Te Ara Whitiwhiti

He pūrongo mō te whakaaturanga toi Te Ara Whitiwhiti

He tāpiritanga tēnei o te

Tohu Paerua Toi Oho ki Āpiti – Masters of Māori Visual Art

Toi Rauwhārangi, Te Kunenga ki Pūrehuroa

Nā Te Haana Paewai

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Ihirangi

He Rarangi Whakaahua

Te Kore: He Whakataki

“Inherent in the genealogy of earth and sky, the gods and their human descendants is the notion of evolution and progression.” (Walker, 2004, wh. 1).

He rerekē te ao o nāianei i tō te ao o ngā mātua tupuna, he ao hurihuri, he ao whanake, ā, ka rerekē anō te ao o ngā tamariki mokopuna e whai mai ana. Ko te pūtake o te tuhinga he āta wānanga i te āhua o te tuakiri Māori, me te whakautu i te pātai…. me mōhio rānei ki ngā āhuatanga o te tuakiri Māori? Me mōhio ki ngā toi Māori?

Mā ngā toi Māori, ā, ka tūhono i ngā āhuatanga o Te Kore, o Te Pō, o Te Wheiao, o Te Ao Mārama ki te hunga tāngata o nāianei.

Ko Te Kore, ko Te Pō, ko Te Wheiao, ko Te Ao Mārama e whakatauira ana i te hua mai o tētahi mea, o tētahi āhuatanga. Ka timata ai i te kore noa iho, ā, ka tupu hei mea pūmou ki roto i te ao. Nā te taenga mai o tauiwi ki te whenua o Aotearoa, kua whakarerekē te tuakiri, te āhua me ngā whakahaerenga a te iwi Māori. He kōrero tēnei nā King (1975) mō ngā kohinga kōrero nō roto i te pukapuka Te Ao Hurihuri: The World Moves On:

> The need for such a collection [ngā kohinga tuhinga nō roto i taua pukapuka] is one symptom of the reversal of policies of successive New Zealand governments. These set out to assimilate Maori culture into a transplated European one. The policies failed. Something loosely referred to as Maoritanga - expressions of a feeling of Maori identity – survived. (King, 1975, wh. 15).

Ki roto i tēnei tuhinga ka kite ko te tuakiri Māori kei te Wheiao, ā, kei te tupu tonu, kei te huri tonu ia.

Tuakiri “Māori”

Ki tā Rangihau nō roto i tā King (1975) ko te “Māoritanga” he taitara nā te Pākehā i whakatau ki runga i ngā iwi taketake o Aotearoa. “Increasingly, I have come to believe not so much in Maoritanga (possibly a European concept) as in ‘Tuhoetanga’, ‘Waikatotanga’, ‘Ngati Poroutanga’, and so on.” (wh. 18). He kōrero anō tā Rangihau:

> I have a faint suspicion that Maoritanga is a term coined by the Pakeha to bring the tribes together. Because if you cannot divide and rule, then for tribal people all you can do is unite them and rule. Because then they lose everything by losing their own tribal histories and traditions that give them their identity. (King, 1975, wh. 233).

Ko te whakaaro a Pihama, “The use of the term Maori became, upon contact, a means of providing the coloniser with a universal term to refer to the indigenous people of the land.” (1995, wh. 21), arā hoki he whakaaro nā Cain, Kahu rātou ko Shaw (2017), “prior to European arrival, Māori were an iwi (tribal)-based people and the identity of ‘Māori’ did not yet exist: ‘we have no sense of an ethnic self without a contrasting other’” (wh. 13).

Nā ngā pānuitanga o aua kaituhi, ka mārama ai, ko te tuakiri Māori o nāianei, he mea hōu. Ko ngā kupu e whakamahi ana tātou, hei ingoa mō tātou anō, he kupu kua tapaina i runga i ngā tāngata taketake o Aotearoa nō muri i te taenga mai o Pākehā mā. Ko Soutar (2001) kua tuhi kōrero mō te huri o te whakamārama mo te kupu kūpapa. Ko tāna i whakahē i te whakamahinga o te kupu kūpapa anō nei he ‘traitor’, nā te mea i te wā o ngā Pakanga Pū me ngā Pakanga Whenua, kāore anō te tuakiri Māori i pūmou ai.

Kua pūmou i nāianei te kupu Māori, te kupu Māoritanga hoki. Engari, kei te huri tonu te āhua o te tuakiri nei. Kāore au e whakahē, e whakaae ana rānei ki ngā kupu me ngā āhuatanga hōu o nāianei. Ko tāku noa, he aro ki te huringa o tēnei tuakiri Māori. Kei te whakataurite ahau, ko te tuakiri Māori, kāore anō kia puta ki Te Ao Mārama, engari kei te tupu tonu, ā, kei a tātou te tikanga, ka pēhea te āhua o te tuakiri nei. Hēoi anō, i mua i to tātou haere whakamua, me hoki whakamuri. Kia mōhio nō hea ēnei āhuatanga o ēnei rā, me hoki anō ki ngā taketaketanga, “in order to understand where we are and to what we aspire for ourselves in the future, we must know who we are and how we got here.” (Rangihau nō roto i tā Mikaire, 2011, wh. 298). Nā reira ka titiro i nāianei ki te orokonga o te ao, ki tā te tirohanga Māori.

Te Orokohanga o te Ao

Kei tēnā iwi, kei tēnā iwi ōna ake kōrero mō te orokohanga o te ao. Ko te tuhinga nei ka aro ki ngā kōrero e kī ai ko te orokohanga o te ao, i timata i Te Kore.

Ko Te Kore te wā i tīmata ai ngā āhuatanga auaha. Ahakoa ko Te Kore te ingoa, koinei te puna o ngā mea katoa. Ko Te Pō te wā e noho piri ana a Ranginui rāua ko Papatūānuku, ā, ka whakawehe atu i a rāua, ka puta ngā atua ki Te Ao Mārama. Ko Te Ao Mārama, te ao e noho nei tātou, ko ia e tohu ana i te hua mai o tētahi mea ki ao, ā, e tohu ana hoki i te māramatanga. Koirā te kupu mārama, he kupu mō te tino mōhio. Mea atu ana a Walker (1996) mō te orokohanga o te ao, “This great epoch is a metaphor for the mind. Without light there was no knowledge. The abyss of dark ignorance prevailed.” (wh. 15). Nā reira, ko Te Kore, ko Te Pō he wā o te pōuritanga. Kāore anō kia mōhio, kia mārama, ki te ao. Nā te putanga ki Te Ao Mārama, ka mārama.

Ko Te Wheiao te wā ka tīmata ngā nukunukuhanga, ngā nekenekehanga, mā reira ka āhei tētahi mea ki te puta atu ki Te Ao Mārama. Arā, ko Te Wheiao te wā ka tīmata te nukuhanga tuatahi o te pēpi i roto i te kōpū o tōna whaea. Ko ia e taka ana i te ara kia

puta atu ki Te Ao Mārama. He hononga kei waenganui i te putanga mai ki te ao nei, me te māramatanga.

Ki au nei, kei Te Wheiao te tuakiri Māori, arā, kua timata ngā nukunukuhanga o te tuakiri nei. Engari ko te āhua o te tuakiri Māori o ēnei rā, kei te huri tonu, ā, kei a tātou te tikanga ka pēhea te āhua o tēnei tuakiri.

Arotake Mātākōrero

Whakataki

Ki tā Harrison, nō roto i te pukapuka a Walker (2008), ko ngā mahi toi, he mea hei kawe i ngā whakaaro me ngā kōrero o te tangata. Koirā ngā mahi ā ngā tūpuna, he kawe i ō rātou kōrero mā ngā whakairo, mā o rātou taonga. Koirā hoki tā Mead (1984) e mea ana “In the popular sense a taonga is a highly prized possession to which is attached kōrero (text or story)” (wh. 22).

Hēoi anō, he tokoiti e mārama ana ki ngā tikanga o ngā toi Māori: “once upon a time a large number of Maori people understood their art and probably did not need to have it explained to them in volumes of words in a foreign language that we require today.” (Mead, 1986, wh. 27). Ahakoa te mōhio, kore mōhio rānei, me aro tonu ki ngā toi a ngā tūpuna. E ai ki a Cain, Kahu rātou ko Shaw (2017), “Māori imagery and symbolism are important elements in our collective identity, and central to the way we represent - and overtly market - ourselves as a nation to others” (wh. 21).

Nā reira me mōhio rānei ki ngā āhuatanga o te tuakiri Māori? Me mōhio ki ngā toi Māori? Kia hoki ki ngā kōrero o runga ake nei ko ngā toi Māori e kawe ana i ngā kōrero, ngā tikanga me ngā whakaaro o ngā tūpuna. Ko ia hoki e tohu ana i te āhua o tō tātou tuakiri o nāianei. Kia tahuri atu ki ngā kōrero o te whare whakairo, te pare me te manaia.

Te Whare Whakairo

“Māori artworks are like history books, brought to life and transformed through the creative process to provide meaning and significance.” (Nā Hakiwai nō roto i tā Starzecka, 1996, wh. 54). Mēnā ko ngā toi Māori he pukapuka hītori, ko te whare whakairo he whare mōhiohio. Ki tā Harrison, “the most important element in carving is, *te kupu*, the word, or *ngā kōrero*, the message.” (Starzecka anō, 1996, wh. 54).

