



TE WHARE WĀNANGA O
AWANUIĀRANGI

HUATAKI AI TE TIKANGA
Ā-TANGATA I TE KŌPŪ O TE
WAHINE – NGĀ WAIATA KOROUA
O TE KĀINGA

MAREI NORRIS
2018

For the Master of Māori Studies

Te Whare Wānanga o Awanuiārangi, Whakatāne

Manatārua

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

Tēnā koa kaua e kapea tēnei tuhingaroa, mā te kaituhi rānō i whakaae ā-waha, e whakaae ā-tuhi rānei tēnei manatārua (2017) Marei Norris ki Whakatāne Niu Tīreni (2018).

Whakapuakitanga

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

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

(Marei Norris)

Waitohu:

Rā:

He Mihi Whakataau

‘Hoki atu ki te wā kāinga, whakahautia te rongopai i runga i te ngawari me te aroha’¹

Tērā te haeata, e tākiri mai ana ki runga i a Arowhana,
Ka whitingia tōna auheke e ngā hihi o Kōmaru.²
Kia tae rā anō ki ngā Wai ō-Pawa,³ e pākato haere ana ki Kōpututea,⁴
Te putanga ki waho, ki Ohikarongo,⁵ ki te au o te Moana;
Whakaterea taku waka o Horouta;
E te iwi o Mahaki ā-Tauheikurī
Kia kotahi atu te tauihu ki te marae o Tapuihikitia.
Ko Te Aroha⁶ te wharenui, e arohanuitia nei ki a tātou katoa.
Ko Ngāpōtiki⁷ tēnei e mihi atu ana. Tihei mauri ora.

Nau mai rere atu i ēnei kupu aroha ki aku nui, ki aku rahi, ki aku pou-a-hao-kai o te wā kāinga, kōtou i whakaae mai ki te tautoko, ki te whai wāhi ki tōku tirohanga mōteatea, ki tōku tirohanga oriori. Ngōuruuru kau ake te hunga kawē mōteatea i ō mātou marae, i ō mātou kāinga waewae i te tēnei wā. He mea mōrearea tēnei kaupapa āku e rangona atu ai. Mā reira, mā tātou anō hai whakakōnekeneke i taua kaupapa tūturu Māori nei; kai tūpono ka ngaro i roto i ngā tau, ā, mate ā-moa tonu atu.

Manako nui ana kai te kurupākara anō ana tērā te mārā a Tāne i te pekī, i te tīhau a ngā manu. Te keha o te kākā, te kū o te kūkupa, te teoteo o te tūī, te kēkē o te pārera, te keho o te pākura, te kō o te kōpara, te ngē o te kea, te kīrea o te kākāpō, kia kaua rawa rā e haumūmū mai ngā manu katoa i roto i te wao nui ā-Tāne. Nō reira, e ngā pouwhakairo, e ngā manu tīriori o te wā kāinga, kia tuku, kia rere anō te wainene o Reo, kia whakarongo mai anō ki te reo waitī o

¹ Nā Te Kooti Te Tūruki Arikirangi ēnei kupu.

² Kōmaru – He whetū e mahana ai te ao.

³ Pawa – Kaihautū o te waka Horouta.

⁴ Kōpututea – Te ngutu awa o Waipaoa.

⁵ Ohikarongo – he taunga ika nā Ngāti Kaipoho.

⁶ Te Aroha whare – Nā taku tīpuna kuia a Oriwia Hinehoki Tūterangiwhaitiri te mana whakahaere o tēnei whare i ōna wā rā. He pononga anō ia nā te Ringatū.

⁷ Ngāpōtiki – hapū nō Te Aitanga ā-Mahaki.

Tū e kawē ana i ngā titonga a kui mā, a koro mā, hai whāinga anō hoki mō naiānei reanga, ā, mō ngā mangainga o tēnā hapū, o tēnā hapū, a wai ake nei.

Nau mai haere atu te reo karanga o mihi ki Te Whare Wānanga o Awainuiārangi, Mataatua Waka, kōtou katoa e tārai ana te waka o mātauranga, mātauranga Māori nei. Kua tō ake nei kōtou te tatau o Wharekura, koia ko te Rangikaupapa, te tatau o Tāwhiri-rangi i te pū-motomoto o te kauwhanga o te Toi-o-ngā-Rangi. Nā reira, whakahekeheke i roto i a mātou te pū-ngakengakenga o tēnei Whare Wānanga, kia tipu, kia rea i te pūkenga matua ki ō tama mā taringa, ki ō hine mā taringa. Ōwhiti, tūturu, whakamaua kia tina, Haumi ē! Hui e! Tāiki e!

Ki a Tākuta Agnes McFarland nōu anō i whakaohoho ake a Rua-i-te-pūkenga,⁸ a Rua-i-te-horahora,⁹ a Rua-i-te-wanawana¹⁰ i roto i a au. Kia haurapa whānui ai taku titiro ki tō te Māori whakaaro, ki tō te Māori rongo, ki tō te Māori titiro ki te puna hane¹¹ o Mōteatea; hai waiū mō tama mā, mō hine mā, ā, mō ngā mangainga kei te heke tonu mai. Tēnā anō hoki koe mō ōu manaaki ārahi i a mātou, kia eke panuku ai ō mātou whakaaro, ō mātou titiro ki tērā te puhitaioreore ō Rangahau, ki te tāpuhipuhitanga o Matatau, ki reira ketuketua ai.

Nā reira, e te Tākuta Agnes, nei rā anō te mihi maioha, te mihi konaki ki a koe.

Me mihi ka tika ki a Tākuta Wayne Ngata, nāna tonu te kākano mōteatea i whakatō ki roto i te ngākau o tēnei. Waihoki rā, ka whakararau atu i te mahara ngā titonga o rātou mā nō onamata. Rua ngahuru tau ki muri tae noa mai ki tēnei wā, ka pērā rawa tonu āku. Ko te ruku ki rō te puna mōteatea, hikoia ngā titonga a kuia mā, a koro mā. Ko te manako ia, ka ketuketū katoatia aua waiata rā, kātahi, ka whiua ki te ao, ka whiua ki te rangi, ka whiua ki ngā iwi katoa, kia kore nei e memeha.

Oti anō, he wā tōna ka waiata tahi mātou o te kāinga, i ēnei titonga mōteatea o rātou mā.

Mihi kau atu hoki ki Te Whatukura, tēnei Whare Wānanga Māori e kawea tonu nei tēnei kaupapa hai whāinga anō mō tātou, mō naiānei reanga, pakeke mai, tamariki mai.

⁸ Rua-i-te-pūkenga - Te hiki o te hinengaro, kia toko ake ai te whakaaro.

⁹ Rua-i-te-horahora – Te hiki o te taha kiko kore o te tangata e mau ana ngā kare ā-roto.

¹⁰ Rua-i-te-wanawana – He mea ka toko ake i te ngākau, i te whatumanawa, pērā i te hari, i te koa, i te aroha.

¹¹ Hane – E taka ana i ngā kapua hai ua, ko ōna takotoranga māori ko te awa, ko te roto, ko te moana.

Waihoki rā, ka haere tonu ngā mihi ki a koe e te pāpā Waratau; te puna o te kī, te whītiki o te reo. E te taniwha wetereo, nāhau rawa i whakakaupapa mai i te tirohanga mātauranga wetereo ki awau. Mōku ake, kai whea mai te rere, te tika, te Māori o te reo, kāore tonu tēnei i te mōhiotia, o te kupu kāore i auau te rangona. Nōhau rawa e Pā, nō mātou o muri nei reanga te whiwhi. Mōu anō i whakapeto ngoi ki te whakaora i te tō tātou nei reo kāmehameha.

Tangi tū ki te rangi, tangi tū ki te papa, tangi tū ki a tātou o Ngāti Tohu Paerua; ka pai mutunga, ngā mihi nui rā hoki ki a tātou; nō konei te mihi uruhau rā ki a tātou katoa. Tāria te wā, ka eke pānuku, eke tangaroa tātou ki tērā taumata o Rangahau, ā, waihoki rā, ka pae te waka o Tuhituhi ki uta, ka tāpaetia te pene, ā, ko te manako ia, ka riro mā tātou tō tātou tohu paerua. ‘Kaingia te miro mātauranga, kia rere ki te taumata angitu.’

Ā, mokori anō kia rere a mihi ki a koe e taku māmā; Matire Oriwia Te Aroha, te tōroa titiro tāwhiti¹² o te whānau. Nāhau rawa mātou i ārahi, i manaaki i tā mātau whai i ngā tapuwae a ō tātou tīpuna. E makere ana ngā roimata aroha mōu, te mea ai, kai kōnei tonu koe e poipoi tonutia nei āu tamariki, āu mokopuna, kai whakakonukatia mātou e ngā whakawai o tēnei ao. Hoi, ka hāngai tonu mātou i runga i te huarahi o te tika, o te pono, o te mārama i runga anō hoki i ōu kupu o te Hūrae i whakapuaki mai ki a mātou: ‘Ko koe ia, e tā te Atua tangata, whāia te tika, te karakia pai, te whakapono, te aroha, te manawanui, te ngākau māhaki.’ Ā, ko te tangata e ako ana i te kāinga, tau ana.’

Otirā e Mā, tēnei mātou te mihi manahau rā ki a koe, me te tatangi o te ngakau mōu. He mihi mutunga kore e Mā.

Me mihi ka tika ki a rātou kua rehu atu ki te wāhi i ngaro ai te tangata; rātou kua ngaro atu i te tirohanga tangata. Kai ngā mate e popō iho nei ki te huinga o te Kahurangi, ki tua o te pae o mahara, haere. Haere te kawa tū-nuku, te kawa tū-rangi i tū ai a Tāne te Tokorangi. Pikitia ake te pae o Rehua, ka nuku atu ai ki makuru roimata ki konā kōtou tangi mutunga mai ai ki a mātou e mahue iho nei - haere, haere oti atu rā.

Kua takahi atu rā i te ara whānui a Tāne, e takahi nuitia tonu nei e te tini ngerongero, e te marea e ngā tōtara whakahaē o te wao-tapu ā-Tāne. Mōwai ana tērā i te munga o te ketekete o te kākā,

¹² Te tōroa titiro tāwhiti – He kupu whakarite. Ka eke te tangata ki te taumata teitei o tētahi mahi, i te mea, kai a ia ngā pūkenga, ngā mātauranga rānei e pērā ai. Koia rā ko taku māmā.

te pekī o te kōkō, te tīhau o te tītīwahanui, te kōkī a ngā manu, otirā, kia korihi mai anō ko te kōparapara i te atahāpara, i te atakūngia, i te atapakaru; heoi, me pēwhea rā te tangi kau, te mapu?

Mahara ake tonu awau i a kōtou; katoa ngā kōrako o te kāinga; e kore e ngaro te wāwau o tō reo; reo waitī, waitā, i waenganui i a mātou.

Nā reira, e aku nui, e aku rahi, e aku whakatamarahi ki te rangi, haere, haere, haere atu rā, okioki mai rā. Hoi anō, waiho i runga i te kōrero rā, ko te hunga mate ki te hunga mate, ko tātou ngā waihotanga o rātou ki a tātou. Tihei mauriora!

He Kupu Waitara

Ahako he kōrero takuahi noa rā pea ēnei kupu e whai ake nei, ko tēnei tāku e whakapono nei, e whakapono mārire atu:

‘Huataki ai te Tikanga ā-Tangata i te kōpū o te wahine.’ Mā te oriori anō tētahi huarahi hai kawē i ngā tikanga ā-tangata mō ngā kōrero tuku iho, mō ngā karakia, mō ngā whakapapa, katoa ngā kaupapa Māori mō te whakararau atu hoki i ngā mahara, me ērā atu āhuatanga, kia tū rangatira ai te tangata i roto i tōna ake ao.

Nā reira, ka hāngai taku titiro ki tērā tino oriori o te kāinga, arā, ‘Pōpō e tangi ana tama ki te kai māna...’ Mā mātou tonu ngā mangainga o Ruapani¹³ tēnei oriori, otirā mā tātou katoa. Waihoki, kia whakamāramatia hoki ētahi o ngā kupu aweko¹⁴ o taua oriori, ngā ingoa tīpuna, ingoa kāinga rānei, parekura rānei, tikanga rānei, atua rānei, hai waiū mō tama, mō hine, mō tātou hoki.

He wā tōna ka waiata tēnei titonga a kui mā, a koro mā, kia rere anō te reo waitī o Tūi e kawē ana i te oriori nei. Ka mutu, ka whāinuinu i tō Mahaki¹⁵ reo, i tō Mahaki whare kōrero ki ō muri nei reanga.

Kai ngā kupu whakapuaki o ia rārangi o te oriori nei ko ngā tino whāinga o tēnei kaupapa rangahau. Kia whāngaihia hoki ko tō te oriori kupu, ko tō te oriori whakamārama ki te tamaiti i a ia i te kōpū o tōna māmā, ka tahi. Ka rua, i tana putanga ki te ao, kia haere tonu te whakaakoako i taua tamaiti rā, hai waiū hinengaro anō mōna.

Kai tēnei rangahau anō e whakaahuatia ai i roto i tēnei tuhinga e hāngai ana ki tō te mōteatea, ki tō te oriori reo o te kāinga i waihanga a ō tātou tīpuna. Ki te kawē tō te Māori whakaaro, ki te kawē ki tō te Māori tirohanga ki tōna ake taiao, ā, ki te whakatakoto hoki i ō te ngākau Māori rongo.

¹³ Ruapani – Ko Ruapani te mana tangata, te mana whenua o Tūranganui ā-Kiwa i te tau 1525AD.

¹⁴ Aweko – Nō ngā wā o mua noa atu.

¹⁵ Mahaki – He mokopuna nō Ruapani. Ko te iwi o Te Aitanga ā-Mahaki tēnei.

Ko tāku e whakaaro ai, i a te tamaiti e whakatōhua ana i te kōpū o tōna māmā, me pōpō haerehia ā-ringa nei, ā-kupu nei, kia pērā rawa te haere. Mā tōna kunengatanga mai, ā, puta noa ki te wheiao ki te ao mārama, me pēnei tonu ai.

Mā te oriori anō e whakararau atu ki te tamaiti ngā whanonga a te Māori kia tū rangatira ai taua tamaiti rā ki roto i tēnei ao hurihuri.

Kia tātari haerehia anō hoki ia rārangi o te oriori nei, ā, kia whakamāramatia hoki te matū o ētahi o ngā kupu, me te kimi anō i ngā kōrero, me ngā kupu matangarongaro o taua oriori nei. Ko tō te oriori tikanga, hai poipoi, hai ako hoki i te tamaiti i ngā kōrero tuku iho. E whakapae ana a Amster Reedy, ko ēnei kōrero tuku iho, he taonga tuku iho tēnei nā te Māori. Nāna anō i kī, kia whakahokia mai ngā tikanga whakatipu tamariki, ki tōna tuakiri ake me tērā o tōna whānau. Mā te whakaoriori i te tamaiti i a ia i te kōpū o tōna māmā, me tana putanga ki te wheiao, kua mārama ia ki ngā kōrero o ngā tīpuna. Kua ako anō ia ki ngā tikanga a kui mā, a koro mā, kia whai wāhi anō rātou ki te manaaki me te whāngai i te ngako o te kōrero ki ā rātou mokopuna.

Ki tā Amster Reedy whakaaro anō, he whainga tōna hai whakahaumanu anō i ngā tikanga whakawhānau tamariki. Ko tōna anō, tīmata ai te hanga oriori i a te pēpi i te kōpū, ā, hai te whānautanga mai, ka whakataki tō mai taua oriori, ā, ka pakeke haere te mokopuna, ka pērā rawa ai, ka whakatakina tonu nā, ka whakatakina tonu nā. Ka pēwhea rā tō naiānei reanga whakaaro ki tō Amster Reedy kōrero e whai ake nei. Ko tēnei tikanga ā-tangata e tika ana kia puritia kia mau, hai tikanga mau tonu mō rātou ngā mangainga kei te heke mai, kāore rānei?

Ko tā Amster Reedy kōrero anō, ko tō te oriori tikanga, tīmata ai te hanga oriori i runga i te takapau wharanui, ā, i ētahi wā, ka hanga oriori i mua tonu i tā rāua mahimahi kia whakawaia ai ngā wahine kia hapū ai.

Tautoko ana tō Amster Reedy kōrero, mā te oriori anō e tāuru nei i te pēpi, kia mārū ai tana ara tauwhāiti ki te wheiao, ki te ao mārama. Inā tanuku te tuarā, me te wāhanga o te papatoiake o te māmā, mā te tangi anō o te oriori, mā te kounga o te reo kawē, mā te wairua o roto o te oriori e whakaeaea i te mamae o te wahine.

Hai te mutunga iho, ka whakaako i te tangata tēnei oriori me ōna kōrero katoa, kia rangona ai tōna ihi, tōna wehi, tōna wana ki runga i ngā marae maha o Mahaki, katoa puta noa i Te Tairāwhiti.

Inā toua¹⁶ tēnei oriori nei ki te ngākau o te tangata, me pēwhea e kore ai e tūperepere, e pāhautea.

Ko tāku anō, ko tātou o naiānei reanga, nanao mai i ngā titonga o ngā amorangi mātāpuputu o nehe, koi mauheretia ki onamata, ka kore e eke ki anamata.

Inā hoki ngā kupu aroha hai whakakapi i tēnei wāhanga kōrero. He pōpō tamariki. Tukuna atu ki te mokpuna hai rau aroha mōna.

‘Tāku hai piripiri, tāku hai mokimoki, tāku hai tāwhiri, tāku kati taramea’
(Mead, H. & Grove, N. 2003. Wh. 355).

¹⁶ Toua – Ka kuku atu i te kākano, kia tipu ai.

TE IHIRANGI

Manatārua	2
Whakapuakitanga.....	3
He Mihi Whakatau.....	4
He Kupu Waitara	8
Te Whakarārangi i ngā whakaahua me ngā whakapapa	14
ŪPOKO TUATAHI	16
‘PŌPŌ E TANGI ANA TAMA KI TE KAI MĀNA...’	16
1.0 Kupu Whakataki:	16
1.1 Tātai Kōrero.....	17
1.2 Te Whāinga	18
1.3 Te Hiranga.....	18
1.4 Tirohanga Whānui	19
ŪPOKO TUARUA.....	20
TE HUA O TE ORIORI.....	20
2.0 Kupu Whakataki:	20
i. He aha rā ngā tikanga tō te oriori?	20
ii. He aha rā ngā momo mahi whakaoriori o te Ao Māori?	27
iii. Ko tō te oriori tikanga hai tūāpapa whakatipu tamariki o te wā ki ō ēnei rā nei reanga?	29
2.1 Tirohanga whānui mō te tuhinga whakapae	33
Kupu Whakataki:	33
2.2 He Whakarāpopoto	36
ŪPOKO TUATORU	38
TE ĀHUA KI TE MAHI RANGAHAU.....	38
3.0 Kupu Whakataki: Whaowhia Te Kete Mātauranga.....	38
3.1 Pou Tara ā-Waho	39
3.2 Mātātuhi Kaupapa Matua. He Oriori, he Pōpō.	41
Kupu Whakataki:	41
3.3 Mātātuhi o Iwi Whānui – ‘Tiwha tiwha te pō, ko te Pakerewhā...’	48
Kupu Whakataki:	48
3.4 Titiro whānui ki ngā whare pūrākau o Tūranganui ā-Mua	54
Kupu Whakataki:	54
3.4.1 He kotahi nā Tūrāhiri ripo ana te moana	56
Kupu whakataki:	56
4.0 Te Pūkaki o te Kūmara.	60
Kupu Whakataki:	60
4.1 Whakatapatapa Kūmara.	66
Kupu Whakataki	66
4.1.1 ‘I whea koe i te tangihanga o te kōriroriro?’	68
Kupu Whakataki	68
4.2 Me tiki ake ki te kūmara i ngā mārūa-tapu o Hawaiki.....	69
Kupu Whakataki:	69
4.3 Te Orokotaenga Mai o te Kūmara ki Aotearoa.....	75
Kupu Whakataki:	75
5.0 Te Taitoka o Araiteuru – ‘Takaroa Puukunohi Nui’	77

Kupu whakataki:	77
6.0 Titiro tō Mata ki a Rehua, ki te Mata Kīhai i Kamo	86
Kupu Whakataki:	86
TE WHITI TUATAHI	86
Rārangi 1: ‘Pōpō...’	86
Rārangi 2: ‘E tangi ana tama ki te kai māna....’	88
Rārangi 3: ‘Waiho me tiki ake ki te Pou-ā-hao-kai...’	90
Rārangi 4: ‘Hai a mai te pakake ki uta rā...’	92
Rārangi 5: ‘Hai waiū mō tama...’	93
Rārangi 6: ‘Kia homai e tō tipuna e Uenuku...’	96
Rārangi 7: ‘Whakarongo ko te kūmara ko Parinui-te-Rā...’	100
Rārangi 8: ‘Ka hikimata te tapuwae o Tangaroa...’	104
Rārangi 9: ‘Ka whaimata te tapuwae o Tangaroa...’	104
Rārangi 10 ‘Tangaroa, ka haruru...’	105
TE WHITI TUARUA	107
Rārangi 1: ‘Ka noho Uru, ka noho i a Ngangana...’	107
Rārangi 2: ‘Putā mai ki waho rā ko Te Aotū...’	109
Rārangi 3: ‘Ko Te Aohore, ko Hinetuahoanga...’	109
Rārangi 4: ‘Ko Tangaroa, ko te Whatu-o-Poutini e...!’	113
TE WHITI TUATORU	115
Rārangi 1: ‘Kei te kukunetanga mai i Hawaiiki...’	115
Rārangi 2: ‘Ko te āhua ia ko Māui-wharekino, ka noho i a Pani...’	119
Rārangi 3: ‘Ka kawea ki te wai o Monariki...’	120
Rārangi 4: ‘Mā Onehunga, mā Onerere...’	121
Rārangi 5: ‘Mā te piere, mā te matata...’	124
Rārangi 6: ‘Te pia tangiwharau, ka hoake ki runga rā, te pīpī wharau...’	127
Rārangi 7: ‘Nā Whena koe i waho e...’	131
Rārangi 8: ‘Tuatahi e Waho e...’	133
TE WHITI TUAWHĀ:	134
Rārangi 1: ‘Tuarua ka topea i reira ko te Whatanui, ko te Whataroa...’	134
Rārangi 2: ‘Ko te Tī-haere...’	135
Rārangi 3: ‘Nā Kōhuru, nā Paeaki, nā Turiwhatu, nā Rakaiaora...’	136
Rārangi 4: ‘Ko Waiho anake te tangata i rere noa...’	139
Rārangi 5: ‘I te ahi rara a Rongomaraeroa...’	139
Rārangi 6: ‘Ko te kākahu nō Tū...’	140
Rārangi 7: ‘Ko Te Rangikaupapa...’	142
Rārangi 8: ‘Ko te Tātua i riro mai...’	143
Rārangi 9: ‘I a Kanoa...’	143
Rārangi 10: ‘I a Matuatonga...’	144
Rārangi 11: ‘Tēnei te manawa ka puritia, tēnei te manawa ka tāwhia...’	145
Rārangi 12: ‘Kia haramai tōna hokowhitu i te ara, ka kiia a Ruatapu e Uenuku ki te tama meamea...’	147
Rārangi 13: ‘Ka tāhuri i te Huripureiata...’	147
Rārangi 14: ‘Ka whakakau tama i a ia...’	148
Rārangi 15: ‘Whakarere iho ana te kakau o te hoe, ko Manini-tua, ko Maniniaro’	149
Rārangi 16: ‘Ka tangi te kura, ka tangi wiwini, ka tangi te kura, ka tangi wawana...’	150

Rārangi 17: ‘Ko Hākirirangi ka ū kei uta, te kōwhai ka ngaora, ka ringitia te kete...’ ..	152
Rārangi 18: ‘Ko Manawaru, araiteuru, ka kitea e te tini, e te mano...’ ..	153
Rārangi 19: ‘Ko Makauri anake i mahue atu i waho i Toka-ahuru...’ ..	155
Rārangi 20: ‘Ko te peka e rere mai ki uta rā...’ ..	156
Rārangi 21: Hai kura mō Māhaki...’ ..	158
Rārangi 22: ‘Ko Mangamōteo ko Uetanguru...’ ..	168
Rārangi 23: ‘Ko te kōiwi, ko Rongorapua, waiho me tiki ake ki te kūmara i a rangi...’ ..	169
Rārangi 24: ‘Ko Pekehawani ka noho i a Rehua, ko Rūhīterangi ka tau kei raro...’ ..	169
Rārangi 25: ‘Te ngahuru tikotikoire...’ ..	171
Rārangi 26: ‘Ko Pou-tū-te-rangi...’ ..	172
Rārangi 27: ‘Te Mātahi-o-te-Tau...’ ..	173
Rārangi 28: ‘Te Putunga o te Hinu e Tama...!’ ..	174
6.0 KUPU WHAKATEPE.....	175
Kāhui Pukapuka	180
Ngā Tuhinga Whakapae.....	185
Te Whakarārangi Pae Ipurangi	186

Te Whakarārangi I Ngā Whakaahua Me Ngā Whakapapa

1. Whakaahua - Pukepoto Pā.....	wh. 24
2. Whakaahua - Pukepoto Pā – Archaeological	wh. 25
3. Whakapapa (Keiha).....	wh. 27
4. Whakaahua – karetao.....	wh. 28
5. Pou tara ā-waho.....	wh. 39
6. Whakapapa (Tupara).....	wh. 41
7. Ngā Tohu (Treaty signatories).....	wh. 42
8. Whakapapa (Tupara).....	wh. 44
9. Whakapapa - Enoch.....	wh. 45
10. Whakaahua – Waerenga ā-Hika.....	wh. 46
11. Whakapapa (Keiha).....	wh. 47
12. Whakapapa (Halbert).....	wh. 55
13. Whakapapa (Halbert).....	wh. 55
14. Whakapapa (Halbert).....	wh. 56
15. Whakaahua – Te Ngutuawa o Waipaoa.....	wh. 56
16. Whakapapa (Halbert).....	wh. 57
17. Whakapapa (Keiha).....	wh. 58
18. Whakapapa (Halbert).....	wh. 59
19. Whakapapa (Halbert).....	wh. 59
20. Whakaahua – ngā tamariki.....	wh. 60
21. Whakaahua – Te atua o te kūmara.....	wh. 61
22. Whakaahua – He māhere whenua mō te kumara.....	wh. 63
23. Whakaahua – Jean louis de Quatrefages.....	wh. 64
24. Whakaahua – Augustine de Candolle.....	wh. 65
25. Whakaahua – ngā tāngata e ngaki māra ana.....	wh. 68
26. Whakaahua – Herries Beattie.....	wh. 77
27. He reta - Nā Walter Joss.....	wh.80
28. He kupu oriori - Nā Walter Joss.....	wh. 81
29. He Whakaahua – Walter Joss me tana whanau.....	wh. 82
30. He māhere whenua.....	wh. 82
31. He whakaahua – Makereti.....	wh. 87
32. Whakaahua – Pātaka kai.....	wh. 90

33. Whakaahua – he manu Poua-hao-kai.....	wh. 91
34. Whakaahua – he manu tīeke.....	wh. 94
35. Whakapapa (Norris).....	wh. 97
36. Whakapapa (JPS).....	wh. 99
37. Whakapapa (Gudgeon).....	wh. 99
38. Whakapapa (Roberts).....	wh. 102
39. Whakapapa (Best).....	wh. 108
40. Whakapapa (Kūkara).....	wh. 112
41. Whakaahua – Papara, Tahiti.....	wh. 115
42. Whakaahua – Rarotonga.....	wh. 118
43. Whakaahua – Te Ariki Pā.....	wh. 122
44. Whakaahua – Ngaki māra.....	wh. 123
45. Whakaahua – he manu Piere.....	wh. 125
46. Whakaahua – he manu Mātātā.....	wh. 125
47. Whakaahua – he manu Pipiwharaua.....	wh. 128
48. Whakaahua – he pātua.....	wh. 135
49. Whakapapa (Halbert).....	wh. 137
50. Whakapapa (Whatahoro).....	wh. 138
51. Whakaahua – Hinehākirirangi.....	wh. 152
52. Whakaahua – Manawaru.....	wh. 154
53. Whakaahua – Toka-ahuru.....	wh. 155
54. Whakaahua – he māhere whenua.....	wh. 156
55. Whakaahua – he ngahengahe.....	wh. 157
56. Whakapapa (Keiha).....	wh. 159
57. Whakapapa (Keiha).....	wh. 160
58. Whakaahua – he kurī.....	wh. 162
59. Whakaahua – Titirangi ki Tūranga.....	wh. 164
60. Whakapapa (Tibble).....	wh. 164
61. Whakapapa (Keiha).....	wh. 166
62. Whakaahua – Pāwerawera Pā.....	wh. 166
63. Whakaahua – he manu kākā.....	wh. 167
64. Whakaahua – Tuamotu.....	wh. 168
65. Whakaahua – he kāhui whetū.....	wh. 169
66. Whakaahua – he kāhui whetū.....	wh. 173

ŪPOKO TUATAHI

‘PŌPŌ E TANGI ANA TAMA KI TE KAI MĀNA...’

1.0 Kupu Whakataki:

Ki te titiro ki ngā titonga oriori i waihangatia e ō tātou tīpuna, kāore i kō atu i te oriori ki te whakatipu tamariki. Hai reira anō tārake ana te kitea i ō te Māori whakaaro i roto i ngā kupu o tuanehe. Hai reira anō ka puta hoki te tohungatanga o te kupu i tui tuia ki roto i ngā waiata oriori.

I te whānautanga o tētahi tamaiti nō ngā tātai rangatira, ka titoa he whakaoriori, he pōpō e tōna kōkara, e tōna pāpara, e ōna mātua tīpuna rānei. Nō Hawaiki tonu rā te kaupapa tātai mai ki Aotearoa. Ka hoki mahara ake ki Hawaiki, ki ō reira mahi, ki ō reira mahi ahuwhehenua, ki ō reira tāhere manu, ki ō reira mahi ōhanga; ki ō reira pakanga hoki, ā, ka tae anō ki te whakakukūnga mai o ngā waka ki Aotearoa. Kātahi ka puta anō ki konei nei ō rātou tātai rangatira, ō rātou mahi ahuwhehenua, ō rātou tāhere manu; ō rātou pakanga.

Hai te oriori anō, ka puta ngā kōrero o ngā Whare Wānanga, kauae runga, kauae raro. Ka āta wānangahia anō hoki ngā kōrero, oti anō, ka whakararau atu ki te mahara o te tamaiti, ki te mahara o te iwi kia mau tonu ai, ā, inā hoki e noho tonu ai te oriori me ōna kōrero tuku iho ki tēnei ao, me mātua kauawhi, me mātua taute e tātou katoa.

Mā te oriori anō e whakararau atu ki te tamaiti, ki te mokopuna ngā whanonga pono a te Māori kia tū rangatira ai taua tamaiti rā ki roto i tēnei ao hurihuri.

1.1 Tātai Kōrero

‘Waiho me tiki ake ki te Pou-a-hao-kai’

He pōpō tamariki, he oriori karetao, karari rānei, he oriori pōtaka nō te kāinga tāku e rangahau ai. He taonga tākaro te karetao, te karari, rite ki te tangata te hanga. I mahia ki te rākau, he kakau kai raro iho i ngā waewae hai puritanga, ko ngā ringaringa i mahia motuhaketia, ka honoa atu ngā pakihiwi ki te aho, ka herea ngā aho ki muri i te hope; he taonga tākaro ka whakakorihia ētahi wāhanga o te tinana hai whakaari kōrero, hai whakaari oriori anō ki te mokopuna, ki te iwi hoki.

He tirohanga anō mō te whakatipu tamariki, Māori mai, Pākehā mai, Iwi Taketake mai. Ka kitea anō ai he aha ngā painga o te oriori ki te whakatipu i te tamariki. Ko tāku anō, ka āta tātari haerehia tēnei tino oriori o te kāinga. Kai reira anō te tini ngerongero¹⁷ o te tauira kupu whakarite, kupu whakarei. Ka mutu, kai reira anō te kounga o te reo, te reo ataata, me ngā tāhuhu kōrero kāore anō kia ruku hōhonutia rawa e ngāi tātou o muri nei reanga. Otirā hoki, hai tēnei oriori anō, mārakerake te mātaitia¹⁸ tō tērā reo taumata, kia piki ake te kounga tō tērā reo o ērā o ngā titonga kura huna a kui mā, a koro mā, kia reo rangatira tonu ai.

Ko te whakawhānui o ngā kupu whakapuaki o ia rārangi o te oriori nei ko ngā tino whāinga o tēnei kaupapa rangahau. Ka tāpiri atu anō ngā kōrero tāhuhu o te kāinga hai tautoko anō i ngā wāhanga kōrero o ia rarangi. Kai tēnei rangahau anō e whakaahuatia ai i roto i tēnei tuhinga e hāngai ana ki tō te mōteatea, ki tō te oriori reo o te kāinga i waihangatia e ō tātou tīpuna. Ki te kawē anō tō te Māori whakaaro, ki te kawē ki tō te Māori tirohanga ki tōna ake taiao, ā, ki te whakatakoto hoki i ō te rongo a te ngākau Māori.

¹⁷ Tini ngerongero – He kupu whakakaha ka whai mai i te kupu ‘tini’ me ētahi atu kupu mō te maha.

¹⁸ Mātaitia – Ka āta titiro atu ki tētahi mea, ka matawai i tētahi mea, kia tino kitea ai, kia tino mōhiotia ai tōna āhua.

1.2 Te Whāinga

‘Hai āmai te pakake ki uta rā...’

Kai te rangahaua ngā kupu whakapuaki o ia rārangi o tētahi tino oriori o te kāinga hai tino whāinga mōku. Ko te manako ia, kia whāngaihia hoki tō tēnei oriori kupu, tō tēnei oriori whakamārama ki a Ngāi Mahaki mā, ka tahi. Ka rua, kia whakararau atu anō ki te hunga e ngākaunui ana ki tō te puna mōteatea, ki tō te puna oriori, kia rere anō te reo waitī o Tūi e kawea ana ngā titonga a tūnohunohu¹⁹ mā ki runga i ngā marae maha o Te Aitanga ā-Mahaki.

Ko te pūtake matua o taku kaupapa rangahau hai whāinu i tō Mahaki reo, i tō Mahaki whakatauākī, i tō Mahaki kupu whakarite, i tō Mahaki kōrero tuku iho ki ō muri nei reanga, ā, haere ake nei, haere ake nei. Kai mōrearea haerehia ngā kōrero o ngā Whare Wānanga, o ngā Whare Whakahekeheke kōrero hoki. Kai tūpono ka ngaro haere i ngā tau, me ka hurumutu²⁰ tonu, ā, ka mate ā-moa tonu atu.

Ka waiho anō tēnei oriori hai tūāpapa whakaako tauira i roto i tō mātou whare wānanga Māori, arā, a Te Whatukura, Te Aho ā-Māui i roto i Tūranganui ā-Kiwa. Ko tāku titiro anō, ko tā te oriori tikanga, hai tūāpapa mō te whakatipu tamariki ki naiānei reanga, ā, mō ngā mangainga²¹ kai te heke tonu mai. Tēnā pea, koia nei te whakatara o te wā ki ō ēnei rā nei reanga.

1.3 Te Hiranga

‘Hai waiū mō tama...’

Ko te pūtake matua o taku kaupapa rangahau hai whāinu i tō Mahaki reo, i tō Mahaki kōrero tuku iho ki ō muri nei reanga, haere ake nei, haere ake nei. Ko te wawata ia, hai te mutunga iho, ka tāngia tēnei tuhinga ōku mō tātou katoa, kia kore ai e mōnehu.

¹⁹ Tūnohunohu – He tāne, he wahine rānei kua neke atu ōna tau i ō te tamariki, engari kāore anō kia koroua rawa, kia kuia rawa.

²⁰ Hurumutu – Kua riro te mauri ora, kua kore i ora.

²¹ Mangainga – He tangata ka heke mai i tētahi tīpuna.

Me tīmata ki te whakararau atu i te tīkanga ā-tangata i a te pēpi i te kōpū o tōna māmā. Mē tīmata hoki te akoako haerehia taua mokopuna rā i te kōpū o tōna māmā. Nā konei nei, ka whakawhetū i a ia hai rau aroha mō ōna mātua.

Kia tirohia ake ngā kōrero a Te Pēhi:

Kai te Tāne te purapura, kai te wahine te papa hai whakaahuru. Ko te kai whakaahuru ko te wahine, e tipu ai ngā mea katoa; he tauira hoki te wahine nā te tāne. Ko te kākano o te atua kai te tāne; nā Io-matangaro te purapura. (Best. E. 1975. Wh. 11).

Ko te tamaiti e akona i te kāinga, tau ana.’ Hai konei anō māku e whai wāhi ki te kōrero mō te āhua ki ngā mahi rangahau, ki ngā mahi ketuketū hoki. Ka rangahaua tō te oriori tikanga, ā, ka rangahaua hoki tō te Māori titiro, tō te Māori whakaaro ki te oriori, katahi. Karua, ka rangahaua hoki tō te Māori tikanga me ētahi atu iwi kē e pā ana ki te tamaiti e whakatōhua haerehia ana i te kōpū o te wahine, ā, tae noa atu ki tana putanga mai ki wheiao ki te ao mārama. Ahakoa he aha rā te kaupapa, he whai tikanga ia te oriori ki te whakaako i te tamariki.

1.4 Tirohanga Whānui

‘Kia homai e tō tīpuna e Uenuku...’

Kai ngā kupu whakapuaki o ngā whiti e toru o tēnei tino oriori o te kāinga nei ko tētahi tirohanga whānui o tēnei mahi rangahau. Hai reira anō ko tēnei oriori, he pou whakairinga kōrero o tuanehe hai waiū mō tātou o naiānei reanga. Kia tirohia ia ngā pātai e whai ake nei hai kōrero tāpiri. He whakamārama, he titiro hoki i tō te oriori mana hai whakatipu tamariki.

Kia ruku anō ki rō Mahaki Whare Wānanga, ā, kapohia ake te mana tapu o ngā kōrero kua whakairotia ki ngā pou o ngā Whare Wānanga. Hai ngā kupu whakamārama mō ia rārangi o tēnei oriori, hai pupuri i te ātanga, i te wehi, i te haratau o ērā kōrero a ō tātou tīpuna, kātahi nā, ka whakararau atu anō i ēnei kaupapa rangahau āku ki ngā pou wherī, ki ngā pou wharā o ngā whare tīpuna katoa o roto i te rohe o Te Aitanga ā-Mahaki, hai iringa kōrero, hai waiū hoki mō tama, mō hine mō iwi mā.

ŪPOKO TUARUA TE HUA O TE ORIORI

2.0 Kupu Whakataki:

Ka wawata ki te tamariki, ka mau i te morenga o te poho, ka oriori.

Ka toko ake te whakaaro, ko ngā tikanga tō te oriori e tika ana kia puritia kia mau hai tikanga mau tonu mō naiānei reanga.

Ko ngā tamariki, kai te aukatingia noahia mai i te reo o tō rātou māmā, ahakoa kai roto tonu i te kōpū o tō rātou māmā. Kai te whakawhitinga kōrero i te wā kua whakatinana mai te kune. Ā, ka tarea e ngā tamariki te whakarongo pīkari ki te reo oriori o tō rātou māmā i mua tonu i tōna wherereitanga.

Nā, he kite nō tō tātou tīpuna i te hiranga nei o te whiwhi whakaakoranga o te mokopuna, o te tamariki te take i tīmata ai te whakaako i te mokopuna i a ia i te kōpū o tōna māmā.

Inā rā ko ngā pātai e whai ake nei.

- i. He aha rā ngā tikanga tō te oriori?
- ii. He aha rā ngā momo oriori o te Ao Māori?
- iii. Ko tō te oriori tikanga hai tūāpapa whakatipu tamariki o te wā ki ō ēnei rā nei reanga?

i. He aha rā ngā tikanga tō te oriori?

Ko tētahi tikanga tō te oriori mō naiānei reanga, ko te whakaohoho i tōna taha wairua. Kātahi nā, ka tau nei tōna mauri ki te whai mātauranga, kātahi kē nei te mokopuna matatau, ngākau hihiko. Kia ngākau pono ai, kia ngākaunui ai te mokopuna, inā, kia riro mai i a ia te kōtua o ōna mātua, o ōna tuākana, o ōna tuāhine, o ōna iwi. Hai whakaako anō i te mokopuna, ā, mā tōna reo tūturu anō e kawea nei ngā kaupapa. Nō mai rānō te tangata i tuku ā-waha nei katoa ōna nei mōhiotanga ki tēnā reanga, ki tēnā reanga.

Inā ngā whakatakotoranga kōrero a Mervyn McLean:

Best is definite that oriori tamariki ‘must not be confused with lullabies sung with the intention of causing a child to sleep’ but are, on the contrary, educational or instructive in purport. (McLean, M. 1996, wh.143).

Hai tā te Pākehā whakaaro ko tā te oriori tikanga, hai whakamoe i te tamaiti. Ka pā atu, ka pōpōtia atu e te māmā tōna ringa whēwhera, he tohu aroha tēnei ki tōna tamaiti, hai reira tonu mutu ai tōna tangi. Engari anō tō te Māori whakaaro mō te oriori. Hai whakaako te kaupapa mātāmua tō te oriori tikanga, hai whāngai tonu i ngā tāhuhu kōrero, kia mōhio ai taua tamaiti rā i ōna mana maunga, ōna mana awa, ōna mana repo, ōna mana moana; ōna mana whenua, ōna ake nei, ōna ake nei. Koinei ētahi tohu o ngā kōrero o tuanehe i puta i taua tohu, ngā tohu o te tuakiri o te tamaiti kia tū kaha ai, kia hāngai ia i runga i te ara namunamu²² ki te taiao, me te mōhio tonu atu te tamaiti ki tōna ake tātai hononga ki ōna, ki āna.

Inā tā Mōrehu Nikora kupu maramara mō te oriori:

Nā, ko tā te oriori kaupapa he mea akoako i te tamaiti, otirā i te iwi whānui ki ōna tātai whakapapa, ōna hekenga waka, ōna hītori ā-hapū, ki ngā mahi a ngā tūpuna, ki ngā kupu hoki o ngā whare wānanga i heke mai ai ki taua tamaiti. (Nikora, M. 2006. Wh.13).

Tautoko ana tō Nikora whakaaro mō ōna kupu whakamārama tō te oriori mahi. Kāore e kore he mea akoako i te tamaiti, i te mokopuna hoki mōna te oriori; rere anō ki tō te iwi whānui, ā, tāwhia kia mau, kia ita. Mā te tangi waiti anō o te oriori e tau ai ngā kōrero, ōna tātai whakapapa, ōna hekenga waka, ōna hītori ā-hapū, tae noa ki ngā kupu o ngā whare wānanga, o ngā whare whakahekeheke kōrero i heke mai ai ki taua mokopuna rā.

Kia tirohia ake ngā kōrero a Kuni Jenkins; inā āna whakatakotoranga kōrero mō te oriori:

Waiata oriori (lullabies) sung to the babies to reinforce the purpose and the spiritual nature of the child's life. They are beautiful poems, and were composed to build up and mould the child as a useful member of the whanau and hapū, that is, they were a socialising tool. They linked the child to the gods as their spiritual helpers. The child's grandparents or parents usually composed an oriori for the baby. Sung repeatedly so that all listeners learned it and all knew the whakapapa and qualities of the child and thus, the special treatment they required. They were a poetic and repetitive way to fix personal, whanau and cultural messages in the minds of the listeners. (Jenkins, K. 2011. Wh.12).

²² Te ara namunamu – He ara whāiti, kāore i rahi te hanga.

Kia tirohia ake tā Tīmoti Karetū whakaaro. I ahu mai ōna whakatakotoranga kōrero mō te oriori i tō Rachael Te Āwhina Ka'ai-Mahuta tuhinga.

I roto i ngā oriori, koirā, ngā tino waiata, ko te kaupapa o ērā momo waiata he mea, he whakarārangi haere i ngā take nui a te iwi, kia mau i te tamaiti rangatira; kia mōhio ai ia he aha ngā kōrero mōna, he aha ngā pakanga me kimi e ia hai utu, ērā āhuatanga katoa. Kia kore ai e wareware. (Ka'ai-Mahuta, R. 2010, wh.117).

Inā anō tā Rachael Ka'ai-Mahuta whakatakotoranga kōrero.

Pō! Pō! illustrates the ability of waiata and haka to act as repositories of traditional Māori knowledge and tools in the accurate transmission of this knowledge to successive generations. Waiata and haka are an important and proven medium for the retention of ancient Māori history.²³

Tautoko ana tō Kai'ai whakaaro, kai ngā puna mōteatea o tēnā hapū, o tēnā hapū ko ngā kōrero o tua whakarere, ā, mā te oriori tikanga anō hai kawē atu i ngā tikanga mō te whakararau i ngā mahara o ngā kōrero a kui mā, a koro mā ki muri nei reanga, ā, mau tonu atu.

Kia tirohia ake ngā kōrero o roto i te International Journal of Business and Social Sciences.

Inā rā ngā whakatakotoranga kōrero:

Researches made recently it has been announced that lullabies that are mainly supposed to make children sleep have also an educational aspect are not far away from scientific truths. (Gúnes, H. & Gúnes, N. 2012, Vol.3, No.7, wh.320).

Hai tā Hasan rāua ko Nadide kōrero, he taonga tuku iho te oriori, he taonga anō te oriori hai whakaako i te tamariki.

Inā anō tā Hasan rāua ko Nadide kōrero.

Lullabies are cultural treasures so precious that we cannot afford ignoring them. Consequently, it should not be forgotten that telling lullabies is a new method in the education of children and is used very effectively.²⁴

²³ Ibid, wh.132.

²⁴ Ibid, wh. 321.

He maha ngā ahurea taketake e whakaatu ana ko te wahitanga he mahinga tapu i te wā e kawehia ana ngā māmā ki te tuku i ngā tikanga ahurea me ngā kōrero tuku iho o tōna ake iwi. Ko tō te oriori tikanga anō, ka whāia nuitia ko te kawē haere ā-manu nei a te tamaiti rā mōna te oriori. Ka pērā tō te matatopa tana haere. Ka titiro iho ki ngā tino wāhi o mua, tōna kāinga waewae, ōna takanga²⁵ o ōna mātua tīpuna o mua, ā, tapaia hoki ngā tīpuna rongonui, ngā mahi nunui, ngā taonga o mua. Pēnei ana i tō te oriori Taku Manu.

Kia tirohia ake te whiti tuatahi o taua oriori rā hai tauira atu. Nā Harata Tangikuku tēnei oriori, nō Te Whānau ā-Ruataupare i te ākau o Tokomaru; mō tana mokopuna, mō Mikaera Pewhairangi.

‘Taku manu,
He aute taku manu ko te aho
I tukua atu ai, ki te rangi e
Ngaohe haere atu ana,
Te rau o piopio, te rau o te huia,
Tua oti ai ki te tākōtuku,
Whitikiria ai i te Whatu o Poutini e.’
(Te Hū o te Pūoro, EIT, course material, 2016. Wh.13).

Ko tā tēnei oriori tikanga, ko te akoako tonu i te mokopua a Mikaera, me te iwi whānui tonu. Nā te whakamahinga o te manu aute, o te manu-tukutuku, o te pākau²⁶ a Harata, kai te whakaatuhia atu e te kuia rā ki tana mokopuna ngā tino wāhi o ōna mātua tīpuna o mua. Kia tirohia ake ngā kōrero a Te Rangi Hīroa:

‘Priest sometimes used them (manu-tukutuku) for divination²⁷ and interpreted omens from their flight.’ (Buck, P. 1966. Wh.248).

Arā anō ngā manu tukutuku a Tara-ki-uta, a Tara-ki-tai. Hāngaia ai e tētahi tohunga ngā manu-tukutuku ki te kimi i ēnei māhanga a Kahutāpere rāua ko Hineteaorangi, i te mea, mahara noa a Kahutāpere kua mate rāua inā hoki te roa e ngaro ana.

²⁵ Takanga – ko te wāhi ka haere noa te tangata i a ia e pūhou ana me te kore e āta whakaaro e haere ana ki hea.

²⁶ Pākau – he taonga tākaro rite ki te manu te hanga. Ka tukua kia rere rā runga hau.

²⁷ Divination – He tangata e ārahina ana e tētahi atua, ka noho ia hai matekite, hai māngai mō taua atua.

Nā, ka tuku karakia, ka whakatapua ngā manu tukutuku e te tohunga rā, kātahi ka tuku atu ki te rangi. Ka whakaangi ki runga ra, rere tonu atu, ā, ka tae noa atu ki te Pā o Rakaihikuroa ki Pukepoto,²⁸ ki reira topaki ai. I muri tata mai, ka tauhi, ā, ka tapakō²⁹ iho.



Whakaahua 1: (Walker.W. *Pukepoto Pā*. 2006. Wh.36)

Kātahi nā ka mōhio te tohunga nei, kai a Rākaihikuroa ngā māhanga. Ā, ka rere whārōrō³⁰ atu a Kahutāpere me āna tama mātāmua a Rākaihākeke rāua ko Tukemataponamu ki a Pukepoto. Tae rawa atu rātau ki reira, ka pātaihia a Kahutāpere tōna pātai, ‘E te whanaunga, kai a koe ā tāua pōtiki?’

Inā rā te whakautu a te Rākaihikuroa nei. Ka whakatauākītia mai, ‘E Kahu, waiho rā, kia kotahi te whetū ki te rangi, ko Tūpurupuru.’

Inā ka mōhio a Kahutāpere kua riro i āna pōtiki i te ringa kaha o aituā. He pūāhaehae nōna nō Rākaihikuroa te take, kia tū rangatira anahe ko tana tama a Tūpurupuru hai mana whenua, hai mana tangata mō Tūranganui ā-Kiwa i taua wā rā.

Hoi, ka whakaturi tonu ia te iwi, kua anga ki te tutū, tēnā anō ngā māhanga e rānaki. Tae mai te ope tauā ki Pukepoto, tērā a Tūpurupuru e heru ana i ōna makawe. Ehara tōna i te tapona tamatahi,³¹ i te mea, nā te roanga ake o tōna makawe, tokowhitu ōna pononga wahine hai heru

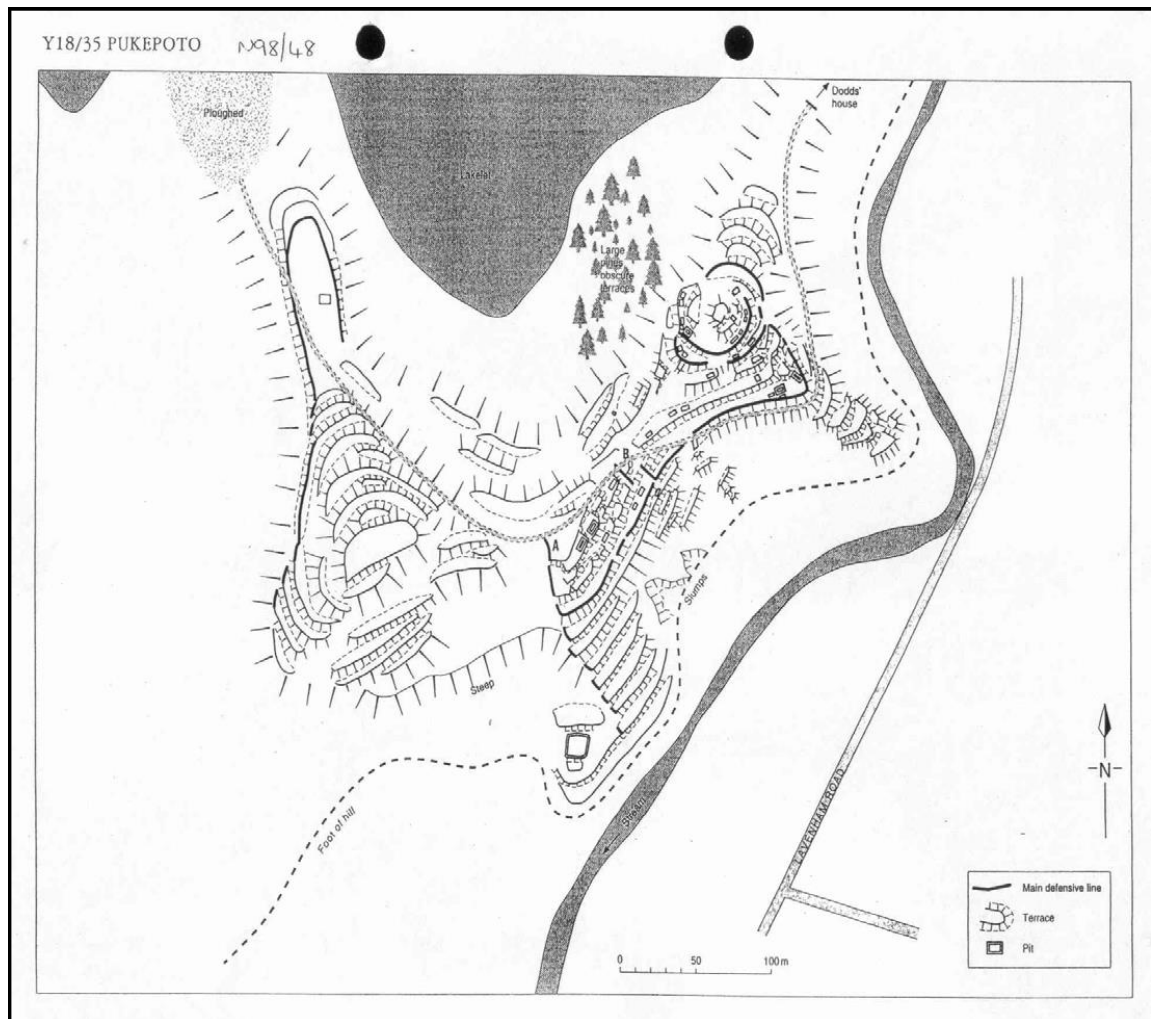
²⁸ Pukepoto – Te Pa o Rakaihikuroa.

²⁹ Tapakō – Ka tere tonu te rere whakararo o tēnei manu-tukutuku.

³⁰ Whārōrō – E tino toro ana ngā waewae.

³¹ Tapona tamatahi – Ka here te makawe kia oti mai ai he pona.

kia kore ai e matara wawe.³² He whakahīhī anō nōna, ā, ka whakatauākītia atu e Tūpurupuru ki taua ope tauā rā.



Whakaahua 2: (Ruru, I. Pukepoto Pa overlay. Archaeological Record Y18/35). Environmental Inventory, Te Aitanga ā-Mahaki Iwi Management Plan. 2006. Retrieved from: <http://www.mahaki.com>).

Inā rā ōna kupu:

‘Ko Pouaru i te pō, ko kōtou i te ata’

Ko te tikanga o āna kupu, i mau te ope tauā o Mahaki tēnei tīpuna a Pouaru hai raukakai.³³ Ka

³² Matara – Kāore i herea, kua maunu mai, kua wetekia rānei ngā here.

³³ Raukakai – Te patunga o te tangata hai whakahere mā Mahaki ki te atua o Tūmatakakā.

patua, ka tuaki te puku, ka korepekia te manawa, ka hikaia³⁴ he ahi, kātahi ka tau ana taua manawa tākiri ki runga i te ahi, koia rā ko te ahi manawa. Ko te tikanga kē o tēnei ahi manawa, kia mōhio ai te ope tauā kai te toa rātou i te pakanga kai te heke mai kāore rānei.

Ka tae atu te rongo ki tō Tūpurupuru taringa nā Mahaki a Pouaru i whakamate hai raupanga,³⁵ ā, ka whakapuakina e ia aua kupu rā. He pōhēhē nōna nō Tūpurupuru ka eke pānuku rātou i tērā pakanga. Engari, Kāore, āe!

Kua puhipuhi te tero³⁶ o Kahutāpere me tōna ope, kātahi ka kōkiritia atu e Whakarau,³⁷ ka poua tana rākau a Tūmata-rauwiri³⁸ ki te korokoro o Tūpurupuru, ka tīwahatia, ka whakatauākītia atu.

Inā rā ōna kupu:

‘Kia wātea, kia wātea, waiho i kona te ika o te aho a te pōtiki a Hinetau-ā-rau kia takawheta ana.’

Ka rere ērā kupu te whakapuaki ki a Rakaihikuroa, ā, mutu kau te tuamatangi o te ika nā, arā, a Tūpurupuru, hai reira rawa ka rite³⁹ a Tara-ki-uta, rāua ko Tara-ki-tai. Nā te matenga o Tūpurupuru, me te mea nā anō, kua tāmia te mana tangata o Rakaihikuroa. Tāria te wā, ka panaia ngā mahuetanga o Rakaihikuroa ki Heretaunga, ki reira i noho ai rātou me te hunga pūwhenua o tērā moka. Hai whakaahua i te whakamaiohatanga a Kahutāpere ki a Whakarau, nāna anō ia i tomo kia moe ki ōna māhanga kōtiro a Pare rāua ko Kura. Nā tēnei kaireperepe i mamahu te ngākau e ngau kino i a ia.

Inā rā tētahi wāhanga o te whakapapa.

³⁴ Hikaia – Ka mukumuku i te kauahi ki te kaunoti e puta ai he ahi.

