about those keeping your place and your whānau a place on the land. Not only Pōtaka but also those who you have lived with they also become part of your whānau too.

Pātai Tuarua: He aha te mahi hōhonu me ngā tikanga e pā ana ki te ahikā?

After 10 years, I returned home. Retaining our own land from Ūtiku down to Tauaiti to my father Taami. As family we all retained our own land shares, because I had the desire to get the land back. Not for me personally, it was retaining our own land for

the family. But for Pōtaka whānau at large. The other thing was the whānau urupā is on our block which made it more important.

I remember working at Hunterville and I saw a tangi going on, I didn't know who it was so after I finished the bus run, I went to check it out and it was whānau of course. As ahikā one has the responsibility to watch over and teach tikanga around care and usage know whakapapa concerning those within the urupā to pass on this knowledge to the next generation.

Marae restoration

Initially the mārae was not our initial focus. It was about trying to get the whānau interacting, trying to get them involved, having korero, it was about visiting people and learning to get on with them. Our first venture was the Tangi fund and this involved 20 people who paid into a fund like insurance on a minor scale. If a person passed away there was some contribution we could make to their whānau. Previous work done with communication with whānau was to have more of an impact from these tangi funds.

I had already spoken about the restoration of the Marae with various people years ago when I first came back from training college. I spoke extensively with Manu Metekingi the son of Rangi and Wiki Metekingi and he was very keen to implement something which could move on to the restoration but as I said previously the final push came from uncle Sam who introduced the idea at one of the tangi fund meetings.

Pātai Tuatoru: He aha o whakaaro i te wa i hoki mai ki tō whenua?

Whether we like it or not we must have others involved for instance those people may not necessarily agree with you, but that's fine, that's not a problem. The fact

that you can communicate is a big plus this may be a big shift for them, and if we are able to shift the way they think, actually it's about reconnecting.

At one of the final tangi fund reunions, we pledged to have a whānau reunion at Parewahawaha mārae in Easter 1982. I had done a large amount of work prior to this just about reconnections and trying to get people interested, with newsletters etc. But I didn't have quite the same involvement at the reunion at Bulls, a person that came into play there was Bill Pōtaka. He's part of the Pike whānau and he did a huge amount of work writing letters, encouraging others setting boundaries, finance, etc. He was the right man for that job! Others involved Coleman and Beau Rangī the Bulls whānau particularly Peter Richardson and aunty Pare, Loise (Tauaiti) Pōtaka and Jim Cunningham.

Once we had the reunion I think, we're able to move on. Up until that time, very little practically had been done, it was still a ramshackle old shed that we had seen for the past 20 years. And it was only at that stage there, that the reality hit home and our thinking was how can we move this project on further. The underlying purpose of establishing the Marae was all those things just mentioned to do with the Mana whenua, the urupā it was to do with people and others.

Pātai Tuawhā: He aha te orangatanga mō ngā tamariki, mokopuna, me ngā uriwhakaheke ?

I can only speak for the land that I am on with my own land it was about retaining as much as possible. I am positive that someone in my whānau will look after the land in his life time. I cannot guarantee this for the future generation. However, he will do his very best for that someone to continue on. The land means so much to us as it has sustained us for 4 generations and more. I hope that it is maintained, that it will support my whānau and others in my whānau and others in the community. E ai ki a (Mead 1997), ahikā was a longstanding practice in which occupation was achieved over generations linked by whakapapa and time.

He aha te ahikāroa kia koe?

Ko te ahikāroa e kite ana mātau i te kāinga ko te tangata e pupuri ana i te mana motuhake o tōnā whānau, o tōna hapū, me tōna iwi anō hoki. Nā, he maha ngā ahikāroa, ā, i roto i a Ruatāhuna. He tauira tēnei: ‘E kī ana hoki o mātau pākeke, ko te ahikāroa ko te tangata e tū ana, ko te tangata noho ai ki runga i tōna marae, tū ana, tau ana. Ana, ko tērā kōrero tērā e mārama ana katoa ana te tangata ki tōna ao, ko tōna

Hawaikitanga. Ana, ko te Hawaikitanga he ahikāroa tērā.

Ko tērā kupu kai te mārama ia ki te ao, o tuawhakarere.

Kai te mārama ia ki te ao kōhatu. Kai te mārama ia ki ngā taumata o tana iwi.



Reremoana Pitau
Ngai Tuhoe

E ai ki a (Rangi 2005) Tēnā kei te kōrero mō Hawaiki kei te tohu i te whakaiho-matua o ngā kōrero tawhito o Ngāi Tūhoe. He kupu tohutohu, he taonga tīpuna, he tikanga te whānuitanga atu o ngā kupu hai oranga tangata, oranga hapū, oranga iwi. (Rangi, H. 2005,wh.5)

Kia tīkina atu ko ngā whakatakotoranga kōrero a Short 2012, Ko te tikanga o te hoki ki ngā pūkōrero o mua, he tiki atu i ēnei kōrero o tuamaheni, hai whāngai i te hinengaro, kia kitea mai te mata rerehua o ngā whakaaro o te Māori. (Short, N. 2012, wh.49).

Ana, ko te ahikāroa tērā kaupapa, ko te tangata ahikāroa koia te kaipupuri, te kai noho ki te pupuri i te mana o tōna whānau, o tōna hapū. Me kī ko te hapū, koia te kaipupuri i te mana o tōna hapū. Ko te ahikāroa, ko te hunga e noho ana i te kāinga. Ko ngā tāngata me pēnei pea taku kōrero he maha tonu ngā tāngata kua haere ki waho, engari te pakeke haere ana o ngā whakaaro, o te tinana kua uru mai te aroha, te hiahia hoki ki te kāinga.

Ko te kaupapa kua aroha te tangata ki te kāinga. Ana, kua hoki rātau ki te whakarewa ake i o rātau nā kaupapa i runga i o rātau nā marae. Pēnei i ahau nei i whānau mai au i roto i te rua rīwai. Nā tōku koroua ahau i whakawhānau. Nā ko te ingoa o te kōroua rā ko Reremoana, nana ahau i tapa ki a ia i taku whanauhanga. Ko tana kōrero hoki ki taku mama ko te tamaiti e whānau ana ki te kāinga, he ahikāroa tērā momo tauira. Nātemea, tērā momo tangata ka rongu ia, ka kite ia i te wā e tipu haere ana ia i roto i te mātātorutanga o te reo, o ngā kaupapa katoa o roto o Ruatāhuna.

