

‘Nā wai ngā pokapoka o te ahi marae i whakarite,  
engari, mā wai āpōpō?’  
‘Who kept the embers of the home fires burning, and who will tomorrow?’

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(Te Waraki Merekihereka Te Ruki)

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## **Attestation of Authorship**

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for an award or any other degree or diploma of a university or other institution of higher learning.

## KŌRERO WHAKATAKI

Ki okioki ee! E... tōia te waka!  
Ki okioki ee! E... tōia te waka!  
Ki runga ki te maunga e tū mai nei!  
Whakatakotoria ki te ngaro parapara koa,  
Mehe tētē kura, hei! Mehe tētē kura, hei!  
Mehe pītau whakarei te tētē kura o te waka! <sup>1</sup>

Kua ū mai te waka ki uta ki te takotoranga, he waka uta rau tūāwhakarere.  
Ka mihi ki te kaupapa kua oti rā te whakaaro.

Kāore nei aku nui, aku rahi, aku whakahina i te ao nei, e!  
Tēnā, ka riro ki te Tāhū-atua-nui kei te aroaro o Hine-nui-i-te-pō, e!  
E, ko Aituā, ko Aitu-ere, ko Aitu-kīkīni, ko Aitu-tāmaki,  
Ko Aitu-whakatika; aituā whakatoka  
Ka toka te whenua, ka toka te tangata!

Haere hoki atu ki tua o Paerau.  
Ki te huinga o te Kahurangi pīataata ki te wahangūtanga  
o te tangata ki reira okioki ai.

He mihi maioha ki te hunga ora ngā mangainga, ngā māreikura, ngā whakatukura o Ngāti Unu o Ngāti Kahu i āwhinatia mai ai tēnei kaupapa kohinga kōrero. E tino mihi nui ki a koe te pātaka kōrero, te pā whakawairua, te pā whakamatatau o Te Kōpua hei tuku hei whānui i ngā kohinga kōrero e pā ana ki a Ngāti Unu rāua ko Ngāti Kahu. Nō rātou katoa te puāwaitanga o te whakaaro rangatira, i whakamōwaitia au e ō rātou aroha.

E mihi kau ana ki a koe, e hine! Ngāti Unu, Ngāti Kahu, Te Whānau ā Apanui mō tō manaaki hei tuhinga ā-ringa ngā uiui kōrero mō tēnei tuhinga whakapae hoki. Arā, koutou katoa i te hau kāinga e ōku rangatira, e ngā whakamāreirei, e ngā whakamaha, e ngā mātāpuputu, e ngā mātātahi. Ko koutou ngā hunga matatau i ngā kaipupuri o ngā taonga tuku iho, he wai kōwharawhara whāngongohia ki te iwi, e mihi ana, e mihi ana, e mihi ana. Tēnā rā koutou Te Pū Wānanga o Anamata, ōku rangatira, ōku kaiwhakahaere matua, te tau ihu o te waka Anamata, arā, a Tāmāti kōrua ko Sandre Kruger. E mihi kau ana ki a koe Awanui Timutimu te pā whakawairua o Te Pū Wānanga o Anamata. Ki te pātaka kōrero, ki te kaiurungi o te waka o Anamata, ki a Te Hue Rangi. Ahakoa kua whetūrangihia, e hoa, kei roto tonu koe i te ngākau ia rā, ia marama, ia tau.

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<sup>1</sup> Crown rāua ko Te Ruki, 2004:10.

Nā koutou katoa i āwhina mai i te tīmatanga i tomo mai ahau i Te Pū Wānanga o Anamata ki roto i tēnei āhuatanga i raro i te taumata o Te Ara Poutama a Te Wānanga Aronui o Tāmaki Makau Rau e mihi kau ana! E mihi kau ana ki a koutou! Ki te kore koutou, kāore he kai kei ōku ringa, aku kete mātauranga. Nō reira me pēnei te kōrero, nā te hau kāinga nō Maniapoto, ‘E Tūhoe! Tēnā koe! Taku hoa mate ki runga i Ō-Rākau! Tēnā koe! Tēna korua! Tēnā koutou katoa!’

He mihi aroha ki a koe, e tōku hoa, Sandy, Mātaatua, Te Arawa waka. Tēnā koe mō tō manaaki, mō tō kaha manaaki i a au. Āe, i mahi tahi māua mai i te tīmatanga o ā māua wharaunga ki te kimi i ngā taonga a Nunui mā, a Roroa mā. Ahakoa ngā piki me ngā heke ko koe te rangatira e hāpai nei e whakatairangaranga nei i taku wharaunga ki te kimi i ngā taonga o ngā tūpuna. Nō reira, e mihi ana! E mihi ana! E mihi ana!

Ka kohuki noa ki a koutou, ki ōku rangatira i Te Ara Poutama a Te Wānanga Aronui o Tāmaki Makarau i āwhina, i manaaki, i rongō, ki a au. E te kōpūtanga o Ngāti Mahuta, Waikato tēnā koe Jason King i āwhina mai ia marama, ia marama. Nō reira, e te rangatira, me pēnei te kōrero nā te hau kāinga! ‘Ka moe a Tāne i a Hine-tū-pare-maunga ka puta ko Hine-pū-toto. Ka moe a Hine-pū-toto i a Te Kaaho ka puta ko Tūārangaranga. Ko Tūārangaranga te atua o ngā taniwha. He piko! He taniwha! He piko! He taniwha! Pare Waikato! Tēnā koe! Tēnā koe! Tēnā koe!’

Ka huri ki a koe, e te putiputi o Ngāti Porou me ngā moutere o Hawai’i, te poutokomanawa o Te Ipukarea. Ki te kore ō tohutohu, ō whakatakoto kōrero, mā wai e mihi te rā. E mihi maioha ana ki a Tania Smith o Ngāti Koroki, Waikato tēnā rā koe te waka o Tainui mō te tino āwhina ki a au i ngā wā katoa. Ki a koe kāore aku mihi e mutu noa. Ki a koe, e te Tūāhoanga o te Mātauranga Māori John Moorfield tēnā koe, tēnā koe, tēna koe.

E mihi kau ana ki a koe, e te hoa piripono nō ngā moutere o Hāmoa e Hone, tēnā koe mō tō ngākau mahaki ka utaina ki runga i ahau.

Ki a koe te tau o taku ate, toku whakakai marihi, Rupirihira. Ko koe taku toka tū moana. Ko koe te pou tokomanawa, te pou whakawairua, te pou whakaiao kia horahia te marino ki tō māua kāinga. I rongō koe ki āku whakatūpehupehu, ki āku amuamu, ki āku aurere ia rā, ia

pō, ia rā, ia pō. Heoi anō, toku hoa, Rupirihia, mā te Atua koe, otirā, koutou hei uhi i te tōmairangi atawhai. Kia tau te rangimarie ki runga i a koutou i ngā wā katoa.



## HE WHAKARĀPOPOTOTANGA

The aim of this research is to investigate aspects of hapū leadership in a rural marae. This investigation provides a current analysis of the ‘state’ of leadership today for hapū members of Ngāti Unu and Ngāti Kahu associated with Te Kōpua marae. It also examines factors that sustain rural hapū marae leadership, such as te reo, whakapapa, tikanga, kawa, hapū, and iwitanga and the relationships with other hapū and Iwi.

The object of this research is to expand and create new knowledge on the state of rural marae leadership in contemporary times. With the changing patterns of traditional leadership within Aotearoa the research seeks to ask how rural marae leadership is formed and maintained within contemporary times using Te Kōpua marae as a case study. It is anticipated that this research will provide a model for the future growth and the sustainability of leadership roles for all hapū members of Te Kōpua marae and other rural marae in the Tainui waka territory. The anticipated outcome is to motivate hapū involvement in leadership roles – with a particular emphasis on sustaining and preserving all aspects of leadership among Ngāti Unu and Ngāti Kahu, of Te Kōpua marae. In addition to a case study of leadership at Te Kōpua marae, this research also explores different theoretical perspectives of leadership within Māoridom. It compares Māori leadership with other leadership styles in the Pacific. However, most of the materials are sourced from Māori writers simply because the kaupapa is Māori leadership. Broadening the scope it is possible to explore the notion of leadership in a wider context.

Although there are many forms of leadership within Māoridom, in order to contextualise the understanding and perceptions of those forms a theoretical framework has been developed. This framework, called Te Orokohanga, is located in kaupapa ā-iwi ideology, which best reflects the Māori world-view of the participants who form the basis of this study. Thus, this study has been prompted by the research question, *‘Who kept the embers of the home fires burning, and who will tomorrow? Therefore, how is leadership formed and maintained within contemporary times upon Te Kōpua marae?’* Possible misunderstanding of leadership roles may result in the concepts being practiced and used incorrectly. It is important to determine how hapū members of Te Kōpua marae understand and portray this concept of leadership? Interpretations of leadership from the perspective of participants of Te Kōpua

marae, forms the basis of this thesis. One of the essential components to being a leader is the ability to communicate in Māori, hence this thesis is being written in Māori.

## NGĀ TIKANGA TUHITUHI

Nō reira, e mihi kau ana ki a koutou, ngā pouwhakawā, ngā poutakawaenga, ngā pā whakawairua. Ko te mea nui nāku i ako i te reo i runga i te korowai mātauranga i Te Pū Wānanga o Anamata (Private Education Programme, Tūhoe). Hēoi anō, he rerekē tā rātou tuhinga ki tētehi atu whakanōhanga. He āhuatanga tēnei kei runga i wētehi kupu tohutō, anei wētehi tauira; haere - hāere, ki a koe - ki ā koe, i a ia - i ā ia, engari - ēngari, heoi anō - hēoi anō, taonga - tāonga, moana – mōana, rerekē - rerekee, taea – tāea, tāhuhu – tāhūhū, whakahaere – whakahāere. I whakatōngia, i whakatanukutia i tōku korokoro, i tōku māhunga ngā tāonga nō Te Pū Wānanga o Anamata ia rā, ia rā, ia pō, ia pō.

Ēngari, ko te tohutohu i mua i a au i tēnei rā ki te whai i ngā tikanga nā Te Taura Whiri i te Reo. *HE PĀTAKA KUPU*, ka pai mō tēnā. Heoi anō, tōku whakaaro nei ki te whāriki i te tikanga o Te Pū Wānanga o Anamata, arā tō rātou whakaaro e pā ana ki tā rātou tikanga tuhinga ki reira. Nā Tāmami Kruger, he tohunga reo, he poumatua o Te Pū Wānanga o Anamata i whakamārama, me pēnei;

“Anamata over the years have noted a significant evolving in pronunciation influenced perhaps by generational, tribal dialect and even regional geopolitics. We have chosen to mark that change rather than accept a standard convention, we also accept an ongoing discussion over that matter”.<sup>2</sup>

Ka tika tēnā, ēngari, ko tōna whakaaro, ko tōna tohutohu ki a au i tēnei wā ki te whai i te tikanga i raro i te maru o Te Ara Poutama me Te Ipukarea o Te Wānanga Aronui o Tāmaki Makau Rau, arā, te tikanga nā Te Taura Whiri i te Reo.

Nō reira, kua tuhia wētehi kupu hei kupu matua, hei tauira; te ao pānekeneke - Te Ao Pānekeneke. E whāriki ana ahau i wētehi kupu mai i te hau kāinga, i Te Kōpua, Ngāti Maniapoto, arā, ko te reo o Tainui. Kua whārikitia ngā kupu matua ki roto i te wāhanga o Ngā Tikanga Tuhituhi e whai ake nei.

Hei tauira	<u>He tikanga</u>	<u>He kupu matua</u>
	ao pānekeneke	Ao Pānekeneke
	Hineahuone	Hine-hau-one
	Hinemarama	Hine-mārama

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<sup>2</sup> 4<sup>th</sup> December 2009, e-mail, Kruger.

Hinenuitepō	Hine-nui-i-te-Pō
Hoturoa	Hotu-roa
Io matua kore	Io-matua-te-kore
Ōrākau	Ō-Rākau
Otorohanga	Ō-toro-hanga
ngā tama a Rangi	Ngā Tama a Rangi
Pirongia	Piro-ngia
Tūmatauenga	Tū-mata-uenga
Te Reinga herea	Te Reinga Herea

# HE WHAKAMĀRAMA MŌ IA WĀHANGA

## Te Kawanga

Ko te Aha?  
Te Kore, Te Kore  
Te Pō, Te Pō  
Te Ao, Te Ao  
Ka awatea, te Ao-mārama  
Ko Rangi-nui e tū iho nei  
Ko Papa-tū-ā-nuku e takoto nei  
Ko au ki raro nei e kimi ana, e rapu ana  
I te ara i ā Io-matua  
He ara tauwhaiti te ara  
He ara namunamu te ara  
He ara i kauorohia  
I kauorohia e Io-te-hā-o-ngā-rangi  
I ā ia te toi uru rangi  
Te toi uru roa, te toi uru tapu  
Te toi uru ora, te toi uru ariki  
Whakaheke i runga, whakaheke i raro  
Whakaheke i roto, whakaheke i waho  
Whakaheke i tua i tēnei kaupapa  
Nau e Iō...e Rangi<sup>3</sup>

Ko te aronga o tēnei kaupapa rangahau, he kaupapa whakapiki i te reo me te whakamahi i ngā kōrero auaha, kōrero ōkawa, kōrero whakataukī, whakataukī me ngā pēpeha hoki. Kua tīkarohia wētehi te nako, te nanahu, te matū o ngā wāhanga e whai ake nei.

## Kupu Whakaari

Ko ngā whāinga o tēnei rangahau he tātari i tēnei mea te kaihautūtanga i te marae o Te Kōpua. Ko te tūmanako ka tiro ake ki tōna ‘oranga’, me kī, te tū kaha tonu o te kaihautūtanga o Ngāti Unu rāua ko Ngāti Kahu. Ka kīia nei ko tōna oranga ko ngā tikanga, me kī ko te kawa, ko te whakapapa, ko te reo me ngā herenga ki wētehi atu hapū, iwi rānei.

Ka taea te rapu mātauranga hou mō ngā whakatupuranga, me kī te ‘oranga’. Heoi, ki tā te Māori titiro, he rerekē te tikanga o te hautūtanga o nāiane ki roto i Aotearoa. Nō reira, kua puta te whakaaro hei ārahi i tēnei kaupapa, ā, e pēnei ana te āhua o aku pātai ki roto i ngā Pānui Uiuitunga ka pēnei te kōrero, *‘Nō te mana whakaheke, nō te mana whakatipu rānei te tū hei kaihautū, ā, e tika ana anō hoki te pupuri o te mana o ngā kaihautū o te marae?’* Nō

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<sup>3</sup> Te Ruki, G.S. 1999.

reira, *'Nā wai ngā pokapoka o te ahi marae i whakarite, engari, mā wai āpōpō?'* Ko te tūmanako ka puta mai ngā hua hei whakapakari, hei whakaora i te kaihautūtanga o ngā hapū o Te Kōpua me wētehi atu marae o Tainui waka.

### **Ka kohuki noa ki te Wāhanga Tuatahi, he tūāpapa**

*'Anei ngā mea i whakataukītia ai e ngā tūpuna, ko te kaha, ko te uaua, ko te pakari.'*<sup>4</sup>

Ko te urupounamu 'nā wai ngā pokapoka o te ahi marae i whakarite?' Ka titi tonu tēnei pātai ki te marae o Te Kōpua. Ka ū te kaupapa nei o te mahara wānanga ki te kaupapa tuākana me ngā tēina. Ka whakaatu hoki i te whakapapa aho matua o ngā mangainga me ō rātou herenga ki tō rātou tupuna whare. Kei reira, kei ngā pā tūwatawata e iri ana ngā pūrākau, ngā mōteatea me wētehi atu taonga whakahirahira.

### **Ka aurara noa ana ki te Wāhanga Tuarua, he tikanga rangahau**

*'Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke.'*<sup>5</sup>

Ko te mea nui ki roto i tēnei wāhanga, he tātari, he kōwhiriwhiri, he āta whakamārama i ngā momo tikanga rangahau mō tēnei kaupapa. E rua ngā tūmomo tirohanga matua. Ko te whakaaro tōkeke tā te Piritoka tirohanga me te whakaaro tuakiri tā te Māori tirohanga. He aha ngā tirohanga pai hei rangahau i tēnei mahi, he kaupapa Piritoka, he kaupapa Māori, he kaupapa ā-iwi rānei?

### **Ka tawhiro mai tāua ki te Wāhanga Tuatoru, he tikanga whakaaro**

*'Ka kāpunipuni mai i ngā rākau puhitaioreore i ngā maunga whakahī, kōmiti kau ana ngā awa whēteketeke. Tātaia ā Ihonuku! Ā Ihorangi! Tihei mauri ora!'*<sup>6</sup>

Ko te kaupapa, ko te kaihautūtanga mai i te ao aweko ki te Ao Pānekeneke. Ka titiro ki ngā momo kaihautūtanga, arā, te mana o te mātāmuatanga me ngā momo tūranga tangata. He tirohanga hoki ki ngā momo tūranga ki ngā momo kaihautūtanga ki roto i ngā moutere o Te Moana-nui-ā-Kiwa.

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<sup>4</sup> Best 1997b:48, he kupu i roto i a Mead rāua ko Grove, 2003:16:40. *Ngā Pēpeha ā ngā Tūpuna. 'Here are things valued by the ancestors; it is the strength, the vigour, and the sturdiness'.*

<sup>5</sup> Colenso 1879:119; Grey 1857:93; Williams 1908:11. Mead rāua ko Grove, 2003:410:2572. *'Burn off the overgrowth, so that the flax shoots may sprout'.* Discard the rubbish and get to the heart of the problem.

<sup>6</sup> Uatuku, H. 2004. *'Gather oh yea stately trees, yea sacred lofty mountains, whence the divine ones meet. Hold fast to Rangī, the sky father, hold fast to Papa, the earth mother, tis life'.*

### **Ka anga te tītiro ki te Wāhanga Tuawhā, he uiuitanga**

*‘Me mātau te hua, kia māene te poto’.*<sup>7</sup>

Ko tēnei wāhanga he wāhanga uiui tāngata nō te marae o Te Kōpua. Ka puta ō rātou whakaaro e pā ana ki te kaihautūtanga o Ngāti Unu rāua ko Ngāti Kahu. Āe rā, ‘Nā wai ngā pokapoka o te ahi marae i whakarite, engari, mā wai āpōpō?’

Heoi anō, anei tētehi atu whakamārama e pā ana ki te uiuitanga. Ahakoa nāku i tuku atu ngā pātai i te reo Māori i tuku hoki i te reo parāoa ki ngā kaiwhakuru katoa, ko te nuinga o ngā whakautu kōrero i tuku mai i te reo parāoa. Engari, e whakaae ana ngā kaiwhakauru katoa, kei a au te kaituhi, te tikanga ki te whakamāori i ā rātou kōrero. Ko te mea nui ki a rātou ngā kaikōrero he kōrero, he taonga mō ngā hapū o Ngāti Unu rāua ko Ngāti Kahu o te iwi o Ngāti Maniapoto.

### **Ka taihuri ki te Wāhanga Tuarima, te āhua o te hautūtanga**

*‘He uhi, he taro ka taka te piko o te whakairo’.*<sup>8</sup>

Ko wēnei ngā whāinga, ngā ūaratanga me ngā tohutohu oranga kaihautūtanga i te Ao Pānekeke nei mō ngā hapū o Ngāti Unu rāua ko Ngāti Kahu. ‘Kei whea te kōmako e kō ana?’

### **Ka mātai atu ki te Wāhanga Tuaono, he kōrero whakamutunga**

*‘Herea ka ita te hana o te rā ki te tenga o te korokoro’.*<sup>9</sup>

Ko te komititanga o ngā wharaunga o ia wāhanga. E whakatakoto ana, e whakamārama ana i tēnei tuinga whakapae, he kaupapa matakuikui, he kaupapa matakoro, he kaupapa pūwherowhero, he wāhanga ka rangitāmiro ai ngā whakaaro katoa.

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<sup>7</sup> Kruger, T. 2003. *‘The fruits of understanding are those which are humble’.*

<sup>8</sup> Kruger, T. 2003. *‘With the right tools in short time the work will be complete’.*

<sup>9</sup> Rangi, H. 2003. *‘Let all of your words radiate hope’.*

# WĀHANGA TUATAHI

## TŪĀPAPA

*‘Anei ngā mea i whakataukītia ai e ngā tūpuna,  
ko te kaha, ko te uaua, ko te pakari’*

Ko te urupounamu ‘nā wai ngā pokapoka o te ahi marae i whakarite?’ Ka titi tonu tēnei pātai ki te marae o Te Kōpua. Ka ū te kaupapa nei o te mahara wānanga ki te kaupapa tuākana me ngā tēina. Ka whakaatu hoki i te whakapapa aho matua o ngā mangainga me ō rātou herenga ki tō rātou tupuna whare. Kei reira, kei ngā pā tūwatawata e iri ana ngā pūrākau, ngā mōteatea me wētehi atu taonga whakahirahira.

Ko te kaihautūtanga whānui ko te kaihautūtanga whāiti i ahu mai i ngā atua nā rātou i whakatō te kaha, te uaua me te pakari ki roto i te tangata kia āhei ai ia ki te ārahi i a ia i tōna ao hoki. Ko te mahara wānanga mō tēnei tuinga kaupapa, e whakaatu mai ana i te kōrero nei, *‘Ānō te pai te āhuareka o te noho a ngā tēina me ngā tuākana i runga i te whakaaro kotahi’*.<sup>10</sup> Koirā te pūtake whakahirahira o Te Kōpua, ko te kotahitanga o ngā whānau i runga i te tūmanako, i te whakaponono me te aroha o ngā hapū matua whakahaere ō Ngāti Unu rāua ko Ngāti Kahu. Ahakoa he mana whakahirahira tō rātou ake ki ngā umanga o te motu nei i te ao tūroa nei, ka taea tonutia te noho tahi a tētehi ki tētehi. Kua marara ō rātou mangainga ki ngā tai e whā, koinā te āhuatanga i tēnei Ao Pānekeneke. Ko te whāinga nui mō te marae o Te Kōpua ko tō rātou whakaponono ki te mana mangainga o Ngāti Unu rāua ko Ngāti Kahu me ngā mātāpono i a Io-Matua-te-kore.

### **He whakamārama mō te kaituhi**

I whānau mai te kaituhi i te tāone nui o Kirikiriroa i te tau 1951. I tapaina ko Gary David Brent Te Ruki. Ko Hōri Waraki Te Ruki tōna matua nō Ngāti Mahuta, nō Ngāti Āmaru, nō Ngāti Te Ata, Ngāti Tipa, arā, nō Waikato, te waka o Tainui. Ko tōna whaea ko Doris-Irene Whaene Hughes (Emore, Wārena, Huihi), nō Ngāti Unu, nō Ngāti Kahu, nō Ngāti Makahori, nō Ngāti Ngutu, nō Ngāti Rahopūpūwai, arā, nō Ngāti Maniapoto, Tainui waka. I haere ia ki te kura tuatahi, tuarua, tuatoru o Fairfield i Kirikiriroa. I taua wā, kāore ia i mōhio ki te reo Māori, ā, kāore he reo i te kura. Kāore he reo i te kāinga. Heoi anō, i ngā wā whakangā o te kura ka hoki te whānau Te Ruki, te whānau Ngaha, te whānau Martin, te whānau Barton me

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<sup>10</sup> Rangi, H. 2004. *‘It is indeed pleasant when tēina and tuākana can have unity of thought’*.



te whānau Dixon ki te marae o Te Kōpua. I taua wā e ora tonu ana tō rātou kuia, tō rātou koroua a Waina rāua ko Aleck Hughes. Ko rāua ngā rangatira, ngā kaihautū o Te Kōpua marae, ko rāua hoki ngā pātaka kōrero o te whenua nei. I maumahara ko Te Kōpua tō rātou ao, ko te awa o Waipā he awa whēteketeke. I ngā wā katoa kaukau ai, hī tuna ai, tākaro ai. Ā, i te tau 1968 ka mau huruhuru te tangata nei, ā, he tangata whakaputa mōhio hoki, engari koirā te ao o te ihu hupe. I te tau 1971 i hūnuku tōna whānau a Rupirihira me tā rāua tama a Shane ki te riu o Kawerau i te maru o Pūtauaki. Tokorima ngā tamariki ka whānau mai. Mai i taua wā ki te tau 1987 i mahi ia i te Railways. Pūrei whutupōro ai ia i te tīma Railway me te tīma a Onepū. I aua wā kāore tōna reo mihi ki ngā manuwhiri, he reo parāoa anake tōna. Engari, i te tau 1998 i tae mai te karere whakahirahira ki a ia, anei taua kōrero:

*E Pā, koutou ōku matua kēkē o Te Kōpua marae, nau mai haere mai ki te hau kāinga ki te ako i te kai a te rangatira. "Your presence is absolutely essential at Te Kōpua marae, we, your son, Shane-nephew and cousin Barry Barton have met and have decided that as our marae is becoming depleted of speakers and it is time that your presence will be required to fill those positions. Therefore we have decided to hold wānanga to teach you whaikōrero and all the requirements that fulfill those roles.*

Auē taukiri e! Ka tipu te āwangawanga, te mānukanuka, me te māharahara. He matakū nōna ki tērā whakaaro. Ka mimiti haere te inu pia me wētehi āhuatanga e pā ana ki te ao whutupōro. Nō reira, ia marama, ia marama i hoki atu a Gary me ōna tuākana, tēina ki te marae o Te Kōpua ki te ako i te kai a te rangatira. E haere ake ana taua mahi mō ngā tau tekau, ā, e haere tonu ana taua mahi ināianei. Kātahi ka puta te hiahia ki te hoki ki te kura ki te ako i te reo me ngā tikanga o te ao Māori ki ngā momo kura pērā i Te Whare Takiura o Te Waiariki, Whakatāne; Awanuiārangi, Whakatāne; Mātaatua waka. Te Kāinga mō te Reo, Rotorua, Te Arawa waka. Te Whare Wānanga o Aotearoa, Kawerau. I te tau 2003 ki te tau 2005 i haere ia ki Te Pū Wānanga o Anamata, Tāneatua, Tūhoe. Ināianei, ko tana mahi hei tautoko i te marae o Rautahi i Kawerau, he kaikōrero, he kaitiaki hoki ia mō Tainui waka i reira. Ko tana kaupapa whakahirahira i tēnei wā he tuhi, he mahi rangahau i raro i te maru o Te Ara Poutama, Te Wānanga Aronui o Tāmaki Makau Rau.

### **Nā wai ngā pokapoka o te ahi marae i whakarite?**

Hei whakautu i tēnei pātai, anei he kōrero i kōrerotia e ngā whakamīreirei, e ngā whakamahana mō Unu rāua ko Kahu i te rohe o te Nehenehenui.

E takoto ana tēnei marae ki roto i te rohe pōtae o Kīngi Tāwhiao, ki te taha o te awa o Waipā,

ki raro hoki i te taumarumarū o te maunga tapu o Kakepuku-o-Kahurere. Ka karanga maioha atu te hau kāinga nei ki a rātou mā kua eke mai ki te marae o Te Kōpua, ‘nau mai, haere mai koutou ki ngā hūhā o Kahurere, ko Kakepuku tērā, ko Piro-ngia tērā’. Ko te pēpeha tēnei o Ngāti Unu me Ngāti Kahu, ko ōna tohu whenua, ko ōna tohu maunga, arā, ko Kakepuku, ko Piro-ngia. Tekau mā rua kiromita te tawhiti o Te Kōpua mai i Te Awamutu, ā, e whā tekau kiromita te tawhiti atu o Te Kōpua i Kirikiriroa ki te raki. E rua tekau kiromita te tawhiti o Te Kōpua i Ō-toro-hanga ki te tonga. Nō reira, e noho tawhiti atu ana te wāhi nei i ngā wāhi whērā i a Te Awamutu, i a Kirikiriroa, ā, i a Ō-toro-hanga ki te tonga hoki.

Ko te take i whakatūhia ai te marae nei i tēnei takiwā, i puta mai i te whakaaro whakamā. I mua i te whakatūnga o te marae, kore kau he whare puni i taua takiwā mō te tangihanga. Nō reira, i te tangihanga o te kaumātua nei o Pou-patate (Pou-o-te-Rangi) Huihi. Ka mōhiotia whānuitia ia e ngā tihi maunga me ngā ngutu awa ō te rohe pōtae o Ngāti Maniapoto, o Waikato, o Tainui whānui me wērā atu iwi hoki. He tino rangatira te tangata nei. He rangatira hoki ia nō te whare wānanga o te kauwae runga ki Te Miringa Te Kākara, he toa i te pakanga o Ō-Rākau Waikato, ā, he māngai hoki ia mō te hapū i te Kauhanganui o Te Kīngitanga. Heoi anō, i whakatū tēneti hei wharemate, hei wharekai hoki. Ka takoto te tūpāpaku ki runga i te whenua o tāna tamaiti, ko Alec (Riki) Tangata Kino Huihi tona ingoa. I tētehi o ngā rā o te tangihanga, ka rewa te paoa o te hāngi ki roto i te tēneti o te tūpāpaku. He mea kino tērā, he mea whakamā hoki. I te mutunga o te tangihanga ka noho tēnei take whakamā ki te ngutu o ngā rangatira me ngā whanaunga. Ka toko ake ngā whakaaro māharahara i taua wā tonu, ‘he aha i whakatūria ai he tēneti mō te koroua nei mō Poupatate?’ ‘Auē te whakamā!’ ‘Kei whea tōna marae tūturu?’

Nā tērā kōrero mamae ka puta te whakaaro o te kuia nei, o Raiha Sergeant (Emore), me tana whānau ki te whakatū marae mō te oranga o ngā whānau e noho ana ki tērā takiwā. Ko te whānau Emore, ko te whānau Huihi, ko te whānau Wārena, ko te whānau Searancke me te whānau Tāmaki wētehi whānau e noho tonu ana ki taua takiwā.

### **E ai ki te kōrero**

I te tau 1939, ka tukua te whenua e te whānau Emore kia whakatū marae, ā, neke atu i te rima eka i tuku, ko Matakaro te ingoa nei. I aua tau, ka tīmata te kohikohi moni hei hanga i te wharepuni. Nā te pūrei kāri, nā te hokohoko hoki a te whānau i kohikohi pūtea mō tēnei take. Kātahi ka tīmata te hanganga o te whare. Ko Hāmi Emore te kaiwhakahaere hanga whare.

Ko ngā rākau mō te whare i haria mai i te mira i Rotoiti. Ko Ngāhīhi Huihi te kaiwhahaere o te mira i taua wā, ā, ko ia te teina o Aleck (Riki) Tangata Te Kino Huihi. Nāna hoki i tautoko te hanga whare. Ko wētehi o ngā kaiwhakairo, nō Waikato, nō Ngāti Pikiao, nō Ngāti Unu me Ngāti Kahu hoki.

I te tau 1941, i te rā tuaono o Hūrae i whakatūwheratia ai e Kīngi Korokī te wharepuni, ā, ko Unu te ingoa o te tupuna whare nei. Ka pēnei te kōrero tūturu ki roto i ngā meneti o te hui o Matakaro, 1941, nā wai i tapa te whare nei ko Unu?

‘Nā Te Rohutu i mōtini nā Wiremu Hughes i tautoko: I te mea ko Unu te ingoa tupuna, ko Unu te iwi, nō Unu anō hoki te marae, kāore e hē o te karanga i te whare ko Unu’ (He meneti o te hui o Matakaro, 22/06/41).

Nā te puhi Whaene Huihi i hiki te tapu. Nā Charlie Emore ia i tautoko atu. Nā te kuia a Waina Huihi rāua i tohutohu, i whakarite.

Ko Ngāti Unu rāua ko Ngāti Kahu ngā hapū matua o tēnei marae. He herenga te marae nei ki wēnei hapū, ko Ngāti Ngā-waero, ko Ngāti Ngutu, ko Ngāti Makahori, ko Ngāti Rahopūpūwai, me wētehi atu hoki. Ko te kawa o te marae, ka tū atu, ka tū mai, arā, he tau utuutu.

Ka huri ki te tupuna whare ki a Unu, ka huri atu ki te whare whakaruruhau ki a Hīne-mārama te umu taoroa, te papa-o-te-tahiti,<sup>11</sup> o Ngāti Kahu. Ko rāua te āhuru mōwai, te wharehangahanga tēnā o te kōpua wai o te pātaka kōrero. He whakapapa tawhito, he tūranga pūwhero, he pūtake whakahirahira rāua hei kōpani i ngā momo kiripānga,<sup>12</sup> i ngā momo tauira hoki o te kaupapa nei te kaihautūtanga. He āhuatanga i heke iho i te ao aweko. He kōrero i waihotia nei e ngā whakamīreirei, e ngā whakamahana ki ō rātou mangainga o Ngāti Unu rāua ko Ngāti Kahu i te marae o Te Kōpua.

Anei te whakapapa tawhito matua. He aho kaihautū e here ana i a Ngāti Unu rāua ko Ngāti Kahu. He ira atua, he ira tangata, he whatukura, he māreikura. Ka ahu mai tēnei wānanga

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<sup>11</sup> He kupu whakarite. The long kitchen, the host supreme, the festive board. He ingoa pohewa, hei hāpai i te wharekai ko Hīne-mārama.

<sup>12</sup> Kiripānga - Te Ruki, G, S, 2009, hei whakamārama, he kupu tawhito nō Waikato/Maniapoto. Term no longer enjoying much use amongst the tribes. It refers to a person who is an exemplar or role model. “*I tū a Te Pūea i roto i tōna nei ao i waenga hoki i ōna hapori hei kaiurungi mō Waikato. He kiripānga anō hoki a ia ki ngā tamariki mokopuna o tōna iwi*”.

tāhuhu kōrero, mai i ngā tūpuna. Nā Te Ruki,<sup>13</sup> nō Te Kōpua marae tēnei whakakapapa i takutaku. Nāna hoki ngā pūrākau, ngā kōrero o nehe, ngā mōteatea me wētehi atu o ngā pakiwaitara i koha mai.

**Te Whakapapa Tuatahi:<sup>14</sup> Ko te orokohanganga te tino tīmatanga o tētehi mea**

Ko te Aha (*Tuatahi*)

Te Kore

Kotahi-te-Kī

Kotahi-te-Kōrero

Kotahi-te-Wānanga

Te-Kore-Whiwhia

Te-Kore-Makiki-hīrere

Makaka

**Io**

Te Whetū

|

.....

|

**Tau-ana-te-Marama**

Te Pō-nui

Te Pō-roa

Te Pō-papa-kina

Te Pō-pako-rea

Te Pō-ki-tua

Te Pō-ki-roto

Te Pō-ki-tawhiti

Te Pō-ruru

Te Pō-āio

Te Pō-whero

Te Pō-mā

Te Pō-pango

Te Pō-whakarito

Te Pō-kūmea

Te Pō-ki-runga

Te Pō-ki-raro

Te Pō-ki-katau

Te Pō-ki-mauī

|

|

**Te Rā**

Te Ao-nui

Te Ao-roa

Te Ao-papa-kina

Te Ao-pako-rea

Te Ao-ki-tua

Te Ao-ki-roto

Te Ao-ki-tawhiti

Te Ao-ruru

Te Ao-āio

Te Ao-whero

Te Ao-mā

Te Ao-pango

Te Ao-whakarito

Te Ao-kūmea

Te Ao-ki-runga

Te Ao-ki-raro

Te Ao-ki-katau

Te Ao-ki-mauī

|

<sup>13</sup> Te Ruki, G.S. 1999.

<sup>14</sup> Ko Te Ruki, G.S. 2002, i tuku tēnei whakapapa, he kōrero a-waha. He whakapapa mai i te Orokohanga o te Ao ki Hoturoa i heke iho ki a rātou ngā mangainga a Ngāti Unu rāua ko Ngāti Kahu, arā, te whānau Emore, te whānau Hiuhi.

**Papa-tūā-nuku e takoto nei** ===== **Rangi-nui-e-tū-nei**  
(*Tuarua*)

|  
**Ko ngā Tama-a-Rangi**

|.....|.....|  
**\*Tāne**<sup>15</sup>

**Tū-mata-uenga\***

|  
|===== **Hine-hau-one\***

|  
|===== **Hine-tī-tama (Hine-nui-i-te-Pō)**<sup>16</sup>

**\*Tāne** === **Hine-ahu-one**<sup>17</sup>

**Tāne** ===== **Hine-tī-tama - (Hine-nui-i-te-Pō)** ===== **Tū-mata-uenga**<sup>18</sup> (*Tuatoru*)

|  
.....|

|  
Aituā  
Aitu-ere  
Aitu-kīkini  
Aitu-tāmaki  
Aitu-whakatika  
Te Kore  
Te Kore-nui  
Te Kore-roa  
Te Kore-para  
Te Kore-te-whiwia  
Te Kore-te-rawea  
Te Kore-te-oti-atu-ki-te-pō  
Ko Ngana  
Ngana-nui  
Ngana-roa  
Ngana-ruru  
Ngana-maoe  
Hotu-wai-ariki  
Tāpātai  
Tiki (*Tuawhā*)  
Tiki-te-pou-mua  
Tiki-te-pou-roto  
Tiki-te-ahu-mai-i-Hawaiki  
Whiro-te-tupua - (Whiro-te-tipua)  
Toi  
Hatonga  
Rāuru

<sup>15</sup> Ka moe a Tāne i a Hine-hau-one ka puta a Hine-tī-tama. \*Ko Hine-hau one he ingoa i rongo i te hau kāinga o Te Kōpua, Ngāti Unu, Ngāti Kahu. He rerekē ki wētahi atu hapū, iwi o te motu, arā, Hine-ahu-one, engari, ōrite tonu te ingoa.