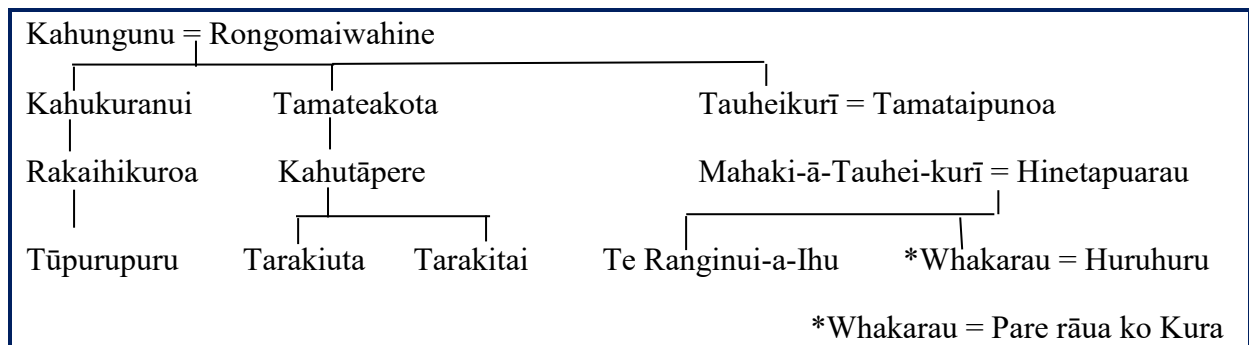
³⁵ Raupanga – Te patunga o te tangata hai whakahere.

³⁶ Kua puhipuhi te tero – Ka kaha rongo i te whanowhanoa, i te kairiri i runga i te whakapono kua hēngia koe, e arohaina ana e koe.

³⁷ Whakarau – Ko tōna ingoa tūtūru ko Whakarau-oratanga ā-Tūtāmure i ā-Tauheikurī. He pōtiki hoki nā Mahaki.

³⁸ Tūmata-rauwiri – Te atua o te riri.

³⁹ Rite – Ka utua tētahi hara, ka ngakina rānei tētahi mate.



Whakapapa 3: (Keiha, M. 1992. Koretā).

Inā rā tētahi whakataukī hai whakakapi i tēnei wāhanga kōrero:

‘He umanga o neherā te whawhai’ (Mead, H. & Grove, N. 2003. Wh.132).

ii. He aha rā ngā momo mahi whakaoriori o te Ao Māori?

Ina te rerehua tō te ao Māori titiro ki te whakatipu tamariki. Nā te waha, nā te tangi mai o te oriori, i kawe nei i ngā kōrero o ōna mātua tīpuna i whakahekea mai ki muri nei reanga. He wā anō ka whakarongo pīkari o rātou taringa ki te reo waitī o Tūi e kawe ana i ētahi titonga oriori a kui mā, a koro mā. Hāngaia anō e rātou he pōtaka, he karetao, he pākau hai whakaako anō i te tamaiti, kia mau tōnu ai i ōna mana whakapapa, i ōna mana whenua, i ōna mana moana, ōna aha atu, ōna aha atu.

Inā tā Mervyn McLean kōrero mō te oriori:

The term ‘oriori’ was sometimes qualified to indicate the purpose of the song, though only, it would seem, for uses associated in some way with children. Thus, oriori pootaka were top-spinning songs, and oriori karetao were songs sung to movements of the jumping jack. Used by itself, the term ‘oriori’ refers to songs otherwise designated as oriori tamaiti or oriori tamariki (child’s oriori or children oriori). Other names for them are waiata whakaoriori, waiata poopoo (soothing songs), and whakatākiri (dandling songs) (McLean, M. 1996. Wh.143).

Inā rā ngā momo pōtaka o te ao Māori.

Ngā momo pōtaka:	Ngā kupu whakamārama:
Pōtaka tikitiki	He āhua tāpara te hanga
Pōtaka tākiri	Ka whakaputa oro pērā i te rere a te pī
Pōtaka kukume	Ka pērā anō tō te pōtaka tākiri āhua
Kaitaka	Ka mahi hahau i te pōtaka kia ngunguru ana
Kaihōtaka	Ka pērā anō ki tō te kaitaka āhua



Whakaahua 4: He karetao
(McLean, M. 1996. Wh.154)

Kia tirohia ake ngā kōrero a Te Pēhi, inā āna kupu whakamārama mō te karetao:

Young folk had a peculiar toy of the jumping-jack type, and called a karetao and karari. This was a small-carved figure in human form, about 15 in. in height. Its lower end merged into a short shaft that served as a handgrip. The arms of the figure were loosely attached by means of two cords, and by pulling these with one hand and shaking the figure with the other, it was supposed to go through the motions of a haka. This toy was manipulated the while a time-song was sung. Some of these toys were very well carved, the design of face tattooing being well executed. (Best, E. 1976. Wh.146).

Ko tā te waiata whakatākiri mahi, ka mau te māmā i tana tamaiti, kātahi ka poipoitia e ia mā runga, mā raro, mā runga anō i tōna aroha mōna. Ahakoa ka whakatākiritia te mahi e te māmā, ko te tino tikanga tō te oriori mahi, hai whāngai i ngā kōrero ki te mokopuna. Mā te rere o te kupu, te waitī o te rangi, te mita o te kupu, e māmā ake ana te mokopuna te katoa o ngā kupu te kapo o roto o te oriori. Mā te iwi anō e whakararau atu i te mahara o te mokopuna, i te mahara

hoki o te iwi, pākeke atu, mātātahi atu, kia puritia, kia mau. Tāwhia kia mau, kia ita i roto i te heketanga o te whare wānanga, o te whare whakahekeheke kōrero.

Inā tā Te Wiremu whakamārama mō te kupu whakatākiri:

A song sung to a child while being dandled. (Williams, H.W. 2010.Wh.372).

Inā tā te punakupu whakamārama mō te kupu dandle:

‘Dandle a child on one’s knee’ to dance, bounce, jiggle, ride.
(The Oxford Thesaurus. 1994. Wh.166).

Nā, ka whanau mai te pēpi, ka rapoitia ki runga tonu i ngā ringa o tōna māmā, ka hikihihi tonu, nā, meāke ka nenewha anō ngā kamo a te pēpi i te tangi waitī o te oriori.

Ki tā te Pākehā papakupu whakamārama mō te lullaby pēnei ana:

Lullaby: a soothing song sung to send a child to sleep.
(Concise Oxford English Dictionary. 2002. Wh.84).

Kia tirohia ake ngā kōrero a McLean, inā ōna whakatakotoranga kōrero:

Although generally glossed as ‘lullabies’, the standard view of ‘oriori, as represented by Ngata and Best, has been that they were highly important song type, confined to the children of chiefs and the nobility and used to educate them in matters appropriate to their descent. (McLean, M. 1996. Wh.143).

iii. Ko tō te oriori tikanga hai tūāpapa whakatipu tamariki o te wā ki ō ēnei rā nei reanga?

Ko tō te mahi whāngote, ko te whakamōmona haere i te tamariki, ko te tūhono anō i te māmā ki tana pēpi hou, i te hanga i tētahi hononga a te māmā ki te pēpi, te pēpi ki te māmā.

Kia tirohia ake ngā kōrero a Cindy Kiro:

Ko te oriori tētahi tikanga poipoi, ako hoki i te tamaiti ki ōna kōrero tuku iho. E whakapae ana a Amster Reedy, he taonga tuku iho tēnei nā te Māori, arā, kia whakahokia mai ngā tikanga whakatipu tamariki, e ora ake ai, e koa ake ai te hunga tamariki i te whai mārama ki tōna tuakiri ake me tērā o tōna whānau. Mā te whakaoriori

i te tamaiti kua mārama ia ki ngā kōrero tīpuna, ā, kua ako anō ia ki ngā tikanga o te whakataū, te riri me te whakaea, tae atu ki ngā kōrero mahi kai, hekenga waka hoki. (Kiro, C. 2011. Wh.5).

Kia tirohia ake ngā kōrero a Penehira rāua ko Doherty”

In days of old, parents and grandparents would compose and recite oriori (chants), both to the unborn child and to welcome the new Māori child into this world. This was done as a mark of respect for the new life, and reflects the traditional view regarding the capacity of the very young to learn. Oriori were used to educate, telling children of their entry into this world, where they are from, their whakapapa, their parents, their ancestors who have passed on, and the achievements of those ancestors. (Penehira, M. & Doherty, L. 2013. Wh.369).

Tautoko ana ki tā Amster kōrero e whai ake nei.

E whakapono ana ia ki tō te oriori tikanga o mai anō, ko te tikanga whakatipu tamariki. Me taumanu anō tātou i taua tikanga rā, kia mau tonu ai mō naiānei, mō ā muri atu. Hai whainga anō mō naiānei reanga, mātua mai, kuia mai, koroua mai. Whakaponohia anō e ia, kai ngā oriori tonu ngā kōrero tuku iho hai rongoā anō mō te whakatipu tamariki i roto i tēnei ao.

Kia tirohia ake ngā kōrero a Beatrice-Anne Materoa Leatham mō āna kupu whakamārama mō te kupu mokopuna:

Mokopuna: Mokopuna today is defined as grandchild or great grandchild, if the kupu is broken down, ‘puna’ is spring and ‘moko’ is DNA,⁴⁰ this is the traditional meaning; therefore mokopuna is ‘spring of DNA’. This word reflects the depth and extent of one’s genealogy and affiliation to her or his ancestors. (Leatham, B. 2014. Wh.113).

Ka taea tonutia te kī, me matua taute te māmā e te iwi i a ia e hapū ana, kia whai orange hoki ko ia me tana pēpi. Koia rā ko te tino kaupapa matua a te iwi, ko tiaki i a rāua, ko te whāngai i a rāua, ko te poipoi i a rāua; kia tū rangatira ai tēnei puna, tēnei moko; kia puta a Mokopuna ki te wheiao ki te ao mārama. Mai i te puna ki te puna he kōrero tuku iho nā te tīpuna ki tana mokopuna. He kōrero tēnei e pā ana ki te tuku kōrero a te tīpuna ki ōna uri whakaheke, arā, he whare whakahekeheke kōrero tēnei.

⁴⁰ DNA – Deoxyribonucleic acid, genetic code.

Kia tirohia ake ngā kōrero a Annie Murphy Paul. Ko tana kaupapa: ‘What we learn before we’re born.’

Inā ōna whakatakotoranga kōrero:

‘Fetal origins is a scientific discipline that emerged just about two decades ago, and it's based on the theory that our health and well-being throughout our lives is crucially affected by the nine months we spend in the womb.’ (Paul, A.M. July 15. 2011).

Ko tā Annie Paul kōrero tētahi whakautu ki tētahi o aku pātai;

Tēnā pea, hai whai oranga mō muri nei reanga, me whakaaroaro tonu rātou ki tō Annie kupu o runga ake. Nā te mea, ko naiānei reanga, kua kore nei ratou e mau ki tō te Māori whakaaro, ki tō te Māori titiro o nehe mō te whakawhānau pēpi, ka mutu, kua kore anō rātou e moea i runga i te takapau wharanui. Koia anō nei pea te whakatara o te wā ki ō naiānei reanga.

Kia tirohia ake anō ngā kōrero a Ngata. Inā rā ōna kupu whakamārama mō te tangata ka kore anō e moe i runga i te takapau wharanui.

Moenga-hau, moe rau kawakawa. I moea noatia, kāore i moea ki te whare.
(Ngata, A. Wāhanga 2. 2006. Wh.90).

Hai kōrero tāpiri, e ai ki ngā kaumātua, kīhai a Ruatapu i aitia ki runga i te takapau wharanui, i te mea i mauheretia e Uenuku tōna māmā a Paimahutanga hai pononga, hai taurekareka mōna. Engari anō tō Ruatapu whakaaro. Ko tāna e whakaaro ai, he uri hoki nō nunui mā, ngā tātai heke o tōna pāpā a Uenuku. Hoi, pūkatokato ana a roto i ngā kupu hahani o tōna pāpā a Uenuku. Nā reira, kātahi anō ka ea ki aua kupu rā o tōna matua.

Tēnā, ka tahuri ia ki te tārai i tētahi waka nui. Ko te ingoa o taua waka rā ko Tūtepewarangi. Ka karangatia e Ruatapu ngā mātāmua ariki hokowhitu o ngā moutere katoa o Poronēhia, hai hoe i te waka ki te moana waipipi.⁴¹ Ka tae atu te waka rā ki taua wāhi o te moana, ka tahuri te waka. Kātahi ka whakatika a Ruatapu, ā, ka rumakina ngā tāngata katoa. Nā konei, ka puta

⁴¹ Moana waipipi – E tawhiti ana te toro whakaroto atu i te moana mai i te mata, mai i runga.

tētahi parekura nunui rā; ko te Huripureiata tērā. Ko te tino pūtake o taua parekura rā, i aitia rā a Ruatapu ki runga i te takapau kōaka,⁴² i te moe rau-kawakawa.⁴³

Ki au nei, ko ngā kupu o te oriori nei, me ngā whakamārama hoki, he mea hai whakatō ake ki roto i te hinengaro o te tamaiti rangatira, tōna tātai whakapapa, ka hono hoki tōna tātai nunui o ōna mātua tīpuna ki ngā tātai o ētahi atu iwi.

Ko ngā mahi o ōna mātua tīpuna o mua, ko ngā kōrero tāhuhu o ōna mātua tīpuna o tuanehe, nōhea rā taua tamaiti rā, ko ngā pakanga i tāwāhi me ērā atu āhuatanga katoa. Tīmata tonu i ngā moutere o Te Moana-nui-a-Kiwa, tātai mai ki Aotearoa.

Kia tirohia ake ngā kōrero a Berys Heuer. Inā ōna whakatakotoranga kōrero mō te takapau wharanui:

A successful marriage discussed and approved by all concerned, was termed ‘āta kōrerotia i runga i te takapau wharanui (thoroughly discussed on the wide-wefted sleeping mat). Children who were legitimate were spoken of as being born on this takapau wharanui. This type of marriage, fully discussed and approved, was the “best kind,” for it was not followed by quarrelling. (Heuer, B. 1972. Wh.16).

Hai whakakapi i tēnei wāhanga kōrero, inā rā tētahi whakataukī.

‘He aroha whāereere, he pōtiki piri poho.’ (Mead, H. & Grove, N. 2003. Wh.66).

⁴² Kōaka – He whāriki kōkau, kāore anō tēnei whāriki i oti tika, kāore rānei i āta mahia kia papai.

⁴³ Moe rau-kawakawa – He tangata kāore i mana te moe a ōna mātua i tōna whānautanga mai.

2.1 Tirohanga whānui mō te tuhinga whakapae

Kupu Whakataki:

Pēnei tonu ai tō Marei whakaaro, me pupuritia ki te ngākau ngā kōrero tuku iho a kui mā, a koro mā, ā, kātahi nā, ka tuku ā-waha nei ō rātou nei mōhiotanga ki ngā whakatipuranga, ā, mā te māngai e whakapuaki ki te hunga taringa, ki a tātou mā e matenui nei ki te tohungatanga o ngā kōrero o neherā. Hoi, kua kore anō a Ngāi Māori mā e mau nei ki te nuinga o ngā kōrero. Engari, ki te tōia mai te mauri, te ngako o te kōrero o rātau mā ki morenga o te poho, māmā ake te tuku ā-wānanga nei, ā-waha rānei ki ō tēnei reanga, ki ō tēnā reanga.

Kia tirohia ake ngā kōrero a Jane McRae. Inā rā ōna whakatakotoranga kōrero:

Ko te rau o te iwi, ko te rau o te motu, tangata Māori, Pākehā rānei, kāore i mōhio ai ki te pupuri i ngā kōrero a ngā tūpuna o mua; tōna mōhiotanga pea, he mea tuhituhi ki ngā papa pukapuka. Kei Hawaiki, kei Aotearoa nei, he mea tuhituhi ki te papa angaanga, o roto o te hinengaro, o te ngākau...Ko te tangata Māori, mau tonu ngā kupu te pupuri i te ngākau, mate atu he whakatupuranga, mau tonu iho.
(McRae, J. 2017. Wh.14).

Oti anō, ka toko ake te whakaaro, ka pēwhea rā tō te kaituku kōrero mahi? He pono tōna kōrero i tukuna atu ai ki te kaituhituhi, ki te hunga taringa kāore rānei?

Mē pēwhea hoki rā tō te kaituhituhi mahi? Ka tarea e ia te matū o te kōrero te kapo? Ko te raru kē, ko te tuku ā-waha nei i ngā kōrero tuku iho ki tēnā reanga, ki tēnā reanga. Kua uaua pea, kua āhua hē rānei te haere, te mahi, ngā whakaaro, te aha atu, nā te nui o te kawenga kai runga i te kaituku kōrero mahi, i te kaituhituhi mahi rānei. Kāore e kore, i manawa pā tonu tātou mō āna nei kupu, mō ōna nei kupu.

Kia tirohia ake ngā kōrero a Jan Vansina.⁴⁴ Inā rā ōna whakatakotoranga kōrero:

As messages are transmitted beyond the generation that gave rise to them, they become oral traditions. Among traditions, exist different classes according to the further

⁴⁴ Jan Vansina – Nō Belgium ia. I whanau mai ai i te tau 1929, ā, nō te tau 2017 ia i mate ai. Ka puta haere o tōna rongo hai tumu kōrero mō Te Puku o Āwherika. Ko tōna mana anō i roto i ngā tōpito o te ao, pērā i tōna mana hai tino tohunga tikanga tangata rā.

evolution of the message. Memorized traditions behave very differently over time from others. Some are believed to be true or false, others are fiction. Factual traditions or accounts are transmitted differently.

(Vansina, J. 1985. Wh.13).

Nā te aha i pērā ai? Ko te mahi tuhituhi i ngā whakapapa me ngā ngā kōrero tuku iho te aronga tuatahi, te aronga nui a ngā Kaituhituhi pērā i a Nēpia Pōhuhu mā, a Te Whatahoro mā, a Te Pēhi mā, ā wai ake, ā wai ake.

Kia tirohia ake anō ki tō Jan Vansina whakaaro:

‘Once created, a composition to be memorized is supposed to remain unchanged from recitation to recitation, although in fact its actual wording will vary over time’⁴⁵

Tautoko ana tō Vansina kōrero, nā te mea, kua huri kē te ao, kua ngaro noa atu te pupuri i ngā tikanga o te ao tawhito, kua hou mai anō te reo Māori. Waihoki rā, nā te mōrearea hoki o te reo Māori, kua kore anō nō naiānei reanga e mōhio ki ngā kupu o tuanehe, ka mutu, koia rā tā Vansina e kī ai, ka āhua rerekē haerehia ngā kōrero ki tō tēnei reanga ki tō tērā reanga.

Noho pūmau ki tō te Māori taringa, katoa ngā mea o tuauri whāioio. Heoi, kāore anō ēnei kōrero kia tāia, engari, kei tō te hinengaro tonu o kuia mā, o koro mā, ā, hai ōna wā, ka tukuna iho ki muri nei reanga, ki muri nei reanga, kia tāwhia kia mau.

Kia tirohia ake ngā kōrero a Vansina, inā rā te whakataukī rā:

‘Ancient things remain in the ear’⁴⁶

Kai te whakakotahi ai te whakaaro a te iwi ki akoako i a rātou kōrero o mua rā anō mā roto tonu i ngā oriori. I ngā rā o tuanehe, mai kore ake ngā mahara me te reo o rātou mā hai pupuri, hai tuku i te mātauranga. Nā te rangi, nā te rōreka o tō tātou nei oriori ka mau tonu ai.

⁴⁵ Ibid, wh. 14.

⁴⁶ Ibid, wh. Xi.

Inā anō tā Vansina kōrero:

Songs are not a special category of tradition. Most songs, however, fall in this category insofar as they are poems or set speech, that is, they are everyday language but memorized. The fact messages are sung helps faithful transmission because the melody acts as a mnemonic⁴⁷ device.⁴⁸

Hai kōrero whakamutunga, me nanao atu tātou ō naiānei reanga ki ngā taonga o tēnei ao hou, me te pupuri tonu i ngā tikanga o te ao o tuanehe, ki ngā kōrero puri, ki ngā tāhuhu kōrero me te whakapapa. He hokinga mahara ka kitea.

Ko tō tātou reo tuauri whāioio me ngā titonga oriori kia kaua e ngaro i tā te huia ngaro, engari kia ora mō ake tonu atu, hai whiu, hai whiu ki te ao katoa.

Inā rā tā Harold Boyle whakatauākī hai whakatepe i tēnei wāhanga kōrero:

Memory is more than a dustbin of time, stuffed with yesterday's trash. Rather, memory is a glorious grab bag of the past from which one can at leisure pluck bittersweet experiences of times gone by and relive them.⁴⁹

⁴⁷ Mnemonic – Ka wawe te whāngai kupu tō te oriori hai whakamaumahara i a koe.

⁴⁸ Ibid, wh. 16.

⁴⁹ Boyle, H. Retrieved from: 1971 <http://proverbials.com>.

2.2 He Whakarāpopoto

Kai ngā kupu whakapuaki o ia rārangi o te oriori nei ko ngā tino whāinga o tēnei kaupapa rangahau. Kia whāngaihia hoki ko tō te oriori kupu, ko tō te oriori whakamārama ki te tamaiti i a ia i te kōpū o tōna māmā.

Kai tēnei rangahau anō e whakaahuatia ai i roto i tēnei tuhinga e hāngai ana ki tō te mōteatea, ki tō te oriori reo o te kāinga. I waihangatia e ō tātou tīpuna, ki te kawē tō te Māori whakaaro, ki te kawē ki tō te Māori tirohanga ki tōna ake taiao, ā, ki te whakatakoto hoki i ō te ngākau Māori rongō.

Mā te oriori anō hai kawē atu i ngā tikanga ā-tangata mō te whakararau i ngā mahara, me ērā atu āhuatanga katoa, kia tū rangatira ai taua tamaiti rā ki roto i tōna ao.

Me hoki pēnei tonu ai tātou ki tō Amster whakaaro mō te whakatipu tamariki, me tēnei kōrero a Kim. Hai konei pea tētahi rongoa mō tātou, me te kimi anō i ētahi atu rongoa hai whakaora i te ngoikoretanga o te whakatipu tamariki i roto i tēnei ao.

Ka toko ake te whakaaro, he raru ki uta, he raru ki tai? He putanga, he rerenga e ora ai tātau i roto i te wā nei, kāore rānei? Ko wai ka hua, wai ka tohu?

Ka hoki mahara ake ki ngā kōrero a kui mā a koro mā, ‘Nā te moa i takahi te rākau.’ Hāngaia ki tō te hunga pakeke e tūkino nei i te hunga tamariki te tikanga. Tau ana ngā waewae o tēnei manu nunui te moa ki ngāi kīrehe,⁵⁰ ki ngāi tipu, marū ana i a ia ngā pihi rākau o te waoku. Nā, e kore a mataara ake ngā pihi rākau i te whenua ka hurutete.⁵¹ Ko te moa te matua, ko te tamariki te pihi rākau. Ki te roa rawa te tamaiti e patua ana, kua hakahaka anō tāna tipu. Koirā tā te whakataukī nei, he tohutohu, he whakatūpato tāna mahi.

Nā reira, ka tino whakapono a Amster Reedy e whai tikanga ana me hoki anō tātou ki tō te

⁵⁰ Ngāi kīrehe/Ngāi tipu – Ka tipu i te oneone pērā i te rākau, i te otaota, i te huruwhenua, i te pūkohu, he rau, he tātā, he pakiaka ō te nuinga.

⁵¹ Hurutete – Kāore i matomato, kāore i kaha te tipu, kua kore i eke ki te rahi e tika ana.

Māori titiro ki te whakatipu tamariki i roto i tēnei ao. Kia tipu, kia whanake me he rākau te tamaiti nei pērā i te rākau tōtara e tū mahuta rā i roto i te Wao nui a Tāne.

Hai tēnei oriori anō a Pōpō, māraakerake ana te kitea i tō Enoka kupu, ruku hōhonu rawatia e ia ki te puna mātauranga o ngā kōrero onamata, ki tō Maraehinahina whare wānanga kōrero.

Ko wētahi o āna kupu, he kupu hai whakaniko i ōna wāhanga titonga, hai reira anō ko te taha matatau ki te reo, engari tē aro i naiānei reanga ētahi o āna titonga, kua kore e rangona e te mātātahi; he maha rawa nō ngā kupu i ngā rā o tua whakarere. Hoi, ka āhei ki te whakaoho i te wairua pākiki⁵² o tēnei, otirā o tātou, o muri nei reanga rānei.

⁵² Wairua pākiki – He kaha nōna te tangata ki te āta tonu kia hōmai i tētahi mea (kōrero) e hiahia nuitia ana.

ŪPOKO TUATORU TE ĀHUA KI TE MAHI RANGAHAU

3.0 Kupu Whakataki: Whaowhia Te Kete Mātauranga

Hai kōnei au wawāhi ai i ngā momo tikanga o te rangahau me ōna āhuatanga e āhei ana ki taku kaupapa rangahau. Hai te tuatahi, he āta titiro i ngā puna waiata, puna mōteatea, ngā kohinga kōrero o roto i ngā pukapuka o Ngā Mōteatea.

Ka kūtoro atu i ngā kohinga kōrero o te hau kāinga, ki tō Maata Keiha kōrero, tōna whakapapa hoki, ki tō Te Kani Te Ua kōrero, ki tō Hēnare Keepa Ruru kōrero, ki tō Rongowhakaata Halbert kōrero, ki tō Rangiuiua kōrero. Haurapa ana hoki ki roto i ngā whare wānanga o mua, ara, a Marachinahina, a Tokitoki, a Te Rāwheoro, a Tāperenui o Whātonga, a Papawai. Arā noa atu te maha o ngā kōrero hai rakei i taku kaupapa rangahau.

Hai te tuarua, ka ketuketua ngā kōrero e ngā tai e whā, puta noa i te aotūroa, ā, ka rukuhia anōtia ki roto ngā whare wānanga o te ao, kai reira anō ētahi atu kōrero hai tāpiri atu ki taku kaupapa rangahau. Ka titiro anō hoki ki ngā tohunga kairangahau Māori o tēnei ao, hai tauira, hai whāinga anō mōku. Ka hou atu anō hoki awau ki tō te mata ipurangi, ki tō Te Puna Mātauranga o Aotearoa, ki tō Te Whare Pukupuka Matua ki Pōneke, ki tō Te Uare Taoka o Hākena ki Te Waipounamu. Kai ēnei whare rauemi ngā kōrero hai tāpiri, hai tautoko i āku kōrero kua rangahaua, hai whakamōhio hoki ki a tātou te ngako tō tā Enoka kupu.

Inā tā Tākuta Wayne Ngata whakaaro:

Ko te kawa o te kōrero, hai wāhi ake i ngā kōrero nei ka tīkina atu ngā tikanga onamata hai kawa mō te whakatakoto i te kaupapa o taku tuhingaroa. (Ngata, W. 2009. Wh.12).

Kua tīkina atu e ia he tikanga Māori onamata hai whāriki, hai tūāpapa, hai whāinga mōna i waenganui i tōna ake rangahau. Hai reira anō ka māmā ake ai tēnei huanui rangahau mōna, ā, mōku ake. Oti anō, mai kore ake tō Ngata kawa mō te whakatakoto i āna kaupapa rangahau hai tauira atu ki awau, otirā, ki ngā kairangahau Māori e whai ake nei.

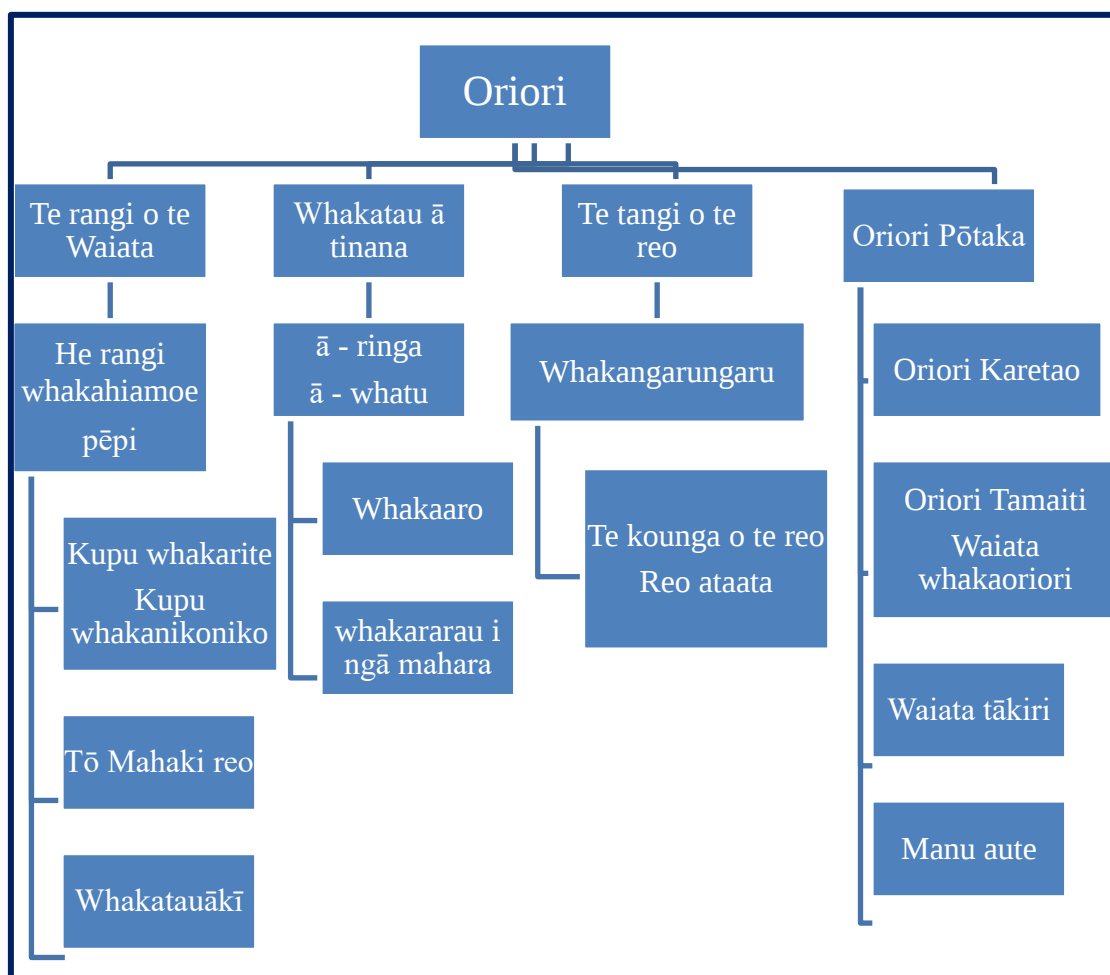
3.1 Pou Tara ā-Waho

Kupu Whakataki:

Inā anō taku tītiro ki tō te oriori tikanga, ki tō te oriori mahi whakaako i te tamariki.

Hai konei anō ka tīkina atu, ka rarautia atu ngā kōrero o tua whakarere o ngā whare wānanga hoki o mua rā hai kawa mō te whakatakoto o taku kaupapa rangahau.

Ka tomokia atu rā ngā whare wānanga, ki reira hurahuraina⁵³ ai. Oti anō, ka rere mai anō ko te mauri, ko te wairua, ko te ihi, ko te wana o ngā kōrero, o ngā whakaaro hoki o roto mai mō tēnei oriori.



Whakaahua 5: Pou tara ā-waho

⁵³ Hurahuraina – ka mahi kia kitea mai tētahi mea e ngaro ana, e huna ana, kāore rānei e āta kitea atu ana.

Nā, koinei hoki taku kawa⁵⁴ taku tikanga⁵⁵ mō tāku kaupapa rangahau, mā te kohikohi i te whakaaro o te tangata, ā, mā te kupu anō tēnei momo raraunga e kawē.

Ka whai haere au i tēnei tauira hai wānangatanga māku, hai tātari haere i ngā wāhanga kōrero mō tēnei oriori – ‘Pōpō e tangi ana tama ki te kai māna...’

Kia hāngai anō taku titiro ki ō Rapata Wiri whakaaro e pā ana ki tō te Māori ‘Epistemology’ Kai roto tonu i ngā tuhinga o Tākuta Leonie Pihama ōna whakaaro.

Inā tā Rapata Wiri whakaaro mō te epistemology.

Māori epistemology; the Māori way; the Māori worldview; the Māori style of thought; the Māori ideology; Māori knowledge base; Māori perspective; to understand or to be acquainted with the Māori world; to be knowledgeable in things Māori; Māori experience of history... (Pihama, L. 2010. Wh.7).

Ko tā te Māori rangahau mahi, nāna anō i whakaraupapa, kia puta ai tō te Māori titiro, tō te Māori mōhio, tō te Māori pūkenga, tō te Māori tikanga, tō te Māori kawa, tō te Māori rongo ki tōna ake taiao. Nō reira, koinei tonu āku, ka whai ake nei i tō te raraunga kōunga tikanga.

Kua waiho Māori tonu tēnei tuhinga, hai whakamanamana anō i te kaupapa. Mā te mana anō o te kupu, e taea te ngako o te kōrero te kapo. Kia māmā ake anō te tirohanga whakamua, te kuhu anō ki tō te Māori whakaaro, tō te Māori tirohanga ki tōna ake ao o tuanehe. Nā reira, ka anga tātou ki te kumanu i ngā kōrero o tua whakarere, kia tū ai te whare whakahekeheke kōrero, hai whare tāwharau mō tēnei reo, mō tēnei kōrero, mō tēnei oriori mō ake tonu atu, ā, kia mau te rongomaiwhiti o tikanga o tātou te Māori.

Kia tirohia ake ngā kōrero a Peter Mataira, inā ōna whakatakotoranga kōrero:

Māori researchers tend to use a qualitative line of inquiry more because ‘subjective’ experience is valued, than the clinical tendencies of quantitative research.
(Mataira, P. 2003. Wh.5).

⁵⁴ Kawa – He tohutohu whai mana e whakatakoto ana he aha ka taea i tētahi mahi.

⁵⁵ Tikanga – He raupapa mahi, he takahanga rānei e tutuki ai tētahi whāinga.

3.2 Mātātuhi Kaupapa Matua. He Oriori, he Pōpō.

Kupu Whakataki:

Nā Enoka Te Pakaru, nāna i tito tēnei oriori mō tana mokopuna a Whakatahatahakiterangi. Nō Te Aitanga-ā Māhaki, nō Te Whānau ā-Kai a Enoka. I takea mai te hapū o Te Whānau ā-Kai i tōna tīpuna a Kaikoreaunei.

Inā tētahi pito whakapapa hai whakamārama:

Māhaki-a-Tauheikurī	=	Hine-tapu-ā-rau
•Te Ranginui-a-Ihu	=	Te Nonoikura ⁵⁶
•Kaikoreaunei ⁵⁷	=	Te Haaki
•Wharanaki	=	Takitahi ⁵⁸
•Matataki	=	Ruatapunui ⁵⁹
•Takuwhā	=	Tamakā
•Tamauata	=	
• Enoka Te Pakaru		
Ani Takawaerea	=	Wikiriwhi Tūrereiao
Te Whakatahakiterangi,⁶⁰Whakatahataha,⁶¹Whakatahatahakiterangi⁶²		

Whakapapa 6: (Nā Petera Tupara tēnei whakapapa. Kore tā).

He tangata, he tohunga a Enoka. Ko ia te tohunga whakamutunga mō te Whare Wānanga o Maraehinahina, Wharehinahina rānei. I tū ai i runga i te papa whenua o Waerengahika i tōna wā rā.

⁵⁶ Te Nonoikura – He mokopuna nō Ruapani.

⁵⁷ Nā Te Whānau ā-Kai, hapū nō Te Aitanga ā-Mahaki.

⁵⁸ Takitahi – He mokopuna nō Taupara.

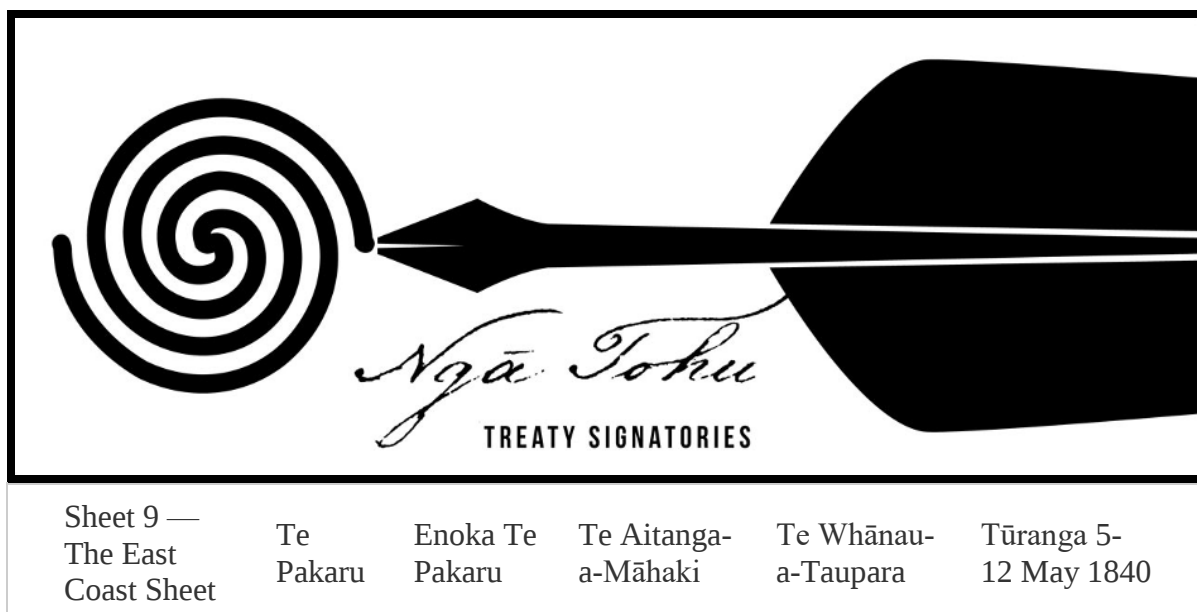
⁵⁹ Ruatapunui – He tamaiti nō Ruawhetuki II.

⁶⁰ Nā Petera Tupara tēnei ingoa.

⁶¹ Nō Te Haahi Ringatū tēnei ingoa.

⁶² Nā Henare Ruru tēnei ingoa.

I waitohungia e Enoke Te Tiriti o Waitangi i tētahi o ngā rangi 5-12 o Poutūterangi i te tau 1840.



Whakaahua 7: Ngā Tohu Treaty signatories (Retrieved from: <https://nzhistory.govt.nz/politics/treaty/signatory>)

Enoka Te Pakaru signed the East Coast sheet of the Treaty of Waitangi between 5 and 12 May 1840 at Tūranga (now Gisborne). He was a Te Whānau ā-Taupara rangatira (chief) from the Te Aitanga ā-Māhaki iwi (tribe).

He oriori anō tō te mokopuna nei a Whakataha-ki-te-rangi. Nā Tūpai i tito, he uri ia nō Te Whānau ā-Kai, nō Taha-rākau hoki. Ko Tūpai, nāna nei te whakaoriori nei, he tohunga, koia te tohunga whakamutunga o tērā Whare Wānanga o Tokitoki. I tū ai tēnei Whare Wānanga i roto tonu i Tūranganui ā-Kiwa.

Nā Hetekia Te Kani ā-Takirau Kerekere Tūhoe Te Ua⁶³ ngā kupu, me ngā whakamārama, ā, nā Hēnare Ruru⁶⁴ anō ētahi o ngā whakamārama.

Inā rā te whiti tuawhā o taua oriori nei.

⁶³ Hetekia Te Kani ā-Takirau Kerekere Tūhoe Te Ua – Nō Te Aitanga ā-Mahaki, nō Ngāi Tūhoe.

⁶⁴ Hēnare Ruru – Nō te Whānau ā-Taupara, he hapū no Te Aitanga-ā-Mahaki.

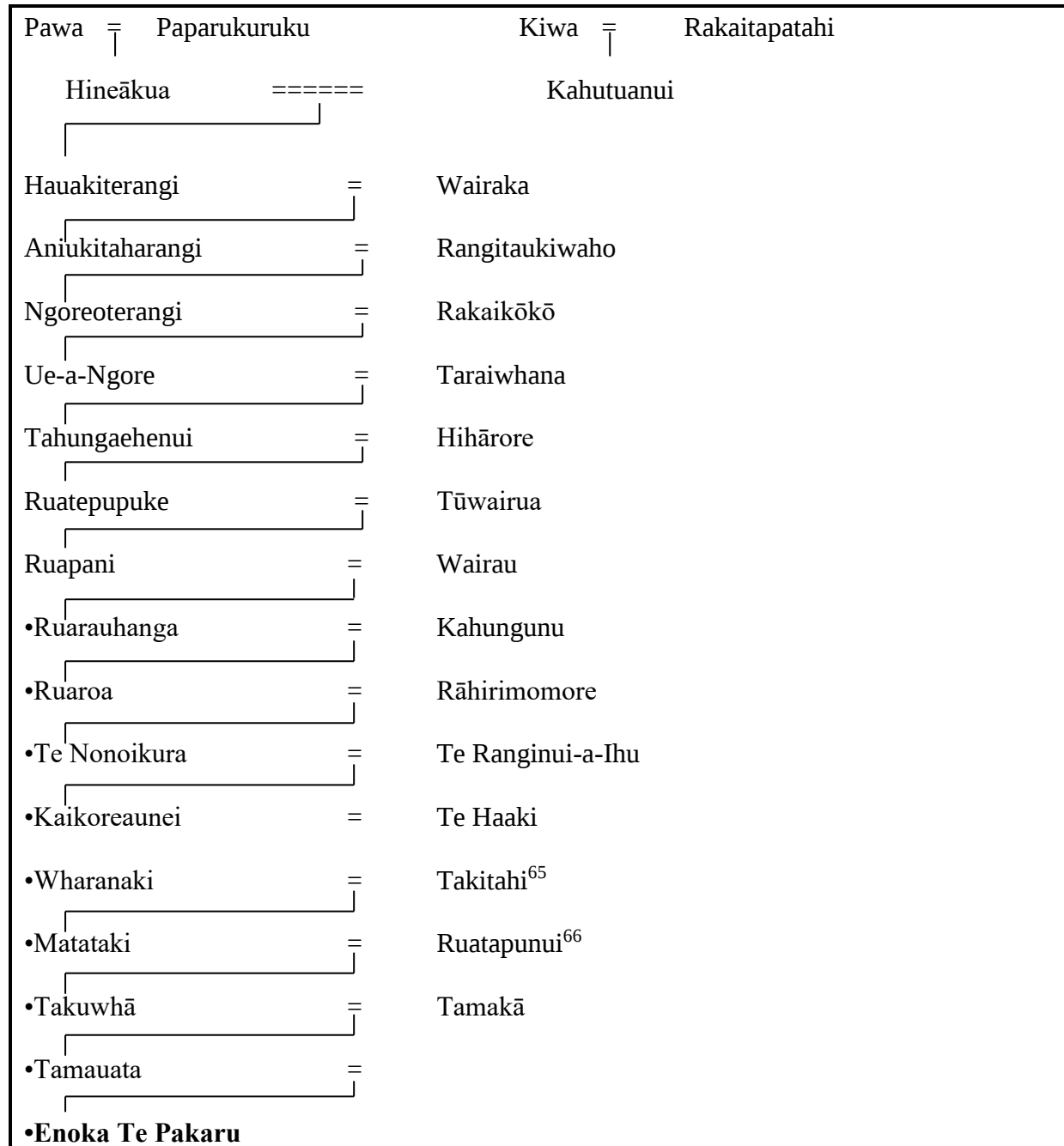
E noho ana Tonga-tonga i a Pū-hahana-ki-te-rangi
Ka puta ki waho rā ko te Rā, ko te Marama,
Ko Whanake-i-te-rangi, ko te Kori,
Ko Takarua, ko Puanaga-i-te-rangi,
Ko Tātai-aro-rangi, nā Whai-te-pā,
Ko Whakataha-ki-te-rangi, ko Au-tahi mā Rehua, e;
Nāna te Tau-ruru, nāna Tau-wehe
Ko Tama i wehea ki te rangi koe, e ī!
(Ngata, A. wāhanga 3. 1980. Wh.168).

Inā, tā te mōteatea tikanga he puna pupuri kōrero o tuanehe, kai tēnei oriori anō i whakamahia e tō tātou nei tīpuna ngā kupu whakarite, ngā kupu huahuatau hai whakarākei ake i te mokopuna, a Whakataha-ki-te-rangi ki tō te whetū hanganga. Nā konei hoki te tūturutanga, te tohungatanga tō Tūpai kupu, tō Mahaki reo, i waihanga ai e tō tātou mātua tīpuna. Waihoki, he mana kai ōna kupu, he wairua kai ōna kupu, he mauri kai ōna kupu. Katoa o ēnei kupu e whītikiria ai te mokopuna nei a Whakataha-ki-te-rangi.

Inā rā tā Ngata whakamārama mō Whakataha-ki-te-rangi:

Whakataha-ki-te-rangi – Ka puta ki te ingoa o te tamaiti mōna te oriori; he whetū. Autahi mā Rehua. He whetū, ko Canopus anake rānei, ko rāua rānei ko Antares.
(Ngata, A. wāhanga 3. 1980. Wh.172).

Inā rā tō Enoka Te Pakaru whakapapa, me tōna pekanga anō mai i a Horouta waka me Takitimu waka:



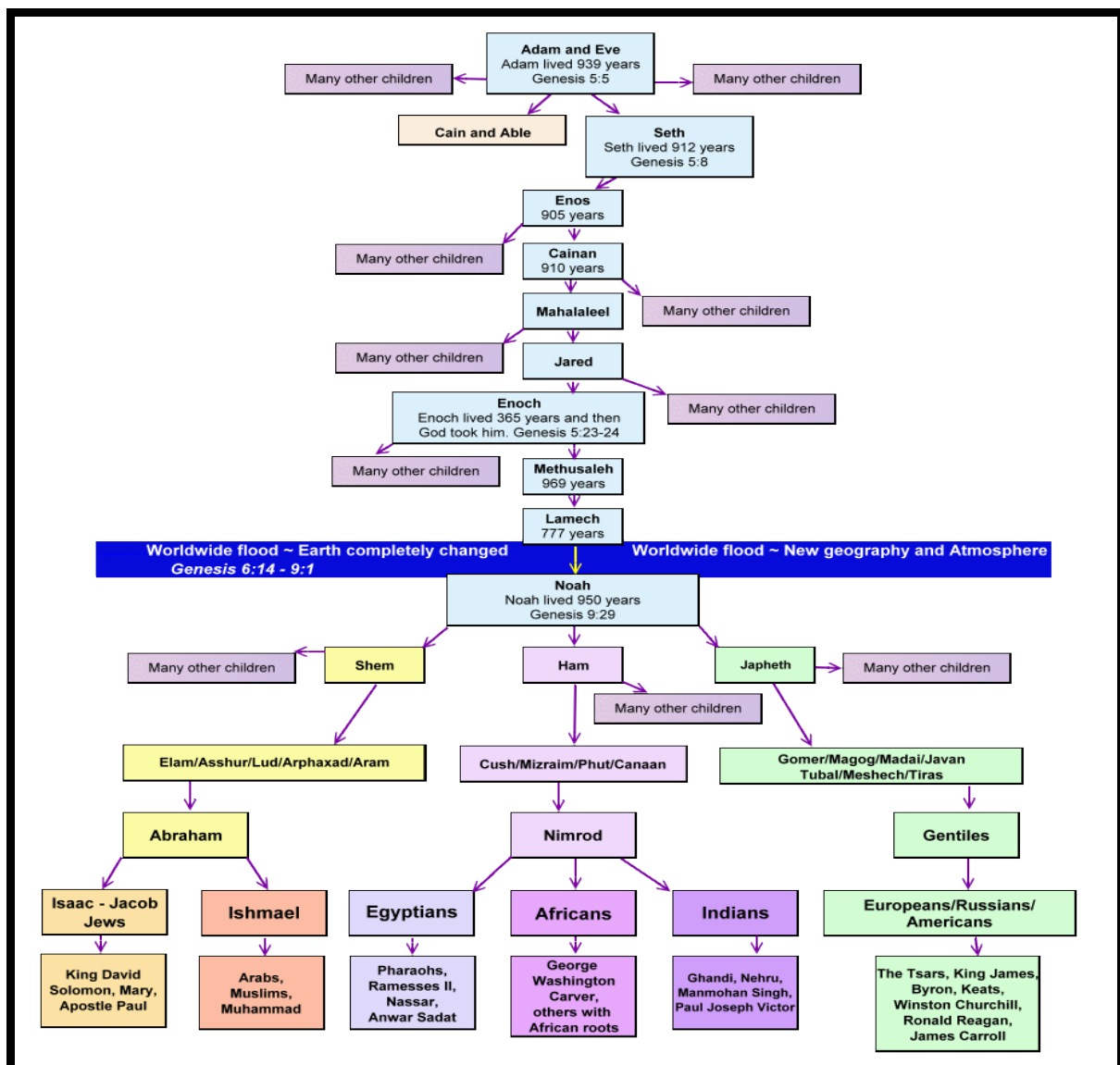
Whakapapa 8: (Nā Petera Tupara tēnei whakapapa. Koretā)

⁶⁵ Takitahi – He mokopuna nā Taupara.

⁶⁶ Ruatapunui – He tamaiti nā Ruawhetuki II.

Ehara tēnei ingoa Enoka i te ingoa Māori tūturu nei, nō te paipera tapu kē tōna ingoa. Ko Enoch tērā. He mokopuna nō ōna mātua tīpuna a Ārama rāua ko Iwa. Nō reira, i te whānautanga mai o Te Pakaru, kua tae kē mai te Haahi Mihingare ki Aotearoa, ki roto anō ki Tūranganui ā-Kiwa. Nā tērā, kua huri pea tō te Tamauata⁶⁷ titiro ki tō te Pākehā whakaaro mā tēnei momo tapanga, ā, ka tūātia tana tama tēnei ingoa Enoch, kātahi, ka whakamāoritia ka puta ko Enoka, ā, mau tonu atu.

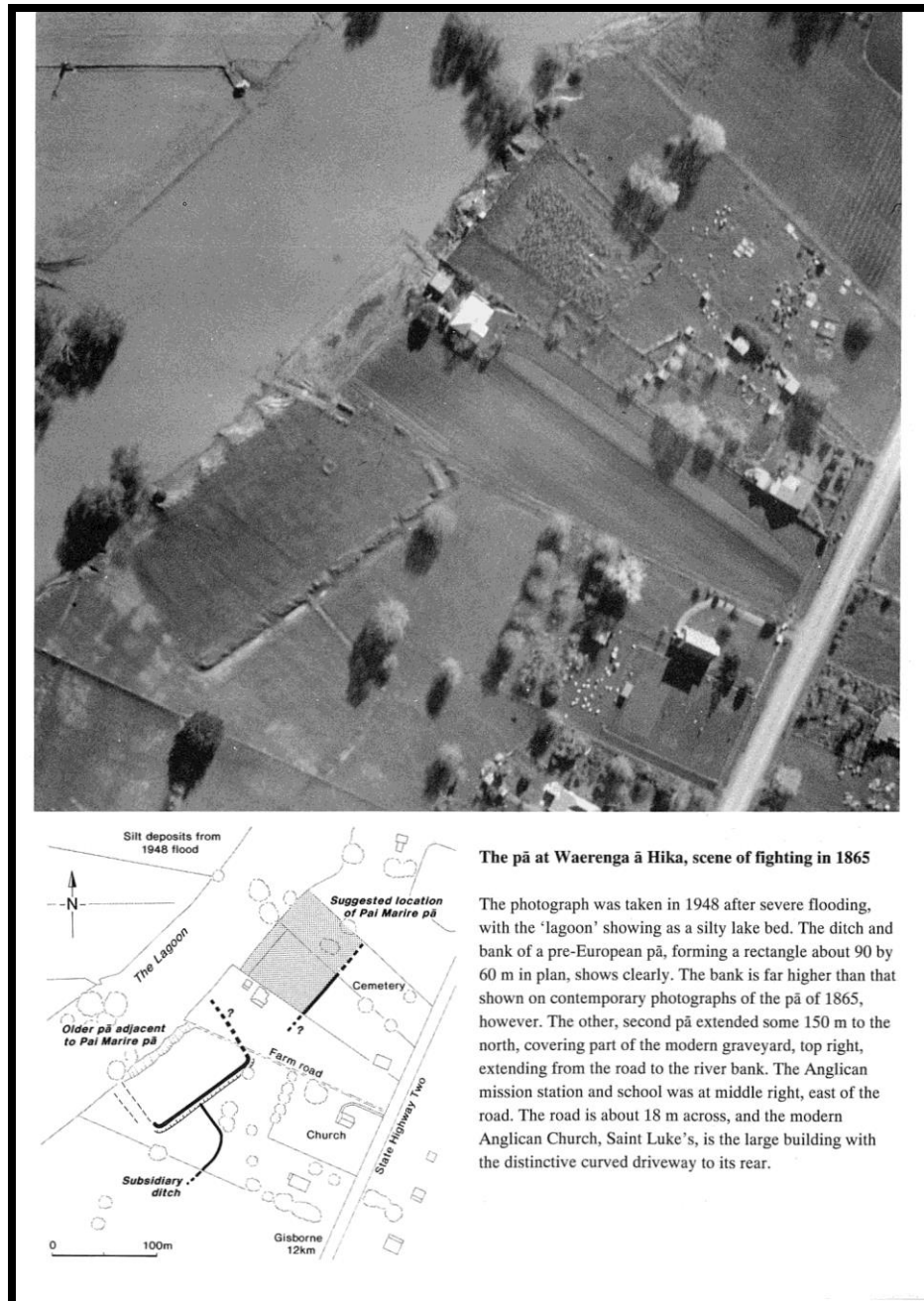
Inā te whakapapa hai whakamārama:



Whakaahua 9: Whakapapa – Enoch (Retrieved from: <http://www.opbm.org/from-Adam.html>).

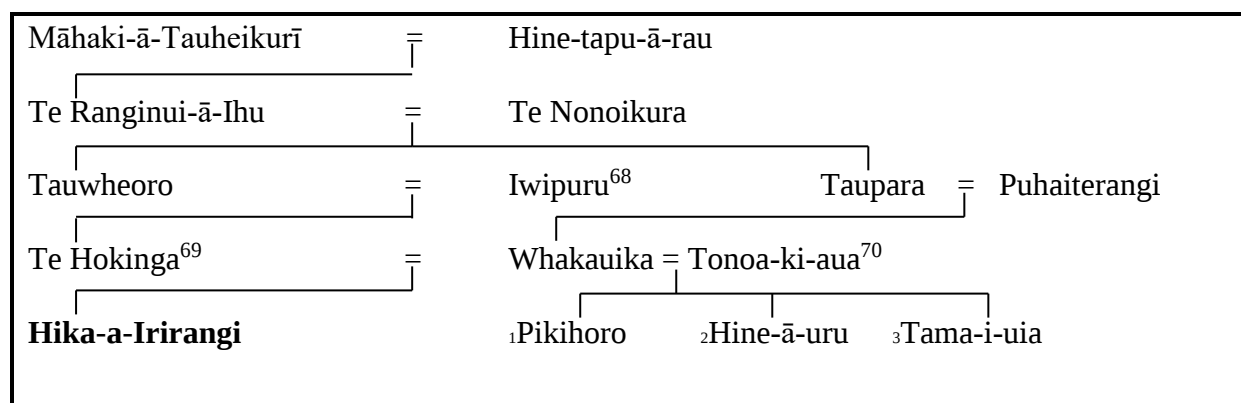
⁶⁷ Tamauata – Ko tēnei te pāpara o Enoka Te Pakaru.

Ko te ingoa tūturu o Waerenga ā-Hika ko Te Waerenga ā-Hika ā-Irirangi. I whakawaerengatia taua whenua rā hai papa kāinga mō te tīpuna nei a Hika ā-Irirangi. He mokopuna anō ia nō Māhaki ā-Tauheikurī. Ko te tūnga o taua papa kāinga rā, e pātata ana ki te urupā o Waerenga ā-Hika.



Whakaahua 10: Waerenga ā-Hika (Jones, K. 1994. Wh.151)

Inā te whakapapa hai whakamārama:



Whakapapa 11: (Nā Maata Keiha tēnei whakapapa. Koretā)

Kia tirohia ake ngā kōrero tāpiri a Takuta Wayne Ngata, inā ōna whakatakotoranga kōrero:

Tērā anō tētahi whare wānanga i tū ki Tūranga, ko Tokitoki te ingoa; ko tōna kaupapa nā Ruawharo, arā:

“Tokitoki whakaonge tangata, whakaonge atua.”

Ko te take o tēnei kōrero, ko Tokitoki te whare wānanga e akona ai te tangata, kia taea wawetia e ia te whakahinga atua, tangata hoki. He matakū nō rāwāho tangata, kāore i whakatata atu, i maukino rānei ki tēnei whare. Ko te mea kē hoki, ko te tohunga tuatahi o Tokitoki, ko Tupai, ko te tohunga whakamutunga ko Tupai-whakarongo-tara-a-whare. Inā kaumātua ai a Tupai kua uru mai te whakapono karaitiana ki Tūranga. Ka waiho tēnei hai take i haria ai te tūāhu o te whare nei, ko Ruamano, ki Waerenga-a-Hikairirangi; ka whakanohoia ki roto i tētahi wharekōrero, ko Maraehinahina tōna ingoa, he whare tauira anō tēnei nō Tokitoki. Ka mate a Tupai, ka hinga, ka takatahahia te whare e ngā akonga o te Whakapono hou. Ahakoa tēnei, i mau tonu ētahi o ngā rangatira o te Aitanga-a-Mahaki ki ngā tikanga tahito o te whare wānanga o Maraehinahina. (Ngata, W. 1993. Wh.17-18).