He hokinga mahara te whare whakairo ki ngā āhuatanga taketake o te tangata. Ki tā Barlow e mea ana (1991), “I runga anō hoki i ngā mahi whakairo ka kitea he aha ngā mātauranga me te tohungatanga o taua iwi.” (wh. 178). Ko te whare whakairo e tohu ana i te tuakiri o ngā uri nō taua whare, ki o rātou mātauranga, o rātou kōrero-a-iwi, ngā kōrero tuku iho anō hoki. Ka hoki anō ki a Barlow “I ēnei rā, he maha ngā whare kua whakatūria ki tēnā rohe, ki tēnā rohe, i runga anō i te whakaaro o te iwi Māori kia kore ai e ngaro ngā tikanga me ngā tūāhuatanga o te ao tawhito.” (1991, wh. 178).

Ko ngā whare whakairo, he mea hei pupuri tonu ki ngā whakaaro o te iwi Māori. Ko te mea tuatahi, he mea pupuri i ngā mātauranga o taua iwi, o taua hapū nā rātou te whare. Ko te mea tuarua, he mea hei pupuri tonu ki ngā āhuatanga Māori i roto i tēnei ao hurihuri. Ngarongaro haere ngā āhuatanga Māori ki tēnei ao, ā, e mea ana a Hakiwai rāua ko Smith (2008) i te rautau tekau mā iwa “carved tribal wharenui became both the heart of Māori life and expressions of highly developed skill and artistry” (wh. 37). Nā, kua huri te wharenui hei tohu i te ‘heart of Māori life’. Koirā pea te ngakau Māori, te wairua Māori rānei. Ko tā rāua e mea ana “The wharenui is perhaps the most poweful symbol of Māori cultural identity today.” (wh. 37). Nā ēnei pānuitanga, ka kite ko te whare whakairo, he mea kua tū hei tohu matua mō te iwi Māori. Mā ngā whare whakairo e kawe i ngā tūāhuatanga o te ao tawhito, hei taonga mō tātou o te ao hōu. Ka hoki atu ki te whare whakairo, ka hoki anō ki o mātua tūpuna. Kua whakatūria ētahi whare kia mau tonu ki ngā tikanga me ngā tūāhuatanga o mua.

Nō roto i tā King (1975) ka mea ai a Walker “The marae is the repository of all the historical things, of all the traditions, all the mythology and other things which make up the intangibles of Maoriness.” (wh. 226). E kōrerotia ana te whare whakairo mō ngā tikanga me ngā hītori a taua iwi. E kōrerotia ana te whare whakairo ngā āhuatanga o te tuakiri Māori hoki. Ko tētahi anō kōrero a te whare whakairo, he kōrero mō ngā atua.

Ko te whare whakairo e tohu ana i ngā ao rerekē. Ko roto i te whare he ao, ko waho o te whare he ao anō. Ki ētahi ko waho o te whare Te Ao Mārama, ā, ki ētahi atu ko roto kē Te Ao Mārama. Ahakoa te rerekētanga o ngā kōrero, kei tēnā iwi, kei tēnā hapū ōna anō tikanga, ōna anō kōrero.

Ki te whakaaro atu ki te wehenga o Ranginui rāua ko Papatūānuku me a rāua tamariki ka puta atu i te kōpātanga o ngā mātua ka kite atu kāore ngā tamariki i uru ki roto i Te Ao Mārama, engari he putanga atu kē. Ka whakaaro anō mō te pēpi e tupu ana i te kōpū o te whaea. Ko tōna nekehanga tuatahi, koia te tīmatanga, ā, kei te Wheiao te pēpi rā. Ka puta atu te pēpi i te ara o tōna whaea. Ka puta atu a ia ki Te Ao Mārama. Nā konei au e whakapono nei kei roto i te whare ko Te Pō. Ko Ranginui te tuanui o te whare, ko Papatūānuku te tūāpapa. Ko te huinga tangata e noho ana ki roto i te whare whakairo, e noho ana i roto i te piringa o ngā mātua, ā, e rite tonu ana ki te pēpi e tupu ana ki roto i te kōpū o tōna whaea. Ka hoki anō ki ngā kōrero a Barlow (1991), “Ka noho rātou ki roto i te poho o te whare kia akongia rātou me te whakaora i ō rātou wairua ki waenga i ō rātou mātua.” (wh. 176). Koirā tāku e whakapono ana ko waho o te whare Te Ao Mārama.

Te Ara Namunamu

He wāhanga o te whare whakairo e tohu ana i tētahi ao anō. Ko tēnei wāhi e noho ana ki waenganui i te kuaha o te whare me te poutokomanawa. E kī ai ko tēnei wāhi, ko te ara namunamu, ā, ko te ara namunamu e tohu ana i te Wheiao. Nā, ka tuku a Tāne i te namunamu, he moroiti tōna hanga ki te rapu i te Ao Mārama. Ko te ara i puta atu te namunamu rā, ka tapaina ko te ara namunamu. Ka hoki atu te namunamu ki a Tāne, ka whakamōhio atu i ngā āhuatanga o tēnei ao hōu. I konei ka mārama ngā atua, he ao anō kei tua o ao pōuriuri, o te ao kōpēpē. Ahakoa kāore ngā kōrero mō te ara namunamu i tuhi ki te pukapuka, kua puta he kōrero mō Mokohuruhu, he titiwai, me kī he 'glow worm' kē. He kōrero tēnei mō mua i te whakawehenga a Ranginui rāua ko Papatūānuku "ka whakaaturia e Mokohuruhuru te maramatanga, tuaiti namunamu ki taiao, ka mōhio te whanau nei, kei te he ta ratou noho i roto i te awhi a o ratau matua, kei waho ke ia te maramatanga e tau ana mai" (Te Whatahoro, 1911, wh. 6) E ai ki ngā kōrero nei, nā Mokohuruhuru, ka mārama ai ngā atua, me whakawehe i a Ranginui rāua ko Papatūānuku. E kī ana a Best (2016) *"Te maramatanga namunamu ki taiao.* – This was the dim, feeble glimmer emanating from Moko-huruhuru, or Hine-huruhuru, the glow worm. This was the very first phase of light known." (wh. 89). Mea ana te kōrero rā, nā Moko-huruhuru te māramatanga tuatahi, ā, ko taua wā tōnu ko te maramatanga namunamu ki taiao.

Kua kite hoki au i te kupu namunamu kua tāpiri atu ki tētahi wāhanga o Te Pō. E ai ki ngā kōrero a Marsden nō roto i a King (1975) mō ngā momo Pō, ka mea atu a ia "the night inclined towards the day (Po Namunamu ki te Wheiao)" (wh. 211). Ahakoa ngā rerekētanga o ngā ingoa, mēnā ko maramatanga, ko te pō rānei, ko te kupu namunamu ki taiao e mea ana, kua pātata atu ki te māramatanga, ā, kua pātata atu ki Te Ao Mārama.

He hononga tā te whakaputa pepi me te kupu namunamu hoki. He kōrero mō te oriori mō Tuteremoana. Ānei he kōrero nō te whiti tuatahi, "Ka maro tama i te ara namunamu ki te taiao" (Ngata, 1948, wh. 258). Ko te whiti o te oriori nei e whakamārama ana i te whānautanga mai o te tamaiti ki te ao "Ko te whakaputanga o te tamaiti i te namu o te whaea ki te aoturoa. Ko te ara namunamu he ara whaiti." (Ngata, 1948, wh. 262). Ko ēnei kōrero nō roto i a King (1975) e kī ana ko te ara namunamu, te ara ka puta ai ngā atua ki te ao, ā he putanga tangata ki Te Ao Mārama. Koirā e tohu ai, ko waenganui i te kuaha me te poutokomanawa te ara namunamu. Nō reira, ko te whare whakairo, ka kōrero i ngā āhuatanga o ngā tūpuna, ka kōrero i ngā āhuatanga o ngā atua, ka kōrero mō te orokohanga o te tangata, ka kōrero mō te orokohanga o te ao anō hoki.

Pare

> The symbolic passage for living members of the tribe between the world of myth and the world of history is the doorway or the interior of the house, traditionally recognised in all meeting houses as a dangerous *tapu* threshold and boundary between two cosmological orders. (Amoamo, Tupene, rātou ko Neich nō roto i tā Simmons, 2001, wh. 20)

Ko te pare e tohu ana i te whakawhitinga mai i tētahi ao ki tētahi ao anō. He ōrite ngā whakaaro a Simmons rāua ko Barlow (1991). Ko tā Barlow kōrero mō te pare e mea ana:

> Ko te kūaha o te whare, he tohu nui tōna. He whatitoka tapu ia hei wehewehe i te taha roto, ko te wheiao, me te taha waho, ko te ao mārama. Ko te kūaha, koia tēnei te huarahi kia puta ai te tangata ki te ao tūroa. Nā ko te whatitoka e wehe i te tapu rāua ko te noa; arā, ko te pare kei runga i te tatau ka mokoa ki ngā tohu o te uwha wahine e whakaatu ana i te ara kia āhei te puta i te wheiao ki te ao mārama. (wh. 176).

Ki tā Neich (nō roto i tā Starzecka, 1996) ko te pare te whakairo matua o te whare whakairo, nā te mea ko ia e tohu ana i te ara i waenganui i ngā ao e rua, ko tāna “This threshold is a dangerous place where one should not linger.” (wh. 106). Ka puta ēnei kōrero mō Te Pō, koia hoki ko te ao wairua. Ki tā Simmons (1985) ki te hoki atu te tangata ki Te Pō, ka ngaro atu ko te ira tangata, “that is they must change their state.” (wh. 45). Ka whakawhānui i ēnei kōrero mā te pūrākau mō Māui rāua ko Hinenuitepo:

> It was Te Po that Maui attempted to conquer death by reversing the process of birth - he failed. This incident is remembered by the female sex organs on lintels. The female, in the person of Hinenuitepo, guardian of the underworld, is displayed on door lintels, on the threshold between the outside and inside which is also the passage between life and death. The female in this position because of the connection between the female and the spirit world is also used to protect the people inside by adsorbing any evil influences which might come into the house. (Simmons, 1985, wh. 45)

Nō reira, he kōrero mō te pare e tohu ana i te hokinga atu ki Te Pō, ko Maui tēnā. He kōrero anō mōna e tohu ana i te putanga ki Te Ao Mārama, ko te whakawhānau pepi. Ko te uwha wahine tonu e tohu ana i ēnei āhuatanga e rua.