<sup>16</sup> Ka moe a Tāne i tana tamāhine i a Hine-tī-tama, arā, Hine-nui-i-te-Pō. Ko Hine-nui-i-te-Pō he ingoa i rongo i te hau kāinga, wētahi atu wāhi, ko Hine-nui-te-pō, kē tōna ingoa.

<sup>17</sup> \*Jones, P.T. POTATAU. 1959:262. Ka moe a Tāne i a Hine-ahu-one, arā, 'Te Whakapapa o te tangata mai i te Atuatanga'.

<sup>18</sup> I ngā kōrero o te hau kāinga o Te Kōpua, nā te pātaka kōrero, Te Ruki, G.S. 2009, arā, ka moe a Tū-mata-uenga i a Hine-hau-one, kātahi ka moe a Tū-mata-uenga i a Hine-tī-tama (Hine-nui-i-te-Pō) te tamāhine a Hine-hau-one rāua ko Tāne. Ko tērā 'Te Whakapapa o te tangata mai i te Atuatanga'.

Rakei-ora  
 Taha-titi  
 Tama-ki-te-Rangi  
 Te Ai-titi-Rā-i-hea  
 Piro  
 Kai-tangata  
 Hema  
 Noa  
 Tāwhaki (*Tuarima*)  
 Matire-hoahoa  
 Rutu-pahu  
 Tangi-pahu  
 Ngāi  
 Ngāi-nui  
 Ngāi-roa

-----  
 Ngāi-peha  
 Hauraki  
 Māpuna-ki-te-rangi<sup>19</sup>  
 Oho-mai-rangi  
 Rua-mutu-rangi  
 Tarāo  
 Tara-waene  
 Kū-o-te-pō

-----  
 Turu  
 Rō-apa  
 Rongo-hua  
 Toroa-mataaho  
 Pūonge  
 Ko-uhu-o-te-rangi  
 Ranga  
 Auau-ki-te-rangi

|  
**Ko Hotu-roa (*Tuaono*)**  
 |

**Ka hangaia he tikanga kiripānga hei kaihautūtanga i te ao**

***Tuatahi:*** Ko te aha?

Ko tēnei te ao o Io-matua-te-kore, ‘*te atua matua kei runga ake i ētahi atu; te taumata; te atua o ngā atua*’.<sup>20</sup> Nō reira, ka tika, ko ‘Ko te Aha’ te orokohanga o te whakaaro mō te hanganga o te ao mārama nui ka heke iho ki a ‘Te Pō Nui rāua ko Te Ao Nui’, ā, heke iho, heke iho. Ko tēnei te wā ka tupu ake te āhua o te kaihautūtanga, ko Io te tuatahi. Ko ia hoki te kiripānga, hei kaihautū mō te ao, ahakoa ko wai? He ira Atua, he ira tangata, he whatukura, he māreikura. Ko tērā wā hoki, ‘*te kunenga mai o te tangata, o ngā kararehe, me ngā tipu mai i ō rātou tūpuna me ō rātou āhua o mua*’.<sup>21</sup> E mōhiohia ana taua āhuatanga e te Māori mai rā anō. Nō reirā, mai i te orokohanga o te ao i tīmata mai te kaihautūtanga, nā tērā ka puāwai ngā momo kiripānga hei ārahi, hei manaaki, hei whakatauiria mai i te āhuatanga ārahi hei kopani i te tangata me tōna iwi.

<sup>19</sup> Ko Te Kura-i-monoa, tōna ingoa tuatahi.  
<sup>20</sup> Te Taura Whiri i te Reo Māori, 2008:172.  
<sup>21</sup> Te Taura Whiri i te Reo Māori, 2008:115.

E whai ake nei he tātai whanake e whakamārana ana i te hanganga o te ao me tōna pānga ki te kaihautūtanga.

- **Ko te Aha?** Ko wai tērā? He ao whakaaro hurihuri tēnā? He mahi whakaaro tēnā, ki te whiriwhiri, ki te whakaaroaro, ki te whakarau kakai, ki te whakawhiti whakaaro. Ko te orokohanga o te ao te tino tīmatanga o tētehi mea.
- **Ko Te Kore;** te whatu o te kore, ko te orokohanga o te kore, orotīmatanga i te wā ō aweko, te wā o te ao korekore āhuru mōwai, te waihanga o ngā hiringa mutunga kore.
- **Ko Kotahi-te-Kī;** ko te māngai o te kore, ka puta tōna hau ka whakawhānui haere ake ana, ā, kotahi noa iho te kupu whakahirahira.
- **Kotahi-te-Kōrero;** kei runga i ngā ngutu o te kore, kotahi noa iho te kōrero, kātahi ka wahangū.
- **Kotahi-te-Wānanga;** ko te tono tuatahi ake tēnei kia whakarāmenemene mai ngā mea katoa.
- **Te Kore-te-whiwhia;** e kore e taea te whakahua, te ao korekore, whatu o te kore.
- **Te Kore-makiki-hīrere;** ka hangaia tētehi mārama tōtika. He māramatanga kotahi.
- **Makaka;** e makaka ana tērā māramatanga, koirā te whakanekeneketanga o te hiringa. Ko Makaka te takinga a Io-matua-te-kore.
- **Ko Io;** ko tēnei te wā i hangaia ai a Io e ia anō. Ko tēnei te wā ka mōhio ko ia te tīmatatanga, ko ia hoki te kiripānga e whakaatu ana i te kaihautū tuatahi o ngā mea katoa.
- **Te Whetū;** ka whakamātauria, ka hangaia e Io tōna mana ka tuku mana ki a Te Whetū, nā te Whetū ko Tau-ana-te-marama nāna ko te Rā.
- **Tau-ana-te-marama;** ko te orokohanga o ngā marama katoa, nā ngā marama katoa ko Te Rā.
- **Ko Te Rā;** ko te orokohanga o Tama-nui-te-rā, arā, ko te taiao o tangata i te ao, i te pō, i te pō, i te ao.
- **Ko Te Pō Nui, ko Te Ao Nui;** kātahi ka puta ko Te Pō, i whānau mai ai te mātāmua, he tapairu, he kōnehunehu, he wāhine, he māreikura. Whai muri i tērā ko Te Ao, i whānau mai ai te mātāmua, he aho tārewa, he kōnehunehu, he tāne, he whatukura. I aua wā tonu he mea hou Te Pō, he mea hou Te Ao, hangaia tonutia ai rāua. Nā Io ngā rauemi, ngā pūkenga me ngā kākano o te whakakahukahu i whakatō ki roto i a rāua. He kiripānga tēnei mō te orokohanga o te kaihautūtanga o tēnei ao.

**Tuarua:** Ka moe a Rangi-nui i a Papa-tūā-nuku

E haere ake nei te āhua o mua, he kiripānga kaihautū mō Rangi-nui rāua ko Papa-tūā-nuku me ā rāua tamariki. Ā, he maha ngā kōrero mō tō rāua wehenga puta noa i te nuku o te whenua, ā, ko wai te ira atua mō tēnā wehenga? E whāriki ana a Te Ruki,<sup>22</sup> ngā kōrero nei, ka pēnei:

“Ka noho a Rangi-nui i a Papa-tūā-nuku, ka puta ngā Tama a Rangi ko whitu tekau neke atu. Ko Tāne, ko Tū wētehi. Ko Tāne te atua e kimi ana i te ira tangata, ā, ka haere ia ki te oneone i Kurawaka kei Hikara. Ko tērā wāhi i waenga i Waihihī o Waihāhā, ko wērā ngā kūhā o Uru, ā, te pokapū o te mōmonatanga o te tangata i te ao nei. Ā, e ahua ana e hangaia ana e Tāne te uwaha, te āhua o te ira tangata, he wahine. Ko Hine-hau-one tōna ingoa. Ka noho a Tāne i a Hine-hau-one ka puta ko Hine-tī-tama, ā, e mōhiotia whānuitia ana e tātou ko Hine-nui-i-te-Pō e kuku nei te tangata”.

I kī rā te taukī, ‘*He ai atu tā te tangata, he huna mai tā Hine-nui-te-Pō*’.<sup>23</sup> I tēnei wā e haere tonu ana tēnei āhuatanga i te ao. He pānga anō tōna ki te ao o te kaihautūtanga.

**Tuatoru:** He moenga waimate

Ka moe a Tū-mata-uenga rāua ko Hine-nui-i-te-Pō. He wā waimate tēnā nā te putanga mai o ngā aituā. He moenga waimate tēnā, ka taka mai ngā raruraru, ngā kino ki runga i a rāua tamariki. Ka noho a Tū-mata-uenga i a Hine-nui-i-te-Pō, ka puta ko Aituā he waimate tēnā i heke iho ki ngā whakaturanga. Ko Aitu-ere, ko Aitu-kīkini, ko Aitu-tāmaki, ko Aituā-whakatika. Ka tae ki a Aituā whakatika, ka mutu te waimate ki ngā atua i taua wā. Heoi anō, ko tēnei momo āhua a Aituā i heke iho tonu ki te ira tangata i wēnei wā. Mai i te whakapapa o runga ake mō Tū-mata-uenga rāua ko Hine-nui-i-te-Pō ka tauheke ki te waka o *Tainui*. Ko te huanui tēnā o te kaihautūtanga ka heke iho ki a Tiki.

**Tuawhā:** Ko Tiki

Kikī ana te ao ki ngā ira atua. He kararehe anō wētehi, he manu anō wētehi, he ika anō wētehi me ngā momo otaota katoa anō hoki. Engari, kāore he āhua o te tangata. I karanga atu a Io-matua-te-kore ki a Iho-rangi te atua o te ua rāua ko Mawake-nui te atua o te marangai ki te hanga i te āhua o te tāne. Ka kōrero a Io ki a rāua, ‘haere, tīkina mai te uku ko Te Reinga Herea’.<sup>24</sup> Ka tīmata rāua ki te hanga i tēnei mea, i te whakapakoko o te tangata, he tāne. Heoi anō, e tino whakahīhi ana rāua ka kōtītiti haere te mahi nei. Ki ō rāua whakaaro

<sup>22</sup> Te Ruki, G.S. 1999.

<sup>23</sup> Best 1924:1.324. Mead rāua ko Grove, 2003:65:349. ‘*Man begets; Hine-nui-te-pō destroys*’.

<sup>24</sup> Te Ruki, G.S. 2001. He kōrero pōhewa tēnā. ‘Come forth and procure this clay, tis ‘The Thymos of Spirited Secured’.



ko rāua ngā atua o ngā atua. Ā, ka mutu tā rāua mahi, he tino pai te āhua o te whakapakoko nei. E tū kaha ana ia me te pūrotu hoki, engari, pakoko tonu. Ka karakiatia ia e Iho-rangi rāua ko Mawake-nui. He karakia hei whakaora i a Tiki, auē... taukiri e! Kāore i te pai. I wareware, i ngaro hoki te wairua o tō rāua karakia nei. Kāore a Tiki i paku neke atu, i ora rānei. Nā tēnei mahi whakahīhī ka tīmata te patapata o te ua me te whiu o te marangai i runga i te whakapakoko. Auē... taukiri ē! Mākū ana te uku, ka tītaha ōna pona, ka tūpou tōna māhunga, ka matakerewhana ōna karu, anā! Koirā te ‘Tiki’ e mōhiotia nei e tātou. Heoi anō, nā Io te hapa i whakatika. Kotahi tōna kupu, ka, ‘tīhe!’ Ka tū! Ka ora! Ka matāra! Ka pūrotu a Tiki, te tangata tuatahi o te ao. Koia tōna ingoa nei nā te whakahau a Io, ‘Tikina te uku ko Te Reinga herea’. Ko tērā te mahi a Iho-rangi rāua ko Mawake-nui, he ‘tiki’ i te uku, koia rā te pūtaka o te ingoa o Tiki. Otirā, ko te nako o te kōrero, ko Io te atua matua. Kei runga ake ia i ngā mea katoa, ko ia te taumata, ko ia hoki te kiripānga tūturu. Ko tōna tūranga, he tumu whakarae, he tūranga māngai ki te tuku i ngā tohutohu ki wētehi atu, pērā i a Iho-rangi rāua ko Mawake-nui ki te kawē mai i aua tātaku. Ahakoa, kei whea? Ahakoa ko wai? Ahakoa pēwhea? Ko te taonga tuku iho tēnā i waiho i a Io. Koinā te tino tauira, te tīmatatanga, te whakaritenga o te ira atua ki te ira tangata. Ko tātou te ira tangata ngā urupā o rātou mā, ngā kanohi kitea ngā maumaharatanga ngā puananī kua onokia ki te whenua. Nō reira, me maumahara ngā mangainga o ngā hapū o Te Kōpua kia pupuri ai ki tō koutou taha wairua, ki tō koutou whakapono, ki ō koutou mātāpono, arā, me whakaaro pai ki ngā tangata katoa. Koirā te kiripānga o te tāne tuatahi mō te ao, koia a Tiki.

**Tuarima:** Ko Tāwhaki

Ki a Tainui waka, nā Tāwhaki i piki ake i te Toi-hua-a-rewa ki te tiki i ngā kete o te wānanga. He kōrero tēnei e pā ana ki a Tāwhaki i roto i tēnei waiata tangi ‘Kāore te aroha’. I waiatatia tēnei waiata tangi e ngā mangainga o Ngāti Unu rāua ko Ngāti Kahu. E hāngai ana tēnei waiata tangi ki ō rātou tūpuna kiripānga ko rātou ngā kaihautū kua riro i te pō. Ko te mea nui ki ngā mangainga o ngā hapū nei, kia mōhio rātou ki ō rātou tūpuna.

Nā Te Ruki,<sup>25</sup> tēnei waiata tangi i tito, ā, ko ‘Kāore te aroha’ tōna ingoa.

**Kāore te aroha**  
Te tuohū noa nei  
Tū tonu ake ana  
E ngau whakaroto nei!

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<sup>25</sup> Te Ruki, G.S. 2000.

**E iri koutou**

Koi runga o Kakepuku  
Te nohoanga o te tipua  
He toka āhuru e!

**He puna kei ako kamo**

Maringi noa nei  
Anō ko te wai o Waipā  
Te omanga o te kawau!

**Whakarongo koutou**

Ki ngā reo e hāpai nei  
I te rangi o te aroha  
I konei a Matakaro!

**Whakaangi koi runga**

Me ko Tāwhaki,  
Piki i te Toi-hua-rewa  
Kia whakawhetū ā rangihia  
Kei runga ki te rangi, hei!

Anei te whakamārama mō te waiata nei.

- Te whiti tuatahi; e kōrero ana i te here o o rātou tūpuna pōuarehurehu, ngā ahikāroa, ngā kiripānga hei kaihuatū mō ngā mangainga o Ngāti Unu, Ngāti Kahu i tēnei Ao Pānekeneke. Ka tū tonu ake, ka tū tonu ake te aroha ki a rātou, ā, e kore tēnei aroha e whakaweto ka tū kākati tonu ake.
- Te whiti tuarua; ko te maunga a Kakepuku-o-Kahurere te taumata, arā, kei kō e iriiri mai ana o rātou tūpuna, o rātou whanaunga. E noho tonu ana ngā patupaiarehe i te taha o te toka waiwhakaata, he pā tawhito, he whakaruruhau tēnā o o rātou whanaunga.
- Te whiti tuatoru; e maringi noa ana, e kōmanawa tonu ana te wai i te puna e pupū ake nei i te ngākau, i te huanui o te aroha.
- Te whiti tuawhā; kia areare te taringa ki ngā ororua o te reo e karanga ake nei. E whiriwhiri ana i te rangi o te aroha, i konei te āhuru mōwai o Matakaro.
- Te whiti tuarima; whakatau koutou te tira kahurangi, te rāngai tapu, te kahurangi pīataata ki runga, he pērā te huanui i kake ake ai te tupuna nei, a Tāwhaki, ki te ao o ngā whetū.

Nō reira, e tika ana ngā kōrero nei, he tikanga ake hei whakaohoho i o rātou tūpuna. I tēnei wā kua puta te kōingo o te ngākau kia poroakitia rātou kua mene ki te pō.

Maranga mai! Maranga mai! Hoki wairua mai, hoki wairua mai, hoki wairua mai. Hoki wairua mai koutou ngā kauwaka, ngā pītau whakarei o te waka kua taka ki te wai; ngā kōkō tangiwai kua riro! Ngā piki kōtuku i whatia e te hau! Ngā ika piro a Tiki, kua horahia ki te takapau o Aituā! Kau takoto ana! Kua whati te tara o te marama! Hoki wairua mai ki ō koutou whānau, ki ō koutou hapū, ki ō koutou iwi e tau nei i runga i te papanekenekehanga o Matakaro, ki tō koutou marae o Te Kōpua. Takoto mai nei i te ao wairua, i te takapau wharanui, te āhuru mōwai, te wharehangahanga tēnā i te aroaro nei o Unu rāua ko Hine-mārama. Ahakoa i tēnei rangi kua wahangūtia koutou, ko koutou ngā rangatira kaihautū o Ngāti Unu o Ngāti Kahu.

Nō reira, e rau rangatira mā, ngā kaihautū, haere! Haere! Haere! Moe mai i te moenga roa, i runga i te maunga tapu a Kakepuku-o-Kahurere, moe mai, okioki mai.

***Tuaono:*** Te Kaihautū o *Tainui*

Ko tēnei te taenga mai o te rangatira, te kaihautū o *Tainui* waka, a Hotu-roa, ko ia tētehi o ngā kiripānga kaihautū o te iwi o *Tainui*.

Ko Hotu-roa te Ariki o te waka o *Tainui*, ko ōna mātua ko Kū-ao-te-pō rāua ko Auau-ki-te-rangi. I whānau mai a Hotu-roa i Hawaiki. Ka ārahi ia i te waka o *Tainui* ki Aotearoa nei. Ka horahia ōna pūkenga ki tōna iwi. Ka tau tōna ngākau ki te whenua, ko te pēpeha e kī nei, ‘Mōkau ki runga, ko Tāmaki ki raro, ko Mangatoatoa kei waenganui, ko Pare Hauraki, ko Pare Waikato, ko Te Kaokao roa o Pātetere, ā, hoki mai ki te Nehenehenui’. Nō reira, anei ngā hekenga toto mai i te kaihautū o te waka o *Tainui*.

### **Te Whakapapa Tuarua: Te Whakapapa o Hotu-roa**

**Ko Hotu-roa**

Ko Hotu-ope

Ko Hotu-matapu

Ko Mōtai

Ko Uetapu

Ko Rakamaomao.

Ko Kākati

Ko Tāwhao

Ko Uetapu ko ia te tuakana o Whatihua rāua ko Tūrongo



### **Ko wai te papa o te tahiti?**

*Tuawhitu:* Ka moe a Unu rāua ko Hine-mārama nō Ngāti Kahupungapunga.

Ko tēnā te herenga o ngā mangainga nō Ngāti Unu rāua ko Ngāti Kahu ki tō rātou tupuna whare. Kua tapaina te tupuna whare nei ko Unu. Heoi anō, ko wai te wahine pūrotu nei a Hine-mārama nō Ngāti Kahu? Me pēnei te kōrero:

E ai kī ngā kōrero o te kāinga, he hunga toi whenua tūturu a Ngāti Kahu (ko Ngāti Kahupungapunga te ingoa tūturu). I te taenga mai o te waka o *Tainui* ki Aotearoa he nui te hunga toi whenua o Ngāti Kahu i patua, ā, ko wētehi atu ka moe ki a Tainui. E mōhio ana rātou i te hau kāinga, ko tō rātou ritenga he patupaiarehe.

### **Ka mate he tētē kura, ara mai he tētē kura**

Ka huri te kei o taku waka mai i te ao tawhito ki te ao pānekeneke nei. I wēnei rā, he torutoru noa iho ngā kaumātua i Te Kōpua. I te tau 1998 i whakatūria ngā wānanga hei whakapakari i te pae tapu, hei whakapakari hoki i te hapū. I te tīmatanga he wānanga mō ngā tāne anake. I pēnei ai nā te angiangi haere o te pātaka kōrero o te taumata. Whai muri i tērā tau, ka tū ngā wānanga mō ngā tāne me ngā wāhine o Te Kōpua. Ko te kaiako mō ngā wānanga nei he rangatahi tonu, ko ia tā rātou tamaiti. I taua wā, kāore ōna pāpā, ōna whāea, ōna koroua me ōna kuia i te mōhio, i te matatau rānei ki te reo me ngā tikanga. Kāore te reo i whakaakona i roto i te kura i a rātou e kuraina ana, ā, he tauira tonu rātou, āe, he pīpī tonu. Nō reira, ka taea e rātou te reo me ngā tikanga te ako, arā, nā te ihu hupe i whāngai. Heoi anō, kāore ngā pakeke i whakamā ki wēnei mahi, āe, ko te rangatahi tērā e āwhina ana, e manaaki mai ana i ngā wā katoa, kei runga noa atu tēnā mahi! E tika ana te kōrero, e kī ana ko ngā rangatahi ngā whakatupuranga, otirā, ngā kaihautū mō āpōpō, koinā ngā āhuatanga o tēnei Ao Pānekeneke. Koirā ka tū te tuakana me te teina ki te mihimihi ki ngā manuwahiri e whakaeke mai nei ki te marae o Te Kōpua.

Āe, koia! Koia! Ko tērā te mea nui e titi ana ki taku manawa, ki te rangahau i tēnei taonga pūwherowhero, he tuhinga whakapae, arā, ‘Nā wai ngā pokapoka o te ahi marae i whakarite, engari, mā wai āpōpō?’ Kei roto i kōpani nei ngā mea katoa, ngā taonga a Roroa mā, a Nunui mā i te ao aweko ki tēnei Ao Pānekeneke.

Nō reira, ko tērā te tūāpapa mō tēnei rangahau e kōpani ana i wētehi kōrero. Mai i wērā kōrero nei, arā, te whakapapa tawhito, te mōteatea, te pūrākau, te pakiwaitara e pā ana ki ngā

momo kiripānga kaihautū. Koirā ngā pūtake e hono ana i te ao tawhito ki te Ao Pānekeke. Ki te kore wēnei hītori ka ngaro haere te tangata i te mata o te whenua. Ka noho kaihautū kore te iwi, te hapū, te marae, te whānau, te tangata. Kei noho tātou ki tērā āhuatanga. Kei noho ngā mangainga o Ngāti Unu rāua Ngāti Kahu ki tērā āhuatanga.

## WĀHANGA TUARUA TIKANGA RANGAHAU

*Tūngia te ururua,  
kia tupu whakaritorito te tupu o te harakeke!*

Ko te mea nui ki roto i tēnei wāhanga, he tātari, he kōwhiriwhiri, he āta whakamārama i ngā momo tikanga rangahau mō tēnei kaupapa. E rua ngā tūmomo tirohanga matua. Ko te whakaaro tōkeke tā te Piritoka tirohanga me te whakaaro tuakiri tā te Māori tirohanga. He aha ngā tirohanga pai hei rangahau i tēnei mahi, he kaupapa Piritoka, he kaupapa Māori, he kaupapa ā-iwi rānei?

Ko tōna whakamāramatanga, tārakehia te huanui kia mārakerake ai te tupu o ngā pihi. He tikanga rangahau tēnei tuhinga whakapae, he taonga pūwherowhero i wherawhera atu i te hautūtanga o ngā rangatira o te Ao Pānekeneke. Ko te tūmanako ka tū kaha tonu ngā rangatira o tērā marae, otirā o tērā hapū. I te mutunga iho, ko tēnei rangahau te tirohanga ake ki te ‘oranga’ me kī, te kaihautūtanga o Ngāti Unu rāua ko Ngāti Kahu. Kua marara ō rāua mangainga ki ngā tai e whā. Engari, he tika te kōrero e kī ana *‘He toa takitini taku toa, ehara i te toa takitahi’*.<sup>27</sup>

Hei tauira mō te rā aweko ka huri tāua ki te whakataukī e akiaki nei i te tangata, arā, *‘Tangata i akona ki te kāinga, tūnga ki te marae, tau ana’*.<sup>28</sup> Heoi anō, koia tonu e noho ana hei tūāpapa mō tēnei kaupapa.

I te ao tawhito he whakapapa tō ngā mea katoa. Koia te herenga o Ueuerangi rāua ko Ueenuku. Engari he tirohanga anō ki tā te Piritoka, arā, ko te tikanga rangahau. Ka mōhio tonu he rerekē ngā tiro e rua. Nō reira, ka tātari, ka ārohi, ka āta mātātaki, kia kōwhiriwhiri me te āta whakamārama i tā te Māori tirohanga, i tā te Piritoka tirohanga, ā, ko ā rāua tirohanga te pū me te toi mō ngā tauira momo tikanga rangahau e toru, arā, he kaupapa Piritoka, he kaupapa Māori, he kaupapa ā-iwi hoki. Ka mutu tērā āhuatanga ka tango i tētehi kaupapa pai mō tēnei rangahau whakahirahira, arā, ko te ‘tuhinga whakapae, he taonga pūwherowhero’, ā, kātahi rā ka mahia te mahi hei whakamārama i te kaupapa nei.

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<sup>27</sup> Ryan. 2003:19. *‘My bravery was the bravery of many, not just of one warrior’*.

<sup>28</sup> Ryan. 2003:19. *‘A person trained at home will stand on the marae with dignity’*.

### **Kei whea ngā kupu i ahu mai te Piritoka me tōna hoa Piriawaawa?**

Heoi anō, tuatahi, ko te mea nui he whakamārama i wēnei kupu Piritoka me tōna hoa Piriawaawa, āe, kei whea ngā kupu i ahu mai, i rongu hoki i te ngutu o te waha? I kōrerotia e Tāmami Pukututu he rangatira nō te iwi o Te Uri-o-te-hawato, nō Ngāpuhi. Ko ia te tangata i tū i muri i a Te Pūhipi i te hui i Waitangi i te rima o Pēpuere, i te tau 1840, ka pēnei: “*Ko tāku tēnei ki a koe e te Kāwana. Noho mai e te Kāwana, noho hei Kāwana mō mātou, mōku, mō mātou katoa, kia kore ai ō mātou whenua e riro i ngā piritoka me ngā piriawaawa e kōtītiti haere nei*”.<sup>29</sup>

### **Tā te Māori tirohanga, he whakaaro tuakiri**

Nō reira, ka huri tāua ki tā te Māori tirohanga e kōrerotia e Te Ruki.<sup>30</sup> “Ka noho ia ki roto i tōna whare, i tōna tupuna whare, i te mahau rānei ki te titiro atu ki te ao. Ko ia anake e mōhio pū ana ki ngā āhuatanga o roto i tōna whare, arā, te ao Māori tūturu”. Ā, e kī ana te taukī nei; ‘*Ehara i te mea poka hou mai – nō Hawaiki anō*’,<sup>31</sup> āe, he taonga tuku iho mai i a Io-matua-te-kore mai rā anō. Otirā, ko tēnei taonga tawhito e tauawhi ana, e whakamarumarua ana hoki i ngā mea katoa o ngā wānanga tāhuhu kōrero a ngā tūpuna, hei taonga ki ngā mangainga ō Ngāti Unu rāua ko Ngāti Kahu. Nō reira, ka kitea taua āhuatanga ki roto i ō rātou whakapapa me ā rātou mōteatea o Ngāti Maniapoto o Tainui waka. Ka takutaku nei te pātaka kōrero o Te Kōpua marae a Te Ruki.<sup>32</sup> I te Aho Matua; “Ko Te Aha? Ko Te Kore, Kotahi-te-Kī, Kotahi-te-Kōrero, Kotahi-te-Wānanga, Te-Kore-Whiwhia, Te-Kore-Makiki-hīrere, Makaka, Ko Io, ko Te Whetū ka puta ko Te Rā rāua ko Tau-ana-te-Marama ka puta ko Te Pō rāua ko Te Ao i heke iho ki a Papa-tūā-nuku rāua ko Rangī-nui ka puta ko ngā Tama-a-Rangī, nā, ko te ‘Ira Tangata’ ki Te Whai-ao ki Te Ao-mārama”.

Kei roto i nga pātete a Ngā-waero me te pātete a Rangawhenua ka kitea e tāua te āhua o tā te Māori tirohanga, arā, e noho ana te Māori i te koihi o tōna whare, ā, e titiro atu ana ki waho ki te ao. Anei te tangi mai i te ao aweko, e pupū ake nei i a Te Ruki.<sup>33</sup> Arā; tuatahi; “*E noho ana i te Papa-tahi o taku koro, whakarongo rua aku taringa ki te hīhā tangi mai a Kuku-tai*”. Tuarua; “*E noho ana au i tōku kāinga i Wai-hāhā, whakarongo rua aku taringa ki te rongu*

<sup>29</sup> Buick, 1976:133. Tamami Pukututu, chief of Te Uri-o-te-hawato Tribe, rose and said, “This is mine to thee, O Governor, Stay, Governor, stay. A Governor for us – for me, for all, that our lands may remain with us – that these *piritoke* and *piriawa-awa*, these homeless wanders who sneak about, sticking to rocks, and to the side of brooks, and gullies may not have it all” .

<sup>30</sup> Te Ruki, G.S. 2008.

<sup>31</sup> Riley, M. 1990:1. ‘It is not a new thing appearing here it comes from Hawaiki

<sup>32</sup> Te Ruki, G.S. 1999.

<sup>33</sup> Te Ruki, G.S. 2004:5-9.



*rā o Hurakia e hau mai nei*". E kī ana te taukī e āhumehume nei; *'Kia heke iho rā i ngā tūpuna, kātahi ka tika'*.<sup>34</sup> Ko wēnei te pū me ngā tikanga, hei here i a Ueuerangi rāua ko Ueuenuku ka waihangatia e Io-matua-te-kore hei kōpani i te Ao wairua, i te Ao kikokiko, i te Ao mārama, i te Ao wānanga tāhuhu kōrero hoki; nā, koia, tā te Māori tirohanga mai rā anō. Nō reira, tahuri atu ki te Ripanga 1, nā Biddle,<sup>35</sup> hei tautoko, hei whakaahua hoki i taua tirohanga whakahirahira.

### **Te Ripanga Tuatahi: Māori World view- Tā te Māori tirohanga**

Subjective – whakaaro tuakiri  
 |  
 This event – nāiainei  
 (Holistic)  
 |  
 Qualitative – ine i te kounga  
 |  
 Face to face – kanohi ki te kanohi

Āe, e tautoko ana tēnei Ripanga 1, i te kōrero nā Te Ruki, ki tā te Māori tirohanga. Tuatahi; he 'whakaaro tuakiri', (subjective), e mōhio pū ana te hunga Māori ki ngā āhukatanga ki roto i tōna whare, me tōna whakapapa nō Tainui, ā, he matatau te hunga Māori i tō rātou ao. Tuarua; nō 'nāiainei' (This event - Holistic) e kōpani ana te hunga ki roto i te kaupapa, ā, he āhua maumahara, he tohu mai rā anō tēnā, ā, ahakoa he mōteatea, he whakapapa, he whaikōrero, he hītori, he karanga me ngā āhukatanga katoa, he tirohanga Māori. E kōpani ana ōna whakapapa, ōna hītori, āna whaikōrero, āna karanga, āna pūrākau me ngā āhukatanga katoa he tirohanga Māori. Tuatoru; 'ine i te kounga' (qualitative) te whāiti me te whānui o te tikanga rangahau. Tuawhā; 'kanohi ki te kanohi' (face to face) he rerekē te tirohanga a te ao Piritoka i tā te ao Māori.

### **Tā te Piritoka tirohanga, he āhua tōkeke**

Nō reirā, ka kohukitia e tāua ki tā te Piritoka tirohanga, kōrerotia e Te Ruki.<sup>36</sup> "Ka noho ki waho titiro atu ana ki te whare Māori, ahakoa mau roa ana tana titiro e kore rawa a ia e mōhio, e mārama rānei ki ngā āhukatanga kei roto i taua whare Māori rā. Nā, ka puta i a ia ngā whakapae nō tana kore mōhio me tana kore mārama ki ngā āhukatanga e kitea ake nei e ia, nō

<sup>34</sup> Riley, 1990:1. *'Should it be a practice handed down by our forefathers, then it would be correct'*.

<sup>35</sup> Biddle. 2000.

<sup>36</sup> Te Ruki, G.S. 2008.

reira kei te ao whakapae a ia”. Ā, i kitea e ōku tūpuna tērā āhuatanga i te taenga mai o ngā Piritoka me ngā Piriawaawa e kōtītiti nei i te nuku o te whenua i tērā rautau, haere ake tonu nei i wēnei rā. Ko tēnei te pū, hei here i te ao Piritoka me te ao pūtaiao hei komokomo mai i tā rātou wānanga tuhinga taputapu, me te ao Piritoka pūtaiao. Koia rā anake tā rātou aronui tika hei rangahau i te ira tangata; nā, koia, ‘tā te Piritoka tirohanga’ mai rā anō, e haere ake nei i wēnei rā. Ā, nō reirā, anei anō tētehi atu tirohanga Ripanga 2, nā Biddle,<sup>37</sup> hei tautoko, hei whakaahua i taua tirohanga. Ka pēnei:

### **Te Ripanga Tuarua: Western World view – Tā te Piritoka tirohanga**

Objective – Āhua tōkeke  
|  
Chronological – Te whakatakoto tika  
|  
Quantitative – He tatauranga  
|  
Surveys – He tiro whānui

Āe, e tautoko ana tēnei Ripanga 2, i te kōrero nā Te Ruki, ki tā te Piritoka tirohanga. Ka pēnei te āhuatanga ki tā te Piritoka tirohanga mō te whakaahua i ao pūtaiao e whai ana i ngā wā katoa ki te rangahau, ahakoa ko wai? Arā, te iwi Māori, ngā hapū, te takatahi, me te iwi taketake hoki o te ao katoa. Tuatahi; he ‘Āhua tōkeke’ (objective) ka whakamārama; ‘*Kāore e tautuku ki ngā tono, ki ngā pēhitanga mai a tētahi atu. He tangata tōkeke, ka ū, tonu tāna e mōhio rā kei te tika, kāore e tuohu*’.<sup>38</sup> Āe rā, he tika tonu te whakamārama ki te whakaahua i tā te Piritoka tirohanga, he pērā ki te kupu whakarite, ‘*Whakaheke tupu*’. Tuarua; ‘Te whakatakoto tika’ (Chronological) ki tā te Piritoka, ki te kore he whakatakotoranga kupu ka raru te rangahau. Kāore te Piritoka e āta titiro ana ki te ao Māori. Tuatoru; ‘He tatauranga’ (Quantitative) he ine i te nui, he ine i te iti. Tuawhā; ‘He tiro whānui’ (Surveys) kāore te kaupapa Piritoka (Western methodology) i te whakapono he mana tō te mahi kanohi ki te kanohi.

E whakaae ana a McNeill<sup>39</sup> koirā tā rātou tirohanga rangahau engari he tikanga ake anō te rangahau i te ira tangata. Heoi anō, ka tino tautohetohe rātou ngā kairangahau o te ao Piritoka ki te whakaae ki te tā te Māori tirohanga, he aronui pai ki te rangahau i te ira tangata. Engari,

<sup>37</sup> Biddle, E. 2000.

<sup>38</sup> Te Taura Whiri i te Reo Māori. 2008:960.

<sup>39</sup> McNeill, H. 2005.

anei te whakautu, ki tā te Māori tirohanga, nei te taukī e akiaki nei; *‘He iti rā, he iti mapihi pounamu’*,<sup>40</sup> arā, ko te wānanga tāhuhu kōrero, he aronui tōtika he tikanga ake anō.