⁶⁸ Iwipuru – He mokopuna nō Rongowhakaata rāua ko Moetai.

⁶⁹ Te Hokinga – Te wahine tuarua o Whakauika.

⁷⁰ Tonoa-ki-a⁷⁰ – Ko ōna mātua ko te uri taniwha rā a Hineteaiki, me te tangata ware nei a Tūmokonui. Koia hoki te wahine tuatahi o Whakauika.

3.3 Mātātuhi o Iwi Whānui – ‘Tiwha tiwha te pō, ko te Pakerewhā...’

Kupu Whakataki:

Nā Toiroa Ikarihi ēnei kupu e whai ake nei. Nō te tau 1766 i poropititia ai, i tukuna ai hoki ēnei kupu ki te iwi. Nō Nukutaurua, Te Mahia-mai-Tāwhiti tēnei tohunga matakite.

Inā rā ōna whakatakotoranga kōrero:

‘Tiwha tiwha te pō ko te Pakerewhā
Ko Arikirangi tēnei rā te haere nei’
(Binney, J. 2012. Wh.11)

Nā, i tū ai tētahi pākanga i waenganui i te Haahi Pai Mārire me ētahi iwi o Tūranga-nui ā-Kiwa.

I te tau 1865 i tū ai tētahi pakanga i waenganui i te Karauna me ngā Hauhau ki Waerenga-a-Hika-ā-Irirangi. I taua tau tonu ko Te Makarini⁷¹ te rangatira i ārahi i te Kāwanatanga i te whakapaenga a Tama Rura, otirā ko ngā Hauhau o Taranaki. Hoi, ko ētahi o Ngāi Māori mā i āwhina hoki i te Kāwanatanga, ko Te Kooti Te Turuki hoki tētahi.

I whanau mai ai a Te Kooti i te tau 1832 i roto i te takiwā o Tūranga-nui ā-Kiwa, ki te iwi o Rongowhakaata o roto i ngā whāruarua o Manutuke.

Whai muri i te whakapaenga o ngā Hauhau, ka whakaaro kino a Te Makarini me te Kāwanatanga. Ka whakapaengia e Te Kooti he kaikaiwaiū ki te Karauna. Nā Te Kooti i whakarato i ngā hāmanu o te pū ki te whānui o ngā Hauhau te take. Nā reira tonu, nā Te Kawana anō ka kī i pūhia e Te Kooti ngā hāmanu kore.

E ai ki Te Kāwanatanga i hopukina e rātou ngā tāngata hara o Te Aitanga ā-Mahaki, me ngā Hauhau, metemea hoki rā, ko te tuākana o Te Kooti ko Te Ua Komene tērā e noho nei i raro i te maru o ngā Hauhau. I te tau 1866, te toru o Maehe, ko Te Kāwanatanga tērā i whiua e Te Kooti rātou ko āna pononga ki runga i te kaipuke, mauheretia ai, anā, ka haere tonu ki Te Aka

⁷¹ Te Makarini – Major Donald McLean.

o Ahuriri, ki te pokokōhua rā ki a Te Makarini. Ko te whakahau a Te Makarini ‘whiua ngā mauherehere ki runga i a Te Kira⁷²’ kātahi ka tere ki ngā ngaru whakapuke o te moutere o Rēkohu,⁷³ ki reira rātou e noho manenetia ana. Inā rā, Te Tūruki Arikirangi te haere nei.

Kia tirohia ake ngā kōrero a Black me ngā kupu whakamārama mō te waiata tangi ‘*Ka tū au ka korikori*’ Nā Te Kooti Ārikirangi Te Tūruki. Inā rā ō rāua whakatakotoranga kōrero:

Nā, Te Kooti Ārikirangi Te Tūruki anō tēnei waiata tangi ‘*Ka tū au ka korikori*’.⁷⁴ Pērā hoki te kōrero kai roto i tā Binney tuhituhi⁷⁵. Hāunga kai roto i tā Te Peehi⁷⁶ tuhituhi e takoto pēnei kē ana te kōrero, nā Tawapiko kē tēnei waiata i tito. Arā atu anō tā Te Peehi kōrero, kāre tonu pea he tangata o Tūhoe i roto i te rahi i kawea nei ki Wharekauri. Koia nei i toko ake ai tōna whakaaro na Tawapiko tēnei waiata mo ona whanaunga i kawea hētia ki Wharekauri. Pērā anō te kōrero kai roto i tā Orbell⁷⁷ tuhituhi. Ēhara i te mea e takoto kau nei ēnei kōrero a Te Peehi, me Orbell ka whāia atu ko ngā whakamārama a Binney me ngā tuhituhi a Oliver hai ō mai i ētahi o ngā kōrero mo tēnei waiata.

Whāia, kua mahora te noho tapatahi a te Pākehā ki Tūranga-nui-ā-Kiwa i aua rau tau o te korekore 1860. Kua taunga ngā whakangungu Karaitiana, ā, ko Te Kooti tonu tētahi i haere ki te kura mīhana i Whakatō, Manutūke. I taua kura mīhana ka hīkaka tōna ngākau-hinengaro ki ngā whakapaparanga o ngā īnoi, me ngā karakia Karaipiture ka whāia atu e ia ēnei kauhau, ēnei karakia hai rāta whakamarumarū i ōna whakaaro. No te tau 1852 ka iriirihia ia e ngā Mihingare. I konei ka puta te whakaaro kia haere ia hai kaipānui, hai kaikauwhau i te Rongopai, engari nā ana mahi haututū, ka āhua māharahara te hunga mīhana ki tōna āhua. He wā anō i te taumaha o ana mahi haututū ka tauātia tana iwi a Te Aitanga-ā-Māhaki i raro i a Wī Pere i te tau 1853.

Kāre i roa i muri mai ka uru a Te Kooti ki ngā mahi tauhokokoho. I konei ka kitea te kōkoi o tōna hinengaro ki te whakatakoto, whai atu i ngā momo rawa hokohoko, ka whakaheke iho i te utu hai whakataetae ki ngā Pākehā kaihoko o taua takiwā. E kitea ai i konei te māia o tana whakarau mai i ana mahi, mahi whakahaere kaipākihi. Kāre i roa kua tipu te wehi, te hae ki ngā Pākehā kaipākihi ki a Te Kooti, ka waiho tēnei hai ito ki ngā puku o aua Pākehā, me ētahi anō o ngā Māori whai mana, whai rawa.⁷⁸

⁷² Te Kira – He kaipuke (St Kilda).

⁷³ Rēkohu – He ingoa tūtūru mō Wharekauri.

⁷⁴ Oliver, W. H., *Ngā Tāngata Taumata Rau, 1990, 1769-1869*, Te Tari Taiwhenua, Te Whanganui-ā-tara, Aotearoa, wh. 217

⁷⁵ Binney, J., 1995, *Redemption Songs, A life of Te Kooti Ārikirangi Te Tūruki*, Auckland University, Auckland, wh. 57

⁷⁶ Best, E. Vol. 1, Tūhoe, 1996, *The Children of the Mist*, Reed Publishing, Auckland, wh. 598.

⁷⁷ Orbell, M., 1991, *Waiata, Māori Songs on History*, An Anthology Introduced and Translated, Reed Books, Auckland, wh. 71-76.

⁷⁸ Oliver, W., H., 1990, op, cit, wh. 217

I roto i ngā tekau tau mai i te 1850 tae atu ki tua i te 1860 kua tīmata te kāwanatanga ki te kaiā i ngā whenua Māori o taua rohe. Ka riro nei he whenua, he kararehe te utu. Ka kite ētahi o ngā rangatira pēnei i a Raharuhi Rukupō o Ngāti Maru i te hē mārika o tēnei mahi, e riro ai te whenua mo te kararehe noa iho te utu. Ka aukatia e ia tēnei whakahaere, kia whakahokia mai ngā whenua i riro, he kararehe te utu. Ka takoto te kōrero a te iwi ki te Kāwana e tau nei ki Tūranga:

“Ko tō haere mai ki konei he whakahoki mai i ngā whenua i tāhaetia e koutou, kāre i tua atu i tēnā”⁷⁹

I aua tau hoki kua whakaara mai ko te Kīngitanga i Waikato e whakahau ana i te ora ki a rātau mo o rātau whenua kua tīmata nei te kāwanatanga ki te muru. Kai te kite hoki rātau i ngā raruraru e pūea ake ana i roto i te kāwanatanga e āki mai nei mo ngā whenua. I taua wā kāre a Te Kooti i uru atu ki ēnei tautohetohe whenua, ēngari koia tēnei te āhua o Tūranga-nui-ā-kiwa i taua wā. Pērā anō ki ētahi wāhi o te motu. Ahakoa anō, e rērere kau ana ngā whakapae a ngā Pākehā o taua takiwā mo Te Kooti.

I ngā tau e rua 1865-66 ka takoto ngā kōrero a Hervey me John Harris, he tangata tinihanga a Te Kooti pērā katoa i tōna rahi i a Ngāti Maru e noho rā ki te wahapū o te awa o Waipāoa. I taua wā tonu kua tīmata te whakaeke mai o te hāhi Pai Mārire⁸⁰ mai i Taranaki. Tae rawa atu ki te tau 1865 ka huri nei ngā rangatira o Ngāti Maru a Anaru Matete me Renata Tūpara ki te whakapono Pai Mārire ahakoa rāua tahi i whai i ngā tohutohu a te hāhi Mihingare.⁸¹

Mea rawa ake ko te nuinga o Ngāti Maru, kua huri ki te whakapono hou Pai Mārire. Ko tēnei whakapono e hohou ana i te rongo o te mana motuhake Māori. Ahakoa takahi mai tēnei hāhi hou Te Pai Mārire, pūmau tonu a Te Kooti rāua ko Tāmihana Ruatapu me te hunga torutoru nei ki te Mihingare. Inā, te kōrero a Te Kooti ki a Hōri Kerei 1879:

“Kāhore hoki ahau i pai ki te Atua Hauhau”⁸²

Ka tipu nei te kino ki waenganui i te iwi Māori, ki te Pākehā mo ngā whenua, ngā rawa, te tūtuki o ngā whakapono e whakaarorangi mai nei, ko te Mihingare tēnā, ko te Pai Mārire tēnā.

Ā, kua āta tipu nei te kino ki Tūranga. I te 17-22 o Whiringa-ā-rangi 1865 ka whakaekenga a Waerenga-ā-hika i te riri. Ko Te Kooti tonu tētahi i roto i te tauā i piri, i tautoko tahi ki te kāwanatanga. I taua pakanga ka tukua te kōrero he pūrahoria ia. Ko tana mahi he tuku kōrero ki ngā Hauhau mo ngā whakanekeneke a ngā hōia a te Kāwana. I roto anō hoki i taua wā e hanga ana te Kāwana i ana ture mo te muru i ngā whenua o te hunga ‘whakakeke’, e haukoti ana i ngā whakahaere kāwanatanga. Nā Kānara Haultain Minita o te Pakanga a te Kāwana te whakaaro kia kawea atu mai i

⁷⁹Binney J., 1995, op, cit, wh. 36

⁸⁰Oliver., W. H, 1990, op, cit, wh. 311-315,

⁸¹Binney, J., 1995, op, cit, wh. 36

⁸²Ibid, wh. 41

Tūranga te hunga ‘whakakeke’ whakararuraru kia wātea ai te Kāwana ki te titiro me pēhea te whakarite i ngā whenua kua raupatutia nei.⁸³

Ko Te Kooti tēnei i mauheretia nei. Ka whakawāngia, kāore i mau ngā whakapae. I konei ka puta ake a Harris, he tangata tauhokohoko o Tūranga. Nāna rawa te kōrero ki a Te Mākarini (Donald Mclean), te Kaiwhakahaere-ā-Porowini, ‘kia whakangaromia atu’ a Te Kooti. Puta nei te kōrero a Kāpene Preece nā Te Kooti te karere i tuku hai whakatūpato i tana rangatira i a Ānaru Mātete he kaihautu nō ngā Hauhau. Koia rā te whakawhiunga i a Te Kooti ki waenga i ngā rōpū Hauhau i kawea nei ki Ahuriri (Napier) mā runga i te kaupuke te St Kilder i te 3 o Maehe. Ahakoa te inoi atu a Te Kooti ki a Te Mākarini kia whakawā tikatia ia, inā kāre ia i haere ki te taha o ngā Hauhau, kāre e arotia atu. Kāre rawa hoki i tū tika he kōti whakawā mōna.⁸⁴

Hōake ko Te Kooti tēnā kai runga i te kaupuke te St Kilder e tū kotahi ana i roto i ana whakaaro whakamomori, pouri. Titoa nei e ia tēnei waiata i a rātau ko ana whanaunga e kawea hētia ana ki Wharekauri.

E kōrero ana tēnei o tana waiata mo te hē rawa o tēnei mahi,⁸⁵ i whangaromia atu nei ia i te 3 o Māehe. Ka ngaro atu nei ia mai i te hau kāinga, ka pakaru te aroha i roto i te ngākau, ka apakura mo tana kawea hētia mai i tōna whenua tipu, tōna kāinga tipu. Riringi nei ngā roimata mai i ōna kamo. E kōrero ana hoki tēnei o ana waiata i tana whakahē i te Pai Mārire te atua a Tamarura nāna nei i kawea mai ngā raruraru.⁸⁶

Inā tēnei waiata i tūtoia e Te Kooti Ārikirangi Te Tūruki:

- Ka tū au ka korikori*
*Kā puta, te rongo o Taranaki ē hau mai nei*⁸⁷
Ka toro, taku ringa ki te atua nui o te rangi ē tu iho nei,
Ko Tamarura, ka mate au i te riri i Waerenga-ā-hika,
5 *I te toru, o Maehe i whiua ai au ki runga i te kaupuke.*
Kā tere, moana nui au, ngā whakaihu kei Waikawa rā,
Kā huri, tēnei te riu ki Ahuriri hei a Te Mākarini;
I whiua, atu au ki runga ki a Te Kira, au e noho nei,
Ka tāhuri, whakamuri he wai kai aku kamo e riringi nei,
10 *Hanganui, Hangaroa ngā ngaru whakapuke, kai Wharekauri,*
Ē noho, e te iwi, tū ake ki runga rā tiro iho ki raro rā;
Āwangawanga, ana te rere mai o te ao rā runga i Hangaroa
I āhu mai, i Tūranga i te wā kāinga kua wehea nei,
Nā konei, te aroha e te iwi kua haere nei,
15 *Kūpapa, e te iwi ki raro ki te maru o te Kūini,*
Hai kawē, mo tātau ki runga ki te ōranga tonutanga;
Kāti ra, ngā kupu e maka i te wa i mua rā;

⁸³Ibid, wh. 57

⁸⁴Oliver.,W.,H, 1990, op, cit, wh. 217

⁸⁵Ibid, wh. 217

⁸⁶Binney J., 1995, op, cit, wh. 57

⁸⁷Malcolm McKinnon (Editor) with Barry Bradley and Russell Kirkpatrick, 1997, David Bateman, Auckland, New Zealand, plate. 37

- 19 *Tēnā, ko tēnei e te iwi whakarongo ki te ture Kāwana*
Hai whakapai ake mō te mahi a Rura, nāna nei i raru ai ē!

Te whakamārama mo ia rārangi

1. *Ka tū au ka korikori.* Ka kawea nei a Te Kooti rātau ko ngā Hauhau ki Wharekauri, e anipā, e nāngau nei te mamae ki roto i a ia. Kāre hoki he huringa ake. E korikori nei te tinana, me te wairua i te mea kua takoto te whakapae hē. Kua tau ngā whakaparahako a te Kāwana me ētahi tonu o tōna iwi ki a ia. Kei te ōkaka te ngākau. E kōmingo nei te ngākau. Kei te murua ngā whenua ki Tūranganui-ā-kiwa, kua takoto ngā ture a te Karauna, kei te whiua reretia, he wāhi kē te hunga mai i te wā kāinga.
2. *Kā puta, te rongo o Taranaki ē hau mai nei.* E rua ngā rārangi whakaaro kei konei. Tuatahi i hau mai te rongo o tēnei whakapono te Pai Mārire, te Hauhau i ngā tohutohu a Te Ua Haumēne i Taranaki.⁸⁸ Tuarua kei te puta te rongo o ngā haukino a te Kāwana ki ngā whenua o Taranaki e raupatutia ana, pērā hoki te āhua ki Tūranga-nui-ā-kiwa.⁸⁹
3. *Ka toro, taku ringa ki te atua nui o te rangi ē tu iho nei.* Ko te hunga karakia ka hiki ake ngā ringa e tohu whakarunga ana ki te Kaihanga kei ngā rangi tūhāhā. I ū tonu nei a Te Kooti ki ngā tohutohu Mihingare.
4. *Ko Tamarura, ka mate au i te riri i Waerenga-ā-hika.* He atua a Tamarura no te whakapono Pai Mārire.⁹⁰ E kī ana a Te Ua, ōrite te Pai Mārire ki ngā whakaakoranga Mihingare ko te tika me te rangimārie me whakaū. Ka tapaina e Te Ua tana hāhi ki te Hauhau, na te mea ko te Hau, ko te wairua o te Atua e hau mai nei. Ko ngā pou, ko ngā niu, he kaituku kōrero poropiti ki te iwi. Ko tōna īngoa wairua tonu, ko Haumēne (Windman), hei whakaatu atu ko te poropiti te tino kaupapa o taua hāhi. Ko te anahera i whakaatu i te whakapono ki a Te Ua ko Kaperiera (Gabriel). Ara anō ōna ingoa ko Rura (Ruler), ko Tamarura rānei (he tamati nā te Rura), i runga i ngā mahi i tohia ki a Te Karaiti me te anahere i roto i ngā tuhituhi whakarite o Te Paipera. Ko te riri i huakina ai e te kāwanatanga ki Waerenga-ā-hika 16-22 Whiringa-ā-rangi 1865⁹¹ i te rohe o Te Aitanga-ā-Māhaki, pātata ki Waihīrere, 20 kiromita ki te taha hauāuru o Tūranga-nui-ā-kiwa tēnei kāinga a Waerenga-ā-hika. I Waerenga-ā-hika a Te Kooti e whawhai ana ki te taha o te Kāwana hei tūtuki i ngā Hauhau.
5. *I te toru, o Maehe i whiua ai au ki runga i te kaipuke.* I te toru o Maehe ka kawea nei rātau ko ngā Hauhau ki Wharekauri mā runga i te kaipuke. (Steamer).
6. *Kā tere, moana nui au, ngā whakaihu kei Waikawa rā.* Kei runga i te kaipuke ko ngā ngaru e whakapukepuke mai nei, ē kawea nei te iwi mai i Tūranga-nui-ā-kiwa, ki Ahuriri ki Wharekauri. Ko Waikawa (Portland) te ingoa o te motu kei te pito rawa i te one o Te Māhia. Ko Ngāti Rongomaiwahine te iwi kei reira.⁹²
7. *Kā huri, tēnei te riu ki Ahuriri hei a Te Mākarini.* Ka tae atu te kaipuke ki Ahuriri (Napier). Kei Ahuriri ko Te Mākarini (Donald McLean), te Kaiwhakahaere-ā-Porowini

⁸⁸Scott., D., 1975, *Ask That Mountain, The Story of Parihaka*, Reeds Books in conjunction with Southern Cross Books, Auckland, wh.11-26.

⁸⁹Binney, J., 1995, op, cit, wh. 105

⁹⁰Ibid, wh. 37-38

⁹¹McKinnon, M., 1997, op, cit, plate 38-39

⁹²Binney, J., 1995, op, cit, wh. 110

whenua mā te kāwanatanga.⁹³ I mauheretia a Te Kooti ki Ahuriri. I te marama o Pipiri ka tuku i tana reta ki a Te Mākarini:

E hoa, he kī atu naku mo te taha ki au e noho nei i roto i te Hauhau. Me whakaatu mai taku hara kia marama ai i a au. Hua noa hoki au me waikawa. Heoi ano. Na Te Koti, kuini maori'.⁹⁴

8. *I whiua*, atu au ki runga ki a Te Kira au e noho nei. Ka mahara ake i tōna hopukina, ka whiua ki runga i te kaipuke St Kilder.⁹⁵

9. *Ka tāhuri*, whakamuri he wai kai aku kamo e rīringi nei. Ka titiro whakamuri ki te hau kāinga, e tangi ana tōna ngākau, pakaru whenua, pakaru ngākau. Ko te rongo o te hau kāinga kei te tawhiti haere kē atu. Ko te aroha e pēhi kino nei ki te ngākau.

10. *Hanganui*, Hangaroa ngā ngaru whakapuke, kai Wharekauri. Ko ēnei kāinga a Hanganui, Hangaroa kai runga i te motu o Wharekauri. Ko ngā ngaru whakapuke mai nei he tohu ariā matua whakawehe mai i a Te Kooti mai i te hau kāinga.

11. *Ē noho*, e te iwi tū ake ki runga rā, tiro iho ki raro rā. Kei te pā mamae te ngākau e noho iho nei, maranga tātau ki runga, titiro ki uta, ki te tokerau te wāhi i haere mai ai tātau.

12. *Āwangawanga*, ana te rere mai o te ao rā runga i Hangaroa. E kōmingo tonu nei te aroha ki roto, pērā i te rere mai o ngā kapua i runga ake i te repo ko *Hangaroa* te ingoa, kei Wharekauri tēnei repo.⁹⁶

13. *I āhu mai*, i Tūranga i te wā kāinga kua wehea nei. Ko Tūranga-nui-ā-kiwa te kāinga i wehe mai ai.

14. *Nā konei*, te aroha e te iwi kua haere nei. Ē pakaru nei te aroha ki te hau kāinga.

15. *Kūpapa*, e te iwi ki raro ki te maru o te Kūini. Taka nei ki raro i te maru whakahaere, o te Kuini. Ko Kuini Wikitoria tēnei. (Titiro ki te rārangi 16 te waiata 'Pinepine te kura')

16. *Hai kawē*, mo tātau ki runga ki te ōranga tonutanga. Tērā tonu pea kei konei tonu anō he huarahi hei rapu i te ōranga tonutanga mo te iwi.

17. *Kāti ra*, ngā kupu e maka i te wa i mua rā. Tukua, waiho atu ngā kupu whakapae, tukua ko te rongo hei hoa haere.

18. *Tēnā*, ko tēnei e te iwi whakarongo ki te ture Kāwana. Kua tae ki te wā hei whakarongo ki te ture Kāwana (Governor) ko Te Kooti e kī ana ko ia tonu i whakarongo ki te ture Kāwana.

19. *Hei whakapai*, ake mo te mahi a Rura, nāna nei i raru ai. Na te whakapono Hauhau i kawē mai te atua nei a Rura, nāna ka raru a Te Kooti.⁹⁷

McFarland, A., & Black, T. (2016) – wh, 126 – 132.

⁹³Williams, D, V, 1999, 'Te Kooti Tango whenua' *The Native Land Court 1864-1909*, Huia Publishers, Wellington, New Zealand, wh. 76

⁹⁴Binney, J., 1995, op, cit, wh. 59

⁹⁵Ibid, wh. 55

⁹⁶Ibid, wh. 64

⁹⁷Oliver, W., 1990, op, cit, wh. 217

3.4 Titiro whānui ki ngā whare pūrākau o Tūranganui ā-Mua

Kupu Whakataki:

Inā rā tētahi wāhanga o te whiti tuarima o Te Tangi a Rangiuia. Hāngai ki tō Rongowhakaata whakapapa, tērā o ngā hekenga i a Maru-whakatipua tātai mai ki a Rongowhakaata.

‘Ko te Timu-o-te-rangi, ko te Take-o-te-rangi,
Ko Maru-i-tauira, ko Maru-i-tāura,
Ko Maru-i-tawai, ko Maru-i-torohanga,
Ko Maru-i-taketake, ko Maru-whakatipua.
Ka ea ki runga rā, ko te Tūmoremore, ko te Tūhāhā,
Ko Ruakapanga, ē, ko te Manunui ē,
Ko Ruatēhōhonu, ko Uwawekiuta,
Ko Manawapau, ē, ko Kouri nā rā,
Ko Tūmaurirere me ko Rongowhakaata...’
(Ngata, W. 1993. Wh.37-38).

Ko te hapū o Ngāti Maru, he whakahekenga ia nō Maru-whakatipua, tērā o ngā tīpuna o Rongowhakaata, ā, tapaina ki runga i a rātou ko Ngāti Maru o Tūranganui ā-Kiwa.

Ki tā Ngata kōrero, ko Rongowhakaata te tino tīpuna o Tūranginui ā-Maru.⁹⁸

Nā reira, e ai ki ētahi atu, nā Maronui tēnei oriori i tito. Nō te Iwi o Rongowhakaata ia.

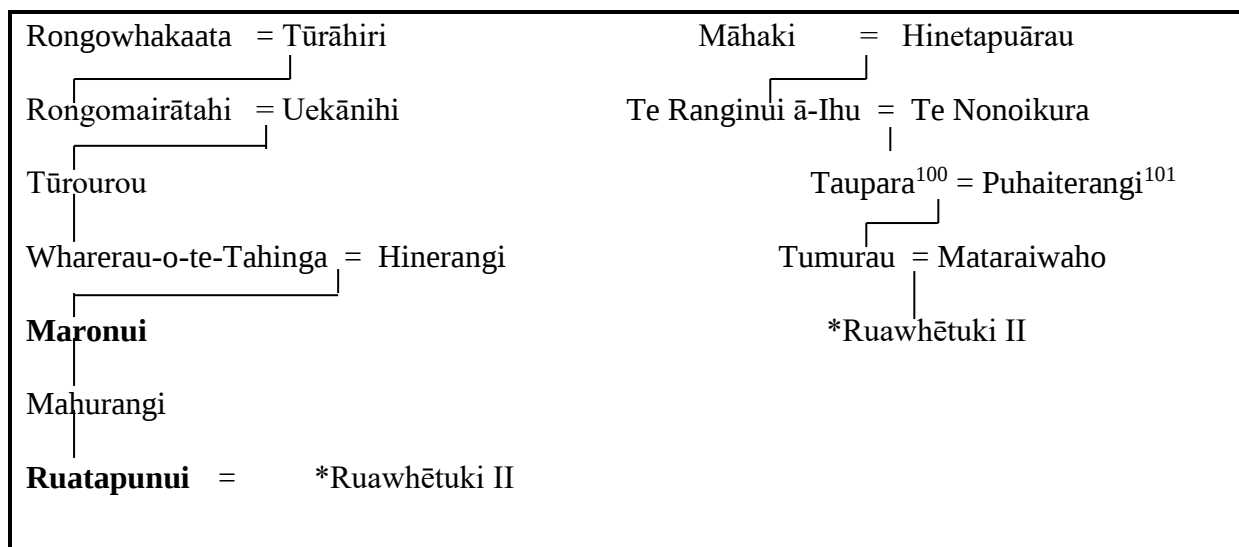
I whai mana anō a Maronui i tōna wā, nā te mea, nāna anō i waitohu rā Te Tiriti o Waitangi i te 5 o ngā rā o Poutūterangi i te tau 1840.

I titoa e Maronui tēnei oriori mō tana mokopuna a Ruatapunui. I whai pānga anō te mokopuna a Ruatapunui ki te iwi o Te Aitanga ā-Mahaki; nā te mea, i moe ia ki a Ruawhetuki II, te mokopuna o Mahaki rāua ko Hinetapu-a-rau.⁹⁹

⁹⁸ Ibid. Wh. 71.

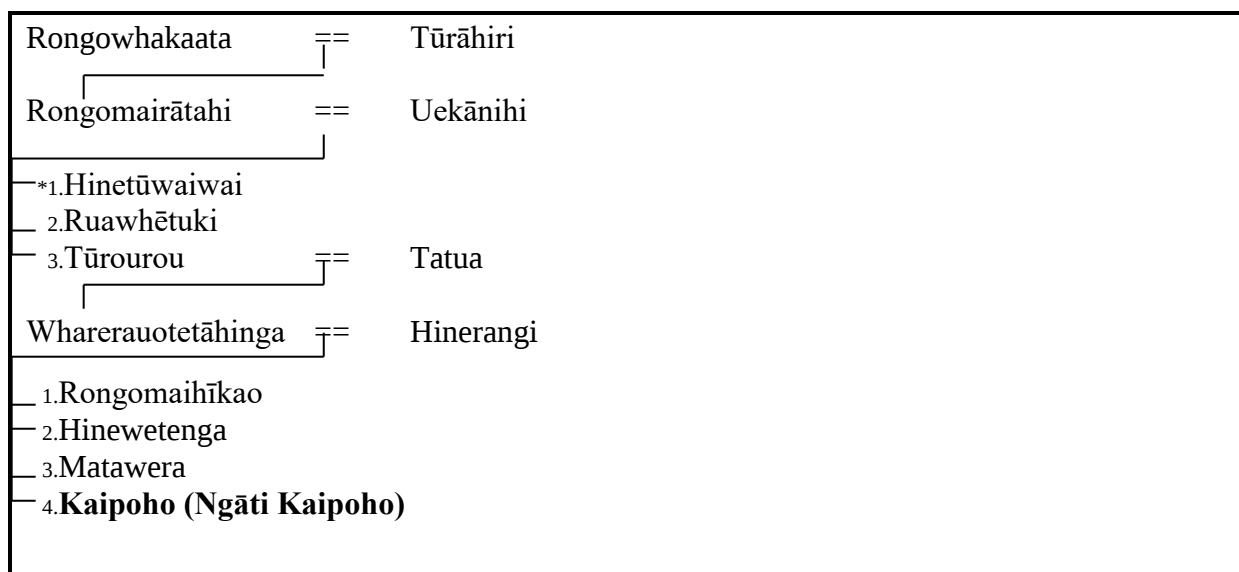
⁹⁹ Hine-tapu-a-rau – He mokopuna nō Moeahu.

Inā te whakapapa hai whakamārama:



Whakapapa 12: (Halbert, R. 1999. Wh.290).

Nō te hapū o Ngāti Kaipoho te Maronui nei. Inā rā te whakapapa.

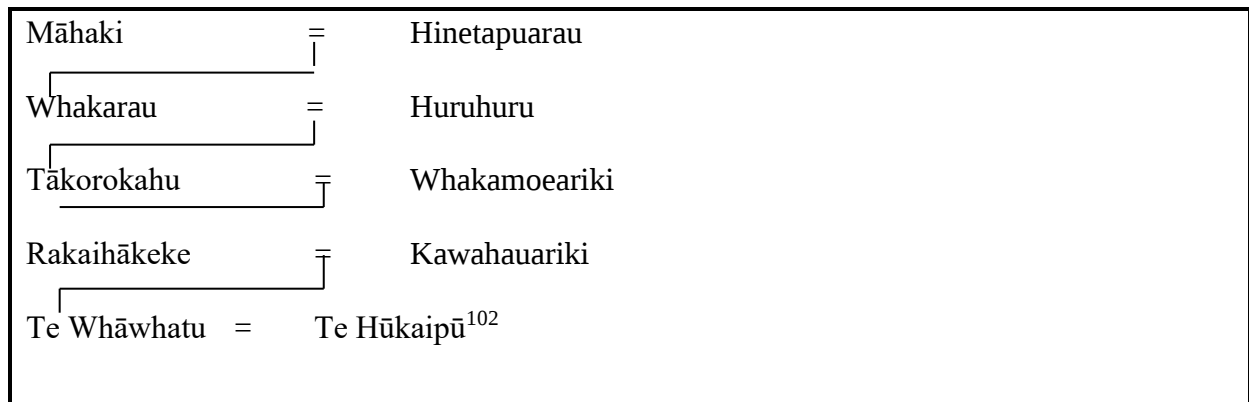


Whakapapa 13: (Halbert, R. 1999. Wh.282).

¹⁰⁰ Taupara – Te Whānau ā-Taupara, he hapū nō te Aitanga ā-Mahaki.

¹⁰¹ Puhaiterangi – Nō Te Whānau ā-Apanui.

Inā rā te whakapapa, te whakapiringa o Te Whāwhatu ki a Te Hūkaipū, i te mea nō te Aitanga-ā-Mahaki a Te Whāwhatu.



Whakapapa 14: (Halbert, R.1999. Wh. 303).

3.4.1 He kotahi nā Tūrāhiri ripo ana te moana

Kupu whakataki:

‘Koe kaha kupenga nā Te Hūkaipū, kai Ohikārongo e, kume rā i raro rā!’

Ko O-hī-kā-rongo he taunga ika kai waho atu i te ngutuawa o Waipaoa. Nō Ngāti Kaipoho tonu taua taunga ika rā.



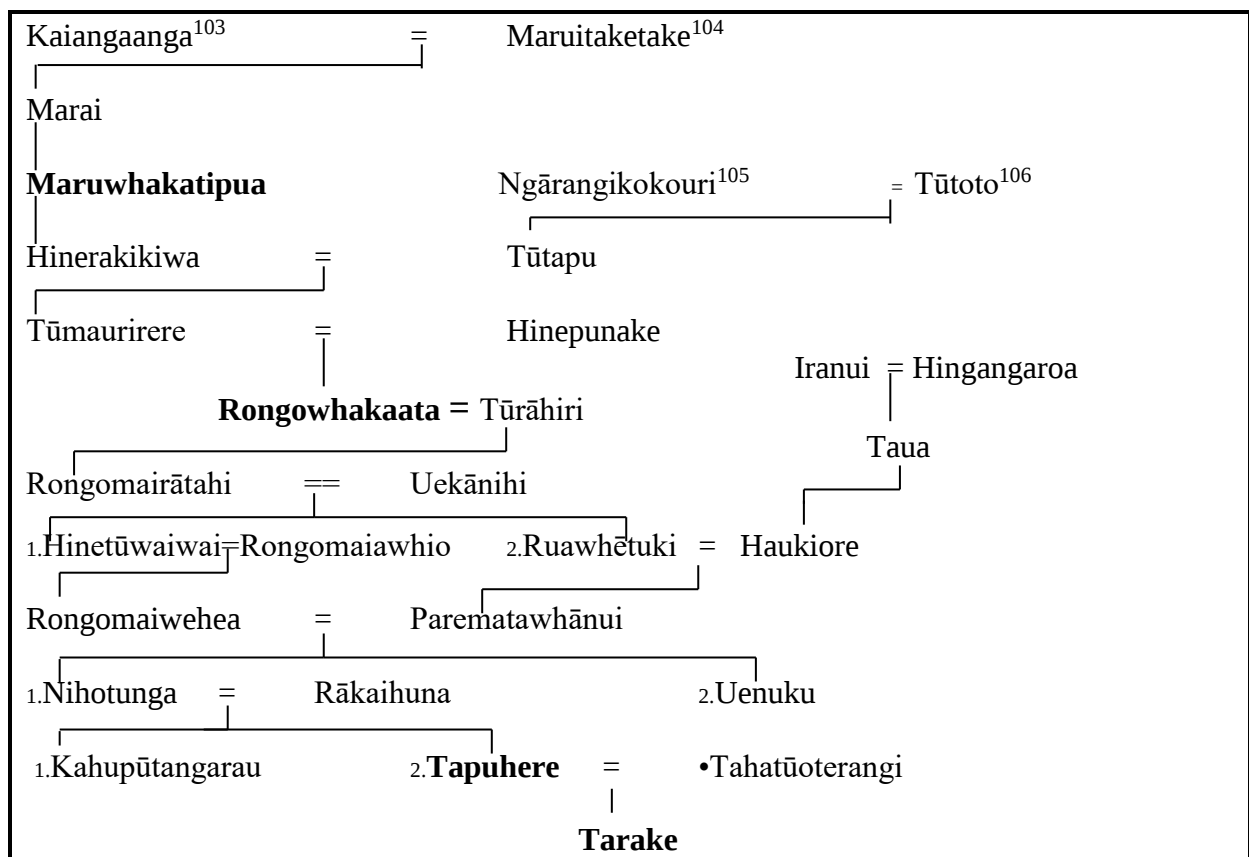
Whakaahua 15: (Ruru, I. *Te ngutuawa o Waipaoa (Koputūtea)*. Environmental Inventory, Te Aitanga ā-Mahaki Iwi Management Plan. 2006. Wh. 23).

¹⁰² Te Hūkaipū – He rangatira nō Ngāti Kaipoho.

Hoi, ka taka te wā, ka konihitia e Te Ngare-ā-Tapuhere, arā e Ngāti Maru ki runga i taua taunga ika rā, hī ika ai. Nā, ko te Umu-o-Tapuhere, ko te Umu-o-Māui ngā ingoa o ō rātau waka, ā, kai te kei o tētahi o ō rātau nei waka te rangatira a Tarake e akiaki tonu i āna kaihoe kia horo atu te haere. Nā wai rā, ā, kua kitea rātau me tā rātau mahi mōrihariha nei e Te Hūkaipū te rangatira o Ngāti Kaipoho.

Nā tēnei mahi rauhanga a Ngāti Maru ka tipu ai te nguha i waenganui i a Ngāti Kaipoho me Ngāti Maru.

Inā rā tētahi pito whakapapa hai whakamārama:



Whakapapa 16: (Halbert, R. 1999. Wh. 279).

Nā, i taua pakanga, ka hinga a Te Hūkaipū i te ringa kaha o Tū. I te matenga o Te Hūkaipū, kua riro mā tana tamaiti a Te Ikawhaingata tōna māna; mana tangata, mana whenua, mana moana.

¹⁰³ Kaiangaanga – Nō Rākaiaora.

¹⁰⁴ Maruitaketake – Nō Paikea.

¹⁰⁵ Ngārangikokouri – Nō Tūmoremore.

¹⁰⁶ Tūtoto – Nō Kahukura.

Waihoki rā, ko tā Tarake ope tauā, i huaki tuatahi ki Orakaiapu, te Pā o Ngāti Kaipoho. Kātahi ka peia atu a Ngāti Kaipoho ki waho, ā, ka rere atu rātou ki tuawhenua, ki Puhatikotiko,¹⁰⁷ ki te taha o Te Whawhatu te māmā o Te Ikawhaingata.

I reira hoki, ka noho rātou ki te whakataka rautaki ki te rānaki i te matenga o Te Hūkaipū.

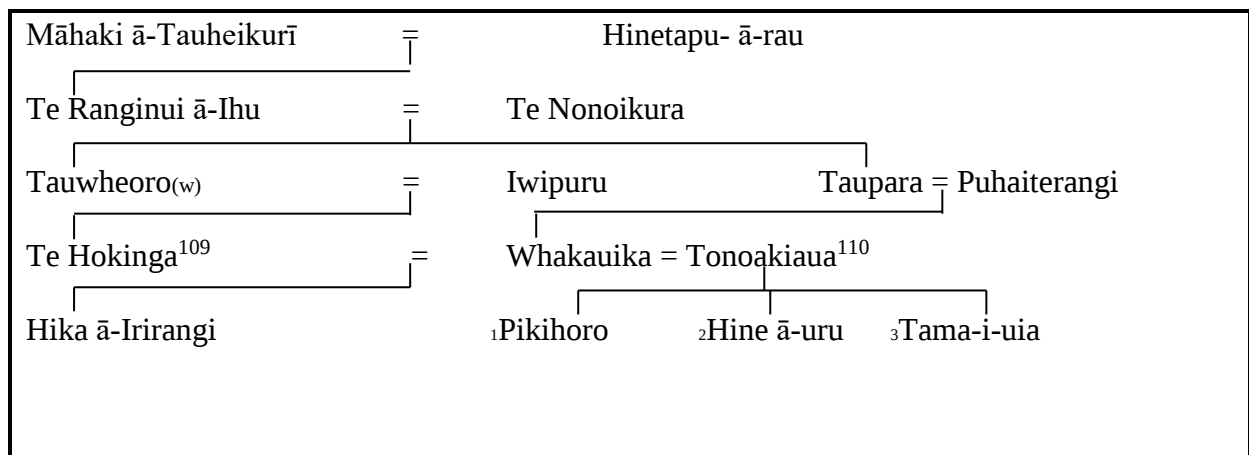
I a rātou anō i reira, tūtakitaki atu a Te Ikawhaingata ki tētahi o ngā mokopuna o Mahaki, kātahi nā, ka mārenatia nei a Te Ikawhaingata ki Hine-a-uru. Ka noho teina a Hine-a-uru ki a Pikihero,¹⁰⁸ ko tō rāua tungāne ko Tama-i-uia.

Mōhio tonu atu ētahi o Ngāti Maru, hai te wā ka tutū te puehu, nā, ka rere whārōrō atu rātou ki Te Araroa, ki reira noho ai i runga i te ture kore, i te hē, i runga i te mahi wairangi a te tīpuna a Tarake whakaaro pōhēhē.

Nō reira, me waiho te roanga ake o ngā kōrero mō ā kō ake nei. Heoi anō, ko tētahi wāhanga o Ngāti Maru i mau tonu i ngā rākau matarua a Tū, ka tarea e rātou te hoki ki Poukokonga i runga anō i ngā kupu tohutohu a Te Ikawhaingata. Ānei ake ōna nei kupu nāna anō i whakapūaki ai:

‘Ko te kihi ki ngā ahikāroa, ko te tūmaru ki a koutou’
(Retrieved from: <https://rongowhakaata.iwi.nz>. Wh.10).

Inā rā ngā pito whakapapa hai whakamārama:



Whakapapa 17: (Nā Maata Keiha tēnei whakapapa. Koretā).

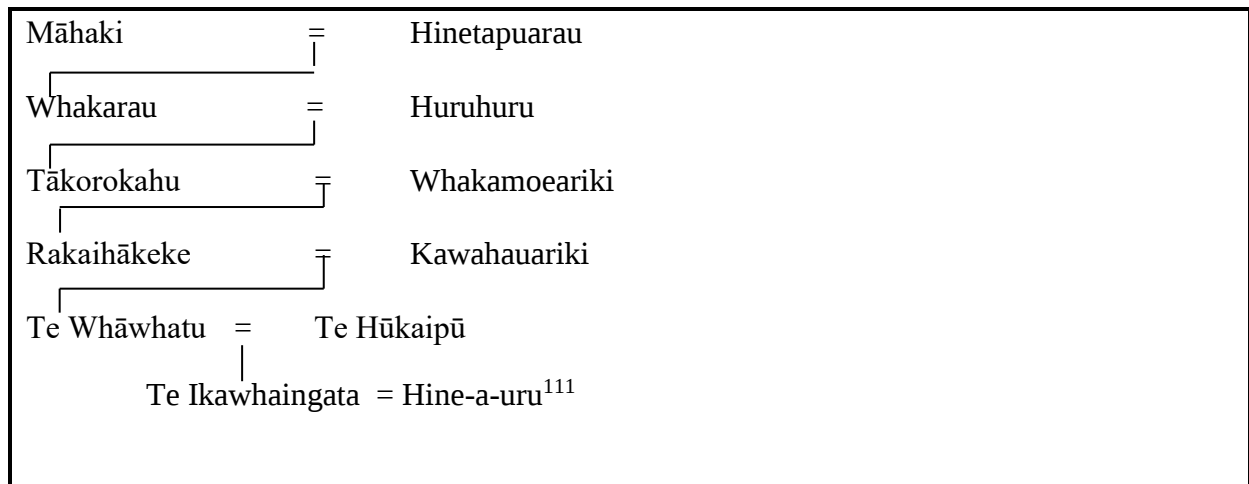
¹⁰⁷ Puhatikotiko – He wāhi e pātata ana ki Te Karaka.

¹⁰⁸ Pikihero – Ko Pikihero te whare tīpuna, ko Takepū te marae.

¹⁰⁹ Te Hokinga – Te wahine tuarua o Whakauika.

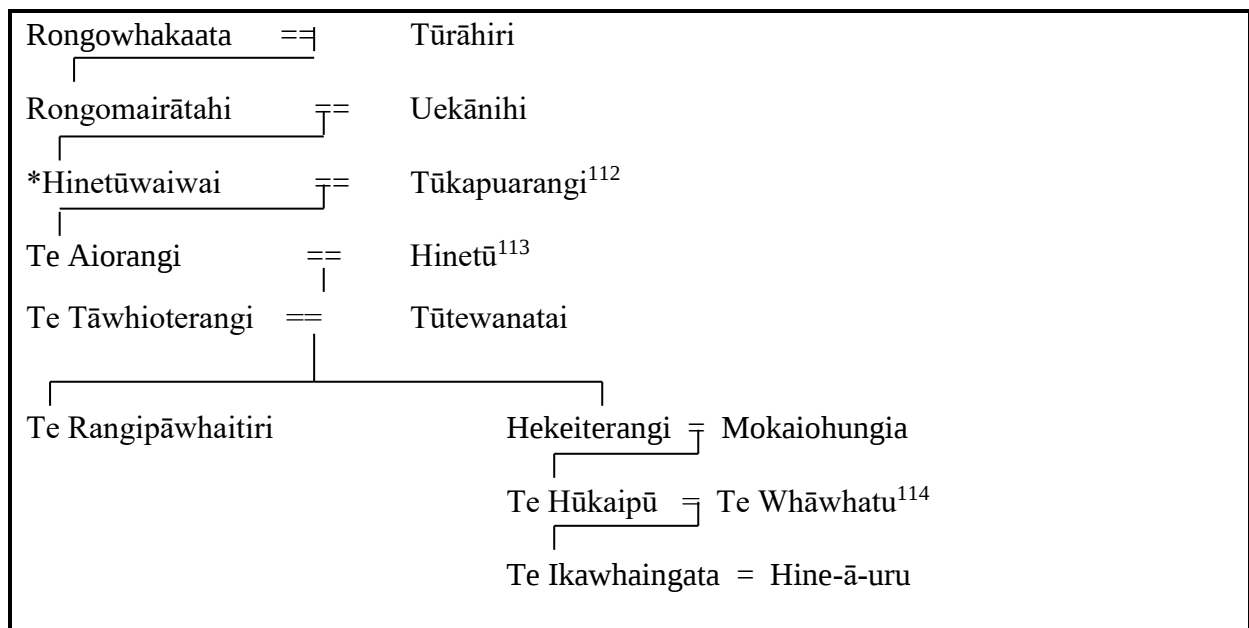
¹¹⁰ Tonoa-ki-a-ua – Te wahine tuatahi o Whakauika.

Inā anō tētahi whakapapa, nei rā te whakapiri a Te Ikawhaingata ki a Hine ā-uru.



Whakapapa 18: (Halbert, R. 1999. Wh.303).

Inā anō te tātai heke i a Rangowhakaata tae noa ki Te Hūkaipū me tana tama a Te Ikawhaingata.



Whakapapa 19: (Halbert, R. 1999. Wh.275).

Hoki para kore ana rātou i te raru i raru ai rātou, hoi, kua ngaringari ake ngā tāngata, te hapū nei a Ngāti Maru i runga anō i ngā kupu e whai ake nei:

¹¹¹ Hine-ā-uru – He mokopuna anō nō Taupara.

¹¹² Tūkapuarangi – Tōna hoa tuarua.

¹¹³ Hinetū – Nō Materoa.

¹¹⁴ Te Whāwhatu – He mokpuna nō Mahaki-ā-Tauheikurī.

‘He tini whetū ki te rangi, ko Ngāti Maru kai raro,
He tini kahawai ki te moana, ko Ngāti Maru kai uta.’

4.0 Te Pūkaki o te Kūmara.

Kupu Whakataki:

Ki tō te oriori kupu, ‘waiho me tiki ake ki te kūmara i a Rangi...’

Ko Tūmata-uenga anake i toa ki tērā whawhai ki ōna mātua a Ranginui-e-tū-iho-nei rāua ko Tūānuku e takoto nei, me ā rāua uri. Rere atu rā a Rongomaraeroa te kūmara, a Tāne-te-hokahoka te manu, a Haumia-tiketike te aruhe, hoi, i kaingia rātou e Tūmata-uenga. Nā, ko Tū te atua nāna anō i hanga te tangata, ā, ko Tū te atua o te tangata, atua hoki o te riri..

Hai aha anō tō te oriori kaupapa? Hai whāngai ki te mokopuna te kaupapa mātāmua. He tino kai a te mokopuna te kūmara, mā wai e kai te kūmara, te kame a te mokopuna, te kame¹¹⁵ a te tangata.



Whakaahua 20: (Auckland Art Gallery-Toi o Tāmaki. Ref: 1915/2/21 (Oil on canvas by Gottfried Lindaur, 1907)

Mai kore, kua whāngaihia taua tamaiti rā ngā kai ahakoa nō whea kē atu, ka tangi tonu mai. Pērā hoki a Kahukura, te tamaiti o Pourangahua. E ai ki ngā kōrero, i whāngaihia taua tamaiti rā te pikopiko o te ngahengahe, te ate o te mango, te kahawai hoki o Rehua, heoi, ka kaha ruakitia te pēpi nei, ā, ka patu mai te hamuti, ka tūroro haerehia taua tamaiti rā. Anā, ka pōpōtia,

¹¹⁵ Kame – ka hoatu ki te waha, ka ngaungaua, ka horomia

ka kōrerotia hoki e Pourangahua ki tana tamaiti mō tāna i hiahiatia ai. Ka tangi tonu te tamaiti nei me te tohu anō o tana ringa ki Te Werawera o te Rā,¹¹⁶ ki Tāwhiti-nui, ki Tāwhiti-roa, ki Tāwhiti-pāmamao.

Ā, ka mahara ake a Pou i te wā i a ia e pūhou ana, ko tāna i kai ai o taua whenua rā, ko te para,¹¹⁷ te para pōnahō, te para tarare,¹¹⁸ parareka me te kūmara. Nā reira, ko te tino pūtaka o tēnei oriori he kaupapa mō te Houtākere-rangi,¹¹⁹ te Houtākere-nuku.¹²⁰ Nā reira pea, nā te kūmara rā i mākona ai te pēpi nei, kia mutu ai tōna tangi.

Mā reira ka tātari haerehia ngā rarangi katoa o te oriori nei. Kai ngā kupu te whakamāramatanga mō taua momo kai te kūmara, me ōna tikanga, me wētahi atu kōrero e hāngai ana ki ō tātau nei tīpuna.



Whakaahua 21: (Te atua o te kūmara. Retrieved from: Nzetc.victoria.ac.nz. Māori Agriculture).

Ko te pūtaka nui o tēnei oriori ko te kūmara. E ai ki ngā kōrero, waru tekau ngā momo kūmara o te Māori i tōna wā rā, hoi, i mauria mai anō a Ngāi Pākehā ōna ake; rerekē ake ki tō te Māori kūmara i ngā wā o mua, nō konei, kua ngaro noa atu te nuinga o ngā tino kūmara i mau nei i runga i ngā waka. Inā rā ētahi:

¹¹⁶ Te Werawera o te Rā – te aronga ki te aranga ake a Kōmaru i te rāwhiti.

¹¹⁷ Para – He huruwhenua, he pū te tipu, he uriuri, he kai tōna akakōare.

¹¹⁸ Para tarare – He momo para, he kōrangorango te kiri, he kai i ngā rā o mua.

¹¹⁹ Hautākere-rangi - He momo kūmara o tuanehe.

¹²⁰ Hautākere-nuku - He momo kūmara o tuanehe.

Anurangi	He kiri waitutu
Aorangi	
Hutihuti	
Hītara	
Houhina	
Kahutoto	
Kanawa	
Katoto	
Kurarangi	
Mākururangi	
Mangatawhiti	
Maramawhiti	
Matakauri	Kauri ana te kiri
Moī	
Niania	He paku tēnei momo kūmara
Nonomea	
Nonouri	
Ngākau-kurī	Ka puāwai ki waenganui pō
Panataha	Whero tōna kiko
Pehu	
Rangiora	
Tūtaekurī	Waiporoporo te kiko me te kiri
Tānehu-rangi	
Uururangi	
Whakakuku	
Waniwani	

(Best, E. 1976. Wh. 112 & 113)

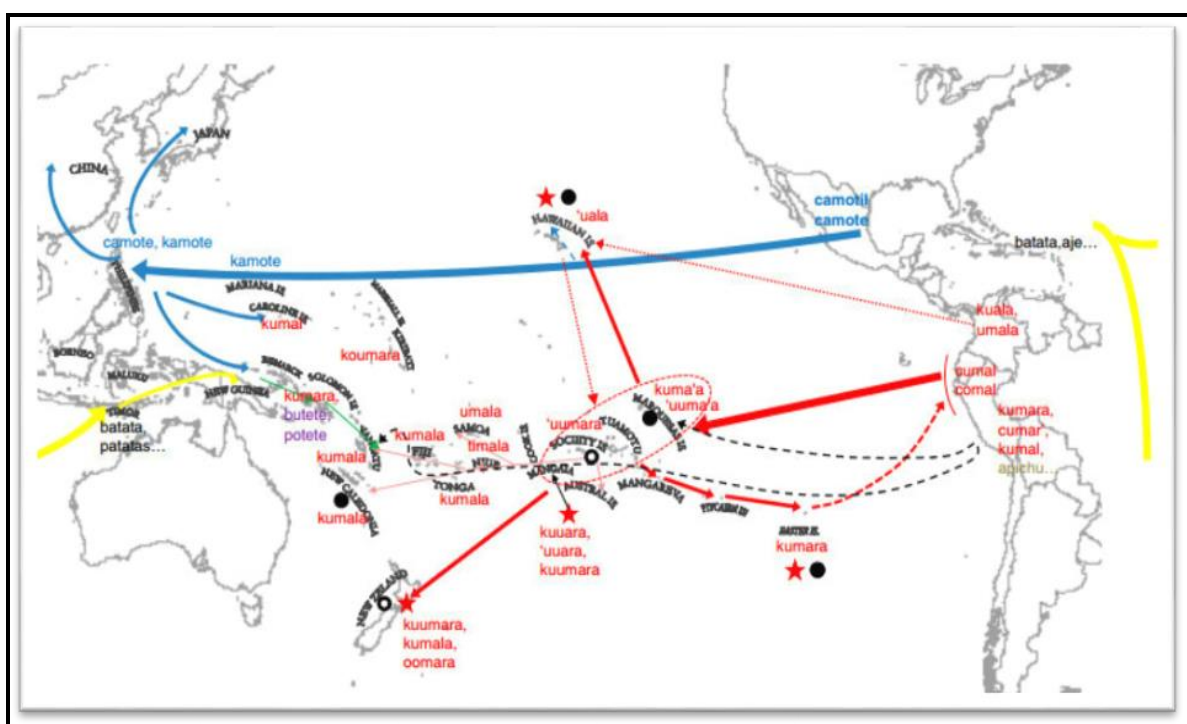
Ko tēnei te tino kai o rātou o tuanehe, i runga anō i tērā o ngā kōrero; ‘Ko Rongo-marae-roa te pūtake o te kai, o ngā hua o te whenua.’ Nā reira, i whai kaha ake a kui mā a koro mā i ngā tikanga i waihotia e rātau o tērā whenua o Uenuku, kia pāhautea ai, kia māngaro ai tēnei mea te kūmara.

Heoi, ka toro ake te pakirehua nei, i ahu mai te kōpura¹²¹ o te kūmara i whea?

Tuatahi nā, kai tērā wāhanga o te oriori nei tētahi whakamārama. Hai te whiti tuatoru, e kīia nei:

‘Kei te kukunetanga mai i Hawaiki, ko te āhua ia ko Māui-whare-kino, ka noho i a Pani, ka kawea ki te wai o Monariki.’ (Ngata, A. Wāhanga 2. 2005. Wh.218).

Inā rā tētahi māhere whenua e whakaatu ana i te kūmara mai i tētahi wāhanga ōna, e tohu ana i tōna whakahekenga ki tēnā paparahi, ki tēnā paparahi puta anō ki ngā moutere o te Moana-nui ā-Kiwa, ā, ka tau rawa anō ki Aotearoa.



Whakaahua 22: He Māhere Whenua mō te kumara (Retrieved from: <https://www.google.co.nz/search?q=migratory+pattern+of+the+kumara>)

Nā, ko tēnei kukunetanga i kōrerohia ake nei, nā, i riro i a te Māui-whare-kino te kākano o te kūmara mai i tōna tīpuna a Whānui. E ai ki ngā kōrero, i huna ai ia te kākano ki rō tōna pūkoro raho. Ka poupoua ki a Papatūānuku, kātahi ka noho i a Panitinaku, ā, ka whakatōngia te kākano o te kūmara ki roto i a Pani. Kīhai i roa, ka kawea a Pani ki te wai o Monariki, ki reira whakawhānau mai ai te kūmara.

¹²¹ Kōpura – He kūmara ka wehea mai hai whaktipu e puta ai he tipu hou.

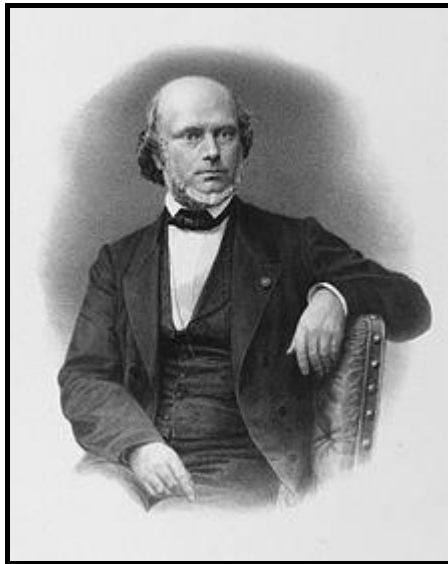
Ko Whānui he whetū. Ko ngā whetū me Māhina¹²² ngā tohu whakahaere o te ngākina, o te whakatō purapura, o te tauhinu manu, o taipari, o taitimu, ao te pō, pō te ao.