Ki tā Walker (1996) mō te whakawātea i te tapu o te tangata mā te pare “The female vulva are inimical to tapu, and their function is to neutralise any residual tapu on strangers entering the house.” (wh. 43). E rite ana ngā whakaaro a Barrow (1978), ā, ko tōna whakaaro mō te uwha wahine “The obvious purpose is that any person walking under the lintel (which he or she in entering or leaving the house) was discharged of any harmful magical forces.” (wh. 55).

Kei roto i tā Murphy (2022) he kōrero mō te mana o ngā wahine, e kī ana:

> … we can protect a child or anyone by bringing them under our skirt between our legs, and god help anyone who touches them. That’s why some wharenui you will find a woman just above the door, so it means you go underneath her you see, so you are safe.” (Pere nō roto i tā Murphy, wh. 126)

Ko te pare, mokoa ki ngā tohu o te uwha wahine, he whakawātea i te tapu. Ka hoki anō ki te pēpi e noho ana ki te kōpū o te whaea e puta ana i te ara wāhine, ko te ara namunamu rānei. Āna, ka kitea he aha ai ko te pare he tohu mō te putanga ki te Wheiao ki Te Ao Mārama “*ko te pare kei runga i te tatau ka mokoa ki ngā tohu o te*

uwha wahine e whakaatu ana i te ara kia āhei te puta i te Wheiao ki te ao mārama." (Barlow, 1991, wh. 176).

Manaia

> So into the Maori carving has been introduced a manaia, which may be described as a side-faced figure, sometimes humanistic, sometimes bird-like, sometimes like nothing else in the world but itself. Many present-century Maoris whom I have met describe it as an atua (spirit) and leave it at that. (Phillipps, 1958, wh. 10).

Koirā tā Phillipps e whakaatu ana i ngā momo whakamāramatanga mō te manaia, ā, kei roto i tā Walker (2008) ka kōrero mō ngā whakaaro rerekē a ngā kaituhi mō te tikanga o te manaia "Skinner and Barrow (who thought it was an avian cult), Hamilton (who thought it was a mythological creature), Downes (who thought it was reptilian) and Kendall (who thought it was a protective spirit)." (wh. 217). He maha ngā whakaaro, he maha hoki ngā hanga o te manaia, engari ko te wāhanga matua, ko te karu. Kotahi anake te karu o te manaia, ā, i ētahi wā ko te karu e tohu ana i te mata. Ki tā Archey (1960) ahakoa te hanga o te manaia ka kore e ngaro te mata, arā tāna e mea ai *"always leaving at least the head"* (wh. 11). Ki tā Walker (2008) "elements of the manaia could be left out in small spaces, except for the eye and the beak like nose so characteristic of this motif." (wh. 218), ana hoki tā Hovell (1983) "The eye or eye form must always be present." (wh. 9). Ka whakamārama ai a Jahnke (1995) mō te karu o te manaia "the *manaia* must have 'eyes' since they 'represent the aura, charisma, prestige, mana, and hereditary power of the chiefs and their antecedents. They also express the spiritual and tapu states of man.'" (wh. 13). Ahakoa ngā whakaaro me ngā hanga maha o te manaia, ka kore e ngaro te karu, koirā te tohu matua, e tohu ana i te mana, te wairua, te tapu o te tangata.

He maha ngā hanga o te manaia nā te mea ko ia he whakairo e whakakīkī ana i ngā āputa "Where there is a space you will find a *manaia*." (Ka'ai, Moorfield, Reilly, rātou ko Mosley, 2004, wh. 120). Ahakoa tā Moorfield mā ehara i te mea ka whakairo i te manaia hei whakakī noa i ngā āputa. He tikanga nui tōna, he take nui tāna. I roto i tā Simmons (2001) ka kōrero a ia mō ngā tikanga o te whakatakoto o te manaia ki ngā pare. Ko te pare nō Oruarangi, he pā tawhito tēnei o Ngāti Maru, kei waenganui pū he mata o te tiki, ā, kei ngā tahataha, he manaia e anga whakaroto ana. Ko tēnei momo whakatakoranga o ngā manaia he tohu i te tangata nō te ao wairua. Ko tētahi anō tohu e mea ana ko te tangata kua whakairotia, he uri nō Te Pō, ko te hanga he tiki, engari ko ngā ringaringa he manaia, ā, ko ngā ringa manaia e pā ana i te mata. Ko tā Simmons (2001) whakamārama "their proper food is themselves: nothing else has sufficient tapu." (wh. 32). Nā ngā kōrero a Simmons ka kite i te hononga o te manaia ki te ao wairua.

Whakaahua 1: Pare nō Oruaranga Pā. Nō roto i tā Simmons 2001, wh. 121

Ki tā Archey (1960), ko te manaia he mata e tiro kōhata ana, ā, ki tā Davis (1994) “the figures are usually depicted in side profile - part in the spiritual world, part in this.” (wh. 20). Kei roto i te makahīni o Te Ao Hōu he kōrero mō ngā whakairo nō te whare karakia o Manutuke “These all employed an unusual manaia (profile figure) design; it is said that this was done so that no human figure would appear in the carvings.” (Dana, 1964, wh. 39) Ki tā ēnei kaituhi e kore te manaia e tohu i te tangata, i te ao kikokiko rānei. Arā hoki he papakupu ko Te Reo o Ngā Toi, e whakamārama ana “e ai ki ētahi kōrero, he kaitiaki te manaia, inā tana āhei ki te whakawhiti mai i te ao wairua ki te ao tangata, me te kawe kōrero mai i tētahi ao ki tētahi.” (Christensen, 2018, wh. 256). Nō reira, ko te manaia he kaitiaki nō te ao wairua, e āhei ana ia ki te whakawhiti i ngā ao, ko ia hoki he kaikawe i ngā kōrero. He tikanga tā ētahi whakatakotoranga o te manaia, e tohu ana i te ao wairua, i ngā āhuatanga wairua. He āhuatanga hoki o te manaia, he mea hei whakakīkī, hei whakarākei i ngā whakairo. Ahakoa pēhea nei te whakatakoto i te manaia, ko te tohu matua ko te karu.

Whakakapi

“At the end of the day, culture matters and our art matters. The arts provide a face and a voice for culture”. (Mead, 2017, wh. 7).

Ko te tuakiri Māori e huri ana. Ko te whare whakairo o ēnei rā, he hokinga mahara ki ngā mātua tupuna. Kuhuna atu i te whare, ko te pare kei runga, e tohu ana i te ara whakawhiti i ngā ao, te ara whakawhiti i ngā wā. Ko ngā manaia hei kaitiaki, e hāpai ana i te hunga e takahi ana i te ara. Ko tātou o nāianei e takahi ana i tētahi ara hōu, ā, ko ngā toi Māori e whakakanohi ana, e whakakōrero ana i tēnei haerenga a te tuakiri Māori.

Ngā Ringatoi

Whakataki

He ao hurihuri, he ao hōu te ao o nāianei. Ko ngā āhuatanga o tēnei ao, he rerekē ki tā te ao o ngā tūpuna, nā, ka kite i te rerekētanga ki roto i ngā toi me ngā rawatoi o nāianei. Ki tēnei wāhanga o te tuhinga ka aro ki ētahi kaimahi toi me ngā rawatoi e aweawe ana i te taha toi.

John Bevan Ford

Ko te pene, ko te tuhi kōrero he āhuatanga kua kawea mai e te Pākehā. Nā te pene, kua tupu mai he tuhi reo Māori, he tuhi pikitia hoki. Ko tētahi kaimahi toi i whakamahi i te pene ki āna mahi toi Māori, ko John Bevan Ford.

Whakaahua 2: He pikitia nō roto i te pukapuka Ngā Maunga Toa. Nā Katerina Mataira ngā kupu, nā John Bevan Ford te whakaahua

He kaipeita, he kaiwhakairo rākau a Ford, ā, kua tupu tana tataitanga tuhi i a ia e tā pikitia ana mō ngā pukapuka a Katerina Mataira, ko Ngā Toa Maunga, ko Te Awa i Tahuti. He pukapuka ēnei mō ngā tamariki, ā, i tāngia ngā pukapuka nei hei whakarauora i te reo Māori me ngā pūrākau Māori. I tāngia ēnei pukapuka i te tau 1982, i te whakatūwheratanga o Te Kohanga Reo tuatahi.

Ka kite i roto i ngā pukapuka nei tā Ford whakamahinga o te rarangi hei whakaatu i ngā haehae whakairo.

Ki te whakaahua 2 a Tongariro rāua ko Taranaki e whawhai ana. Ko Taranaki te maunga, he tiki tōna kanohi, e rite ana ki ngā tiki o Te Ati Awa, ngā tiki o te nōta o Taranaki. He koi te mahunga o ēnei momo tiki hei tohu mō te maunga Taranaki, ā, hāngai rawa atu te whakamahi i taua momo tiki hei whakaatu i te maunga Taranaki i roto i te pukapuka rā. Kua whakamahia hoki he whakairo, ko pūwerewere te ingoa e whakamahi ana ki te rohe o Taranaki, he ingoa anō tōna, ko pakura. Ka huri i nāianaei ki te maunga o Tongariro, he manaia hei mata mō te maunga nei. Ki au nei, kua manaiatia te mata o Tongariro hei tohu i te pahūtanga, arā, he haurua o tōna kanohi e toe ana. Kua whakamahi e Ford te whakairo niho taniwha mō Tongariro.