Otirā, e whakaae ana te iwi Māori ki ngā tikanga rangahau hei painga mō te iwi Māori. Nā te mea, i te taenga mai o ngā Piritoka, o ngā Piriawaawa ki konei, kei te whakauru mai te ahikāroa i te rangahau, engari, ehara wēnei tāngata i te kairangahau, he kaiwhakauru kē. Ko tēnei te āhuatanga whakahirahira ki tā te Piritoka tirohanga rangahau i ngā iwi taketake o te ao mai rā anō. Anei tētehi kōrero aweko, he kōrero tautohetohe a te ‘Manukura’ o Te Tai Tokerau, nā Te Kēmara nō Ngāti Kawa ki Te Kāwana i te hui i Waitangi i te rima o Pēpuere, i te tau 1840. I kī a Te Kēmara; *“Tēnā ko te Kāwana ki runga, runga noa atu, ko Te Kēmara ki raro raro rawa, pēnei te toki nei, rite tonu ki te ngārara, kāhore. Whakarongo mai e te Kāwana, aku whenua kua riro, kua riro, kua riro”*.<sup>41</sup> He pērā te whakataukī e pupū ake nei; *‘He kōrero kei runga, he rahurahu kei raro’*.<sup>42</sup> Ko te āhuatanga nei, he whakapēhi, he whakawairua i te ahikāroa i ngā iwi taketake o te ao, ā, puta noa i Aotearoa nei i taua wā. He āhuatanga hoki ki te rangahau i te ahikāroa i taua wā, e haere ake nei i tēnei wā. E whakaae ana tētehi atu pūkenga kairangahau, a Linda Smith:

“Smith proposes that research concerning Māori has been done from the perspective of outsiders to the culture, treating Māori as objects rather than subjects of their research. As outsiders, they are not subject to the same moral codes as those within the community. Outsiders rely instead upon a tradition of western science which values this experience as being objective while viewing and insider’s view as subjective and therefore invalid”.<sup>43</sup>

Āe, he tika te kōrero, mai i te urunga nei i ngā kairangahau Piritoka mō waho i te hāpori ki te rangahau i te hau kāinga, kāore rātou e whakanui ana, e mōhio ana hoki ki ngā tikanga, ki ngā ture me te tino rangatiratanga o te hāpori Māori, ā, e whai ake ana rātou, i tā rātou ake tikanga rangahau, i tā te Piritoka tirohanga. Arā, ko te ‘kaupapa Piritoka’ he tikanga ake anō te rangahau i te ira tangata. Kore, kore rawa rātou e whakaae ki tā te Māori tirohanga, he aronui tōtika ki te rangahau i te ira tangata. Heoi anō, i tautohetohe a Te Rangihīroa e pā ana ki taua āhuatanga he whāinga tōkeke, he āhua tirohanga pūtaiao nā te Piritoka ki te rangahau, anei te

<sup>40</sup> Armstrong, A. 2002:50. Say it in Māori. *‘Quality not quantity’*.

<sup>41</sup> Baker, 2004:126. *“Health to thee, O Governor, for the Governor to be up and Te Kemara down – Governor high up, up, up, and Te Kemara down low, small, a worm, a crawler. The inheritances of my ancestors, fathers, relatives, all gone, stolen, gone with the missionaries. Yes, they have it all, all, all”*.

<sup>42</sup> Brougham, A.E, rāua ko Reed, A.W. 2004:34. The Reed Book of Māori Proverbs. *‘While the top is speaking the bottom is meddling’*.

<sup>43</sup> Smith, L, he kupu i roto i a Kiro, C. 2000:56-62.

tohu:

“Māori end up being led by the outside student [researcher] who creates a patch-work quilt. When he has a lack of definite information about a certain thing, he fills in the gap with information belonging to another culture which he thinks is similar. Thus, a pair of Polynesian trousers may have a Melanesian patch on the seat and Malay and Indian patches on the knees. At the end of the reconstruction, the ethnological tailor imagines that he has the kind of pants worn by Polynesian before the arrival of Cook, and if his status is big enough, the world will hold that Polynesians wore this kind of pants in spite of our [Polynesian] protestations that we never utilised bifurcated garments”.<sup>44</sup>

Nō reira, ki roto i ngā kōrero ko te tikanga rangahau ki tā te Māori tirohanga he tikanga tūturu a Kiro, 2000; McNeill, 2005; Moon rāua ko Keelan, 2002; Smith, L 1995; Te Ruki, 2007. Nō reira, e tautoko ana, e nanahu ana ahau ki a rātou kōrero, o rātou whakaaro hoki. He pai rawa atu ā rātou whakamārama ki te whakaahua i tā te Piritoka tirohanga, he kaupapa Piritoka, he huanui tirohanga tōkeke e mau ana i a rātou i ngā wā katoa, ā, kāore e nuku. Engari, he kaupapa pai te kaupapa rangahau i te hapori Māori?

Ahako he rerekē tēnei take, ko te kaupapa Piritoka he āhua pai ki wētehi atu kairangahau? Ka huri tāua ki te taukī e kōkiri nei i te taenga mai o ngā Piritoka ki Aotearoa nei; ‘*E kore e piri te uku ki te rino*’,<sup>45</sup> āe, kāore te Piritoka e tino whakaae ana, e tino whakapono ana hoki ki te ao tawhito, ki te ao wairua, ki te ao mārama, ki te ao kikokiko me te ao wānanga tāhuhu kōrero o Io-matua-te-kore, arā, he tikanga ake anō tā te ao Māori. Kāore hoki au e tino whakaae ana ki te kaupapa Piritoka hei huanui tika mō tēnei rangahau, ā, kāti rā.

### **He pūkenga kōrero, he pūkenga tāngata**

Heoi anō, kāore te kaupapa Piritoka e whakaae ana ki te kōrero ā-waha, hei huanui pai ake ki te rangahau. Ko wētehi atu tohunga, pūkenga rānei e kōrero ana mō te kai a te rangatira, he kōrero, he kōrero, he kōrero, ka pēnei, Ko Cox “the mnemonic capacity of scholars trained in oral history has astounded counterparts”.<sup>46</sup> Nō reira, anei a Orbell e whakatairangaranga ana i taua kōrero, arā:

“In Māori society, as in other societies which make no use of writing, language was always experienced as a part of lived reality, and because of this it possessed great

<sup>44</sup> Te Rangihīroa, he kupu i roto i a Pōhatu, T. 1996:23.

<sup>45</sup> Brougham 1975:21; Ihaka 1957:41. Mead rāua ko Grove, 2003:33:156. ‘*Clay will not stick to iron*’.

<sup>46</sup> Cox, L. 1993:12, he kupu i roto i a Rewi, P. 2005:5.

weight and finality. Where as we, in our print culture, say that ‘actions speak louder’, people living in oral cultures considered words to be a form of action”.<sup>47</sup>

Arā, anō tā Cox whakamārama e whakarau kakai ana ia kia mau tonu ai te āhua tuku kōrero mā te waha, he papai tēnā:

“It is important to remember that oral tradition has not ceased just because a more ‘acceptable’ alternative is available. Māori continue to store, maintain, and transmit historical details orally. For Māori, this information is vital to the social, economic, and political well-being of groups, and is consequently a dynamic resource. The same events in which many ancestral figures have played a part are retold through waiata (songs), whakatauki (proverbial expressions). Whakapapa (genealogical tables), and whaikorero (formal speeches)”.<sup>48</sup>

Nō reira, ka tango taua whakamārama a Cox, kei roto i tāna kōrero e kōpani ana ngā taonga Māori tūturu ki te rangahau.

### **Ka tahuri ki te kaupapa Māori**

Ko tēnei te wā ka huri te tauihu o te waka ki te kaupapa Māori, he aha ai? Ko tēnei rangahau he rangahau Māori, arā, tā Linda Smith ka pēnei:

“For example, defined, kaupapa Maori research as research over which Maori maintain conceptual, design, methodology and interpretative control ... research by Maori, for Maori with Maori”.<sup>49</sup>

Āe, e tautoko ana au i te kōrero nā Smith, ko te tikanga whakahirahira o te kaupapa nei ki tā te Māori tirohanga he kaupapa Māori hei hāpai i tō rātou mana, i tō rātou tino rangatiratanga e pā ana ki te tikanga rangahau, e rangahautia ana e te Māori mō ngā Māori ki ngā Māori. Heoi anō, he rangirua tērā aronui he whārarahi hoki te kaupapa nei, i kī te kīanga e puaki nei ‘*E kore e kitea he toki huna*’,<sup>50</sup> āe! I wētehi wā ka tītaha te kaupapa Māori ki te kaupapa Piritoka, nā te mea he hononga, he herenga hoki ō rāua.

Kāore au e huri tōku tuarā, ōku whakaaro i wētehi kōrero pai e pā ana ki te kaupapa Māori me te kaupapa Piritoka. Āe, i kī ai te kōrero; ‘*E raka te mauī, e raka te katau (he tangata anō mā*

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<sup>47</sup> Orbell, M. 1978:6, he kupu i roto i a Rewi, P. 2005:5.

<sup>48</sup> Cox, L. 1993:13, he kupu i roto i a Rewi, P. 2005:5.

<sup>49</sup> Smith, L. 1995.

<sup>50</sup> Brougham 1975:16; Grey 1857:5; Williams 1908:25. Mead rāua ko Grove, 2003:31:145. *A hidden adze cannot be seen*’.

*te mauī, he tangata anō mā te katau*).<sup>51</sup> Āe, kei te tika tērā, māku e tango he kohi, he kohinga kōrero mō āku kete mātauranga.

### **Ka kohuki nei ki te kaupapa ā-iwi, he kaupapa hou**

Ko tēnei te wā, ka kohuki nei anō te tauihu o te waka ki te kaupapa ā-iwi he kaupapa hou tērā e wherawhera ana i te hautūtanga o ngā rangatira o te ao o te ira atua, te ao tawhito me te Ao Pānekeneke nei. He pai ake tēnei aronui tōtika ki ngā iwi o te motu nei ki te whakatakoto i a rātou tikanga, kawa hoki, ahakoa he rerekē tētehi i tētehi.

Ko te pūtake o te kaupapa nei; he tikanga, he kawa, i waihangatia ai e ngā Māori mō ngā Māori, e hāngai ana tō rātou mana ki te whai i tō rātou whanaketanga i ngā tikanga kōkiri o te iwi Māori nei. He aronui tēnei hei hāpai, hei whakamana i ngā iwi, i ngā hapū hoki ki te whakatakoto i tā rātou aronui tōtika, ki te whai i a rātou tikanga, kawa hoki. Kua whakamāramatia e te kairangahau, ko tā te Māori tirohanga he kaupapa ā-iwi, he kaupapa tōtika ki te rangahau i te ira tangata, āe, he tino taonga tērā, ehara i te mea he whakarangirua ki ngā momo tikanga rangahau Piritoka, rangahau kaupapa Māori hoki, ahakoa, he āhua ōrite, tē taea te aha? Heoi anō, e tautoko ana a McNeill,<sup>52</sup> ‘he tika tonu tēnei aronui kia whakaahuatia te ao Māori tūturu he kaupapa ā-iwi’. Ko tēnei aronui e takoto ana he tikanga rangahau i raro i te mana o ia iwi, o ia iwi, kia tū motuhake rātou, engari rā, kia kaua e noho i raro i te whakaaro pāpori o ngā iwi Māori katoa o Aotearoa nei.

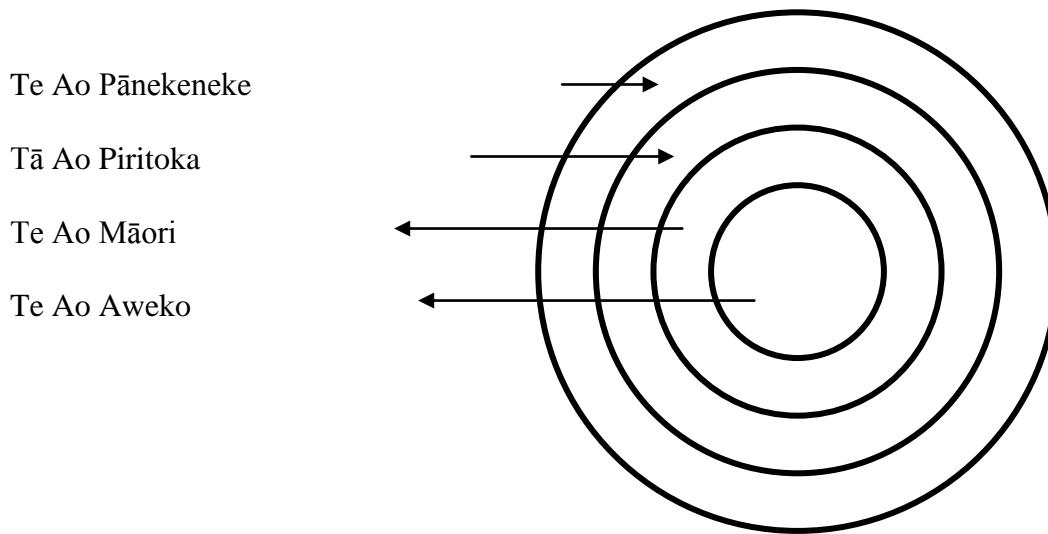
Ko tētehi atu whakamārama ia mō te kaupapa ā-iwi nei he momo mahara wānanga e pā ana ki Te Ao Tawhito, Te Ao Aweko rānei, arā, ko te āhua e whai ake nei, Te Ao Orokohanga (Ripanga 3). He āhua tēnei hei tauawhi i ngā mahi taonga o te kairangahau mō tana mahi rangahau, ki te whakaaroaro, ki te wetewete, ki te whakatau, ki te whakahē, ki te whakatepe, ki te uiui, ki te tātari, ki te nahanaha me te tātai hoki i ngā mahi rangahau mai i Te Ao Orokohanga (Ripanga 3). E karapinepine mai ana ngā taura e whā; Te Ao Aweko, Te Ao Māori, Te Ao Piritoka, me Te Ao Pānekeneke.

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<sup>51</sup> Mead 1981:9; Williams 1971:196, 321. Mead rāua ko Grove, 2003:43:219. *The right hand is adept, the left hand is skilful (some people to attend to the left and some to attend to the right)*.

<sup>52</sup> McNeill, H. 2005.

## Te Ripanga Tuatoru: Te Ao Orokohanga



Nō reira, he tauira tēnei, e whakaatu ana i tana māramatanga, i tana mōhiotanga ki Te Ao Orokohanga nā te kairangahau. He huanui pai ake tēnei mō te iwi o Ngāti Maniapoto me ngā iwi whānui hoki ki te kawē, ki te mau tonu ā rātou tikanga mai i Te Ao Aweko. Mā te pūmautanga o wēnei whakaaro hei hāpai, hei hiki, hei here hoki i ngā taonga o Te Ao Aweko. He mea whakahirahira hei whakaora anō i ngā whanaungatanga, i ngā kaihautūtanga hoki i waenga i ngā whānau, i ngā hapū, me ngā iwi. Tērā pea, kua tāmia haere ngā kawa me ngā tikanga tūturu o Ngāti Maniapoto i te kuhunga mai o te ao Piritoka. Nō reira, mā tēnei tauira, ā, Te Ao Orokohanga nei nā te kairangahau ka āhei pea ngā whānau, ngā hapū me ngā iwi whānui ki te whai i ngā huanui pai hei whakawhānui, hei whakawhanake rānei i ngā tūranga kaihautūtanga mō ō rātou oranga i tēnei Ao Pānekeke.

Ko wētehi atu kairangahau, ngā pūkenga, ngā tohunga hoki ka puta wētehi o ngā momo tauira mahara wānanga mō te rangahau āhua ōrite, me pēnei, ko Durie, M, (1998), ko te Tapa Whā, ko McNeill, (2005), ko te Kaupapa ā-iwi, ko Pere, (1988), ko Te Wheke, ko Rangihau, (1992), ko te Māoritanga.

### **Ko te kaupapa ā-iwi e tauawhi ana i te hā, i te wairua o te ao tūturu Māori**

Ko tēnei te wā ka huri anō te tauihu o te waka ki te whāriki nei he whakaaro e tauawhi ana i te hā, i te wairua o te ao tūturu Māori, i ngā taonga tuku iho, i ngā whakamīreirei, i ngā ruānuku o ngā marae, i ngā whakamahana, i ngā ruahine o ngā tūpuna whare, o ngā marae o Io-matua-te-kore. Ko te kaupapa ā-iwi he takapau hora nui hei whāriki hei hono i te ao o te ira atua o

Io-matua-te-kore, ki te ao tawhito, te ao o te ira tangata me te ao pānekeneke nei, he tikanga ake, he aronui tūkaha hoki mō ngā kairangahau Māori ki te rangahau i te ira tangata. He tauārai te kūare i ngā tikanga kōkiri. Heoi anō, ki ōku nei whakaaro hoki, he aronui māmā, he aronui mārama mō tātou katoa, ahakoa he pia, he tauira, he pūkenga, he tohunga, he ware rānei. Ko te mea nui mō te aronui nei e whakarauika mai ana i wētehi atu wānanga tāhuhu kōrero, he kōrero ā-waha rānei e pā ana ki te ira Atua me te ao tawhito, he taonga whakahirahira ki te rangahau i ngā mea katoa o te Ao Pānekeneke nei.

Nō reira, anei tētehi kōrero e tautoko ana i tā te Māori tirohanga, he kaupapa ā-iwi hei kōpani i ngā taonga a Roroa mā a Nunui mā, arā, ko Bevan-Brown, i whakamāramatia e ia:

*“Māori research must be conducted within a Māori cultural framework. This means it must stem from a Māori world view, be based on Māori epistemology and incorporate Māori concepts, knowledge, skills, experiences, attitudes, processes, practices, customs, reo, values and beliefs”.*<sup>53</sup>

Nō reira, kua mōhio tāua ki ngā wānanga tāhuhu kōrero hei whakamārama i mua rā, arā, tā te Māori tirohanga e noho ana i roto i tōna whare, ā, he pātere, he whakapapa nō Tainui, Te Aho Matua o Io-matua-te-kore. Ko tōku tūmanako nei kia whai ake taua wānanga tāhuhu kōrero, āe, pērā te rāngahau kōrero a Bevan-Brown; kia matatau ki roto i ngā pūrākau, ki ngā hītori, ki ngā tikanga me wētehi atu taonga.

Āe, e tika ana taua kōrero, ka whārikitia e au ngā kupu tohutohu pai nā Tāmami Kruger, ki ngā taringa o ngā kairangahau ki ō rātou whakaaro e pā ana ki te rangahau i tēnei Ao Pānekeneke nei, ka pēnei; *‘Ka warea te ware ka area te rangatira, hongihongi te whewheia, hongihongi te manehurangi; kei ahau te rangatiratanga’*.<sup>54</sup>

Koia, ka tautoko ahau ki tēnei kupu tohutohu e whāriki ana. Ko te ihi, ko te wehi, ko te wana, ko te tapu, ko te noa me te mauri, wētehi tikanga tūturu ki tā te ao Māori tirohanga mō ngā kairangahau ki te rangahau i ngā tihi maunga, i ngā ngutu awa i runga i o rātou rangatiratanga, arā, he kaupapa ā-iwi, he huanui tūturu.

Pērā i te huanui o Tāne-nui-ā-Rangi he kimi, he rangahau hoki i ngā mātauranga o tōna ao, o

<sup>53</sup> Bevan-Brown. 1998:231, he kupu i roto i a Rewi, P.2005:4.

<sup>54</sup> Kruger, T. 2003:3. *‘Ignorance is the oppressor, knowledge the liberator, know your adversary intently, feel your destiny; then the power is yours’*.



te ao o te ira Atua. Nā Tāne i kake ake rā i ngā rangitūhāhā ki te tiki i ngā kete o te wānanga. Ka tīmata ia i tana haere, nā tōna tuakana nā Whiro-te-Tupua i aukati i tana huanui. Ka whiua e ia ngā ngārara ko Te-Tini-o-Poto ki mua i te aroaro o Tāne. Kāore a Tāne i hemo, kāore ia i tuku kia mate rawa, kāore ia i koropiko. Engari tū tonu ia. Ka haere tonu ake a Tāne ki Te Tihi-o-ngā-Rangi ki a Io-matua-te-kore ki te tiki i ngā kete o te wānanga. Ka kake ake a Tāne, mā te huanui tika, mā te huanui matua, kia tū mārō kia mau tonu i a ia te ara tauwhāiti, te ara namunamu, te ara kauorohia. Kāore ia i kōfītiti haere pērā i tōna tuakana, i a Whiro. Nā Whiro-te-Tupua ngā rangi i kake, mā te huanui kino, te huanui poka tata hoki, ā, i hoatu ngā whatukura, ngā kete o te wānanga me ngā kōwhatu ki a Tāne. Ko te kete uruuru matua, ko te kete uruuru rangi, ko te kete uruuru tau, me ngā whatukura kōwhatu ko Hukātai me Rehutai. Koia te āhuetanga i roto i te ira tangata. Ko te mea nui ake, ko te kaupapa whakahirahira a Tāne, kia haere i te huanui tika i te huanui matua. Heoi anō, he mahi uaua, ā, he mahi kino hoki ki tōna aroaro, kāore ia i takoto; i whāia kētia e ia te mātauranga o te Ao, he pērā ki te taukī; ‘*Kimihia te kahurangi; ki te piko tōu mātenga, ki te maunga teitei*’.<sup>55</sup> He tika te kōrero nei, kāore a Tāne i tuohu ki tōnā tuakana, ki a Whiro-te-Tupua.

Nō reira, ki tōku nei whakaaro he whakawhānui, he whakamārama, he huanui māmā, he huanui ngāwari mō ngā kairangahau ki te whāi rangahau, nei te karakia a Tāne;

*Tenei au, tenei au, tenei au te hokai nei i taku tapuwae.  
 Ko te hokai-nuku, ko te hokai-rangi,  
 Ko te hokai a to tupuna a Tanenuiarangi  
 I pikitia ai ki te rangi-tu-haha, ki Tihi-o-Manono,  
 I rokohina atu ra ko Io-matua-te-kore anake  
 I riro iho ai nga kete o te Wananga:  
 Ko te Kete Tu-a-uri,  
 Ko te Kete Tu-atea,  
 Ko te Kete Aronui,  
 Ka tiratira, ka poupoua ki a Papa-tu-a-nuku  
 Ka puta te ira tangata ki te whaiiao  
 Ki te Aomarama!<sup>56</sup>*

Kei roto i ngā kete o te wānanga te mātauranga hei kōpani i te ao o te Atua ki te ao tawhito. He huanui māmā mō ngā kairangahau ki te rangahau i te ira tangata i te ao pānekeneke nei.

<sup>55</sup> McKay 1962:124. Mead rāua ko Grove, 2003:221:1350. ‘*Seek above all that, which is of the highest value; if you bow, let it be to the highest mountain*’.

<sup>56</sup> Shirres. 1997:15. Kāore he tohutō kei runga i wēnei kupu.

Heoi anō, anei te kōrero; *‘Kia mau ki te kura whero, kei mau koe te tāwhiwhi kei waiho koe hei whakamōmona mō te whenua tangata’*,<sup>57</sup> āe, koirā, tērā te āhuetanga o te ao aweko, ā, e haere tonu ana i wēnei rā.

Nō reira, ko te tohutohu o te kōrero mō ngā kairangahau i wēnei rā, kia kua rātou e whāia te huanui poka tata, pērā i a Whiro-te-Tupua, ehara i te āhua pērā i te kōrero, *‘He kanohi taiaha’*,<sup>58</sup> arā, kua e kakī mārō. Ka whai te huanui matua, e rapu ana, e takutaku ana, e pānui ana, ā, ka whakatewhatewhatia, ka wetewetea, ka tātarihia he mahi rangahau ia rā, ia pō, kia whakatanukutia te akoranga i ngā kete o te wānanga ki te hinengaro. Ā, i kī te wānanga tāhuhu kōrero, i Te Kōpua marae, ka pēnei; *‘Kia takatū i āritarita, i te hīnātore o te whāinga hei kura nui, hei kura roa, hei uaratanga whakahāngai whakaaro. Tēnā ka hāumi, ka hui, ka tāiki, kia eke, eke panuku, eke Tangaroa tukua’*.<sup>59</sup>

Āe, e tika ana aua kōrero, nā te mea; *‘Mā te hinengaro te ngākau ka kitea, mā te ngākau te hinengaro kā mārama’*.<sup>60</sup> Arā e whai ake tēnei āhuetanga i te rangahau pai, kia tūtuki ai te kaupapa rangahau, kia whiwhi ai he taonga, kia nanahu kē ai tōna hanga. Nō reira, kua tau ōku nei whakaaro e pā ana ki te whakawhānuitanga o te huanui māmā mō ngā kairangahau kei te whai i ngā mātauranga o te ira tangata pērā i a Tāne-nui-ā-Rangi. Heoi anō, ahakoa, he rerekē tōku whakaaro nei i wētehi atu pūkenga tangata, tohunga, kairangahau hou rānei, ko te mea nui *‘Ko te manu kai i te miro nōna te ngahere. Ko te manu kai i te mātauranga, nōna te Ao’*.<sup>61</sup> Ko tēnei mātauranga he whakarato i ngā mahi taonga ki ngā kairangahau ki te rangahau i ngā mea katoa i tō rātou ake whakaaro, i tā rātou ake whakamārama me tā rātou ake whakamōhiotanga.

### **Ko te kaupapa ā-iwi he kaupapa tōtika mō ngā hapū o Ngāti Maniapoto**

Nō reira, ko tēnei kaupapa ā-iwi e whānui ana he kaupapa tōtika mō Ngāti Maniapoto, arā, mō ngā hapū o Ngāti Unu rāua ko Ngāti Kahu kia mōhio ai rātou ki te whai i te tino mana

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<sup>57</sup> Te Manukura 1922:8.16; Te Waka Māori o Nui Tirani 1897:I.18.263. Mead rāua ko Grove, 2003:215:1313. *‘Hold fast to the valued treasure not to the illusory treasure lest you be left as fertiliser for the human land’*.

<sup>58</sup> Williams, H. W. 1971, 2003:362. *‘A face like a taiaha’*.

<sup>59</sup> Te Ruki, G.S. 2004. *“Be vigilant and ready to pursue the goals ambitions. Goals which unite us for a common cause. From unity of thought we fashion the tree gathering parts, lashing them tightly so that we can launch our vessel upon the great divide of Tangaroa”*.

<sup>60</sup> Rangi, H. 2003. *‘Within the mind a thought is conceived, from the thought the idea is expressed verbally. From verbally expression discussion ensures, and from the idea is implanted and practiced’*.

<sup>61</sup> Timutimu, A. 2005. *‘The bird that feeds on the berries, his is the forest; the bird who feeds on the knowledge his is the world’*.

rangatiratanga i raro i te korowai o Ngāti Maniapoto. Ko te mea nui mō Ngāti Unu rāua ko Ngāti Kahu kia whakatakotoria, te Māori tirohanga e rātou. Nei te kōrero e kukume nei; *‘Waiho i te toka tū mōana’*,<sup>62</sup> ā, ka tika, ko Ngāti Unutanga rāua ko Ngāti Kahutanga, ka tū tonu i runga i te kupu ōhākī a tō rātou tupuna, a Maniapoto *‘Kia mau ki te kawau mārō, whanake ake, whanake ake, whanake ake!’*<sup>63</sup> Āe he tika, ka tū takamua rātou.

Ko te whāinga o te kaupapa ā-iwi he tiro tiro, ki runga, ki raro, ki waho, ki roto kia whakawhānuitia ō whakaaro mō ngā mātauranga hou hei oranga me kī, te kaihautūtanga o tērā marae, arā, te tirohanga whakamua, otirā o tērā hapū ki te Ao Pānekeneke nei.

Ko te tikanga o te Ao Pānekeneke he rerekē i te ao tawhito. Nō reira, ko te pātai whakahirahira nei, *‘He aha te whakaaro ki te ārahi i ngā tāngata o te marae o Te Kōpua i tēnei wā, arā, e tika ana te whakatū o ngā tāngata hei kaiārahi, ā, e tika ana anō hoki te pupuri o te mana o ngā kaihautū o te marae?’* He tika te pātai nei, nā te mea, kua marara ngā mangainga ki ngā tai e whā. Nō reira, mā ngā mātauranga hou e manako nei hei hāpai i te hā, i te wairua, i te oranga, i te mana rangatiratanga mō ngā hapū o Ngāti Unu rāua ko Ngāti Kahu. E kī ana te kōrero nā Te Puea Hērangi, e hāpai nei; *‘Rukuhia te mātauranga ki tōna hōhonutanga me tōna whānuitanga’* arā, *‘Kia tupu, kia hua’*,<sup>64</sup> āe!

Ko tētehi atu whāinga, he tikanga whakaaro, he kaupapa whakahirahira nei, ko te whāinga mō te tikanga whakaaro he whakahiapo ki te tiro tiro i te hautūtanga i Aotearoa nei me te ao taketake o te Moana-nui-ā-Kiwa hoki. Ko tētehi atu ture o te kaupapa ā-iwi he pērā i te herenga o Ueuerangi rāua ko Ueuenuku, ko tērā āhuatanga ko te herenga o te kairangahau ki ōna hapū ki a Ngāti Unu rāua ko Ngāti Kahu me tōna marae a Te Kōpua. Nō reira, he mea nui tēnei herenga, nā te mea, mā ngā rangahau kōrero e tū atu hei whakawhānui, ā, kāore i ārikarika ngā kōrero. Āe, kei te tika anei te taukī; *‘E kore e ngaro; te kākano i ruia mai i Rangīātea’*.<sup>65</sup>

He pūtake whakahirahira mō tēnei rangahau ngā uiuitanga hōhonu, arā, ‘kanohi ki te kanohi, me pēnei:

<sup>62</sup> Armstrong, A. 2002:50, *‘Firm as a rock’*.

<sup>63</sup> Te Ruki, G.S. 1999. *‘For ever hold to the flight of the cormorant’*. Te ōhākī a Maniapoto.

<sup>64</sup> Waikato Raupatu Lands Trust Annual Report, 1998:4. Hērangi T.P. *‘Persue knowledge to its greatest depth, and it broadest horizons, thus, seek what that has been lost’*.

<sup>65</sup> Riley, M. 1990:42. *‘I shall not disappear, for I am a seed sown from Rangīātea’*.

“Qualitative in-depth interviews are much more like conversations than formal events with predetermined response categories. The researcher explores a few general topics to help uncover the participants’s views but other wise respects how the participant frames and structures the responses. Therefore the participant’s perspective on the phenomenon of interest should unfold as the participant views it, not as the researcher reviews it”.<sup>66</sup>

Heoi anō, ehara i te mea he huanui hou tēnei, i tīmata mai i a Tāne nāna i piki ngā Rangitūhaha. Engari, ko tēnei aronui he tika, he kōrero ōkawa, he kōrero ōpaki, ā, he rawe te whakautu me te kōrero noa iho. Nō reira, ko tēnei āhuatanga e kawē mai ana i runga i te marae o Te Kōpua, o Ngāti Maniapoto. Ko wētēhi atu wāhi uiuitanga kei ngā kāinga o ngā kaiwhakauru me te kāinga o te kairangahau hoki. Ko tētēhi atu whāinga he āta titiro ki ngā meneti, ki ngā hītori e pā ana ki te marae o Te Kōpua. Ko tēnei āhuatanga e kawē mai ana i runga i te mana rangatiratanga o ngā kaitiaki me ngā komiti o Te Kōpua marae.

Nō reira, anei te aronui tōtika ki te whakawhiriwhiri mai i ngā kaiwhakauru mō tēnei rangahau. Tuatahi: ka tukuna he pānui ki te komiti matua nō Te Kōpua marae, ā, te marama e heke mai nei, ā, ka whakamārama ahau i te kaupapa ki a rātou. Ko wēnei te āhuatanga whakawhiriwhiri i ngā kaiwhakauru mō te kaupapa nei. Tuarua; me titiro ngā pakeke katoa, ngā kuia, ngā koroua me wētēhi atu uri o Ngāti Unu rāua ko Ngāti Kahu. Tuatoru; ko ngā pakeke neke atu i te whā tekau ngā tau. Tuawhā; ko ngā mema rātou ko ngā kaitiaki o Te Kōpua marae e matatau ana ki wēnei āhuatanga. Tuarima; tekau mā rua ngā kaiwhakauru mō tēnei rangahau. Tuaono; kei a rātou te tikanga ki te whakauru mai i te rangahau nei. Tuawhitu; wētēhi ka whakaae ki te uru i te rangahau, ka tukua he pānui, ‘He whakamārama mā te Kaiwhakauru’, ‘Whakaaetanga mā te Kaiwhakauru’, me te ‘Pukapuka uiui mā te kaiwhakauru’.

Nō reira, ka puta wēnei āhuatanga mō te rangahau nei, arā:

- Ngā uiuitanga katoa e kawē ana i te mita o Ngāti Maniapoto.
- Ko ngā pātai, ngā whakaaetanga mā te kaiwhakauru mō te rangahau e tuhituhi ana i te reo Māori me te reo Piritoka.
- Ka tangohia ngā whakaaetanga mā te kaiwhakauru me ngā whārangi Paarongo kaiwhakauru mai i ngā kaiwhakauru katoa, ā, ka mau tā rātou muna i ngā wā katoa.

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<sup>66</sup> Marshall rāua ko Rossmam. 1999:108

- Ko tētehi atu herenga mō te kaupapa nei ko ngā whakapapa. Ka tuku i ngā pānui ki wētehi atu pūkenga matatau nō Ngāti Unu rāua ko Ngāti Kahu e matatau ana ki ngā whakapapa mō ngā hapū me te iwi o Ngāti Maniapoto.
- Ngā take kawenga kei waenganui i te kairangahau me te kaiwhakauru e āta whakarongo ana ki ngā ture i ngā wā katoa.
- I te wā o ngā uiuitanga ka nohopuku te kairangahau, ā, ko te mana kōrero kei te ringa o te kaiwhakauru i ngā wā katoa, ahakoa he kōrero hōhonu he kōrero paki rānei.
- Ka mau te tikanga whakahirahira mō te rangahau nei ki tētehi uiuitanga i ngā wā katoa, hei kōpani i ngā manaakitanga, arā, ‘kaua e haere ko tōu rae anahe’.
- Māku hei hoatu he taonga ki tētehi kaiwhakauru mō te rangahau nei mō tā rātou āwhina.

Ka tika tonu, kua mutu taua mahi i whārikitia e au ki a rātou, ki ngā kaiwhakauru o Ngāti Unu rāua ko Ngāti Kahu i te marae o Te Kōpua. Ā, ko wētehi o rātou kāinga kei Te Awamutu, kei Te Moana o Tauranga, kei Te takere o te waka o Te Arawa, kei Rotorua, me Waikato, Kirikiriroa.

Nō reira, kua tae ki te wā, kua huri te tauihu o te waka ki te hau kāinga ki te whakakapi, ki te whakarāpopoto hoki i tēnei kaupapa whakahirahira, arā, ‘Ko te tikanga rangahau’. Heoi anō, mai i te tīmatanga ki te whakamutunga, ehara wēnei i te mahi māmā, he tino uaua, he tino taumaha hoki. He aha ai? He tino mānukanuka nōku kia whakamāoritia te tuhinga Piritoka nei, nā te mea, ki ōku nei whakaaro kāore he wairua, he kikokiko hoki ki roto i te tuhinga Piritoka, ā, kāti rā me waiho ki reira. Otirā, kua takoto ōku whakaaro, arā, ko tā te Māori tirohanga, ā, kia mārama, kia mātau, ā, kia mataara.

Nō reira, mai i te rerenga o te kaupapa, arā, tā te Māori tirohanga, ka kōpani te kaupapa Piritoka, te kaupapa Māori me te kaupapa ā-iwi hei whakamārama i ngā rārangi pukapuka, i ngā kōrero whakatara, i ngā kōrero ā-waha a Biddle, 2000; Keelan rāua Moon; 1998, Kiro, 2000; Marshall rāua ko Rossman, 1999; McNeill, 2005; Smith, 1985; Te Rangihīroa, 1996; Te Ruki, 2007, me ngā kupu tohutohu a Kruger, 2003. Ā, ko te nuinga o ngā pukapuka pūtea kōrero nā Te Ara Poutama ngā whakamāramatanga tuhinga. Ā, tētehi kairangahau whakahirahira ngā kete kōrero a Bevan-Brown, 1998; Cox. 1993; Orbell, 1978; Rewi, 2005. Heoi anō, kua tangohia te kaupapa ā-iwi hei matua kaupapa ki te rangahau i te kaupapa whakahirahira, ko te tuhinga whakapae, he taonga pūwherowhero nei, ki te wherawhera i te

hautūtanga o ngā rangatira o te Ao Pānekeke nei. Heoi anō, hei whakawhānui i te kaupapa ā-iwi i tēnei wā, he kaupapa hei tauawhi i te tikanga taketake arā, i te hā, i te wairua, i te ihi, i te wehi, i te wana, āe, kāore i te ārikarika. Ka mahia te mahi i ngā pūrākau, ngā whakapapa, ngā waiata, ngā mōteatea, ngā whakataukī me ngā tauparapara, hei nanahu i tā te Māori tirohanga. Ko te wānanga tāhuhu kōrero o Io-matua-te-kore he tikanga tūturu ake. Ko tērā te pūtake mō ngā kairangahau he mahi taonga ki te rangahau i ngā mea katoa o te Ao Pānekeke nei.

## WĀHANGA TUATORU HE TIKANGA WHAKAARO

*'Ka kāpunipuni mai i ngā rākau pūhitaiooreore  
I ngā maunga whakahī, kōmiti kau ana ngā awa whēteketeke  
Tataia he Ihonuku, he Ihorangi!  
Tihei mauri ora!'*

Ko te kaupapa, ko te kaihautūtanga mai i te ao aweko ki te Ao Pānekeke. Ka titiro ki ngā momo kaihautūtanga, arā, te mana o te mātāmuatanga me ngā momo tūranga tangata. He tirohanga hoki ki ngā momo tūranga ki ngā momo kaihautūtanga ki roto i ngā moutere o Te Moana-nui-ā-Kiwa.

