MASSEY UNIVERSITY

PALMERSTON NORTH

MĀORI LITERATURE

NGĀ WAIATA HAKA

A HĒNARE WAITOA

O NGĀTI POROU

TE KAPUNGA DEWES

Ko Āmiria rāua ko Hēnare Waitoa

MAORI LITERATURE

NGĀ WAIATA HAKA
A HĒNARE WAITOA
O NGĀTI POROU

He mea kohikohi ēnei taonga

NA

TE KAPUNGA DEWES
Senior Lecturer, Māori Language,
Victoria University of Wellington.

Na PETER HERBERT o te whare tā pukapuka o Massey University i whakapukapuka, i te tau 1974, i te marama o Hune.

Na Te Pākaka Tāwhai, Lecturer, Māori Studies, o Massey University i waihanga te whakairo o waho o tēnei pukapuka. Ko te whakairo nei nō roto i te tipuna whare nei, nō Hinetāpora, arā kei te marae o Mangahānea, kei te takiwā o Ruatōria.

ĒTAHI KŌRERO MŌ TĒNEI PUKAPUKA

Ko tēnei te thesis tuatahi mō te tohu Master of Arts kua tuhia ki te Reo Māori. Ko te tikanga ia, pukahu noa atu ngā kōrero kua tuhia ki te Reo Māori, engari, na te mea na te Pākehā ngā ture whakahaere i roto i ngā Whare Wānanga, ka rautāmia te Reo Māori mō te Reo Pākehā. I ngā tau kua taha, he tika tonu pea kia mau ko te Reo Pākehā te toki tārai whakaaro ki ngā Whare Wānanga nōtemea, i aua wā, kāore he tangata tau ki te Reo Māori i ngā Whare Wānanga e whakaako ana. Otirā, i ēnei rā, kua tokomaha ngā tohunga, a kua tae pea tēnei ki te wā, e kōkiritia ai te Reo Māori mō ēnei whakamātautau. Kua tuwhera te huarahi i a Te Kapunga (i a Koro), nāna nei i hiki te reo nei ki ngā taumata o te ao Pākehā.

Ka nui te uaua o nga ture whakahaere a te Pākehā! Inā hoki, kāore tētahi Whare Wānanga e whakaaea ki te whakatā pukapuka mā ngā rāwaho, engari mā te hunga anake kei tērā Whare Wānanga. I tēnei āhua, ka ngoikore ngā mahi e pā ana ki te Reo Māori, ki ngā tikanga Māori hoki.

Ko ngā kōrero hoki kāore anō kia whakapukapukatia, engari kei roto tonu i ngā wāhi tiaki pukapuka, kei tēnā whānau, kei tēnā tangata, kei tēnā iwi hoki e pupuri ana. Na reira, ko te hunga e whakaako ana, ka titiro atu ki ngā kōrero kei tētahi atu e pupuri ana, a ka whai ki tā te Māori ture, arā kia tuaritia ngā taonga nei ki katoa, ahakoa nei kei hea e mahi ana. Ko te raruraru kē, kāore nei e taea te tuari, kei te here anō a te ture Pākehā, kāore nei e whakaaea ki te tuari haere. Na ka tipu te whakaaro, me pēhea rā e taea ai te wewete ngā here a te ture Pāhekā e kukuti nei i ngā kōrero? Tērā pea me whakatū he whare motuhake hei tā i ngā kōrero, kia hōrapa ai ki katoa. Waiho rā mā te wā e whiriwhiri, mā o tātau kaha hoki e whakatinana te mea e tika ana.

Arā te pepeha a te Pākehā, ki te hunga e whakaako ana, ā, ki te hunga hoki e whai ana kia rewa te Reo Māori ki ngā taumata rawa o te mātauranga, "Kei hea a koutou kōrero, waiata, ā, pukapuka hoki?"

Ko te taonga a Te Kapunga tētahi o ngā kupu whakahoki mō taua pepeha. Arā atu te nuinga, kei tēnā whānau, kei tēnā whānau e pupuri ana; kei ngā whare pukapuka e takota ana, e tatari ana mō ngā tamariki a Papa rāua ko Rangi, kia horahia ngā paepae pupuri kōrero, kia whitikia ai e te rā, hei taonga mā tātau, mā te hunga hoki kei roto tonu i te kopu o te wā e whakawhānau mai ana.

Rev. Apirana T. Mahuika, M.A. L.Th.

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Wellington.
June 1974.

HE KUPU WHAKAMIHI

Kei te whārangi tuawhā ngā mihi nui o te ngākau ki te whānau i āwhina mai i a au. Na reira he kupu tāpiri ēnei.

