



TE WHARE WĀNANGA O
AWANUIĀRANGI

PUHIKURA

DEBBIE RAHURAHU
2016

For the Master of Māori Studies

Te Whare Wānanga o Awanuiārangi, Whakatāne

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Debbie Maria Rahurahu

Signature:

A handwritten signature in black ink, appearing to read 'D. Rahurahu', followed by a long horizontal line.

Date: 15th Hakihea, 2016.

HE RĀRANGI KŌRERO

HE RĀRANGI KŌRERO.....	4
He Waiata.....	6
He Ariā.....	7
He Whakamānawa.....	8
Ko Te Ūpoko Tuatahi.....	9
He Kōrero Whakataki.....	9
Hei Whakaaroaro.....	9
Ngā Whāinga	12
Te Whakahirahirātanga.....	13
Te Tirohanga Whānui.....	14
Kaupapa Māori.....	14
Tātari-ā-Puka.....	15
Rapunga Kōrero.....	15
Ngā Ūpoko o te Tuhinga	16
He Kōrero Whakatepe	17
Ko Te Ūpoko Tuarua.....	18
He Kōrero Whakataki	18
Ngā Kaupapa Matua	19
Wairangi	21
Tuhinga Whakatepe	24
Ko Te Ūpoko Tuatoru	25
Kōrero Whakataki	25
Hei Whakaaroaro	25
Tikanga Rangahau	27
Kawenga Rangahau	28
Ngā Ngoikoretanga.....	29
Tuhinga Whakatepe.....	29
Ko Te Ūpoko Tuawhā	30
He Kōrero Whakataki	30
Te Ahunga.....	30
Kōrero Tuku Iho.....	31
Ngā Momo Kōrero.....	33
Tuhinga Whakatepe	38

Ko Te Ūpoko Tuarima.....	39
He Kōrero Whakataki.....	39
Haka-Ngā Pōhēhētanga	39
Haka-Tōna Orokohanga	42
Haka-He Taonga Tuku Iho.....	44
He Kōrero Whakatepe.....	48
Ko Te Ūpoko Tuaono.....	49
He Kōrero Whakataki	49
Ngā Tikanga Whakahaere.....	49
Ngā Kōrero Tuku.....	50
Ngā Uruparetanga.....	57
Tuhinga Whakatepe	72
Ko Te Ūpoko Tuawhitu	73
Kōrero Whakataki	73
Ngā Mātauranga Whakarauhi.....	73
Ngā Momo Whakaaturanga	73
Ngā Hua Kōrero	85
Tuhinga Whakatepe.....	91
Ko Te Ūpoko Tuawaru	92
He Kōrero Whakataki.....	92
He Whakamārama	92
Rerenga Kōrero Wairangi	92
Rerenga Kōrero Tūpeteka	96
Rerenga Kōrero Parewhete	100
Tuhinga Whakatepe	103
Ko Te Ūpoko Tuaiwa	104
He Kōrero Whakataki	104
Tuhinga Whakatepe	105
He Rārangi Pukapuka	106

He Waiata

Ka noho nei au ki Wharepūhunga,
Whakarongo ki ngā manu, tui tuitui i runga
Tainui te waka, Hoturoa te tangata
Ko Raukawa te iwi e.

Huri atu au ki te marae o Pārāwera
Ka mahana hoki rā ki te pā o mua
Ka rongo ake au i Te Kata a Raukawa
Tēnā koe e koro e.

Haere iho ana au i ngā rori kokikoki
ki ngā wai o Pūniu, ki Ōwairaka:
Takahiku, Maikukutara, me koe Kurawari,
Ko Rāwhitiroa e.

Piki ake kake ki te tihi Upokotahi;
Heke ki Whakamārama, ko Rangimoeakau.
Ka whitiwhiti ka rere ki Rurunui
te pā o Wairangi e.

Wharepūhunga, Maungatautari
Kaokao-roa-a-Pātetere
Te Pae o Raukawa
Me Te Au ki te Tonga
Hikitia, hapaingia
tō tātou Raukawatanga
hei oranga mō te iwi e
ka ora (ai) mō ake tonu e

Aue puritia kia mau!

Hi Aue Hi

He Ariā

Nō te tatūtanga mai o te Pākehā ki Aotearoa nei, i whakatau whānuitia te kupu haka hei tūmomo kanikani kia whakataituarā ai ngā kaihaka i ngā pakanga rā. Kāore i ārikarika ngā hewa o tēnei mea te haka, tōna orokohanga, ōna hoaketanga, me ōna kaihaka hoki. Nā ēnei pōhēhētanga te rongomaiwhiti o te haka i whakatapeha. Ki a Ngāi Tāua te Māori, ko te haka he taonga matahīapo i tākohatia mai e ngā atua, e ngā mātua tūpuna. He maha hoki ngā karangatanga o tēnei mea te haka, arā, ko ngā haka peruperu, ngā haka taparahi, ngā ngeri, ngā puha, ngā manawa wera, arā noa atu. Nā te whakairotanga o ngā kupu, te tū o te tangata, me te hāngai tika hoki o ngā mahi ā-ringa, ngā tikanga o te haka i whakakokau mai. Kei ia karangatanga haka, ōna ake tikanga whakahaere, i tōna ake horopaki. Nā reira, ngā ēnei āhuatanga katoa ngā taringa, ngā ngākau, i mārāma mārika ai ngā take i āwhiowhio nei i te ao.

Nō mai rānō, ko te mātauranga o tua whakarere, i tākohatia mai e te ārero. Ko ngā waiata, ko ngā karakia, ko ngā kōrero pūrākau aha noa atu, ko ēnei ngā waka kōrero kia tū, hei pātaka pupuri kōrero mā ngā uri whakatipu. Nā te hunga pākeke te mātātahi i whakaako ki ēnei taonga matapopore. Ko te tikanga o ēnei waka kōrero kia whakawhanake, kia whakatāpiri noa atu te rangatiratanga Māori ki te hītoria o te iwi, ki te taiao, ki te tuakiri o te tangata, ki te ahurea o te iwi Māori hoki. Ko te haka, he pātaka pupuri kōrero i kawea mai i te hītoria, ngā wheako me ngā tohutohu e hāngai tonu ana ki te tirohanga Māori.

He haka rongonui a ‘Puhi Kura’. I titoa ai i te rautau 1500 nā Tamatehura rātou ko āna teina ko Wairangi, ko Ūpokoiti, ko Pīpito kia whakakōmutumutu ai ngā tinihanga a Tūpeteka, o Ngāti Maru rānei, i te pā o Te Aea, kāore i tāwhiti atu i Te Aroha. He rangatira katoa rātou nō Ngāti Raukawa, ki te pā o Rurunui, i te rohe o Wharepūhunga-a-Kahu. He mea i titoa ai nā te pūremutanga a Parewhete ki a Tūpeteka. E ai ki tāngata kē, ko te ingoa tūturu o tēnei haka, ko ‘Te Aea o ia Rangi’, arā atu ko ‘Te Haka a Wairangi’. Heoi anō, kei roto i tēnei tuhinga, kua riro nei i te ingoa ‘Puhi Kura’.

He Whakamānawa

Ko te taumata tīmatanga kōrero, e mihi kau ana ki tō tātou Matua nui i te rangi. Nōna te wairua nōna hoki ngā mea katoa i hanga korōria ki tōna ingoa tapu mō ake tonu atu. E whakahōnore ana tō tātou Kingi Tūheitia, e noho mai rā i runga i te ahurewa tapu o ōna mātua tūpuna me tōna whaea, e mihi kau ana hoki ki tana whānau ōtira Te Kāhui Ariki nui tonu. Ko te korowai aroha, te āhuatanga ki ō tātou tini aituā, he kura rautangihia ki a rātou. Te hunga wairua haere, haere, haere atu, hoki atu ki te uranga, te taka, te moenga, te whakaarahia noho mai i roto i te atua. Tātou te hunga ora, ngā uri whakatupuranga o rātou mā, kia mau tonu tātou ki te whakaponu, kia mau, ki te ture, ko te mea nui ko te aroha hei aha te aha. Paimārire.

E te kuku manawa, nāu nei te hāpai ō ki muri i whakarite, hei whakawātea mai hoki i au kia āhei ēnei mahi kia whakatutuki pai ai. Nāu anō hoki i whai wā ki te akiaki mai, ki te tautoko mai, ki te whakawhiti whakaaro tāua tahi ki ēnei mahi rangahau ōku, ahakoa i ngā taumahatanga i runga i a koe, i āu mahi huri noa i te motu. Mei kore ko koe, kua kore tēnei mahi e tukuna kia rere. Ko au ko koe, ko koe ko au. “He kokonga ngākau, e kore e kitea”.

E āku kuru pounamu, āku piripoho, nā kōrua tēnei kaupapa i whakatō i roto i au. He roa noa te wā kōrua i pātai mai nō hea kōrua, nō hea ōu kōrua tūpuna? He aha kē ngā kōrero mō rātou? I whakamānawatia tēnei mahi e kōrua hei taonga mā ngā uri whakaheke. Nā kōrua anō au i whai hiringa i roto i tēnei o ngā mahi. Ki a koutou e āku kōhine ko Ariana rātou ko Māia, ko Te Kahurangi. Ko koutou, ko āku huia kaimanawa, e kore e waha nei i ngā kupu mā kōrua. He nui tonu te aroha.

Ki te Whare Wānanga o Awanuiārangi, whāia rā ngā rerenga mihi ki te Kura Taketake, ki Te Whare Wānanga o Awanuiārangi, ki ōku Ahorangi, ki ōku kaiwawao, nā koutou te ara i whāriki kia tika ai ngā mahi, kia ea ai ngā mahi, me te tūmanako he maramara hua o roto. Nā koutou au, nā koutou anō tāku kaupapa rangahau i poipoia, i penapena ki ngā āhuatanga katoa o te ao rangahau, kia puawai, kia whakatinanahia mai ēnei mahi.

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

Ka whakamutua tēnei wāhanga mā te tuku kōroria ki te matua nui i te rangi, nāna ahau i tiaki i ārahi i ēnei mahi. Kia whai korōria ki tōna ingoa tapu.

ŪPOKO TUATAHI

“PUHI KURA, PUHI KURA, PUHI KĀKĀ”

1.0 Kōrero Whakataki

Ko te whāinga matua o tēnei tuhinga kia whakatewhatewha, kia whakamātauria, kia whakakōhuretia ai ngā kōrero puiaki i tua atu i ngā kupu o te haka ‘Puhi Kura’. He tātari anō tēnei tuhinga i ngā mātauranga tuku iho hei kaupapa matapaki i ngā hua kōrero kia whakatōmene atu. Ka noho tonu tēnei haka hei pātaka pupuri kōrero mā ngā uri pēnei i au nei, he tangata hoki whakamua, kia haere whakamuri.

1.1 Hei Whakaaroaro

He roa noa te wā i au e huritao ana ki tētahi o ōku tūpuna, tōna ihorei, tōna ake whakapapa, āna mahi, ōna aho i tua atu i ōku. Ko taua tūpuna rā, ko Rahurahu. Nōna tō mātou ingoa whānau, tōku ake ingoa takakau, i tūātia mai.

I au i tipu mai nā, i mōhio whānuitia e tōku whānau, ko Paeroa te maunga, ko Waikato te awa, ko Te Arawa te waka, ko Ngāti Tūwharetoa te iwi, ko Ngāti Rahurahu te hapū, ko Waimahana te marae, ko Rahurahu te wharenuī, ko Rahurahu anō te tangata. Ka noho tō mātou marae i te riu o Ngāti Whaoa, Ngāti Tahu. I ngā tau kua hipa atu rā, i pānuīhia e au i tētahi kōrero e pā ana ki tōku tūpuna i te pukapuka Te Arawa. E ai ki a Stafford¹

“[A]nd to this place on a visit came a Waikato chief called Rahurahu. He saw the people of the pa catching fish called kokopu and when he tasted it he was delighted and stated that he had never had better. He returned to his home in Waikato but he had decided he would return at the earliest opportunity with an army and take the land for himself. This he did a short time later, and catching the people of Ngaawapurua unawares he was able to defeat them.”

Nā whai anō, i tipu mai ia i wāhi kē. Moroki noa nei, i rangona e au ngā kōrero atu i tōna taenga mai ki Ōrākei Kōrako. E tika ana te kōrero, “ko te tangata e kore nei e kimi, tē kitea”.

I hāhau noa atu au mō ētahi atu kōrero mō tēnei tūpuna nei a Rahurahu i runga i te ipurangi. Ko ngā kupu rangahau i aua wā, ko “Rahurahu nō Waikato”. Tere te whakaputa mai i te mātauranga hōu nō aua kupu rā. Nā (Kume, 1868)² ngā kōrero whakararo nei, i ona kōrero tautoko ki te Kooti Whenua Māori i tērā atu rautau;

¹ Stafford, D., (1967). Te Arawa; A History of the Arawa People, whārangi 113.

² The Pouakani Report, (1993). Ministry of Justice, whārangi 30.

“Part of Ngāti Wairangi army returned and the other part under Rahurahu, Wairangi’s son, went to Tutukau and attacked the Ngāti Tahu, as they were connected with Ngāti Kahupungapunga. Rahurahu stayed”.

I tāpirihia atu nei e Te Kume tēnei whakapapa, kia tautoko ai i āna kōrero³;

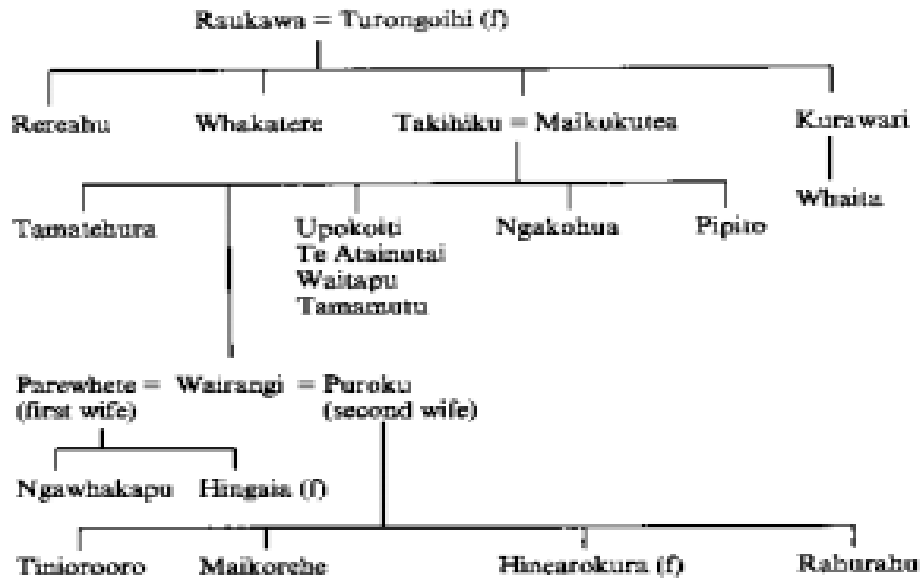


Figure 1: H. TeKume, (1868) Te Whakapapa a Wairangi. Retrived from;
https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_68466828/Wai33.pdf

I tōku kitenga i ngā ingoa rā a Parewhete rātou ko Wairangi, ko Pūroku, i hoki ōku māhara ki tētahi haka, ki ngā kōrero i rangona, i pānuitia e au, rua tekau tau ki mua. Engari, i warewaretia e au te katoa o ngā kōrero. E tika ana te kōrero, “he taonga tonu te wareware”. Nāwai rā, i huri anō te waka rangahau ki tūpuna kē. I huri anō te tauihu o tēnei waka ki a Wairangi me tōna haka rongonui. Ko te whakapapa tonu te aronga.

Koinei te tīmatatanga o te patopato haere, i te tangotango haere i te ipurangi kia whai mātauranga, kia whai māramatanga anō hoki ki tēnei haka, ki ēnei tūpuna. I pānuitia e au ngā pukapuka ā-iwi pēnei i ngā pukapuka o Te Arawa, Tainui, Ngāti Tūwharetoa anō hoki. Nā ēnei pukapuka au i whakatewhatewha ai ngā kōrero ōrite me ngā kōrero rerekē. I au e pānui ana, i kitea e au ngā rerenga kōrero o tēnā, o tēnā o ngā iwi ki tēnei haka, ki ngā tūpuna hoki. E tino kaha ana a Ngāti Tūwharetoa me ngā iwi o Tainui ki tēnei haka, i runga anō ko te whakapapa te taura here. Nā reira, i rewa ai ngā whakaaro ki ngā rerenga kōrero katoa o ngā iwi, o ngā hapū, o ngā tāngata e pā ana ki tēnei haka, ēnei tūpuna.

³ Te Kume, H., Te Kooti Whenua Māori, (1868). Ministry of Justice, whārangi 32.

“Ko te kai a te rangatira, ko te kōrero”. Kāore e kore, i whai hua anō au i ngā kōrero o ōku hoa, ōku whanaunga huri noa i te motu. I roto i tēnei ao hurihuri, ko te tino pūnaha rorohiko o te ao kikokiko, ko te Puka Mata. Nā reira, i te tau rua mano, tekau mā whā, i pōhitia e au tētahi whakamārama o tōku kaupapa rangahau, i tētahi kōrero tono me kī rā, ki te hunga Puka Mata. Kāore noa i roa, i tukua mai e te hunga Puka Mata ā rātou rerenga kōrero, ō rātou whakaaro e pā ana ki te haka a ‘Puhi Kura’.

I tino wawata ana au i ngā kōrero i tua atu i ngā kupu o te haka. Ko aua kōrero rā, ko ngā whakaaro, ko ngā whakamārama mō ngā mahi, i mahia kētia e ngā tūpuna. Nā aua kōrero, aua whakaaro, ngā āhuatanga tūturu o te kōrero, i whakakōhuretia mai. Heoi anō, nā taua pūnaha rorohiko au i whai kiko, i whai hua, kia rewa anō ai tēnei kaupapa rangahau.

I tangotango mai tēnei mahi rangahau i ngā parerau aroha o Te Moana nui ā Toi arā kē, i te rohe o Waiariki. I reira au e noho ana, e mahi ana hoki engari, i renarena anō au ki ngā taukaea a te matemate-a-one mō te haukāinga. Nā rātou tēnei kaupapa i hāpai, mā tātou tēnei kaupapa e maimoa tonutia.

Nā, i hakaina nuitia tēnei haka e ngā iwi e whā arā, ko Ngāti Raukawa, ko Tainui, ko Ngāti Tūwharetoa, ā, ko Ngāi Tūhoe. Kia whakamōhio mai ngā tikanga o tēnei mahi rangahau, tokorima rima ngā kaikōrero i te katoa engari, tokowhā e whakapapa ana ki ngā tūpuna nei a Tamatehura rātou ko Wairangi, ko Ūpokoiti, ko Pīpito. He kaikōrero anō hoki nō Ngāi Tūhoe i te mea, i hakaina e rātou tētahi whiti i tēnei i tō rātou haka puha. He kōrero, he hononga whakapapa anō hoki nō rātou ki tēnei haka.

Nā reira, tokorima ngā kaikōrero katoa e hāpai nei i tēnei mahi rangahau. Mō ngā āhuatanga katoa o tēnei kaupapa, i riro i ngā kaikōrero, ō rātou ake ingoa tūpuna e hāngai tonu ana ki tēnei haka. I whakatāpiri hoki ō rātou ingoa whānau ki te taha. Ānei tētahi tauira kia whakangawari ake te whai; ko te kaikōrero (A), koia tētahi uri nō Tamatehura nā reira, mō tēnei mahi rangahau, ka riro māna te ingoa Tamatehura - (Ketu, 2016). Ko te kaikōrero (E), ka riro māna te ingoa a Wairangi – (Ruru, 2016), i haere pēnā ai. I āhei hoki ngā kaikōrero ki te tuku kōrero mai i ngā reo e rua arā, ko te reo Māori, ko te reo Pākehā rānei. Mei kore ake ko rātou hei tohutohu i au. Nā rātou ngā tikanga o ngā uiuinga me ngā uruparetanga i whakahaere, ahakoa i te marae, i te kāinga, i te mahi, aha nei rānei. Ko te mea nui, ko te whakamāhorahora o te tangata.

Heoi anō, ko ngā aho matua o tēnei mahi rangahau:

1. *Ko te whakairotanga o te mātauranga onamata ki te mātauranga moroki noa nei;*
2. *Ko te whakaputanga mai i ngā māramatanga, i ngā wheako, i ngā hua kōrero;*
3. *Ko te haka hei pātaka pupuri kōrero, hei waka kōrero mā ngā uri whakaheke.*

1.2 Ngā Whāinga me ngā Pātai Rangahau

Ko te whāinga matua o tēnei tuhinga kia whakatewhatewha, kia whakamātauria, kia whakakōhuretia ai ngā kōrero puiaki i tua atu i ngā kupu o te haka 'Puhi Kura'. Mutu ana te kōpututanga o ngā rangahau katoa, kia whakataurite ai ngā kōrero ahakoa nō hea, nō wai, kia aratau anō i ngā hua kōrero i puta.

Kia whakatutuki ai tēnei whāinga, e haha ana te rangahau kia urupare ai ngā pātai i raro iho nei engari, e wātea ana te papa mā ngā kaikōrero kia tukua mai ā rātou nei kōrero pūrākau i te tuatahi;

1. I rangona, i kitea, i akona kētia e koe ētahi atu rerenga kōrero e pā ana ki tēnei haka, ki ēnei tūpuna? Tēnā koa, kōrerohia mai.
2. Me whaiwhakaaro tonu tāua i ngā rerenga kōrero atu i tāu, ka āhei tonu aua kōrero e whaitake, e whaimana ana i tēnei kaupapa? Ki a koe, he aha ai, he aha e kore ai?
3. Kua wānangahia, kua whakamātauria e koe aua rerenga kōrero rā ā, he aha ōu whakaaro, ōu māramatanga, ōu wero rānei ki aua kōrero rā?
4. Kei roto i ngā kōrero pēnei i tēnei, ko ngā rau mātauranga tuku iho hei ako, hei āwhina, hei ārahi i te tangata. Tēnā, he aha ngā mea i akona, i maumaharatia tonu e koe nō tēnei kōrero?(mahi, whakaaro, tūtohu whenua, iwi, tūpuna, waka, rohe, pā, whakataūāki, pakanga, tikanga, hītoria, whakapapa hoki).
5. Ki a koe, he aha ngā kōrero tāhuhu o tēnei haka, ēnei tūpuna ā, nā te aha koe i whakaaro pēnā ai?
6. He whakamāramatanga hoki anō tāu mō ngā kupu o te haka, mō ngā whakamārama i akona nei e koe?
7. E whakaae ana koe, ka āhei tonu ngā kōrero o tēnei haka, ēnei tūpuna kia tū hei pātaka pūpuri kōrero mā ngā uri whakaheke? He aha anō ōu whakaaro?
8. Nā te hunga pākeke te mātātahi i whakaako i ēnei kōrero matahīapo, he aha āu kōrero tuku iho ki āu tamariki, āu mokopuna aianeī e pā ana ki tēnei haka, ki ēnei tūpuna?

1.3 Te Whakahirahiratanga o tēnei rangahau

Nō mai rano, nā te waha kōrero a kui mā, a koro mā, ngā mātauranga-ā-iwi, a-hapū, ā whānau rānei, i ora tonu ai. Mei kore ake ko te reo, ka noho kau ake ngā mea katoa.

Ko te whakataui iho a Pere;⁴

“[t]he language and oratory are the lifeline that keep all things tribal and Māori together”

E whakapae ana a Ka'ai;⁵

“Māori oral tradition, including waiata, falls into the category of unwritten or oral literature” (p. 63).

Ko te kōrero tuku iho, he mea tuku i ngā mōhiotanga ki tētahi atu mā te ārero, he taunakitanga ā-waha mō ngā rā kua taha. Ko ngā mea i noho nei i te maru o te kōrero tuku iho ko ēnei, ki tā Biggs;⁶

“stories, jokes, poems, riddles, waiata, posture dances, proverbs and sayings through to place names and genealogy”.

Nā reira, ki te iwi Māori, ko ngā waka kōrero pēnei i ngā haka me ngā waiata, ko ērā ngā waka e pāhekoheko ana i te ao onamata, ki te ao nō nā tata tonu nei. Inā tā Binney;⁷

“Maori oral narrative histories convey what is seen to be the essence of human experience to the people who are living”.

Heoi anō, he āhuatanga whakahirahira te tuku kōrero, te tuku hītoria, te tuku whakapapa anō hoki mā te ārero, mā te wairua, hei raukura huia. Ka noho tonu te haka a ‘Puhi Kura,’ hei pātaka pupuri kōrero mā ngā uri whakatipu, pēnei i au nei.

Nā, ko te whāinga matua o ngā mahi rangahau katoa puta noa i te ao, kia whakatōmene, kia whakatūhura ai ngā kōrero puiaki, i ngā kōrero muna hei hua kōrero mō te ao kikokiko. E rua ngā whāinga o te mahi rangahau. Ko te mea tuatahi, ka whaia tonu e te kairangahau ngā māturanga hōu mōna ake, ko te mea tuarua, ka whāia tonu e te kairangahau ngā taunakitanga hōu kia whakamana ake ōna mātauranga hōu. E rua, e rua. E ai ki a Taflinger;⁸

‘research is finding out what you don’t already know. No one knows everything, but everybody knows something.’

Koirā hoki! Nōku tēnei kaupapa i timata engari, he waihōtanga hoki tēnei mahi mā āku kōhine, mā āku mokopuna kei te heke mai. He rauemi kōrero, he whakairinga kōrero mā te hunga e kaingākau ana ki te rangahau, kia wetewete, kia whakamārama haere i tēnei kaupapa. Nā ngā uiuinga āhua hanganga, me ngā uruparetanga ki ngā kaikōrero, tēnei mahi rangahau i whakatutuki. Mā tātou katoa ēnei kōrero, ēnei uiuinga e whakaako ai. Inā te kōrero a McNamara;⁹

“Interviews are particularly useful for getting the story behind a participant’s experiences.”

Kua pērā hoki tāku! Nōku i whakarongo ki ngā rerenga kōrero katoa, i rangona noa e au ngā

⁴ Pere, J., (2005) Hitori Maori. In the Future of The Past, whārangi 85.

⁵ Ka'ai, T., (2010) He Kupu Tuku Iho mō Tēnei Reanga, whārangi 63.

⁶ Biggs, B., (1964) The Oral Literature of The Polynesians, whārangi 23-25.

⁷ Binney, J., (2001) Maori Oral Narratives, Pakeha Written Texts, whārangi 2-14.

⁸ Taflinger, R., (1991). What is Research, whārangi 39.

⁹ McNamara, C., (1999). General Guidelienes for Conducting Interviews, whārangi 5.

ritenga huhua noa mō tēnei haka, mō ēnei tūpuna, ā-wairua, ā-tinana, ā-taringa rānei. He rerekē ngā kōrero, ngā whakamāramatanga o Ngāti Raukawa ki ērā atu o ngā iwi. Ko te mea whakahirahira ki a au, kia rere tonu ngā kōrero katoa, kia rongo tonu ngā uri i ngā hītoria, i ngā mahi, i ngā whakapapa hoki o ngā wā o nehera. Inā te kōrero a Mahuika;¹⁰

“[R]eaders must be open to doubt in the form given by oral tradition. Readers must draw their own conclusions, keeping in mind that it was meant to be heard with all its inaccuracies”

Ahakoa he rerekē anō ngā kōrero, ko te mea nui me tuhi i te katoa. Mā reira, ka puta he hua, he māramatanga. Koia rā ngā whakahirahiritanga o tēnei mahi rangahau, ka puta he hua, he māramatanga hōu mā te katoa.

1.4 Tirohanga Whānui o ngā Tikanga Rangahau

Kaupapa Māori

Ko te whāinga matua o tēnei tuhinga kia whakatewhatewha, kia whakamātauria, kia whakakōhuretia ai ngā kōrero puiaki i tua atu i ngā kupu o te haka ‘Puhi Kura’. Nā reira, i tohu ake te huarahi Kaupapa Māori hei ara rangahau. I raro i ngā whakapaparanga Kaupapa Māori, he rārangi tā Walsh-Tapiata (1998)¹¹ e hāngai torotika ana ki te momo mahi nei;

1. Me āta whakaraupapa tikanga e te tangata e kōkiri ana te rangahau i te tāiwhanga iwi me te taiwhanga hapū;
2. He waiaro kiriweti tō te Māori ki ngā kairangahau me te reanga whare wānanga. Ka titiro mai rātou me he wairua kawa i te iti, me he whakawā i te rahi.

Nō te taenga mai o te Pākehā, i horo katoa ai ngā tirohanga me ngā tikanga Pākehā i te hītori Māori me ngā rangahau e pā ana ki te Māori.

“Koia i hua ake ai ā tērā iwi kōrero, ā tērā iwi kōrero hei whakatōpūtanga hītori Māori mō te motu whānui”(Royal, 1993)¹².

I ngā wā i ngana te kaituhi ki te whakauru i ngā tikanga Māori, ka mate te Māori i te kino o te hanga o te kōrero.

“Heoi anō, i tupu tonu te mana o taua kōrero i runga i te mea i whānui te rongo o taua whakaputunga” (Royal, 1993).

Nā reira, i whai hua ki te aro ki te ao Māori, arā, ko ōna tikanga maha, ko ōna tirohanga maha, ko ōna wheako mīharo e whakaawe nei i ngā mātauranga, i ngā mōhiohio. I whakamārama a Irwin¹³ i te Kaupapa Māori kia pēnei;

¹⁰Mahuika.N., (2012). Kōrero Tuku Iho-Reconfiguring Oral History and Oral Tradition, whārangi 17.

¹¹Walsh-Tapiata. W., (1988). Research Within Your Own Iwi, whārangi 249.

¹² Royal. T. A., (1993). Te Whare Tapere: Towards a Model for Māori Performing Arts, whārangi 13.

¹³ Irwin, K. (1994). The Handbook of Social Research, whārangi 27.

“....research which is ‘culturally safe’, which involved the ‘mentorship’ of kaumātua, which is culturally relevant and appropriate, while satisfying the rigour of research, and which is undertaken by a Māori researcher, and not a researcher which happens to be Māori”.

He tikanga e tātaki ana i te ao Māori, ā, he tikanga anō e tātaki ana i te ao mātauranga Māori. Ahakoa he Māori, he Pākehā aha nei rānei, he kuare te kairangahau kāore e mōhio, kāore rānei e whai whakaaro ki tēnei āhua, nā reira me matua mōhio te kairangahau ki ngā ritenga me ngā rerekētanga o ngā ao e rua nei, i tōna ake kaupapa rangahau.

Tātari ā-Puka

Ko te Tātari ā-Puka he tikanga mō ngā kairangahau, kia hoki anō ki ngā tuhingaroa i whakaputa, me ngā tuhinga kāore anō kia whakaputa rānei. Nā te pānuitanga i ēnei whakairirnga kōrero te kaituhi i ako, i whakamātau i aua kōrero, kia whakahōhonu rawa atu ōna māramatanga mō te kaupapa i rangahautia e ia. E ai ki tā Peni;¹⁴

“ko te whāinga matua o te Tātari ā-Puka he hora mā te kaupānui te ia o ngā kaupapa matapaki e karawhiu ana i te ao o te kaupapa kōrero nei. Ka āta whai atu i ngā matapakinga mō ngā kōrero tuku iho me ngā hononga ki te kaupapa rangahau”.

Ko tētahi raru o te tangotango i te Tātari ā Puka mōkū, ko te nuinga o ngā tuhingaroa, o ngā mahi rangahau o mua rānei, nā ngā tāngata Pākehā tēnei kaupapa i tuhi, i rangahautia. He nui ngā kōrero i puta pēnei mai i te ao rangahau Māori. Ka aro ki tā Royal;¹⁵

“e hoa mā, kua roa ngā kaituhi Pākehā e tuhituhi ana i ā rātou kōrero mō ngā iwi Māori. Kua tōia tātou e aua kōrero! Kātahi rawa te hanga! Kua riro hoki te wairua o te rangatahi i ērā pukapuka, ahakoa he mana tonu tō rātou, tō ngā uri taketake ake nei”.

Hāunga i ngā pukapuka a te Pākehā mō ngā iwi Māori, kei ngā whakapapa, ngā waiata, ngā mōteatea, ngā kōrero, ngā haka e ū tonu nei te mana o ngā kōrero. Pēnei hoki tōku i te haka ‘Puhi Kura’, he mana nui ake tōna.

Rapunga Kōrero

Ko te tikanga o te Rapunga Kōrero, he mea kia whai i ngā āhuatanga katoa o te Māori ki te rangahau, ki te ako rānei. He hunga whakaako nā te ārero a Ngāi Tāua, te Māori. Nā reira, kei roto tonu ngā mātauranga Māori i ngā āhuatanga i makere mai i ngā ngutu. Ko ngā kōrero tuku iho, he mea tuku i ngā mōhiotanga ki tētahi atu mā te ārero, he taunakitanga ā-waha mō ngā rā kua taha. Ahakoa te āhua o te noho hei mātauranga Māori, i toko ake te kōrero tuku iho i ngā

¹⁴ Peni, T. (2013). Mana Whenua, Mana Tangata: Raukawa Ake, Raukawa Iho, whārangi 12.

¹⁵ Royal, T. (1994) .Te Whare Tāpere; towards a model of Māori performance art, whārangi, 14.

hokinga mahara o te tangata, ā, tuia atu ki ngā aho whakapapa, ki ngā hītorī ā-waka, ā-tūpuna ki ngā pānga whenua rānei. E kī ana a Vansina;¹⁶

“oral history is the record of the personal experiences of an individual. It can be defined as reminiscences, hearsay or eyewitness accounts about events and situations which are contemporary, that is, which occurred during the lifetime of the informants”.

Whai pānga ana te pūmahara o te Māori ki te āhua o te tiaki i ngā hītorī o te tangata ake, i ngā hītorī o te hāpori anō, i ngā hītorī o te iwi hoki.

1.5 Ngā Ūpoko o te Tuhinga

He aronga, he kaupapa rerekē tō ia ūpoko engari, i puta mai te tirohanga whānui e tui ana i te whakapapa, i ngā kōrero tuku iho, ngā hītorī me ngā whakawhanaketanga o ngā kōrero whakangūngū, i tua atu i ngā kupu o te haka ‘Puhī Kura’.

Ūpoko Tuatahi - “Puhī Kura, Puhī Kura, Puhī Kākā”.

Ko te tikanga o te ūpoko nei, he whakataki i te mata o ngā kōrero hei māhere mō te kaupānui. Koinei te huakina o te whakatakotoranga i ngā ūpoko o te tuhinga. I whakaraupapa anō hoki i te kaupapa rangahau, tōna pūtaka, ngā ara rangahau me ngā whakahirahiratanga o tēnei mahi rangahau.

Ūpoko Tuarua - “Ko Te Aea o ia Rangi, Hui Ake”.

Ko te tikanga o te ūpoko nei, i whakaraupapatia ngā kōwhiringa kōrero tuku iho, kōwhiringa tuhinga. He tirohanga ki ngā mahi rangahau i rangahau kētia e tāngata kē. He kōrero hoki tēnei ūpoko ki ōku arohaetanga o aua tuhinga, aua kōrero, kia whakawhanake mai i ngā hua kōrero.

Ūpoko Tuatoru - “Ka Whakakōpurua a Rangihape, Teina a Tūpeteka”.

Ko te tikanga o te ūpoko nei, i matapakinga i ngā pou tarāwaho o te rangahau me ngā tikanga rangahau kia ārahi i tēnei mahi rangahau, ka hikina ake he putunga whakaaro hei whakautu i te whāinga matua o tēnei tuhinga. Nā reira, ko te Kaupapa Māori te pou tarāwaho matua o tēnei mahi rangahau. Heoi anō, e hāpai nei te pou tarāwaho o te Te Waka Mātauranga kia ārahi nei i ngā aho matua e toru, o tēnei mahi rangahau. Ko ngā tikanga rangahau e āwhiowhio nei i te kaupapa, ko te Tātari-ā-Puka me te Rapunga Kōrero.

Ūpoko Tuawha - “Huakina, Huakina”.

Ko te tikanga o te ūpoko nei, i whakamārama kau ake nei he aha tēnei mea, te kōrero tuku iho, tōna tikanga, tōna whakapapa, tōna koronga, tōna hāngaitanga ki a Ngāi Tāua, te Māori. Ka whakamātai anō hoki i ngā tūmomo kōrero tuku iho me ngā āhuatanga mō ia momo, kua

¹⁶ Vansina, J., (1985). Oral Tradition as History, whārangi 13.

whakairohia nei e ngā mātua tūpuna o nehera. He wāhanga hoki tēnei i te whakaaro, ko te haka hei pātaka pupuri kōrero, he taonga matahīapo mā ngā uri whakaheke.

Ūpoko Tuarima - “Tahi ka Riri, Toru ka Wha, e Matamata Hopukia”.

Ko te tikanga o te ūpoko nei, he tuhinga kōrero i ngā hewa, i ngā pōhēhētanga maha o te haka i whakatau whānuitia e te Pākehā, i tōna taenga mai ki Aotearoa. I whakaurapatia anō hoki ngā kōrero i te tātai whakapapa o te haka, ā, i hoki anō ki ngā atua, tōna orokohanga, ōna hoaketanga, ōna karangataha maha ki a Ngāi Tāua, te Māori. I whakawhānui atu hoki i ngā whakaaro, i ngā kōrero, i ngā tirohanga Māori mō tēnei taonga tuku iho, ko te haka.

Ūpoko Tuaono - “Hōmai rā tō Whiri Kaha, Toro Kaha”.

Ko te tikanga o te ūpoko nei, i whakatakoto i ngā kōrero i mōhiotia nei, e waia noatia nei e ngā kaikōrero tokorima. He wāhanga anō tēnei mā ngā kaikōrero kia whakaurupare ai ngā pātai e hāngai tonu ana ki tēnei tuhinga whakapae ā, he wāhanga wero, he wāhanga whakamātau hoki i ngā rerenga whakaaro, i ngā mātauranga whakapae nō ia kaikōrero kia aratau anō i ngā hua kōrero i puta.

Ūpoko Tuawhitu - “Kia Wetewetea, Wetewetea”.