A, Ruatāhuna hoki i wērā wā, hāruru ana kē te reo i roto o Ruatāhuna i o mātau pākēkē. Koirā te reo tuatahi ko tō mātau reo. I tērā tonu, ka mōhio tonu koe ki te tangata ahikāroa nātemea i tipu mai a ia i reira ahakoa pēhea te kī a te tangata. Mā te tangata o te kāinga e kī ai a ia he ahikāroa nātemea he rerekē ōna whakaaro ki te tangata i noho ki reira, engari kare i pākeke ki reira. Koirā te rerekētanga, nātemea mā te tangata noaiho i pākeke i whānau mai i reira ka noho ki roto ia ia tētahi mātāpito tērā tohu kare i tētahi atu tērā whakaaro, tērā tohu. Koirā ngā tāngata ahikāroa.

Ā, nātemea i pākeke mai a ia, i rongu a ia i ngā kōrero a ngā koroua, i tae atu a ia ki ngā tangihanga. Mōhio katoa a ia ki ngā koroua, kuia i a ia e pākeke haere ana. Pērā hoki au, i noho au ki waenganui i ōku koroua, kuia i pākeke mai au i roto i te mātātoru o rātau. Ko te kaupapa noaiho he noho noaiho he whakarongo kare he kaupapa atu anō. He noho noaiho ka whakarongo ngā taringa ki wā rātau kōrero, ki wā rātau mahi. Ana, ko te rerekētanga o tērā akoranga, ā, karekau rātau e tohutohu. Mahau tonu e titiro mai i wohou nā whakaaro anō, arā, ngā mahi e mahia mai ana e ngā pākeke.

Kare rātau e kōrero nātemea, ā, ka mōhio rātau ka whai te rangatahi i a rātau. Ka timata mai hoki o mahi i roto i te wharepaku. He horoi wharepaku, ka noho mai koe he tunu kai, koirā te whakatipuranga o te ahikāroa. Ka ako koe i wērā kaupapa. Ana,

āhua roa tonu koe ki wērā kaupapa. Ana, āhua roa tonu koe ki roto i te wharekai rā. Ko tahau mahi he manaaki i tō manuhiri.

Ahakoia ehia, ahakoia ko wai. Whakaeke ana te tangata ki runga i tō marae, ko tahau mahi he manaaki, he whāngai i te tangata ki te kai. Ka whāngai koe i tō manuhiri ki ngā kai rangatira kai runga i tou marae, koirā te ahikāroa. Kare koe e mea, ā, ko mea noaiho tērā me hoatu noaiho he pihikete māna, e kao ka ōrite tonu tō whāngai, tō manaaki i tō manuhiri ahakoia ko wai. Koirā te wairua o te ahikāroa.

Mai i reira kua rongō, kua kite koe i ngā mahi a ngā pākēkē i mua. Ana, kua tae mai koe ki mua ki te whaikōrero ki te karanga ki ngā kaupapa e pā ana ki te iwi. Ki āhau nā, koirā te āhua o te ahikāroa. Engari, kare tētahi atu anō ahakoia i roto o Ruatāhuna e kore e tareka e tētahi atu tērā ingoa ki te waha ka tareka noaiho e ngā tāngata i tipu mai i reira. Ahakoia nō Ruatāhuna koe, pēnā karekau koe i tipu i reira kare koe e kīa he ahikāroa. Nātemea he momo tāngata anō wērā he pupuri i te ahikāroa ehara i te tangata hoki noa atu kua meatia he ahikāroa, kao.

Ko te tangata mau ki tērā kaupapa i tipu mai ia i reira. Nā reira, koirā te ahikāroa nātemea kua kite kē ahau i wēnei rā tonu nei. Ka kōrero māua ko taku taokete a Rongonui tahi, ana ko tāna kōrero mai ki ahau kai te matakutaku kai te āwangawanga katoa wana whakaaro, nātemea kai te kite a ia kare i te ora ngā paepae o roto i a Ruatāhuna. He aha i pērā ai? Kai te mea mai ia nātemea ko ngā reanga pakeke, tae noa mai ki tōku pakeke ka mutu te kōrero o Ruatāhuna i te reo tahito mai i tōku reanga ono tekau neke atu te pakeke.

Koirā te aukatihanga o te tangata mōhio ki te kōrero i te tūtūrutanga o te reo o Tūhoe. Ko mātau taua reanga. Ko te reanga i raro iho i a mātau karekau i a rātau taua reo. Noho noa ko te reo tametame heihei noho nei. Kua kore, kare e eke ki te taumata o te reo kai a mātau, nātemea i pakeke mai mātau i roto i te reo. Koirā te rerekētanga, ā, o te tangata e whai mai nā i muri. Kai te āwangawanga katoa ia koi ngaro te reo i roto o Ruatāhuna. Kua huri kē te reo inaianei, kua kore kē te ao e mōhio rā koe, heoi anō ko te mahi inaianei he whakatō ki roto i ngā whakatipuranga ngā mahi i whakarerea

mai e ngā tīpuna. Ko te reo nei te ahikāroa o te kāinga. Kia mōhio te ahikāroa ki te kōrero i tōna reo me ōna tikanga, koirā te ahikāroa kia mātou.

He aha ngā mahi hohonu me ngā tikanga o te ahikāroa?

Nā, ko te hohonutanga o te ahikāroa, e kī ake nei au – ‘Ki te kore koe e tipu mai i roto i tērā taumata, ko te hohonutanga o te ahikāroa kia mōhio koe ki te korowai o tō hapū. Te hohonutanga o tērā kōrero o te ahikāroa, he whakarauhuia i ngā kaupapa ki runga i te whenua.

He āhua nui tonu ngā raruraru o te ahikāroa, ka noho ētahi o te whānau he tautohetohe ngā mahi. Nātemea, kare ia i te mōhio ki ngā hohonutanga o te ahikāroa me noho a ia ki te ako i tana ao Māori. Me mōhioo a ia ki te kōrero i te reo. Me mōhio katoa i ngā mātauranga katoa o te ahikāroa o tana ao. Ko te ahikāroa hoki ko te ao. Koia te kaupupuri i te mana, te wairua tapu kia mōhio a ia ki wērā tūmomo kaupapa, ā, kia mōhio a ia ki te karakia, kia mōhio a ia ki ngā mōteatea, kia mōhio a ia ki ngā whakamārama katoa o roto i tana pātaka kai. Ana, ko taua pātaka kai nei, ā, ko tō whenua. Kia mōhio a ia mai tētahi pito ki tētahi pito o roto i tana ngahere, koirā te hohonutanga o te ahikāroa ki ahau.