Whakaahua 3: He Pihi No.35, nā John Bevan Ford nō roto i te pukapuka Te Hono - The connections: A biograhy of John Bevan Ford

Ka tupu anō te tataitanga tuhi a Ford, ka whakamahi a ia i ngā hanga o te taniko me ngā kahu. Ka whakamahi a Ford i te rarangi anō nei he aho, ka tuitui a ia i ngā kahu mā te pene, ā, ka tāngia e ia ngā kōrero ki te pepa. Ānei tētahi pikitia nā Ford, ko Te Pihi no.35.

Ko te āhua o te pikitia nei, he kahu e iri ana ki te rangi, kei raro iho ko te Āpiti o te Manawatū. Kei waenganui i te Āpiti, he hanga, koia e tohu ana ko Okatia. Ko Okatia he atua, i ngā rā o mua i noho a Okatia ki runga o Puketoi maunga, ko tētahi tōtara nunui tōna kāinga. Nā Okatia i waihanga i te Āpiti, i te awa hoki o Manawatū. Kei te taha maui ko Te Ahu a Turanga, ā, ko ngā pae mauanga o Ruahine hoki. He kōrero nui tā te pikitia rā. Ki tā Nicholas whakaaro mō ngā kahu i tāngia e Ford:

> The many forms of the land carry messages that go beyond the land. The cloak is made out of the material of the land, the artist takes the strands and weaves them. The cloak is used to warm us in a physical sense, but the pattern and the fineness of the cloak proclaim the sacredness of the wearer. You place the cloak over the land; you are talking about the mana of the people, the mana of the land. You look at the land and you think of all the people who used to be there-not any people but your own people. (Nicholas nō roto i tā Smith & Smith, 2001, wh. 20).

Mā tāna whakakakahū i te whenua, ka whakaatu a Ford i te hononga o te whenua ki te tangata. Ko te kahu nā Ford i tā ki te pepa, he tohu ki te tangata, ko te whenua nei he mea me āta tiaki, ā he nui ngā kōrero mōnā. Ko te mahi a Ford, he whakairo, he whakakakahū rānei i ngā kōrero ki te pepa.

Kauai Raro Research Collective

Ko te whenua he rawatoi hoki. I mua i te taenga mai o te pene, i whakamahi i ngā tae o te whenua.

Ko Kauai Raro Research Collective he rōpū e aro ana ki ngā tae o te whenua, ko ngā toi whenua, ko te rangahau te take. I timata ai te rōpū nei i te tau 2019, ko Lanae Cable, ko Jordan Davey-Emms rātou ko Sarah Hudson ngā kaiwhakakōriki i tēnei rōpū.

Ko te wawata o tēnei rōpū, ko te whakahoki i te mātauranga o te kōkōwai me ngā whenua tae ki ngā tāngata Māori. He kōrero tēnei nā Cable nō roto i a Randell e whakamārama ana i tā rātou kaupapa “We want tāngata whenua and Māori to want to use the art materials that their tīpuna once used. Making paint is as easy as making mud, and this is a Māori way of connecting to the whenua.” (Randell, 2022, wh. 72). I kohi a Hudson rāua ko Cable i ētahi tae nō tō rāua whenua o Ngāti Awa, hei tae whakaniko i ngā ahumahi tāpoi a Ngāti Awa. Ki tā Hudson “These colours have boosted our connection to the whenua, and our Ngāti Awatanga – there is a set of colours from the places our ancestors occupied, that we can now identify with and take pride in.” (Randell, 2022, wh. 71).

He whārangi ipurangi tā Kauai Raro Research Collective, ko He Kapunga Oneone te ingoa. Kei te whārangi ipurangi rā ka whakaatu, ka tohaina e Kauai Raro Research Collective ngā mātauranga mō ngā whenua tae nā rātou i kohi. Ānei he kōrero nō taua whārangi ipurangi:

To put it simply, whenua was used to adorn our bodies and our taonga. But to go deeper than that, all our Māori art forms connect to the whenua in some way.

We say raranga starts in the bush, but it actually starts in the whenua the bush grows in. Its as simple as that. When we look at moko, moko evolved in Aotearoa based on the rū. The swirls of iron on the top of the swamp. It's not just a matter of taking whenua colours and putting them on yourself, they're tied to every single art form you can possibly think of in te ao Māori and we dont give it enough credit. Even our whakairo were buried in swamps to stain them black or change the colours. Whale bone was buried in the one to create, to change the colour of it. Our people literally wear their whenua and each whenua is a finger print that can tell where they're from. (Kahui rāua ko Te Awa, 2021)

Whakaahua 4: He whakaahua o te pukepoto nō te wharangi ipurangi o Kauwai Raro Research Collective. https://www.kauaeraro.com/onamata/looking-at-the-korero-about-pukepoto

Whakaahua 5: He whakaahua o te pukepoto nō te wharangi ipurangi o Kauwai Raro Research Collective. https://www.kauaeraro.com/onamata/looking-at-the-korero-about-pukepoto

Nā reira, ko te whenua e tohua ana nō hea te tangata, ā, mā te whakamahi i ngā tae o te whenua ki roto i ngā mahi toi, ka tohua nō hea te kaupapa o taua toi. He mahi raweke tā Hudsun rāua ko Cable, he momo pūrei ki ngā tae whenua. Ānei ētahi whakaahua o ā rāua mahi. Ko tā Cable he whakatae i ngā bandana, ko tā Hudson he hanga i ngā pani. Ko ā rāua mahi, he whakaatu i ngā rawatoi tūturu ki ngā mahi toi o nāianei.

Whakaahua 6: Lanae Cable e whakairi ana i ngā bandana nānā i whakatae, kei Te Urewera. https://www.kauaeraro.com/ringatoi/lanae

Whakaahua 7: Waikaremoana Rainbow (2021) nā Sarah Hudson. https://www.kauaeraro.com/ringatoi/hudson

He wāhanga o tō rātou whārangi ipurangi e whakaatu ana i ngā kaimahi toi o nāianei e whakamahi ana i ngā kano, i ngā tae o te whenua. Ko Kahui Kutia rāua ko Niko Hindin ētahi.

Ko ngā kaimahi toi e whakaatu ana a Kauai Raro Research Collective, he hunga e whakamahi ana i ngā rawa o te whenua. Kua kohi a Kauai Raro Research Collective i ēnei kaimahi toi hei whakawhānui i ngā mahi rangahau mō ngā whenua tae. Ka kite i roto i ngā mahi toi me ngā mahi rangahau a Kauai Raro Research Collective, ko to rātou aronga matua ko te rawatoi, me kī, ko te rawatoi te mea e kawe ana i ngā kōrero o a rātou mahi. He kōrero mō te whenua, he kōrero mō te tuakiri, he kōrero mō ngā āhuatanga o ngā tūpuna hoki. Kua whakamahia e rātou, me ngā kaimahi toi kei tā rātou whārangi ipurangi i te whenua hei tohua i te hononga o te tangata ki te whenua, ā, kua whakamahia e rātou ngā rawatoi tuturu hei whakakōrero i o rātou toi nō tēnei ao hōu.

Whakaahua 8: Nā Kahu Kutia nō te whārangi ipurangi He Kapunga Oneone. https://www.kauaeraro.com/ringatoi/kahu

Whakaahua 9: Te Uru Aute (2019), nā Niko Hindin nō te whārangi ipurangi He Kapunga Oneone.

Whakakapi

Ko aua kaimahi toi rā, he kaimahi toi nō te ao hōu, engari ko ngā kōrero o ā rātou mahi toi, he kōrero mō ngā rā o mua. Ka kite i ngā mahi toi a Ford, ko tāna tataitanga tuhi e whakaatu ana i ngā āhuatanga o te whakairo, te taniko me ngā kahu. Kua tāngia e ia ngā tohu Māori mā te rawatoi Pākehā, ā, mā te pene ka kōrero a ia i ngā pūrākau Māori.

Ko Kauai Raro Research Collective e whakaatu ana i ngā kōrero mā te rawatoi, ā, ko tā rātou he whakahoki i ngā mātauranga mō tēnei rawatoi ki ngā tāngata Māori o nāianei. Mā te rawatoi te kōrero e kawe. Ko te whenua o te tangata, he hononga ki ngā tūpuna, ā, mā te whakamahi i te whenua hei rawatoi, ka tohu i taua hononga.

Te Pō: He Raweke ki ngā Rawa Toi

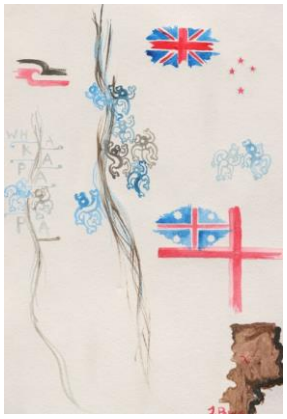
Whakataki

Kei roto i tēnei wāhanga o te tuhinga ka whakaatu i ngā āhuatanga raweke ki ngā toi. Ka tīmata ki te peita, te tuhi, ā, ka huri ki te whakamahi i ngā kano me ngā mea nō te whenua. Ka tae atu ki te mutunga o ngā mahi raweke ki ēnei momo rawatoi, ka puta he āhuatanga hōu.