Ko te tikanga o te ūpoko nei, kia wetewete, kia arohaehae, kia tātari anō hoki i ngā kōrero, i ngā tuhinga katoa kua rauhi nei i te mātāpuna rangahau. He wāhanga hoki tēnei ki te whakatewhatewha, ki te whakatōmene i ngā rerenga whakaaro, i ngā rerenga kōrero katoa. Nā te whakawhānui atu i aua kōrero rā, ngā kōrero puiaki i tua atu i ngā kupu o te haka ‘Puhī Kura’, i whakakōhuretia ai.

Ūpoko Tuawaru - “Ā tē, ā tā, ā tau”.

Ko te tikanga o te ūpoko nei, kia whakamātai anō ngā rerenga kōrero katoa. Nō te mātāpuna rauhi mātauranga ngā hua kōrero i tākoha mai. He wāhanga anō tēnei kia matapakinga ai ngā kura huna e muramura mai ana. Nōku anō ēnei rerenga kōrero e toru i hanga, i tuhia rānei.

Ūpoko Tuaiwa – “Wairangi e”.

Ko te tikanga o te ūpoko nei, i hoki anō ki te whakatātare matua o te tuhinga whakapae, ki tōna whāinga tāhuhu me ōna aho matua, kia mārakerake te kite i ngā hua o te mahi rangahau nei. He whakakapinga tēnei wāhanga kia whakakīnaki i ngā kōrero, i ngā whakaaro kia tautoko mārika ai te rongomaiwhiti o tēnei taonga matahīapo, ko te haka. Ka noho tonu te haka hei pātaka pupuri kōrero mā ngā uri pēnei i au nei, he tangata hoki whakamua, kia haere whakamuri.

1.6 He Whakatepe

E rārangi ake nei te hanga o tēnei tuhinga kia torotika te whai atu i te takoto o ngā mahi, kia mārama hoki tōna orokohanga mai, me ngā kawenga e hautū ana i te huarahi rangahau.

UPOKO TUARUA

“KO TE AEA O IA RANGI, HUI AKE”

2.0 Kōrero Whakataki

E whai ake nei, ka tāhuri te puku o te kōrero ki ngā tuhinga, ki ngā whakaaro hei taki i ngā mahi rangahau kua rangahau kētia. Ka tātari i ngā hua me ngā mate kua puta i aua tūmomo āhuatanga o te rangahau, i ngā wā kua taha.

2.1 Ngā Kaupapa Matua

Mohoa ake nei i te putanga mai o te ipurangi, arā kē, a Kūkara (Google) rānei, mārakerake te kite i te mātotoru o te mātauranga i mau nei i a ia, ahakoa te kaupapa, ahakoa nō hea, ahakoa ko wai. Engari ko tāku, kia kimi mātauranga ai mō te rangatira nei a Wairangi, me te haka i titoa nei e rātou ko Tamatehura, ko Ūpokoiti, ko Pīpito i te rautau 1500. Koia nei te tīmatatanga o te patopato haere, i te tangotango haere i te ipurangi kia whai mātauranga, kia whai māramatanga anō hoki ki ēnei tūpuna. E whakawhānui atu te tirohanga i te tuatahi, kātahi i whakawhāiti haere te tirohanga i te tuarua.

2.2 Wairangi

Hei tā te kōrero a (Paerata, 1910)¹⁷ he tino tūpuna a Wairangi nō te iwi o Ngāti Raukawa. Nōna tēnei kōrero i tuku i te reo Māori engari, nā Te Rangihīroa te kōrero i whakapākehā, i tuhi anō i ōna mahi mō te Journal of The Polynesian Society (JPS). I whakapākehātia e Te Rangihīroa tēnei tuhinga i te reo tino ōkawa ā te Pākehā;

“let us beguile them with a posture dance; then Pūroku knew that Parewhete had yielded to Tūpeteka; with eyeballs and lengthy tongues grotesquely protruding upwards; then Wairangi rose and recited”.

He tino rerekē te reo nō te ārero ki tērā o te reo tuhi, o te reo tuhi a te Pākehā. I tēnei tuhinga, i āhua rākaitia e Te Rangihīroa¹⁸ te kōrero mō te hunga pānui arā kē, mō te hunga ahorangi, mō te hunga o ngā Whare Wānanga rānei. Kīhai ia i tuhi i te reo Māori, ko te reo Pākehā noa iho. Ko ngā tūingoa me ngā tūwāhi ngā kupu anakē i te reo Māori. Kīhai te kaikōrero, te kaituhi

¹⁷ Paerata, H. Te., (1910). He Whiriwhiringa Kōrero, Whārangi 244-254.

¹⁸ Rangihīroa, T., (1923). Wairangi, He Tūpuna nō Ngāti Raukawa, whārangi 18-22.

rānei, i tohutoro i te kupu ‘matamata,’ i te whakamārama nei o tēnei kōrero, ahakoa he taurekareka, he tāne, he wāhi, he koikoi rānei.

Hāunga atu i tēnā, he tuhinga tino āmiki tēnei ki ngā tūtohu whenua, ki ngā ingoa tūpuna, ki ngā mahi a Parewhete, i ngā wāhi i tatū nei ia, ki ngā rohe me ngā iwi anō hoki. Mārakerake te whai i tōna haerenga nō te pā o Rurunui ki te pā o Te Aea inaianei tonu. Mā aua tūtohu whenua te tangata e whai tonu; Rurunui i Wharepūhunga ki Manuka-Tūtahi, ki ngā wairere o Āniwaniwa, whakawhiti atu i te awa o Waikato, ki te Parikarangeranga i Turanga Moana, whakawhiti atu i te awa o Waihou ki te pā o Te Aea i Te Aroha. He whakamārama anō hoki tēnei tuhinga i te tūāitanga o te wāhi e kiia nei, ko te Manuka-Tūtahi;

“she came to a plain, she painted some of the ochre upon a *Manuka*, hence the name Manuka-Tūtahi”.

E rua ngā tuhingā kōrero pēnei i a JPS. Ko te tuhinga Pākehā nā Te Rangihīroa, ā, ko te kōrero rawa taketake a (Paerata, 1910). Engari, nā tētahi tangata Pākehā taua kōrero i kape tuhi. Nā ngā āhuatanga o ngā taringa Pākehā ngā oro Māori i tuhi, pēnei ki ēnei e whai ake nei; “farow (wharau), tie (tae), kumra (kumara), anor (anō), orna (ōna), ah (ā) me te whate (whatī). Kāore kau ngā whakapākehātanga, ngā whakakōwaetanga me ngā pūmatua ki ngā tūtohu whenua i tēnei tuhinga. Tēnā pea, kīhai te kaikape tuhi i taunga atu ki aua wāhi rā, ā, kīhai ia i mōhio ki ērā wāhi. Nōku te whakaaro, tērā pea, ko ērā te āhua o te tuhi i te reo Māori i aua wā rā.

Heoi anō, he tuhinga mīharo tonu tēnei i te mea, i puta ai ngā kōrero rerekē. Ko tōna,

“mutua te tangi-tu a te wahine ra katahi ka tapapa atu ki runga i nga turi o Wairangi, ka haehae i nga ringa ka piri ki te mata a Wairangi kia heke iho ai te toto ki runga i a Wairangi, kia tapu ai i ana toto, kia kore e kainga. E haehae ana, komutu ana kupu enei....”.¹⁹

E ai ki ngā tuhinga atu i tēnei,

“ka mutu te tangi a te wahine ra katahi ka tapapa atu i runga i ngā turi o Wairangi, ka haehae ki nga ringa ki te mata kia heke iho ai te toto, kia kore e kainga. E haehae ana ko ana kupu enei...”

He rerekē ngā tuhinga e rua nei. Nā reira, he rerekē ngā whakamāramatanga o ēnei tuhinga. E ai ki te tuhinga tuatahi, i tangi a Parewhete i a ia e tū ana, kātahi ka noho ki runga i ngā turi o Wairangi. I haehae ōna ringa kātahi ka piri ki te mata o Wairangi kia heke ōna toto i runga i a ia, kia tapu, kia kore e kaingia. I a ia e haehae ana, i kōmutu ia ki ōna taringa. Kīhai te minenga i rongo. Nāna a Wairangi te kōrero hākiri i tuku. I puta mai te pātai, he aha te tino tikanga o te hekenga toto o te wahine ki runga i te ūpoko o te tāne? Kia kore ai e kaingia, he aha anō? Heoi

anō, he whakatūpatotanga tēnei mōku kia mātara tonu ki ngā kupu, kia mau tonu ki te tūturutanga o te kōrero, te tuhinga rānei.

He rite anō te tuhinga nā (Te Rangihiroa, 1923) ki tērā nā, (Te Paerata, 1910) engari, he tuhinga Māori ki te taha matau o te whārangi, ko ōna whakapākehātanga ki te taha. He whakaahua tā a Wairangi rātou ko Pūroku, ko Parewhete i mua i tētahi wharenuī. Nā H. D. B. Dansey te whakaahua i tā mō tēnei tuhinga kōrero. I whakatāpiri a (Te Paerata, 1910) i tētahi whakapapa o te kāwai rangatira, mai i a Hoturoa ki a Wairangi mā. Ko te rerekētanga o tēnei tuhinga ki ērā atu, ko Parewhete te wahine teina a Wairangi, ko Pūroku te wahine tuakana.

E rua ngā tuhinga rerekē rawa i ēnei i runga ake rā, i a JPS hoki. Nōki i whakawhānui atu i tōku titiro, i rangahautia hoki e au ngā ingoa a Parewhete, a Tūpeteka me ngā whakahuatanga rerekē i kitea nei e au i āku pānuitanga katoa. Nā ēnei whakawhānuitanga au i kimi ai ngā kōrero a (Best, 1902).²⁰ Nōna ngā tuhinga e rua nei. Ko te tuhinga tuatahi, he tuhinga poto, he pitopito kōrero noa iho engari, he pūnga kōrero tōna i te pūremutanga a Parewhete ki tōna whanaunga a Tūpeteka. I mea nei;

“When Pare-whete of Te Aroha placed under-cooked before her husband Wairangi, some ten generations ago, she probably did not foresee the consequences of her act. But the incisive remarks passed by Wairangi on that occasion led to reprisals on the part of the relatives of his wife, although eventually they were defeated with great slaughter”.

Nōku i timata i tēnei rangahautanga, i āta whakaro au ki ngā take kia tae atu a Tūpeteka ki te kāinga o tētahi rangatira, i rongonui whānuitia mō te pakanga, ki te whakapūremu ai tōna wahine? Kāore e kore, he pakanga kei te haere! Nā reira, he whakaaro anō tēnei hei kai mā te hinengaro. Ko te raru o tēnei tuhinga mōku, kīhai tēnei tuhinga i whakatāpai nei nō wai, nō hea ēnei mātauranga i whakaputa. Mēnā he tukunga kōrero tēnei nō Ngāti Maru, he paku whakamāramatanga tēnei ki ngā take i whakarite a Ngāti Maru, i ngā tinihanga kia whakamate atu i a Wairangi.

Ko te tuhinga tuarua, he tuhinga whakamārama i te haka ‘Puhī Kura’ e ai ki ngā kōrero a Ngāi Tūhoe. He puha, he tiwha te momo o te haka nei. He whakamāramatanga hoki tēnei i te ahunga o tēnei haka ki a Ngāi Tūhoe. He haka whakaaraara tēnei i ngā toa ki te haere ki te pakanga ki Ōrākau i Waikato, i te tau 1864. Nā Piripi Te Heuheu, nō Ngāi Tūhoe, nō Ngāti Maniapoto anō hoki. I whakaputa ai tēnei haka i tētahi hui ki Ruatāhuna, i runga anō i tōna tono ki te haere, kia whakamate atu mō te whenua, mō te kaupapa. I tēnei rerenga haka, i whakatāpirihia e Ngāi Tūhoe te haka a ‘Puhī Kura’, nō Ngāti Raukawa hei tīmatatanga haka, kātahi kā

²⁰ Best, E., (1902). Notes on the Art of War, whārangi 44-45.

whakahonohono haere i ngā whiti e rima kia whakautua ai te tono a Piripi ā, ka whakaaraa ake ngā toa o Ngāi Tūhoe ki te haere, ki mura o te ahi. Ehara nō tēnei tuhinga he paku whakamāramatanga, he whakapākehātanga i ngā kupu o tēnei rerenga haka arā, ehara i a ia anō, he paku kōrero mō Wairangi mā.

I tautokohia e (Temara, 2012)²¹ ēnei kōrero i runga ake rā i tōna tuhinga whakapae. I whakaaetia e au he puha te momo o tēnei haka ā, he mea nei i whakaitaita, kia whakamātautau ai ngā toa ki te pakanga.

“kai kōnei kua whākina ko te puha hai torotoro i ngā whakaaro kātahi ia ka whakaaraa te toa i ngā toa i tana taua rānei ki te pakanga”.

Nōna anō i whakaae, nā Piripi Te Heuheu a ‘Puhi Kura’ i hakaina i runga i tōna aki i a Tūhoe kia haere ki Ōrākau. I whakahua mai ia ko te ingoa a Tūtapeka. Engari, i whakaaro noa ake au, he hapa nō te rorohiko, nō te tere hoki o te paopao i te rorohiko. Kotahi anake te wā, i whakahuatia mai e ia taua ingoa i tōna tuhinga.

I whakaraupapahia e ia ngā wāhanga e wha o te haka me te kaitito o ia wāhanga me ngā kupu o ia whiti. He paku whakamārama nōna mō te pūremutanga a Parewhete engari ko tōna i mea nei, nā te pā o te ringa papaki o Wairangi ki a Parewhete a Ngāti Maru, i whakariterite i a rātou tinihanga ki te whakamate i a Wairangi;

“Na runga i te tūkinu o te ringa o Wairangi kia Parewhete i te mau tonu te riri o te iwi o Parewhete kia Wairangi me to rātau hiahia ki te patu i a Wairangi.

Nā reira, ko te aronga nui o tēnei tuhinga, ko te tātari ngā momo haka, ko ngā āhuatanga o ngā haka puha, ki te whakaitaita, ki te whakakaha i ngā toa, kia huakina ai te riri.

Whai ake i tēnā, ko te tuhinga a (Royal, 1998).²² He tuhinga whakarāpopoto tēnei engari, ko te haka tonu, tōna aronga. Kīhai tēnei tuhinga i tuku paku whakamārama mai mō ngā mahi me ngā wāhi i haeretia nei e Parewhete. Ētahi wā, ko Parawhete te ingoa o te kuia rā, ētahi atu, ko Parewhete. Kīhai tēnei tuhinga i tohutoro ki te kōkōwai a Parewhete, ki ngā poupou Kahikātea o te whare kōhuru, me te tukunga atu i tōna tutua, ki te kimi mātauranga mōna. E ai ki tēnei tuhinga, koinei te timatatanga o te tito haka me te whakaritenga haka, kia whakakōmutumutu ai ngā tinihanga a Tūpeteka. E ai ki ngā tuhinga atu i tēnei, i whakarite rātou, i tā rātou tātai i muri i te haehaetanga, i te tangi whakatūpato a Parewhete ki a Wairangi. Kīhai hoki tēnei tuhinga e tohutoro ki te kupu ‘matamata’ ahakoa he tāne, he koikoi, he wāhi anō hoki. I whakamāramatia mai e tēnei tuhinga te rerenga ‘ka whakakopurua rua a Rangi-hape’. He

²¹ Temara, M. Te., (2012). Te Haka Taparahi a Tūhoe, whārangi 66-68.

²² Royal, T. A., (1998). Te Whare Tapere, whārangi 142-143.

kauhautanga tēnei rerenga ki a Tūpeteka rāua ko tōna taina a Rangihape, i te taieritanga kei te haere mai. E rite ana ngā tuhinga nā (Te Rangihiroa, 1923), (Te Paerata, 1910) ki te whakamāramatanga nei. I ētahi wā, i whakahuatia mai e tēnei tuhinga ngā ingoa o Ruarangi-hape, ko Rangihape me te ingoa poto nei a Hape.

E whakapae ana a (Mahuta, 2010);²³

‘ko te haka, he waka kōrero mā ngā kaupapa tōrangapū ā hapū, ā iwi rānei’.

He tātari tēnei tuhinga ki ngā tūmomo haka me ngā kaupapa e kawea nei e rātou. Nā ngā mahi rangahau a ²⁴ (Biggs, 1995) (Karetu, 1993) (Grove, 2001) (Jones, 1935)²⁵ ia i mūrau, hei tautoko i ōna tuhinga.²⁶ He ōrite āna rangahau ki tērā a (Royal, 1998), he tūtua a Matamata ki a Wairangi;

“Wairangi’s attendant Matamata is told to stand close to Tupeteka in case he tries to escape”.

He kōrero whakanikoniko tēnei e whai ake nei, ki te whakamana ake i a Rangi-hape, kia kore ai rātou e hura i ngā tākuna pono a Wairangi mā;

“ka whakakōpura rua a Rangi-hape, teina a Tūpeteka, e”.

“[b]ehold the lightning flash of Hape, the younger brother of Tūpeteka”.

I tātari anō au i te mahi rangahau nā (Ka'ai-Mahuta, 2013)²⁷ i tōna pukapuka, ‘Kia Rōnaki’. He tirohanga tēnei ki Ngā Mahi a Rēhia. He ōrite rawa ngā tuhinga e rua, atu i te tohutoro ki te ingoa a Ruarangi-hape;

“Ruarangi-hape, brother of Tupeteka, dazzles like the Morning Star”.

Hei tā te pukapuka a (Karetu, 1993), ko Parewhete te wahine tuatahi a Wairangi. Kīhai tēnei tuhinga i mea atu nei i te ingoa a Pūroku;

“the fact duly reported to Wairangi by one of his other wives in a fit of pique”.

I tēnei tuhinga anō hoki, i rere atu a Parewhete i te pā o Rurunui e taupaepae ana i tētahi taurekareka;

“Parewhete, who, accompanied by a slave, decides to leave her husband and flee to Te Aea”.

He tuhinga popoto tēnei. Kīhai tēnei tuhinga i tohutoro i ngā wāhi i haeretia nei e Parewhete me ōna mahi i aua wāhi. Kīhai hoki tēnei tuhinga i mea ake i te whare kōhuru me ngā mahi whakarite tinihanga a Ngāti Maru. E tautoko ana tēnei tuhinga i tā (Ka'ai-Mahuta, 2013);

²³ Mahuta, R. T., (2010). He Kupu Tuku Iho Mō Tēnei Reanga, whārangi 63.

²⁴ Biggs, B., (1995). Ngā Iwi o Tainui, whārangi 144-148.

²⁵ Karetu, T., (1993). Haka: A Dance of The Nobles, whārangi 18-20.

²⁶ Grove, H., (2001). Ngā Pepeha a Ngā Tipuna, whārangi 28,62.

²⁷ Ka'ai-Mahuta, R. T., (2013). Kia Rōnaki: The Māori Performing Arts, whārangi 17-18.

“behold the lightning flash of Ruarangi-hape”.

Ka huri tōku titiro ki te pukapuka o Tainui, i tuhia nei e (Kelly, 1980). ²⁸I whakamahia e ia ngā mahi a (Paerata, 1910) (Rangihiroa, 1923) kia tautoko i ōna tuhinga. He rerekē te tuhinga nei i te mea, i mea ake a (Jones, 1935);²⁹

“Wairangi returned that evening. He first suspected that something was amiss when Parewhete brought forward the evening meal; for the food was found to be only half cooked, a sign said to indicate that one’s wife had been unfaithful”.

E tautoko ana tēnei tuhinga i te tuhinga a (Best, 1902). Nā te tuku kai mata ki a Wairangi i a Parewhete, te pakanga i timata. I tohutoro te tuhinga nei ki ngā tūtōhu whenua i haeretia nei e Parewhete me āna mahi i aua wāhi. I tuhia nei e (Kelly, 1980);

“a messenger was dispatched to Tupeteka to inform him that Parewhete was on her way and to send her back. That chief however, thought otherwise and decided to keep her”.

E ai ki tēnei tuhinga, nā te pupuri tonu a Parewhete i a Tūpeteka, te ope tauā i haere ki te tiki i te wahine rā. Kīhai tēnei tuhinga i mea ake i te rahi o te ope tauā, me ngā momo rākau whawhai, i mau nei i a rātou. E ai ki a (Paerata, 1910);

“ko te nui o te iwi nei, hokowhitu. Ko te rakau a te iwi rā he patu paraoa, he meremere, he patu kowhatu, he tewhatewha, he taiaha, he pouwhenua, he koikoi me era atu rakau”.

I tautoko anō hoki tēnei tuhinga i ngā kōrero a (Jones, 1935); he taurekareka, he tangata tonu a Matamata;

“Matamata as instructed by his master Wairangi, had taken a position close by to seize Tupeteka”.

He ōrite anō ngā tuhinga ki ērā a (Jones, 1935) (Ka'ai-Mahuta, 2013) (Karetu, 1993);

“and still lamenting she approached Wairangi and leant across his knees, cutting her arms with obsidian flakes so that her blood might fall upon him and render him tapu”.

He rerekē tēnei ki tērā a (Paerata, 1910) i tōna kōrero i a JPS. I tautoko a (Grove, 2001) i ngā whakatauāki kua puta nō tēnei kōrero nei, ki te mahi pāwhera, ki te mahi tinihanga hoki.

Tāhuri mai anō te titiro ki ngā pukapuka ā-iwi pēnei i ngā kōrero e whai ake nei. He paku noa iho ngā kōrero mō te tūpuna a Wairangi, a Rahurahu anō hoki. I pānuitia e au ngā pukapuka-ā-iwi pēnei i ngā pukapuka a Te Arawa (Stafford, 1967),³⁰ Tūwharetoa (Grace, 1959)³¹ anō hoki. Nā ēnei pukapuka au i whakatewhatewha ai ngā kōrero ōrite me ngā kōrero rerekē. Nōku i pānui, i kitea e au ngā kōrero o tēnā, o tēnā o ngā iwi, mō te tūpuna nei a Wairangi. Kei ērā

²⁸ Kelly, L. G., (1980). Tainui: The Story of Hoturoa and his Descendants, whārangi 127-132.

²⁹ Jones, P. Te., (1935). Waiata Mōteatea o Ngāti Tūwharetoa.

³⁰ Stafford, D., (1967). Te Arawa, A History of the Arawa People, whārangi 113.

³¹ Grace, J. Te., (1959). Tūwharetoa: The History of the Maori People of Taupo District, whārangi, 89.

pukapuka, he paku whakamāramatanga o tōna kāwai rangatira, me ōna taura here ki aua iwi. Heoi anō, kīhai ērā pukapuka i hora nei i ngā kōrero mātotoru kia whakamārama mai i ngā kōrero mō tēnei haka, ēnei tūpuna.

Hei tā (M. McLean, 1975),³² he pukapuka, he kōpae hoki ōna mō te haka ‘Puhi Kura’. Ehara i te mea he tino rerekē ngā kupu engari, ehara tēnei momo i te haka, he mōteatea kē te āhua. Nā Marata Te Tomo nō Ngāti Tūwharetoa tēnei mōteatea i tuku engari, nā (Jones, 1935) ³³ ngā whakamārama kupu, ngā kōrero i tuku mai mō tēnei mōteatea. Engari, i kōrero katoatia e ia ngā kōrero mō ngā mōteatea rongonui o Ngāti Tūwharetoa. Hei whakamutunga ake, ko te tuhinga a (Phillips, 1989)³⁴ he tuhinga e tautoko ana i ngā kōrero a (Jones, 1935) (Gardiner, 2007) (Kelly, 1980).³⁵ Engari, e ai ki a (Kelly, 1980), ehara a Tūpeteka nō Ngāti Maru, nō Ngāti Rahiri kē ia. I tuhia nei e ia;

“even as she fled she seems to have been of two minds, for she took care to mark the route to Ngati Rahiri with ochre”.

He tohutoro tēnei tuhinga ki a Manuka-tūtahi, ā, e whakaae ana hoki ia ki te ringa papaki a Parewhete i a Wairangi. He rite tōna kōrero ki tērā a (Karetu, 1993);

‘Wairangi severely chastised his senior wife’.

Nōna anō te whakapapa a Wairangi mai i a Hoturoa, heke iho ki a Rahurahu, i whakatāpiri. I tāpirihia anō hoki e ia ngā whakaahua o te pā o Rurunui, me te pā o Te Aea. He tuhinga tēnei i te reo ōkawa ā te Pākehā engari, i mau tonu nei ki ngā āhuatanga o ngā pūrākau.

2.3 Tuhinga Whakatepe

E rārangi ake nei te hanga o tēnei ūpoko ki ngā tuhinga, ki ngā pukapuka, ki ngā pūrongo e āwhina nei i au, e whakarato nei i te tūāpapa rangahau mōku kia whakakikokiko nei i āku rangahautanga.

E whai ake nei, ka tāhuri te puku o te kōrero ki ngā ara rangahau, ngā tikanga rangahau me ngā kawenga mahi kia whakatūtuki pai ai tēnei mahi rangahau kia tika, kia pono, kia Māori anō hoki.

³² McLean, M., Orbell, M., (1975). Traditional Songs of the Maori, whārangi 138-139.

³³ Jones, P. Te., (1935). Ngā Mōteatea a Ngāti Tūwharetoa, whārangi 17.

³⁴ Phillips, F. L., (1989). Landmarks of Tainui, whārangi 65-67.

³⁵ Gardiner, W., (2007). Haka, A Living Tradition, whārangi 20-22.

UPOKO TUATORU

KA WHAKAKŌPURUA A RANGIHAPE, TEINA A TŪPETEKA

3.0 Kōrero Whakataki

E whai ake nei, ka tāhuri te puku o te kōrero ki ngā ara rangahau, ngā tikanga rangahau me ngā kawenga mahi kia whakatūtuki pai ai tēnei mahi rangahau kia tika, kia pono, kia Māori anō hoki.

3.1 Hei Whakaaroaro

I whakatutuki tēnei whāinga nā te tikanga Rapunga Kōrero, nā ngā uiuitanga āhua hanganga ki ngā tāngata e mātau ana ki tēnei haka, ki ēnei tūpuna. I āta tātari hoki au ki ngā Tātari ā-Puka o ētahi atu kairangahau o mua, e pā ana ki tēnei haka, ki ēnei rangatira. Nā te anga o te tikanga Kaupapa Māori au i whakaatu ai ngā whai tikanga e whitu, hai ārahi i tēnei mahi rangahau. Nā te poutarāwaho o Te Waka Mātauranga Māori Tuku Iho ngā aho matua me ngā whāinga tāhuhu o tēnei mahi rangahau, i hautū ai.

3.2 Tikanga Rangahau

Ki a Ngāi Tāua te Māori, ko te tikanga Kaupapa Māori he poutarāwaho kia whakarato i ngā aratohu e pā ana ki taua mahi rangahau, i taua horopaki rānei. E ai ki a (Sarantakos, 2012);³⁶

a methodology is; a model which entails theoretical principles as a framework that provides guidelines about how research is being done in the context of a particular paradigm.

Ko ngā āhuatanga o te tikanga Kaupapa Māori, kia hono ki te rapunga whakaaro Māori me ngā whai tikanga Māori. Ko ngā āhuatanga e whakatūturu ana, i te mana tiketike o te reo Māori me te mana motuhake katoa o te ahurea Māori. Kei raro iho nei he kōrero tautoko mō te tikanga Kaupapa Māori e ai ki tā (Rūwhiu, 1999);³⁷

“Kaupapa Māori Methodology incorporates a range of protocols and expected appropriate behaviour when engaging in research processes with Māori. From initial contact to termination, those Māori ways of doing things become strategically important in gaining insight on the phenomenon and obtaining respect from those under study”.

E ai ki tā Bishop (1996);³⁸

‘some would say that Māori research should be lead and undertaken by Māori only’.

³⁶ Sarantakos, S., (2012). Social Research, whārangi 36.

³⁷ Rūwhiu, L.A., (1999). Te Puawaitanga o te Ihi me te Wehi, whārangi 56.

³⁸ Bishop, R., (1996). Whakawhānaungatanga: Collaborative Research Stories, whārangi 17.

Heoi anō, ki tā Cram et al. (2004);³⁹

Māori and Pākehā can collaborate in order to undertake research that is of mainstream interest.

Atu i ērā kōrero, i tuku kōrero whakatūpato a Smith (1999);⁴⁰

“kaupapa Māori research as currently framed, would argue that being Māori is an essential criterion for carrying out kaupapa Māori research” (p.87). Ka hono tonu ia ki tōna whakamārama “that this does not however, preclude those who are not Māori from participating in research that has Kaupapa Māori orientation”.

Kei roto anō i te Kaupapa Māori, ko ngā tikanga matatika hai ārahi i ngā kairangahau kia tika ai te mahi. Koinei ngā tikanga matatika e whai ake nei, e ai ki a Smith (1999);

“Aroha ki te tangata (a respect for people); kānohi kitea (the seen face, meaning make yourself known face to face); titiro, whakarongo, kōrero (look, listen and speak); manaaki ki te tangata (share and host people, be generous); kia tūpato (be cautious); kaua e takahia i te mana o te tangata (do not trample over the mana of others); kaua e mamaku (don’t flaunt your knowledge)”.

I whakamahia e tēnei mahi rangahau te tikanga Ine Kounga i te mea, e tautoko ana i ngā āhuatanga o tōku mahi. Hei tā Sarantakos, 2012;

“it employs research procedures that produce descriptive data, presenting in the respondents’ own words their views and experiences”.

Ko te Ine Kounga e ai ki tā (Bell, 2010)⁴¹

‘is more concerned with understanding individuals perceptions of the world’.

Hūhua noa ngā hua i puta mai nō tēnei aronga i te mea, i hangaia e ngā kairangahau, e ngā kaikōrero hoki, te kaitiakitanga me te whanaungatanga, kia wātea ai te papa, ki te tuku māmā ai ō rātou whakaaro, ā rātou kōrero. I rere tonu te aroha, te mana, me te manaakitanga o te tangata ki te tangata, kanohi ki te kanohi. Tē taea e tētahi te huna i ōna whakaaro horihori, ōna kaupapa kāore i te tika, i te pono. Hai tā Walker (1985);⁴²

“the researcher must be responsive to the needs of the respondents and to the nature of the subject matter and this calls for the researcher to fulfil multiple roles: researcher, contributor and evaluator”.

Nō mai rāno ēnei tūranga o te kaikōrero, te kairangahau me te kaitautoko kōrero i te ao Māori. He āhuatanga tūturu ki te tuakiri o te tangata, ki te whakahono tētahi ki tētahi, kia whakakōtahi ai tātou, te iwi Māori. Ānika nei tētahi kōrero whakaniko a Hemara, 2000;

“the significance of reciprocity relationships in the research process would produce a sense of belonging, which would allow each member to interrelate and contribute to the welfare of the group”.

Ko Te Waka Mātauranga Tuku Iho, he pūnaha whakaraupapa mātauranga kia whakarawe i te whakawhānaketanga o te mātauranga. Nā reira, i tuia ai aua whenu mātauranga, aua whenu

³⁹ Cram, F., (2004). Rangahau Māori: Tōna Tika, Tōna Pono, whārangi 37.

⁴⁰ Smith, L. T., (1999). Decolonizing Methodologies, whārangi 87, 120.

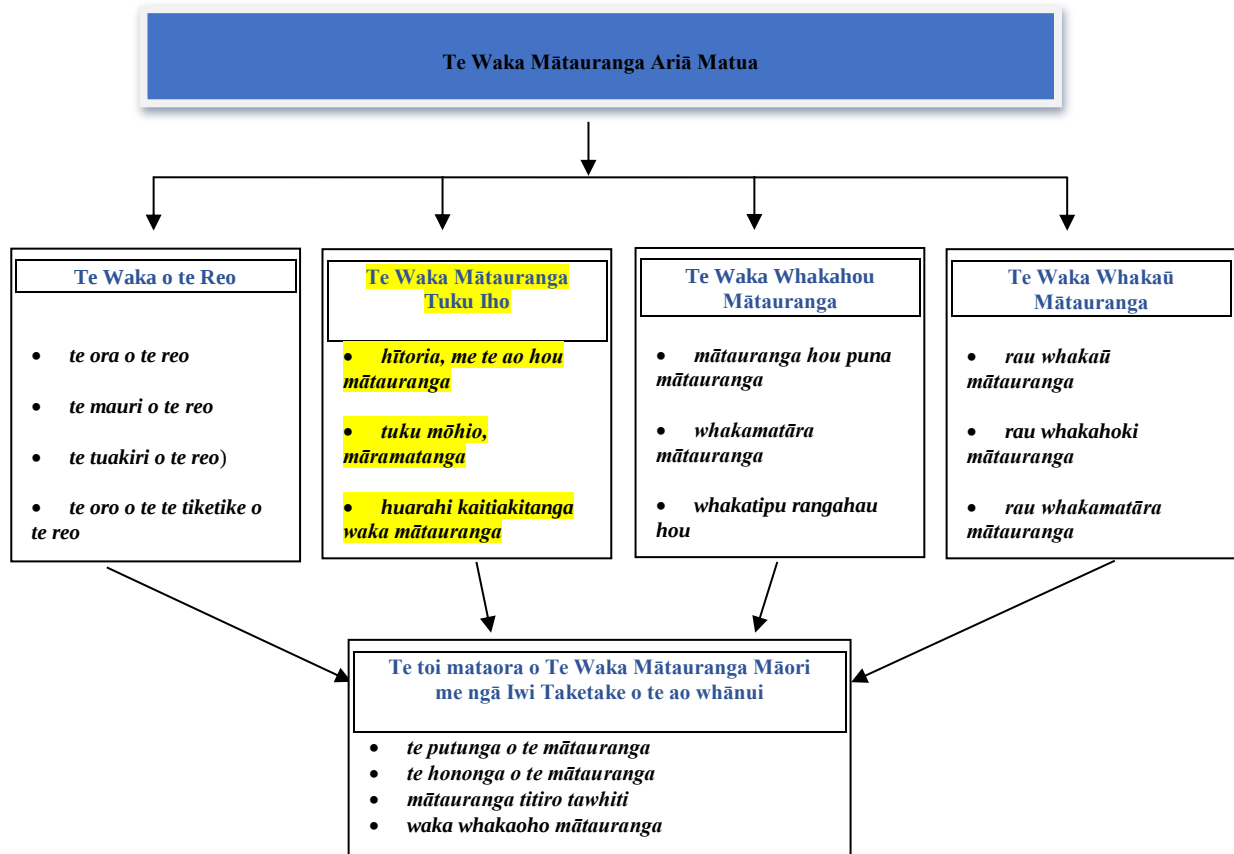
⁴¹ Bell, B., (2010). Theorising Teaching, whārangi 5.

⁴² Walker, R., (1985). Cultural Domination of Taha Māori, whārangi 3.

whakaaro o te kaituhi, o te kairangahau rānei, kia kotahi tonu. Nā (Black, 2014)⁴³ tēnei poutarāwaho i whakatinana i tōna pukapuka;

“[A] sequential system of knowledge management provides a knowledge development process whereby each interdisciplinary theme and perspective runs into another”.

E wha ngā wāhanga o Te Waka Mātauranga. Nā te Ahorangi Taiārahia Black tēnei whakaahua o Te Waka Mātauranga Ariā Matua i hanga.



3.3 Kawenga Tikanga Rangahau

Ko te pūtake o tēnei ūpoko, kia whakamahuki ai ngā kawenga tikanga o tēnei mahi rangahau. E hāngai tonu ana ngā pātai rangahau ki tōna ake kawenga tikanga, kia whai māramatanga, kia whakaurupare ai ngā pātai rā.

Tātari ā-Puka

Ko te Tātari ā-Puka, he tikanga mō te kairangahau, kia hoki anō ki ngā tuhinga, ki ngā kōrero o ngā wā o mua, kia whakahōhonu rawa atu ōna māramatanga mō te kaupapa, i rangahautia nei e ia;

⁴³ Black, T., (2014). Enhancing Mātauranga Māori and Global Indigenous Knowledge, whārangi 6-7.

“begin the review process by critically reading and evaluating the literature in order to increase and deepen your understanding of a topic. This will enable you to convey established knowledge and ideas, analyse and compare them, and also identify their strengths and weaknesses” (The University of Waikato, 2015).

E wha ngā wāhanga o te Tātari ā-Puka, ko te mea tuatahi, kia āta whakatakoto i te pātai rangahau. Ko te mea tuarua, kia rapu anō ki ngā tuhingaroa e tautoko ana i te kaupapa. Ko te mea tuatoru, kia whakamatauria i aua tuhingaroa. Ko te mea tuawha, kia tātari, kia whakamārama ai ngā hua kōrero o te Tātari ā-Puka. Ko tētahi raru o tēnei tikanga rangahau mōkū, ko te nuinga o ngā tuhingaroa, o ngā mahi rangahau o mua rānei, nā ngā tāngata Pākehā tēnei kaupapa i tuhi, i rangahautia. E ai ki tā Cram (2004);

“in the past we have been mostly studied by outsiders”.

He tino rerekē ā rātou whakamārama o te reo whakaniko me ngā āhuatanga o te ao i aua wā rā. Ahakoa i rangahautia e rātou te haka, ngā tūpuna me ngā āhuatanga o te ao, he tirohanga Pākehā kē. Hei tā (Smith, 1999);

“Historically, Western forms of research left a foundation of ideologically laden data about Māori society, which has distorted notions of what it is to be Māori”

Nā reira, nā ēnei mahi whakatewhatewha, i puta whānui mai ngā mahi pēhitanga me ngā kōrero whakaiti o Ngāi Tāua, te Māori. E mea nei a (Hotere, 2014);⁴⁴

“Kua hohā haere ngā whakaaro o Ngāi Māori ki ngā kairangahau Pākehā nā te mea ka mau tonu i a rātou ngā kōrero; ahakoa e hānau nō rātou, nō te tangata uiui kē”.

Heoi anō, i puta mai te tikanga Kaupapa Māori kia whakahou i ngā mahi, i ngā whakaaro pērā ki ērā ki runga rā, kia kore ai a Ngāi Tāua te Māori, i pēhia nei ki ēnei tūmomo āhuatanga kino, mō ake tonu atu. Ānika nei tētahi kōrero hei whakakapi i tēnei wāhanga o te tuhinga. E ai ki tā Pihama (1993);⁴⁵

“Kaupapa Māori theory is a politicising agent that acts as a counter-hegemonic force to promote the conscientisation of Māori people, through a process of critiquing Pākehā definitions and constructions of Māori people, and asserting explicitly the validation and legitimisation of te reo Māori and tikanga”.