He tikanga whakaaro mō tēnei tuhinga whakapae he taonga pūwherowhero hāngai atu ana ki te rangi āwhiowhio. Ko te hautūtanga o ngā rangatira i te ao tawhito me te Ao Pānekeke. Ko te tūmanako kia whakamārama, kia mōhio ai ki ngā kaihautūtanga tawhito, otirā o tēnā iwi o tēnā iwi o te motu. I te mutunga iho, ko tēnei rangahau he tirohanga ki ngā 'rerekētanga' me kī, te kaihautūtanga puta noa i Aotearoa, ā, ka kohuki noa ki 'Te tāepaepapatanga o te rangi',<sup>67</sup> arā, i ngā iwi taketake o Te Moana-nui-ā-Kiwa.

Hei tauira mō te wā pāhake, ā, ka huri tāua ki te whakataukī e akiaki nei, āe, 'he iti te kōpara kai te rērere ana i runga i te puhi o te kahika'.<sup>68</sup> Heoi, koia tonu e noho ana hei tūāpapa mō tēnei kaupapa.

I te ao tāukiuki he kauwhau tō ngā mea katoa. Koia te mātārae o Ihurangi rāua ko Ihunuku. Āe, pērā tonu hei whakawhiriwhiri i ngā taura tūāmanomano o ngā pītau whakarei o Te Moana-nui-ā-Kiwa. Nō reira, ka tātari, ka ārohi, ka āta mātātaki, kia kōwhiriwhirihia kia whakamāramahia ngā āhuatanga i waenganui i ngā hautūtanga tā te Māori tirohanga, arā; te ao ira atua, te ao tawhito, te Ao Pānekeke, ā, te iwi taketake o Te Moana-nui-ā-Kiwa. Ā, ka huri ki tā te Piritoka tirohanga. Heoi kīhai, ko te tirohanga e pū mai ana ngā whakaaro kaituhi Māori, he aha ai? He kaupapa Māori.

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<sup>67</sup> Brougham 1975:55; Williams 1971:356. Mead rāua ko Grove, 2003:389:2429. 'The place where the sky hangs down to the horizon'.

<sup>68</sup> Huata 1921:18. Mead rāua ko Grove, 2003:77:430. 'Although the bellbird is small it flies to the crown of the white pine'. Achievement is not a result of stature; even a person of humble station can attain success.

## He aha te pū, te weu, te more, te toi o te kaihautūtanga?

Nō reirā, ko te pū, te weu, te more, te toi o te kaihautūtanga tawhito mā te mana o te mātāmuatanga, āe, he whakapapa tōtika mai rā anō. E tautoko ana a Buck<sup>69</sup> ko tēnei te huanui tōtika mō te hautūtanga, pēnei i te whakataukī i whārikitia nei; *‘He tamaiti i aitia ki runga ki te takapau wharanui’*.<sup>70</sup> Ko tēnei te whakaaturanga whakahirahira puta noa i Aotearoa. Ko te mana o te mātāmuatanga, arā; te aho matua, te ure tārewa, te tama tāne rānei. He aronui tōtika tuku iho mō te tāne mātāmua, te tuakana rānei ki te ārahi i tōna hapū me tōna iwi. Ko taua āhuatanga hei kōpani he aronui aweko, pērā; *‘I te orokoputanga mai o te tamariki i roto tōna whaea ka timata tenei mea te mana, engari nō muri mai, nō ngā tūpuna’*.<sup>71</sup> Tērā, te tīmatanga o ōna whakapapa, hei kōpani nei, i tōna mauri, i tōna mana, i tōna tapu. Ka tika, tēraka, i tōna ihi, i tōna wehi, i tōna wana, ā, he toa. Arā; he kaiwhāngai, he kaitātai, he tangata ātawhai, nō reira, ka puta te kīanga; *‘He kahu ki te rangi, he mohu ki te koropuku’*.<sup>72</sup> Heoi anō, i kite a Buck,<sup>73</sup> i tā te Māori tirohanga i ngā kaihautūtanga tawhito e rua, ko tētehi he rangatira – he ‘Kāhu Kōrako’ ko tētehi atu he ware - *‘He tama meamea noa iho’*.<sup>74</sup> Ā, e whakaae ana hoki a Walker<sup>75</sup> engari, ka whakatūria e ia he whakapapa tōtika, i raro i te tikanga a te hapū a te iwi. Ko tēnei āhuatanga hei kōpani i ngā kaihautūtanga e toru, arā; *‘He taniwha hiku roa’*,<sup>76</sup> he tūtūā, he taurekareka. E ai ki te kōrero a Mead,<sup>77</sup> ko tēnei te pūtake whakahirahira mai rā anō he tūranga kotahi. Ka kōrero tētehi atu pūkenga mō te puāwaitanga o ngā tikanga Māori o mua, me pēnei:

“Winiata separated out the different aspects of Māori pre-European chiefly leadership, identifying the all-encompassing authority over the largest Māori social units, the *iwi*, and the *waka*, with the *ariki*. Beneath this leader was series of lesser *rangatira* chiefs who descended from the more junior family lines and who stood at the head of the smaller, autonomous social units, the *hapū*, which made up the *iwi* and ultimately, the *waka*”.<sup>78</sup>

Tā te kōrero anō nā Winiata e pā ana ki te herenga o ngā kaihautū ki te iwi, ki te waka,

“The *ariki* head of the *waka* was the head of the *iwi*, but then he was a *rangatira* of a *hapu* and a *kaumatua* in a *whanau* as well. A *tohunga* was head of the extended

<sup>69</sup> Buck, P. 1950:337.

<sup>70</sup> Best 1907:3; Williams 1971:368, 489. Mead rāua ko Grove, 2003:119:711. *‘A child conceived on the marriage bed’*.

<sup>71</sup> Shirres, P 1997:36.

<sup>72</sup> Kāore he pū, he kupu i roto i a Mead rāua ko Grove, 2003:78:440. *‘A hawk in the sky, a rail in a hidden place’*. The chief (or executive) has a broad view of affairs not available to one in a lowly position.

<sup>73</sup> Buck, P. 1950:337.

<sup>74</sup> Smith 1907:198; Williams 1971:368, 489. Mead rāua ko Grove, 2003:119:712. *‘Only a bastard son’*.

<sup>75</sup> Walker, R. 1990:65.

<sup>76</sup> Kāore he pū, he kupu i roto i a Mead rāua ko Grove, 2003:122:734. *‘A monster with a long tail’*. A chief with many followers.

<sup>77</sup> Mead, H. M. 2005.

<sup>78</sup> Winiata 1967, he kupu i roto i a Ka’ai, 2004:92.



family, but quite often he was a *rangatira* and an *ariki*".<sup>79</sup>

Ko tēnei herenga e kōpani ana i ngā tūranga matua kaihautū e whā. He ariki, he rangatira, he kaumātua, he tohunga. Ko rātou katoa e mau ana he tūranga whakahirahira i waenga i ngā whanaungatanga pāpori i roto i tō rātou iwi, o rātou hapū, o rātou whānau.

Anei te āhua mō tētehi tūranga kaihautū tawhito, i whakamāramatia e Winiata:

- Ariki: In the internal administration of the tribe, the *ariki* worked as arbitrator, persuader, adviser, and supervisor in the assembly.
- Rangatira (Chief of the subtribe): The *rangatira* performed the same administrative role in the sub-tribe as the *ariki* in the tribe.
- Kaumātua: The *kaumatua* represented the family group in the administration of village affairs.
- Tohunga: The *tohunga* was usually recruited from the ranks of aristocracy. In economic enterprise, the *tohunga* was repository of most important magic required in agriculture, fishing, hunting, fowling and building.<sup>80</sup>

Ko tēnei te āhua hautūtanga i te ao aweko, ahakoa ko wai? Ahakoa kei whea? Ahakoa pēwhea? Ko tēnei āhuatanga e kōpani ana i te taukī nei, 'Ehara taku toa i te toa takitahi, engari he toa takitini'.<sup>81</sup> Engari ki tā Winiata ka pēnei tana taukī, 'Ehara taku toa te toa takitahi engari he toa (r)[t]akitahi'.<sup>82</sup> Nō reira, he mahitahi, he whakaaro tahi te aronga. I mua rā, kei runga i ngā hapū, i ngā rangatira katoa tēnei aronui tōtika hei kōpani i te iwi kia kotahi ai ngā whakaaro. I whakarau kakai a Barlow,<sup>83</sup> ko te 'Arikitunga' he whakapapa tūturu mai rā anō mō te kaihautūtanga Māori i te ao aweko. Ko tēnei Arikitunga i heke iho i a 'Io-matua-te-kore' Te Aho Matua. Otirā, mai i te nuinga o ngā kōrero, puta noa i te whenua, ko te rangatiratanga te tikanga tūturu mō te kaihautūtanga Māori, ko te Arikitunga te tikanga whakahirahira puta noa i Te Moana-nui-ā-Kiwa.

Ki roto i ngā rangahau a Mahuika,<sup>84</sup> nō Ngāti Porou ka kitea e ia he tikanga rerekē anō i reira,

<sup>79</sup> Winiata, M. 1956: *JPS*. Vol: 65. 212:31.

<sup>80</sup> Winiata. 1956:25-49

<sup>81</sup> Huata, 1912:18. Mead rāua ko Grove, 2003: 24:93,.

<sup>82</sup> Winiata, M. 1956:178-183. 'My courage is not that of a single warrior but a collective fighting force'.

<sup>83</sup> Barlow, C. 1991:5.

<sup>84</sup> Mahuika, A. 1997:64-85.

ā, he rerekē tā te kōrero, tā te titiro puta noa i Aotearoa. Ka whakaaetia e ia mō taua āhuatanga, arā; ko te tama tāne, te ure tārewa, te tuakana, te mātāmua te tūranga kaihautūtanga tawhito mai rā anō. Ahakoa ko te mana o te tangata e noho taharangi ana, arā kua tau te koroheketanga, kua tau te māuiuitanga, kua mate rānei tōna matua, ka tārewa taua mana mō tētehi wā nei, ā, tōna wā ka oho anō taua mana, ka huri ki te taukī e pupū ake nei; *‘Mate atu he tētē kura, ara ake he tētē kura’*.<sup>85</sup> Ahakoa, ko tēnei te āhuatanga he pai rawa atu ki roto i Ngāti Porou, engari, ko te tikanga nā Ngāti Porou he kōpani i te taha tāne me te taha wāhine i raro i te mana kaihautūtanga, pērā i te taukī; *‘Ānō te pai te āhuareka o te noho a ngā tēina me ngā tuākana i runga i te whakaaro kotahi’*. Nō reira, he nui ngā hapū matua me ngā tūpuna whare i waenganui i a Ngāti Porou ka tapaina ki ngā ingoa māreikura i tō ngā ingoa whatukura. Anei te whakataukī; *‘E, kia whakatāne ake au i ahau’*.<sup>86</sup> Ā, ka whakarauika mai i te ariki tapairu, arā; *‘He awa wai kōpua he taniwha kei roto, e mate; he awa wai kōpua wahine, taka ana te āhuru’*.<sup>87</sup> Ko tēnei te āhuatanga i heke iho i te wānanga tāhuhu kōrero o Ngāti Porou mai rā anō. E whakaae ana a Winiata ki ngā tirohanga o mua o te ao Māori puta noa i Aotearoa. Ko te wahine mātāmua ki roto i wētehi whānau whakahirahira e mōhiotia ana e te hapū, te whānau me te iwi, tō rātou tūranga, ko te ariki tapairu, ko te kahurangi, ko te tuhi māreikura hoki, ā, he rangatira katoa.<sup>88</sup>

Engari ko wētehi atu whakamārama me pēnei: *‘te ūpoko te kaiārahi o tētahi iwi, he tangata whai mana i roto i te iwi. He rangatira te tangata e mōhio ana ki te whakahaere i tōna iwi i ngā wā o te pai me te kino’*.<sup>89</sup>

### **He aha te pūtake i ngā hautūtanga i ngā moutere ki roto i Te Moana-nui-ā-Kiwa?**

Ka kitea e tāua ngā moutere katoa ki roto i Te Moana-nui-ā-Kiwa, te whakataukī nei, hei whiriwhiri i ā tātou katoa, me pēnei, *‘He kōpu puta tahi, he taura whiri tātou: Whiringa-a-nuku, whiringa-a-rangi, te whātia e...’*<sup>90</sup>. Ko tērā te pūtake o te kaihautūtanga tawhito mā te mana o te mātāmuatanga, he āhuatanga nō mai rā anō. E ai ki ngā whakaaro o Crocombe rāua ko Tuya’inekore,<sup>91</sup> kua takoto te whanaketanga o te kaihautūtanga tawhito i rō Ngā Motu

<sup>85</sup> Best 1894:46; Kāretu 1974:61; Mitchell 1944:247. Mead rāua ko Grove, 2003:286:1766. *‘As one child dies another rises to take his place’*.

<sup>86</sup> Brougham rāua ko Reed, 2004:18. *‘Oh, let me be a man’*.

<sup>87</sup> Kāore he pū, he kupu i roto i a Mead rāua ko Grove, 2003:68:370. *‘In a river’s depths lie taniwha, death, but in the depth of a woman, there is comfort’*. A woman is symbolic of peace.

<sup>88</sup> Winiata, he kupu i roto i a Ka’ai, 2004:93.

<sup>89</sup> Te Taura Whiri i te Reo Māori, 2008:742.

<sup>90</sup> Biddle, E. 2000.

<sup>91</sup> Crocombe rāua ko Tuya’inekore. 2003:15.;

o Kūkī i runga i ngā pūtake whakapono e rua. Tuatahi, ko te tāne anake te mana whakahaere, tuarua, kei runga ake anō te tāne mātāmua i te teina e whai ake nei. Ā, ka kohuki noa ki te taukī e akiaki nei; *‘He rei ngā niho, he parāoa ngā kauae’*.<sup>92</sup> Nō reira, hei whakatakoto i wēnei tikanga, kua ara mai he ture tika me te whakahaere motuhake kia mau te tāne mātāmua, ki te tūranga teitei mō ake tonu atu. Mā runga i te aho matua, arā, te tāne mātāmua tuatahi, whai muri iho wētehi atu tāne tūranga teitei i heke iho i taua āhuatanga. E whakakoikioia ana e White rāua ko Lindstrom<sup>93</sup> ko te kaihautūtanga tawhito i te iwi taketake o Tonga hei tautoko i te mātāmuatanga he tikanga tōtika. Ko te tirohanga a Holmes,<sup>94</sup> ko te pāpori tika o te iwi taketake o Hāmoa, he whakapūmau i a Hāmoa ‘e kore anō hoki’ he pūtake i runga i te mana o te mātāmuatanga, he pērā ki te aho matua. Ehara tēnei i te āhuatanga e whai ana i te whakakitenga ki ngā taura whakapaparanga pāpori o Te Moana-nui-ā-Kiwa ki te tonga.

Ko te tikanga mana motuhake o Hāmoa he pūtake i runga i te āhuatanga *fa’amatai* nei, he tikanga aronui whakahaere motuhake tōtika, arā; he rangatira, he *matai* rānei. He tūranga whakahaere motuhake i runga i ngā *aiga* i ngā hapū whānui. Ka kitea e Lockwood,<sup>95</sup> i roto i te iwi tawhito o Tahiti ki te pūtake o ngā karangatanga; he rangatira, he tohunga, he kaupupuriwhenua me ngā marahea. He tūranga a ia nā te iwi i runga i te aho matua, arā, ko te mana o te mātāmuatanga he ture mai rā anō. Heoi anō, ahakoa te tūranga o ngā wāhine kāre i ōrite ki tō te tāne, kāore he tūranga tohunga tō te wahine. I whakarau kakai a Buck,<sup>96</sup> ko te kupu ariki e kite ana puta noa i Te Moana-nui-ā-Kiwa, koia te wāhi pū tūturu; engari, ka kitea e ia te rerekētanga i te whakaaturanga o te ariki ki roto i wētehi iwi taketake i Te Moana-nui-ā-Kiwa mō te tikanga o te kupu ariki, ā, hei whakapēhi, hei whakawairua hei whakanekeneke ana hoki. Ki roto i Hawai’i me Hāmoa he rerekē ki tā mātou tangi o te reo ki te kupu ariki, ko *ali’i* i roto i tō rāua reo. Ko taua āhuatanga e pā ana ki ngā rangatira noa iho. Nō reira, ko te kupu ariki e riro ana mai te āhua mana whakaiti iho ki tā te Māori rangatira. Nō reira, ki roto i aua motu ko te kupu *ali’i* hei whakamārama i ngā take e rua, arā; ki te mōhio ki ngā tūranga ki ngā rangatira, ki ngā piki me ngā heke tūranga whai tikanga.

Ki te iwi taketake o Hawai’i, ko *ali’i* te tūranga teitei. He ōrite tēnei tūranga ki te ariki o te ao Māori. Mā te *ali’i* nui me te *ali’i aimoku* ka mōhio te waitohu o ngā tūranga whai tikanga.

<sup>92</sup> Brougham 1975:3; Grey 1857:26; Williams 1971:491. Mead rāua ko Grove, 2003:116:688. *‘If the teeth are huge the jaws must be whale-sized’*. Ambition to carry out great undertakings.

<sup>93</sup> White rāua ko Lindstrom. 1997:49-52.

<sup>94</sup> Holmes, L.D. 980:188-197.

<sup>95</sup> Lockwood, V.S. 1993.

<sup>96</sup> Buck, P. 1950:343-344.

Ki te iwi o nehe o Hāmoa, ko ngā ingoa motuhake mō ngā rangatira teitei, he *ali'i*, engari, he ingoa noa iho. He ōrite tēnei tūranga ki tā te ariki o te Māori. Ko te kupu o Tahiti e ōrite ana ki te 'ariki' o te Māori, ko *arī*. Ka tapaina tēnei ingoa ki runga i ngā whānau taketake, ā, he tūranga teitei ake e pū mai ana i te mana o te mātāmuatanga mai rā anō. I ngā wā o mua, i rerekē anō ngā tikanga o ngā Motu o Kūkī. I tapaina te ingoa rangatira ki runga i ngā tēina. I raro iho ngā tēina i ngā *mataiapo*, he tūranga e pā ana ki te tāne mātāmua. Kua mōhio tēnei kupu, tēnei āhukatanga, arā, te *mataiapo* ki ngā tōpito katoa o Te Moana-nui-ā-Kiwa. I kitea e McEwen,<sup>97</sup> wētehi atu rerekētanga ki roto i te pāpori o Ngā Motu o Kūkī i te āhukatanga 'ariki Māori', arā, ka mate he rangatira, ā, ka whiriwhiritia he rangatira hou e ngā whānau rangatira teitei, mā runga i te whānau aho matua. Ki a McEwen,<sup>98</sup> he rerekē ngā tikanga o te iwi taketake o Niue, i wērā o ngā iwi taketake puta noa i Te Moana-nui-ā-Kiwa, e pā ana ki ngā tikanga tawhito o Niue, ka tae ki te taumata e mōhiohia ana kei runga i a rātou te ingoa '*patu*'. Engari, ko ngā tāne moe wahine anake e mau ana taua tūranga kaihautū i reira. Kei a rātou te mana kōrero i ngā huihui hapori, me ngā whakatakotoranga whakaaro e pā ana ki tōna whānau. Kāre tēnei tūranga e taka ki ngā tāne takakau nā te mea he tino whakahirahira te āhua o te whanaungatanga. He mea iti iho tēnei āhukatanga, arā, te whanaungatanga, ki ngā iwi taketake puta noa i Te Moana-nui-ā-Kiwa. Heoi anō, mai i te tau 1700, ka mōhio wēnei iwi taketake ki tā te Piritoka tirohanga, ā, ka rerekē haere, ka nekeneke haere, ā rātou tikanga. Ka whakaae atu a Crocombe rāua ko Tuya'inekore, 2003; ko Lockwood, 1993; ko McEwan, 1994; ko White rāua ko Lindstrom, 1997, i taka ngā tikanga o ngā iwi taketake o Te-Moana-nui-ā-Kiwa ki ngā tikanga whakapono o te ao, me ngā tirohanga whakaaro ki tā te Piritoka tirohanga, arā, o ngā iwi taketake o ngā iwi Ingarangi, Ūropi, me ngā iwi o Amerika.

### **Hoki mai ki ngā hautūtanga i Te Ika-a-Māui**

Nō reira, kua whakamāramahia ngā huanga, ngā whakatūtukitanga me ngā tuakiri, kanohi ki te kanohi. He aronga nunui whakahirahira te kaihautūtanga ki roto i ngā iwi taketake i Te Moana-nui-ā-Kiwa. Heoi anō, e whakaae ana a Mahuika,<sup>99</sup> he tika te kōrero, he tirohanga noa iho puta noa i Te Ika-a-Māui e pā ana ki te āhukatanga kaihautūtanga, arā, te mana o te mātāmuatanga heke iho i te ure tārewa. Engari, ko te aronui nei mō tēnā hei whakatūtuki i ngā tēina. Anei te kīanga e wero ana; '*He taina whakahoki tipu, teina whakahirahira, he*

<sup>97</sup> McEwen, J. M. 1994:87.

<sup>98</sup> McEwen, J. M. 1994:87-88.

<sup>99</sup> Mahuika, A. 1997.

*pōtiki kahikātoa*'.<sup>100</sup> Ko te mana o te teina kaihautūtanga i heke iho i tōna tuakana, me pēnei; e kore te tuakana e hoatu i āna pūkenga ki te kaihautū o tōna hapū, o tōna iwi. Heoi anō, ko te mana o te tuakana kia noho tonu ki a ia, engari, ko tēnei mana rangatiratanga ka heke iho ki āna tamariki, ki āna mokopuna. Ka haere te teina ki waho atu i te hau kāinga ki wētehi atu wāhi ka whakatūria e ia he hapū hou, āe, anei he tohu whakamāherehere, '*Haere koe i te ara a Taihoa, kia tae ai koe ki Aua-atu*',<sup>101</sup> ki te taumata kaihautūtanga, pērā i a Puhi Ariki te teina o Toroa te amokura o *Mātaatua* waka ki te Hiku o Te Ika-a-Māui. Ka uruhina rānei, ka wero rānei, ko te teina hei wehenga i tōna whānau, hapū, iwi. Ko tēnei aronui kia tukua he whenua, he mana i waenganui i ngā kaihautū ahakoa he teina he tuakana rānei. Ka moe te teina i tētehi puhi o te hapū, o wētehi atu hapū, iwi rānei, ko tēnei aronui hei whakahiapo te mana o te teina ki te whāia e ia tōna kaihautūtanga me tōna mana whenua. Nō reirā, mai i te wānanga tāhuhu kōrero he tokamaha ngā tēina ka whakapūmautia he kāwai kaihautū hou. Ko tēnei kāwai hou i heke iho ki ō rātou mangainga mō ake tonu atu.

Me wētehi atu ritenga hei ārahi i te teina rangatira ki te tango i te mana whakahaere o tōna tuakana: ka pūmau tonu te āhuatanga nei. Arā; ka tū he pākanga, kei te noho wētehi atu hapū, iwi i runga i te whenua. He whakaaturanga mūrere, āe, pērā ki te taukī; '*Me te kiore kai whata*'<sup>102</sup> he tohu mate tēnei. Āe, e tika ana te kīanga nei; '*Te kōkonga pouri*'<sup>103</sup> tēnā. Anei te whakaaro kia whāriki i tētehi pūkenga:

“It is a myth, according to Mahuika, that ambition was not a common attribute. Leadership roles were not always pre-ordained nor non-competitive. He says that ambition was certainly a variable in the politics of leadership”.<sup>104</sup>

Ko te tūmanako huanga o te kaihautūtanga, he taonga i heke iho i ngā wānanga tāhuhu kōrero mai i roto o ngā whakapapa o ngā pūrākau o ngā pakiwaitara o ngā mōteatea o ngā iwi puta noa i Aotearoa me ngā iwi taketake i te Moana-nui-ā-Kiwa. Ko Ka'ai e whakaae ana ki te whakaaro o Mahuika, ehara te kaihautūtanga tawhito e whai ake nei i te tikanga tuku iho i ngā wā katoa, ka pēnei:

<sup>100</sup> Smith 1913:41. Mead rāua ko Grove, 2003:118:707. '*The contemptuous younger sibling, the overly confident younger sibling, but the vigorous last born*'.

<sup>101</sup> Stowell 1913:128. Mead rāua ko Grove, 2003:290 '*Go by the road of By-and-by, arrive at Nowhere*'. Accept what the future offers.

<sup>102</sup> Brougham 1975:21; Grey 1857:71; Te Rangikāheke 1849:112. Mead rāua ko Grove, 2003:303:1878. '*Like the rat eating at the food stage*'.

<sup>103</sup> Brougham 1975:73; Grey 1857:85. Mead rāua ko Grove, 2003:374:2323. '*The dark corner*'.

<sup>104</sup> Mahuika, he kupu i roto i a Royal, T. 2005:8

“Before colonisation, Māori society was based on *iwi*, *hapū*, and *whanau* groupings each led by chiefs of varying ranks. Leadership was not necessarily hereditary – rather the best person for the position was chosen; sometimes by the existing leader, sometimes by a group of consensus, and at other times by marriage or conquest”.<sup>105</sup>

E tatū ana a Royal,<sup>106</sup> ‘kāore i whānau mai he kaihautū, ka whakatō te kākano kātahi anō te kaihautū ka tupu’. Ki a ia, e waru ngā āhuatanga nō te kaihautū:

- 1) **Whakapapa**, he āhuatanga nō te rangatiratanga: moenga rangatira, ā, nei te taukī; ‘*Na te moenga rangatira ena mea*’.<sup>107</sup>
- 2) **He pūkenga pū manawa**, arā; ‘*He mahi kai te taonga*’<sup>108</sup> ko te tūmanako o ngā kaihautū kia whakahaere ā rātou pūkenga papai e pā ana ki ngā take katoa o te iwi, arā, he kaihautū matatau. He takawaenga, he kaihautū whakaruruhau, hei whāngai i tōna iwi.
- 3) **Whakatūturutanga i te hapū me te iwi**, ‘*He tangata anō te tangata ki tōna kāinga, ā, he ariki tōna iwi*’<sup>109</sup> koia anō ki roto i te pā hei whakanui i te iwi.
- 4) **Ngā whakapapa** katoa o ia hapū, o ia iwi. Āe, ‘*He kahu ki te rangi, he moho ki te koropuku*’.<sup>110</sup> He āhuatanga whakahirahira nō te tūranga o te rangatira, arā, wēnei pūkenga; mātau, kaha, māia, mana, whakatakato whakaaro.
- 5) **He rangatira kanohi kitea**, e mōhiotia nei e ngā iwi, e ngā hapū, e ngā tai e whā o te motu, nei te kīanga e akiaki nei; ‘*He tauranga uta, he toka tū moana*’.<sup>111</sup>
- 6) **Tūrangawaewae take pū**, he āhuatanga whakahirahira pērā te mana o te mātāmuatanga me te mōhio ki ngā rohe whenua. Nei te taukī; ‘*Ko ōku kāinga waewae*’.<sup>112</sup> He rangatira mōhio, he matatau e pā ana ki ngā tohu whenua, arā, Ngā maunga, ngā awa, ngā whanga, ngā roto me ngā wāhi tapu.

<sup>105</sup> Ka’ai rāua ko Reilly. 2004:91.

<sup>106</sup> Royal, T. 2005:8-9.

<sup>107</sup> Best 1898: He kupu i roto i a Mead, Stevens, Third, Jackson, Pfeifer. 2005:7. ‘*Those things come out of the chiefly marriage bed*’.

<sup>108</sup> Firth 1973:176. Mead rāua ko Grove, 2003:92:536. ‘*Survival is the treasured goal*’. The ability to provide subsistence has high importance, being essential to group

<sup>109</sup> Brougham rāua ko Reed, 2004:76. ‘*A man of importance his own village, and a chief among his own people*’.

<sup>110</sup> Kāore he pū, he kupu i roto i a Mead rāua ko Grove, 2003:78. ‘*A hawk in the sky, a rail hidden*’. The chief (or executive) has a high broad view of affairs not available to one in a lowly position.

<sup>111</sup> Stowell n.d. b. Mead rāua ko Grove, 2003:125. ‘*A resting place ashore, a firm rock at sea*’. Describes a chief whose influence is unchallenged in his territory which extends from the land to the sea.

<sup>112</sup> Brougham rāua ko Reed, 1963:50. ‘*The places my feet have trod*’.

- 7) **Te tirohanga**, tā te ira tangata, he whatukura, he māreikura? Ko wai ngā tangata papai ki te arahi? Arā, te kōrero; *'He tangata kī tahi'*.<sup>113</sup>
- 8) **Mana, tapu**, mana tangata he kaupapa whakahirahira mō te kaihautū ki runga i tōna hapū i tōna iwi, e kī rā; *'Haere i muri o te tira parāoa'*.<sup>114</sup>

Ā, ka kitea e tāua wēnei huanga whakahirahira tawhito mō ngā kaihautū i te ao tawhito hoki. Arā, ngā pūmanawa kaihautūtanga e waru.<sup>115</sup> Kua whakamāramatia e ngā rangatira a Te Rangikāheke, 1850, nō Ngāti Rangiwewehi, nō Te Arawa waka, rāua ko Himiona Tikitū, 1897, nō Ngāti Awa, nō Mātaatua waka. Nā Te Rangikāheke ka hoatu ki a Hōri Kerei wēnei kōrero i te tau 1850, e pā ana ki *'Te Tikanga o tenei mea te rangatiratanga o te tangata Māori'*.<sup>116</sup> Heoi anō, e whakaae ana a Te Rangikāheke rāua ko Tikitū ko tēnei pūkenga e kōpani ana *'te kōpū o tōna whaea'*. Heoi anō, e ai ki te kōrero a Tikitū me Rangikāheke e mau ana rāua i tēnei āhuatanga, me pēnei, *'Na te moenga rangatira ena mea'*.

Ko Te Rangikāheke 1850, Te Tikanga o tēnei mea te rangatiratanga o te tangata Māori.

- 1) **He toa**, *'He toa riri, he toa pāhekeheke; he toa mahi kai, he toa mau tonu'*.<sup>117</sup> Tērā, he āhuatanga i te rā aweko, āe, *'Ki a ia, te toka tū moana'*.<sup>118</sup>
- 2) **Kōrero taua**, arā, te taukī; *'Te iwi e! Ko au te whare o te riri!'*<sup>119</sup>
- 3) **Mahi kai**, *'He toa tūranga rau; he toa kaipaoi'*.<sup>120</sup> He tangata ringa raupā.
- 4) **Tangohanga**, Āe! Te oranga o te tangata, he whenua. Te marire o te tangata, he ngahere. Te kōpua o te tangata, he kai. Arā; *'He umu taoroa, he tawhiti, he whata whakaharahara'*.
- 5) **Pupuri pahi**, *'Ka pupuri taua pahi rā i te maru o Kakepuku o Kahurere'*.

<sup>113</sup> Brougham rāua ko Reed, 2004:80. *'A man of a single word'*.

<sup>114</sup> Grey 1857:104. Mead rāua ko Grove, 2003:53:278. *'Follow the party of the whale'*. That the whale here stands for the man who is very great indeed (*mō te tangata nunui anō*).

<sup>115</sup> Rangikāheke. 1850. Tikitū. 1897. He kupu i roto i a Mead, Stevens, Third, Jackson, Pfeifer. 2005.

<sup>116</sup> Mead, Stevens, Third, Jackson, Pfeifer. 2005.

<sup>117</sup> Williams, H.W. 2000:429.

<sup>118</sup> Grey 1857:49. Mead rāua ko Grove, 2003:211:1288. *'To whom a rock standing firm in the sea'*.

<sup>119</sup> Best 1902:133. Mead rāua ko Grove, 2003:371:2303. *'O people! I am the house of war'*. Men noted for their bravery and skill were termed 'house of war'.

<sup>120</sup> Te Karere Māori 1856:11.9.14. Mead rāua ko Grove, 2003:771:128. *'The export food-provider had many stopping places'*.

- 6) **Kōrero Rūnanga**, arā, ko te kōrero kauae runga, kauae raro, nā te wānanga tāhuhu kōrero o Io-matua-te-Kore.
- 7) **Kōrero manuhiri**, ā, tukua mai i ngā kōrero ā-waha i te wānanga o Te Kōpua, me pēnei; ‘Ko te manuhiri i ahu mai i Hawaiki’. Āe, ‘Haere mai ngā waka, haere mai ngā waka o ngā tini wharaunga o tāwhiti haere mai ki uta! Haere mai! Haere mai! Haere mai!’
- 8) **Atawhai pahi, iti, rahi**, ‘Ka pā te toki nei kei Hawaiki’. Ahakoa ko wai?

Nā Himiona Tikitu’ “Ngā pūmanawa e waru” 1897;

- 1) **He kaha ki te mahi kai**, ‘He toa mau rākau, he toka piringa, he toa mahi kai he rākau whakamarumarū’.<sup>121</sup>
- 2) **He kaha ki te whakahaere i nga raruraru**, He pā whakawairua, he kaiaweawe, he kaitakawaenga, ā, nāna i kōrero ia hapū, ia iwi, ia whānau.
- 3) **He toa**, ‘Ka mahi te mea i tohia ki te wai o Tū-tāwaka’.<sup>122</sup> Āe! ‘Kia mau ki te kawau mārō, whanake! Whanake! Whanake!’
- 4) **He kaha ki te whakahaere i te riri**, arā; he rangatira kaitātai, ‘Ehara! He mata toki ōnewa hāpurupuru māriri; kāpā tāu he mata toki pounamu e tū te tātai o te whakairo’.<sup>123</sup> Āe! He rangatira matatau, e mau ana ngā pūkenga nā Tū-mata-uenga.
- 5) **He mōhio ki te whakairo**, arā, ‘He ao te rangi ka uhia, he pou tō Rauru ka tū’.<sup>124</sup> Āe! He tohunga whakairo.
- 6) **He atawhai tangata**, ‘E, taihoa e haere, kia manaakitia te renga o te ahi’.<sup>125</sup> Ahakoa ko wai? Hei manaaki, hei tiaki.

<sup>121</sup> Mitchell 1944:247. Mead rāua ko Grove, 2003:126:765. *The man who holds a weapon is a rock in defense but one who is an expert at food production is a sheltering tree*.

<sup>122</sup> Brougham rāua ko Reed, 2003:17. *All honour those who have been baptized in the waters of the war god*.

<sup>123</sup> Best 1974:256; Williams 1971:36, 393. Mead rāua ko Grove, 2003:22. *Agranite adze thuds heavily (is blunt) but one of nephrite makes the decoration in carving stand out*. That the common person is not equal to that of the high-born chief.

<sup>124</sup> Smith 1915a; Williams 1908:15. Mead rāua ko Grove, 2003:65. *As clouds deck the heaven, so a post your carver erects*.

<sup>125</sup> Best 1997:112; Williams 1971:336. Mead rāua ko Grove, 2003: *O don't go yet, let the embers of the fire be enjoyed*.



- 7) **He mōhio ki te hanga whare rimu, waka rānei.** Arā; *‘He waka kotuia kāhore e tukutukua ngā miramira’*.<sup>126</sup> He rangatira tino matatau.
- 8) **He mōhio ki nga rohe whenua,** arā, ngā maunga, ngā awa, ngā wāhi tapu, ngā pou whenua mea wērā atu mea.

Heoi anō, ahakoa he rerekē ngā momo huanga kaihautū i waenganui i ngā rangatira, ko te rārangi pūkenga *‘Te Tikanga o tenei mea te rangatiratanga o te tangata Māori’*. Nā Te Rangikāheke i kōrero i wērā wā he whenua pakanga, āe, *‘he toa!’* Ko te rārangi pūkenga *‘Ngā pūmanawa e waru’* nā Tikitū i kōrero i muri i ngā pakanga whenua. I tērā wā kua ngaro ngā whenua Māori i te raupatu, kua āta ngaro ngā kai. Kua hiakai ngā iwi puta noa i te nuku o te whenua. Ko tēnei tōna āhuatanga rārangi pūkenga tuatahi *‘he toa ki te mahi kai’*, tōna whakaaro hirahira hei whāngai i te iwi me te hapū.

### **Ko ngā āhuatanga huanga whakahirahira mō te kaihautū**

Nō reira, ka huri ki te kōrero a Irwin<sup>127</sup> e pā ana ki wēnei āhuatanga, mauri, mana, tapu, noa. He āhuatanga huanga whakahirahira mō te kaihautū ki te mōhio ki te ārahi i te ao tawhito. He kōrero nā te rangatira nā Hoani Te Rangianiwaniwa Rangihau nō Tūhoe (Te Whare Wānanga o Waikato). Nei te whakamārama a Rangihau ki a Irwin; Ko te mauri nei, ko tēna te hau ora, ā, i whānau mai ai i te pēpe, ā, tihei mauri ora! Ko te mauri e mau ana te tuakiri tangata, tōna pūkenga, arā, te wehi, te ihi, te wana, te mana o te tangata. Ā, ka takahi te mana o te tangata, ka hinga te mauri, ka mate te tangata kua pau te hau ora. Nō reira, ko wēnei āhuatanga whakahirahira mō te mana, kua tautoko a Ka’ai<sup>128</sup> i ngā tikanga tūturu i mua.