Ko tērā tētahi atu kōrero mō te orokohanganga o te kūmara. E ai ki ngā kōrero, i ahu mai te kūmara i Āmerika ki te Tonga, i Peru. Kai reira tonu e tipu tūwā¹²³ ana, koia rā ko te ‘kumar’ Kia tirohia ake ngā kōrero a De Quatrefages. Inā ōna whakatakotoranga kōrero:

La patate (*Convolvulus batatas* Lin.) a été regardée tour à tour comme originaire d’Asia ou d’Amérique; mais pas un botaniste ne lui a donné pour patrie les Iles Polynésiennes. M. de Candolle incline à penser que cette plante pourrait être indigène dans les deux continents. Toujours est-il qu’il admet lui-même qu’elle est décrite dans un livre chinois du deuxième ou troisième siècle.

(De Quatrefages, A. *Hommes Fossiles & Hommes Sauvages*. 1884. Wh.412).

The kūmara has been regarded at different times as originating in Asia or in America, but no botanist has assigned Polynesia as its birthplace; and De Candolle is inclined to think that it is indigenous to both continents. At the same time, he admits that it was described in a Chinese work of the second or third century.¹²⁴



Whakaahua 23: (Jean Louis Armand de Quatrefages. Retrieved from: <https://en.wikipedia.org/wiki/>)

¹²² Māhina – Te amiorangi e taiāwhio ana i tō tātou ao, ka mārāma te kitea i te rangi i te wāhanga o te pō.

¹²³ Tūwā – e tipu noa ake ana i te wāhi e tau atu ai te kākano, kāore i āta whakatōngia.

¹²⁴ Norris, M. 2018. Nāna ngā kupu a De Quatrefages i whkapākehā.

Ko tā De Quatrefages mahi he kaimātai koiora. Nō Wīwī ia. Inā rā tā Wikipedia paku kōrero mō tēnei tangata.

Jean Louis Armand de Quatrefages de Bréau (10 February 1810 – 12 January 1892) was a French biologist.

He was an accurate observer and unwearied collector of zoological materials, gifted with remarkable descriptive power, and possessed of a clear, vigorous style, but somewhat deficient in deep philosophic insight. Hence his serious studies on the anatomical characters of the lower and higher organisms, man included, will retain their value, while many of his theories and generalizations, especially in the department of ethnology, are already forgotten.

(Retrieved from: https://en.wikipedia.org/wiki/Jean_Louis_Armand_de_Quatrefages).



Whakaahua 24: (A, de Candolle. Retrieved from: https://en.wikisource.org/wiki/Author:Augustin_Pyramus).

Inā tā Wikipedia kupu haukiri, mō tēnei tangata a de Candolle.

Augustin Pyrame de Candolle (4 February 1778 – 9 September 1841) was a Swiss botanist. René Louiche Desfontaines launched de Candolle's botanical career by recommending him at an herbarium. Within a couple of years de Candolle had established a new genus, and he went on to document hundreds of plant families and create a new natural plant classification system. Although de Candolle's main focus was botany, he also contributed to related fields such as phytogeography, agronomy, paleontology, medical botany, and economic botany.

(Retrieved from: <https://en.wikipedia.org>).

Ka waiho mā Mete tēnei wāhanga hai whakakapi. Inā rā ōna whakatakotoranga kōrero:

Naturalist do not seem to have finally decided as to the original home of the kūmara, or sweet potato (*Batatas*), but the evidence gathered by De Candolle seems to show that Central America is the part where it grows spontaneously, and therefore must be its native habitat. (Smith, P. 1904. Wh.40).

4.1 Whakatapatapa Kūmara.

Kupu Whakataki

I tuanehe, i raranga mai tētahi tōtōwahi¹²⁵ hai kawē i te kōpura, i te purapura rānei o te kūmara. He mea tāuteute ēnei purapura ki tēnā hapū, ki tēnā hapū, ki tēnā whanau, ki tēnā whanau, ā, kātahi ka makaia i roto i tā rātau ake kete. Haria atu ana e rātau ki te waerenga, ki te ngakina, ki reira whakatō ai. He tika tonu tō rātau titiro ai ki ngā pō tika hai rerenga mō te kūmara, hai ngā pō kore marangai, i te mea, ki te rokohanga te kōpura kūmara e te ua ka mate. Nā, i a rātau e rāranga haere ana i taua kete tapu rā, ka karakiatia e rātau tēnei karakia e whai ake nei:

‘Raranga whakapaepae ana rā taku kete tapu tō,
Nō tua ana rā, nō Hawaiki taku kete tapu tō.
Raranga whakapaepae ana rā taku rahu tapu tō,
Nō tua ana rā nō Waipupuni taku rahu tapu tō.
Raranga whakapaepae ana rā taku tōtō tapu tō,
Nō waho ana rā nō Mataterā taku tōtō tapu tō.
Ko te tōtō tapu nā wai?
Ko te tōtō tapu nā Raupenapena.
Ko te tōtō tapu nā wai?
Ko te tōtō tapu nā Rautetieke.
Ka whiwhia, ka rawea,
Ka mau ki takupūnui nō Rangi, e tō’
(Journal Polynesian Society. Vol 22, 1913. No.85. Wh.36-37).

Ka tae ki te wā ki te whakatōngia te kōpura o te kūmara, ka mau atu te tohunga aua kete tapu rā ki te wāhi whakatō kūmara, ā, ka tikina atu tētahi, kātahi ka whiua atu e ia ki te karapukepuke me whai anō i tēnei karakia:

‘Tō, tō!
Tukia uta, tukia tai.
Te hiki Raukatauri, Raukatamea,
Itiiti mārekareka.
Tēnei te hiki ka hiki, tēnei te hāpai ka hāpai
Ko te hāpai nā wai?
Ko te hāpai nā Rongo, Rongouakina, Rongotekaia.
Te kāinga ki tua, te kāinga ki waho,
Te kāinga ki Ranginui, ki Rangiroa,
Ki Rangi-te-pa, ki Rangi-te-rakahia mai ai.
Whiriwhiri taku kete ko Maunanea,
Rangaranga taku kete, ko Maunanea.

¹²⁵ Tōtōwahi – He kete tapu ka whakamahia i roto i ngā karakia mō te kūmara.

Ki te tuapuke taku kete, ko Maunanea.
 Te kopia te paenga runga, ko Maunanea.
 Te kopia te paenga raro, ko Maunanea.
 Kia kawiuwui, kia katoatoa,
 Pepeke te hue i waenga, haere te kākano hai tia.
 Ko te kura mai whea?
 Ko te kura Mataterā.
 He harurutanga, he ngatorotanga,
 Ka rongo tua, ka rongo waho, ka rongo te uranga, ka rongo te heketanga,
 Ka rongo tira whai mata, e Tāne.
 He harurutanga, he ngatorotanga.’
 (Journal Polynesian Society. Vol.22. 1913, No85. Wh.37-38).

Mutu ana tana karakia, me te whiuwhiu haerehia o ngā kōpura ki tēnā karapukepuke, ki tēnā karapukepuke, ka korepe mai te tohunga i taua kete tapu rā, kātahi ka tāpukengia e ia tētahi taha o ngā paenga kūmara.

Nā, ka tīmata inaiānei ki te whakatōtō haerehia ngā kākano o te kūmara. Kai roto ngā kākano i ngā tiraha.¹²⁶ Ka mutu, ka whakamaui e ngā kaiwhakatō kūmara ēnei kākahu, arā, ko te aronui,¹²⁷ ko te māhiti,¹²⁸ ko te paepaeroa,¹²⁹ ko te pātea.¹³⁰ Ki te kore rātau e rāpakitia¹³¹ ēnei kākahu, koi kore e tipu ngā kūmara, koi kore hoki e māngaro.

Nō te mutunga mai o ngā mahi whakatō kūmara, ka hākari rātau.

¹²⁶ Tiraha – He kete rahi mō te kūmara.

¹²⁷ Aronui – He kākahu tūturu o te Māori, he taniko kai ngā pakitara e toru.

¹²⁸ Māhiti – He momo kahu e kapi katoa ana i ngā huruhuru mā o te whiore o te kurī.

¹²⁹ Paepaeroa – He kākahu tūturu o te Māori, he taniko kai ngā pakitara e toru.

¹³⁰ Pātea – He kahu ka mahia ki te whītau tarapī, kai te remu anake te pakitaha.

¹³¹ Rāpaki – He kākahu ka heke iho i te hope ki ngā turi.



Whakaahua 25: (Retrieved from: <http://nzetc.victoria.ac.nz/etexts>)

4.1.1 ‘I whea koe i te tangihanga o te kōriroriro?’

Kupu Whakataki

Ka whakatipu haerehia ngā kūmara, ka whā marama mai i te aranga ake o Poutūterangi,¹³² ka haere atu rā tētahi Matapaheru¹³³ ki te tiroiro haerehia te karapukepuke tuatahi, me te mau anō i a ia tōna rākau, ā, ka takitakina mai tēnei karakia:

‘Whītiki atu au i taura nei, i te makura,
Nō tua ana mai, nō Hawaiki.
Taura nei, te makura.
Ka whiwhi au, ka rawe au;
Ka mau, ka mau,
Kai takupūnui nō Rangi.’
(Journal Polynesian Society. Vol.22. 1913, No85. Wh.40).

Nā wai rā, ka paopao haere tōna rākau ki te one me te tuku mai anō i tēnei karakia e whai ake nei:

‘Homai he tina, homai he marie.
Whakatau weweru ki tēnei kō,

¹³² Poutūterangi – He whetū.

¹³³ Matapaheru - Nō Tahiti tēnei kupu paheru. Ōrite ana ki tō te kupu, kari, keri rānei a te Māori.

Huakumu¹³⁴ ki tēnei kō,
 Hua tai ki tēnei kō,
 Hua kahika ki tēnei kō,
 Hua karea ki tēnei kō,
 Hua māpou ki tēnei kō,
 Hua titoki ki tēnei kō,
 Hua karangu ki tēnei kō,
 Hua karaka ki tēnei kō,
 Tēnei te kō ka heke,
 Tēnei te kō ka ngatoro,
 Tēnei te kō ka haruru,
 Penu, Penu, te kō Penu'
 (Journal Polynesian Society. Vol.22. 1913, No85. Wh.41).

Mutu ana ngā mahi a te Matapāheru, ka tīmata rātau ki te hauhakitia ngā kūmara me takitaki haerehia i tēnei karakia:

Whakaarahia i te papa tuangahuru;
 E kari maranga hake,
 I tō takotoranga.
 E kari maranga hake,
 I tō whakamoenga, e kari maranga hake'
 (Journal Polynesian Society. Vol.22. 1913, No85. Wh.41).

4.2 Me tiki ake ki te kūmara i ngā mārūa-tapu o Hawaiki.

Kupu Whakataki:

Ko tērā anō hoki tētahi atu o ngā kōrero mō te kūmara kao. Kia hoki anō ai ki tēnei o ō tātau tīpuna a Kahukura. I tae atu rā a Kahukura ki te kāinga o Toitehuatahi, Toikairākau rānei. Ā, i pōhiritia a Kahukura e Toi ki Kaputerangi, ki Kakaharoa,¹³⁵ ā, ka noho rātau ki te kai. Ka tonoa atu e Kahukura ki a Toi, kia mauria mai ētahi ipu me he wai kai roto. Kātahi ka maringitia e Rongo-i-amo ngā kao i tōna tātua ki rō tētahi o ngā ipu, ā, ka whakaranumia, kātahi ka haria atu ki a Toi me ōna whānau. Ka rangona te kakara o te kūmara e kōrewarewa mai ana.

¹³⁴ Huakumu – E nui ana ōna hua.

¹³⁵ Kakaharoa – He ingoa tūturu mō Whakatāne.

Tīmata ai a Toi ki te tīkarongia taua kai rā, engari, i meatia mai e Kahukura, e Toi, taihoa ake nei, mitihia tō kōnui i te tuatahi, ā, ka takina mai e Kahukura tēnei karakia e whai ake nei:

Ngā kupu o te karakia:	Ko ngā kupu whakamārama:
‘Ko miti, ko para ¹³⁶ ko pau rawa	Kua hama ¹³⁷ te para i te tangata kia pau katoa.
Ko miti, ko para, ko pau rawa	Kua kaingia katoatia e te tangata te para kia pau rawa.
Ka reka i tua, ka reka i waho	Kātahi te para māngaro ki tua, ki whenua kē.
Ka reka i ngā mārūa ¹³⁸ tapu o Hawaiki	Kai Hawaiki ngā mārūa tapu o te kūmara e penapena ana. ¹³⁹
Haumi ē! Hui ē! Tāiki ē!’	

(Journal of Polynesian Society. 1912. Vol.21. No.4. Wh.154).

Inā tā Mohi Turei whakamārama mō te kupu mārūa-tapu:

Mārūa-tapu, probably means the ‘sacred store-houses in which the kūmara is stored in far Hawaiki.’¹⁴⁰

Mutu ana tēnei karakia, kātahi nā ka mea atu a Kahukura ki a Toi, tēnā, kāingia kia tā te ihu. Nā te māngaro¹⁴¹ o te kūmara ka haere tōna arero ki te miti i tōna kōnui, i tōna kōroa, i tōna kōiti. Nā, kua nanea a Tia.¹⁴² Ka pakirehua mai a Toi ki a Kahukura, ‘E Kahu, i ahu whea mai tēnei kai?’ Nō Pari-nui-te-rā, nō Hawaiki tonu te whakautu. Ā, ka tonoa e Toi ki a Kahukura, ‘hoki atu koe ki Hawaiki ki te tiki i taua kai nei mā runga i tērā waka e tākoto mai rā i rō

¹³⁶ Para – He momo para he kōrangorango te kiri, he kai i ngā rā o mua. Inā anō ētahi atu: para kehe, para pōnahō, para tarare, para tāwhiti, para reka, tī para.

¹³⁷ Hama – Kua kore katoa, kāore he wāhanga e toe ana; pau katoa.

¹³⁸ Mārūa – Te wāhi wātea kai waenganui i ngā rārangi kūmara.

¹³⁹ Norris, M. *Ngā kupu whakamārama*. 2018.

¹⁴⁰ Ibid. wh.152.

¹⁴¹ Māngaro – Tino reka rawa atu ki te arero.

¹⁴² Tia – Te putanga kai i roto i te tinana, te wāhi e emi tuatahi ai ngā kai

tāwharau hangahanga kai kō paku atu rā.’ Kīhai i roa, ka whakaritea e rātau te waka nei a Horouta.

I taua pō tonu, ka karangatia e Kahukura ngā tohunga ki te whare o Hui-te-rangiora ki te tuku i ngā karakia. Kātahi ka puta mai ngā karakia e whai ake nei:

Nā te tohunga nei a Te Rangi-tū-roua i whakahaere ki te tā i te kawa Moana.

Inā rā te karakia tuatahi:

Inā te karakia	Ko ngā kupu whakamārama:
Hautoto, hautoto	Ngā hau ka rorotu hai kawē i te waka i runga i te moana, kia tītipi whakararo ¹⁴³ ai ki Tahiti.
Ko Tū hekea ana	I hekea mai a Tū i runga o Rangiātea hai whakamahiri, hai whakamāmā ake te mahi a ngā kaihoe, a ngā kaiwhakaue rānei o te waka Horouta.
Ko Rongo hekea ana	Hekea anō hoki a Rongo i runga o Rangiātea kia houhia te rongo ki runga i a rātou.
Ko te ngahau o Tū	Nā Tū, koia rātau ka eke pānuku, ka eke ki Tahiti-nui. Tēnei te hokinga o Horouta ki Tahiti kia unumia i te wai o Whakatau. ¹⁴⁴
Utaina taku kawa nei	Ko tēnei te kawa moana nā Tū kua utaina ki runga i te waka.
He kawa tua-maunga	He kawa moana kia āio a Ngaru-nui, a Ngaru-roa, a Ngaru-pou, a Ngaru-pae.
Ka wiwini, ka wawana	Koia te ngaere o te moana e noho maruatata mai, e rere matara atu ki waho rānei.
Tarapata-tū-ki-te rangi	Ka tau te waewae a Rūhī-te-rangi ¹⁴⁵ ki raro, ki te paewai o te moana, ¹⁴⁶ ō tua o pae huakau, koia rā ko te tāepaepatanga o te rangi.
Auē kī, whano, whana	Ka āmine te tangata, ka hoe ngatahi ai ki te wāhi e haere nei rātau.
Haramai te toki	Koia nei te whakatara, koia nei te wero.
Haumi ē, Hui ē, Tāiki ē!	Kia kōpuni te haere! ¹⁴⁷

¹⁴³ Tītipi whakararo – Ka māmā, ka mōaniani te rere, ka tere te haere.

¹⁴⁴ Whakatau - He tīpuna rongonui nō Tahiti.

¹⁴⁵ Rūhī-te-rangi – Tētahi o ngā whetū i te Waka-o-Mairerangi.

¹⁴⁶ Te paewai o te moana – Te pae e tūtaki ai te rangi ki te moana i tawhiti.

¹⁴⁷ Norris, M. *Ngā kupu whakamārama*. 2018.

Mutu ana ki te tā i te kawa Moana, i rarautia atu e Te Rangi-tū-roua tōna rākau mapou me te takitaki haerehia tōna karakia tuarua. I a ia e tā ana te kawa, ka pātōtō haerehia tōna rākau mapou ki te ihu o te waka, ki te punake o te waka, ki te parata o te waka, ki te purupuru o te waka hoki me tōna tohu anō ki te iwi, ko wai o rātou ka riro hai kaiurungi mō te waka nei.

Oti anō, ka whakatūria e Te Rangi-tū-roua ngā kaimau o ngā hoe; ko Tai-pupuni ki te hoe ākau,¹⁴⁸ ko Tai-wawana ki te hoe piripiri,¹⁴⁹ ko Tai-aro-puke ki te hoe tāpaki.¹⁵⁰ Ko tēnei karakia hai tohu atu i te ara i whakaterea mai ai ō tātau tīpuna i runga i ngā tai hukahuka o Tangaroa.

Anei rā te karakia:

‘Tura mai te tura
Kakapa te manu i uta, he paki hau,
Tauranga ko tāwhiti nuku,
Te whakamakautia he ariki tapu,
Kia inu ia i te wai o Whakatau,
Mate toka i mua, mate toka i roto,
Tū whanawhana, tū maihi, tū makaro, tū te whairamu,
E ai hoki te hirihiri,
Kei te kohukohu i runga,
Koi rangi tukua, koi rangi horoa, Tāne tukua, Tāne takoto,
E ai hoki tēnei mata tohu.
Uru whakapupū ake te uru o te whenua,
Te tau arohakina ki waho.
Ki te uraura o te rā, ki te werawera o te rā,
Whakarere ki tai marehua ki waho,
Taku hoe nei, ko ‘Rapanga-te-ati-nuku’, Ko ‘Rapanga-te-ati-rangi,’
Nā Tai-pupuni, nā Tai-wawana, nā Tai-aro-puke,
Hua taku hoe nei, he hoe tahurihuri, he hoe karaparapa
Ki taha tū o te rangi,
Auē ki; Whano, Whana

¹⁴⁸ Hoe ākau – Te hoe ka whakataki i te ahunga o te waka.

¹⁴⁹ Hoe piripiri – He hoe tuarua hai rūnā i te waka.

¹⁵⁰ Hoe tāpaki – He hoe tuarua hai rūnā i te waka.

Haramai te toki, Haumi ē,
Hui ē, Tāiki ē! ¹⁵¹

E kī ana te kōrero, mutu kautia te takitaki mai tēnei karakia, ka kitea e rātou te whenua o Hawaiki i āhua mamao atu rā. Kātahi nā ka takitaki mai a Te Rangitūroua tēnei karakia e whai ake nei.

Mano ki Hawaiki, ka tū hakehake,
Mai te kōwiwini, mai te kōwawa,
He toki minamina, he toki mai anarea,
Ka hirahira,
Ko aitu mai o tangata,
Ki te pū o te rākau,
Ka ui iho, ka ui ake,
Ka ui tua te kaha o Tangaroa,
Ko au matakakā, ki tua o Hawaiki,
Kitea te rawaka mai.
Ko Tāne ka haruru rutu,
Whano, whana, haramai te toki!
Hauma, Hui ē, Tāiki ē! ¹⁵²

Mutu ana anō a Te Rangitūroua tēnei karakia te takitaki mai, ka whakakukūtia te waka Horouta ki uta rā. Nā te wāhanga o te pō i tau nei te waka ki te oneroa o Hawaiiki. E ai ki ngā kōrero, kua oti i a rātou o tērā whenua te whakarau atu i ngā kūmara ki ‘ngā mārua tapu o Hawaiki’ i roto hoki i te Pā o Hui ā-Kama. Kātahi nā ka rangona e Te Rangitūroua mā tēnei tangata a Kanoa e tākina mai tōna whakaara.

Inā rā ōna kupu:

Titi mai te marama,
Titi mai te marama,
Nā Taratutu, nā Tarawehi,
Nā Tara-hokaia.
Kīhai au i panapana
Kīhai koe i panapana,
Ka taka mai whītohi,
Ka tū kapiti-nuku,
Ka tū kapiti-rangi,
Waiho te tae o Matuku,
Ka moe te mata o te tipua,

¹⁵¹ Ibid. Wh. 155-156.

¹⁵² Ibid. Wh. 156.

Ka ara te mata hī taua,
 E ia e te ika e takoto nei.
 E kore koe e tai mai i te ra takitahi,
 Me tuku ki te karere,
 Kia tae mai te wiwini,
 Kia tae mai te wawana.
 Kia tae mai te Ariki-korongata,
 Ki to whenua nei.
 Tenei hoki au te kekeho atu nei,
 Kei runga o Awarua—
 Awarua e ia,
 E te ika e takoto nei, e ia.¹⁵³

Waihoki rā, ka whakahautia ana e Kahukura āna kaihoe kia rere atu ki Pari-nui-te-rā. Ā, ka tae te waka ki tōna pūtaka, ka rewa ki te taha. Tikina atu e Kahukura tana rākau Penu.¹⁵⁴ Kātahi ka pokaina e ia te pari rā ki taua rākau rā me te takitaki mai i tōna karakia.

Inā rā ōna kupu:

Te kō, te ua nuku, te ua tara,
 Te ua patapata i āwha,
 Te whererei iho ai tae o Matuku,
 Te whererei iho ai tae o Pani,
 He tapu taku kiri nei,
 Te ripiripi o te rangi,
 Tē whakarangona atu te Ati-tipua,
 Tē whakarangona atu te Ati-tawhito¹⁵⁵

Whāia nei kua kī te purupuru¹⁵⁶ o te waka Horouta ki te kūmara. Taka anō hoki ki roto i taua waka rā ko te kūmara; anō hoki ko te tokoroa,¹⁵⁷ ko te pākura.¹⁵⁸ Kātahi ka maunu te rākau Penu a Kahukura, me te takitaki anō i tētahi karakia.

Inā rā ōna kupu:

Tina! Toka!
 Rarau te wheke-nui—
 A-Mutu-rangi,
 Tina! Toka!
 Te pari ki Hawaiki.¹⁵⁹

¹⁵³ Ibid. Wh. 157.

¹⁵⁴ Penu – Ko tēnei te ingoa o tana rākau.

¹⁵⁵ Ibid. Wh.157-158.

¹⁵⁶ Purupuru – Te wāhanga matua o te tinana o te waka.

¹⁵⁷ Tokoroa – He kiore māori, he teatea ngā huruhuru.

¹⁵⁸ Pākura – He manu noho wairepo, noho awa, noho kōawa.

¹⁵⁹ Ibid. Wh. 158.

4.3 Te Orokotaenga Mai o te Kūmara ki Aotearoa.

Kupu Whakataki:

‘Haramai a Pawa i runga i tōna waka i a Horouta.
Ka pakaru ki Tū-ara-nui o Kanawa
Ka haramai ki uta, ki te rapa haumi, ki te rapa pūnake
Ka kitea a te haumi, ka kitea a te pūnake
I Kaikamakama, ka mīia tōna mimi
Rere ana Motu, rere ana Waipaoa
Ko Koputūtea te putanga ki waho
Kia inu mai tōna kurī e pākia mai rā
E ngā ngaru o te moana e tākoto nei
Ka huri, ka huri te haere a Pawa
Ki Te Tairāwhiti’

I tā rātou hokinga mai ki Aotearoa i runga i tēnei waka a Horouta, nā Hinehākirirangi tonu te kūmara i manaaki, i tīaki. I tā rātau taenga atu ki Tūranga, ka makaia ki waenga, ka tipu, ko Manawaru, ko Araiteuru ngā māra. Koia i rite ai ngā kupu i roto i te whiti tuawhā o te oriori nei:

‘Ko Hinehākirirangi, ka ū kai uta.
Te kōwhai ngā ngaora, ka ringihia te kete,
Ko Manawaru, ko Araiteuru,
Ka kitea e te tini, e te mano,
Ko Makauri anake i mahue atu i waho i Toka-a-huru...’

Nā reira i te whānautanga mai o tētahi tamaiti, he tamaiti e heke mai nō ngā kāwai ahurei, ka titoa he whakaoriori e te kōkara, e te pāpara, e ngā tīpuna rānei māna.

Nō Hawaiiiki tonu te kaupapa, tātai mai ai ki Aotearoa. Tīmata tonu te hanga oriori hai mihi ki taua tamaiti rā, mōna te pōpō, ki tōna aho ariki,¹⁶⁰ ki tana tangi whakaaroa rānei ki ōna mātua tīpuna, ki te Iwi ngaro, ki te wā kua takoto kau ngā pātaka, ki te wāhanga hoki o mākeremumu hūpē tautau.¹⁶¹

¹⁶⁰ Aho ariki – Te aho ka herea ki ngā tīpuna rangatira.

¹⁶¹ Mākeremumu hūpē tautau – Te wā o te makariri, te wāhanga māeke rawa o te tau.

Hoi, hai tēnei oriori anō ētahi atu kōrero nō ngā Whare Wānanga i roto i Te Tairāwhiti, arā, ngā kōrero o Maraehinahina, o Tokitoki, o Te Wharau, o Te Rāwheoro, o Te Tāperenui-o-Whātonga, o Papawai.

Inā tā Te Whare Wānanga o Te Rāwheoro kōrero. Kai te tangi a Rangiuiā, kai te whiti tuawhiti ngā kōrero mō Kahukura, mō te kūmara. Inā ngā whakatakotoranga kōrero:

‘He mōkai Kahukura nō te whakahongi atu,
Ki te kūmara rā, e;
Ka mina tō kakī, ka horo te hūare’.
(Ngata, W. 1993. Wh.39).

Katahi a Pou ka whakaritea, kia tārai he waka mō ratou hai tiki i te kūmara. Nā te reka o te kūmara, ka mina te kakī, ka hūare te waha, ā, ka rere atu rātou ki ngā mārua tapu o Hawaiki ki reira tikina atu ai te kūmara.

Ko tēnei Te Hou-o-Kahukura, arā, nāna anō i tākoha te kūmara ki te tangata.

5.0 Te Taitoka o Araiteuru – ‘Takarua Puukunohi Nui’

Kupu whakataki:

Rokohanga atu i tētahi atu oriori nō Te Waipounamu, nō Ngāi Tahu, nō Kaitahu rānei, ā, hai ētahi o ōna kupu, he āhua tauriterite ki tō Enoke Te Pakaru oriori kupu.

Ki tā Prendergast-Taren kōrero, i tukuna atu e Walter Joss tētahi reta whakamārama me ōna ake kupu o tēnei oriori ki a James Herries Beattie. Nā James anō i whakaraupapa ki roto i tō Kaitahu Whare Wānanga, ki reira pupuritia ai.

Whānau mai a James Herries Beattie i Maruawai¹⁶² i te 6 o ngā rā o Hune 1881. He tangata pupuri pukapuka, he kairipoata, ka tīmata te puta haere o tōna rongo hai tumu kōrero mō te ao Māori. Ka haere tonu ngā mahi a Herries ki te whai i te kaupapa i kaingākaunuitia nei e ia, arā, te mātauranga tikanga tangata.



Herries Beattie

Whakaahua 26: (Te Uare Taoka o Hākena – Hocken Collections. Courtesy of the Timaru Herald)

Inā rā tō Ngāi Tahu kupu mō te oriori nei. Nā tētahi tuhinga a Herries Beattie.

Herries Beattie, *Various Māori Papers*, 1879 (DHL 582/F/18).

¹⁶² Maruawai – He wāhi kai Te Waipounamu.

1. Po Po e taki ana Tama
2. ki te aha e taki ana tama
3. ki te kai ma hana
4. Waiho me kimi ake ki te pona o te kai
5. e homai te pakake ki utara
6. hai waiu mo tama
7. Kia mauria mai e to tipuna e uenuku
8. whakaaro. Ko te kumara ko te pari nui i te ra
9. Ka hiki mata te tapuae o takaroa
10. ka whai mata te tapuae o takaroa
11. ka uru takaroa
12. kanoho uru.
13. ka noho ia raka puta mai ki waho au
14. Ko te ao tu
15. ko te ao rere
16. Ko Hine tuahoanga, ko Takaroa te whatu o Poutini,
17. Kai te kukune tanga mai ea
18. Hawaiki. Ko te ahua ia. Ko mauri ware kino
19. ka noho ia pani, ka kawea ki utara-
20. ki te wai o Mamanariki
21. mate mata ta mata piere pihe taniwharau,
22. ka hoake ki utara te pipi wharau,
23. Na whena koe e waho te tuatahi e waho
24. te tuarua, ka topea i reira,
25. Ko te haere, na kauru, na paeaki,
26. na rakaiaora, na turiwhati, ko waiho
27. anake te tangata i rere mai
28. i te ahi a rongu o maraeroa,
29. Ko te kakau o tu ko te rangi
30. Kou papa ko te tatua riro mai
31. inanga noaa o maatua tonga
32. tenei te manawa purutia
33. tenei te manawa taawhia
34. kia haramai tena hoko whitu i te aru whitu
35. a kia paikea
36. Ruatapu ki te tama meamea
37. ka tahuri i te uri pueri, e tama
38. Whakai tama ia ia
39. whakarere iho te kakau o te hoe
40. ka manini kura, ko manini aro,
41. ka tangi te kura
42. ka tangi wawana
43. ko hakiri rangi kaukai uta
44. te kohai kaha wa. Na rikihia te kete,
45. ko manawaru, ko Araiteuru,
46. ka kite ete tine e te mano,
47. ko maka uri anake i mahue atu
48. ki waho i toka a uru.
49. Ko te peka i rere mai ki u tara

50. hai kura mo mahini ko mangamo te ao Ko ue takuru,
 51. ko te ko iwi korakirapua,
 52. waiho me kimi ake
 53. ki te kūmara ia rangi,
 54. ko peke hawini ka noho ia rehua
 55. ko ruhi i te rangi
 56. ka tau kai raro te kahuru tikotiko
 57. i rere o poutu i te ra, te maatahi o te
 58. tau, te
 59. te patunga o te hine e, e tama.
- (Prendergast-Tarena, E. 2008.Wh.115).

Hai tēnei oriori tonu, pūrangiaho te kitea i tō Kai Tahu reo, i tō Kai Tahu mita. Hoi, tāria te wā, ka toko ake te whakaaro, nā wai rā tēnei oriori? ka tahi. Ka rua, mō wai tonu tēnei oriori? Mō Mahini, mō Mahani rānei? Mō wai ake rānei? Tēnā pea mō Mahinarangi tēnei oriori, tērā o ngā tīpuna o Te Tairāwhiti. Tēnā anō kua hēngia te tuhi mai e Joss tēnei wāhanga o tēnei oriori. Aua atu! Hoi, ko te tino māharahara kē, kua ngaro pea te nuinga o tō Kai Tahu kupu whakamārama, tō Kai Tahu kōrero tuku iho mō tō rātou oriori nei. Manohi anō, hai te wā pea, ka taka mai ētahi atu kōrero i te Whare Wānaka o Kai Tahu hai tāpiri atu ki tō Wharehinahina Wānanga kōrero, ki tō Enoka Te Pakaru kōrero. Inā anō te wero ki a rātou.

Mai i tērā tirohanga, ka whakaaro ake awau, ko te kaupūpuri kōrero o tō Kai Tahu oriori, ehara i te tangata tohunga wetereo Māori, i te mea, he nui kē ōna hapa, kua hēngia hoki te takotoranga mai o āna kupu Māori.

Kia tirohia ake anō ngā kōrero a Prendergast-Taren mō te tangata nei a Beattie.

Beattie, like many other recorders was not particularly academically gifted however, unlike the majority of his predecessors, he was not fluent in the Māori language. However, Beattie was unique in terms of the large amount of oral tradition he recorded from southern Māori. As his works were based on interviews, he had a very anecdotal writing style but due to his lack of references, one often cannot tell to whom the information stated belongs. His primary sources were Teone Taare Tikao and Erueti Kingi Kurupohatu. (Prendergast-Tarena, E. 2008.Wh. 63).

Hai tautoko ake i ngā kōrero kua whakatakotohia ake i runga nei ko te reta a Walter Joss ki a Herries Beattie. Ko 'The Neck' he wāhi, he pukerae ki te moutere o Rakiura e tauwehe ana a Whaka ā-Te Wera mai i Te Ara a Kewa. He wāhi anō tēnei i noho te Māori me te Pākehā i taua wā rā.

The Neck
Stewart Island
27th May 1918.

Dear Mr. Beattie,

I am forwarding you in Maori an
ancient Maori lullaby which I hope will be of interest
to you in your work. It is all I have time for at present.
Later I may be able to send you one or two songs as well
as relate some customs which I have seen myself
in my boyhood. I have been busy with my own
work, therefore could not send you this before.
Trusting you will excuse me for keeping ^{you waiting} so long.
I have sent you the lullaby in Maori as I cannot write
English & besides were we to try & translate it into good
English the beauty of it would be spoiled.

I am quite well in health, also my daughter, her
husband & the little boy.

Trusting that you & yours are also enjoying good
health.

I remain

Yours very sincerely.

Walter D. Joss.

His work was tending
the lighthouse.
Lullaby enclosed.

popo etaki ana Tama kite aha e tākiana tama kite kai ma hana
 waiho me kimi ake kite pona o kai e homai te pakake ki utāra^{her waiho mo tama}
 Kia mauia mai e to tipuna e menuku whakaaro. Ko te kumara ko pari nui i te ra.
 Ka hiki mata te tapuac o tākaroa ka whai mata te tapuac tākaroa ka wai^{tākaroa} ka
 noho wai. Ka noho ia raka puta mai ki waho^o Ko te aotu Ko te aorere
 Ko hine tūachanga. Ko tākaroa. te whatu o Pontini. Kai te kuku tangā mai ea
 Hawaiiki. Ko te ahua ia. Ko mau ware kino. Ka noho ia piri. Ka kavea ki utāra.
 Ki te wai o mamariki. mate mata tā mate piri piri taniwharau. Ka hoake ki
 utāra. te pipi wharau. Na whena koe e waho e tuatahi e waho e tuama. Ka topea
 i reira. Ko te ti haere, na kauru, na paeaki, na rakaoro, na tūriwhati. Ko waiho
 anake te tāngata irere mai i te ahi a rongo o maraeroa. Ko te kakau o te ko te rangi
 Kōu papa ko te tātua riro mai manga noa o maatua tonga tenei te manawa puritia
 tenei te manawa ka tāwhia kia haramai tenei hoko whitu i te aru ka kia paikia
 Ruatapu kite tama meamea ka tahuri i te wai piri, e tama.

Whakai tāma ia ia whaka rere iho te kakau o te hoe ko manini kura, ko manini
 aro. Ka tāngi te kura ka tāngi waiwini ka tāngi kura ka tāngi wawana. Ko haki
 rangi kau kai uta te kohai ha^{ka} wa. Na rikihia te kete, ko manawaru. ko
 Araitūru, ka kite ete tene ete mano. Ko maku wai anake i mahue atu ki waho.
 i toka a wai. Ko te paka irere mai ki utāra her kura mo mahani ko manga
 mo te ao ko ue takuru, ko te ko wai Korokorapua, waiho me kimi ake
 kite kumara ia rangi. Ko peke hawani kanoa ia rehua. Ko ruhi i te rangi
 Kātāu kai raro te kahuru tikotiko i rere o pontu i te ra. te maatahi o te
 tāu, te patunga o te hinu e, e tama.

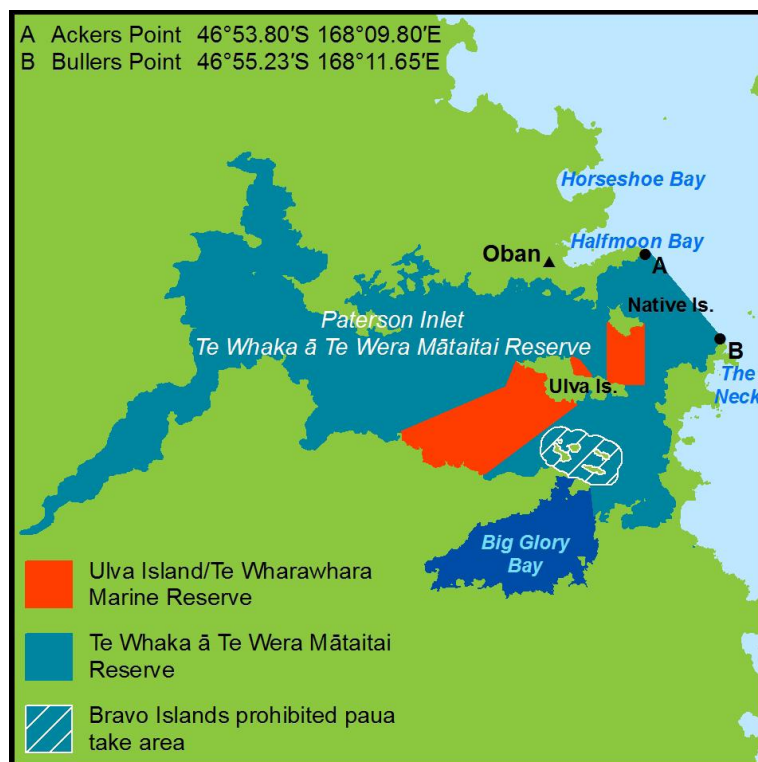
27-5-1918 Copy
 Ancient Maori Lullaby
 from Stewart Island.

Whakaahua 28: He Kupu oriori na Walter Joss (Te Uare Taoka o Hākena – Hocken Collections. Te Whare
 Wānanga o Ōtākou. 2018).



The Joss family at Rakiura. L to R: Robert Whitiri, Carrie Joss, Walter Douglas Joss, Betsy Joss, George Topi, Joseph Joss and George Brown.

Whakaahua 29 (Wanahalla, A. C. 2004. Wh. 203)



Whakaahua 30: He māhere whenua (Retrieved from: <https://www.mpi.govt.nz/dmsdocument/931>)

Inā rā ngā kupu o oriori nei a Pōpō. Māraakerake ana te kitea te rerekētanga tō Enoka Te Pakaru kupu ki tō Ngāi Tahu kupu.

Inā tō Enoka Te Pakaru, tō Mahaki kupu:	Inā tō Ngāi Tahu kupu:
Pō! Pō! E tangi ana tama ki te kai māna!	Po Po e taki ana Tama ki te aha e taki ana tama ki te kai ma hana
Waiho, me tiki ake ki te Pou-a-hao-kai	Waiho me kimi ake ki te pona o te kai
Hai ā mai te pakake ki uta rā,	e homai te pakake ki utara
Hai waiū mō tama;	hai waiu mo tama
Kia hōmai e tō tupuna e Uenuku	Kia mauria mai e to tipuna e uenuku
Whakarongo! Ko te kūmara ko Pari-nui-te- rā.	whakaaro. Ko te kūmara ko te pari nui i te ra
Ka hikimata te tapuae o Tangaroa,	Ka hiki mata te tapuae o takaroa
Ka whaimata te tapuae o Tangaroa,	ka whai mata te tapuae o takaroa
Tangaroa! Ka haruru!	ka uru takaroa
Ka noho Uru ka noho i a Ngangana;	kanoho uru. ka noho ia raka
Putā mai ki waho rā ko Te Aotū,	puta mai ki waho au ko te ao tu
Ko Te Aohore, ko Hinetuahoanga	ko te ao rere Ko Hine tuahoanga,
Ko Tangaroa! Ko te Whatu o Poutini, e!	ko Takaroa te whatu o Poutini
Kei te Kukunetanga mai	Kai te kukune tanga mai
I Hawaiki ko te āhua ia,	ea Hawaiki. Ko te ahua ia.
Ko Māui-wharekino ka noho i a Pani	Ko mauri ware kino ka noho ia pani,
Ka kawea ki te wai o Monariki	Ka kawea ki utara, ki wai o Mamanariki
Mā Onehunga, mā Onerere,	?
Mā te piere, mā te matata	Mate mata ta mata piere
Te pia tangi wharau, ka hoake	Pihe taniwharau ka hoake
Ki runga rā, te Pīpī-wharauroa,	Ki utara, te pipi wharau
Nā Whena koe, e Waho e!	Na whena koe e waho
Tuatahi, e Waho e!	Tuatahi e waho

Tuarua, ka topea i reira,	te tuarua, ka topea i reira,
Ko te Whatanui, ko te Whataroa, ko te tī haere	Ko te haere
Nā Kohuru, nā Paeaki,	na kauru, na paeaki
Nā Turiwhatu, nā Rakaiora	na rakaiora, na turiwhati,
Ko Waiho anake te tangata i rere noa	Ko waiho anake te tangata i rere mai
I te ahi rārā a Rongomaraeroa	I te ahi a rongo o maraeroa
Ko te kākahu nō Tū, ko te Rangikaupapa,	Ko te kakau o tu ko rangi Kou papa
Ko te tātua i riro mai	Ko te tatua riro mai
I a Kanoa, i a Matuatonga	Inanga noaa o maatua tonga
Tēnei te manawa ka puritia	tenei te manawa purutia
Tēnei te manawa ka tāwhia;	tenei te manawa taawhia
Kia haramai tona hokowhitu i te ara.	Kia haramai tena hoko whitu i te aru whitu
Ka kīia Ruatapu e Uenuku ki te tama meamea,	A kia Paikea Ruatapu ki te tama meamea
Ka tahuri i te Huripureiata,	Ka tahuri i te uri pueri, e tama
Ka whakakau tama i a ia.	Whakai tama ia ia
Whakarere iho ana te kakau o te hoe,	Whakarere iho te kakau o te hoe
Ko Maninitua, ko Maniniaro	Ka manini kura, ka manini aro
Ka tangi te kura, ka tangi wiwini!	Ka tangi te kura
Ka tangi te kura, ka tangi wawana!	Ka tangi wawana
Ko Hakirirangi ka ū kei uta	ko hakiri rangi kaukai uta
Te kōwhai ka ngaora ka ringitia te kete	te kohai kaha wa. Na rikihia te kete,
Ko Manawaru, ko Araiteuru	ko manawaru, ko Araiteuru
Ka kitea e te tini, e te mano.	ka kite ete tine e te mano
Ko Makauri anake i mahue atu	Ko maka uri anake i mahue atu
I waho i Toka-ahuru;	ki waho i toka a uru.
Ko te peka i rere mai ki uta rā	Ko te peka i rere mai ki u tara
Hai kura mō Māhaki;	Hai kura mo mahini
Ko Mangamoteo, ko Uetanguru	ko mangamo te ao Ko ue takuru,
Ko te kōiwi ko Rongorapua,	ko te ko iwi korakirapua,
Waiho me tiki ake	waiho me kimi ake

Ki te kūmara i a Rangi.	ki te kūmara ia rangi,
Ko Pekehāwani ka noho i a Rehua;	ko peke hawini ka noho ia rehua
Ko Ruhiterangi ka tau kei raro,	Ko ruhi i te rangi ka tau kai raro
Te ngahuru tikotikoire,	Te kahuru tikotiko i rere
Ko Poutūterangi te mātahi o te tau,	o poutu i te ra, te maatahi o te tau
Te putunga o te hinu, e tama!	Te patunga o te hine e, e tama! ¹⁶³

¹⁶³ Prendergast-Tarena, E. 2008.Wh.115.

6.0 Titiro tō Mata ki a Rehua, ki te Mata Kīhai i Kamo

Kupu Whakataki:

Hai tēnei wāhanga ka tātari haerehia ia whiti, ia rārangi o te oriori nei. Ka ketuketua hoki ngā whakahekeheke kōrero o ngā whare wānanga o te kāinga, ngā kōrero o tuanehe hai whakarākei anō i ngā kōrero kua tuhia, ahakoa Māori mai, Pākehā mai. Hoi, ko tāku anō, kia ruku hōhonu ai, kia mata ā-miromiro¹⁶⁴ anō i ngā whakaaro o mai anō, kia puta anō tō te Māori whakaaro, tō te Māori rongo; kia wana ake ai ngā tikanga hai tūāpapa whakatipu tamariki.

TE WHITI TUATAHI

Rārangi 1: ‘Pōpō...’

Ko tētahi tikanga o te kupu pōpō, ka pōpōtia te tamaiti e te māmā, kia mutu ai tana tangi.

Inā tā Wiremu whakamārama:

Pōpō – pat with the hand. ‘Pōpō ana te kōkara i tana tamaiti, kia mutu ai te tangi.’
(Williams, H.W. 2006. Wh.286).

Ka ngāwari te pāpā atu o te ringa whewhera ki te tamaiti hai tohu whakarata, hai tohu aroha anō hoki ki te pōtiki nei.

Inā anō hoki tā Wiremu whakamārama mō taua kupu pōpō:

Pōpō – to soothe, hush.¹⁶⁵

Ki tā Mervyn Mclean kōrero, ko te kupu Pōpō i takea mai i te kupu pōtiki, tā te mea, tīmata tonu te whakahanga oriori mō te pōitiki, mō te mokopuna rānei. He aha ai? He mihi tonu ki taua tamaiti rā mōna tonu te pōpō, te oriori rā, nā runga anō i tana tātai heke, he tamaiti i takea mai i ngā uri taniwha.¹⁶⁶

¹⁶⁴ Mata ā-miromiro – He kaha nō ngā whatu ka mahia kia kitea mai tētahi mea e huna ana, kāore rānei e āta kitea atu ana.

¹⁶⁵ Ibid. Wh. 286.

¹⁶⁶ Uri taniwha – Te tangata, te rangatira ka whai mana i roto i te iwi. Ka mutu, te kōtiro mātāmua ka whanau mai ki tētahi whanau rangatira, ka tohia ki te tapu.

E ai ki tētahi atu, ko te tikanga rānei o tēnei kupu, kua pō kē te whenua. Ki tā te Pākehā whakamārama pēnei ana: ‘Tis night, tis night.’ Pai kē atu te whakapōpō atu i te mokopuna i tēnei wāhanga o te rangi, i te mea, kua mū te whenua, tarea e te mokopuna te kapo ngā kōrero o ōna mātua tīpuna i roto i te oriori. Nā te oriori anō i mamahu¹⁶⁷ ai tana pēpi, ā, ka mutu tana tangi.

Hoi, ko tō te Māori whakaaro, he waiata i titoa mō te tamaiti, he tamaiti nō ngā kāwai rangatira. Ko tōna tikanga ake he whakaako i taua tamaiti rangatira rā ki ngā kohinga kōrero o tōna iwi. Māharahara noa nei te ngākau o te māmā i te tangi mai o tana pēpi, ā, ka tīmata ia ki te pōpō atu i a ia. Kia tirohia ake ngā kōrero a Makereti. Ko tōna ingoa tūturu nei ko Maggie Papakura. Nō Te Arawa, nō Tūhourangi ia. I mārenatia nei e ia ki a Kānara R.C. Staples-Brown. Noho tonu rāua ki Oddington, Ingarani, ā, tae noa ki tōna matenga i te tau 1930. I whai tonu atu ia i tōna Tohu mātauranga pūtaiao ki Te Whare Wānanga o Oxford.

Inā ōna whakatakotoranga kōrero:

A mother could not bear to hear her child cry, especially at night. She would take it up in her arms and croon over it, singing oriori, or lullaby songs, to soothe it. (Makereti. 1987. Wh.135).



Whakaahua 31: Makereti (Maggie Papakura)
(King, M. 1984. Wh.19).

¹⁶⁷ Mamahu – Ka āta whamamārie i te ngākau, i ngā whakaaro o te tangata, ka whakamāmā rānei i te mamae.

Inā ta Berys N. Rose Heuer kōrero:

Education of the Māori child, male or female, must be viewed as beginning with the tohi rite of dedication, and with the oriori, or lullabies, composed for the child. These oriori, normally composed and sung by one of the infant's elder female relatives, contained numerous allusions to tribal history and mythology, and frequently included a condensed genealogy. Their purpose was primarily educational, to provide the basic knowledge with which the child would need to be familiar. They were sung to a crying child, particularly at night, and in later years repeated to the child so that he would be familiar with his oriori. (Heuer, B. 1969. Wh.467).

Kia tirohia ake anō ngā kōrero a Ngata:

Ko ngā kupu tuatahi tonu, 'Pō Pō, ā, ina te tāinga tuatahi i pēnei, 'Pōpō, e āhua raruraru ana te tūturutanga o te tino whakamārama. Ina āta wehewehea pēnei, 'Pō Pō!' ka taea te kī tōna ritenga, 'Kua pō! Kua pō!' I te tāinga tuatahi ko te whakamārama i whakaarotia i roto i te kōrero whakamārama e pēnei ana, 'Kāti rā (te tangi)! Kāti rā! Ko ahau e tuhi nei ināianei e mahara ana ko te kupu, 'Pō, he whakapotonga nō te kupu, 'Pōtiki,' arā mō te tamaiti nonohi koi a nei te whakapākanga o roto i te whanau, ā, ko ia nei hoki te mea e whakapuhia ana i roto i te whanau. (Ngata. A. 2005. Wāhanga 2. Wh. xlii).

Rārangi 2: 'E tangi ana tama ki te kai māna.....'

Nā te aha te pēpi i tie¹⁶⁸ kino nei i te pō? Nā te koha kore o te kai o te māmā pea hai whakawaiū mōna? Nā reira, kia kāingia e te māmā ngā koha a Tangaroa ki uta, a Tangaroa ki tai, a Tāne ki runga a Tāne ki raro, hai waiū mō tama, mō hine.

Ki te tangi mai te mokopuna ka karangatia ngā kai e ngā tīpuna; kīhai i te ponga, i te tī, i te aruhe rānei, engari ko te mata-tākawa, ko te rehu-tātaka kai, i ahu mai i a Tangaroa, i a Tāne te kai, arā, ko te manu, ko te pakake, ko te kūmara. Ka māngaia ngā kai, arā, ka ngaungaua te kai mārō e te māmā kia ngāwari hai waiū mō tana pēpi. Ka whāngaihia te mokopuna ngā kai kua ngaungaungia, arā, ki te kaimānga.¹⁶⁹ He rongoā anō hoki tō te huare o te māmā, koia anō te tikanga e ngaungaungia te kai mārō mō te mokopuna. Whāngai mānga, whāngai rongoā.

Ka tae ki te wā, ka āta whakaritea e te māmā ngā kai mārō mōna. Inā anō tā Makereti kōrero:

¹⁶⁸ Tie- He tangi nā te tamaiti, he tangi toheroa.

¹⁶⁹ Kaimānga – Te kai mārō kua ngaungaua kia ngawari, katahi ka whāngai ki te pēpi.

When she gives ordinary food to her baby she is careful of what she gives it, and masticates it well before giving it to the child, either straight from her own mouth to the child's, or taken from her mouth with two first fingers and thumb, and so given to the child. (Makereti. 1987. Wh.136).

Hai te oriori 'Kia Tapu Hoki Koe' tētahi wāhanga kōrero anō mō te tapu o te kai hai whāngai i te mokopuna hai tautoko anō i tō Makereti kōrero.

Ko tēnei waiata whakaoriori nā Hinekitāwhiti i tito mō tana mokopuna mō Ahuahukiterangi.

Inā rā te whiti tuarua:

Āna, e koro! Auaka e whāngaia ki te umu nui,
Whāngaia iho rā ki te umu ki tahaki, hai...
Te pongi matapō hai katamu mahana.¹⁷⁰
Kia ora ai hine takawhaki atu ana ngā...
Moka one rā i roto o Punaruku, tē,
Mā te Rangitumoana māna e whakapeka,
Moe rawa ki konā, ē!
(Ngata, A. Wāhanga 1. 2004. Wh.4)

Inā anō tā Ngata kupu whakamārama mō te umu ki tahaki:

He umu motuhake mā ngā tāngata i āta kōwhiria, arā, mā ngā rangatira.¹⁷¹

Ko tāna anō, ko tā te tamariki, ka whakapakara i ngā ngutu. Kaingia e te tamaiti rangatira te pongi matapō hai katamu mahana, hai mōtī i te kai.

Ka waiho tēnei kōrero hai whakakapi i tēnei nei nā wāhanga kōrero:

'Te kai a te tangata kē, he kai tītongi kakī. Te kai a tōna ringa tino kai, tino mākona.'
(Mead, H. & Grove, N. 2003. Wh.371).

Tēnā ko te tangata e kai ana i tāna ake kai, reka ana, pakara¹⁷² ana, makue ana te reka nei, koia nei te hāhā mārika o ngā kai.¹⁷³

¹⁷⁰ Hai katamu mahana – Ko tā te tamariki ko tāna kai, ka whakapakara i ngā ngutu.

¹⁷¹ Ibid. Wh. 6.

¹⁷² Pakara – Ka huaki i ngā ngutu me te ngote anō, e pakē ai te waha i te pai o te kai.

¹⁷³ Te hāhā mārika o te kai – E pārekareka ana te hā o te kai ki te arero.

Rārangi 3: ‘Waiho me tiki ake ki te Pou-ā-hao-kai...’

E ai ki ētahi, ko te kupu Pou ā-hao-kai, he kupu tāukiuki tēnei mō ngā pātaka kai. He kupu anō mō te mahi ruku kai-moana, kia whakakīkī rawa aua pātaka i ngā kai i tākoha mai nā Tūānuku, nā Tangaroa, nā Te Wao-nui-ā-Tāne. I ngā rā o mua mā te Tāne anō e whakanohonoho ngā kūmara ki te pātengi.¹⁷⁴ Ka puhake, ka tutua hoki ngā ngutu iti¹⁷⁵ ki te manu, ki te kiore, tērā ka whakarae ai. E ai ki tētahi kōrero, ka marū ngā manu, ngā kiore, ka raua ki roto rānei i te pātua tōtara, ki reira kakato haere ai. Ka raki anō te tuna, te mango i te rā, ā, mā te hau kōhengihengi rānei e whakamaroke hai kai mā te hōtoke. Ko ngā momo kai a te Māori o tuanehe, e kore rawa e pūkanekane ana te kakī,¹⁷⁶ he kai hai pakari te tipu, hai oranga te tinana, hai oranga te wairua, hai waiū mō tama, mō hine.



Whakaahua 32: Pātaka kai (Retrieved from: <https://www.google.co.nz>)

¹⁷⁴ Pātengi – He mārūa kūmara.

¹⁷⁵ Ngutu iti – He momo tahā, whakamahia nuitia ai hai tutu mā te manu.

¹⁷⁶ Pūkanekane ana te kakī – Ka kai i te kai pirau ka kanekane te kakī, koinā te pūkanekane.

Kia tirohia ake ngā kōrero a Ngata:

Pou-a-hao-kai, he kupu whakarite mō ngā kaimoana e whakatahuatia ana. Ka mea mai anō a Ngata, ko te Pou-a-haokai he manu nui whakaharahara ki ngā kōrero tipua a te Māori. (Ngata, A. Wāhanga 2. 2006. Wh.222).

Kia tirohia ake ngā kōrero a Wikipedia mō tēnei manu hautipua o tuanehe.

Inā rā ngā whakatakotoranga kōrero:

The Haast's eagle (*Harpagornis moorei*) is an extinct species of eagle that once lived in the South Island of New Zealand, commonly accepted to be the Pouakai of Māori legend. The species was the largest eagle known to have existed. Its massive size is explained as an evolutionary response to the size of its prey, the flightless moa, the largest of which could weigh 230 kg (510 lb). Haast's eagle became extinct around 1400.¹⁷⁷



Whakaahua 33: he manu Poua-hao-kai (Retrieved from: <https://www.google.co.nz>)

Kia tirohia ake ngā kōrero a Claire Bryant:

The Poua-hao-kai are huge mythic birds sometimes associated with whales – and whales are closely associated with the beginning of song writing and performing. (Bryant, C. 1998. Wh.31).

¹⁷⁷ Retrieved from: https://en.wikipedia.org/wiki/Haast_eagle.

Rārangi 4: ‘Hai a mai te pakake ki uta rā...’

Inā tētahi haka, he haka patu pakake. Ki te āmai ana tētahi pakake ki uta, rere mamao atu tōna tangi kohuki,¹⁷⁸ ki te iwi. Hakaina e te iwi tēnei haka hai whakamihi ki te pakake, ko tā rātau whakamanamana hoki ko tēnei, ko tā rātau whakamaiohatanga ki a Tangaora, nāna anō i tākoha tētahi o āna tamariki ki te iwi hai puru-rourou.¹⁷⁹

Mutu ana te haka, ka putua. Kārawarawatia te pakake ka tauraki ai kia maroke.