Rapunga Kōrero

Nōku i tipu mai nā i ngā rekereke o tōku koroua, he maha rawa atu ngā kōrero mō te ao tūroa, te ao hurihuri, mō ngā tūpuna, mō ngā pakanga, ā, mō te whenua hoki. Nā ēnei tūmomo kōrero anō au, i ako. E ai ki a (Mahuika, 2012);⁴⁶

“oral traditions are living artefacts because they express and represent an active connection to our cultural and spiritual inheritance”.

⁴⁴ Hotere, K., (2014). He Taura Tuakiri; ko te reo tipua, whārangi 16.

⁴⁵ Pihama, L., (1993). Tungia te Ururua kia Tupu Whakaritorito te tupu o te Harakeke, whārangi 57.

⁴⁶ Mahuika, N., (2012). Kōrero Tuku Iho; Reconfiguring Oral History and Oral Tradition, whārangi 17.

He tino rerekē te āhua o te hītoria nō te ārero, ki tērā o te hītoria Māori nā ngā Ahorangi Pākehā. I rangirua au i āku pānuitanga i ngā pukapuka hītoria, i au i te kura tuarua. I ngaro katoa te wairua, te rawa Māori i ngā kōrero a rātou mā. Ko te tikanga o te Rapunga Kōrero, he mea kia whai i ngā āhuatanga Māori ki te rangahau, ki te ako rānei. E ai ki a Clandinin rāua ko Connelly (2000);⁴⁷ i te horopaki o te rangahau,

“narrative inquiry is a means by which we systematically gather, analyse and represent people’s stories as told by them. It is an umbrella term that captures personal and human dimensions of experience over time, and takes account of the relationship between individual experience and cultural context”.

I taea e ngā kaikōrero, e ngā kairangahau hoki te noho tahi, te kōrero tahi, te tono anō ai te āria o te tauutuutu i ngā kōrero, i ngā whakaaro, i ngā tirohanga o tēnā, o tēnā. Ko te painga o tēnā, kia tutuki pai ai ngā mahi, kia whai oranga mā te katoa. Nō te tikanga Rapunga Kōrero, ngā kairangahau i āhei ki te whakatinana mai i ngā ūaratanga, i ngā tikanga katoa o te Kaupapa Māori, pēnei i te kanohi kitea, te whakawhanaungatanga, te aroha ki te tangata me te manaaki ki te tangata. E ai ki a Gibbs;⁴⁸

“when undertaking culturally appropriate collaborative research, the researcher must respect the social and cultural institutions of the research participants”.

3.4 Ngā Ngoikoretanga

Tērā pea, ko te tata o te kaupapa ki au nei tētahi mate o te mahi kua puta mai. I pēnei mai i te mea, e ngākaunui ana au kia whai māramatanga, kia huraina, kia toroa i ōku taukaea ki ōku tūpuna, ki ngā mātāwai o ngā kōrero ki ōku tūpuna. Kāore he take mō te aro ki ngā āhuatanga pērā ki tērā i te mea, ko te koura nui, ko te whakautu i te pātai. Atu i tēnei mate, kāore he take anō hei whakapōraruraru i au, i te mahi anō hoki.

3.5 Tuhinga Whakatepe

E rārangi ake nei te hanga o tēnei ūpoko ki ngā ara rangahau, ngā tikanga rangahau, ngā kawenga mahi nei ngā ngoikoretanga o tēnei mahi. Ko te tūmanaako kia whakatūtuki pai ai tēnei mahi rangahau kia tika, kia pono, kia Māori anō hoki.

⁴⁷ Clandinin, D. J., Connelly, F. M., (2000). Stories of Experience and Narrative Inquiry, whārangi 7.

⁴⁸ Gibbs, M., (2001). Towards a Strategy for Undertaking Cross-Cultural Collaborative Research, whārangi 678.

ŪPOKO TUAWHĀ

“HUAKINA, HUAKINA”

4.0 Kōrero Whakataki

E whai ake nei, ka tāhuri te puku o te kōrero ki ngā whakamārama kau ake nei he aha tēnei mea, te kōrero tuku iho. He aha anō ōna tikanga, tōna whakapapa, tōna koronga, ōna hāngaitanga ki a Ngāi Tāua, te Māori. I whakamātai anō i ngā tūmomo kōrero tuku iho, kua whakairohia e ngā mātua tūpuna o nehera. He wāhanga matapakinga i ngā āhuatanga o ngā tūmomo kōrero tuku iho. He whakawhānuitanga hoki i te whakaaro, ko te haka hei pātaka pupuri kōrero, he taonga matahiapo mā ngā uri whakaheke.

4.1 Te Ahunga

Nō mua mai i te taenga mai o te Pākehā ki ngā ākau o Aotearoa, ko te reo e kaha āwhiowhio nei i te motu, ko te reo Māori, ko te reo rangatira rānei. Ko tō tātou nei reo, he reo nō te arero. Ehara tō tātaou nei reo Māori nō te tuaka Pākehā, ehara nō te pukapuka hoki. I pēnā hoki ngā iwi taketake katoa o te ao, pēnei i a tātou, te iwi Māori. Kāore e kore, i pērā hoki te Pākehā i tōna whanaketanga i te ao. E ai ki a Friere (1972b: 61);⁴⁹

“In the history of man, words were heard well before they were ever seen. Men are not built in silence, but in word”.

Nō te hanga mai o te kupu, te māramatanga, te ako, te mātauranga i whakatipu i waenga i te ao kikokiko, kātahi i puta ki te whai ao, ki te ao mārama. Ko te reo, ko te rokiroki o te mahara, ngā waka i kawea nei e tātou te māramatanga, te ako, te mātauranga o tēnei ao ki tēnā, ki tēnā o ngā reanga. Ko aua kōrero rā, koinei ngā puna kupu, ngā mātāpunenga, ngā kaiwhakaako, ngā whare mātoro o te ao tāwhito, ki te ao mōroki noa nei. Nō te arero anō ngā mātauranga Māori, ngā hītoria, ngā tikanga, ngā rapunga whakaaro a kuia mā, a koro mā, i whakahorapa ki te iwi, hei taonga tuku iho mā tātou. Nō te mahara ngā honoga o taua ao ki tēnei ao. E tautoko ana a Paul Thompson rāua ko Daniel Bertaux (2005);⁵⁰

“Transmission between generations is as old as humanity. It arises from the fundamental human condition. Our lives are a fusion of nature and culture. It represents tradition over centuries, even eternal truths, stands the sheer brevity of individual human life”.

Hei tā (Lord 1991: 15,16⁵¹; Thompson 1978: 19);⁵²

⁴⁹ Friere, P., (1972). Pedagogy of the Oppressed, whārangi 23.

⁵⁰ Thompson. D., Bertaux. P., (2005). Between Family Models, Myths and Memories, whārangi 10.

⁵¹ Lord. A., (1991). Epic Singers and Oral Traditions, whārangi 15-16.

⁵² Thompson. P., (1978). The Voice of the Past- Oral Traditions and History, whārangi 19.

“[I]t can be argued that oral history is as old as history itself, and oral tradition is the oldest form of literature in the world”.

Nōku i tamariki nei, i rangona e au ngā kōrero huhua noa mō tō tātou whenua tūturu i Hawaiki. I akona hoki e au ngā kōrero mō ngā mahi i reira, mō ngā kōrero whakaterere moana nei ki Aotearoa, me ngā wāhi i tatū nei rātou i te Moana-nui-ā-Kiwa. I pānuitia e au ngā tuhinga i ngā pukapuka ā-iwi, i a rātou i hāerere nei i te motu i whakakokoraho ai te whenua, i ngā kōrero pakanga, i ngā kōrero whakapapa o mua mai i te taenga mai o te Pākehā.

I hāraunga tonu ēnei kōrero i te mahara kia whakatinanahia mō ake tonu atu. He herenga wairua ki ngā whenua, ki ngā waka, ki ngā tūpuna hei tikitiki mō te māhunga. Mārakerake te kite i ngā painga maha i ēnei tūmomo kōrero. E matareka ana te taruna ki ngā wā ukiuki, ki ngā tūpuna o mua. He herenga whakapapa, he herenga aroha, he herenga motuhake ki ngā ao e rua. Heoi anō, e tautoko ana a Hanson (2009);⁵³

‘they create connections between past and present through memory’.

4.2 Kōrero Tuku Iho

Nā, nōku i whakaaro tonu nei ki tēnei mea te kōrero tuku iho, i puta mai ngā pātai e toru. Ko te pātai tuatahi, he aha tēnei mea ‘te kōrero tuku iho,’ arā kē, ngā ‘oral traditions?’ Ko te pātai tuarua, he aha ōna tikanga? Ko te pātai tuatoru, he aha ōna momo? Kāore e kore, ko te kupu matua o taua rerenga, ko te kōrero! Ko te kōrero, he mea i makere mai i ngā ngutu o te tangata, he mea nō te arero. Ko te tuku iho, he mea i tukuna atu e tētahi reanga ki tētahi atu, hei whakakai marihi. Ki te whakatāpirihia e tāua ngā kupu me ngā whakamāramatanga e rua, ko te kōrero tuku iho, he mea nō te waha, ahakoa te aha, i tukuna ai e tētahi, ki tētahi atu.

E ai ki a Biggs (1977);⁵⁴

“Oral tradition is any culturally defined, word-of-mouth way of intentionally passing on information about the past”.

E tautoko ana a Vansina (1985);⁵⁵

“They have passed from mouth to mouth, for a period beyond the lifetime of the informants...As messages are transmitted beyond the generation that gave rise to them, they become oral traditions”.

E whakamārama mai a Keenan (2005);⁵⁶

“For the Maori people, oral tradition at once provides both narratives of the past, and frameworks within which to interpret those narratives. It is an oral testimony, in its broadest sense and is accepted as an integral part of Maori knowledge transfer; and this has always been so”.

⁵³ Hanson. D., (2009). Oral Traditions.

⁵⁴ Biggs. B., (1977). What is Oral Tradition, whārangi 1-12.

⁷ Vansina. J., (1985). Oral Tradition as History, whārangi 13-15.

⁵⁶ Keenan. D.,(2005). The Past From The Paepae, whārangi 84.

Nā reira, nā te whakamārama a Keenan au i kurapae atu i tētahi whakamārama hōu mōku. Ehara i te mea, he kōrero noa iho te kōrero tuku iho, he āhuatanga ka āhei tonu te tangata ki te tuku i ōna mātauranga, i ōna māramatanga, i ōna tirohanga, i ōna whakapono ki tētahi atu hei kai mā te hinengaro. Mā reira e whai whakaaro ai, e wānanga ai, kātahi e ako ai. Koinei te ‘knowledge transfer’ a te Pākehā engari, ki a Ngāi Tāua te Māori, ko te ako. Hei tā Lee (2005);⁵⁷

‘In traditional Māori society, knowledge was highly valued. The way in which knowledge was transmitted was through the process of ako’.

E whakamārama mai a Metge (1986);⁵⁸

“Ako is the education through exposure. It is informal, semi-continuous, embedded in the ongoing life of the community. The process of ako was constant, it did not happen in isolation to everyday Māori life, rather ako was integral in the creation, transmission, conceptualization and articulation of Māori knowledge”.

Nō mai rānō, ko te mātauranga o tua whakarere, i takohatia mai e te ārero. Nā te hunga pākeke te mātātahi i whakaako ia rā, ia wiki, ia marama. E ai ki ngā Kairangi a Renee Hulan rāua ko Renate Eigendrod;⁵⁹

“oral traditions are the means by which knowledge is reproduced, preserved and conveyed from generation to generation. Oral tradition form the foundation of their societies, connecting speaker and listener in communal experience and uniting past and present in memory”.

E whakapae ana a Augustine;⁶⁰

“Oral tradition is information, memories and knowledge held in common by a group of people, over many generations, and it is not same as testimony of oral history. In a general sense, "oral tradition" refers to the recall and transmission of a specific, preserved textual and cultural knowledge through vocal utterance. As an academic discipline, it refers both to a set of objects of study and a method by which they are studied”.

Heoi anō, ki te tirohanga Māori, ko te tino koronga o ngā kōrero tuku iho, kia whakawhanake, kia whakapiri noa atu tō rātou rangatiratanga ki te hītori o te iwi, ki te taiao, ki ngā ture o te whenua, ki nga tikanga o te tangata, ki te tuakiri o te tangata, ki te ahurea o taua whānau, taua hapū, taua iwi rānei. Ko tōna tikanga, i mau nei i te tangata ki ngā akoranga, ki ngā wheako, ki ngā tohutohu hei ārahi i a ia anō, kia tū rangatira ai i te mata o te whenua. I tautoko nei a Royal (2005);⁶¹

‘everything needed to maintain Māori society was contained in oral histories and traditions and subsequently passed on through experts in various areas’.

⁵⁷ Lee, J., (2005). Māori Cultural Regeneration: Māori as Pedagogy, whārangi 33-38.

⁵⁸ Metge, J., (1986). In & Out of Touch: Whakamaa in Cross Cultural Context, whārangi 19.

⁵⁹ Eigendrod, R., retrieved from; <http://indigenousfoundations.arts.ubc.ca/home/culture/oral-traditions.html?type=123&filename=Oral%20Traditions.pdf>.

¹² Augustine, S., (2010). Oral Histories and Oral Traditions, whārangi 2-3.

⁶¹ Royal, T., (2005). whārangi 8-10.

Ki te hoki anō ki ngā kōrero whakamārama katoa o runga rā, ko ngā kōrero tuku iho, he mea nō te waha o te tangata, ahakoa te aha. I pērā katoa tātou, mai i te orokohanga o te ao, tae noa ki ēnei wā tonu, ahakoa te whenua. Kei ia whānau, ia hapū, ia iwi ēnei tūmomo kōrero tuku iho hei whakamana i a rātou tūpuna, i a rātou whakapapa, i a rātou hītorī aha noa atu, kia rangona tonu ai, mō ake tonu atu.

Ko ēnei waka kaikawe kōrero, hītorī, whakapapa rānei, he rirohanga kahurangi ki ngā waiata, ki ngā haka, ki ngā karakia, ko ngā kōrero pūrākau, ki ngā whakatauāki, kia tū hei pātaka pupuri kōrero mā ngā uri whakatipu. Ko ngā tūmomo kōrero tuku iho, ko ēnei,

Ki tā Biggs;⁶²

“stories, jokes, poems, riddles, waiata, posture dances, proverbs and sayings through to place names and genealogy.”

Hei tā Mitcalfe;⁶³

“Maori accumulation and transmission of experience was almost exclusively oral, through formulaic expression, songs, chants, and rituals”.

E whakaae ana a Royal;⁶⁴

“...waiata, karakia, pūrākau and pakiwaitara, to name a few items of tribal oral literature”.

I kawea tonu nei e ēnei waka, i te mauāhara, i te aroha, i te pukuriri, i te pōuri anō hoki o te tangata. I taea tonu e ngā kaiwhakarongo, te mārāma mārika ai i ngā kare-ā-roto, i ngā take e āwhiowhio ana i te ao. Hei tōna wā, e whāia nei e ia, te kaiwhakarongo, ōna ake whakamāramatanga, ōna ake akoranga, ōna ake hāngaitanga ki taua kōrero tuku iho, hei whakakae mārihi. Heio anō, ko te kōrero tuku iho, he taunakitanga ā-waha mō ngā rā kua taha.

4.3 Ngā Momo Kōrero Tuku Iho

Nō te taenga mai o te Pākehā ki Aotearoa nei, i rangahau whānuitia ngā iwi Māori e rātou. E ai ki tā Cram (2004);

‘in the past we have been mostly studied by outsiders’.⁶⁵

I tātaritia e rātou ngā kōrero tāwhito, ngā kōrero whakatere waka, ngā tūmomo waiata me ngā haka, ngā kōrero pūrākau katoa. I tuhi whānuitia e rātou ngā pukapuka e pā ana ki ēnei kaupapa, me ērā atu āhuatanga Māori, kātahi anō rātou kia ako. I tuhi ketia e rātou, ā rātou pukapuka i te tirohanga Pākehā. He tino rerekē ō rātou whakamārama o te reo whakaniko me ngā

⁶²Biggs, B. (1964)., whārangi 23-25.

⁶³Mitcalfe. B., (1974)., whārangi 41.

⁶⁴Royal. T., (1993)., whārangi 69.

⁶⁵Cram. F., (2004). Rangahau Māori: tōna tika, tōna pono, whārangi 35-52.

āhuatanga o te ao, i aua wā rā. Nā reira, nā ēnei mahi whakatewhatewha i puta whānuitia mai ngā pōhēhētanga, ngā pēhitanga, i ngā kōrero whakaiti rānei o Ngāi Tāua, te Māori.

“Historically, Western forms of research left a foundation of ideologically laden data about Māori society, which has distorted notions of what it is to be Māori” (Smith, L. 1999).⁶⁶

Nā whai anō, i puta whānuitia mai ā rātou whakamāramatanga mō ngā waiata, mō ngā haka, mō ngā whakataukī/ whakatauākī, mō ngā kōrero pūrākau, pakiwaitara rānei ki te ao. Nā ēnei tūmomo whakamāramatanga a te Pākehā, ā mātou tikanga kōrero tuku iho, i whakahē. Nā Keenan (2005)⁶⁷ tēnei kōrero i tuhi;

“mainstream historians are preoccupied with arguments about the validity of process, or the reliability of tribal traditions as history, the credibility of the source and the innumeral inconsistencies therein”.

Koinei te raru. Nō nā noa nei rātou ki ēnei āhuatanga maha o Ngāi Tāua, te Māori. Tē taea e rātou te whakakite i a rātou whakawātanga ki runga i ēnei kaupapa, i ēnei tikanga kōrero tuku iho, ki runga i a Ngāi Tāua te Māori anō hoki. Mā ngā iwi Māori anō ngā kaupapa Māori e kawe, e whakamārama, e whakaako. Nā reira, e whai ake nei ngā whakamāramatanga Māori mō ngā taonga matahiapo pēnei i ngā kōrero pūrākau, i ngā waiata, i ngā haka, me ngā whakatauākī. Ko te aronga tonu, ko ēnei o waka kōrero, kia tū tonu, hei pātaka pupuri kōrero mā ngā uri whakaheke.

Kōrero Pūrākau

E ai ki te tino puna kupu Māori (Te Taura Whiri i te Reo Māori, 2008),⁶⁸ ko te pūrākau;

“He kōrero tuku iho nō te ao o nehe e mōhio whānuitia ana, he kōrero atua, he kōrero e whakaahua ana i te pūtaketaunga mai o ngā momo mea katoa o te ao”.

He nui ngā momo kōrero o te kōrero pūrākau, tae rā anō ki ngā kōrero o te orokohanga o te ao Māori me ngā kōrero whakapapa o aua wā. Ko ngā mahi a ngā atua pēnei i a Tāne, i a Maui mā. Ko ngā kōrero pūrākau atu ki ēnei, ko ngā kōrero o ngā tūpuna rongonui pēnei i a Kupe, i a Toi, i a Hoturoa, i a Ngātoroirangi mā. Atu i ērā kōrero tūpuna, ko ngā kōrero taiao, ahakoa i te rangi, i te whenua, inā hoki he kararehe, he kōhatu, he ngārara rānei. Atu i ēnei tūmomo kōrero, ko ngā kōrero whakapapa ā-whānau, ā-hapū, ā-iwi. I whakatāpiri nei a (Lee, 2005);⁶⁹

“Pūrākau can be interpreted stories that represent the experiences, knowledge and teachings that form the base in order to grow, or even survive.....they can arouse the imagination, inform and inspire, warn and persuade, maintain relationships, protocols, rituals and rules”.

⁶⁶ Smith, L., (1999). Decolonizing Methodologies: Research and Indigenous Peoples, whārangi 87.

⁶⁷ Keenan, D., (2005). The Past From the Paepae-uses of the past in Māori Oral History, whārangi 52.

⁶⁸ Te Taura Whiri i te Reo Māori, (2008)., He Pātaka Kupu, whārangi, 65, 718, 1048, 1135.

⁶⁹ Lee, J., (2005). Maori Cultural Regeneration: Purakau as Pedagogy, whārangi 29.

I rangona whānuitia e ngā tāngata ngā wheako, ngā uaratanga, ngā mahi matatika ō rātou kua haere ki tua i te ārai. Nā ēnei tūmomo kōrero te tangata i ako i ngā āhuatanga katoa ki tōna ao, tōna ake whānau, hapū, iwi rānei, hai oranga māna.

Whakatauākī/ Whakataukī

Hei tā te tino puna kupu Māori (Te Taura Whiri i te Reo Māori, 2008);⁷⁰ ko te whakatauākī;

“He kōrero tuku iho, he iti te kupu, he hōhonu te whakaaro, he tohutohu, he kaupapa pono anō ōna”.

He ōrite ngā āhua o ngā whakataukī ki ngā whakatauākī engari, kei ia momo ōna ake tikanga. I ahau e tipu mai nā, e rua ngā tūmomo kīanga i kaha rongo ai. Ko ngā tino tohunga o te karawhiuwhiu whakataukī, whakatauākī rānei, ko ngā kuia, ko ngā koroua o te kāinga. Ētahi wā, he kīanga paku mō te āhua o te tangata, ōna mahi, ōna pūkenga, ōna kare-ā-roto. Ētahi atu wā, he kīanga mō te āhua o te whenua, o ngā kararehe, o te taiao. Kāore e kore, he kīanga i ōrite ai ki ngā āhua o te tangata, ki ngā āhuatanga maha o te ao, ahakoa he manu, he kurī, he maunga aha noa atu. E ai ki a (Karetu T. , 1975);⁷⁰

“whakataukī is a short, advising saying, which can be found among all of the Māori tribes. He adds that the author, place of origin, original audience and reason of formulation is normally not known. ‘[W]hakatauākī’ as being much like whakataukī, except that whakatauākī can be either long or short and the author, place of origin, and intended audience is normally known. He also adds that a person of significance would usually coin this type of saying and that whakatauākī are used not just within the one tribe but among all tribes in much the same way as whakataukī”.

E whakamārama ana a (McRae, 1988);⁷¹

“whakataukī as any type of repeated statement, such as a: comment, quotation, popular phrase, pithy statement. From the definitions offered we can conclude that a whakataukī is normally a short, repeated, and often advising statement that is not usually tribally specific. Whakataukī often encapsulate public opinion due to one of their functions as recorders of ancestral tradition and values. Because of the immense respect Māori had for their elders, ancestral sayings were often utilised as a force of social control and correction, as the guiding voice of the ancestors within Māori society”.

Nōku i te kura, nā tōku kaiako Māori ngā whakataukī me ngā whakatauākī i whakamārama mai kia pēnei

“e rite ana ki ngā mahi a Shakespeare. Ahakoa he iti noa te kupu, kei i a ia tonu te mahi; imagery, allegory, personification me ngā metaphors”.

E tika ana tēnei whakataukī hei whakakapi i tēnei whakamāramatanga mōku;

“He hanga nā te waha o te ngutu nō mua iho anō”. ‘Although it is created by the mouth, it is actually from ancient times’.⁷²

⁷⁰ Karetu. T., (1975). Language Protocol of the Marae, whārangi 35.

⁷¹ McRae. J., (1988). Whakataukii-Maori Saying, whārangi 19.

⁷² Mead. H. (2001). Ngā Pepeha a ngā tupuna, whārangi 68.

Waiata

E ai ki te tino puna kupu Māori (Te Taura Whiri i te Reo Māori, 2008)²⁰ko te waiata;

“He kupu whai rangi ka titoa hei whakaputa whakaaro mō tētahi kaupapa, mō tētahi tangata rānei”. Nō te orokohanga o te wā, ko ngā āhuatanga o ngā waiata i whakaputa ki te ao Māori. Ka taea hoki e te tangata, te whakapapa atu ki ngā atua a Hineteiwaiwa rātou ko Raukatauri, ko Itiiti, ko Raukatamea, ko Rekareka, ko Ruahauatangaroa mō te hanganga o ngā waiata me ngā mahi whakangāhau o ēnei taonga. Ka tuku mihi hoki ki a Hineruhi mō ōna tohungatanga ki te whakangāhau i ngā momo waiata.

I mōhio whānuitia e tātou ngā whakahirahiratanga o ngā waiata ki ngā tūpuna o te ao tūroa, kia whakapupuri ai, kia whakanui ai ngā āhuatanga maha o te ao. I whakaaurakina hoki e rātou ngā tini aituatanga, parekuratanga. Kāore i ārikarika ngā tūmomo waiata o Ngāi Tāua, te Māori. Kei a tātaou ngā tūmomo waiata pēnei i ngā mōteatea, waiata tangi, apakura, waiata aroha, pao, waiata-ā-ringa, arā noa atu. Kei ia momo, ōna ake tikanga. Kei ia waiata, ōna ake kaupapa, kei ia kaupapa, ōna ake whakapuakitanga ngākau, hinengaro, wairua hoki. Hei tā (McLean, 1996);⁷³

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

I whakatūturu anō a Ka'ai-Mahuta, (2010);⁷⁴

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

I rangona tonu e tātou ēnei tūmomo waiata i ngā marae maha o te motu, i ngā huhuinga whānau, hāpori katoa. Kei ia whānau, hapū, iwi rānei, ōna ake waiata. Nā ēnei waiata ngā whakapapa, tikanga, ūaratanga, hītoria, tōrangaputanga, tūtohu whenua me ōna mātauranga whenua i kawē mai. E ai ki a McRae, (2004);⁷⁵

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

Nā te tohungatanga o te kaitito ngā whakairotanga kupu, i whakamārama ake tōna kaupapa. Kia mōhio mai te hunga whakarongo ki ngā aronga whakaaro o te kaitito, ōna kaupapa whakatakoto, ōna whakapuakitanga kupu. I ētahi wā, he nui rawa, he iti rawa rānei ngā kupu

⁷³ McLean. M., (1996). Māori Music, whārangi 5.

⁷⁴ Ka'ai-Mahuta. R., (2010). He Kupu Tuku Iho mō Tēnei Reanga, whārangi 231.

⁷⁵ McRae. R., (2004). Ngā Tuhiuhinga Reo Māori-Literature in Māori, whārangi 89.

engari, ka taea e te kaiwhakarongo te whaiwhai haere i ngā whakaaro matua o te kaitito. Ānika nei ngā whakaaro o Temara, (2006);⁷⁶

“Ko ngā kaitito o mua, ka waiho e rātou tahi kōrero kia tārewa, kāore i kōrero katotia mai me pēnei, me pēnā engari, ka hōmaitia e rātou he wāhanga o te whakaaro, ā, kia riro māu, mā te kaiwhakarongo e whakamāori te tikanga o ā rātou kōrero, ā, māu hoki e kī e rere, e ahu pēhea ana te kōrero a taua kaitito rā”.

Nōku i hoki ōku mahara ki ngā kōrero o āku kaiako kapa haka, i rangona e au ngā kōrero mō te wairua o te kupu, ko te mea nui ki a rātou, ko ngā kupu. Ko te wairua o ngā kupu o roto i ngā waiata, i ngā haka rānei. I tino uhuono rātou ki te whakahua mai i ngā kupu, kia rere tika, kia rere Māori.

‘Ko te kupu kei mua i ngā mea katoa’ (Kāretu, 2010).⁷⁷

Nā reira, ko ngā waiata, ko ngā kupu whakamahara a ngā tūpuna nō aua ake reanga ki tēnei reanga. Mā te rangi, mā te manawataki o ngā waiata, ngā kupu, ngā whakamāramatanga e whakakaha ake i a tātou, kia maumahara tonu ēnei waka kōrero.

Haka

Hei tā te tino puna kupu Māori (Te Taura Whiri i te Reo Māori, 2008);²⁰ ko te haka;

“Ka whakaputa i ngā whakaaro ki tētahi kaupapa me te haere anō o ngā ringa, te pūkana anō o ngā karu, te whātero anō o te arero, te takahi anō o te waewae, ki te whakatinana i ngā kupu e whakapuakina. He mahi whakangahau, he mahi whakawehiwehi, he mahi whakaihiihi, e tū mai ai te tangata, tētahi kapa rānei ki te whakaputa i ō rātou whakaaro ki tētahi kaupapa”.

Nō te tatūtanga mai o te Pākehā ki Aotearoa nei, i whakatau whānuitia te kupu haka hei tūmomo kanikani kia whakataituarā ai ngā kaihaka i ngā pakanga rā. Kāore i āriarika ngā hewa o tēnei mea te haka, tōna orokohanga, ōna hoaketanga, me ōna kaihaka hoki. Nā ēnei pōhēhētanga te rongomaiwhiti o te haka i whakatapeha. Ki a Ngāi Tāua te Māori, ko te haka he taonga matahiapo i tākohatia mai e ngā atua, e ngā mātua tūpuna. He maha hoki ngā karangatanga o tēnei mea te haka, arā, ko ngā haka peruperu, ngā haka taparahi, ngā ngeri, ngā puha, ngā manawa wera, arā noa atu. Nā te whakairotanga o ngā kupu, te tū o te tangata, me te hāngai tika hoki o ngā mahi ā-ringa, ngā tikanga o te haka i whakakokau mai. Kei ia karangatanga haka, ōna ake tikanga whakahaere, i tōna ake horopaki. Nā reira, ngā ēnei āhuatanga katoa ngā taringa, ngā ngākau, i mārāma mārīka ai ngā take i āwhiowhio nei i te ao. E tautoko ana a Ka’ai-Mahuta, (2010);⁷⁸

⁷⁶ Temara. P., (2006). He Kupu Tuku Iho mō Tēnei Reanga, whārangi 91.

⁷⁷ Kāretu. T., (2010). He Kupu Tuku Iho mō Tēnei Reanga, whārangi 96.

⁷⁸ Ka’ai-Mahuta. R., (2010). He Kupu Tuku Iho mō Tēnei Reanga, whārangi 181.

“The initial contact period gave rise to many misconceptions about haka. Much emphasis was placed on the male-oriented ‘war’ haka by early Pākehā observers. Therefore, the general term ‘haka’ was misrepresented as primarily a ‘war dance.’ Perhaps the most lasting and constant misconception is the notion that haka are primarily for entertainment and can be translated wholly as ‘song and dance’. This notion has been its’ greatest threat”.

4.4 Tuhinga Whakatepe

E rārangi ake nei te hanga o tēnei ūpoko, ka whakamārama kau ake nei he aha tēnei mea, te kōrero tuku iho, tōna tikanga, tōna whakapapa, tōna koronga, tōna hāngaitanga ki a Ngāi Tāua te Māori. Ka whakamātai anō hoki i ngā tūmomo kōrero tuku iho me ngā āhuatanga o ia momo, kua whakairohia e ngā mātua tūpuna o nehera. He whakawhānuitanga hoki i te whakaaro, ko te haka hei pātaka pupuri kōrero, he taonga matahiapo mā ngā uri whakaheke.

ŪPOKO TUARIMA

“TAHI KA RIRI, TORU KA WHA, E MATAMATA HOPUKIA”

5.0 Kōrero Whakataki

E whai ake nei, i tāhuri te puku o te kōrero ki te tātari haere te ūpoko e whai ake nei i ngā hewa, i ngā pōhēhētanga maha, i whakatau whānuitia te kupu haka, he tūmomo kanikani noa iho e te Pākehā. Nā tōna taenga mai ki Aotearoa, ēnei pōhēhetanga i whakaputa. I whakaraupapa anō hoki i ngā kōrero tātai whakapapa o te haka, ā, i hoki anō ki ngā atua, tōna orokohanga, ōna hoaketanga ōna karangataha maha ki a Ngāi Tāua, te Māori. I whakawhānui atu hoki i ngā whakaaro, i ngā kōrero, i ngā tirohanga Māori mō tēnei taonga tuku iho, ko te haka.

5.1 Haka - Ngā Pōhēhētanga

Nō te rautau 1800, i te tūtakitanga o te iwi Pākehā ki ngā iwi katoa i Aotearoa, e pupū ake ana i ngā hewa, i ngā pōhēhētanga maha mō ngā haka. I whakatau whānuitia te kupu haka e ngā kaimataara Pākehā, hei tūmomo kanikani, hei ‘song and dance performed only by men’, ‘a war chant’, ‘a type of posture dance’ me te ‘recited form of dances accompanied by actions’.⁷⁹ Nui tonu te hāngaitanga o ngā haka, ki tērā o ngā kanikani pakanga noa iho. I pērā hoki! Kīhai rātou i kite i ēnei tūmomo āhuatanga i Ingārangi. I te tau 1841, i tuhi a John Bidwell i ōna whakamāramatanga mō tētahi haka i mātakina atu e ia;⁸⁰

“I saw this evening a grand war-dance and certainly think it would be sufficient to strike terror into the heart of any man. Naked savages, made hideous as possible by paint....they stood in four close lines, one behind the other, with a solitary leader in front of the right end of the line. This leader excelled in the art of making hideous faces...”.

Ahakoa i tae atu rātou ki whenua kē, i noho Pākehā tonu ō rātou tirohanga, ō rātou whakaaro ki te ao. He rerekē anō ngā tirohanga o ngā tāngata pēnei i ngā Mihingare, i tau nei ki Aotearoa. Nā rātou anō tātou, te iwi Māori, i tūmanako ki te whakahuri hei iwi Karaitiana. Kīhai rātou i whakaae ki ngā āhuatanga o ngā haka, ki ngā āhuatanga maha hoki o Ngāi Tāua, te Māori. Nā reira, i tuhia nei e rātou, ō rātou whakaaro i ngā nūpepa, i ngā pukapuka, i ā rātou ture whakakorengia tikanga Māori. Nā Henry Williams tēnei kōrero i tuhi;⁸¹

⁷⁹ Ka'ai. R., (2010). He Kupu Tuku Iho mō Tēnei Reanga, whārangi 86.

⁸⁰ Bidwell. J., (1841). Rambles in New Zealand, whārangi 313.

⁸¹ Gardiner. W., (2007). Haka: A Living Tradition, whārangi 39.

“I feel it necessary to prohibit all the old [Maori] customs, their dances, singing and tattooing, their general domestic disorders. They are fond of assembling in large parties for the purpose of exhibiting their horrible dances”.

Nā ēnei tūmomo whakaaro, ēnei tūmomo mahi a te Pākehā, ngā pōhēhētanga o te kupu haka, i whakatau whānuitia ki te ao i te tuatahi. Engari, e āwhiowhio tonu ana ēnei pōhēhētanga mō te haka i ēnei wā tonu. Nō tātou anō tērā! Mohoa noa nei, ko te kupu haka, he karangatanga kano mō ngā tūmomo whakangahau i whakauru nei i ngā oreoretanga, i ngā kaioaraora, i ngā waiata mō ngā pōhiri, mō ngā whakataetae kapa haka, mō ngā āhuatanga whakangahau, me ngā whakahaerenga tapu katoa, ahakoa ki hea, ahakoa nō wai. E whakamārama ana a (Matthews, 2004);⁸²

“The term haka today has had severe limitations placed on it due to the uninformed public perceptions of what constitutes haka. The term haka was traditionally used to encompass many types of Māori performance, primarily dance, which included a range of haka from those used in war or confrontational situations, to haka used in welcoming ceremonies, to haka used during periods of mourning. It would seem that the term haka was used as a generic one for all dance.”

Mōiriiri ana te kupu ‘haka’ i te ao whānui. Ahakoa nō hea te tāngata, tērā tonu pea, i rongona e ia te kupu ‘haka’. I taua wā tonu, he tere tōna hononga whakaaro ki ngā mahi a te Tīma Whutupōro o Aotearoa, ko te Tīma o Pango arā hoki, ki te haka ‘Ka Mate, Ka Mate’. Nā te Tīma Whutupōro Māori tēnei tikanga i timata i te tau 1888-1889, i a rātou i haerere nei i ngā whenua o Ūropi, Aerana me Ahitēreiria. Nō te tau 1905, i hakaina e te Tīma o Pango te haka ‘Ka Mate, Ka Mate’ o mua mai i ngā kemu whutupōro katoa. Āe mārika, ko te haka te tino tikanga i kitea nei i te Tīma o Pango i mua i te kemu whutupōro, mō te ‘pakanga’ kei te haere. Engari, ānika nei tētahi raru! Hei tā Paul Lewis, Ētita o te New Zealand Listener;⁸³

“Haka isn’t about culture any more. It’s about cash. The All Black ‘brand’ is a powerful and effective tool that puts bums on seats - to make some money”.

I tukuna e au ēnei pātai e rua ki ngā akonga i te kura tuarua, “*he aha tēnei mea te haka ‘Ka mate, Ka Mate?’ He aha anō ngā whakamāramatanga mō te haka? Ahakoa he Māori katoa rātou, i whakaputa tere mai ēnei whakautu; “ko tērā te haka o te Tīma o Pango i te ao whutupōro; ko te Tīma o Pango ngā toa whutupōro o te ao; e haka ana rātou i tēnei haka i mua i ā rātou kemu katoa; he āhuatanga ‘Kiwi’; he tūmomo kanikani nō Aotearoa; he wero ki tērā atu tīma; e tārai ana te Tīma o Pango kia whakawehi noa ai ngā hoariri mō te kemu; i āhei te tangata ki te whakawhētero mai te arero me te pūkana mai hoki i ngā whatu*”. He pai ake te ngarengare i

⁸² Matthews. N., (2004). Physicality of māori Message Transmission, whārangi 3.

⁸³ Gardiner. W., (2007). Haka: A Living Tradition, whārangi 100.

te kore rawa atu engari, koia nei te rahinga mātauranga katoa o te taupori tokomaha o Aotearoa nei, mō tēnei haka.

“Without the background to the haka, one would struggle to understand its meaning and all of the historical and political knowledge contained within it”.⁸⁴

I pērā hoki mātou i te wā i a au e tamariki ana. Kīhai mātou i rango, i ako i ngā kōrero, i ngā whakamārama, i ngā tikanga mō tēnei haka. Nā te mātakina atu, nā te rangona hoki, te hunga tamariki tēnei haka i ako. Nā ngā kaitākaro whutupōro mātou ngā kupu, ngā mahi ā-ringa i ako. Kīhai mātou i aro atu mēnā e tika ana ngā kupu, e hāngai tonu ana ngā mahi ā-ringa ki ngā kupu. I tāwhai noatia e mātou ngā tuatangata whutupōro, ko rātou ngā kaiaka me kii rā, ki tēnei haka. I wawata noatia e ngā tama katoa te pūrei whutupōro, te rutu i ngā hoariri, te whana pōro pērā ki a rātou mā. Heoi anō, ko te tāmene o te ngākau, kia eke rātou ki tērā o ngā taumata, ki te Tīma o Pango, mō te Tīma Whutupōro o Aotearoa, ki te tuku haka pērā ki ō rātou tuatangata whutupōro.