Tātaitanga Manaia

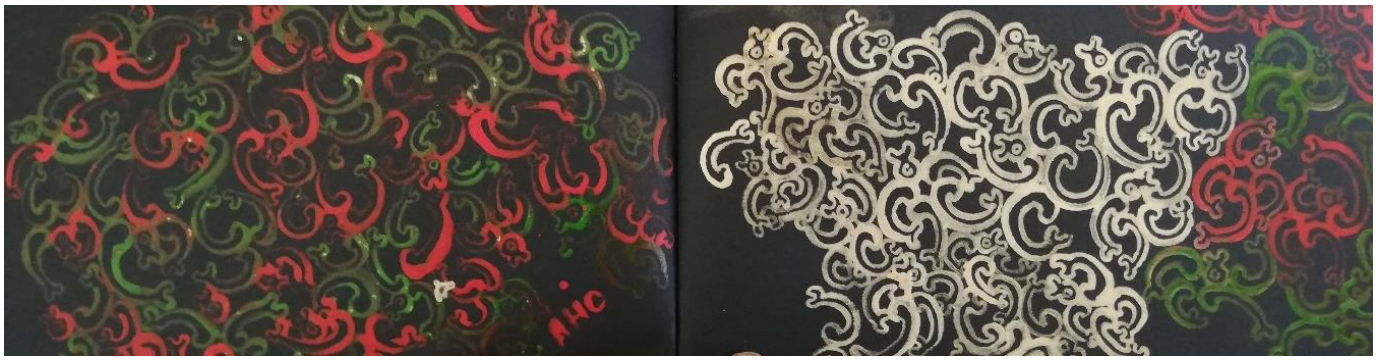
Ko te pikitia kei raro iho, koia te tīmatanga o tōku tātaitanga peita manaia. Ko te āhua o ngā manaia; he porohita hei karu, he ngutu, e rua ngā ringaringa, e rua ngā waewae, ā, he koru te āhua. He ngāwari te hanga o ēnei manaia. Ko ēnei manaia kua tāngia e au, e tohu ana i te hononga o ngā tāngata. He tokomaha ngā manaia, ā, kei te pā ngā manaia hoki.

Ko tāku mahi he tā i ngā manaia ki te pepa, kia kīkī te whārangi ki te manaia, anō nei kei te whakakīkī au i tētahi wāhi ki ngā āhuatanga wairua. Ā, ko ngā manaia e tohu ana i te hononga o te tangata ki ōnā tūpuna, ki ōna kaitiaki hoki.
Ānei ētahi atu whakaahua e whakaatu ana i te whakawhanaketanga o te tātaitanga manaia.



Whakaahua 5: Tānga manaia - Te Haana Paewai 2022

Whakaahua 11: Tānga manaia - Nā Te Haana Paewai 2022

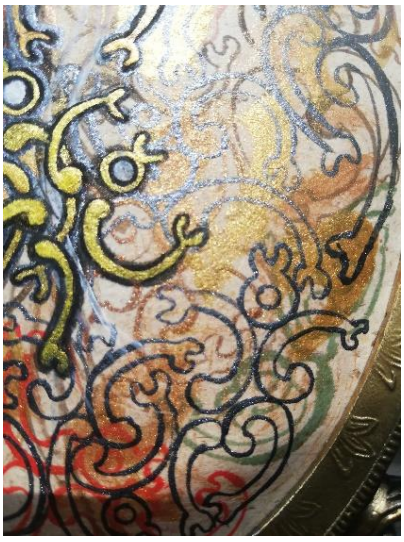


Whakaahua 12: Tānga manaia ki te pepa pango #2- Tānga manaia - Te Haana Paewai 2022

I au e whakamātau ana i tēnei tātaitanga manaia, ka hangaia e au tētahi pikitia e tohu ana i te ara reo Māori o tōku whānau, ko “Te Reo o Tōku Whānau” te ingoa. He tokomaha ngā manaia kei tēnei pikitia, kua whakapapa te takoto, ā, kua whakakī te pikitia ki ngā manaia. Ko ēnei manaia ngā tūpuna e manaaki ana i tōku whānau. Ko tēnei pikitia e tohu ana i tō mātou hononga ā-whakapapa, ā, e tohu ana i te āhuatanga o te reo Māori i waenganui i a mātou. Ko te tikanga ko te reo, he mea tuku iho, ā, ahakoa i ngaro atu te reo i tō mātou whānau, nā ōku mātua i whakahoki mai. E whā ngā manaia matua e tohu ana i ngā reanga e whā, arā, te reanga o ōku tūpuna, te reanga o tōku koroua, te reanga o tōku matua me tōku ake reanga. Ka mutu te kōrero Māori a ōku tūpuna ki tōku koroua, ā, ka ngaro te reo Māori i a ia e tamariki ana. Nā tēra, ka tupu ake tōku matua i te reo Pākehā, engari ka ako a ia i te reo Māori i a ia e pakeke ana. Ko mātou o tōku reanga ka tupu anō i roto i te reo Māori. Ahakoa i ngaro te reo o tōku whānau, kua whakahokia mai, kāore anō taua aho kia whati rawatia. Ko te wawata ka kore anō e ngaro te reo o tōku whānau. Ko tēnei pikitia he whakamaharatanga ki te reo, ā, ki ngā tūpuna hoki.

Whakaahua 13: Te Reo o Tōku Whānau #1 - Te Haana Paewai 2022

Whakaahua 14: Te Reo o Tōku Whānau #2 - Te Haana Paewai 2022



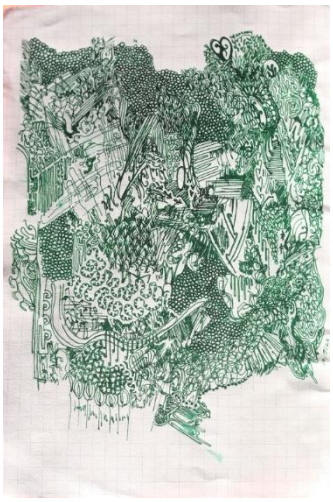
Whakaahua 15: Te Reo o Tōku Whānau #3 - Te Haana Paewai 2022

Te Whakamahi i ngā Waituhi

I muri ake i tāku whakamātau i te tātaitanga manaia, i whakaaro au me rapu he rawatoi anō kia māmā ake te rere o te peita, mā reira e pai ake te āhua o ngā manaia. Kua tino rata au ki te āhua me te rere o te waituhi. Koinei te wā tuatahi kua whakamātau au i tēnei rawatoi.

I hoko au i tētahi pukapuka A5 te rahi, ā, kua whakamahia tētahi pene waituhi hei tā pikitia ki roto i taua pukapuka. Ia rā, ia rā, mō ngā mārama e rua ka tā pikitia ki te pukapuka nei. Mai i te 10 ō Mei tae noa atu ki te 10 o Hūrae au e tuhi pikitia ana. I pēnei tāku mahi, hei parakatihi ki te waituhi, ā, kia pai ake āku pūkenga tā hoki. Ānei ētahi whakaahua nō te pukapuka rā.

He tino whāiti ngā rārangi, ā, mēnā ka āta titiro ki ngā manaia i roto i ēnei pikitia, ka kite i ngā rārangi, he kōpiko te āhua, e āmiomio ana te āhua o ngā rārangi. Mā tēnei mahi kua whai āhua anō ngā manaia ki āku tānga pikitia



Whakaahua 16: Tānga Waituhi #1- Te Haana Paewai 2022

Whakaahua 17: Tānga Waituhi #2- Te Haana Paewai 2022

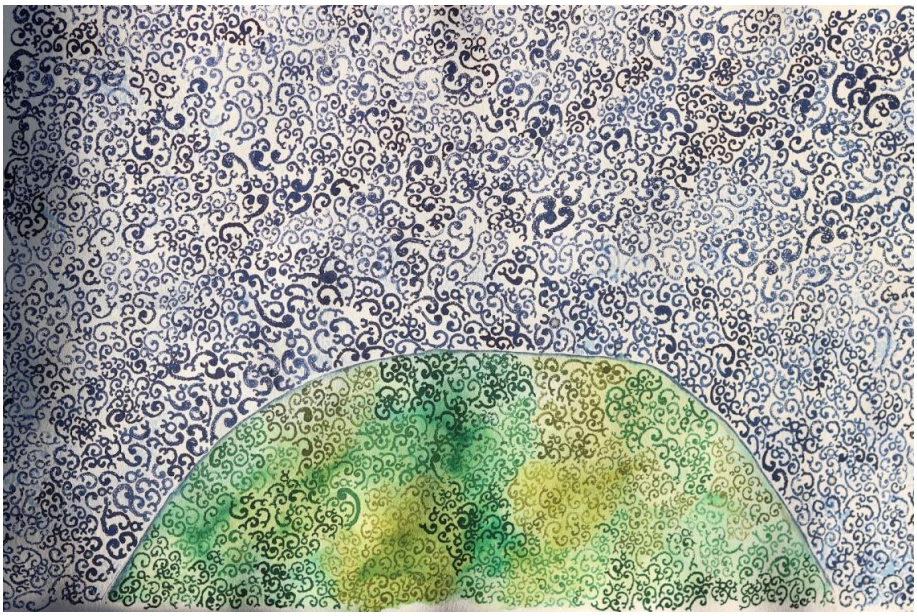
Whakaahua 18: Tānga Waituhi #3 - Te Haana Paewai 2022

Whakaahua 19: Tānga Waituhi #4 - Te Haana Paewai 2022

Whakaahua 20: Tānga Waituhi #5 - Te Haana Paewai 2022

Whakaahua 21: Tānga Waituhi #6- Te Haana Paewai 2022

Whakaahua 22: Puanga, Waituhi ki te pepa - Te Haana Paewai 2022



Whakaahua 23: Puanga, Waituhi ki te pepa - Te Haana Paewai 2022

Ka whakawhānui anō i ngā āhuatanga o tōku tātaitanga manaia ki tēnei pikitia mō Puanga. Kua whakawhārikitia ngā manaia ki te pepa nei. Ko ngā manaia kua tāngia ki ngā waituhi kākāriki, koinei te hunga e hīkoi ana i te whenua. Ko ngā manaia i tāngia ki te waituhi kikorangi, koinei te hunga kua whetūrangitia. I tā au i tēnei pikitia i te wā o Puanga. Ko tāku he whakaatu i te wā ka poroporoaki ki ngā mate. Moata i te ata, kua pō tonu te āhua, ka tuku atu i ngā mate o te tau ki te rangi. E whakaatu ana ahau i te hunga ora e tuku ana i ngā mate o te tau ki te rangi, hei whetū. Ko te tau 2022 te tau tuatahi i whakanui i te rā whakatā ā-ture, ko Matariki. Koinei te hararei āori tuatahi kua whakamana ā ture ki Aotearoa.