He aha te oranga mō ngā uri whakaheke?

He nui ngā oranga mō a tātau tamariki, ana ko te whai i te mātauranga tētahi. Ko tā rātau he ako i a rātau ki ngā mātauranga o tōna whenua haututū. Kia kaha tātau ki te whakatipu i wā tātau whakatipuranga kia ōrite te tipu ki tō tātau tipu mai hanga i runga i o tātau whenua. Me te ako i a rātau ki ngā kaupapa kai runga i o tātau marae. Koirā te oranga mō a tātau tamariki.

Ana, ko te reo ka kōrero tonu au ko te reo o te ahikāroa o tō tātau ao. E mea rā e kore tō tāua reo, ka ngaro katoa tātau i runga i te ao. Mā tō tātau reo hoki ka ora tātau.

Koira te whakaora tonutanga a tātau tuatahi. Ki te titiro i roto i a tātau hapū, o tātau whānau kai te pēhea te reo i roto i ngā reanga a o tātau hapū mai rā anō i ngā kōhungahunga ki ngā pākēkē. Ko tā tātau whakatūpato kē hoki kia mau i wā tātau mokopuna, tamariki tō tātau reo. Mai i ngā whakatipuranga, ā, tae noa mai ki ngā pākēkē. Me ako tātau i a tātau tamariki ki te kōrero i tō tātau reo i roto tonu i o tātau kāinga. Koira te oranga mō te ahikāroa o tō tātau whenua mō te iwi. Nātemea ko te reo hoki e whakaatu, e whakakite i ngā kaupapa kai mua i a tātau. Koira tā tātau pae tawhiti whai atu. Kia whakaemi katoahia mai e tātau ngā rangahau pēnei i a tātau e rangahau nei. Me ako a tātau tamariki ki te rangahau i te oranga o a tātau ahikāroa. He aha te mea tuatahi, ko te reo me ōna tikanga. Kia pūmau ki roto i tōna ngākau.

Pēhea ou whakaaro ki mau tātau ki o tātau whenua me te mana motuhake?

Ae he whakaaro nui rā tēnā. Koira te manako ia o te whakaaro. Tērā anō, me ako anō ki ngā mātauranga o runga i o tātau whenua. Me pēhea e mau ai i a tātau whenua. Arā, koira a tātau mahi he akoako i ngā akoranga kare i tua atu, i kō atu i ngā whakareretanga mai a o tātau mātua tīpuna. Koira te tauira hai whai mā tātau. E ora ai o tātau whenua mā tātau tonu e mahi pēnei i ngā mahi rūnanga a o tātau whenua nei. Pēnei i a Tūhoe nei, ana ko te Uru Taumatua te rūnanga o te iwi. Engari, kiki te kore e tika ngā kaiwhakahaere i roto i te iwi, ngā kaupapa e pā ana ki ngā hapū, kātahi pea ka kore e pai te haere o ngā kaupapa. Heoi ano, ko tāku noaiho e kīa nei me whakapono te tangata ki te atua. Me whakapono ia kia kaua te tangata e hunga me kōrero pono, me kōrero kanohi ki te kanohi te whakaaro. Kaua e ngaungau tuara wērā tūmomo kaupapa kai reira hoki ngā whakamātoutau kia tātau. Nā te atua te whakamātoutau kia tiro a ia, ā, kai te pēhea rā, pēhea e ora ai te iwi nei. Pēhea e ora ai te mana motuhake o te iwi nei. Kai a tātau tonu te oranga, ki te kore e tika tā tātau whakahaere i ngā oranga kātahi ka taka katoa tātau ki roto i te hē. Engari, ko te tūmanako ki te mahi tahi, kia kai tahi, kia pono tahi, kia matemateāone tātau kia tātau, kia kaua tētahi e teitei ake i tētahi. Kia ōrite tō tātau hīkoi atu ki runga i te whenua, ā, e ora ai tō tātau mana motuhake.

Kia tīkina atu ko ngā kōrero ā-waha a te Tohunga nei a Hohepa Kereopa i te tau 2004 kai roto i ngā tuhinga a Short e kī ana:

He kupu tātari i te tāhuhu e tāwharatia nei te kaupapa herenga ki a Papatūānuku me ōna oranga katoa. Koia nei ngā uaratanga e hono nei i te tangata ki a Papatūānuku. Ko tā te tangata mahi he pupuri i te mana motuhake o te whenua. Ko tāna mahi he manaaki i te whenua, He aha tā te whenua? He whāngai i te tangata. (Short, N. 2012, wh.40).

Koira taku whakapono, me hīkoi tahi, ki te kore e tahi, ka raru. Heoi anō, koira te whakaaronui. Ka mutu, kia kaua e pōraruraru ngā whakaaro o te tangata. Kia kaua e riro o whakaaro mā tētahi kaupapa weriweri. Ko te mea kē hoki me mahi tahi, me kōrero tahi me whakaae tahi. Koira he oranga mō tātau. Ahakoa ko wai ngā whānau kai te hokihoki mai kare i te mōhio ki ōna whakapapa, engari kai reira tātau te hunga mōhio ki ōna whakapapa, kai reira hoki tātau te hunga mōhio hai ako i a rātau. Nātemea he whānau katoa rātau, ahakoa e noho mai ana i tōna roa i tawhiti kē. Engari, he wā kai te haramai, kua uru mai ki roto i a rātau, ‘ko wai rā ahau’? Pēna nō tou takiwā, ka noho koutou ki te ako i aua tāngata rā, me te manaaki hoki.

He aha te ahimātaotao?

Ko te te ahimātaotao koira te hunga kai te noho mai i waho. Koira te hunga kai te noho pāpaku noaiho ngā whakaaro, kare i te mōhio ko wai a ia, nō hea a ia. Engari, ko tā tātau mahi ngā ahikāroa, ā, he whakahoki mai i a rātau. Mai i roto i o rātau mātaototanga. He tango mai i a ia i taua ao, i roto i te ao mātao ka whakahoki mai ki te mahana o te whare.

Pēhea te whakahoki mai i te whānau ki o rātau whenua?

Tēnā kaupapa nui kua whakatū tātau katoa i tētahi wānanga, kua karangatia e tātau. Kua haere, kua tukuna he tangata. Kua wānanga te whānau me pēhea e hoki mai ai e

tātau te ahimātaotao. Ko tā tātau he titiro, he mahi mahere, he hōtaka rānei, anei pea ngā kaupapa e hoki mai ai rātau. Ā, me tuku he tangata me haere ki waho.