I whiriwhiritia e Irwin te āhua whakahirahira mō te mana, arā;

<i>mana-atuatanga</i>	pertaining to gods.
<i>mana-ariki</i>	inherited by children of chiefs especially the first-born.
<i>mana-tapu</i>	sacred power.
<i>mana-ora</i>	life giving power.
<i>mana-tangata</i>	human <i>mana</i> acquired by leadership, skill etc.
<i>mana-whenua</i>	pertaining to land which Earth Mother and progenitor of man.
<i>mana-Māori</i>	that which belongs to the Maori way of life.

<sup>126</sup> Graham 1921:166. Mead rāua ko Grove, 2003:136. *‘A canoe that is interlaced will not become separated at the bow’*.

<sup>127</sup> Irwin, J. 1984:21-31.

<sup>128</sup> Ka’ai, T. M. 2004.

*mana-motuhake a te Māori*

that *mana* which makes Maori who he is,  
distinct from all other people.<sup>129</sup>

Heoi anō, wētehi atu whakapuaki whakaaro mō te mana, ka pēnei; ko wēnei āhuatanga whakahirahira he huanga mō ngā kaihautū ki te mōhio ki te ārahi i tōna whānau, hapū me te iwi. Ā, e tika taua kōrero, engari i kōrerotia e tētehi pūkenga, hei kōpani i te āhua o te mana:

“To be a person is not to stand alone, but to be with one’s people, and the deeper oneness the more we are truly persons and gave that *mana tangata*”.<sup>130</sup>

Nō reira, ko tēnei kōrero hei kōpani he whakawhanautanga kotahi, ahakoa ko wai? ‘He ariki, he rangatira, he tūtūā, he taurekareka, he tuakana, he teina me ngā atua’. Ā, e ai ki te kōrero, ‘he whakaaro pai ki ngā tāngata katoa’ ahakoa ko wai?

Ko te tapu he āhuatanga whakahirahira hoki e pā ana ki ngā kaihautū, ā, me pēnei te kōrero i kōrerotia e Tūtakangahau nō Ngāi Tūhoe ki a Elsdon Best ko ‘Io’ te pūtake o te tapu, “*Ko te tapu i uwchia e Io ki te tangata*”, ka pēnei;

He pukepuke maunga e pikitia e te tangata;  
He pukepuke moana e ekenga e te waka;  
He mana, he tihi tangata;  
E kore e pikitia e te tangata, he tapu.<sup>131</sup>

Ko tērā kōrero hei kōpani i te ao o te ira atua ki te ao i te ira tangata, he huanui tika e mohiotia whānuitia te Māori tirohanga mai rā anō. Ā, tētehi atu kōrero:

“Such a system of probations, restrictions, or influences was intended to safeguard the tapu of each person, in relation to the community, the atua and the natural world”.<sup>132</sup>

Nō reira, e tika ana te kōrero nā Shirres, ā, ko te ira tangata he takawaenga he pā whakawairua, i tūtaki te ihu tangata ki te ihu atua, te ihu atua ki te ihu tangata, he reo hāpai He whakamoemiti he whakawhētai ki te runga rawa a Io-matua-te-kore.

Anei tētehi atu kōrero e pā ana ki te mana me te tapu e kopani ana i te tikanga whakahirahira mō te kaihautū ki te ārahi, me pēnei:

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<sup>129</sup> Irwin, J. 1984:21-23.

<sup>130</sup> Shirres, P. 1997:53.

<sup>131</sup> Irwin, J. 1984:25.

<sup>132</sup> Shirres, P. 1997:15.

“The real sign of a person’s *mana* and *tapu* is not that person’s power to destroy other people, but that person’s power to *manaaki*, to protect and look after other people”.<sup>133</sup>

Anei tētehi atu kōrero e whakamāramatia ana e Winiata e pā ana ki te mana me te tapu:

“In Māori thought, charisma has been expressed by the term *mana*, and its correlative *tapu*. *Mana* and *tapu* were qualities inherent in the senior line. To the Maori of old these inherent charismatic bases of status constituted an essential aspect of leadership, which could be added to or subtracted from during the life of the leader, through success or failure in war or administration. The *tapu* of a chief enabled him to carry out certain functions of a ritual nature, and his *mana* gave validity and power to all his utterances, the contracts he made, and the roles he performed”.<sup>134</sup>

Ka tika, ko tēnei te āhuatanga whakahirahira ki te ārahi i te iwi, i te hapū me te whānau o aua wā. He āhuatanga i heke iho i te aho matua, i te ure tārewa, i te aho mātāmuatanga. Heoi anō, ko tēnei āhuatanga hoki e kōpani ana i te kōrero hautūtanga nei, ‘kāore i whānau mai he kaihautū, ka whakatō te kākano kātahi anō te kaihautū ka tupu’. Āe rā, i mua rā, ko tēnei te huanui tika, he huanui e haere ake nei i tēnei Ao Pānekeneke i Aotearoa nei.

Ko tētehi atu āhuatanga, he *noa*, e mōhiotia ana e mātou, ehara i te tapu, ā, whakanoa rānei, arā te korero, ‘*puta noa i te ao*’. Nō reira, ko tēnei āhuatanga e mōhiotia ana e ngā kaihautū matatau tawhito, ā, ‘mahia te mahi’ ki ngā rāhui e pā ana ki tētehi toromi, hei whakawātea he huarahi me wētehi atu mea. Āe, tētehi tauira mō te noa, he momo karakia waerea, ā, he āhuatanga ā-iwi, ā-hapū hei whakatau i ā rātou tikanga. E tautokohia ana aua kōrero e rātou ko Barlow, 2001; Buck, 1950; Mahuika, 1997; Winiata, 1956 me rātou mā te mūrau a te tini, te wenerau a te mano. He āhuatanga whakahirahira tēnei mō ngā kaihautū ki te ārahi i te hunga ora, kāti rā.

Heoi anō, ka taukumekume a Durie.<sup>135</sup> Ko tāna, i roto i ngā tikanga a ngā iwi tawhito, ka tau mai te tuakiri Māori mai i ngā whakapapa. Mai i kōnei, ka mōhio te tangata, te rōpu rānei, ki ō rātou tuakiri, ki ō rātou whenua, ki ō rātou tūranga hoki.

### **Ka huri ki te tikanga nā te ngārara**

Ā, ka huri ki te kōrero matakite nei, ‘*Kei muri i te awe kāpara, he tangata kē, māna i te ao, he mā*’,<sup>136</sup> āe, kua tae mai a Kāpene Kūkī mā! Anana! I kitea e te tangata whenua tētehi atu

<sup>133</sup> Shirres, P. 1997:47.

<sup>134</sup> Winiata, M. 1967:30. *JPS*. Vol, 65. 1956:212-231.

<sup>135</sup> Durie, M. 1997:117.

tikanga, ā, ko te tikanga nā te ngārara, āe, ngā Piritoka me ngā Piriawaawa e kōtītiti hāere nei i te whenua. E tautohe ana a Walker,<sup>137</sup> ko tēnei te fīmatanga i te ao whakamarumarutanga, ā, te Ao Panekeneke nei. Mai i te tau 1840 i kitea e ngā whakamīreirei, me ngā whakamahana i te rā aweko te tino rerekētanga hei whakapēhi hei whakawairua nei, tā rātou tūranga kaihautūtanga tawhito, puta noa i te motu i Aotearoa nei, ā, pēnei;

- 1) I ngā tau 1814 ki te tau 1840, ki te whakahorohanga i te Rongopai hou, kawhakaetia kētia e ngā Māori, tērā te wā, te rahi me te mano o ngā Māori i te mata o te whenua, ka huri tuarā rātou i ngā kupu tohunga, anei te rārangi kōrero nā Te Rangikāheke:

“I te wa i whakapononga ai te ngakau o nga tangata pupuri i enei tikanga, i te wa hoki e mahara ake ana te ngakau ko nga atua maori ano to ratou mananga ake, me a ratou karakia maori hoki hei uaua i roto i aua wa. A, ka whai kaha, ka whai toa, ka whai mananga... Anana, ka mana kore inaianei... ko ngā atua maori mana i mua, kua wehi kore inaianei”<sup>138</sup>.

Pērā te rārangi kōrero nā Shortland:

“I mua e mana tonu ana nga karakia, me nga tangata. No te taenga mai o te Rongopai hou ka tīmata te mate”.

“I kite ano ahau i te mana o ngā karakia i mua. Nō te taenga mai o te Rongopai hou, katahi ka noa te tangata”<sup>139</sup>.

Nō reira, nō te taenga mai o te Rongopai ka tīmata te mate. Nā te noanga o ngā tangata ka tīmata ngā momo mate urutā. Ko te tohutohu a ngā mihinare ki ngā Māori ki te whakarere atu ngā whakapono Māori, koinei te oranga pūmau. Ka apo atu ngā Māori i wēnei tohutohu. Arā, te kōrero; Pāheke whenua! Pāheke tangata! Pāheke whakapono! Pāheke hautūtanga tawhito! Koinei te fīmatanga o te mahue haere o te mana Māori.

- 2) Ka mate he rākau puhitaioreore a Tū-mata-uenga, ara mai he pū, he hoari, he wai piro, he paraikete nā te ngārara. Kua tō te rā matakui, kua taka te mana i ngā rangatira kite ārahi i tōna hapū, i tōna iwi.
- 3) I te tau 1840 i hainatia te Tiriti o Waitangi, ā, ka whakanekeneke te mana o te ‘Kāhu Kōrako’ ki te taha o te ngārara i taua wā. Āe, ko te Kāwanatanga ki runga ake ake, ko

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<sup>136</sup> Brougham 1975:81; Ihaka 1958:22.42; Williams 1971:24. Mead rāua ko Grove, 2003:201:1229. ‘*Behind the moko is a different man, one who claims the world, he is untattooed*’.

<sup>137</sup> Walker, R. 1990:78-79.

<sup>138</sup> Rangikāheke, he kupu i roto i a Shirres. 1997:86.

<sup>139</sup> Shortland, he kupu i roto i a Shirres. 1997:87.

te Kāhu Kōrako ki raro, ki raro mō ake! Ake!

- 4) I te tau 1846 nā Kāwana Kerei i whakakore te mana whenua, o ngā rangatira. Hei whakawairua hei tāmi i tā rātou take ki te Kāwanatanga i runga i te mana o te ngārara, arā, *'ngā kiore kaiapuapu katoa'*. Nō te whakaaro o ngā rangatira, ka pēnei; *'Ko te ataarangi o te whenua kua hoatu ki te Kuini, ko te oneone i mau'*,<sup>140</sup> ā, kāore te ngārara i rongo, ā, ka haere tonu ake tēnei āhukatanga i tēnei rangi.
- 5) I taua wā hoki kua whakaae a Te Wherowhero hei Kīngi, ā, ka pēnei te kōrero; I tērā wā kua whakaae a Te Wherowhero ko ia hei Kīngi, ka heke atu i Māngere i te tau 1858 ki te tiaki i ōna whenua tupu. I karaunatia ia hei Kīngi i Hune i te tau 1858, tohungia ana ko Pōtatau hei ingoa Kīngi mōna. I reira ka whakapēpehatia e ia ko te kōtuku hei tohu mō te Pākehā:

“Ka noho te kōtuku i runga i te tumutumu ki te kai ika ririki; ka kite ia tētahi ka tuohu ia ka hopu ka ānga ake i tana mahunga ka horomia. Ko tāna mahi tonu tēnā”<sup>141</sup>.

Āe, he tika te pēpeha nei, nā Te Wherowhero i whakaahua te Pākehā. Pērā ngā kupu whakarite, *'he kākārīki kai ata, ā, he kai hāporo'*<sup>142</sup> rānei. Ko wēnei ngā āhukatanga e mau ana te Piritoka me te Piriawaawa i tērā wā, ā, e haere ake nei ki tēnei rā. Heoi anō, ko te ngārara a Te Kāwana Kerei e tino kaha tōna riri ki a Waikato, ana, ka raupatutia e ia ngā whenua o Waikato me Taranaki me Mātaatua hoki. E toru miriona eka te rahi.

- 6) Ko te ture Whakawairua Tohunga 1907, nā te Kāwanatanga i taua wā i whakaparahako ngā mahi Tohunga. Ka tīmata i ngā momo mate urutā me ngā mate wairua. Ko tēnei āhukatanga hei whakapēhi, hei whakawairua i te mana whakahaere i ngā kaihautūtanga i te ao Māori me te tangata Māori.

E whāki ana a Nicholls,<sup>143</sup> ko te āhukatanga o ngā Piriawaawa me ngā Piritoka, ā, te Kawanatanga, te Kuini o Ingarangi me te mana o te Karaiti, me wētehi atu momo tikanga whakapono e noho ana rātou i ngā wā katoa. Nō reira, ko tēnei te haepapatanga ki tō rātou mana, tō rātou tuakiri kaihautūtanga, he aronui tōtika ki te ārahi tō rātou hapū me tō rātou iwi

<sup>140</sup> Timutimu, A. 2004. *'Māori ceded the shadow of the land to the Queen only, and retained the land'*.

<sup>141</sup> Butterworth, G, V. & Young, H, R. 1990:22-Māori version. 1990:30 - English version. *"The kotuku sits upon a stump and eats a small fish; when he sees one he stoops down and catches it, lifts his head and swallows it. That is his constant work"*.

<sup>142</sup> White, A. 2001. *'A gluttonous, greedy person'*.

<sup>143</sup> Nicholls, J. 1998:1-8.

rānei. Heoi anō, e tautohetohe ana a Davidson,<sup>144</sup> he tokamaha ngā kaihautū tawhito whakahirahira e taka mai ana i raro i te āhuatanga o te Karaititanga. Engari, mai i te tau 1860 whai ake, ā, ka whakaneke atu taua āhuatanga nā te Karaititanga ki ngā momo āhuatanga Karaititanga Māori, arā; Pai Marire – Hauhau rānei. Ā, anei, wētehi kaihautū i taua wā, ko Te Ua Haumēne, ko te Kīngi tuarua, ko Tāwhiao Te Wherowhero i raro rāua i te korowai o te ‘Tariao’ he momo āhuatanga hou hei kōpani i te whakapono Hauhau. Ko Erueti Te Whiti-o-Rongomai rāua ko Te Tohu Kākahi nō Parihaka ngā kaihautū Kairaitiana rangimārie. Kātahi ka uru mai a Te Kooti Arikirangi Turuki te kaihautū o Te Hāhi Ringatū rāua ko Rua Kēnana nō Maungapōhatu. I tino mōhio katoa aua kaihautū whakapono ki te kaupapa mihinare. Koia tā rātou āhei ki te here i ā rātou taonga me ngā tikanga tawhito tūturu o Io-matua-te-Kore, ā, hei whakakotahi aua tikanga ki te whakapono hou.

### **Ngā huanga pūkenga pūmanawa whakahirahira mō ngā kaihautū i te Ao Pānekeneke**

Nō reira, i ngā tau 1900, ko tēnei te wā i neke atu te kaihautūanga i te Ao Pānekeneke. I kitea e te ao Māori he kaihautūanga hou, i kitea e rātou ngā huanga pūkenga pūmanawa whakahirahira kaihautūanga, i whakamāramatia e Ka’ ai.<sup>145</sup>

- He kaha ki te ārahi, pēnei te tatū nei; *‘E kore e ngaro, he takere waka nui’*.<sup>146</sup> Tōna whakaarohanga tuatahi ko te oranga i te hunga ora i raro i te mana o taua kaihautūanga, he tōrangapū, he iwi whānui, he whai hua, he whai pūkenga, ka takaia ki te wairua.
- He kaha ki te whakatau i ngā whakawātanga pai. Āe! *‘He tangata kī tahi’*.<sup>147</sup>
- He kaha i te reo me ngā tikanga Māori, arā; *‘Tangata i akona ki te kāinga, tūnga ki te marae, tau ana’*.<sup>148</sup>
- He kaha kia tōtika ai tōna whakamōhio, pēnei; *‘He whakarongo pīkari’*.<sup>149</sup> He taringa pai ki te rongo i te hunga ora i ngā wā katoa. Ki runga, ki raro, ki waho, ki roto. He rangatira takawaenga pae rawa atu.
- He kaha, hei kanohi mō te hunga ora e pā ana ki ngā momo kaupapa Arā, kia tōtika kia māia taua āhuatanga. He kaitakawaenga, he pā whakawairua mō tōna whānau, hapū,

<sup>144</sup> Davidson, A. 1991:1-48.

<sup>145</sup> Ka’ ai, T. M. 2004:96.

<sup>146</sup> Colenso 1879:140; Grey 1853:42; 1857:5; Ihaka 1958:2242. Mead rāua ko Grove, 2003:33:153. *‘The hull of a canoe cannot be lost’*. Today an organisation, if strong, can with stand many temporary set-backs.

<sup>147</sup> Brougham rāua ko Reed, 2001:80. *‘A man of a single word’*.

<sup>148</sup> Kāretu 1974:59; Williams 1908:13. Mead rāua ko Grove, 2003:359:2223. *‘If a man is taught at his home, he will stand with confidence on the marae’*.

<sup>149</sup> Williams 1908:33. Mead rāua ko Grove, 2003:137:835. *‘Listening like a nesting’*. Listening intently for a sound of utterance.

iwi. He rangatira e tū ana ki mua ki muri ahakoa ki whea. Pērā tō rātou tūranga, *'He mahiti ki runga, he paepaeroa ki raro, koia nei te kākahu o te rangatira'*.<sup>150</sup>

- Kia mau he tikanga pūkenga, āe, pēnei; *'He toa tauā he toa pāhekeheke he toa mahi, he toa mau tonu'*.<sup>151</sup> He tino pai rawa atu tāna mahi.
- He kaha ki te kōkiri, ki te whakaoreore, ki te whakaohoho i te hunga ora. Anei te taukī; *'E tū rānei? Kei whāia e te karanga taua. Whakatika!*<sup>152</sup>
- He kaha ki te titiro arorau me te āta wānanga, whakamātautau rānei i tō rātou tūranga ki te ārahi.
- He kaha ki te takawaenga i ngā whawhai kei waenga te hunga ora. Ā, he rangatira āhei ki te hanga ia ngā whakataunga pai me ngā whakatakotoranga whakaaro e pā ana ki ngā uaua kei waenganui i te hunga ora.
- He pūkenga whanaketanga rānei, he tupu rānei mō ngā āhei ki te whakarite i ngā pūkenga takawaenga.
- He mātauranga tūturu, tā te ao Māori, arā, te kauae runga, te kauae raro. Ko ngā wānanga tāhuhu kōrero o rātou mā, he taonga tuku iho.
- He kaha pūkenga i tā te Māori tirohanga, tā te Piritoka tirohanga.
- He kaihautū kanohi ki te kanohi, ā, ki ngā hui, ki ngā tangi ahakoa ko wai. Āe, tika te kupu whakarite; *'hei whakahirihiritanga atu i ngā wā o te porotaitaka'*.<sup>153</sup>

Heoi anō, mā te whakatūtukitanga, mā te mana o te mātāmuatanga hoki ko te kaihautūtanga, he āhuatanga whakahirahira i te ao tawhito me te Ao Pānekeneke nei hoki. Nō reira, anei ngā kaihautū i te Ao Pānekeneke nei kei te mau i aua āhuatanga.

• Tā Apirana Ngata	1874 – 1950	Ngāti Porou
• Tā Te Rangi-Hiroa	1877?-1951	Taranaki
• Te Paea Hērangi	1883 – 1952	Waikato
• Kahurangi Whina Cooper	1895 – 1994	Ngāpuhi
• Pei Te Hurinui Jones	1898 – 1976	Ngāti Maniapoto
• Winiata Maharaia	1912 – 1960	Ngāti Ranginui

<sup>150</sup> Brougham 1975:14; Williams 1971:164. Mead rāua ko Grove, 2003:93:539. *'White dog tails cloak above, and a wide tāniko cloak below, that is the dress of a chief'*.

<sup>151</sup> Ryan 2003:19. *'A champion warrior's life is precarious, but a champion worker lives on.'*

<sup>152</sup> Shortland 1980:199; Williams 1908:19. Mead rāua ko Grove, 2003:49:256. *'Will you stand up or sit still? Beware lest you hear the alarm of the enemy.'*

<sup>153</sup> White, A. 2002. *'Always there when needed'*.

• Kumeroa Ngoingoi Pēwhairangi	1921 – 1985	Ngāti Porou
• Hoani Te Rangiāniwaniwa Rangahau	1919 – 1987	Tūhoe
• Tā Hepi Te Heuheu	1919 – 1997	Tūwharetoa
• Kahurangi, Mira Szazy	1921 – 2003	Ngāpuhi
• Tā James Henare	1911 – 1989	Ngāpuhi
• Matiu Rata	1934 – 1997	Ngāpuhi
• Eva Rickard	1925 - 1997	Waikato

### **Ka āta mimiti haere te whakaaro o te hautūtanga o neherā**

Heoi anō, e tautohetohe ana a Durie<sup>154</sup> e pā ana ki te kaupapa hautūtanga i te Ao Pānekeneke nei, he āhuatanga tuakiri mānukanuka nei. Nā te mea, i raro i te āhuatanga Piritoka rānei, he ngārara rānei, pēnei te taukī nei; *‘Ka kite koe i ngā pāpaka i roto i te pākete e ngōki ana tētahi i runga i tētahi kia eke ki runga’*.<sup>155</sup> He tika tēnei taukī nā te mea kāore ngā iwi o nāiane e tino matatau ana ki ngā taonga tuku iho me ngā mana whakahaere o neherā, o te ao hautūtanga tawhito. Ko ngā whakaaro o Royal<sup>156</sup> he kaupapa tino whakahirahira te hautūtanga. Ki a ia, kia kaha te kaihautū ki te here i tō rātou mana whakahaere, ki te takoto i ngā whakaaro pai mō nāiane, ana mō āpōpō hoki. Kia hoki anō ki te kōrero nā Winiata, *‘Ehara taku toa te toa takitahi engari he toa (r)[t]akitahi’*.<sup>157</sup> Koirā te āhuatanga kaihautū e whā, he whakaaro kotahi, he mahitahi i te ao aweko. Heoi anō, he rerekē i tēnei Ao Pānekeneke, nā te mea, kei te āhua mimiti haere te arikitanga, te rangatiratanga, te tohungatanga. Nā wai ra, ka mana haere te kaumātua, nā te mea ko ia anake kei te hiki i ngā tini kaupapa o te marae, he tūranga whakahirahira puta noa i tēnei Ao Pānekeneke. Ki a Mahuika<sup>158</sup> kua ngaro kē te mana o te kaihautū tūturu o te ao Māori ki ngā mātauranga, ki ngā ture, ki ngā whakapono, me te moni a te Piritoka. E tautoko ana a Buck,<sup>159</sup> ki ngā kōrero kua haepapa te kaingākau o te tuakiri o te Māori o te ao tawhito. Ā, i tēnei rā kua puaki kē rātou ki ngā whakahaere o tēnei ao hou. Arā, ka kite tā te ao Māori, kua tō te rā, kua ngaro te tikanga e pā ana ki ngā tūtūā, ā, taurekareka rānei, ā, ka ara mai he tūranga teitei hou mō rātou katoa, arā, he rangatira, he rangatira katoa, auē taukiri... e.

<sup>154</sup> Durie, M. 1997:117.

<sup>155</sup> Biddle, E. 2000. *‘You see crabs in a bucket climbing over each another to get to the top’*.

<sup>156</sup> Royal, T. 2005.

<sup>157</sup> Winiata, M. 1956:178-183. *‘My courage is not that of a single warrior but a collective fighting force’*.

<sup>158</sup> Mahuika, A. 1997:80.

<sup>159</sup> Buck, P. 1950:338.



## He mahara wānanga anō e kopani ana tā te Māori, tā te Piritoka

Tētehi tikanga whakaaro, he mahara wānanga mō tēnei rangahau ko ngā whakaaro kōrero a Pōhatu,<sup>160</sup> ‘Māuri’, arā, Mauri moe, Mauri oho, Mauri ora. Wētehi atu mahara wānanga tā te Piritoka tirohanga nā Senge,<sup>161</sup> arā, ‘Ko te Kotahitanga, ko Te Matahi, ko Te Takitahi, Tapatahi, ko Te Huatahi’. Nā Kim rāua ko Mauborgne<sup>162</sup> ‘Parables of Leadership’. Nō reira, ahakoa he whakaaro rerekē tā te Piritoka tirohanga, ehara i te mea he tirohanga hou tēnei. Kātahi, ka whiriwhiri, ka tātari, ka wānanga i ngā kōrero papai, tika rānei ki te āwhi i te iwi Māori. Me pēnei ngā whakamārama:

However, Senge, offers a different leadership paradigm, “by decentralizing leadership and decision-making within business organizations for inspirational leadership for the benefit of all”. Though this paradigm seems out of place within the Maori/culture leadership model, it does give Maori, insights into contemporary leadership. Senge’s ‘Five Disciplines’ as it is known does not replace the norm of primogeniture but will enhance a better understanding and comradeship that at all levels people have leadership qualities.<sup>163</sup>

Ko te whakaaro o Kim rāua ko Mauborgne:

“Identifies that personal attributes are not the heart of leadership. The necessary qualities for a leader is to listen to the unheard, to look upon all things. To create, to draw forth the qualities of his/her fellow man to nurture their strengths therefore an enhancement to strengthen and enjoy stable follower-ship and leadership”.<sup>164</sup>

Nō reira, ahakoa he whakaaro rerekē tā te Piritoka tirohanga, ehara i te mea he tirohanga hou tēnei. Kātahi, ka whiriwhiri, ka tātari, ka wānanga i ngā kōrero papai, tika rānei ki te āwhi i te iwi Māori.

Manohi anō, ka kitea e tāua, he aha te āhuetanga kaihautū hei ārahi i runga i te rohe pōtae o Ngāti Maniapoto, Tainui waka, arā, ‘Mōkau ki runga, Tāmaki ki raro, Pare Hauraki, Pare Waikato, Mangatoatoa kei waenganui, Te Kaokao-roa o Pātetere, hoki mai ki te Nehenehenui, i te ao tawhito ki te Ao Pānekenene nei?’ He āhuetanga kōrero i heke iho ki runga i te wāhi whakatoto a Tū-mata-uenga kei runga i te papa o Matakaro, te marae o Te Kōpua. Anei he tohu whakahirahira ki te ārahi, kei a rātou ngā whakamāreirei, ngā whakamahana e mau ana i a rātou i mua atu,

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<sup>160</sup> Pōhatu, T. 1996.

<sup>161</sup> Senge, P. 1990.

<sup>162</sup> Kim rāua ko Mauborgne. 1992.

<sup>163</sup> Senge, P. 1990.

<sup>164</sup> Kim rāua ko Mauborgne. 1992.

Ko te kai a te Rangatira, he kōrero.  
Ko te tohu o te Rangatira, he manaaki.  
Ko te mahi a te Rangatira, he whakatira i te iwi.<sup>165</sup>

Ko wēnei āhuatanga te mana ariki, mana tapu, mana ora, mana atua, mana tangata, mana whenua, mana Māori, mana motuhake, he āhuatanga ki runga i Te Kōpua? Ā, kāti rā. Nō reira, ka huri ki te kōrero whakamutunga, he pai rawa atu te rangahau kaihautūtanga tawhito he taonga tuku iho mō te hunga ora i te Ao Pānekeneneke nei.

Nō reira kua āta tirohia ngā kōrero me ngā whakaaro o wēnei tohunga kaituhi mō te kaupapa kaihautū. Ko wētehi atu kaikōrero, kaituhi Piritoka rānei ki roto i ngā iwi taketake i Te Moana-nui-ā-Kiwa.<sup>166</sup> Ko ā rātou kōrero katoa he whakamārama, he nanahu i tēnei rangahau. He tikanga whakaaro tēnei kia mōhio ai kia noho hei korowai mō te whakaaro o te kaituhi i tōna ake ao.

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<sup>165</sup> He kupu i roto i a Royal, T. 2005:10, attributed to Bishop Manuhuia Bennett. This phrase is said to be coined by Tā Hēmi Hēnare. Ngāpuhi.

<sup>166</sup> Barlow, 2001; Buck, 1950; Irwin, 1984; Ka'ai, 2004; Mahuika, 1997; Mead, 2005; Nicholls, 1998; Royal, 2005; Te Rangikāheke, 1850; Tikitū, 1897; Winiata, 1956.

## WĀHANGA TUAWHĀ UIUI KŌRERO

*‘Me mātau te hua, kia māene te poto’*

*Arā*

*‘Kia rukuruku i ngā pōkai tara, i mua i te aroaro o Kahurere’<sup>167</sup>*

Ko tēnei wāhanga he wāhanga uiui tāngata nō te marae o Te Kōpua. Ka puta ō rātou whakaaro e pā ana ki te kaihautūtanga o Ngāti Unu rāua ko Ngāti Kahu. Āe rā, ‘Nā wai ngā pokapoka o te ahi marae i whakarite, engari, mā wai āpōpō?’

I tīmata ā tātou kōrero ki te kaupapa o te pū, o te toi mai o te kaihautūtanga, me te whai haere i ngā whakamārama whānui ‘he aha tēnei mea, ko te kaihautūtanga i tēnei Ao Pānekeneke, nō Ngāti Unu rāua ko Ngāti Kahu, Te Kōpua marae?’ He kaupapa nui te mahi tūtaki a tētehi ki tētehi, ahakoa he torutoru nei ngā kaiwhakauru, ā, tekau mā rua. Nō reira, ka kōrerohia te mahi a te kaihautūtanga, arā, he aha te take, he aha ngā whakaritenga e kaihautū ai te tangata i te marae o Te Kōpua?

Āe, ka tika te kōrero, engari, ko te mea nui e whai ake nei he mahere hōhonu, he aronui tōtika, he huanui tūkaha ki te whakauru mai i ngā wāhi uiuitanga. Nā te mea, i kī ai te kōrero, kua koe e whakaheke tupu ngā kaiwhakauru, kua koe e takahi i tō rātou wāhi, i a rātou tikanga taketake, arā, te ihi, te wehi, te wana, te mana me wērā āhuatanga o te ao Māori. Ko te mea nui e whai ake nei he kōrero hōhonu, arā, he kaupapa ā-iwi, me whai te tikanga tōtika e pā ana ki te mahara wānanga ko Te Ao Orokohanga i whārikitia nei, i whakamāramatia nei e au i te wāhanga tuarua o tēnei tuhinga arā, ko te tikanga rangahau.

Ā, kohuki noa tāua ki ngā kōrero whakahirahira hou, ko tērā tōku hiahia ki te kohikohi kōrero e whārikitia ana e ia kaiwhakauru e pā ana ki tā rātou hautūtanga i runga i te marae o Te Kōpua i tēnei Ao Pānekeneke.

### **1. He aha te whanaungatanga o te kaiwhakauru ki a Ngāti Unu rāua ko Ngāti Kahu me ō rātou maharatanga ki runga i te marae o Te Kōpua?**

E whakaae ana ngā kaiwhakauru katoa, i tō rātou whanaungatanga arā, te hononga ā-

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<sup>167</sup> Nāku i tito; ‘Gather o ye chiefs in the presence of Kahu-rere’.

whakapapa, ā-toto hoki mai i a Hotu-roa heke iho ki a Ngāti Unu rāua ko Ngāti Kahu. Nō reira, tekau o wēnei kaiwhakauru i heke iho i ngā tamariki a Rangiamohia rāua ko Thomas Pengally Emery, me pēnei:

**Te Whakapapa Tuawhā: Te Whakapapa o Rangiamohia rāua ko Thomas Pengally Emery**

Rangiamohia ===== Thomas Pengally Emery<sup>168</sup>

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Ruiha-1851

**Tūkawe**-1854

Thomas-1855

Charles-1856

Te Tapuae-1859

Samuel-1861

Kahutoi-1864

**Rangiauraki**-1865

Te Rohutu-1866

**Tamepohe**-Thomas-1868

**Whaene**-1870

Waimarama-1871

Te Huirau-1873

Peter Blank-1876

**Kaiwhakauru 8-9** nō **Tūkawe**-1854. **Kaiwhakauru 2** nō **Rangiauraki**-1865. **Kaiwhakauru 10** nō **Tamepohe-Thomas**-1868. **Kaiwhakauru 1-4-5-6-7-12** nō **Whaene**-1870.

Ko te Kaiwhakauru 11 he uri nō Tamihana rāua ko Tamaki, he mokopuna nā Thomas Pengally Emery rāua ko Hūhana (hei wahine anō), me pēnei:

**Te Whakapapa Tuarima: Te Whakapapa o Thomas Pengally Emery rāua ko Hūhana**

Thomas Pengally Emery ===|=== Hūhana

|-----|

|

Rea ===== Wiremu Thompson

|

Edward Te Kopa Tamihana ===== Mihi Tamaki

|

Raiha ===== Charles Borrel

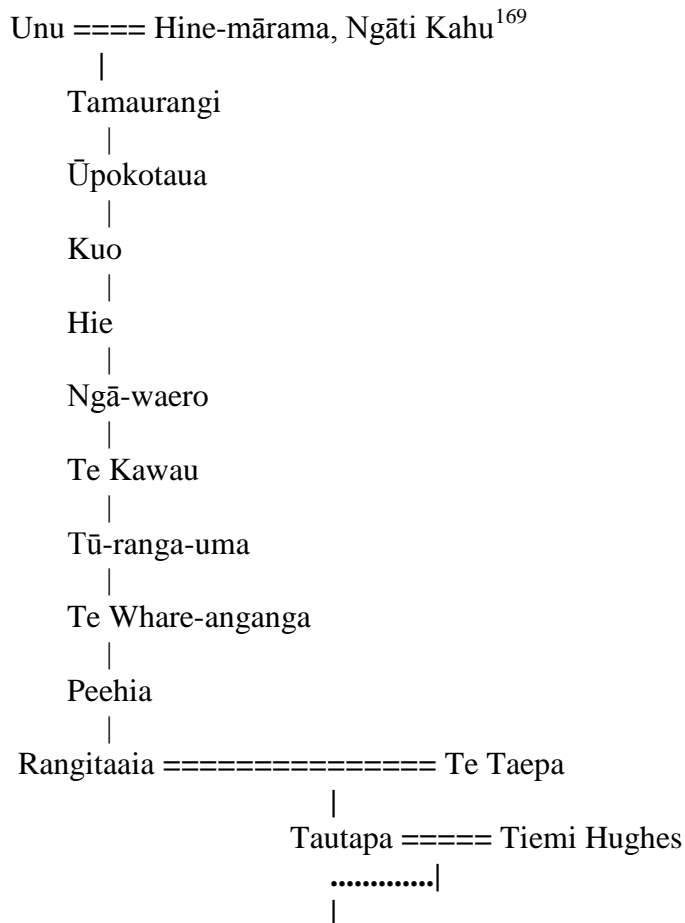
|-----|

**Kaiwhakauru-11**-Tamihana-Tamaki.

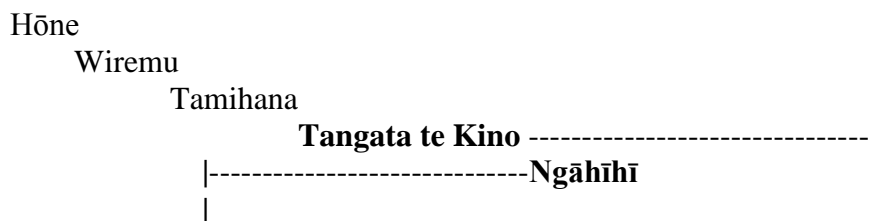
<sup>168</sup> Te Ruki, S. 2002, tuku tēnei whakapapa, arā ngā tamariki a Rangiamohia rāua ko Pengally Emery. (Copy from Robert Percival Emery, Te Kuiti).

Heoi anō, ko ngā **Kaiwhakauru-1-3-4-5-6-7-12** i heke iho i a Ngāti Unu rāua ko Hine-mārama nō Ngāti Kahu i heke iho ki Rangitaaia, i heke iho ki Pou-patate rāua ko Hariata Mihara Tamihana, me pēnei te whakapapa nei:

**Te Whakapapa Tuaono: Te Whakapapa o Pou-patate rāua ko Hariata Mihara Tamihana**



Ka puta ko **Thomas Hughes**, arā ko **Pou-patate Huihi**. Ka moe a Pou-patate i a Hariata Mihara Tamihana nō Ngāti Paoa, Tainui waka. Tokorima ā rāua tamariki, he tāne katoa. Me pēnei:



Ko te **Kaiwhakauru-3** i heke iho i a Ngāhīhī. Ko ngā **Kaiwhakauru-1-4-5-6-7-12** nō Tangata te Kino.

<sup>169</sup> Te Ruki, S. 2001. Tuku tēnei whakapapa ki ngā tauira o te wānanga o Te Kōpua.

Ko tētehi atu mea whakahirahira o te uiuitanga, ko te maumaharatanga o wētehi kōrero o mua, mō te marae o Te Kōpua. I kī mai te **Kaiwhakuru-1**, (Uiui, 2009), nā ōna whānau e rima i hoko tēnei whenua hei hanga marae. Ko tōna tupuna a Whaene Emori (Warrena) tētehi. Engari, he kōrero anō tā te **Kaiwhakauru-2**, (Uiui, 2009), i te wā i tupu ai ia i konei, kāore ia i rongu i te ngutu o te hau kāinga i ngā ingoa nei a ‘Ngāti Unu rāua ko Ngāti Kahu’, he mea hou wēnei ingoa ki a ia. Ko te iwi i kōrerotia e rātou ko Ngāti Maniapoto. Ahakoa, kāore wētehi kaiwhakauru i whānau mai i taua wā, i maumahara tonu ngā kōrero a ō rātou kuia, koroua hoki. Ki tā te **Kaiwhakauru-6**, (Uiui, 2009);

“I’ve been privileged to have known many of our elders as a very young man, notably those of the Emery family who are the founders of Te Kōpua marae. In that the land itself belonged to Tūkawe Emery’s son Tūanini, and through discussion and need there was an agreement to establish a marae”.