Nā te tino rongonui o te Tīma o Pango te haka ‘Ka Mate, Ka Mate,’ i tāwhai nei i ngā tāngata huhua noa i te ao. I taea e te tangata te mātakitaki atu i ngā tāngata nō tāwahi, nō iwi kē, e haka ana i ā rātou tūmomo haka i runga i a ‘YouTube,’ i a ‘Facebook’ aha nei rānei. I ētahi wā, e tino pono ana te tangata ki āna mahi, e manawanui ana ia kia tū pērā hoki ki ōna ake tuatangata nō te Tīma o Pango. I ētahi atu wā, he mahi whakaparahako, he mahi kore mōhio, he mahi haurangi noa iho te āhua o ngā mahi kua kitea nei e au. Nā te kore mōhio me te kūwaretanga rātou te mana o te haka i whakahahani. E tika ana te kōrero nei, ‘ko te raru o te kūwaretanga, ko te kūwaretanga’. E ai ki a Chris Laidlaw (he tuatangata o mua o te Tīma o Pango);⁸⁵

“The haka, just like so many other ancient cultural practices, has greatly evolved...it is no longer simply a Māori form of expression. It has been adopted, adapted, abused and popularised. It has been absorbed into the wider Pākehā culture as a novel form of national expression, not always with much expertise, in other parts of the world as well”.

Tēnā pea, nā te putanga mai o ēnei tūmomo āhuatanga a Te Rūnanga a Toa Rangatira Incorporated, i parahautia ai tā rātou haka whakahirahira. Nō te tau 2014, i tukuna ai e Te Rūnanga a Toa Rangatira Incorporated, tētahi Whakaaetanga Mana Kōkiri ki te Karauna, kia whakatūturutia ai ngā ūara o te iwi, e pā ana ki tēnei haka.

“Ngāti Toa Rangatira seeks to ensure that the interests of the iwi in the haka Ka Mate are appropriately recognised. Of particular concern is the appropriate use of the haka. The values which Ngāti Toa Rangatira seek to uphold are the ihi, wehi and wana – the ihi being the spiritual force and the wehi and

⁸⁴ Royal. T., (1992). Te Whare Tapere: Towards a Model for Maori Performance Art, whārangi 25.

⁸⁵ Gardiner. W., (2007). Haka: A Living Tradition, whārangi 135.

wana being the emotions that emanate from understanding and performing it correctly, inspiring emotional pride in the performer”.⁸⁶

Ko ngā kaupapa matua o tēnei whakamārama mōku, ko ngā whakamahinga tika o te haka i ngā wāhi e tika ana, ā, ko te ahunga mai o te ihi, te wehi, te wana me te whakangahautanga tika, nā te tino māramatanga o te kaihaka ki tōna kaupapa, ki ngā kōrero katoa o te haka. Torutoru noa iho ngā tāngata o te taupori tokomaha, e mahara ana ki ngā mātāwaitanga o tēnei haka, ki ngā kupu katoa o te haka, ki ōna whakamāramatanga, ki ōna hītoria, ki tōna kaitito me ōna herenga whakapapa. Otirā, ko te mea nui, kia mau tonu tātou ki ngā kōrero, ki ngā pūrākau hoki o ngā haka katoa, ahakoa nō hea. Mā tēnei, e taea e tātou te whāngai atu i ēnei tūmomo kōrero ki ā tātou tamariki, kia mau i roto i ō rātou hinengaro, ā, kātahi ka ruku i te hōhonutanga, kia whai whakaaro hōu māna, ki ngā tikanga tūturu o ngā kupu, o ngā mahi ā-ringa, kātahi ka mōhio.

“Ko te haka hoki he kupu kōrero. He mea whakairo e te ngākau. He mea whakapuaki e te māngai. He mea whakatū e te tinana”.⁸⁷

5.2 Haka – Tōna Orokohanga

Ki te kōrero nei i te kupu orokohanga mō te haka, he tika tonu te whakahoki ki ngā kōrero, ki ngā atua tūturu a te Māori, i te orokohanga o te ao, tae noa atu ki a Ranginui rāua ko Papatūānuku. Hei tā (Temara T. M., 2012);⁸⁸

“I te mea he hā tō te haka, he kā tō te haka, he reo tō te haka, he kupu to te haka, ā, he kōrero tō te haka, ka tareka ki te kī, he taonga tuku iho mai i ngā atua. Hua noa ia, i te wehenga o Rangī rāua ko Papatūānuku, he tikanga tuku-ā-reo, tuku-ā-waha ngā kupu kōrero ā ngā mātua tipuna”.

Nō ngā kōrero e pā ana ki te wehenga mai a Ranginui rāua ko Papatūānuku, māraakerake te kite i te putanga mai o te riri, i te hūngeingei, i te mamaetanga i waenganui i ngā tamariki atua. I hua mai te riri o te haka, i roto i te riri o ngā atua. Ko te atua e tino pāhekoheko nei ki te riri, ki ngā haka, ko Tūmatauenga. Koia rā tōna āhuatanga rongonui ki te ao. E whakapae tonu ana a Temara, (2012: 34);

“Ko te atua ka nui te riri ka rongō tāua te Māori, ko Tūmatauenga. E hāngai ai tōna āhua ki ngā whakamataku ki ngā whakapuhā ka puta i a ia i roto i te haka. Kare te haka e noho pāmamao mai, e tawhiti mai rānei i a Tūmatauenga, i a wai ake o ngā atua engari, e noho tonu ai rātau he manawa whakarihariha i te wairua o te haka”.

Ko Tūmatauenga te atua o ngā mahi matawhāura katoa o te ao, pēnei i ngā pakanga. Koia tērā e whakapau kaha ana ki te whakataratara i ngā papa katoa, i ngā mahi matawhāura. I te wehenga a Ranginui rāua ko Papatūānuku, i te wā e ngākau kōnatunatu ana a Tūmatauenga rāua ko

⁸⁶ Haka Ka Mate Attribution Act Guidelines, 2014, whārangi 9.

⁸⁷ Kāretu. T., (1993). Haka: The Dance of a Noble People, whārangi 22-24.

⁸⁸ Temara. T.M., (2012). Ngā Haka Taparahi a Tūhoe, whārangi 32.

Tāwhirimātea, i kakari nuitia e rāua. Engari, nā te kaha hoki o Tūmatauenga, a Tāwhirimātea i whakataieri. Koinei te putanga tuatahi mai o tēnei āhuatanga ki te ao. Nā Tūmatauenga ngā mahi matawhāura i whakatauirahia ki te ao. Nā aua wā tonu ngā karakia, ngā whakaherenga tapu me ngā haka, i mahia nei e ngā tohunga, e ngā toa rānei mōna. I tukuna nei e rātou ēnei tūmomo mahi kia whakatūturu ai ā rātou angitutanga i te pakanga. Ānei tā (Orbell, 1998);⁸⁹

“Tūmatauenga is also the originator of warfare, and people make war now because Tūmatauenga provided the example. When rituals were performed over warriors before a battle, or when an infant was dedicated to a future role as a fighter, Tūmatauenga was invoked as the source of their duty. The body of the first warrior to fall in a battle was often offered up to Tūmatauenga”.

I ngā wā o nehera, kāore i ārikarika ngā tūmomo whawhai, ngā tūmomo pakanga ā o tātou tūpuna. I kakari rātou mō te whenua, mō te aroha, mō te mana whakahaere, mō ngā kōrero hanihani, mō te utu, mō te muru, arā noa atu. I rangona whānuitia te ingoa; Te Hokowhitu a Tū e te motu mō ngā ope taua. Ko taua ingoa rā, ko te Hokowhitu a Tū, he ope paku, kāore i nui ake i ngā tāngata kotahi rau, whā tekau. I whakatāpae katoatia e te ope tauā kia tapu, ā, kātahi ka whakapātaritari ai ngā toa mō te pakanga e tū mai nei. I mua ake i ngā pakanga, i whakarauika mai te ope tauā i te mura o te ahi, ki te tahu karakia ki a Tūmatauenga mā. Mutu ana ngā karakia tapu, I hakaina e rātou ngā haka pēnei i ngā haka taparahi, i ngā haka peruperu rānei. Ānei ngā kōrero whakapae a (Schwimmer, 1961);⁹⁰

“The war party dedicated itself to Tūmatauenga, the god of war, and placed a “tapu” around the warrior before actually going into battle. The warriors would generally assemble together to perform hakas. There were two types of war haka – one performed without weapons, usually to express public or private feelings, known as the “haka taparahi”, and the war haka with weapons, the “peruperu”. The “peruperu” was traditionally performed before going into battle. It was to invoke Tūmatauenga, the god of war, and warned the enemy of the fate awaiting him. During the actual haka before battle, the dancing warriors would eyeball the enemy. It involved fierce facial expressions and grimaces, poking out of the tongue, eye bulging, grunts and cries, and the waving of war weapons”.

Heoi anō, nō mai rano ngā kōrero pūrākau i tākoha mai kia whakamōhio mai, kia whakaako mai i ngā pūnga, i ngā āhuatanga maha o ngā haka. Engari, ko te kōrero pūrākau pai rawa atu mō te whakaako i te orokohanga o ngā haka, ko te kōrero nei, ‘Te Haka a Tānerore’. E ai ki te kōrero rā, i whakatakina te whakapapa o ngā toi whakaari pēnei i ngā haka, ki a Tama-nui-te-rā. Tokorua ōna wāhine arā, ko Hine-raumati rāua ko Hine-takurua. Nā taua piringa a Tānerore i whānau mai. Koia tērā e wiriwiri ana i ngā kārohirohi werawera, i ngā rā wera rawa atu i te Raumati. I ahu mai te wiri i ngā hihi o Tamanui-te-rā. E haka ana a Tānerore mō tōna whaea a

⁸⁹ Orbell. M., (1998). The Concise Encyclopedia of Maori Myth and Legends, whārangi 185.

⁹⁰ Schwimmer. E.G., (1961). Te Ao Hou Journal, No.36, whārangi 42.

Hine-raumati. Nā reira, E whakamāmarama mai a (Best, Tuhoe: The Children of the Mist, 1972);⁹¹

“The proverb ‘ua tū te haka a Tānerore’ or ‘the dancing of Tānerore has commenced’ is still applied to the heat haze, or the shimmering atmospheric distortion caused by heat. Te Haka a Tānerore is the origin of all haka of the world”.

Nā reira, i puta te whakataukī nei; ‘ka tū te haka a Tānerore’. E ai ki a (White, 1887);⁹²

“Tama-nui-te-rā had two lovers, Hine-takurua, who is referred to as the winter maiden and Hine-raumati, the summer maiden, with whom he had a son called Tānerore. It is said that Tānerore dances for his mother during the summer months, when Hine-raumati holds the favour of Tama-nui-te-rā. The shimmering heated air that rises from the ground on hot summer days is personified as Te Haka a Tānerore”.

E tautoko ana a (Gardiner, Haka: A Living Tradition, 2007);⁹³

“Rā and Hine-raumati lay together and gave birth to a son called Tānerore. On hot summer days it is possible to see light dancing. Tānerore whilst performing for his mother, and wiriwiri or trembling shimmer is today reflected in the wiri of a haka performer’s hands. Therefore, this particular whakapapa and story is relevant to all kapa haka across the nation”.

He maha ake ngā āhuatanga o ngā haka, atu i te pakanga noa iho. I ētahi wā, ko te haka he tūmomo tāera o te tinihanga, pēnei i te kōrero pūrākau a Tinirau rāua ko Kae. He tāera anō hoki ngā haka ki te whakakōmutumutu i ngā tinihanga pēnei i ngā kōrero pūrākau a Wairangi, i a Tama-te-Kapua rāua ko Whakatūria, i a Te Rangi-tū-mai hoki. Nā ēnei haka ngā hoa kakari i manawarau, kia whakapahiko, kia ora tonu ai. Nā whai anō, nō ngā haka tonu te aroha, te manea ā-tinana, me ērā atu kare-a-roto e pupū ake ana nō te ao kikokiko, pēnei i ngā kōrero pūrākau a Mataora rāua ko Niwareka, i a Te Ponga rāua ko Te Puhi-huia, i a Kahureremoa rāua ko Taka-kōpiri hoki. Kāore e kore, e tika ana te kōrero, “he wāhine, he whenua, ka ngaro te tangata”. Nā ēnei kōrero pūrākau ngā hītoria, ngā whakapapa, ngā āhuatanga o aua wā rā i puta ki te ao, mā ngā uri whakaheke, hai kai mā te hinengaro, mā te wairua hoki.

5.3 Haka - He Taonga Tuku Iho

Ko ngā haka, ko ngā waka kōrero. He pātaka pupuri kōrero tuku iho. He waka whakaako i te tangata, i te whānau, i te hapū, i te iwi rānei. He mea hoki e matareka ai te taruna ki ngā tūpuna o mua, ki ngā wā ukiuki. Hei tā (Ka'ai, 2010);⁹⁴

“haka can be likened to the archives of the Māori people, preserving important historical and cultural knowledge, and it is logical that in traditional Māori society these compositions would have acted as the

⁹¹ Best. E., (1972). Tuhoe: The Children of the Mist, whārangi 786.

⁹² White. J., (1887). The Ancient History of the Maori, whārangi 136.

⁹³ Gardiner. W., (2007). Haka: A Living Tradition, whārangi 17.

⁹⁴ Ka'ai-Mahuta. R., (2010). He Taonga Tuku Iho mō Tēnei Reanga, whārangi 11.

‘newspapers’, ‘history books’ and perhaps even tribal philosophical doctrine of the time”.

Ko ngā kaupapa i mau ai ngā haka, ko ngā kaupapa tōrangapū, ngā kaupapa whakangari, ngā kaupapa taunu tangata, ngā kaupapa whaiāipo. Mā ngā haka tāwhito te ao hurihuri nei, e whakaako i ngā āhuatanga maha o te ao kua taha. Ahakoa ngā kaupapa huhua noa o ngā kaupapa tōrangapū i aua wā rā, i whakairohia e ngā tūpuna aua kaupapa ki roto i ngā haka.

“Koia rā ko ngā momo nūpepa, hītori me ngā pouaka whakaata a ō tātou mātua tūpuna i aua wā”. (Sadler, 2006)⁹⁵

Ko ngā haka, he tōrangapū katoa tōna āhua. He momo whāitaita te katoa, he momo whakaweriweri te katoa. E whakamārama ana a (Temara P. , 2008);⁹⁶

“haka is a way of venting about certain issues. It is the best way of resolving anger and frustration bar picking up arms against the enemy”.

E tautoko ana a (Matthews, 2004);⁹⁷

“Haka, especially haka taparahi and ngeri, can be used as an avenue and a forum to disseminate ideas and opinions pertinent to Māori. Haka have traditionally and contemporarily used as forums to vent frustration and to transmit social and political messages in a direct and unapologetic manner”.

Mā ngā kupu whakairo, mā ngā kōrero, mā ngā haka, ka ea ai ngā whakaaro mō ngā kaupapa kino o te wā, ā, i whakatōrangapūtia e rātou ō rātou whakaaro i roto i ngā haka. Mā te whakairotanga o ngā kupu, e whakaputa mārika ai te tino tikanga, te tino ngako o ngā whakaaro o te tangata me te kaupapa, kua ngau nei i a ia. E ai ki a (Maxwell, 2006);⁹⁸

“Ko te reo, mōku tonu, i roto i ōku titotanga, hei whakairo i ngā whakaaro i roto i tōku ngākau, hei whakairo i te pikitia kia kitea mai ai ā-taringa nei, te marea, te taringa whakarongo, kia mārāma ai ki a rātou he aha te pikitia e peita nei au ki te kupu... ki ahau nei, ko te mea nui ahakoa te teitei, te nui, te iti rānei o te reo, ko te mea nui kia tika te reo”.

Ko te kupu haka, he taonga tūturu mō ngā mahi katoa a Tānerore rāua ko Hine ā te Rēhia arā, te waiata, te poi, te haka, te waiata ā-ringa, te mōteatea, te mau rākau, ngā taonga pūoro, te mahi whakangahau aha noa atu. Ko te haka, he mahi whakaaturanga o ngā mahi tuku iho a kui mā, a koro mā. Ko te haka, he kupu tāwhito mai rano, he kupu rongonui tonu i te ao Māori, puta noa ki ngā hau e whā. He mahi ā-tinana, ā-wairua hoki. E whakapae ana a (Matthews, 2004);

“The haka is a composition played by many instruments. Hands, feet, legs, body, voice, tongue and eyes, all play their part in blending together to convey in their fullness the challenge, exultation, defiance, contempt of the words. The entire body of the performer is used in haka”.

⁹⁵ Sadler. H., (2006). He Taonga Tuku Iho mō Tēnei Reanga, whārangi 73.

⁹⁶ Temara. P., (2008). He Taonga Tuku Iho mō Tēnei Reanga, whārangi 71.

⁹⁷ Matthews. N., (2004). Physicality of Māori Message Transmission- Ko te tinana, he waka tuku kōrero, whārangi 8.

⁹⁸ Maxwell. T., (2006). He Taonga Tuku Iho mō Tēnei Reanga, whārangi 75.

“Kia kōrero te katoa o te tinana”.⁹⁹

Nui tonu ngā karangatanga mō ngā momo haka engari, kei roto tonu te ihi, te wehi me te wana a te Māori. Kei ia karangatanga ōna ake tikanga, ōna ake āhuatanga, ōna ake horopaki, ōna ake tāera haka, tāera ā-ringa rānei. E whai ake nei, he paku whakamāramatanga mō ngā momo haka me tōna ake karangatanga.

Haka Peruperu

Ko te haka peruperu, ko tērā te haka aungarea o ngā haka katoa. Ko te kupu ‘peru’, he kupu Māori tērā mō te riri. Ki te whakatāpara nei te kupu ‘peru’ hei ‘peruperu’, i whakamarohi nei te āhua o te riri. Nā reira, ko tērā te āhuatanga o ngā haka peruperu, he haka i puta mai nō te riri o te tangata. I hakaina e te ope tauā tēnei haka i mua mai i te pakanga, i runga anō i te kauhanga riri. E ai ki a (Matthews, 2004);¹⁰⁰

“Peruperu was the true war haka; performed on the battlefield when a war party came face to face with its enemy. It was considered the pre-eminent haka in traditional society”.

Mōiririri nei, ko te haka peruperu mō tōna tāera ā-tinana. I whakamahia nei e te kaihaka ōna waewae e rua i te wā kotahi, i a ia e tarapekepeke teitei ana i te taha matau ki te taha mauī. I mau nei hoki ia i tōna rākau, tōna patu, i a ia e karawhiua kaha ana i ngā kupu, kia whakapā atu ai tōna riri. Hei tā (Bidwell, 1841);¹⁰¹

“a fierce double leg movement from side to side, high into the air all performers in unison whilst holding their weapons”.

Tūtūngārahu

He momo haka anō tēnei i mōhio whānuitia e tātou mō te pakanga. Engari, kīhai tēnei haka i tuku atu i te kauhanga riri, i hakaina kētia e te ope tauā, tēnei tūmomo haka i mua mai i te wehenga atu ki te wāhi pakanga. He ōrite ōna tāera ā-tinana ki ērā o ngā haka peruperu. E tautoko ana a (Gardiner, Haka: A Living Tradition, 2007);¹⁰²

“a war dance, similar to the haka peruperu, which was used to prepare warriors for battle at home”.

Haka Taparahi

Ko te whakamāramatanga mō te kupu taparahi, ko te ‘violent or blustering’. Kīhai tēnei momo haka i whakamahia ai ngā rākau, ngā patu rānei. Kīhai hoki ngā kaihaka i tarapekepeke haere

⁹⁹ H. Teōwai., (2004). Physicality of Māori Message Transmission- Ko te tinana, he waka tuku kōrero, whārangi 6.

¹⁰⁰ Matthews. N., (2004). Physicality of Māori Message Transmission- Ko te tinana, he waka tuku kōrero, whārangi 7.

¹⁰¹ Bidwell. J., (1841). Rambles in New Zealand, whārangi 313.

¹⁰² Gardiner. W., (2007). Haka: A Living Tradition, whārangi 26.

i te haka. Engari, i mahi kētia e rātou ngā mahi ā-ringa ōrite. Ko tōna tikanga, kia tukuna e ngā toa, tēnei tūmomo haka kia whakakōtahi ai te ope tauā. Ko tētahi āhuatanga o tēnei tūmomo haka, i heke te ope tauā ki te papa, haka ai. I hakaina e rātou tēnei momo haka i te kauhanga riri, i mua mai i te pakanga. Ānei tā (Temara P. , 2008);¹⁰³

“Ko te haka taparahi pea ki a au, he haka poto noa. E ōrite ai ngā ringa, e ōrite ai ngā takahi waewae, e ōrite ai te tākiri i te tinana ahakoa kāore tātau i te kite atu. He momo haka i te iti noa nei a te kupu engari ara noa atu nā kōrero”.

Puha

He haka tēnei nō te karangatanga o te haka peruperu. He haka tēnei ki te whakakotahi ai te ope tauā ki te haere ki te pakanga i wāhi kē. Kīhai tēnei mea te haka puha, i tukuna atu i te kauhanga riri engari, i te kāinga kē. Ānei tā (Temara T. M., 2012);¹⁰⁴

“he haka poto noa tēnei haka. He haka whakaitaita i te toa ki te pakanga. He haka whakamātau i te taua tēra ia he pakana kai te haere, kai kōnei kua whākina ko te puha hai torotoro i ngā whakaaro kātahi ia ka whakaaraara te toa i ngā toa kia haere”.

Whakatū-waewae

He haka āhua rite tēnei momo ki te haka peruperu. I mau hoki ngā kaihaka ki ngā rākau whawhai me ngā patu rānei, i a rātou e haka ana. Engari, kīhai rātou i tarapekepeke haere ki ngā taha e rua. I mahia nei e rātou ngā mahi ā-ringa noa iho. Ko ngā kupu o te whakatū-waewae, he whakatangatanga te rite.

Ngeri

Ko te whakamārama mō te kupu ngeri, ko te ‘look fierce or savage’. He haka poto tēnei haka ki te whakakaha nei te ope ki te whāinga matua o te haka. Mā ngā kaihaka ngā mahi-ā-ringa e hanga. Ko te tikanga tonu, e hāngai tonu ana ngā mahi-ā-ringa ki ngā kupu. Ehara i a rātou ngā rākau pakanga, ngā patu rānei, i te wā i hakaina e rātou tēnei momo haka.

Manawa Wera

Ko te manawa wera he tūmomo haka ka āhei koe te rongu atu i ngā tangihanga, i ngā kura pōhatu, i ngā kawē mate rānei. He whakanui i te mate i runga i te marae. He rite tēnei momo haka ki te ngeri i te mea, ka taea e ngā kaihaka te hanga mai ōna ake mahi ā-ringa e hāngai tonu ana ki te kaupapa. Ānei e whai ake nei ngā whakamāramatanga a (Temara T. M., 2012);

¹⁰³ Temara. P., (2008). He Taonga Tuku Iho mō Tēnei Reanga, whārangi 73.

¹⁰⁴ Temara. T., (2012). Te Haka Taparahi a Tūhoe, whārangi 66.

“Ko te manawa tēnei ka kapakapa nei ki ōna mate, ka hotuhotu ki ōna mate ka maunu atu nei ki te pō. Ko te wera he hononga kapakapa, ki te hotuhotu, ki te haehae o te kiri, o te ngakau, o te whatu manawa mō wō mate ka hinga atu”.

Heio anō, ko te whāinga matua o te whakangahau i ngā haka, ko te whakapāhotanga i ngā kaupapa ki te hunga whakarongo, kia mārāma mārika ai rātou ki ngā take o te wā, o te whānau, o te hapū, o te iwi rānei. I taea tonu e te haka, te tū hei pātaka pupuri kōrero mā ngā uri whakaheke.

“Haka, te tohu o te whenua rangatira”. (Kāretu, 1993).¹⁰⁵

5.4 Tuhinga Whakatepe

E rārangi ake nei te hanga o tēnei ūpoko, ki te tātari haere te ūpoko e whai ake nei i ngā hewa, i ngā pōhēhētanga maha, i whakatau whānuitia te kupu haka, he tūmomo kanikani noa iho e te Pākehā. Nā tōna taenga mai ki Aotearoa, ēnei pōhēhetanga i whakaputa. I whakaraupapa anō hoki i ngā kōrero tātai whakapapa o te haka, ā, i hoki anō ki ngā atua, tōna orokohanga, ōna hoaketanga ōna karangataha maha ki a Ngāi Tāua, te Māori. I whakawhānui atu hoki i ngā whakaaro, i ngā kōrero, i ngā tirohanga Māori mō tēnei taonga tuku iho, ko te haka.

¹⁰⁵ Kāretu. T., (1993). Haka: a dance of the nobles, whārangi 16.

ŪPOKO TUAONO

“HŌMAI RĀ TŌ WHIRI KAHA, TORO KAHA”

6.0 Kōrero Whakataki

E whai ake nei, ka tāhuri te puku o te kōrero ki te whakatakoto i ngā kōrero e mōhiotia nei, e waia noatia nei e ngā kaikōrero tokorima. He wāhanga anō tēnei mā ngā kaikōrero kia whakaurupare ai ngā pātai e hāngai tonu ana ki tēnei tuhinga whakapae ā, he wāhanga wero, he wāhanga whakamātau hoki i ngā rerenga whakaaro, i ngā mātauranga whakapae nō ia kaikōrero kia aratau anō i ngā mātauranga hōu kia puta ki te ao.

6.1 Ngā Tikanga Whakahaere

Nā reira, tokorima ngā kaikōrero katoa i hāpai nei i tēnei mahi rangahau. Tokowhā ngā kaikōrero e whakapapa ana ki a Tamatehura rātou ko Wairangi, ko Ūpokoiti, ko Pīpito hoki. He kaikōrero anō hoki nō Ngāi Tūhoe. Nā, i hakaina e Ngāi Tūhoe, tētahi whiti o tēnei haka i tō rātou haka puha. He kōrero, he hononga whakapapa anō hoki a Ngāi Tūhoe ki tēnei haka. Nā te tūpuna a Piripi Te Heuheu rātou i whakahono ai. He rangatira ia nō Ngāi Tūhoe engari, he herenga whakapapa nōna ki a Ngāti Maniapoto hoki. I kawea nei e Ngāi Tūhoe tēnei haka ki te pakanga nui i Orākau, i te tau 1864. Mō ngā āhuatanga o tēnei mahi rangahau, i riro mā ngā kaikōrero te tohu Tamatehura - (Ketu, 2016), Wairangi - (Ruru, 2016), Ūpokoiti - (Hakopa, 2016), Pīpito - (Heta, 2016), Piripi Te Heuheu - (Temara T. M., 2016). I taea hoki e rātou te tuku kōrero mai, te whakaurupare mai i ngā reo e rua, arā, ko te reo Māori, ko te reo Pākehā rānei.

Hei whakamārama anō tēnei, kei ia kaikōrero ōna ake mana whakahaere mō ōna kōrero, mō ōna whakautu pātai hoki. I ētahi wā, kīhai ngā kaikōrero i whakaurupare i ngā pātai i te mea, i reira kē tōna whakautu i tōna kōrero.

He Mamae Aroha

Kai kinikini ai te mamae i ahau e. Tō tatatia rā ki wawe au te mate. Kei noho au i te ao kaka maeroa ai e. Hāere maiangi ai anewa raumati e. E whaea, e Patricia Heta, ko koe tērā kua riro tītapu ki te pō. He kura tangihia, he mamae aroha mōu e. Hoake i runga i te ara kōrero, kua parangia e te tini, e te mano. Haere atu rā koe ki te Kāhui o Matariki. Ko te whānau Heta, kua mahue ki muri. Waiho ko te aroha ki au. Nō reira e whaea, moe mai rā, moe mai rā, moe mai rā.

I te marama o Hōngongoi i tēnei tau a Whaea Pat i mate. Nā tēnei māreikura atawhai tēnei kaupapa nōku i hāpai. Koia tētahi o ngā kaikōrero engari, hei te wāhanga tuarua o ngā uiuitanga, kua menea ki te pō. Kāore e taea e au te waha ake i ngā kupu mōu e whaea. Nāu nei au i awhi, i manaaki, i poipoi i tēnei kaupapa, i ngā wā katoa. Kāore e mutu ngā mihi ki a koe, ki tō whānau hoki. Hai te wā ka tūtaki anō tāua i ngā parerau aroha o Ihu Karaiti, ake, ake, ake, āmine.

6.2 Ngā Kōrero Tuku

Tamatehura - (Ketu, 2016).

Ko tēnei taha nō Ngāti Tūwharetoa, ko tēnā taha nō Ngāti Maniapoto, nō Rereahu. Nā Te Matua o Tu Taua o Te Heuheu au te haka a Wairangi i ako. Nā ngā koroua a Napa Ōtene ā, ko Duncan Iwikau au i ako ai.

From what I know, from what I've learnt of the Wairangi haka, we use it very significantly in Tūwharetoa, especially for our ariki Te Heuheu, to tautoko and to show our mana as Tūwharetoa and that we whakapapa to that haka through our links into Maniapoto and Raukawa.

What I know is that one day, when Wairangi was absent from his pā, Tūpeteka and his ope visited. Wairangi's two wives Parewhete and Pūroku were there. Them and Wairangi's people hosted Tūpeteka in Wairangi's absence. Parewhete was the teina wife and Pūroku was the tuakana wife. It was Parewhete who was mucking around with Tūpeteka, her kōkōwai, well that was the evidence, that was the giveaway. Some of her kōkōwai had rubbed off onto Tūpeteka's face during the night and that was the evidence that Pūroku saw "ka taea te wahine rā e Tūpeteka". In our kōrero, you know from that line, it's like he 'took her', he had 'his way with her', not sure if she agreed to it or what but he 'had her'. After that, Tūpeteka and his ope left and shortly after, Wairangi returned back to his pā and Pūroku told him of Parewhete's hara and there's the saying "kātahi ka riri a Wairangi" and "i kitea te kōkōwai o Parewhete". Wairangi was furious and he beat Parewhete for her hara and then the next morning she was gone.

I've heard different kōrero from home that she ran away and chased Tūpeteka and then another kōrero that Tūpeteka snuck back in the night and took her. Didn't really go into why or how. Part of her kōkōwai was rubbed on a mānuka tree at the top of te awa o Waikato, ā, kua whitia, then some of her kākahu were left at Āniwaniwa Falls. She then crossed over the river and

went towards Te Aea. Āniwaniwa is gone now cause of Lake Arapuni, but you can see where the falls could have been.

So, Wairangi and his ope searched for her, they searched until they found her kōkōwai that was on the mānuka, you know Mānukatūtahi and then from that direction the search went out further and found her clothes at Āniwaniwa and then they knew she was heading for Te Aea. From there, i huitahi a Wairangi me ētahi rangatira nō Ngāti Raukawa, ā, ko Tamatehura, ko Ūpokoiti ko Pīpito. I whakaae rātou ki te haere ki Te Aea ki te whakahokia a Parewhete ki te taha o Wairangi ā, ki te whakautu te hē o Tūpeteka hoki.

So they took Te Hokowhitu a Tū. Tūpeteka anticipated their arrival and had built a whare down by the river for them but, that whare was built differently and of different materials and style, only one entrance and no room to escape. When they arrived, they were welcomed and they stayed in that whare. Wairangi was sharp and he said that it was a ‘whare kōhuru’. A few days passed, didn’t really learn what happened in those few days, but leading up to it, Tūpeteka had sent a tono out, down the river Waihou to an ope tauā to come and help dispatch of Wairangi and his ope. In that time, he was playing a game to keep Wairangi and them there, to keep them settled, waiting for that ope tauā to arrive. Tūpeteka and his people were making it look like they were busy preparing a hākari for Wairangi and his ope so that they would stay. They were preparing the hangi, eeling, fishing and the dogs were beaten too, making out that they would go in the hangi as part of the feast.

Parewhete somehow got a message to Wairangi of what Tūpeteka was up to and that night, those rangatira forged a plan to flip the kōpekapeka, to turn the deceit back on Tūpeteka. The strategy they used was the haka.

From what I have learnt about battle formations from Te Matua o Tū Tauā o Te Heuheu, we have a ramp called Te Matakorepoutū. In that formation we have seven men in front and seven men directly behind and so on. You can only see the front seven warriors and you can’t see the total number of warriors in the ope that are behind, “te iti pou kapua, ka huna tini whetu”.¹⁰⁶ That was part of the strategy, in the front two lines, the best warriors were performing that haka, everyone else behind were hidden from view and their activities were undercover. When the haka started, Tūpeteka and his people were getting ready to spring their trap and Wairangi said that “they wanted to acknowledge their stay at Te Aea and for the hospitality they had received and for you the hosts, they wanted to acknowledge with a haka”. So the haukāinga sat and watched. During the haka, the front two lines were without weapons however, they had

¹⁰⁶ A well know Ngāti Tūwharetoa proverb originally quoted by the war chief Tamamutu.

their short weapons underneath, their patu were hidden under their korowai and the longer weapons were in the back ranks. During the haka the weapons were handed forward. He haka taparahi tēnei so the dust was hiding the movement of the weapons closer to the front until the end of the haka when Wairangi had the audience where he wanted them, then he sprung his trap. Everyone ripped off their korowai, grabbed their patu and attacked. The haukāinga being caught off guard, they couldn't react fast enough and were slaughtered. The blood ran into the river and the waka coming up the the river to assist Tūpeteka, knew they were too late and they turned around and went home.

In the haka itself, it proclaims Te Aea as a well known pā that hosted people. Tūpeteka would have been suckered into thinking his plan was working but really there was another plan at work. One of the rangatira in his part of the haka, has a mihi to Hape – younger brother to Tūpeteka. This is to butter him up as well and gets him off guard and part of the audience. The last signal to come was from Wairangi; 'ā te, ā ta, ā tau'. Then it was all on. Everyone from Te Aea apart from Parewhete was killed. Parewhete was taken back to Rurunui with Wairangi and his ope tauā.

Wairangi - (Ruru, 2016).

Ka moe a Wairangi i a Pūroku, ka puta ko Tiniororo, ka puta ko Ahikaroa, ka puta ko Te Rehu, ka puta ko Hinepare, ka puta ko Ngarangi, ka puta ko Te Uru kia whakaheke tonu mai ki au.

For me, I heard of this kōrero and haka much later in my life than most others I guess. You see, our parents or most parents back in those days didn't really tells us much or teach us much about our Māori side, you know, after our parents being strapped for speaking reo at school and all that other stuff, they didn't, no one did. We didn't go to the marae much, only for a tangi and even then we didn't have a clue what was being said. The only time I heard my father speak Māori was on ANZAC day, when all of the Uncles from the Battalion would come over home after the service and chat with mum and dad for awhile. And you know what, the only time I got to see my dad smile, be relaxed, be himself, was that day. If he caught us kids 'snooping' around the door 'ear wiggling', he would stop speaking Māori and carry on with what he was saying in English. Part of me always resented that he never taught us it back then but, he thought he was doing what was best for us. Everyone thought that the way forward was the Pākehā way back then. It wasn't until I went to Waikato Uni in '68 that I got to learn a bit of te reo and some waiata. That's where I first came across this haka and the kōrero about his wives and the haka.

The kōrero that I got told was that Wairangi, his brothers and his relation Whaita were all famous throughout the Waikato for their prowess, their skills in battle, they were notorious for it even outside of Waikato. Wairangi was the great grandson of Tūrongo and Mahinaarangi and the grandson of Raukawa. On that particular occasion, Wairangi and a small group of his men were away from the pā. They had gone to Kāwhia and while they were away, the pā was visited by a chief from Ngāti Maru, Tūpeteka was his name. I'm not sure of how, but he was related to one of the wives and he slept with one of them too. They were caught out by the other wife. The wives names were Parewhete and Pūroku and it was Parewhete who slept with Tūpeteka. Pūroku must have been his relation from Ngāti Maru. Yes, I think it was her. Anyway, during the night some of the wife's red ochre, the kōkōwai ended up on Tūpeteka's face. From that, the other wife knew that they had been up to no good. There must have been words between them as Tūpeteka left and returned to his own pā. When Wairangi returned home he was told about the affair by Pūroku and he got mad and beat Parewhete. The next morning she was gone and they had suspected that she had fled to be with her lover. Wairangi sent out the scouts to track her down and when they returned, they told him that she was heading towards Te Aea. She was his young trophy wife and therefore he wanted her back. It was decided that a group would go after her and bring her back. Wairangi and his brothers lead the group, one hundred and forty odd men to Te Aea armed for battle. When they arrived at Te Aea they were expecting war straight away but instead they were welcomed and a wharau had been made for them to stay in. Eeeh, here you are expecting a fight and there they are, all nice and friendly as if nothing is wrong. That would have made me think that those scouts got it wrong, and you had arrived at the wrong place. But anyway, they were in the right place for sure but there was kino stuff going, they just didn't know of it yet. That night, Wairangi noticed that there was something wrong with how the wharau had been built and there was only one exit. There were other signs about the wharau he didn't like but it wasn't until Parewhete came to tell him that there was a plan in place to kill him, and that a messenger had been sent up the river for more iwi to come and help kill him, that he uncovered the truth. They devised a plan to escape that night and the haka was their escape plan. Wairangi forgave his wife and gave her instruction to avoid being hurt during the battle then she left. The group spent the night planning and rehearsing the haka and at dawn, Tūpeteka and his people woke to the loud thumping of Wairangi's group in haka. Each brother had a lead part in the haka but it was Wairangi who gave the signal to kill Tūpeteka and his people. They had their weapons concealed you see, in the back of their piupiu so the enemy had no idea of what was actually about to happen. When Wairangi gave his signal 'ā tē', the warriors positioned their hands on the patu in the back of

the piupiu, ‘ā tā’, they took hold of their weapons and drew them out of their piupiu, ‘ā tau’, they launched into attack and killed everyone in Te Aea apart from Parewhete. She had followed Wairangi’s instructions to climb on the roof and stay out of harms way. Apparently the other iwi was almost near at the pā when they saw that the river was ‘red with blood’ and they knew that Tūpeteka and his people were dead. Parewhete returned with Wairangi and his people and eventually gave birth to their children Hingaia, Hine Arokura and Ngawhakapū. I guess you could say that they ‘lived happily ever after’. He also had children from his other wife, there was Maikorehe, Rahurahu and Tiniorooro, that’s the line I come off.