Inaianei hoki ko te rorohiko, kua tuku e koe he kōrero ki runga pukamata ki ou nā whānau, ana kua tukuna e koe ki ngā whānau kai waho. Ana, kia kite mai ai rātau, he aha ngā kaupapa kai te whakahaeretia i te kāinga. Ko te pai o te rorohiko, he pai tō kōrero atu, tō tuhi atu i ngā kōrero ‘E hoa mā, te ahimātaotao e noho mai nā i tawhiti kai te tangi atu te ahikāroa ki a koutou, kai te ngākaunui atu mātau kia koutou, engari ko tā mātau kia hoki mai koutou ngā mea pākēkē anei te wā o tā tātau hui, o tā tātau noho tahi. Ana, me hoki mai koutou, kua nohotahi, ana kua paewhitiwhiti tātau i te mātaotao me ōna māharatanga. Kua noho mai rātau hai manuhiri ki tēnā taha kia tātau ki te taraiti ko tātau te tangata whenua.

Engari, ko taku e kī rā me pono tātau, me awhi, me manaaki e tātau ngā whānau kai roto i te ao mātaotao. Mā te ahikāroa o te kāinga e tipu ai tōna ahimātaotao ki roto i te tangata. Engari, me awhina kare i kō atu ko mai. Kaua e kōrero weriweri, kia pai ngā kōrero kia rata mai hoki rātau kia koe. Āta kōrerohia pēnei i a tāua ‘E haramai, hoki mai ki te kāinga.’ Nātemea ko ou kuia, ko ou koroua i tipu mai ki runga i tēnei marae. Ana, ko koutou ngā whakatipuranga. Ana, ko tā koutou he hoki mai, he ako i ngā mahi kai te kāinga.

He maha ngā mahi hai ako mā koutou. Ā, mea rawa ake, a tōna wā kua whakahoki mai koutou i a koutou tamariki. Ana, kua nohotahi tātau, he noho ki te whakawhanaungatanga, kua akoakohia koutou ki te mihimihi kia mōhiohia atu nā wai koe, ā, anei tō pepeha, mahau hai ako nātemea tūturu koe nō konei. Engari, mā mātau e ako atu i a koutou kia kore ai koutou e noho i runga i te āhua pēnei i te mea kare noaiho koutou i te arohia atu.

4.2 Te Whakarāpopoto o te ūpoko

He nui ngā āhuatanga me ngā tikanga e pā ana ki te ahikāroa. I roto i ngā whakatakotoranga kōrero a ngā kaiwhakautu e kitea ana te maha o ngā whakaaro i puta mō te ahikāroa. I kitea ai anō, te rerekēhanga o ngā whakaaro a iwi kē mō te whakamahi i ngā kupu pērā i te ahikā me te ahikāroa me ngā āhuatanga ka pā ki ngā kaitiaki o te whenua, ahakoa whānau, ahakoa hapū, ahakoa iwi. He nui ngā momo

rautaki hei mahi mā te hunga noho ki te kāinga hei ahikāroa. He noho ki te tahu i tana ahi kia taea e wētahi o te whānau te hoki tonu mai ki o rātou whenua. Nā whenua a ō rātau mātua tūpuna i waihotia mai mā ngā whakatupuranga. Ko tētahi mea uaua ko te kimi huarahi hei whakahoki mai i ngā whānau ki te wā kāinga, e hono ai rātou anō me a rātou tamariki, mokopuna ki te whenua. E mōhio ai rātou ki tō rātou whakapapa, ki tō rātou hononga ki te marae. Ki te tūtaki i a rātou whanaunga, ki te kai tahi me te noho tahi. He nui ngā hua, he nui anō ngā taumaha me ngā momo akoranga hei waha mā te ahikāroa.

Ko te ūpoko e whai ake nei, he kimi huarahi hei whakatakoto kōrero mō te whakarauora i te reo rangatira mō te ahikāroa o Hauiti. He wetewete i ētahi kupu ma i te mōteatea ‘Taku whenua,’ hei whakatakoto karanga me ngā poroporoaki mō Ngāti Hauiti ki Rata marae.

UPOKO 5 – ‘I rere ki whea te tini o te tangata.’

5.0 He Kupu Whakataki

Ko te Ūpoko Tuarima e whakatakoto ana i kōrero mō te whakarauora i te reo rangatira ki te ahikāroa o Hauiti. Hei whakapuaki i tēnei wāhanga ka whakatakotohia e au ngā karanga poroporoaki kua whakapāohotia e au ki runga marae ātea, ki ngā huihuinga o te whānau, tangihanga tae noa ki ētahi hui pākūhā, arā, mō te hononga mārena o ētahi o ōku whanaunga. Ko au tētahi o ngā kaikaranga o tōku iwi a Ngāti Hauiti ki Rata marae. Ko tāku e whakapono ana, me waiho ēnei kupu hei takoha, hei ārahi hoki i te hunga e ngākaunui ana ki te tū hei kaikaranga i runga i tō mātou marae. Ehara hoki tēnei mahi te kawē haere i te reo karanga i runga marae ātea i te kaupapa māmā. Ka kākahuria, ka wahaina tēnei tūmomo tikanga i raro i te tapu. Heoi anō, koinei ka tuku i ēnei kupu mā ngā wāhine o Ngāti Hauiti hei āwhina atu i a rātou i te wā o ngā huihuinga iti, huihuinga nui o te iwi.

Ka titiro ake ki ngā kupu kua titoa i roto i ngā mōteatea o tōku ake iwi hei kawē i te wairua o ngā kupu i roto i te reo karanga, ki runga i te pā ātea o Ngāti Hauiti. Mā ngā kupu o ngā mōteatea hei ārahi i ngā kaikaranga i roto i ngā huihuinga.

Ka tirohia e au ngā kupu mai i te mōteatea pērā i a ‘Taku whenua nā te tohunga matakite a Ihungaru. Kei reira ētahi kupu hei whakamahi ki roto i te reo karanga me te reo poroporoaki. Heoi anō, kia tirohia ake ētahi whakamārama mō tēnei kupu te poroporoaki me ōna hohonutanga.

Ko te poroporoaki he kaupapa hōhonu, he kaupapa herehere wairua, he kaupapa tuku wairua. Arā, he tuku i te wairua o te hunga mate. Ko te ahua o weneki korero e whakaatu ana, e tohutohu ana i te āhuatanga o te huarahi, wāhi rānei e haere atu ana ngā wairua (McFarland, A. 2011, wh.69).