Ka mau ki ngā kōrero a ō tūpuna hei ārahitanga, hei kaihautūtanga mōu, mō tō whānau, hapū, iwi hoki. E ai ki te kōrero nei, ‘*Ka mahi koe, e tamariki moe porī*’.<sup>170</sup> I kī mai ngā **Kaiwhakauru-3-4**, (Uiui, 2009), e whai ake nei rātou i ngā tapuwae o ō rātou tūpuna, ko rātou ngā ahikā, āe, ko tēnei whenua tō rātou kāinga tūturu, tō rātou oko hōroi. Ko te nuinga o ngā kaiwhakauru i maumahara rātou ko tēnei marae e kī ana, ā, he whenua rangatira, he whenua whakangā hoki.

Ko tērā te whanaungatanga kei waenga i ia kaiwhakauru, he mangainga katoa. Nō Ngāti Unu rāua ko Ngāti Kahu. Ko wētehi hapū, iwi hoki o te waka o Tainui ka mau ō rātou whakapapa ahakoa he rerekē i wētehi atu ka noho tūturu ki tā rātou i whakaponu ai.

## **2. Mai i te tau 1950 e heke ana ngā Māori ki ngā tāone. He aha ngā rerekētanga o te ārahi i ngā whānau, i ngā hapū me ngā iwi Māori mai i taua wā?**

Tokorima ngā kaiwhakauru kāore e whakaae ana he rerekē tā rātou kaihautūtanga i a rātou e tupu haere ana. Ko tā te **Kaiwhakauru-1-2**, (Uiui, 2009);

“E mau tonu ngā hautūtanga i taua wā. Āe, he ahikā e noho ana pērā, o rātou mā, ko Waina rāua ko Aleck Tangata Kino Hughes, ko Jane rāua ko Clarry Rogers, ko Hori rāua ko Bidy Fitzell, ko Ripeka rāua ko Tāme Emore, ko Puti rāua ko Haki Hughes”.

“Whai muri i a rātou mā ko Bob Emore, ko Eddie Barton, ko Tawiao (Sonny Emery). ko ia, he kaihautū mutunga nā Ngāti Unu rāua ko Ngāti Kahu”.

<sup>170</sup> Grey 1857:37. Mead rāua ko Grove, 2003:164:996. ‘*Well done youngsters who sleep near their relatives*’. Those who do so become well-versed in local history and traditions.

Ka tuku kōrero te **Kaiwhakauru-10**, (Uiui, 2009), ahakoa i haere ia ki te whai mahi, ko ōna whakaaro e mau tonu ana te kaihautūtanga o te marae i taua wā. Kei te kitea tonutia e ia taua āhuatanga kaihautū i wēnei rā ki roto i tētehi whānau anake ki reira. Ka pēnei tāna kōrero, ‘ki te kore tēnei whānau i reira, hei āwhina, hei wānanga, hei hautū, mā wai e mihi te rā?’ Ki tā te **Kaiwhakauru-11**, (Uiui, 2009) kei te hoki mai ngā uri o Te Kōpua, ko te wānanga i reira, he kaupapa whakahirahira, he taura hei here i ngā mātātahi me ngā mātāpuputu ki te ako i ngā taonga a ō rātou tūpuna.

Heoi anō, tokowhitu ngā kaiwhakauru e whakaae ana he āhua rerekē te ārahitanga o taua wā ki wēnei wā. Engari, ko tā te **Kaiwhakauru-3**, (Uiui, 2009) kōrero, i kitea e ia ngā taha e rua o te tikanga whakahaere hautū.

When I think about the eighties, it was very cut and dry, that is not how we do it, there was never a reason why, we just don't do it that way, it is not our tikanga. Whereas today there's almost a willingness to challenge those old ways and deciding its relevancy today and equally, mainly that the values are maintained, the way how we do things, as long as the values are maintained.

He paku kōrero nā te **Kaiwhakauru-12**, (Uiui, 2009), mai i te tau 1950, tokoiti ngā whānau e noho whenua ana. Ka tautoko hoki tā te **Kaiwhakauru-6**, (Uiui, 2009), ki āna kōrero.

“Ko tēnei te wā mō ngā rangatira me ngā mana tāngata whenua ka mahue haere ana ō rātou whenua. Ā, e waiho ana he āputa i reira. Kātahi ka uru mai ngā kainoho whakakī āputa. Nō reira, ko tōku nei whakapono, he raruraru tērā ki ngā kainoho whakakī āputa i te marae o Te Kōpua. Engari, ko te aho matua kaihautūtanga i heke iho i te whānau Emore, ahakoa tokomaha whānau e kōpūtahi ana ki a Unu”. Me pēnei te kōrero;

“We are all descendents of Rangiamohia, it does not fall outside of that line, there will be others who will reel at that statement, but too bad. The mana of the marae belongs to the Emery family but in saying that it does not belong to every Emery family”.

Āe rā, ka tika te āhuatanga āputa i reira, ka pēnei te kōrero a te **Kaiwhakauru-8**, (Uiui, 2009);

“Our kaumātua have all gone, leaving a space. Not one certain person to take over the roll. My father was always the man of the marae. Every one else had gone, left the district. Our uncles should have been the ones”.

Ahakoa wētehi whānau e whai mahi ana i taua wā ko wētehi mangainga matua nō te whānau Emore e noho tonu ana i te takiwā i reira. Ko rātou kei te pupuri i te mana o te marae, ahakoa

ngā kainoho whakakāi āputa i waenga i a rātou. Ko wēnei kainoho whakakāi āputa he *'he hārore rangitahi'*. Ko wēnei ngā momo tāngata e whakapono ana ko rātou kē ngā kaihautū o te marae. *'He kōanga tangata tahi, ngahuru puta noa'*.<sup>171</sup> Heoi anō, ko te whānau Emore rāua ko Huihi ka mau tonu i ngā tikanga a ō rātou tūpuna ki te awahi, ki te manaaki i ngā manuwhiri me ō rātou kaumātua.

### 3. He wāhi pai te marae o Te Kōpua hei whāngai i te rangatahi me ngā pakeke?

Ko te mana whenua, ko te mana tangata i te marae o Te Kōpua e mau ana i te whānau Emore, ka kitea tekau mā tahi ngā kaiwhakauru e whakaae ana ko te marae o Te Kōpua he wāhi pai hei whāngai i te kaiārahitanga ki ngā rangatahi me ngā pakeke. Anei ngā kōrero ā te **Kaiwhakauru-10-11** (Uiui, 2009);

“E hoki mai ana ngā rangatahi me ngā pakeke i runga i te karanga a tā mātou tamaiti ki te ako i ngā mātauranga i te wānanga o Te Kōpua, āe, he kaupapa whakahirahira tēnā. Ko te marae ināianei e mahi ana e whakatupu ana i ngā kaiārahi, kaihautū mō āpōpō”.

Ko tā te **Kaiwhakauru-4**, (Uiui, 2009), he pai rawa atu tēnei wāhi, e atawhai ana i tō rātou whānau. Ko te wānanga te kaupapa whakahirahira. E hoki tonu mai ana rātou ki te wānanga ia marama, ia marama, ia tau, ia tau, mai i te tau 1999 ki tēnei tau 2009. I kī ai ngā **Kaiwhakauru-2-5-7-9** (Uiui, 2009);

“He tau kē ināianei! He whakaaro kotahi tō mātou, i mua i te tīmatanga o te wānanga kāore e taea e wētehi o rātou te reo Māori te kōrero. Ki wēnei rā ka tū mātou ki te pōwhiri, ki te whaikōrero ki ngā manuwhiri kua tae ki te marae. Ā, he mahi tahi ki te umu taoroa te papa o te tahiti”.

Engari, ka puta tētehi whakaaro rerekē o te **Kaiwhakauru-6**, te pātaka kōrero o Te Kōpua (Uiui, 2009);

“Kāore au e whakaae ana ko tō mātou marae he wāhi pai hei whakahauhau i te hapū, me te whakatupu haere i te tūranga kaihautūtanga mō ngā tāngata. Ko tōku whakapono, mō te kaupapa hautūtanga, ki te kore he tāngata, kore rawa he kaihautūtanga. Nō reira, ko te marae te ao, ko te hinengaro tonu, ko te here katoa”.

Me pēnei; “for me the marae is held in the mind of the person, e tau ana te tangata ki tērā wāhi, it is the people, it is not the ground, it is not the building and therefore that environment can only be nurtured with those people present. Kātahi ka whakarauika

<sup>171</sup> Grey 1857:19; Wikiriwhi 1955:11.23; Williams: 1971:315, 359. Mead rāua ko Grove, 2003:84:484. *'At planting time a single person, at harvest many'*. When there is work to be done, a few come forward; when the benefits are to be received, many come to participate.



mai i ngā tāngata, ki a rātou me manaaki tāngata. Ko tērā te tīmatanga ki te ako i aua huanga papai”.

Hāunga anō, te **Kaiwhakauru-6**, ko te nuinga o ngā kaiwhakauru e whakaae ana he wāhi pai tō rātou marae hei whāngai, hei poipoi, hei whanake i te kaiārahitanga o ngā managainga me ngā mātāpuputu.

#### **4 Pēwhea ai te whiriwhiri me te whakamana i ngā kaiārahi o te marae o Te Kōpua?**

I hāngai tonu he huanga papai he āhuatanga whakahirahira ki te whiriwhiri me te whakamana i ngā kaiārahi i reira. Tokorima ngā kaiwhakauru e whakaae ana, me pēnei; te **Kaiwhakauru-5**, (Uiui, 2009) i kōrerotia e ia, ‘By their deeds you shall know them, *mā ā rātou mahi koutou ka mōhio ki ā rātou*’. Tautoko ana te **Kaiwhakauru-4**, (Uiui, 2009) by their deeds, not by their tuakana, teina status. Mā ā rātou mahi, hei whakamana, ehara mā tō rātou tūranga. Mena he tangata pai, he tangata whakapono, he tangata matatika, ka whai rātou i te tūranga o te tangata kaihautū. Ko tā te **Kaiwhakauru-7**, (Uiui, 2009);

“Kia pai ki muri, kia pai ki mua, pērā i ngā kōmiti matua, i ngā kaitiaki o Te Kōpua”.

“All the above are hard working and have deep love for the marae handed down from our tūpuna”.

Ko te mahi a te tangata kaihatū o te marae o Te Kōpua he aro atu ki ngā wāhi mahinga tāngata kia noho taurite ngā mahi, arā, ki te tika ki muri, ka tika ki mua, ki te tika ki mua, ka tika ki muri.

Tokotoru ngā kaiwhakauru kāore e whakaae ana, ko tā te **Kaiwhakauru-8-10**, (Uiui, 2009), ko te huanui tika ko te whakapapa te mea nui ki te whiriwhiri me te whakamana i tō rātou kaiārahitanga. Ki a rāua, ko tērā te tikanga i ngā rā o mua. He āhuatanga rerekē ināianei. I kī mai te **Kaiwhakauru-6**, (Uiui, 2009);

“Kāore mātou e whiriwhiri, ka taka noa tēnā āhuatanga ki ngā ringaringa o te tangata tika. Ki te whiriwhirihia he rangatira, me mātau ki ngā āhuatanga o te kaihautūtanga. Kāore i te tino kitea tēnei āhuatanga i te mano, i te rahi ki runga i te marae”. Ko te nako o te kōrero me pēnei:

“It falls to whoever happens to be there at that time, it is a very haphazard situation we have. However, I do see glimmers of it, in the areas of trustees. That is the hereditary chieftainship arm of the marae”.

Tokotoru ngā kaiwhakauru e whakaū ana ki te whakaaro manaaki ki te whakaaro rangatira.

Ki tā te **Kaiwhakauru-3**, (Uiui, 2009);

“Āe, kāore au e whakaae ana ki ‘tētehi’ kaihautū anake, engari, ko ‘ngā’ kaihautū kē. Mā te kōmiti o te marae hei whakatauirā i ngā āhuatanga o te kaihautū, ka pai tēnā, engari, mā tātou anō hei whakatauirā i ngā āhuatanga o te kaihautū, pērā i a Shane, ahakoa he tamaiti ia, he kaihautū tonu”.

“With the status that Shane has, at our marae, that he respected the mana and the office that his uncle carried and he stepped back quietly supporting him and I think by his example we all drew courage from that and in that instance George truly became our leader”.

He whakaaro anō tō te **Kaiwhakauru-11**, (Uiui, 2009), ki a rātou e noho ana i kōnei, he ahikā rātou, nō reira, kei a rātou anō te tikanga ki te whiriwhiri, ki te whakamana hoki i te kaihautūtanga mō tō rātou marae.

E toru ngā kaupapa hōhonu e pupū ake ana i konei. Tuatahi, ko te mahinga tāngata, arā, mā āu mahi ka puta, ka ora, e hāngai ana ki te whakataukī, ‘nāku te rourou, nāu te rourou, ka ora te manuwhiri’. Tuarua, ko te whakapapa. Te nohotahi ki te taha o ngā kaumātua, e whāngai ana i ngā taonga a kui mā, a koro mā. Tuatoru, he whakaaro manaaki i te kaupapa, he whakaaro rangatira i te tangata.

## **5 Pēwhea ana te āhua o te whiriwhiri me ngā pūmanawa o ngā kaiārahi i ngā wā o mua, ā, he rite tonu i wēnei rā?**

E whakaae ana ngā kaiwhakauru katoa he rerekē te kaihautūtanga i wēnei rā. E ai ki te **Kaiwhakauru-3**, (Uiui, 2009);

“Ko tōku nei whakaaro he rerekē i tēnei rā. E āhei ana ia tangata ki te whakapuaki whakaaro ināianei. Tērā te mea nui he whakarurutanga ki te whakapuaki, ki te pātai, ki te wero, ki te uiui e pā ana ki ngā tikanga o mua me ngā tikanga o wēnei rā. Kāore mātou i te whakamā. Ko te wānanga te mea nui ki te whakapuaki i ngā mea katoa o te ao Māori”.

Heoi anō, ko te whakautu a te **Kaiwhakauru-6**, (Uiui, 2009), he rerekē.

“Ko te tū o ngā rangatira me ngā ariki o nehe he pupuri i tō rātou mana. Ki te mimiti te mana o te ariki ka mimiti hoki o ngā rawa katoa. Ko tērā te āhuatanga i taua wā. Mena kei nehe rā, mahia!

Heoi anō, kei te tō mai wētehi o ngā pūkenga kaihautūtanga nō nehe rā ki wēnei rā e

whakamīrei ana i te pūehu e ārahi ana i te wā e tohutohu ana i te tangata”.

“He who speaks loudest and most with great alarm and grace is often looked upon as a leader. Those charismatic speakers, they tend to get a following and certainly that’s what it looked like in the past and it’s the same today”.

Nō reira, mārama ana te kite, ka whakaae katoa ngā whakautu a ngā kaiwhakauru ki tēnei whakaaro kaiārahi i ngā wā o mua, he rite tonu i wēnei rā.

## **6 He aha ngā whakaaro mō te ārahi i ngā tāngata o te marae o Te Kōpua i tēnei wā, arā, e tika ana te whakatū o ngā tāngata hei kaiārahi, ā, e tika ana anō hoki te pupuri o te mana o ngā kaihautū o te marae?**

Ahakoā, he rerekē ngā hautūtanga o neherā, ko te pakirehua nui, he aha ngā herenga hei pupuri i te mana o ngā kaihautū o te marae? Ko te nuinga o ngā kaiwhakauru ka kaha tautoko kia wānanga te marae hei huanui tōtika ki te pupuri i te mana i reira. Tā te **Kaiwhakauru-5**, (Uiui, 2009), ki te kore e wānanga, ka ngaro ngā hautūtanga tūturu i te marae o Te Kōpua. E mārama ana tā te **Kaiwhakauru-2**, (Uiui, 2009);

“Nō neherā ka karanga ki ngā whānau puta noa i tēnei takiwā, kia huihui mai ki runga i te kaupapa. Ko tēnei āhuatanga e mau tonu ana ki runga i a rātou e hoki tonu mai ana ki te wānanga, ki te ako i te reo me ōna tikanga. Ko ngā uri tūturu o ngā tūpuna hei hāpai i te mana o te marae”.

Ka tuku kōrero te **Kaiwhakauru-1**, (Uiui, 2009) me tūkaha te kōmiti matua me ngā kaitiaki ko rātou ngā mana tangata, ngā mana whenua tūturu o Te Kōpua. Tā te **Kaiwhakauru-4**, (Uiui, 2009), i tautoko i te wānanga i kōnei. Ko te wānanga te kaokao o te marae. Mā ā rātou mahi ka mōhio ai, mā ngā pātaka kōrero ka mau ai, mā te wānanga tahi ka puāwai ai. Ka puāwai ai te mana o te marae. I kī mai te **Kaiwhakauru-3**, (Uiui, 2009), he tino whakahīhī ia ki ō rātou kaihautū i tēnei rā, ahakoā he tuakana, he teina ka mahia te mahi. Ki roto i tērā āhuatanga e whakaatu ana ki a ia kei te pupuri ngā kaihautū i te mana o tō rātou marae.

I roto i ngā whakamāramatanga ā te **Kaiwhakauru-6**, (Uiui, 2009);

“My answer to that is it’s not maintained upon our marae. It falls to those who happen to be here. If you happen to have grey hair and everyone else doesn’t then its you. If you happen to speak louder and with authority not necessarily with knowledge then its you”.

Ki wērā atu o ngā kaiwhakauru, ko te wānanga tō rātou oranga, tō rātou rangatiratanga, tō

rātou matapihi ki te ao aweko ki te ao hou. Koirā te take ka whakaae rātou he pai te kaihautūtanga ki runga i te marae. Engari he āhua rerekē te titiro me te whakaaro o te Kaiwhakauru-6. Kei te pōhēhē te nuinga o ngā tāngata o te marae mā te hina o te makawe ka rangatira te tangata. Ko tēnei tētehi āhuatanga puta noa i te motu.

## **7 He mea nui whakaharahara te mahi ārahi i te hapū, i te iwi hoki mō te oranga o te marae o Te Kōpua i te ao hurihuri, kāore rānei?**

E whakaae ana te nuinga o ngā kaiwhakauru, ka kite i tā rātou mahi ārahi mō te oranga o te marae ināianei i roto i ngā wānanga o te marae. Ko tā te kōrero **Kaiwhakauru-12**, (Uiui, 2009);

“Ki te kore he kōmiti matua, he kaitiaki, ki te kore he mahi whakamua ki te whakapai ake i tō mātou marae. Engari, ko te pūtake o tō mātou oranga ināianei ko te wānanga, ko tēnei wānanga e haere ake nei mō tekau ngā tau”.

E ai ki te **Kaiwhakauru-7**, (Uiui, 2009), ka tika te oranga hautūtanga, he hautūtanga kaha hei oranga ki te whakapai me te whakahiato ake i te marae mō ngā whakatupuranga o āpōpō. He hautūtanga tēnei e whakatakoto ana i ngā māhere me ngā rautaki kia anga whakamua. E tautoko ana hoki te whānau, te hapū, te iwi. He āhuatanga rerekē ki tā te **Kaiwhakauru-6**, (Uiui, 2009);

“Yes, I believe it is an important factor in the sustainability of Te Kōpua marae. The sustainability of Te Kōpua marae built on leadership, on a good foundation of leadership, I mean, or directed by good leadership, it is absolutely necessary when there is nobody in charge, it falls to pieces. Āe, ko te marae i roto i te hinengaro”.

Haere ngātahi ai ngā whakaaro o **Kaiwhakauru-10-11** (Uiui, 2009), ko wētehi o ngā whānau ka āhua rerekē tā rātou kaihautū i te marae. I reira ko te whakaaro i waenganui i a rātou he rerekē. Ko te oranga o te marae, ko te wānanga. He pērā te kōrero nā te **Kaiwhakauru-4** (Uiui, 2009);

“There appears to be a different leadership skills and roles and recently our Chairperson, my brother George, he showed his leadership qualities whilst the trustees were being rubbished by a number of people who wanted control of the marae for their tourism venture. They did everything and will probably continue so to gain control and in the meantime there is a wider gap between families on the marae”.

Kua whakakotahia ngā whakaaro o ngā **Kaiwhakauru-3-4-8** (Uiui, 2009), e kaha whakaae ana rātou, ko te oranga o te marae kei roto i te tāngata, āe, e tika ana, kia mahi tahi, kia

whakaaro tahi, kia hoe tahi ai te hautūtanga o te marae.

## 8 Pēwhea ai te whanaungatanga i waenga i ngā tēina me ngā tuākana i runga i te marae o Te Kōpua?

E whakaae ana te hunga o te marae ko tā rātou hautūtanga te oranga o tō rātou marae. E whakaae ana hoki te whanaungatanga he pai i waenga i ngā tēina me ngā tuākana, me pēnei; *‘Ānō te pai, te ahureka o te noho a ngā tēina me ngā tuākana i runga i te whakaaro kotahi’*.

Ka tuku te **Kaiwhakauru-4**, (Uiui, 2009), i tēnei kōrero.

“Tautoko, ki roto i taku whānau he mahi tahi mātou, e whakanui ana he tēina, he tuākana. Āe, ki te kore taku irāmutu, āku tungāne ki te haere mai ki te tautoko i tā mātou wānanga, kua ngaro te wānanga. Āe, tekau tau. He tino tūkaha rātou ki ngā mahi wānanga ia tungāne me haere ki mua ki te tautoko tētehi ki tētehi. Kāore he raruraru i waenga i a rātou, āe, he āhuetanga pai i konei”.

Ki tā te **Kaiwhakauru-10**, (Uiui, 2009), he teina ia, ka tū ia ki te marae ahakoa kāore ia e noho ana i kōnei. Heoi anō, kei te tino mōhio ia ki ngā tikanga, ā, āwangawanga haere ia ki te tū i te wā i konei tōna tuakana. He ahikā tōna tuakana. Ki te **Kaiwhakauru-12**, (Uiui, 2009), nā te angiangi haere o te paetapu ka puta te hiahia i wēnei rā, kia whakatū te teina e mātau ana ki tērā mahi o te whaikōrero o te karanga hoki. Kāore he raruraru ki roto i tōna whānau. ‘Kei te tika hoki tērā’ te kōrero a te **Kaiwhakauru-11**, (Uiui, 2009), ‘waiho nei ki a koutou’. Heoi anō, nā te mea kei te ngarongaro haere ngā tikanga tūturu o te ao Māori ki roto i te Ao Pānekeneneke nei, he rerekē ngā whakaaro o te **Kaiwhakauru-6**, (Uiui, 2009), ‘again where there isn’t that social structure there to maintain full leadership then how can tuakana-teina relationships which are entwined into that whole area be maintained, formed and continued?’ Tā te **Kaiwhakauru-3**, (Uiui, 2009), ka tika, ko ngā whānau e haere mai ana ia marama, ia marama, ia tau, ia tau ki ngā wānanga o te marae o Te Kōpua, ehara wēnei tāngata i ngā tāngata pākiwaha, i ngā tāngata whakahīhī, engari he tāngata whakaiti kē i raro i te hūmarietanga. Ka kite tēnei āhuetanga i roto i ngā wānanga, ko wēnei wānanga e whakanui ana i te whakaaro me piki ake te teina me te tuakana i runga i te whakaaro kotahi.

Ka tuku whakaaro te **Kaiwhakauru-7**, (Uiui, 2009),

“A question was asked to those of the uncles still alive. The likes of Uncle Sonny, Uncle Bob Emery, and through their permission and lots of encouragements tuakana and teina status was set aside to strengthen our paepae our marae. And today father and son, tuakana and teina may all speak at a powhiri, tangi or hui uninhibited by those restrictions for the good of all.”

Nō reira, ko ngā whakaaro o ngā kaiwhakauru nei tuatahi ka whakaae ki te whanaungtanga o te teina me te tuakana. Tuarua, kia noho kotahi te whakaaro, kia tapatahi te ngākau, kia pātuki tahi ngā manawa. Ko tērā te mea nui ki runga i tō rātou marae i tēnei Ao Pānekeneke.

## 9 Whai tonu ai ngā hapū i ngā tikanga me te mana whakaheke o te tuakana i te marae o Te Kōpua?

Ahakoā, e noho tahi ana te whanaungatanga i waenga i te teina me te tuakana, he aha te tikanga me te mana whakaheke o te tuakana i konei? He pai rawa atu te whakautu a ngā kaiwhakauru. Ko wētehi ka whakaae, ko wētehi atu kāore i whakaae ki te pakirehua o mua ake, me pēnei; tā te **Kaiwhakauru-3**, (Uiui, 2009);

“Ko te mea nui i runga i te marae o Te Kōpua ko rātou i konei e whakapiki ana i te mana o te teina ki te taha o te tuakana. Ā, wētehi wā, e pai ake te tuakana ki te hoki whakamuri, ā, ka tū te teina. Ko tērā te āhuetanga e mōhiotia nei e mātou. He pai ake taua whanaungatanga e pā ana ki ngā kaihautūtanga i konei. Mena e mau tonu he tikanga tawhito i konei, ko tōku whaea kēkē ka whakaweto i tā mātou wānanga”.

Ko te whakaaro o te **Kaiwhakauru-6**, (Uiui, 2009), kāore he paku raruraru ki ia mō taua āhuetanga. Ko te mea nui ki a ia he aha te huanga mō te marae? Arā, kei te titiro ia ki te mana whakaheke o te marae, kāore i te mana whakaheke o te tuakana. Kāore he āhuetanga whakahirahira ki a ia ko te mana whakaheke o te tuakana ki runga i ngā kaihautūtanga i konei. Ka kī mai te **Kaiwhakauru-5**, (Uiui, 2009), nā te mea, kua waia te whānau, te ahikā, ki ngā āhuetanga o te marae mō ngā tikanga a te teina, a te tuakana hoki, ko wētehi atu whānau rāwaho e haere mai ana ki tēnei marae e whakatakoto ana i tō rātou mana whakaheke, ko te tuakanatanga. Ko wēnei momo tāngata e pākiwaha ana, e whakapāoho ana i tō rātou tuakanatanga, tēnā whakahīhī tēnā! Heoi anō, ka auare ake te hau kāinga. **Kaiwhakauru-7**, (Uiui, 2009), ko tāna whakautu, āe mārika! Ko tēnei te āhuetanga mō te tiaki rangatahi ki runga i tō rātou marae. Tā rātou tū kaha i runga i te kōmiti matua me wētehi atu ngā rōpū o te marae. Ko wētehi rangatahi he kaitiaki hoki o te marae. He whakatauirā tēnei mahi mā ngā rangatahi kia mōhio ai rātou me pēwhea te whakaheke mana ki te tangata, ki te rōpū, ki te wāhi e tika ana.

E pai ana ō rātou whakaaro e pā ana ki te mana whakaheke o te tuakana. Ko te nuinga o ngā whakautu a ngā kaiwhakauru he kōpani i te whakaaro kotahi, ko te mea nui mō rātou, ko te huanga, ko te puritanga hoki o te mana o te marae.

**10 Ki tāu titiro, he aha te mea nui mō te ārahi i ngā hapū o Te Kōpua, ko te mana whakaheke, ko te mana whakatupu rānei?**

Ka kite tāua i ngā whakaaro o ngā kaiwhakauru mō te mana whakaheke e pā ana ki te hautūtanga, engari, he aha te mea nui? Te mana whakaheke, te mana whakatupu rānei? Ko wēnei ngā titiro, tokoono ngā kaiwhakauru e tautoko ana he mana whakaheke, he mana whakatupu hoki. Ka haere ngātahi ai wēnei kaupapa mana. Tokorima ngā kaiwhakauru e whakaae ana he mana whakatupu.

Ka puea ake ngā kōrero a te **Kaiwhakauru-6**, (Uiui, 2009), te pātaka kōrero o Te Kōpua.

“Ki a au he mana whakaheke, nā ngā mana whenua, ngā mana tangata, ko te aho matua i kōnei. Kāore he tūranga mō rātou ngā kainoho whakakī āputa. Ko te whānau a Emore me wētehi atu i whakatūria hei kaitiaki mō tēnei whenua. Ko ō rātou ingoa i tuhia ki roto i te pukapuka i ngā meneti o Te Kōpua”.

“So that is the mana, the senior line of descent, however from that, from those lines, of course leadership talents are determined for me who those people might be, where that pool of talent is within the senior descent, the senior mana. In that pool of people, I would look to potential leadership. For me its both with regards to Te Kōpua”.

Anei te whakautu tā te **Kaiwhakauru-7**, (Uiui, 2009) ka tautoko ia i te mana whakaheke, nā te mea, ko tō rātou kōmiti matua me ngā kaitiaki te mana tangata, te mana whenua tūturu hoki. Kei a rātou katoa ngā momo pūkenga ki te mau tonu i te oranga o te marae, he āhua tūkaha, he āhua whakatairanga, he aroha nui ki tō rātou marae o Te Kōpua. Kotahi noa iho te whakaaro o ngā **Kaiwhakauru-1-2-10-11** (Uiui, 2009);

“He tika te mana whakaheke, te mana whakatipu, nā te mea, he ao hurihuri ināianei, e whakanui ana tētehi ki tētehi. Ko tēnei te huanui hei ārahi ki te hautū, ki te ārahi hoki i ngā hapū o Te Kōpua i tēnei rā”.

Ka tuku whakaaro te **Kaiwhakauru-12**, (Uiui, 2009) ka kitea e ia ngā āhuatanga e rua. He āhuatanga nui whakahirahira e tū ana i tēnei rā. Ko taua āhuatanga, he mana whakaheke nō ngā tuākana o te whānau Emore. Kātahi ka kite taua āhuatanga mana whakatupu ki roto i tētehi tamaiti, i a Shane, he teina ia. Ka mahi tahi te mana whakaheke me te mana whakatupu, pai noa iho tēnei āhuatanga i konei.

Ko te mea nui o wēnei tāngata i runga i te marae, kia mōmona, kia rarahi, kia kaitā te paetapu ki te māreikura ki te whatukura. Ahakoa mana whakaheke, mana whakatupu rānei, ko te

kawa o Te Kōpua he akiaki i te mana o tētehi atu, arā, he manaaki manuwhiri, ko te tikanga o Te Kōpua ka pēwhea tō manaaki i te manuwhiri.

## 11 He aha ōu nā whakaaro mō te tautoko a ngā kaiārahi me ngā tāngata o Te Kōpua i te Kīngitanga i ngā tau e heke mai nei?

Tokowhā ngā kaiwhakauru e whakaae ana ki te tautoko. Tokowhā hoki ngā kaiwhakauru kāore i te tino whakaae ki te tautoko. Tokorua ngā kaiwhakauru e whakapono ana mā tēnā tangata, mā tēnā tangata ōna ake whakaaro tautoko. Ki tā te **Kaiwhakauru-2**, (Uiui, 2009);

“Kāore i whakaetia e ngā tūpuna ki te whai i te Kīngitanga, nā te mea, kāore mātou i whakaae ki te koha atu he mōni me wētehi atu taputapu. He pōhara te hau kāinga. I tēnei rā pea ka huri te whakaaro mō te Kīngitanga ki te rongō ki te whakawhitiwhiti kōrero pea”.

I mea mai te **Kaiwhakauru-4**, (Uiui, 2009), kāore ia i āta mōhio ki te whanaungatanga o te marae ki te Kīngitanga. Heoi anō, ki a ia me whakatika tōu ake papanekeneke kātahi ka puta ki te whaiao, ki te ao mārama. ‘Say if a speaker is from home and talking down there (Ngaruawahia) I would expect that they would hold the mana of our marae and in good stead’. Ki tōna whakaaro nei he āhua takitahi, arā, kei tēnā, kei tēnā, kei tēnā ōna ake whakaaro mō te Kīngitanga.

He pērā te whakaaro o te **Kaiwhakauru-10**, (Uiui, 2009), kāore ia i whakaae mā te hau kāinga hei kohikohi kai, hei whāngai i te tini me te mano. Ka huri ia ki ngā whare tawhito o te wāhi nei, te pōharatanga o wētehi whānau kore mōni, ka mamae tōna ngākau. Kei whea te moni i tuku? Rite tonu te whakaaro o te **Kaiwhakauru-5**, (Uiui, 2009), kāore hoki ia i whakaae. Ki tōna whakaaro, he tino taumaha ki te whakarauika mai i ō rātou whānau nō roto o te takiwā nei ki te tautoko, ahakoa, he aha te take? Tangihanga mai, hui mai, wānanga mai, he uaua tonu. Ka toko ake te **Kaiwhakauru-6**, (Uiui, 2009);

“Regardless of our condition, regardless of our situation, we know if push came to shove and the King said to us ‘can you give a hand’, I’m sure our leadership figures, I’m talking about the trustees were asked by the King to do this thing, we would do whatever capability we have to that they have been asked”.

Ka āhua hāngai ngā whakaaro o te **Kaiwhakauru-7**, (Uiui, 2009), āe, ko tēnei pea te wā ka takatū ngā kaihautū o te marae ki te awahi, ki te manaaki i te Kīngitanga. Ki te hono hoki i ngā momo whanaungatanga o tētehi ki tētehi. Kia mārō ai te taura here ki te Kīngitanga. He



kōrero anō tā ngā **Kaiwhakauru-8-9**, (Uiui, 2009), āe, i te wā e ora ana tō rāua matua ko tēnei marae e mōhio ana he marae nō Waikato-Maniapoto.

Ki tā te tiro a ngā kaiwhakauru, he wehenga rua i waenga. Kāore he whakaaro kotahi ki te tautoko i te Kīngitanga, nā te mea, i mua kāore wētehi o ngā mātua tūpuna o tēnei marae e tino whai i te Kīngitanga.

**12 He aha te whakaaro me te tūmanako mō tētehi rangatira mō ngā tau kei te heke mai, ā, he aha ōna āhuatanga whakahaere. Tērā pea, he kaiurungi, he kaihautū, he taki tahi, he taki kāhui tara rānei? He aha kē atu rānei?**

Ka kohuki noa ki te pātai mō te Ao Pānekeneke. Me pēwhea te huanui tika e whai ake nei a Ngāti Unu rāua ko Ngāti Kahu nō te marae o Te Kōpua mō ō rātou āhua kaihautūtanga? Tokorima ngā kaiwhakauru e tino whakaae ana ki te kōrero o mua ake arā, ki te katoa o wēnei tūranga hautūtanga. Tokotoru ka tautoko i te tūranga o te taki kāhui tara. Tokorua ka tautoko i te tūranga o te kaihautū anake. Ko tētehi ko te manaakitanga noa iho tāna e whai ana. Ko tētehi atu ka tautoko i te tūranga o te kaiurungi. Tērā pea he wā tōna kia kotahi te rangatira o te marae tērā pea he wā anō tōna ka tokomaha ngā kaihautū e ārahi ana i te iwi. I pēnei te kī ā te **Kaiwhakauru-1**, (Uiui, 2009);

“He tangata e mōhio ana ki te reo me ōna tikanga, ko taku mokopuna tētehi, he tangata tūkaha ia ki te tautoko i tō mātou marae. Heoi anō, kua e waiho ki tētehi tangata anake. Tērā pea, ka whakaae ahau ki te tūranga o te taki kāhui tara, ko tērā te huanui mō mātou o Te Kōpua”.

**Kaiwhakauru-2**, (Uiui, 2009), ko tāna whakautu, ko te tūranga taki kāhui tara, nā te mea, mehemea he maha ngā hui ka haere tētehi kaihautū ki reira, ka haere anō tētehi atu kaihautū ki reira, ko tētehi atu kaihautū ka noho, ka whakawharautia e ia tō rātou marae. Ki tā te **Kaiwhakauru-5** me te **Kaiwhakauru-10** (Uiui, 2009), ka tautoko rāua i taua āhuatanga, ka pēnei te kōrero, ‘ka pai te rere o te waka’. Ki te **Kaiwhakauru-3**, (Uiui, 2009), e tautoko ana ia i tēnei āhuatanga i te tūranga o te taki kāhui tara.

“And so on reflection my hope is that any future leadership style will continue to emulate that which I believe we practice on our marae today, that is a combination of all the styles outlined. At a micro level I have seen the fruits of this type of leadership in the example of our most dominant family, the Te Ruki whanau. Dominant in their numbers, attendance, commitment, passion and love for our marae, their success as a strong, humble, loving and devoted family and the positive ripple effect that it has on others of us. Key to their success is their matriach, one of the

main kuia of our marae, and her humility and grace in allowing her mokopuna to teach, her daughter and other junior woman and mokopuna to karanga and a practical recognition that at differing times and in differing situations the skills of either the captain, helmsman, steersman, even the baler may be best suited to ensure excellence. It is my belief that when the health and well being of the marae is always to the fore, self interest has no place”.