Ūpokoiti - (Hakopa, 2016).

I come from the Ūpokoiti line. From Te Atanuitai and his daughter Waitapu who married Te Rangiita, and they too have an interesting history, but that’s another story, for another time. Anyway, a long time ago, about twenty years ago, a group of us students from Tūwharetoa were called home to do some mahi for the iwi. There would have been at least twenty of us. I got to be in the Taupō Office with Te Whakapūmautanga Downes. He was the spokesman for the chief, for Hepi at the time. He was from Korohē but he had whakapapa to both my mother and father, as they were both from the area. It was from him that I learnt the story about Wairangi.

One day, he called me up to his desk, just me and told me to sit. I look at him and he pulls out his tape recorder from his desk and he begins to tell me this story about Wairangi and his brothers, the two wives, and it was all in Māori. He got half way through the story and he stopped, clicked it off, put it in his desk and told me to go. So that’s what I did. I was frustrated at that. A couple of days later I get back to the office, minding my own business and the koroua leans back on his chair and he goes “hey boy, so who was Pīpito?” I said to him that it was so and so. I gave him the names of all four brothers. He called me over to him and said “you know that if you had not remembered this, it would have told me that you weren’t interested”. Then he continued to finish off the story for me. That is how I learnt this story.

His version of the kōrero was about Tūpateka in particular and about Wairangi, but also about the four brothers and the story of Parawhete and Pūroku but hey, around the other way. That doesn’t mean senior/junior, junior/senior wife either. He referred to them as being relatives or sisters. He went onto explain that when Wairangi was away on his own business, Tūpateka comes along and sleeps with Parawhete and then he leaves. Wairangi returns and the younger sister, sibling, wife says to him that so and so just slept with Tūpateka so he slapped her, he did, that’s what I was told. After that she took off and that’s the version that I know anyway.

And after some time, Wairangi began to pine for Parawhete, so he gathered a roopu, the ope hokowhitu, and they went and got her back. He talked about the wharau and how they were put in there for a specific reason, to be killed. The four brothers were warned by Parawhete of the plan and they came up with what they needed to do in order to escape, hence why there is four parts to the haka. ‘Ā tē, ā tā, ā tāu’ was the phrase that was the key to attack and slaughter them all. So on that morning, they all line up in rows with their patu hidden, hidden in the smalls of their backs. They knew that they were up against it because of the position of the pā as well, there was no place for them to go. They were right by the river and they knew that but they also knew that they were going to fight their way out of it, so that’s what they did. From what I was told, the discussions inside the wharau were about the escape and survival strategies. You have to remember that Tūwharetoa were known, are known for their haka. They were known for haka peruperu in that era but also the taparahi. It’s not hard to recognise that Tūpateka would have been really interested in what these guys were going to do, which is why he and his people got so close. That’s when the ā tē, ā tā, ā tau happened, once they were close enough to strike. They grabbed their patu and took their heads off. They must have been really close or they were very agile. You know our Tūwharetoa side, they knew how to tell stories and this story was through haka. They drew people in, they were consummate performers. If you’re famous for doing something, certain things like they were with haka, then of course people were going to take notice of you. They thought that this haka was just a performance, they had no idea what it was actually going to lead to. Can you imagine doing this haka on your knees too and then striking your enemy down? I guess that’s why Tūpateka didn’t think that they were going to need to fight, you know cause that pose isn’t one that you would normally use in a haka before going into battle. I suppose that’s why Tūpateka and his people got so close. It allowed the brothers to draw them in, that was really smart, very smart indeed.

Pipito - (Heta, 2016).

Ko te haka tēnei a Wairangi, he roa o ngā kōrero a tēnei haka otirā, ka whakaputa noa ko tēnei. Ka noho te rangatira nei a Wairangi ki tana pā ki Rurunui, kāre e tāwhiti atu i Te Awamutu. Ka haere ko tana roopu ki Kāwhia, toru, e wha rā pea. Ka puta mai a Tūpeteka mā ki Rurunui mahinga ai ia i te taha a te wahine teina o Wairangi, ko Parewhete. E rua ngā wahine a Wairangi. Ko Pūroku te wāhine tuakana ko Parewhete te wahine teina. Ko Pūroku te wahine i kitea ai te kōkōwai i ngā pāpāringa a Tūpeteka kātahi ka whāki atu ki a Wairangi. Ka patua e Wairangi ko tana wahine teina mō te mahi whakamoho. Ka haere ko tana wahine ka noho ki te pā o Tūpeteka, ki Te Aea. Kāre e tāwhiti atu hoki i Te Aroha. Ka haere a Wairangi rātou ko

ana tuakana ko Tamatehura, ko Ūpokoiti, ko Pīpito. Ka haere ko te ope hokowhitu ki Te Aea. Ko te whānau nei, e haere ki te pā o Tūpeteka. Nā te kōkōwai, nā ngā waihotanga a Parewhete i tohungia atu te ara haere ki a Wairangi mā ki te pā. Ka taetae te whānau ki te pā e kitea e Wairangi ngā tohu whakatūpato ko tēnei iwi, he iwi kōhuru, he rangatira nanakia a Tūpeteka. Ka whakatau te whānau nei ko te haka e whakapaoa te iwi nei. Nā runga i tā rātou mahinga i te haka nei, ka whakawarea te iwi rā, kāore i mōhio he patunga mō rātou kei roto a whakatakina te whānau nei te haka i waho i te pā. E whā ngā rangatira whakahaere i tēnei haka hokowhitu, ko Wairangi ko ana tuakana. Engari, kei roto i te haka nei, ka haere ngā kupu ā tātou ki te wāhi e riro mā Wairangi. Koirā te wāhi e maunu ai ngā patu, patua te iwi rā o Tūpeteka, ka mate. Ka riro mai anō a Parewhete, ka hoki.

Piripi Te Heuheu - (Temara T. M., 2016)

Koia nei tā Tūhoe kawea i te puha nei. I kawea e rātau i te wā i ngā pakanga mō Orākau i te tau 1864. Ko te tīpuna nāna tēnei puha i pā whakawairua ka taki i waenga i a Tūhoe, ko Piripi Te Heuheu. I Ruatāhuna e hakaina ana e Piripi i runga i tana āki i a Tūhoe kia haere ki Orākau. Koia nei ngā kōrero i hua mai i roto i ngā wānanga a Tūhoe mō ana haka. He puha tēnei kai te kaha tōna rongonuihia i roto i a Ngāti Tūwharetoa me Waikato, inā tāna āhua roa ake. He kōrero pēnei ai, inā koa nā Wairangi tēnei haka puha. I pūremu ko tana wahine a Parewhete ki tētahi atu rangatira kē, kātahi ka pā ringa papaki o Wairangi ki a Parewhete. Nā tēnei ka hiki nuku a Parewhete ka hoki ki tōna anō iwi. Engari, haere noa te wā, ka tau mai te whakaaro kia Wairangi kai te mau tonu te aroha i a ia mō Parewhete, kātahi ka hiki aia me ana tēina ki te rohe o Parewhete, arā, ki roto i te rohe o Matamata. Nā, runga i te tūkinu o te ringa o Wairangi kia Parewhete i te mau tonu te riri o te iwi o Parewhete kia Wairangi me tō rātau hiahia ki te patu i a Wairangi. Kātahi a Parewhete ka oma ki te whāki atu ki a Wairangi i ngā whakaaro o tana iwi, ngā kōnei, ka hua ake te puha nei. Mō ia wāhanga e rerekē mai ana i tētahi koinā na tēina o Wairangi. Ka tū a Tamatehura ka tīmata i a, “Puhi kura, puhi kura, puhi kākā, ka kī huakina, huakina”. Ka mutu tēna wāhanga, ka tū ko Ūpokoiti ka whakahua i tana haka, “ko Te Aea o ia rangi, ko Te Aea o ia rangi. Ka kī, huakina, huakina”. Ka mutu i kōnei, ka whakahua ko Pīpito i tana haka, “ka whakakōpura rua a Rangi-hape, teina o Tūpeteka e. Ka kī, huakina, huakina”. Ko te otina o te haka puha poto nei, ko te ākina a Wairangi i te riri. Ka whakahua ia, “tahi ka riri, toru ka whā. E matatmata hopukia. Hōmai rā to whiri kaha, toro kaha, kia wetewete, wetewetea. Ā tē, ā tā, ā tau”.

Ki te āta tirohia, āta whakaarohia ngā kaupapa o te puha nei, ka nui ngā waihanga whakaaro ka tareka ki te tīhaehae ake. Ko te whakapapa tēna, ko te aroha, ko te pūremu tēna, ko te mamae tēna, ko te pakanga tēna arā atu.

6.3 Ngā Uruparetanga

Tamatehura - (Ketu, 2016).

1. **I rangona, i kitea, i akona kētia e koe ētahi atu rerenga kōrero e pā ana ki tēnei haka, ki ēnei tūpuna? Tēnā koa, kōrerohia mai.**

From what I was taught, Wairangi beat Parewhete was because she had committed adultery with Tūpeteka while he was away from his pā but, I have heard different accounts that she had planned to run away from Wairangi or she only ran away because he beat her for her hara. From what else I was taught, Tūpeteka returned to Rurunui in the night and kidnapped Parewhete. The motive for this was never explained to me but, this was the reason she left breadcrumbs for Wairangi to follow and find her, her kōkōwai and her kākahu. In other versions of this pūrākau, I have heard that perhaps Wairangi's age was significantly older than Parewhete, perhaps he was an elderly man and she a young puhi, attractive and enticeable. Wairangi's pursuit of Parewhete may have been to uphold his mana and take utu against the man who harboured his young wife. I have not learnt of why Pūroku would tell her husband of Parewhete's hara but, one could suggest that jealousy was the motive if she too was much older than Parewhete. I know nothing of the status, of the ranks of Wairangi's two wives before marriage, or what circumstances their marriages occurred under, so it could well be that Parewhete was married to Wairangi not of her own free will, but for other reasons. Those sort of things happened all the time back then to keep the peace, to make an offering to another, keep to whānau links with other iwi strong and to make allies in times of hardship. Ki tōku mōhiotanga, he maha ngā pakanga i waenganui i a Ngāti Raukawa me Ngāti Maru. Nō reira, ko te piringa o Wairangi rāua ko Parewhete, he tohu rangimārie pea mō aua iwi.

2. **Me whaiwhakaaro tonu tāua i ngā rerenga kōrero atu i tāu, ka āhei tonu aua kōrero e whaitake, e whaimana ana i tēnei kaupapa? Ki a koe, he aha ai, he aha e kore ai?**

I think from the versions I've learnt; all versions have a moral to pass on and therefore they are all valid. The different versions may be accounts from the different iwi, hapū and whānau associated with this kōrero and in my view, they are therefore valid. It's not to say that there isn't or may not have been any exaggeration to the versions, but that's what gives each version it's flavor, it's own twist. Therefore, in my teaching of this pūrākau in the future, I would teach all angles and acknowledge all of the differences in the various versions and their respective lessons within.

3. **Kua wānangahia, kua whakamātauria e koe aua rerenga kōrero rā ā, he aha ōu whakaaro, ōu māramatanga, ōu wero rānei ki aua kōrero rā?**

In the past, I've not thought too much about the other versions as I have just accepted them as kōrero about the haka and the history and left it at that. Kind of just added the different kōrero to my kete and ka pai. But since you've been asking questions and we've been talking, it has started to make me wonder why things happened the way they did and for what reason. Why they went about their actions the way they did and the significance of those actions today.

4. **Kei roto i ngā kōrero pēnei i tēnei, ko ngā rau mātauranga tuku iho hei ako, hei āwhina, hei ārahi i te tangata. Tēnā, he aha ngā mea i akona, i maumaharatia tonu e koe nō tēnei kōrero? (Mahi, whakaaro, tūtohu whenua, iwi, tūpuna, waka, rohe, pā, whakatauāki, pakanga, tikanga, hītoria hoki).**

The tūpuna names in the kōrero are Wairangi and Parewhete obviously. Tūpeteka, Pūroku, Tamatehura, Pīpito and Ūpokoiti. Those are the main ones and then there's Hape and Matamata (the taurekareka) later on in the kōrero. Iwi are Ngāti Raukawa, Ngāti Maru and Hauraki. Landmarks were Rurunui, Āniwaniwa, Manukatūtahi, Waikato awa, Waihou awa, Te Aea, Parikarangi and the Tainui waka of course. In terms of tikanga, Parewhete and her blood flowing over Wairangi is the main incident that I can think of but I know that there would have been more tikanga happen. There would have been karakia before the ope tauā left Rurunui to track down Parewhete, before

eating, when they woke in the mornings and before they went to sleep. There would have been massive karakia before that morning of the battle but it just wasn't spoken about in the kōrero, just Parewhete's blood.

5. **Ki a koe, he aha ngā kōrero tāhuhu o tēnei haka, ēnei tūpuna ā, nā te aha koe i whakaaro pēnā ai?**

I think for me personally, it not only just taught me about the haka and its history but it left a moral to the story about adultery. You know, that its not a good thing to be doing because this is what happens, it teaches about actions and consequences. Drawing on our creation story of tāne, we learn that incest is bad and that is an act that should not be repeated. If you look at it, the actions and consequences for Tūpeteka, it teaches us that you don't come in to someone elses home and mess around with their wife and do those sort of things and you know, even to being sneaky and deceitful with all of his other plans. It teaches us not to do those things because the consequences for Tūpeteka was death and ultimately, the death of all his people. That's huge, even think of the guilt that Parewhete had to carry after that day. She had seen all those people die because of her hara. How do you forget that kind of stuff, where do you even begin? There's even a lesson in there for us males too aye, about how to treat our women, about domestic violence and it not being ok and hey, if you don't want your wife's eye to wander to another man, don't leave her at home when you're away, take her with you. Why were you away without her anyway? Probably for war but who knows? As for the haka formations itself, as a member of Te Matua o Tū Tauā o Te Heuheu, it has identified how accurate and successful Te Matakorepoutū formation was in battle and why they chose to set the haka up that way and why it is still used today, not in battle these days but in our formations and what we practice in our drills and on the marae.

6. **He whakamāramatanga hoki anō tāu mō ngā kupu o te haka, mō ngā whakamārama i akona nei e koe?**

We were taught that the line was “Ka whakakōpurua a Hape, teina a Tūpeteka”. I have seen that in other versions of the haka that it comes across as “ka whakakōpura a Ruarangihape” and also “ka whakakōpurua a Rangihape”. I guess that all versions of the name still refer to the same person.

Also that Matamata was the name of the taurekareka that Wairangi and his brothers sent to retrieve information from Ngāti Maru and who they instructed in their haka to seize Tūpeteka. I know that some people believe that it is the place Matamata because it is so close to Te Aea, near Te Aroha.

You have asked me what I thought the reference was to “Puhi kura, puhi kura, puhi kākā” is but I’m not really sure, nothing was ever said about what that meant and I haven’t been able to make out for myself what that line is referring to.

7. E whakaae ana koe, ka āhei tonu ngā kōrero o tēnei haka, ēnei tūpuna kia tū hei pātaka pūpuri kōrero mā ngā uri whakaheke? He aha anō ōu whakaaro?

Āe I do think it is a pātaka kōrero. From my understanding a pātaka was where we stored kai while it was plentiful until we required it, when it was needed. I think that the haka is like that. It’s there in the background of our minds until something comes along and makes us remember it or something that happened from it. Its’ like when we do the haka on the marae and for other ceremonies. Everytime we do the haka, we remember the kōrero and what happened. So, I guess it is a pātaka for us.

8. Nā te hunga pākeke te mātātahi i whakaako i ēnei kōrero matahiāpo, he aha āu kōrero tuku iho ki āu tamariki, āu mokopuna aianei e pā ana ki tēnei haka, ki ēnei tūpuna?

As I said before, I would teach all angles of the kōrero and acknowledge the differences of their respective lessons within it. For my own tamariki and mokopuna to come, I will teach them their whakapapa to these tūpuna and how I was taught the story of Wairangi and his haka. I will tell them about how we use it as a part of Te Matua o Tū Tauā o Te Heuheu and its’ significance to our Ngāti Tūwharetoa and Maniapoto sides. It would then come to teaching the kupu and actions of the haka.

Wairangi - (Ruru, 2016).

1. I rangona, i kitea, i akona kētia e koe ētahi atu rerenga kōrero e pā ana ki tēnei haka, ki ēnei tūpuna? Tēnā koa, kōrerohia mai.

I had heard small variances in the story about Wairangi and his haka, the obvious differences were about the spelling of Parewhete's name, which wife was senior and which wife was junior, where she stopped and what she did on her path to Tūpeteka, whether Tūpeteka was from Ngāti Maru, Ngāti Hako or Hauraki. However, reflecting on the time that I have spent with you talking on this kaupapa, the most I have thought about the differences in the story, have been from the questions you've asked me since we met and you began this mahi. I have thought over some of those questions many times and I think to myself, that was a good question or I think, of course it would have been like that back then or, of course she would have acted like in that way, and he definitely would have retaliated in that way you know, all those kind of things have been running through my mind. For me, the variances of the story that have prompted me the most, haven't been from other kōrero that I've heard or read, but from questions and ponderings within myself, knowing what I know about love, deceit and pain from my own life. If I was to put myself in their positions within that era, would I have acted the same? Would I have gone to the same lengths? Would I be capable of getting out of it? I remember you asked me questions about the ages of the wives compared to Wairangi, whether the senior wife was older than the junior, who was the senior and junior wife and what was their social positioning before they married Wairangi. At the time I was thinking, why is this important but, then we started to discuss all of the 'could it have been because....' that I thought, well that would explain why she would have done that and he would have done that, and that was the way our tīpuna would have responded to that scenario. But, in order to answer your question, yes I had heard of different variances to the story but, the different scenarios and versions that are now important to me to figure out, are the ones running through my own mind at present, mārama?

2. **Me whaiwhakaaro tonu tāua i ngā rerenga kōrero atu i tāu, ka āhei tonu aua kōrero e whaitake, e whaimana ana i tēnei kaupapa? Ki a koe, he aha ai, he aha e kore ai?**

There is always more than one side to any story and of course there is likely to be more than one version to this story. There was a whole pā that witnessed the events that took place between Wairangi and Parewhete, especially that such a large war party was sent out after her. There would have been a different version from every person that

witnessed what happened and of course, there would have been speculations, scandal and gossip even then, why wouldn't there be, it wouldn't be a love story then eh! Hmm, how to better explain myself? Ok, take for example the Waihou River running red with the blood after the battle. For me, that part of the story would have come from the Hauraki people who were coming up the river to assist Tūpeteka in killing Wairangi. No one from Ngāti Maru was left to tell the tale and if Wairangi and his warriors had encountered these other canoes, they would have perished and met the same fate too. It was best for those in the canoes to turn around and head home and live to tell the tale and to fight another day. The parts in the story that describe the places that Parewhete stopped and what she did there, would have been versions of the story told by the scouts as they found the kōkōwai and the clothing and returned to inform Wairangi. Wairangi's people knowing the travelling routes so well in those times, could presume that she was heading to Te Aea after what took place at Rurunui. The only people that know the truth of what took place between Parewhete and Tūpeteka, would have been Parewhete and Tūpeteka. Pūroku saw some kōkōwai on his face and to her, that indicated that Parewhete had been unfaithful. It could have been that Tūpeteka wiped kōkōwai on his own face to start trouble or they may well have had an affair but only they would know. Why was she so interested in proving that Parewhete had been unfaithful you know? In terms of the affair, that part of the story can be attributed firstly to Pūroku, but then to the people of Rurunui. Whether Tūpeteka came to Rurunui to take Parewhete back or whether he arrived and an attraction grew between them, that is a version of the story that only Ngāti Maru and Tūpeteka could attest to. They would have had knowledge about the plan to claim her back but, no one survived at Te Aea. So, that is where my thinking is in regards to the different versions of the same story. For me, they all have their place in our history and an important part to play in this story.

3. Kua wānangahia, kua whakamātauria e koe aua rerenga kōrero rā ā, he aha ōu whakaaro, ōu māramatanga, ōu wero rānei ki aua kōrero rā?

For me personally, I don't have any issue with any of the variances to the story. I think we need to distinguish what makes us so defensive about hearing or learning of other versions eh. It is that we don't want to acknowledge that other versions because it negates everything we have learnt from our nanny or our koro? We all get like that, it's

like those other versions make our tīpuna out to be liars eh and we're not taking that. We will defend our nanny's, our koro's mana. I think too, it's hard for us to accept anything that a Pākehā says about our history too aye. We abolish their versions straight away claiming that they don't know cause they're not Māori and who gave them the right to talk about our history in the first place eh. But looking at things differently now that I'm older, without them having done that, a lot of what we do know about our history, wouldn't have been here. I'm not saying that everything that they wrote was correct, but sometimes it's enough to give us an insight into parts of our history and fill in some of the gaps.

4. **Kei roto i ngā kōrero pēnei i tēnei, ko ngā rau mātauranga tuku iho hei ako, hei āwhina, hei ārahi i te tangata. Tēnā, he aha ngā mea i akona, i maumaharatia tonu e koe nō tēnei kōrero? (Mahi, whakaaro, tūtohu whenua, iwi, tūpuna, waka, rohe, pā, whakatauāki, pakanga, tikanga, hītoria, whakapapa hoki).**

Ok, well for mahi- Parewhete and Tūpeteka had an affair. Pūroku informed Wairangi. Wairangi questioned her about it but concluded with hitting her. Parewhete fled and Wairangi sent out scouts to track her. Te Hokowhitu war party was formed and went in search of Parewhete. Wairangi and his brothers were part of the war party. They followed her path to Te Aea. Tūpeteka and his people welcomed them and he had arrange for a 'whare kōhuru' to built for Wairangi and others to stay in. Wairangi knew from the structure of the wharau that something wasn't right. Tūpeteka sent word to other iwi up the river to come and assist in killing Wairangi. While waiting for help to arrive, Tūpeteka's people made out that they were preparing a feast so Wairangi would stay. Parewhete overheard Tūpeteka's plan and later informed him. She cuts herself to let her blood make Wairangi tapu. Wairangi and his people came up with the haka as a means to escape death. They organised who would lead what verse and the signal to attack. The next day, Te Aea perished at the hands of the Hokowhitu. Parewhete was the sole survivor. Hauraki iwi saw the 'river was flowing red with blood' and returned home. Parewhete returned with Wairangi.

Landmarks- Maungatautari, Waikato awa, Mānukatūtahi, Aniwaniwa, Waihou awa, Mt. Te Aroha.

Iwi- Ngāti Raukawa, Ngāti Wairangi, Ngāti Hako, Ngāti Maru, Hauraki.

Tīpuna- Wairangi, Parewhete, Pūroku, Tamatehura, Pīpito, Ūpokoiti are tīpuna on my side.

Waka- Tainui. Hauraki tribes come off the Tainui canoe as well.

Rohe and pā- Rurunui and Te Aea, Wharepuhunga and Te Aroha

Whakatauki- I'm not exactly sure of the wording but it is when Parewhete informed Wairangi of Tūpeteka's plan to kill him. It was one that only he could interpret the meaning should others have been listening and she knew Wairangi would understand her message.

Tikanga- I am sure that there was lots of tikanga involved in this story but I wouldn't be able to tell you. Those are all the types of things that I missed out on growing up in the 50s' and not being taught it.

5. Ki a koe, he aha ngā kōrero tāhuhu o tēnei haka, ēnei tūpuna ā, nā te aha koe i whakaaro pēnā ai?

For me, I believe that this story is about love and the trials in life that we all endure through love. Sometimes it works and sometimes it doesn't. It's about what are you willing to do to get the one you love back, how to cope with loss and heartbreak, how it feels when someone betrays you and how to get back on your feet after it. Wairangi proved to Parewhete how much he loved her in the end by following her to Te Aea and confronting Tūpeteka. He spared her life when he could have killed her for her betrayal towards him as well. Wairangi knew that Parewhete loved him when she came to him and begged for forgiveness and informed him of Tūpeteka's plan. So yes, I think the main moral of this story is about love, the good, the bad and the ugly aspects of it.

6. E whakaae ana koe, ka āhei tonu ngā kōrero o tēnei haka, ēnei tūpuna kia tū hei pātaka pūpuri kōrero mā ngā uri whakaheke? He aha anō ōu whakaaro?

The haka itself is the embodiment of the history itself. If you know the haka, then by rights you should know the history behind it, or at least parts of it anyway. You can always add more to it when you learn more. That's what I am doing. I don't claim to know everything about this haka or its history but I am always willing to learn more, to store it away in my memory bank for when it is need and when I have made sense of

what I have learnt. Then yes, I do agree that haka can store knowledge, history and other important factors of our history for the days to come, the generations to come.

Ūpokoiti - (Hakopa, 2016).

- 1. I rangona, i kitea, i akona kētia e koe ētahi atu rerenga kōrero e pā ana ki tēnei haka, ki ēnei tūpuna? Tēnā koa, kōrerohia mai.**

I have heard other versions but that's the one I was told. I've had time to reflect and interpret the other kōrero quite obliquely as it occurred whilst working on other projects just recently, things have just kind of come out. I also began to think of the haka as a thumbprint, our identity to the world. I had heard that Tūpateka had stayed a few nights and then left. The day that he left, Wairangi returned and Pūroku told him about the kōkōwai on his face. Other versions is that he left the day before. Another version is that after finding out about the affair, Wairangi questioned her for info but she kept denying everything and then after a few days of this, in his frustration, that's when he hit her and later that night she presented him with uncooked food. This is where I had also heard that Tūpeteka's visit was planned and he had come to get her. This was referenced back to Best in one of his books about Parawhete's people not being happy that Wairangi had hit her previously for that uncooked kai incident. They had then planned to take her back and the marking and clothing were left to lure Wairangi to Te Aea, where they would have been waiting prepared to kill Wairangi. There's another kōrero that says that Parawhete left him clues to where she was going when she ran away so that she could test Wairangi, to test his measure of love for her. Did he really care for her. The fact that he showed up to Te Aea with an ope would have blown her away and she would have known the measure of Wairangi's love for her. She couldn't let Tūpateka's plan happen, so she went to Wairangi and begged for forgiveness and warned him of the plan.

- 2. Me whaiwhakaaro tonu tāua i ngā rerenga kōrero atu i tāu, ka āhei tonu aua kōrero e whaitake, e whaimana ana i tēnei kaupapa? Ki a koe, he aha ai, he aha e kore ai?**

Some versions talk about Parawhete being the first wife and vice versa. My thinking around the different versions of any kōrero is that it has its own mana. Somebody told it for a reason and I can't discern what the reason was. It has validity that it came from somewhere, it would be useful if we knew where its origins were, or from which informants, that would assist with the validity. I always thought that with any version of kōrero that I've collected around sacred sites is that, it has its own mana, its own perspective, whatever the whānau perspective is, It could be whenua, tīpuna, both. I think there is validity to those different versions. It gives unique essence to that part of the kōrero. It adds expression. I am descendant of all those people and I can't say that their version is wrong. I think that it is exciting that they all have a version and it all could be their own development of mana around those tīpuna and their identity too. So yes, I think they are valid.

3. **Kua wānangahia, kua whakamātauria e koe aua rerenga kōrero rā ā, he aha ōu whakaaro, ōu māramatanga, ōu wero rānei ki aua kōrero rā?**

I was taught this haka quite young by Taxi Kapua and Nick Wall from Maniapoto and then the kōrero actually came from Te Whakapūmāutanga. There's a connection to the koroua. That's our signature, that's who we are. Looking at the haka itself, that's a signature about how we resolve conflict, solve our problem, the political space and its leadership space too. You know, you don't just pick up one hundred and forty men and away you go to war. There's a lot of strength in character, in those four brothers. There's a lot of social cohesiveness too. So that gives us an idea of how we need to be modelling our society and families these days. Our people were strategists and they would have made that haka up on the spot. There was a strategy and they would have adjusted that strategy until they got it right. When they had it sorted and they knew when to attack. There are some smart things that we can learn from them and I think for me in that area, we need to be trusting in our training and in our leadership as well. There are obvious other kaupapa going on there too, so they knew exactly what they were going to do and why. There was a slave keeping Parawhete safe as well, who also found out the plan of Ngāti Maru. They had the 'don't give up' trait too. Even though they had their backs up against the wall, they were going to succeed or die trying. The other thing I think was, their familiarity of the landscape as well. Using those well known travelling routes. Those places that she went to, Parawhete must have done that

on purpose you know, by those signals along the way, they knew where she was heading and sent out that war party. They knew where to head for.

4. **Kei roto i ngā kōrero pēnei i tēnei, ko ngā rau mātauranga tuku iho hei ako, hei āwhina, hei ārahi i te tangata. Tēnā, he aha ngā mea i akona, i maumaharatia tonu e koe nō tēnei kōrero? (Mahi, whakaaro, tūtohu whenua, iwi, tūpuna, waka, rohe, pā, whakatauāki, pakanga, tikanga, hītorīa hoki).**

Imbedded knowledge in the haka and the kōrero; Tūpateka, Rangihape the four brothers Parawhete, Pūroku, Te Aea, Rurunui, Maungatautari, Raukawa, Ngāti Maru, Kaawhia, Waihou river, Āniwaniwa, Waikato awa, Manukatūtahi, Hauraki, Wharepūhunga. I know Parawhete said something to warn them but I can't remember it. I know that Wairangi had suspected ill play with the way the wharau was built and the amount of food they were being given kept them hungry. The blood that fell upon Wairangi after Parawhete had cut herself to keep him safe and so that he could not be eaten. The tapu that was associated with that act.

5. **Ki a koe, he aha ngā kōrero tāhuhu o tēnei haka, ēnei tūpuna ā, nā te aha koe i whakaaro pēnā ai?**

The haka is part of our identity too. It links me back to the Maniapoto roots and the Raukawa roots. There's a resilience in our tūpuna that I think we can copy. I think it gives me comfort and confidence to know that our ancestors fought in a particular way and dealt with conflict in a particular way. It was like they were spiritually connected and had to interpret those events in a different way. I gathered from this haka that they trusted their instincts and went with it. The resilience about survival and the survival of our cultural identity. For me, that haka is a signature of Wairangi and his brothers. I'm proud to do that haka and to know the history behind it. The oral narratives are very important for us today and I think we can learn a lot if we begin to think about how we can decipher and interpret them. The social cohesiveness in the landscape as well with the politics, whānau connections, land, collaborations and leadership.

6. **He whakamāramatanga hoki anō tāu mō ngā kupu o te haka, mō ngā whakamārama i akona nei e koe?**

My rendering of the reference to Puhi Kura, would be in reference to Parawhete as the puhi and the kura referring to a treasure, Parawhete being Wairangi's treasure or the red of her kōkōwai.

I thought Matamata was a place on my part, obviously without knowledge and lack of judgement really, but I also thought that it could have been a reference to the face- Tūpateka's face, perhaps being caught with the kōkōwai on it- hopukia.

In the haka there's the line ka tahi, ka riri, ka toru ka wha and when I look at it now, katahi- Tamatehura started it, ka toru- Upokoiti, ka wha- Pipito. They had left out ka rua-Wairangi, but ka riri, which was Wairangi and his emotions at the particular point in time. He is the second in line of the whakapapa. I think they were referring to themselves in that line. As I look back at it now, at the position, that he was going to spring up, it was going to be left for him to kill Tūpateka and start the attack. They wouldn't have had it any other way for the insult.

7. E whakaae ana koe, ka āhei tonu ngā kōrero o tēnei haka, ēnei tūpuna kia tū hei pātaka pūpuri kōrero mā ngā uri whakaheke? He aha anō ōu whakaaro?

Agreed, absolutely. Everything is a signature for us, the tracking of whakapapa and the whakapapa is a framework for understanding all of the depth of kōrero behind it. It shows us a lot about things we are not doing today and how innovative, creative, collaborative we should be in our thinking, planning, strategies and how we could be navigating forward in to solving our problems. It's a body of knowledge, it's a part of our identity and those things we can always carry forward with us, no matter where we are, who we are and where we are going in the future.

8. Nā te hunga pākeke te mātātahi i whakaako i ēnei kōrero matahīapo, he aha āu kōrero tuku iho ki āu tamariki, āu mokopuna aianei e pā ana ki tēnei haka, ki ēnei tūpuna?

I think for me, I would teach them their whakapapa links first to this haka and to the kōrero behind it. I think that it is paramount that this is done so they have that connection to it automatically and that they can feel proud of the history. I would teach them the version that I got taught but would also give them insight in to the other account of the story as they have mana too. It isn't for me to say what is wrong and what it is right and it's not for them to say that either. They can source through all of

the information from the other versions and accounts to make their own conclusions, gain their own insights perhaps even like you, study this kaupapa further and give new perspectives to the kōrero from a newer and fresher set of lenses and experiences. Once they are able to tell me about the kōrero and the tīpuna, then I would teach the kupu of the haka and then the actions explaining why they were doing that particular way, drawing back to my knowledge of the kōrero. I think that these days, there is a lack of bridging the content to the context of any kōrero and that is even through to our performances.

Piripi Te Heuheu - (Temara T. M., 2016).

- 1. I rangona, i kitea, i akona kētia e koe ētahi atu rerenga kōrero e pā ana ki tēnei haka, ki ēnei tūpuna? Tēnā koa, kōrerohia mai.**

I ranonga e au ngā kōrero i runga i tētehi rīpene o mātou nā koroua, about 20 years ago kē tēnā e rongo ana ki ngā kōrero a Wairangi engari, e whakamārama ana rātau mō te whāiti me te whānui o Puhi Kura i runga i ngā tātai whakapapa, mō wēnā kōrero, mō wēnā ingoa tāpiripiri atu i wētahi versions. Ka heri te whāiti me te whānui i wētahi versions o taua mea. Ko ngā kōrero tērā rātau e whakamārama, ko wai wērā tangata, nō hea wērā tangata, he aha te take i hua mai ai wērā kōrero. Kei reira katoa i roto i ngā kōrero. Taku mōhio nei, wērā iwi katoa a Tūwharetoa, a Maniapoto, a Raukawa, āhua pātata ana tonu kia rātau. Ka kite ana koe i te takotohanga o te whenua, e rerekē pea ā rātau kite, ā rātau titiro engari, e tika ana kia rātau wērā kōrero. Beautiful haka katoa tērā haka Puhi Kura. Ka puta katoa te ihi, te wehi, te wana engari, uniquely, i ngā whakapapa, e ai ki ngā tīpuna rā, te wāhi whānui, kei reira. Ka hōhonu ngā kōrero pea, ka puta ngā pūrākau, ngā kōrero. Kā puta nā te pūremutanga nā wētahi, ka tangohia mai te wahine nō wētahi, kātahi ka whai a Wairangi mā, you know ‘epic stuff’ wērā kōrero rā. He pai katoa kia au, ‘epic stuff’.

- 2. Me whaiwhakaaro tonu tāua i ngā rerenga kōrero atu i tāu, ka āhei tonu aua kōrero e whaitake, e whaimana ana i tēnei kaupapa? Ki a koe, he aha ai, he aha e kore ai?**

Ahakoia he rerekē o tēnā, o tēnā, he haka whakahāngai e rātau ā rātau i kite, i rongo, i titiro, i pā ki a rātau. Nō reira, kei kōnā pea kua tika te kōrero, te rerekē o te whakaaro, he tika katoa aua kōrero rā pea. Nā tōu whakapapa ki ngā mātua tīpuna, i hua mai ai ngā kōrero, ngā pūrākau kōrero tēnā o te whenua nui. E mōhio ana au i te hāngaitanga mō Tūhoe. Ko Piripi, ko tāna kei te hāngai wana kōrero, wana uri tino tata ki a ia, ki wērā taha ōna, a Te Heuheu mā, ko wērā. Ko ō mātau piringa whakapapa, ka māhora ai te riu ki Waikato, ki Maniapoto.

3. Kua wānangahia, kua whakamātauria e koe aua rerenga kōrero rā ā, he aha ōu whakaaro, ōu māramatanga, ōu wero rānei ki aua kōrero rā?

Ko te rongo pea, ko te aroha tērā, ko te whakamātautau i te aroha. Ahakoia ngā kōrero, ka kii wētahi i tāhaetia, ā, ki tērā ka whakamātauia ka pēhea rawa ngā kaiaroa e whakaaro ai. Me te whakaaro kē, ka puta te māramatanga. Kāore tāua te kii e pēnei ana engari, mā tētahi āhuatanga, ka waihōtia wētahi taonga hei titiro māu, mēnā ka haere atu koe ki te whawha, ki te tiki ai ā, he tohu tērā ā, kei te hāngai mai, kei te haere mai ki te kimi i a au, ki te rapu mai i a au. Kei reira taua aroha rā. Ka kore hoki e haere ki te whawha atu, mōhio ana kei hea ngā whakaaro. Ka taea e wētahi te kii, te whānako, te tāhae kē ia. He kura huna katoa wērā, he kura huna nā te aroha and pai kia ahau. Ētahi wā, ka tukituki ngā whakamārama, and I think that's a good thing because it keeps the kōrero alive.

4. Ki a koe, he aha ngā kōrero tāhuhu o tēnei haka, ēnei tūpuna ā, nā te aha koe i whakaaro pēnā ai?

Kei muri kē hoki te whakaaro engari, ko tā te haka, e pūpuri ana ngā whakaaro, he kii atu, ānei wēnei kupu, arā noa atu. Koia rā pea te tikanga o te kōrero “iti te kupu, nui te kōrero”¹⁰⁷. Arā noa atu ngā whakaaro. Nō reira, koirā hoki pea te take o te haka, iti te kupu, engari whānui te hōhonu o ngā whakaaro. Ko tā te haka pēnei i tēnei, he ‘kōrero kihi ngā whakamārama. Kauaka nā te whakapapa ki tētahi iwi, ki te whakapapa hoki ki ngā iwi, i hono ki tētahi wāhanga o aua rerenga rā. Nei ahau e kōrero nei i a Piripi Te Heuheu, he wāhanga tōku kei roto i a Tūwharetoa. Ka taea e au te kōrero mō Piripi, mā

¹⁰⁷ Temara. T.M., (2012). Ngā Haka Taparahi a Tūhoe, whārangi 68.