E ai ki tā te iwi Māori e whakapono ana, ahakoa kua mate te tinana, ā, whakangaro atu ki te kōpū o te whenua, ko te wairua kei te ora tonu ka hīkoi haere i runga i tōna ritenga hou, ka piki i ngā rangi tūhaha ka hoki ki te atua. (Barlow, C.1991, wh.95).

5.1 He uaua te mahi i runga i o mātou marae

Inaianei, nō te mea he torutoru noa ngā tāngata ki te mahi i ngā mahi. Kua haere te nuinga ki ngā taone, ki tāwahi noho ai, ki te whai mahi, ki te whai putea hai oranga mō rātou. Kua moe iwi manene, tauiwi hoki, kua Pākehā ngā whakaaro kua kore e whai tīkanga Māori. Engari, ko ngā kupu i roto i tēnei waiata ka whakaaratia e au hei whakaatu i te ataahua o ngā kupu o te waiata mōteatea hai kawē ki roto i te reo karanga me te reo i runga i te marae, me te mātauranga o ngā mātua tūpuna kei tua i te arai. Kia tiro ake tātou ki ngā kupu o te waiata mōteatea a Ihungaru hai wetewete mai i ētahi kupu e hāngai ana ki te reo poroporoaki me te reo karanga.

Taku whenua e rā

Taku whenua takoto noa

Taku kāinga rā

Taku kāinga ko au anake

I rere ki whea te tini o te tangata

I rere ki uta ki tai e

Mā te waiata mōteatea a Ihungaru hei timata i te ara o te reo poroporoaki, arā, ko ‘Taku whenua.’ Ko ngā kupu e hāngai ana ki te poroporoaki ‘I rere ki uta ki tae e.’ Ka pēnei taku whakamahi i ēnei kupu i roto i te poroporoaki... ‘Haere atu rā, e rere ki uta, e rere ki tai e.’ Ka tāpiri atu te rārangi o mua ‘I rere ki hea te tini o te tangata.’ Ka pēnei taku whakatōpu i ēnei kupu hei reo poroporoaki. Hei whakatauirā ake ko ēnei poroporoaki kua tuhia e au hei āwhina. E rarangi nei e whā ngā poroporoaki mai i ngā kupu o roto i te mōteatea ‘Taku whenua.’ Ka noho ēnei kupu hei ipu whakairo mā ngā kaikaranga o Ngāti Hauiti. Kia tangata whenua te noho o ngā kupu o tēnei mōteatea a tēnei tūpuna a Ihungaru ki ngā ngākau o ngā kaikaranga.

E whai ake nei ko ngā poroporoaki naku i tuhi i Te Whare Wānanga o Awanuiārangi
i te tau 2016 mō te pepa MAO 820 Te Whakarauora.

*Haere atu rā,
E rere ki uta,
E rere ki tai,
E rere ki te tini o te tangata,
Kua mene ki te pō e...
Haere rā, haere rā, haere atu rā...*

*Hoki wairua atu rā
Ki a rātou e takoto noa i te ao wairua
Ki ngā whenua o rātou mā
Kua wehe atu i te tirohanga kanohi e...
Haere rā, haere rā, haere atu rā...*

*Hoki wairua atu rā ki te kāinga tūturu
O te tini, o te mano
Kua rere ki uta, ki tai e
Whakangaro atu rā koutou
Ki te hau tohu
Ki te hau iti
Ki te hau tipua o Ruahine e tatari mai rā...
Haere rā, haere rā, haere atu rā...*

*Hoki wairua atu rā
Ki ngā rua whakaheke
Ki ngā rua kōiwi a rātou mā
Kua rere ki uta
Kua rere ki tai e...
Ki Paerau
Ki te huinga o te Kahurangi
Ki te hunga tapu kua ngaro atu ki te ara whakakopa
Kua huri ki tua o te arai e...
Hoki wairua atu rā...*

Ko te wāhanga o muri mai ko te reo karanga i runga i tō matou marae i te wā tae mai ai te Taraipiunara o Waitangi.



Whakaahua 26: Barbara Thomason
(Kaikaranga Rata Marae Waitangi
claims, 12 Sept 2016)

Haere mai rā rau rangatira mā

Te taraipiunara o Waitangi,

Ngā waewae tapu,

*Ngā mātāwaka kua whakaeke mai nei i runga i te
kaupapa o te rā nei e...*

Haere mai, haere mai, haere mai rā

*Takahia mai rā ngā tapuwae o ngā mātua tūpuna
kua mene atu ki te pō e*

*Mauria mai rā ngā tini roimata mō rātou kua
tōkaokahia ake nei*

Te whārangi rau pūangiangi

Ki ngā nohoanga matamata

Ki te kāhui ki uta

Haere mai, haere mai, haere mai rā...

Tēnei te whakatau a Hauiti kia koutou ngā mātāhuhua. Kua tau ki runga i te papa whenua o Rata e Whakatau mai rā...



Whakaahua 27: Ngā kaikaranga o Rata Marae

Ko te kaupapa o tēnei karanga, arā, mō te marena o taku iramutu a Simon Baker:

Haere mai rā te mokopuna a Hauiti

Tēnei te rā whakahirahira i tō kōrua hononga e

Mauria mai rā to hoa wahine kia noho i waenganui i tō whānau e...

Haere mai, haere mai, haere mai rā...

Mauria mai o koutou tini aitua

Kia tangihia kia mihihia e tātou i te rā nei e...

Haere mai, haere mai, haere mai rā...

Naumai, piki mai, haere mai kōrua

Whakatau mai rā ki runga i te papa whenua a o mātua tūpuna e...

Whakatau mai rā...

Ko te kaupapa o tēnei karanga mō te marena o Tama Pōtaka:

Haere mai rā ngā mata waka, ngā waewae tapu

Takahia mai rā te papa whenua o Ngāti Hauiti e

Haere mai rā ki te whakanui i te hononga e

Haere mai, haere mai, haere mai rā

Mauria mai o koutou parekawakawa kia takoto i te mahau tārearea a Maui tikitiki ā-

Taranga i te rā nei e, haere mai, haere mai, haere mai rā

Whakatau mai rā i raro i te korowai o tō mātou tūpuna a Hauiti e...

Whakatau mai rā...

Ko te kaupapa o tēnei karanga, he pōwhiri mō te tūpāpaku ki runga i te marae o Rata:

Haere mai rā i runga i te aroha

Mauria mai tō tātou mate kia takoto i te roro o tō tātou tūpuna whare a Hauiti e...

Haere mai, haere mai, haere mai rā...