Ki tō te **Kaiwhakauru-4**, (Uiui, 2009), whakaaro, e tautoko ana ia i te tūranga o te kaihautū, arā, te rangatira kotahi, me te tūranga o te taki kāhui tara, arā, he kāhui kaihautū. Hei whakatauiria ake i tēnei āhua ki te haere wēnei rangatira katoa, arā, te taki kāhui tara ki tētehi huinga tāngata kāore e kore ka tū mai tētehi o roto o te kāhui nei hei māngai mō te rōpū rangatira nei. Ko te pātaka kōrero a te **Kaiwhakauru-6**, (Uiui, 2009);

“Taku whakautu tuatahi, he āe katoa, taku ngākau. Āe, te katoa hei mahi tahi - a body of leadership based upon a foundation of a hapū and that the leadership rises up through the hapū and the leadership is not bound in one person. Not as individuals but working as a cohesive group now within the learning and practising of our wānanga, we have become a hapū, and we have become a cohesive group”.

Ka tāpirihia ngā whakaaro o te **Kaiwhakauru-7**, (Uiui, 2009), e whakaae ana ia kia kotahi te kaihautū o te waka, ā, e tautokotia ana tērā tūranga e ngā kaihoe, arā, ngā kuia me ngā koroua o te marae. He hunga mōhio, he hunga matatau, he hunga mātāpuputu rātou ki te awhi ki te manaaki i te kaihautū o te marae.

Ko te whakaaro matua kei te putaputa mai i wēnei kaiwhakauru, kei te mōhio rātou he maha ngā āputa nui o te kaihautūtanga i runga i tō rātou marae. Whakaae ana rātou katoa he mea whakahirahira te whakawhanake whānau, hapū, iwi hoki. Engari ia, kei te mōhio ake rātou he rangatiratanga kē, he kaihautūtanga kē kei roto i tēnā, i tēnā, i tēnā o rātou. Ko te mea nui mō ngā mangainga o Te Kōpua, e whakaae ana rātou ki te whai i ngā tūranga katoa i ngā huanui katoa e whāriki mai ana, e pātataa mai ana ki a rātou.

## WĀHANGA TUARIMA TE ĀHUA O TE HAUTŪTANGA

*‘He uhi, he taro ka taka te piko o te whakairo’*

Ko wēnei ngā whāinga, ngā ūaratanga me ngā tohutohu oranga kaihautūanga i te Ao Pānekeke nei mō ngā hapū o Ngāti Unu rāua ko Ngāti Kahu. ‘Kei whea te kōmako e kō ana?’

Ka tōtika te kōrero nei, *‘He uhi, he taro ka taka te piko o te whakairo’* he pērā te kōrero i whārikitia e Marsden<sup>172</sup> ‘the route to Māoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach. That is more likely to lead to a goal’. Koirā te tirohanga Māori, he tirohanga tūturu, he tirohanga tūkaha, he tirohanga āhukahuka. He kaupapa ā-iwi tēnā, he kaupapa whakatakamua ki te rangahau i ngā hautūanga o te Ao Pānekeke nei. Ko tēnei te wā ka wetewete, ka whiriwhiri ka arataki i ngā whakautu kōrero a ngā kaiwhakauru. Mā tēnei tirohanga mahi hei kōpani i ngā whāinga, hei tohutohu hoki mō te oranga hautūanga a Ngāti Unu rāua ko Ngāti Kahu i te marae o Te Kōpua i tēnei Ao Pānekeke. Nō reira, ka nanahu ngā whāinga, ngā tohutohu, pērā i te taukī nei; *‘Mā te kupu e whakarei te kōrero, mā te whakahua ka hiwa rā te kōrero’*.<sup>173</sup> Āe rā, ko tērā tōku hiahia, tōku tūmanako ka puta mai ngā hua hei whakapakari, hei whakaora i te kaihautūanga o ngā hapū o Te Kōpua me wētehi atu marae o Tainui waka. Ko wēnei ngā taonga mō ō rātou mātāpuputu, ā rātou mātātahi, ā, ko ngā mokopuna, ngā kaihautū mō āpōpō.

### **He pai rawa atu te neko, te kaitaka, te pakipaki o ngā whakautu kōrero**

Taku kitenga e pēnei ana; he pai rawa atu ngā whakautu kōrero i tuku i ia kaiwhakauru. Ahakoa, wētehi, he kōrero noa iho, he kōrero rerekē, he kōrero hōhonu, engari, he kōrero tūkaha te katoa. Ko te nuinga ka kite i tō rātou oranga hautūanga ki roto i te wānanga i reira. Ko tēnei wānanga i whakatūria i te tau 1998. Ko Shane Te Ruki rāua ko Te Patu Barton ngā kaiwhakatū. I te tau 2007 ka hinga te tōtara nui o tō mātou ngāhere a Te Patu ki te Tahū-atua nui kei te aroaro o Hine-nui-i-te-Pō. ‘E te whakarei o Hine-mārama, te umu taoroa, te papa o te tahiti, moe mai, moe mai, okioki mai’. Heoi anō, ko Shane Te Ruki te kaiwhakahaere mai i

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<sup>172</sup> Marsden, M. 1997:143.

<sup>173</sup> Rangī, H. He whakataukī, 2004.

te tīmatanga, ā, haere ake nei ki tēnei rā. Ahakoa he tamaiti, he ihu hūpē, he mātau ia ki ngā āhuatanga kai a te rangatira. Ka kite i waenga i wētehi whānau i reira, he kaihautū ia i wēnei rā mō tō rātou oranga hautūtanga hei ārahi i ngā hapū o Ngāti Unu rāua ko Ngāti Kahu i te marae o Te Kōpua. *'E kore te tino tangata e ngaro i roto i te tokomaha'*.<sup>174</sup> Ko te whakaaro, ki te whakatū he wānanga hei whakapakari i te paetapu, hei whakapakari hoki i te hapū. Ko tērā te mea nui whakahirahira he whakapakari i te marae. Kāore rāua i pohewa, ka puāwai ngā mahi hautūtanga i ngā wānanga nei. Kāore hoki rāua i mōhio ka pēnei te pai o te wānanga. He wāhi pai, hei whakatupu tangata, hei whakaohoho i te ihi, i te wehi, i te wana, i te tapu o te marae. Heoi anō, ki tā te Māori tirohanga, hei aha te aha, ko wēna ngā hua e pupū ake nei.

Ka kohuki noa ki te waiata i titoa e Te Ruki,<sup>175</sup> e pā ana ki ō rātou momo kiripānga hautūtanga. He waiata tēnei hei whakaahua, hei kōpani, hei rauika mai nei i ngā kōrero i kōrerotia e ngā kaiwhakauru mō ō rātou whakaaro ki te hautūtanga. Kei reira, ā rātou tikanga taketake, arā, te ihi, te wehi, te wana, te tapu.

**Nei ka noho ka kohuki noa**

E roto āku taumata

Ko Ngā Hūha o Kahu-rere

Ko Kakepuku, ko Pirongia, e...

I sit here contemplating  
within myself my sacred peaks  
The Thighs of Kahu-rere  
Tis Kakepuku, tis Pirongia, e...

Hoki kōmuri ngā mahara

Maringi noa te wai 'te kamo

E rite anō ki ngā awa

O Manga-whero, Wai-pā, e...

My thoughts turn to times past  
and tears fall from my eyes  
like the rivers  
Manga-whero and Wai-pā...

He uri patupaiarehe au,

Take o te whenua

Ngāti Unu, Ngāti Kahu, e...

O Matakaro, Te Kōpua, e...

I am a descendant of the patupaiarehe  
I am the root of the land  
I am Ngāti Unu! Ngāti Kahu  
Of Matakaro, Te Kōpua...

Pephatia te toa, e

I te mita o te reo

Mate atu he tētē kura

Ara mai he tētē kura, e...

The brave in poetic verse  
and in language fine say  
When one fern frond passes  
Another arises to take its place

Tahi miti toru, e tae te marumaru

Whare tapu teitei te ao korowhitu

Haere mai, haere mai

It takes not one but three smites to topple  
The loftiest sacred house in the world  
Welcome, welcome

Ko Unu te tangata,

Ko Hine-mārama te wahine pūrotu

Ka puta ka ora ko te iwi pūrotu

Tis, Unu the man  
Hine-mārama is the woman of beauty  
Who gave rise to this handsome tribe

<sup>174</sup> White 1887:V.108. Mead rāua ko Grove, 2003:36:180. *'A great man cannot be hidden in a crowd'*.

<sup>175</sup> Te Ruki, G.S. 2003.

E tū nei...e...  
Auē, ka hinga mai koe, ka hinga mai koe  
I te kaha...o te pai...o taku hanga nei, e...  
Auē, kia kaha, kia kaha manawanui  
Auē, kia kaha, kia kaha manawanui  
Puritia, kia mau! Hī, auē, hī!

Standing here before you...  
Ah, you will fall, you will be overcome  
By the wealth of my bearing  
Be strong and patience too  
Be strong and patience too  
Holdfast!

E tautoko ana a Salmond,<sup>176</sup> “*waiata*, are still being composed, particularly as laments for well known leaders, but the music is gradually being modified in the direction of European melody. The words are poetic and mythological, summoning images, from nature and the past”.

Ko te waiata nei, he kōpani i ō rātou tūpuna, ngā kaihautū e moe ana i te pō, ko ngā kaihautū hoki e tū ana i te ao. Ka kitea e ngā kaiwhakauru i wēnei rā ō rātou momo kiripānga hautūtanga he āhuatanga ki ngā maunga, ki ngā wai, ki te whenua hoki. Ka rongu tonu ki ngā taumata kōrero mō ō rātou tūpuna a Unu, a Hine-mārama me ngā patupaiarehe. Koirā, te oranga o ō rātou hautūtanga, ō rātou whakapapa, ō rātou whanaungatanga, ō rātou kaitiakitanga, ngā take whenua katoa o Matakaro.

### **Hei whare kōrero, hei whare wānanga te āhuareka o te noho a ngā tēinā me ngā tuākana**

Ko tērā te mea nui mō ngā kaiwhakauru me ngā mangainga o Ngāti Unu rāua ko Ngāti Kahu i te marae o Te Kōpua. Ki roto i te waiata nei tō rātou tino tūkaha mō tō rātou marae, tā rātou wānanga, pērā ana ā rātou whakautu kōrero; e tautoko ana te Kaiwhakauru-7 (Uiui, 2009);

“Ia marama, hoki mai mātou me ngā rangatahi mokopuna ki te wānanga. Te mea nui mō rātou ki te rongu, ki te ako, ki te tū i te taha o ō mātou pakeke. Ko tēnei wānanga he huanui tika ki te mau ki te pupuri i tō mātou whanaungatanga ki roto i ngā whakapapa. Āe, he āhuatanga i heke iho ki a mātou rangatahi mokopuna”.

Nō reira, he whakaaro nō ngā kaiwhakatū a Te Ruki rāua ko Barton, kia whakatūria tēnei wānanga. Koirā te āhuatanga o te ao aweko, ka whārikihia e Te Taura Whiri i te Reo Māori tētehi kōrero e tautoko ana tēnei whakaaro, pēnei ana;

“Te whare wānanga, te whare, te wāhi rānei e whāngaia ai ngā tauira ki ngā āhuatanga o te kauwae runga. *Ka miharo te tangata i ēnei rā ki ngā whakahaere o ngā whare wānanga tahito.*

He whare tuku mātauranga, mahi rangahau, kei a ia te mana ki te whakawhiwhi i ngā

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<sup>176</sup> Salmond, A. 1994:175.

tohu mātauranga tino tiketike o te motu”.<sup>177</sup>

Ka mīharo ngā mangainga o Unu rāua ko Kahu i tēnei rā ki ngā whakahaere o ngā whare wānanga i runga o rātou marae o Te Kōpua. Ko te Kaiwhakuru-2 (Uiui, 2009), ‘thanks to the wānanga for furthering the marae now, looking after the marae now. The true descendants of the old people are trying to keep it up’. Ko te Kaiwhakuru-10, (Uiui, 2009), ko tēnei te mahi o nehe rā, e haere ake nei. Ka kitea e rāua tēnei mahi i mahia i roto i tēnei wānanga i reira i tēnei rā. E whakamārama ana a Salmond;

“Another way of training the young people is to hold a *Whare Wānanga*, or school of learning. This institution dates from pre-contact times, when the high-born young men of the tribe gathered in a *tapu* house or out in the bush at night, to learn the local genealogies and traditions. They sat in complete darkness and memorised texts and genealogies by chanting them out loud”.

“The *Whare Wānanga* of today is rather different. They gather at a *marae*, and the elders stand in turn to lecture their younger kinfolk, while tape-recorders or scribes record the proceedings. These gatherings are open to men and woman”.<sup>178</sup>

E tautoko ana a Barlow,<sup>179</sup> “heoi, i nāianeī kāhore pea, he torutoru noa iho rānei ngā wānanga pērā i ngā wānanga o mua, kua whakaritea ngā mahi wānanga i roto i te ao Māori ki ngā kura teitei o tauīwi”.

Nō reira, ka taea e ia hapū, e ia iwi te mau tonu taua āhuatanga puta noa i te nuku o te whenua. Ko tērā te whakaaro o te kaiwhakahaere, te pātaka kōrero o Te Kōpua, e whāi haere ana ia i ngā mahi a ngā tūpuna, nā rātou i waiho mai mō ngā mangainga o Ngāti Unu rāua ko Ngāti Kahu i te marae o Te Kōpua. He wāhi mātauranga, he wānanga e whāngai ana i ngā tauira me ngā pia ngā āhuatanga o te kauwae runga, o te kauwae raro. Ahakoa, he kaumātua, he mātāpuputu, he mātātahi, he mokopuna, he tuakana, he teina, he tāne, he wahine, ka hiakai rātou katoa ki te whakapakari, ki te whakaora, ki te whakamana, ki te hāpai katoa i a rātou tikanga, kawa me wētehi atu taonga i heke iho i o rātou tūpuna.

Ehara te kaiwhakahaere nei a Shane Te Ruki i te kaumātua, i te koroua rānei, pērā i te āhuatanga i te ao aweko. Tā Salmond, ‘The teachers were *tohunga*, elder’s expert in the

<sup>177</sup> Te Taura Whiro i te Reo Māori, 2008:1056.

<sup>178</sup> Salmond, A. 1994:123.

<sup>179</sup> Barlow, C. 1991:156.

field'.<sup>180</sup> Ko te kaiwhakahaere he tamaiti tonu ia, he teina hoki. Ka kōrero a Best,<sup>181</sup> 'the whare wānanga or house of learning, the repository of occult lore known as Taururangi is said to be the domain of the five Maui brothers'. Nō reira, ko Māui-pōtiki te teina o te whānau. E whakamārama ana ki raro nei te āhua o te pōtiki o te mātāmua,

"The first born was deemed most important, inasmuch as he was the first to enter the world of light. Hence this first born infant would be marked in some way for identification purposes. At the same time the other, the later-born, infant is believed to be more virile and robust, and so the old saying '*te pōtiki whakahirahira*' may be applied to it".<sup>182</sup>

Ka hāngai tonu tēnei āhuatanga ki te tuakana me te teina.

Te teina. "He tāne tamariki ake i tētahi atu tāne e rite tahi ana o rāua mātua, tētahi rānei o ngā mātua. He whanaunga tāne nō tētahi atu tāne o tētehi kaupeka pakeke ake o te whānau nui tonu, ā, nō te whakapaparanga kotahi rāua".<sup>183</sup>

Te tuakana. "He tāne pakeke ake i tētahi atu tāne e rite tahi ana o rāua mātua, tētahi rānei o ngā mātua. He whanaunga tāne nō tētahi atu tāne o tētahi kaupeka tamariki ake o te whānau nui tonu, ā, nō whakapaparanga kotahi rāua".<sup>184</sup>

Heoi anō, nā tōku kitenga ki te tuakana me te teina ka whāriki mai tēnei āhuatanga ki runga i te marae o Te Kōpua. Anei te whakamārama, ahakoa he rerekē, he tikanga rerekē rānei ki wētehi atu marae puta noa i te nuku o te whenua. Ko te Kaiwhakauru-6 (Uiui, 2009);

"So what we have at the marae is a situation where teina-tuakana relationships are accepted at a cosmetic level but because our need is greater we quickly pass by many of those restrictions we once had. For instance, if we were maintaining tuakana-teina tikanga we wouldn't have a wānanga because who runs it? I do. And that should not be possible in the old text, however, here we are. So we have left that behind but we still have regard for our tuakana and we still have regard for our teina".

Tautoko ana te Kaiwhakauru-3 (Uiui, 2009);

"But I think the beauty of Kōpua that the teina is equally raised up. I think that more, that the tuakana we know at the pā have no problem to allow teina to come forward. Again for me, I think about the examples that have been set, aunty - she allowed her mokopuana, she could have put the kibosh on it, and the wānanga could have been stopped".

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<sup>180</sup> Salmond, A. 1994:123.

<sup>181</sup> Best, E. 1982:336.

<sup>182</sup> Best, E. 1975: 21.

<sup>183</sup> Te Taura Whiri i te Reo Māori, 2008:912

<sup>184</sup> Te Taura Whiri i te Reo Māori, 2008:985.

Ki runga i te marae he rangatira te kaiako, he teina, he irāmutu hoki ki te Kaiwhakauru-4. Heoi anō, ki te kore ōna pūkenga, tōna manawanui, tōna tūkaha ki ngā tauira ki te whānau i te wānanga mō ngā tekau tau, kāore ngā tauira e ako ana i te kai a te rangatira arā, he mātauranga Māori. Kaiwhakauru-4 (Uiui, 2009);

“For me it is not really clear cut and I have to go back to Māui-pōtiki, and lot of other stories about the tuakana and teina. That throws the tuakana and teina thing out the door”.

Mena, kāore ngā hunga o Te Kōpua e mau ana i te nako o te kōrero nei, *ānō te pai te ahureka a te noho o ngā tuākana me ngā tēina i runga i te whakaaro kotahi i reira*, ka mimiti haere te kawa tuatahi o te marae ki te awhi, ki te manaaki i a rātou manuwhiri, ō rātou whānau hoki. Koirā, te āhua e kōpani ana ki roto i te hinengaro i te ngākau o te kaiako. Ko ia te pōtiki whakahirahira, ko ia te teina whakahoki tipu, ko ia hoki te teina whakahirahira.

Ehara i te mea he āhuetanga hou te pōtiki. I te ao aweko ko Tāne-nui-a-rangi tētehi pōtiki, tētehi teina.<sup>185</sup> Ko Māui-pōtiki tētehi,<sup>186</sup> ko Puhi Ariki tētehi.<sup>187</sup> Ko Maniapoto tētehi,<sup>188</sup> ko ia te pū o te iwi o Ngāti Maniapoto me ngā hapū o Ngāti Unu rāua ko Ngāti Kahu.

He nui ngā kōrero e pā ana ki te teina ki roto i ngā pūrākau, ki roto i ngā pakiwaitara, ki roto i ngā mōteatea me wērā atu taonga ā te ao Māori puta noa i Aotearoa me ngā Iwi taketake hoki i Te Moana-nui-ā-Kiwa.<sup>189</sup> Hoki mai anō ki te papa ki ngā mangainga a Ngāti Unu rāua ko Ngāti Kahu. Mā wēnei kōrero o namata hei kōpani i tō rātou oranga, i tō rātou whakaoranga ki te mau tonu i tā rātou hautūtanga i te Ao Pānekeneke. Kātahi ka tika te kōrero mō te pōtiki, mō te teina i te ao aweko, mena kei nehe rā, mahia! Kei tēnei rā, mahia!

Heoi anō, ko te Ao Pānekeneke, ko te Ao Hurihuri tēnei, kei reira tonu wētehi whānau kāore i te mōhio ki wēnei tohutohu ki roto i ngā kōrero o namata. Ka pēnei te Kaiwhakauru-6 (Uiui, 2009);

“There those other families that deem themselves to be tuakana and take on the airs and graces whenever they feel like it, but aren’t able to maintain any of the tikanga or responsibilities that come with it. Therefore, we (you and I) are both hardcore, and they are no longer in my estimation our tuakana, and whakapapa is like that anyway.

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<sup>185</sup> Shirres, P.1997:15

<sup>186</sup> Best, E. 1982.

<sup>187</sup> Mahuika, A. 1997.

<sup>188</sup> Jones, P. 1995:1972.

<sup>189</sup> Alpers, A. 1970.



For every tuakana, I can find another tuakana. Every teina is someone's tuakana, and every tuakana is some one's teina".

Ka rongō tātou ki te kōrero mā te tuakana te teina e whakatika, mā te teina te tuakana e whakatika. I heke iho te mana i te aho mā te mātāmūtanga me ngā aho mā te pōtikitanga. 'Mā te mana o te mātāmūtanga, he whakapapa tōtika mai rā anō, te aho o te tuakana'.<sup>190</sup> Ko tērā he huanui tōtika hautūtanga o neherā, engari, he āhūatanga tika hoki mō te marae ināiane? I wēnei wā ko ngā wānanga o Te Kōpua kei te whakarauika mai nei i te hunga tuakana me te hunga teina i runga i te whakaaro kotahi. Ka taea te kī mā te tika, mā te pono, mā te aroha te kaupapa tuakana, teina e tūtuki. Ka eke pānuku, ka eke tangaroa, ka ūpoko pakaru te whiu.

### **Kia mate ā Ururoa! Kei mate Tarakihi!**

Ahakoā ngā piki me ngā heke, ka hoki whakamuri i ngā tau kua pahure e pā ana ki ngā raruraru mō ngā kainoho whakakī āputa i aua wā. Ka whāki mai te Kaiwhakauru-1 (Uiui, 2009), "an example of that would have been last years debarcle and interruption, the committee and trustess stood their ground". I whakatinana te komiti whakahaere i taukī nei, 'Kia mate ā Ururoa! Kei mate Tarakihi!'.<sup>191</sup> Mena kāore rātou i tū, i tino tūkaha rānei, ki te whiu, i te ihi, i te wehi, i te wana, i te mana, ka ngaro rawa te tūrangawaewae, tō rātou marae. Kāore rātou i tuohu. Koirā te tauira o tō rātou kaha ki te ū ki te kaupapa, ki te mau tonu i te mana o te marae. He tino whakahirahira ngā tūranga komiti matua me ngā tūranga kaitiaki ki runga i te marae. Ka kitea ō rātou momo kiripānga, hei hautūtanga mō ngā hapū i reira. Ko rātou katoa he hunga tūkaha, he hunga whakahīhī, ehara rātou i te hunga pākiwaha. He mana tangata, he mana whenua, he mana motuhake kei te whakaatu mai.<sup>192</sup>

Ko ngā rangatira o nehe, he hunga tino tūkaha rātou ki te ārahi i tō rātou whānau, hapū, iwi hoki. Pērā, Te Rangikāheke, 'Te Tikanga o tēnei mea te rangatiratanga o te tangata Māori' me Tikitū, 'Ngā Pūmanawa e waru'. Ko ō rāua whakaaro i taua wā, mō ngā rangatira, ahakoā whenua pakanga, ahakoā he whenua whakaao ka hāpai tonu, ka tūkaha tonu ki te ārahi i te hunga ora. E tautoko ana a Royal. 'E waru ngā āhūatanga nō te kaihautū'. Ko tērā te āhūatanga e haere ake nei ki runga i te marae o Te Kōpua. Koirā hoki te take ka whakatū, ka whakahaere, ka whakarewa te wānanga ki te marae.

<sup>190</sup> Barlow, 1991; Buck, 1950; Crocombe rāua ko Tuya'inekore, 2003; Davidson, 1991; Mahuika, 1997; McEwen, 1994; Mead, 2005; Winiata, 1957; White rāua ko Lindstrom, 1997.

<sup>191</sup> Colenso 1879:139; Grey 1857:50. Mead rāua ko Grove, 2003:214:1306. 'Die like a Shark, not like a Tarakihi!'

<sup>192</sup> Irwin, 1984; Ka'ai rāua ko Reilly, 2004; Shirres, 1997. Winiata, 1956:67.

### **He aha wētehi atu wānanga i te Nehenehenui?**

Ka titiro ake hoki ki ngā momo wānanga ka whakahaerengia e wētehi atu marae, me te titiro ki a rātou nei take i whakatūngia ai aua momo wānanga. Rima tekau mā rima ngā marae i te Nehenehenui o Ngāti Maniapoto, nō reira, he rangahau, he kōrero hoki tēnei e whārikitia ana i Te Poari Kaitiaki o Maniapoto e pā ana ki wētehi atu marae puta noa i te Nehenehenui o Maniapoto, nā rātou anō i hanga ngā momo wānanga. Ko te marae a Marokopa he wānanga whakapapa, ko te marae a Pohatuiri, nō te Hauāuru Ki Uta he wānanga whaikōrero, karanga hoki. Ko ngā marae o Mōtītī me Oparure hoki he wānanga waiata, nō te Tokanganui-a-Noho. Ko te marae o Maniora nō Mōkau Ki Runga he wānanga whakapapa. Ko te marae o Te Hape, nō Rereahu he wānanga whaikōrero.

Nō reira, kei te kite mai ki roto i tēnei rangahau, arā atu anō ngā momo wānanga kei te whakahaerehia e tēnā marae, e tēnā marae, e tēnā marae i te rohe o Maniapoto. Kei a rātou anō ā rātou ake whakamāramatanga, kaupapa, take hoki he aha i whakatūngia ai aua momo wānanga. Waiho atu ā rātou ake take ki a rātou anō. I te otinga ake ko te reo kei te purihia, ko ngā tikanga kei te purihia, ko ngā tātai whakapapa kei te whakarārāhia, ko ngā mahinga o te marae ki te ārahina atu e tēnā, e tēnā, e tēnā.

Heoi anō, kei te rerekē haere ngā tikanga o te ao Māori i wēnei rā. Ki wētehi o ō rātou whakaaro, ki te kore he moni hei whakatū wānanga ka kore hoki te wānanga e tū. He pērā te kōrero a Mahuika,<sup>193</sup> kua ngaro kē te mana o te kaihautū tūturu o te ao Māori ki ngā mātauranga, ki ngā ture, ki ngā whakapono, me te moni a te Piritoka. Ko te moni te pūtea, te pūtake whakahirahira hoki pea i tēnei rā. Kāore au i te kī, kei te pērā ngā marae o Maniapoto, e kāo! Heoi anō, he whakamahuki mai noa e aha ana wērā atu o ngā marae. E hoa mā, kia tū, kia mataara ki ō mana, kua koutou e whakawhirinaki ki runga i te pūtea mō ō koutou whakaoranga i tēnei Ao Pānekeneke.

### **Anei te kaitaka o ngā hua whakahirahira o te wānanga o Te Kōpua?**

Nō reira, kua karapinepine mai ngā whakaaro o ngā kaiwhakauru o te rangahau nei, ka whakatakotohia ki raro nei.

Nō reira, ka huri ki ngā hua o te wānanga mai i tōna tīmatanga tae noa ki wēnei rā,

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<sup>193</sup> Mahuika, A. 1997:80.

- Tuatahi, ki te ako i ngā taonga a ngā tūpuna. Ko te kai a te rangatira, he kōrero, ko te mahi a te rangatira, he manaaki, ko te tohu o te rangatira, he whakatira.
- Tuarua, e matatau ana wētehi whānau ināiane ki te tū ki te karanga, ki te whaikōrero, ki te waiata i ngā pōwhiri. Ahakoa he huihui, he mārena, he huri tau, he kawē mate, he hura kowhatu, he uhunga rānei.
- Tuatoru, he whanaungatanga, he kōpūtanga i runga i te whakaaro kotahi, he mahi tahi, ahakoa, he tuakana, he teina. Pērā i te taukī nei, *'ka ora pea i a koe, ka ora koe i au'*.<sup>194</sup>
- Tuawhā, ngā hunga tūkaha, ngā hunga whakahīhī, ehara rātou i te hunga pākiwaha. Pērā i te taukī nei; *'He toa takitini taku toa, ehara i toa takitahi'*.<sup>195</sup> He whakaaro kotahi, he mahi tahi.
- Tuarima, he tūranga mō ngā momo kiripānga hei hautūtanga ki roto i te komiti matua, ngā kaitiaki me ngā mangainga a Unu rāua ko Kahu. He mana tangata, he mana whenua, he mana motuhake i te marae o Te Kōpua.
- Tuaono, me tino kaha ngā mema o te komiti me ngā kaitiaki ki te tū mō ō rātou oranga ahakoa ki whea me ūpoko pakaru te karawhiu.
- Tuawhitu, kia mōhio te katoa ki te kawa whakahirahira o te wānanga. He manaaki, he awahi ahakoa ko wai.

Nō reira, e whakaae ana ngā kaiwhakauru ko te oranga mō ō rātou hautūtanga, ārahitanga rānei ka noho ki roto i ngā wānanga, ki roto i ngā hunga mātāpuputu, i ngā mātātahi hoki. Otirā, e whāriki ana au i wētehi momo take ka whakapēhi pea, ka whakataumaha pea i ngā tirohanga whakamua. Koinei pea wētehi whakatūpatotanga hei aronga mā te marae.

### **He aha ngā whakatūpatotanga, hei whakapēhi, hei whakataumaha?**

- Ki te kore te pātaka kōrero, te kaiwhakahaere i konei ki te ako, ki te awahi, ki te manaaki i te wānanga, ka ora tonu te wānanga?
- Ki te kore tētehi whānau matua e tautoko i te wānanga, ka ora tonu te wānanga?
- Ki te kore ngā tauira e tautoko i te wānanga, ka ora tonu te wānanga, te oranga rānei o te marae?
- Ki te kore te kōmiti matua me ngā kaitiaki e tautoko i te mahi a te wānanga, ka ora tonu?
- Ki te kore he wānanga ka ora te marae?

<sup>194</sup> Mead 1981:13. Mead rāua ko Grove, 2003:173:1056. *'Perhaps I survive because of you and you because of me'*.

<sup>195</sup> Kōhere 1951:26. Mead rāua ko Grove, 2003:127:768. *'My bravery is that of many followers, not of a single person'*.

- Ki te hoatu te mana whakahaere o te marae ki ngā kainoho whakakī āputa, ka ora tonu te wānanga, te oranga rānei o te marae? He pērā te taukī e mea nei, *'Ehara te toa patu tangata, he toa pāhekeheke; āpā he toa whenua'*.<sup>196</sup>

Koirā ngā momo take, ngā momo tūpatotanga, mō ngā mangainga, me ngā kaiwhakauru. Kua tae mai te wā ki te whakarau kakai, ki te whakautu, ki te whakawhitiwhiti kōrero, kia tau ai te taumahatanga, kia māmā ai ngā uauatanga, kia ngāwari ai te ngākau mārō.

Nō reira, i wetewete, i tiro tiro, i kōwhiriwhiri i konei ngā huatau. Anei i roto i tēnei tauparapara wētehi tohutohu kia mau ki te oranga hautūtanga ki runga i tō rātou marae.

Unuhia te kōrito o te kōrari  
Kei whea koa te korimako e kō  
Whakatairangitia rere ki utu, rere ki tai  
Māu e ui mai ki a au  
He aha te mea nui?  
Māku e mea nei  
He tangata! He tangata! He tangata!

Ka tika te tauparapara nei, ahakoa, he iti te kupu he nui te kōrero. I ngā rā o mua ka uru mai te tohunga i te pā harakeke, ka karakiatia e ia, ā, ki te hutia te kōrito mā o te kōrari he tohu toa tēnā. Heoi anō, ki te hutia te kōrito pakiaka o te kōrari he tohu kino tēnā. Kia hiwa rā, kia hiwa rā, Ngāti Unu! Kia mataara, kia mataara, Ngāti Kahu kei whea tō koutou korimako e kō ana? Whiriwhirihia te tika me te hē. Werohia te tuna ka puta i te rua. He aha te kawa o tō koutou marae, he manaaki, he manaaki, he manaaki.

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<sup>196</sup> Williams 1971:12. Mead rāua ko Grove. 2003:25:98. *'The future of a warrior is uncertain, unlike the reliability of the tiller of the soil'*. In today's society the warrior may be compared with one who follows a glamorous and flashy career while the counterpart of the soil-tiller is one who works steadily toward success in an occupation with more assured future.

## WĀHANGA TUAONO TE KOMITITANGA O NGĀ WHARAUNGA

*‘Herea ka ita te hana o te rā ki te tenga o te korokoro’*

Ko te komititanga o ngā wharaunga o ia wāhanga. E whakatakoto ana, e whakamārama ana i tēnei tuhinga whakapae, he kaupapa matakuikui, he kaupapa matakoro, he kaupapa pūwherowhero, he wāhanga ka rangitāmiro ai ngā whakaaro katoa.

Ka tika te taukī nei, *‘Herea ka ita te hana o te rā ki te tenga o te korokoro’* nā te mea ko tēnei te wāhanga whakakapi mō tēnei tuhinga whakapae *‘Nā wai ngā pokapoka o te ahi marae i whakarite, engari mā wai āpōpō?’*. Āe rā, ka oti, ka mutu, ka tūtuki i te kaupapa nei. E ai ki te kōrero, he kaupapa kamakama, he kaupapa matakuikui, he kaupapa matakoro, he kaupapa e here ana i te hana o te rā, he taonga mō rātou mō ngā mangainga o Ngāti Unu rāua ko Ngāti Kahu i te marae o Te Kōpua i tēnei Ao Pānekeneke.

Nō reirā, kohuki noa tāua ki ngā whāinga o tēnei rangahau tātari ai i tenei mea te kaihautūtanga i te marae o Te Kōpua. Ko te tūmanako ka tiro ake ki tōna ‘oranga’, me kī, te tū kaha tonu o te kaihautūtanga o Ngāti Unu rāua ko Ngāti Kahu. Ka kīa nei ko tōna oranga ko ngā tikanga, me kī ko te kawa, ko te whakapapa, ko te reo me ngā herenga ki wētehi atu hapū, iwi rānei.

Ka taea te rapu mātauranga hou mō ngā whakatupuranga, me kī te ‘oranga’. Heoi, ki tā te Māori titiro he rerekē ngā tikanga o nāiane ki roto i Aotearoa. Nō reira, kua puta te whakaaro hei ārahi i tēnei kaupapa, ā, e pēnei ana te āhua o aku pātai ki roto i ngā Pānui Uiuutanga, *‘Nō te mana whakaheke, nō te mana whakatipu rānei te tū hei kaihautū, ā, e tika ana anō hoki te pupuri o te mana o ngā kaihautū o te marae?’* Ko te tūmanako ka puta mai ngā hua hei whakapakari, hei whakaora, hei whakamārohirohi i te kaihautūtanga o ngā hapū o Te Kōpua me wētehi atu marae o Tainui waka.

E whakaae ana rātou, ngā kaiwhakuru nō Ngāti Unu rāua ko Ngāti Kahu i te marae o Te Kōpua, ko te oranga mō ō rātou hautūtanga, ārahitanga rānei ka noho ki roto i ngā wānanga, ki roto i ngā mātāpuputu, ki roto i ngā mātātahi hoki. Ko tērā te kōpua wai o ō rātou whakaaro, ko tērā te wai hōhonutanga o ā rātou kōrero, ko tērā te āniwatanga o ō rātou

whakapono. Ko wēnei āhuetanga he pūtake whakahirahira hei whakakōpani i te taukī nei, *‘Ānō te pai te āhuareka o te noho a ngā tēina me ngā tuākana i runga i te whakaaro kotahi’*. Ko tēnei te nako, te iho, te whāinga o tēnei tuinga whakapae, arā, ki te whakaaro kotahi ki te whai i te huanui tika mō ō rātou oranga hautūtanga, ārahitanga rānei i tēnei Ao Pānekeneke. Otirā, e hoa mā, kāore tēnei mahi i te mahi māmā, engari ka mau tonu i te ao, i te pō, i te ao, i te pō. E ai ki te kōrero a ō tātou nei tūpuna, mā te pēnei, ‘ahakoa, ka mātāpuputu haere te tangata kaua e hemo’. Ka tika, mai i te tīmatanga o wēnei kohinga kōrero ki roto i ngā pukapuka me ngā kōrero ā-waha, i āta ārohi, i āta torohē, i āta mātaki, kia kōwhiriwhiri, kia mārama ki ngā momo hautūtanga ki tā te Māori titiro, arā, i te ao ira atua, i te ao tawhito, i te Ao Pānekeneke, ā, ki ngā iwi taketake o Te Moana-nui-ā-Kiwa hoki.