Ngā Kano

I au e noho ana ki Taranaki, ka tipi haere au mā tōku motokā whero, haere ana ki ngā wāhi pai hei whakatau i tōku ngākau. Ka tae atu au ki ētahi wāhi, ka kite i ngā one kara. He haututu tāku mahi i taua wā, ā, ko tāku, he pūrei, he raweke i ēnei kano. Ka ūkuia te kano ki tētahi toka, ka ukupara, ka pani te para ki runga i te toka. Ka kitea he āhuatanga tā pikitia, ā, ka tā ahau i tētahi manaia.

Whakaahua 24: Kano ki te toka - Nā Te Haana Paewai 2022

Whakaahua 25: Manaia kua tāngia ki te toka - Nā Te Haana Paewai 2022

Whakaahua 26: Manaia kano ki te toka - Te Haana Paewai 2022

Whakaahua 27: Kano kua mukua ki te toka - Te Haana Paewai 2022

I āku mahi whakamātau i ngā kano, ka whakaaro au ki te whakahoki i ētahi o ngā kano ki te kāinga hei whakatinana i āku mahi toi. Ka āta wānanga ki ahau anō, he aha ngā tikanga, kia pai ai te whakamahi o ēnei kano. Ka tīmata ki tētahi karakia. Kāore au e tino mōhio ki tētahi karakia mō ngā wā ka kohikohi i ngā rawa, hei whakamahinga mō ngā mahi toi. I ētahi wā, ka tukuna he karakia whakatau, i ētahi atu wā, ka tae ahau ki te wāhi rā, ka tukuna he karakia, ka waihanga i taua wā tonu. Ā muri mai i te tuku karakia ka waiata i tētahi mōteatea, he waiata nō tōku kāinga. Ka waiatatia te mōteatea nei hei whakakapi, hei whakatau. Ka tā hoki ahau i te manaia ki tētahi o ngā toka, hei whakaaro ki te wāhi rā. Ahakoa ka kohi kano, kāore rānei, ka tāngia tētahi manaia hei mihi ki te whenua. Koianei ngā tikanga i whakamahia e au. He mea nāku anō i hanga, kia pai ai ngā mahi.

Te Hanga Pani

Ka kohi i ngā kano, ka whakahokia ki te kāinga. Ka raweke, ka whakamātau i ēnei mea, kia kite me pēhea te tuhituhi, te tā, te peita rānei i ngā kano. Ko ngā momo kano, he oneone kōwhai, he oneone karaka, he uku kiwikiwi hoki. Ko te uku kiwikiwi i tāpiri atu he wai māori, ā, ka pania ki te pepa, engari ko ngā oneone kōwhai me ngā oneone karaka, i kimi rautaki anō au hei hanga pani.

Whakaahua 28: Ngā momo kano - Te Haana Paewai 2022

Ko te mea tuatahi, he nakunaku i te oneone ki te mihini nutra bullet. Ka āta whai i ngā tohutohu a Logan (2018), arā, mā te winika me te tote e kaha ake te tae. Ko te oneone karaka, i whakamātau i te wai māori, te winika me te tote. Ko te oneone kōwhai, i whakamātau i te wai tai anake. Ka kōhuatia ngā oneone e rua kia mimiti te wai o roto. I ēnei mahi, ka tunu mō ngā hāora e rima, neke atu, kia pai te rere o te wai, kia kaha te puta o te tae hoki. Hei te mutunga, ka purua ngā waikano ki roto i tētahi ipu, ā, kua hangaia he pani.

Whakaahua 29: Kano karaka, winika, tote ki te kōhua - Te Haana Paewai 2022

Whakaahua 30: Pani karaka me te pani kōwhai - Te Haana Paewai 2022

I au e noho ana ki te kāinga, ka kite au i ngā toenga puru harakeke nō tōku mahi toi Whitikina e te Rā i te tau 2021. Ka puta te whakaaro kia hangaia he pani mā ngā toenga puru harakeke.

He āhua haunga te puru harakeke nei. Nā reira i tangohia au i ngā wāhanga kua kōpuru haere, ka tāpiri atu he wai, ā, ka kōhuatia. Kua ono marama pea te roa e noho ana te puru harakeke nei. Tērā pea nā te pirau haere o te puru harakeke, ka rerekē te tae. E rima, e ono hāora pea te roa o te tunu kāore i kaha puta mai te tae, he āhua waiwai tonu. Engari mēnā ka nui ake te pani ka whakatakoto ki te pepa, ka parauri, ka pōuri ake te tae. Mēnā ka nunui te pani i runga, ka āhua pango te tae.

I te mutunga o ngā mahi, ka hua e whā ngā pani. He pani kiwikiwi, i tāpiri atu ko te wai anake. He pani kōwhai, he pani karaka, he pani parauri hoki.

Whakaahua 31: Pani harakeke ki te kōhua - Te Haana Paewai 2022

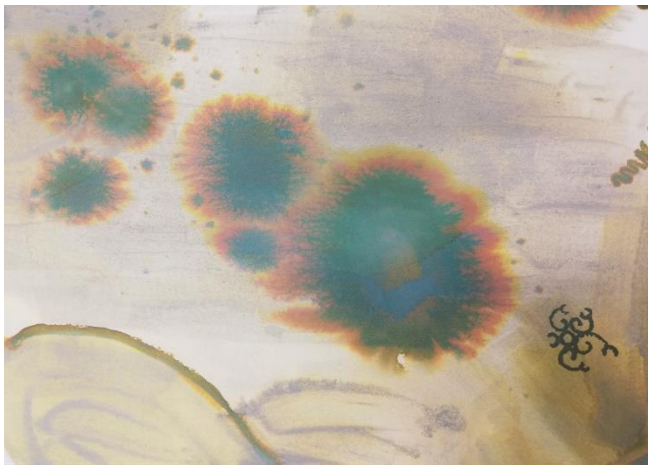
Whakaahua 32: Whakamātau pani harakeke - Te Haana Paewai 2022

Whakakotahi i ngā Pani me ngā Waituhi

I au e raweke ana ki ēnei rawatoi ka puta te whakaaro ki te whakamātau i ngā waituhi me ngā pani. Ka tāpiri i ngā waituhi ki runga i ngā pani oneone, ka rerekē te rere o ngā waituhi. Mēnā ko te pepa me te waituhi anake, he ngāwari noa te rere o te waituhi. Engari mēnā he pani oneone i raro iho i te waituhi, ka hora te waituhi, ā, ka rerekē te tae o te waituhi hoki. I tāpiri atu i ngā waituhi ki runga i te pani harakeke, hēoi anō, kāore i puta he rerekētanga. Nā reira ka kōrero mō ngā āhuatanga ka puta nā te tāpiri i ngā waituhi ki runga i ngā pani whenua.

Whakaahua 33: He whakamātau pani ki ngā waituhi - Te Haana Paewai 2022

E tino rata ana ahau ki te hua kua puta nā te whakatāpiri i ngā waituhi ki ngā pani oneone. He hononga ki te kaupapa matua o te tuhinga nei, ko te huringa o tētahi āhua kia hua mai he āhuatanga hōu. I tīmata ai ngā waituhi hei rarangi, māmā noa iho te whakahaere i te rawatoi nei. Nā te tāpiri atu i ngā pani whenua, ka rere noa te waituhi, ahakoa pēhea te whakatakoto, ka horapa katoa te waituhi i runga i ngā pani whenua. “Toitū te whenua, whatungarongaro te tangata”. Ko ngā pani whenua hei papa, e tohu ana i te motuhaketanga o te whenua. Ka mate atu tangata, ka rerekē rānei, engari ko te whenua, ka tū tōnu. Mā te whakakotahi i ngā pani whenua ki ngā waituhi, ka tohu atu i te huringa o te tuakiri Māori. He āhuatanga nō te whenua, he mea tuturu nō mua, ka tāpiri atu ki tētahi rawa rerekē nō whenua kē, ā, ka hua mai he mea hōu.



Whakaahua 34: Whakamātau i te uku me te waituhi kākāriki - Te Haana Paewai 2022

Te Mārama: Te Hanga i ngā Mahi Toi

Whakataki

Ko tēnei wāhanga o te tuhinga ka titiro ki ngā tohu matua o ngā mahi toi. Mā ēnei tohu ka whakakōrero i te kaupapa o ngā mahi nei.

He Karakia

Ka mutu āku mahi raweke ki ngā rawa toi, ka huri au ki te hanga i ngā pikitia mō te whakaaturanga. I au e rapu ana i ngā kōrero hei whakamārama i te kaupapa o ngā mahi toi ka puta te whakaaro kia tito i tētahi karakia, hei whakatakoto i ngā whakaaro, kia tutuki, kia ea pai ngā mahi, kia haumaru ahau i roto i ngā mahi hoki.