Maniapoto anō rā e kōrero ai ngā whakapapa ōna, i tērā taha. I think mōku tonu, it contains all those kōrero whakaoho ā ngā mātua tīpuna. Ki te āta tirohia, āta whakaarohia ngā kaupapa o te puha nei, ka nui ngā waihanga whakaaro ka tareka ki te tīhaehae ake. Ko te whakapapa tēna, ko te aroha, ko te pūremu tēna, ko te mamae tēna, ko te pakanga tēna arā atu.

5. He whakamāramatanga hoki anō tāu mō ngā kupu o te haka, mō ngā whakamārama i akona nei e koe?

Koinā ngā mea ki ahau, ko tā te haka ka puta i te ‘hā’ me te ‘kā’ o te mauri, o te wairua o ngā kupu, o ngā rerenga. Whakahōhou i te wairua, i te hinengaro kia mahuta, kia toto tērā, kia māro, kia rewa, kia noho, kia tū tonu i ngā wā katoa. Ko tēnei mea hoki o te ‘Puhī’ me te ‘Kura’. He whāiti, he whānui ōna whakamārama. Ka taea e tāua te kii he tangata, he wahine, he momo rau huruhuru o te taiaha, he momo kura huna, i runga i ngā āhuatanga te wāwahi i ngā kupu o te ‘pū’, o te ‘hi’. Anō nei, he mātāpuna mai i ngā whakaaro, wētahi e whānui ana tērā i te hīnga o te ngākau. Ka wāwahi nei e tāua te ‘pū’ me te ‘hi’ nē, kei reira anō ōna whānuitanga. Ki te whakawetewetea i te ‘hi’ i te mea nei, ko te hīkoi, e hī ana hoki koe i tētahi mea, ka whuia e tāua te aho ki roto i te moana, ka ‘hī’ nei tāua i te ika ki uta. Tērā ‘hī’ tērā. Kōrero tāua mō te ‘hīhiri’, kei te kōrero tāua mō te ataahuatanga o te mea, te mutunga mai o te ataahuatanga, te hōhonu, te whānui, tiketike. Nā, pēnei ngā ‘hīhiri’ o te rā, ngā ‘hirahira’ o te rā, nō taua ‘hi’ tonu rā.

6. E whakaae ana koe, ka āhei tonu ngā kōrero o tēnei haka, ēnei tūpuna kia tū hei pātaka pūpuri kōrero mā ngā uri whakaheke? He aha anō ōu whakaaro?

Āe, āe ka taea hoki tāua te kii he pātaka kōrero, he waka kōrero te haka. Kāore hoki i rerekē hoki ngā haka i te karakia tāhito. Pērā ki ahau te haka, ka whakatūhera ngā tatau ki ō whakapapa. Ko koe te mea e whakawhānui atu. Ko koe hoki te tatau, te kūaha tērā ko wērā kōrero, ngā whakamārama ki te whānau, ki te hapū, ki te iwi. Kāore wērā i mōhio ki ngā kōrero engari, tērā pea e mōhio ana rātau ki te haka Puhī Kura engari, ko ngā whakamāramatanga ka waihō ki a koutou pēnei i a koe, ngā mea e whakapapa ana ki aua tīpuna. Kei a rātau tērā ngā pūkenga, te tohungatanga i roto i a rātau nā kōrero. Kitea mai e rātau te hōhonutanga, ngā āhuatanga o wērā kōrero katoa.

6.4 Tuhinga Whakatepe

E rārangi ake nei te hanga o tēnei ūpoko, i whakatakoto i ngā kōrero e mōhiotia nei, e waia noatia nei e ngā kaikōrero tokorima. He wāhanga anō tēnei mā ngā kaikōrero kia whakaurupare ai ngā pātai e hāngai tonu ana ki tēnei tuhinga whakapae ā, he wāhanga wero, he wāhanga whakamātau hoki i ngā rerenga whakaaro, i ngā mātauranga whakapae nō ia kaikōrero kia aratau anō i ngā mātauranga hōu kia puta ki te ao.

ŪPOKO TUAWHITU

“KIA WETEWETEA, WETEWETEA

7.0 Kōrero Whakataki

E whai ake nei, ka tāhuri te puku o te kōrero ka whakawetewete, ka arohaehae, ka tātari anō hoki i ngā kōrero kikokiko, i ngā tuhinga katoa kua rauhī nei i te mātāpuna rangahau kia whakatewhatewha, kia whakamātauria, kia whakakōhuretia ai ngā kōrero puiaki i tua atu i ngā kupu o te haka ‘Puhi Kura’. He wāhanga anō tēnei kia matapakinga ai ngā rerekētanga me ngā kōrero ōrite kua puawai ahakoa nō hea, nō wai, ā tāwhito, ā mohoa noa ake nei.

7.1 Ngā Mātauranga Whakarauhi

Mohoa ake nei i te putanga mai o te ipurangi, arā kē, a Kūkara rānei, mārakerake te kite i te mātotoru o te mātauranga i mau nei i a ia, ahakoa te kaupapa, ahakoa nō hea, ahakoa ko wai. Koia nei hoki tāku tīmatahanga e rua tau ki mua, i te patopato haere, i te tangotango haere i te ipurangi kia whai mātauranga, kia whai māramatanga anō hoki ki tēnei kaupapa. E whakawhānui atu te tirohanga i te tuatahi, kātahi i whakawhāiti haere te tirohanga i te tuarua. Kāore i ārikarika ngā momo tukanga o te whakarauhi mātauranga mō ngā mahi rangahau pēnei i tēnei.

Heoi anō rā, ki te whakatutuki i te whakarauhi mātauranga, i tīmata te wāhanga o te tātari, o te arohaehae i ngā tuhinga, i ngā kōrero rānei, me te wetewete i ngā mātauranga katoa. Ko ngā mātauranga kia whakamātauria, kia whakatewhatewha ai, ko ngā tuhinga, ko ngā kōrero kua arohaehaetia i te Tātari ā-Puka nō te Ūpoko Tuarua, ā, ko ngā kōrero tuku iho me ngā uruparetanga a ngā kaikōrero i te Ūpoko Tuaono hoki. Hei whakamārama ake anō, i tukuna mai e ngā kaikōrero, ā rātou kōrero, kātahi i whakaurupare ai rātou i ōku pātai rangahau. Nā reira, nā te pūmanawa tautono o Excel, ngā hua kōrero, ngā hua whakautu pātai, i mau ai.

7.2 Ngā Momo Whakaaturanga

Kia mōhio mai, mō tēnei mahi rangahau, i rauhī nei i ngā mātauranga katoa arā kē, i ngā whakaaturanga katoa, i te pūmanawa tautono o Excel. I whakatakoto i ngā mātauranga katoa i tētahi whārangi matua i te tuatahi, kātahi i whakawehe ngā mātauranga rangahau katoa, i te tuarua. Ko ngā karangatanga mō tēnei mahi rangahau ko ēnei; *Ingoa Tūpuna, Iwi/ Rohe/ Wāhi/ Tūtohu Whenua me Ngā Mahi ā Ngā Tūpuna*.

I taea e tātou te kite ngā ingoa o ngā tāngata o te mātāpuna rangahau. Nā rātou tēnei kaupapa nōku i hāpai ake. Nā tēnei whakatakotoranga rangahau, ngā mātauranga tuku iho, i tīahoaho mai nā. Kei raro iho nei, ko ngā whārangi tūtohi whakaaturanga e toru o te pūmanawa tautono o Excel. Heoi anō, kia whakamōhio mai, i tātaria, i whakatauritea anō ai ngā kōrero, ngā tuhinga, ngā uruparetanga katoa e ngā aho matua o tēnei mahi rangahau, e whai ake nei;

1. *Ko te whakairotanga o te mātauranga onamata ki te mātauranga moroki noa nei;*
2. *Ko te whakaputanga mai i ngā māramatanga, i ngā wheako me ngā hua kōrero;*
3. *Ko te haka hei pātaka pupuri kōrero, hei waka kōrero mā ngā uri whakaheke.*

Nā reira, ko te tūtohi tuatahi, ko te whārangi karangatanga mātauranga; *Ingoa Tūpuna*. Whai muri i ngā whakamārama mō taua wāhanga, i tāpirihia tētahi whakaahua whakapapa kia kite mārika ai aua ingoa tūpuna o ngā kōrero, i te whakapapa tūturu o Ngāti Raukawa, mai i a Raukawa rāua ko Tūrongoihi, tae noa rā ki a Wairangi, rātou ko ōna wāhine tokorua, ko Pūroku rāua ko Parawhete, ā, whakaheke iho nei ki ngā uri whakatipu pēnei i a Rahurahu.

Nā reira, ko te tūtohi tuarua, ko te whārangi karangatanga mātauranga; *Iwi/ Rohe/ Wāhi/ Tūtohu Whenua*. Whai muri i ngā whakamārama mō taua wāhanga, i tāpirihia nei tētahi mahere kia whakaatu ai aua wāhi, aua tūtohu whenua, i tōna haerenga ki te pā o Te Aea, e ai ki ngā kōrero maha. Ko ngā tāpirihanga whakamutunga mō tēnei wāhanga, ko ngā whakaahua ēnei o te wāhi i tū ai te pā o Rurunui, ā, ko tētahi whakaahua o te wāhi i tū ai te pā o Te Aea.

Nā, ko te tūtohi tuatoru, ko te whārangi karangatanga mātauranga; *Ngā Mahi ā Ngā Tūpuna*. Whai muri i ngā whakamārama mō taua wāhanga, i whakawhānui atu ngā whakaaro, me ngā kōrero puiaki i tua atu i ngā kupu o te haka ‘Puhi Kura’. Nā ngā kaikōrero i hāpai nei i tēnei kaupapa, ngā whakamārama i tuku. He wāhanga anō tēnei kia matapakinga ai aua hua kōrero kua puta, nō muri mai i ngā uiuitanga ā ngā kaikōrero me ā rātou nei uruparetanga ki ngā pātai 2, 5, 6, 7 e whai ake nei, kia puea ai ōna kiko, tōna mana i tēnei mahi;

2. Me whaiwhakaaro tonu tāua i ngā rerenga kōrero atu i tāu, ka āhei tonu aua kōrero e whaitake, e whaimana ana i tēnei kaupapa? Ki a koe, he aha ai, he aha e kore ai?
5. Ki a koe, he aha ngā kōrero tāhuhu o tēnei haka, ēnei tūpuna, ā, nā te aha koe i whakaaro pēnā ai?
6. He whakamāramatanga anō hoki tāu mō ngā kupu o te haka, mō ngā whakamārama i akona nei e koe?
7. E whakaae ana koe, kā āhei tonu ngā kōrero o tēnei haka, ēnei tūpuna kia tū hei pātaka pupuri kōrero mā ngā uri whakaheke? He aha anō ōu whakaaro?

Hei whakarākai ake i te wāhanga whakatepe o tēnei ūpoko, i tāpirihia hoki i ngā kōrero rerekē, i ngā kupu rerekē, i ngā whakamārama rerekē, mō tēnei haka ‘Puhi Kura’, e ai ki a Tainui, e ai ki a Ngāti Tūwharetoa hoki. Hei tāpiritanga anō mō tēnei wāhanga, ko ngā whakatauāki e rua kua puta nō tēnei kōrero, e pā ana ki tēnei haka ‘Puhi Kura’. Nā Pūroku, nā Parewhete ēnei whakatauāki i hanga.

Ngā Ingoa Tūpuna

He Kōrero Horopaki

E ai ki ngā kōrero maha, he rangatira katoa a Wairangi rātou ko Tamatehura, ko Ūpokoiti, ko Pīpito nō Ngāti Raukawa. Tokorua ngā wāhine a Wairangi, ko Pūroku rāua ko Parewhete. I pūremu ai a Parewhete rāua ko Tūpeteka, he rangatira ia. Ko Rangihape te teina a Tūpeteka nō Ngāti Maru. Nā taua pūremutanga, te kōkōwai a Parewhete e piri ana ki ngā pāpāringa o Tūpeteka. Nā Pūroku te kōkōwai i kite, nānā anō taua pūremutanga i whāki atu ki a Wairangi. Nā tōna riri, i patua e Wairangi a Parewhete, kātahi ka whakarērea e ia, tōna kāinga, ki te pā o Tūpeteka.

'Puhi Kura' - He Pātaka Pupuri Kōrero Mātauranga Tuku Iho Kōrero Tuku Iho Ingoa Tūpuna	Tūpuna Matua o te Kōrero/ Haka													Tūpuna Ake						
	Wairangi	Wairangi (RANGATIRA)	Parawhete	Parawhete	Tūpeteka (RANGATIRA)	Tūpateka	Pūroku	Tamatehura	Ūpokoiti	Pipito	Rangihape	Hape	Ruarangihape	Matamata (SLAVE)	Takihiku	Maikukutea	Turongo	Māhinaarangi	Raukawa	Whaita
Early 1900's Research																				
Hītiri Te Paerata		✓	✓		✓		✓	✓	✓	✓	✓			✓						
Pei Te Hurinui Jones	✓		✓		✓		✓	✓	✓	✓	✓	✓								
Te Rangihīroa		✓	✓				✓	✓	✓	✓	✓									
Hare Reweti Te Kume	✓		✓				✓	✓	✓	✓	✓									✓
Hone Teri in B. Biggs	✓		✓		✓		✓	✓	✓	✓			✓	✓						✓
Elsdon Best		✓		✓		✓	✓						✓							
Mid 1900's Research																				
Lesley Kelly (TAINUI)	✓		✓		✓		✓	✓	✓	✓	✓		✓	✓	✓	✓			✓	✓
F.L. Phillips	✓			✓		✓	✓	✓	✓	✓	✓				✓				✓	
M. McLean & M. Orbell		✓		✓	✓		✓	✓	✓	✓			✓						✓	
Late 1900's Research																				
Te Ahukaramu Royal	✓		✓		✓		✓	✓	✓	✓	✓									
Timoti Karetu		✓	✓		✓		✓	✓	✓	✓	✓			✓					✓	
Wira Gardiner		✓		✓	✓		✓	✓	✓	✓			✓	✓					✓	
2000-2016 Research																				
Haturini McGarvey		✓	✓		✓		✓	✓	✓	✓	✓									
Rachael Ka'ai-Mahuta		✓	✓		✓		✓	✓	✓	✓		✓	✓	✓					✓	
Pipito-Heta 2016		✓	✓		✓		✓	✓	✓	✓	✓									
Tamatehura-Ketu 2016		✓	✓		✓		✓	✓	✓	✓	✓	✓		✓						
Wairangi-Ruru 2016	✓		✓		✓		✓	✓	✓	✓	✓	✓					✓	✓	✓	✓
Ūpokoiti-Hakopa 2016	✓			✓		✓	✓	✓	✓	✓	✓			✓						
Te Heuheu-Temara 2016	✓		✓		✓		✓	✓	✓	✓	✓	✓					✓		✓	

Ngā Tukunga Kōrero

Ahako ko ngā whakahuatanga rerekē mai o ngā ingoa tūpuna pēnei i a Parewhete arā, ko Parawhete, i a Tūpeteka arā ko Tūpateka, i a Rangihape, arā ko Hape, ko Ruarangihape rānei, kāore e kore, e rua, e rua. He karangatanga rerekē noa iho. Engari, i te tirohanga atu ki ngā whakaaturanga o runga rā, nā te tokomaha o te mātāpuna rangahau, ngā ingoa tūpuna a Parewhete rātou ko Tūpeteka, ko Rangihape i whakahua mai. Tekau mā whā o taku mātāpuna rangahau, e whakaae nei ko Parewhete, ko Tūpeteka ngā ingoa tūturu ā ngā tūpuna, ā, tekau mā tahi e kiia nei, ko Rangihape kē, te ingoa o te teina a Tūpeteka.

I whakatautia e te mātāpuna rangahau katoa, ngā ingoa ā ngā tūpuna matua o tēnei kōrero, atu i a Matamata. Engari, hei tā Best (1902),¹⁰⁸ ngā ingoa ā ngā tuakana / teina, i tuhia kia pēnei:

‘Wairangi, his brothers and their allies defeated them with great slaughter, even so that Waihou River ran red to the sea’.

I whakaae nei i te tokowaru o te mātāpuna rangahau, ko Matamata, koia he tangata, he taurekareka rānei. Nā, i te whārangi karangatanga mātauranga; *Iwi/ Rohe/ Wāhi/ Tūtohu Whenua*, tokotoru nei o te mātāpuna rangahau, i whakaaro nei ko Matamata, he wāhi kē, he tāone e tū pātata ana ki Te Aroha i ēnei wā. I te whārangi karangatanga mātauranga; *Ngā Mahi ā Ngā Tūpuna*, tokoiwa o te mātāpuna mātauranga e tūtohunga ana ki tētahi taurekareka i te kōrero engari, kāore anō rātou kia tūātia mai i tōna ingoa.

He pai ake hoki te tukuna mai e te tokotuangahuru o te mātāpuna rangahau, ngā ingoa tūpuna ake i a Wairangi mā, pēnei i a Tūrongo, i ā Takihiku. I kōrerohia nei e (Kume, 1868) (Teri, 1995) (Kelly, 1980) (Ruru, 2016) mō Whāita. Koia tētahi whanaunga a Wairangi mā, ā, he tino hoa pakanga ia nō rātou. I kōrerohia mai e rātou ngā herenga whakapapa, ngā haerenga kōkōraho whenua, ngā pakanga maha o te whānau nei, i ngā wā o mua. I tukuna mai hoki e (Temara T. M., 2016) (Ruru, 2016) (Ketu, 2016) (Hakopa, 2016) ā rātou nei whakapapa ki ēnei tūpuna, ki tēnei haka. Nā ngā mahi a (Gardiner, 2007) (Karetu, T.S., 1993) (Kelly, 1980) (McLean, 1996) (Phillips, 1989) (Ka'ai-Mahuta, 2013) ngā tūpuna ake i a Wairangi mā i tautorotia. Nā ēnei tūmomo kōrero ngā tūpuna, ngā kōrero e pā ana ki tēnei haka, i whakatūturutia i te mea, nā te whakapapa anō te hītori i whaimana, nā ngā ritenga katoa o aua whakapapa, ngā tūpuna, ngā kōrero, te haka, te hītoria, i whakamana.

Māraakerake te kitea i te orangatanga tonu o ngā ingoa tūpuna matua o te kōrero nei, mai i ngā rangahautanga tuatahi i te tīmatatanga o tēnei rautau, tae noa ki tēnei tau. Tēnā pea, nā ngā rangahautanga onamata, aua tūpuna i mōrehurehu ai mā tātou, i te tuatahi. E kī pēnei hoki au i

¹⁰⁸ Best. E., (1902). Notes on the Art of War, whārangi 116.

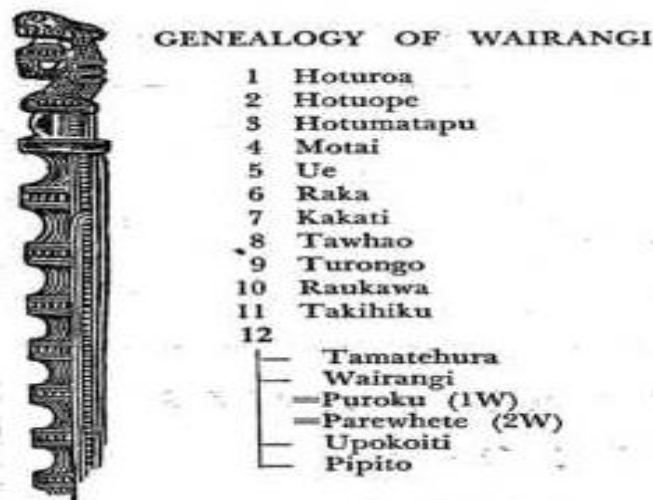
te mea, i ōku rangahautanga ki tēnei kaupapa, ko ngā tuhinga whakapae, ko ngā pukapuka o moroki noa nei, i whakatautoro i ngā mahi ā ngā kairangahau o mua, pēnei i a Pei Te Hurunui mā. Me kore ake ko rātou, e whakaora tonu ana aua ingoa tūpuna.

Nā ngā kaikōrero e hāpai nei i tēnei kaupapa nō tēnei tau, te nuinga o ngā ingoa tūpuna i whakahuatia nei, i maumaharatia nō ngā kōrero e pā ana ki tēnei haka, ēnei tūpuna. I a rātou e kōrero ana, e whakautu pātai ana, i hoki ō rātou mahara ki ngā tūpuna, ki ngā kōrero, ki ngā wāhi i mau nei o roto mai i tēnei haka. I hoki anō rātou ki ō rātou herenga ki tēnei haka, ki ēnei tūpuna, ki ēnei kōrero, kia whakairo ai ngā mātauranga nō tuawhakarere, ki ngā wheako o te ao moroki noa nei, kia puta anō ngā hua kōrero mā rātou, mā tātou. Heoi anō rā, ahakoa nō tēhea wāhanga o te rautau ēnei kōrero, ēnei tuhinga rānei i whakaputa, i reira tonu ngā ingoa tūpuna, ngā herenga whakapapa, ngā renarena tāngata, hei waihotanga, hei pātaka pupuri kōrero mā ngā uri whakatipu, pēnei i ahau nei.

E tika ana te whakatauki nei;

‘Mā te arero koe, e hahū ake ana’.

Te Kāwai Rangatira



He mea i tango mai nō Te Ao Hou, i te 23 o Paenga Whawha, 2016.

Iwi/ Rohe/ Wāhi/ Tūtohu Whenua

He Kōrero Horopaki

E ai ki ngā kōrero maha, i whakarērea e Parewhete te pā o Rurunui i te rohe o Wharepūhanga, i tōna haerenga ki te pā o Te Aea. I haria nei e ia ētahi kōkōwai i tōna rerenga. Ka tae atu ia ki tētahi wāhi ki te whakatā. I reira ētahi rākau Mānuka, ā, ka panaia e ia te kōkōwai i tētahi rākau, nā reira, i tapaina nei taua wāhi, te ingoa o Te Mānuka-Tūtahi. I haere tonu ia ki ngā wairere o Āniwaniwa i te awa o Waikato, kātahi ka pukaia e ia tōna pūeru, ka haria ētahi atu i tōna

haerenga. Ka whitia e ia te awa o Waikato, ā, i haere tonu ia ki te takiwā e kiia nei, ko Tūranga o Moana. I reira i tū ai ngā pari pēnei i ngā Parikaranga, ā, i tuhia e ia te kōkōwai i te Parikaranga, kātahi ka whiti ia i te awa o Waihou, kia tae pai atu ki te pā o Te Aea.

Heoi anō, nā te kōkōwai, nā te pūeru mahue o Parewhete, i ārahi nei te Hokowhitu o Ngāti Raukawa, mā te ara takahi ki te pā o Te Aea, ki a Tūpeteka rānei.

'Puhi Kura' - He Pātaka Pupuri Kōrero Mātauranga Tuku Iho Kōrero Tuku Iho Iwi/ Rohe/ Wāhi Tūtohu Whenua	Iwi				Rohe				Wāhi		Tūtohu Whenua					Pā/Waka			
	Ngāti Raukawa	Ngāti Maru	Ngāti Hako/ Ngāti Rāhiri	Hauraki	Wharepūhanga	Waipa Valley	Cambridge or Te Awamutu	Turanga o Moana	Te Aroha	Matamata	Kāwhia	Mānukātūahi (Kokōwai)	Āniwaniwa (Cloak)	Waikato Awa	Parikaranga	Waihou Awa	Rurunui	Te Aea	Tainui Waka
Early 1900's Research																			
Hītiri Te Paerata	✓	✓		✓	✓			✓	✓		✓	✓	✓	✓	✓	✓	✓	✓	
Pei Te Hurinui Jones	✓	✓			✓			✓			✓	✓	✓	✓	✓	✓	✓	✓	
Te Rangihīroa	✓	✓			✓			✓			✓	✓	✓	✓	✓	✓	✓	✓	
Hare Reweti Te Kume	✓	✓		✓							✓						✓	✓	
Hone Teri in B. Biggs									✓		✓		✓	✓		✓		✓	
Elsdon Best	✓			✓					✓		✓							✓	
Mid 1900's Research																			
Lesley Kelly (TAINUI)		✓			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
F.L. Phillips	✓		✓	✓	✓				✓		✓	✓	✓	✓		✓	✓	✓	
M. McLean & M. Orbell	✓	✓									✓							✓	
Late 1900's Research																			
Te Ahukaramu Royal	✓			✓	✓						✓					✓	✓	✓	
Timoti Karetu	✓	✓			✓				✓		✓	✓	✓			✓	✓	✓	
Wira Gardiner	✓	✓							✓									✓	
2000-2016 Research																			
Haturini McGarvey	✓			✓														✓	✓
Rachael Ka'ai-Mahuta	✓	✓			✓						✓					✓	✓	✓	
Pipito-Heta 2016		✓					✓			✓	✓	✓	✓	✓			✓	✓	
Tamatehura-Ketu 2016	✓	✓		✓	✓						✓	✓	✓	✓	✓	✓	✓	✓	✓
Wairangi-Ruru 2016	✓	✓	✓	✓	✓		✓		✓		✓	✓	✓	✓		✓	✓	✓	✓
Ūpokoiti-Hakopa 2016	✓	✓		✓	✓						✓	✓	✓	✓		✓	✓	✓	
Te Heuheu-Temara 2016	✓	✓		✓						✓	✓					✓	✓	✓	✓

Ngā Tukunga Kōrero

Nōku tēnei kaupapa i rangahau mō te Tātari ā-Puka, i huraina noatia ngā tino ōritenga i ngā tuhinga a (Te Paerata, 1910) (Te Rangihīroa, 1923) (Jones, 1935). He ōrite ngā tuhinga i te mea, nā Te Paerata te tuku kōrero i te tuatahi, “He Tūpuna nō Ngāti Raukawa”. Nāna te tatau pounamu i huaki mō tēnei kaupapa, mai rāno. Whai muri i a ia, nā Te Rangihīroa taua kōrero i whakamāoritia. Kīhai ngā mātauranga hōu kia puta nō taua tuhinga mō tēnei kaupapa, aua

tūpuna rā. Nā Jones anō ngā mahi e rua e whakarākai ana i tāna tuhinga engari, he ōrite rawa tāna tuhinga ki ngā mahi a Te Paerata rāua ko Te Rangihīroa. Tēnā pea, ko te kōrero a Te Paerata, te mahi whakapūmau mō ngā rangahautanga katoa mō tēnei haka, ēnei tūpuna. Nā reira, nā ngā mahi o ēnei kairangahau, te kaupapa i whakatūwhera ngā ara rangahau mō ngā uri pēnei i ahau nei. Ko ngā kairangahau atu i a rātou, i ngā tau kua pāhure ake nei, i tautoro katoatia mai e rātou ngā mahi ā te tokotoru nei, i ā rātou ake mahi rangahau, tuhinga, aha noa atu.

Ko ngā wāhi pēnei i a Matamata, Cambridge, Te Awamutu me te whārua o Waipa i ngā tuhinga, i te tīmatanga o te rautau 1900, kīhai ngā kairangahau o aua wā i whakahua mai i aua wāhi rā, i ā rātou tuhinga. I mōhio kētia e rātou ngā ingoa takiwa, ngā wāhi e tū ai ngā pā, ngā ingoa Māori kē. Ki te tirohia nei e tātou ngā whakaaturanga o te mātāpuna rangahau, tokorima noa iho o te tekau mā iwa, e whakahua mai aua ingoa wāhi rā. I tukuna mai e rātou aua ingoa rā, hei āwhina i te kaupānui, kia tau mārika mai ki ngā wāhi tika, kua kōrerotia nei e te kairangahau. Anei te tauira nei nā (Heta, 2016);

‘Ka noho te rangatira nei a Wairangi ki tana pā ki Rurunui, kāre e tāwhiti atu i Te Awamutu’.

Nā reira, nō te taenga mai o te Pākehā me te whakawhānaketanga o ngā tāone, ēnei ingoa i tūātia mai, i whakatūwhera mai hei tāone, hei wāhi noho. Hei tā (The Encyclopedia of New Zealand, 2016);¹⁰⁹

“Matamata means “headland”, and was the name of the pa of Te Waharoa, situated on a peninsula jutting into a swamp that covered a large area near the town of Waharoa. The land was subdivided and provision made for town lots on the site of Matamata. Matamata became a dependent town district in 1917, an independent town district in 1919, and in 1935 was constituted a borough”.

“In pre-colonial days Cambridge was the site of an important Maori pa called Horotiu. Cambridge grew as a market town. In 1868 Cambridge became a highway district administered by a board of trustees. It was created a town district in 1882 and in 1886 attained borough status”.

“Te Awamutu was originally one of several Maori settlements in the Waipa basin. The name is said to mean “the river cut short”. Te Awamutu and nearby posts were garrisoned by Imperial troops until the end of 1864. Later the military personnel of the regiments of Waikato Militia were granted town lots and suburban sections for permanent settlement. 1884 Te Awamutu became a town district, and on 1 April 1915 it was constituted a borough”.

Engari, ko te mea whakarapa kē, nā te whakawhānaketanga o ngā tāone, o ngā pāmu, kāore e kore, i ngaro atu rā ētahi o ngā wāhi tapu, ngā tūtuhu whenua i rangona nei, pēnei i a Te Mānuka-Tūtahi, i a Āniwaniwa, i a Parikararanganga hoki. Nā te ngarotanga o ēnei wāhi tapu, i te mātakitaki tātou i te rorokutanga o te mōhiotanga ki ēnei wāhi tapu. Ki te tirohia nei e tātou, ngā whakaaturanga o te mātāpuna rangahau, kua ngaro haere te whakahua mai o ngā wāhi

¹⁰⁹ Te Ara: The Encyclopedia of New Zealand, (2016).

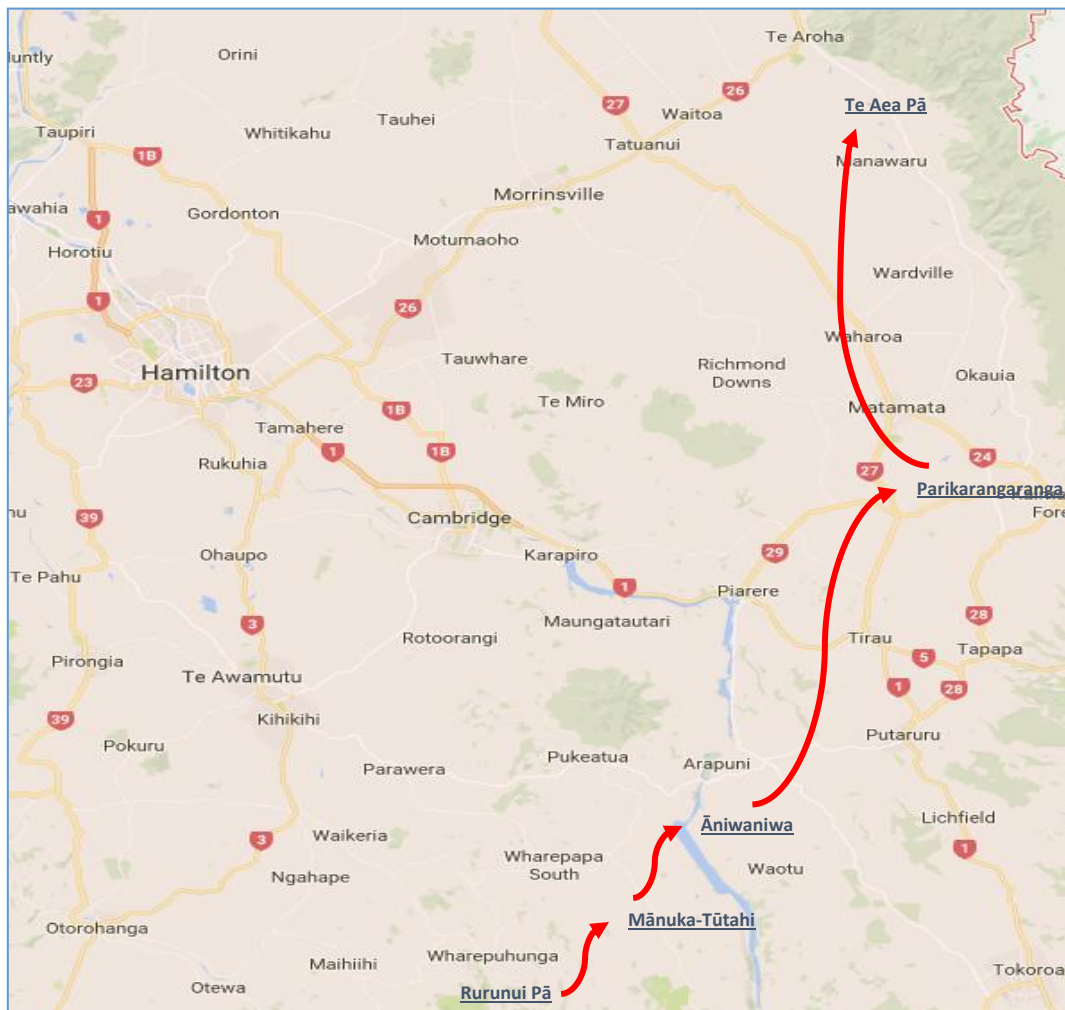
pēnei i a Turanga o Moana, i a Parikaranga. Nā te tokoiti rā i whakahua mai, i te mōhiotanga mai rānei, i aua wāhi i ā rātou nei kōrero, i ā rātou nei rangahau hoki. Nā ngā mahi rangahau o mua rātou i mōhio ki ēnei wāhi tawhito. Kua huri kē tātou ki ngā ingoa e mōhiotia nei e tātou ēnei wāhi i ēnei wā. I ngā wā kua pāhure ake nei, e tū ana ngā Parikaranga i te takiwa o Turanga o Moana. Ko te ingoa o taua takiwa inaia tonu nei, ko Matamata. Koirā te ingoa matua i rangona e tātou ēnei wā.

Heoi anō, i ōku rangahautanga i tēnei kaupapa, kei te whakaaro nei i ētahi tāngata ko Matamata he wāhi, ki ētahi atu ko Matamata te taurekareka e āwhinatia nei a Wairangi. Engari, nā taku rangahautanga i te kupu Matamata, kāore e taea te kī he wāhi, i ngā wā i ora ai a Wairangi mā. Engari, i mōhio whānuitia e rātou taua wāhi i a Turanga o Moana kē. Nā reira, nā ēnei hua rangahau, e whakahira ana tātou, ko te Matamata e rangona ai ngā kōrero, i te haka rānei, koia rā te ingoa o te taurekareka i āwhinatia nei e ia a Wairangi, a Parewhete rānei, i te rautau 1500. I te tātaritanga i ngā whakaaturanga o te mātāpuna rangahau, ko te whakaaro whānui o te roopū nei, nō Ngāti Raukawa a Wairangi. Nō Ngāti Maru a Tūpeteka, nō Te Aea ia. I Kāwhia a Wairangi i te wā i tatū mai a Tūpeteka ki Rurunui. I tukuna e Tūpeteka tētahi kārere ki Hauraki, ki te tono atu ki a rātou, ki te āwhina i a Ngāti Maru. I whakarērea e Parewhete te pā o Rurunui kātahi ka whakatā ia i Mānuka-Tūtahi, ā, ka haere tonutia e ia tōna haere ki Āniwaniwa, kātahi ka whakawhiti i te awa o Waikato, ā muri i tēna, ka peka atu ia ki Parikaranga, i te rohe o Turanga o Moana, ā, ka whakawhiti i te awa o Waihou, kia tae pai atu ia ki te pā o Te Aea. Nā te nuinga ake i ngā ritenga o ngā kōrero ā te mātāpuna rangahau, i huritao nei i te pono, i te tika o ngā kōrero katoa. Ka taea e tātou te whakahira nei, ko ērā ngā mahi a Parewhete i tōna haerenga ki Te Aea, noho ai.

I aro tonu au i ngā tukunga iho o ngā kaikōrero, i hāpai nei i tēnei kaupapa i tēnei tau. Nā, ki te tirohia nei e tātou ngā whakaaturanga nō rātou, i mōhio whānuitia e rātou ngā wāhi tawhito katoa, me ngā ingoa wāhi o mohoa noa nei. He mātatau ake te hunga o naianei ki tēnei kōrero, ki ngā ingoa tūpuna, ki ngā wāhi anō hoki. Tēnā pea, nā ngā mahi ā te hunga kairangahau i menea ki te pō, rātou i akiaki, i poipoia. I whakairotia nei e tēnei mahi rangahau ngā mātauranga, ngā mōhiotanga o ngā ao e rua, kia whakaputa anō mai ngā māramatanga hōu me ngā hua kōrero hōu, mā te katoa. Nā te tino maharatanga o ngā kaikōrero nō tēnei tau ki ngā iwi, ki ngā rohe, ki ngā wāhi tapu me ngā tūtuhu whenua, ka taea tonu te kī, ko te haka, he pātaka pupuri kōrero, mā ngā uri whakatipu.

“Ko te kai a te rangatira, he kōrero”.

Te Mahere Haere: Mai Rurunui ki Te Aea



Te Pā o Rurunui i Wharepūhunga (Te Wharepūhunga a Kahu)



He whakaāhua i tango mai nō te pukapuka; Landmarks of Tainui, nā F. L. Phillips, (1989), whārangi 69.

Te Pā o Te Aea i Te Aroha



He whakaāhua i tango mai nō te pukapuka; Landmarks of Tainui, nā F. L. Phillips, (1989), whārangi 71.

Ngā Mahi ā Ngā Tūpuna

He Kōrero Horopaki

E ai ki ngā kōrero maha, i pūremu a Parewhete rāua ko Tūpeteka i te wā i ngaro a Wairangi i Kāwhia. I tōna hokinga mai ki te kāinga, i whāki atu a Pūroku i taua pūremutanga ki a ia, kātahi ka riri ia, ā, i patua a Parewhete e Wairangi. I whakarērea e Parewhete te pā o Rurunui, ā, i tae atu ia ki te pā o Te Aea, noho ai. Kāore noa i roa, i tatū mai hoki a Wairangi me tōna ope tauā. Ko ngā toa Hokowhitu me ngā rākau pakanga. I pōwhiritia mai rātou e Ngāti Maru, ā, i hangaia hoki e rātou tētahi wharau hei manaaki i a Wairangi mā. Nā wai rā, i whakatau noa atu i ngā tohu tinihanga e toru ki a Wairangi mā. Nā aua tohu tinihanga te haka ‘Puhi Kura’ i hanga, i whakatikahia. I whakaae katoatia e te Hokowhitu, hei tā Wairangi te tohu whakapatu tāngata. I te mutunga o te pakanga, he whero katoa te awa o Waihou, ā, ko Parewhete anake i ora ai. Kātahi i hoki ia ki Rurunui, noho ai.