Inā rā te haka:

‘Tō ana te Pakake,
Ki rō wai;
Kume ana te koreke¹⁸⁰
Ki uta.
Ka tangi te pakake,
Auē! Taukiri!
Kei te patua au,
Hai puru rourou.
Mō te pari-whakatau’¹⁸¹
(Colenso, W. 1853. Wh. 75).

Ko te pakake tētahi ika nunui o te moana, arā, ko ngā wēra me ngā pāpahu. Kī tā Murumara kōrero, ko te pakake he ‘minke whale.’ (Moorefield, J. 2003. Wh.1).

I mua i te taenga mai o ngā kaipatu tohorā ki Aotearoa, ehara i a ia te Māori te tohorā i wero. Engari, ki te pae mai tētahi pakake, tētahi tohorā rānei, ki te one, he mea tāuteute¹⁸² te pakake ki ngā whanau o te kāinga, hai waiū hoki mō te wahine e hapū ana.

Ka whāngaihia wētahi wāhanga o taua pakake ki te kōkā kia whakawaiū ai, kia whakanui ai i tōna waiū, kātahi ka whāngaihia tana tamaiti.

Inā tā Curtis James Walker kōrero:

¹⁷⁸ Tangi kohuki – He tangi mamae tino kino.

¹⁷⁹ Puru-rourou – He wāhanga mīti pūwharu ka whakanōhia mai ki runga i te rourou huawhenua.

¹⁸⁰ Koreke – He mea hanga hai hpou ika ka mahia ki te kōiwi.

¹⁸¹ Pariwhakatau – Āmai ana te whakatau (He ika, tētahi o ngā tamariki o Tangaroa) i te pari.

¹⁸² Tāuteute – Ka hoatu i tētahi mea, i ētahi mea ki tēnā, ki tēnā.

‘I mua i te taenga mai o tauīwi, kainga ai e te iwi Māori te kiko tohorā me ēra atu wāhanga pērā i te pakawēra,¹⁸³ te iaia, te whēkau me te hinu. I te nuinga o te wā, nō tētahi tohorā i paea ki uta.’ (Walker, C.J. 1998. Vol.3. No2.).

Ki tā Amster Reedy kōrero mō te pakeke, nāna anō i kī, ki te pae mai tētahi pakake ki uta, ka mīrakatia te mīraka e te iwi, kātahi ka whāngai atu ki te pēpi hai waiū mōna.

Rārangi 5: ‘Hai waiū mō tama...’

Inā tā Te Pēhi kōrero mō te kupu waiū. Kai te warawara te māmā mō tetahi kai hai mākona tōna e hiahiaia ai, ā, kātahi ka whāngaihia tana tamaiti.

When during pregnancy, a women developed a desire for any particular food, it was said that the child craved it, and that the food was called a ‘whakawaiu’, a producer of milk. In that the woman who is pregnant will partake of certain foods like fish or birds to be able to produce plenty of milk to satisfy her child. (Best, E. 1941. Vol.2. Wh.3).

Ki te maroke ai te ū o te wahine, i tikina atu ai e te māmā tētahi kūao manu, ka ngaungautia kia ngawari, kia pakupaku rawa, kātahi ka whāngahia ki tana tamaiti.

Ki tā Te Pēhi kōrero anō, i te wā e hapū ana te wahine, ka whakapuaki ia i tōna hiahia mō ētahi o ngā kai reka, pēnei i ngā manu kua. Ka pātākia¹⁸⁴ ēnei manu hai kai māna. E ai ki ngā kōrero, ki te kitehia e kai ana te wahine nei i te parirau, i te kakī anake o te manu, e mōhiotia ana ko te tamaiti e whanau mai ana he tāne. Engari, ki te kai ia i te tinana o te manu, ka kīia e rātou, ka whanau mai he wahine.

Kia tirohia ake ngā kōrero a Mitara. Ka tae atu a Kahungunu ki Tūranga, ka riro i a ia ko Ruareretai hai hoa wahine anō mōna, ka moea, ā, kīhai i roa, ka hapū te wahine nei. He hiakai nōna ki te manu tīeke, kātahi ka haere a Kahungunu ki te hopu i taua manu rā hai whakawaiūtanga mō tana pēpi. Nā, ka tae ki te ngahengahe, ka kitea e Kahungunu te rua pī tīeke i ngā rākau, ā, ka tāria e ia ki aua manu nei, mau tonu atu. Ka haria ngā manu ki te kāinga,

¹⁸³ Pakawēra – Te hanga hinuhinu kai te tinana tangata, tinana kararehe. Kitea nuitia ai i raro tonu i te kiri, e kōpaki ana rānei i ngā whekau.

¹⁸⁴ Pātākia – Ka taka i te kai.

kia tāmaoka iho ai mā Ruareretai. Muri tata iho, ka puta te kai. Inā, ka ngata te hiakai manu o te wahine rā. Tāria te wā, ka whanau mai tā rāua tamaiti, he kōtiro, ā, hai whakamaumaharatanga ki tēnei mahi tauhinu manu¹⁸⁵ a Kahungunu, ka tāpaina tā rāua tamaiti ko Rua-herehere-tīeke. (Mitira, T.H. 1972. Wh.76).

Inā rā ngā whakatakotoranga kōrero:

So to Popoia Kahungunu journeyed, and was so well thought of that Ruapani gave him his daughter Rua-rere-tai as wife. Kahungunu settled in the pa, and doubtless became a useful fellow. Time passed on until Rua-rere-tai was about to give birth to a child and she was desirous of something tasty with which to vary her diet. She asked her husband to procure some birds for her to eat in order to cause the milk to flow for his (yet unborn) child. On reaching the forest, he found a nest of a tīeke in a hollow tree, from which he obtained some young birds. He took them to the village and cooked them, thus fulfilling his wife's desire. Not long after, the child, a girl, was born, and was named Rua-herehere-tīeke, thus commemorating the finding of the young birds.¹⁸⁶



Whakaahua 34: He tīeke
Retrieved from: <https://www.google.co.nz>

Kīhai ki ngā kōrero o nehe, ka moe a Tāne, ā, ka moe i a Āpunga ka whanau mai ngā manu pakupaku pēnei i te tīeke, i te pihipihi, i te tītītipounamu, arā atu, arā atu. Waihoki, i haramai rā aua manu nei ki Aotearoa mā runga i te waka Te Arawa.

Kia tirohia ake ngā kōrero a Makereti:

Gifts were brought and presented to the young mother in the way of choice foods. So that she might feed her child that, it might be born strong and healthy. If she longed for any kind of food, it was procured for her, no matter how difficult it was to get. These foods, although procured for the mother, were really for the child. (Makereti. 1987. Wh. 112).

¹⁸⁵ Tauhinu manu – He tangata hopu manu.

¹⁸⁶ Ibid. Wh.76.

Kia tirohia ake ngā kōrero a Te Pēhi me ōna whakamārama mō te kupu waiū:

Whakawaiu- this term is applied to any food eaten by a mother in order to cause an abundant supply of milk for her child. Birds, fish, steeped fern-root, etc., were so used. When Pou-rangahua, of old time legend, set forth to visit Hawaiki, he said: “I am going far away to where the sun rises, in order to procure some food as a whakawaiu for my child Kahu-kura.
(Best, E. 1907. Vol.16. No.1. Wh.1).

Kia tirohia ake anō ngā kōrero a Te Pēhi:

Ū taetae - this name is applied to an affection, or disease of the breasts, (u) after giving birth to a child. The milk will not flow, the breasts become hard (tōtoka) and sore, and scabs form thereon. When a woman becomes affected, an elder will say: ‘Wahia au ū, kai mate koe, koi ū taetae – bathe your breasts, lest they become bad with ū taetae. The breasts are bathed with warm water to soften them and cause milk to flow.’¹⁸⁷

Heoi anō, ko te wai ka rere i ngā ū o te wahine hai whāngai i tana pēpi, hai reira anō ngā momo taiora, koia nei ko ngā matū o roto i ngā kai e tipu ai, e whiwhi pūngao ai. Mā te pūngao anō e tipu ai, e huri ai te pēpi nei.

Inā anō tā Makereti kōrero:

Her ū (breasts) which had received special attention during the months of her pregnancy would have the waiū (milk) flowing easily, and so the child is fed from the breast soon after it is born. (Makereti. 1987. Wh.116).

Ki tā Te Pēhi kōrero anō, ka pania e te māmā te rau o te kawakawa, te rau o te horopito ki runga i ōna ū, kia mutu ai i te mahi whakangote a te tamaiti. Ka rongo te pēpi i te kawa i roto i ngā rau o ēnei rākau, ā, ka mutu i reira.

Hai whakakapi i tēnei wāhanga kōrero: Kia tirohia ake ngā kōrero a Mead:

‘He puta tauā te tāne, he whanau tamariki te wahine’ (Mead, H. & Grove, N. 2003. Wh.113).

¹⁸⁷ Ibid. Vol.16. No.1. Wh.2.

Rārangi 6: ‘Kia homai e tō tipuna e Uenuku...’

Nō Hawaiiki tonu a Uenuku. Koia te mana whenua, te mana tangata o Hawaiiki i tōna wā rā. Ko ngā tikanga pai e tika ana, kai a ia anahe kia puritia, kia mau.

Ko Takarita tētahi wahine ōna, he tuahine nō Whena. Ka mahi puremu, ka moe tāhae te Takarita nei ki ngā māhanga a Tumuhūnuku rāua Tumuhūrangi. Hoi, i te rangona ake e Uenuku tēnei mahi kaikaiātara¹⁸⁸ a tana wahine, ka patua, ka tuakina, kātahi ka whāngaia te pūtahi¹⁸⁹ ki tā rāua tamaiti ki a Ira. Kaingia e te tamaiti nei taua pūtahi o tōna māmā.

Nā tērā, utua ai e Uenuku tēra mahi nanakia a Takarita. Kātahi nā ka huri kētia te ingoa o te tamaiti rā ki a Irakaipūtahi. Nā wai rā, ā, ka pā te rongo ki a Whena, kua mate tōna tuahine a Takarita i te ringa kaha o Uenuku. Ki tō Whena whakaaro, tēna anō a Takarita e rānakia. Ko Whena tēnā ka patua kōhurutia ngā tamariki wahine a Uenuku rāua ko tōna wahine rangatira a Rangatoro. Ka waiho hai pakanga mā Whena rāua ko Uenuku. Tīmata ai ngā pakanga ki runga i Tahiti, ka rere tonu atu ki runga ki Rarotonga, ki reira parekuratia ai, mutu ai.

Kia tirohia ake ngā kōrero a Ngata mō aua pakanga rā:

Te Rātōrua. He parekura i Hawaiiki, i ngā pakanga a Uenuku ki ngā iwi o tōna taokete o Whena, mō te kōhurutanga a Whena i ngā tamariki a Uenuku. I kīia ai tēnei parekura ko Te Rātōrua i kūngia e Uenuku rā, tuarua rawa ngā pērātanga. Ētahi ingoa o tēnei parekura ko Te Rā-kūngia, ko te Moana-Waipu. (Ngata, A. Wāhanga 2. 2005. Wh.4).

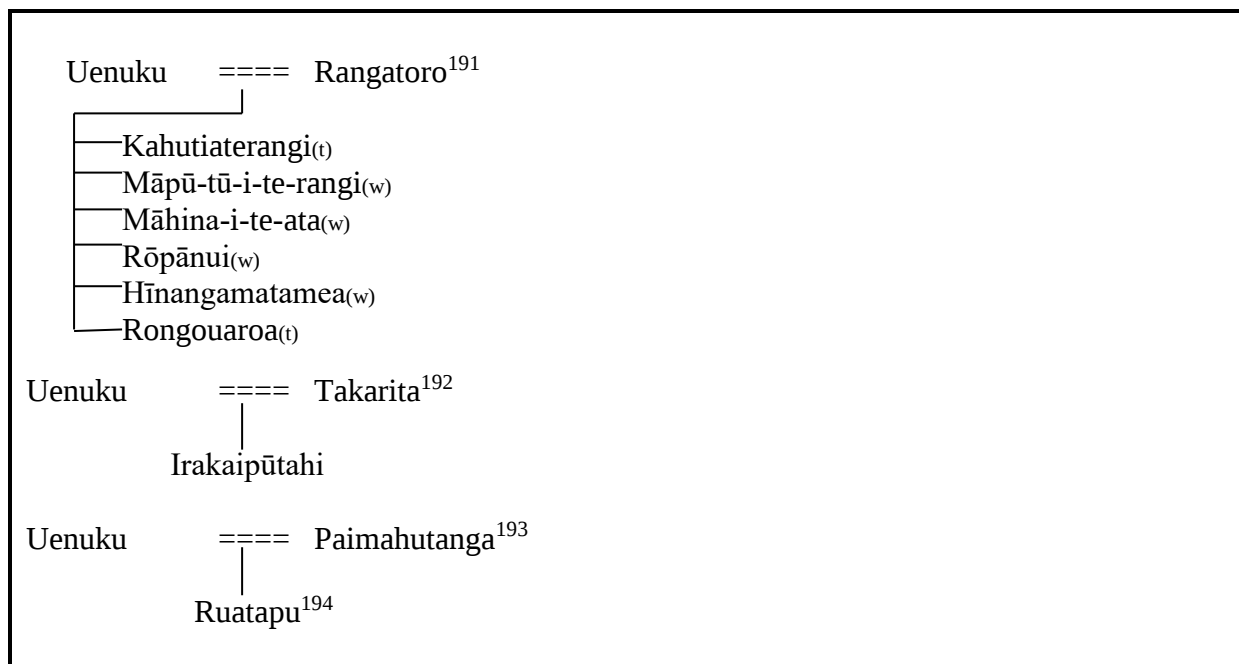
Tīmata ai te nuinga o ngā pakanga i te atapō, i te mea, patu pīkaru¹⁹⁰ tonu te mahi a te tangata i taua wāhanga o te atapō. Nā reira, i tīmata i konei te hingahinga o te iwi o Whena. He maha i parekuratia. I te mutunga atu, kua mōtītī, kua mōtātā te Iwi o Whena, mokopuna mai, pakeke mai, katoa mai, ā, mate ā-moa tonu atu.

Inā rā te whakapapa hai whakamārama:

¹⁸⁸ Kaikaiātara – Ka moe te tāne, te wahine rānei i tētahi atu ahakoa he hoa rangatira tonu tōna.

¹⁸⁹ Pūtahi – Tētahi wāhanga o te manawa e tuku ana i ngā toto huri noa i te tinana.

¹⁹⁰ Patu pīkaru – au ana te moe.



Whakapapa 35: (Norris, Marei)

Kia tirohia ake anō tētahi oriori nō Ngāti Kahugunu. Nā Apirana Ngata ngā kupu whakamārama i kohikohi. Hai te whiti tuawhitu, inā rā tēnei pakanga whakawehiwehi i waenga i a Uenuku rāua ko tāna taokete a Whena.

Inā rā te whiti tuawhitu:

Ka kore he pahī, ka whakairoa ki te rākau
 Tōna hokotoru, ka kimihia ki roto te kete ponga,
 Tauwheruru, ē, ko tō tīpuna ko Whena,
 Ngā mōrehu o ērā ngā matenga;
 Ko whakangaua ki te kiri,
 Ko Wai-kokopu, e Maikuku-tea, ē;
 Tīhorea i te rae, tapahia i te taringa,
 Ka patu ki te ihu, ka patu ki te tā;
 Ka whakapaea ki uta rā, ko Tai-paripari, ē;
 Ka whiti te mate ki a rāua nā. (Ngata, A. Wāhanga 3, 2005. Wh.194).

¹⁹¹ Rangatoro – Te wahine rangatira o Uenuku.

¹⁹² Takarita – Te wahine tuarua o Uenuku.

¹⁹³ Paimahutanga – I mauheretia e Uenuku hai wahine taureakreaka mōna.

¹⁹⁴ Norris, M. Manuscript. 2004. (Koretā)

Nā Uenuku i karihi te niho¹⁹⁵ o Whena, ka whakangaua ki te riri, i te hinga kōkiritanga o Whena me ōna katoa, ka whakapaea ki uta rā i runga i te tai-paripari ki reira takoto pūkainga pakake¹⁹⁶ ai, ā, whakangaro atu.

Inā anō tā Ngata kupu whakamārama i roto i taua whiti nei:

The word, maikuku-tea, as applied in the destructive killing mentioned above, is a descriptive terminology for the severity of the fighting and destruction of men, which resulted in only the white finger and toenails being found afterwards.
(Ngata, A. Wāhanga 3, 2005. Wh. 203).

Inā ake anō, he iwi ngāro te iwi o Whena. He wahine te take, pēnei ana te kōrero: ‘He wahine, he whenua mate ai te tangata.’

Ki tā tētahi kōrero, tokorua ngā wāhine a Motoro. Nō te moutere o Marquesas ngā wahine nei. Ko Pua-ara-nui te wahine rangatira. Engari ka waiho mā Mete ōna kupu e whai ake nei hai whakamārama.

E ai ki ngā kōrero, kua roa kē a Motoro e nonoho ana ki Tahiti, ā, nā wai rā ka hūnuku ki Mangaia,¹⁹⁷ ā muri ake ka haere ia ki Rarotonga ki reira noho pai noa ia me te hunga pūwhenua o tērā moutere.

Kia tirohia ake ngā kōrero a Mete:

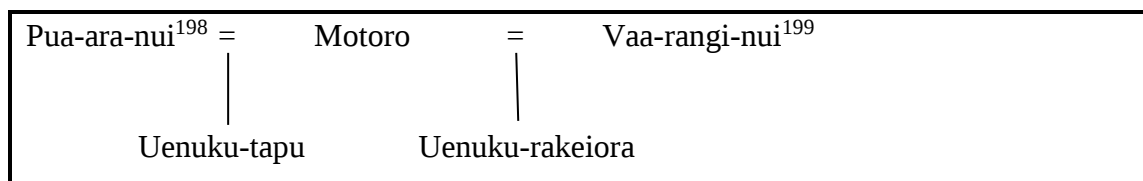
From this it will be seen that Uenuku-tapu should have been the heritor of the ariki-ship, and all the powers and privileges thereunto belonging. But the two wives were delivered of children just at the same time, and through what one may call “Court intrigues,” the nurse and the priest, Eturoa (Whetu-roa, in Māori), changed the children; hence Uenuku-rakeiora became the leading chief and ariki, whilst the rightful heir became a matai-apo, or minor chief, whose descendants are in Rarotonga still.
No descent is shown from Uenuku-rakeiora beyond his son Uenuku-te-aitu; naturally, so, if I am right in supposing he went away and settled in Rai’atea.
(Smith, P. 1907. Wh.189).

¹⁹⁵ Karihi te niho – Ka patu i te hoariri ka hinga.

¹⁹⁶ Pūkainga pakake – He kupu whakarite. Takoto whakawāitihia mai a Whena me ōna katoa pēnei i te pakake e pae ana i uta.

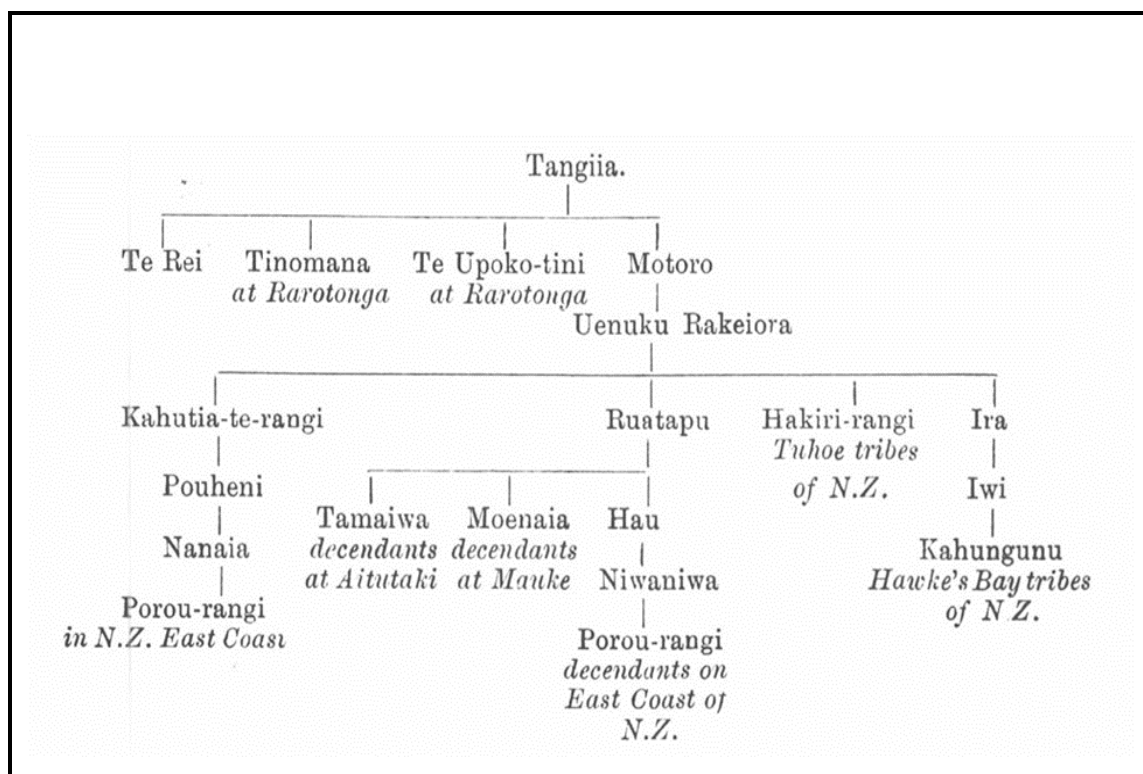
¹⁹⁷ Mangaia – Cook Islands.

Inā rā te whakapapa hei whakamārama:



Whakapapa 36: (Retrieved from: http://www.jps.auckland.ac.nz/document/Volume_16_1907)

Kia tirohia ake tēnei whakapapa. Inā anō ngā tātai heke mai i a Uenuku-Rakeiora, taka mai ki ētahi iwi o roto i Te Tairāwhiti:



Whakapapa 37: Gudgeon, Lieut.Col. Vol.12, No.2 1903, Wh.120)

¹⁹⁸ Pua-ara-nui – Wahine rangatira.

¹⁹⁹ Vaa-rangi-nui – He punarua.

Rārangi 7: ‘Whakarongo ko te kūmara ko Parinui-te-Rā...’

Nō Hawaiki tonu a Pari-nui-te-Rā. I reira te pūkaki o te kūmara. E ai ki ngā kōrero, nō Peru, nō Amerika ki te Tonga hoki te mātāpuna o te kūmara. Ki tā Apirana Ngata kōrero, kai reira tonu te kūmara e tipu tūwā²⁰⁰ ana. Ko te kupu mō taua hua nō tērā whenua ko te kumar.

Kia tirohia ake ngā kupu whakamārama a Ngata; inā rā ōna whakatakotoranga kōrero:

Kāti nā ngā tāngata o te mātauranga mō te kūmara me ērā atu (botany) i rapu ā-kitea ana ko te tupuranga mai o te kūmara ko Peru, kei tuawhenua o Amerika ki te tonga. Ko te ingoa ki reira he ‘kumar’ E tupu noa a te kūmara ki reira. (Ngata, A. Wāhanga 2. 2005. Wh.216).

I mauria mai i reira te kūmara i ngā mārua tapu o Hawaiki ki Aotearoa mā runga i ngā waka.

Inā rā tā McLean kōrero:

Parinui-terā is an expression associated with the cliffs of Hawaiki, which are the source of the kūmara. (McLean, M. & Orbell, M. 2013. Wh.132).

Inā anō rā tētahi kōrero mō Parinui-terā.

E ai hoki ngā kōrero a ngā kaumātua o konei, ko taua ingoa ko Pari-nui-te-rā, he Rā nō tētahi o ngā waka i heke mai i ngā moutere nā, ā, nō te taenga mai o taua waka ki konei, arā ki te takiwā o Whangarā, ka tahuri, ā, mate katoa ngā tāngata, nā reira kāhore i mōhiotia te ingoa o taua waka me ōna tāngata o runga. (Retrieved from: [http://www.jps.auckland.ac.nz/document/Volume 1.1892](http://www.jps.auckland.ac.nz/document/Volume_1.1892)).

He whakapapa anō tō te kūmara. Kia tirohia ake ngā kōrero a Roberts, inā rā ōna whakatakotoranga kōrero:

It begins with Rongo-maui, the husband of Pani-Tinaku (Tinaku, the germinator) and a younger brother of the star Whānui (Vega). Pani’s nephews the Māui brothers taunted Rongo-māui concerning his failure to go fishing and thus provides food for his family. Shamed by this accusation, he decided to ascend to the heavens and ask his tuakana Whānui, guardian of the celestial kūmara, for some of his tubers. When whānau refused, Rongo-māui hid from sight then returned and stole the kūmara taking them back to earth in his scrotum. (Roberts, M. Vol 10, No.1. 2013. Wh.94).

²⁰⁰ Tūwā – E tipu noa ake ana i te wāhi e tau atu ai te kākano, kāore i āta whakatōngia.

Inā anō tētahi whakapapa; ki tā Mere Roberts kōrero, i tātai mai a Uru-te-ngangana i a Rangi rāua ko Papa.

Ka noho a Rangi i a Papa ka puta ko Uru-te-Ngangana. Ko Uru-te-Ngangana, nāna ko Whānui rāua ko Rongo-māui. Ka noho a Rongo-māui i a Pani-tinaku ka puta ko Nehutai rātou ko Patea, ko Waiha, ko Pio, ko Matatau, ko Pauarangi, ko Toroa-mahoe, ko Anurangi ko Aka-kura. Kia hoki anō ki a Whānui, ka noho a Whānui i a Ranga-tamaku, ka puta ko te kūmara²⁰¹ rātou ko Anuhe, ko Toronu, ko Moko. (Roberts, M. Vol 10, No.1. 2013. Wh.95).

Inā rā ngā kupu whakamārama mō Anuhe, ko Toronu, ko Moko:

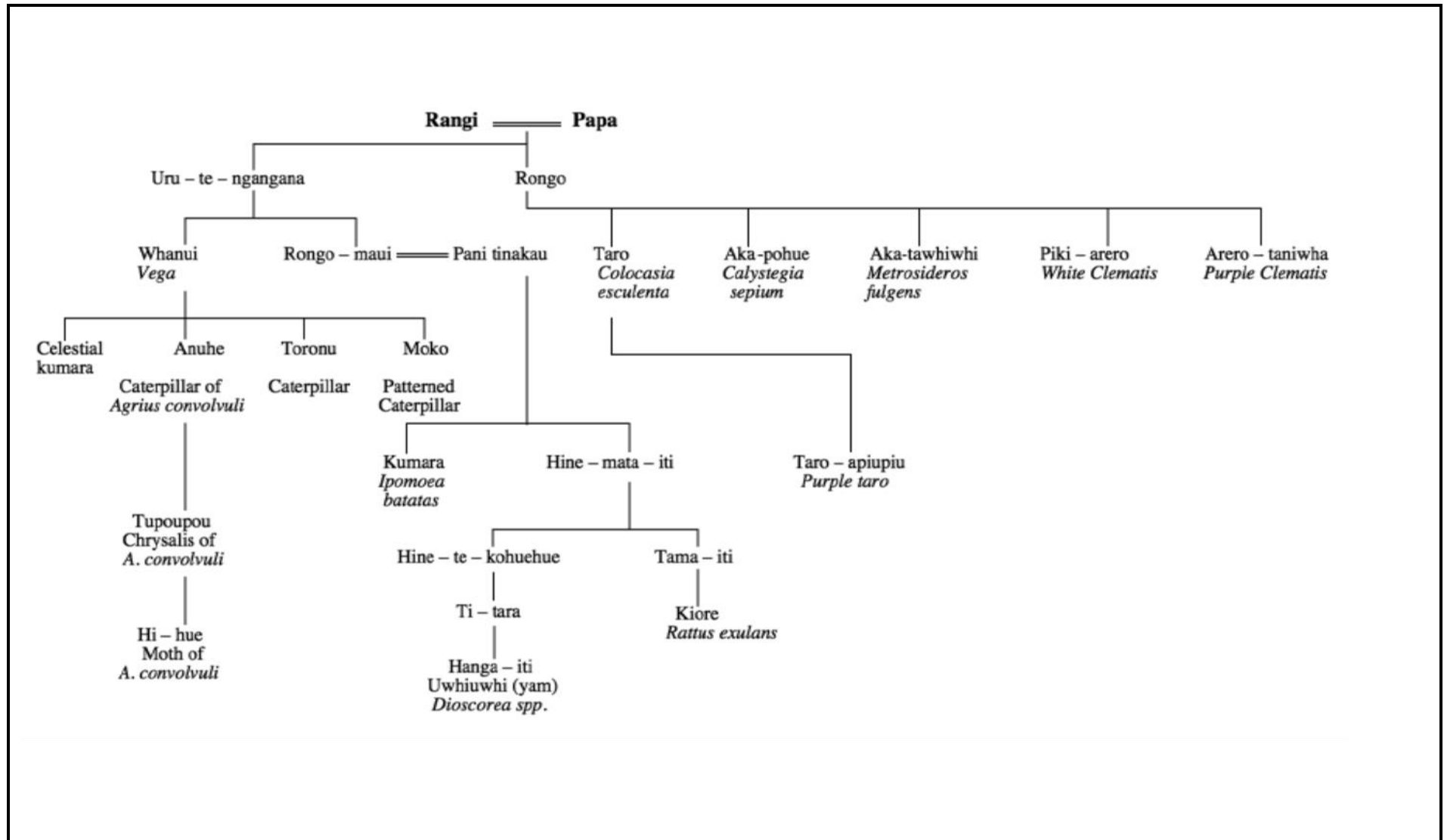
Anuhe	He awheto ki ētahi atu iwi. Te torongū kai rau kūmara a te hīhue.
Toronū/Torongū	Te puna oreore a te pēpeke, kia pakari, kua huri katoa te āhua.
Moko	He ingoa whānui mō ērā o ngā ngārara.

Inā anō hoki ngā kupu whakamārama a Mere Roberts:

Meanwhile Whānui (who is also the tohu or sign indicating the time for harvesting the kāmara) looked down from the heavens and on seeing men busy attending to their gardens, realised Rongo-māui had stolen some of his children. Therefore, he called on Anuhe, Toronu and Moko to descend and attack the crops. These caterpillars continue to do so every summer on damp nights, as punishment for the theft by Rongo-māui. In addition to the theft of a food intended only for the atua. (Roberts, M. Vol.10. No.1. 2013. Wh. 96).

²⁰¹ Kūmara – Noho tēnei kūmara i te rangi. Te huinga o ngā mea e kitea ana i te rangi, arā, ngā whetū, ngā aorangi, ngā amiorangi, ngā matakōkiri.

Inā rā tētahi whakapapa hai whakamārama:



Whakapapa 38: (Roberts. M. Vol.10. No.1. 2013.Wh, 95).

Hai tā te oriori mō Te Whakatahakiterangi ētahi atu kōrero hai tāpiri:

Kai tētahi wāhanga o te whiti tuatoru, inā anō tō Tūpai whakatakotoranga kōrero:

Hai poka i Pari-nui-te-ra.
Rewea te rōhutu, ē, rawea te wānanga,
Ko Mata-tini ki te rangi, ka noho i te rara Tau-ma-rere,
Ko Hawaiki-atea.
Ka noho a Kori ko Parinuietā
Ka whakahaputia ngā kākano,
Ka ruia e ia ki Waikuraariki.
Maringi mai rā te whānau, e,
Hekeheke mai rā te whānau, e.
Ko Panimatua ka noho i a Māui,
Ka puta ki waho rā ko Rongomaraeroa’
(Ngata, A. Wāhanga 3. Wh.228-229).

Hai kōnei anō, māraakerake ana te kitea i tērā tūhonotanga, ko Pani ka moe i a Māui, ko tēnei te pūtaka o te kūmara. Ko tā Pani ingoa tuatahi ko Tīnaku. Ki tā Ngāti Awa kōrero, ko Rongomāui tētahi o ngā ingoa o Māui-whare-kino. Ko te tuakana o Rongo-māui ko Whānui, he whetū, ā, e ai ki ngā kōrero, ko te kūmara he tamaiti nā Whānui.

‘Hawaiki te whenua e tupu noa mai te kūmara i roto i te rarauhe’
(Mead, H. & Grove, N. 2003. Wh.61).

Rārangi 8: ‘Ka hikimata te tapuwae o Tangaroa...’

Kīhai ki tā rātou kōrero, he momo karakia tēnei kia tāroia²⁰² te waka Horouta i Te Moananui-a-Kiwa ki Parinui-te-Rā me tōna hokitanga mai ki Aotearoa.

Hoi, ki tā McLean kōrero anō, he karakia tēnei nā Pourangahua hai kawē i a ia ki Hawaiiki ki te tiki i te kūmara. Nā Tangaroa te ara i whai atu ai.

Kia tirohia ake ngā kōrero a McLean:

Tapuwae, tapuwae, or footsteps (spells), is a spell to ensure speed. Pourangahua travels fast across the sea (Tangaroa) to Hawaiiki because of the incantation to Tangaroa, which he chants as he goes.

(McLean, M. & Orbell, M. 2013. Wh.271).

Kia tirohia ake tēnei wāhanga o te karakia mō te waka Takitimu:

‘Ka hiki-mata te wai-hoe o Takitimu:

‘He tia, he tia.

He ranga, he ranga.

Whakarere iho ana te kakau o te hoe koa,

Ko Manini-tua, ko Manini-aro

I tangi te kura, i tangi-wiwini,

I tangi te kura, i tangi-wawana.’

(Journal of Polynesian Society. Vol.17. 1908. Wh.97).

Rārangi 9: ‘Ka whaimata te tapuwae o Tangaroa...’

Ko tēnei te ara i whakaterea mai ai ō tātou tīpuna, i te urunga tapu o ngā waka, i te urunga tapu o Paikea. Te ara moana ki Haruatai, Te Ihinga moana, Te Moanui-a-Kiwa. Ū tonu mai ngā waka mā Te Tai o-Rehua, Tai Tamatāne, Tai Tamāhine, whakawhiti atu i Te Moana ā-Raukawa ki Te Tai Poutini. Ko ēnei ngā tai o Tangaroa, ngā tai o Rehua.

Inā anō rā tētahi wāhanga o te oriori nā Tūhotoariki i tito hai whakakapi i tēnei wāhanga kōrero.

²⁰² Tāroia – Ka takahi i te nuku o te moana, e tae atu ai ki tērā taha, ki tāwāhi rānei.

Hai konei tonu kitea atu ai te tapu, te wehi, te wana o te Moana, o Tangaroa whakamau-tai.

Ko te ara tēnā i whakaterea mai ai ō tīpuna,
 E te kauika tangaroa, te urunga tapu o Paikea.
 Ka takoto i konei, te ara moana ki Haruatai,
 Ka tupea ki muri ko wai hukahuka,
 Ka takoto te ara o Kahukura,
 Ka tūpātia ki a Hine-makohu-rangi.
 Ka patua i konei te ihinga moana, te wharenga moana.
 (Te Reo rangatira Trust. *He Waiata Onamata*. 1998. Wh.17).

Rārangi 10: ‘Tangaroa, ka haruru...’

Ki ētahi atu ko Rehua tētahi atu ingoa mō Tangaroa. Ko Tangaroa tētahi o ngā tamariki o Ranginui rāua ko Tūānuku e takoto nei.

Ko te Māoritanga o ngā ingoa o ēnei tamariki a Ranginui-e-tū-iho-nei rāua ko Papatūānuku: Ko Tangaroa, he ika.

Nā Tāne i toko ake, ka māwehe ōna mātua, nāna i tauwehea ai, ka heuea te Pō, ka heuea te Ao. Heoi, ki tā Hēnare Ruru kōrero, tokoono ngā wāhine o Ranginui. Kia tirohia ake ngā ingoa me aku kupu whakamārama:

Ingoa	Kupu whakamārama
Pokoharu-a-te-pō	Noho piri tonu a Ranginui rāua ko Tūānuku me ā rātou tamariki tipua i te pōuriuri i te pōtangotango.
Hekeheke-i-papa	Te wehenga. Ko tēnei te hekenga o Tūānuku ki raro, takoto mai ai. Ko Ranginui e rewa ake ki runga, tū tīkokekoke ai.
Hotu-papa	Wairurutu ana a Tūānuku i taua wehenga. Noho pōuri wētangotango tōna ngākau.
Papa-tūānuku	Te tūānukutanga o te whenua. Ka puta ko Te Weheruatanga o Te Ao e huri āwhio i a Tūānuku, me te puta anō hoki o te Tōpito Whakararo, te Tōpito Whakarunga.

Hine-rau-māukuuku	Ngāi kīrehe. He hūperei, he uhi perei rānei ēnei. Ka whakakākahutia a Tūānuku e ngā tātai heke a Tāne-māhuta hai whakamahana i a ia.
Tau-whare-kiokio	Ngāi tipu. He momo rengarenga te tauwhare-kiokio. ²⁰³

(Ngata, A. Wāhanga 3. 2005. Wh. 393-395).

Ki tā tētahi kōrero, i ahu mai tēnei mea te whakairo i a Tangaroa. He mokopuna a Ruatēpūpuke nā Tangaroa, ā, nā Ruatēpūpuke, nāna ko Manuruhi.

Hai te whiti tuaono o Te Tangi a Rangiūia, ki konei anō te nuinga o ngā kōrero mō Tangaroa.

Inā rā tētahi wāhanga o taua whiti rā:

‘I te takapau e, nō Hineteiwaiwa,
Ki te ara i waho nei;
I a Tangaroa, e, i a Poutū e,
I a Ruatēpūpuke, i a Manuruhi, e’
(Ngata, W. 1993. Wh.38).

Nā, i haere a Manuruhi ki te hī ika, ko rāua me tana kotahi. Ka nui te ika i mau nei i a ia, engari, kīhai ia i whakahoki atu te ika tuatahi ki a Tangaroa. Inā ka kōhakina a Manuruhi e Tangaroa, ka whakamanutia hai tekoteko, kātahi ka rau atu ki te kāhia²⁰⁴ o tōna whare mō Huiteananui. Nā Tāne rāua ko Tangaroa tēnei i hanga. E ai ki ngā kōrero he whare nui, he whakairo katoa ngā pou, te tāhū, ngā heke, ngā maihi, puta noa ōna wāhi katoa tae atu ki te paepaekaiāwhā.²⁰⁵ Hai taua whiti tuaono anō i puta mai te matū o ngā kōrero mō te mahi a Ruatēpūpuke i te whare o Tangaroa, arā, ko Huiteananui. Tēnā anō a Manuruhi e rānakia. I āraitia e Ruatēpūpuke te whare kia kore ai ngā hihi o Kōmaru²⁰⁶ e hou atu ki roto. Nā, ka moe tonu ngā tamariki a Tangaroa. Ao ake i te ata, ka pērā tonu ai, au ana te moe. Ka tīwaha ake tētahi ki a Hinemātikotai, te kaitiaki o te whare, kua aoatea? Tōna whakautu, ehē! Ko tēnei ‘Te Pō roa o

²⁰³ Norris, M. *Ngā kupu whakamārama*. 2018.

²⁰⁴ Kāhia – Te whakairo kei runga i te whare whakairo, kei te wāhi e hono ai ngā maihi.

²⁰⁵ Paepaekaiāwhā – He papa whānui ka whakatūria kia rere whakapae i mua i te whare, e kōpani ana i te mahau.

²⁰⁶ Kōmaru – Te whetū e mahana ai te ao, ka ara ake i te pae rāwhiti i ngā ata.

Hinemātikotai.’ Ka moe tonu nā, ka moe tonu nā, kātahi ka tahuna te whare e Ruatēpūpuke. Tūmekemeke ana ngā tamariki a Tangaroa, ka tere haere rātou ki te kūaha matua o te whare kia puta atu ki waho rā, hoi, i reira a Ruatēpūpuke me tōna patu anō ki tōna ringa mau ai, ā, ka patua haerehia ngā tamariki a Tangaroa.

E ai ki ngā whakaaro o mai anō, ko te āhua o ētahi o ngā ika i takea mai i tēnei mahi a Ruatēpūpuke. Kia tirohia ake anō ngā kōrero a Ngata:

Tuatahi tonu, ka oma mai a Maroro, hoatu rawa te patu a Ruatēpūpuke kīhai i pā; muri tonu iho ka oma mai ko Whaitere, oma rawa ake, ka pā te patu a Ruatēpūpuke ki te pongāihu koia tēnā e penu nā te pongāihu o te whai; engari kāore i mate, i ora tonu. Muri iho ka oma mai ko Pātiki. Ka pā anō te patu a Ruatēpūpuke ki te kanohi, ko te take tēnā e piri kē nā ngā korohi o te patu a Ruatēpūpuke ki a ia. Koia te take e tūtangatanga nā one Kawai. Nō muri iho ko Kokiri, he pāke tōna kākahu me tōna tokotoko anō. Ka oma mai, hoatu rawa te patu a Ruatēpūpuke. Kāore i pā he mea karo ki tōna tokotoko, ko tōna pāke hangaia e te ahi, me titiro tonu hoki ki te kiri o te Kokiri, me tōna tokotoko e tū nā i runga i tōna māhunga. Me te Tāmure i ora anō i te patu a Ruatēpūpuke, engari, i hangaia e te ahi. Koia te take e wherowhero nā te kiri o te Tāmure.
(Ngata, W. 1993. Wh.76).

TE WHITI TUARUA

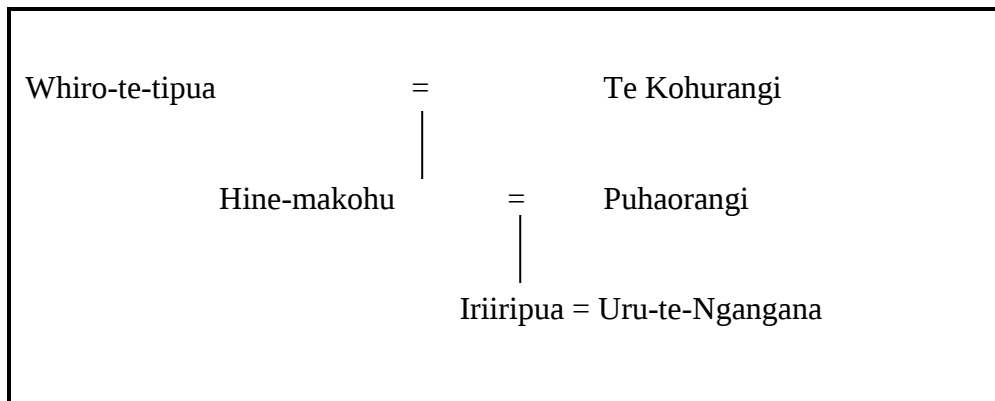
Rārangi 1: ‘Ka noho Uru, ka noho i a Ngangana...’

He whakapapa tonu tēnei nō te ao kōhatu. E ai ki tētahi kōrero, he hoariri hoki a Uru-te-Ngangana nō Whiro. Nā te rironga o Tāne i ngā Kete-o-te-Wānanga te take i riri ai a Whiro.

Kia tirohia ake ngā kōrero a Te Pēhi. Inā ngā whakatakotoranga kōrero:

After his failure to secure the wānanga from Tāne, Whiro became much embittered, and determined to wage ceaseless war against him, though Uru and others endeavoured to show him that Tāne was entitled to the prize he had secured. Tāne now sent a messenger to Uru-te-ngangana to ask him to abandon Whiro; that messenger was Kiwa. Whiro replied with threats against Tāne and his companions, and after this Whiro caused more trouble by taking away the wife of Uru, and retaining her. Uru now left Whiro and joined Tāne and Tūpai at Huaki-pouri. For by his act Whiro had taken his own granddaughter to wife. (Best, E. 1976. Wāhanga 1. Wh.114).

Inā anō hoki Te Pēhi whakapapa hai whakamārama:



Whakapapa 39: (Best, E. 1976. Wāhanga 1. Wh.114).

Inā tā Te Pehi kōrero whakamārama mō Uru-te-Ngangana:

We have already seen that this being was the firstborn of the children of the primal parents, and that he is connected with the heavenly bodies—that is to say, with light. He is one of the three guardians of the heavens and of the heavenly bodies. This name, in less esoteric versions, often appears as "Uru," and "Ngana"—that is, as two names applied to two beings. In one Uru is said to have cohabited with Ngana and to have produced clouds, as personified in Ao-tu and Ao-hore. (Best, E. 1976. Wāhanga 1. Wh.188).

Ki tā Tākuta Wayne Ngata kōrero, he tamaiti a Ngana, arā a Ngangana nā Uru. Ki ngā kōrero a Hawaiki he tuakana rāua, he teina, he tohunga mākutū hoki rāua nō ērā rā. Ko te āhua nō te wā e noho ana te iwi Māori i Hāmoa, i Whiti.

Kia tirohia ake ngā kōrero a Te Rangi Hiroa;

Urutengangana deserves little notice except that he is alleged to be the first-born of the 70 children of Rangi and Papa. For an ariki he appears to have been somewhat vacillating,²⁰⁷ for he sided first with Whiro and later with Tane. He is said to have been connected with light, but it is not clear what use he was to man. The names Uru and Ngangana occur as separate individuals in some narratives, and it is possible that the Matorohanga School combined the two to form an impressive name for the first-born of their family of 70. (Buck. P. 1966. Wh. 460).

²⁰⁷ Vacillating – He tangata kōpūrua. Ka hurihuri ngā whakaaro, ka paku tawhitawhi i te kōrero.

Rārangi 2: ‘Putā mai ki waho rā ko Te Aotū...’

Kai te whiti tuarua o Te Tangi a Rangiuia tētahi tātai whakapapa anō mō Te Aotū.

Inā rā tētahi wāhanga o taua whiti tuarua.

‘Ko Ngana rā tāna, ko Waiokiterangi,
Ko Te Aotū, e, ko Te Aohore rā,
Te Aitaruaitū, Te Aomatakakā’
(Ngata, W. 1993. Wh.35).

Inā anō tā Te Pēhi kōrero:

With reference to the origin of clouds, mist and rain, three supernormal beings, Te Mamaru, Mawake-nui, and Te Ihorangi were appointed as guardians of the bounds of the heavens. The principal personified forms of clouds are Hine-kapua (the Cloud Maid), who was a daughter of Tane, Tū-kapua, Te Ao-tū, Te Ao-hore, etc. The Cloud Children are a numerous folk; they dwell within their house known as the Ahoaho o Tukapua, which is the realm of Watea (personified form of space). (Best, E. Vol.1. 1924. Wh.163).

Rārangi 3: ‘Ko Te Aohore, ko Hinetuahoanga...’

Hai te rārangi taurua, tuatoru, o tēnei whiti, ka haere tonu te whakapapa nei. Ki tā Te Pēhi kōrero anō, e mea ana:

Kitea ai e Tāne tōna matua e noho tīhore mai i te rangi, me he mōrihariha te āhua. Ka inoi tonu atu ki tōna tuākana ki a Tāwhiri-mātea, kia haha mai he hau takiwā mahana, ā, ka tōtā²⁰⁸ te wairehu o roto, ka huihui hai kapua. Tākina mai rā ngā huihui o Matariki Puanga, Tautoru hai kākahu mō tōna matua a Ranginui-e-tū-iho-nei; hai whakamahana i a ia anō.

Hai te whiti tuatoru o te Tangi a Rangiuia he kōrero hai tāpiri.

‘Ko te Rangi-tīhore, ko te Rangi-waruhia,
Kia mārama koe ki te kete a Tāne,
I mauria atu nei hai tohu mō tōna matua.

²⁰⁸ Tōtā – He tākohu kua pā atu ki tētahi mata makariri, kua huri hai pata wai.

Tātaitia rā, tīwhaia i runga rā,
 Ki a Autahi e, ki a Puanga rā ia,
 Ki a Takurua rā, ringihia i te kete,
 Ko Te Ika o te Rangi, ka ngako i runga nei...'
 (Ngata, W. 1993. Wh.36).

Kātahi ka hangaia e Tāwhiri-mātea Te Aotū, Te Aohore, Te Aonui, Te Aoroa, Te Aopōuri. Ko ēnei momo Ao, kapua rānei e pupuri nei i ngā roimata o Ranginui, ā, tae ki te wā e taurangi ana, ka ua, ka mākere ngā whatu ki tōna hoa a Tūānuku.

Inā rā anō tō te Māori titiro ki ētahi momo ao, kapua rānei me ngā kupu whakamārama:

Momo Ao, kapua	Kupu whakamārama
Pūtahi.	He kapua papatahi roroa.
Iorangi.	Kapua pūrehurehu.
Manakotea.	He kōkōtea te hanga.
Kupenga ā-Taramainuku.	He papatahi te āhua.
Kapua waenga.	Kapua whakapipi.
Pūkohu tātaiore.	He kapua e noho tāruru ana.
Atirua.	He rangi āniwaniwa kai te haere.
Papanui.	Ko ngā kapua (he kohu ētahi wā) e rārangi mai ana i te rangi.
Kōpuru.	He kapua kī i te wai.
Mamaru.	He huinga kapua pōuri.
Hākiwakiwa.	He huinga kapua pōuri.
Kēkēao.	He rangi āniwaniwa.
Kaiwaka.	He kapua pōuri kai runga i te paerangi.
Titi.	He kapua roroa.
Titi taranaki.	He tohu āwhā ngā kapua.
Rangi mātāhauraki.	He huinga kapua kai runga i te paerangi.
Tīkatakata.	He pātari, he paku noa te hanga.
Kōipuihu.	He rangi kēkēao.
Kapua whakapipi.	He kapua e noho tāruru ana.

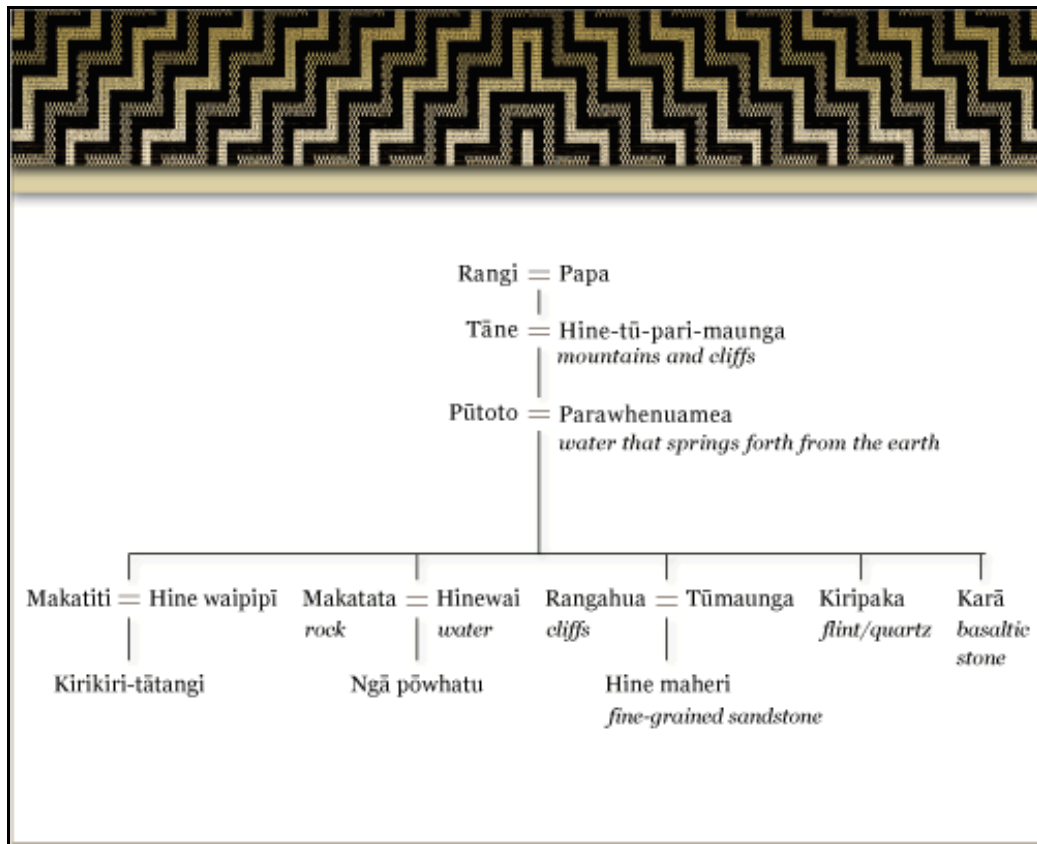
Manawarangi.	Pūere ana ngā kapua.
Okewa.	Kapua hākiwakiwa.
Pātari.	Kitea ai ngā kapua i te rangi ki te tonga.
Pātari kaihau.	Kapua hākiwakiwa, paku noa te āhua.
Pātari-rangi.	Kapua hākiwakiwa, he rahi te hanga.
Pīpipi.	He maiangi, he māmā, kai te taumata tonu o te rangi. Pēnei ana te kōrero: ‘Te Pīpipi o te Rangi.’
Pōkēkēao.	He kapua pōuri.
Pūrehurehu.	He maiangi, he māmā, kai te taumata tonu o te rangi.
Tīoreore.	He wāhanga nō Ngā Pātari, he rahi te hanga.
Tītakataka.	He wāhanga nō Ngā Pātari, he paku noa te hanga.
Te Whakaruruhau.	He wāhanga nō Ngā Pātari.
Waowao nunui.	He kapua mātotoru e huna ana i a Māhina.
Pōkerekere.	E pōuri ana ngā kapua tērā pea ka ua.
Māra kūmara a Ngātoroirangi.	He anuhe tawatawa te rangi, he kapua maiangi kai te taumata tonu o te rangi. ²⁰⁹

Inā anō Tā Te Pēhi kōrero mō Hinetuahoanga:

The offspring of Rangahua are simply personified forms of different kinds of sandstone, of whom Hine-tuahoanga is the principle one; others are Hine-kiri-taratara, Hine-maheri, - all females, and all denoting some aspect of sandstone. (Best, E. 1976. Wāhanga. 1. Wh.167).

²⁰⁹ Norris, M. *Ngā kupu whakamārama*. 2018

Inā rā te whakapapa hai whakamārama:



Whakapapa 40: (Retrieved from: <https://www.google.co.nz/search>).

Inā rā tā Mclean rāua ko Orbell kōrero mō tēnei tātai tipua, me tōna whakamārama mō Hinetuahoanga:

These mystical figures appear in genealogies as early ancestors. Their precise significance here is unknown. The Stone of Poutini is greenstone in its original manifestation, while Hine-tua-hoanga, literally Women-with-sandstone-back, is the personification of a stone used in working greenstone; Pourangahua's wife for example was the guardian of greenstone.

(McLean, M. & Orbell, M. 2004. Wh. 74).

Rārangi 4: ‘Ko Tangaroa, ko te Whatu-o-Poutini e...!’

Ki tō Enoka Te Pakaru titiro, ka whakaritea e ia tana mokopuna ki tō Te Whatu o Poutini hanganga. Ka noho pērā a Whakatahatahakiterangi ki te tēnei taonga te pounamu.

Inā tā Te Pēhi kōrero anō mō te Whatu o Poutini:

This singular myth needs some explanation, more than we can give. Poutini is a personification of nephrite, a highly-prized stone, or is the lord or master of such stone, which is sometimes termed Te Whatu o Poutini. This term Te Whatu o Poutini may be termed the emblematical name of nephrite. It is an expression that is often met with in song, "Hoki mai, E tama. Kia taruretia koe te whatu o Poutini." At the same time, Poutini is said to be a star-name. Hine-tu-a-hoanga personifies sandstone (grinding-stone), the only thing that can attack or injure nephrite. Hence, it is but natural that she should be spoken of as the relentless enemy of Poutini, or Pounamu. (Best, E. 1976. Wh.200).

Kia hoki anō ki te whiti tuatahi o te oriori nei Taku Manu, nā Harata Tangikuku i tito mō tana mokopuna a Mikaera Pewhairangi. Ki konei anō ‘Te Whatu o Poutini. Koia rā tā Harata Tangikuku whakaaro mō tana mokopua, kia whītikiria ai e ia Te Whatu o Poutini ki runga i tāna mokopuna hai tohu aroha anō hoki mōna.

‘Taku manu,
He aute taku manu ko te aho i tukua atu ai,
Ki te rangi e.
Ngaohe haere atu ana,
Te rau o piopio, te rau o te huia;
Tua oti ai ki te tākōtuku,
Whitikiria ai i te Whatu o Poutini e’
(Te Hū o te Pūoro. EIT. Course material. 2014. Wh.27).

E ai ki ngā kōrero, ko te take e whawhai a Poutini rāua ko Whaiapu, i heke mai ai rāua, ā, nohonoho nei rāua, ā, ka mate a Hine-tū-hoanga i tōna riri ki a Ngahue rāua ko tana ika ko Poutini.

Inā tā Ngāi Tahu kōrero mō Poutini:

The oral traditions of Māori legend had contributed a range of Pounamu creation myths with different regions having their own, unique interpretations of how Pounamu came into the world.

One such myth tells of a Taniwha named Poutini who guards the mauri²¹⁰ within the treasured stone.

This singular myth needs some explanation, more than we can give. Poutini is a personification of nephrite, a highly prized stone, or is the lord or master of such stone, which is sometimes termed Te Whatu o Poutini. This term Te Whatu o Poutini may be termed the emblematical name of nephrite. It is an expression that is often met with in song, "Hoki mai, E tama. Kia taruretia koe te whatu o Poutini." At the same time, Poutini is said to be a star-name. Hine-tu-a-hoanga personifies sandstone (grinding-stone), the only thing that can attack or injure nephrite. Hence, it is but natural that she should be spoken of as the relentless enemy of Poutini, or Pounamu.