Ānei ngā kupu o te karakia:

He whakawhitinga tāku haere
I te ara e haere nei au
Kei hea te tika?
Kei hea te reo?
Kei hea te māramatanga?
Ka tiro whakamua
Ka tiro whakamuri
I tāku nohonga
Kei waenganui pū
Kūmea mai ngā mea ngaro
Kawea mai ngā mea hōu
Whakawātea tēnei ara
Ki tuakiri ō mua
Ki tuakiri ō muri
Whakatinana mai
I ngā taonga o ōku tūpuna
Whakahono atu
Ki tēnei Ao Hōu
Kia haumaru tāku haere
Ki tēnei Ao Hurihuri
E kore e riro iho
E kore e ngaro atu
Ahakoa ki hea au e haere ai
I Te Ara Whitiwhiti e

Ko te tikanga o te karakia nei, he whakatinana i ngā wawata o te tangata, kia pūmou ai ngā āhuatanga o ōna tūpuna ki roto i a ia, ā, kia pai tāna hīkoi i te ao nei.

Ka tīmata ki te tangata e takahi ana i te ara, e rapurapu haere ana i ngā āhuatanga o ngā tūpuna, hei oranga mōnā, arā ko ngā tikanga, ko te reo, ko te māramatanga. Ka

whakakotahi i ngā taonga tuku iho me ngā rawa ō waho kia pai ai te takahi i te whenua nei. Ka whakawātea i te ara, ā, ka whakapiri i ōna kaitiaki ki a ia, kia haumaru te haere.

Ko ētahi o ngā kupu o roto i te karakia rā, ka whakamahia hei ingoa mō ngā mahi toi o te whakaaturanga, kia hono ngā whakaaro me ngā toi ki te karakia nei.

Ngā Manaia Pakupaku

Ka kitea ngā manaia kua hora ki te pikitia, he tino pakupaku te hanga. E rua ngā whakamārama mō ngā manaia paku nei. Tuatahi, e hoki ana ngā whakaaro ki te namunamu paku, ko ia te tuatahi i puta atu ki Te Ao Mārama e āhei ana te puta i ngā āputa paku. Ahakoa he namunamu, he titiwai rānei, ko te mea matua, ko ngā manaia pakupaku nei e tohu ana i te Wheiao, me kī, e tohu ana kua pātata te māramatanga. Ko te tohu tuarua, ko ēnei manaia ngā kaitiaki e huna ana ki tō tātou ao. Nā tō rātou iti, he uaua pea te kite i a rātou, pērā hoki i ngā āhuatanga wairua. He mea kāore e kitea, engari kei reira tonu ngā tūpuna e manaaki ana i ngā uri.

Whakaahua 35: Manaia pakupaku me ngā rau kawakawa nō te pikitia Whakawātea - Te Haana Paewai 2022

Te Whakahono i ngā rawatoi me ngā manaia

Nā ngā mahi raweke ki ngā waituhi me ngā pani whenua kua hua mai he āhuatanga hōu. Ko tēnei āhuatanga hōu e tohu ana i te huri o te tuakiri Māori.

Mēnā ka titiro ki te whakaahua 36, ka kite i ngā āhuatanga huri nā te whakapiri i ngā rawatoi nei.

Whakaahua 36: Rerekētanga o te uku anake, te uku + waituhi mākū (he kakariki te tae) me te uku + waituhi māroke (he kikorangi te tae) - Te Haana Paewai 2022

Ko te pani uku hei papa, ka tāpiri atu he waituhi kākāriki ki te pani kia kākāriki te tae. Ka peitangia te hanga o te manaia ki te pepa, kātahi ka tāpiri anō i ētahi waituhi, e toru ngā momo kākāriki rerekē, kia hora, kia ranu hoki ngā tae. I te wā e mākū tōnu ana ngā waituhi, he kākāriki tōnu te tae, engari i te wā ka maroke ngā waituhi, ka huri ngā tae. Ko te tae matua he kikorangi, engari ka puta atu he whero, he māwhero, he kōwhai, he waiporporo hoki. Nā ngā pani whenua, ka huri ngā tae o ngā waituhi. Koianei te āhuatanga matua o āku mahi toi, ka whakaatu i ngā rerekētanga, me te huri o te tuakiri o te tangata mā ngā rawatoi nei.

Whakaahua 37: Te āhua o te waituhi + uku kua maroke - Te Haana Paewai 2022

Te Ara Whitiwhiti: Te Whakaaturanga Toi

E waru ngā mahi toi i whakatū ki te whakaaturanga toi a Te Ara Whitiwhiti.

E rua o ngā mahi toi, he mea hei whakamārama i ngā āhuatanga o ngā toi. Ko te mea tuatahi ko Karakia: Te Ara Whitiwhiti, he whakamārama i ngā whakaaro o roto i ngā mahi toi. Ko te pikitia tuarua ko Arahina, ā, ko tēnei mahi toi ka kite i ngā pani rerekē nāku i hanga. Ka kite hoki i te hanga o ngā manaia, kia ngawari ai te kite mō te hunga kāore pea e tino mārama ki te hanga o te manaia. Ko ēnei pikitia e rua, korekau he tāpare.

E toru ngā mahi toi, ka whakaatu i ngā āhuatanga o te tangata ki Te Ao Mārama. Arā, ko tōna putanga mai ki te ao, ko tōna noho hei tangata ki te ao, ko tōna wehenga atu i te ao hoki. Ko Whakatinana, ko Whakahono, ko Whakawātea ngā ingoa o ēnei mahi toi. Kua tino aro ki te hanga o te pare, kia whakaatu i te whiti atu i aua ao, i aua āhuatanga.

E toru ngā mahi toi e aro ana ki ngā āhuatanga e hāpai ana i te tangata ki te ao nei. Ko Taonga, ko Haumaru, ko Hurihuri ngā ingoa o ēnei mahi toi. Ko te aronga matua mō ēnei mahi, he whakaatu i ngā raweketanga o ngā rawa toi.

Karakia: Te Ara Whitiwhiti

Whakaahua 38: Karakia: Te Ara Whitiwhiti, ngā pani ki te pepa, 800mm x 600mm - Te Haana Paewai 2022

Kua peitangia ngā kupu o te karakia ki te pepa. Ko te whakatakoto o ngā rerenga kōrero he rite ki te awa, ā, he kōpiko te rere. Ko te nohonga o ngā rerenga kōrero e whakaatu ana i ngā nekenekehanga o te tangata i a ia e hīkoi ana i tētahi ara. Ka kore e tōtika te haere mā te ara whitiwhiti, ka kōpiko kē. Ko ngā manaia e tāpare ana i te karakia nei.

Arahina

Whakaahua 39: Arahina, pani me te waituhi ki te pepa 600mm x 800mm - Te Haana Paewai 2022

Ko tēnei mahi toi e whakaatu ana i ngā momo pani rerekē nāku i hanga, ā, e tohu ana i te āhuatanga o te manaia hoki. I mea mai tōkū matua ki au, kāore a ia e tino mōhio kei hea ngā manaia e noho ana. Nā reira, i hanga au i tēnei pikitia kia āhei a ia, kia āhei ētahi atu ki te kite te hanga o te manaia. Mā ngā tae rerekē e tohu i te tinana o ngā manaia. Ko ngā tae o ngā manaia, ko ngā momo pani nāku i hanga, hēoi anō, ko te pani kākāriki, he pani uku kua tāpiri atu he waituhi kākāriki ki roto. Ko tāua pani kākāriki te papa o ngā mānaia kikorangi.

Whakatinana

Whakaahua 40: Whakatinana, pani me te waituhi ki te pepa, 1220mm x 808mm - Te Haana Paewai 2022

Ko tēnei mahi toi e kōrerotia ana mō te haerenga o te tangata kia puta ki Te Ao Mārama nei. Ā, ko te pēpi kei te kōpū o tōna whaea, i mua i te putanga atu ki te ao. Koinei te porohita o waenga, me kī, he karu e tohu ana i te ira tangata. E rua ngā manaia, e manaki ana i te ira tangata, ko ngā mātua ēnei. Ko ō rāua karu e rite ana ki te tohu ira tangata. Ko te manaia mauī e tohu ana i te ira wahine, ko te manaia matau e tohu ana i te ira tāne. E toru ngā hanga pare kei roto i te pikitia nei. Ko te pare matua te pare tuatahi, arā, koirā te hanga o te pikitia, he pare nunui e tohu ana i Te Wheiao. Ko te pare tuarua, he tūrehurehu te hanga, ā, e tohu ana i ngā atua e noho kōpū ana ki waenganui i a Ranginui rāua ko Papatūānuku. Ko tēnei pare e noho ana ki wenganui i ngā ringaringa o ngā mātua, koia e tohu ana i Te Pō. Ko te hanga pare tuatoru ko te karu ira tangata o waenganui, kāore anō kia pūmou te hanga, arā, ka tīmata ai ki Te Kore, kātahi ka tupu te pēpī ki te kōpū o te whaea, koia ko Te Pō. Ka tae te wā ka tīmata ngā nekenga o te pēpī, ā, ka tīmata ia ki te puta, koirā ko Te Wheiao.

Whakahono

Whakaahua 41: Whakahono, pani me te waituhi ki te pepa, 1220mm x 808mm - Te Haana Paewai 2022

Ko tēnei mahi toi e pā ana ki te tangata e kōwhiri ana i ngā āhuatanga o tōna ao. Ka puta atu a ia i te kāinga, ā, ko ia e rapu ana, e kohi ana, e hanga ana i ngā āhuatanga mōnā anō. Ko te tangata e whakahono ana i ngā āhuatanga o ōna tūpuna, ki ngā āhuatanga o ēnei rā. Ka whakahono i ēnei āhuatanga e rua hei oranga mō te tangata kia kore a ia e noho wehe i ōna tūpuna, kia kore a ia e noho ngaro ki te ao o nāianei hoki.