### **Ko Te Wāhanga Tuarua, ka whakahaki tā te Piritoka tirohanga, tā te Māori tirohanga**

Heoi anō, e ai ki te Wāhanga ‘Tikanga Rangahau kei te Wāhanga Tuarua he whakaaro nō, te Piritoka e pā ana ki te hunga ora, arā, ko te ira tangata, tuatahi rā me mātua whakarite he aha ngā ‘tikanga rangahau’ hei mahi māu. Pērā i te huanui o Tāne-nui-ā-Rangi nāna nei i kimi, nāna hoki i rangahau ngā mātauranga o tōna ao, te ao o te ira atua hei oranga mō te ao mārama. Ko ia te tuatahi ki tā te Māori tirohanga mō taua āhuetanga. Engari, i whai ahau i te tikanga a te Piritoka, i tirohia ko te Piritoka tirohanga me te Māori. Ā, ko aua tirohanga te pū, te toi, te take mō ngā tauira me ngā momo tikanga rangahau e toru, arā, ko te kaupapa Piritoka, ko te kaupapa Māori, ko te kaupapa ā-iwi hoki. E mōhio ana tāua i tangohia ko te tauira kaupapa ā-iwi mō te rangahau nei. Ka tika te taukī mō tēnā, *‘Tūngia te ururua, kia tipu whakaritorito te tipu o te harakeke’*. Nā te mea, ko te pūtake o te kaupapa nei; he tikanga, he kawa, i waihangatia ai e ngā Māori mō ngā Māori, e hāngai ana tō rātou mana ki te whai i tō rātou whanaketanga i ngā tikanga kōkiri i te iwi Māori. He aronui tōtika tēnei ki te whai i a rātou tikanga, kawa hoki. Ko tērā te kawa e kawea mai ana i runga i te marae o Te Kōpua. He huanui o tēnei mahi ko te mōhio ki te Māori tirohanga me te tauira nei o ‘te whakaaro tuakiri’ (subjective) me te Piritoka tirohanga, ko te ‘āhua tōkeke’ (objective). Āe rā, e tino mōhio ana ahau ināianei ki wēnei āhuetanga.

Ko tētehi atu mahi ki te hanga tauira, he momo ‘mahara wānanga’ hei rangahau i Te Ao Orokohanga, hei kōpani i te ao aweko, i te ao tawhito hoki, ki te ao Māori, ki tā te ao Piritoka, tae noa ki te Ao Pānekeneke. Ko tēnei ‘mahara wānanga’ e ai ki te tirohanga Māori he pērā me te kaumātua i te kōihi o tōna whare e mōhio pū ana ki ngā āhuetanga ki rō tōna whare, ā, e mōhio pū ana ki ngā āhuetanga o tōna ao. Āe rā, he ‘whakaaro tuakiri’ te

tirohanga Māori tūturu. Heoi anō, he hua anō tā te Piritoka tirohanga hoki. Nōku te māringanui i whai wāhi ki te toro atu ōku ringa ki ngā kohinga kōrero nei a ngā tohunga rangahau, me ngā kupu tohutohu.<sup>197</sup>

Inā kāore wēnei tohunga rangahau e kore pea e ea, e tūtuki pai ai rānei tēnei kaupapa hautūtanga.

### **Hoki mai ki Te Wāhanga Tuatahi, ka whakarāpopo ngā kohinga kōrero ā-waha i te hau kāinga**

Nō reira, ki ngā taonga whakahirahira e awhi ana e tautoko ana i te kaupapa nei, e ai ki te kōrero o ngā tūpuna, *‘Hokia ki ngā maunga kia purea koe e ngā hau o Tawhiri-mā-tea’*. Koirā, te tīmatanga o tēnei rangahau, te Wāhanga Tuatahi, arā, Te Tūāpapa. I kōpani ngā kohinga kōrero ā-waha i te hau kāinga i te nehenehenui o Maniapoto i whārikitia e te pātaka kōrero o Te Kōpua. Nō reira, ka tika te taukī nei, *‘Anei ngā mea i whakataukītia ai e ngā tūpuna, ko te kaha, ko te uaua, ko te pakiri’*, ki roto i te tūāpapa o ngā kohinga kōrero e whāriki ana i ngā taonga mō ngā mangainga a Ngāti Unu rāua ko Ngāti Kahu. Ko wētehi e mōhio ana i ō rātou āhuru mōwai, te toi i ō rātou whakapapa pēnei; Ko te Aha? Ki a Io i heke iho ki a Ranginui rāua ko Papatūānuku ki ā rāua tamariki. Ko Tāne, ko Tū-mata-uenga, ka moe a Tāne i a Hine-hau-one ka puta ko Hine-tī-tama (Hine-nui-i-te-Pō). Ka moe a Hine-nui-i-te-Pō i a Tū-mata-uenga ka puta ko Aituā i heke iho ki te pū o *Tainui* waka, ki a Hoturoa. Mai i a Hoturoa i heke iho ki a Unu, ka moe ia i a Hine-mārama i heke iho ki ō rātou mangainga i te marae o Te Kōpua. Arā, te whānau matua, ko te whānau Emore, ko te whānau Huihi. Heoi anō, ko te tokomaha kāore rātou e mōhio ana ki tō rātou whakapapa ki tō rātou kōpūtanga. He kōrero hou wēnei kōrero whakapapa, engari, he taonga mō rātou me ngā tamariki mokopuna. E hāngai tonu ana te whakaaro ki ngā kohinga kōrero i roto i ngā pūrākau, i ngā pakiwaitara me ngā mōteatea. Ko tēnei te tīmatanga o te hautūtanga Māori, hei ārahi, hei kiripānga, hei tauira mō te Ao Pānekeneke.

### **Ko Te Wāhanga Tuatoru, ka hihiratia i ngā ariā hautūtanga i Aotearoa nei me ngā iwi o te Moana nui-ā-Kiwa**

Ki roto i ngā kohinga kōrero e pā ana ki te Wāhanga Tuatoru, arā, *‘Tikanga Whakaaro’* mōmō hautūtanga i te ao tawhito, i te Ao Pānekeneke nei. He āhuatanga e kōpani ana i ngā

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<sup>197</sup> Bevan-Brown, 1998; Cox, 1993; Keelan rāua Moon, 1998; Kiro, 2000; Marshall rāua ko Rossman, 1999; McNeill, 2005; Orbell, 1978; Rewi, 2005; Smith, 1985; Te Rangihīroa, he kupu i roto i a Pōhatu, T. 1996:23; Te Ruki, S. 2007; Kruger, 2003.

ariā hautūtanga i Aotearoa nei me ngā iwi o te Moana nui-ā-Kiwa, arā, he taura whiri tātou katoa. He taonga kōrero i whakaratoa hei kai mō tēnei rangahau, arā ko rātou mā.<sup>198</sup> Āe rā, he pai rawa te kimi kōrero hou e pā ana ki ngā tūranga o ngā rangatira o neherā pērā ki ngā kōrero a Te Rangikāheke rāua ko Tīkitū. Ko tēnei anō he kōrero hou, he taonga hou mō rātou o Te Kōpua. Ko wētehi kōrero i roto i tēnei wāhanga hei kōpani i ngā momo tikanga taketake, arā, te ihi, te wehi, te wana, he āhuatanga huanga whakahirahira mō te kaihautū. Ko tētehi tikanga taketake o te hautūtanga ko te mana,<sup>199</sup> he āhuatanga e hāngai tonu ana i tēnei Ao Pānekeneke nei.

### **Ko Te Wāhanga Tuawhā, ka whakamau anō ngā hua o ngā uiuitanga**

Heoi āno, ko tētehi mahi whakahirahira o tēnei rangahau, ko te Wāhanga Tuawhā, ko Te Uiuitanga. Ka tika te taukī nei *‘Me mātau te hua, kia māene te poto’*. Ahakoa he tawhiti taku noho i waenga i ngā kaiuiui nā te rangahau mātou i whakatō mai ki te whakakī i te kete taonga mō rātou anō me ō rātou whakatupuranga mō āpōpō, arā, *‘Kia rukuruku i ngā pōkai tara, i mua i te aroaro o Kahurere’*. Ahakoa ko wētehi kōrero he kōrero noa iho, he kōrero rerekē, he kōrero hōhonu, he kōrero tohu, ko te katoa he kōrero tūkaha. Kei roto i ngā kohinga kōrero, ā, ngā mātāpuputu inā noa atu te kaha mahara ki ngā wā o mua. Ko rātou katoa, ngā mana whenua, ngā mana tāngata, ngā mana motuhake. Ko wērā te āhuatanga o ō rātou tūpuna o neherā. Ka kitea e wētehi ko tō rātou orangea kei ngā ringa o te komiti matua me ngā kaitiaki. E mōhio ana rātou ko te āhua o ngā tūranga hautūtanga i tēnei rā, me pēnei, *‘Mā ā rātou mahi koutou ka mōhio ki a rātou’*. Ka tika, *‘Kia pai ki muri, kia pai ki mua’*. Mā ngā wānanga o te iwi ka hua mai ko ngā momo hautūtanga. Ā, kāore te kaiwhakahaere mō te wānanga nei i paku mōhio koirā ka pēnei te pai o te wānanga, kātahi ka hiki te manawa, ka hihiko te ngākau, ka tau te wairua. Ko rātou katoa, me rātou e tautoko ana i te wānanga ia marama, ia marama, ia tau, ia tau he hunga tūkaha, he hunga whakahīhī, he hunga hūmārie. He wāhi pai, hei whakatupu tangata hei whakaohoho i te ihi, i te wehi, i te wana, i te tapu o te marae. Heoi anō, ki tā te Māori tirohanga, hei aha te aha, ko wēna ngā hua e pupū ake nei. Ka kite rātou ko te marae o Te Kōpua tō rātou ao. Ko tērā tō rātou āhuru mōwai, tō rātou wharehangahanga, ko te orokohanga o ngā mea katoa, kāti rā.

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<sup>198</sup> Barlow, 1991; Buck, 1950; Crocombe rāua ko Tuya’inekore, 2003; Davidson, 1991; Durie, 1997; Holmes, 1980; Lockwood, 1993; Mahuika, 1997; McEwen, 1994; Mead, 2005; Nicholls, 1998; Shirres, 1997; Walker, 1990; White rāua ko Lindstrom, 1997; Winiata, 1965-1967.

<sup>199</sup> Irwin, 1984; Ka’ai rāua ko Reilly, 2004. Winiata, 1956.



## **Ko te kōmititanga o ngā mahara wānanga rerekē**

Nō reira e hoa, hoake tāua ki ngā tapuwae o ō tāua tūpuna, kua whārikihia ngā mahara wānanga kōrero i te wāhanga tuatoru e pā ana ki tā te Māori tirohanga, ki tā te Piritoka tirohanga. Ko wēnei wētehi o ngā huanga pūkenga o te pūmanawa hautūtanga i te Ao Pānekeneke nei. Kia waihape anō tāua ki te ‘Mauri’,<sup>200</sup> arā, te mauri moe, te mauri oho me te mauri ora. Anei te whakamārama; i mua i te whakarite wānanga ka kitea he āhuatanga ‘mauri moe’ i te marae, nā te mea, torutoru noa iho ngā kaumātua i reira. Mai i te tīmatanga tae noa ki wēnei rā nā te whakatū wānanga i reira ka kitea he āhuatanga ‘mauri oho’, arā, kua āta kikī te pae, kua āta kikī te marae. Engari, ki tāku titiro ki tāku mahi rangahau kāore anō kia whakatūtuki te āhuatanga ‘mauri ora’. Ā tōna wā pea, ka tae te taumata kōrero, ka nanahu hoki. Ki tā Senge<sup>201</sup> ko ‘The Fifth Discipline’ arā, ko Te Kotahitanga, ko Te Matahi, ko Te Takitahi, ko Te Tapatahi, ko Te Huatahi. Ko wēnei āhuatanga ka kitea kei ngā umanga Piritoka. Ahakoa, he rerekē ki tā te Māori tirohanga, he pai tonu tēnei āhuatanga hei huanui ki roto i ngā mahi umanga Māori. He oranga, he hua pea mō ngā marae katoa. Ko te tikanga whakahirahira ki konei ko te wehewehe i ngā momo taumata o te hautūtanga, arā, ki runga, ki raro, ki raro, ki runga. He take whakakarapinepine mai i te pango me te whero o te hau kāinga me te whakatakoto i ō rātou whakaaro, mā runga mā raro, kia mahi tahi, kia noho tahi, kia tapa tahi te whakaaro. Ko tēnei tētehi atu huanui anō pea hei oranga mō rātou. Ko te mānuka, ko te wero, ko te whakapātaritari ki mua i te hau kāinga he whakarongo, he whakaako, he whakataranga mai te huinga katoa ahakoa ko wai, ahakoa tōna tūranga, me whakarongo atu! Pērā te kōrero nei a Kim rāua ko Mauborgne, *‘the necessary qualities for a leader is to listen to the unheard, to look upon all things. To create, to draw forth the qualities of his/her fellow man to nurture their strenghts, an enhancement to streghten and enjoy stable follower-ship and leadership’*.<sup>202</sup> He tohutohu wēnei mō āpōpō pea?

Nō reira, e hoa mā, kei runga i ngā kōrero kua kī ake rā, e kōpani ana he tikanga taketake, arā, te ihi, te wehi, te wana, te mana, te tapu o te tangata. I whakaritea te hunga Māori me ngā mangainga o Te Kōpua ki ngā maunga, ki ngā awa, ki ngā wāhi, ki ngā moana, ki ngā mōteatea, ki ngā reo me wētehi atu taonga i heke iho i a Roroa mā i a Nunui mā.

‘Nā wai ngā pokapoka o te ahi marae i whakarite, engari, mā wai āpōpō?’

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<sup>200</sup> Pōhatū, T.W. 1996.

<sup>201</sup> Senge, P. 1990.

<sup>202</sup> Kim rāua ko Mauborgne. 1992:23-128.

## **Ko Te Wāhanga Tuarima, ko te whakarāpopotanga o ngā whāinga**

Otirā, ka huri tāua ki te Wāhanga Tuarima, Te Āhua o te Hautūtanga. Ko ngā mangainga o Te Kōpua e tautoko tonu ana i tō rātou marae i a rātou wānanga, ia rā, ia marama, ia tau. Ko te mea nui i te marae, he manaaki, he manaaki, he manaaki. Mā te manaaki e mōhio ai te iwi whānui he tangata whai mana, he kaihautū whai mana, otirā, he iwi whai mana. Ko tērā te rangatiratanga motuhake o tō rātou tūpuna o Unu rāua ko Hine-mārama. Ka karanga mai rā ki a tātou katoa, ngā mangainga, ngā mātāpuputu, ngā mātātahi me ngā mokopuna o Te Kōpua, i ngā marae katoa i te nuku o te whenua, kei ngā iwi taketake i Te Moana-nui-ā-Kiwa me ngā iwi Piritoka i te ao marama, i te ao tūroa, i te Ao Pānekeneke nei, kāti rā.

Ko te hau kāinga te hunga tūturu, te hunga tūkaha, te ahikā o Te Kōpua marae. Ko rātou kē te mana tangata, te mana whenua, te mana motuhake, te puna i whakarite, i whakakopani i ngā kōrero, i ngā kai a te rangatira. Ki tā te kōrero a Tā Hēmi Henare, “*Ko te reo te kākahu o te whakaaro, te huarahi i te ao tūroa o te hinengaro*”.<sup>203</sup> Anō nei te kōrero a Te Ruki, “*Me aroha pai koutou i ahau, me manaaki anō hoki koutou i tōku tinana. Ko ahau kei roto i a koutou, ā, ka tae ki te wā, ko koutou hoki nei kei roto i ahau*”.<sup>204</sup> Ko tēnei te āhuatanga kei runga i te marae i ngā rā o mua, ā, e haere ake nei i wēnei rā me tō rātou whakaaro meake nei. Ko te reo me te whenua, te whenua me te reo, ko wērā te kākahu, te tohu o tō rātou oranga kaihautūtanga.

‘He māhiti ki runga, he paepaeroa ki raro, koirā te kākahu o te rangatira’.

Nō reira, kei ngā rangatira o Ngāti Unu rāua ko Ngāti Kahu kei whea te komako e kō? Kei whea rā ngā kaiuhuti i te kōrito mā o te kōrari?

Hutia ake! Hutia ake!

Hutia ake te kōrito mā o te kōrari!

‘Ko koutou hei toka hāpai whēnua

Ko koutou te kiri rauwhero he manapou nō Hawaiiiki areare.

Herea ka ita te hana o te rā ki te tenga o te korokoro;

hōatu kitea te rākaiwhenua mō tātou katoa’.<sup>205</sup>

<sup>203</sup> Hēnare, H. He kupu ki roto i a Smith, 1995:188. *‘The language is like a cloak which clothes, envelopes, and adorns the myriads of ones thoughts’*

<sup>204</sup> Te Ruki, G. S. 2004. *‘Love and care for my body, for I am in you and eventually you will be in me’*.

<sup>205</sup> Kruger, T. 2003. *‘You are the bedrock; you are indigenous, native to Hawaiiiki without equal. Let all of your words radiate hope, and bring prosperity to all’*.

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## TĀPIRITANGA TUATAHI: PAPA KUPU

Āniwatanga	Blackness of deep water
Anga	Turn
Āhukahuka	Recognise
Amuamu	Complain
Ara kauorohia	The shinny polished road
Auaha	Shape, fashion, create
Aurara	Turn
Aurere	Moan, groan
Aweko	Ancient
Haepapatanga	Unswerving, responsible, annihilate, obstacles
Hāunga	Besides
He kākārīki kai ata	A gluttonous, greedy person
He kai hāporo	A gluttonous, greedy person
He tawhiti	Hospitable, generous, whare o te ora
He umu taoroa	Host supreme, whare o te ora
He whata whakaharahara	Elevated stage for storing food (superb)
Hihiratia	Go over carefully
Kainoho whakakī āputa	Gap fillers
Kākati	Grip
Kaitaka	Cloak made of the finest flax, with ornamental border
Kamakama	Joyous
Kaupapa ā-iwi	Māori ideology
Kauwhau	Line of ancestry
Kīanga	The act of speaking, a saying
Kohuki	Turn
Kōingo	Yearn, fret, sorrow, grieve
Kōmanawa	spring up, well up, of waters
Komititanga	Mingle, junction
Kōpani	Enclose, encapture
Mahara wānanga	Hypothesis
Manohi anō	On the other hand, engari
Marahea	Of low degree - he tangata noa iho - taurekareka

Mangainga	Descendant
Manumea	Sacred bird, he kupu pohewa
Manapou	A stone of reddish brown colour, from Hawaiiiki, anything to support life
Marara	Scattered
Mārakerake	Bare, bald
Māringanui	Good fortune
Mātai	Turn
Matakerewhana	The action of wet clay sliding
Matakorokoro	Joyous things come from the throat
Matakuikui	Joyous
Mātāpūputu	Senior, old folk
Mātātahi	Young people
Mimiti	To dry up, disappear, swallowed up
Muna	Confidential
Nako	The icing on the cake, he kupu pohewa
Nanahu.  nahu.	Well executed
Neko	A cloak
Ngā kiore kaiapuapu katoa	Ruthless people who will stop at nothing to achieve their goals
Ōkawa	Formal
Ono-kia	To plant
Ōpaki	Informal language, kitchen talk, street talk
Orokohanga	Very beginning
Ororua	Match up, synchronise, harmony
Pāhake	Ancient times, old man, adult'
Pakipaki	Ornamental border for a cloak
Pakirehua	Make inquires, question
Pihi	Spring up, begin to grow
Piritoka	Pākehā, as coined by Ngāpuhi chiefs
Piriawaawa	Pākehā
Pōuareherehe	Old, wrinkled
Puananī	Wind-dispersed seeds

Puhitaioreore	Kupu pōhewa, name for rangatira, an expression of chieftainness
Pūwhewhero	Of high rank, important, reddish of soil
Rākaiwhenua	Adorn oneself with the knowledge
Rangitāmiro	Twist together, bind
Rauwhero	Ruddy, brown
Ripanga	Figure
Rūanuku	Old man
Taihuri	Turn
Tārake-hia	Clear off, sweep away
Tātaku	Recite
Tawhiro	Turn
Tatū	Saying
Tāukiuki	Of long standing, ancient
Te Reinga Herea	Kupu pōhewa, ‘The Thymos of Spirited Secured’
Tikanga taketake	Rudiments, basics, essentials, prerequisites, arā; Te ihi, te wehi, te wana, te mana, te mauri
Tōkeke	Unswerving, just, impartial, churlish.
Torohē	Examine
Taukumekume	Pull in opposite direction, argue
Tūāmanomano	Liken to a thousand strands
Ūaratanga	Desire, value
Umanga	Business, occupation
Whāki	Tell, disclose, confess
Whakahahaki	Recap
Whakamahana	The house warmers, the woman of the marae
Whakamāherehere	Advice
Whakamārohirohi	To be made strong, brave, valour
Whakamāireirei	Defiant action, men of the paetapu
Whakapaparanga pāpori	Social climate, lineage, generation, layer
Whakarāmenemene	Gather
Wharaunga	Journey

Whakarīrā-hia

Put forth strength, work hard, be strong, to strengthen

Whakaheke tupu

To walk over ones feelings

Whakatūpehupehu

Angry

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TĀPIRITANGA TUATORU: HE WHAKAMĀRAMA MĀ TE  
KAIWHAKAURU

# He Whakamārama mā te Kaiwhakauru



**Te rā i tuhia ai tēnei whakamārama:**

28 o Here-turi-kōkā August 2008

**Te ingoa o te kaupapa rangahau:**

He hautūtanga i tēnei Ao Pānekeneke nō Ngāti Unu rāua ko Ngāti Kahu, Te Kōpua marae.

**He tono**

He akonga ahau kua whakauru ki Te Tohu Paerua i Te Wānanga Aronui o Tāmaki Makau Rau. Ko tāku take rangahau ‘He kaihautū i tēnei Ao Pānekeneke, nō Ngāti Unu rāua ko Ngāti Kahu, Te Kōpua marae’. Ko tōku tumanako kia uru mai koe ki tēnei kaupapa. Kei a koe te whakatau me whakauru mai koe ki te kaupapa rangahau, kāore rānei. Ka whakaetia koe kia puta atu ahakoa āhea, ā, kāore he whiunga.

**He aha te whāinga o te kaupapa rangahau nei?**

Ki te whakauru mai koe ki te kaupapa rangahau nei, ka koa te ngākau. He hua nō te rangahau mō tātou, mō te marae o Te Kōpua, me te iwi Māori whānui tae atu hoki ki ngā iwi katoa o te motu. Ka whakaaturia ngā hua o taku rangahau i roto i taku tuhinga whakapae mō taku Tohu Paerua, ā, tērā pea ka tāia anō hoki. Mā tēnei kaupapa rangahau ka oti taku Tohu Paerua.

**Nā te aha au i whiriwhiria ai mō tēnei tono?**

I whiriwhiria koe nā te mea nō te whānau o te marae o Te Kōpua koe. E aronui ana taku kaupapa rangahau ki taua whānau.

**Ka ahatia tēnei rangahau?**

Mā te kōrero ā-tinana tēnei kaupapa rangahau ka whakaotia, ā, māku, mā te kairangahau, e tuhituhi aua kōrero. Ka whakamāorititia te katoa o ngā tuhinga mō tēnei kaupapa rangahau. Ko te roa o ngā uiuinga e 30 ki te 40 meneti pea. E rua ngā uiuinga, ā, i te mea tuarua ka āta tirohia ngā kōrero kia mōhio ai e tika ana, ā, tērā pea ka tāpiritia ētahi atu kōrero. Ka hoatu ngā tuhinga whakamārama me te puka whakaae ki a koe, ā, māu e pānui,

e haina hoki, kātahi tonu ka tīmata ngā uiuinga.

**He aha ngā momo raruraru?**

Tēra pea ka ongaonga ētahi pātai nā te mea e aronui ana ki tō tātou hapū.

**Me pēwhea e whakamauru ai ēnei raruraru?**

Ka whakaaetia koe ki te nohopuku mehemea kāore koe e hiahia ana ki te whakautu i ētahi pātai. Kāore he raruraru ki a au.

**He aha ngā hua o tō whakauru mai?**

Ki te whakauru mai koe, ka koa te ngākau, he hua nō tēnei rangahau mō tātou o te marae o Te Kōpua, ā, he hua anō pea mō te iwi Māori whānui me ngā iwi katoa o te motu nei

**Me pēwhea e tiakina ai taku tūmataiti?**

Ka noho tapu āu kōrero i ngā wā katoa. Ka puritia ngā puka whakaae, ngā rīpene, kōpae rānei, me ngā tuhinga o āu kōrero e te kairangahau me tana kaitohutohu, ā, ka tiakina i roto i tētahi kāpata e raka ana ina ka oti ngā mahi. Ā muri atu o te ono tau, ka whakangaromia aua mea.

**He aha te utu mō te whakauru mai ki roto i tēnei rangahau?**

Ko tō tāima anake te mea ka whakapaua. Ka kōrero ā-tinana ngā uiuinga. Ko te roa o ngā uiuinga e 30 ki te 40 meneti pea.

**He pēwhea te roa ā mua o taku whakatau ki te whakauru mai, kāore rānei?**

Kia oti ngā whakamārama nei i a koe te pānui, ā, kua whakautua āu pātai e au, ka whakaaetia koe ki te haina i taua wā tonu, ki te tatari rānei kia taea ai e koe te whakaroaro ake. Ka whakaritea tētahi wā i ngā wiki e rua e heke mai nei ki te hui anō, ki te tuku mai rānei i te puka whakaae kua hainatia e koe mehemea e pai ana ki a koe ki te whakauru mai ki te kaupapa rangahau.

**Me pēwhea te whakauru mai ki te kaupapa rangahau?**

Ki te hiahia koe ki te whakauru mai ki roto i te kaupapa rangahau, me haina te puka whakaae.

**Ka whakamōhiotia mai i ngā hua o te rangahau ina ka oti?**

Ka kitea i te puka whakaae, ki te hiahia koe i tētahi kape o taku tuhinga whakapae ka tukuna ki a koe.

**Mehemea he āwangawanga ōku me aha ahau?**

Mehemea he māharahara ōu e pā ana ki te āhua o te rangahau nei me whakamōhio te Kaitohutohu o te Kaupapa Rangahau, John Moorfield, [john.moorfield@aut.ac.nz](mailto:john.moorfield@aut.ac.nz), Waea: 09 921 9999 Pekanga 6602

Mehemea he māharahara ōu e pā ana ki te whakahaere o te rangahau nei me whakamōhio Kaiwhakahaere Matua, AUTEC, Madeline Banda, <madeline.banda@aut.ac.nz>, 921 9999 pekanga 8044.

Me kōrero au ki a wai mehemea e kimi ana ahau i ētahi atu whakamārama?

Kairangahau:

Gary David Brent Te Ruki [waraki\\_teruki@clear.net.nz](mailto:waraki_teruki@clear.net.nz)

**Kaitohutohu:**

Professor John Moorfield,

WB 409, Te Ara Poutama, AUT, Wellesley Street, Tāmaki-makau-rau

[john.moorfield@aut.ac.nz](mailto:john.moorfield@aut.ac.nz), Waea: 09 921 9999 Pekanga 6602

Nā te Komiti Tikanga Matatika o Te Wānanga Aronui o Tāmaki Makau Rau i te *type the date final ethics approval was granted*, AUTEC Nama tohu *type the reference number*.



# Participant Information Sheet



**Date Information Sheet Produced:**

28 August 2008

**Project Title**

Contemporary leadership among Ngāti Unu and Ngāti Kahu, Te Kōpua marae, Ngāti Maniapoto, Tainui waka.

**An Invitation**

I am a Masters student enrolled at Auckland University of Technology. I would like to invite you to take part in this research project. Your participation is voluntary and you may withdraw at any time without any adverse consequences.

**What is the purpose of this research?**

Your participation will be appreciated as this research will be beneficial for us of Te Kōpua marae, and could also have benefits for others within Māoridom as well as the non-Māori community. The results of my research will be presented in my Masters thesis and may also be published. This research project completes my Master in Māori Development degree.

**How was I chosen for this invitation?**

You have been chosen because you are part of the whānau of Te Kōpua marae, the main focus group of my research.

**What will happen in this research?**

This project will be conducted through interviews, and transcribed by myself, the researcher. All transcripts will then be translated into Māori for the purpose of this research project. Interviews will be conducted face to face, and take approximately 30-40 minutes. There will be two interviews, with the final interview checking and rechecking that the information is correct and whether new information is forthcoming. This information and a consent form will be handed out to you to read and sign before interviews are conducted.

**What are the discomforts and risks?**

Because this research focuses on our hapū there may be some sensitive issues we might discuss.

**How will these discomforts and risks be alleviated?**

You always have the option of not responding to any of the questions if you do not want to answer and I will understand.

**What are the benefits?**

Your participation will be appreciated as this research will be beneficial for us of Te Kōpua marae, and could also have benefits for others within Māoridom as well as the non-Māori community.

**How will my privacy be protected?**

Your responses will be confidential and your privacy will be protected at all times. Consent forms, audiotapes and transcripts will be retained by the researcher and/or the supervisor and will be locked away when they are no longer required. They will be destroyed after six years.

**What are the costs of participating in this research?**

The only cost to you is in time. Interviews will be conducted face to face, and take approximately 30-40 minutes.

**What opportunity do I have to consider this invitation?**

Once you have read this information sheet and I have answered your queries you may read and sign the consent form, or you may have time to consider it. We can arrange a date in the next couple of weeks to meet again or for you to send me your signed consent form, if you are happy to be involved in the research project.

**How do I agree to participate in this research?**

In order to participate in this research you will need to complete and sign the consent form.

**Will I receive feedback on the results of this research?**

As you will see in the consent form, you have the option of receiving a copy of my thesis.

**What do I do if I have concerns about this research?**

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Professor John Moorfield, [john.moorfield@aut.ac.nz](mailto:john.moorfield@aut.ac.nz), Phone: 09 921 9999 Extension 6602

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Madeline Banda, <[madeline.banda@aut.ac.nz](mailto:madeline.banda@aut.ac.nz)>, 921 9999 ext 8044.

**Whom do I contact for further information about this research?**

**Researcher Contact Details:**

Gary David Brent Te Ruki, [waraki\\_teruki@clear.net.nz](mailto:waraki_teruki@clear.net.nz)

**Project Supervisor Contact Details:**

Professor John Moorfield,

WB 409, Te Ara Poutama, AUT, Wellesley Street, Auckland

[john.moorfield@aut.ac.nz](mailto:john.moorfield@aut.ac.nz), Phone: 09 921 9999 Extension 6602

Approved by the Auckland University of Technology Ethics Committee on *type the date final ethics approval was granted*, AUTEK  
Reference number *type the reference number*.

## TĀPIRITANGA TUARIMA: PUKA WHAKAAE

# Puka Whakaae



*Take rangahau:* He hautūtanga i tēnei Ao Pānekeneke, nō Ngāti Unu rāua ko Ngāti Kahu, Te Kōpua marae

*Kaitohutohu:* John Moorfield

*Kairangahau:* Te Waraki Merekihereka Te Ruki

- O Kua pānuitia e au ngā whakamahuki o te 28 o Here-turi-kōkā i te tau 2008 e pā ana ki tēnei kaupapa rangahau, ā, kua mārama ki a au.
- O Kua whai wā ahau ki te ui atu i aku pātai, ā, kua whakautua.
- O Kei te mōhio ahau ka tuhia ngā kōrero i te uiuitanga, ā, ka hopukina aku kōrero ki te mīhini hopu kōrero, ā, ka tuhia anō hoki aua kōrero.
- O Kei te mōhio ahau ka whakaaetia ahau ki te puta atu me aku kōrero, ahakoa te wā ā mua o te otinga o te kohikohinga kōrero, ā, kāore he whiunga.
- O Ki te puta atu au i te kaupapa rangahau nei, ka mōhio ahau ka whakaorea āku kōrero kei runga i ngā rīpene, kōpae rānei, me ngā tuhituhinga.
- O E whakaae ana ahau ki te whakauru i te kaupapa rangahau nei.
- O E hiahia ana ahau kia homai he kape o te tuhinga whakapae. (tohungia tētahi): ĀeO KāoreO
- O E tono ana ahau kia tukuna mai he kape o te rīpene, kōpae rānei me ngā tuhinga o aku kōrero mōku.
- O E tono ana ahau kia puritia mai he kape o te rīpene, kōpae rānei, me ngā tuhinga o aku kōrero tae atu hoki ki ngā whakatau o te kaupapa rangahau nei hei taonga mō tōku marae.

Taku waitohu: .....

Taku ingoa .....

Taku kāinga/nama waea/imēra (mehemea e tika ana):

.....

.....

Te Rā:

***I whakaaetia e te Komiti Tikanga Matatika o Te Wānanga Aronui o Tamaki Makau Rau i type the date on which the final approval was granted Nama tohu o AUTEK type the AUTEK reference number***

## TĀPIRITANGA TUAONO: CONSENT FORM

*Kia mataara: Me pupuri tētahi kape e te tangata kua whakaae kit e whakauru mai kit e kaupapa rangahau nei.*

# Consent Form



*Project title:* Contemporary leadership among Ngāti Unu and Ngāti Kahu, Te Kōpua marae, Ngāti Maniapoto, Tainui waka.

*Project Supervisor:* John Moorfield

*Researcher:* Gary David Brent Te Ruki

- I have read and understood the information provided about this research project in the information Sheet dated 28 August 2008.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one): Yes  No
- I request a copy of the audiotape and the written transcription for my own purposes.
- I request a copy of the tape(s) and transcripts of the results of this research to be stored as a taonga for my marae.

Participant's signature: .....

Participant's name: .....

Participant's Contact Details (if appropriate):

.....  
.....

Date:

# TĀPIRITANGA TUAWHITU: QUESTIONER SHEET

*Approved by the Auckland University of Technology Ethic Committee on type the date on which the final approval was granted AUTEK Reference number type the AUTEK reference number*

# Questioner Sheet



**“He hautūtanga i tēnei Ao Pānekeke, nō Ngāti Unu rāua ko Ngāti Kahu”**  
Contemporary Māori leadership among Ngāti Unu and Ngāti Kahu  
(This is the research title)

## PUKAPUKA UIUI

**‘Nā wai ngā pokapoka o te ahi marae i whakarite, engari, mā wai āpōpō?’**

‘Who kept the embers of the home fires burning, and who will tomorrow?’

(Cover page title only at this stage)

- 1. He aha tōu whanaungatanga ki a Ngāti Unu rāua ko Ngāti Kahu ki runga i te marae o Te Kōpua? Tēnā kōrerotia mai ōu mahara mō ōu hapū me tōu marae?**

What is your relationship with Ngāti Unu and Ngāti Kahu upon Te Kōpua marae? What are your memories and experiences associated with your sub tribes and marae?

- 2. Mai i te tau 1950 e heke ana ngā Māori ki ngā tāone. He aha ngā rerekētanga o te ārahi i ngā whānau, i ngā hapū me ngā iwi Māori mai i taua wā?**

Has the urban drift of the 50s made an impact on leadership roles at this Marae within Ngāti Unu, Ngāti Kahu?

- 3. He wāhi pai te marae o Te Kōpua hei whāngai i te rangatahi me ngā pakeke i ngā mea e tika ana kia tū ai rātou hei kaiārahi hou mō ngā hapū i te wā e tika ana?**

Do you think that Te Kōpua marae is a nurturing environment for developing leaders?

- 4. Ki ōu nā whakaaro, pēwhea ai te whiriwhiri me te whakamana i ngā kaiārahi o te marae o Te Kōpua?**

In your opinion, how does Te Kōpua marae select and acknowledge their leaders?

**5. He aha tōu mōhiotanga o te āhua, o te whiriwhiri me ngā pūmanawa o ngā kaiārahi i ngā wā o mua, ā, he rite tonu i ēnei rā?**

What are your impressions of leadership from days gone by, and do they remain the same today?

**6. He aha ōu nā whakaaro mō te ārahi i ngā tāngata o te marae o Te Kōpua i tēnei wā, arā, e tika ana te whakatū o ngā tāngata hei kaiārahi, ā, e tika ana anō hoki te pupuri o te mana o ngā kaihautū o te marae?**

What are your feelings on how leadership is formed and maintained within contemporary times upon Te Kōpua marae?

**7. He mea nui whakaharahara te mahi ārahi i te hapū, i te iwi hoki mō te oranga o te marae o Te Kōpua i te ao hurihuri, kāore rānei?**

Do you see leadership as an important factor in the sustainability of Te Kōpua marae in today's changing world?

**8. Pēwhea ai te whanaungatanga i waenga i ngā tēina me ngā tuākana i runga i te marae o Te Kōpua?**

How do you see tuakana and teina relationships operating on Te Kōpua marae?

**9. Whai tonu ai ngā hapū i ngā tikanga me te mana whakaheke o te tuakana i te marae o Te Kōpua?**

Do you see those relationships having a bearing on leadership roles on Te Kōpua marae?

**10. Ki tāu titiro, he aha te mea nui mō te ārahi i ngā hapū o Te Kōpua, ko te mana whakaheke, ko te mana whakatipu rānei?**

From what you have observed, what is more important for leadership of the hapū o Te Kōpua, mana through senior descent or mana accrued through one's leadership talents?

**11. He aha ōu nā whakaaro mō te tautoko a ngā kaiārahi me ngā tāngata o Te Kōpua i te Kīngitanga i ngā tau e heke mai nei?**

Would you like to see leaders of Te Kōpua marae have a supporting role within the Kingitanga movement?

**12. Kōrero mai ōu nā whakaaro me ōu tūmanako mō tētehi rangatira mō ngā tau kei te heke mai, ā, he aha ōna āhuatanga whakahaere. Tērā pea, he kaiurungi, he kaihautū, he taki tahi, he taki kāhui tara rānei? He aha kē atu rānei?**

What are your thoughts and expectations for a future leader, and, what might the leadership style look like, a helmsman (leadership behind the scene), a steersman (leadership in the driver's seat), a solitary leadership, a body of leaders? Or something else?