(Retrieved from: <https://www.ngaitahupounamu.com/mythology>)

²¹⁰ Mauri – Te mana atua ka whakanohoia mai ki te kōhatu, ki te rākau, ki te pounamu, ki te aha atu, ko taua mana atua te kaitiaki o te whenua, o te aha atu, he tapu.

TE WHITI TUATORU

Rārangi 1: ‘Kei te kukunetanga mai i Hawaiiki...’

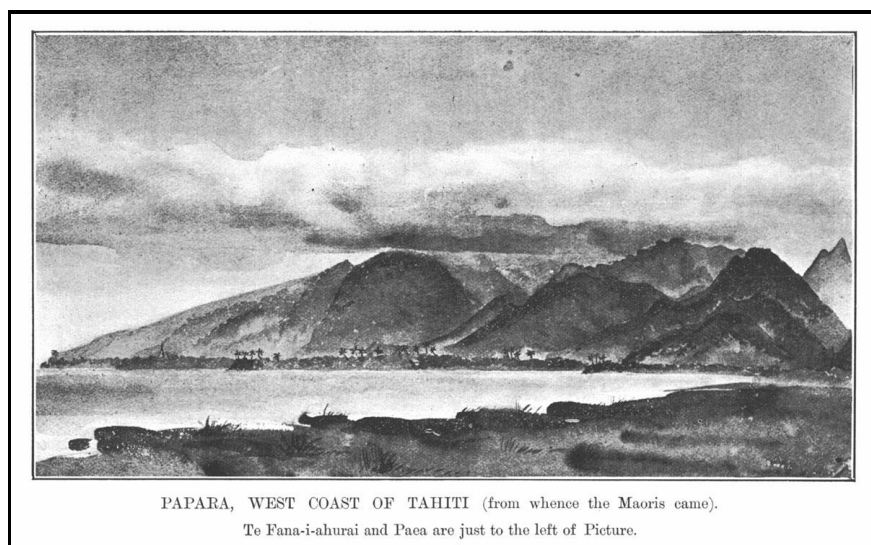
‘I kune mai i Hawaiki, ki te kune kai, ki te kune tangata’
(Mead, H. & Grove, N. 2003. Wh.146).

Inā anō rā te whiti tuarua o tētahi oriori nō Ngāti Kahungunu. Ki konei anō ngā kōrero hai tāpiri atu.

‘Ko Kura-waka anō, Kura-waka, ka tohia ki te one,
Ko Tohi-nuku anō, ko Tohi-rangi anō,
Ka kukune, Hawaiki, e.’
(Ngata, A. Wāhanga 3. 1980. Wh. 138).

Ki tā Ngata kōrero anō, ko te kukune Hawaiki, koia nei te whakairatangatatanga, te hapūtanga o te wahine.²¹¹

Ko tērā tētahi pakirehua nui nei, kai hea kē rā te whenua o Hawaiki, te wahi tūturu o tātou te Māori? Nō te moutere o Papara i te taha hauāuru o Tahiti, āe, kāo rānei?



Whakaahua 41: (Journal of Polynesian Society. 1907. Vol.17. Wh.192.)

²¹¹ Ibid. Wh. 142.

Tēnā pea, kai te karakia tuarua nā Te Rangitūroua te whakautu. E ai ki ngā kōrero, i hoki atu te waka Horouta ki Hawaiki-nui, Hawaiki-roa, Hawaiki-pāmamao, ki Tāwhiti-nui, ki Tāwhiti-roa ki Tāwhiti-pāpamao, kia unumia i te wai o Whakatau.

Kīhai ki tā rātou kōrero, ko tēnei Whakatau he tīpuna ariki, nō Tahiti.

Ki au nei, nōku ake e whakaaro nei, nō Tahiti, nō Rarotonga hoki te kāinga tūturu o Ngāi tatou te Māori.

Inā rā te karakia:

‘Tura mai te tura kakapa te manu i uta, he pakihau tauranga,
Ko tāwhiti nui, te whakamākaudia, he ariki tapu,
Kia inu ia i te wai o Whakatau,
Mate toka i mua, mate toka i roto
Tū whananwhana tū maihi, tū makaro, tū te whairamu.
E ai hoki te hirihiri kai te kohukohu i runga,
Koi rangi tukua, koi rangi horoa, Tāne-tukua, Tāne takoto
E ai hoki tēnei mata tohu uru-whakapupū ake
Te uru o te whenua, te tau aro hoki nā ki waho,
Ki te uraura o te rā, ki te werawera o te rā,
Whakarere ki tai mā Rehua ki waho.
Ko taku hoe nei, ko Rapanga-te-ati-nuku, ko Rapanga-te ati-rangi;
Nā Ta-pupuni, nā Tai-wawana, nā Tai-aropuke,
Hua taku hoe nei, he hoe tāhūhūhū, he hoe kāraparapa,
Ki tahatū-o-te-rangi.
Auē ki, whano, whana haramai te toki!
Haumi ē! Hui ē! Tāiki ē!
(Te Hū o te Pūoro. EIT course material. 2018. Wh.57).

Kia tirohia ake ngā kōrero a Mete mō tēnei tīpuna a Whakatau:

Ko Whakatau te rangatira nāna i pari te ihu o Uru-o-Manono, he pā tūwatawata i tū atu ai ki tētahi wāhi kē atu i tōna ake kāinga. Ki tā te kōrero, i tū tēnei Pā i Hāmoa. (Smith. P. 1984, Wh. 152).

Kai roto i te waiata tangi mō Kahawai tētahi atu kōrero mō Whakatau. He rangatira a Kaha-wai nō Ngāti Rangiwehē, hapū o Te Arawa, ā, ka mate i a Ngāi Te Rangi. Ka rongo hoki a Hikairo i te matenga o Kahawai, he rangatira nui anō tērā nō Ngāti Rangiwehē, ka noho tuākana hoki ki a ia a Kahawai. Ka puta te aroha ki a ia; ka tangihia e ia tōna tangi:

Inā rā tētahi wāhanga o te tangi mō Kahawai. Hai te whiti tuawhiti tēnei wāhanga kōrero:

‘E tama e, kia tau ki raro rā,
Kia āta whakaaro ko Whakatau anake,
Nāna i tiki atu i te ngakinga mate;
Mō Tū-whakararo; ka wera i reira.
Te Tini o Mana-hua, e i’
(Ngata, A. Wāhanga 3. 2006. Wh.122).

Ki tō Ngāti Rangi-wewehi whare kōrero, nō Hawaiki tonu tēnei kōrero mō Whakatau.
Inā tā Hēmana Pōkiha kupu whakamārama mō Whakatau. Kai te wāhanga tuatoru o te pukapuka Ngā Mōteatea tēnei kōrero.

Whakatau: He tīpuna nō Hawaiki, kei ngā kōrero onamata. He maha ngā kōrero mōna. Otirā e rite te kōrero, he tino toa a Whakatau, he tangata mōhio, ā, nāna i wera ai te Uru o Manono. Ko tōna toa, he toa takitahi.²¹²

Kia tirohia ake ngā kōrero a Cowan hai tautoko tonu i tā Hēmana Pōkiha kōrero:

This island Manono is, in my belief, the scene of the crowning exploit of the ancient Polynesian hero, Whakatau, the burning of his brother’s slayers in the great meetinghouse called Te Tihi-o-Manono, or Te Uru-o-Manono. He had an elder brother named Tuwhaka-raro (some accounts say that it was his father), who was killed and eaten by the people of Manono Island. The mother, Apakura, cherished fierce revenge. She sang a song to incite her son to obtain utu for the murder, and he set about preparations for avengement. (Cowan, J. 1987, ūpoko 4. Wh. 35).

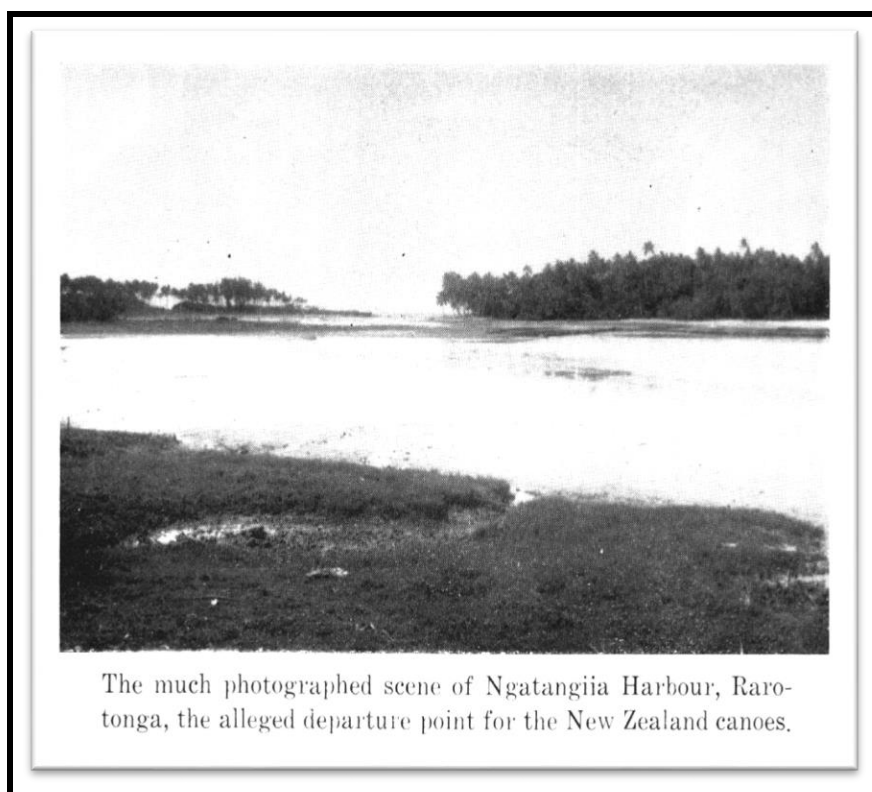
Ki tā Mete kōrero anō, ki tō te Māori mōhio, ko Tāwhiti-nui tētahi ingoa anō mō Tahiti, koia rā tōna Hawaiki. Inā tā Mete kōrero:

Ki ngā kōrero tuku iho, ko Parinuietā te wāhi i hoki atu ai a Ngāi Māori mā ki te tiki i te kūmara. Ki tā tētahi kaumātua nō te moutere o Moorea, i reira a Parinuietā, pātata nei ki a Pape-ete, i taha rāwhiti o Tahiti.
(Smith, P. 1898. Vol. 7. No. 4. 1904. Wh.188)

²¹² Ibid. Wh. 124.

Inā anō tā Mete kōrero:

The only two places where the native name of New Zealand (Aotea-roa) is known, as far as I can learn, are Tahiti—where it is mentioned in an old chant—and at Rarotonga, as will be shown. Taken altogether, the evidence, which has now been adduced (besides other that might be quoted), seems conclusive that Tāwhiti of the Māori is Tahiti, and that their Hawaiki is Hawaiki-runga, which includes all the groups around Tahiti. (Smith, P. 1904. Wh. 197).



Whakaahua 42: Kelly. L.G. 1955. Vol.64. Wh. 181. Retrieved from: <http://nzetc.victoria.ac.nz>)

Hoi, ka puta ko tā Thor Heyerdahl²¹³ whakaaro. I tāngia tōna pukapuka i muri nei i tōna whakawhiti mai i Peru mā te Moana-nui ā-Kiwa i runga i tōna waka mōkihi, i te Kon Tiki. Kai roto i āna tuhinga āna whakatakotoranga kōrero hai tautoko i te kōrero i takea mai te iwi Māori i Amerika ki te Tonga.

Kia tirohia ake ngā kōrero a Heyerdahl, inā ōna whakaaro.

²¹³ Thor Heyerdahl – Nō Nōwei ia. I te tau 1936 ka hūnuku ki Fatu Hiva ki reira noho ai. I te tau 1947, ka whakritea tētahi rerenga mai i Peru ki Porornēhia mā runga i tōna waka Kon-Tiki.

I whakaponohia e Heyerdahl, ko ngā tāngata o Amerika ki te Tonga i whakataihenuatia ngā moutere o Te Moana-nui ā-Kiwa. He rerekē ki tō ētahi atu tumu kōrero whakaaro, ko tō rātou, i takea mai ngā tāngata o Poronīhia mai i a Āhia, mā Merenīhia, tau nei ki ngā moutere o Te Moananui-a-Kiwa, ki reira whakanohonoho ai.

Tāria te wā, ka puta anō te whakaaro tō tēnā, tō tēnā hai whakautu i te pātai; Kai hea kē rā te kāinga tūturu o te iwi Māori?

Hoi, ko tāku anō, me waiho mā Tregar ōna whakatakotoranga kōrero hai whakakapi i tēnei wāhanga.

The Māori and Polynesian is assuredly of one race, and their fathers were of one blood; the natives of Rarotonga and Tahiti call themselves “Maori,” as the New Zealander does. (Treager, E. 1904, wh, 555).

Rārangi 2: ‘Ko te āhua ia ko Māui-wharekino, ka noho i a Pani...’

Ko te arotahi tēnei ki te whānautanga mai o te kūmara. Nō Hawaikii tonu tēnei kōrero. Ka moe a Māui-wharekino, Rongo-māui rānei i a Pani. Pēnei ana te kōrero, ka piki ake a Māui-wharekino ki te rangi ki a Whānui. Ka noho tuākana a Whānui ki a Rongo-māui.

‘Ka puta a Matariki ka rere Whānui i te rangi’ Ko te Whānui nei, he whetū. Ā, ka tangohia ake e Māui-wharekino i te kākano o te kūmara mai i a Whānui, ka hunaia e ia taua kākano ki rō tōna pūkoro raho, ā, ka heke iho, kātahi ka whakatōngia taua kākano ki roto i a Pani, ka tinaku. E ai ki tētahi kōrero i ahu mai te mahi whānako i tēnei mahi nanakia a Māui-wharekino.

Inā rā ngā kupu a ō tātou tīpuna mō tēnei mahi nanakia, arā, ko tāhae, ko whānako rānei.

‘Mokonahatia te waha o te kurī nei ki te mokonaha, kei haere kei tāhae’
(Mead, H. & Grove, N. 2003. Wh. 310).

‘Kia whiwhi tahi honehone²¹⁴ a Kākahu; ehara, tukua ki tū takitahi ngā whetū o te rangi.’²¹⁵

²¹⁴ Honehone – Ka tāhae i ngā rawa, i ngā taonga a ētahi atu, me te tūkino anō i a rātou.

²¹⁵ Ibid. Wh. 221.

Nāwai rā, ā, ka kawea a Pani ki te wai o Monariki, ki reira, whakawhānau ai te kūmara.

Kia tirohia ake anō ngā kōrero a Mete:

The Māori account of the origin of the kūmara is briefly this: It is the offspring of Panitaku, a woman, who is said to have been the wife of Rongomāui, also called Rongomarae-roa, Rongomā-tāne, and Rongo-a-tau. Pani is said to have been the person who gave the food to Hawaiki; the food was the kūmara; hence the name of Hawaiki, meaning plentiful food. But the kūmara appears to have been in charge of Whānui, which is a name for the star Vega, but quite possibly is also a territorial designation. It is also said that the root was stolen by Rongomāui from Whānui. (Smith. P. 2011. Wh. 49-50).

Kia tirohia ake ngā kōrero a Mere Roberts, inā ōna whakatakotoranga kōrero mō ngā uri a Rongomāui rāua ko Pani:

Ka whakatōngia a Pani e Rongomāui, me tana kī atu ki a ia, me haere koe ki Te Wai-o-Monariki, ā, ki reira ka whakawhānau mai a rāua uri. Inā rā ā rāua tamariki, ko Nehutia, ko Patea, ko Waiha, ko Pio, ko Matatū, ko Pauarangi, ko Toroa-mahoe, ko Anurangi, rātou ko Aka-kura. Katoa ēnei he tīpuna kahika nō ngā momo kūmara o te taiao. Nā, ka tohungia a Pani kia tunu ngā kōpura, ki te tuku i te tapu, nā te mea, i ahu te kūmara i te kōmata o te rangi. Koinci te kunenga mai o te kawa mō te tango i te tapu nā roto i te tunu kai. (Roberts. M. 2013. Wh. 96).

Mau tonu ana te nuinga o Ngāi Māori ki tēnei tikanga i roto i te ao nei. E haere ana i te noa ki te tapu, ā, mai i reira ki te wai, ki te kai, ki ōna aha rānei, mā reira nei e unu anō i te tapu.

Rārangi 3: ‘Ka kawea ki te wai o Monariki...’

He tipua a Rongomāui, ka tae ki te whānautanga mai o te kūmara, ka kawea a Pani ki te wai o Monariki, ki reira, ka whakawhānau mai te kūmara. Mā te wai anō e whakanoa te kūmara hai kai mā te tangata, i te mea, i mua i te putanga mai o te ira tangata ki te ao, mā te atua anake te kūmara.

Kia tirohia ake ngā kōrero a Maata Beckwith:

Supernatural births are not uncommon. Among the Māori, the story goes that Rongomāui; younger brother of Whānui (Vega) introduced the kūmara to this world. His own body was the basket. He cohabited with Pani-Tinaku. She goes to the waters of Monariki to give birth. (Beckwith, M.W. 1970. Wh.114).

Inā tā Ngata kōrero mō Monariki:

E mea ana a Pani, ki te whakawhānau i te kūmara ka kī atu te tāne a Rongo-māui kia haere ki te wai o Monariki, ki reira karakia ai i a ia.

Nikā nei tana karakia:

‘E Pani ē! E Pani-tīnaku ē!
Opeope²¹⁶ ai ki te wai o Monariki
Ka heke i tua, ka heke i waho
Ka heke i taku aro, me ko wai?
Me ko Pani’
(Ngata, A. Wāhanga. 2. 2005, Wh. 224).

Rārangi 4: ‘Mā Onehunga, mā Onerere...’

I ngā wā o mua, kīhai ki tō te Māori titiro, ko te onehunga, ko te onerere, he one kai. He pai ki te whakatō i te kūmara. I haria mai hoki e te iwi Māori ōna ake mōhiotanga ki ngā momo one nō Hawaiki tātai mai ki Aotearoa; ki konei anō, ka whakamātau haerehia e te iwi Māori, kia mōhio ai rātou i ngā mahi ahūwhenua o taua wā rā.

Inā anō ētahi atu me ngā kupu whakamārama mō ngā tūmomo oneone a te Māori:

He momo one	Kupu whakamārama
Onehanahana	He para kōhatu tino ririki, he pāpango te āhua.
Oneharuru	He oneone ngahoro, arā, he onepū, he uku me te paraumu.
Onehunga	He oneone haumako, he matarehu te āhua, he paru he parakiwai me te onepū kua rauna katoatia, he waihotanga iho nā te wai rere, pērā i te awa, me te waipuke.
One kōkopu	He para kōhatu.
Onekura	He oneone mawera te āhua, akeake kē nei te āhua o tēnei oneone.
Onemata	He oneone pāpango i te nui o te paraumu.

²¹⁶ Opeope – Ka muku, ka horoi i te wai, i te paru ki te papanga.

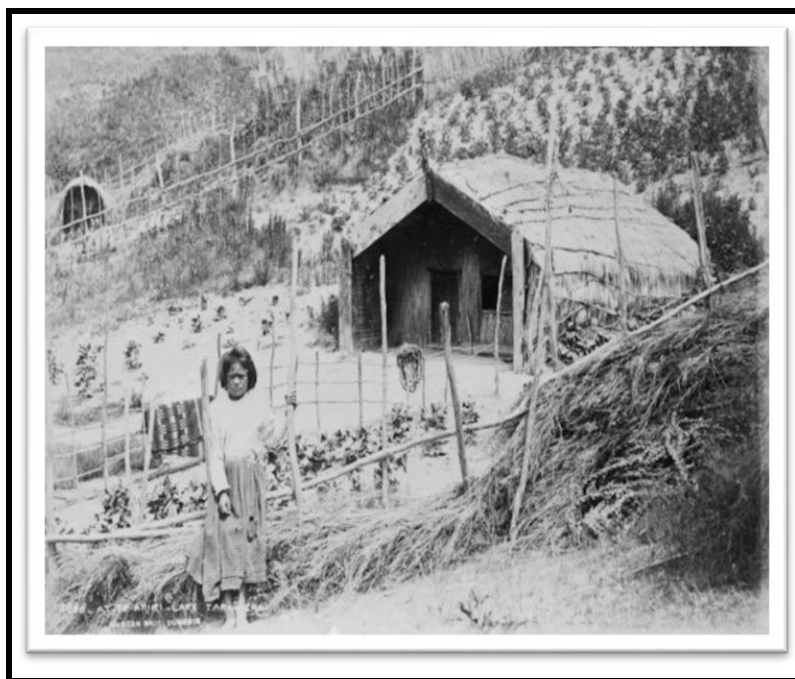
Onematua	He oneone ngahoro, he haumako, he onepū, he uku, me te paraumu.
Onepākirikiri	He oneone whai kirikiri.
Onepū	He para kōhatu tino ririki e hora ana i te takutai, i te awa me ētahi atu wāhi.
Onepunga	He oneone āhua pungapunga nei te āhua.
Oneuku	He oneone matarehu, kia mākū, kua taumaha, kua hāpiripiri te āhua.

(Williams, H.W. 1971. Wh. 239 & 240).

Kia tirohia ake ngā kōrero a Te Ara mō te whakatipu kūmara, inā ngā whakatakotoranga kōrero:

The preferred soil for growing kūmara was light, warm and sandy. Where this was not available, Māori horticulturalists added gravel and sand, and less commonly charcoal and shells, to the existing soil, probably to improve drainage. Large amounts of gravel were quarried for this purpose, and the holes left from this are known as borrow pits. Modified soils are found in both the North and South islands, and are also known as plaggen soils.

(Retrieved from: <https://teara.govt.nz>).



Whakaahua 43: Young Māori girl at Te Ariki Pa. Burton Brothers, 1868-1898 (Firm, Dunedin): Photographs of the Rotomahana area. Ref: 1/2-004619-F. Alexander Turnbull Library, Wellington, New Zealand.

(Retrieved from: <http://natlib.govt.nz/records/23134437>).

Inā rā ngā momo taukari²¹⁷ a te Māori hai kari i te whenua, hai ngaki otaota hoki:

He taukari	Kupu whakamārama
Hengahenga	He momo hetiheti. ²¹⁸
Hoto	He taputapu whai kakau roa hai kari, hai ahu whenua.
Kō	He taputapu roa hai wāwāhi i te oneone, he koi te pito ngau ki te oneone, he hamaruru ²¹⁹ hai takahi atu mā te waewae kai runga paku atu i te koinga. Ka kari te whenua, ka ono kai rānei ki tēnei taputapu.
Kāheru	He taputapu whai kakau roa hai kari, hai ahu whenua.
Puka	He taputapu whai kakau roa hai kari, hai ahu whenua.
Ketu	Ka tango ake, ka neke rānei i te oneone mā te kari, mā te papare haere rānei ki tētahi taputapu pūhuki.
Patupatu	He taputapu ahuwhenua he wāwāhi paioneone.
Kōkō	Ka kari, ka ono kai rānei ki te kō.
Timo	He taputapu hai pāpako i te oneone i mahi ki te rākau tokorera, ko tētahi taha hai pupuri mā ngā ringa, ko tētahi taha he pāharaha, he rau.



Whakaahua 44: (King, M. 1983. Wh. 144).

²¹⁷ Taukari – He taputapu he wāwāhi te oneone.

²¹⁸ Hetiheti - He taputapu māra he kakau roa tōna.

²¹⁹ Hamaruru – Te wāhanga e kōture mai ana i te kō hai takahanga mā te waewae.

Rārangi 5: ‘Mā te piere, mā te matata...’

Kua ngaro noa atu te nuinga o ngā kōrero mō ēnei wāhanga o te oriori nei. Heoi, ki tā Ngata whakamārama, ko te piere, ko te matata he ‘fissure.’²²⁰

Kia tirohia ake ngā kupu whakamārama a Ngata:

Piere, matata. He matata²²¹ nō te whenua, nō ngā toka.
(Ngata, A. Wāhanga 2. 2005. Wh. 224).

Ko tā Ngata kōrero anō, he ingoa manu te piere me te matata. Tautoko ana awau ki tēnei whakaaro ōna, me te pono mārika anō ki tēnei whakamārama. Āe, ka puta mai ēnei manu i te wāhanga o Mahuru me te rere hoki o te reo tangi a ngā manu hai tohutohu ki te tangata, ā, kua tae ki te wā ki te mahi ngakina, ki te whakatō kūmara. Ki te kore te tangata e whakaoko ana ki te tangi hiwahiwa o ngā manu, kua kore anō rātou e whai tahua i te tau nihoroa.²²² Nā wai rā, ā, me pēnei rawa te kōrero:

‘He hemo kai ka puta tēnei kupu, he mihi ki te hemo kai’
(Mead, H. & Grove, N. 2003. Wh. 69).

Ki tā Wiremu papa kupu, inā ētahi atu ingoa anō mō taua manu rā te piere:

Manu	Kupu whakamārama
Piere – Miro australis, robin	He manu iti noho i te ngahengahe, i te ururua.
Karuwai – Miro australis, robin	He manu iti noho ngahere. Nā te āhua toriwai o ana karu ka puta te ingoa nei.
Taruwai, tātaruwai – Miro australis, robin	He manu iti noho ngahere.
Tōtōwai, Miro australis, robin	He manu iti noho ngahere.
Toitoireka – Miro australis, robin	He manu iti noho ngahere.
Tītīwahanui – Miro australis, robin	He manu iti noho ngahere.

²²⁰ Fissure – He matata hōhonu ka pakaru ake i ngā mea pēnei i te toka, i te papa whenua.

²²¹ Mātātātata – Kua noho mai he piere roa, he piere hōhonu ki roto.

²²² Tau nihoroa – He tau kāore e nui te hua, e nui te kai.



Whakaahua 45: **Piere, tōtōwai (Robin)**
(Retrieved from: <https://www.google.co.nz>).

Kia tirohia ake anō ngā kōrero me ōna kupu whakamārama taua manu rā te mātātā. :

Manu	Kupu whakamārama
Mātātā	He manu noho pātītī taranui, noho mākū tonu, he tāpokopoko, he hōhonu, me te tipuria e te raupō, e te harakeke, e te aha atu.
Kōtātā	He manu noho pātītī taranui, noho māheuheu, noho raupō me ērā atu wāhi.



Whakaahua 46: **Mātātā**
(Retrieved from: <http://nzbirdsonline.org.nz/species/fernbird>).

Inā anō ngā kupu whakamārama mō taua manu rā. He parauri a runga me ōna tāekaeka pango,²²³ he mā a raro me ōna kōtingotingo manauri,²²⁴ he tukemata mā tōna, he hūmaeko²²⁵ rōa tōna, he kiwikiwi ngā ngutu me ngā waewae.

Ki tā rātou o nehe, i hangaia he whare mātā, he whare e whakaritea ai, e whakaputua ai ngā taputapu mahi manu, mahi kiore, tā māhanga me ētahi atu taputapu e pā ana ki te ngahengahe. Inā rā tētahi karakia, he karakia tauhinu manu me ōna kupu whakamārama. Kai tēnei karakia ka puta tēnei manu te tātā, te mātātā rānei.

Ngā kupu karakia	Ngā kupu whakamārama
Uia, uia, uia	Te kū, te keha, te kēkē, te keakea, te keho, te kō, te tīhau, te teoteo. Ko tēnei te waha a Tāne e kō i te ata, ahiahi noa, kākarauri noa.
Tangi kotokoto ana ki runga o Ruahine	Ko tēnei anō ka whakaputa oro pērā i te tangi a ngā manu pērā i te tītī, i te tātā, i te karoro-uri, karoro-tea, karoro-tangiharau ki runga i ngā paemaunga rā o Ruahine.
Whakarongo iho ana au ki te wai o Tāne, te utututu ana, ē, i!	Ka rongohia ake te wenerau a ngā manu e huihui ana i runga i ngā rākau. He kaha tonu ngā manu ki te kōutuutua i te waka manu e pūrena noa ki te wai.
Ko te wai mai whea, ko te wai	Ka ahu whea tēnei wai? He kaha haruru ana te tini nō ngā manu i te Wao. Ko te waha o Tāne e kō mai ana i rō te ngahere.
Tangi pohutu ai manu ki te pua, kōrihi tama ki pua	Kua nui te manu ki tōna pua, kua tetere ²²⁶ te manu, kātahi anō ka haere ki te tāhere i tōna pua. Hoihoi ko te korihi a ngā manu.
Uturau, tuhirau ana te tapahua e ngaru ē i!	He manomano iho ngā manu e korihi mai ana pēnei e ngā ngaru e pākia mai ra i te moana.

²²³ Tāekaeka pango – E takoto tahi mai ana ētahi tāhei (pango) ki runga.

²²⁴ Manauri – E tata ana ki te pango te tae.

²²⁵ Hūmaeko – Te wāhanga whakamuri rawa o te manu e whakapupū ake ana i te tumu.

²²⁶ Tetere – E rahi tonu ana, e pakari tonu ana, e momona ana o te tinana.

He aha tā tāua manu i tangi ki tai nei	He aha rā ngā momo manu i tangi mai ai i tērā taha o ngā paemaunga? Kurupākara ana tērā te wao a Tāne i te pekī, i te tīhau a ngā manu.
He tītī, he tātā, he karoro-uri, he karoro-tea, he karoro-tangiharau	Inā anō aua manu rā. He tītī, he tātā, he karoro-uri, he karoro-tea, he karoro-tangiharau. Koinei te wā e mōmona ai ngā manu.
Putā i te ika whāinutitū taku manu	Maea rawa te tini a ngā manu ka whakaikatia i runga i ngā peka rākau.
Koia Takurua ē, i!	Pēnei i ngā kāhui whetū o Takurua. ²²⁷

(Te Hū o te Pūoro. EIT course material. 2014. Wh. 52).

Rārangi 6: ‘Te pia tangiwharau, ka hoake ki runga rā, te pīpī wharauroa...’

Rongohia ake i te tangi o te pīpī-wharauroa, “*Koia! Koia! Koia!*” Tangi tonu mai tēnei manu i te kaupeka o Mahuru, he tohu ki te iwi kia onokia ai te kūmara.

Inā rā tētahi karakia, Te Tangi a te pīpī-wharauroa.

‘Inu koe ki whea?
Inu au ki Waipuna,
Rokohanga atu e au te tupu o te kūmara e waihora ana.
Tīoro! Tīoro!’
(Best, E. 1977. Wh. 339).

Kīhai ki a rātou o tuanehe, ka mihia te tangi a te wharauroa, tōna tangi tāmaki.²²⁸ ‘Ka tangi te wharau, ka tangi te wharauroa, ko ngā karere o Mahuru.’

Ki au nei, koia anō hoki ko te pī a te wharau, te pī a te tangiwharau, arā, ko tōna reo tangi, ko te reo karanga o tēnei momo manu.

²²⁷ Norris, M. *Ngā kupu whakamārama*. 2018.

²²⁸ Tangi tāmaki – He tangi, he āhuatanga ka pā e tohu ana i te pai, i te kino rānei

Nō te tangi tautahi mai o te wharauaroa i Te Whā o Mahuru,²²⁹ ka mihia e te iwi taua manu rā ki tēnei waiata e whai ake nei:

'E te manu tēnā koe.
 Kua tae tēnei ki te mahanatanga;
 Kua pūawai ngā rākau katoa.
 Kua pā te kākara ki te ihu o te tangata,
 Kua puta anō koe ki runga, tīoro ai.
 Tīoro i te whitu, tīoro i te waru,
 Me tīoro haere anō kē koe tēnei kupu e whai ake nei,
 Te marae o tama mā, o hine mā.
 Kūi, kūi, kūi, whiti whiti ora.²³⁰



Whakaahua 47: Pipiwharau (shining cuckoo)
 (Retrieved from: <https://www.google.co.nz/search>)

Kia tirohia ake ngā kupu whakamārama mō te wharauaroa:

He manu	Kupu whakamārama
Wharau, wharauaroa	He manu iti noho ngahere. Ka heke mai i whenua kē.

Ki tā Fulton kōrero, ia tau i ahu mai tēnei momo manu mai i Niu Kini, ki konei, ki Aotearoa whakawhānau pīrere ai. Inā rā ōna kōrero:

²²⁹ Te Whā o Mahuru – Te marama tuatahi o te kōanga.

²³⁰ Ibid. Wh. 339

The bronze cuckoo is probably a native of New Guinea, and annually migrates to New Zealand, passing through or near New Caledonia, the Kermadecs, Norfolk Island, and, striking the coast from the western ocean, traverses the islands, and even goes further on, appearing at the Chatham and the Macquarie Islands. (Fulton, R. 1909. Vol.42. Wh.392).

Ka meatia mai anō e Fulton, nō Hawaiki tonu tēnei manu. Inā rā ōna whakatakotoranga kōrero:

To the Māori, the cuckoos have been known as “the birds of Hawaiki,” and even the name “pipiwharaua” is used alike for the bronze cuckoo and for the constellation of the ark or canoe. A distinct evidence that at one time it was known to the Natives to have some dim connection with those far-off lands from which their first canoes came.
231

Kia tirohia ake ngā kōrero a Tikao mō tēnei manu te pīpīwharaua. I tukuna ōna mōhiotanga ki a Herries Beattie. Inā ōna whakatakotoranga kōrero:

The pipiwharaua is not a New Zealand bird but flies here in summer. When you hear its kowhio, you know it is time to start planting the kūmara, the potato and the pōhata.²³² (T. Tikao. Massey University. 1996. Wh. 106).

Kia tirohia anō ngā kōrero a Te Pēhi:

The prefix ‘pipi’ of the longer name is a word meaning the young of birds. One of my Māori experts gave me a novel interpretation of the name pipiwharaua, which, he assures me, means, ‘far-shed-chick’ A name in which is storied the fact that over the vasty ocean it flies to this far distant country to shed its eggs, and to have its chicks raised. (Best. E. 1977. Wh. 340).

Inā tā Gable kōrero hai tāpiri atu ki tō Te Pēhi:

Nō reira, e tautokohia ana tēnei ngā kōrero tuku iho o Ngāpuhi, arā, ko te Pīpīwharaua te karere o Mahuru, ā, i pīrere atu ki whenua kē, hei karo i te wā makariri. He whakamere te whakapākehātanga o te ingoa Pīpīwharaua, arā, ko te “Far-shed-chick” ahakoa ka pao, ka whānau mai wāna pīpī i Aotearoa nei. Ko te whakapākehātanga o te kupu “wharau” ki tā te tīkinare o Wīremu, ko te “travel, particularly by water”. Nō reira kei roto anō i tōna ingoa ko ngā kura huna e mau nei i āna mahinga.
(Gabel, R. Intern Research Report 4. Wh. 15).

²³¹ Ibid. Wh. 392.

²³² Pōhata – He otaota moroitī, he kowhai ngā putiputi, ka taea te kai i ngā rau me te tāmōre anō hoki.

Heoi, ki tā ētahi atu, ko te kawekaweā he momo wharau anō.

He manu	Kupu whakamārama
Kawekaweā, koekoeā	He manu noho wao, noho ngahere ka heke mai i whenua kē, he hāuraui whai tāekaeke ura ngā huruhuru o runga, he kō tingotingo mā kai ngā parirau me te pito o ngā hūmaeko roroa.

Ki au nei, i puta mai ēnei manu katoa i Te Whā o Mahuru²³³ me ā rātou ake tangi anō i te wā i whakatō ai te kūmara, i te wā i hauaketia ai te kūmara, i te wā i ngakia ai ngā māra e ō tātau nei tīpuna.

He manu anō Te Pia-tangi-wharau, Inā anō ra ētahi atu ingoa mō taua momo manu rā: Te nakonako, te whēnako. Hai te wāhanga o te Raumati i pīreretia mai tēnei manu ki Aotearoa.

Kia tirohia ake ngā kōrero a Te Pēhi:

He (Māori) would recognize the cuckoo on its arrival here as a bird that winters in the isles of the Pacific, and, as Archdeacon H. Williams has shown; its name of wharau-roa seems to show that the Māori recognized it as a long-flight bird. The word ‘wharau’ is met with throughout Polynesia; it carries the meaning of to travel, and to voyage; and the cuckoo referred to is the far travelled one, the bird that crosses wide seas. (Best, E. 1976. Wh. 145).

Ka waiho ēnei kupu hai whakakapi tēnei wāhanga kōrero:

‘Pīpī-wharau-roa	He manutai
Kawekaweā	He manuuta
Te tangi iho nei	Tīriori mai ana te manu
Karere o Mahuru	Kaiwaewae aroaromahana hai tohu ki te iwi
Whiti mai, whiti mai	Tāroi, wharau mai i ngā wai o Rehua

²³³ Te Whā o Mahuru – Te kaupeka tuawhā o te tau.

‘Kurukuru wero te hau	Hau pūkeri, he momo hau.
Ngā tai-tangi-rua	Orooro moana
Roto Tāwhiti-nui	Tahiti ahunuku, tētahi wāhi tūturu nō te Māori.
Te Tai Tokerau	Ngā tai ki raro. Te Moananui ā-Kiwa
E tū ki Tū-tonga-nui	Tongatapu, tētahi o ngā moutere o te Moananui-a-Kiwa.
Te Paparoa-i-Hawaiki!’	Ko Hawaii, tētahi moutere anō I te Moananui-a-Kiwa.
‘E tuku ki te pō	Pōuriuri, tētahi wāhanga o te pō
Kia mātakitaki ana	Titiro tāwhiti atu ana
Te ahi tipua	He ahi kōmau nā Rūaumoko e kore e weto.
Toro ki Maunga-roa!’	Maunga-roa, Hawaii ²³⁴

(Gabel, R. Intern Research Report 4. Wh. 2).

Rārangi 7: ‘Nā Whena koe i waho e...’

Ko tēnei Whena he tangata, he ariki tonu. Ki ētahi atu ko Tā-Wheta kē tōna ingoa. He hoariri hoki nō Uenuku. Hai te whiti tuatahi, te rārangi tuaono o te oriori nei te roanga ake o ngā kōrero mō tēnei tīpuna a Whena.

Hai te waiata tangi nei, ‘Erangi rā ia ki Te Rātōrua ētahi atu o ngā kōrero mō Whena rāua ko Uenuku. Nā Hinetawhirangi tēnei waiata tangi mō tana tama mō Te Hāmaiwaho.

Hoi, kia titiro ake ki te whiti tuaono me te whiti tuawhitu o te waiata 231. Kai ngā kupu anō pūrangiaho te kitea i te whakaware nui a Whena. Nā konei, ka mōtītī a Whena, katoa ki te pō whāwhā o Ruaumoko,²³⁵ ā, mate ā-moa tonu atu.

Inā rā ngā te whiti tuaono:

²³⁴ Norris, M. *Ngā kupu whakamārama*. 2018.

²³⁵ Te Pō Whāwhā o Ruaumoko – Te ao wairua o te Māori.

‘Ko te ngakinga mate ia, e tama,
O tana whanau, o Mapu-tū-ki-te-rangi, Mahina-i-te-ata, Ropanui, e,
Ko Inanga-mata-mea.’
(Ngata, A. Wāhanga 3. Wh.194).

Inā anō hoki te whiti tuawhitu:

‘Ka kore he pahī, ka whakairoa ki te rākau,
Tōna hokotoru, ka kimihia ki roto te kete ponga,
Tauwheruru, ē, ko tō tīpuna ko Whena,
Ngā mōrehu o ērā ngā matenga;
Ko whakangaua ki te riri,
Ko Wai-kokopu, e Maikuku-tea, ē;
Tīhorea i te rae, tapahia i te taringa,
Ka patu ki te ihu, ka patu ki te tā;
Ka whakapaea ki uta rā, ko Tai-paripari, ē;
Ka whiti te mate ki a rāua nā.’²³⁶

Tēnā, kai te waiata tangi nā Hone Rongomaitū, nāna te waiata tangi ki tana tamaiti a Taneuarangi. He kōrero anō hai tāpiri atu ki tō Whena mahi whakaware. Nāna i patua kōkurutia ngā tamariki wāhine a Uenuku. Kātahi ka waiho hai pakanga mā Whena rāua ko Uenuku. E ai ki ngā kōrero, he mate kōhuru hoki te mate a Taneuarangi mā.

Inā rā te whiti tuatoru o taua waiata tangi nā Hone Rongomaitū:

‘He mate kuware noa,
Te makau a te hoa;
He uri mate kuware
Nō te whakaware nui a Whena,
I Te Rā-kūngia.
Te Moanawaipū,
I te mate kino;
I Te Rātōrua.’ (Ngata, A. Wāhanga 1. 2004. Wh. 142).

Inā rā tā Mead kōrero he whakakapi tēnei wāhanga.

‘He patunga take kore he tino kōhuru’
(Mead, H. & Grove, N. 2003. Wh.107).

²³⁶ Ibid. Wh. 194.

Rārangi 8: ‘Tuatahi e Waho e...’

Ko tēnei Waho, ko tōna ingoa tūturu nei ko Tamaiwaho. E ai ki tētahi o ngā kōrero he tipua, he atua hoki a Tamaiwaho.

Kia tirohia ake ngā kōrero a McLean, inā rā ōna whakatakotoranga kōrero mō tēnei Tamaiwaho:

Waho is short for Tamaiwaho, a demonic being who attempted to destroy Pourangahua while he was returning from Hawaiki. Uenuku gives the kūmara to Pourangahua, and is therefore a friendly figure. In this line Pourangahua’s enemy, Tamaiwaho is aligned with Uenuku’s enemy Whena.

(McLean, M. & Orbell, M. 2004. 3rd Edition. Wh.74).

Kia tirohia ake ngā kōrero a Te Pēhi, inā ōna whakatakotoranga kōrero mō Tama-i-waho:

Dwelling within the uppermost of the twelve heavens are a few important supernatural beings, of whom the most important are Rehua and Tama-i-waho; others are Aitupawa, Puhaorangi, and Ruatau. These acted as intermediaries between Io and the supernatural offspring of the Primal parents, Rangi and Papa. (Best, E, Wāhanga 1. 1976. Wh. 189).

Kia tirohia ake ngā kōrero a Hirini Moko Mead rāua ko Neil Grove mō Tamaiwaho:

E nui e te whaingā-a-kai (whakahere), e tau e Tamaiwaho. ‘The more plentiful the heap of food, the more favourable is Tamaiwaho’ Tamaiwaho was ranked [by Best] with Rehua as a higher god. According to the Mātaatua people, he dwelt in the tenth heaven (uppermost in their teaching) and was the god of karakia who gave Tāwhaki the karakia he sought. The meaning therefore is that the reward of good hospitality is the blessing of Tamaiwaho, the source of all karakia (prayers, incantations etc). (Mead, H.M, Grove, N. 2003. Wh. 42).

Kia tirohia ake ngā kōrero a John White, inā anō ōna whakatakotoranga kōrero mō Tama-i-waho:

‘Nā Rangi hoki rāua ko Heke-heke-i-papa; ngā uri ariki o ngā Rangi, ko Tama-i-waho te ariki whānau tua-tahi mai, ā, koia te ariki o te rangi o runga rawa, muri mai i a ia, ko Tama-rau-tū, ko Tama-nui-a-rangi, ko Tama-he-rangi, ko Rangi-whaka-ipu-ipu, ko Rangi-whakakā. (White, J. 2011. Wh. 25).

TE WHITI TUAWHĀ:

Rārangi 1: ‘Tuarua ka topea i reira ko te Whatanui, ko te Whataroa...’

Ki tā Ngata kōrero, ko te Whatanui, ko te Whataroa, ko ēnei ngā pou o te tūāhu. Heoi anō rā, ki ētahi atu, he pou whenua ēnei whata, he wāhi anō hoki hai tuku karakia ki ngā atua Māori. Hai te waiata tangi nei tētahi kōrero anō mō Whatapuaroa. Nō Ngāti Kahungunu tēnei waiata tangi.

Inā rā te whiti tuawhā o taua waiata rā:

‘Te pā noa mai he kōraki te hau, ē,
Hai whiu i ahau;
Noho ana hoki au i te kei o te waka, ē,
Nōu, e Ropu;
Hai tūpiki noa māu nei, e Taiki, ē,
Mā te Whatapuaroa, ī.’
(Ngata, A. Wāhanga 2. Wh. 52).

Inā anō tā Ngata whakamārama mō te Whakapuaroa:

Ko te tikanga o Whatapuaroa, ko te wāhi tapu i whakatakotoria ai ngā mea a ngā tohunga. ‘Whakapuaroa’ according to the Māori text a synonymous term with ‘Whatapuaroa’, the scared place where the seers’ belongings are stored.²³⁷

Inā rā tā William’s whakamārama mō Whataroa, whatapuaroa:

Poles used at a tūāhu in certain rites. (Williams. H.W. 2006. Wh. 490).

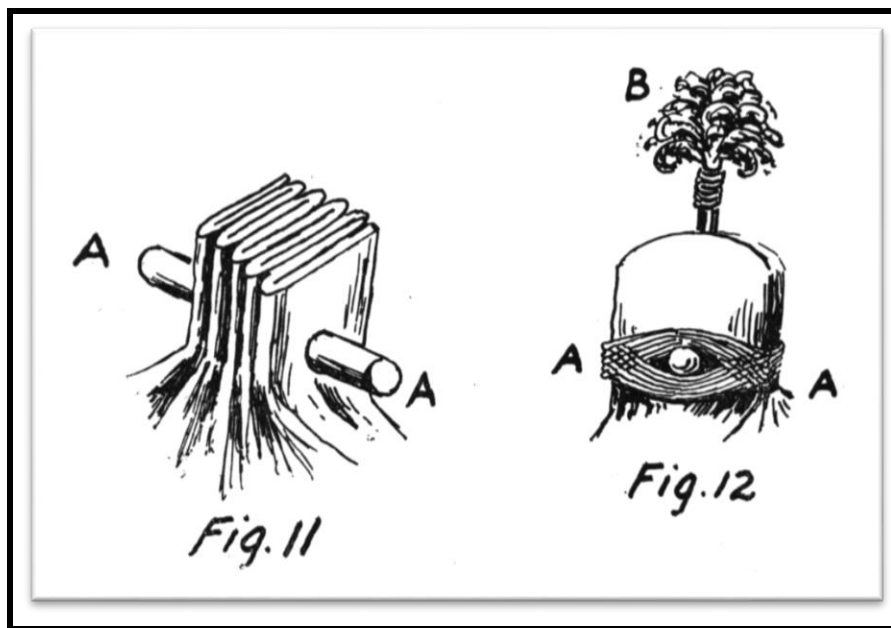
Ki tā Downes kōrero, mehemea he maha ngā manu mō te pātua,²³⁸ ka rau atu ngā toenga ki roto i ngā tahā, kātahi ka utaina ki runga i tētahi whata. (Downes, T.W. *Bird-snaring*. 1928, wh.15).

²³⁷ Ibid. Wh. 54.

²³⁸ Pātua – He hanga pupuri kai ka mahia ki te kiri o te rākau tōtara.

Ko te pātua nei, he waka kāore ōna rauawa. He hanga pupuri kai, pērā i te manu. Ka mahia ki te kiri o te tōtara o ētahi atu rākau rānei. E ai ki ngā kōrero, ka marū ngā manu ka rau atu ki roto i te tahā hue, ki roto rānei i te pātua tōtara.

Ki te puhake²³⁹ rawa nō te pātua i te manu, ka tapaina he pātua huahua. Ka herea anō ngā rau o ngā manu ki te kiekie, ki tōna pito. Hai reira anō, ka mōhio ai te iwi ko hea rā taua momo manu o roto rā. Kia tirohia ake ki te whakaahua ngahuru mā rua e whai ake nei. Nā, ka whakamahia anō tētahi atu kiri rākau hai kōpani i te pātua, kia tirohia ake te whakaahua ngahuru mā tahi.



Whakaahua 48: (Downes, T.W. *Birdsnaring*. 1928. Wh. 13).

Rārangi 2: ‘Ko te Tī-haere...’

Ko te tīhaere, he momo māhanga, hai hopu manu. E ai ki ngā kōrero, nā Kōhuru tēnei tī-haere. Ko te whare mātā, he whare ka hangaia ai e ō tātou tīpuna ngā taputapu mō te hopu manu me te ika hoki.

²³⁹ Puhake – Kua kī rawa tētahi hanga pupuri kai, kua tata hipa atu i te rahi e taea ana e ia te pupuri.

E ai ki tō tātou nei tīpuna, e toru ngā tino ritenga patu mō tēnei manu, mō te kererū, te kūkupa rānei; tuatahi he tūtū;²⁴⁰ te tuarua he ahē;²⁴¹ te tuatoru he tāhere, he tīhaere rānei. Ko te rākau tīpapa, he rākau huinga nō te manu kererū, he rākau taumatua.

Inā ra tā Wiremu papa kupu whakamārama mō te tihaere:

Tīhaere – shaft of the pewa bird snare (Williams, H.W. 2005. Pg. 415).

Kia tirohia ake ngā kōrero a Tamati Ranapiri.

The taking of kererū is by the tāhere, or here, usually made of tawa wood. The kererū is speared in the season when the whanake²⁴² and miro are in fruit. (Massey Univeristy, Department of Māori Studies. Wāhanga 2. 1996. Wh.115).

E ai ki ngā kōrero, ko te ahi kāhuka he ahi tunu i te manu tuatahi. Ka patua, ka tunua hai kai mā tō rātou tohunga ina mutu i āna karakia whakarata ki a Tāne-te-hokahoka,²⁴³ ina hikina te tapu i te taupuni²⁴⁴ me te ngahengahe. I a te tohunga e karakia haere ana, ka whiua atu te rau huka²⁴⁵ ki te ahi.

Rārangi 3: ‘Nā Kōhuru, nā Paeaki, nā Turiwhatu, nā Rakaiaora...’

He whakapapa anō ēnei tokowhā. Ko Turiwhatu, he teina nō Kanioro. Koia hoki te auwahine o Pourangahua. Ki tā Mervyn Mclean pukapuka, i tae mai a Paeaki ki Aotearoa i runga te waka Takitimu.

Inā rā te whakapapa hai whakamārama:

²⁴⁰ Tūtū – He rākau ki reira hopukina ai te manu.

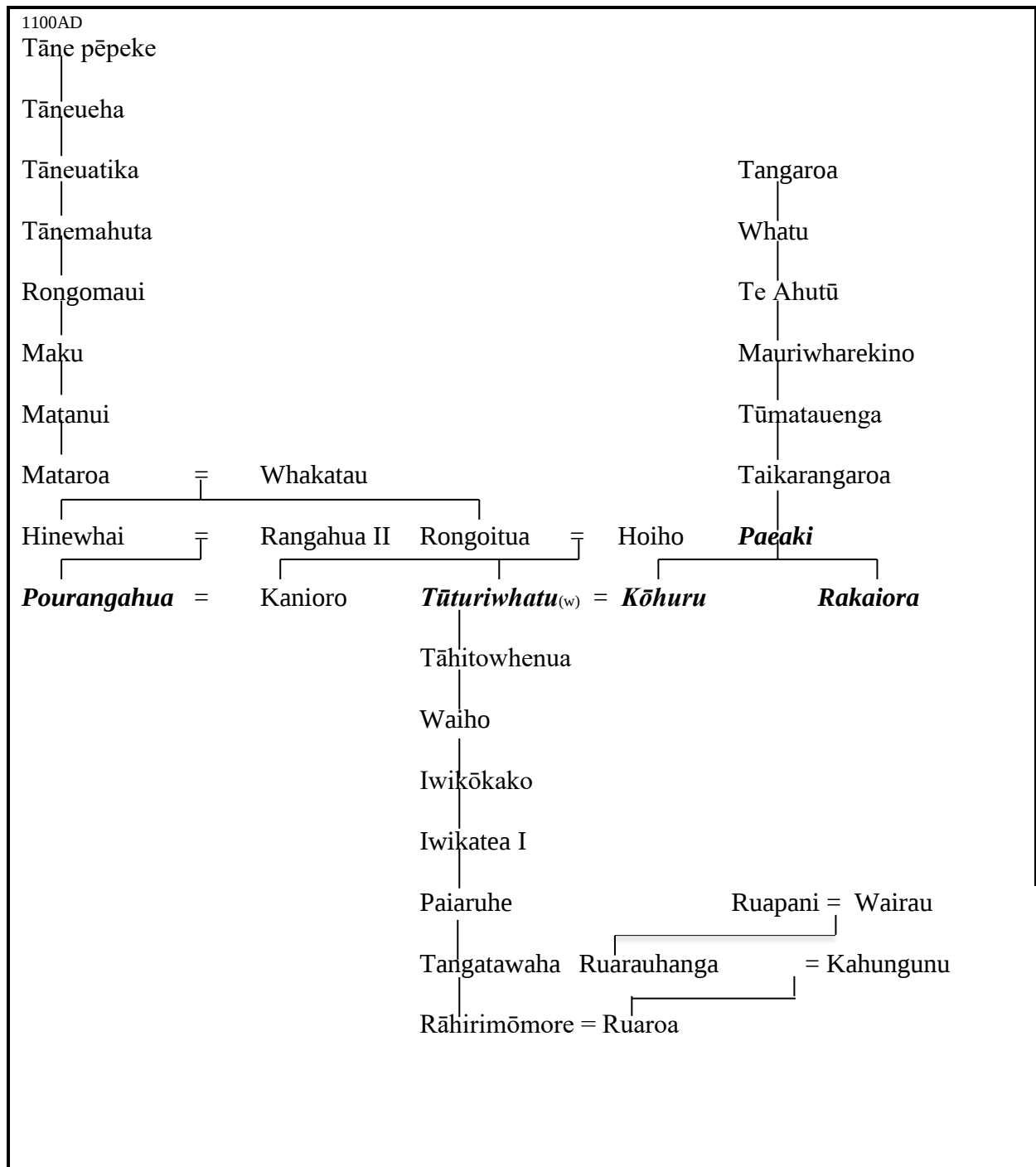
²⁴¹ Āhere – He taputapu whai koromāhanga hai hopu manu.

²⁴² Whanake – Tī whanake he rākau rite ki te tī kāuka.

²⁴³ Tāne-te-hokahoka – Tāne-te-hokahoka nāna te manu.

²⁴⁴ Taupuni – He tāwharau rangitahi ka whakatūria e te tira haere.

²⁴⁵ Rau huka – He rau huruhuru kai ngā taha o te tinana o te manu.

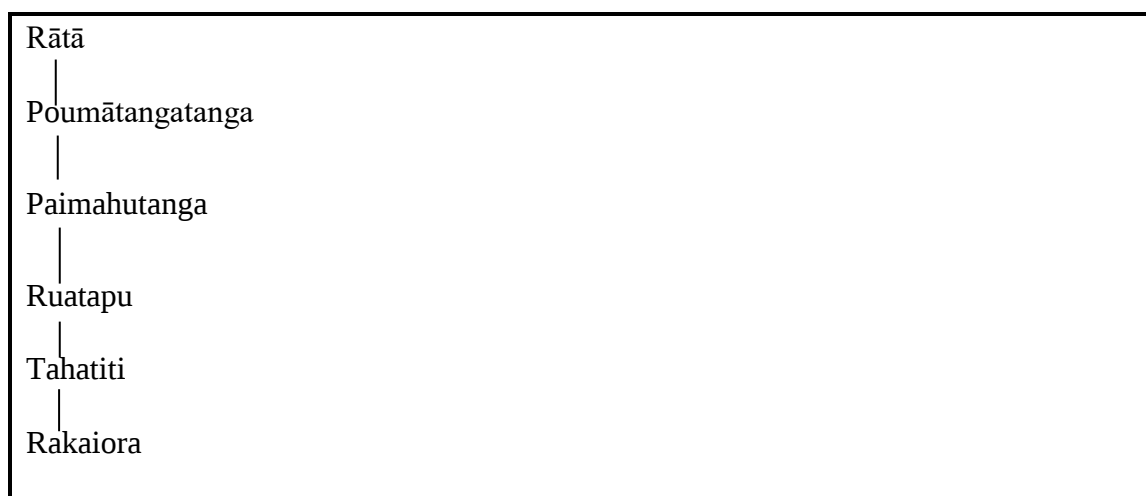


Whakapapa 49: (Halbert, R. 1999. Wh.239 & 258)

Ki tā te whakapapa o runga ake, ka noho tuakana a Kōhuru ki a Rakaiaora, ā, ka moe tonu ki a Tūturiwhatu.

Ki tā te Whare Wānanga o Papawai kōrero, i ahu mai a Rakaiaora i a Rātā., tātai mai ki a Toi-te-huatahi.

Inā rā te whakapapa:



Whakapapa 50: (Whatahoro, H. 2011, Wh.80).

Kia tirohia ake ngā kōrero a Hongi. Inā rā ōna whakatakotoranga kōrero mō Kohuru.

Having already indicated that Tiki becomes emblematic of the principle of (human) re-production and decay; we may now proceed to consider this at large. Some seven generations ago, or, 200 years ago, the ancestor, Kohuru, thoroughly understood the meaning of the term Tiki, and gave evidence of his knowledge for the information of his (Nga-Puhi) people.

(Retrieved from: <http://www.jps.auckland.ac.nz/document/Volume.27.1918>).