He kūaha te āhua o te pikitia nei, ā, he pare kei runga. Kei ngā tahataha o te kūaha, he manaia. Koinei ngā tāngata e uru ana i te kūaha rā, ā, kei te haere i te ara hei whakatangata i a ia anō. Ko roto i te kūaha, e toru ngā porohita kua whakakīa ki ngā manaia paku, e tohu ana i ngā mea nāna i rapu, nānā i kohi, nānā hoki i hanga hei whakatangata i a ia anō.

Whakawātea

Whakaahua 42: Whakawātea, pani me te waituhi ki te pepa, 1220mm x 808mm - Te Haana Paewai 2022

Ko tēnei pare e tohu ana i te hokinga atu o te tangata ki te ao wairua. Ka hinga te tangata ka hoki atu tōna wairua ki ngā mātua tūpuna. Ko tēnei mahi toi, he whakamaharatanga ki te tangata e wehe ana, ā, he whakawātea i te ara e haere ai te tangata, kia pai tōna haere ki te ao wairua. Ki ētahi marae, mēnā kāhore he pare kei runga i te kūaha, ka whakairi i ngā kawakawa i te wā o te tangihanga hei whakawātea i ngā tāngata e uru ana, e puta atu ana i te whare rānei.

Taonga

Whakaahua 43: Taonga, pani me te waituhi ki te pepa, 808mm x 1220mm - Te Haana Paewai 2022

Ko tēnei mahi toi e tohu ana i ngā kaitiaki o te tangata, e tohu ana i ngā mea pai i waihotia e ngā tūpuna. E toru ngā wāhanga, he tapawhā hāngai te hanga. Kua whakamahi au i ngā tapawhā hāngai hei tohu i te āhua o te pare, hēoi, he tūrehurehu tonu te āhua. Ko ngā wāhanga me ngā manaia, kua apaapa te noho. Koinei hoki e kōrerotia ana mō ngā āhuatanga whakaheke o te whakapapa, arā, he taonga tuku iho.

Haumaru

Whakaahua 44: Haumaru, pani me te waituhi ki te pepa, 808mm x 1220mm - Te Haana Paewai 2022

He rite te āhua o tēnei pikitia ki te pikitia Taonga, hēoi anō, i whakapapa i ngā manaia me ngā rau kawakawa. He raweke tēnei i ngā rawa toi, kia kite i ngā āhuatanga ka puta mēnā ka apaapa te noho o ngā manaia me ngā kawakawa, ka pēhea hoki te āhua o ngā pani me ngā waituhi. Ko te kaupapa o tēnei mahi toi he whakahaumaru i te tangata. Ko ngā manaia ngā kaitiaki, ā, mā te kawakawa e whakawātea ngā pōuritanga o te tangata.

Whakaahua 45: He whakatata o te pikitia Haumaru - Te Haana Paewa 2022

Whakaahua 46: Haumaru, he whakatata anō – Te Haana Paewai

Whakaahua 47: Haumaru, he whakatata anō - Te Haana Paewai

Hurihuri

Whakaahua 48: Hurihuri, pani me te waituhi ki te pepa, 808mm x 1220mm - Te Haana Paewai 2022

He ao hurihuri te ao e noho nei tātou, ā, kei te whakaatu au i ngā āhuatanga hōu o te ao mā tēnei mahi toi. Ko tēnei pikitia e whakaatu ana i te whakakotahi a ngā pani me ngā waituhi, hei tohu i te huringa o te tuakiri o te tangata. Kua peitangia e au ngā rau kawakawa me ngā kākano o te kawakawa hei tohu atu i ngā uri whakaheke, hei tohu i ngā āhuatanga ka tupu, ka pūāwai mai ki te ao nei.

Whakaahua 49: He whakatata o te pikitia Hurihuri - Te Haana Paewa 2022

Te Ao: He Whakakapi

Ngā whakaaro

I tēnei wāhanga o te tuhinga ka wānangatia ngā āhuatanga o te whakaaturanga Te Ara Whitiwhiti. E tika ana ngā kōrero, he ara whitiwhiti te ara i haere ai au kia whakatutuki i ēnei mahi toi.

Te Kore - Ka hoki atu ngā mahara ki te wā i kohi i ngā kano. I te tīmatanga, ko au e noho ana ki Te Kore. He hiahia nō roto i tōku whatumanawa ki te tipi haere mā tōku motokā whero. I taua wā tonu i whakaaro au, he makarauna noa iho tāku haere atu ki ēnei wāhi, ā, me kaua au e whakamahi i ngā kano nō ngā wāhi rā. He kōtiti kē tēnei mahi. Hēoi anō, ko tōku wairua te mea i kawe i ahau ki ēnei wāhi, ā, ahakoa te kōtiti, i pīrangi tonu tōku ngākau ki te pūrei ki ngā kano. Kāore au i te tino mārama ki ēnei āhuatanga ōku, engari ko ngā mea auaha i roto i ahau, he mea e noho ana ki Te Kore. Ko tāku kē he kukume i ngā auahangata nō roto i Te Kore, ā, ka whakaputa atu ki te ao nei. Kāore au i te tino mōhio me pēhea te whakamārama i ēnei āhuatanga, hēoi anō, koirā te ara i haere ai au kia whakahua mai ngā āhuatanga toi o te whakaaturanga nei.

Te Pō – Kua kohikohi au i ngā kano, hēoi anō kua mararā tonu te āhua o ngā mahi. Koinei tāku e whakaaro ana kua tae atu ki Te Pō. Ko tēnei te wā i kaha raweke au ki ngā āhuatanga o ngā rawatoi. Ka kimi rautaki au kia hua mai tētahi rawa hei whakamahinga mō te whakaaturanga toi. Ā muri ake i te hanga i ngā pani, ka peita, ka parakitihi ki ngā rawatoi. I au e parakatihi ana, ko te manaia te āhuatanga matua ka hua mai. Ahakoa ko te waituhi, ko ngā pani, ko ngā rawa e rua rānei. E mōhio ana au kua whai pānga te rawa toi mēnā e pai ana te hanga o te manaia kua peitangia ki taua rawa toi. Koirā tāku e whakataurite ana ko te manaia paku e pērā ana ki te namunamu tuatahi i puta atu ki Te Ao Mārama. Ko ia e tohu ana i te ara tika mōku, rite ana ki te namunamu nānā i tohu atu ki a Tāne, ā, he ao mārama kei waho rā.

Te Wheiao – I konei ka tae atu ki te Wheiao, i au e peita ana i te ira tangata o te pikitia Whakatinana. Kua tāpiri kē au i ngā waituhi me ngā pani oneone, engari kāore anō kia tāpiri i ngā waituhi ki te uku mākū, kāore anō kia hua mai taua rautaki. I taua wā i whakaaro au ka rite ki te pounamu te āhua, engari ka maroke ake, he āhuatanga hōu ka hua. Ko tēnei āhuatanga kua whakahono i ngā rawa nō te whenua nei, ki ngā rawa nō wāho. Hāngai pū te whakahono a ēnei rawa toi ki tōku kaupapa matua o te tuhinga. Ko te whakahono i ngā āhuatanga o te ao tawhito ki ngā āhuatanga o te ao hōu, hei oranga mō te tuakiri Māori. Ko te āhuatanga kua puta nā te whakahono i ēnei rawa toi e rua, he āhuatanga hāngai ki te kaupapa, he āhuatanga ātaahua hoki.

Te Ao Mārama – Ki au nei, he tūmomo wānanga mutunga kore tēnei kaupapa. Ko ngā mahi o Te Ara Whitiwhiti te tīmatanga o tāku ako i ēnei āhuatanga. Ka puta atu au i te whare wānanga, ka wānanga tonu au ki tēnei kaupapa. Koirā tāku e whakaaro ana, kāore anō kia tae atu ki Te Ao Mārama rā anō, hēoi, kua tutuki te wawata. Mai i Te Kore ki Te Pō, ka rarau ki te Wheiao. Mā Te ara Whitiwhiti ka tae atu ki Te ao Mārama.

Kupu Whakakapi

“It is my belief that the Maori world is moving along a different pathway from those followed before.” (Mead, 2017, wh. 6). Kei te para tātou i tētahi ara hōu, kua hua mai he hunga Māori hōu, arā, ko te tuakiri Māori tēnei, ko te Māoritanga hoki. Ko te reo, ko ngā tikanga he mea nā ngā mātua tūpuna i tukuna mai ki a tātou, he mea mai rā noa. Ēngari, ko o tātou whakahaeretanga, to tātou noho ki te ao nei hei ‘Māori’, he mea hōu. Nā, me āta wānanga tātou ki te āhua o tēnei momo tuakiri o tātou.

Ko ēnei mahi ōku, he kohikohinga whakaaro mō ngā āhuatanga o te tuakiri Māori. Ko Te Ara Whitiwhiti te ara e haere nei tātou. Kei a tātou anō te tikanga, mēnā ka whai i ngā āhuatanga o ngā tūpuna, ka waiho rānei. Engari mēnā ka ngaro atu ēnei āhuatanga i a tātou, ka kore e hoki mai. Ko te wawata, ka pūāwai anō ngā āhuatanga Māori ki roto i te minenga o ngā tāngata o Aotearoa. Mā reira, ka kore anō e pā mai ngā taumahatanga o te tuakiri ngaro. Ko te wawata anō, kia tika te whakarauora, kia tika te pupuri i ēnei āhuatanga i roto i a tātou, kia tika hoki tō tātou noho ki te ao. Mā ngā mahi toi o Te Ara Whitiwhiti e whakahua ngā āhuatanga hei hāpai i te tangata i tāna haere. Mā ēnei mahi toi e kawe ōku whakaaro, hei taonga tuku iho ki ngā uri e whai ake nei.

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