He whakarāpopototanga tēnei pukapuka hei whakaritenga mō te tohu e kiia nei he Tohu Māhita i raro i te mana o te Tari Anthropology o Ākarana i te tau o 1972. Na Tākuta Pāteriki Hōhepa, ko ia te Kai Whakamātautau, nāna i whakaae kia perehitia tēnei putanga o te taonga nei, kia wawe ai te ngata o te hiahia o ētahi o a tātau tauira kei ngā Kura Wānanga o konei.

Na Patricia Tie o Karori i taipa tēnei putanga me ngā hae, a i whakatakoto kia noho tika ai mā ngā Kai Tā Pukapuka. Otirā, ko te putanga whakamātautau na Mere Te Awa o Ngāpuhi (kei Pōneke nei) nāna i taipa i runga i ngā ture o Ākarana: he tāpara te tuhinga o ngā kupu tō te whakahua. Kei te mihi nui mō tō rāua pūmau, tohunga hoki ki te mahi.

Me mihi hoki ki tēnei o māua ki a Apirana Mahuika mō āna kupu e whai ake nei: kei te tika hoki, hāunga anō tana whakamihi mōku. Kei te mahi tahi i runga i te whakaaro kotahi. Koutou ko ōna hoa o te Whare Wānanga o Pāmutana, tēnā koutou katoa; he para huarahi kia riro kē ai mā koutou te putanga tuatahi e tā, āwhina rawa i te rāwaho i te Kura Whakaako Māhita o Pōneke kia kai ai anō rātau.

He nui ngā hoa, ngā whanaunga hei tangitangitanga atu māku, tae mai ana ki tōku whānau ake. Kia ora rawa atu koutou. Kei te maumahara tonu atu hoki ki a rātau kua mene atu ki te pō. Noho huihui mai rā e hika mā i te ao o te wahangūtanga.

Kia oti tā Wikitōria Whare Wānanga tāna putanga i te tā ka whakanui ai i ā ia.

Naku noa

Na Te Kapunga

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New Zealand, 1974.

F O R E W O R D

(A translation)

This is the first thesis for the degree of Master of Arts to be written in Māori.

By rights, many more should have been written in Māori, but because University regulations and policies are Pākehā orientated, Māori takes second place to English. In the past, it may have been appropriate for ideas to have been presented in English in the Universities, because during those days there was no-one really competent in the subtleties of Māori expression and Māori thought teaching in the Universities. Today however, there are many experts in Māori language, and so it appears obvious that this is the time to insist on theses being presented in Māori. In presenting his thesis in Māori, Te Kapunga (or Koro) has elevated the status of the language in the Pākehā academic field.

Pākehā regulations are most frustrating! We have had the experience of one University who will publish Māori material only for its own use. Because of this attitude, the teaching and research of Maori language and culture suffers.

It suffers, because much literature, history and data has not been published, since the raw material is stored in archives and libraries, or in the possession of families, individuals and groups. Therefore, teachers of Māori look at what is available from their colleagues, and in true Māori custom expect that the material be shared, irrespective of place of employment. The obstacle to our sharing material is the inflexibility of Pākehā regulations and policies.

I am therefore led to ask - how can we remove the shackles of the Pākehā regulations, which restrict the availability of Māori material? Perhaps a separate printing establishment should be set up to print and distribute Māori material for all who may be interested. Let time bring forth ideas, to direct our collective action in the future.

Pākehā consistently (as though proverbially!) ask teachers of Māori and those elevating the status of Māori to the highest academic levels, "Where is your literature, song-poetry and your publications?" Te Kapunga's book is one answer to that proverb. A host of other answers (oral and written literature) lies with families, in archives and libraries, awaiting the time when the students of Rangi and Papa can begin their research on Māori manuscripts etc. exposing the contents thereof to the light of day. These things will thus become treasures for us and for future generations.

Rev. Apirana Mahuika.

MĀORI LITERATURE

NGĀ WAIATA HAKA A HĒNARE WAITOA O NGĀTI POROU

Modern dance-poetry by Hēnare Waitoa of Ngāti Porou

by

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Ko Hikurangi te maunga
Ko Waiapu te awa
Ko Ngāti Porou te iwi
Ko Tā Āpirana Ngata te tangata.

Hikurangi is the mountain
Waiapu is the river
Ngāti Porou are the people
Sir Āpirana Ngata is the man.

Massey University,
Palmerston North, New Zealand.

NGĀ UPOKO ME NGĀ WHĀRANGI

A. TE WĀHANGA TUATAHI