Takahia mai rā ngā tapuwae o te hunga kua ngaro ki te whēkere o te pō e...

Haere mai, haere mai, haere mai rā...

Takoto mai rā i raro i te aroha o te whare o Hauiti e...

Takoto mai rā, takoto mai rā...

Whakatau mai rā i runga i te papawhenua o Ngāti Hauiti e...

Whakatau mai rā...

Ko te kaupapa o tēnei poroporoaki mō tōku Whaea kēkē a Lorraine Utanga:

Hoki wairua mai rā ki tō ūkaipō

Hoki wairua mai rā kia takoto koe i raro i te korowai aroha ki Ōtamakapua te nohoanga a o mātua tūpuna e ...

Hoki wairua mai rā....

I runga i te papawhenua o Ngāti Hauiti

Ki ngā rekereke o Ōtara e

Hoki wairua mai rā...

Ko te kaupapa o tēnei karanga mō te tangihanga o tōku whanaunga a Avis Pickering:

He mokopuna tuarua nā Oriwia he tuahine ki tōku tupuna kuia a Rora te Oiroa Goffe

I takoto ki Tautahi Winiata Marae, i te takiwā o Taihape.

Karanga mai te whare o Tautahi

Karanga mai ki tō Mokopuna

Kia takoto ki te poho o tōna whare tupuna e...

Kia kākahuria e rātou kua rūpeke atu i te tirohanga kanohi

Tū mai Aorangi e...

Karanga mai, karanga mai rā...



Whakaahua 28: Te Pouwhakamaharatanga

Ko te kaupapa o tēnei karanga mō te whakatūwheratanga i te huarahi me te whakatū i te Pouwhakamahara i Makohine i te mārara o Hereturikōkā, i te tau 2004:

Haere mai rā mātāwaka

Ki ngā papakāinga a Ngāti Hauiti

Kia Ōkahupokia, Ōtamakapua, Ōrangipango, Ōmanono

Ki Ōtara te manawa o te iwi e karanga nei e

Haere mai, haere mai, haere mai rā...

Mauria mai ngā Parekawakawa

Kei runga i a koutou

Kia mihihia

Kia tangihia kia matemateaonehia i te rā nei e

Haere mai, haere mai, haere mai rā...

Tēnei te tangi haehae ake nei

Ki ngā aitua kua rūpeke ki tua o te arai

Ki te huinga o te kahurangi

Haere mai, haere mai, haere mai rā...

Whārikitia mai rā te kaupapa whakahirahira

Ki mua i te aroaro o te papa whenua o Ngāti Hauiti i te rā nei e...

Whakatau mai rā i raro i ngā manakitanga o te Kaihanga e...

Tēnā rā koe te pouwhakamahara i te kupu kōrero mō ngā Mōkai

E tū whakahirahira nei

Ki te taha o te kōawa o Makohine e...

5.2 Whakarāpopoto o tēnei ūpoko

He maha ngā wā kua karanga, kua poroporoaki ahau, he nui hoki ngā momo hui, kua tū ahau ki te karanga ki ngā hui a te whānau, a te hapū me te iwi anō hoki. Koinei ētahi tikanga hei ako mā te ahikāroa. Me ako anō hoki koe i tō reo, me ako anō hoki koe ki tō whakapapa, ārā, ko wai o uri tata me ngā mōteatea o tō hapū, o tō iwi. Tae noa ki te ako i tō rohe whenua. Ehara i te mea i tipu mai au i roto i te reo rangatira, engari i haere au ki te ako i roto i ngā Whare Wānanga, pēnei i a Te Kunenga ki Pūrehuroa ki Papaioea. Ko te nuinga o ngā kaiako nō Ngāti Porou me Ngāi Tūhoe, he tino matatau ki te reo, i tipu mai i runga i o rātou marae. Ka whakawhiti atu ki Te Whare Wānanga o Awanuiārangi, ko te nuinga o ngā kaiako i tipu mai i roto i te reo, i whakapākekehia mai i runga i o rātou marae. Tae noa ki te nuinga o ngā tauira nō Ngāi Tūhoe, Ngāti Porou me Ngāti Awa. Ka noho au ki o rātou taha ako ai, kai tahi ai, mahi tahi, kōrero tahi ai kia pakari ai tōku reo Māori. He mea nui tērā ki ahau ko te whai i te reo me ōna tikanga, kia tū rangatira ai au i tēnei ao.

Ko te ūpoko e whai ake nei ko te ūpoko hei whakatepe katoa i ngā tuhinga kua whakatakotohia mō taku kaupapa rangahau, arā, ‘Te Ahikāroa.’

ŪPOKO TUAONO – ‘I rere ki uta ki tai e’.

Ka pā taku rae ki te hau tohu,
Ki te hau iti
Ki te hau tipua o te pūwaiwhakarua
Tū mai Aorangi ki tōku aro nei e
Naku nā te kōkō i tau ki ōna pūwharawhara
Homai koia kia kite ai au
I te māreparepa, ngā pōrutu o Rangitikei

Tēnā pākia taku rangi
Kia tū tonu ai te hikohiko uira ki Aorangi
E ko Pohokura e

Kia tohu au ki te ringa
Whakairo tāmoko a ōku mātua tūpuna e
Ka kuhu ki whao ki ngā pāpāringa o Tokomaru
Ki te urunga mai o te rā
Ki te Tairāwhiti
Te punga tātea tuku iho o tōku hauora e
Tū mai Hikurangi
Ko Hautapu
Te hekenga iho o tōku aho kōkōuri

Tōku punga tāmoko
Ko Hauiti ki Ōtamakapua
Te tātai hekenga o tōku aho kōkōtea
Ko Pōtaka
Ka māwhiti taku whao
Ki ngā rekereke o Ōtara
Ko te riu roa o Ōhingaiti
E kōkō ia e ara e
Tōku mauri ka tau
(Barbara Thomason, 2017).

6.0 He Kupu Whakataki

Ko te ūpoko tuaono he whakarapopoto me te whakatepe i ngā kōrero kua tuhia mō te kaupapa rangahau, arā, te ahikāroa. Kua tau mai te māramatanga o taku kaupapa

rangahau, arā, te ahikāroa. Me taku mōhio anō, he hua kei roto i ēnei kōrero kua tuhia e au mā ngā whakatupuranga o Ngāti Hauiti. Ka taea hoki e te hinengaro te rarau atu i ētahi o ngā āhuatanga me ngā tikanga o tēnei kaupapa, te ahikāroa. E kite ai ngā whakatupuranga o Hauiti i tō rātou hononga ki te whenua taurikura o Ōtamakapua ki te pā o Ōtara.