Hoi, ki tā Wiremu kōrero, ko turiwhatu he manu. He manu iti noho tāhuna, noho tahatika.²⁴⁶

Inā anō ētahi ingoa mō taua manu rā:

Tuturiwhatu, tuturiwhatu-pukunui, turuwhatu, tuturipourewa
(Williams, H.W. PS. Vol.15, No 4. 1906. Wh. 202).

²⁴⁶ Tahatika – Ngā whenua e piri tata ana ki te moana, e whai haere ana i te moana.

Rārangi 4: ‘Ko Waiho anake te tangata i rere noa...’

Ki tā Ngāta kōrero, ki tētahi atu whakahua mō Waiho ko ‘Waio. ’Nō te whanau a Te Aotū, a Te Aohore a Waiho.

Ki tā Ranguia tangi mō tana tamati a Tūterangiwhaitiri, kai te whiti tuarua, kai runga i te kāwai whakapapa ka puta atu ki a Toi-te-huatahi. Kai tēnei tātai tonu ka puta a Waio, Waio-ki-te-rangi rānei.

Inā rā ētahi wāhanga o te whiti tuarua o taua waiata tangi nā Ranguia, ki konei kitea ai a Waio, a Waio-ki-te-rangi rānei i runga anō i tēnei tātai whakapapa o te ao tuanehe.

Me ko Hine-manuhiri, nāna ko Kahurangi;
Ko Hine-rauwhārangī, nāna ko Waiapu,
Ko Hine-kapuarangī, nāna te Pōhatu;
Ko Hine-a-tauira, ko **Uru** rā tāna, e i;
He kōrero huna ia nā ō tīpuna,
Ki taumata i te Maurea.
Ko **Ngana** rā tāna, ko **Waio-ki-te-rangi**
Ko Te Aotū, e, ko Te Aohore rā,
Te Aotariaitū, Te Aomatakaka,
Mōuriuri e, Mōrekareka rā,
Mōhikutū e, Mōhikutohe rā,
Mōhikuataura, ko Whiro-te-tipua-manatū;
Ko Tāwakewake, ko Tāwhangawhanga,
Me ko Tamakitehau, ko Tamakitekapua,
Te Harengaāwatea, ko Tōi-te-huatahi e,
He tangata i te kai rākau, i te ponga, i te tī, e i.
(Ngata, W. 1993. Wh. 35).

Rārangi 5: ‘I te ahi rara a Rongomaraeroa...’

Ko te ahi rara a Rongomaraeroa, he kōrero tēnei nei ki te ahikā, ki te ahi kāroa. I rārara ai ngā ahi o te iwi i te wā e noho nei te katoa i runga i te rangimarie, ā, kua hohou kē te rongo. Ka kitea ngā kauruki e rērere haere ana ki te rangi, me tā rātou noho tūturu i runga i te whenua. Waihoki rā, ko Rongomaraeroa te atua o te kūmara, ki te hohou mai te rongo, kai rō māra te iwi nei e ngakia ana. Ko Rongo-hīrea tētahi ingoa anō mōna. E ai ki ngā kōrero, i te toko ake a Ranginui ki runga, ko Rongo-hīrea ka huaina tōna ingoa ko Rongo-marae-roa ā-Rangi. Oti anō, mēnā he pakanga kai te haere, e kore e kitea ngā ahi e rara mai ana i runga i te whenua.

Ki tā H.W. Williams kupu whakamārama, ko te rara he whata, ka waiho ki reira ngā kūmara kia raki ana i te rā. (Williams, H.W. 2005. Wh.326).

Inā tā Ngata whakamārama mō te ahi rara a Rongomaraeroa:

Ko Rongomaraeroa tāna mahi he mahi kai, he whakateretere ope, he haka, he mahi whare. Te āhua nei i konei he kupu whakarite mō te wā, tētahi takiwā whenua rānei e takoto ana i te āio; kāore he raruraru he pakanga rānei.
(Ngata. A. Wāhanga 2. Wh. 224).

Rārangi 6: ‘Ko te kākahu nō Tū...’

Ko Tū-mata-uenga tēnei. He atua nō te riri, he atua hoki nō te tangata.

Ko te kākahu nō Tū, he kākahu e mau haere ana i te tangata i te wā o te pākanga, pērā anō hoki i te mourei,²⁴⁷ i te pātea,²⁴⁸ i te tāpahu.²⁴⁹ Ka mau tonu i te tangata te mourei ki tōna poho, hai kaupare atu i te tao.

Kia tirohia ake ngā kupu whakamārama mō ētahi atu ingoa nō Tū, te atua o te riri, te atua o te tangata:

	Ngā kupu whakamārama
Tū-mata-kakā	Kanohi uraura
Tū-mata-tāwera	Kanohi tīkākā
Tū-mata-huki	Kanohi mataku
Tū-mata-rauwiri	Kanohi riri ²⁵⁰

(Te Reo Rangatira Trust. *He Waiata Onamata*. 1998. Wh. 15).

²⁴⁷ Mourei – He kākahu, he makiki, he mangungu te āhua o te whatu, ka tāpekatia ki te tinana hai whakangungu rākau.

²⁴⁸ Pātea – He kākahu whawhai pītongatonga hai kaupare atu i ngā weronga mai o te tao ki te uma.

²⁴⁹ Tāpahu – He kahu kurī i whakamahia anō i te pakanga.

²⁵⁰ Norris, M. *Ngā kupu whakamārama*. 2018.

Inā anō tā Ngata kupu whakamārama mō ētahi atu ingoa nō Tū:

	Ngā kupu whakamārama
Tū-ka-riri	Matapukukino
Tū-mata-uenga	Matatoitoi
Tū-te-ngaeene	Matahaehae
Tū-tawake	Matahotahota
Tū-whakamoana-ariki	Matatai
Tū-kai-tauā	Matatauā
Tū-kai-tangata	Matangaro
Tū-kā-niwha	Matahīnana
Tū-ka-āritarita	Matatutū
Tū-ka-nguha	Matatūpehupehu ²⁵¹

(Ngata, A. Wāhanga 3. 2005. Wh. 222).

Kia tirohia ake ngā kōrero a Marshall Sahlins.

Tapu above all belongs to Tū for he conquered his younger brothers: he ate his younger brothers, the fish, birds, fern root, kūmara and all things of the land. So there it is, the *tapu* of Tū-mata-uenga, that is, of man.
(Sahlins, M. 1985. Wh. 201).

E ai ki ngā kōrero i kainga katoatia e Tūmata-uenga ōna tuākana, ā, oti anō, i whakanoatia ai rātou katoa, waihoki rā, ka tukua e Tū tōna karakia kia whakahokia iho ai ōna tuākana hai kai mōna.

Inā rā tā Salmond kōrero hai tāpiri atu.

In this phase of the cosmological story, the world was structured; light entered the world when Tāne pushed his parents apart, and day and night were established. As the wind-god raged at his brothers, they were destroyed and the kūmara and the fem-root gods hid in their mother's body, while fish decided to stay in the sea and lizards deserted their

²⁵¹ Norris, M. *Ngā kupu whakamārama*. 2018.

parents' domain to go ashore. As the children of each god separated and found their place in the world, the god of war (Tūmata-uenga) attacked them, destroying the tapu of his older brothers (except the wind-god) and setting aside karakia (god-chants) to control them.

In this account, Tūmata-uenga is the ancestor of human beings, and they inherit his karakia and the command over birds, fish, fern-root and kūmara as their food. (Salmond, A. Wh. 346. Retrieved from: <http://www.jps.auckland.ac.nz/search>).

Inā anō tā McLean rāua ko Orbell kōrero mō tēnei tīpuna a Tūmata-uenga.

Tū or Tūmata-uenga is the god of war, and therefore personifies warlike activities that are opposed in nature to the peaceful pursuits identified with Rongomaraeroa, or Rongo. Tū is also a personification of man, and as such is an enemy of the kūmara, which he eats.

(McLean, M. & Orbell, M. 2004. Wh. 75).

Rārangi 7: 'Ko Te Rangikaupapa...'

Ko Te Rangi-kaupapa nei, he korowai nō tua. Hai tā ētahi kōrero, i mau i a Uenukuariki tēnei mōmō kākahu, keiwhā rānaki i ana tamāhine ariki i mate nei i te ringa kaha o Whena.

Kia tirohia ake ngā kōrero a Hone Waiti. Inā tōna whakatakotoranga kōrero:

Notwithstanding this slaughter, Uenuku still thirsted for revenge for his murdered children and people. He again commanded a war-expedition to be made ready, and he would go in command and attack Tā-wheta. The warriors collected, war-canoes were made ready and launched, and Uenuku ordered that each canoe should be provided with extra stone anchors and long cable-ropes. The expedition set forth.

On this occasion Uenuku took with him two celebrated garments of his ancestor Tūmata-uenga (god of war of the trembling face), in order to become a defensive armour for him. These garments were called Te-Rangi-tuituia (the heaven sewed up) and Te-Rangi-Kaupapa (the heaven bridged over). These had been taken care of by Uenuku, who was lineal descendant of Tūmata-uenga. (Waiti, H. 1887, Vol. 13. Wh. 8).

Ki tā Ngāti Kahungunu whakahekeheke kōrero, i pā mai te rongo ki a Uenuku kua kōhurutia āna tamāhine ariki tokowhā e Whena, pūkatokato ana a roto i te matenga o rātou, ā, ka whatua he korowai tauā mōna. Inā anō tā Waiti whakatakotoranga kōrero:

Ka noho a Uenuku i tana noho pōuri, ka tahuri a Uenuku ki te whatu i ētahi kahu tauā mōna; ngā kahu o te tangata rā ko Rangituituia, ko Rangi-kaupapa.
(Waiti, H. 1887. Vol. 3. Wh. 342).

Inā anō tā McLean rāua ko Orbell kōrero mō Te Rangikaupapa:

Te Rangikaupapa is a mythical cloak associated with warfare. It is worn by Uenuku when he avenges his murdered children. Mataora is presented with the cloak (this time called Te Rangihauapa) after he has been tattooed, as a token of the fact that he is now a man, and a warrior.
(McLean, M. & Orbell, M. 2004. Wh. 75).

Rārangi 8: ‘Ko te Tātua i riro mai...’

E ai ki ngā kōrero, ko ngā tātua nei, i whiria e rātou hai kawē te kūmara ki Aotearoa i runga i ngā waka.

Hai tāpiri atu, ko te Hou o Kahukura, ko te Tātua o Kahukura rānei ngā ingoa o ngā tātua. Kīhai ki a rātou, i mauria mai i ngā mārūa tapu o Hawaiki te kūmara kao i roto i te tātua o Kahukura.

Inā anō ngā kōrero mō te tētahi tātua.

Ko Turi te tangata o runga i a Aotea waka. Ka tae ia ki Pātea ka hangā e ia tōna whare ki tētahi raorao i reira, ka huaina ko Matangi-rei. Ko te pā o Turi i runga ake o Matangi-rei, ko Rangitawhi; ko te mārūa kūmara ko Hekeheke-i-papa, i whakatōkia ki reira ngā kūmara, nā te wahine a Turi, nā Rongorongo i hari mai i Hawaiki; koia te kupu, ‘te tātua o Rongorongo’.
(Ngata, A. Wāhanga 3. Wh. 272).

Rārangi 9: ‘I a Kanoa...’

E ai ki ngā kōrero, ko Kanoa he taokete nō Pourangahua.

Ki tā Ngata kōrero, i moe a Pourangahua i a Kanioro, tuahine o Hoake rāua ko Taukata nāna nei i mau mai te kūmara kao ki te Tini-o-Toi i Kapuarangi ki Whakatāne. Ko

Mahanga-i-te-rangi, he tamāhine nā Pourangahua, i moe a Mahanga-i-te-rangi i a Ruai-honga, te tama a Toroa o tērā waka, o Mātaatua.
(Ngata, A. Wāhanga 2. Wh. 224).

Kia hoki anō tātou ki ngā kōrero mō te waka Horouta. Hai tā tētahi kōrero, ka mutu a Te Rangituroua te taki mai i tōna karakia ‘Tura mai te tura...’ ka kitea atu e ia te whenua o Hawaiki, tū mai rā a Te Rangituroua i te kei o te waka ka takina haerehia anō tōna karakia ‘Mano ki te Hawaiki, ka tū hakehakea...’ Nā, oti i a ia tēnei, ka whakakukū²⁵² whenua pō tonu te waka. Hai taua wā tonu, ka rongu rātou i a Kanoa e tapatapaina nei tōna whakaaraara.

Kia tirohia ake ngā kōrero a Mohi Turei.

It is said that on the completion of his (Te Rangituroua) incantation, the canoe had arrived at Hawaiki. It was during the night they reached there. On their arrival they found that the kūmara harvest was over, and all the crops safely stored away in the ‘rua’s’ in the Pā named Hui-ā-Kama. Here they heard a man named Kanoa reciting the ‘whakaaraara’ or sentinel song, which is as follows:

‘Titi mai te marama,
Titi mai te marama,
Nā Taratutu, nā Tarawehi, nā Tara-hokaia.
Kīhai au i panapana,
Kīhai koe i panapana,
Ka taka mai whitohi,
Ka tū kapiti-nuku, ka tū kapiti-rangi,
Waiho te tae o Mātuku,
Ka moe te mata o te tipua,
Ka ara te mata hī taua,
E ai te ika e takato nei.’
(Journal of Polynesian Society. 1912. Vol.12. Wh. 156-157).

Rārangi 10: ‘I a Matuatonga...’

E ai ki tētahi kōrero ko tēnei Matuatonga he ingoa anō mō tētahi tātua, ki tā tētahi atu kōrero he tangata i ahu mai i runga i te waka Takitimu, nāna anō i mau ai te kūmara ki Aotearoa. Oti

²⁵² Whakakukū – Ka whakaū i te waka ki uta.

anō, he kōhatu tonu tēnei Matuatonga. I takoto tonu mai i te ngahengahe i Makauri, i Tūranganui ā-Kiwa i tōnā wā. Ki tā te kōrero, ko te mauri o te kūmara kai roto anō i taua kōhatu.

Kia tirohia ake ngā kōrero a Mead:

‘Kia tū tangatanga te ara ki Mokoia.’ ‘Let the way be open to Mokoia.’ This saying is associated with a well-known kūmara god, Te Matuatonga; that reposed on Mokia Island. In the planting seasons tribes of the Rotorua district journeyed thithered to touch their seed kūmara to the stone effigy, sometimes said to have been brought from Hawaiki. The ceremony was calculated to ensure fertility and to protect against frost and blight.
(Mead, H. & Grove, N. 2003. Wh. 219).

E ai ki ngā kōrero, takoto tonu mai ngā māra o Matuatonga rāua ko Irakaipūtahi ki Tūranganui ā-Kiwa i ōna wā rā. Ko Te Wharau te ingoa o ngā māra.

Inā tā Speeding whakatakotoranga kōrero:

Te Wharau was the cultivations of Irakaiputahi and Matuatonga.
Te Pioi was the cultivation of Taikarangaroa which later became the fishing village of Mahaki.²⁵³ (Speeding, M. 2006. Wh. 35).

Rārangi 11: ‘Tēnei te manawa ka puritia, tēnei te manawa ka tāwhia...’

Ko ēnei ngā kōrero mō te mauri o te kūmara, te matū o te kūmara; ‘te manawa ka puritia, te manawa ka tāwhia.’ kia mau tonu ai te mauri, te matū o te kūmara, kia matomato²⁵⁴ haerehia te tipu hai kai mā te tangata.

Kia tirohia ake ngā kōrero a Te Pēhi mō tēnei mea te mauri.

²⁵³ Mahaki – Ko te iwi o Te Aitanga ā-Mahaki tēnei.

²⁵⁴ Matomato – Ka tino kaha, ka tino mōmona te tipu.

This term is rendered as ‘soul,’ as in the case of the mauri of a person. Not only man, however, but all things, trees, plants, the lower animals, birds, fish, stones, forest, streams, possess a mauri. (Best, E. 1976. Wh. 200).

Kai roto i tētahi waiata, he waiata mate hiakai, ka taka mai ngā kōrero mō te kūmara. Nā Rangipekanoa tēnei waiata i tito.

E noho ana hoki ianei
I roto koia o toku whare
Moe matatu ko au anake
Katahi nei hanga kino na te atua
E rua aku tau e huna ai koe
Te mau atu au i te toko
Te wewe Nuku, te wewe Rangi
Watawata i runga, watawata i raro
Au Kokouri, au Kokotea
Nga tai o te kura e whati mai nei
Mauria atu ra i te peka, te peka o te ariki,
I huna i te kai
Na taua tatari hoki ianei
Kia huri taua i a Hoko-kūmara
Hai kawē atu ra i ahau
Nga whakakoronga kai Rangi-toto
Kai te tupuranga mai o Hawaiki
Kai aku mahara e takoto nei-e.
(Best, E. 1974. Wh. 112. Retrieved from: <http://www.jps.auckland.ac.nz>).

Inā anō tā Te Pēhi kōrero hai tāpiri atu ki taua waiata nei.

Here Kokouri and Kokotea are terms applied to the stars Kokota²⁵⁵ and Te Kohi,²⁵⁶ they refer to producing and abundance of food.²⁵⁷

²⁵⁵ Kokota – He whetū. Ko Takurua te ingoa.

²⁵⁶ Te Kohi – He kāhui whetū.

²⁵⁷ Ibid. Wh. 112.

Rārangi 12: ‘Kia haramai tōna hokowhitu i te ara, ka kiia a Ruatapu e Uenuku ki te tama meamea...’

Ka karanga mai a Ruatapu i tōna hokowhitu, ōna mātāmua katoa, katoa he tama ariki, hai whai utu i ngā kupu hahani o tōna pāpā a Uenuku. Nāna rawa te kī, ko Ruatapu he tama meamea, te mea ai, i tātai mai ia i tōna kōkā taurekareka a Paimahutanga. Ki tā ētahi atu, ko Pou-mātangatanga tōna ingoa.

Hai tā ētahi kōrero, ko Paimahutanga te tamāhine a Whena. Ka heria mauheretia tēnei Paimahutanga e Uenuku hai wahine anō mōna.

Kia tirohia ake ngā kōrero a Hone Waiti. Inā ōna whakatakotoranga kōrero.

Ruatapu invited the young chiefs of highest rank in the tribe to accompany him on a pleasure trip to some island far out on the sea. One hundred and forty supreme rank accompanied him. (White. J. 1887. Vol. 3, wh. 29).

Ki tā Waiti kōrero anō, i taka mai a Ruatapu i runga i te Takapau wharanui. Ko tēnei Takapau wharanui, he whāriki i hangaia ki ngā kiri angaanga o ngā hoa riri o Uenuku.

Kia tirohia ake anō ngā kōrero a Waiti.

Uenuku pursued Whena to the mainland and gave him battle there. This battle was called Tai-paripari (Floodtide). In this battle Manu-rau-taka (Bird of the the falling leaf) was taken prisoner. She was taken to wife by Uenuku, and all her children were born on a mat called Takapau-whara-nui (A mat made of the scalps of killed enemies), and Ruatapu was one who was born on this mat. (White, J. 1887. Vol. 3, wh. 35-36).

Rārangi 13: ‘Ka tāhuri i te Huripureiata...’

Ka whai tonu atu i ngā kōrero mō Ruatapu. Ko te huripureiata, he parekura. He wāhi pakanga, he wāhi i hingahinga ai te tangata. Ko tēnei te hingahinga mai o ngā mātāmua ariki, katoa o ngā

moutere o Te Moana-nui ā-Kiwa. I tīmata ai i te Moana-waipipi²⁵⁸ ka whārona awateatia²⁵⁹ te tini o ngā taitama ariki o aua whenua rā.

Kia triohia ake ngā kōrero a McLean rāua ko Orbell.

Yet another myth associated with the origin of the kūmara tells how Ruatapu, a son of Uenuku was insulted by being told that his mother was a slave, and gained his revenge by upsetting a canoe in which there were many highborn chiefs. All but one of the chiefs drowned, and the occasion became known as Te Huri-pureiata. Paikea the chief, who survived, was one of Ruatapu's brothers. He swam all the way from Hawaiki to this land, doing so by means of a spell, which he recited. (McLean, M. & Orbell, M. 2004. Wh. 76).

Rārangi 14: 'Ka whakakau tama i a ia...'

I taua parekura rā, kōtahi anake te tangata ka ora. Ki tā tētahi kōrero ko Paikea te morehu rā. Hoi, he rerekē tō tēnā o ngā whare wānanga o Te Tairāwhiti kōrero mō te tangata i morehu ai. Ki tā Taperenui o Whātonga kōrero, ka ora ko Kahutiaturangi, ki tā Te Rāwheoro, ko Paikea kē te tangata, te tipua, te taniwha ka whakakau i ngā ngaru nui kia āmai rā ki uta. E ai ki tēna, tautoko ana tō Enoke Te Pakaru whare whakahekeheke ki tō Rangiuiua kōrero.

I runga i tērā whakaaro, ko tēnei te karakia whakakau a Paikea. Ka inoi rawatia ki tōna taniwha rā, hai awhi i a ia kia tae pai atu ia ki uta rā.

Inā rā te karakia whakakau a Paikea.

'Ka hura, ka hura te moana uha,
Ka hura te moana kore,
Ko tō manawa, ko tōku manawa,
Ko Houtina, ko Houtaiki,
Ki te ripia rei ana,
Whakahotunuku, Whakahoturangi
He roki, he roki hau;
He taketake, he hurumanu,
Te moana i rohia
Hoatu tō kauhau taniwha ki uta!'

²⁵⁸ Moana-waipipi – E tāwhiti ana te toro whakaroto atu i te moana, mai i te mata.

²⁵⁹ Whārona awatea – Te patunga o te tokomaha kia mate me te kino anō o te āhua o te whakamate.

Paikea ariki e whakanake nei,
Kei te kakau, kakau, kakau ē,
Whaenga Ariki e, whanake nei,
Kei te kakau, kakau, kakau ē,
Hiki kakau, hiki kakau, roti takotako;
Te ūnga i o Tāne ki uta ē!’

Haramai ana me te ngaru-nui,
Tuaina ki te toki, takahuri whenua,
Ka puta tōna Ariki,
Ko Maru ā-Whatu, ko ia i tahuti ē.
Tū te titi mourei e, tū te puru mourei ē,
Kia hikitia a mourei e, kia hapainga mourei ē
Mourei ē, taku mate,
Whakakau, whakakau he tipua,
Whakakau, whakakau he tangata,
Whakakau, whakakau he taniwha;
Ko ia a rā e ki waenga te moana,
Ko ia a rā e ki te hukahuka awatea;
Ko ia a rā e Ruatapu turia mai te hoe iere te panipani moe.
I a au ia Kahutia-te-Rangi
He tama whakapurupuru,
Nō waho, nō Whangarā, te tere ahu noa;
Tuki maro te ika ki tai o Rutua,
Rere mai te waka o Paikea,
Nau mai te rangi karoro ē;
Takahua, takahua e Tāne,
Ki te Kahu o-Wairau, te moana i rohia i.
Hoatu tō kahau taniwha ki uta!’
(Te Hū o te Pūoro. EIT. Course material. 2014. Wh. 53-54).

Rārangi 15: ‘Whakarere iho ana te kakau o te hoe, ko Manini-tua, ko Maniniaro...’

Ki tā Cowan kōrero (Cowan 1908: wh, 102) he hoe i runga i te waka Takitimu, engari kī tā Mclean kōrero he taputapu ēnei mea e rua hai tāmata,²⁶⁰ hai ngakina te whenua kia whakatō ai

²⁶⁰ Tāmata – Ka whakarite, ka whakangāwari i te oneone i mua i te whakatōkanga o ngā kākano.

te kūmara, nā Pourangahua ēnei i mau mai ki Aotearoa i runga i ngā Manunui ā-Ruakapanga. (Mervyn Mclean 1975, wh.76).

Kia tirohia ake ngā kōrero a Rachael Ka'ai-Mahuta, inā rā ōna whakatakotoranga kōrero:

'Ko Manini-tua, ko Manini-aro, is in reference to what are the wooden kūmara digging implements which were bought by Pourangahua by way of Manunui ā-Ruakapanga.' (Ka'ai-Mahuta, R. 2006. W.123).

Kia tirohia ake te karakia a Taikehu. Ki tā Biggs kōrero, ka takina mai e Taikehu tōna karakia, kia tau nei ki runga i ngā hoe o te waka Tainui te tapu o ōna kupu, kia parahutihuti ana te waka nei. Ka hoe, ā, nāwai rā ka rokohina atu te waka o Te Arawa. Inā ngā whakatakotoranga kupu:

'Taku hoe tapu nei, ko Hauhau-te-rangi!
Whāia Te Arawa, me kore e rokohina;
Me kore e rokohina,
Ka riro ia i te tārewa-putuputu.
Whakapoi ake te kakau o te hoe;
Ko Manini-tua, ko Manini-aro...!'
(Biggs, B. 1995. Wh.34-35).

Rārangi 16: 'Ka tangi te kura, ka tangi wiwini, ka tangi te kura, ka tangi wawana...'

Kia tirohia ake ngā kupu whakamārama tā Te Aka papa kupu:

'Ka tangi te kura, ka tangi wiwini, ka tangi te kura, ka tangi wawana!' 'The noble one cried, crying in fear! The noble one cried, crying in terror!' (Moorefield, J. *Te Aka*. 2005. Wh. 221).

Ki tā Cowan kaipupuri taonga kōrero, ko Tangi-wiwini, ko Tangi-wawana he hoe ēnei i ahu mai i runga i te waka Takitimu. Inā anō tā Cowan kupu whakamārama mō ēnei hoe e rua:

Tā Cowan kupu.	Ngā kupu whakamārama.
Tangi-wiwini	Ko ngā pōkarekare ka tāiāwhio te wāhi i toremi ai te hoe
Tangi wawana	Ko te rere o te hukatai i te kaha o te hoe i kōutuutu i te wai.

Tangi-wiwini: The circling ripples from the paddles
Tangi-wawana: The spray or turmoil, or white water caused by the furious dipping of the paddles.
(Journal of Polynesian Society. 1908. Vol. 17. Wh. 107).

Inā anō tā te Journal of Polynesian Society kōrero hai tāpere atu. Ka mahia e Ruawharo ngā hoe mō te waka Takitimu. Ka whai ingoa anō ngā hoe nei, ko Rapanga-te-ati-nuku, ko Rapanga-te-ati-rangi, ko Manini-kura, ko Manini-aro, ko Tangi-wiwini, ko Tangi-wawana. Kātahi ia ka mahia e rua ngā tātā,²⁶¹ koia ko Tipua-horonuku, ko Tipua-hororangi.

Ka tāpiri atu anō tō Biggs kōrero mō taua karakia a Taikehu. Inā rā te karakia:

‘Taku hoe tapu nei, ko Hauhau-te-rangi!
Whāia Te Arawa, me kore e rokohina;
Me kore e rokohina,
Ka riro ia i te tārewa-putuputu.
Whakapoi ake te kakau o te hoe;
Ko Manini-tua, ko Manini-aro...!’
Ka tangi te kura, ka tangi wawana.
Ka tangi te kura, ka tangi wiwini.
E Riki, e Raka, nau mai!
Te haria te kawē a Tāne ki uta.’
(Biggs, B. 1995. Wh. 34-35).

Ki tā Biggs kōrero anō, ko Manini-tua, ko Manini-aro he hoe ākau hai kōrope²⁶² i te waka. Ko tētahi kei te tauihu o te waka, ko tētahi atu kai te kei o te waka.

²⁶¹ Tātā – He taputapu hai kōutu i te wai i te riu o te waka.

²⁶² Kōrope – Ka huri i te waka ki ngā hoe i te kei o te waka.

Rārangi 17: ‘Ko Hākirirangi ka ū kei uta, te kōwhai ka ngaora, ka ringitia te kete...’

Nā Hine Hākirirangi i mau ai te kūmara i runga i te waka o Horouta. Ki tā Rongowhakaata Halbert kōrero, he tuahine ia nō Paoa. E ai ki ngā kōrero, ka onokia te kūmara i taua wā anō i ū ai taua waka rā ki Te Wherowhero,²⁶³ ki Muriwai. Ka onokia hoki te kūmara i te wā e ngaora ana te rākau kōwhai.

Kātahi ka whakanohonoho haere a Hinehākirirangi ki Muriwai, ka hangaia tētahi papa kāinga mōna; ko Pāpātewhai te ingoa. Ko tōna puna wai ko Umurau.



Whakaahua 51: Hinehākirirangi
(Private collection. Pene Walsh. Acrylic on board by Toni Lloyd).

Kia tirohia ake ngā kōrero a te Kaunihera ā-rohe ki Tūranganui ā-Kiwa.

Inā rā ngā whakatakotoranga kōrero:

Within the bounds of Te Wherowhero is Te Kōwhai named by Hinehākirirangi ‘Te Kowhai ka nga ora’ - beauty of the blooming Te Kowhai. Te Kowhai has always been an important fishing kāinga of Rongowhakaata, and many ancestors have occupied the

²⁶³ Te Wherowhero – He pūroto, e pātata ana ki Muriwai, ki Tūranganui ā-Kiwa.

lands, which were prized for their proximity to coastal fishing grounds. Rongomairātahi (the only son of Turahiri and Rongowhakaata), established a sophisticated series of markers to identify and protect his fishing grounds. His grandson Kaipoho maintained his fishing base at Te Kowhai.

(Gisborne District Council. *Statutory Acknowledgement for the Waipaoa River*. 2013. wh. 47).

Inā rā tā Halbert kōrero hai tāpiri.

At Muriwai, Hinehākirirangi named her well of drinking water Umurau, and a latrine named Wherowhero was placed at the site of the present Muriwai settlement. With winter nearing, Hinehākirirangi sent a messenger to Tūranganui for someone to come and build her a house, but a response was so long in arriving that she gave the name Oneroa to the sandy shore, which stretches, from Muriwai to Tūranganui. (Halbert, R. 1999. Wh. 29).

Rārangi 18: ‘Ko Manawaru, araiteuru, ka kitea e te tini, e te mano...’

Koinei ngā māra o Hinehākirirangi. Nā te rahi o ngā māra nei ka kitea ai e te tini, e te mano. Ko Hakirirangi, ka ū kai uta ki te repo o Muriwai, ki Te Wherowhero. Ka tere pipiwhākao,²⁶⁴ tēnā ōna tohu, tēnā ōna mana, ko Manawaru, ko Araiteuru.

E ai ki ngā kōrero, i te ūnga tuatahi mai o te waka Horouta ki uta, ki Tūranganui ā-Kiwa, ka hekeheke mai a Hinehākirirangi me ōna tira. Ka tāwhai atu i te hāpua o Te Wherowhero ki roto i te pūkaki o Karaua,²⁶⁵ ka tohipangia te maunga Puketapu, haere tonu atu ki Manawaru, ki reira onokia ai te kūmara. Anga atu tēnei whenua ki te uraura o te rā,²⁶⁶ kia pupuri tonu ai i ngā tikanga whakatō kūmara o mai anō, kia tūperepere ana te tipu mai o ngā kūmara, kia maha ngā tau rangea, mā reira rawa rātou e ora ai.

²⁶⁴ Pipiwhākao – He ngahere i whārikihia i ngā whārua o Manutuke tae noa atu ki Patutahi.

²⁶⁵ Karaua – He awa.

²⁶⁶ Te uraura o te rā – Te aranga ki te aranga ake o Kōmaru.

Hoi, hai tērā āhuatanga o te kūmara o tuauki pō, ka puta anō ko te nanenane²⁶⁷ hai kai anō mā rātou i taua wā rā. I pērā anō tō te kānga kōpiro, tō te kānga pirau te āhua.

Inā rā ngā kōrero hai tāpiri atu me ngā kupu Pākehā.

‘Taku kai nanenane kei Turakina,
E haere ana, ko Ingoa-kimihia,
E noho noa mai rā....’
(Ngata, A. Wāhanga 3. Wh. 528)

‘My meal of fermented kūmara at Turakina,
Is still strolling about, whilst Find-them-a-name,
Are sitting idly over there...’²⁶⁸



Whakaahua 52: (Manawaru. Retrieved from: <https://rongowhakaata.iwi.nz>).

Kia tirohia ake ngā kōrero a Rongowhakaata Iwi mō Manawaru.

Manawaru is a hill feature on the Taurau Valley Road some 3 kilometres south of Manutuke Township and 17 kilometres from Gisborne City. The tale of Manawaru, well known by Rongowhakaata iwi, has its origins around Hinehakirangi, sister of Paoa,

²⁶⁷ Nanenane – He kūmara pakari kua waiho ki te wai kia pirau haere, he kai.

²⁶⁸ Ibid. Wh. 529.

captain of Horouta waka and the chieftainess entrusted with bringing the kūmara from Hawaiiki to Aotearoa.
(Rongowhakaata Traditional History Report. Wāhanga 2. Wh. 32).

Rārangi 19: ‘Ko Makauri anake i mahue atu i waho i Toka-ahuru...’

Kia hoki anō ki ngā kōrero mō Pourangahua. I tōna hokitanga mai i Hawaiiki i runga i ngā Manunui ā-Ruakapanga, arā, ko Tiunga-ā-rangi me Hāronga-ā-rangi, ka huhuti ia i ētahi huruhuru o ngā manu nei, kātahi nā ka ākiritia ki te moana, ka angī atu ngā huruhuru ki te Toka-ahuru.²⁶⁹ Nāwai rā, ā, ka puta te rākau Kahikatea.



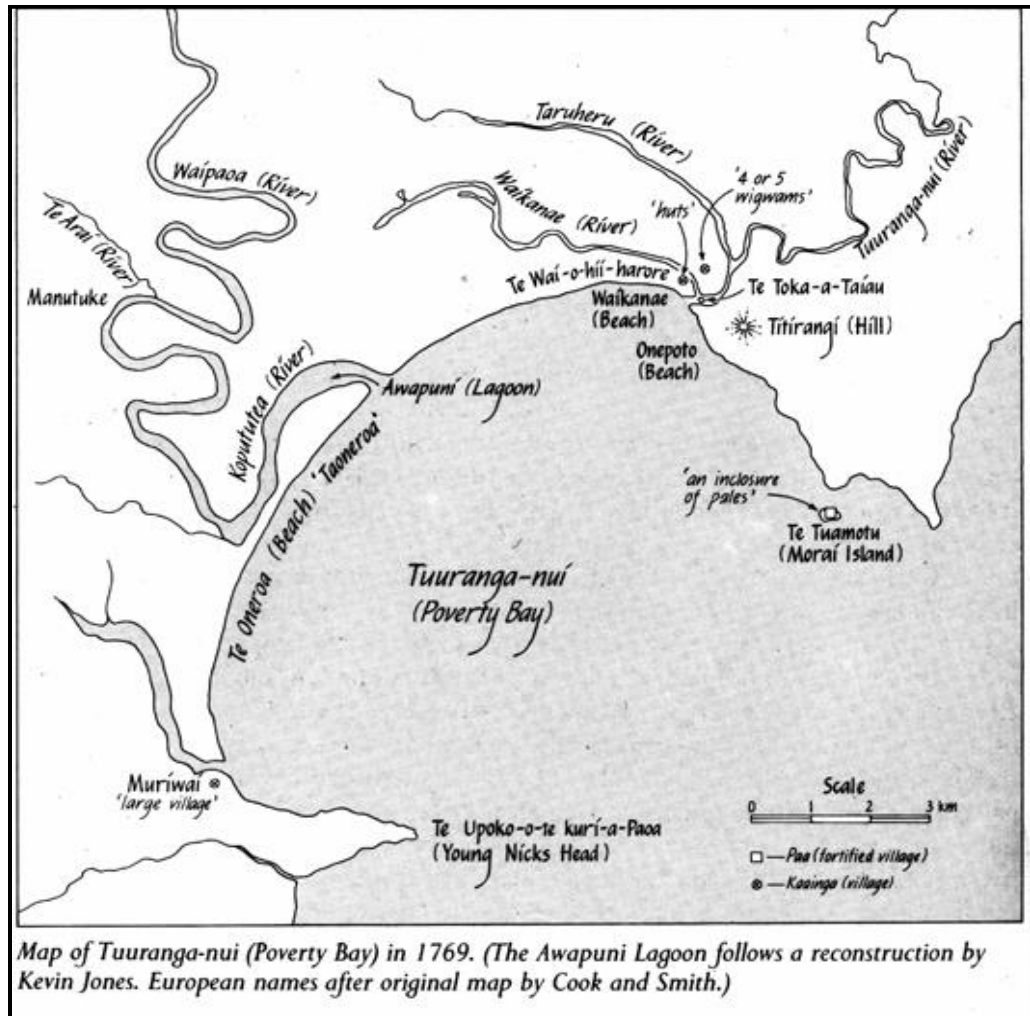
Whakaahua 53: Te Toka-ahuru
(Retrieved from: <https://www.google.co.nz/search>).

Ko Te Toka-ahuru he taunga ika hoki mō te hāpuku, hāpuka rānei, ā, i reira anō te kahika e tipu ngotongoto ana, ko Makauri te ingoa.

²⁶⁹ Toka-ahuru – Ki tā te Pākehā ko Aerial reef.

Rārangi 20: ‘Ko te peka e rere mai ki uta rā...’

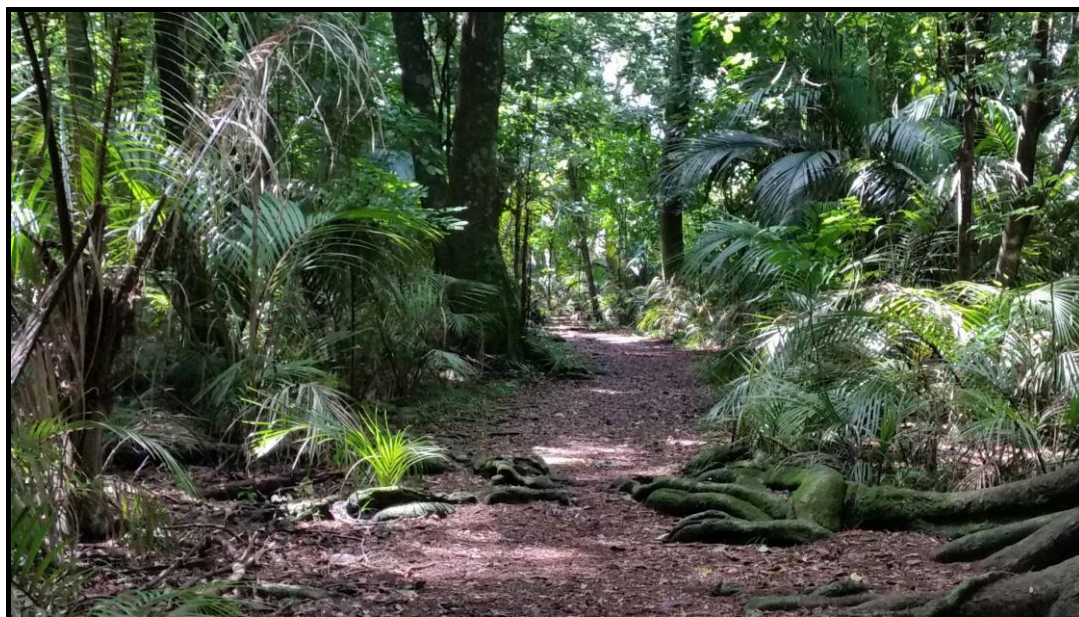
E ai ki ngā kōrero, ko te peka o taua kahika i te moana rā, i kōrewa atu ki uta, paea ki te one ki Te Wai o Hiharore²⁷⁰ hai kura mō Mahaki, ā, ki reira tipu atu ai. Kātahi nā ka matomato ana te tipu mai o ngā rākau, ka puta ko te ngahengahe ko Makauri ki roto tonu i Tūranganui ā-Kiwa.



Whakaahua 54: Rongowhakaata – Traditional History Report. Te Wāhanga 2. Wh. 21
(Retrieved from: <https://rongowhakaata.iwi.nz>).

²⁷⁰ Te Wai-o-Hiharore – Ko Hiharore he tīpuna nō Ruapani. Kai te whārangi 110 tōna tātai whakapapa. Ko Te Wai-o-Hiharore he puna wai i te ngutu awa o Waikanae

Inā rā ngā waihotanga mai o taua ngahengahe rā. Tū tonu mai rā, hoi, ko ‘Gray’s Bush’ te ingoa inaiānei.



Whakaahua 55: (Retrieved from:<https://www.google.co.nz/search>)

Tēnei he koronga ka tū ki roto o Makauri, i whiua mai rā ki uta hei tohu mō Mahaki. Kia kata noa mai te kīkītara,²⁷¹ te kōtipatipa,²⁷² te kōhurehure,²⁷³ te tītītipounamu.²⁷⁴ Ka tipuria nei e ngāi kīrehe, e ngāi tipu, ā, ka tū mahuta rā ko Makauri.

²⁷¹ Kīkītara – He manu nō te karangatanga pepeke.

²⁷² Kōtipatipa – He manu iti noho waoku.

²⁷³ Kōhurehure – He manu iti noho waoku.

²⁷⁴ Tītītipounamu – He manu iti noho waoku.

Rārangi 21: Hai kura mō Māhaki...

He korowai tēnei nō Māhaki.²⁷⁵ I ahu mai te korowai nā i te ngahengahe nei a Makauri.

Kia tirohia ake te waiata 225 o ngā mōteatea. Inā rā te whiti tuarua:

‘Ka riro a Te Whiu kai te rongo o te kai.
Kai Tūranga-nui, kai runga kai te kahika,
Te Kura a Māhaki e tū i te wao.’
Ngata, A. Wāhanga 3. 2006. Wh. 162).

‘Gone then was Te Whiu to the inviting feast.
At Tūranga-nui, where upon the tall kahika,
The Head-plume of Māhaki stands in the forest.’²⁷⁶

Inā anō tā Ngata kupu whakamārama.

Te Kura a Mahaki. He Kahika,²⁷⁷ koia rā ko te kahikatea.²⁷⁸ I te hononga o Hineākua
rāua ko Kahutuanui ka hono hoki ngā tātai nunui o Horouta waka, o Takitimu waka ki
ngā tātai o ngā iwi o Ruapani, tae noa atu ki a Mahaki.

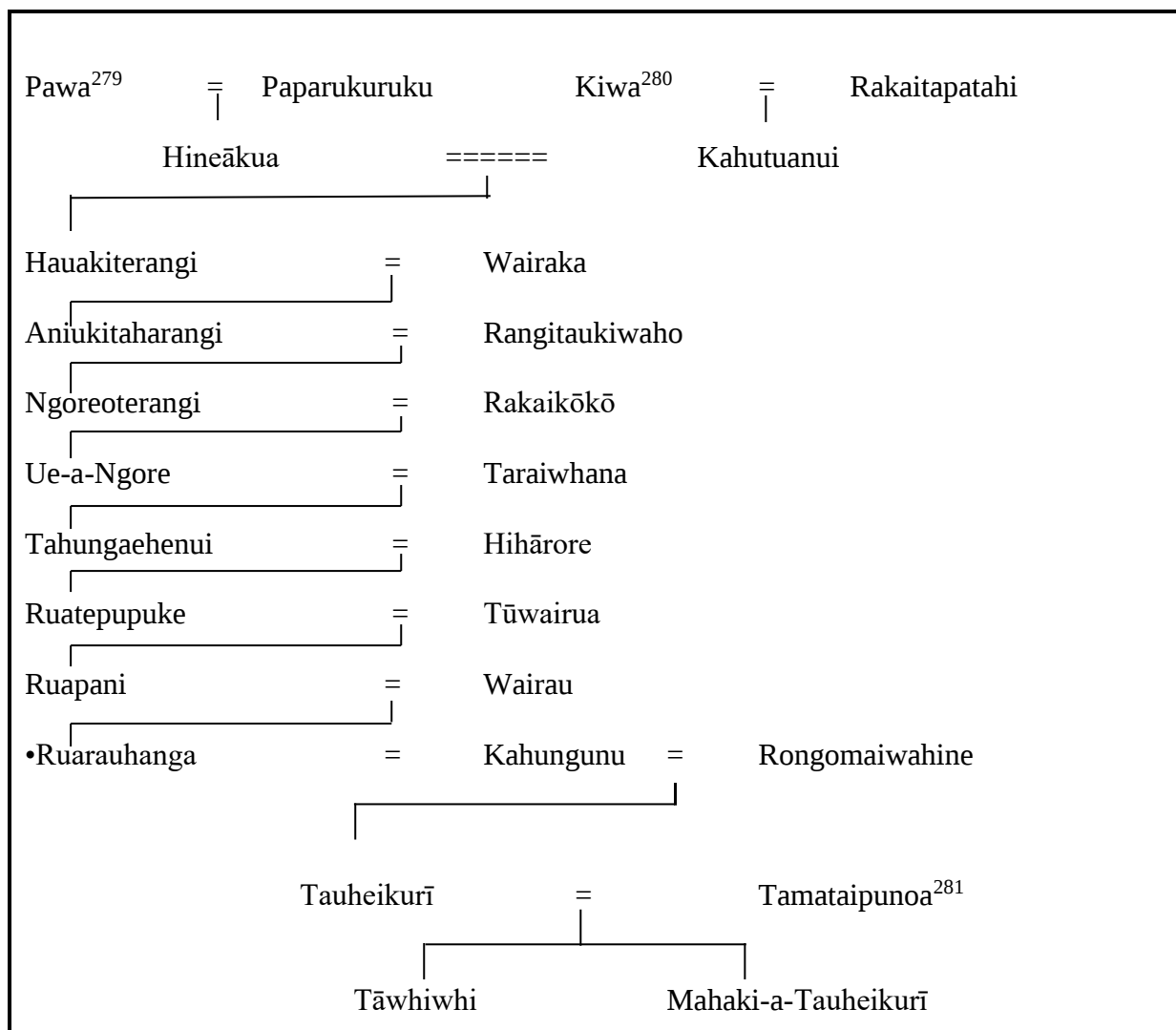
²⁷⁵ Mahaki – Ko te Iwi o Te Aitanga ā-Mahaki tēnei.

²⁷⁶ Ibid. Wh. 163.

²⁷⁷ Kahikatea – He rākau e 50 mita te tipu.

²⁷⁸ Ibid. Wh. 164.

Inā rā tētahi pito whakapapa hai whakamārama:



Whakapapa 56: (Nā Maata Keiha tēnei whakapapa).

Nā, kia hoki anō tātou ki tērā pakanga nui i roto o Tūranga i mua tonu i te matenga a te kurī a Tūtekohe. He pūhaehae nō Rakihikuroa ki ngā māhanga a Kahutāpere te take. Kia waiho ai tōna tama a Tūpurupuru te mana whenua o Tūranganui ā-Kiwa. Hoi, ka patua tonutia ngā māhanga a Kahutāpere, he kōhuru, ā, ka tipu te pakanga i roto o Tūranga.

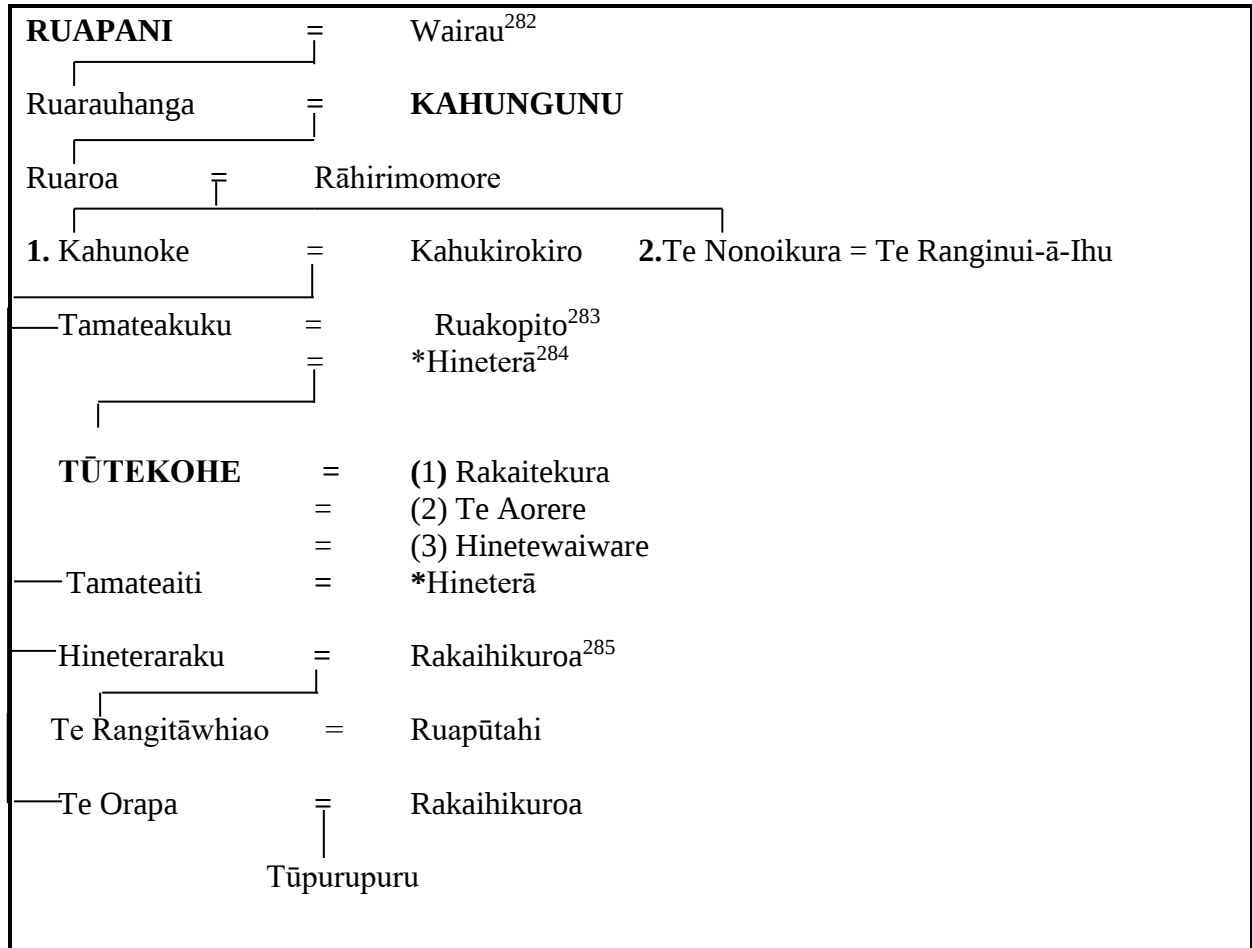
²⁷⁹ Pawa – Kaihautū o te waka Horouta.

²⁸⁰ Kiwa – Kaihautū o te waka Takitimu.

²⁸¹ Tamataipunoa – Nō Mataatua waka, nō Te Arawa hoki tēnei tīpuna.

Otirā, ko te mutunga iho, ka ngakia ngā māhanga nei e Whakarau, te pōtiki a Mahaki, ā, ka hinga a Tūpurupuru. Kātahi ko te hekenga o Rakaihikuroa mā ki Heretaunga, ki reira noho ai. Ka waiho te roanga ake o tēnei pātaka kōrero mō ā kō ake nei.

Inā rā te whakapapa hai whakamārma:



Whakapapa 57: (Nā Maata Keiha tēnei whakapapa).

Tēnā ina, ko tērā tētahi ope nō Te Wairoa. Ko Rakaipaaka tā rātau rangatira. I peka atu te ope nei ki te kāinga o Tūtekohe ki Pūkāingatarakihi i te ngutu awa o Pākarae.²⁸⁶

²⁸² Wairau – Ko tēnei te wahine rangatira o Ruapani.

²⁸³ Ruakopito – He mokopuna nō Rongowhakaata.

²⁸⁴ Hineterā – He tamāhine nō Hauiti.

²⁸⁵ Rakaihikuroa – He mokopuna anō nō Kahungunu.

²⁸⁶ Pakarae – He wāhi e toru tekau mā whitu kiromita te tāwhiti i Tūranganui ā-Kiwa.

Ka whakaeke rātau ki runga i te papawhenua o Tūtekohe mā, ā, ka pōhiritia e rātau, kātahi nā, ka noho rātau ki te kai.

Hoi, ko tērā a Kauere-huanui, he kurī mohorangi²⁸⁷ nā Tūtekohe e mitimiti haere ana i ngā tahā, puhake rawa i te kai. Kātahi a Tūtekohe ka horahia aua kai rā ki mua i a Rakaipaaka me tana ope.

He riri nō rātou tēnei ope te take ki a Tūtekohe me tana kurī. Hai tō Rakaipaaka whakaaro, kua taiharahara²⁸⁸ noa tana mana rangatira. Nāwai rā ka wehe atu a Rakaipaaka me tōna nguha tonu ki te kāinga o tōna tuahine a Hinemanuhiri. I te taha o te awa o Waipaoa te kāinga o Hinemanuhiri ki Ōkahukura, whātata ana ki te pāpara kauta o Waerenga-ā-Hika.

Taua pō ake, hoki rawa atu a Rakaipaaka mā me tō rātau pukuriri ki Pūkāingatarakihi,²⁸⁹ ā, ka pātata atu rātou ki te waharoa, ka korowhiowhio mai ki te kurī nā ki a Kauere-huanui, ā, rere manahau ana te kurī ki a Rakaipaaka mā, ā, kātahi ka mau i a rātou taua kurī rā. Ka hoki wawe atu rātou ki Ōkahukura, ki reira, patua ai te kurī nā, ā, kātahi ka kamua.²⁹⁰ He mea hākiki ki a Rakaipaaka mā, koia nei te take i tīmata ai tēnei pakanga nui i roto i Tūranga.

Nā, i te aonga ake, ina karanga atu a Tūtekohe ki tana kurī, kua kore nei e rangona tana ngawē.²⁹¹ Nō taua rangi tonu, i rehurehu a Tūtekohe tērā pea kua pā he aituā ki tana kūrī mōkai, mō tōna whakaaro anō, nā Rakaipaaka anō tana kurī i patu. Nā, ka taurititia e Tūtekohe hai rānaki i te matenga o tana kurī.

²⁸⁷ Kurī mohorangi – He kurī Māori nōnamata.

²⁸⁸ Taiharahara – Ka heke haere, ka mimiti haere, ka kore e rite te nui ki tō mua āhua.

²⁸⁹ Pūkāingatarakihi – Te Pā o Tūtekohe.

²⁹⁰ Kamu – Ka hoatu ki te waha, ka ngaungaua, ka horomi.

²⁹¹ Ngawē – Ka auau, ka aue pērā i te kurī.



Whakaahua 58: (Retrieved from: <http://www.google.co.nz/native/māori/dog>).

Ka taka te wā, ka tuku kārere a Tūtekohe ki tōna whanaunga a Māhaki-ā-Tauheikurī. Ka whakaaro ake rāua kia kimihia ai e rāua ngā kaikōhuru tangata hai āwhi i tā rāua ope tauā. Ka tonoa atu a Tūmuriwai e rāua, kia pōhiri mai a Aketūangiāngi hai kaipatu tangata mō tērā pakanga kai te heke mai. Heoi, i haukotitia tētahi tahā mā Aketūangiāngi e ngā tāngata tokotoru. Ko Wharo, ko Kaiawhi, rātou ko Rakaimataura. Nō Te Māwhai a Wharo rāua ko Kaiawhi, nō ngā whāruarua o Waiapu a Rakaimataura.

Ā, ka kōkiri atu a Tūtekohe me tōna ope tauā ki Ōmana²⁹² mā reira ki Ōkahukura. Ka pāhorotia e te ope i te Pā o Ōkahukura, kātahi ka riro, nā wai rā, ka panaia ngā mahuetanga ki Te Māhia, ā, pērā anō hoki a Hinemanuhiri, ka tūrere ia ki Tiniroto i te kaha o tō rātou matakū.

Nā kōnei, ki tā Māhaki rāua ko Tūtekohe whakaaro, kua utua katoatia ngā hara, kua hinga te pā o Ōkahukura, engari anō a Wharo rāua ko Kaiawhi, he karukaru²⁹³ tō rāua kai, kātahi ka kimihia anōtia e rāua ngā tāngata hai patu, hāunga tā rāua hoa a Rakaimataura. Tāria te wā, ka tae atu rātou ki Maraetahi ki Te Whākorekoretakai,²⁹⁴ ā, ka heria mauheretia a Tāwhiwhi me tētahi o ōna hoa wahine a Ruawahine me tā rāua tamāhine a Tawake. Mauheretia anō hoki e rāua ko Paeaterangi ki Tītīrangi, ki Puhikaiti. Ko Paeaterangi he hoa tāpui nō Mahaki i te wā rāua e pūhou ana.

²⁹² Ōmana – He wāhi ngahuru mā waru kiromita te tāwhiti atu i Tūranganui ā-Kiwa.

²⁹³ Karukaru – Te wai whero e rere ana i ngā iaia o te tinana.

²⁹⁴ Te Whākorekoretakai – Ko tēnei te papakāinga o Tāwhiwhi me tana teina a Mahaki.

E ai ki ngā kōrero, nā Rakaimataura a Paeaterangi i wewete, kia tuku kia haere, tā te mea, ehara a Rakaimataura i te tangata kai toto. Nā, e tono ana a Rakaimataura ki a Wharo rāua ko Kaiawhi kia tūtohua te wete mai i a Tāwhiwhi. Hoi, ka tetērongo²⁹⁵ a Wharo rāua ko Kaiawhi, ka kī, kāore he whakaaro anō mō Tāwhiwhi. Otirā ko te mutunga iho, ka patua a Tāwhiwhi e rāua i te pūtake o Titirangi maunga ki Tūranga, kātahi ka taona te tīpuna nei ki te umu. Ko te kōrero hoki, ka kaha ākina atu e Wharo a Ruawahine rāua ko Tawake, kia arotahi atu ai ō rāua whatu ki taua umu rā, ā, he roimata tā rāua kai. Nō kōna ka tapaina taua wāhi rā ko Te Umu-tapu-ō-Tāwhiwhi.