'Puihi Kura' - He Pātaka Pupuri Kōrero Mātauranga Tuku Iho Kōrero Tuku Iho Ngā Mahi ā Ngā Tūpuna	Ngā Mahi ā Ngā Tūpuna e ai ki ngā Rerenga Kōrero																												Uruparetanga						
	Kōkōwai seen / informs Wairangi	Parewhete serves uncooked food	Parewhete admits to her affair	Wairangi beats Parewhete	Parewhete flees to Te Aea	Parewhete & Tūpeteka marry	Scouts return with info	Hokowhitu a Tū	Momo Rākau whawhai	Wharau (Whare Kōhuru)	Messenger sent to Hauraki	Hakari Preparation	Reference to tihaehae and tapu	Slave informant	Wairangi warns Parewhete	Haka Strategy/ Rehearsals	Haka Taparahi	Haka Peruperu	Location of Wharau @ Te Aea	Time of day haka took place	Haka Formation, weapons location	Haka and knowledge of its meaning	Kōrero of Parewhete & Tūpeteka	Reference to attack signal	Reference to battle (survivors)	Waihou awa 'red with blood'	Parewhete returned to Rurunui	Pūroku's Proverb	Parewhete's Proverb	Gives examples of morals/ values	Other versions have validity	Haka is a Pātaka Pupuri Kōrero			
Early 1900's Research																																			
Hītiri Te Paerata	✓			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		✓		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓					
Pei Te Hurinui Jones	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓	✓	✓		✓			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓				
Te Rangihīroa	✓			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		✓		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓				
Hare Reweti Te Kume				✓	✓			✓							✓	✓	✓		✓		✓		✓	✓	✓	✓	✓	✓	✓						
Hone Teri in B. Biggs		✓	✓	✓	✓		✓	✓		✓		✓				✓				✓	✓			✓		✓	✓	✓	✓	✓	✓	✓			
Elsdon Best		✓		✓	✓					✓				✓		✓										✓	✓	✓		✓					
Mid 1900's Research																																			
Lesley Kelly (TAINUI)		✓		✓	✓	✓	✓			✓	✓	✓	✓		✓	✓	✓				✓	✓		✓	✓	✓	✓	✓	✓	✓	✓				
F.L. Phillips	✓			✓	✓			✓		✓	✓	✓	✓	✓		✓			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			
M. McLean & M. Orbell				✓	✓											✓	✓				✓	✓		✓	✓		✓								
Late 1900's Research																																			
Te Ahukaramu Royal	✓			✓	✓			✓		✓				✓	✓	✓	✓			✓		✓	✓	✓	✓										
Timoti Karetu	✓			✓	✓			✓	✓					✓	✓	✓				✓		✓		✓			✓		✓						
Wira Gardiner	✓			✓	✓	✓		✓								✓						✓			✓		✓								
2000-2016 Research																																			
Haturini McGarvey	✓			✓	✓			✓		✓						✓			✓			✓	✓	✓	✓	✓	✓	✓							
Rachael Ka'ai-Mahuta	✓			✓	✓			✓	✓							✓						✓		✓			✓	✓	✓	✓	✓	✓			
Pipito-Heta 2016	✓			✓	✓	✓		✓		✓						✓			✓					✓	✓	✓	✓	✓							
Tamatehura-Ketu 2016	✓			✓	✓		✓	✓	✓	✓	✓	✓	✓	✓		✓	✓		✓	✓	✓	✓		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
Wairangi-Ruru 2016	✓			✓	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓			✓	✓			✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	
Ūpokoiti-Hakopa 2016	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓	✓		✓	✓	✓		✓	✓	✓	✓		✓	✓	✓	✓	✓		✓	✓	✓	✓	✓	
Te Heuheu-Temara 2016	✓			✓	✓			✓	✓	✓			✓			✓	✓				✓	✓		✓	✓	✓	✓				✓	✓	✓	✓	

Ngā Tukunga Kōrero

Ki te tirohia nei e tātou ngā whakaaturanga o te mātāpuna rangahau, he rite te nuinga o ngā kōrero katoa kua puta nō ngā tuhinga o mua, tae noa ki ngā kōrero me ngā uruparetanga mohoa noa nei. Ahakoa nō tēhea wāhanga o te rautau 1900, i whakaaetia nei e te tokomaha ngā mahi tāhū ā ngā tūpuna, i tēnei kōrero tuku iho, e pā ana ki tēnei haka, i ēnei tūpuna hoki. Tekau mā rima o te tekau mā iwa o te mātāpuna rangahau, i whakamahara mai, i āmiki katoa mai i ngā

mahi ā ngā tūpuna mō tēnei kōrero. Nā ēnei whakaaturanga ngā ōritenga kōrero, ngā ōritenga whakaaro i whakaputa, hei hua kōrero mā tātou. Nā reira, ko ngā kōrero ritenga o te mātāpuna rangahau katoa ko ēnei; i kitea e Pūroku te kōkōwai a Parewhete i ngā pāpāringa o Tūpeteka ā, i whāki atu ia ki a Wairangi i taua pūremutanga. I patua a Parewhete e Wairangi, kātahi i whakarērea e ia te pā o Rurunui ki te pā o Te Aea. I parākiritia e Ngāti Raukawa tētahi ope tauā ki te whai nei i a Parewhete, arā, ko te tira Hokowhitu tērā. Kua mau nei i a rātou ā rākau whawhai pēnei i ngā taiaha, ngā tewhatewha, ngā pouwhenua aha noa atu. I tae atu rātou ki te pā o Te Aea, tau ai. I pahawatia e Wairangi ngā āhuatanga kino o te wharau, kātahi ka kī ia “he whare kōhuru tēnei”. Nā wai rā, nā Parewhete rātou i whakatūpato i tāna kōrero muna, i ngā tinihanga a Tūpeteka me tōna iwi. I whakaraupapatia e Wairangi mā, te haka kia whakakōmutumutu ai ngā tinihanga a Tūpeteka. He haka taparahi taua haka rā. I tukuna e Wairangi tāna taurekareka ki a Parewhete ki te whāki atu ki a ia, kia piki i te tuanui o tōna whare i te ata, kia kore ai e patu. I whakarārangitia e Ngāti Raukawa ngā tūnga e whitu, i te aranga o te rā, i waho rā i te ‘whare kōhuru’. I ō rātou ake tūara, ko ngā patu e huna ana, e tatari ana mō te pakanga. Nā Tamatehura te haka i tīmata, kātahi ko Ūpokoiti, ko Pīpito. Nā Wairangi te wāhanga whakamutunga o te haka, ā, nāna anō ngā kupu whakamutunga o te haka, ngā kupu huaki i te pakanga- ‘ā tē, kua mau ngā ringa ki ngā patu, ā tā, kua maunu mai, ā tau, kua huaki te ope, kua patu i te katoa’. E ai ki ngā kōrero, “e whero ana te awa o Waihou i te toto”. Ko Parewhete noa iho te morehu o Ngāti Maru i taua pakanga rā, ā, i hoki atu ia ki te pā o Rurunui, noho ai.

Nā, ahakoa ko ngā hua kua puta nō ngā tuhinga, nō ngā kōrero rānei, i mōhio tonu au ko ētahi o aua tuhinga, o aua kōrero, he whakarāpopototanga mō tēnei kōrero tuku iho. Kāore e kore, i warewaretia, i mahuetia e ētahi o te mātāpuna mātauranga ētahi wāhanga o te kōrero, o ngā ingoa aha nei rānei. Ko tātou anō tērā, he āhuatanga o te ao kikokiko. E tika ana tonu te kōrero,

‘he taonga tonu te wareware’.

I te tirohanga atu anō ki ēnei tūtohi mātauranga e toru, māraakerake te kite i te aranga ake anō i te mātauranga o ngā kaikōrero nō tēnei tau ki tēnei haka, ki tēnei kōrero tuku iho, ki ēnei tūpuna hoki. E nui ake ō rātou mātauranga ki ērā o te auina iho o te rautau 1900. Ki au nei, he tohu whakahirahira tērā mō te hunga rangahau, mō te hunga Māori anō hoki. I hoki anō ngā uri Māori ki ngā kōrero a kui mā, a koro mā, hei tiketike, hei raukura huia mā tātou, i tēnei ao hurihuri. He āhua ōrite ngā whakaaturanga mātauranga o ngā kairangahau pēnei i a Te Paerata rātou ko Jones, ko Te Rangihīroa ki ngā kaikōrero e hāpai nei i tēnei kaupapa, o mōroki noa nei.

Nā ngā kōrero, ngā mātauranga kua rauhi nei i tērā rautau, te hunga mātātahi nei i ako, i whai, kia rewa anō ai ētahi atu kaupapa rangahau, kia puta anō i ngā mātauranga hōu mā te katoa. Nā te tino maharatanga o ngā kaikōrero nō tēnei tau ki ngā mahi ā ngā tūpuna, i whakakoia ake, ko te haka tonu he pātaka pupuri kōrero mā ngā uri whakatipu.

7.3 Ngā Hua Kōrero

He wāhanga anō tēnei kia matapakinga ai aua hua kōrero kua puta. Nō muri mai i ngā uiuitanga a ngā kaikōrero, me ā rātou nei uruparetanga ki ngā pātai 2, 5, 6, 7 e whai ake nei. He whakarāpopototanga tēnei i ngā uruparetanga katoa ki ēnei pātai.

2. Me whaiwhakaaro tonu tāua i ngā rerenga kōrero atu i tāu, ka āhei tonu aua kōrero e whaitake, e whaimana ana i tēnei kaupapa? Ki a koe, he aha ai, he aha e kore ai?

I whakatūturu katoatia mai ngā rerenga kōrero ahakoa nō hea, nō wai i te mea, nō whānau kē, nō hapū kē, nō iwi kē aua rerenga kōrero. He whakapapa anō tō ia rerenga kōrero. I taea e ngā tāngata te whakapapa atu ki aua tūpuna, ki aua wāhi, ki aua tūtohu whenua rānei. Kei ia rerenga kōrero, tōna ake mana i te mea, i puta mai taua rerenga kōrero nō ngā tirohanga, nō ngā whakaaro rerekē o tētahi atu tāngata, mō tētahi kaupapa ahakoa i te tika, i te pono ki tāu i whakaaro ai. Kua hāngai e rātou, ā rātou i kite, i rongō, i titiro, i pā ki a rātou. Kei kōnā pea, kua tika te kōrero, te rerekētanga o te whakaaro. Nā te whakapapa atu ki ngā mātua tūpuna i hua mai ai ngā kōrero, ngā pūrākau kōrero, pēnei ki tēnei. Heoi anō rā, ko ngā rerenga kōrero rā, ko ērā ngā whakawhanaketanga o te mana me te tuakiri o te tangata ki aua tūpuna rā. He pai ake ngā rerenga kōrero e pā ana ki tēnei haka i te mea, i whakarākei anō aua kōrero i te ‘flavour’ me ngā ‘twists’ ki te kōrero, kia ora tonu ai. I whakakīnaki hoki aua rerenga kōrero rā i ngā kare-a-roto kua puta, ā, i tautoko anō hoki i te rongomaiwhiti o te kōrero, o te haka rānei.

5. Ki a koe, he aha ngā kōrero tāhuhu o tēnei haka, ēnei tūpuna, ā, nā te aha koe i whakaaro pēnā ai?

Nō roto mai i tēnei kōrero, ko ngā matatika, ko ngā tikanga, ko ngā akoranga, ko ngā wheako, ko ngā tohutohu hei ārahi tika i te tangata i runga i te mata o tēnei whenua. Ko te matatika matua o tēnei kōrero, ko te tirohuratanga ki te mahi pūremu. I whakaako nei i tēnei kōrero, kāore he painga i taua mea, te pūremutanga, kia kore ai tātou i whakapūremu ai. I whakaohiti anō tēnei kōrero ki te tangata kia kore rawa e pūremu ai. Nā tēnei kōrero tētahi whakatauāki i puta, kia pēnei ai; “kei kitea te kōkōwai a Parewhete ki tō pāpāringa”. He whakatūpatotanga tēnei ki tētahi tāngata e whakaaro ana, e mahi ana i te mahi pūremu. Mēnā i mōhiotia e koe

tēnei kōrero, i mōhio mārika ai koe ki ngā tukunga iho kua puta nō ngā mahi pūremu, pērā ki tērā a Tūpeteka rāu ko Parewhete. E kore rawa koe e whai i aua tapuwae, kei patua koe e te whakamā.

He kōrero whakamātautau hoki tēnei i te aroha o te tāne ki te wahine, o te wahine ki te tāne rānei. I taea e tātou te rongo, i ngā mamaetanga, i ngā uauatanga, o te aroha, me te mahi whakamoho. I kawea mai hoki i tēnei kōrero, i te mauāhara, i te aroha, i te pukuriri, i te pōuri ā ngā tūpuna i aua wā rā. Ahakoa nō te rautau 1500 tēnei kōrero, i pā mai ēnei āhuatanga katoa ki runga i a tātou, ahakoa te aha. He āhuatanga nō te ao kikokiko, he wheako i tau mai ki runga i a tātou, i a tātou orange ake. He nui ngā whakaputanga o te aroha, he atawhai, he āwhina, he whakaaro, he muru hara, he mananui ki ngā hē o te tangata, he matapō ki ngā hē o ērā atu.

I whakaako anō nei i tēnei kōrero, ki te whai i ngā whakaaro atu i ōu whakaaro tonu, kia ora tonu ai, kia kore rawa koe e hinga. He aha kē hoki ōku pūkenga, hei āwhina mai i ahau ki te ora? Kia pēnā i a Wairangi mā, i ō rātou manawaroatanga, i ō rātou rauhangatanga i te pā o Te Aea, i tā rātou haka. He tirohanga anō hoki tēnei kōrero i ngā hononga pāpori, i ngā mahi tahi, i ngā hononga whānau, i te rangatiratanga me ngā mea tōrangapū ā-iwi. I whakawhanake hoki i tēnei kōrero i tō rātou rangatiratanga ki te hītorīa o te iwi, ki ngā tikanga o te tangata, ki te tuakiri o te tangata, ki te ahurea hoki o te iwi.

6. He whakamāramatanga anō hoki tāu mō ngā kupu o te haka, mō ngā whakamārama i akona nei e koe?

Ahakoa ko ngā rerenga kōrero katoa e pā ana ki tēnei haka, ēnei tūpuna, ko te whakahua mai o te ingoa tūpuna nei a Rangihape, a Hape, ā, ko Ruarangihape, koia nei ngā ingoa katoa mō te tūpuna kōtahi, he karangatanga rerekē noa iho, nō ētahi iwi māna.

I whakaae nei i tēnei mātāpuna rangahau, ko te kupu Matamata, he tangata, he taurekareka ia i āwhina nei i a Wairangi, i a Parewhete anō hoki.

E rua ngā whakamāramatanga mō te Puhi Kura. I akona e ētahi, ko te kīnga nei o Puhi Kura, he tautoro ki ngā rau huruhuru whero, e herehere ana ki te ūpoko o ngā taiaha. E whero ana ngā rau huruhuru, hei tohu o te pakanga kei te haere mai, hei whakamana anō i a Tūmataunga, te atua o ngā pakanga. Ko ngā rau huruhuru ērā o ngā kākā.

He whakaaro anō, ko te kīnga o Puhi Kura, he tautoro ki a Parewhete me tāna kōkōwai. Ko Parewhete te puhi, ko te kura, ko te tae o tāna kōkōwai. Ko te puhi, he wahine tapairu. Ko te kōkōwai, he tautoro ki tāna hara, ki tāna pūremutanga i te mea, nā te kōkōwai e piri ana ki ngā pāpāringa o Tūpeteka, taua pūremutanga i tūhura. Ko taua pūremutanga te take i tae atu te Hokowhitu ki Te Aea, pakanga ai. Ko te puhi me te kura, ka taea te kī he tangata, he wahine,

he momo rau huruhuru o te taiaha, he momo kura huna, i runga i ngā āhuatanga te wāwahi i ngā kupu. He mātāpuna mai i ngā whakaaro, i te hīnga o te ngākau.

I roto anō i te haka, i reira tēnei rārangi e whai ake nei; ‘ka tahi, ka riri, ka toru, ka whā, e Matamata hopukia’. I aro noatia e (Hakopa, 2016) kua ngaro nei te ‘ka rua’. Māhue kē ana ko te ‘ka rua’, mō te ‘ka riri’. I whakaarotia e ia, he ōrite tēnei rārangi ki te raupapatanga whakapapa o Tamatehura mā. Nā Tamatehura te haka i tīmata. Koia anō hoki te mātaamua o te whānau, te mea tuatahi. Nā reira, koia te ‘ka tahi’.

Ko Wairangi te tama tuarua o te whānau, koia te ‘ka riri’. Nā te pūremutanga, nā tōna tūhuratanga i ngā tinihanga a Tūpeteka ia, ‘ka riri’. Ko Ūpokoiti te tama tuatoru. Nāna te wāhanga tuarua o te haka i tuku, koia te ‘ka toru’. Ko Pīpito te tama tuawha o te whānau. Koia hoki te pōtiki o te whānau. Nāna te wāhanga tuatoru o te haka i tuku, ā, koia anō te ‘ka whā’. I whakaae katoatia te iwi, nā Wairangi te karanga ‘huaki’ i tuku, i te wāhanga tuawhā o te haka. Nōna hoki te taurekareka rā a Matamata. Nāna a Matamata i whakahau ki te whakahopu i a Tūpeteka, ‘e Matamata hopukia’. Nā reira, i kitea mai e (Hakopa, 2016) te hōhonutanga o ngā kōrero, ā, kātahi nei ia i whakatōmene atu i ngā māramatanga hōu māna, e pā ana ki tēnei haka, ēnei tūpuna.

7. E whakaae ana koe, kā āhei tonu ngā kōrero o tēnei haka, ēnei tūpuna kia tū hei pātaka pupuri kōrero mā ngā uri whakaheke? He aha anō ōu whakaaro?

I whakaae katoatia e te hunga whakaurupare pātai, ka āhei tēnei haka kia tū hei pātaka pupuri kōrero mā ngā uri whakaheke. Kei roto i tēnei haka, i tēnei kōrero, ngā mātauranga puta noa o Ngāti Raukawa, e pā ana ki ngā tūpuna, ki ngā wāhi, ki ngā tūtōhu whenua, ki te hītoria o ngā mahi ā ngā tūpuna, i tēnei kōrero. I tīrewa ai tēnei haka i ēnei momo mātauranga, kia āwhina mai i ngā uri ki te whakamaumahara ana ki ngā kōrero katoa, kua rokiroki nei i te hinengaro.

I whakatinanahia e tēnei haka te hītoria a ō tātou tūpuna. I ngā wā i hakaina e tātou tēnei haka, e ora ana anō rātou i te hinengaro, i te tinana, i te wairua, kia ora tonu ai rātou mō ake tonu atu. Mā tēnei haka tātou e waiho ne, a ō tātou tapuwae i tēnei ao, hei tohu maumaharatanga ki tō tātou nei tuakiritanga, mā ngā uri kei te heke mai. Ka taea e tēnei haka te whakatūwhera i ngā tatau ki ō whakapapa. Ko koe te tatau ki ērā kōrero, ki ngā whakamārama ki te whānau, ki te hapū, ki te iwi rānei. Ko koe hoki te mea e whakawhānui atu i ngā kōrero, kia aruaru, kia rukua anō i te hōhonutanga o ngā kōrero kia puta ai ngā mātauranga, ngā whakamārama hōu.

‘Puhi Kura’- Ngā Whakamāramatanga

Te Haka a Wairangi

Ko tēnei rerenga o te haka ‘Puhi Kura’, nō Tainui. Nā Pei Te Hurinui Jones te haka i hopu, ā, nā Bruce Biggs ngā kupu me ngā whakamārama i tuhi i tāna pukapuka.¹¹⁰ I tēnei rerenga o te haka, ko te ingoa o te teina a Tūpeteka ko Ruarangi-hape. He mea anō, ka tautohu ki a Matamata, he tangata tērā, ehara ko te wāhi kē. Nānā a Tūpeteka i hopukia i te mutunga o te haka. Ānika nei ngā kupu me ngā whakamāramatanga:

Tama-te-hura: Ko Te Aaea o ia rangi, ko Te Aaea o ia rangi, hui ake!

Te nuinga: Ko Te Aaea o ia rangi, o ia rangi, o ia rangi!

Upoko-iti: Ka whakakoopura Ruarangi-hape, teina o Tupeteka e-e!

Te nuinga: o Tupeteka e! O Tupeteka e!

Upoko-iti: Huakina!

Te nuinga: Huakina! Huakina!

Pipito: Puhi kura, puhi kura, puhi kaakaa. Ka whakatautapa ki Kaawhia. Huakina!

Te nuinga: Huakina! Huakina!

Wairangi: Kaatahi ka riri, i toru ka whaa. Matamata, hopukia!

Te nuinga: Hoomai ra to whiri kaha, toro kaha, ka wetewete a, wetewete a. A tee, a taa, a tau!

Tama-te-hura: Te Aaea of everyday fame, of everyday fame, gether here!

Te nuinga: Te Aaea of everyday fame, of everyday fame!

Upoko-iti: Ruarangi-hape, brother of Tupeteka, dazzles like the Morning Star!

Te nuinga: Tupeteka! Tupeteka!

Upoko-iti: Charge!

Te nuinga: Charge! Charge!

Pipito: Red plumes! Red plumes! Parrot plumes challenging Kaawhia. Charge!

Te nuinga: Charge! Charge!

Wairangi: Now, fight. Three, four. Matamata, seize him!

Te nuinga: Give here your strong ropes, your vines to be unravelled, *a tee, a taa, a tau!*

¹¹⁰ Biggs, B., & Jones, P., (2004). Ngā Iwi o Tainui, whārangi 147-149.

Ko Te Aea o ia Rangi

Ko tēnei rerenga o te haka ‘Puhi Kura’, nō Ngāti Tūwharetoa. Nā Tīmoti Karetu ngā whakamāramatanga i hōmai i tāna pukapuka.¹¹¹ I tēnei rerenga o te haka, ko te teina a Tūpeteka ko Rangihape, ā, kāore hoki he whakamārama mo te kupu matamata, kāore he tangata, kāore he wāhi rānei. Ko te tino rerekētanga o tēnei rerenga haka, kua neke ētahi o ngā whiti ki tūpuna kē. I timata tēnei rerenga o te haka i te rārangi ‘Puhi Kura’. Koia nei tō Ngāti Tūwharetoa e whai ake nei:

Ka tū a Tama-te-hura ka whakahua i te haka:

Puhi kura, puhi kura, puhi kākā,
Ka whakatautapa ki Kāwhia
Huakina, huakina.

Ka kī tērā hei tāna ka huaki. Ka noho ki raro. Kei runga ko Ūpoko-iti, ka whakahua i tāna haka:

Ko Te Aea o ia rangi
Ko Te Aea o ia rangi hui ake
Ko Te Aea o ia rangi.

Ka kī hei tāna ka huaki. Ko Pipito, ka whakahua i tāna haka:

Ka whakakōpura rua a Rangi-hape,
Teina o Tūpeteka, e
Huakina, huakina.

Ka tohe he tāna ka huaki, Kātahi ka tū ko Wairangi ka whakahua:

Tahi ka riri, toru ka whā
E matamata hopukia
Hōmai rā tō whiri kaha, toro kaha
Kia wetewetea, wetewetea
Ā tē, ā tā, ā tau.

Tama-te-hura rises and recites his haka:

The red top-knot, the kākā plume!

¹¹¹ Karetu, T. S., (1993). Haka: A Dance of the Nobles, whārangi 19-20.

Chant your challenge towards Kāwhia!

Open, yes, thrust asunder!

He says his haka should be the signal to attack. He sits down. The Ūpoko-iti rises and recites his haka:

It is Te Aea (the pā) of each day

It is Te Aea (the pā) of each day

Come together!

It is Te Aea (the pā) of each day

Of each day.

He says his haka should be the signal to attack. Then Pipito rises and recites his haka:

Behold the lightning flash of Rangihape

The younger brother of Tūpeteka

Of Tūpeteka, of Tūpeteka!

He demands that the attack be made at his haka. Then Wairangi rises and recites:

For it is war once more,

Seize your weapons!

Put forth your utmost strength

And sever the cords that bind you

Thus! And Thus! And Thus!

Whakatauāki

*“E, kei kitea te kōkōwai
o Parewhete ki tō pāpāringa”.*

*“Do not let the red ochre
of Parewhete be discovered on your cheek”.*

Nā te kitenga o te kōkōwai a Parewhete ki ngā pāpāringa o Tūpeteka, tēnei haka, ēnei kōrero, tēnei whakatauāki i aranga mai ki te ao. Nā Pūroku a Wairangi i whāki atu i te pūremutanga o te tokorua nei. E ai ki a (Ka'ai, 2010);¹¹²

¹¹² Ka'ai-Mahuta. R., (2010). He Kupu Tuku Iho mō Tēnei Reanga, whārangi 109.

‘Parewhete was the wife of Wairangi, who for her infidelity was punished by her husband. The matter was discovered through the red ochre left on her lover’s cheek. The proverb warns against misbehaviour’.

*“He aha ai koe i haere mai
i te rourou a Haere,
Te noho atu ai koe
I te tokanga nui a Noho”.*

*“Oh why didst thou come
with the small basket of the Traveller,
but rather stay away
with the larger basket of Stay-at-home”.*

Nā tēnei whakatauāki a Wairangi i mōhio mārika ai ngā tinihanga a Tūpeteka, a Ngāti Maru rānei. Ko ēnei ngā kupu i whārikihia e Parewhete kei mua i te aroaro a Wairangi mā, i a rātou e whakatā ana i te ‘whare kōhuru’, kia whakaōhiti nei i ngā tinihanga ka tau mai, ā kō kō ake nei. Hei tā (Mead, 2001)¹¹³;

“The saying comes from the legend of Wairangi. While he was absent his wife, Parewhete, acted unfaithfully with a chief of her tribe (Ngāti Maru). When Wairangi discovered this he beat her and she fled to the village of her lover. Wairangi followed her with a small band of warriors. Although he was welcomed to the village, plans were made to massacre the party when a large number of Hauraki arrived in the morning. Parewhete came and warned her husband by means of the quote”.

I ōku tirohanga ki ngā ngā kōrero, ki ngā uruparetanga ā ngā kaikōrero hoki, e mōhio ana, e whakahua mai ana te nuinga o rātou i tēnei whakatauāki nei. Mō te whakatauāki a Pūroku rā, tokoiwa o te tekau mā iwa tāngata o te mahi nei, e mōhio ana i tēnei whakatauāki, ā, i taea anō e rātou te whakahua mai, te whakamārama mai i tōna tikanga whakatūpato tangata. Mō te whakatauāki a Parewhete rā, tekau mā rua o te tekau mā iwa tāngata o te mahi nei, e mōhio ana i tēnei whakatauāki, ā, i taea hoki e rātou te whakahua mai, te whakamārama mai i ōna āhuatanga whakaputa i tēnei kōrero.

7.4 Tuhinga Whakatepe

E rārangi ake nei te hanga o tēnei ūpoko, i whakawetewete, i arohaehae, i tātari anō hoki i ngā kōrero kikokiko, i ngā tuhinga katoa kua rauhi nei i te mātāpuna rangahau kia whakatewhatewha, kia whakamātauria, kia whakakōhuretia ai ngā kōrero puiaki i tua atu i ngā kupu o te haka ‘Puhi Kura’. He wāhanga anō tēnei kia matapakinga ai ngā rerekētanga me ngā kōrero ōrite kua puawai ahakoa nō hea, nō wai, ā tāwhito, ā mohoa noa ake nei.

¹¹³ Grove. N., & Mead. H. M., (2001). Ngā Pepeha a Ngā Tūpuna, whārangi 62.

ŪPOKO TUAWARU

“Ā TĒ, Ā TĀ, Ā TAU”

8.0 Kōrero Whakataki

E whai ake nei, ka whakamātai anō ngā rerenga kōrero katoa. Nō te mātāpuna rauhi mātauranga ngā hua kōrero i tākoha mai. He wāhanga anō tēnei kia matapakinga ai ngā kura huna e muramura mai ana. Nōku anō ēnei rerenga kōrero e toru i hanga, i tuhi rānei.

8.1 He Whakamārama

Kia mōhio mai, ehara ngā rerenga kōrero e whai ake nei, i ngā kōrero whakatūturu ā-iwi, i ngā kōrero pono te kī. Nā ngā hua kōrero katoa o te mātāpuna rauhi mātauranga, ēnei rerenga kōrero i whakaputa ai. Nōku aua hua kōrero katoa i tātari, i wānanga kia tau mārika ai ngā māramatanga hōu mōku, mō tēnei kaupapa, mō te hunga e ārita nei i te mātauranga.

Ehara te takunetanga o ēnei rerenga kōrero i te momo whakahē, whakaiti rānei i te mana o ngā tūpuna o tētahi atu. Ko tōna takunetanga, ko te whakaparanga ake i ngā kōrero i tua atu i āku engari, kia whakaniko ai rānei, i aua kōrero katoa. Ko te tikanga o ngā kōrero nei, kia whakamāori ake tāku i kite ai. He mātāpuna mai i ngā whakaaro, i te hīnga o te ngākau.

Nā reira, e tautoko ana a Temara (2016);¹¹⁴

“ka whakatūwhera ngā tataui ki ō whakapapa, ko koe te mea e whakawhānui atu. Ko koe te tataui ki wērā kōrero, wērā whakamārama”.

8.2 Rerenga Kōrero ‘Wairangi’

Tērā tētahi tūpuna nō Ngāti Raukawa, ko Wairangi tōna ingoa. He rangatira ia nō te pā o Rurunui, i te rohe o Te Wharepūhanga ā-Kahu. Ko Pūroku tōna hoa rangatira. Nō Kāwhia ia. He piringa ngāwari, he piringa hūmarie, he piringa mateoha tērā. Ko Maikorehe rātou ko Rahurahu ko Tiniororo ā rāua tamariki.

Nawai rā, i moe punarua a Wairangi. Nōna i Ngāti Maru, i kaitamāhine kē ia. Ko Parewhete tōna ingoa, kātahi i hoki atu rāua ki Rurunui, noho ai. E ai ki a Orbell (1991);¹¹⁵

“Most rangatira had several wives, for the maintenance of their mana depended very largely upon these women’s skill and industry in the fields, in food gathering and in weaving. Usually a man chose a high ranking woman as his wahine matua, main wife, then later took other women as his wahine iti, little wives”.

¹¹⁴ Temara. T. M., (2016). Ngā Haka Taparahi a Tūhoe, Uiuinga.

¹¹⁵ Orbell. M., (1991). Waiata Maori Songs in History, whārangi 23.

Tāria te wā, i harawini katoatia e Pūroku. Nā te maimoatanga o Wairangi ki a Parewhete, te harawini i aranga ake. I mārena kōtiro mai a Pūroku ki a Wairangi engari, kua rūruhi haere kē ia. Kīhai anō a Parewhete i whakaira tangata. Tēnā pea, nā tōna taitamāhinetanga, tōna ataahuatanga te pūhaehaetanga o Pūroku i whakaputa ai. Hei tā Orbell (1991);¹¹⁶

“Sometimes a woman was glad to have a co-wife to help with her work, but many did not like the system and there was often quarrelling amongst them. A wahine matua would become jealous if the husband paid too much attention to a younger co-wife. Sometimes a wahine matua would resent the very fact of her husband taking another wife”.

Haere tonu wā, i amuamu haere a Pūroku. I tupu ake tōna whakatakariri ki a Parewhete mō tōna piringa ki a Wairangi. Nā tōna mamaetanga ia i timata te whakawete, te whakarōroki atu. Kāore noa i roa, i ngau kino nei te mamae i a Parewhete. Kātahi nei ia i pokerehū haere i te kāinga, i āna mahi. I tētahi pō, i horahia nei e ia te kai mata ki a Wairangi. Ehara tērā i te mahi tika mō tētahi rangatira pērā ki a ia. He tohu manioro rawa atu kē tērā ki a Wairangi. E tautoko ana a Best (1902);¹¹⁷

“When Parewhete of Te Aroha placed under cooked food before her husband Wairangi, some ten generations ago, she probably did not foresee the consequences of her act. But the incisive remarks passed by Wairangi and his acts on that occasion, led to the reprisals on the part of the relatives of his wife”.

Ka taka te wā, i haere a Wairangi ki Kāwhia, hui ai. I māhuetia e ia ōna wāhine e rua, i Rurunui. I a ia i Kāwhia, i tae mai tētahi tangata ki Rurunui. He rangatira hoki ia, nō Ngāti Maru. Ko Tūpeteka tōna ingoa. He whanaunga a Tūpeteka ki a Parewhete. I tae atu a Tūpeteka ki Rurunui ki te tiki atu, ki te whakahoki atu i a ia ki Ngāti Maru, noho ai. I noho a Tūpeteka ki Rurunui mō ngā pō e rua. I aua pō rā, nōna a Parewhete i whakapūremu atu. Inā tā Hakopa (2016);¹¹⁸

“while Wairangi was away on his own business, Tūpeteka comes along and sleeps with Parewhete and then he leaves”.

Hei tā Ketu (2016);¹¹⁹

“ka taea te wahine rā e Tūpeteka. He took her, he had his way with her, he had her”.

Ao ake, i kitea e Pūroku te kōkōwai o Parewhete e piri tonu ana ki ngā pāpāringa o Tūpeteka. I taua ata tonu, i whakarērea e Tūpeteka te pā o Rurunui. Kāore noa i roa, i tatū mai a Wairangi ki Rurunui. I tōna hokinga atu ki te kāinga, nā Pūroku anō te pūremutanga i whāki atu ki a ia. Ko tōna harawinitanga pea, te kipakipa o te whākina atu. E ai ki a Phillips (1989)¹²⁰

“When Wairangi returned his guests had departed, but Pūroku prompted no doubt by jealousy, informed her husband of his other wife’s infidelity”.

¹¹⁶ Orbell. M., (1991). Waiata Maori Songs in History, whārangi 23.

¹¹⁷ Best. E., (1902). Notes on the Art of War, whārangi 44-45.

¹¹⁸ Hakopa. H., (2016). Puhi Kura-He aha i tua atu i ngā kupu, whārangi 60.

¹¹⁹ Ketu. R., (2016). Puhi Kura-He aha i tua atu i ngā kupu, whārangi 56.

¹²⁰ Phillips. F.L. (1989). Landmarks of Tainui, whārangi 65.

E tautoko ana a Kāretu (1993);¹²¹

“Parewhete commits adultery with the visiting chief, Tūpeteka. The fact is duly reported to Wairangi by one of his other wives in a fit of pique”.

Nā tōna riri, i pā tōna ringa papaki ki a Parewhete, kātahi i whakarērea hoki e ia te pā o Rurunui, ki te pā rānei o Tūpeteka, noho ai. E whakapae ana a McGarvey (2015);¹²²

“I muri mai i tana patutanga ka rere te wahine nei ki Te Aea, ki te pā o Tūpeteka whakapupuni ai”.

I rangirua rawa atu ia i taua wā tonu i te mea, kīhai rāua i whakapūremu atu. Kāore ia i te mōhio me pēhea te kōkōwai i piri atu ki ngā pāpāringa o Tūpeteka. He pōhēhētanga kē tērā! Nā te kōkōwai te whakamōhiohia pūremutanga, i whakaputa ai. Engari tonu, nā te whakapae o te pūremutanga ia, i patua e te whakamā. He whakaaro tonu tō Ruru (2016);¹²³

“Perhaps Tūpeteka rubbed Kōkōwai on himself to start trouble”.

Heoi anō, ehara nōna te hē i te mea, i taua wā tonu i rere tōna mate ā-marama. Ānei tā Biggs (1995);¹²⁴

“She hung her inner garment on a rock. She was menstruating at the time and so, the rock on which she placed her apron turned red”.

Kei te mau tonu te aroha i a ia mō Wairangi. I whakaarotia e Parewhete te waiho i ngā tīwhiri haere mā Wairangi te whai. Inā tā Phillips (1989);¹²⁵

“Even as she fled she seems to have been in two minds as she took care to mark the route with red ochre”.

E whakaae ana hoki a McGarvey (2015);

“nā te kōkōwai, nā te pueru mahue o Parewhete i whakaatu ki a Wairangi mā te ara takahi ki te pā o Tūpeteka, ki Te Aea”.

I tuhia nei e Te Paerata (1910);¹²⁶

“ I te po ka oma a Parewhete; haria ana e ia etahi kokowai; ka haere tonu i te huarahi o Tupeteka; ka tae ki tetahi mania, ka pania te kokowai ki te awa o Waikato, ka pukaia iho tetahi o nga kakahu, ka haria etahi. Ka whiti ki tera taha o Waikato, haere tonu. Ku tuhia tetahi kokowai ki te pari ki Parikaranga, ki te takiwa o Turangamoana. Ka whiti i Waihou ka tae ki Te Aea”.

Tāria te wā, i mokemoke haere a Wairangi mō Parewhete. E tautoko ana a Temara (2012);¹²⁷

“Haere noa te wā ka tau mai te whakaaro kia Wairangi kai te mau tonu te aroha i a ia mo Parewhete, kātahi ka hiki aia me ana teina ki te rohe o Parewhete ara ki roto i te rohe o Matamata”.

He rerekē tā Ketu (2016);¹²⁸

¹²¹ Kāretu. T., (1993). Puhi Kura-He aha i tua atu i ngā kupu, whārangi 24.

¹²² McGarvey. H., (2015). Ngā Haka Tūtauā a Te Māori.

¹²³ Ruru. E., (2016). Puhi Kura-He aha i tua atu i ngā kupu, whārangi 52.

¹²⁴ Biggs. B., (1995). Ngā Iwi o Tainui, whārangi 144.

¹²⁵ Phillips. F.L., (1989). Landmarks of Tainui, whārangi 65.

¹²⁶ Te Paerata. H., (1910). Wairangi, He Tupuna no Ngati Raukawa, whārangi 18.