He titiro hoki ki te manawa nui o te hononga whenua ki te hononga tangata, tātai hono ki te whenua, ngā hītori, ngā mōteatea me ngā kōrero tuku iho ā-whānau, ā-hapū, ā-iwi hoki. Hai whakatepe i ngā kōrero, ko ngā whakamārama mō ia ūpoko.

6.1 He whakarāpopoto i ngā ūpoko

Ko tā te Ūpoko Tuatahi, 'Ko taku whenua e rā'. Ko te whakaaro nui o tēnei tuhinga rangahau, he titiro ki te manawa nui o te hononga whenua ki te hononga tangata. Kei roto i tēnei hononga ngā tātai kōrero, ngā tātai whakahekenga tangata, tātai hono ki te whenua, kōrero tuku iho ā-whānau, ā-hapū, ā-iwi hoki. He titiro ki ngā āhuatanga e pā ki te ahikāroa o Ōtamakapua ki Ōtara pā. He tātari i ngā tikanga o te ahikāroa me ōna pouherenga ki te whenua tuku iho o ngā mātua tīpuna. He arotake i ngā painga me ngā hua e pā ana ki te ahikāroa. He honohono i ngā kōrero tuku iho, ngā mōteatea, ngā whakapapa, ngā whenua take tīpuna ki te ahikāroa.

Ko tā te Ūpoko Tuarua, 'Taku whenua takoto noa i te ao'. He āta titiro, he tātari i ngā pukapuka, me ngā tuhinga e hāngai pū ana ki te kaupapa rangahau te ahikāroa o Ōtamakapua ki Ōtara pā. Ko te āhua o tēnei tuhinga whakapae, e hāngai pū ana ki ngā waiata mōteatea o tōku ake iwi a Ngāti Hauiti, arā, ko 'Taku whenua ērā' me 'Taua Hokia'. Ko ēnei waiata mōteatea e whakamārama ana te āhua o te noho o te tangata, o te whānau, o te hapū me te iwi ki ōna whenua i tukua iho mai e ngā mātua tīpuna, arā, ko te ahikāroa. Ka rua, he tātari i ngā kōrero e pā ana ki te ahikāroa me ōna pouherenga ki te whenua, ka whakatakotohia he kōrero e pā ana ki te mana atua, ki te mana tangata, ki te mana whenua me ngā ariki o ngā whenua tuku iho o Ngāti Hauiti kei Ōtamakapua ki Ōtara pā. Ko te tikanga o te upoko tuarua ko ngā kōrero hītori mō Ngāti Hauiti me ōna rangatira. Ka tīmata te upoko nei i tana titiro atu ki ngā rohe me ngā wāhi i noho ai a Ngāti Hauiti ka tirohia ai ngā kōrero o mua o te

iwi. He mea nui hoki te whakapapa i tēnei wāhanga. Ka kōrerohia ngā tūtohu whenua, ngā rohenga, ngā marae, ngā wāhi me ngā pā i noho ai te hapū o Ngāti Hauiti. Ko ngā whakataukī, ko ngā pepeha, ko ngā mahi a ngā tini rangatira o te iwi me te taiao o mua tērā e āta tewhatewhahia ana kia mōhio ai te kaupānui ki te ao i noho ai a Ngāti Hauiti. Mā roto mai i ngā waiata ka kitea te hononga tāngaengae o Ngāti Hauiti hei ahikāroa mō Ōtamakapua ki Ōtara pā.

Ko tā te Ūpoko Tuatoru, 'Taku kāinga rā.' I tirohia te tikanga rangahau o te kaupapa nei e whakautu ana, e tautoko ana hoki i te pātai matua. Ka tīmata ake te tikanga rangahau mai i te whakamāramatanga o tēnei mea, o te rangahau me ngā take e karapoti ana i te rangahau Māori. Whai muri ake ka tirohia ngā tikanga rangahau Māori me ngā huarahi e tika ana kia whai ki te kohikohi raraunga e hāngai pū tonu atu ana ki tā te Māori e whakaae atu rā. I roto i tēnei ūpoko i whakaatuhia atu te huarahi hai kohikohi i ngā pitopito kōrero mō te rangahau nei, i ngā uiuinga, i ngā mātātuhī me te whakatakotoranga tika o te tuhinga roa.

Ko tā te Ūpoko Tuawhā, 'Taku whenua ko au anake.' He titiro ki ngā kōrero mai i ngā tāngata kua uiuitia e au mō taku kaupapa rangahau, arā te ahikāroa. Ko te Ūpoko Tuawhā hoki e whakaatu ana i ngā tikanga kua whakamahia e au hei rapu whakautu ki āku uiui rangahau. I roto i te wa poto nei ko ngā uiuinga; ngā pātai i whakaritea e au hai whakautu mā ngā kaiwhakautu; ko ngā uiuinga katoa ēnei i hopukina ki runga mihini hopu reo. Tae atu ki ōku nei whakaaro mō a rātou whakautu ki aku pātai. Me ētahi atu kōrero mai i ngā pukapuka hai tautoko i ēnei paewhitiwhiti kōrero i waenganui i te kairangahau me ngā kaiwhakautu i ngā pātai mō taku kaupapa te ahikāroa.

Heoi anō tekau mā tahi ngā tāngata i uiuitia e au, ko te nuinga nō tōku ake iwi a Ngāti Hauiti, tokorua nō iwi kē, arā, nō Ngāi Tūhoe. He aha i pēnei ai ki a kite ake au i te rerekēhanga me ngā ōritehanga o ngā whakaaro mō te ahikāroa.

Ko ētahi o ngā kōrero a ngā paewhakawhitiwhiti o Hauiti i whakautua ki roto i te reo Pākehā, tokorua noa ngā Ngāti Hauiti i whakautu i roto i te reo Māori. Tokorua anō ngā kaiwhakautu o Ngāi Tūhoe i whakautu i roto i te reo Māori.