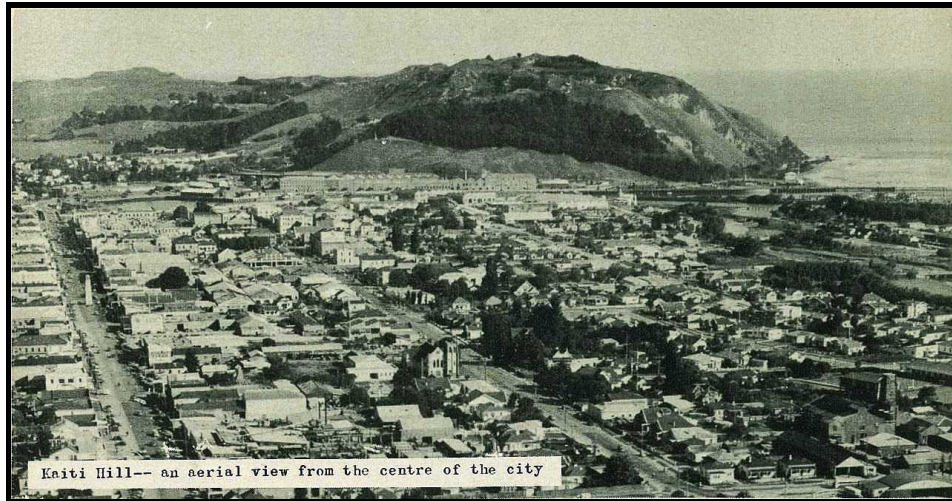
Kia tirohia ake ngā kōrero a Speeding. Inā ōna whakatakotoranga kōrero:

Recent archaeological findings. Weddel Kaiti Freezing Worksite. In early 1995 an archaeological survey was carried out on the eastern side of the Tūrangānuī River, on the site of the Weddel Kaiti Freezing Works, for Port Gisborne Ltd. According to archaeologist, Gordon Jackman, the site contains intact stratigraphy covering “the complete era of human habitation”. “The whole area of Titirangi is regarded by tangata whenua as wahi tapu (sacred site)” with the following sites identified during the course of the survey; Te Pioi Pa and cemetery situated above and possibly including part of the Freezing Works cattleyards. The watering spring of Hamo situated near the south side of Crawford Road. Te Umu-o-Tāwhiwhi situated in an area to the northeast of Crawford Road. (Speeding, M. 2006. Wh.30).

Ka kotahi atu a Paeaterangi ki tōna hoa ki a Māhaki me tōna whāki anō kua hinga tōna tuākana. Ka haere tukutahi ai rāua me tō rāua ope tauā ki te pūtake o Tītīrangi maunga ki Tūranga, kia whai takapau ai i te matenga o Tāwhiwhi.

Ka whakaekea e Māhaki mā i Tītīrangi, ā, ka mauheretia a Wharo me ana hoa tokorua.

²⁹⁵ Tetērongo – Kāore e whakarongo, kāore e aro atu.



Whakaahua 59: (Retrieved from: <http://www.google.co.nz/titirangi/Gisborne>)

Nā Paeaterangi a Rakaimataura i mauheretia, ka mutu, nāna anō ia i wetekina kia haere, i te mea, ehara nōna hoki te whakahekenga o ngā toto o Tāwhiwhi.

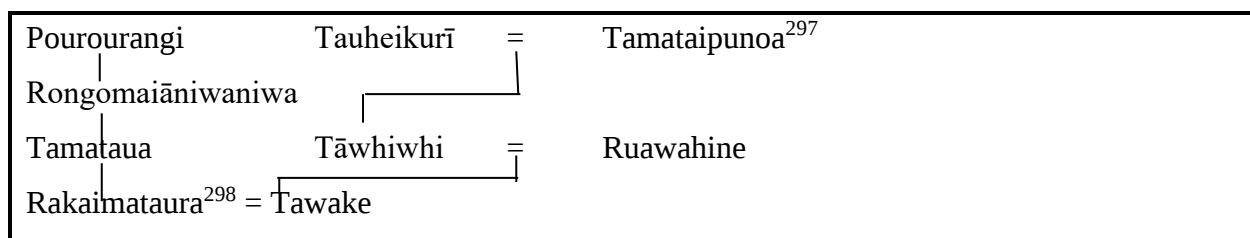
Engari anō āna hoa a Wharo rāua ko Kaiawhi. Ahakoa, unene²⁹⁶ atu rāua ki a Mahaki, ā, ka mate tonu iho rāua ki reira. Kua takitaki i te mate o tōna tuākana a Tāwhiwhi.

Tēnā anō a Tāwhiwhi e rānakia, kātahi nā, ka riro i a Māhaki tōna mana, nāwai rā, ka puta ko te Iwi o Te Aitanga-a-Mahaki.

Nō muri rā, i tākahotia ai e te iwi te tamāhine a Tāwhiwhi rāua ko Ruawahine ki a Rakaimataura i tana atawhaitanga hoki i a Paeaterangi.

He mokopuna a Rakaimataura nō Porourangi. Ko tēnei anō he tūhononga ki a rātou o Te Aowera.

Inā rā te whakapapa hai whakamārama:



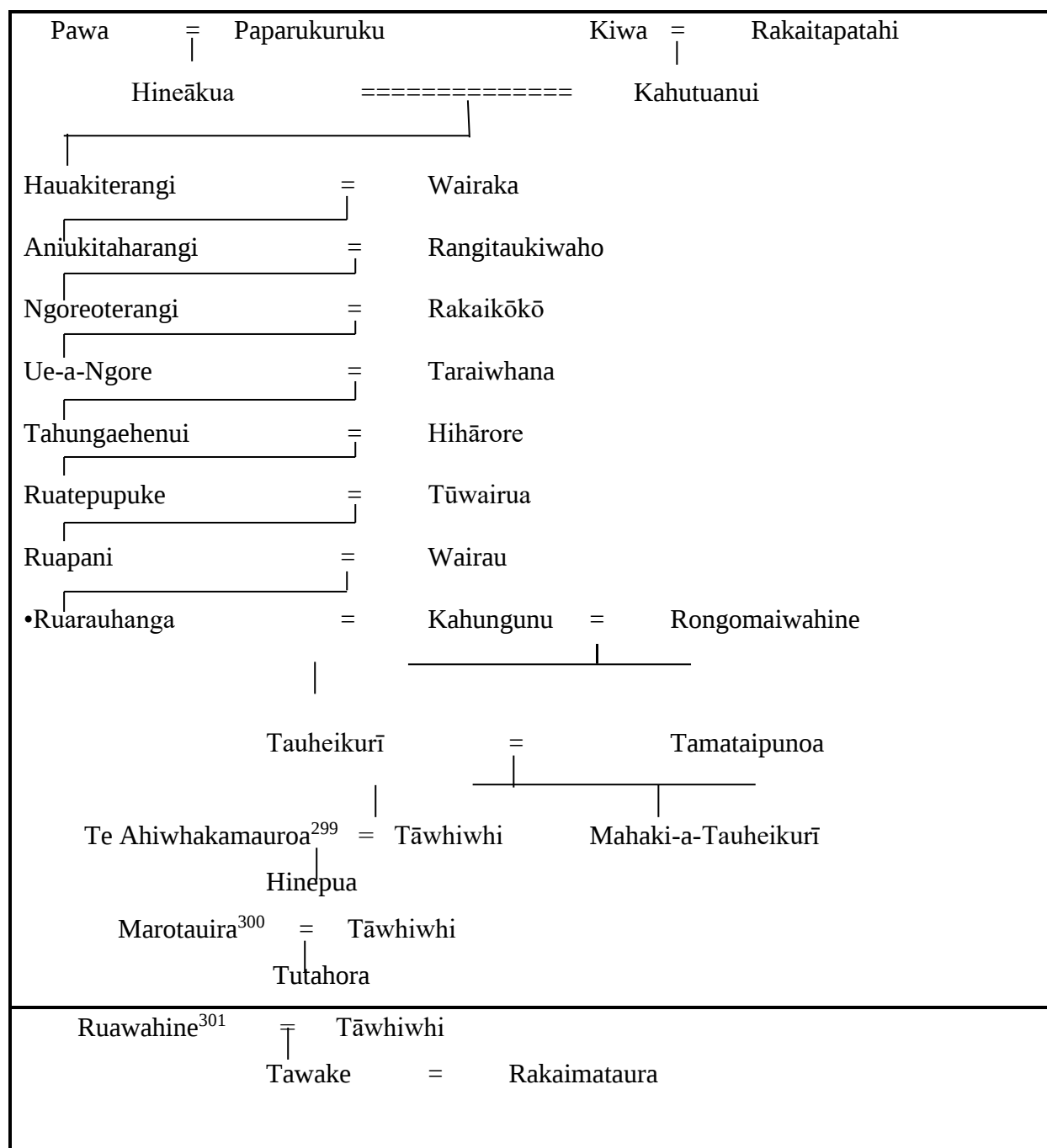
Whakapapa 60: (Tibble, A. 2018).

²⁹⁶ Unene – Ka āta tonu i te tangata kia homai i tētahi mea (noho herekore) e hiahia nuitia ana i runga i te aroha.

²⁹⁷ Tamataipunoa – Ko ōna mātua ko Ahukawa rāua ko Hanenepounamu. Nō Mataatua waka, nō Te Arawa waka a Ahukawa.

²⁹⁸ Rakaimataura – Nō Te Aowera, he hapū nō Ngāti Porou.

Inā rā te roanga ake o te whakapapa hai whakamārama:



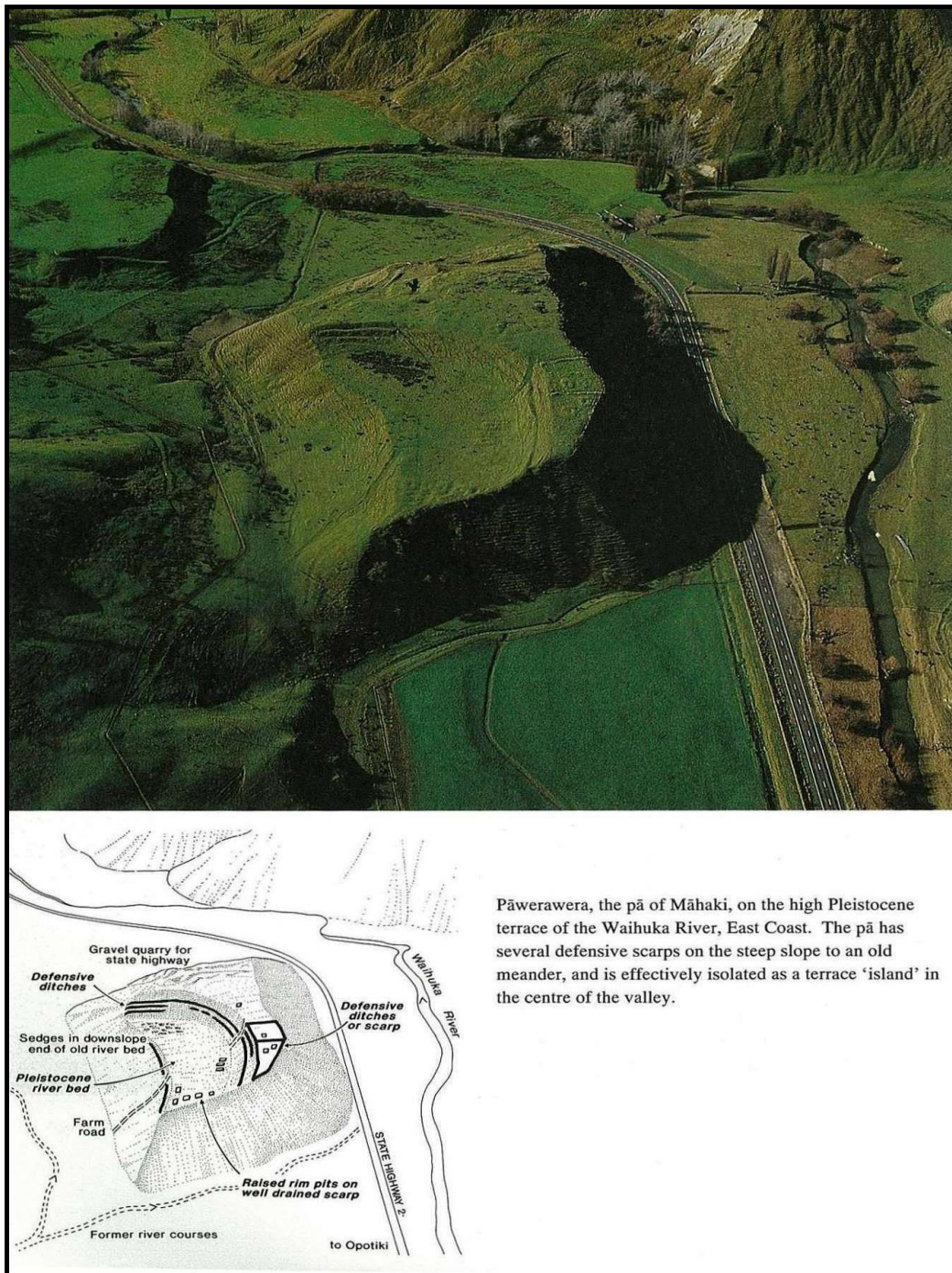
Whakapapa 61: (Nā Maata Keiha tēnei whakapapa).

²⁹⁹ Te Ahiwhakamauroa – Te wahine rangatira o Tāwhiwhi

³⁰⁰ Marotauira – Tīkina e Tāwhiwhi tēnei wahine hai punarua māna.

³⁰¹ Ruawahine – Ko tēnei tana wahine tuatoru.

Ka taka te wā, ka hūnuku a Mahaki me ōna karangamaha ki Otokorau ki reira nohonoho ai. Ko Pāwerawera te ingoa o tōna Pā.



Pāwerawera, the pā of Māhaki, on the high Pleistocene terrace of the Waihuka River, East Coast. The pā has several defensive scarps on the steep slope to an old meander, and is effectively isolated as a terrace 'island' in the centre of the valley.

Whakaahua 62: (Jones, K. 1994. Wh. 50).

Red kākā feather cloaks were especially highly prized throughout the Pacific. The colour red symbolised power, sacredness and prestige. The chiefly qualities of the kākā contributed to the status of this type of cloak. Its feathers symbolised warmth and protection, as well as stunning beauty.

(Retrieved from: <https://teara.govt.nz/en/maori-clothing>).



Whakaahua 63: South Island kākā
(Retrieved from: <https://teara.govt.nz>).

‘Waiho rā kia kotahi te whetū e rere nei i te rāwhiti ko Mahaki-a-Taukeikurī. Kohiko mai ana i roto i ngā kāhui whetū i Te Taki-o-Autahi, tāwera ana i runga i Otokorau,³⁰² tau ki raro rā ki Pāwerwera³⁰³ hai rau tītapu, hai kura mō Mahaki. Koia rā tōna mana, tōna tapu; taketakea mai i tōna tuākana a Tāwhiwhi hai muramura toha ki te ao.’³⁰⁴

³⁰² Otokorau- He wāhi kei te taha māuru o Tūranganui ā-Kiwa

³⁰³ Pāwerawera – Te Pā o Mahaki ā-Tauheikurī. I tū ai i ngā tahataha o te awa o Waihuka.

³⁰⁴ Norris, M. Nāna anō ēnei kupu. 2018.

Rārangi 22: ‘Ko Mangamōteo ko Uetanguru...’

Ko Mangamōteo, ko Uetanguru he awa kai roto tonu i Tūranganui ā-Kiwa. E ai ki ngā kōrero, i whakatūria e Maia tētahi whare mōna, ko Puhikaiti te ingoa. Takoto tonu mai ōna māra i te taha o te awa o Mangamōteao. Ko tēnei Maia he tīpuna, nāna anō te kākano hue māori i mau mai ki Tūranga. Ko Te Ikaroa-a-Rauru tōna waka, i ū mai ki Tawararo, pātata ana ki Tuamotu ki Tūranganui ā-Kiwa.



Whakaahua 64: Tuamotu Island
(Retrieved from: <https://www.google.co.nz/Tuamotu/Island>).

Kia tirohia ake ngā kupu whakamārama a Hēnare Ruru:

Ko Maia te tīpuna nāna i mau mai te kākano hue i Hawaiki i runga i tōna waka, i a Ikaroa ā-Rauru, i ū ki Tawararo, i Tūranga. He taokete a Maia ki a Uenuku, i moe tōna tuahine, a Hinehakitai i a Uenuku. He riri nā rāua ko Uenuku ka heke mai i muri i ōna tuākana, kua haere mai i mua i runga i Takitimu, i a Horouta. Ka onokia te kākano o te hue Māori ki Mangamoteo.

(Ngata. A. Wāhanga 3. 1980. Wh. 76).

Kia tirohia ake ngā kōrero a te Taraipiunara o Waitangi, WAI814.

The only daughter of Te Ranginuiāihu and Te Nonoikura was Tauwheoro. She married Iwipuru, the grandchild of Māteroa and Tamaterongo of Rongowhakaata. Their children and later descendants took the name Te Whanau a Iwi. Areas of land commonly associated with Te Whanau a Iwi are the blocks near Gisborne and up the Taruheru River: Waikanae, Whataupoko, Tūranganui, Tahoka, Taruheru, Waerenga a Hika, Matawhero 3 and, Mangamoteo, and Makauri.

(Retrieved from: <http://www.mahaki.com>).

Rārangi 23: ‘Ko te kōiwi, ko Rongorapua, waiho me tiki ake ki te kūmara i a rangi...’

Ko te kōiwi ki tā ētahi he taura, hai hari mai te kūmara i Hawaiki ki Aotearoa, he taura anō hoki hai hari mai te kākano o te kūmara mai i te rangi.

Nā Rongo i rapua i te kōiwitanga o te kūmara mai i te rangi, ā, tātai mai ki te whenua.

Nā Whānui³⁰⁵ tonu nāna te kākano o te kūmara i āta poipoi hai kai mō ngā atua.

Kia tirohoa ake ngā kōrero a Te Pēhi.

The word kōiwi resembles ariā in meaning. “Tona kōhiwitanga, he rakau,” i.e., his visible form is a tree (in speaking of a tipua or supernatural being). The tree was the material form of that tipua, in which the same was visible to mortal eyes. The terms kōiwi, hiwi and koiki are applied to dry branches of matai and other trees, from which the sapwood has decayed, leaving only the hard heart wood. Again, kōiwi is applied to a priest or a person whose body is sacred or tapu, or the shrine (waka, medium) of an atua, as denoting the mortal or earthly body, apart from its sacredness. Kōiwi is the skeleton and does not include the flesh, as kōhiwi does.

(Best, E. 1976. Spiritual concepts of the Māori. Wāhanga 2.Wh. 19).

Rārangi 24: ‘Ko Pekehawani ka noho i a Rehua, ko Rūhiterangi ka tau kei raro...’



Whakaahua 65: (Retrieved from:<https://www.google.co.nz>).

³⁰⁵ Whānui – He whetū ariki ka kitea i te nōta.

He whetū ēnei. Ka puta mai tēnei whetū, arā, a Pekahawani i te kaupeka ngahuru mā iwa o te tau. Waihoki, tokorua ngā hoa rangatira tō Rehua. Mēnā ka haere a Rehua ki te taha o Pekahawani, he tohu tērā, ā kōkō ake nei ka hauhaketia ngā kūmara. Pērā hoki a Rūhī-te-rangi, he whetū paku noa, whātata nei ki a Rehua. Ki te tau mai a Rūhī-te-rangi ki runga i a Tūānuku, he tohu anō tērā ki te tangata, kua tae ki te wā ki te hauhaketia ngā kūmara.

Ko Rehua tētahi tino whetū a te Māori. He whetū pūwhero tōna āhua, kai Te Waka-o-Mairerangi,³⁰⁶ e tohu ana i te raumati. Ka noho a Rehua i a Pekehāwani ka puta ko Rūhī-te-rangi. Nā Rūhī-te-rangi ka puta katoa ngā ngakina kai i te ringa kaha o te tangata.

Kia tirohia ake ngā kōrero a Te Pēhi:

Rehua is one of the most famous stars with the Maori. He is said to have taken to wife Peke-hawani, the issue being Ruhi-te-rangi from whom sprung all food products cultivated by man. “Kua tau te waewae o Rūhi ki te whenua” is a common saying: it means that crops or fruit are ‘set’ (makuru). The appearance of Peke-hāwānī marks the eighth or foodless month. “Te Paki o Ruhi” is an expression denoting fine calm weather. Rehua is always spoken of as a bird. It has two wings, one of which is broken. Beneath the broken wing is Te Waka-o-Tama-rereti.³⁰⁷ (Best, E. 1899. Vol.8. Wh.105-106).

Inā anō tā Te Pēhi kōrero mō Rehua:

Rehua is always spoken of as a chief among stars. All the principal stars are the whetu rangatira (lordly stars) to the Māori, the smaller stars being the common people. The name Rehua was often applied to Māori chiefs, and when a chief dies we say: “Ko Rehua ka mate”—Rehua is dead. The wings (paihau) of Rehua are the pūhihi of that star. Pūhihi means a tail or streamer, as the pūhihi of a kite or of a comet. What the pūhihi is in the case of Rehua may be made clear by those possessing some knowledge of astronomy. An old saying is: “Nā te aha i whawhati te paihau o Rehua?” (What broke the wing of Rehua?) And the old men reply: “Nā te taurekareka. Nā ngā Pāpaka o Wharau-rangi”³⁰⁸ (By the slaves—by the crabs of Whauraurangi).³⁰⁹

³⁰⁶ Te Waka-o-Mairerangi – He tātai whetū e rite ana ki te waka te hanga, ko Rehua tētahi o ngā whetū rangatira o roto.

³⁰⁷ Te Waka-o-Tama-rereti – He tātai whetū e rite ana ki tētahi waka rahi te āhua. Ko Mahutonga te punga, ko Te Waka-o-Mairerangi te tauihu, ko Tautoru te taurapa.

³⁰⁸ Pāpaka o Wharau-rangi – He kāhui whetū.

³⁰⁹ Ibid. Wh. 106.

Rārangi 25: ‘Te ngahuru tikotikoire...’

Ko te kupu ngahuru, tuangahuru rānei he kupu kia āta whakatau e hia katoa ngā mea kai tētahi huinga. Ko tō te kupu iere tikanga, ko te tangi o ētahi reo e waiata ana. Ko tō te kupu tikotiko whakamārama, he mate kōpiro e kaha ai, koia rā ko te para o te puku.

Hoi, ki tā Te Pēhi kōrero, ko Te Ngahuru-tikotikoire te wāhanga o te tau i waenga i te raumati me te takurua, arā, ko ngā marama o Poutūterangi, o Paengawhāwhā, o Haratua. Nā reira, ko tēnei ngahuru te wā hai hauhake i te kūmara. Ka nui te ranea o ngā kai i te Ngahuru o Poutūterangi.

Ko te ngahuru kai paeke, he ngahuru e nui ai te huawhenua me te huarākau. Pēnei anō tō te ngahuru tokitikoire whakamārama, ka puhake ngā rua i te kai, ka whakaputaina kia kī puru ai ngā pātaka ki te huawhenua, te huarākau rānei. Pēnei anō tō te pou-a-haokai, te whakapātua³¹⁰ i te ngahuru tikotikoire.

Kia tirohia ake anō ngā kōrero a Te Pehi. Inā tōna whakatakotoranga kōrero:

The word ngahuru means “10”; hence, it is employed to denote the tenth month, and is used in the wider sense of “autumn”. The Ngahuru is the crop-lifting season, when food was plentiful; hence, it was called the Ngahuru-kai-paenga, Ngahuru-kai-paeke, and Ngahuru-tikotiko-iere. Whaturua and takurua-waipu are terms for midwinter. Matahi o Rongo is a name applied to autumn or perhaps early winter, the eleventh month. An old saying of the Awa folk is, “When Poutute-rangi is seen it is the ngahuru mā tahi” (“When Altair is seen it is the eleventh month”). (Best, E. 1959. Wh. 47).

Ki tā Tūhotoariki oriori, hai te whiti tuawhā e pēnei ana tōna kōrero:

Nau, e Rongomaraeroa! Koia te ngahuru tikotikoire, Te Maruaroa³¹¹ o te matahi o te tau, te putunga o te hinu, e tama, ē, ī.
(Ngata, A. Wāhnaga 3. Wh. 8).

³¹⁰ Pātua – He hanga pupuri kai ka mahia ki te kiri o te rākau tōtara.

³¹¹ Maruaroa – Ko te rua o ngā marama o te tau a te Māori. Ko te wā tāhere manu.

Inā anō hoki ōna kupu whakamārama:

Ko Rongomaraeroa te atua o te kūmara. Ko ngahuru tikotikoiere, ko te marama hauhake i te kūmara, kohi o ngā kai katoa ki te rua, ki te pātaka rānei. Ka hua te kai, ka nui hoki ōna paruparu.³¹²

Rārangi 26: ‘Ko Pou-tū-te-rangi...’

Ko tēnei tētahi pito anō o te tau, te tuangahuru o te tau, te wā kua hauhaketia ngā kūmara. He whetū anō a Pou-tū-te-rangi, ko tōna aranga ake e tohu ana i te marama tuangahuru o te tau Māori.

Inā rā ngā whakatakotoranga kōrero o ngā marama katoa o te tau.

Ko te putanga mai o Matariki te tohu mō te marama tuatahi, ko ngā ingoa hoki ēnei o ngā marama katoa. Te Tahī o Pipiri, Te Rua o Takurua, Te Toru Here o Pipiri, Te Whā o Mahuru, Te Rima o Kōpū, Te Ono o Whitiānaunau, Te Whitu o Hakihea, Te Waru o Rehua, Te Iwa o Rūhi-te-rangi, Te Ngahuru o Poutūterangi, Te Ngahuru mā tahi, Te Ngahuru mā rua.

Hoi, ko tā te Pākehā kupu mō tēnei whetū, ko Altair.³¹³ E ai ki ngā kōrero ko Altair te tino whetū e mumura mai ana ki roto o ngā kāhui whetu o Aquilia. Takoto tonu mai ki roto anō i Te Ika o te Rangi.³¹⁴

³¹² Ibid – Wh. 14.

³¹³ Altair – The flying eagle. A bright, double, variable star in the northern constellation Aquila.

³¹⁴ Te Ika o te Rangi – He kāhui whetū. Ko tā te Pākehā whakamārama, ko The Milky Way.



Whakaahua 66: (Retrieved from: <https://en.wikipedia.org/wiki/Aquila>).

Rārangi 27: ‘Te Mātahi-o-te-Tau...’

Ko tēnei anō ngā kōrero mō tētahi kaupeka, marama rānei o te tau, arā, ko te ngahuru mā tahi o te tau. Kua oti ngā mahi katoa, ko tēnei te wā hai whakaū ki te kāinga i ngā kai katoa o te wā, e tutū ana hoki te noho, kāore he pakanga, kāore he tutūnga o te puehu e haere ana, me te whai haere hoki i ngā mahi hākinakina o te wā.

Ko Mātahi kari pīwai tētahi ingoa anō mō tēnei wāhanga o te tau. Ahakoa kua hauhakea ngā māra kūmara, he wāhanga anō tēnei hai kohikohi ētahi atu kai.

E ai ki ngā kōrero ko te mātahi o te tau Māori, te wā e rere ai te piharau.³¹⁵

E ai ki a Raymond Firth, hai tēnei wāhanga o te tau ka heke ngā tuna ki te moana whakawhānau ai. Kai te kohi tonu i te hua o te rākau karaka. Kua tetere³¹⁶ tonu te manu tūi me te weka, ka haere ki te tāhere i tōna pua, he mea herehere ngā kaha ki te peka o te rākau hai mau i te tūi, he mea herehere ki te papa hai mau i te weka.

³¹⁵ Piharau – He ika wai māori, he rite ki te tuna te hanga.

³¹⁶ Tetere – E rahi tonu ana, e pakari tonu ana te hanga, e mōmona ana te tinana.

Inā rā tā Ngata kōrero mō Te Mātahi o te tau:

Te matahi o te tau, ko tētahi tēnei o ngā ingoa o te marama tuatahi o te tau Māori. Kia puta a Matariki i te rāwhiti i mua tata o te ihinga mai o te rā, ko te tohu tērā. Ki te maramataka Pākehā kai waenganui o Hune taua wā.

(Ngata, A. Wāhanga 2. 2005. Wh. 226).

Rārangi 28: ‘Te Putunga o te Hinu e Tama...!’

Putana ana te nui o te kai i tēnei wāhanga o te tau, ā, ka rere hoki te hinu o te kai, koinei anō te wā e mōmona ai te tangata, he tohu anō hoki nō te ora.

Ki tā Ngata kōrero, ko te hinu tērā e mōmona ai ngā kai katoa o te ngahengahe, te wā i mōmona ai te kererū, te wā i mōmona ai te tītī, te wā i mōmona ai te kioire, tae noa atu ki ngā koha o ngā kai nā Tangaroa.

Inā tētahi karakia hai tuku mihi ki ngā atua Māori, nā rātou i tākoha mai, i rehu tātaka kai mō te tangata:

‘Oī ē! oī ē!,
Oī ē ki tāwhiwhi! oī ē ki tāhito,
He koha nā Tangaroa ki uta, he koha nā Tangaroa ki tai;
He koha nā Tāne ki runga, he koha nā Tāne ki raro,
Whāngaia e au te tini, whāinūmia e au te mano
Ki te waiōriki, ki te waiōraka
Mihimia kohakohaia te tāwhiwhi o ngā Atua,
Tēnei rā te matatākawa, te rehu tātaka kai nei,
Haumi ē! Hui ē! Tāiki ē!
(EIT, Te Aho ā-Māui. *Te Hū o te Pūoro*. Course material. 2016.)

He matū ka ahu mai i te tipu o te manu, i te tipu o te kioire, i te tipu o te hāpuku i te tini hoki o ngā kai o te ngahere, o te moana; koia anō te hinu i putu mai, te putunga o te hinu ē. Ko Tangaroa, ko Te Wao-nui-ā-Tāne hoki te puna o te kaha, te ora, te tuakiri, te wairua, te oranga tonutanga mō ngā iwi. Haumi ē! Hui ē! Tāiki ē!

6.0 KUPU WHAKATEPE

PōPō

E tangi ana tama ki te kai māna,

Waiho me tiki ake ki te Pou-a-hao kai

Hai a mai te pakeke ki uta rā

hai waiū mō tama, mō hine, mō tātou o naiānei reanga...’

Nō te otinga mai o tēnei rangahau, kua ruku hōhonu rawa ki te tohungatanga o ngā kōrero tuku iho o ngā whare whakahekeheke kōrero me te titiro anō ki tō Enoka Te Pakaru whakaaro me tōna anō mōhio i ngā hua kai roto i te kete kauae runga,³¹⁷ kauae raro³¹⁸ rānei.

Kua tino whakapuare i te mahara, i te hinengaro ki te hōhonutanga o tēnei oriori, me te mātauranga o te tohunga nei a Te Pakaru, tōna anō i whakamau i āna kōrero taiea³¹⁹ o tō tātou tīpuna. He waiata onamata, ā, he uaua rawa ētahi wāhanga o te oriori nei ki te whakamārama. Ko te nuinga o ngā kōrero, kāore e tino mātauhia ana e mātou ō ēnei rā nei reanga. Kāore i paku kainamu atu te mātau o naiānei reanga nō rātou tonu taua oriori nei ki ngā kōrero katoa o roto rā.

Engari, ina rā te rerehua o tēnei mahi rangahau, ko te tataotanga, ko te whārahitanga o ngā kōrero i puta, ko te hohonutanga o ngā kōrero kua rangahaua. Hai reira anō mārakerake ana te kitea, te ihi, te wehi, te wana, te tapu kai ia whiti o tēnei oriori.

Kua rangahaua ngā kupu whakapuaki o ia rārangi o tēnei tino oriori o te kāinga hai tino whāinga māku. Ko te manako ia, kia whāngaihia hoki tō tēnei oriori kupu, tō tēnei oriori whakamārama ki a Ngāi Mahaki mā, ka tahi. Ka rua, kia whakararau atu anō ki te hunga e ngākaunui ana, ki tō te puna mōteatea, ki tō te puna oriori, kia rere anō te reo waitī o Tūi e kawea ana i ngā titonga a kui mā, a koro mā ki runga i ngā marae maha o Te Aitanga-a-Mahaki.

³¹⁷ Kauae runga – Ngā kōrero o te wānanga tapu e pā ana ki ngā mea o te rangi.

³¹⁸ Kauae raro – Ngā kōrero o te wānanga tapu e pā ana ki ngā mea o te whenua.

³¹⁹ Taiea – E nui ana te mana, e rongonui ana, he momo kāore e tino kitea.

Ko te pūtake matua o taku kaupapa rangahau hai whāinu i tō Mahaki reo, i tō Mahaki whakataukāki, i tō Mahaki kupu whakarite, i tō Mahaki kōrero tuku iho ki ō muri nei reanga, ā, haere ake nei, haere ake nei. Koi mōrearea haerehia ngā kōrero o nga Whare Wānanga, o ngā Whare Whakahekeheke kōrero hoki. Kai tūpono ka ngaro haere i ngā tau, ā, mate ā-moa tonu atu.

Hoi, hai tēnei kaupapa rangahau anō, rokohanga atu i tō Ngāi Tahu oriori pēnei i tō mātou nei oriori te āhua, arā, ‘Po po e taki ana tama ki te aha e taki ana tama ki te kai ma hana.’ E hika, i pōhēhē au nō mātou tonu, nō Te Aitanga ā-Mahaki taua oriori rā. Kātahi au ka whakaaro, i takea mai tō Ngāi Tahu oriori i whea? Nō te mea, nō Rakiura, nō Te Kakī te tangata nei a Walter Joss, nāna anō ngā kupu mō tā ratou oriori i tuku atu ki a Herries Beattie i te 7 o ngā rā o Haratua i te tau 1918. Ko te mate kē, kāore he kōrero whakamārama i whakatāpiritia ai.

Ehara i te mea he aha, engari, i whakaaetia te nuinga nā Enoke Te Pakaru tēnei oriori. Rerekē ki tō Ngāi Tahu kupu. Tēnā pea, he kaupapa rangahau anō tēnei mā tētahi atu.

Hai tāpiri atu, kua hēngia te whakatakoto mai tō Joss rāua tō Prendergast kupu ki tō Mahaki kupu.

Kia tirohia ake tētahi wāhanga o te oriori hai tauira atu.

Inā tō Mahaki oriori kupu:

‘Ko te peka i rere mai ki uta rā
Hai kura mō Māhaki...’

Inā tō Walter Joss kupu:

‘Ko te peka i rere mai ki u tara
hei kura mo mahani...’

Inā tō Eruera Pendergrast kupu:

‘Ko te peka i rere mai ki u tara
hai kura mo mahini...’

Kia hoki anō ki tō Vansina kōrero, inā rā ōna whakatakotoranga kōrero:

‘Once created, a composition to be memorized is supposed to remain unchanged from recitation to recitation, although in fact its actual wording will vary over time.’

Inā rā te raru tō te Māori mahi tuku kōrero. Nā te tuku ā-waha nei i raru ai te kōrero ki tēnā reanga, ki tēnā reanga. Ka pērā ki tō Vansina kōrero, ngahuru tau mai, kua āhua huri kētia ētahi kupu, ingoa tīpuna rānei, ingoa wāhi rānei, aha atu, aha atu.

Kātahi nā ka mauheretia ki onamata te tuturutanga o ngā kupu, o ngā ingoa tīpuna rānei.

Nō reira, ka toko ake te pātai, nā wai rā tenei oriori o Ngāi Tahu i tito? Ko wai rā tēnei Mahini, tēnei Mahani rānei i roto i te oriori nei. He tīpuna nō Ngāi Tahu, kāore rānei? He aha rā tōna tātai heke? I takea mai i whea? He pānga anō a Mahini, a Mahani rānei ki tēwhea atu iwi? Ahakoa te kaha hoki o tēnei ki te hurahura i ngā whare pupuri kōrero, ngā whare pupuri pukapuka, tē whiwhia.

Mā tēnei kaupapa rangahau anō e whakaatu ana, nō Maraehiahina, nō ngā wharehekeheke kōrero o Te Tairāwhiti tēnei oriori. Nō te otinga atu, me noho tonu tēnā ki tōna whakaaro, me tēnā ki tōna. Engari ko au, tūturu whakamaui tonu nā Enoka Te Pakaru te whakatakinga i te haere mā tana mokopuna a Whakatahatahakiterangi mōna te whakaoriori nei.

Ko tāku anō, ko tā te oriori tikanga, hai tūāpapa mō te whakatipu tamariki ki naiānei reanga, ā, mō ngā mamainga kai te heke tonu mai. Tēnā pea, koia nei te whakatara o te wā ki ō ēnei rā nei reanga.

Tautoko ana tā Amster Reedy whakaaro; he whainga tōna hai whakahaumanu anō i ngā tikanga whakawhānau tamariki. Me hanga he oriori i a te pēpi i te kōpū, ā, hai te tōna putanga i te ara tauwhāiti,³²⁰ ka whakataki anōtia taua oriori, ā, ka pakeke haere te mokopuna, ka pērā rawa te

³²⁰ Ara tauwhāiti – Ka puta ki te whaiao ki te ao mārama te pēpi.

haere, whakataki haerehia, whakataki haerehia, kia puritia, tāwhia kia mau, kia ita i roto i te hekenga o te wānanga o ngā kōrero o tuanehe.

Ko tā Amster Reedy kōrero anō, ko tō te oriori tikanga, tīmata ai te hanga oriori i runga i te takapau wharanui, ā, i ētahi wā, ka hanga oriori anō i mua tonu i ngā mahi o te pō,³²¹ ka whakawaia te wahine kia hapū tonu ai.

Ka pai mutunga, ka huataki ai te Tikanga ā-Tangata i te kōpū o te wahine. Ko tāku, me whai take anō tātou o tēnei ao, ki tō te Māori titiro o mua ki te whakatipu tamariki. Mā te puna oriori o tēnā hapū, o tēnā hapū, e whakararau atu ki te tamaiti ngā whanonga a te Māori kia tū rangatira ai taua tamaiti rā ki roto i tēnei ao hurihuri.

Ko tāku e whakaaro ai, i a te tamaiti e whakatōhua ana i te kōpū o tōna māmā, me pōpō haerehia ā-ringa nei, ā-kupu nei, ā-oriori nei. kia pērā rawa te haere; i tona kunenga mai tae noa ake ki tōna putanga ki te wheiao ki te ao marama; kia tipu, kia whanake te mokpuna me he rākau i roto i Te Waonui ā-Tāne.

Ka pēnei tonu au, he mahi whakaakoako anō tō te oriori tikanga, hai whāngai tonu i ngā tāhūhū kōrero, kia mōhio ai taua tamaiti rā i ōna kāinga waewae, ōna mana maunga, ōna mana awa, ōna mana repo, ōna mana moana; ōna mana whenua, ōna ake nei, ōna ake nei. Ko tō te oriori mahi anō, he mea whakatītina i te tamaiti me te whakapakari i ōna anō kiritau.

Ahakoā nō Hawaiki tonu ngā kaupapa tō tēnei oriori, ka tātai anō mai ki Aotearoa. Ka hoki mahara ake ki ō reira mahi, ki ō reira mahi ahuwhehenua, ki ō reira tāhere manu, ki ō reira mahi ōhanga; ki ō reira pakanga hoki, ā, ka tae anō ki te ūnga mai o ngā waka ki Aotearoa, kātahi ka puta anō ki konei ō rātou tātai rangatira, ō rātou mahi ahuwhehenua, tāhere manu; ō rātou pakanga. Hai te oriori anō, ka puta ngā kōrero o ngā Whare Wānanga, kauae-runga, kauae-raro. Ka āta wānangatia anō hoki ngā kōrero, oti anō, ka whakararau atu ki te mahara o te tamaiti, ki te

³²¹ Ngā mahi o te pō – ka mahi ai te tokorua kia tokomauri ai.

mahara o te iwi kia mau tonu ai, ā, inā hoki e noho tonu ai te oriori me ōna kōrero tuku iho ki tēnei ao, me mātua kauawhi, me mātua taute e tātou katoa.

Hai tēnei rangahau anō, kua kitea i tō Enoka whakaaro, i tō Enoka titiro ki tōna ake ao. Kei a ia anō te kouna o te reo Māori o tuanehe, ēnei momo kouna reo i roto i tēnei oriori hai whainga anō mōku. Kia ora tonu ai ōna nei kupu whakarite, ōna nei whakatauakī, ōna kupu huahuatau me ngā pātaka kōrero i taka mai i ngā whare wānanga mua, arā, i a Maraehinahina, i a Tokitoki, i a Te Wharau me ērā atu whare wānanga o Te Tairāwhiti.

Inā rā tētahi karakia hai whakakapi i ēnei whakahekeheke kōrero, te katoa i takea mai e ngā whare wānanga o mua. Kia waiho ki konei te katoa o ngā kōrero hai kai mā te mata, hai kai anō mā te hinegaro, hai kai anō mā tātau e kaingākaunui ana ki tēnei kaupapa.

Inā anō rā te karakia:

‘Unuhia, unuhia, unuhia.

Unuhia ki te uru tapu-nui a Tāne, kia wātea,

Kia waiho ēnei kōrero ki konei tāpaea ai, whakatā iho ai.

Hai te wā, tikina atu anō ai ēnei titonga o tuauki whaioioi

Hai kai mā te whatu, hai kai mā te roro;

Manako nui ana, ko mātou tēnei e koke nei,

Kia māmā ake te ngākau, te tinana i te ara wairua.

Koia rā e Rongo.

Whakairia ake ki runga kia tina!

TINA!

Haumi ē! Hui ē! Tāiki ē!

Kāhui Pukapuka

Auckland Art Gallery-Toi o Tāmaki. (1907) Ref: 1915/2/21 (Oil on canvas by Gottfried Lindaur.

Beckwith, M.W. (1970) *Hawaiian Mythology*. University of Hawaii Press.

Best, E. (1976) *Māori Religion and Mythology. The Gods of the Māori*. Part 1. 1976. Government Printer, Wellington.

Best, E. (1941). *The Māori*. Vol. 2. Wh.3. Government Printer, Wellington.

Best, E. (1976). *Games and Pastimes of the Māori*. Government Printer, Wellington.

Best, E. (1977) *Forest Lore of the Māori*. Government Printer, Wellington.

Best, E. (1907) *Lore of the Whare-Kōhanga*. 1907. Vol.16. Retrieved from:
<http://www.jps.auckland>

Best, E. (1976) *Māori Agriculture. The kūmara and its cultivation*. Government Printer, Wellington

Best, E. (1899) *Māori Mythology. The origin and personification of the Heavenly Bodies*. Wāhanga 8. Retrieved from: <http://www.jps.auckland.ac.nz>.

Best, E. (1976) *Māori Religion and Mythology*. Wāhanga 1. Government Printer, Wellington.

Best, E. (1976) *Spiritual Concepts of the Māori*. Wāhanga 2. Government Printer, Wellington.

Best, E. (1931) *The Astronomical Knowledge of the Māori*. Government Printer, Wellington.

Best, E. (1923) *The Māori as he was*. Vol.1. Government Printer, Wellington.

Best, E. (1959) *The Māori Division of Time*. Government Printer, Wellington.

Best, E. (1976) *The Stone Implements of the Māori. Myths Connected with Pounamu, or Nephrite*.

Best, E. (1977) *Forest Lore of the Māori*. Government Printer, Wellington.

Best, E. (1975) *The Whare Kōhanga and its Lore. Rite to cause conception*. Government Printer, Wellington.

Biggs, B. (1995) *The Traditional History of the Tainui People*. Auckland University Press.

Binney, J. (2012) *Redemption Songs. A Life of Te Kooti Arikirangi Te Turuki*. AUP. Bridget Williams Books. Auckland.

Black, T. (2015) *Te Reo ki Tua*. Ngāti Kahungunu Language Symposium.

Boyle, H. (1971) Retrieved from: <http://proverbicals.com/memory/>

Buck, P. (1966) *The Coming of the Māori*. 1966. Whitcombe & Tombs Ltd. Christchurch.

Colenso, W. (1853) *Hakairara o ngā Māori*. Record ID MS-0581. Alexandra Turnbull Library.

Concise Oxford English Dictionary. (2002). Oxford University Press. New York.

Cowan, J. (1987) *Legends of the Māori*.. Southern Reprints.

Downes, T.W. (1928) *Bird-snaring*. Vol. 37. Retrieved from: <http://www.jps.auckland.ac.nz>

EIT, Te Aho ā-Māui. (2016) He tuhinga-karakia. Course material.

Fulton, R. (1909). *The Pipiwaharoa and account of its habits*. Vol.42. Retrieved from: <http://rsnz.natlib.govt.nz/>

Gabel, R. (2009) *MAI Review*, 1. Intern Research Report 4.

Gisborne District Council. (2013) *Statutory Acknowledgement for the Waipaoa River*. Wh. 47. Retrieved from: <http://www.gdc.govt.nz/statutory-acknowledgements>

Gudgeon, Lieut.Col. (1902) *The Whence of the Māori*. Vol.12, No.2

Günes, H. & Günes, N. (2012) *The effects of lullabies on Children*. Vol. 3. No.7. International Journal of Business and Social Science.

Halbert, R. (1999) *Horouta: The History of the Horouta Canoe*. Reed Publishing, Auckland.

Heuer, B. (1972) *Child-Rearing Practices*. Vol.78. Polynesian Society. University of California.

Heuer, B. (1972) *Māori Women*. A.H. & A.W. Reed.

- Jean Louis Armand de Quatrefages. Retrieved from: <https://en.wikipedia.org/wiki>
- Jenkins, Kuni. (2011) *Traditional Māori Parenting*. Te Kahui Mana Riki, Auckland.
- Jones, Kevin.(1994) *Ngā Tohuwhenua Mai Te Rangi. A NZ Archaeology in Aerial Photographs*. Victoria University Press. Wellington.
- Jones, Kevin. (1994) *Ngā Tohuwhenua Mai Te Rangi. A NZ Archaeology in Aerial Photographs*. Wh.151. Victoria University Press. Wellington.
- Journal of Polynesian Society. (1907) *History and Traditions of the Taranaki Coast. The Canoes of 'The Fleet'* Vol.16. Wh.192. Retrieved from: <http://www.jps.auckland.ac.nz>
- Journal of Polynesian Society. (1913) *Kūmara Lore*. Vol.22. No.85. Wh.40. Ko ngā kupu ēnei a Pita Kapiti. Nā Mohi Turei te kaituhituhi.
- Journal of Polynesian Society.1908) *The Story of the Takitimu Canoe*. Vol. 17. Wh. 107. Retrieved from: <http://www.jps.auckland.ac.nz>
- Journal of the Polynesian Society. (1912) *History of Horouta Canoe and the introduction of the kūmara into New Zealand*. Vol.21. No.4. Wh.154. Nā Pita Kapiti ēnei kupu. Ko Mohi Turei te kaituhituhi.
- Keiha, M. *He tuhinga*. Koretā
- Keiha, M. *He whakapapa*. Koretā.
- Kelly, Leslie. G. (1955) *Cook Island Origin of the Māori*. Vol.64. No. 2. Retrieved from: <http://www.jps.auckland.ac.nz>
- King, M. (1984) *Māori a Photographic and Social History*. Reeds Publishing.
- Kiro, Cindy. (2011) *Ngā momo āhua whakatipu tamariki*. Te Ara-the Encyclopedia of New Zealand.
- Makereti. (1987) *The Old-Time Māori*. 1987. New Women's Press Ltd, Auckland.
- Massey University, (1996) Department of Māori Studies. *He Tirohanga o Mua*. Wāhanga. 2. Wh.115.
- Mataira, P. (2003) *Māori Evaluation Research, Lessons for Native Hawaiian Evaluation Studies*. Wh.5. Retrieved from: <http://citeseerx.ist.psu.edu/viewdoc>
- McLean, M. & Orbell, M. (2004) *Traditional songs of the Māori*. 2004. 3rd Edition, Auckland University Press.

- McLean, M. (1996) *Māori Music*. 1996.. Auckland University Press.
- McLean, M. (2006) *Māori Music*. 2006. Auckland University Press.
- McRae, J. (2017) *Māori Oral Traditions. He Kōrero nō Te Ao Tawhito*. Auckland University Press.
- Mead, H. & Grove, N. (2003) *Ngā Pēpeha a ngā Tīpuna*. 2003. Victory University Press.
- Mitira, T.H. (1972) *Takitimu. A History of Ngāti Kahungunu*. 1972.. Reed, Wellington.
- Moorefield, J. (2005) *Te Aka*. Longman. New Zealand.
- Moorefield, J. (2003) *Te Whanake 3. Te Māhuri*. Longman. New Zealand.
- Ngata, A. (2006) *Ngā Mōteatea. Wāhanga 3*. Auckland University Press.
- Ngata, A. (2004) *Ngā Mōteatea. Wāhanga 1*. Auckland University Press.
- Ngata, A. (2005) *Ngā Mōteatea. Wāhanga 3*. Auckland University Press.
- Ngata, A. (2006) *Ngā Mōteatea. Wāhanga 2..* Auckland University Press.
- Nikora, M. (2006) *Mōteatea: Pātaka whakairinga kōrero*. 2006. MAI Review, 1, Intern Research report 10.
- Penehira, M. & Doherty, W. (2013) *Tū mai te Oriori, nau mai te Hauora. A Kaupapa Māori Approach to Infant mental Health: Adapting Mellow parenting for Māori Mothers in Aotearoa, New Zealand*. Retrieved from: <https://journalindigenousewellbeing.com>.
- Pihama, L.(2010) *Kaupapa Māori Theory: Transforming Theory in Aotearoa*. He Pūkenga Kōrero. Vol.9. Number 2. Wh.7. A Journal of Māori Studies.
- Private collection (Pene Walsh) Acrylic on board by Toni Lloyd.
- Quatrefages, A. (1884) *Hommes Fossiles & Hommes Sauvages*. Paris, Librairie, J. B. et fils.
- Roberts, M. (2013) *Ways of seeing whakapapa*. Article. Vol 10, No.1. (Retrieved from: <https://sites.otago.ac.nz>).
- Rongowhakaata – *Traditional History Report*. Te Wāhanga 2. Wh. 21 Retrieved from: <https://rongowhakaata.iwi.nz>.

Ruru, I. (2006) Pukepoto Pa overlay. Archaeological Record Y18/35). Environmental Inventory, Te Aitanga ā-Mahaki Iwi Management Plan. Retrieved from: <http://www.mahaki.com>.

Ruru, I. (2006) *Te ngutuawa o Waipaoa (Koputūtea)*. Environmental Inventory, Te Aitanga ā-Mahaki Iwi Management Plan. Retrieved from: <http://www.mahaki.com>

Sahlins, Marshall. (1985) *Hierarchy and Humanity in Polynesia*. (Retrieved from: <http://www.jps.auckland.ac.nz/docs>).

Salmond, A. *Aspects of Māori Cognatic Descent*. Retrieved from: <http://www.jps.auckland.ac.nz/search>.

Smith, P. (1904) *Hawaiki: The Original Home of the Māori, with a sketch of Polynesian History*. Whitcombe and Tombs Limited, Christchurch. Retrieved from: <http://nzetc.victoria.ac.nz/tm/>

Smith. P. (2011) *Hawaiki: The Original home of the Māori*. Digital version.

Smith. P. (1984) *The Polynesian Sojourn in Fiji*.

Speeding. M. (2006) *The Tūranganui River. A Brief History*. Te Rau Design & Print, Gisborne.

T. Tikao. (1996) *Ka Taoka o Te Ao Kōhatu*. School of Māori Studies. 1996. Wh. 106. Massey University.

Te atua o te kūmara. Retrieved from: nzetc.victoria.ac.nz. Māori Agriculture.

Te Hū o te Pūoro. (2014) EIT course material. Te Aho ā-Māui, Te Tairāwhiti.

Te Hū o te Pūoro. (2016) EIT course material. Te Aho ā-Māui, Te Tairāwhiti.

Te Hū o te Pūoro. (2018) EIT. Course material. Te Aho ā-Māui, Te Tairāwhiti.

Te Reo rangatira Trust. (1998) *He Waiata Onamata. Songs of the Past* Te Reo Rangatira Trust, Auckland.

Te Uare Taoka o Hākena (2018) – Hocken Collections. Te Whare Wānanga o Ōtākou.

The Oxford Thesaurus. (1994) Oxford University Press. New York.

Tibble, A. (2018) *He whakapapa*.

Treager, E. (1904) *The Māori Race*. A.D. Willis, Whanganui.

Tupara, P. *He whakapapa*. Koretā

- Vansina, J. (1961) *Oral Tradition as History*. University of Wisconsin Press.
- Walker, Curtis, J. (1998) *Stranded Whales as a source of meat for human consumption*. He Pūkenga Kōrero. Vol.3. No2. Retrieved from: <http://www.hepukengakorero.com>
- Walker, W. (2006) *Ngā maunga Kōrero Series*. Muirs Publishing. Gisborne.
- Whatahoro, H. T. (2011) *The Lore of the Whare Wānanga*. Vol.2. Cambridge University Press.
- White, J. (1887) *Ancient History of the Māori*. Vol. 3. Wh. 29. Government Printer, Wellington.
- White, J. (2011) *The Ancient History of the Māori, his Mythology and Traditions*. Government Printer, Wellington.
- Williams, H.W. (1971) *Dictionary of the Māori Language*. Wellington, New Zealand.
- Williams, H.W. (2005) *Dictionary of the Māori Language*. Wellington, New Zealand.
- Williams, H.W. (2006) *Dictionary of the Māori Language*. Wellington, New Zealand.
- Williams, H.W. (2010) *Dictionary of the Māori Language*. Wellington, New Zealand.
- Williams, H.W. (1906) *Māori bird names*. JPS. Vol.15, No 4. Wellington, New Zealand.

Ngā Tuhinga Whakapae

- Bryant, C. (1998) *The Art of Involvement*. MA Thesis. Massey University.
- Ka'ai-Mahuta, R. (2010) *He kupu tuku iho mō tēnei reanga*. PhD, Thesis. Auckland University of Technology.
- Leatham, Beatrice-Ann. (2014) *He Kanohi Kitea Ka hoki Ngā Mahara*. MHS. Thesis. Auckland University of Technology
- Ngata, W. J. (2009) *Te Hū o te Pūoro*. PhD Thesis. Massey University.
- Ngata, W. J.(1993) *Te Tangi a Rangiuia*. MA Thesis. Massey University.
- Prendergast-Tarena, E. (2008) *He Atua, He Tipua, He Takata Rānei: The Dynamics of Change in the South Island Māori Oral Traditions*. MA Thesis. University of Canterbury.
- Wanhalla, A. C. (2004) *Transgressing Boundaries: A History of The Mixed Descent Families Of Maitapapa, Taieri, 1830-1940*. PhD Thesis.. University of Canterbury.

Te Whakarāangi Kōnae Ipurangi

Paul, A.M. (2011) *What we learn before we're born*. Posted on TED. (Retrieved from: <https://www.ted.com/talks>)

Te Whakarāangi Pae Ipurangi

Retrieved from: <http://www.google.co.nz/native/māori/dog>.

Retrieved from: <http://natlib.govt.nz/records/23134437>)

Retrieved from: <http://nzbirdsonline.org.nz/species/fernbird>

Retrieved from: <http://nzetc.victoria.ac.nz/etexts>.

Retrieved from: <http://nzetc.victoria.ac.nz/tm/scholarly/name-204187.html>

Retrieved from: <http://www.google.co.nz/titirangi/Gisborne>

Retrieved from: http://www.jps.auckland.ac.nz/document/Volume_16_1907

Retrieved from: [http://www.mahaki.com/uploads/7/9/6/6/7966304/vol.1\).](http://www.mahaki.com/uploads/7/9/6/6/7966304/vol.1).)

Retrieved from: <http://www.opbm.org/from-Adam.html>)

Retrieved from: <https://en.wikipedia.org/wiki/Aquila>

Retrieved from: https://en.wikipedia.org/wiki/Augustin_Pyramus_de_Candolle

Retrieved from: https://en.wikipedia.org/wiki/Haast_eagle

Retrieved from: https://en.wikipedia.org/wiki/Jean_Louis_Armand_de_Quatrefages

Retrieved from: <https://nzhistory.govt.nz/politics/treaty/signatory>

Retrieved from: <https://rongowhakaata.iwi.nz>

Retrieved from: <https://teara.govt.nz/en/maori-clothing>.

Retrieved from: <https://teara.govt.nz/en/oneone-soils>

Retrieved from: <https://www.google.co.nz>

Retrieved from: <https://www.google.co.nz/search.migratory.pattern.of.the.kumara>.

Retrieved from: <https://www.google.co.nz/search?q=Maori+sky>

Retrieved from: <https://www.google.co.nz/search?q=pataka+kai>

Retrieved from: <https://www.google.co.nz/Tuamotu/Island>

Retrieved from: <https://www.mpi.govt.nz/dmsdocument/931>.

Retrieved from: <https://www.ngaitahupounamu.com/mythology>