¹²⁷ Temara. T.M., (2012). Ngā Haka Taparahi a Tūhoe, whārangi 6.

¹²⁸ Ketu. R., (2016). Puhi Kura-He aha i tua atu i ngā kupu, whārangi 63.

Wairangi's pursuit of Parewhete may have been for love but it could have also been to uphold his mana and take utu against Tūpeteka who was harbouring his young wife. I whakaae rātou ki te haere ki Te Aea ki te whakahokia a Parewhete ki te taha o Wairangi ā, ki te whakautu te hē o Tūpeteka”.

I te taenga mai o Parewhete ki te pā o Te Aea, i mōhiohia e Tūpeteka, kāore noa i roa, ka tae mai hoki a Wairangi ki Te Aea. I whakariterite a Ngāti Maru i ngā mahi nuka, i ngā mahi tinihanga, kia whakamate atu i a Wairangi, mō āna mahi tūkino ki a Parewhete. I taea e Ngāti Maru, te mau ohore a Wairangi mā, puta noa i ngā mahi nuka. I a Ngāti Maru ngā huanga pai i taua wā nō te mea, i mōhio mārika nei rātou i ngā āhuatanga maha o te whenua, i tino rata rātou i ngā iwi e pātata ana ki a rātou, ā, ka āwhina nei aua iwi i te pakanga, huhua noa ngā tāngata i Te Aea, ka āhei ki te whawhai. I mōhio whānuitia tēnei nuka i te ‘Home Grown Advantage’. He nuka tēnei kia āwhina i te wikitoriatanga mō te haukāinga. E whakaaetia nei e Periozia Magazine (2016);¹²⁹

“The home ground advantage can take a good team and propel them to greatness and intimidate the opponent, creating tension in their actions that lowers their on-field performance at the most inopportune time”.

Heoi anō, i tōna taenga atu ki Te Aea, i tatari a Wairangi i tētahi pakanga nui engari, i tuku pōhiri kē a Ngāti Maru. I tuhia e Kāretu (1993);

“Eventually, Parewhete was located at Te Aea, the pā of her relatives, who intended to murder Wairangi and his people to avenge the insult to her”.

Koinei timatatanga o te nuka ‘Home Grown Advantage’. I hangaia hoki e rātou tētahi whārau engari, he ‘whare kōhuru’ kē. I tukuna e rātou tētahi tono āwhina ki Hauraki kia whakapatua atu a Wairangi mā. I takunetia e Ngāti Maru te whakariterite i tētahi hākiri mō Ngāti Raukawa. E ai ki a Royal (1994);¹³⁰

“They arrived at Te Aea, the home of Tūpeteka on the Waihou river. The local people had built house for the Ngāti Raukawa visitors. When they entered, by the construction of the house, Wairangi knew that it was built to murder them”.

I tāpirihia hoki e Te Paerata (1910:19);

“Hi ake te ata, ka hoatu ano he kai mo te iwi. Kotahi kumara ma te tangata kotahi. Ka pau, ka noho awatea noa, ahiahi noa. I te ata ka rangona te ngawe o te kuri. Na kua kitea te amoamo o te tuna kaui. Ka kitea kua puta i tetahi taha, kua haere tetahi taha o te pa ka huri ki tua o nga whare. Ko nga kuri he mea patua kia ngawe, kahore i patua kia mate. He mahi nei he pupuri i a Ngati Raukawa kia tae ake te ope patu i a ratou”.

Hākiri noa atu a Parewhete i ēnei kōrero tinihanga a Tūpeteka. Kātahi i puta te aroha o te wahine rā ki a Wairangi me tōna iwi. Kātahi i oma atu a Parewhete ki te whāki atu ki a ia, me

¹²⁹ Perozia Magazine, (2010). <http://www.peoriamagazines.com/ibi/2010/feb/build-home-field-advantage-your-business-strategy>

¹³⁰ Royal. T.A.C., (1994). Kāti au i Kōnei- a collection of stories from Ngāti Toa Rangitira and Ngāti Raukawa.

tō rātou hiahia ki te patu i a Wairangi, kia mate. Nōna te whakatauāki nei, “he aha ai koe i haere mai i te rourou iti a haere, te noho atu ai i te tokanga nui a noho”. Nā kōnei ka hua ake te nuka whakakōmutumutu tinihanga, arā, ko te haka ‘Puhi Kura’. E tautoko ana a Ka’ai-Mahuta (2013);¹³¹

“this is an example of using haka as a means of surprising the enemy. Knowing that they were outnumbered, Wairangi and his people decided that they should haka as a means to escape. At the end of the haka they will launch a pre-emptive attack on the people of Te Aea”.

I tuhia nei e Jones & Biggs (2004);¹³²

“Ka mea atu a Wairangi ki a Tama-te-hura maa me hanga e raatou teetahi haka hei huarahi e ora ai raatou. He iwi hoki raatou e haere ana te rongo mo te pai ki te haka. Ka tahuri raatou ki te whakariterite i ngaa kupu mo ta raatou haka me te waahi o ta raatou haka e tahuri ai raatou ki te patu i te iwi o Tupeteka”.

Nā Ruru (2016) tēnei kōrero;¹³³

They devised a plan to escape that night. The haka was their escape plan. Wairangi forgave his wife and gave her instruction to avoid being hurt during the battle, then she left. The group spent the night planning and rehearsing the haka and at dawn, Tūpeteka and his people woke to the loud thumping of Wairangi’s group in haka. Each brother lead his own part but it was Wairangi who would give the signal to attack. With their weapons concealed, ‘ā tē’, the warriors positioned their hands on their weapons, ‘ā tā’, they took hold of their weapons, ‘ā tau’, they launch and attack and killed everyone at Te Aea pā, Tūpeteka being the first killed. The Waihou River flowed red with blood”.

Mutu ana te pakanga, i hoki atu a Parewhete ki Rurunui, noho ai. Nāwai rā, i whānau mai rāua i ā rāua tamariki, ko Hingaia rātou ko Hine Arokura ko Ngawhakupū. I whakakapi ake a Biggs (1995);¹³⁴

“The people coming at Tūpeteka’s invitation and paddling the Waihou River, saw the timbers and thatch of the houses floating down and they knew that Tūpeteka and his people were defeated. They broke and returned to their homes. Wairangi took his wife Parewhete and left Te Aea to be consumed by fire”.

8.3 Rerenga Kōrero “Tūpeteka”

Tērā he tangata, ko Tūpeteka tōna ingoa. He rangatira ia nō te pā o Te Aea. Kāore i tawhiti atu taua pā i te wāhi e kiia nei, ko Te Aroha. Kāore anō ia kia mārena atu i tōna hoa taumau a Parewhete engari, e tino aroha ana rāua, i a rāua anō. He puhi a Parewhete. Nō Ngāti Maru rāua. Hei tā Kelly (2002);¹³⁵

“Tupeteka of Ngati Maru, a kinsman to Parewhete”.

¹³¹ Ka’ai-Mahuta. R., (2013). Kia Rōnaki: The Māori Performing Arts, whārangi 106.

¹³² Jones. P., & Biggs. B., (2004). He Whiriwhiringa Kōrero, whārangi 16.

¹³³ Ruru. E., (2016). Puhi Kura-He aha i tua atu i ngā kupu, whārangi 59.

¹³⁴ Biggs. B., (1995). Ngā Iwi o Tainui, whārangi 144.

¹³⁵ Kelly. L., (2002). Tainui, whārangi 127.

I taka te wā, i tau mai tētahi ope whakaeke ki runga i te pā o Te Aea. Nō Ngāti Raukawa te ope whakaeke. I tatū mai rātou, i tō rātou haerenga ki wāhi kē. Ko Wairangi tētahi o ngā rangatira o te ope. I ngā rā kua pāhure ake nei, he maha hoki ngā pakanga i waenga i a Ngāti Maru, i a Ngāti Raukawa. I a Ngāti Raukawa e tau ana, i noho mānatunatu a Ngāti Maru i tō rātou taenga mai. Engari, nā Ngāti Maru a Wairangi mā, i whakapōhiri atu, i whakamanaaki atu. I taua pō ra, i noho tahi, i kai tahi rātou katoa. I te mutunga o te kai, i tū ngā wāhine ki te whakangahau atu ki ngā manuhiri. I reira, i wewehe a Wairangi. Ko te tau o tōna ate ko te wāhine puhi rā, ko Parewhete. He kōtiro tonu a Parewhete, ā, i koroua haere a Wairangi. Ānei tā Ketu (2016),¹³⁶

“Perhaps Wairangi’s age was significantly older than Parewhete, perhaps he was an elderly man and she was a young puhi, attractive and enticeable.”

I hui tahi a Wairangi ki a Ngakohua. Koia te pāpā a Parewhete. Mutu ana te hui, nāna i tāmāu tāna tamāhine ki a Wairangi. No tahi rā, i pānuitia te taumautanga ki te iwi. Nā taua piringa i hohou te rongo, kia tau te rangimārie i waenga i ngā iwi rā. Kīhai a Tūpeteka rāua ko Parewhete i mōhio ki taua hui rā. Kāore e kore, kīhai rāua i whakaae ki tērā whakataunga. I whakaaro nei a Ketu (2016:63);

“it could have well been that Parewhete was married to Wairangi not of her own free will, but for other reasons. Those sorts of things happened back then to keep the peace, to make an offering to another, to keep whānau links with other iwi strong and make allies in times of hardship. Ki tōku mōhiotanga, he maha ngā pakanga i waenganui i a Ngāti Raukawa me Ngāti Maru. Nō reira, he tohu rangimārie pea mō aua iwi”.

Nā reira, i hoki atu a Parewhete ki Rurunui, noho ai. Nāwai rā, nā wai rā, i a Wairangi e ngaro ana ki Kāwhia, i tae mai a Tūpeteka me tōna ope ki Rurunui. E rua ngā pō i noho rātou i Rurunui. I te ata, i kitea e Pūroku te kōkōwai e piri tonu ana ki ngā pāpāringa o Tūpeteka. I wehe atu a Tūpeteka i te pā o Rurunui, i mua i te hokinga mai a Wairangi. Nā Pūroku a Wairangi te pūremutanga i whāki atu. Nā tōna riri, i patua a Parewhete e Wairangi. E ai ki a Mead & Grove (2001),¹³⁷

“While he was absent his wife, Parewhete, acted unfaithfully with a chief of her tribe (Ngati Maru). When Wairangi discovered this, he beat her”.

Ao ake, i pahawa ake a Wairangi kua ngaro a Parewhete. I taka te whakaaro, nā tōna hara ia i hoki atu ki te pā o tōna whaiāipo. E ai ki a Ketu (2016);

“Tūpeteka returned to Rurunui in the night and kidnapped her, this was the reason she left the ‘breadcrumb’ trail for Wairangi to follow and find her. The ‘breadcrumbs’ being her kōkōwai and kākahu”.

¹³⁶ Ketu. R., (2016). Puhi Kura-He aha i tua i ngā kupu, whārangi 63.

¹³⁷ Mead. H & Grove. N., (2001). Ngā Pepeha a ngā Tūpuna, whārangi 62.

Nā tōna ngarotanga a Wairangi i whakatakariri. I tukuna e Wairangi tētahi pūrahōrua ki te whai atu i a ia. Ko Matamata tērā i whai atu i a Parewhete. I kitea e ia te kōkōwai me ōna kākahu, ā, i mōhio ia ko tēhea te ara e whai. I hoki atu ia ki Rurunui, whāki atu ai. Hei tā (Rangihīroa, Te Ao Hou, 1923);¹³⁸

“Ka kitea te manuka i pania ki te kokowai-Te Manukatutahi. Haere tonu ka tae ki Aniwaniwa ka kitea nga kakahu. Ka mohiotia kua riro ki Te Aea ki te takiwa o Te Aroha. Ka hoki ki Rurunui, ka korerotia atu ki te iwi, ki a Wairangi hoki. Kua riro a Parewhete ki Te Aea”.

I te rongona atu ki tērā, i tukuna a Wairangi i a Matamata ki Te Aea me te kōrero nei ki a Tūpeteka. E whakapae ana a Lesley (2002);

“a messenger was dispatched to Tupeteka to inform him that Parewhete was on her way and to send her back. That chief however thought otherwise and decided to keep her”.

I hui tahi ai a Ngāti Raukawa. I whakaae rātou ki te haere ki te kimi i a ia. I whakaopetia e rātou te ope tauā kia haere ki Te Aea. Kotahi rau, whā tekau ngā tāngata te rahi o taua ope rā. E tauatoko ana a (Biggs B. , 1964);¹³⁹

“Ko nga toa o roto o tana ope, ko ana tuakana, ko Tama-te-hura me Upoko-iti me tana teina, me Pipito. Hokowhitu te tokomaha o te ope a Wairangi i haapai ai, ko te haerenga ki Te Aea, ki te pa o Tupeteka, i roto o Waihou”.

I tuhia e (Jones, 1935);¹⁴⁰

“Ko te rakau a te iwi ra, he patu paraaoa, he meremere, he patu koowhatu me aa raatou patu roroa, he tewhatewha, he taiaha, he pouwhenua, he koikoi me eeraa atu raakau”.

Ko te āhua nei, i haere rātou whakapakanga atu, kia whakamate atu. Nāwai rā, i tae atu rātou ki te pā o Te Aea. I uru atu rātou ki tō rātou whare, whakatā ai. I āta titiro a Wairangi ki te hanga o te whare kātahi i mōhioia e ia “he whare kōhuru” tēnā. Nā Te Paereata (1910) tēnei kōrero;¹⁴¹

Wairangi looked and noticed that the side posts supporting the rafters were composed of the solid trunks of white pine. Then he threw his weight against the side of the house to shake it, but it never yielded in the slightest. He said that this house was for murder”.

I taua pō tonu, i tukuna e Tūpeteka tētahi kārere ki Hauraki kia tikina mai te roopū, kia patu i a Ngāti Raukawa. Me inihua e Ngāti Maru ngā manuhiri e noho tonu nei. I whakaataa rātou ki whakarite i tētahi kai hākiri mā Ngāti Raukawa. I kitea e Ngāti Raukawa ēnei whakaritenga kātahi i pātai atu. Engari, mā Hauraki kē te kai hākiri. Ānei tā Te Paerata (1910);

“mo awhea ra te whiu kei nei ma Ngati Raukawa? Ka kii atu, e tatari ana kia tae ake te ope, kei te hoe ake i roto o Waihou. Ka tae ake, ka patua a Ngati Raukawa. Na, hei awhea ra te tae mai ai kia hohoro ai

¹³⁸ Te Rangihīroa. B., (1923). Wairangi He tipuna no Ngati Raukawa, whārangi 18.

¹³⁹ Biggs. B., (1964). The Oral Literature of the Polynesians, whārangi 24.

¹⁴⁰ Jones. P., (1935). Waiata Moteatea o Ngati Tuwharetoa, whārangi 247.

¹⁴¹ Te Paerata. H., (1910). Wairangi, An Ancestor of Ngati Raukawa, whārangi 202.

te patu iho i a enei, i a Raukawa? Ka kii mai te hoa, kei te ata po, ka eke, ka patu. Kiki tonu a Waihou i nga waka o nga iwi o Hauraki”.

I te rongo atu ki ēnei kōrero rā, i noho wahangū a Ngāti Raukawa. Kāore noa i roa, i puta mai a Parewhete me āna kōrero whakatūpato, me āna rīpene tā. I puta te aroha a Parewhete ki a Wairangi me tōna iwi. I tangi rāua ko Wairangi i te kitenga atu, i te rongona atu. Mutu ana te tangi, i noho a Parewhete ki runga i a Wairangi, whakamōhio atu ai. Ko tāna kōrero e ai ki a Kelly (2002)¹⁴²;

“As she drew near she commenced her tangi. Still lamenting she approached Wairangi and leant across his knees, cutting her arms with obsidian flakes so that her blood might fall upon him and render him tapu. As she tangi, she said in a wailing voice; he aha koe i haere mai i te rourou i a haere, te noho atu ai i te tokanga nui a noho”.

Kātahi i wehe atu a Parewhete. I rūpeke katoa te iwi o Ngāti Raukawa. I whakaritea nei e rātou tētahi nuka ki te whakakōmutumutu i ngā tinihanga a Ngāti Maru. Ko taua nuka rā, ko te haka. Hei tā Ka‘ai-Mahuta (2013);¹⁴³

“Knowing that they will be outnumbered, Wairangi and his people decided that they should haka as a means to escape. At the end of the haka they will launch a pre-empted attack on the people of Te Aea”. Pō noa, i whakarite, i parakatihi rātou i te haka. I titoa e rātou te haka, ko ngā wāhanga e whā. I whakaae rātou ki te tū, ki te haka i te koau maro o te Matakorepoutū. E kōrerotia nei e Ketu (2016);¹⁴⁴

“In that formation we have seven men in front and seven men directly behind and so on. You can only see the front seven warriors and you can’t see the total number of warriors in the ope that are behind. That was part of the strategy, in the front two lines, the best warriors were performing that haka, everyone else behind were hidden from view and their activities were undercover. During the haka, the front two lines were without weapons however, they had their short weapons underneath, their patu were hidden under their korowai and the longer weapons were in the back ranks. During the haka the weapons were handed forward”.

I tauākī atu a Ngāti Raukawa ki ngā tāngata whenua, i titoa nei e rātou tētahi haka hei tuku mihi atu ki a rātou mō ā rātou manaakitanga. Ānei tā Royal (1998);¹⁴⁵

It was decided to announce to the local people that Wairangi and his people had composed a haka by which to entertain the pā”.

I te ata, i oho ake a Ngāti Maru ki te haruru o te whenua. Nā Ngāti Raukawa te whenua i haruru nā, i te haka. Nā Te Paerata ēnei kōrero;¹⁴⁶

¹⁴² Kelly. L., (2002) Tainui, whārangi 86.

¹⁴³ Ka‘ai-Mahuta., (2013). Kia Rōnaki, whārangi 16.

¹⁴⁴ Ketu. R., (2016) Puhi Kura- He aha ki tua i ngā kupu, whārangi 51.

¹⁴⁵ Royal. T.A.C., (1998). Te Whare Tapere, whārangi 18.

¹⁴⁶ Te Paerata. H., (1910). Wairangi He Tipuna no Ngati Raukawa, whārangi 20.

“e whitu ano nga kapa. Ka timata te takahi me te aue noa iho. Te rangona o te iwi o te pa i te haruru, ka oma iho ki te matakitaki haka”.

Nā te kua o maro o te Matakorepoutū ngā rākau whawhai e huna ana. He haka taparahi te momo o taua haka rā. Kīhai a Ngāti Maru i tatari i tētahi pakanga ā, i nuku tata mai rātou ki te hunga e haka ana. E tautoko anō a Ketu (2016);

“He haka taparahi tēnei so the dust was hiding the movement of the weapons closer to the front until the end of the haka when Wairangi had the audience where he wanted them, then he sprung his trap. Everyone ripped off their korowai, grabbed their patu and attacked”.

E whakaae hoki a Hakopa (2016);¹⁴⁷

“ They did this haka on their knees too and then striking down the enemy. I guess that is why Tūpateka didn’t think that they were going to fight. That pose isn’t one before battle not like a peruperu. I suppose that is why Tupateka and his people got so close. It allowed the brothers to draw them in”.

I a rātou i tuku haka rā, i karanga atu a Wairangi ki tōna tūtua a Matamata ki te whakamau atu i a Tūpeteka kia kore ai ia i haere atu. Ko te rārangi o te haka nei; “Matamata hopukia” te tohu māna. I tuhia nei e Kelly (2002);¹⁴⁸

“Matamata who had closely followed Tūpeteka, suddenly siezed him and held him fast on Wairangi’s command. Wairangi flourishing his taiaha dashed upon Tūpeteka, firmly held in the grasp of Matamata, and with a mighty blow, killed him”.

Nā Whaea Pat Heta¹⁴⁹ ngā kōrero whakakapi mō tēnei rerenga kōrero;

“Ka whakatau te whānau nei ko te haka e whakapaoa te iwi nei. Nā runga i tā rātou mahinga i te haka nei, ka whakawarea te iwi rā, kāore i mōhio he patunga mō rātou kei roto a whakatakina te whānau nei te haka i waho i te pā. E whā ngā rangatira whakahaere i tēnei haka hokowhitu, ko Wairangi ko ana tuakana. Engari, kei roto i te haka nei, ka haere ngā kupu ā tātou ki te wāhi e riro mā Wairangi. A tē, a tā, a tau!Koirā te wāhi e maunu ai ngā patu, patua te iwi rā o Tūpeteka, ka mate. Ka riro mai anō a Parewhete, ka hoki.

8.4 Rerenga Kōrero ‘Parewhete’

Tērā tētahi puhi, ko Parewhete tōna ingoa. Nō Ngāti Maru ia. Ko Wairangi tōna hoa rangatira. I noho rāua ki te pā o Rurunui i te rohe o Wharepūhunga ā-Kahu. Ko Hingaia rātou Hine Arokura ko Ngawhakapū ā rāua tamariki. Nawai rā, i moe punarua a Wairangi. Nōna i Kāwhia, i kaitamāhine kē ia. Ko Pūroku tōna ingoa, kātahi i hoki atu rāua ki Rurunui, noho ai.

Haere tonu te wā, i harawini katoatia e Parewhete. I pohane tonu tōna ngakau mō ngā atawhainga aroha o Wairangi engari, i a Pūroku kē te katoa. I pāmamae ia i te piringa o tōna tāne ki tētahi atu. Kīhai a Wairangi i aro noa atu ki a ia, ki ōna ingoingo aroha.

¹⁴⁷ Hakopa. H., (2016). Puhi Kura-He aha i tua i ngā kupu, whārangi 60.

¹⁴⁸ Kelly. L., (2002). Tainui, whārangi 131.

¹⁴⁹ Heta. P., (2015). Puhi Kura-He aha i tua i ngā kupu, whārangi 56.

Takitaro kau iho, i a Wairangi i Kāwhia, i tatū mai tētahi rangatira tino ranginamu ki te pā o Rurunui. Kīhai a Parewhete i āhukahuka i te rangatira rā engari, i te mutunga o te pōhiri, i maumahara a Parewhete i a Tūpeteka, koia he whanaunga nōna, nō Ngāti Maru. I taua pō rā, i kōrerorero rāua, ā, i whākina atu e Parewhete tōna mamaetanga, tōna mokemoketanga hoki ki a Tūpeteka. Nōna a Parewhete i whakamārie, i whakaoranga ngākau. Kātahi i tupu te maneatanga i waenganui i a rāua. E ai ki a Ruru (2016);¹⁵⁰

“knowing what I know above love, loneliness and deceit from my own life, I often ask myself, would I have acted the same? I think to myself that it could have been because...or that would explain why she would have done that and he would have acted like that.”

Ao ake ana, i kitea e Pūroku te kōkōwai a Parewhete e piri tonu ana ki ngā pāpāringa o Tūpeteka. Kīhai ia i pātai atu, i wero atu ki a rāua i te mea, koia te wāhine teina a Wairangi. I mōhiotia e ia tōna turanga ki tērā o Parewhete. Hei tā Orbell (1991);¹⁵¹

“A wahine iti might be keenly aware of her lesser status”.

I te hokinga mai a Wairangi ki Rurunui, tere rawa atu te whākina atu e Pūroku tōna kitenga o te kōkōwai a Parewhete, ki ngā pāpāringa o Tūpeteka. I patapatai atu a Wairangi ki tōna wāhine matua i tēnei heitara pūremutanga. Kīhai a Parewhete i whakautu i a ia. I tuhia e Kelly (2002);¹⁵²

“although at first reluctant to discuss the visit of Tūpeteka, after continual pressing by her husband, she finally told him the whole story, at which, in his anger, he soundly beat her. Thus disgraced and smarting from the beating she had received, Parewhete that night fled from the village and set out for the pa of Tupeteka”.

Ao noa, i ngaro a Parewhete. I whakaopetia e Wairangi mā tētahi ope ki te whai atu i a ia. Ko te tokomaha o te ope tauā rā, ko te hokowhitu. I mau nei rātou, ā rātou rākau pakanga. He pakanga nui kei te haere! E tautoko ana a Phillips (1989);¹⁵³

“Wairangi determined to recover his wife and therefore sought the aid of his elder brother Tamatehura and his younger brothers Upokoiti and Pipito. Together they raised a war party of one hundred and forty warriors, the traditional hokowhitu a tu”.

I tōna wehenga atu i te pā o Rurunui, i haria e ia ētahi kōkōwai. Nāna ēnei kōkōwai i whakaatu ki a Wairangi mā, tōna ara takahi. He whakamātautau tēnei mā Wairangi, he whakamātautau i tōna aroha mōna. Inā i whāia nei e ia te ara takahi, i mōhio mārika nei a Parewhete i tōna aroha mōna.

E tautoko ana a Hakopa (2016);¹⁵⁴

¹⁵⁰ Ruru. E., (2016). Puhi Kura-He aha ki tua i ngā kupu, whārangi 52.

¹⁵¹ Orbell. M., (1991). Waiata Maori Songs in History, whārangi 35.

¹⁵² Kelly. L., (2002). Tainui, whārangi 127.

¹⁵³ Phillips. F.L., (1989). Landmarks of Tainui, whārangi 65.

¹⁵⁴ Hakopa. H. (2016). Puhi Kura-He aha i tua atu i ngā kupu, whārangi 65.

“Parawhete left him clues to where she was going when she ran away so that she could test Wairangi, to test his measure of love for her. Did he really care for her? The fact that when he showed up to Te Aea with an ope would have blown her away and she would have known the measure of Wairangi’s love for her”.

Ānei ngā whakamārama a Temara (2016);¹⁵⁵

“Ko te rongo pea, ko te aroha tērā, ko te whakamātautau i te aroha, he kura huna nā te aroha”.

Nā, i a rātou i tae atu ki tētahi mānia, i kitea e rātou te kōkōwai i runga i te manuka. Haere tonu rātou ki ngā wairere o Aniwaniwa. I reira rātou i kimi i ōna pueru mahue, ko ōna kākahu. I whakawhiti rātou i te awa o Waikato, ā, i tae atu ki Parikaranga i te rohe o Turangamoana. I reira rātou i kite i ngā tohu kōkōwai i runga i ngā pari. I whakawhiti atu rātou i te awa o Waihou, i haere tonu te ope ki te pā o Te Aea. I tuhia nei e Te Paerata (1910);¹⁵⁶

“Ka tae atu ki te mania, ka pania te kokowai ki te Manuka-koia a Manukatutahi. Haere tonu ka tae ki Aniwaniwa ki te awa o Waikato, ka pukaia iho tetei o nga kakahu, ka haria etahi. Ka whiti ki tera taha o Waikato, haere tonu. Ka tuhi tetei kokowai ki te pari o Parikaranga, kei te takiwa o Turanga-Moana. Ka whiti i Waihou ka tae ki Te Aea”.

Pō noa, i tae atu a Parewhete ki te wharau o Wairangi mā. Nōna tonu te aroha nui mō Wairangi. I a ia e tangi ana, i tukuna e ia tāna kōrero whakatūpatō ki a Wairangi. I hikina e ia ngā turi o Wairangi, tangi hotuhotu ai. Nāna ōna ringa i haehae kia whakatapu atu i a Wairangi, kia kore ia e kaingia. Nā Phillips (1989) ēnei kōrero;

“She went secretly to her husband and stood before him weeping. Then she knealt, and leaning over him cut her arms with a knife of obsidian so that her blood fell upon him, saying, oh why didst thou come with a small basket of the traveller? Rather you should have stayed away with the large basket of the stay-at-home. Wairangi realised that her blood made his body tapu and therefore unfit for food”.

I whakapae a McGarvey (2015) ngā kōrero tautoko atu i te taenga mai o Ngāti Raukawa ki te pā o Te Aea;¹⁵⁷

“Te taehanga atu ki Te Aea, ka puta mai ngā tohu whakatūpatō ki a Wairangi he iwi kōhuru te iwi nei, kātahi ka whakatika te pahi tauā o Ngāti Raukawa ka whakahautia kia hakaina e rātou te haka hai whakapoapoa i te iwi rā kia puta mai ki waho, kia marangai areare, ka huaki ai te riri”.

Nā Wairangi a Matamata, i tuku atu ki ngā māra o Ngāti Maru kia kimi mātāurangi ai mōna. I tōna hokinga mai, i whāki atu ia ki a Wairangi i ngā mahi tinihanga o Ngāti Maru. Hei tā Phillips (1989);¹⁵⁸

“The dogs were beaten to make them howl and not slain to provide food for you. The feast you saw was for Ngāti Hako of Hauraki who even now are paddling up the river. When they arrive the combined

¹⁵⁵ Temara. T.M., (2016). Puhī Kura-He aha i tua atu i ngā kupu, whārangi 72.

¹⁵⁶ Te Paerata. H., (1910). Wairangi He tipuna no Ngāti Raukawa, whārangi 18.

¹⁵⁷ McGarvey. H., (2015). Ngā Haka Tūtauā a Te Māori, whārangi 20.

¹⁵⁸ Phillips. F.L., (1989). Landmarks of Tainui, whārangi 66.

force will fall upon you and you will be penned for slaughter in this house which they have built for that very purpose”.

Nā reira, i tū a Tamatehura. Nōna te whakaaro ki te tuku haka kia whakaora ai. Nōna te ope tauā i whakaaraara i tōna haka puha. E ai ki a Temara (2016);

“He haka poto noa tēnei momo haka a Te Puha. He haka whakaitaita i te toa ki te pakanga. He haka whakamātau i te tauā tērā ia he pakana kai te haere, kai konei kua whākina ko te puha hai torotoro i ngā whakaaro kātahi ia ka whakaaraara te toa”.

Tērā ko Tamatehura e whakaitaita ana i te ope tauā o Ngāti Raukawa ki te haere ki te pakanga. I tukuna e ia tōna whiti mō te haka. Kātahi i tū a Ūpokoiti ki te karawhiu i tōna whiti. I muri i a ia, i tū a Pīpito me āna kupu kātahi, i whakakapi nei a Wairangi i tōna ake whiti. I whakaae katoatia e rātou mā Wairangi ngā kupu whakamutunga, ngā kupu kura taki puni. I tuhia nei e Kelly (2002);¹⁵⁹

“Tama-te-hura thereupon stood and suggested the opening lines of the haka chorus. Then arose Upokoiti and continued with another line. The next in line was composed by Pipito and then came Wairangi. It was agreed that it should be Wairangi to signal the attack”.

I te mutunga ake o te haka, i ngā kupu ‘ā tē, ā tā, ā tau’, i mau i a Ngāti Raukawa ā rātou patu, ā rātou rākau whawhai kia whakahaepapa. I tino whakangaromia a Ngāti Maru e te ope tauā, kāore he mōrehu, atu i a Parewhete. I rere ana te awa o Waihou i te toto, kia whero katoa te āhua. Inā tā Kāretu (1993);¹⁶⁰

“As he (Wairangi) begins his stanza his men reach for the patu concealed behind their backs and they attack the people of Te Aea, with Tūpeteka being Wairangi’s first victim. Parewhete, by climbing onto the roof of the house, escapes the slaughter and returns to Rurunui, near Wharepūhunga with Wairangi”.

8.4 Tuhinga Whakatepe

E rārangi ake nei te hanga o tēnei ūpoko, i whakamātai anō ngā rerenga kōrero katoa. Nō te mātāpuna rauhī mātauranga ngā hua kōrero i tākoha mai. He wāhanga anō tēnei kia matapakinga ai ngā kura huna e muramura mai ana. Nōku anō ēnei rerenga kōrero e toru i hanga, i tuhi rānei.

‘E, kei kitea te kōkōwai o Parewhete ki tō pāpāringa’.

‘Do not let the red ochre of Parewhete be discovered upon your cheek’.

¹⁵⁹ Kelly. L., (2002). Tainui, whārangi 130.

¹⁶⁰ Kāretu. S. T. (1993). Haka: A Dance of the Nobles, whārangi 20.

ŪPOKO TUAIWA

“WAIRANGI E”

9.0 Kōrero Whakataki

Ko te tikanga o te ūpoko nei, i hoki anō ki te whakatātare matua o te tuhinga whakapae, ki tōna whāinga tāhuhu me ōna aho matua, kia māraakerake te kite i ngā hua o te mahi rangahau nei. He whakakapinga tēnei wāhanga kia whakakīnaki i ngā kōrero, i ngā whakaaro kia tautoko mārika ai te rongomaiwhiti o tēnei taonga matahīapo, ko te haka. Ka noho tonu te haka hei pātaka pupuri kōrero mā ngā uri pēnei i au nei, he tangata hoki whakamua, kia haere whakamuri.

9.1 Tuhinga Whakatepe

Ko te haka, he taonga matahīapo i tākohatia mai e ngā atua, e ngā mātua tūpuna. He taunakitanga ā-waha mō ngā rā kua taha. Nā te whakairotanga o ngā kupu, te tū o te tangata, me te hāngai tika hoki o ngā mahi ā-ringa, ngā tikanga o te haka i whakakokau mai. Nā ēnei āhuatanga katoa ngā taringa, ngā ngākau, i marama ake ai ngā take i te ao. Ko ngā kaupapa o ngā haka, ko ngā kaupapa tōrangapū, ngā kaupapa whakangari, ngā kaupapa taunu tangata, ngā kaupapa whaiāipo hoki.

Nō te taenga mai a Tauīwi ki Aotearoa nei, e pupū ake ana i ngā hewa, i ngā pōhēhētanga maha mō ngā haka. Nā ēnei pōhēhētanga te rongomaiwhiti o te haka i whakatapeha. Mōiriiri nei te kupu haka i te ao whānui. Nā te Tīma o Pango arā kē, ko te tīma All Blacks, te haka i whakarongonui atu. Nō te tau 1905, i hakaina e te Tīma o Pango Māori, te haka ‘Ka Mate, Ka Mate’ o mua mai i ngā kemu whutupōro katoa. Nō rātou te haka ‘Ka Mate, Ka Mate’, i tāwahi nei i ngā tāngata huhua noa.

He haka rongonui a ‘Puhi Kura’. He haka taparahi i titoa ai i te rautau 1500 nā Tamatehura rātou ko āna teina ko Wairangi, ko Ūpokoiti, ko Pīpito kia whakakōmutumutu ai ngā tinihanga a Tūpeteka, o Ngāti Maru rānei, i te pā o Te Aea, kāore i tāwhiti atu i Te Aroha. He rangatira katoa rātou nō Ngāti Raukawa, ki te pā o Rurunui, i te rohe o Wharepūhunga-a-Kahu. He mea i titoa ai nā te pūremutanga a Parewhete ki a Tūpeteka.

Ko te tikanga o ngā kōrero tuku iho kia whakawhanake, kia whakapiri noa atu te rangatiratanga o te iwi ki tōna hītoria, tōna taiao, ōna tikanga kia mau tonu ai tōna tuakiritanga, mō ake tonu atu. Nā te ārero ngā mātauranga o tua whakarere i tākohatia mai. Nā te hunga pākeke te

mātātahi i whakaako ai. Ko ngā haka, he tūmomo kōrero tuku iho. He tino taonga matapopore te haka. Nā te haka ngā hītoria, ngā whakapapa, ngā tohutohu matatika i whakatō ki ngā reanga whakatipu, kia tū rangatira nei i te ao. Koinei ngā puna mātāpunenga, ngā whare mātoro o te ao tāwhito ki te ao mōroki noa nei. Ko ngā waka kōrero pēnei i ngā haka, he rirohanga kahurangi. Mā ēnei waka kōrero e ora tonu ana ngā tūmomo kōrero pēnei i a ‘Puhi Kura’. He pātaka mātauranga, he pātaka hītoria, he pātaka whakapapa te haka nei.

Nā reira, kia tū hei pātaka pupuri kōrero mā ngā uri whakaheke. Kei roto i tēnei haka, i tēnei kōrero, ngā mātauranga puta noa o Ngāti Raukawa, ki ngā tūpuna, ki ngā wāhi, ki ngā tūtohu whenua, ki ngā hītoria. I tūrewa ai tēnei haka i ēnei momo mātauranga, kia āwhina mai i ngā uri ki te whakamaumahara ana ki ngā kōrero katoa, kua rokiroki nei i te hinengaro. I whakatinanahia e tēnei haka te hītoria a ō tātou tūpuna. I ngā wā i hakaina e tātou tēnei haka, e ora ana anō rātou i te hinengaro, i te tinana, i te wairua, kia ora tonu ai rātou mō ake tonu atu. Mā tēnei haka tātou e waiho nei, a ō tātou tapuwae i tēnei ao, hei tohu maumaharatanga ki tō tātou nei tuakiritanga. He haka mōrehurehu, he kōrero whakamātautau i te aroha tēnei a ‘Puhi Kura’. Hei tā Metge (1995);¹⁶¹

“Kia u ki tou kāwai, kia mātauri ai, i ahu mai koe i hea, e anga ana koe ko hea”.

I pērā hoki tōku rangahautanga ki tēnei haka, ki ēnei kōrero. Nā tōku rangahautanga ki ēnei mea au i renarena anō ōku taukaea ki tōku Raukawatanga, ki tōku tuakiritanga hei uri nō Ngāti Raukawa, nō Tainui anō hoki. Kia noho tonu tēnei mahi rangahau hei pātaka pupuri kōrero mā ngā uri whakaheke pēnei i a au nei, he tangata hoki whakamua, kia haere whakamuri. He waihotanga hoki tēnei mō tōku whānau whānui, āku tamariki, āku mokopuna kei te heke mai. Mōku tonu te takohanga kia whakamōrehurehu ai tēnei haka, ēnei kōrero kore rawa e ngaro atu pērā ki te moa. He taonga, he whakakae mārihi ēnei kōrero, mā āku kuru pounamu, āku kōhine a Ariana rātou ko Māia ko Te Kahurangi, hei raukura huia.

Ko te whāinga matua o tēnei tuhinga kia whakatewhatewha, kia whakamātauria, kia whakakōhuretia ai ngā kōrero puiaki i tua atu i ngā kupu o te haka ‘Puhi Kura’. He tātari anō tēnei tuhinga i ngā mātauranga tuku iho, hei kaupapa matapaki i ngā hua kōrero kia whakatōmene atu. Ka noho tonu tēnei haka hei pātaka pupuri kōrero, mā ngā uri pēnei i au nei, he tangata hoki whakamua, kia haere whakamuri.

¹⁶¹ Metge, J., (1995). E tū, e tū a Tānerore, whārangi 96.

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