Ko tā te Ūpoko Tuarima e whakatakoto ana i kōrero mō te whakarauora i te reo rangatira ki te ahikāroa o Hauiti. Hai whakapuaki i tēnei wāhanga ka whakatakotohia e au ngā karanga poroporoaki kua whakapāohotia e au ki runga marae ātea, ki ngā huihuinga o te whānau, tangihanga tae noa ki ētahi hui pākūhā, arā, mō te hononga mārena o ētahi o ōku whanaunga. Ko au tētahi o ngā kaikaranga o tōku iwi a Ngāti Hauiti ki Rata marae. Ko tāku e whakapono ana, me waiho ēnei kupu hei takoha, hei ārahi hoki i te hunga e ngākaunui ana ki te tū hei kaikaranga i runga i tō mātou marae. Ehara hoki tēnei mahi te kawe haere i te reo karanga i runga marae ātea i te kaupapa māmā. Ka kākahuria, ka wahaina tēnei tūmomo tikanga i raro i te tapu. Heoi anō, koinei ka tuku i ēnei kupu mā ngā wāhine o Ngāti Hauiti hei āwhina atu i a rātou i te wā o ngā huihuinga iti, huihuinga nui o te iwi.

Ko aku kupu ki ngā whakatupuranga o Hauiti kia mau ki ēnei kupu. Mai i te wā o ngā tūpuna, i pakanga ai rātou mō te whenua, arā, i heke, i maringi ngā toto, hei oranga mō ngā whakatupuranga, mō mātou ngā kaitiaki, mō ngā ahikāroa onanahi, ngā ahikāroa onaianei me ngā ahikāroa o te ao hurihuri. Ko mātou ngā waihotanga o te hunga kua ngaro i te tirohanga kanohi.

‘Moe mai rā koutou te hunga tapu, te ihi, te wehi, te mana o tuawhakarere. Ko te moemoe a te hunga nohonoho i te aio, kia puāwai ngā uri whakatipu.’

Nō reira, anei aku kupu whakamutunga:

Kei te mura tonu tōku ahi

He ahi i heke mai nō ōku tūpuna mai rā anō

Kei te wera tōku ahi

E noho ana au i te takuahi

Ko tōku ahi he whakaruruhau mō aku tamariki

Ko taku ahi he okiokinga mō ōku kōiwi

Me te kī anei ahau, nō konei ahau, nō konei taku whānau kei Ōtamakapua

Te whenua o ōku tīpuna

Nō Ngāti Hauiti ki Ōtara Pā

I te takiwā o Ōhingaiti

(Barbara Thomason, 2017)

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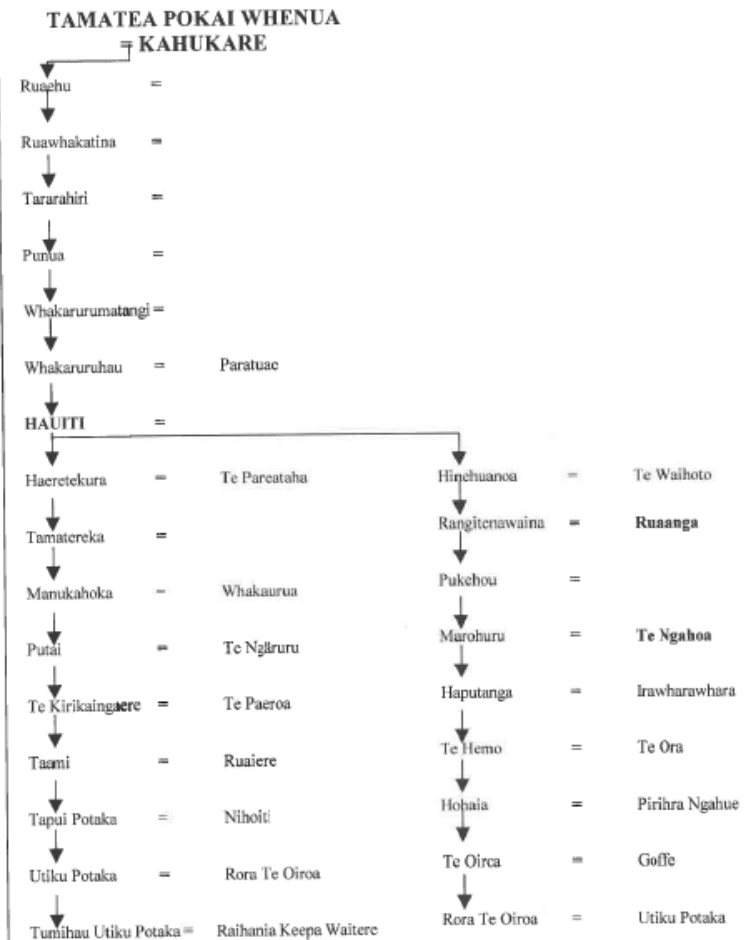
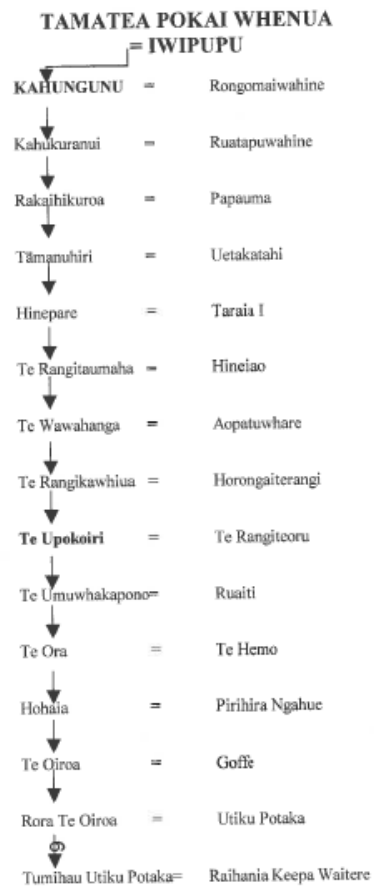
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NGĀ ĀPITIHANGA

Āpitihanga 1 Te whakapapa a Ūtiku Pōtaka me Rora Te Oiroa Goffe

Āpitihanga 2 Ethics Approval Letter

Āpitianga 1: Te Whakapapa o Pehitāne Ūtiku Pōtaka me Rora Te Oiroa Goffe





Te Whare Wānanga o Awanuiārangi

19th October 2016

Barbara Thomason
Cnr Peka and Otara Road
RD54
KIMBOLTON

Tēna koe,

Re: Ethics Research Application EC2016.01.047

At a meeting on (date), the Ethics Research Committee of Te Whare Wānanga o Awanuiārangi considered your application. We are happy to advise that your submission has been approved.

Ethics Research Committee wishes you well in your research and recommend that you to contact your supervisor.

Ngā mihi nui

A handwritten signature in blue ink, appearing to read 'A.P. Nathan Matthews'.

A.P Nathan Matthews
Chairman
Ethics Committee
Te Whare Wānanga o Awanuiārangi

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Francis st
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